



You are invited
to a most sacred wedding feast

Location: The Hall + + + Time: Now

All welcome. Good and bad. Worthy and unworthy.

No exceptions.

RSVP with your presence.

All are invited to the feast.

The Procession Song: Come Over Here Where the Table Is Spread

Come over here (come over here) where the table is spread
- and the feast of the Lord is going on (repeat)

Joy over here (joy over here) where the table is spread
- and the feast of the Lord is going on (repeat)

Love it is here (love it is here) where the table is spread
- and the feast of the Lord is going on (repeat)

Peace it is here (peace it is here) where the table is spread
- and the feast of the Lord is going on (repeat)

African-American Spiritual - adapted by Richard Smallwood - CCLI

We Gather

As we, the guests take our seats and the food is served.

Please listen as a way of entering the space, or sing along if you wish.

Reflection Song: The Guests by Leonard Cohen

One by one, the guests arrive - the guests are coming through
The open-hearted many - the broken-hearted few

Refrain: And no one knows where the night is going
And no one knows why the wine is flowing
Oh, love - I need you, I need you, I need you, I need you, oh - I need you now

And those who dance, begin to dance - those who weep begin
And "welcome, welcome" cries a voice - "Let all my guests come in" *Refrain:*

And all go stumbling through that house - in lonely secrecy
Saying "do reveal yourself" or "why has thou forsaken me?" *Refrain:*

All at once the torches flare, the inner door flies open
One by one they enter there - in every style of passion. *Refrain:*

And here they take their sweet repast while house and grounds dissolve
And one by one the guests are cast beyond the garden wall. *Refrain.*

Those who dance, begin to dance those who weep begin
Those who earnestly are lost are lost and lost again *Refrain:*

One by the guests arrive - the guests are coming through
The broken-hearted many – the open-hearted few. *Refrain.*

Leonard Cohen - 1979 Sony Music

Front Cover Aramaic Wedding Document:

https://en.wikipedia.org/wiki/Ketubah#/media/File:Aramaic_Marriage_Document_July_3_449_B.C.E..jpg (via wikicommons)

Front cover Ikon: Fresco in Ferapontov Monastery - Parable of the Wedding Feast, Ferapontovo, Vologda Oblast, Russ

We bless the food.

An Ancient Communion Prayer for the Oil, Fruit, Olives and Cheese.

Let us pray (voice 1): Sanctify this oil, God, as you give holiness to all who are anointed and receive it,
as you anointed rulers, priests, and prophets,
so that it may give strength to all who taste it,
and health to all who use it.

(voice 2) Sanctify this brought-together milk,
just as you also bring us together in your love.
Let this fruit not leave your sweetness,
this olive which is a symbol of your abundance,
which you made to flow from the tree,
for life to those who hope in you.

(officiant) To you be glory, Source of All Being, Eternal Word, with the Holy Spirit
in the Holy Church, now and forever and world without end. Amen.”

Adapted from the Apostolic Traditions of Hippolytus circa 215ce

As the food is eaten, the Story is proclaimed.

We Proclaim

*As folks are eating, at the first clinking of the glasses any of our wedding guests may proclaim Story from
the Hebrew Scripture (the first to speak gets to tell the story!).*

The Hebrew Scripture

A reading from the book of the Exodus:

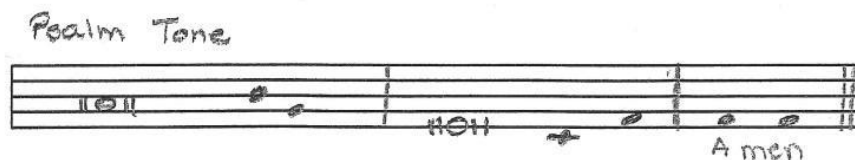
The LORD said to Moses and Aaron, “This is the ordinance for the Passover: no foreigner shall eat of it, but any slave who has been purchased may eat of it after he has been circumcised; no bound or hired servant may eat of it. It shall be eaten in one house; you shall not take any of the animal outside the house, and you shall not break any of its bones. The whole congregation of Israel shall do this. If an alien who resides with you wants to celebrate the Passover to the LORD, all his males shall be circumcised; then he may draw near to celebrate it; he shall be regarded as a native of the land. But no uncircumcised person shall eat of it; there shall be one law for the native-born and for the alien who resides among you.”

The word of God.

Thanks be to God.

The Psalm: Psalm 36: 5-12 - *Dixit injustus*

We chant this song together - feel free to join in as you're able – or to let these ancient words flow over you



- 5 Your love, O ^Lord, reaches to the heavens, *
and your faithfulness to the clouds.
- 6 Your righteousness is like the strong mountains, your justice like the great deep; *
you save both mortals and beasts, O Lord.
- 7 How priceless is your love, O God! *
Your people take refuge under the shadow of your wings.
- 8 They feast upon the abundance of your house; *
you give them drink from the river of your delights.
- 9 For with you is the well of life, *
and in your light we see light.
- 10 Continue your loving-kindness to those who know you, *
and your favour to those who are true of heart.
- 11 Let not the foot of the proud come near me, *
nor the hand of the wicked push me aside.
- 12 See how they are fallen, those who work wickedness! *
They are cast down and shall not be able to rise.
Am-en.

Inclusive language psalter, 2024 the Anglican Church of Canada

^Feel free to substitute Lord for "God" as is your custom or preference.

*At the clinking of the glasses, the people rise in body or in spirit to prepare our hearts to hear the story.
Any wedding guest may proclaim the gospel (the first to speak gets to tell the story!).*

Gospel Acclamation: I'm Gonna Eat At the Banquet Table

I'm gonna sit at the welcome table
I'm gonna sit at the welcome table one of these days, hallelujah
I'm gonna sit at the welcome table
Sit at the welcome table one of these days, one of these days.

African-American Spiritual, Public Domain - 1874 collected 1874 by Thomas P. Fenner as heard sung by an enslaved child who was being separated from his mother, Hampton Singers – then 1922 the Florida Normal Quartet. Then Let Us Sing (UCC) #28

The Gospel

Let us proclaim the gospel from the rooftops!
With our words and with our lives.

A reading from the +Gospel according to Saint Matthew
...Jesus spoke to them in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready;

come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ Those slaves went out into the streets and gathered all whom they found, both good and bad, so the wedding hall was filled with guests. “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

Let us proclaim the gospel from the rooftops!

With our words and with our lives.

Gospel Acclamation (*verse 2 of above*)

I'm gonna feast on milk and honey, oh yes,
I'm gonna feast on milk and honey one of these days, hallelujah
I'm gonna feast on milk and honey Feast on milk and honey
one of these days, one of these days

Supper-talk (Sermon)

Bell + Silence

Affirmation of Faith *please chant along, finding the harmonies as you may.*

Chant: Love one another, as I have lo-oved you.

Source unknown - taught by Cynthia Bourgeault.

The Confession

Together, we say

We confess that we have not opened our tables to the uninvited.

That we have been invited to the wedding but have not been prepared to party.

That we have been religious gatekeepers of your gospel

That we have not loved God nor loved our neighbour.

We confess that we have not lived into the reckless mercy of Your love, oh God.

rjs

Silence is kept.

The Assurance/Absolution

The Peace

...The peace of the Christ be with you. **And also with you.**

All are invited to offer a gesture or sign of God's peace to those around them.

*As we prepare for this holy feast of gratitude and remembrance, we are reminded that all are welcome to receive wherever they find themselves in their spiritual journey.
All are welcome to Jesus' table - as you feel ready.*



Christ of the Breadlines by Fritz Eichenberg (1951) – Catholic Worker Movement

The bread and the juice are brought to the table to be blessed.

Offertory Song: We Will Feast In the House of Zion

Refrain: We will feast in the house of Zion - we will sing with our hearts restored
"You have done great things," we will say together - we will feast and weep no more.

We will not be burned by the fire - You are the ^Lord, our God
We are not consumed by the flood; upheld, protected, gathered up. *Refrain.*

In the dark of night, before the dawn - my soul, be not afraid
For the promised morning, O how long? - O God of ancients, be my strength.

Every vow we've broken or betrayed, You are the faithful One
And from the garden to the grave - bind us together - bring shalom.

McCracken / Moore © 2015 Integrity Worship Music. Paper News Publishing, JosheMoorOwnsThisMusic / CCLI, alt.

^ Or "Our Sovereign God"

Offertory Chant: Ring The Bells (call/response)

Ring the bells that still can ring. **Ring the bells that still can ring**

Forget your perfect offering. **Forget your perfect offering.**

There is a crack in everything. **There is a crack in everything.**

That's how. **That's how.** The light. **The light.** Gets in. **That's how the light gets in.**

Wilderness Way Community PDX

We Celebrate

The Prayer Over the Gifts

Blessed are you, Sovereign God of all creation: through your goodness we have this bread and wine to set before you, which earth has given and human hands have made. It will become for us our spiritual nourishment.

All: Blessed be God for ever.

Today's communion prayer is chanted with a Shruti (drone) box (tuned to c and g).
The words and chant are adapted from St. Lydias Supper Church Brooklyn, NY. <https://www.stlydias.org/>

The Great Thanksgiving

Our God be with you.

[Cantor] And also with you.

[All] And also with you.

Lift up your hearts.

[Cantor] We lift them up to God.

[All] We lift them up to God.

Let us give thanks to our Sovereign God.

[Cantor] It is right to give God thanks and praise.

[All] It is right to give God thanks and praise.

Holy God, How wonderful is the work of your hands!

All of creation echoes the music of your praise.

When sin had scarred the world, You made a covenant to renew the whole of creation.

You embraced a people as your own and filled them with longing

For a peace that would last and for a justice that would never fail.

[Cantor] Glory to you forever and ever.

[All] Glory to you forever and ever.

Through countless generations your people hungered for the bread of freedom.

From them you raised up Jesus your Son, the living bread,

in whom all our hungers are filled.

you have given your Holy Spirit as a mighty stream

to refresh and renew the face of the earth.

Therefore with the company of heaven and all of your creation we sing:

[Cantor] Holy holy holy *Lord - God of power and might

Heaven and earth are full of your glory - Hosanna in the highest

[All] Holy holy holy *Lord - God of power and might

Heaven and earth are full of your glory - Hosanna in the highest

[Cantor] +Blessed is the One who comes in the name of the Lord - Hosanna in the highest.

[All] +Blessed is the One who comes in the name of the Lord - Hosanna in the highest.

**Or God*

While Jesus was eating with his disciples, he took a loaf of bread,

and after blessing it, broke it, gave it to them, and said,

“Take, this is my body. Do this in remembrance of me.”

[Cantor] Glory to you forever and ever.

[All] Glory to you forever and ever.

As supper was ending, Jesus took the wine
and after blessing it, poured it, gave it to them and said,
“take, this is my blood, do this in remembrance of me.

[Cantor] Glory to you forever and ever.

[All] Glory to you forever and ever.

Holy God we give you thanks for the mystery of faith given to us in Jesus your Child:

[Cantor] Christ has died, Christ is risen, Christ will come again.

[All] Christ has died, Christ is risen, Christ will come again.

+Send your Holy Spirit upon us and upon these gifts of bread and wine
that they may be to us the Body and Blood of your Christ.
Grant that with burning hearts, we may be a people of hope, justice, and love.
As grain was scattered across this land
then gathered and made one in this bread,
so may your church, scattered to the ends of the earth,
be gathered and made one in your love.

Cantor: A—men

All: A—men St. Lydia's Table (Brooklyn NY), alt.

The Prayer of Jesus

As beloved children of a loving parent, we pray as Jesus taught:

(said in a language, translation or paraphrase of your choice)

**Our *Father (*or Parent, or Source, or Mother) 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.
Forgive us our trespasses as we forgive those who trespass against us.
And lead us not into temptation but deliver us from evil.
For thine is the kingdom, the power and the glory
Forever and ever. Amen.**

Silence is kept.

These are the gifts of God for the people of God - given for the life of the world.

Thanks be to God!

*All are welcome to receive at Jesus' table!
The bread is gluten-free and the carafes are juice.*

*We pass around the bread in both directions saying either "Bread for the journey" or "the body of Christ"
as is your preference or tradition.*

*The juice will be served in your glasses as the servers say "the cup of blessing" or "the blood of Christ".
Both elements may be consumed as soon as they are received.*

Communion Song: Christ Is Leaven We Are Rising



Ben Johnston-Urey 2026 / Used With Permission



Emmaus by Emmanuel Garibay (b 1962, Philippines) - <https://omsc.ptsem.edu/emmaus-by-emmanuel-garibay/>

Communion Song: My Endless Love



We re-mem - ber a time when Christ walked a-mong us. —

We re-mem - ber a time when Christ lived a-mong us. —



We heard his foot - steps, and saw his — face. — We re -

This we re - mem - ber — in wine and bread. We re -



mem - ber a time when Christ walked a - mong us —

mem - ber a time when Christ sat a - mong us; —



call - ing to one — and — all, "There's good work to — do, — but the

to his dis - ci - pl - es he — said, "Take and eat this bread, take and

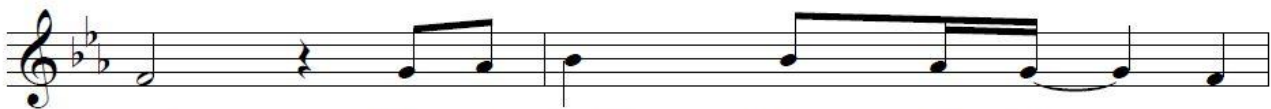


work - ers — few.

Oh won't you come and fol - low

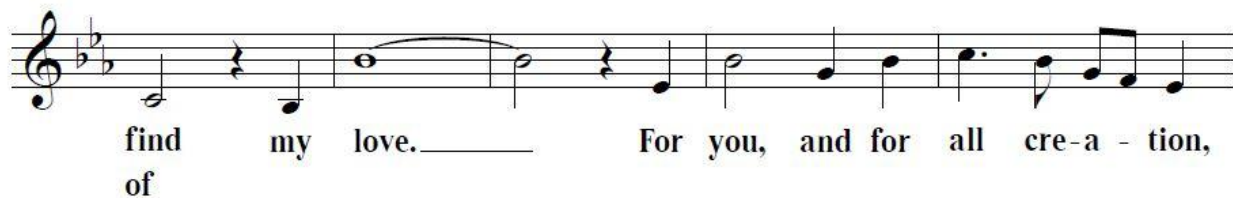
drink this — cup.

We'll say good - bye, but not for



me? Take my hand, come and see, —

long. For this time that we share — is



© 2021 Ben Johnston-Urey, Caitlin Johnston-Urey & Madelyn Johnston-Urey, used with permission

Prayer after Communion

Together we say:

Jesus Christ, Sibling and Saviour,

**You have freely invited us to the heavenly banquet,
the wedding feast of the Lamb.**

As we have feasted today,

**we thank You for the foretaste of the eternal joy
that awaits us in Your Reign.**

Nourished by this meal, may our whole selves be clothed in Your grace.

Guide our steps until we share in the everlasting wedding supper. Amen.

We Are Sent

The Blessing

Closing Song: Wayfarers All

O God we wait on you. O God we wait on you.
O God we wait on you. O God we wait on you.

Show us the way home (show us the way home),
wayfarers all, God (wayfarers all, God)
Hold us in mercy (hold us in mercy)
thro-ough this long night (thro--ough this long night)

O God we wait on you. O God we wait on you.
Tom Wuest. Brass Trumpet Publishing / Used With Permission

Sending

Let us go forth in the reckless mercy of God!

Thanks to be God. Alleluia, Alleluia!

Postlude: jamming by musicians as the food is cleaned up together
and the guests go on their way.



**WHITEHORSE
WORSHIP
ARTS FESTIVAL**
& Contemplative Retreat