

**Sunday, September 1, 2024 –
Fifteenth Sunday after Pentecost
Holy Eucharist Rite II at 10:00am**

SERVICE NOTES: *We are glad you have joined us! If you are online:* We have posted a hymn insert, which also has other helpful information about attending online. *If you are in person:* The hymns can be found in the Hymnal in the pew rack in front of you, with some of the service music printed within the text. We encourage you to sing and pray actively.

PRELUDE “Sing Your Praise to the Lord” R. Mullins
“10,000 Reasons (Bless the Lord)” Myrin/ Redman
“Here I am to Worship” T. Hughes

Please stand, as you are able, and join in singing.

OPENING HYMN

WLP 761 “All who hunger” (*Holy Manna*) *On page 10*

**EXPLANATION OF AN INSTRUCTED EUCHARIST & THE
SEASON OF CREATION**

OPENING ACCLAMATION

Presider This is the day the Creator has made.
People **Let us rejoice and be glad in it.**

All are invited to sing the Song of Praise.

SONG OF PRAISE

MHSO 131 “We are a part of all creation” *On page 11*

THE CREATION COLLECT OF THE DAY

Presider The Creator be with you.
People **And also with you.**
Presider Let us pray.

Lord of all love and glory, the author and giver of all good things: Graft in our hearts the love of your Creation; increase in all true unity; nourish the world with all goodness; and bring forth the fruit of good works; through Jesus Christ the Wisdom of Creation, who lives and reigns with you and the Holy Spirit, now and forever. **Amen.**

THE HOLY EUCHARIST is our primary worship on Sunday mornings, as set forth in the 1979 Book of Common Prayer.

LITURGY OF THE WORD: *The Eucharist has two parts: The Liturgy of the Word and the Liturgy of the Table.*

PRELUDE: *Music is playing as people gather, drawing us into prayer & worship. This is a time to quiet our spirits. As we say in Godly Play, it takes time to get ready for a great mystery like worship.*

OPENING HYMN: *An opening hymn and procession are optional, but they help set the tone for the service. All our music is chosen with careful attention to the readings of the day and the liturgical season.*

OPENING ACCLAMATION *We remind ourselves of the primary reason we are in church: to praise God as one community.*

SONG OF PRAISE *A song of praise can replace reciting or singing the Gloria in Excelsis.*

COLLECT OF THE DAY *A collect is a prayer that “collects” the themes of the day and asks us to gather our prayers into one collective prayer.*

READINGS

Generally, the Liturgy of the Word includes a reading from the Old Testament and a Psalm in response to that reading. The Old Testament reading might be thematically connected to the other readings, or it might not.

The Psalm may be spoken or sung.

Often there is a second reading after the Psalm, usually from the letters of Paul. Today there is no second reading.

Lay people should read the lessons and lead the Psalm, if at all possible.

THE GOSPEL

Often there is a song after the Psalm or Second Reading that helps us prepare to hear the Gospel. At other times the Gospel is brought out into the midst of the people in silence. The Gospel and our response to it are considered the heart of the Liturgy of the Word. You cannot have a service of Holy Eucharist without including a reading from the Gospel.

If we are able, we stand to hear the Gospel proclaimed. It is the deacon's role to read the Gospel, if a deacon is present.

FIRST READING *Please be seated for the readings.*

A reading from the Song of Solomon.

Song of Solomon 2:8-13

The voice of my beloved! Look, he comes, leaping upon the mountains, bounding over the hills. My beloved is like a gazelle or a young stag. Look, there he stands behind our wall, gazing in at the windows, looking through the lattice. My beloved speaks and says to me: "Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away."

Lector

Hear what the Spirit is saying to God's people.

People

Thanks be to God.

PSALM *Please join in reading from Psalm 45.*

- 1 My heart is stirring with a noble song;
let me recite what I have fashioned for the king; *
my tongue shall be the pen of a skilled writer.**
- 2 You are the fairest of men; *
grace flows from your lips,
because God has blessed you for ever.**
- 7 Your throne, O God, endures for ever and ever, *
a scepter of righteousness is the scepter of your realm;
you love righteousness and hate iniquity.**
- 8 Therefore God, your God, has anointed you *
with the oil of gladness above your companions.**
- 9 All your garments are fragrant with myrrh, aloes, and cassia, *
and the music of strings from ivory palaces makes you glad.**
- 10 The royal daughters stand among the ladies of the court; *
on your right hand is the queen, adorned with the gold of Ophir.**

GOSPEL

Mark 7:1-8, 14-15, 21-23

Gospeller

The Holy Gospel of our Lord Jesus Christ according to Mark.

People

Glory to you, Lord Christ.

When the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?"

He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written, 'This people honors me with their lips, but their hearts are far from

me; in vain do they worship me, teaching human precepts as doctrines.’ You abandon the commandment of God and hold to human tradition.” Then he called the crowd again and said to them, “Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.” For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.”

Gospeller The Gospel of the Lord.
People Praise to you, Lord Christ.

THE SERMON *Silence is kept after the sermon.*

THE NICENE CREED *Please stand, as you are able, for the Creed.*
We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. 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, who with the Father and the Son is worshiped 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 sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE *The Leader and the People pray responsively.*

Deacon Blessed God, whose love calls the whole creation into covenant with you, and who puts in our hands responsibility for the care of the earth and its creatures: we pray for all to whom you have given life and being.

Leader Eternal God: We thank you for the beauty of the world: for the teeming life of the seas, the flight of birds, and the diversity of animal life. Grant us grace to treat Creation with respect and care; to protect endangered species, to preserve the variety of habitats, and to honor the delicate balance of nature.

(We pause, making space for prayers to be offered silently or aloud.)

THE SERMON

We usually hear a sermon from one of the clergy or an invited guest after the Gospel. This is a response to what God is saying to us in this place at this time. Not all sermons will speak to everyone every time, but we pray that the Holy Spirit will help us hear what we need to hear.

THE NICENE CREED

In the sermon, one person responds to Scripture. In the Creed, we all speak as one voice, using the words of our ancient faith. At times we all struggle with what we individually believe; the Creed is a statement of communal faith. To “believe” is not to give intellectual, rational assent to a proposition, but rather to give our trust, our heart, to a living God.

PRAYERS OF THE PEOPLE

There are suggested forms for the Prayers of the People in the Book of Common Prayer, but the Church also gives us wide latitude in how we say these prayers. Ideally, they represent who we are as a community before God and who we want to be. When we pray, we open ourselves to change.

As with other parts of the service, the Prayers are designed to respond to one or more of the readings, or the feast day or special occasion we are remembering that day. Our Prayers of the People for today are focused on the Season of Creation.

The prayers are also designed to be interactive. We encourage people to say their prayers out loud; you don't have to whisper your prayer requests! We also understand that some people prefer to pray silently.

The announcement sheet explains how to submit a prayer request to our parish prayer list. That list is used in church on Sunday, as well as at Compline on Fridays and often at the staff meeting.

CONFESSION

It is a regular pattern of Christian life to reflect on and acknowledge where we have fallen short and to seek forgiveness, which is freely given by God. To quote Godly Play: "Sometimes even when good people try hard, they still make mistakes. It is good to confess one's sins. It helps us do better next time."

Leader God of life:
People **Hear our prayer.**

Leader We thank you for the wealth of blessings from land and sea; for the power of wind, and the warmth of sun. We pray for the nations of the earth, that you will give us the will to cherish this planet and to use its resources sustainably for the welfare of all.
(We pause, making space for prayers to be offered silently or aloud.)

Leader God of justice:
People **Hear our prayer.**

Leader We pray for the faithful witness of the Church, called to reconcile and heal. For Michael, our Presiding Bishop; Sean, our Presiding Bishop-Elect, and Megan, our Bishop; and also for this parish and our clergy, Pamela, Ernie, and Margaret.
(We pause, making space for prayers to be offered silently or aloud.)

Leader God of grace:
People **Hear our prayer.**

Leader We pray for the human family. By the power of your Spirit, restore your image within us. As every human being is known and loved by you, may we care for one another with love and respect. We pray for those you have commended to our care and especially those on our parish prayer list.
(The deacon will share prayer requests and then invite the congregation to share their own prayer requests, either silently or aloud.)

Leader God of compassion:
People **Hear our prayer.**

We pray for those who have died, whom we entrust to your eternal love; may we support and comfort those who mourn.
(We pause, making space for prayers to be offered silently or aloud.)

Leader God of peace:
People **Hear our prayer.**

Presider Bountiful God, you call us to labor with you in tending the earth: Where we lack love, open our hearts to the world; where we waste, give us discipline to conserve; where we neglect, awaken our minds and wills to insight and care. May we with all your creatures honor and serve you in all things for you live and reign with Christ, Redeemer of all, and with your Holy Spirit, one God, now and for ever. **Amen.**

CONFESSION OF SIN *Please stand or kneel as you are able.*
The Deacon says Let us confess our sins against God and God's creation.
(We pause for silent reflection.)

Presider and People

God of compassion, have mercy upon us. Heal our relationship with all creation. Forgive us for our mistreatment and neglect of the creatures who share the earth with us. We are truly sorry and we humbly repent for what

we have done to harm them, and for what we have not done to help them. Fill us with your Spirit, that we may care for one another and for all creatures, according to your will and in the fullness of your love; through Jesus Christ our Redeemer. Amen.

ABSOLUTION *The Presider stands and says*

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

Presider Peace with yourself.
 Peace with Creation.
 Peace with one another.
 The peace of Christ be always with you.

People **And also with you.**

We greet one another in the name of the Lord, with sensitivity to those who wish to maintain physical distance.

ANNOUNCEMENTS

Please see the announcement insert, and feel free to take this bulletin home with you. If you do not currently receive an email from us with current news and events, please reach out to info@churchofstmartin.org.

CELEBRATIONS AND MILESTONES *All may join in praying.*

Watch over your children O Lord, as their days increase: bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace which passes all understanding abide all the days of their lives; through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE

Presider Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

OFFERTORY ANTHEM

Sung by the Pop-Up Choir

OFFERTORY RESPONSE (*Franconia*)

Please stand, as you are able, and join in singing.

**We give thee but thine own, / Whate'er the gift may be;
All that we have is thine alone, / A trust, O God, from thee.**

—William Walsham Howe

THE GREAT THANKSGIVING

Presider The Creator be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Creator**

Presider Let us give thanks to our loving God.

People **It is right to give God thanks and praise.**

ABSOLUTION

From Godly Play: “After we confess our sins together, the priest tells us that God forgives us. Jesus forgives us, too. He shows us how to be good and he also makes us strong to be good. The Holy Spirit gives us the power to find and live the right way.”

THE PEACE

Forgiveness leads to peace, the peace that passes all understanding. It is a joyful thing to share Christ’s peace.

OFFERTORY NOTES

The ushers will pass collection plates. Online giving is also available; just look for the blue “give” button on our website or the QR code near the back of this bulletin—or contact the office. We are very grateful to those who have pledged and who give regularly, as well as for all plate offerings.

LITURGY OF THE TABLE

Now we move from the Liturgy of the Word to the Liturgy of the Table. As Godly Play puts it: “The time of the readings and thinking about them is over. Now we get ready to do something very different. We prepare for Holy Communion. It helps us go where words and thinking alone cannot take us.”

THE GREAT THANKSGIVING

This is also called the “sursum corda” (we lift up our hearts). The word “eucharist” means thanksgiving.

EUCHARISTIC PRAYERS

There are several approved Eucharistic Prayers in the Episcopal Church—more than just those found in the Book of Common Prayer. At St. Martin's we mostly use prayers with "expansive language," meaning that they are more gender-inclusive, especially when it comes to God.

All Eucharistic Prayers contain certain elements. For example, we always remember the Last Supper, using the words that Jesus used when he instituted the sacrament of Holy Communion. We call these the Words of Institution ("This is my body, this is my blood" etc.)

We also always call down the Holy Spirit to bless the elements; this is called the epiclesis. As Godly Play says, "The priest prays for the Holy Spirit to sanctify the bread and wine, to change them from their ordinary use to this special use. The priest also prays for us to be sanctified, so we will be able to faithfully receive the sacrament."

THE LORD'S PRAYER

Like the "words of institution" in the Eucharistic Prayer, the words of the Lord's Prayer come to us from Jesus, through Scripture. We say them together because we are praying for the whole human family.

The Presider continues

Lord of all life, you created the universe, where all living things reflect your glory. You give us this great and beautiful earth, to discover and to cherish. You give us your love, even when things go wrong. Jesus knew hurt and pain. Through him you wipe away our tears, and fill us with your peace, and You give us happy times and things to celebrate. In these we taste your kingdom, a feast for all your children. You made us all, each wonderfully different, to join with the angels and sing your praise:

SANCTUS WLP 785 "Santo, Santo, Santo" *Please join in singing*

San - to, san - to, san - to, mi cor - a - zon te a - do - ra! Mi
Ho - ly, ho - ly, ho - ly, my heart, my heart a - dores you! My

cor - a - zon te sa - be de - cir: san - to e - res Se - ñor.
heart is glad to say the words: you are ho - ly, Lord.

WORDS OF INSTITUTION

The People stand or kneel. The Presider continues

We thank you, loving Father, because, when we turned away, you sent Jesus, your Son. He gave his life for us on the cross and shows us the way to live. Send your Holy Spirit that these gifts of bread and wine may be for us Christ's body and his blood.

On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks, broke it, and shared it with his disciples, saying: "This is my body, given for you. Do this to remember me."

After they had eaten, he took the cup of wine, gave thanks, and shared it with his disciples, saying: "This is my blood, poured out for you and for many, for the forgiveness of sins."

So Father, with this bread and this cup we celebrate his love, his death, his risen life. As you feed us with these gifts, send your Holy Spirit, and change us more and more to be like Jesus our Savior.

Help us, Father, to love one another, as we look forward to that day when suffering is ended, and all creation is gathered in your loving arms. And now with blessed Martin and all your saints we give you glory, through Jesus Christ, in the strength of the Spirit, today and for ever. **Amen.**

THE LORD'S PRAYER

As our Savior Christ has taught us, we now pray, (*first in Spanish and then in English,*)

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.**

Danos hoy nuestro pan de cada día.

**Perdona nuestras ofensas,
como también nosotros perdonamos a los
que nos ofenden.**

**No nos dejes caer en tentación
y líbranos del mal.**

**Porque tuyo es el reino, tuyo es el poder,
y tuya es la gloria, ahora y por siempre.
Amen.**

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those who sin against us.**

**Save us from the time of trial,
and deliver us from evil.**

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

THE BREAKING OF THE BREAD

THE FRACTION ANTHEM

Presider This is Living Bread, given for all Creation.
People **All who eat this bread share in Christ's
Body.**

The Presider says

The Gifts of God for the People of God.

THE DISTRIBUTION OF HOLY COMMUNION

See a note to the right about receiving Communion.

COMMUNION HYMNS

WLP 762 "I am the bread of life" (*Kusik*)

On page 12

H 325 "Let us break bread together" (*Let Us Break Bread*)
In the Hymnal

It is notable that we pray again about forgiveness and that we ask for "daily bread"—just as much as we all need in order to eat and be satisfied, no more and no less. We believe that God will provide and that we can be the means of provision for one another.

We say the Lord's Prayer in Spanish as well as English as a sign of welcome. The use of Spanish in the service is aspirational—it is not only intended for those whose first language is Spanish. It is also to remind native English speakers of the importance of being willing to change and grow as we seek to become God's Beloved Community. In God's kingdom, all languages, nations, and people will gather around the table, and all will be seen, known, and welcomed.

THE BREAKING OF THE BREAD

Again from Godly Play, "The celebrant holds the bread up so we can see it, and breaks it. We give thanks for Jesus being with us and the celebrant reminds us that the bread and wine are for us, gifts from God.

People come forward to receive the holy bread and holy wine. Jesus is with us in the bread and wine and we are all together, all over the world, and with all who have lived and died in this huge family of families called the Church."

ABOUT RECEIVING HOLY COMMUNION

All are welcome at God's table, children included. Gluten-free Communion hosts are available; please ask. Come forward down the center aisle for Communion.

Choose the station on the left for intinction by the priest or the station on the right to drink from the common cup. The customary response upon receiving Communion is "Amen." Crossing your arms over your chest indicates you would like a blessing instead of Communion.

POST-COMMUNION

PRAYER *Just as you might thank your host after being served a meal, we take one more opportunity to thank God as Communion ends.*

BLESSING *Much of what happens in a Eucharist can and should be done by laity and some is rightly assigned to a deacon. There are three things that are reserved for a priest: Absolution (after Confession), Consecration (when we ask the Holy Spirit to sanctify the bread and wine) and Blessing (usually the last words spoken by the priest in the service).*

DISMISSAL *Another diaconal activity, the Dismissal reminds us that the work of the Church does not end when we leave the building. We are called to love God, love our neighbor, and love God's creation in all that we do throughout our lives.*

POST-COMMUNION PRAYER

Please stand as you are able.

Presider Let us pray.

Presider and People

**Holy One,
you feed us with bread from heaven
and the gifts of mother earth.**

**In this communion, you have drawn us into your embrace
and you call us to friendship with one another.**

You have given us the gift of reconciliation.

**May we who have tasted that gift from you,
offer ourselves in peace and humility to one another.**

And may you always walk among us as friend. Amen.

BLESSING *The Presider offers a blessing and the People respond Amen.*

Go forth now to care for God's world. Use resources wisely. Share your knowledge. Sacrifice where necessary. Live in harmony with all creation. Go out into all the world as prophets of a new way of living and preach the good news to all. And the blessing of the Creator God, the Risen Son, and the Promised Holy Spirit bless you that you might be a blessing to others today and always. **Amen.**

CLOSING HYMN

H 690 "Guide me, O thou great Jehovah" (*Cwm Rhondda*)

In the Hymnal

DISMISSAL

Deacon Let us bless our God and all Creation.

People **Thanks be to God.**

POSTLUDE "Lead On, O King Eternal" arr. D. Chapman

LITURGICAL MINISTERS

Presider & Preacher: The Rev. Dr. Pamela Dolan

Assisting Priest: The Rev. Ernie Lewis

Deacon: The Ven. Margaret Grayden

Music Ministers: Jeffrey and Dr. Suzanne Jubenville

Reader: Josie Avila

Intercessor: James Hochbrueckner

Eucharistic Ministers: Janet Lane, Janet Gebhardt

Crucifer: Joe Bender

Ushers: Susan Lugo, Tim Williams

Livestream Coordinator: Gabe Avila

Flowers: Rhody Vallejo

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LAND ACKNOWLEDGMENT

We acknowledge the land on which we are gathered. For thousands of years, this land has been the home of Patwin people. Today, there are three federally recognized Patwin tribes: Cachil Dehe Band of Wintun Indians of the Colusa Indian Community, Kletsel Dehe Wintun Nation, and Yocha Dehe Wintun Nation. The Patwin people have remained committed to the stewardship of this land over many centuries. It has been cherished and protected, as elders have instructed the young through generations. We are honored and grateful to be here today on their traditional lands.

NOTICE OF PHOTOGRAPHY, VIDEO RECORDING

*Our church services may involve photography and/or video recordings which may contain your likeness. By attending, you consent to the photography, recording, distribution, or any other lawful use of the materials and waive any and all rights you may have in connection with such materials. Any such images and recordings will be the property of The Episcopal Church of St. Martin (the “Church”) and may be used by the Church or its agents for further distribution or marketing on its website, streamed to those off-site, or in printed materials to share our programs and activities. You also hereby release the Church and its leadership, staff, or agents from any liability that may arise from the use of such materials. Your consent, waiver, and release shall extend to any individual who is under your care, guardianship, or agency. **If you do not consent to being photographed or videotaped during this service, please sit in the back five rows on either side.***

CHURCH CONTACT INFORMATION

Rector: The Rev. Dr. Pamela Dolan, pamela@churchofstmartin.org

Associate: The Rev. Ernest L. Lewis, ernie@churchofstmartin.org

Associate: The Rev. Deborah Hawkins, debbie@churchofstmartin.org

Deacon: The Ven. Margaret Grayden, margaret@churchofstmartin.org

Music Ministers: Jeffrey and Dr. Suzanne Jubenville, jubenvilles@churchofstmartin.org

Church Operations Director: Gabe Avila, communications@churchofstmartin.org

Administrative Assistant: Janet Lane, info@churchofstmartin.org

Treasurer: Jessie Ann Owens, treasurer@churchofstmartin.org

VESTRY (vestry@churchofstmartin.org)

Diane Bamforth, Beth Capell (Jr. Warden), Ben Eustis-Guthrie, Eric Jordan, Jim Jordan, Elise Keddie, Anthony Miller, Susan Stone, Neil Willits (Sr. Warden), Tom Young.



STATEMENT OF
COMMITMENT AND ACTION



WEBSITE LINK



TITHELY: GIVE
WITH A CLICK

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info@churchofstmartin.org • www.churchofstmartin.org*

Wonder, Love, and Praise 761 "All who hunger" (Holy Manna)



1. All who hun - ger gath - er glad - ly; ho - ly man - na
 2. All who hun - ger, nev - er stran - gers, seek - er, be a
 3. All who hun - ger, sing to - geth - er, Je - sus Christ is



is our bread. Come from wil - der - ness and wan - d'ring.
 wel - come guest. Come from rest - less - ness and roam - ing.
 liv - ing bread. Come from lone - li - ness and long - ing.



Here in truth we will be fed. You that yearn for
 Here, in joy we keep the feast. We that once were
 Here, in peace, we have been fed. Blest are those who



days of full - ness, all a - round us is our food.
 lost and scat - tered in com - mun - ion's love have stood.
 from this ta - ble live their days in grat - i - tude.



Taste and see the grace e - ter - nal.
 Taste and see the grace e - ter - nal.
 Taste and see the grace e - ter - nal.



Taste and see that God is good.
 Taste and see that God is good.
 Taste and see that God is good.

My Heart Sings Out 131 "We are a part of all creation"



1 We are ___ a part of all cre - a - tion,
 2 We are ___ a part of ev - 'ry per - son,
 3 We are ___ a part of God's cre - a - tion,
 4 We are ___ a part of all cre - a - tion



all of ___ cre - a - tion sings in us, earth and sea and
 all of ___ the peo - ples sing in us, one our jour - ney,
 God is ___ the voice that sings in us, be our jour - ney,
 giv - en ___ the breath of life to share all the glo - ry



sky and crea - tures, join in ___ the dance of life and love.
 one our path - way, one in ___ the dance of life and love.
 be our path - way, come be ___ our dance of life and love.
 of our Mak - er with ev - 'ry per - son ev - 'ry - where.



All of ___ cre-a - tion, one o - ha-na,* All of ___ cre-a - tion sings in you;



Ma-ny ___ the voic-es, one great mu-sic, part of me ___ and part of



you. ___ you; part of me ___ and part of you. ___

*ohana = great family

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Wonder, Love, and Praise 762 "I am the bread of life" (*Kusik*)

Descant after stanzas 3 & 4

I am the bread of life, I am the bread of life.

Antiphon

I am the bread of life, I am the bread of life.

1. Who - ev - er comes to me shall nev - er hun - ger,
 2. This is the liv - ing Bread which comes from heav - en,
 3. None come to me un - less the Fa - ther draw them,
 4. All they who eat my flesh and drink my blood

Repeat Antiphon

who ev - er trusts in me shall ne - ver thirst:
 the bread which all may eat and ne - ver die:
 and I will raise them up at the last day:
 a - bide in me and I a - bide in them:

Words: Jack Warren Burham (b. 1946), based on John 6. Music: *Kusik*, Jack Warren Burham (b. 1946)