

**St. Andrew's Presbyterian Church, Perth**  
**Sunday, November 6<sup>th</sup>, 2022**  
**Rev. Gerry Gallant**

**Greater than Death**  
**Proper 27**  
**Luke 20:27-40**

**Welcome**

**Announcements**

- Study Club – Monday and Wednesdays 3-5 pm
- Bible Study Groups Monday and Wednesdays
- Youth Group – Fridays at 6pm
- Alpha Tuesdays at 6pm
- Bell Ringers
- RightNow Media

**The Act of Remembrance**

**Call to Remembrance**

“At the 11th hour of the 11th day of the 11th month the guns fell silent on the Western Front, to bring to an end the First World War. Our nation and commonwealth has recalled that moment through our Armistice and Remembrance events down the decades, decades during which the men and women of our armed services have continued to pay the ultimate sacrifice.

**‘Freedom’**

It is the Soldier, not the reporter  
 Who has given us the freedom of the press.  
 It is the Soldier, not the poet  
 Who has given us the freedom of speech.  
 It is the Soldier, not the peace camp organiser  
 Who has given us the freedom to demonstrate.  
 It is the Soldier,  
     who serves beneath the Flag  
     whose coffin is draped by the Flag  
     who allows the protester to burn the Flag  
 It is the Soldier, not the politician  
 Who has given his  
     blood  
     his body

his life  
The Soldier, who has given these freedoms.

Let us remember before God those who have died for their country in war; those whom we knew, and whose memory we treasure; and all who have lived and died in the service of mankind.

### Scripture

#### MICAH 4:1-5

It shall come to pass in the latter days  
that the mountain of the house of the LORD  
shall be established as the highest of the mountains,  
and it shall be lifted up above the hills;  
and peoples shall flow to it,  
<sup>2</sup> and many nations shall come, and say:  
“Come, let us go up to the mountain of the LORD,  
to the house of the God of Jacob,  
that he may teach us his ways  
and that we may walk in his paths.”  
For out of Zion shall go forth the law,  
and the word of the LORD from Jerusalem.  
<sup>3</sup> He shall judge between many peoples,  
and shall decide disputes for strong nations far away;  
and they shall beat their swords into plowshares,  
and their spears into pruning hooks;  
nation shall not lift up sword against nation,  
neither shall they learn war anymore;  
<sup>4</sup> but they shall sit every man under his vine and under his  
fig tree,  
and no one shall make them afraid,  
for the mouth of the LORD of hosts has spoken.  
<sup>5</sup> For all the peoples walk  
each in the name of its god,  
but we will walk in the name of the LORD our God  
forever and ever.

### The Ode

They shall not grow old as we that are left grow old;  
Age shall not weary them. Nor the years condemn.  
At the going down of the sun and in the morning,  
We will remember them.

**We will remember them.**

**In Flanders Fields**

In Flanders fields, the poppies grow  
between the crosses, row on row,  
that mark our places; and in the sky  
the larks, still bravely singing, fly  
scarce heard amongst the guns below.

We are the Dead. Short days ago  
we lived, felt dawn, saw sunset glow,  
loved and were loved, and now we lie  
in Flanders fields.

Take up your quarrel with the foe;  
to you from failing hands we throw  
the torch; be yours to hold it high.  
If ye break faith with us who die  
we shall not sleep, though poppies grow  
in Flanders fields.

*Dr John McCrae, 1914/1915*

**In Memory of:**

**World War 1**

George Bothwell  
Walter A Ferrier  
Graham Howie  
Donald McPhail  
Eric T. Spalding  
Harold Stone  
Edwin D. Wilson

Killed in Action in The Great War of 1914-1918

**World War 2**

Fred Burchell  
Kenneth Davis  
Norman Davis  
Charles Donovan  
John McLeod Hogg

Lorne Patterson

Killed in Action in The Great War of 1939-1945

**The Last Post**

<https://www.youtube.com/watch?v=r9RwkNVqtog>

**National Anthem**

<https://www.youtube.com/watch?v=h31M1EgrVD4>

**O Canada!**

Our home and native land! True patriot love  
in all thy sons command

With glowing hearts  
we see thee rise,  
the true north strong and free;

From far and wide,  
O Canada,  
we stand on guard for thee. God keep our land  
glorious and free!

O Canada!  
We stand on guard for thee.  
O Canada!  
We stand on guard for thee.

**Call to Worship**

On this day of memories, we gather to sing and to pray;  
**we remember the past and look to the future.**

On this day when the guns and canons fell silent,  
**we come before you, God, seeking your peace.**

On this day of hope in the face of terror,  
**we come before you, God, believing in your promise.**

Let us worship God together, in peace.

**Prayer of Adoration and Invocation**

God, our Creator and Redeemer,  
we gather in your presence at this solemn time,

aware of how much war has cost the world you love.  
 In spite of fighting between nations and neighbours,  
 you have come to us in Jesus Christ,  
 carrying no sword,  
 calling us to serve as peace makers.  
 In this time of worship, renew in us the hope  
 that you will turn our swords into ploughshares,  
 and lead the world from the study of war  
 to the promise of peace with justice for all your peoples.

**Opening Hymn #209: "O Love That Will Not Let Me Go"**

O Love that wilt not let me go,  
 I rest my weary soul in thee;  
 I give thee back the life I owe,  
 that in thine ocean depths its flow  
 may rich er, fuller be.

O Light that followest all my way,  
 I yield my flickering torch to thee;  
 my heart restores its borrowed ray,  
 that in thy sunshine's blaze, its day  
 may brighter, fairer be.

O Cross that liftest up my head,  
 I dare not ask to fly from thee;  
 I lay in dust life's glory dead,  
 and from the ground there blossoms red,  
 life that shall endless be.

**Call to Confession**

**Prayer of Confession**

God of mercy,  
 we confess that the world around us is in a mess.  
 Countries turn arguments over territory into threats of terror.  
 Old enemies stir up conflict within their tribes and nations.  
 The threat of violence keeps us all on edge.  
 Forgive us for not learning from past conflicts  
 what leads to peace with justice. Amen

**Assurance of Pardon**

The prophet Micah reminds us that God requires of us three things:  
 to do justice, to love kindness, and to walk humbly with our God.  
 To all who turn away from hostility and seek reconciliation in kindness and humility,

God offers forgiveness and peace.  
The peace of our Lord Jesus Christ be with you all.

### **The Lord's Prayer**

**Our Father, who art in heaven, hallowed be thy name.  
Thy Kingdom come, Thy will be done on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts, as we forgive our debtors.  
And lead us not into temptation, but deliver us from the Evil One.  
For Thine is the Kingdom, the power, and the glory,  
Forever and ever. Amen.**

### **Music Ministry: "At This Table" by Choir**

#### **Responsive Reading**

##### **Question 91. What is justification?**

We often try to justify ourselves before others and before God by our own efforts, virtues, or success. Justification means that we are put right with God not because of any goodness we can achieve but by the goodness of Christ. God justifies the ungodly. We receive the grace of justification by union with Christ through faith.

Job 9:2, Rom 3:23-25, Eph 2:8, Rom 3:26-28, 4:5, 5:1,9, 8:30,33; Gal 2:16; Titus 3:7; Jas 2:18-26.

##### **Question 92. What is sanctification?**

Sanctification is God's work in us by which we grow in conformity to the image of Jesus Christ, and bring forth the fruits of the Spirit. The process of sanctification is never completed in this life.

Rom 8:29-30, Gal 5:22, Phil 3:12-14, 1 Cor 6:20

### **Children's Hymn #475: "I Am The Church"**

Refrain:

I am the church! You are the church!  
We are the church together!  
All who follow Jesus,  
all around the world!  
Yes, we're the church together!

The church is not a building;  
the church is not a steeple;  
the church is not a resting place;  
the church is a people. (Refrain)

We're many kinds of people,  
with many kinds of faces,

all colours and all ages, too  
from all times and places. (Refrain)

And when the people gather,  
there's singing and there's praying;  
there's laughing and there's crying sometimes,  
all of it saying: (Refrain)

### Children's Lesson

#### Prayer for illumination (Congregant Prepared)

#### Scripture

##### Luke 20:27-40

#### **Sadducees Ask About the Resurrection**

<sup>27</sup> There came to him some Sadducees, those who deny that there is a resurrection, <sup>28</sup> and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. <sup>29</sup> Now there were seven brothers. The first took a wife, and died without children. <sup>30</sup> And the second <sup>31</sup> and the third took her, and likewise all seven left no children and died. <sup>32</sup> Afterward the woman also died. <sup>33</sup> In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

<sup>34</sup> And Jesus said to them, "The sons of this age marry and are given in marriage, <sup>35</sup> but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, <sup>36</sup> for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. <sup>37</sup> But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. <sup>38</sup> Now he is not God of the dead, but of the living, for all live to him." <sup>39</sup> Then some of the scribes answered, "Teacher, you have spoken well." <sup>40</sup> For they no longer dared to ask him any question.

#### Sermon

The Scripture we are looking at today deals with one of the most difficult topics for people to talk about and consider, 'What happens after we die?' Yet this is a question that is relevant to every human being who has ever lived. Truthfully, we are all going to face the reality of death at some point in our lives, whether through the death of a loved one or when we are facing the stark reality of our own death.

There are basically two answers to this question which exists in the world today. There are people who believe that this life is all we have, once we die, we simply cease to

exist. The other group is made up of most major religions in the world, they all believe in some form of afterlife, something that exists beyond this life. Jesus taught his followers that there will be a time of judgement followed by an eternal life that is either with God in the New Jerusalem or eternally separated from God in the lake of fire.

The Sadducees are confronting Jesus about the afterlife and his teachings, hoping to both show him as a fool and prove that the resurrection is not real.

**Luke 20:27**

**<sup>27</sup> There came to him some Sadducees, those who deny that there is a resurrection,**

The Sadducees did not believe in the resurrection, in fact the Sadducees did not believe in many of the things that the other Israelites did.

**Acts 23:8**

**<sup>8</sup> For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all.**

The Sadducees were mainly a political organization that had risen to power and gained control of the High Priestly offices in the Courts of the Israelites. They seemed to believe in only the first five books of the bible, the Pentateuch. So, they sought to trick Jesus, to prove that they were correct by using the laws of the Levirate marriages that appeared in the book of Deuteronomy

**Deuteronomy 25:5-6**

**<sup>5</sup> "If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. <sup>6</sup> And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel.**

To do so they create an extremely unlikely situation, they are trying to prove their point that there can be no afterlife, because of the confusion it would create in relationships. The irony is that they did not believe in the afterlife themselves, so they were asking this question under false pretenses, essentially saying that the idea of the afterlife was a joke, and that people needed to face the reality that there would be no afterlife and no resurrection.

Nothing is new, the sceptics of today's world who believe that this is the only life we have, are just the present-day Sadducees. People who believe that life ends at physical death. The Sadducees just like their modern-day equivalent saw themselves as realists, who had to fight against this foolish notion of an afterlife. Perhaps it is because like many who live in the modern age the Sadducees had a relatively easy life, they had



everything they needed on earth and had in many ways bought into the teachings of the world. They had become content with what they had and wanted to keep it rather than face the reality of the inevitable truth that they would one day die and face the judgement of God. This is what many of the sceptics and false Christians are doing today, living in the moment, and forgetting that death will come for us all and we are going to have to face the question of where we will spend eternity at some point.

The truth is that we are all one day closer to eternity today than we were yesterday. Someone once said it this way, 'Death is the subject that people spend a lifetime trying not to think about!' Yet, death is inevitable, 100% of the people that have been born have died, the only exception being our Lord who was raised from the dead, and unless we happen to be the people that are in this world when the event in the book of revelation happens, we will die. So, we should all be thinking about the question of eternity because we will be spending a lot of time there!

Jesus begins his answer simply,

**Luke 20:34-36**

**<sup>34</sup> And Jesus said to them, "The sons of this age marry and are given in marriage, <sup>35</sup> but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, <sup>36</sup> for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection.**

Jesus tells the Sadducees that they do not know the truth of the nature of the afterlife. He wants to draw their attention to the differences between the 'present age – this age' and 'eternity – that age.' He wants them to know that what they know and understand in this world will be different from what is to come in the eternal kingdom.

Jesus starts by confronting their concept of relationships, which is based purely on their understanding of relationships in this world. In doing so Jesus is not only going to rebuke the Sadducees but teach his followers then and us now a great deal about eternity.

The first lesson he teaches is one we should all be aware of already. That not everyone is going to be in heaven. Jesus says that '**but those who are considered worthy to attain to that age and to the resurrection from the dead**' implying what we know to be true, only those who are considered worthy, those who are true believers will be found in heaven. This would also imply that those who are not true believers will instead spend eternity somewhere else, the lake of fire as we learn elsewhere in scripture. This is amplified in his choice of words when he says the '**resurrection from the dead**' and not the resurrection of the dead. Everyone will be physically resurrected to be judged, yet there are some who will remain eternally, spiritually dead, and thus separated from God for all of eternity, and there are those who will receive a

resurrection from spiritual death and spend eternity in the joyful presence of the Lord our God.

Next, he explains that our idea of marriage and relationships here on Earth will differ from the one that is in heaven. There is no marriage in 'that age' as people will '**marry nor are given in marriage.**' Jesus is explaining that life in eternity will be different than what we understand here, it will not just be an eternal extension of what we knew on earth, instead it will be something completely different. Many of the Jews of Jesus's day believed that the afterlife was just a continuation of the world they lived in, the same way that many Christians today believe that the afterlife they will experience in heaven is just an extension of the world we live in today.

Notice that Jesus does not say that we will not know or recognize our husband or wife, he just says that our relationships will be different. Unfortunately, this is never clearly defined in the scriptures, however there are some truths of eternal life that we can learn from the word of God. If you remember the story of Lazarus and the rich man, you will recall that even though he was in Hell, the rich man remembered his brothers and their behaviors. This would imply that we will remember one another in the afterlife, but the glory of heaven and our connection with God will surpass our dependency on our earthly relationships.

The next thing that Jesus teaches is that '**they cannot die anymore,**' this is describing eternal life. Notice again the choice of words, he does not say they will not die, instead they cannot die, it will indeed be impossible to die in the afterlife.

Here Jesus uses the angels as an example for people to understand, '**because they are equal to angels and are sons of God, being sons of the resurrection.**' Here Jesus is driving home the fact that the assumptions that the Sadducees have made about the scriptures are false, not only do they have eternal life wrong, but that angels are real, and they are wrong about that as well.

On a side note, the phrase '**equal to angels**' is sometimes translated '**shall be like angels**' in some versions of the scripture and it has created some confusion in people. Some people believe that Christians can become angels because of this mistranslation, if you are not already an angel you cannot become an angel. Angels are Gods created beings, they are not human beings who have died and are rewarded for the life they have lived, even if there are stories and movies that depict that as a possibility. What Jesus is saying is that we will be like the angels who serve in heaven. We will be serving, praising, and worshipping God. We will be equal to them in service, equal to them in deathlessness, equal to them in glory and equally eternal, and for that reason we will not marry.

Which brings along the question of our eternal bodies. This is a hotly debated question, however, the only real scripture we have comes from the teachings of Paul in;

**1 Corinthians 15:42**

**<sup>42</sup> So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.**

So, our bodies will be raised in a glorified form, meaning it is not just our soul that is brought back to life for all of eternity, but our physical bodies as well. This means our individuality and all of the gifts that God has given us will be preserved for all of eternity. We will recognize one another, the things that made us special and unique will be ours forever. However, we will all be filled to our glorious potential. Think about all of the things that hold us back in this world being removed and being able to operate at our peak potential always, that is what we will have in our glorified bodies.

Yet it is in Jesus's last statement that the most powerful declaration is made. When Jesus states that we '**are sons of God, being sons of the resurrection**' he is saying something incredibly powerful.

Firstly, if you remember the teachings that Jesus shared with Nicodemus that the only way that we can come to God is to be reborn. Our first birth gave us physical life, our baptism by the holy Spirit is our second birth the one that gives us spiritual life. This means that the only way to become one of God's children is to be reborn of the spirit through the repentance of our sins and the acceptance of Jesus Christ as our Lord and Saviour. So, we need to accept our sinful nature and ask for forgiveness of our sins, repent, and turn away from that lifestyle placing our faith in the finished work of Christ on Calvary and the debt that his blood paid for our sins.

This is much more than just accepting that Jesus was a historical figure, or a great teacher and moral example. It means genuinely believe that Jesus died for our sins, turning away from them, and placing our full hearts, our full trust in Him. John put it this way.

**John 1:12-13**

**<sup>12</sup> But to all who did receive him, who believed in his name, he gave the right to become children of God, <sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.**

And it is that faith that grants us adoption;

**Galatians 4:4-7**

**<sup>4</sup> But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" <sup>7</sup> So you are no longer a slave, but a son, and if a son, then an heir through God.**

In Ancient Rome, the times of Jesus, the disciples and even the times of Paul and beyond adoption had an immensely powerful meaning, much more so than it does today. This is because according to the Israelite culture adoption did not exist. The laws of the Jews said that if a man died, his brother automatically became the head of his household, taking in his wife and his children as his own, meaning that had no need to formalize adoption. So, the adoption that is being referred to here in the scripture refers to the gentile practice of adoption.

In the Roman Empire when a child was born the father determined if the child was accepted or not by picking it up after its birth. If he picked it up the child became a member of the family, if he did not it was usually placed in a basket by the door to either be taken by others or worse. In fact, it was possible for a parent to disown a child at any point of their lives simply by casting them out of the family, this would remove all rights they had to their families' possessions and name. Parents could end the relationship they had with their children at any point in their lives.

The only exception to this was adoption, because adopting a child in Rome meant something completely different according to their law. Firstly, it meant that the parents had chosen the child of their own free will. Secondly, it meant that they would make the child a permanent part of the family, and therefore never, under any circumstance be able to cast them out from the family. When a child was adopted in the Roman Empire, they received a new life in the form of a new identity with all of their families' prior commitments, responsibilities and debts erased.

They took on the new life, with new rights and responsibilities, they became an heir to their father, getting an equal share in all of his possessions and united to him in all things. This is the adoption that Christ is speaking of in the scriptures. One where all of our sins and debts are forgiven, and we are granted a full share in our inheritance in heaven.

Finally, Jesus directly tells the Sadducees they are wrong about resurrection

**Luke 20:37-38**

**<sup>37</sup> But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. <sup>38</sup> Now he is not God of the dead, but of the living, for all live to him." <sup>39</sup> Then some of the scribes answered, "Teacher, you have spoken well." <sup>40</sup> For they no longer dared to ask him any question.**

There are many references to resurrection in the Old Testament, the prophets Isaiah and Daniel both clearly reference resurrection as does Job. However, since the Sadducees only believed in the first five chapters of the scripture Jesus refers to the knowledge that God transcends this earthly existence. He reminds them that the

patriarchs of the faith had all believed in the eternal glory and life that God had promised them, so much so that Isaac was willing to sacrifice his son, because he believed that God could raise him up.

In this response Jesus had not only silenced that Sadducees, but the Scribes and Pharisees as well.

There are many places in life in which we can make mistakes. We can make financial mistakes, spending too much, investing in the wrong things, and learn from our mistakes and hopefully make better choices in the future. We can make mistakes in our life choices, and once again hopefully learn from them and make better choices in the future. But in the question of our eternity, we can not afford to make a mistake, there is not chance to learn from and make better choices in the futures in this area. Thee mistake that the Sadducees were making was they were gambling with eternity,

This is the basis of Pascals wager:

The basic form of the wager goes like this: If God exists and I believe in God, I will go to heaven, which is infinitely good. If God exists and I do not believe in God, I go to hell, which is infinitely bad. If God does not exist, then whether I believe in God or not, whatever I would gain or lose would be finite based on my life here on earth.

“Archibald Hunter relates the story of an old country doctor who went to visit in the home of a man who was dying. The man asked the doctor to describe to him what heaven would be like— since he would be going there soon. As the doctor thought about his reply, there was a scratching at the bedroom door. The doctor said, “Do you hear that? It is my dog. I left her downstairs when I came in. She has come up here because she heard my voice. She has no idea what is on the other side of the door—but she knows I am here and that is all that matters to her. I reckon it is the same for you. We do not know everything about what is on the other side of death’s door—but you can be sure that your Savior is there—and that is all you really need to know.”

Let us pray,

**For Grace**

We ask not of you, O Father,  
silver and gold,  
honor and glory,

nor the pleasures of the world.

Grant us grace to seek your Kingdom  
and your righteousness,  
and give us what we need for body and life.

Behold, O Lord, our desire.

May it be pleasing in your sight.

We present our petition to you through our Lord Jesus Christ,  
who is at your right hand,  
our mediator and Advocate,

through whom you sought us that we might seek you;  
 your Word, through whom you made us and all things;  
 your only Son, through whom you call us to adoption,  
 who intercedes with you for us,  
 and in whom are hidden all the treasures of wisdom and knowledge;  
 to him, with you and the Holy Spirit,  
 be all honor, praise, and glory, now and forever. Amen.

*Source: Augustine of Hippo*

**Music Ministry: “Worthy is the Lamb Who was Slain” by Glenda Gould**

### **Communion**

#### **INVITATION TO THE LORD’S TABLE**

Friends, this is the joyful feast of the people of God!  
 They will come from east and west,  
 and from north and south,  
 and sit at table in the kingdom of God.

According to Luke,  
 when our risen Lord was at table with his disciples,  
 he took the bread, and blessed and broke it,  
 and gave it to them.  
 Then their eyes were opened  
 and they recognized him.

This is the Lord’s table.  
 Our Savior invites those who trust him  
 to share the feast which he has prepared.

#### **GREAT THANKSGIVING**

The Lord be with you.  
**And also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

It is truly right and our greatest joy

to give you thanks and praise,  
O Lord our God, creator, and ruler of the universe.  
In your wisdom, you made all things  
and sustain them by your power.  
You formed us in your image,  
setting us in this world to love and to serve you,  
and to live in peace with your whole creation.  
When we rebelled against you  
refusing to trust and obey you,  
you did not reject us,  
but still claimed us as your own.  
You sent prophets to call us back to your way.  
Then in the fullness of time,  
out of your great love for the world,  
you sent your only Son to be one of us,  
to redeem us and heal our brokenness.

Therefore we praise you,  
joining our voices with choirs of angels,  
with prophets, apostles, and martyrs,  
and with all the faithful of every time and place,  
who forever sing to the glory of your name:

**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

You are holy, O God of majesty,  
and blessed is Jesus Christ, your Son, our Lord.  
In Jesus, born of Mary, your Word became flesh  
and dwelt among us, full of grace and truth.  
He lived as one of us, knowing joy and sorrow.  
He healed the sick,  
fed the hungry,  
opened blind eyes,  
broke bread with outcasts and sinners,  
and proclaimed the good news of your kingdom to the poor and needy.  
Dying on the cross,  
he gave himself for the life of the world.  
Rising from the grave,  
he won for us victory over death.  
Seated at your right hand,

he leads us to eternal life.  
 We praise you that Christ now reigns with you in glory,  
 and will come again to make all things new.

Remembering your gracious acts in Jesus Christ,  
 we take from your creation this bread and this wine  
 and joyfully celebrate his dying and rising,  
 as we await the day of his coming.  
 With thanksgiving, we offer our very selves to you  
 to be a living and holy sacrifice,  
 dedicated to your service.

**Christ is the bread of life:  
 When we eat this bread and drink this cup,  
 we proclaim your death, Lord Jesus,  
 until you come in glory.**

Gracious God,  
 pour out your Holy Spirit upon us  
 and upon these your gifts of bread and wine,  
 that the bread we break  
 and the cup we bless  
 may be the communion of the body and blood of Christ.  
 By your Spirit make us one with Christ,  
 that we may be one with all who share this feast,  
 united in ministry in every place.  
 As this bread is Christ's body for us,  
 send us out to be the body of Christ in the world.

In union with your church in heaven and on earth,  
 we pray, O God, that you will fulfill your eternal purpose  
 in us and in all the world

Keep us faithful in your service  
 until Christ comes in final victory,  
 and we shall feast with all your saints  
 in the joy of your eternal realm.

Through Christ, with Christ, in Christ,  
 in the unity of the Holy Spirit,  
 all glory and honor are yours, almighty Father,  
 now and forever.

**The Apostles Creed (Affirmation of Faith)**



**I believe in God, the Father almighty,  
 creator of heaven and earth.  
 I believe in Jesus Christ, God's only Son, our Lord,  
 who was conceived by the Holy Spirit,  
 born of the Virgin Mary,  
 suffered under Pontius Pilate,  
 was crucified, died, and was buried;  
 he descended to the dead.  
 On the third day he rose again;  
 he ascended into heaven,  
 he is seated at the right hand of the Father,  
 and he will come again to judge the living and the dead.  
 I believe in the Holy Spirit,  
 the holy catholic church,  
 the communion of saints,  
 the forgiveness of sins,  
 the resurrection of the body,  
 and the life everlasting. AMEN.**

#### **BREAKING OF THE BREAD**

Because there is one loaf,  
 we, many as we are, are one body;  
 for it is one loaf of which we all partake.

When we break the bread,  
 is it not a sharing in the body of Christ?

When we give thanks over the cup,  
 is it not a sharing in the blood of Christ?

#### **INVITATION**

Jesus said: I am the bread of life.  
 Whoever comes to me will never be hungry,  
 and whoever believes in me will never be thirsty.

#### **COMMUNION**

The body of Christ, the bread of heaven. Amen.

The blood of Christ, the cup of salvation. Amen.

#### **PRAYER AFTER COMMUNION**

Gracious God,

you have made us one with all your people in heaven and on earth.  
 You have fed us with the bread of life,  
 and renewed us for your service.  
 Help us who have shared Christ's body and received his cup,  
 to be his faithful disciples  
 so that our daily living  
 may be part of the life of your kingdom,  
 and our love be your love  
 reaching out into the life of the world;  
 through Jesus Christ our Lord.  
 Amen.

### **Invitation to Offering**

#### **Offering**

Presenting our tithes and offerings is an act of worship. I want to encourage you to write a cheque and drop it in the mail to the church using your envelope, if you have one. (St. Andrew's Presbyterian Church, PO Box 161, 1 Drummond St W, Perth, ON K7H 3E3). We also have another option for you for giving and that is you can make an e-Transfer. This note from our treasurer:

**E-transfers are now accepted. Please note the new email address for this purpose only. [standrewspert offering@gmail.com](mailto:standrewspert offering@gmail.com) If you have an Offering Envelope #, please include it in the message section of the INTERAC transfer page you fill in. If you wish any part of your donation to go to a specific fund (e.g., Presbyterian Sharing) please mention this in your message.**

#### **Offertory Prayer**

##### **(Congregant Prepared)**

#### **Closing Hymn: "Psalm 23" by Townend**

The Lord's my shepherd, I'll not want;  
 He makes me lie in pastures green.  
 He leads me by the still, still waters,  
 His goodness restores my soul.

And I will trust in You alone,  
 And I will trust in You alone,  
 For Your endless mercy follows me,  
 Your goodness will lead me home.

He guides my ways in righteousness,  
 And He anoints my head with oil,

And my cup, it overflows with joy,  
I feast on His pure delights.

And though I walk the darkest path,  
I will not fear the evil one,  
For You are with me, and Your rod and staff  
Are the comfort I need to know.

### **Pastoral Prayer**

Loving God,  
in and out of season, in times of poverty and prosperity,  
in times of sorrow and joy, in times of war and in times of peace,  
you have been present with your people.  
As we gather again at this time of remembrance,  
we recall those who gave their lives in war so that others might live in freedom and peace.  
May they dwell in peace in your eternal presence.

We remember those whose bodies, minds, and souls are scarred by war  
and whose lives will forever bear the wounds of trauma, violence and loss.

We remember the continuing courage and sacrifice of the women and men  
who serve in the Canadian Armed Forces and their families.

We remember all those innocents who have been caught up in the world's power  
struggles,  
those who have lost their homes and livelihoods, those who now seek safe refuge in  
other countries, and children who have no sense of security or hope for the future.

We remember those who make and keep peace here and around the world,  
and offer you thanks for those who work to shape just laws and tend the common good.

We remember God's grace and care in time of need, conflict or crisis,  
whether between nations, within families, at the workplace or among friends.

Let there be peace, Lord, and let it begin with us, with each of us.  
We pray in the name of the Prince of Peace, Jesus Christ, Amen.

### **Benediction**

And may the peace of God which surpasses all understanding  
keep your hearts and minds in Christ Jesus,  
and the blessing of God, Source, Saviour and Spirit of Life,  
be with you now and always. Amen.