



# Mount Calvary Connected

February 9, 2023

*Mount Calvary Connected is a weekly newsletter sent out at the end of each week. Our goal is to keep you connected to your church and your faith with messages from our pastors, information about upcoming activities at Mt. Calvary and more!*

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## LIVE STREAMING WORSHIP SERVICE INFORMATION

Mt. Calvary hosts live broadcasts of the liturgy at 8:45 AM Sunday mornings. The broadcast can be heard by tuning your radio to 88.3 FM if you are near the church. We also stream these services live over the internet. Simply visit [www.mt-calvarylutheran.org](http://www.mt-calvarylutheran.org) and click "Live Radio Broadcast" from the home page on Sunday mornings.

Weekly worship bulletins can be found at: [www.mt-calvarylutheran.org/bulletins/](http://www.mt-calvarylutheran.org/bulletins/)

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## Readings & Sermon from the Past Sunday

Listen to the readings and the sermon from this past Sunday on our website: <https://www.mt-calvarylutheran.org/sermons/>

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## A Message from Pastor Jonathan Adams

Those who remember my undergraduate background in geography and urban planning won't be surprised that I was fascinated by an article from one of my favorite authors connecting our faith life with maps. I share it with you today as a reminder that as Christians, we do in fact have a map leading us through the wilderness of life. Enjoy! -Pastor Jonathan

*Finding Our Way by Peter W. Marty*

Animals have all kinds of way-finding capacities built into their various bodies, and many of these navigational systems are far more sophisticated than any human counterpart. Monarch butterflies make their journey to Mexico using the angle of the sun as a compass, in combination with what scientists believe may be an internal body clock operating with a circadian rhythm. Dung beetles navigate via the Milky Way galaxy. Homing pigeons have tiny iron oxide crystals in the skin lining their upper beak that function as sensors for the earth's magnetic field. Sea turtles swim across vast oceans and, using geomagnetic cues, are able to land at the very nest where they were born decades earlier.

We humans do have some internal navigational abilities of our own, independent of external technologies like GPS, paper maps, and magnetic compasses. In fact, our brains constantly create mental maps that unconsciously calculate our location. The scientific study of these cognitive maps originated in lab experiments in the 1940s involving rats. American behavioral psychologist Edward Tolman broke new ground when he discovered that rats operate on more than just reward/punishment stimulus. They actually process information and make navigational decisions based on knowledge of their surrounding environment. When Tolman replaced a maze where the rats were accustomed to receiving food at the end with one that had many of the previous paths altered or blocked, the rats demonstrated that they had made a mental representation or map of their environment and knew their way to the same exit.

Tolman went on to propose that humans have complex cognitive maps as well, shaped by cues acquired by noticing landmarks. We construct mental representations or images of different environments we inhabit, he argued, and these mental maps help situate us. When I am restless and struggling to fall asleep, for example, I can draw on details of spatial maps in my head of a favorite park, a lovely vacation, or my childhood home. The visualization of these pleasant environments, thoroughly mapped out and residing in what Tolman called the “central office” of the brain (the hippocampus), is often all it takes for me to move from restlessness to sleepiness.

Importantly, Tolman also proposed that we’re constantly creating cognitive social maps in addition to the spatial ones. These social maps are formed from the interplay between physical environments we inhabit and networks of relationship in which we engage. A narrowly drawn social map can lead to what he considered dangerous hatred of outsiders, ranging from “discrimination against minorities to world conflagrations.” A broader social map in our brain can inspire understanding and empathy. Like other cognitive maps, these social maps orient significant facets of our behavior.

I’ve noticed that people of faith tend to fashion their own kind of cognitive map over long stretches of time. Theirs becomes a way-finding map that allows them to visualize their place between the past and the future. Israel had a name for the law that guided her people. Torah, meaning “the way” or “the finger pointing the way,” was designed to help people avoid incoherent living. Jesus of Nazareth would later speak of himself as being “the way, the truth, and the life,” one who retrieves lost sheep and sends them on a better way.

If you’re lucky enough to be navigating life from an environment in which you are enveloped by a steady habit of prayer, a curiosity for the riches of scripture, and close contact with a community of people who love the Lord, you have one incredible map. It’s one you can count on even on life’s most disorienting days.

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### Upcoming Meetings/Events

Charcuterie Event - Saturday, Feb. 11 at 1:00 pm

Social Ministry - Thursday, Feb. 16th at 6:30 pm

Pancake Breakfast - Saturday, Feb. 18th from 7-11 am

Soup-er Bowl Sunday Donations - due Sunday, Feb. 19th

Liturgical Jazz at First Lutheran Church, Johnstown - Sunday, Feb. 19th at 3:00 pm

WELCA - Monday, Feb. 20th at 6:00 pm

Alpha begins! - Tuesday, Feb. 21st at 6:00 pm

Church Council - Tuesday, Feb. 21st at 6:30 pm

Alpha - Week 2 - Tuesday, Feb. 28th at 6:00 pm

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### Ash Wednesday Worship Service

Please join us on Ash Wednesday for a special worship service led by guest pastor Reverend Nathan Pile. Wednesday, February 22nd at 7:00 p.m.

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### Soup-er Bowl Weekend

Help us tackle hunger this weekend by donating cans of soup, boxes of dried soup mixes, or anything used to make soup (non-perishables only) and put them on the display table in the narthex. Donations will be accepted until Sunday, February 19.

Team up with us to show your support for the St. Vincent dePaul food pantry!

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### Reminder!

If you previously registered for the Charcuterie Board Class, please remember to bring your registration fee and join us for an afternoon of fun with food on Saturday, February 11th at 1:00 p.m.

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### Who wants pancakes?!

Join us for fun and fellowship on Saturday, February 18th from 7 a.m. – 11 a.m. at Mount Calvary Lutheran Church. For only \$7, you will receive 2 sausage patties or bacon, pancakes, and your choice of beverages. If you are bringing guests under the age of 12, breakfast is only \$5!

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### Jazz Program

First Lutheran Church, Johnstown, is pleased to present Deanna Witkowski, jazz liturgical pianist in a program of sacred jazz music, original compositions, and hymns on Sunday, February 19, 2023, at 3:00 p.m. in the First Lutheran Church sanctuary. Join us for an inspiring afternoon!

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## Got Questions? Try Alpha!

Alpha is an 11 week course that's been developed to help you build a closer relationship with our savior. Each session focuses on a different question centered around faith. There's no studying and no homework, it's even okay if you miss a week, it's as simple as dinner and a movie!

Registration is open and classes begin on Tuesday, February 21st at 6:00 p.m. Register today!

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## Scheduled Worship Help

### *Readers/Communion Assistants:*

February 11 – Todd Moss & Jack Weisbrodt

February 12 – MaryBeth Heinze

February 18 – Cindy Buday & Courtney Haluska

February 19 – Laura Bower

February 25 – Cindy Solarczyk & Kevin Oleksa

February 26 – Ray Leverknight

Those interested in volunteering may contact Pastor Jonathan to sign up.

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## Reclaiming the E word

Evangelism has become a dirty word among progressive Christians.

But don't we have good news to share?

by Debie Thomas

It's hard to say the word without provoking nervous laughter. Or a sanctuary full of frowns and flinches. It's progressive Christianity's big, bad E word: evangelism.

Having grown up in a faith tradition that not only encouraged me to share the gospel but insisted that I do so (lest my nonbelieving friends end up in hell), I'm struck by the irony. Progressive churches tout beautiful, attractive values: inclusiveness, hospitality, diversity, openness. And yet we rarely invite. We cringe from invitation like cats from bathtubs.

I know that we have good reasons for doing so. We don't want to repeat the horrific sins of colonialist Christianity. We don't want to come across as judgmental or obtrusive. We don't want to be associated with fundamentalist Bible-thumpers. We don't believe that the gospel is about securing fire insurance from eternal damnation. We don't believe that we hold a monopoly on spiritual meaning, wisdom, and truth. We don't wish to come across as false in our relationships, feigning love and care in order to manipulate people into signing on a doctrinal dotted line.

I'm fully on board with these objections. But our earliest Christian ancestors lived and died in the hope of offering the whole world an invitation to radical, transformative, healing, empowering love. Love grounded in Jesus' death and resurrection, enlivened and manifested in sacred community. Love aimed at union and communion with God, compelled to do justice and love mercy so that God's dream of a peaceable kingdom could be realized for all of humanity.

The Good News Jesus embodied was news. Something to share, to proclaim. So at what point does our silence become offensive in its own right? Offensive as in withholding, ungenerous, inhospitable?

Perhaps we need to reexamine and rearticulate what exactly our Good News is. If our motivation to evangelize isn't hellfire, what is it? What have we come to cherish about Jesus? About the life of faith? About God's love fleshed out in community? Do we really believe that God as revealed in Jesus has something profound to offer when it comes to human flourishing and a healed creation?

We've become so adept at articulating who we are not and what we reject. But can we also articulate who we are? What we affirm?

Along with the "what" of the gospel, we might rethink the "how" of evangelism. I'm always fascinated by the fact that Jesus' way with people was to listen, to ask questions, to tell stories, and to let folks walk away with what they'd seen and heard. The invitation to "come and see" was always open. But so was the freedom to doubt, question, and disagree.

What would it be like to reclaim evangelism as an invitation to embody the questions that matter? To get curious? To tell stories? To believe that we have as much to learn from the sharing of the Good News as those we share it with? What if evangelism becomes a communal and reciprocal seeking after truth? A commitment to lifelong learning? A practice of deep calling to deep?

What if we share the Good News with a view to discerning how God is alive in all people and all things? What if we enter into evangelism not with the arrogant assumption that we are bringing God anywhere but with the awed realization that God is already out ahead of us, beyond us, in us, and between us?

When Jesus first announced his Good News, he was offering an oppressed people a subversive alternative to the logic of empire. What, I have to ask myself every time I shy away from evangelism, is so embarrassing and offensive about this kind of liberative news? About the possibility of justice, healing, and wholeness for people starving for hope?

It seems important to note here that my own faith, the faith of a South Asian American woman and a daughter of immigrants, is a product of 2,000 years of Christian evangelism—for good and for ill. As legend would have it, the apostle Thomas came to India in the first century and shared the story of Jesus with my distant ancestors, founding seven churches and serving them until his martyrdom. Over the centuries that followed, waves of missionaries, preachers, evangelists—and yes, colonizers—swept into my parents' home country, sharing the gospel, distorting the gospel, disgracing the gospel, and upholding the gospel. By turns.

There are aspects of this history that infuriate me, that break my heart, that cause me to question the whole enterprise of evangelism. Yet I still believe that somehow, across the years and despite human folly,

God's Good News remained good. That even amidst the shadows, it brought healing, hope, and transformation to my ancestors.

In the church I attend now here in Northern California, we pray each Sunday for the global church. But before we do, we repent. We ask God to keep us ever mindful "of the sins of colonial conquest" that have accompanied the worldwide spread of Christianity. We acknowledge the historic and catastrophic sins we Christians have committed. We ask forgiveness for the sins committed on our behalf.

But then we make a turn toward gratitude and hope. We ask "for the grace to receive the gifts our global Communion offers us."

We do this because it is possible, with God's help, to hold the paradox, the messy nuance. It is possible to look at the story of Christian evangelism and see both sin and gift, both pain and grace.

Debie Thomas

Debie Thomas is minister of lifelong formation at St. Mark's Episcopal Church in Palo Alto, California, and author of *Into the Mess and Other Jesus Stories*.

Original article published online at: Reclaiming the E word | The Christian Century

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February 12 – February 18, 2023

*Anniversaries*

None

*Birthdays*

Feb. 12 - Susan Osborn

Feb. 13 - Barbara Kane

Feb. 15 - Edward Pawlowski

Feb. 16 - Julie Johnston, Kelsie McQuaide, & Gary Schofield

Feb. 17 - Julian Beglin, Nathaniel Mayket, & Luke Raho

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Remember those that prayer has been requested for:

Linda & Dick, Claudia Plows, Maddie Pierce, Gladys Haupt, Jose & Family, Dave, Tom, Lt. Hunter Bergman, and Lt. Dylan Merchant, Harold, Debbie, David, Lauren, Billy, Barb, Sara Solarczyk, Jackie Janak, Jack, Corinne, Joan, Dan, Natalie Zerby, Pastor Scott Custead, Luella Koontz, Al Lindner & Family, Bob, Dawn, Stacy & Josh, Bob Trotter, Bill Layton, Deb Zilch, Bennett, Cassy Sojak, Paul Miller, Keith Mayket, Ruth, Pete, Teplitza Family, Ken, John Nerone, Dane Wisner, Jeff, Karen, Erin, Susan Dyers, Bob McMullen, Wyatt George, Larry Hockensmith, Jean Pellon, Mike, Corey, Pastor Jonathan & Family, Roxanne Horner, Miriam Horner, Becky Lilja, Kathy P., Al Johnson, Chris, Cheryl, Jennifer & Family, Jaime, Matt & Ashley, Landon, Linda Haberkorn, Lorraine, Joe, Donna, Danny & Family, Becky Jo, Bill, Linda & Family, Mary, Mary Jane,

Janice, Rick, Don, Mabel Ann, Betty, Cathy, Cindy, Jill, Theresa & Family, Dean, Madi & Family, Patty & Family, Sydney & Family, Paulette, Ron, Andrea, Mary Ann, Rayford, Lois A., Nicole, Trent, Kyle, Anna, Beverly, Sondra, El Warshel, Audrey Rubis, Carol, Katey, Janice, Trina & Family, Jake Wissinger, Candi Walker, Dave Brehm, Chrissy-Baby Emma, Wyatt, Gerald Barrick, the Shreffler Family, Kim, Devin, Laura & family, Dorothy, Jo Ann, John Alt, Jan Mertz, Denny, Jill Lisson, Jaci, Dominic Megia, Jackie Hauger, Sharon, Barbara, Dennis, Mary M., Joel Penrod, Tim Miller, Cathy T., Paul Brodt, Kim Stayrook, Alan, Pastor David Louder, Frank Robison, Sandy, Louise, Brooke and Bill, Chuck, Dawn, Cherie, Sandy, Lorrie, & Bill, Jamie Bloom, Nancy Moore, Wilma Hiltz, Johnny Nerone.

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**Condensed Worship**  
**Saturday, February 4, 2023 & Sunday, February 5, 2023**

**Prayer of the Day**

P: Lord God, with endless mercy you receive the prayers of all who call upon you. By your Spirit show us the things we ought to do, and give us the grace and power to do them, through Jesus Christ, our Savior and Lord.

**A: Amen.**

**First Reading: Isaiah 58:1-9a**

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. “Why do we fast, but you do not see? Why humble ourselves, but you do not notice?” Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

The word of the Lord, **A: Thanks be to God.**

**Psalmody: Psalm 112:1-10**

L: Hallelujah! Happy are they who fear the LORD and have great delight in God's commandments!

**A: Their descendants will be mighty in the land; the generation of the upright will be blessed.**

L: Wealth and riches will be in their house, and their righteousness will last forever.

**A: Light shines in the darkness for the upright; the righteous are merciful and full of compassion.**

L: It is good for them to be generous in lending and to manage their affairs with justice.

**A: For they will never be shaken; the righteous will be kept in everlasting remembrance.**

L: They will not be afraid of any evil rumors; their heart is steadfast, trusting in the LORD.

**A: Their heart is established and will not shrink, until they see their desire upon their enemies.**

L: They have given freely to the poor, and their righteousness stands fast forever; they will hold up their head with honor.

**A: The wicked will see it and be angry; they will gnash their teeth and pine away; the desires of the wicked will perish.**

**Second Reading: 1 Corinthians 2:1-16**

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling.

My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, "What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him." These things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny. "For who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ.

The word of the Lord, **A: Thanks be to God.**

**Gospel: Matthew 5:13-20**

P: The holy gospel according to Matthew.

**A: Glory to you, O Lord.**

[Jesus said:] "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. "You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the

scribes and Pharisees, you will never enter the kingdom of heaven.” The gospel of the Lord, **A: Praise to you, O Christ!**

### Sermon

Grace, mercy, and peace to you, the salt and light of the earth. Amen.

My favorite chocolate chip cookie in the whole wide world is not from some secret family recipe passed down from generations.

Or, maybe it is, but it doesn’t belong to my family.

My favorite chocolate chip cookie in the whole wide world comes from the bakery at Shop ‘n Save in Greensburg. I can remember that cookie from throughout my childhood, and even though the price has gone up over the years, rising from \$2.49 a dozen to something like \$4.49 a dozen now, the recipe has not changed.

I would recognize those cookies by taste after one bite. Soft and chewy, but still a bit crispy. The right amount of chocolate chips, with a rich buttery flavor. Sweet, but not too sweet.

And just a hint of saltiness.

And I truly believe that it is that saltiness that really makes them irresistible. That draws me in and makes me crave just one more, that has me walking out of the store with several dozen cookies on a regular basis when we’re in Greensburg visiting family.

Frankly, that’s probably not a surprise to anyone who understands baking, or cooking, and the science behind it. Salt is one of those magic ingredients...

Except for people on certain, very specific diets, nobody eats salt by itself, but you find it in just about everything we eat. It heightens the flavor of whatever it is paired with. It is so incredibly common, and yet, so incredibly important.

In modern-day language, when we call someone “salt of the earth,” it usually means someone who is honest, good-natured, and hardworking, the type of people who are the fundamental backbone of society. When we call someone “salt of the earth,” we’re calling back to these words of Jesus in the sermon on the mount. But it’s more than just a compliment.

Maybe to understand better, we need to think about that other thing that Jesus tells them...

“You are the light of the world.”

What do salt and light have in common?

Well, for starters, light is another essential ingredient, but not for cooking or baking, but rather for life itself. Plants need light to make their food. We need light to see and function. The absence of light is just as painfully and immediately noticeable as the absence of salt in a recipe.

But also just like salt, light is not much use by itself.

A floodlight, pointed up into the sky in a field, alone and by itself, isn't much to look at.

But that same floodlight, pointed up at an old Victorian mansion at Christmas, or shining through beautiful colorful stained glass from inside of a church. That light becomes beautiful. It enhances everything you find it with.

Light is so incredibly common, but so incredibly important. It's more than just a compliment, it's a challenge. YOU are the salt of the earth. YOU are the light of the world.

One of the areas that modern English falls flat compared to more ancient languages, is that we often use one word for things that other languages might have had dozens for. We flatten our language, and maybe it's easier to understand, but at the same time, it loses nuance, it loses the full impact of what is being said.

When Jesus says "You are the salt of the earth," he's not just talking to one singular person, he's talking to everyone, "ya'll are the salt of the earth," "ya'll are the light of the world."

Because even though a little bit of salt, or a little bit of light, can go a long way, it's more powerful the more you have. A single grain of salt, or a single flicker of light, does not amount to much, but a few dozen, or a few hundred, that makes a difference.

"Ya'll are the salt." "Ya'll are the light."

Together with each other, and together with the world, with all the diverse ingredients that can be found among every single part of God's creation, both among humanity and nature, together, "ya'll make the world a better place."

It's not just a compliment. It's a challenge.

Don't water down your salt. Don't hide your light.

You have stuff to contribute to the world. You have gifts that can be mixed in the right proportion with other things to make new things that are wonderful.

As for me, I'll keep enjoying my favorite chocolate chip cookies with just a hint of saltiness. And whether I'm eating them during light of day, or secretly eating them in the dark at night as a midnight snack, I will allow them to be a reminder.

We are called to be part of the team. We are called to share our gifts. We are called to make the world better. Amen.

#### Prayers Of Intercession

L: Called together to follow Jesus, we pray for the church, the world, and all in need.

L: Call your people to seek your wisdom in difficult conversations and action. Give the church everywhere courage to repent for the ways we have tolerated and practiced injustice (injustice such as systemic racism, church sanction of colonialism, church protection of sexual abusers). Merciful God,

**A: receive our prayer.**

L: Inspire our wonder at creation, from the light of dawn to the beauty of the dark night. Sustain the unseen depths of the ocean to the plants and animals we know well. Bring healing to lands and communities experiencing natural disasters (especially). Merciful God,

**A: receive our prayer.**

L: Instruct the powerful in your ways. Provide upright leadership in business and industry, that workers are not oppressed. Throughout the world, inspire voters and raise up politicians to heed your call for nations to practice righteousness. Merciful God,

**A: receive our prayer.**

L: Loosen the bonds of injustice in our midst. Grant peace to endless quarrels, put an end to hunger, and break every yoke of oppression. Shelter all who flee abuse in their homes or violence in their communities. Satisfy those afflicted in any way. Merciful God,

**A: receive our prayer.**

L: Shape our congregation to be salt for the earth. Give us delight in your commandments, that we are generous with those in need. Make us steadfast in our trust in you, ready with tangible mercy and compassion for our neighbors. Merciful God,

**A: receive our prayer.**

L: The cross and resurrection bring redemption from sin and death. We praise you for (the Martyrs of Japan and) all whose unshaken faith in Christ shines forth in their witness. Keep them in our remembrance and bring us with them into the kingdom of heaven. Merciful God,

**A: receive our prayer.**

L: We bring to you our needs and hopes, O God, trusting your wisdom and power revealed in Christ crucified.

**A: Amen.**

### Blessing

P: The God of glory dwell in you richly, name you beloved, and shine brightly on your path; and the blessing of almighty God, the Father, the + Son, and the Holy Spirit, be upon you and remain with you always.

**A: Amen.**