



Order of service

Date: Sunday April 19th, 2020

Easter 2A

We acknowledge that we are worshipping on the traditional lands of the Boon Wurrung people, of the Kulin nation, and pay our respects to elders past and present.

DON'T FORGET YOU CAN LOG INTO THE CHURCH WEBSITE AND SEE MUCH OF THIS BY VIDEO ON THE FRONT PAGE!!!!

Today like last week, I send you an order of service to help you work through the material better. I am including all the bits in the one document, so you don't have to chop and change from one to the other. It is kind of a long document as it contains everything, even the preaching if you choose not to watch the video of that or can't. It will not be quite the usual kind but have elements you will be familiar with. I will give instructions in red for when things best happen. Remember you will need to read it on your computer to follow the links.

If however you just want to work through the material in your own way please feel free. A reminder you will need speakers to hear audio. And PLEASE call me or email me if things don't work.

Now let's get down to it.

Christ is risen!
He is risen indeed!
Alleluia!

CALL TO WORSHIP

Based on the poem "Do it Anyway," generally attributed to Mother Teresa based on the composition, "The Paradoxical Commandments," by Dr. Kent M. Keith.

One: People are often unreasonable and self-centred. Forgive them anyway.

All: With God's love be a blessing.

One: If you are kind, people may accuse you of ulterior motives. Be kind anyway. If you are honest, people may cheat you. Be honest anyway.

All: With God's love be a blessing.

One: If you find happiness, people may be jealous. Be happy anyway.

All: With God's love be a blessing.

One: The good you do today may be forgotten tomorrow.

All: With God's love be a blessing.

One: Do good. Give the world the best you have, and it may never be enough.

Give your best anyway.

All: With God's love be a blessing.

One: For you see, in the end, it is between you and God. It was never between you and them anyway.

All: With God's love be a blessing.

One: Come, let us worship God.

Sing – TIS 382, Now the green blade rises.

1

Now the green blade rises
from the buried grain,
wheat that in the dark earth
many days has lain:
love lives again,
that with the dead has been:

*Love has come again,
like wheat that springs up green.*

2

In the grave they laid him,
Love whom hate had slain,
thinking that he never
would awake again,
laid in the earth,
like grain that sleeps unseen.

*Love has come again,
like wheat that springs up green.*

3

Up he sprang at Easter,
like the risen grain,
he who for the three days
in the grave had lain,
raised from the dead
my living Lord is seen:

*Love has come again,
like wheat that springs up green.*

4

When our hearts are wintry,
grieving, or in pain,
then your touch can call us
back to life again -

fields of our hearts
 that dead and bare have been:
*Love has come again,
 like wheat that springs up green.*

Repeat verse 1.

Invitation

In our daily walk of faith, countless blessings surround us. We need to take the time to recognize these blessings and realize God's presence is always with us and within us. The power to be a blessing is within us because God's love rests in our souls.

Prayer of confession

Fifty blessings are provided for you on a separate document called "Blessings". Choose one for yourself that catches your attention.

We are called as Christians to let divine love flow through us and to others to be a blessing. You have chosen a blessing from the list, and as far as possible invited to complete that blessing. "It only takes a spark to get a fire going," let us complete our blessings as we are able (given what limitations there may be) so that Love might spark a wildfire that will inspire others to be blessings as well.

We pray:

God of blessings, we often do not recognize all the blessings you have given. Sometimes, we fail to answer the call to be a blessing as you have called us to do. Sometimes, we stop the blessings with ourselves not allowing them to flow through us.

In your love and strength, we have chosen to be a blessing to another. Help us to complete the blessings task that you have chosen for each of us and to make a difference in the life of another, ourselves, our community, and the world. Amen.

Words of affirmation

One: Alive to God's blessings may we journey into life in new ways. May we take to heart the gift of God's presence, peace, and forgiveness. Receive it gladly.

Live it with passion and boldness.

Christ is risen!

All: Christ is risen indeed! Alleluia!

EARLY WORD – We're going on a...?

Hello to the children who might be reading or hearing this. Today in not-quite-church, we will hear a story of two of Jesus disciples going on a journey after he has died, before they hear the news of his rising again.

We know one of them was called Cleopas. The other one is not named but some think it may have been a woman, maybe Cleopas' wife. Anyway, they had left

Jerusalem on the Sunday to go to a place called Emmaus. It is pronounced Em-ay-us. Say that aloud.

Emmaus is about 11 kilometres from Jerusalem. Anywhere out of Jerusalem is hilly, and the roads then would have been dirt tracks.

Now I was thinking about this and wondering where 11km from the church at Beaumaris might be. Here is what I came up with.

If you head from the church, pretty much following the road by the sea, you would end up in Edithvale. If you head more or less East you get to Keysborough. Going due north will get you to Glenhuntly. If you go kind of north-west, again following the beach road, you will end up in Elsternwick. You can do any of these journeys by car, bike or on foot. If however you decide to go west from the church, you will need a boat or have to be a good swimmer because you end up wet in Port Phillip bay.

You might like to look at a map, Google maps is pretty easy, of where you live, and figure out where 11km's is from your house, and how long you reckon it might take you to walk it.

I looked at 11km's from my house. I figured by the time I stopped twice for coffee, looked in some shops, went to the toilet...twice, and ran out of breath several times, I estimated it would take me...three days.

But on the way, I would have had some nice coffee, and met some lovely people in the cafes and shops, and out for a walk, and discovered some wonderful things in the shops.

Often, when we go on a journey, amazing, unexpected things can happen.

Can you think of a time you went on a journey? It might be a short one to school maybe or somewhere else close to home. Or maybe a long journey like going on a holiday to another part of Australia or even another country.

Then can you think of something unexpected that happened on that journey? Tell this to someone in your house, and if you can manage, can you write it down and send it to me.

In today's story, the two disciples I mentioned earlier, had something unexpected and extraordinary happen to them, when Jesus turned up on the way, and ended up having dinner with them in Emmaus.

Then when it was all done, they ran all the way, 11km's, back to Jerusalem to tell the other disciples what had happened. A cool story. Listen out for it later. Have a good week. Remember...wash your hands.

(Here is a link to a Youtube story I was going to use but chose not to. You may like to look at it anyway. It is a lovely story)

<https://www.youtube.com/watch?v=yFK49pvrfrc>

SHARING OUR STORIES -

Last week I invited people to write a story of one of the stories of Jesus, either one he told, or something he did or said. Nick Toovey sent one out retelling the story about Jesus clearing the temple.

In case you can't get to hear him read it, here is the text below.

Jesus Story

At the Market in Holy Week

Hi Abe! It's me, Nico.

I know you asked me to go downtown into Jerusalem to do a story on how people were preparing for the Passover later this week, but I must tell you I witnessed something I have never seen before in Jerusalem. I reckon this will be a scoop. It's got to do with that young bloke, the Nazarian you might have heard about the other day. The one who rode into the Eastern gate into Jerusalem on a donkey. You remember how people were shouting "Hosanna" and "blessed is he who comes in the name of the Lord" and laying down palm branches for him. Sure helped to settle the dust from all those people jostling to get a look at him.

Anyway, there I was in the produce and wet markets asking people how they were preparing for the Passover- the prices of the goats, the fish, the bitter herbs and the unleavened bread- that kind of thing.

It didn't seem to worry anyone that the market was smack bang in the middle of the synagogue courtyard. They always had it there. Some of the money changers were even using the rooms in the synagogue itself for a bit of added security.

Well, Abe. You wouldn't believe what happened next! Into this throng of noise, hustle and bustle of morning business came striding the Nazarian- Jesus they called him. He was white with rage! He seemed to be with a group of men who looked like they might have been fishermen or labourers. Pretty rough. This Jesus starts yelling and screaming at the stall holders, merchants, money changers, everyone- that they should all be ashamed of themselves. I remember he even said; "you have turned my father's house from a house of prayer into a den of thieves!" The noise was deafening as he tipped over tables, threw chairs around, scattered everything from one end of the courtyard to the next. We were speechless. Everyone scrambled to collect their produce, animals, money and furniture. Jesus had completely lost it. He was out of his tree. Nobody seemed to know what to do. Jesus just kept on yelling at everyone. The blokes following Jesus kind of surrounded him to protect him from being arrested by the soldiers who began to investigate what all the commotion was about.

I tell you what Abe- this Jesus was certainly gutsy the way he let them know what he thought about how the synagogue was being used. We all knew it was a bit inappropriate, but nobody had the courage to say so. But he would have made a few enemies on this day too, particularly when he referred to "**his Father's house**". **The Pharisees and members of the Sanhedrin at the market that day would have really questioned who is this person to refer to the synagogue as His Father's house? This week may not end well for the young man from Nazareth. There's more to this story Abe.**

(Nick Toovey, April 2020)

READINGS:

There are two readings today, firstly from Acts of the apostles, then from Luke's gospel.

Acts 2:14a, 36-41:

But Peter, standing with the eleven, raised his voice and addressed them...

Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified."

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." So those who welcomed his message were baptized, and that day about three thousand persons were added.

Luke 24:13-35

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to

Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

PREACHING – Living with hearts burning.

(Text supplied below.)

The word, or term “heart” turns up a bit in today’s readings.

“Cut to the heart” in Acts; “Slow of heart” and “our hearts burned within us” in Luke. “Love one another deeply from the heart” in the unread passage from the first letter of Peter.

The heart in these instances does not refer to the four chambered muscle that pumps blood around our bodies.

Rather it is regarding the centre of a person, who they really are – the real person.

These stories today then touch people right in their centre, where they really are, their real, true self.

That is the power of Easter and its stories – it touches who we really are, where our minds, our feelings and actions all mingle together.

The story I want to focus on today contains one word that evokes so much – Emmaus.

The very name itself conjures up the story of the two on the way to the town of that name, and on the way they meet the risen Christ who travels with them, then gives them the gift of his presence in a special meal.

It is a name used in other contexts e.g. The Emmaus Walk program, Emmaus College for instance.

These are attempts I think to capture something of the essence of this story of journeying together with Jesus.

It is a story with which we are familiar. We hear it this time each year to remind us not only of the Easter miracle, but who we are – people of the Word gathered together around the table.

It is a story, which demanded response from its first hearers as well as the two characters in the story itself – go and tell what you have seen and heard.

Likewise the story of Peter’s preaching from Acts on the day of Pentecost demanded response from his immediate audience – repentance and baptism.

I think the aim of the Easter stories and our celebration of them is not to merely feel good, but to make response and participate in the continuing story of Easter.

How then might we respond this Easter season?

Or...how then shall I live?

The answer to that suggests doing something. I want to use in this context the word “practice”.

Practice in terms of a discipline or regime one follows regularly in order to be fully the real you.

So I want to draw your attention to three Christian practices offered by the story of the road to Emmaus.

Practicing Christian hospitality

Stunningly, the two disciples in the story walk with Jesus for many miles from Jerusalem to Emmaus, (7 miles, 11 km), the better part of a day apparently, all the while unaware of the Lord at their side. Even after Jesus narrates the whole of God's story of salvation to them, they remain oblivious. The disciples in the story are transformed by the resurrection only because they extend the hospitality of Christ, because they have learned from being with Jesus before his death to welcome the stranger, to offer food to the hungry, and give shelter to the traveller.

Easter teaches us about the surprising ways we encounter the risen Christ when we create welcoming space, share food, or simply offer the generosity Jesus expects from his followers—these are the places we discover Easter joy.

We are practicing hospitality when we welcome guests — including strangers and enemies — into our lives with graciousness. An open house reveals certain things about us: we are well-disposed toward others, we focus on the positive, and we believe the universe is basically a friendly place. Sometimes hospitality requires that we cross boundaries and dismantle some of the barriers erected in our society to keep "the other" out.

Sometimes it means entertaining ideas that might be alien to us.

Here are a couple of quotes about hospitality worth mentioning.

Hospitality invites to prayer before it checks credentials, welcomes to the table before administering the entrance exam.

— Patrick Henry in *The Ironic Christian's Companion*

The German word for hospitality is Gastfreundschaft (gast-froind-shaft) which means friendship for the guest.... It means the creation of a free space where the stranger can enter and become a friend instead of an enemy.

— Henri J. M. Nouwen

The quotes suggest that hospitality is about what the other needs, not what you are prepared to offer.

I invite you to consider a time when you were welcomed into somebody's home.

What did your hosts do to make you feel at ease?

Then reflect upon how you can be hospitable in other settings, such as at work or in your community.

The question then for us today, is how can we put this into practice when we can't be face-to-face?

Practicing Care in the body of Christ

The Easter season, full of images of new life and alleluias, can be hard on the hurting. Nothing is more painful than sadness and grief when everyone else is seemingly all sweetness and light. Emmaus is a no-name sort of place, the kind of one-stoplight town that has no political significance and doesn't appear on official state maps. Emmaus could be interpreted as the place where the broken-hearted go to get away.

Rev Kathryn Matthews from the United Church of Christ in the USA writes:
Friends are making their way from one place--a place of hope-turned-into-despair, a place of perplexity and the unbelievable (and "idle") tales of women--to another place: Emmaus.

In The Magnificent Defeat, Frederick Buechner writes evocatively of the many ways we seek to find a place, an Emmaus, to run to when we have lost hope or don't know what to do, a place of escape, of forgetting, of giving up, of deadening our senses and our minds and maybe our hearts, too.

Perhaps we are a bit surprised to hear him even say that "Emmaus may be going to church on Sunday."

As we look at the people in our congregation, we may see at least some folks who have "gone to Emmaus," even though they appear to be "in church." (Perhaps there are days when you feel like you are one of them!)

What do you think took, or drove, them (us) there, to a place of forgetting, of giving up?

Jesus comes to two disciples who are grieving the loss of a loved one (Jesus himself). First, Jesus walks alongside them. He doesn't open his mouth, doesn't try to explain, and doesn't try to take away the pain or make a joke to lighten the mood. He quietly stays with them. Second, not presuming to know the source of their sadness, he asks good questions. What are you discussing? What are the things that have happened? Only then does he speak, and after speaking he stays and eats, and in the sharing of his presence the hope of resurrection takes hold.

Compassion is a feeling deep within us —a "quivering of the heart" — and it is also a way of acting — being affected by the suffering of others and moving on their behalf.

The practice of compassion is often likened to opening the heart. First, allow yourself to feel the suffering in the world, including your own. Don't turn away from pain; move toward it with caring. Go into situations where people are hurting. Identify with your neighbours in their distress. Then expand the circle of your compassion to include other creatures, nature, and the inanimate world. Here is a quote in this regard by the late, and wonderful, Marcus Borg:

Some people find the experience and practice of compassion as a spiritual discipline to be a more direct route to the transformation of the heart than prayer. It is not that prayer does not or should not play a role in their lives, but their way to the opening of the heart lies through deeds of compassion. "Just do it" summarizes this path of transformation.

— Marcus J. Borg in *The God We Never Knew*

I invite you to identify an area where you need to be compassionate to yourself. After this you may want to write down how you will go about this.

Make a list of "missed opportunities" to show compassion to poor, sick, lonely, alienated, or hurting beings. Look for any patterns in your behaviour or inaction. Identify an obstacle or rationalization that has kept you from being compassionate in the past.

Then work through how you might move past this obstacle next time.

Practicing Receiving the Eucharist

The disciples recognize the risen Lord in the sharing of bread.

Rev Prof. Bill Loader writes:

Countless generations have seen in the breaking of the bread an allusion to their own Eucharists - probably rightly so. If you were hearing the whole of Luke at one sitting, it would have been only five minutes or so earlier that you would have heard of the events of the last meal. I am sure the effect of Luke's story for some would have been that they, too, would have acclaimed: Christ is with us, too, whenever we break bread - and rightly so. (Loader)

We might do well to reflect on the four actions of this meal:

Jesus taking, blessing, breaking, and giving, as the whole story of God's saving work in Jesus.

In Christ, God **takes** us as his beloved children.

In Christ, God **blesses** us with the very best of creation and the gift of his very life.

God is then **broken** on the cross for our wholeness, and we are **broken** with him in his death, so that through Christ's resurrection we may be put back together, for the work living the resurrection life.

In receiving the Eucharist that is **given** to us, we do not do so because we have attained a particular status or state of worthiness to do so.

In receiving the Eucharist, we practice the belief that new life is possible.

In receiving the Eucharist we practice resurrection by proclaiming that all are welcomed at the table and invited to respond to the risen Christ wherever they are on this Emmaus road.

I want to conclude with another quote and a story it leads into, that I hope may bring you some sense of what I am trying to do this morning.

In the worship material I use there is, each week, a summary of the main ideas of the material. This week here is what I received:

Sometimes we might be so preoccupied with or angered by our own concerns or grief that we don't realize that God is amongst us. "God comes to us disguised as our life," writer Paula d'Arcy has said. God is always on the journey. We may spend years failing or refusing to recognize God, believing we are on a road of our own making. We can be blind to or ignore the signposts yet when we look back, we see – like the disciples en route to Emmaus – there is a God-presence all along our road. When do we acknowledge, trust, and celebrate those moments of recognition in communities of faith and experience genuine love for each other emerging?

As you can see, I highlighted the phrase, "God comes to us disguised as our life."

Here is a story I want to offer in finishing. It is a profoundly personal story for me, but not one that I can keep locked away, because it is not simply about me.

When I was a candidate for the Ministry of the Word, one of my field placements was with Nunawading Uniting Church, under the supervision of Rev Geoff Woodfield, a great mentor, friend and colleague, whom I still miss to this day. One Sunday, a communion Sunday, I was assisting with the distribution of the elements and Geoff asked me to serve a young woman (whom I continue to see on

occasion), who is wheelchair bound as a result of thalidomide taken by her mother before her birth.

She has no hands to speak of, so when Geoff asked me to serve her (and I wonder to this day if he asked me intentionally to serve her for this reason), I realized as I approached her that I really was going to have to serve her.

As I approached her, I was quite anxious about doing this, a little befuddled as well. As I got closer, an extraordinary thing happened.

I took the elements towards her, and as I got close, I suddenly felt enclosed in a cocoon, or rather, a bubble. It was not something I saw, but rather felt.

As I then moved to stand in front of her another extraordinary thing happened. There was this, voice, I guess. I didn't hear it however, rather I felt it.

It was a powerful sense that filled me with the knowing that "it will be alright".

Am I attributing this sense to being God? I guess I am.

Am I claiming that I was somehow under God's protection?

No, I am not claiming that. Rather I am claiming that in that moment I was affirmed that being me in that moment would be fine, that I would not merely manage, but that I would be...alright.

And so would the young woman. She received the elements from me without hesitation, with no judgment, but graciously allowed me to place the bread in her mouth and hold the cup to her mouth to drink.

And then it was over, and the sounds around us broke in, and on we went with the rest of the service.

Yes, God came, disguised as my life.

Amen, my friends, Amen.

Sing – How then shall I live? (verses 1,2)

1.
Took a walk outside of my walking. Stepped inside another's shoes.
Walked the dusty borders between us. Paths I'd never chosen to choose.

*How then shall I live? How then shall I live?
How then shall I live, O God? How then shall I live?*

2.
Heard a sound outside of my list'ning. Felt the living hum of the ground.
Waited on the voice of the spirit, singing with its new old sound. (R)

*How then shall I live? How then shall I live?
How then shall I live, O God? How then shall I live?*

PRAYERS OF THE PEOPLE

Provide at least thirty seconds of silence between each stanza for reflection.

One: Bread for all, bread in all, we pray, O God:

All: when we are orphaned, hungry, oppressed. (*silence*)

One: Faith for all, faith in all, we pray, O God:

All: to recognize faith in other ways, other texts, and other worshipping communities. (*silence*)

One: Grace for all, grace in all, we pray, O God:

All: when we are estranged, alienated, scorned. (*silence*)

One: Wisdom for all, wisdom in all, we pray, O God:

All: when we are disabled, neglected, impoverished. (*silence*)

One: Spirit for all, Spirit in all, we pray, O God:

All: for Earth, our children, and a shared, common future.

Let us now offer a prayer for ANZAC DAY.

God of eternity, Lord of the ages, we thank you that in times past, when darkness and evil enveloped the human family, ordinary men and women, from all parts of society, in many nations, responded to resist aggression, to fight evil, to stand for righteousness and to defend freedom.

We thank you for all who gave their lives in the service of their country, for all who suffered in battle, for all who were taken prisoner, for all wounded in body, mind or spirit.

We thank you for the contribution to this struggle made by men and women who stayed at home working in factories, offices and on the land.

On this day, in our land, as we and the world with us, remember those most deeply affected by the Corona virus pandemic, we are reminded in the light of Anzac Day, that there are places where armed conflict has not ceased. Today, we think about and pray especially for:

Conflicts in Afghanistan, Syria, Yemen, the African Maghreb region, the Persian Gulf nations, Libya, Myanmar, Ukraine. We are asked to pray for an incredulous amount of 250 million children affected by armed conflicts around the world and the desperate need for warring parties to call ceasefires for the sake of all, especially the children.

Lord, for all who defended freedom, we thank you.

O God, deliver us from the prison of hatred against the enemy, set us free from the powers of revenge, liberate us from bitterness and anger, help us to use the freedom defended and won in times past to make this world a happier and better place for all people.

To God the Almighty, Father, Son and Holy Spirit, we give praise, honour and glory now and always.

Now, let us have a moment of silence to offer our own prayers – we may continue prayers related to Anzac Day, or for those affected by Covid-19, or other matters close to our own heart. But can we particularly pray for Neva's daughter, and Janet's mum.

(Silent prayer)

Lord in your mercy hear our prayer, and hear the prayer that Jesus gave us:

**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**

Sing – Canticle of the turning.

My soul cries out with a joyful shout
that the God of my heart is great,
And my spirit sings of the wondrous things
that you bring to the ones who wait.
You fixed your sight on your servant's plight,
and my weakness you did not spurn,
So from east to west shall my name be blest.
Could the world be about to turn?

Refrain:

**My heart shall sing of the day you bring.
Let the fires of your justice burn.
Wipe away all tears,
For the dawn draws near,
And the world is about to turn.**

Though I am small, my God, my all,
you work great things in me.
And your mercy will last from the depths of the past
to the end of the age to be.
Your very name puts the proud to shame,
and those who would for you yearn,
You will show your might, put the strong to flight,
for the world is about to turn. **(Refrain)**

From the halls of power to the fortress tower,
not a stone will be left on stone.
Let the king beware for your justice tears
every tyrant from his throne.

The hungry poor shall weep no more,
for the food they can never earn;
There are tables spread, ev'ry mouth be fed,
for the world is about to turn. **(Refrain)**

Though the nations rage from age to age,
we remember who holds us fast:
God's mercy must deliver us
from the conqueror's crushing grasp.
This saving word that our forbears heard
is the promise which holds us bound,
'Til the spear and rod can be crushed by God,
who is turning the world around. **(Refrain)**

BLESSING –

**We finish today with Emmaus faces,
full of surprise and wonder,
for God is among us.
May our eyes be open,
our hearts untied,
our minds unlocked.
And may the world know,
the presence of God,
in every path of life.
And be richly blessed in the knowing. Amen.**