

(soft organ music)

- Good morning, and welcome to this service of worship here at Duke University Chapel as we celebrate the Lord's Supper. It is our pleasure today to welcome Dr. Edzard Rohland, pastor of the Cross Church in Bonn, West Germany as our guest preacher for this morning. Dr. Edzard Rohland is internationally acclaimed as an outstanding preacher and leader within the church. We are delighted that he can be with us from Bonn today. We also thank Dr. John B. Tate, Jr., class of 1954, and pastor of Oakland United Methodist Church in Chesapeake, Virginia for serving as our lector. I'd like to invite you to a second service of worship to be held at the Chapel today, this afternoon beginning at 1:30 p.m. We will celebrate an interfaith blessing of the animals, which was billed this week by the Chronicle as our first inter-species service to be held here. Please gather in the Divinity School parking lot to join in a procession with animals and their companions to the main quadrangle where the service will be held. Later this afternoon at 5 o'clock p.m. an organ recital will be presented by Dr. Delbert Disselhorst of the University of Iowa. There is no admission charge. Please note that in our celebration of the Eucharist today, thanks to our new hymnals, all are invited to join in the singing of the responses to the prayer of thanksgiving. This includes congregation and choir, and now let us continue our worship as we praise God together. (uplifting organ music) (crowd speaking faintly) (uplifting organ music) ♪ I'll praise my Maker while I've breath ♪ ♪ And when my voice is lost in death ♪ ♪ Praise shall employ my nobler powers ♪ ♪ My days of praise shall ne'er be past ♪ ♪ While life, and thought, and voice shall last ♪ ♪ Or immortality endures ♪ ♪ Happy the man whose hopes rely ♪ ♪ On Israel, God who made the sky ♪ ♪ And earth, and seas, with all their trains ♪ ♪ Whose truth for ever stands secure ♪ ♪ Who saves the oppressed and feeds the poor ♪ ♪ And none shall find God's promise vain ♪ ♪ The Lord has eyes to give the blind ♪ ♪ The Lord supports the sinking mind ♪ ♪ And sends the laboring conscience peace ♪ ♪ God helps the stranger in distress ♪ ♪ The widow, and the fatherless ♪ ♪ And grants the prisoner sweet release ♪ (powerful organ music) ♪ I'll praise my God who lends me breath ♪ ♪ And when my voice is lost in death ♪ ♪ Praise shall employ my nobler powers ♪ ♪ My days of praise shall ne'er be past ♪ ♪ While life, and thought, and being last ♪ ♪ Or immortality endures ♪

- When we gather to praise God, we recognize that we are a people who have preferred our own wills to the Lord's. As we accept God's power to become new persons in Christ, let us confess who we are before God and one another. Please be seated. Merciful God, we confess

All: That we have not loved you with our whole heart. We have failed to be an obedient church. We have not done Your will. We have broken Your law. We have rebelled against Your love. We have not loved our neighbors, and we have not heard the cry of the needy. Forgive us, we pray. Free us for joyful obedience through Jesus Christ our Lord. Amen.

- If we confess our sins, God is faithful and just and will forgive our sins and cleanse us from all unrighteousness.

Congregation: Thanks be to God.

- Let us pray together. Open our hearts and minds, oh God by the power of Your Holy Spirit, so that as the Word is read and proclaimed we might hear with joy what You say to us this day. Amen. The first lesson is taken from the book of Genesis, the first chapter, the 26th through the 28th verses. Then God said, let us make man in our own image after our likeness and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the earth and over every creeping thing that creeps upon the earth. So God created man in His own image, in the image of God He created him. Male and female, created them. And God blessed them and God said to them, be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth. Here ends the first lesson.

- Please stand as we read the Psalm responsively.

All: I will sing of loyalty and of justice, to you, oh God, I will sing. I will give heed to the way that is blameless. Oh, when will you come to me? I will walk with integrity of heart within my house.

Congregation: I will not set before my eyes anything that is base. I hate the work of those who fall away. It shall not cling to me. Perverseness of heart shall be far from me, I will know nothing of evil.

All: The one who slanders a neighbor secretly, I will destroy. The one of haughty looks and arrogant heart, I will not endure. I will look with favor on the faithful in the land, that they may dwell with me. One who walks in the way that is blameless shall minister to me.

Congregation: No one who practices deceit will dwell in my house, no one who utters lies shall continue in my presence. Morning by morning, I will destroy all the wicked in the land, cutting off all evildoers from the city of God. (uplifting organ music) ♪ Glory be to our Creator ♪ ♪ Praise to our Redeemer, Lord ♪ ♪ Glory be to our Sustainer ♪ ♪ Ever three and ever one ♪ ♪ As it was in the beginning ♪ ♪ Now and evermore shall be ♪

- The second lesson this morning is taken from Paul's letter to the Romans. In the eighth chapter, beginning at the 18th verse and continuing through the 25th. I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God, for the creation was subjected to futility, not of its own will, but of the will of Him who subjected it in hope because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now, and not only the creation, but we ourselves who have the first fruits of the Spirit groan inwardly as we wait for adoption as sons and daughters, the redemption of our bodies. For in this hope we were saved, not hope that is seen is not hope, but if we hope for what we do not see. We wait for it with patience, here ends the second lesson. ♪ Kindle ♪ ♪ Kindle ♪ ♪ Kindle the gift of God ♪ ♪ Kindle ♪ ♪ Kindle ♪ ♪ Kindle the gift of God ♪ ♪ Which is in me ♪ ♪ Which is in me ♪ ♪ Which is in me ♪ ♪ Which is in me ♪ ♪ By the laying on ♪ ♪ By the laying on of my hands ♪ ♪ For thou did not give us a spirit of fear ♪ ♪ But of love ♪ ♪ For

thou did not give us ♪ ♪ A spirit of fear ♪ ♪ But of love ♪ ♪ For thou did not give us a spirit ♪ ♪ Of fear but of love ♪

♪ A spirit of love ♪ ♪ For thou did not ♪ ♪ For thou did not give us a spirit of fear ♪ ♪ But a spirit of love ♪ ♪ Of love ♪ ♪ Kindle ♪ ♪ Kindle the gift of God ♪ ♪ Which is in thee ♪ ♪ Which is in thee ♪ ♪ By the laying on of my hands ♪

- The Gospel lesson is taken from the Gospel according to Saint Luke, the fourth chapter, the 14th through the 22nd verses. And Jesus returned with power of the Spirit unto Galilee and report concerning him went out through all the surrounding country, and he taught in their synagogues, being glorified by all. And he came to Nazareth where he had been brought up and he went to the synagogue as was custom on the Sabbath day, and he stood up to read, and there was given to him the book of the prophet Isaiah, and he opened to the book and found the place where it was written, the spirit of the Lord is upon me because he has anointed me to preach the good news to the poor, He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. And he closed the book and gave it back to the attendant and sat down, and the eyes of all in the synagogue were fixed upon him, and he began to say to them, today, this scripture has been fulfilled in your hearing, and all spoke well of him and wondered at the gracious words which proceeded out of his mouth, and they said, is not this Joseph's son? Here ends the Gospel reading, these have been the words of the Lord, thanks be to God.

- The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all. Dear sisters and brothers in the Lord, I want to greet you in the name of the Church of the Cross in Bonn and of the community of Christians in Bonn. And it is a great honor for me to be with you this morning and to preach this sermon this morning, for I am not a church leader of the (speaking in foreign language) in Germany. I am just what we call a field, forest, and meadow preacher in one of the many German cities, and to preach to such a community means very much to me, especially in this year and in this time. When we came to celebrate, or not to celebrate but to commemorate, the beginning of the World War II, which has inflicted so much sufferings on so many nations by the action of our nation and I enjoy it as a sign of reconciliation that I'm allowed to preach here today. As you all have noticed, the lessons which we read were not the same as were announced in the bulletin. The reason why I chose those lessons and also the theme for today, today's sermon is that I wanted you to participate in the conciliar process for justice, peace, and integrity of the creation, which has been a major priority in our European churches and certainly is also in your churches preparing for the world convocation of the World Council of Churches in Seoul next year March. So let us begin. O Lord, open my lips that my mouth shall show forth Thy glory, amen. In today's lesson, taken from the Epistle to the Romans, which will be the basis of my sermon, there are two good news and one bad news. Let us start with the good news, with one of them at least, first, for the good news is already enclosed in the lesson from the Old Testament. Fill the earth and subdue it. This is the first commission given by God to humankind. Have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth. What a magnificent commission, for it is a sign of the great confidence God has in us. God entrusts us and part of his dominion, and however marginal our little planet may be compared to the vastness of the universe. For us, it is still beyond control. Here, on this spaceship called earth, God has entitled us to rule in His name, to use our superiority over all living beings,

but at the same time, what a responsibility on our side, on the side of you and me. Fill the earth and subdue it, as we all know, this commission cannot be separated from the other mandate, given to us in the second chapter of Genesis, the Lord God took the man and put him in the garden of Eden to till it and keep it. Dominion, yes, but in order to till, to cultivate, to keep, and to protect, not in order to exploit and to destroy. So God looks at us as His trustees, to whom he has entrusted his earth, and dominion should never be tyranny or autocracy, and it is for this reason that only animals are subdued to man's domination, in the first chapter of Genesis, while we as human beings remain under God's dominion and are not allowed to dominate each other. We are God's trustees once more. What a confidence on God's side. But now there's the bad news. What has humankind made of this trusteeship? The earth trusted to us as a paradise was turned into hell for millions of people by innumerable wars fought for the sake of domination of man over man. Creation, entrusted to us for protection and cultivation was turned into an object of human exploitation. Thousands of specimens of plants and animals have been extirpated, wide areas of the earth formerly covered by woods were converted into deserts, and in our days, humankind does not even refrain from rooting out the rainforests of the Amazon's River, thus unbalancing the whole climate of our globe. No doubt many of those things have happened for thousand of years, but it is our generation which lifts up to the worst devastation ever seen, consuming within 50 years the fossil resources built up in 500 million years, threatening the ozone layer which God has made to protect His creation, also poisoning rivers, lakes, and even the ocean as well as the air. Do we need any further illustration for what the apostle Paul wrote in his Epistle to the Romans? The creation was subjected to futility, not of its own, but because of him who subjected it. Who is the one who subjected it, if not man? Man who wanted to be like God Himself, man who betrayed his trusteeship and became the tyrant of creation, and as we have seen, this has never been more obvious as today, the groaning, the crying of creation has never been louder than today when human ability to dominate nature seems to surpass all limits. Maybe we just have preferred to enjoy the duties of creation, looking at the trees becoming more and more colorful, listening to the birds under the sky, but even though they cannot cry or hear the chestnut trees next to my home in Bonn speak to me, their leaves were turned into brown already early in August because of air and water pollution, and the trunks of the dead trees in our famous Black Forest are crying their accusation against humankind as clearly as the thousands of dead otters and seals, fishes and sea birds of the shores of Alaska after the Exxon Valdez catastrophe. No, we cannot overlook, nor overhear Saint Paul's observation that the whole creation is groaning in travail together until now, together with humankind, for it is in humankind where people again and again try to dominate, to exploit, to enslave each other, as has been the same with creation. This too has been so for thousand of years and we are not even ashamed of it. Recalling my history classes up to the year of 1945, I remember being told to take pride in the wars we waged and the victories we had won. We learned the dates of the battles as the most important events in the history of humankind, and we were told that war is the father of all things. But also touring the United States, during the last three weeks I find reminders, monuments, of wars fought against the original population of this country's, of wars fought by Americans against Americans, of slavery inflicted by white on black people, by Christians upon Christians. But we need not look back into the past, for even though, by God's grace, we can celebrate 44 years with no military conflict in Europe there have been more than 160 wars since 1945 in other countries and continents, and millions of women and men, children and seniors fell victims, not only to those wars, but also to hunger and disease. They could have survived if the northern nations had supplied tractors instead of tanks, factories for fertilizers instead of those for poisonous gas, if we had sent experts for agriculture instead for training

the military. The whole creation has been groaning in travail together with humankind until now. It was subjected to futility because of men who subjected it. This seems to be the fatal summary of our analysis of the situation of creation and humankind, the bad news. But there are good news again, for this is not the last word, it is no reason for resignation or despair for Saint Paul says, this has happened in hope. All these sufferings are as He sees it, the labor pains, the travails of a new world to come in which God's glory will be revealed, His creative power, His glorious love, which is the real motive and the agent hidden in all of His works, and leading to a life of wholeness and peace, of shalom, as the Hebrew Bible says it. So if we suffer with creation and have compassion with the groaning of creation, these sufferings will lead to the liberation of creation and to the birth of a new world like labor pains lead to the birth of a new being. There is hope that we, women and men, shall be revealed as daughters and sons of God, there is hope that together with the whole of creation, we shall be set free from the bondage to decay and may obtain the glorious liberty of the children of God. To be set free from the bondage to decay, for Saint Paul, this primarily meant to be liberated from the destiny of death, to be set free to live eternal life in God's new world, in God's presence. No doubt for us, too, this is the ultimate goal of our life, to live in a world where there shall be no mourning nor crying nor pain anymore and where death shall be no more, as the revelation of John foresees it. We too are looking forward to this ultimate revelation of God's glory, but this ultimate hope also creates hope for this world, provisional hope, for bondage to decay is not only manifest in our destiny to die, it is also manifest in all those so-called necessities, which cause so much dying on this earth, economic necessities causing the consumption of more and more energy, producing more and more waste, trash, and rubbish, covering more and more of precious soil by contrite and macadam, threatening the ozone layer more and more, military necessities, pretending that we need more and more highly sophisticated technologies for killing, one new arm system after the other, but for those pretended necessities, for those bondage, too, it is true, there is hope that we shall be set free from them, that we shall dominate them by the glorious liberty of the children of God instead of being dominated by them. There is hope that by this liberation the creation will be set free for its original destiny, there is hope that we shall be no longer dominated and misled by advertising and public relation agencies to more and more consumption, there is hope that we shall discover the beauty of a simple lifestyle in harmony with nature, the wonderful, creative chances of crafting things by ourselves instead of buying them in shops, there is hope that we no longer shall be dominated by our anxiety not to get our fair share of happiness and by the pressure to keep up with the Joneses, but that we will take pride in needing and consuming less than the Joneses, there is hope that we shall be set free to dispense with things which destroy God's creation and waste it, like plastic rubbish, like spray and things alike, there is hope that we discover the beauty of God's creation itself again, and there's also hope that we shall be set free for reconciliation and confidence after long decades of confrontation between East and West, there's hope that no longer the old images of enemy shall dominate us, but that we shall be set free for our common task as industrial nations of the northern hemisphere in East and West to foster the well-being of our sisters and brothers of the southern hemisphere as well as the well-being of the whole creation, for if we are freed from our egoism, the whole creation will also be set free from destruction and exploitation imposed on it by us and thus the eager longing of creation for the revelation of the sons and daughters of God will be accomplished, at least provisionally, already in this world. Under our protection, creation again will display its glory and splendor, forgotten and nearly extirpated specimens of plants and animals can be restored and multiplied, as we see it now with the gray whales, which are coming back, and the desert can blossom in you. There's hope, you may ask? How can you justify such utopic images, how can

you create illusions of such hopes you have just mentioned? What our eyes can see is just contrary to all hopes, but hope is nothing to be seen, says Paul. He says there is hope because we have the first fruits of the spirit with Jesus Christ and through Him a new spirit has come into the world, God's Holy Spirit, and where the Spirit of the Lord is, there is freedom. This spirit of Christ reconciles us to our heavenly Father. This spirit makes us live as His daughters and sons already now, as Jesus Himself has announced in His first sermon at Nazareth, to which we listened just now. It is this spirit which makes us sensitive for the groaning and suffering of creation, and makes us groan in solidarity with all creatures, plants, and animals, it makes of groan because of the many injustices of our world, and more so it makes us groan under the bondage of our selfishness and cowardice, which is contributing so much to the sufferings of creation. This spirit will help us to face and endure the sufferings, the conflicts, the problems of this world instead of running away into an illusionary intact world in the garden of our soul or even into the small garden behind our house. Forgetting about those who gathered yesterday in Washington for fair housing for all, for this means waiting and patience according to Saint Paul, steadfastly and firmly sticking to the great destiny to which God has called us, neither to evade from the conflicts and suffering, nor to resign in front of them, but to live in the power of hope, for this power already today makes us experience the glorious liberty of the children of God. It helps us to set signs of the coming new world in the midst of a decaying and passing world, and the reconciliation and mutual understanding, which we as Germans found here among American Christians, is one of the signs of the coming new world of peace and reconciliation for whole creation, and it has touched me especially just during these days, 50 years after the beginning of the war. But also the blessing of the animals this afternoon may serve as such a sign and symbol of our compassion with creation, of our longing with them for a new creation, we are neither animals nor plants, neither women nor men will suffer any longer from domination, but are partners of God's new world. No doubt, trying to accomplish these tasks we shall encounter resistance, obstruction, even hatred on the side of those who are not willing to abandon their lifestyle at the expense of others, at the expense of creation, and we shall experience our own shortcomings and failures. It cannot be but that way if we are real followers of Jesus Christ, for he also had to undergo the cross before opening the way to life eternal, but all these sufferings are no longer worth comparing with the glory that is to be revealed to us, as Paul says. They are indeed the labor pains of the new life to which God has called us together with His whole creation because this is so, we can return full of hope from this service into this suffering stricken world to set already now signs of the glorious liberty of the children of God, which God will reveal to all creation at the consummation of His plans, amen.

- The Lord be with you.

Congregation: And also with you.

- Let us pray. Oh, eternal God who has created a world beautiful beyond any singing of it, open our eyes to behold Your gracious and loving hand in all Your work, empower us to rejoice in Your whole creation, that in celebrating Your goodness, we may learn to serve You with gladness and thanksgiving, Lord, in Your mercy,

All: Hear our prayer.

- Almighty and most merciful God, You made the universe with its marvelous order and complexity to live in

harmony with itself, teach us the lessons of interdependent living, that as we probe the mysteries of Your creation, we may understand more fully Your purpose for our lives here on earth, Lord, in Your mercy,

All: Here our prayer.

- Gracious God, in giving us dominion over things on earth, you made us fellow creators in Your creation. Give us wisdom and reverence, so to use the resources of nature that no one may suffer from our abuse of them, and that generations yet to come may continue to pray You for Your bounty, Lord, in Your mercy,

All: Hear our prayer.

- Grant, oh God, that Your holy and life-giving spirit may so move every human heart in every land that barriers which divide us may fall, suspicions vanish, and hatred cease, and that our division being healed, all may dwell in peace, Lord, in Your mercy,

All: Hear our prayer.

- Everlasting God, we remember before You all poor and neglected persons whom it would be easy for us to forget, the homeless and the destitute, the sick and the dying, refugees throughout the world, and all who have none to care for them. Help us to heal all those who are broken in body or spirit and to lighten their burdens by acts of mercy, Lord, in Your mercy,

All: Hear our prayer.

- Oh God of love, as we face the merciless ambiguities and uncertainties in our lives, grant us the grace to know what You would have us to do. May Your spirit of wisdom save us from foolhardy choices and direct us in the way of truth, Lord, in Your mercy,

All: Hear our prayer.

- These things we pray in the name of Jesus Christ, our liberator and our Lord, amen. Christ invites to His table all who love Him and who desire to live in peace with one another, therefore let us stand as we offer one another signs of reconciliation and love.

Audience Member: Peace I give to you.

Audience Member: Praise the Lord.

Audience Member: Peace I give to you.

Audience Member: It's good to see you.

Audience Member: Peace I give to you. (crowd faintly muttering)

Nancy: As forgiven and reconciled people, let us present with gladness the offerings of our life and labor to the Lord. (light organ music) ♪ Glory to God in the highest ♪ ♪ And His peace ♪ ♪ His peace be to earth ♪ ♪ Lord God, heavenly king ♪ ♪ Almighty God and Father ♪ ♪ We worship You ♪ ♪ We give You thanks ♪ ♪ We worship You ♪ ♪ We praise You for Your glory ♪ ♪ We praise You for Your glory ♪ ♪ Lord Jesus Christ, Lord Jesus Christ ♪ ♪ Who is Son of the highest ♪ ♪ Son of the Father ♪ ♪ Lord God, the lamb of God ♪ ♪ The lamb of God ♪ ♪ To take away the sin of the world ♪ ♪ And took the sin of us ♪ ♪ You are seated on the right hand ♪ ♪ Of the Father ♪ ♪ Receive our prayer ♪ ♪ For You, the love of the holy One ♪ ♪ You alone are the Lord, ♪ ♪ You alone are the most high Jesus Christ ♪ ♪ With the Holy Spirit ♪ ♪ And the glory of God the Father ♪ ♪ Amen ♪ (light organ music) ♪ Praise God from Whom all blessings flow ♪ ♪ Praise God all creatures here below ♪ ♪ Hallelujah, hallelujah ♪ ♪ Praise God above, ye heavenly host ♪ ♪ Praise Father, Son, and Holy Ghost ♪ ♪ Hallelujah, hallelujah ♪ ♪ Hallelujah, hallelujah, hallelujah ♪

- The Lord be with you.

Congregation: And also with you.

- Lift up your hearts.

Congregation: We lift them up to the Lord.

- Let us give thanks to the Lord our God.

Congregation: It is right to give our thanks and praise.

- It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, creator of heaven and earth. You formed us in your image and breathed into us the breath of life. When we turned away, and our love failed, your love remained steadfast. You delivered us from captivity, made covenant to be our sovereign God, and spoke to us through your prophets. And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn. (uplifting organ music) ♪ 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 ♪

- Holy are You and blessed is Your Son Jesus Christ, Your spirit anointed Him to preach good news to the poor, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, and to announce that the time had come when You would save Your people. He healed the sick, fed the hungry, and ate with sinners, by the baptism of His suffering, death, and resurrection, You gave birth to Your church, delivered us from slavery to sin and death, and made with us a new covenant by water and the Spirit. When the Lord Jesus ascended, He promised to be with us always, and the power of Your Word and Holy Spirit. On the night in which He gave Himself up for us, He took bread, gave thanks to You, broke the bread, gave it to His disciples, and said, take, eat, this is my body which is given for you, do this in

remembrance of Me. When the supper was over, He took the cup, gave thanks to You, gave it to His disciples, and said, drink for this all of you, this is the blood of the new covenant poured out for you and for many for the forgiveness of sins, do this as often as you drink it, in remembrance of Me. And so in remembrance of these, Your mighty acts and Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrifice in union with Christ offering for us, as we proclaim the mystery of faith. ♪ Christ has come ♪ ♪ Christ is risen ♪ ♪ Christ will come again ♪

- Pour out Your Holy Spirit on us gathered here and on these gifts of bread and wine, make them be for us the body and blood of Christ that we may be for the world the body of Christ redeemed by His blood. By Your Spirit, make us one with Christ, one with each other and one in ministry to all the world until Christ comes in final victory and we feast at His heavenly banquet. Through Your Son Jesus Christ, with the Holy Spirit and Your holy church, all honor and glory is Yours almighty Father, now and forever. ♪ Amen, amen, amen ♪

- And now with a confidence of children of God, let us pray together.

- Our Father,

All: 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 that 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, amen.

Nancy: The gifts of God for the people of God. (uplifting organ music) (crowd muttering faintly) (uplifting organ music) ♪ For the bread, which You have broken ♪ ♪ For the wine, which You have poured ♪ ♪ For the words, which You have spoken ♪ ♪ Now we give You thanks, oh, Lord ♪ ♪ By this promise that You love us ♪ ♪ By Your gift of peace restored ♪ ♪ By Your call to Heaven above us ♪ ♪ Hallow all our lives, oh, Lord ♪ ♪ With the saints who now adore You ♪ ♪ Seated at the heavenly board ♪ ♪ May the Church that's waiting for You ♪ ♪ Keep love's tie unbroken, Lord ♪ ♪ In Your service, Lord, defend us ♪ ♪ In our hearts keep watch and ward ♪ ♪ In the world where You have sent us ♪ ♪ Let Your kingdom come, oh, Lord ♪ (uplifting organ music) ♪ O Thou who this mysterious bread ♪ ♪ Didst in Emmaus break ♪ ♪ Return, herewith our souls to feed ♪ ♪ And to thy followers speak ♪ ♪ Unseal the volume of thy grace ♪ ♪ Apply the gospel word ♪ ♪ Open our eyes to see thy face ♪ ♪ Our hearts to know the Lord ♪ ♪ Of thee communing still, we mourn ♪ ♪ Till thou the veil remove ♪ ♪ Talk with us, and our hearts shall burn ♪ ♪ With flames of fervent love ♪ ♪ Enkindle now the heavenly zeal ♪ ♪ And make thy mercy known ♪ ♪ And give our pardoned souls to feel ♪ ♪ That God and love are one. ♪ (uplifting organ music) (crowd muttering faintly) (uplifting organ music) ♪ Draw us in the Spirit's tether ♪ ♪ For when humbly in Thy name ♪ ♪ Two or three are met together ♪ ♪ Thou art in the midst of them ♪ ♪ Alleluia, alleluia ♪ ♪ Touch we now Thy garment's hem ♪ ♪ As the brethren used to gather ♪ ♪ In the name of Christ to sup ♪ ♪ Then with thanks to God the Father ♪ ♪ Break the bread and bless the cup ♪ ♪ Alleluia, alleluia ♪ ♪ So knit Thou our friendship up ♪ ♪ All our meals and all our living ♪ ♪ Make as sacraments of Thee ♪ ♪ That by caring, helping, giving ♪ ♪ We may true disciples be ♪ ♪ Alleluia, alleluia ♪ ♪ We will serve Thee faithfully ♪ ♪ We will serve Thee faithfully ♪ (uplifting organ music)

Nancy: Please stand. Go in peace to serve God and your neighbor in all that you do.

Congregation: We are sent in Christ's name.

Nancy: The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all. ♪ Amen, amen ♪ (uplifting organ music) ♪ Sing praise to God ♪ ♪ Who reigns above ♪ ♪ The God of all creation, ♪ ♪ The God of power, the God of love ♪ ♪ The God of our salvation ♪ ♪ With healing balm my soul is filled ♪ ♪ And every faithless murmur stilled ♪ ♪ To God all praise and glory ♪ ♪ The Lord is never far away ♪ ♪ But through all grief distressing ♪ ♪ An ever present help and stay ♪ ♪ Our peace and joy and blessing ♪ ♪ As with a mother's tender hand ♪ ♪ God gently leads the chosen band ♪ ♪ To God all praise and glory ♪ ♪ Thus all my toilsome way along ♪ ♪ I sing aloud thy praises ♪ ♪ That earth may hear the grateful song ♪ ♪ My voice unwearied raises ♪ ♪ Be joyful in the Lord, my heart ♪ ♪ Both soul and body bear your part ♪ ♪ To God all praise and glory ♪ ♪ Let all who name Christ's holy name ♪ ♪ Give God all praise and glory ♪ ♪ Let all who own his power proclaim ♪ ♪ Aloud the wondrous story ♪ ♪ Cast each false idol from its throne ♪ ♪ For Christ is Lord, and Christ alone ♪ ♪ To God all praise and glory ♪ (uplifting organ music)
(crowd muttering faintly) (peaceful organ music)