

The Blessed Life

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[0 : 0 0] We're going to be looking at Psalm 1, and I'll pray for us briefly, and then we'll turn our attention there for these next few moments. Lord, we thank you for your word, and we ask that you would open our eyes and open our ears that we may hear from you.

In Christ's name, amen. Well, Psalm 1, as we just read responsibly, is a really central and important text in the Scriptures. And there's kind of one theme that really pops out when we hear Psalm 1, and it's really this idea of being blessed.

Can you all engage me and go ahead and say blessed? Wonderful. Look at that. Fantastic. Very obedient people. I think if you ask religious or irreligious people if they know what the word blessed means, I think most people are going to say yes.

But then I think if you ask them a follow-up question, if you ask them to give their definition of what it means to be blessed, then I think people would actually struggle to do that.

I think people would kind of lurch in fits and starts and struggle to actually put words of definition around that idea of blessed. But as we just heard from each of these readings, the notion of blessing, though it might be foggy to us, is crucial to understanding the right direction of human living according to the prophet Jeremiah, according to the psalmist, and according even, as we heard, to Jesus himself.

[1 : 3 2] And so I'd like us to focus in on Psalm 1, and I think that's the way that we get into this gift of what it means to be blessed. And we can wrap our minds and our hearts around what it means to be blessed by looking closely at Psalm 1.

And I think one of the angles that we have to take in order to wrap our minds and our hearts around this gift that God is giving to us, inviting us into, is to shift the angle on the question of blessed.

If you ask someone to define blessed, I think people would struggle. But if you ask someone to define the good life, then I think you'd get answers. And that's what Psalm 1 is giving us.

That's the picture that Psalm 1 is painting for us. It's not simply receiving the gift of God's kindness. That's not all that it's talking about. It's talking about existing in a state of flourishing.

It's talking about living in this realm of congratulations because the picture painted in Psalm 1 is a picture of blessing understood as inhabiting and walking in the good life according to God.

[2 : 4 0] The good life. So blessed is the one, as Psalm 1 tells us, if you translate that into modern speech, I think you could just say it like this.

Here is a person that in the middle of a fractured world is experiencing the good life. That's what it means to be blessed. Psalm 1 is instruction and inspiration towards the good life with God.

And you notice right away God's kindness to us. God knows not only are we inclined towards sinfulness, God also knows that part of that we're easily confused.

Therefore, Psalm 1 makes it very clear for anyone who has the humility to take up instruction into the good life, Psalm 1 makes it abundantly clear that immediately the way into this good life requires that you know what to embrace and you know what to reject.

You need to find something, hold it, and hug it. And you need to find what is not that, and you need to give it a quick, strong, firm, stiff arm. You need to know what to embrace and what to reject if we're going to enter into the good life.

[3 : 47] That's why Psalm 1, you are a smart group of people, I can already tell. That's why as you heard Psalm 1, you notice there is so much contrast. That God is calling to me and to you, inviting us into this good life with him, and he teaches us how we step into this through embracing and through rejecting.

You notice the power of contrast. It's the this and not that which is part of the gift God gives in Psalm 1. Throughout the Psalm, there's a contrast that comes in pairs.

There's the contrast between the two counsels, the counsel of the wicked or the counsel of God's law. Then there's two images of what you'll become based on the counsel that you choose.

You can either be grounded or groundless, like chaff in the wind. And then two ultimate outcomes, divine embrace or divine rejection.

This sort of instruction, again, is a gift to us because we have to be honest, there are a lot of competing ideas inside of us and around us as to what makes up the good life.

[4 : 53] And those ideas are at war, internally and externally. If you don't believe me, just think over the course of your own life. How often has your conception of the good life changed?

How glad are you that what you once thought was the good life then, you now no longer think is the good life now. Amen? Somebody has a testimony attached to that whole idea.

So we know that these ideas are conflicting. They're all around us, inside us, internally and externally. And what God is giving to us through Scripture, through Psalm 1, is that to really flourish, we actually need instruction and revelation from above, from outside of us, to lead us into what it really means to flourish as human beings.

And Psalm 1 tells us that the counsel of the ungodly is actually the opposite of wisdom from above. The counsel of the wicked that Psalm 1 describes, it can really be boiled down to thinking that the good life is found through my way, their way, or any way except God's way.

And it's easy, I think, for us, maybe if you're a person that's been around church for a while, and even if you're not, it's easy to think that God is giving us instruction to just sort of avoid the big sins, the big problems, the big blunders, violence, theft, adultery, murder.

[6 : 25] Sure, that's part of the counsel of the wicked, but it's really not the full picture. Listen again to what the psalmist says. The psalmist says that the flourishing person does not walk, does not sit, does not stand in this pattern of wickedness, scoffing, and sin.

And all of those verbs describe not just isolated, big, one-time acts, but a progression, a pattern of living, rooted in ungodliness, rooting in scoffing, rooted in sin, rooted in this idea that the good life and life itself is not governed by God, but ultimately is governed by us through the rejection of him.

That, at bottom, is the counsel of the wicked. And so to flourish in life means we need to take seriously the diversity and the popularity of the good life according to the counsel of the wicked.

And in the words of Ice Cube, we need to check ourselves before we wreck ourselves. The modern mindset, thank you, three amens.

The modern mindset, which is really not a modern mindset, it is a broken, shared mindset that we all have in our frailty, in our weakness as humans under sin. But so this modern, ancient, inhuman brokenness mindset is that the good life is getting everything that you want, and it's your life.

[7 : 53] You make it good according to you. That mindset would remix Psalm 1 to say this. Blessed is the one who achieves their goals. Blessed is the one who does as they please.

Blessed is the one who finds a way to make ends meet in the process. And blessed is the one who cares not for the opinion of others. For many of us, this is the good life that we slide into.

This is the good life presented around to us. There's the good life as, even on the other end of the extreme, family moral values. Just be good, have kids, provide for them.

That's the good life. That's great, but that's incomplete. There's the good life as happy hedonism. I think often of the good life, I think of the song by Kanye West where he says the good life, it feels like Houston, it feels like Philly, it feels like D.C., it feels like V.A., it feels like the Bay.

A, throw your hands up in the sky. The image of the good life there as you listen further is, it's nothing more than hedonism. It's nothing more than doing whatever you want and then feeling the guilt that weighs on your conscience.

[8 : 57] These ideas of the good life, you have the pleasure, the hedonism, you have the nice, clean morality, you have the self-driven achievement. All of these things actually fall short of the flourishing and the gift that God has given to us.

And Psalm 1 invites us into these things. Jeremiah the prophet tells us that these options, the good life, simply according to our understanding, flourishing according to our way, it really is not an option.

It's a dead end. Jeremiah, as we heard earlier, he says this, thus says the Lord, Cursed is the man who trusts in man, who makes flesh his strength, whose heart turns away from the Lord.

Okay, so now what? Well, again, the psalm simplifies things for us. We can walk, sit, stand, the counsel of the ungodly with all of its variations, or we can get on the other highway and seek the good life through delighting in the Lord and his law and his counsel.

And Psalm 1 tells us that the good life of flourishing is not exclusively self-governed nor governed by others, but it is governed by the good and gracious God who has made us and redeems us.

[10 : 11] And that language of governed, I think, is important. It's why Psalm 1 presents the way to flourishing as being attached to a law. The journey of flourishing is through this doorway into relationship with God by delighting in him and in the law that he's given, to delight in him and the instruction that he provides.

The flourishing person, their delight is in the law of the Lord, and on this law they will meditate day and night, says the psalmist. So, friends, this is important. There is no path to the good life apart from instruction, apart from a way, apart from a law, apart from a guide, apart from a Lord.

And so, friends, you will take counsel. You will live by a law. You will have a good life idea as your compass. Do not only follow self.

Do not follow visions that excise the divine. Take up the invitation again and again into flourishing by delighting and meditating on the Lord and his law.

And this meditating, as maybe you know, is not an emptying out but a filling up. It's a turning over continually. It's an engaging from head to toe. It reminds me of this idea of meditating biblically.

[11 : 27] It reminds me of my children when we see sports highlights that they enjoy. Coming from Memphis, there's a great NBA player on the Grizzlies named John Morant who has this ability to just leap over people and dunk on them very, very violently and powerfully for such a small person.

And so, when we see these highlights, you know, I see it once. I'm like, wow, that's amazing. But my sons want to watch it again and again and again. So, they say, show it again, show it again, show it again, show it again, show it again.

And really, I think what they're doing is they're meditating. They've seen something delightful, and they want to take it in from every angle. They want to see it again so they can see the face that Ja makes when he dunks.

But they want to see it again so they can see that the face of the man who's dunked on, they want to see the face that he makes, the face of embarrassment. They want to see it again and see, oh, look at this person behind the basket.

Look at how their eyes went wide when they saw him rise, right? They want to consider this from every possible angle, in every possible way, because this thing that they've seen, they sense that this, this is special.

[12 : 29] And so, they want it to sort of wash over them. And it's the same sort of thing that the good life is doing, or calls us to do when we think of the Lord and his law. We want it to wash over us.

We want it to shape us, to mold us, to fill us, not simply with our own wisdom, but from the wisdom and the mercy and the instruction of God.

If the counsel of the ungodly is the impulse to flee from God and enthrone oneself, then to meditate on God's law, to meditate on Scripture, is to actually bring yourself over and over again, from each and every angle, into the joyful ways of God, from head to toe, for all parts of your life and your living.

Then the question for us is, of these two paths, which will we seek? Scripture becomes this way to flourishing, a remedy for the confused, a remedy for the sinful human heart, because Scripture itself, what is it?

It's a life-giving medicine from the Lord himself that leads us to himself. I love the way St. Augustine describes this.

[13 : 40] He says that, For now, treat the Scriptures of God as the face of God. Melt in its presence. Psalm 1 tells us that as we seek God's face in Scripture, we flourish.

And rather than melt, Psalm 1 gives us a different image. We don't melt. We become planted. We become like a tree. A tree planted by streams of water in a dry and difficult world.

I love this because if I have any visual learners in the place, this is the turn from instruction to inspiration. Who among us has not seen a beautiful, strong, and sturdy tree?

Perfect for climbing. Perfect for leaning upon. Who among us hasn't seen a tree that from afar looks strong and sturdy? You get excited about it. You get a little closer. You lean on it.

You realize this thing is rotten to the core. God is telling us flourishing looks like being planted in him. Planted by him. Nourishing from him. And in fact, this whole image of the tree that Psalm 1 gives really tells us the whole story of humanity in one chapter.

[14 : 53] It tells us the whole story of what it looks like to fall into the counsel of the wicked. And alternatively, to be planted in the mercy, the grace, and the instruction of the Lord.

Again, my kids helped me here talking to them about Psalm 1. And then they were learning this chapter as part of school. And so the words were actually on the wall of our kitchen dining room.

And I asked my oldest son, Julian. I said, Julian, what do you think is important about Psalm 1? What should I be saying? And as he often does when I ask him these questions, he says, well, you're the pastor. Why are you asking me?

He says, I'm trying to teach you. I'm trying to disciple you. And you have things to teach me too. So after he's smart with me, he points to a couple of the words. He says, well, this is easy, Dad. He says, the tree is like the tree of life in Eden.

The water is like the Holy Spirit. And the fruit is the fruit of the Spirit. So when we trust God and go to his word, we become like the tree in Eden. And then we flourish. And then we have the Holy Spirit.

[15 : 56] And that's what God wants. I thought to myself, well, this will work in my sermon. This will help me a great deal. Friends, I think what is there, the truth of Psalm 1, the gift that God is giving to us through his word, which leads us to his son, the living word, is the opportunity by his mercy to return to the life for which we were made.

The life that through sin was lost is now returned to us. The good life of reunion with God, not simply freedom to act as we please, but the invitation back into what was lost.

The first humans who lived on earth were given a royal task and reunited or rather united deeply with God. They turned away from the Lord's law and counsel into self-rule.

And they brought death and decay and suffering into God's good creation. That flourishing was lost. But through the Lord's revelation, through his law, which tells us how he set captives free from Egypt, through his law that tells us that he led them at night by a pillar and by fire, through his law that tells us that he has sent to us a redeemer who has redeemed us.

And as we celebrate in the season of Easter has risen from the dead. Through his law, we are being told, invited, and shown that what was lost in that garden is now being restored to us.

[17 : 27] So this is the good life. For you and I to receive again that for which we was made and that for a moment was lost, but now through Christ is being given to the whole world.

And our gospel reading reminds us that this invitation into the good life, its borders are actually expanding. This is phenomenal. Jesus surely is one who knew scripture, was familiar with Jeremiah, familiar with someone.

And Jesus comes on the scene and says, We don't have time to get into this, but let me offer to you the beauty and the truth of Christianity.

See, our world would tell us that the good life is really only accessible for smart people, driven people, rich people, strong people. Our world would tell us that the good life is reserved only for all the people that Jesus actually said woe to.

But the truth of Christianity, the truth of the Christian gospel, is that the good life is wide open for all because it's not tied to riches. It's not tied to intellect.

[18 : 44] It's not tied to material means. It's not tied to achievement. It's not tied to personal resolve. It's not tied to avoiding suffering. It is tied to the goodness of God given to us through his son and his spirit.

So it's available for all who would call on his name. The other thing that stands out to me is that Jesus expands the borders of blessing that Psalm 1 declares to us, which makes me think to myself, who is Jesus to do this, to expand this border of blessing?

And I think the reason he can do this is because not only did he know and did he love Psalm 1, but he is actually the one who has lived and fulfilled Psalm 1. Think of Jesus' stories we just went through through Holy Week.

Jesus himself was tempted to walk in the counsel of the wicked, was he not? He was tempted to receive the good life according to the world, riches, power, glory. He rejected.

How did he reject this? He rejected by quoting scripture, pushing against evil and Satan and the enemy. And what did he do? He then went to a tree. And from that tree, he died and shed his blood, so that all who would come to the tree of the cross and understand what he has done would now enter into reunion with God.

[20 : 03] The good fruit that comes from his tree is salvation to the nations. Our Psalm 1 biography is the opposite. Who among us can say we have never walked in the counsel of the wicked?

Who among us can say we haven't lived under self-rule by rejecting the divine? And yet as hard as that truth is, we must remember with Psalm 1, with Jesus, there is actually good news for us.

And the good news is this, that left to ourselves, we actually are chaff. But with Jesus, we are becoming trees. By his grace, Jesus turns scoffers into saints.

He turns chaff into trees. And he is gathering all the chaff of the world, touching it by the blood of his cross, and turning us into trees planted by his living water.

This is the gift of the good life that comes not through our resolve, but through depending, looking, and trusting in the Lord and his Son by the power of his Spirit.

[21 : 06] Let us pray. Holy Father, we thank you for the work of your Son. Would you please, God, by your mercy, root us in him.

We thank you that the good life of what it means to be blessed is not tied to material things, but tied to reunion with you and to our purpose. We do pray that you would govern us by your Spirit and by your Word and by your love, that we would flourish even in the trials of life, and that we would bear fruit for your kingdom.

It's in your Son's name we pray. Amen. Amen. Let's rise and respond by singing this.

Amen. Bread of life Bread of heaven You are the living Word Bread of heaven God with us God with us The living truth Many things you were on earth A holy king A carpenter You are the living Word Awesome ruler Gentle redeemer

God with us God with us God with us The living truth And what a friend we have in you You are the living Word Jesus, Jesus That's what we call you A major born But on a tree You tied To save humanity You are the living Word Let's confess our faith using the words of the Nicene Creed

[24 : 17] We believe in one God the Father, the Almighty Maker of heaven and earth Of all that is visible and invisible We believe in one Lord Jesus Christ The only begotten Son of God Eternally begotten of the Father God from God Light from light True God from true God Begott and not made Of one being of the Father Through Him all things were made For us and for our salvation He came down from heaven Was incarnate from the Holy Spirit And the Virgin Mary And was made man For our sake He was crucified Under Pontius Pilate He suffered death And was buried On the third day He rose again In accordance with the Scriptures He ascended into heaven And is seated At the right hand Of the Father He will come again In glory To judge the living And the dead And His kingdom

Will have no end We believe in the Holy Spirit The Lord The giver of life Who proceeds from the Father And the Son Who with the Father And the Son Is worshipped And glorified Who has spoken Through the prophets We believe in one Holy Catholic And apostolic church We acknowledge One baptism For the forgiveness Of saints We look for the resurrection Of the dead And the life Of the world To come Amen I invite now All those who are Willing and able To kneel Or to be seated Let's come before Our Father In prayer With one mind And one heart Let us pray to the Lord Saying Lord Hear our prayer Gracious Lord You have filled The universal church With your people Created in your image They are the beautiful Body of Christ Through the power Of the Holy Spirit May all who confess

Your name Faithfully live out In word And deed The good news Of the gospel Lord Hear our prayer In your abundant provision You have given us Spiritual leaders To guide your church Give grace O Lord To all bishops Priests And deacons That guided By the Holy Spirit They may proclaim Your life giving word And minister Your holy sacraments Lord Hear our prayer You have also Given us earthly leaders To govern our country And our city Grant them wisdom And a will To do justice And love mercy So that all people May flourish And live Peaceably Use their efforts To promote The common good And bring about Your kingdom Lord Hear our prayer Lord Hear our prayer

We give you thanks For our beloved city Which is home To diverse peoples Yet daily We see And experience The pain Strife Injustice And death That plague Our neighborhoods By the power Of your spirit Grant our city Relief Encourage And strengthen All who serve Our community And see first hand The hardships Faced by our neighbors Including educators Medical professionals And social workers Lord Hear our prayer Heavenly Father We ask you to comfort Strengthen And heal those Who are in pain Of mind Or body We bring before you The Buffalo community Particularly the communities And friends Of those who were Heneously murdered In a racist attack Last Saturday We decry the hurtful

Dehumanizing beliefs Behind the attack And pray for all those Who are experiencing Ongoing trauma And as a result Of the attack Save us from Our disordered lives And give us Godly sorrow Leading to repentance Lord Hear our prayer We give thanks O Lord For all your servants Who have departed This life In a certain hope Of resurrection Give us the same hope In your salvation And the promise Of eternal life Lord Hear our prayer Let us also humbly Confess our sins To almighty God First in silence And then aloud together Most merciful God We confess That we may fight in your will

[30 : 00] Love and grace And the glory of the name Amen Almighty God Heavenly Father Who in His great mercy Do promise forgiveness And sins To all those Who sincerely repent And with true faith Return to Him Have mercy upon them Pardon the liberty Of all your sin Confirm the strength And reunion of all goodness And bring you to everlasting life All day Please rise May the peace of our Lord Jesus Christ be ours Be yours And the Lord So be here Thank you Now please You give him another Little sight All right If you could please be seated Once again

Welcome to Church of the Advent We're so glad you're worshiping With us this morning And if you're new We're especially glad Whether you're joining us In person or online We would love for you To fill out our Digital welcome card And if you do that That gives us a chance To know that you're here And to follow up with you So please fill out Our digital welcome card There's also that QR code Is on the welcome desk On your way out So you can catch it there as well And we have a mug For newcomers So we'd love for you To pick up one of those as well There are a couple of ways To get involved Whether you're new Or not new Coming up in the coming weeks So the first of all is To register for a summer supper club So these are groups Small groups of people Who meet throughout the summer Once in June, July, and August For dinner in homes across the city And so we have a number of hosts Who have signed up So this is the window opportunity For you to sign up To participate in One of these summer supper clubs So please sign up In the next couple of weeks And then we'll match you With your hosts And they'll take it from there And then we also have Our annual church picnic On June 5th That will be at a park In Brooklyn And so please be sure To RSVP for that as well

Over the years Advent has co-hosted A number of events On science and faith With the Trinity Forum And there was one That happened this past Friday Ard Lewis and Tremper Longman One is a professor Of theoretical physics And one of biblical studies Discussed how we can cultivate A faithful epistemology So I know some people From Advent participate in that If you didn't You can catch that online It's on YouTube On the Trinity Forum's website And there's going to be A follow-up dinner This coming Wednesday night At the City Tap House Penn Quarter So dinner and drinks Are provided as an opportunity To meet and to discuss That event And so there's still room If you'd like to participate In that And then finally We've been announcing The last few weeks That we have We were planning on hosting A child protective training This afternoon So Advent has a very strong culture Of safeguarding for our children And our diocese Has recently introduced Another aspect of that Which is a training In their policy That's going to be required For everyone who works With children and youth Our clergy Our staff And our parish council And we were planning On hosting that This afternoon After the service

But the person Who's training us The canon reverend Meg Gretto Who is the canon For ethics And safeguarding For the diocese Was not able to Because of COVID In her household And so we move that It's going to be A Zoom training This evening We're hoping that Makes it more accessible For people That'll start at 7pm It's a very interactive training So we're really Looking forward to that Again it's required For anyone who works With children and youth So please be sure To participate In that this evening Before we come to the table We have an opportunity To worship the Lord By giving tithes And offerings And you can do that In one of three ways You can give online You can give in the QR code On the screen Or you can give up front here In these boxes By this stage During the Eucharist And we really see This opportunity In this part of the service To continue our worship By reflecting on The generosity

And grace of God Towards us Any generosity That we give to God Is only a small reflection Of how incredibly generous He has been with us By sending his son Jesus Christ Into the world And so I'd encourage you To meditate on that During this time So let's ascribe To the Lord The honor Due his name Bring offerings And come into his courts How firm a foundation You saints of the Lord It is laid for your faith In his excellent words What more can he say

[35 : 05] Than to you he hath said To you for refuge To Jesus have fled Fear not I am with you You will be not dismayed For I am your God And will still give you aid I'll stay side and help you And cause you to stand Upheld by my righteous Boniface and air When through the deep waters

I call you to go The long rivers of sorrow Shall not overflow For I will be with you Your troubles to bless And make it my soul Your deepest distress When through fiery trials Your path we shall lie My grace all-sufficient Shall be your supply The flame shall not burn I only desire I only desire Your trust to consume

And your gold to revive The soul that on Jesus Has sleep for repose I will not I will not desert To his foes That soul That soul Though all hell Should endeavor To shake I'll never No, never No, never For save Praise God Praise God From all blessings Sings flow Praise Him

All creatures Here below Praise Him Above ye Heavenly host Praise God Praise the Lord Of earth Son And Holy Ghost Amen Yours, O Lord, is the greatness And the power And the glory And the victory And the majesty For everything in heaven And on earth is yours Yours is the kingdom, O Lord And you are exalted As head above all All things come from you, O Lord And of your own Have we given you We're about to come to this meal That God has prepared for us That Jesus ordained for us To participate in So this is not a table Church of the Advent This is the table Of Jesus Christ

And so all who are A baptized believer In Jesus Baptized in the name of The Father, Son And the Holy Spirit And are seeking to follow Jesus in trust And in faith Are welcome to participate In this table By eating and drinking If what I said Doesn't describe you You're still welcome To participate We ask you That as everyone Comes forward You would come forward too And instead of Receiving the bread And the wine You would cross Your arms like this And one of the pastors Can pray for you When you do come forward And you are participating By eating and drinking We ask that you Come forward with your Hands Shaped like a cross Just like that No snatching the bread You actually receive The body and the blood Of Jesus Okay And then once you File through You're welcome to eat As soon as you receive And head back to your seat If there's anything You'd like prayer for We have Eucharistic prayer ministers Who are willing to pray For anything Okay And they're going to be Over here I think Right Yes Great Okay They're over here And happy to pray Eager to pray for you

[40 : 09] Okay And I think that's it Great So The Lord be with you Lift up your hearts Let us give thanks To the Lord our God It is right Our duty and joy Always and everywhere To give thanks to you Father Almighty Creator of heaven and earth But chiefly Are we bound to praise you For the glorious resurrection Of your son Jesus Christ our Lord Yes For he is the true Paschal Lamb Who was offered for us And has taken away The sin of the world Who by his death Has destroyed death And by his rising to life again Is one for us Everlasting life Therefore we praise you Joining our voices With angels And archangels And with all The company of heaven Who forever sing this hymn To proclaim the glory Of your name Holy Holy Holy Lord God of power and light

Heaven and earth are full Of your glory Holy Holy Holy Lord God of power and light
Heaven and earth are full Of your glory Hos Hosanna Hosanna Hosanna, Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna, Hosanna in the highest.

Hosanna, Hosanna in the highest.

Holy and gracious Father, in your infinite love, you made us for yourself. And when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son, Jesus Christ, into the world for our salvation.

[43 : 26] By the Holy Spirit and the Virgin Mary, he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the cross and offered himself once for all, that by his suffering and death we might be saved.

By his resurrection, he broke the bonds of death, trampling hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread. And when he had given thanks, he broke it. And he gave it to his disciples, saying, Take, eat, this is my body which is given for you.

Do this in remembrance of me. Likewise, after supper, Jesus took the cup. And when he had given thanks, he gave it to them, saying, Drink this, all of you, for this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins.

Whenever you drink it, do this in remembrance of me. Therefore, we proclaim the mystery of faith. Christ has died. Christ has risen. Christ will come again.

[44 : 41] We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. And we offer you these gifts. Sanctify them by your word and Holy Spirit to be for your people the body and blood of your Son, Jesus Christ.

Sanctify us also that we may worthily receive this holy sacrament and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ and bring us with all your saints into the joy of your heavenly kingdom where we shall see our Lord face to face.

All this we ask through your Son, Jesus Christ. By him and with him and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and forever.

Amen. And now as our Savior Christ has taught us, we are bold to pray. Our Father, who art in heaven, hallowed be thy name. Thy kingdom come.

Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us.

[45 : 50] And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever and ever. Amen. Alleluia.

Christ, our Passover lamb, has been sacrificed once for all upon the cross. Therefore, let us keep the feast. Alleluia. Together, we do not presume to come to this your table, O merciful Lord, trusting in your own righteousness, but in your abundant and great mercies.

We are not worthy so much as to gather up the crumbs under your table, but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son, Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, that we may evermore dwell in him and he in us.

Amen. Amen. Lamb of God, you take away the sins of the world.

Have mercy on us. Lamb of God, you take away the sins of the world.

[47 : 30] Lamb of God, you take away the sins of the world.

Grant us peace. This is God for you, the people of God.

Take the middle of the number of Christ's guide to you, feed on mineral hearts, by faith, and praise to you. Praise to you.

Rire and a dude. R ■■■ of the Thank you.

Thank you.

[49 : 50] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[52 : 20] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[54 : 50] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[57 : 20] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[60 : 20] Amen. Amen.

Amen. Thank you.

Thank you.

Thank you.

Thank you.

[63 : 50] Thank you.