

Sermon on the Mount: An Authentic Life of Faith – Matthew 16:19-34

Sunday 8 November 2020

Before You Begin

Our hope is that this is a resource that will help us to engage meaningfully with God's word and invite us into a sense of worship, despite being unable to meet face-to-face. Use it in a way that feels comfortable and helpful to you.

A table of contents has been added to give you a sense of what will follow and allow you to move more easily through the worship elements.

Prepare

Have your Bible close by and some food and drink prepared for communion. It doesn't have to be bread and grape juice; it could be whatever is available (tea and a biscuit) to use in this symbolic time.

Get into a 'Sacred' Space

Be intentional. Sit somewhere. Have some visual representation of God (perhaps a small cross, your Bible, a symbol or image) or you might play some reflective music. Start with a few moments of silence and deep breathing.

Consider your environment

What will work for you in the space you have? If you have others in your house (housemates/family), consider sharing this time with them, each reading or participating as appropriate. You might simply reflect individually, in your own time and space. Afterwards, you might connect with others through technology to share your reflections, or an encouragement, with them.



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Call to Worship

Andrea Salmon

Welcome to Ringwood Church of Christ. I think it's fabulous to have you connecting with our faith community through this worship resource.

Sunday 8 November marks the start of NAIDOC week where this year the theme is 'Always Was, Always Will Be' recognising that first nations people have occupied and cared for this continent for over 65,000 years. <https://www.naidoc.org.au/get-involved/2020-theme>

I'm no historian, but it's interesting to consider that at the same time Jesus was preaching and teaching on the other side of the world, in a society that was developing systems and processes of law and justice, of education and social service, and to some degree taking life to a place of greed and injustice, in our own continent people were living in a connected way, caring for the land, living in community and aware of the rhythms that God put in place for seasons, food, provision. It just gets you thinking.

And here I am worrying about what to wear.

Today we're continuing with our series based on the words of Jesus known as the Sermon on the Mount. We'll engage in sung worship and I'd encourage you to sing along, it's safe to do that in our own homes, so belt it out, we'll take you to a view of Loughnan's Hill in Ringwood North for our readings, there's a great story about Bob the Bird and we're looking forward to what Bruce Armstrong has to share with us too. We hope you feel connected to the faith community here at Ringwood Church of Christ and would ask that you fill in a Connect Card to let us know how we can be supporting you in your prayers.

Would you join me now in a word of prayer?

Prayer

Andrea Salmon

Lord God, you created this world, full of complexity and beauty, you gave us choice and control, you support and empower us.

As we pause right now to spend this time in worship we ask you help us to listen and hear, to move and to be moved, to participate and to absorb. Be with us Lord, guide us, shape us, grow and develop us as we listen to your word through all we hear today, Amen.

Song: Free to Dance

This song in my heart
This song in my soul
This song I was born to sing
It's Your song of freedom
Now I'm free to dance again

I'll sing in the darkness
I'll laugh in the rain
Rejoice in Your love again
It's Your song of freedom
Now I'm free to dance again

Your Spirit brings me liberty
Your breath of life has set me free

Jesus Your love it lifts me high
Gives me reason to run this race with joy
This song within me Lord
Will bless Your Holy Name
Jesus I'll dance before Your throne
Bring this heavenly sound to You alone
This song within me Lord
Will bless Your Holy Name

CCLI Song # 2582676

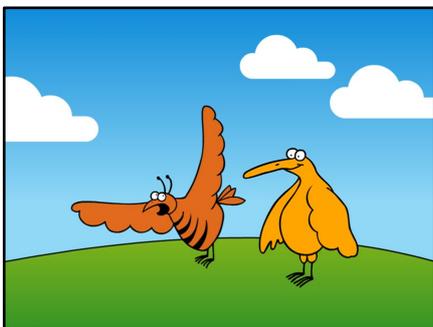
Darlene Zschech

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Story: Bob the Bird

Andrew McDonough



One day Bob the bird went to visit his friends. First, he flew to the farm to see Kevin the quail.

“Come and see the farmer,” said Kevin. “You won’t believe it!”

“He has sown his crop, but every day he worries:



'What if it doesn't rain?
 What if the plants don't grow?
 What if I don't have enough food for my family?'

Poor fellow, doesn't he have a Father in heaven like the one who cares for birds?"

Bob said goodbye to Kevin and flew to town to see Penelope the pigeon.

"Come and see the butcher," said Penelope. "You won't believe it!"

"He says his sausages are all beef. But I've seen him fill them. They're half sawdust. Every day he worries:

'If I don't cut corners I'll go broke.
 If I go broke, I'll lose my shop,
 If I lose my shop, I'll lose my reputation as a respectable
 businessman.'



Poor fellow, doesn't he have a Father in heaven like the one who cares for birds?"



It was getting late, so Bob said goodbye to Penelope and flew off to visit his old friend, Ozzie the owl.

"Come and look at this," said Ozzie. "You won't believe it!"

"She does an honest day's work, then stays up every night worrying:

'What if prices go up?
 What if my wages go down?
 What if I fall asleep and someone steals my money?'



Doesn't she have a Father in heaven like the one who cares for birds?"

The next day Bob saw a crowd of worried people. He felt sad, because they didn't seem to have a Father in heaven who cared for them.

But in the middle of the crowd was one man who looked happy.

"Don't worry about your life," he said. "Don't worry about having something to eat or wear. Life is more than food and



clothes. Look at the birds in the sky! They don't plant or harvest. They don't even store grain in barns. Yet your Father in heaven feeds them."

Hooray! The people do have a Father in heaven who cares for them. If only they would believe it.



Used with Permission

Song: Great is Thy Faithfulness

Great is Thy faithfulness
Great is Thy faithfulness
Morning by morning
New mercies I see
All I have needed
Thy hand hath provided
Great is Thy faithfulness
Lord unto me

Great is Thy faithfulness
O God my Father
There is no shadow
Of turning with Thee
Thou changest not
Thy compassions they fail not
As Thou hast been
Thou forever wilt be

Summer and winter
And springtime and harvest
Sun moon and stars
In their courses above
Join with all nature
In manifold witness
To Thy great faithfulness
Mercy and love

Pardon for sin
And a peace that endureth
Thy own dear presence
To cheer and to guide
Strength for today
And bright hope for tomorrow

Blessings all mine
With ten thousand beside

CCLI Song # 18723

Thomas Obediah Chisholm | William Marion Runyan
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Music: 1923. Renewed 1951 Hope Publishing Company
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Bible Reading: Matthew 6: 19-34 (NIV)

If you are with others perhaps take turns to read different sections

“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

“The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.

“Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life?

“And why do you worry about clothes? See how the flowers of the field grow. They do not labour or spin. Yet I tell you that not even Solomon in all his splendour was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you – you of little faith? So do not worry, saying, ‘What shall I eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.”

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Message Part 1

Bruce Armstrong

Hello Ringwood Church of Christ. Grace and peace to you all.

We miss you and so much look forward to the day we can be together again. In the meantime, it's great to be sharing with you via this resource.

How good has this series been from The Sermon on the Mount? It's the greatest teaching from the world's greatest teacher - Jesus' manifesto for Kingdom living in communion with God.

Jesus' life and teaching comes from the loving Father heart of God. As Dave reminded us last week – we are known, held and deeply loved by a faithful parent whose character is wholly good. Then on Mt Dandenong, Penny encouraged us into transformation through the work of the Holy Spirit as we seek God's righteousness. What it makes possible is abundant life, right now, in Ringwood 2020.

That doesn't mean we can expect a trouble-free life as followers of Jesus. Quite the opposite actually, as Jesus acknowledges in verse 34: *'each day has enough trouble of its own'*.

How, then, do we navigate the challenges, complexities and trouble of our daily lives? Please open your bible with me to Matthew Chapter 6. Here, in verses 19-24 we find great wisdom to guide us.

Let's approach today's reading with a sense of expectation and hearts open to the Spirit of God because He longs to meet us and lead us deeper into understandings and practices that free us to live authentic lives of faith as His disciples.

Prayer

Bruce Armstrong

Father, Son and Holy Spirit, give us ears to hear, and minds and hearts inclined to and aligned with yours that having been in your presence we might be motivated and better equipped to be like you and follow your example. May your transforming work in us change our relationship with the world in ways that reveal and reflect you. We welcome you now into the space in our inner beings that you want to touch through your word. Thank you, our loving Father, teacher, and friend.

Amen

Message Part 2

Bruce Armstrong

Jesus took the disciples and the crowd apart, up onto a mountain to receive this teaching because he wanted their attention. It echoes Moses' hike up Mt Sinai to receive the ten commandments. This time, however, Jesus' teaching addresses how to keep the commandments – how to truly fulfil the Law and the Prophets, by attending to our hearts and characters, our attitudes and actions.

To help us with that, Jesus tackles all the uncomfortable, contentious issues: relationships, sex, communication, politics, religion, and yes – as we’ve just heard – he puts money and our relationship with it under the microscope.

The best sermons they say, are the ones we preach to ourselves. I’ve found that to be true for me as I’ve prayed through these passages. In them I’ve found discomfort, challenge and plenty for reflection – but I’m so grateful for the inherent invitation to life. You might find these passages unsettling too, or even ‘unrealistic’ but Jesus invites us into what’s best for us – and he’s given us the Holy Spirit to make transformation possible.

These words of Jesus from two millennia ago couldn’t be more relevant to our culture with its twin emphases on accumulation and accomplishment – accompanied by anxiety. In our secular materialistic culture, worth is measured by the sum of our wealth and accomplishments whether in education, sport, career advancement, politics, community involvement – you name it. We’re told that what we own and what it makes possible for us is what matters.

These cultural and social pressures mean that even within the church the mere mention of money is regarded as being sensitive and confronting. But Jesus is direct about it, challenging the cultural ‘wealth to happiness myth’; the notion that the more we have, the happier and better off we’ll be.

Matthew 6: 19 *‘Do not’, Jesus says, ‘store up for yourselves treasure on earth.’*

It’s doomed. It is. We know it is. Material goods rot, they rust, they can be ruined by insects, reduced to ash or be stolen. We also know we leave this world as we came into it – with nothing.

Despite that, as members of society, operating within economies, we tend to accumulate. If we’re honest, particularly in the western world, we love the lifestyle and comfort, the security and status money and possessions afford. Because we love that experience and feeling, we want more. Before long it’s easy for the pursuit of money and stuff to take hold of our hearts, rule our decisions and run our lives. Soon, whether consciously or unconsciously we can find ourselves storing treasure that can’t last.

In his mercy, Jesus wants to free us from what the world says matters; from that slippery slope into the idolatry of money, worry and never ending want because it’s the worst, most debilitating place from which to live. It’s that life-sapping place that alienates us from God and makes it very difficult to enter his Kingdom.

Jesus wants the opposite of that for us.

In verse 20 he tells us what to do instead: *‘But store up for yourselves treasure in heaven’*. What does that mean exactly?

It means to be like him: to choose a life of simplicity, and to prioritise the poor.

I don’t always take away a line from a book that stays with me forever but this one from Tim Costello’s book, *Hope* is one of them.

In talking about his belief in a judgement day when the curtain falls, and we gather before the throne of God being divided into sheep and goats – heaven and hell – he reminds us that it's decided on the basis of a couple of questions spelled out in Matthew 25:

*“When I was hungry did you feed me?
When I was thirsty did you give me something to drink?
When I was naked did you clothe me?
When I was in prison did you visit me?
When you did all this to the least of my children, Jesus says, you did it to me.”*

And by contrast, when you failed to do this, you failed me.

Having these verses of scripture, Tim writes, is ‘like having the exam questions in advance.’ How am I going with the answers?

Ronald Rolheiser puts it this way in his book, Sacred Fire: *‘You won’t get into heaven without a reference from the poor’.*

And this, from preacher, Jonathon Edwards, *‘There is nothing more clear or stronger in the bible than caring for the poor’.*

Jesus wants us to treasure this goal. It's where he wants our hearts to be focused.

Verse 21 spells out the truth: *‘For where your treasure is there will your heart be also.’*

If the heart is understood to be the seat of the emotions and the will – Jesus is asking us to assess what our time, effort, attention and passion is given to. Where is your heart? Where's mine?

Depending on your age and stage there can be a strong pull away from God and the concerns of his Kingdom to something else ... to comfort, security, stability, luxury, nice things, to worshipping family, prioritising fitness or sporting achievement, to endless travel or entertainment, to building a career and working around the clock or doing practically no work at all, to binging Netflix episodes, playing video games or ... you fill in the gap.

In verses 22 and 23 Jesus puts it like this: *“The eye fills the body with either light or darkness depending on whether it's a good or bad eye.”* Jesus' desire to change our focus starts with asking us to notice what we're looking at – with what our eyes are on – what we are giving attention to.

According to eminent psychologist and philosopher William James attention is not just about centring your focus on one particular thing, it also involves ignoring a great deal of competing information and stimuli. That being the case, we need to be careful not to be giving our attention to money as it will start to filter out our attention to Jesus and His Kingdom, ultimately blinding us.

We need to be vigilant about this as members of the 'attention economy' who are enormously influenced by tech giants whose digital platforms and powerful algorithms are programmed to

hook us in and then tailor advertising designed to keep us consuming. If you haven't seen the *"Social Dilemma"* on Netflix, I highly recommend you take a look. It's a stunning expose of the dangers of social media. That's why Kaye issued a challenge to avoid media and advertising for a week. How'd you go with that?

Essentially this ancient teaching is backed by recent cognitive neuroscience that says, we become what we contemplate. What we attend to transmits to our heart. Over time it not only shapes our day or our week but will, for better or worse, ultimately shape who we become.

In verse 24 Jesus couldn't be more direct: *'No one can serve two masters.'* It's simply impossible to serve God and money. It's as impossible as driving down Maroondah Highway toward the city and Lilydale at the same time.

Here Jesus draws on the master—slave relationship to illustrate the power that money can wield over our lives and choices. Serving also refers to our will and action. As Dr Martyn Lloyd Jones observes

“... we can sum it up like this - These earthly treasures are so powerful they can grip the entire personality. They grip a [person's] heart, mind and will; they tend to affect [one's] spirit, soul and [one's] whole being”.

In terms of our congregation at Ringwood, it would be true to say that the wealth status of members varies considerably. Over more than 30 years I've known us to be an incredibly generous, loving and mission-oriented community. It's something I love about us and something for which I'm so grateful. I also couldn't be more aware that so many both within and outside our community are doing it particularly tough given the impact of the pandemic on our economy. I'd never underestimate the hardship some of you could be facing.

However, in Australia although there are vast differences in wealth and the social safety net for those unemployed is grossly inadequate, by comparison to the rest of the world, as members of an advanced economy, we are exceedingly wealthy. In fact, Australia is ranked the tenth wealthiest nation in the world.

This raises the issue of 'how much money is enough?'

Economist Angus Deaton, and psychologist Daniel Kahneman reported findings in a 2010 Princeton University study that showed while happiness increases with some degree of wealth, the correlation peaks when a person earns \$75,000 per year. No matter how much more people made, they reported no greater degree of happiness. A decade on, the result's still the same.

Brad Klontz, a financial therapist and psychology professor at Creighton University also picks up the theme of 'how much is enough?' noting that landing the sum is challenging for people because most of us assume money will solve all our problems. He reminds us, however, that as humans we struggle with existential issues around the meaning of life and who we are, which 'don't go away when you get a bunch of money.'

That's why Jesus, the most intelligent person to ever live, delivers answers to all the compelling questions - Who am I? Why am I here? What's my purpose? Where am I heading? - by showing us where our true value and life is found.

In verses 25-34, in which Jesus addresses worry and anxiety, we see how these teachings are linked to what Jesus has just had to say about money, possessions and concern about the future. Notice that all-important first word ... 'Therefore' ...

In verse 25 Jesus says, *'Therefore do not worry'*. See how he links worry with money?

Even before the global pandemic many social researchers and psychologists were calling this the age of anxiety. It seems counter intuitive that in societies with growing material wealth there was a growing mental health crisis particularly among adolescents and young adults. In 2017, *60 Minutes* reported that anxiety was an epidemic that affected over 2 million people in Australia.

Now the pandemic has given us plenty more to worry about: the health, safety, wellbeing and livelihoods of ourselves and those close to us, in our neighbourhoods, our country and indeed the world. As the health crisis has impacted lives and we have lived through restrictions to tackle the spread of the virus, the mental health toll has increased. Like me, you've heard the stories: I've lost my job, my livelihood, my dreams, my prospects, my shares aren't worth the paper they're written on, my super has plummeted, I can't reach that goal now, I can't expand like I'd hoped to, I don't know how I can keep paying the bills, how can I cover next month's rent ... Lord help me.

This word from Jesus comes to us in this context. If it is not mere sentimentality or naivety it must be able to speak to us in our current condition – not just when things are going well.

How, then, is it possible to 'not worry'? The answer's here in V 26: *'Look at the birds of the air, they do not sow or reap or store away in barns, and yet your Heavenly Father feeds them. Are you not more valuable than them?'*

Jesus then states the obvious – *'who of you by worrying can add a single hour to his life?'*

He's underlining three great assurances: our extraordinary value to him; our need to relinquish control; and the waste of energy worry represents.

Jesus wants us to know that our ability to control anything is pointless because it's just an illusion. Here's the great news ... He has released us from the need to control, calling us to something much better – trust – trust in God, our loving Father and maker. He calls us to trust in his character – his goodness and faithfulness. He's the one who knew us before we were knit together in our mother's womb. He's the one who knows, loves and holds us. Always.

Like a master teacher, Jesus paints a second picture to make it clear. Birds first, now flowers. Verses 28-30:

"And why do you worry about clothes? See how the lilies of the field grow. They do not labour or spin. Yet I tell you that not even Solomon in all his splendour was dressed like one of these. If that is how God clothes the grass of the field, which is

here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith?”

These verses point to God as creator and sustainer of the universe. As we read in Colossians 1:7, “All things were created by him and for him. He is before all things and in him all things hold together.”

Jesus reminds us that the air we breathe, the food we eat, all the things we possess all ultimately come from God. God is generous. Look around, God is present.

Jesus doesn't want us to be like those who don't know him, running around fretting about the basics. We don't need to because – see v 32 – *‘your heavenly Father knows that you need them’*. Jesus encourages us to see that in the good seasons and the bad; that in the sunshine and in the rain, on the mountaintop and in the valley, God is present. He knows what we need. He's our Good Shepherd.

Then comes this instruction in verse 33, where Jesus is getting to the crux of the matter ... *‘But seek first his kingdom and his righteousness, and all these things will be given to you as well.’*

What does this seeking first of his kingdom and righteousness actually entail?

Well, every kingdom has a King. Yes, Jesus is teacher, friend, healer, saviour, provider and he is also King. To seek the Kingdom is to accept the rule and reign of the King, Jesus, in our hearts and lives. As followers or apprentices under Jesus it is to earnestly seek Him and participate in the in-breaking Kingdom of God now - a kingdom of love, peace and justice; a kingdom that will know no end. It is to experience the Kingdom of the heavens now through our life in God and in the midst of trouble.

As theologian, Dallas Willard observes: “The treasure we have in heaven is also something very much available to us now. We can and should draw upon it as needed, for it is nothing less than God himself and the wonderful society of his kingdom interwoven in my life. What is most valuable for any human being, without regard to an afterlife, is to be a part of this marvellous reality – God's kingdom now ... If I had to choose between good credit with a bank and good credit with God, I would not hesitate a moment. By all means, let the bank go!”

So how do we press into this ‘marvellous reality of the Kingdom now’? In John 15 we are called to abide, to remain, dwell in or to find our home in God. Being known and loved works against our propensity for worry. That's what Jesus is inviting us to, not an ‘everything's going to turn out great’ mentality, but a settled conviction that even in the storms and trials of life, my God is present. He's here.

Some psychologists argue there are only two primary emotions – fear and love. There is no fear in love as we're told in 1 John 4:18. Instead, *'perfect love drives out fear'*. Ultimately Jesus is asking us to trust in him and in the character of God the Father as the antidote to worry and anxiety.

In Philippians 4:6-7 the Apostle Paul says, *'Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus'*.

In closing, note another 'Therefore' in verse 34: *'Therefore do not worry about tomorrow.'*

Corrie ten Boom captures Jesus' intent: *"Worry does not empty tomorrow of its trouble, it empties today of its strength."* And this from Edwin Friedman, *"A major criterion for judging the anxiety level of any society is the loss of its capacity to be playful."* By worrying we lose our capacity for strength and joy.

Jesus tells us that worry is addressed as we adopt a heart orientation toward the kingdom - love of God, love of people, and the effective reign of Jesus in our lives.

The needs of each day, one at a time, will be taken care of. This is Jesus' promise. Don't borrow trouble, Jesus says. Rest. Abide. Dwell in me.

Lord, may your kingdom come as we prioritise the poor, adopt a lifestyle of simplicity, develop a healthy aversion to wealth and a genuine contentment born of trust in the character of Jesus that eliminates worry.

Amen

Questions for reflection and discussion

1. What life moves will you make this week to:
 - invest less in yourself and more in the poor?
 - eliminate worry by trusting God's character?

For ideas to prioritise the poor and help address poverty related justice issues:

Common Grace

commongrace.org.au/justice

Oaktree

https://www.oaktree.org/get_involved

Global Citizen

<https://www.globalcitizen.org/en/take-action/>

Tearfund Australia

<https://www.tear.org.au/stories>

Dwell daily, even constantly, on God's character through:

- silence in solitude with Jesus
- prayer, scripture reading, meditation
- worship songs

Count your blessings, offer something you're grateful for around the dinner table, tell someone a story or stories of God's gracious provision for you - list them, celebrate them, marvel - and trust more.

Listen to this 12-minute podcast on Psalm 23

<https://bridgetown.church/teaching/bridgetown-daily/psalm-23-2/>

Make your way through these scriptures - become what you contemplate

<https://www.davidjeremiah.org/forward-experience/gods-plan-for-you-does-not-include-anxiety>

Communion

Andrea Salmon - Have some food and drink prepared for this time

If you're able, join us at 11am Sunday through Zoom to share in communion together at rngwd.com/communion or via Facebook live rngwd.com/fbv.

If you are unable to join us, then please use the following reflection to take communion in your own way today and after, consider who you can call to have a chat as you would on a Sunday morning after a church service.

I'm wondering if you're anything like me, I have discovered through this season of COVID-19 how much value I place on sharing meals with people, of time spent round the table, sharing, laughing, talking and in silence.

Food is powerful – Grandma's shortbread, Nan's caramel sauce, a great pork roast, lamb shanks, lemon butter, raspberry jam, apple pies, sour cream, food that not only makes your mouth water but reminds you of someone, or reminds you of an event. The food prompts so much more than the memory of the person, it takes you into a memory of other things they have shared with you, told you, left you with.

As we sit today at our virtual communion table, I can easily bring to mind an image of Jesus and his best friends, sitting round a table sharing a good meal, sharing laughter, stories, memories of Passovers past, from their childhood, Jesus recounting how his family left him behind after one Passover when he was young, and I can picture him using the things that were close by to help his disciples understand what was going to happen, to give them something to stick in their memories

that would connect them to him whenever they ate and drank those same elements – it’s what he told them,

“Each time from now on when you eat this bread and drink this wine, remember me. Remember the sacrifice that I am going to make for you, my body broken on the cross and my blood shed for you all, so that you don’t have to be punished, I will take your punishment so that you can have a right relationship with God.”

It’s not so much the bread and wine themselves, as we know, we can use anything we have handy, it’s the fact that it prompts the memory, it brings back the meaning and the significance of how Jesus was and is, what he did and does and how that has shaped us and shapes us.

So, let us pause and pray and then share the symbols that remind us today of Jesus’ love and sacrifice, of Gods’ love and sacrifice and so much more that Jesus’ death and resurrection means to us, let’s pray;

Oh God, you are the only God, you are more powerful than death itself, you are powerful, and you are gentle, you are strong and you are caring. You sent your son to teach us and give us stories and parables, to heal people and to preach, all to help us learn and grow in our understanding of you and to deepen our relationship with you. Jesus gave us these symbols to remind us of his body and blood sacrificed for our sake and we’re thankful.

Amen.

Eat and drink now and remember.

Connect cards online

Click this link or enter it into your web browser rngwd.com/connect.

We love to know that you have been able to connect through worship today. Please click on the link (or enter it into your web browser) to our online connect cards letting us know which ways you have been able to worship, and if you want to let us know how we can praying with you.

Thank you!