

31 August 2025

Pentecost 12

Proper 17

Living Waters/God's Table for All

Welcome

Acknowledgement of Country

As we meet today, we acknowledge that we are gathered on the lands of the Biddigal people of the Eora Nation, the traditional owners of this land who have cared for this place since time immemorial. We pay our respects to their elders, past, present and emerging. We commit to seeking justice through truth telling, treaty and reconciliation, walking together and working for the good of all.

Introduction to Theme

In this week's reading from Jeremiah, we encounter a fountain of living water as a metaphor for God. We are invited to reflect on the meaning of this within the context of Jeremiah's prophecy and within our own context, where water carries challenging connotations through climate change. Luke speaks of those who are to be invited to the banquet, God's Table. Holy Communion is a place where all can meet at an image of the Kingdom of God.

Saying who we are...

We are a congregation and community ...

Who welcome people of all cultures and lifestyles,

Who create a safe place for the community, and

Who share the journey of life and faith.

Call to Worship

Water is life.

Without water, we cannot survive.

God is often described as flowing, living, life-giving water.

Let us come and drink the water of God.

Let us come and worship.

Opening Prayer

Water-of-Life,

we come to drink from your streams,

and we pray for justice that flows like strong river currents

to be present in this place. Amen.

Sing: Come to the banquet

https://youtu.be/3WuTef5dhUA?si=p_n-YHCLIJxZ22Gz

Come to the banquet, there's a place for you.

Though you maybe have no money,

though you maybe feel unworthy,

in your strength or in your weakness

you are welcome, come.

Come to the banquet, there's a place for you.

See, you are an honoured guest,

from constant serving you may rest;

so sit you down, be fed and blessed,

for you are welcome, come.

Come to the banquet, there's a place for you.

Woman, wise one, mother, maiden,

see your plate with food is laden

and your place is set and waiting.

You are welcome, come.

Come to the banquet, there's a place for you.

**Worker, father, little boy,
old man or youth without employ, come rest your worry, here is joy,
and you are welcome, come.**

Come to the banquet, there's a place for you.
**Whether you've been lost or faithful,
whether you've been wise or wasteful,
here's a place of rest and grace,
and you are welcome, come.**

Come to the banquet, there's a place for you.
**Here is one who runs to meet you,
loving arms stretched out to greet you.
Do not let your fear defeat you.
You are welcome, come.**

Come to the banquet, there's a place for you.
**Willing hands have made this bread
with yeast and salt and labour shared.
Let all the hungry ones be fed.
It's time for feasting, come.**

Come to the banquet, there's a place for you.
**Abundant wine, enough for all!
Our generous, loving host has called.
The cup of blessing now is poured
for sweet communion, come.**

Come to the banquet, there's a place for you.

© Fay White Reproduced under Copyright Licences:

ONE LICENSE A-604712; CCLI #45150

Prayer of Confession

Water is life.

But... at times, water is scarce.

Through drought, through greed, through the havoc humans cause on the environment.

Water is life.

But... at times, there is too much water.

In floods, in rising sea levels, in the havoc humans cause on the environment.

Water is life.

But... water is dangerous.

Like flash-flooding, or ocean rips, or water sources that have been poisoned.

Let us pause to consider God as living water, as the source of good water, enough water, not-too-much water, and to consider the ways that we dishonour this image.

Pause for silence.

Words of Grace

Water is life.

(Pour the water from a jug into the baptismal font.)

For followers of Christ, baptismal water is a symbol of death to our old ways and a symbol of rising to new life in Christ's ways. Remember your baptism and give thanks.

Hear these words of hope and truth:

God is living water.

God invites you to drink.

In Christ, your thirst is quenched.

Thanks be to God. Amen.

The Peace of Christ

Sing: *In water we grow* Brian Wren TiS 494

https://youtu.be/fJl4wTA3TBE?si=1t73jbf_uOFvLCBE

**In water we grow,
secure in the womb,
and speechlessly know
love's safety and room.
Baptizing and blessing
we publish for good
the freeing, caressing
safe keeping of God.**

In water we wash:

the dirt of each day,
its trouble and rush
are carried away.
In Christ re-created
by love's cleansing art,
self-will and self-hatred
dissolve and depart.

In water we dive,
and cannot draw breath,
then surface alive,
rebounding from death.
Our old self goes under,
in Christ dead and drowned.
We rise, washed in wonder,
by love clad and crowned.

In water we dwell,
for by its deep flow
through bloodstream and cell,
we live, think, and grow.
Praise God, love outflowing,
whose well of new birth
baptizes our knowing,
and waters the earth.

© Hope Publishing Co. (Brian Wren) Reproduced under Copyright
Licences: ONE LICENSE A-604712; CCLI #45150

Readings from the Hebrew Scriptures

Jeremiah 2:4–13

⁴Hear the word of the Lord, O house of Jacob, and all the families of the house of Israel. ⁵Thus says the Lord: What wrong did your ancestors find in me that they went far from me, and went after worthless things, and became worthless themselves? ⁶They did not say, “Where is the Lord who brought us up from the land of Egypt, who led us in the wilderness, in a land of deserts and pits, in a land of drought and deep darkness, in a land that no one passes through, where no one lives?” ⁷I brought you into a plentiful land to eat its fruits and its good things. But when you entered you defiled my land, and made my heritage an abomination. ⁸The priests did not say, “Where is the Lord?” Those who handle the law did not know me; the rulers transgressed against me; the prophets prophesied by Baal, and went after things that do not profit.

⁹Therefore once more I accuse you, says the Lord, and I accuse your children’s children. ¹⁰Cross to the coasts of Cyprus and look, send to Kedar and examine with care; see if there has ever been such a thing. ¹¹Has a nation changed its gods, even though they are no gods? But my people have changed their glory for something that does not profit. ¹²Be appalled, O heavens, at this, be shocked, be utterly desolate, says the Lord, ¹³for my people have committed two evils: they have forsaken me, the fountain of living water, and dug out cisterns for themselves, cracked cisterns that can hold no water.

Psalms 81:1, 10–16

¹Sing aloud to God our strength; shout for joy to the God of Jacob.

¹⁰I am the Lord your God, who brought you up out of the land of Egypt. Open your mouth wide and I will fill it.

¹¹“But my people did not listen to my voice; Israel would not submit to me.

¹²So I gave them over to their stubborn hearts, to follow their own counsels.

¹³O that my people would listen to me, that Israel would walk in my ways!

¹⁴Then I would quickly subdue their enemies, and turn my hand against their foes.

¹⁵Those who hate the Lord would cringe before him, and their doom would last forever.

¹⁶I would feed you with the finest of the wheat, and with honey from the rock I would satisfy you.”

Sing: *Wellsprings*

***Like the woman of old, each day
we go to the wellsprings of life
to find Jesus there.***

**Some days the well seems dry.
We can't reach the water – it's too hard.
Some days our legs won't take us,
our hearts are aching, crying.**

***Like the woman of old, each day
we go to the wellsprings of life
to find Jesus there.***

**Some days our minds are reeling.
There's too much happening –
we need to stop.
Some days our souls are parched,
we need the water – so thirsty.**

***Like the woman of old, each day
we go to the wellsprings of life***

to find Jesus there.

Some days there's no escape

life's routine and madness.

Some days we don't want to go –

we can't see the rhyme or reason.

Like the woman of old, each day

we go to the wellsprings of life

to find Jesus there.

Some days we're resurrected,

we feel new life – inside us.

Some days our faith moves mountains,

we feel life's glory – earth and heaven.

Like the woman of old, each day

we go to the wellsprings of life

to find Jesus there.

© 1995 Don Stewart Reproduced under Copyright Licences:

ONE LICENSE A-604712; CCLI #45150

Readings from the Christian Scriptures

Hebrews 13:1–8, 15–16 *Hebrew's speaks to us of the need for hospitality.*

13Let mutual love continue. **2**Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. **3**Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. **4**Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. **5**Keep your lives free from the love of

money, and be content with what you have; for he has said, “I will never leave you or forsake you.” ⁶So we can say with confidence, “The Lord is my helper; I will not be afraid. What can anyone do to me?” ⁷Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. ⁸Jesus Christ is the same yesterday and today and forever.

¹⁵Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. ¹⁶Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Luke 14: 1, 7–14 *Luke describes who we are to invite to God’s banquet.*

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely.

⁷When he noticed how the guests chose the places of honor, he told them a parable. ⁸“When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; ⁹and the host who invited both of you may come and say to you, ‘Give this person your place,’ and then in disgrace you would start to take the lowest place. ¹⁰But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, ‘Friend, move up higher’; then you will be honored in the presence of all who sit at the table with you. ¹¹For all who exalt themselves will be humbled, and those who humble themselves will be exalted.” ¹²He said also to the one who had invited him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. ¹³But when you give a banquet, invite the poor, the crippled, the lame, and the blind. ¹⁴And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

Offering

Dedication

We long for the time

when the meek shall inherit the earth

and all who hunger and thirst after justice

shall be satisfied,

and we believe that, despite the persistence of evil,

now is always the time

when more good can be done

and we can make a difference.

May it be so, through the offering of these gifts

and the offering of our lives. Amen.

(Source: Prayer for Justice and Peace, Iona)

And we sing a song of the Table of God, open to everyone.

Sing: *For everyone born, a place at the Table* Shirley E Murray

<https://youtu.be/akF3oWZoIXE?si=p-s9tvcCVzA9r1tK>

For everyone born, a place at the table,

for everyone born, clean water and bread,

a shelter, a space, a safe place for growing,

for everyone born, a star overhead,

For woman and man, a place at the table,

revising the roles, deciding the share,

with wisdom and grace, dividing the power,

for woman and man, a system that's fair,

and God will delight when we are creators

of justice and joy, compassion and peace:

***yes, God will delight when we are creators
of justice, justice and joy!***

**For young and for old, a place at the table,
a voice to be heard, a part in the song,
the hands of a child in hands that are wrinkled,
for young and for old, the right to belong,**

**For just and unjust, a place at the table,
abuser, abused, with need to forgive,
in anger, in hurt, a mindset of mercy,
for just and unjust, a new way to live,
*and God will delight when we are creators
of justice and joy, compassion and peace:
yes, God will delight when we are creators
of justice, justice and joy!***

**For everyone born, a place at the table,
to live without fear, and simply to be,
to work, to speak out, to witness and worship,
for everyone born, the right to be free,**

**For gay and for straight, a place at the table,
a covenant shared, a welcoming space,
a rainbow of race and gender and colour,
for gay and for straight, the chalice of grace,
*and God will delight when we are creators***

of justice and joy, compassion and peace:

yes, God will delight when we are creators

of justice, justice and joy!

© Hope Publishing Company, Shirley Erena Murray

Reproduced under Copyright Licences:

ONE LICENSE A-604712; CCLI #45150

Reflection

The Rev. Eric C. Shafer

Denomination: Evangelical Lutheran Church in America

One of my all-time favorite films is called "Places in the Heart." You may not remember this 1984 film, but you may remember a well-known incident associated with it.

In 1985, "Places in the Heart" star Sally Field won her second Academy Award for her role in this film. In her now-famous acceptance speech for her Oscar, Field said, "I can't deny the fact that you like me, right now, you like me!" This line, of course, has been slightly misquoted as it has become well known as "You like me, you really like me!"

"Places in the Heart" is a wonderful film. Set in Texas during the 1930s, it is a film about survival in the face of very difficult circumstances. Sally Field plays a poor widow with small children. She takes in boarders to help her make ends meet on her dirt poor farm. Her two boarders are a blind man, played by John Malkovich, and an African-American man, played by Danny Glover. Glover is also her farm hand and farm manager and faces overt racism from Field's white racist neighbors.

"Places in the Heart" is a story of triumph in the face of overwhelming odds. Sally Field well deserved the Oscar she won for her role in this film.

"Places in the Heart" is also one of the most theological Hollywood films ever made. It has the most amazing final scene, set in church, during Holy Communion. As Communion is being distributed, the camera pans the congregation. There pictured all around Sally Field's character are all the

people who are and have been important in her life, those both living and dead. It is a portrait of the heavenly banquet, the communion of saints, if ever there was one.

(The film closes with a dreamlike church scene. As a choir sings and [1 Corinthians 13](#) is read aloud, characters from earlier in the story—living and dead—appear among the pews, taking part in [Holy Communion](#). Margaret takes Wayne's hand in silent reconciliation. Wayne had been unfaithful to her. Moze, now gone, driven out by fear of the Ku Klux Klan, is shown present in the church. Edna gently passes the communion tray to her late husband, Royce, who was shot at the beginning of the movie, and who then passes it to Wylie, the boy who killed him. Wylie himself was lynched by the KKK. They exchange the words, "Peace of God," as the camera lingers on them in solemn silence.)

Show final scene (YouTube)

I thought again of "Places in the Heart" when I read today's gospel lesson from St. Luke, in which Jesus is describing God's heavenly banquet, one which will include everyone, not just the wealthy and friends and relatives, but also the poor, the crippled, the lame and the blind.

This story is typical of St. Luke's Gospel. Luke often pictures Jesus eating and drinking from calling Matthew, the hated tax collector, to be his disciple over supper through his Last Supper Passover meal with his disciples. The Jesus of Luke likes to eat and drink. Luke's Jesus also always has a very open table for his dining. Welcome at Jesus' table is for everyone, rich and poor, men and women, all ages, races, ethnicities, religions, and sexual orientations.

Eric Schafer goes on to describe his experiences at a number of Lutheran churches in Pennsylvania and other places, most in terms of the acceptance or not of African-Americans in large, predominantly white congregations.

There is no excuse, he says, for racism of any kind. Our gospel lesson today is very clear on this issue: God's heavenly banquet is open to all and if we attend and expect that everyone at this banquet will look like us, we will be very disappointed.

[Traci Blackmon](#), a minister in the United Church of Christ in the US (affiliated with our Uniting Church) asks a similar question:

Shall We Gather at The Table?

[by [Traci D. Blackmon](#) | published on Aug 2, 2019]

One of the things I love most about the United Church of Christ is the professed wideness of our table.

“No matter who you are or where you are on life’s journey, you are welcome here” is both an inspirational and aspirational profession that I’ve reflected upon often since we gathered in Milwaukee this summer.

The table is a symbol of inclusion. But too often we embrace the symbol with little attention to the complexities of an open table.

I’m invited to many tables because I hold many identities. As a clergy woman who is unapologetically black and unashamedly Christian serving in a predominantly white denomination with progressive theology, I am frequently invited to tables because of my racial identity, or my gender, or my theology, or my proximity to the lived experiences of cultural and institutional oppression. Too often the expectation of the host in such instances is that only the invited identity will show up, but neither the table nor humanity work that way.

Scripture teaches us that Jesus accepted invitations to diverse tables with diverse people. If an open table is to have any credibility within the Church, an invitation to the table cannot be synonymous with conformity or comfort.

Open tables are hard work. Open tables require a relinquishment of control. The declaration of an open table is a declaration that we are called to serve simultaneously as both host and guest at the table. It is recognition that the table is not ours to regulate.

An invitation to an open table is not merely be an invitation to be seated. It is an invitation to have a say.

An invitation to an open table is not merely an invitation to have a say. It is an invitation to be seen.

An invitation to an open table is an invitation to be recognized, fully seen and fully heard in the complexity of our beings, and to have our whole selves invited to be fully present.

This does not mean there won’t be times of calling out and correction at the table. At the table we replicate most often, Jesus gathers those who love him in a room for one final meal before the crucifixion, and both John and Judas were present. Jesus did not shy away from difficult conversation at the table.

Neither can we.

The gift of the table is the opportunity to understand love outside of agreement, a love that holds fast between grace and truth. Sometimes we create a false dichotomy between love and truth, but love cannot exist apart from truth.

At the table we have the incredible opportunity to see and proclaim a God that is bigger than ourselves. A God that does not require us to be generic or muted or missing. A God that calls us out and calls us in so that we might be one.

Rev Jill Sanders from the First Congregational Church in the Lakes Area Minnesota goes one step further. *Making welcome known*

She writes:

First Congregational UCC in Alexandria, Minn., participated in the Lakes Area Pride Festival for the first time in June, just one month after becoming officially certified as an Open and Affirming church in May by the **ONA Coalition**.

The Rev. Jill Sanders holds a small container of glitter she used to offer blessings at the Lakes Area Pride Festival in Minnesota.

First Congregational is the only ONA church within a 60-mile radius of their location, and they were the only church at the second-ever community Pride event where over 500 people attended.

“The church has long been welcoming but had not understood the importance of making our welcoming stance known in the wider community,” said its pastor, the Rev. Jill Sanders. “We have received 22 new members in the last year — all of them either themselves LGBTQIA+ or allies.”

The congregation invited festival attendees to receive glitter blessings and LGBTQIA+ Pride devotional books. Their table display included their framed, newly-received ONA certificate.

There are a number of such churches in NSW, many of which are very active and growing. They are part of the Uniting Network Australia.

New South Wales

Adamstown Uniting Church

228 Brunker Rd Adamstown NSW 2289

<http://adamstownuca.org.au/>

0418 861 267

Ashfield Parish Mission

Liverpool Road, Ashfield

www.ashfieldparishmission.com.au / Twitter

02 8752 4600

Balmain Uniting Church

Darling Street, Balmain

www.balmainchurch.org.au

02 9555 9193

Bondi Chapel by the Sea

Roscoe St, Bondi Beach

www.chapelbythesea.org.au / Facebook / Twitter

02 9130 3445

Eastwood Uniting Church

16 Lakeside Road,

Eastwood, 2122

(02) 9858 5732

www.euc.org.au

Gordon Uniting Church

Cecil St, Gordon

www.guc.org.au / Facebook

02 9498 6729

Hope Uniting Church

Anzac Parade, Maroubra Junction

www.hopeuniting.org.au / Facebook

02 9344 0055

Leichhardt Uniting Church

Wetherill Street, Leichhardt

www.leichhardtuniting.org.au / Facebook / Twitter

02 9564 0808

Merewether Uniting Church

Glebe Road, Merewether
www.merewether.org.au / Facebook
02 4961 4525

Mudgee Uniting Church
89 Mortimer St
(PO Box 388)
Mudgee NSW 2850
www.mudgeerylstoneuniting.org.au/ / Facebook

Newton Mission
280A King St,
Newtown, NSW
(02) 9519 9000
office@newtownmission.org.au
www.newtownmission.org.au

Paddington Uniting Church
Oxford St, Paddington
www.paddingtonuca.org.au / Facebook
02 9331 2646

Pitt Street Uniting Church
Pitt Street, Sydney
www.pittstreetuniting.org.au / Facebook / Twitter
02 9267 3614

Roseville Uniting Church
7A Lord Street, Roseville
<https://roseville.unitingchurch.org.au/>

(02) 9416 5185

South Sydney Uniting Church

Raglan Street, Waterloo

www.southsydneyuniting.org.au

02 9319 1373

The Wayside Chapel

Hughes Street, Potts Point

www.thewaysidechapel.com / Facebook / Twitter

02 9581 9100

Wellington Uniting Church In Australia

105 Arthur St

Wellington NSW 2820

www.mdpresbytery.org.au/#E52RDU7G

Announcements

Prayers for Others

[We pray this prayer from the early church, from the Syrian Clementine liturgy. Some of the language may seem strange and old-fashioned to us, but let us join in its poetry and with the church across time and space:]

O God,

Who art the unsearchable abyss of peace,

the ineffable sea of love,

the fountain of blessings,

**and the bestower of affection,
who sendest peace to those that receive it;
open to us this day the sea of your love,
and water us with the plenteous streams from the riches of your
grace.
Make us children of quietness,
and heirs of peace.
Kindle in us the fire of your love;
sow in us your awe;
strengthen our weakness by your power;
bind us closely to you and to each other in one firm bond of unity;
for the sake of Jesus Christ. Amen.**

GENERAL INTERCESSIONS

FOR PEACE

**Reconciling God, please strengthen the will of all peacemakers.
Pilot negotiators through the reefs of fear, pride, and hoary
prejudice. Build up courage, truth, trust, and mutual respect.**

FOR INDIGENOUS PEOPLE

**God of resurrection, please restore to dignity the lives of our
aboriginal citizens, from Cooktown to Flinders Island, Redfern to**

Broome. May the Risen Christ be among them with enabling love, sharing their frustration and their prayers, and giving them the will to inherit that better future which is your will for all people.

FOR OUR POLITICAL SYSTEM

Source of good government, please give our leaders the vision to see beyond party jockeying to the real needs of this nation. Show them the best way to develop the full potential of our people and to foster opportunities for the weak, the neglected and the inept.

FOR THE SICK

Loving God, embrace your suffering children with almighty tenderness. Where the natural healing forces are weak, or where the agents of decay are strong, grant an infusion of your healing love, penetrating every tissue and cell, and recreating health and vigour.

FOR THE SORROWING

Comforter of those who mourn, if you are still ready to turn water in wine, please take the burning and salty tears of human grief, and turn them into the wine of faith, hope and a large love.

Through Christ Jesus our Saviour.

Amen!

And we say the prayer that Jesus taught

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 in the time of trial and deliver us from evil.

***For the kingdom, the power, and the glory are yours
now and for ever. Amen.***

Holy Communion

Invitation

Communion Song

Sing: *Table of Plenty* Dan Schutte All Together 665 -

<https://youtu.be/bS6p-SPmlpo?si=2RrQt9-c0KLeMr55>

Refrain

Come to the feast of heaven and earth!

Come to the table of plenty!

***God will provide for all that we need,
here at the table of plenty.***

O come and sit at my table

where saints and sinners are friends.

**I wait to welcome the lost and lonely
to share the cup of my love.**

Come to the feast of heaven and earth!

Come to the table of plenty!

***God will provide for all that we need,
here at the table of plenty.***

**O come and eat without money;
come to drink without price.
My feast of gladness will feed your spirit
with faith and fullness of life.
Come to the feast of heaven and earth!
Come to the table of plenty!
*God will provide for all that we need,
here at the table of plenty.***

**My bread will ever sustain you
through days of sorrow and woe.
My wine will flow like a sea of gladness
to flood the depths of your soul.
Come to the feast of heaven and earth!
Come to the table of plenty!
*God will provide for all that we need,
here at the table of plenty.***

**Your fields will flower in fullness;
your homes will flourish in peace.
For I, the giver of home and harvest,
will send my rain on the soil.
Come to the feast of heaven and earth!
Come to the table of plenty!
*God will provide for all that we need,
here at the table of plenty.***

**© Dan Schutte, OCP Publications, 1992 Reproduced under
Copyright Licences: ONE LICENSE A-604712; CCLI #45150**

Prayer of Thanksgiving

The Lord be with you.

And also be 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 our thanks and praise.

- - -

**For this we praise you with the faithful of every time
and place joining with the whole creation in the eternal hymn:**

Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

- - -

You make us alive together with him,

that we may rejoice in his presence and share his peace.

By water and the Spirit

you open the kingdom to all who believe,

and welcome us to your table:

for by grace we are saved, through faith.

- - -

**With this bread and this cup we do as our Saviour commands:
we celebrate the redemption he has won for us.**

Christ has died.

Christ is risen.

Christ will come again.

- - -

- - -

Amen.

- - -

**With this bread and this cup we do as our Saviour commands:
we celebrate the redemption he has won for us.**

Christ has died.

Christ is risen.

Christ will come again.

- - -

- - -

Amen.

Breaking the Bread

Lamb of God (□ □ □)

Jesus, Lamb of God,

Have mercy on us.

Jesus, bearer of our sins,

Have mercy on us.

Jesus, redeemer of the world,

Grant us peace.

Distribution

Prayer after Communion ()

Post Communion Song:

Sing: *For you, deep stillness* Robin Mann (sung twice)

<https://youtu.be/SpPLReD-Zuw?si=SaaHd1tJRrk6GGe5>

For you, deep stillness of the silent inland;

for you, deep blue of the desert skies;

for you, flame red of the rocks and stones;

for you, sweet water from hidden springs.

From the edges, seek the heartlands,

and when you're burnt by the journey

may the cool winds of the hovering Spirit

soothe and replenish you.

In the name of Christ.

In the name of Christ.

SENDING OUT

Blessing/Benediction

It's time to go.

Time to re-engage with the secular world.

Time to put the faith into deeds .

Time to practise uncalculating love.

Time to meet the Christ who waits for you.

Time to share his boundless hope.

You can do all things through Christ who strengthens you.

**With the blessing of God, in your mind and heart, let
each morning be a joy to you,
each path be a joy to you,
each neighbour be a joy to you.**

Words of Blessing

**May the God who dances in creation,
who embraces us with human love,
who shakes our lives like thunder,
bless us and drive us out with power
to fill the world with her justice.**

**May God, the living water,
quench your thirst.**

**May God, the flowing fountain
water your gardens.**

**May God, the sea of love,
flow around you.**

Go in peace to love and serve the water of life.

In the name of Christ. Amen..

Song 1 verse

Sing: *For you, deep stillness* Robin Mann

**For you, deep stillness of the silent inland;
for you, deep blue of the desert skies;**

**for you, flame red of the rocks and stones;
for you, sweet water from hidden springs.**

**From the edges, seek the heartlands,
and when you're burnt by the journey
may the cool winds of the hovering Spirit
soothe and replenish you.**

In the name of Christ.

In the name of Christ.