**October 15th, 2023 Twentieth Sunday after Pentecost – Email/At Home Missal**

**The ZOOM link for today’s service, which opens at 9.30 am on October 15th, 2023, can be found here:**

**Sunday Worship October 15th, 2023 09:30 am ZOOM room opens; service begins at 10:00 am.**

**Join Zoom Meeting click here:  
<https://us02web.zoom.us/j/83858523329?pwd=UUpVdCtkTDB0MWhTVkhjSmxvWjFnUT09>**

**Meeting ID: 838 5852 3329 Passcode: 629887**

**You don’t have to have a computer or internet to connect to any of our church Zoom services; you can also just call in on one of these numbers (long distance charges may apply): (All Canadian numbers). You can also access the ZOOM from your telephone by using the “One tap mobile” option:**

**+12042727920,,83858523329#,,,,\*629887# Canada**

**+14388097799,,83858523329#,,,,\*629887# Canada**

**Dial by your location:**

**+1 778 907 2071 Canada**

**+1 780 666 0144 Canada**

**+1 204 272 7920 Canada  
+1 438 809 7799 Canada**

**+1 587 328 1099 Canada**

**+1 647 374 4685 Canada  
+1 647 558 0588 Canada**

**Meeting ID: 838 5852 3329 Passcode: 629887**

**Find your local number:** [**https://us02web.zoom.us/u/kz0pHIt5i**](https://us02web.zoom.us/u/kz0pHIt5i)

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**IMPORTANT ANNOUNCEMENTS FOR THE WEEK OF OCTOBER 15th-21st 2023:**

**Here is the YouTube link for the service from last Sunday, October 8th, 2023:** [**https://youtu.be/eDTi-OB\_n38**](https://youtu.be/eDTi-OB_n38)

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**Coming Events** *(save these dates)*

**Oct. 17** Book Study: Our Home and Treaty Land at 7 pm in the parlour

Oct. 19 Trillium United Church Women Fall Luncheon 11:30 am – 1 pm

Oct. 21 St. Peter’s and the Cambridge Symphony Orchestra 7 pm

Oct. 22 Town Hall Meeting following Worship

Oct. 28 Roast Beef Dinner at St. Luke’s parish hall *(corner of Bishop & Mary; call Ruth 226-755-3319 for tickets - $25)*

Nov. 4 Menno Singers ‘Now I lay me down to Peace,’ First United Church (Waterloo) at 7:30 pm.

Nov. 9 Trillium United Church – Aging Well *(an interactive workshop with Ruth Thompson, lunch to follow)* 10:30 - Noon

Nov. 5 Worship followed by fellowship time *(remember a loved one who has passed away since Nov. 5, 2022, please sign*

*their name on the list on the table in the narthex. You are also invited to bring a photo of them to be placed in a special display.)*

Nov. 18 Christmas Bazaar

**Dec. 8 Charles Dickens’ A Christmas Carol**

**Dec. 17 Pulled Pork Lunch & Silent Auction following Worship**

***bold print indicates that the events are being held here at St. Peter’s***

**The Life of St. Peter’s for the week of Oct.15th – 21st, 2023**

Monday 6:00 pm TOPS - R.F.F. *(Art Room)*

7:00 pm Worship & Learning Meeting *(Parlour)*

7:15 pm Church Council Meeting *(Scout Room)*

Tuesday 7:00 pm Scouts - R.F.F. *(Scout Room, Art Room, Fellowship Hall)*

7:15 pm Book Study *(Parlour)*

Wednesday

Thursday

Friday evening Cambridge Symphony Rehearsal

Saturday 9:00 am Windjammers Rehearsal *(Sanctuary)*

**1:30 pm Choir Practice** *(Sanctuary)*

7:00 pm Cambridge Symphony Concert

Sunday **10:00 pm Worship Service** – *(followed by Town Hall Meeting)*

A passage from **2 Samuel 5:1-5; 6:1-5; Psalm 150** *(David becomes king over Israel. Brings the Ark of the covenant to Jerusalem with song making Jerusalem a place of worship.*

*(R.F.F. – Request for Facilities)*

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**PASTORAL VISITS:** Pastor Laura is available for visits by appointment by calling the church office, 519-653-

4721. Whether you have a particular pastoral concern or would just like some one-to-one time to get know

Pastor Laura, she would love to meet with you.

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Help us support the **Cambridge Food Bank** by bringing a canned good or non-perishable item to church with you. We have a collection basket in the narthex, and every donation helps enable the food bank to ensure that no one in our community goes hungry. We appreciate and thank you for your help in filling the basket as there is a very real and urgent need.

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**Aging Well:** November 9, 2023 – Increase your Health Span on a budget. An interactive workshop with Ruth Thompson, holistic Nutritionist and Author. Trillium United Church 10:30 am – Noon (Lunch to follow).

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**Book Study**: **Our Home and Treaty Land** **During the month of October** - “Tuesday October 3, 10 & 17 at 7:15, and Wednesday October 25 at 7:00” the church. Pastor Laura will be leading a group study for the book “Our Home and Treaty Land: Walking Our Creation Story” by Ray Aldred and Matthew Anderson.

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**St. Peter’s and the Cambridge Symphony Orchestra:** St. Peter’s, is pleased to host two concerts by the Cambridge Symphony Orchestra during their 2023/2024 season! The first concert will be held: **Saturday October 21, 2023 7:00 PM Cambridge.** Symphony Orchestra Masterworks I with Ken Gee, Piano. For more information and to purchase tickets, please go to:

<https://www.eventbrite.ca/e/masterworks-i-with-ken-gee-tickets-677132079277?aff=oddtdtcreator>

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**Menno Singers** and artistic director Brandon Leis present ‘Now I lay me down to Peace,’ at First United Church (16 William St, Waterloo) on Saturday, November 4 at 7:30pm. The concert features the Faure Requiem, the Thompson Peaceable Kingdom and 3 Nocturnes by Elder. $25 Adults. $5 Children/Students. Tickets available on-line or at the door (cash or credit)  [www.mennosingers.com](http://www.mennosingers.com)

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**Townhall Meeting: October 22, 2023** following Sunday worship.

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**Weekly Bible Study**: Everyone is welcome! Further details to follow!

**……………………………….**

**Presiding Pastor: Rev. Laura Sauder**

**Organist & Director of Music: Bradley Moggach**

**Assisting Minister: Barb Burden**

**Reader: Bonnie Berg**

**Land Acknowledgement:**

With good and grateful hearts, we acknowledge that the land upon which we live, work, play, and worship, is the same land upon which the Anishinaabe, Haudenosaunee, and the Attawandaron (or Neutral) peoples first lived, worked, played, and prayed to Creator. Unlike us, they revered the land, calling the earth upon which they stood, Mother Earth. They cared for the earth as they would care for their mother. Let us take an example from our Indigenous forbears and neighbours, and show gratitude to our Mother Earth. May we be ever mindful of what she has provided for us, even to the next seven generations.

**Welcome remarks**

**Call to Worship**:

***Congregational Response****:* ***We praise you for your glory***

P: Let us awaken our hearts to the presence of God, saying,

P: God before us, behind us, above us, upholding us…

P: God with us, among us, beside us, befriending us…

P: God within us, flowing through us, animating, harmonizing…

*Source: Brian D. McLaren, We Make the Road by Walking. Jericho Books: NY, 2014. Appendix I.*

**Gathering Hymn: ACS # 1097 ‘Ten Thousand Reasons’**

**Chorus**

Bless the Lord O my soul O my soul

Worship His holy name

Sing like never before O my soul

I'll worship Your holy name

**Verse 1**

The sun comes up it's a new day dawning

It's time to sing Your song again

Whatever may pass and whatever lies before me

Let me be singing when the evening comes **Chorus**

**Verse 2**

You're rich in love and You're slow to anger

Your name is great and Your heart is kind

For all Your goodness I will keep on singing

Ten thousand reasons for my heart to find **Chorus**

**Verse 3**

And on that day when my strength is failing

The end draws near and my time has come

Still my soul will sing Your praise unending

Ten thousand years and then forevermore **Chorus**

*(Title: Ten Thousand Reasons (Bless the Lord, O My Soul) Text & Music: Text and music © 2011 Thankyou Music (PRS) / Atlas Mountain Songs (BMI) / worshiptogether.com Songs (ASCAP) / sixsteps Music (ASCAP), admin. CapitolCMGPublishing.com. All rights reserved. Used by permission. Reprinted and Streamed with permission under CCLI, License # 11098609. All rights reserved.)*

**Greeting**:

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you always.

***C: And also with you.***

**Theme Time**

**Prayer of the Day**:

God of the people, your servant Ruth showed great love when she clung to Naomi. Teach us to show great compassion, and to turn to you when we are in need. **Amen.**

*(by Kimberly Leetch - source:* [*http://www.narrativelectionary.org*](http://www.narrativelectionary.org)*)*

**Acclamation: ELW # 682 ‘To God Our Thanks We Give’**

To God our thanks we give,

to God our thanks we give,

to God our thanks we give,

our thanks to God we give.

*(Title: To God Our Thanks We Give; Text & Music: Botswanan traditional, as taught by Daisy Nshakazongwe; tr. I-Loh, b. 1936;*

**Reader**:

A passage from **Ruth 1:1-17.** May we be equipped by these words to walk in love for God, ourselves, our neighbours, all people, and all God’s creation. **(Brief pause)**

During the days when the judges ruled, there was a famine in the land. A man with his wife and two sons went from Bethlehem of Judah to dwell in the territory of Moab. The name of that man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They entered the territory of Moab and settled there.

But Elimelech, Naomi’s husband, died. Then only she was left, along with her two sons. They took wives for themselves, Moabite women; the name of the first was Orpah and the name of the second was Ruth. And they lived there for about ten years.

But both of the sons, Mahlon and Chilion, also died. Only the woman was left, without her two children and without her husband.

Then she arose along with her daughters-in-law to return from the field of Moab, because while in the territory of Moab she had heard that the Lord had paid attention to his people by providing food for them. She left the place where she had been, and her two daughters-in-law went with her. They went along the road to return to the land of Judah.

Naomi said to her daughters-in-law, “Go, turn back, each of you to the household of your mother. May the Lord deal faithfully with you, just as you have done with the dead and with me. May the Lord provide for you so that you may find security, each woman in the household of her husband.” Then she kissed them, and they lifted up their voices and wept.

But they replied to her, “No, instead we will return with you, to your people.”

Naomi replied, “Turn back, my daughters. Why would you go with me? Will there again be sons in my womb, that they would be husbands for you? Turn back, my daughters. Go. I am too old for a husband. If I were to say that I have hope, even if I had a husband tonight, and even more, if I were to bear sons—would you wait until they grew up? Would you refrain from having a husband? No, my daughters. This is more bitter for me than for you, since the Lord’s will has come out against me.”

Then they lifted up their voices and wept again. Orpah kissed her mother-in-law, but Ruth stayed with her. Naomi said, “Look, your sister-in-law is returning to her people and to her gods. Turn back after your sister-in-law.”

But Ruth replied, “Don’t urge me to abandon you, to turn back from following after you. Wherever you go, I will go; and wherever you stay, I will stay. Your people will be my people, and your God will be my God. Wherever you die, I will die, and there I will be buried. May the Lord do this to me and more so if even death separates me from you.”(CEB)

The Living God is with us. **C: And with all creation! Thanks be to God.**

**Engaging with the Story**

**Ruth 1:1-17**

This fall we’ve been making our way through God’s story as it’s recorded in the Hebrew Scriptures, and this morning, as the opening verse of our story tells us, we’ve arrived at the time of the judges – the period of time immediately following the Israelites’ entry into the Promised Land.

For several hundred years, the people are ruled by a series of judges – individuals appointed by God who were often both military leaders and arbiters of justice. It’s an era marked by times of relative peace, and times of warfare, as the twelve tribes of Israel seek to carve out a life for themselves in the land.

It’s against this backdrop, that Elimelech, his wife Naomi, and their two sons Mahlon and Chilion, make their way to the land of the Moabites during a famine. The fact that they choose to go to Moab should be a sign to us that things must have been really bad back in Bethlehem, because relations between the Israelites and the Moabites weren’t exactly friendly.

And soon after their arrival in Moab, tragedy strikes when the father, Elimelech dies. But the family stays. The sons each marry Moabite women and they manage to make a home for themselves in this foreign land. And then, tragedy strikes two more times. Ruth and Orpah are left widowed along with their mother-in-law Naomi.

Unable to support herself, Naomi makes the decision to return to her home. And, in spite of Naomi’s advice to her daughters-in-law to do the same, Ruth insists on sticking with Naomi. The bond of love so strong, that no matter what lies ahead for her as a Moabite – a foreigner and immigrant – in Judah, Ruth knows she belongs at Naomi’s side.

Although Ruth’s story is set in the time of the judges, it was actually written as we have it, some 500 years late in the aftermath of the Babylonian exile. As the Israelites returned home, there was a huge debate about whether it was ok to intermarry with people of other nations. In particular, whether Israelite men should be allowed to have foreign wives. Ruth’s story was told to remind the post-exile community of the faithful outsider women in Israel’s history.1

And we need these reminders, don’t we, because we so easily form groups of ‘us’ and ‘them,’ which can help us find that sense of belonging, but can also lead us down the path of fearing and even hating those who are different from us.

It’s impossible to watch the news of what’s happening right now in Israel and Palestine, and not be overwhelmed by sadness and grief. The horrors that Hamas has done to Israeli civilians. The many innocent Palestinians who have been killed in response. A death toll continues to rise.

The history of this conflict is complex, and we ought to be wary of those who offer simplified, black and white, analyses of the conflict. Deep harm has already been, and will continue to be, done by both sides. And as violence continues, the possibility of peace moves ever further away.

As I think about this tragedy in light of Ruth’s story, I’m reminded that underlying this conflict – as is the case with so many conflicts and wars – is the desire to have a place where we belong. To have that place where we can live and thrive in safety. A desire that will always be out of reach when we can’t make room for ‘us’ as well as for ‘them.’

Ruth’s story offers us such a beautiful counter-narrative to the story of fear and danger. Ruth and Naomi, these two women from different cultures, find true and deep belonging with one another. A kind of love and belonging that trumps any tribal ties.

And when Ruth arrives in Judah, she finds herself swept up in a bit of a biblical romance (if you haven’t had the chance, this is my homework for you this week to read the rest of this book – it’s only four chapters long). I won’t give all the details, but a relative of Naomi’s, a man named Boaz, notices Ruth and watches out for her, knowing her vulnerable position as a foreign woman. They end up together, married and with a son, who becomes the grandfather of King David.

Ruth, the Moabite woman, great-grandmother to King David, and ancestor of Jesus. And at the end of the story, the women of Bethlehem praise Ruth, telling Naomi that her daughter-in-law is better for her than seven sons, which is saying a lot in a patriarchal society.

God doesn’t really make much of an appearance in the book of Ruth. At least not as an active participant or character. But where God shows up is in the lovingkindness that is embodied in these characters, across cultures and borders. In Ruth’s lovingkindness for Naomi. In Boaz’s lovingkindness for Ruth.

The promise of the book of Ruth is that we experience God’s lovingkindness through our relationships with others.

It’s not God’s desire or intention that we find belonging by pitting ourselves against others. “God is not for us and against all others. God is for us and for them, too. God loves everyone everywhere, no exceptions. …True faith is about joining God in God’s love for everyone. ”2

One of my regular sources for news is the media criticism podcast ‘CanadaLand.’ In this week’s episode they were discussing the media coverage of the situation in Israel and Palestine, and Québecois journalist Émilie Nicolas had the most beautiful words about peace.

Her criticism was that every interview she’s been hearing ends with the journalist asking: Do you have hope for peace one day? And this was bothering her because, I quote, “Peace is not just some thing that’s out there. Peace is something that all of us do. It’s waking up every day and choosing peace. Peace means holding space for people in your heart. Peace means listening to one another. Peace means not bullying people. Peace means being able to ask questions about other peoples motives rather than assuming them. … Rather than hoping: One day there might be peace, how about we just do peace as an action. How about we try to do peace every day.”3

As we sit here, with the good fortune to live in Canada, far removed from the violence that we have no power to stop, what we can do is build peace, as Émilie so beautifully describes it.

We can open our hearts in lovingkindness to the people around us, strangers and friends, knowing that this is what God desires for us. A world where strangers are welcomed, where strangers become family, and where everyone has a place to belong. AMEN.

1 <https://www.workingpreacher.org/commentaries/narrative-lectionary/ruth-3/commentary-on-ruth-11-17-3>

2 Brian McLaren. We Make the Road by Walking, page 25-26.

3 Émilie Nicolas. CanadaLand. Short Cuts: The Worst Week (So Far), 12 October 2023. <https://www.canadaland.com/podcast/the-worst-week-so-far/>

**Hymn of the Day: ELW # 419 ‘For All the Faithful Women’ (verses 1, 5, and verse 2, last)**

For all the faithful women

who served in days of old,

to you shall thanks be given;

to all, their story told.

They served with strength and gladness

in tasks your wisdom gave.

To you their lives bore witness,

proclaimed your pow'r to save.

For Ruth, who left her homeland

and ventured forth in faith,

who pledged to serve and worship

Naomi's God till death,

we praise you, God of Israel,

and pray for hearts set free

to bind ourselves to others

in love and loyalty.

O God, for saints and servants,

those named and those unknown,

in whom through all the ages

your light of glory shone,

we offer glad thanksgiving

and fervent praise we raise

that, faithful in your service,

our lives may sing your praise.

All praise to God the Father!

All praise to Christ the Son!

All praise to God the Spirit,

who binds the church as one!

With saints who went before us,

with saints who witness still,

we sing glad alleluias

and strive to do your will.

*(Title:**For All the Faithful Women; Text: Herman G. Stuempfle Jr., b. 1923; Text © 1993 GIA Publications, Inc. All rights reserved. Used by permission. Music: Finnish folk tune; arr. ©2008 Augsburg Fortress; all rights reserved. Used by permission. # AF2020802; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Prayers of Intercession:**

A:Trusting in the transformative power of God’s loving Spirit, let us pray for the church, the world, and all in need.

A brief silence.

For green pastures and still waters and all the beauty of the natural world, in places like RARE, Dumfries, Shade’s Mills, and Chilligo Conservation Areas, among many others in our region. May creation flourish and humankind live in right relationship with all you have made. God of grace, **C:** **hear our prayer.**

For the nations of the world and all who hold positions of authority, that they govern in accordance with God’s vision of justice, providing shelter and refuge to all in need, striving toward the goal of peace and prosperity for all. We pray especially for the Holy Land, for your peace and justice to reign amidst this terrible and unspeakable violence. God of grace, **C:** **hear our prayer.**

For all experiencing valleys of illness and grief, that they be healed and comforted and find rest in the presence of the Good Shepherd who walks beside them. We pray especially for those on our prayer list: Bill, Don, Tammy, Alice, Don, Lynn, Helen, Sharon, Donald, Shirley, Clara, Carol, Jeff, Aaron, Mackenzie, Rhett, Linda, Jan, Ken, Robin, Lee, Maria, Deborah, Fred, Anne; and those we name aloud or in the silence of our hearts…... God of grace, **C:** **hear our prayer.**

For this community of believers, that we may embody God’s love and blessing for all people, in all their beautiful diversity. May this community be a place where all can know true belonging. God of grace, **C:** **hear our prayer.**

For our siblings in Christ: the people of Preston Mennonite Church and their pastors Danielle Raimbault and KyongJung Kim. For the people of St Stephen’s Lutheran Church, Kitchener and their pastor Richard Schwass. Bless their ministry and unite us in your call to serve. God of grace, **C:** **hear our prayer.**

**Pastor to read this petition:** For our assisting ministers: Kim, Barb, Helga, and Emily. We are grateful for their leadership in worship and ask that you would be with them in their walk of faith. God of grace, **C:** **hear our prayer.**

Gracious God, into your hands we commend all for whom we pray, trusting in your unending love and amazing grace; through Jesus Christ, our Savior.

**Amen.\***

**Share the peace of Christ:**

The peace of Christ be with you always.

**C: And also with you.**

**Offering**

**Offering Hymn: ELW # 692 ‘We Are an Offering’**

**Chorus 1**

We lift our voices

We lift our hands

We lift our lives up to You

We are an offering

Lord use our voices

Lord use our hands

Lord use our lives they are Yours

We are an offering

**Bridge**

All that we have

All that we are

All that we hope to be

We give to You

We give to You

**Chorus 2**

We lift our voices

We lift our hands

We lift our lives up to You

We are an offering

We are an offering

*(Title: We Are an Offering; Text & Music: Dwight Liles, b. 1957; © 1984 Word Music, LLC. All rights reserved. Used By Permission.*

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**Offering Prayer:**

A: God of power, God of plenty,

all things belong to you.

We bring your gifts to the table,

that all might be fed.

Form us into the body of your Beloved,

Jesus Christ, our Savior. **Amen.\***

You are invited to prepare your table with bread and wine, or crackers and juice, whatever is available to you, so that you may participate in the meal.

**Meal: Click here for the communion liturgy from worship on YouTube:**

[**https://youtu.be/ViXmTzRsfU4**](https://youtu.be/ViXmTzRsfU4)

**Great Thanksgiving: ACS Setting 12: ‘Dialogue…’ (page 36) (spoken)**

The Lord be with you. **C: And also with you.**

Lift up your hearts. **C: We lift them to the Lord.**

Let us give thanks to the Lord our God. **C: It is right to give our thanks and praise**

**ELW Setting 8: ‘Preface…’ (Sundays)**

It is indeed right, our duty and our joy,

that we should at all times and in all places

give thanks and praise to you, almighty and merciful God,

through our Savior Jesus Christ;

who on this day overcame death and the grave,

and by his glorious resurrection opened to us the way of everlasting life.

And so, with all the choirs of angels,

with the church on earth and the hosts of heaven,

we praise your name and join their unending hymn:

**ELW Setting 8: ‘Holy, Holy, Holy…’ (page 190 )**

**Holy, holy, holy Lord,**

**God of pow’r and might,**

**heaven and earth are full of your glory, full of your glory.**

**Hosanna, hosanna, hosanna in the highest.**

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

**Hosanna, hosanna, hosanna in the highest.**\*

**Thanksgiving at the Table:**

On the night before he showed us the full extent of his love,

our Lord Jesus took bread, and gave thanks;

broke it, and gave it to his disciples, saying:

Take and eat; this is my body, given for you.

Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,

and gave it for all to drink, saying:

This cup is the new covenant in my blood,

shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

Gathered into one by the Holy Spirit, let us pray as Jesus taught us:

**The Lord’s Prayer:**

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and forever. Amen.

**Invitation to Communion:**

This is Christ’s table. All are welcome here to receive God’s abundant gifts of love, mercy, grace, and forgiveness.

I invite those at home, and those in the building communing by fellowship cup, to take your bread or cracker as we say together, “The body of Christ, given for us.”

And, as we take our cup we say, “The blood of Christ, shed for us.”

**Communion Music: ELW Setting 8 - Lamb of God *(page 187)***

**ELW # 486 ‘God Extends an Invitation’**

**ELW Setting 8 - Lamb of God *(page 187)***

**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, grant us peace, Lamb of God.\***

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**ELW # 486 ‘God Extends an Invitation’**

God extends an invitation

to the table of creation,

where there's wine and light and bread.

Here we gather in thanksgiving

and we offer all our living.

Here the feast of life is spread;

here the feast of life is spread.

*(Title: God Extends an Invitation; Text & Music: Miria T. Kolling; Spanish and English tr. Gerhard M. Cartford, b. 1923; Spanish and English text © 1998 Augsburg Fortress.; All rights reserved, Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

P: May the body and blood of our Lord and Saviour Jesus Christ strengthen you, and keep you, in his grace.

***C: Amen.***

**Prayer after Communion:**

A: Blessed be your name, O God,

for we have feasted on your Word,

Christ Jesus, the joy and delight of our hearts.

Strengthened by this food,

send us to gather the world to your banquet,

where none are left out and all are satisfied.

In Jesus’ name we pray. Amen.\*

**Blessing:**

Oh God, may we receive your blessing,

through sharing your blessings beyond borders.

May we receive your gifts,

from those who carry nothing.

May we recognize you,

in people we do not know

and may we all find a safe home and peace in you

who had no place to lay your head.\*

The God of all grace + bless us now and forever.

Amen

*\*Source: Claudio Carvalhaes, “Liturgies from Below.” Page 47.*

**Sending Hymn: ACS # 985 ‘Let Us Enter In’**

1 Let us enter in to the song of thanksgiving and freedom.

Let us enter in to the long line of people in need.

Let us enter in to the strong mind that God is still living.

Healing, forgiving—Let us enter in.

2 Let us enter in to the place where our God has preceded.

Let us enter in to the face of the fear and the pain.

Let us enter in to the grace of the love when it's needed.

Death is defeated! Let us enter in.

3 Let us enter in to the heart of a world that is broken.

Let us enter in to the start of a hope we can share.

Let us enter in to the part where we call one another

sister and brother. Let us enter in.

*(Title: Let Us Enter In; Text & Music: Ray Makeever, b. 1943; Text & Music © 1983 Ray Makeever, admin. Augsburg Fortress; All rights reserved. Used by permission; Music: John B. Dykes, 1823-1846; Public Domain; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Dismissal:**

P: We are a community /

Of learners and seekers /

Alive in God’s story of creation.

A: Let us go forth in joy and peace to love and serve God and our neighbours.

***C: Thanks be to God.\****

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