



ST. PAUL'S
EPISCOPAL CHURCH

276 Church Street, Montrose, PA 18801
Office 570-278-2954, Mon. to Thu. 8:15am to 1:00pm
Click on link to email St. Paul's: stpaulsmontrose@epix.net
Click on link to go to our Website: <http://stpaulschurchmontrose.org>
Click on link to go to our Facebook Page:
<https://www.facebook.com/stpaulsmontrose>

Mission Statement for St. Paul's: To proclaim God's love by word and example and to seek Christ in one another.

Sept 27 – Oct 3, 2020

Morning Prayer Sun. Sept. 27 at 10:00 am

This Week's Lay Ministers:

Altar Guild: Vera Dunn & Barb Undercoffler
Announcements: Lynne Graham
Officiant: John Warriner
Counters: Karen Blye-McAbee & Sandy Seeger
Greeter/Usher: John Finlon & Ann Kiefer

Readings for this week

First Reading: Exodus 17:1-7
Psalm: 78:1-4, 12-16
Epistle: Philippians 2:1-13
Gospel: Matthew 21:23-32

Oh boy, as I write this, I sure feel Fall in the air. My house is 59 degrees and I am wrapped with a blanket around my legs. It's early morning still, but the sun is out and I have hope that the sun will warm things up. The sun is amazing! It brings warmth, light and hope. We Christians are beings of light. Think about it...God calls us to be "the light of the world." We are to be a bright shining light in a dark world. Light snuffs out darkness. Everything seems better in the light of day. And in the darkness just one little candle makes us feel better. Of course, more candles are better. I think of our Christmas Eve service, when we all stand with our lite candles and then Dan turns out the lights. To me, there is nothing quite so wonderful as singing "Silent Night" in a church filled with sparkling candles. The candles bring light, warmth of heart, and hope of a Savior.

Now I confess, when Lynne asked me to write the article for this weeks' update, I had no intention of writing about sun, light, warmth, and hope. And I certainly did not intend to end up in the middle of the Christmas Eve service! It **IS** right around the corner, but let's get thru Halloween and Thanksgiving first Karen!

What I had in mind was to tell you about my recent trip to Lancaster and tell you what I learned from seeing the show "Queen Esther" at the Sight and Sound Theatre. So here it goes...

My friend Lillian and I drove down last Friday morning arriving in Lancaster around 11:30. It was a beautiful drive (we took a scenic route) and of course, we chit chatted the whole way. We enjoyed breakfast/lunch at a little diner along the way. We shopped at all the cute stores and made a point to visit as many of the little Amish home farm stands as we could. We spent too much money, but had a ball. The Queen Esther show started at 7pm. We were very excited and had reread the story of Esther in the Bible so as to make sure we would be able to follow the plot. The show was awesome; magnificent scenery, beautiful costumes, singing, music and a girl named Esther. If you don't know the story of Esther, be sure to read it in the Bible. This is what I learned and this is what I know from seeing the show "Esther."

Esther was a women of God way before she became Queen.

She was beautiful, but did not boast her beauty; more importantly she was kind.

She had Mortecai, her uncle that loved her and mentored her.

She knew her strength came from God and she trusted him.

She did what she had to do, but she trusted God and was patient in her timing.

Two verses from the Bible came up in the show.

Esther 4:14. "For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your Fathers family will perish. And who knows but that you have come to your royal position for such a time as this?"

Psalm 46:10 "Be still and know that I am God."

In summary,...I loved my trip to Lancaster and I loved the show "Queen Esther". If you don't get a chance to go to Sight and Sound to see "Queen Esther" you could watch the movie "A Night With The King" on Netflix. I hope you all, my church family, enjoy a Fall season full of light, warmth and hope.

Love thru Jesus, Karen

Help Stop the Stigma

Patrick has asked for our prayers. His doctor took him off a long-term medication and he has voluntarily gone into rehab for a safe and secure place to withdraw from the med. Please send cards and well wishes to:

Patrick Gallagher

Just Believe Recovery Center

100 Lincoln Ave.

Carbondale, PA 18407

Our support is important for his recovery.

Lynne

We have been blessed with the most beautiful summer weather this year. Friday is supposed to be warm and sunny. Who could ask for a more perfect day to spread some joy to the residents at Meadow View? Come join us at 10:30 for a very short Morning Prayer and a sing-along of favorite hymns and secular music. Bring some cards, homemade or otherwise, with a cheery message. All the cards, after several days of quarantine, will be delivered to the residents. Cards are always welcome even if you can't join us to sing.

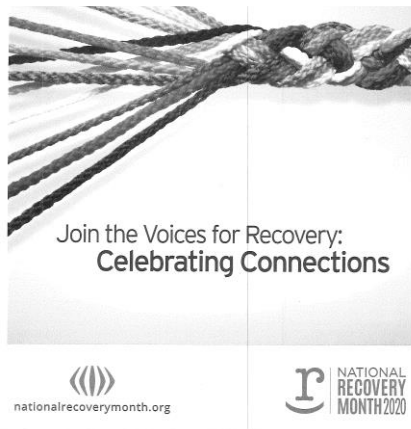
We will remain outside of the facility's big glass windows in the dining room and the hall. The residents can see us and hear us there. Joyce Printz plays the piano and we have a good time. The residents have not been allowed visitors for many months and they truly appreciate our visits.

Hope to see you on Friday and we'll make a joyful noise together!!
Lynne

In or out. That is the question. After all, Fall is officially here. But the weather is teasing us with warm temperatures. I have heard from many who say they would like to continue services in the garden as long as possible. The early morning is often cool, maybe even chilly, but it warms up considerably before the start of the service at 10:00. So we need to play it by ear.

Please bring a jacket in case we decide to hold worship in the garden. Once the weather forces us inside for good, we will resume livestreaming the service onto our website/YouTube site. Thank you for your patience and understanding as we navigate the new realities of worship.
Lynne

For those who are ill or have requested our prayers: Margaret Burgh, Kathy Warriner, Naomi Bennett, Justin, Rita Leigh, Fr. Arthur, Mo. Jenny, Charlotte Ellis, Cathy Hammons, Charlotte Eckert, Nancy Finlon & Patrick Gallagher.



The above flyer is informing everyone that September is national recovery month! If any additional information is needed or need help connecting to any community resources or questions about Trehab's drug and alcohol outpatient program please call Trehab's community resource center at 570-278-5220.

In addition to recovery month, we will be posting a virtual Narcan training demonstration on 9/17/20, to the Trehab's community resource center's Facebook page. Along with this we will be sharing information about different help, tools and solutions available to anyone seeking treatment. Please join us on Facebook and feel free to share the video with others.

Birthdays for October: Carol Arnold 10/3, Al Leigh 10/12, Benson Bartron 10/13, Vickie Calby 10/19, Rachel Bartron 10/22, Robert Smith 10/23 & Carol Marker 10/31.

Our thanksgivings: We give thanks for those who celebrate their birthdays this week. *O God, look with favor, we pray, as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their life. Amen.* We give thanks for those celebrating wedding anniversaries this week. *Grant o God, in your compassion, that those celebrating wedding anniversaries this week may live out the covenant they have made. May they grow in forgiveness, loyalty and love, and come at last to the eternal joys, which you have promised through Jesus Christ our Lord; and may the*

blessing of God, the Father, the Son and the Holy Spirit be with them this day and forever. Amen.

Walking for Those Who Can't

ALS, amyotrophic lateral sclerosis, commonly referred to as Lou Gehrig's disease, is a disease that affects the nerve cells that control voluntary muscle movements such as walking and talking (motor neurons). ALS causes the motor neurons to gradually deteriorate. Symptoms can be treated, but there is no cure **YET**.

On Sunday, Diane and Tom Lager visited us from St. Mark's and St. John's in Jim Thorpe. Diane is the team leader for John's Soulful Walkers. Last year our team walked in Allentown to support the ALS fundraiser. This year the walk on October 11 will be virtual, but not being physically present does not diminish the need for raising funds.

Our dear Fr. John Wagner has ALS and we have a wonderful opportunity to support him and others with this disease. Donations may be made online at

<http://web.alsa.org/goto/johnsoulfulwalkers> scroll down to search for a team. Type in John's Soulful Walkers and click go. Click on John's Soulful Walkers in red to go to team page. If you can join team John's Soulful Walkers on Oct 11 for the "virtual" walk click on the red "Join our team" tab toward the top of the page. Then follow the prompts to make your donation.

Or mail-in donation forms may be found at the back of the church. Please write "Diane Lager-Lehigh Valley Walk" in the memo line of any checks so our team is credited with your donation. Donation forms may be turned into the office or given to Lynne. We will mail them together to Diane.

The ALS Association helps those with ALS in many tangible ways and it funds research to find a cure. Let's be part of that.

Coats for the Community Begins its 14th Year



It's that time again. It's fall and it's time for Coats for the Community to start their coat distribution. This is our 14th year and to be honest, we didn't know if we were going to have a give-away this year because of Covid-19. We buy most of our children's coats at Salvation Army on half-price Wednesdays. The stores were closed for the three months when we usually buy coats. Similarly, we get most of our adult coats from Inter-faith and

they were also closed. But, we have almost caught up in our inventory, and are planning our first distribution at St. Paul's in October. So again, check your closets for any warm, gently used coats you no longer need. Ask your grandchildren for their outgrown coats, too. We are accepting donations. Just leave them at church. Talk to John or Dan if you can help with distribution here at St. Paul's.

Pastoral Emergency or Non-Emergency Contact: you can call the parish office during office hours. After hours call Lynne Graham 570-934-1160.

5 Photos this week.

Sixteenth Sunday after Pentecost

The Parable of the Workers in the Vineyard

"For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. ² He agreed to pay them a denarius^[a] for the day and sent them into his vineyard. ³ "About nine in the morning he went out and saw others standing in the marketplace doing nothing. ⁴ He told them, 'You also go and work in my vineyard, and I will pay you whatever is right.' ⁵ So they went. "He went out again about noon and about three in the afternoon and did the same thing. ⁶ About five in the afternoon he went out and found still others standing around. He asked them, 'Why have you been standing here all day long doing nothing?' ⁷ "Because no one has hired us,' they answered. "He said to them, 'You also go and work in my vineyard.' ⁸ "When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.'

⁹ "The workers who were hired about five in the afternoon came and each received a denarius. ¹⁰ So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. ¹¹ When they received it, they began to grumble against the landowner. ¹² 'These who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden of the work and the heat of the day.' ¹³ "But he answered one of them, 'I am not being unfair to you, friend. Didn't you agree to work for a denarius?' ¹⁴ Take your pay and go. I want to give the one who was hired last the same as I gave you.

¹⁵ Don't I have the right to do what I want with my own money? Or are you envious because I am generous?' ¹⁶ **"So the last will be first, and the first will be last."**
(*Matthew 20:1-16*)

Fr. Bill's Morning Prayer

The morning awoke cold and chilly Lord, biting the air with streams of vapor. Overnight it has grown colder, the leaves tinting, the grass declining to grow and the morning is talking 'Autumn on our doorstep'. The season has changed, and yet in this 'time of plague', our mindset has been elsewhere.

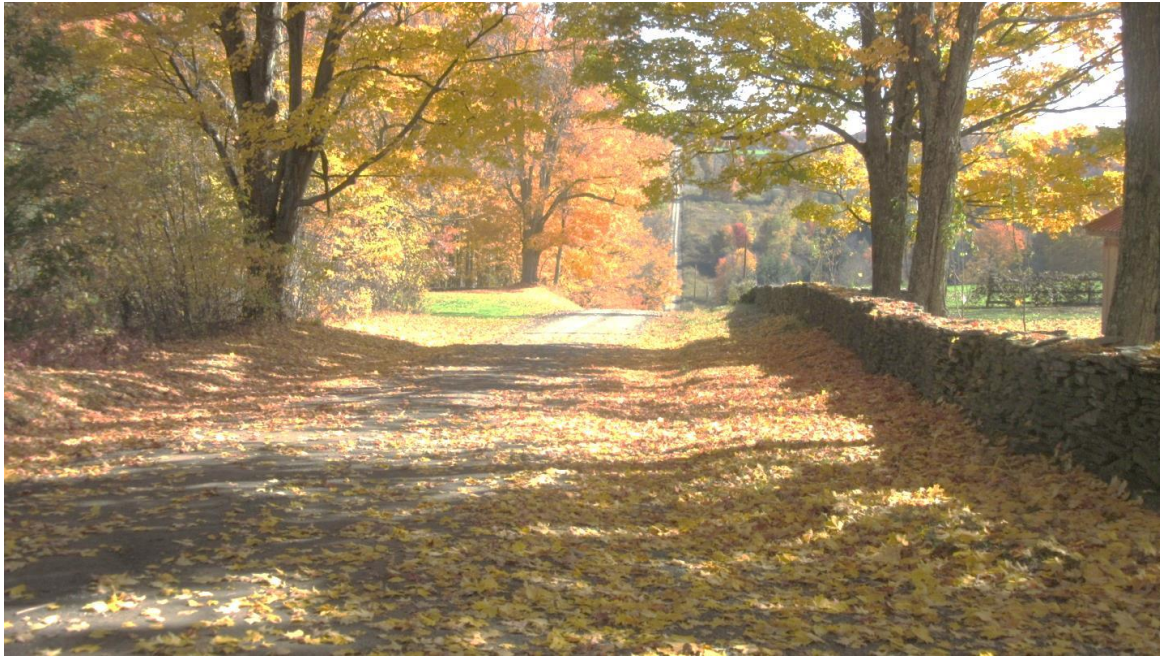
September was always such a transitional month, disappearing in a haze of school, books, uniforms, new schedules and caring for the 'burnt out ends' of Summer. Thank you for the long sunny days that we enjoyed Lord; not like any other year, but we had the garden, flowers, trees and each other, and spent more time at home. The year is rapidly disappearing, leaving its trail of brokenness, like the tore limbs of a wind-swept storm that visits and then is gone. Lord, we will long remember 2020 as the year of cruel pain, loss, disease and devastation, but more it will be marked for stealing the social mortar of our very way of Life, ungluing, the family ties that bind, and returning us to that pre-mordial cave.

Give us the time Lord, to hear your voice in our lives, the words that you taught and the wisdom you lent. Dust down the old Psalms , "I turn my eyes to the mountain from whence comes my salvation." Give us pause born of patience, prudence not to judge, understanding to see with the eyes of the old prayer. -- I'm wearing the same old stuff 'day after day', I wonder if the very young are about to say: "who is that old man, shuffling along, sad that he's all alone and knows no one at all!" ----- Well we know you Lord, and all that you mean, keep this line open---for we need that connection today. Amen

Fr. William McGinty (Fr. Bill) of Christ Church, Forest City, writes a daily Prayer that he sends out in Email. If you would like to be on Fr. Bill's list just let Dan know.

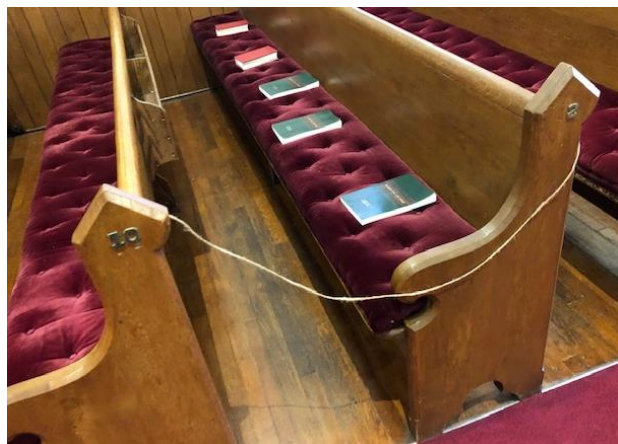
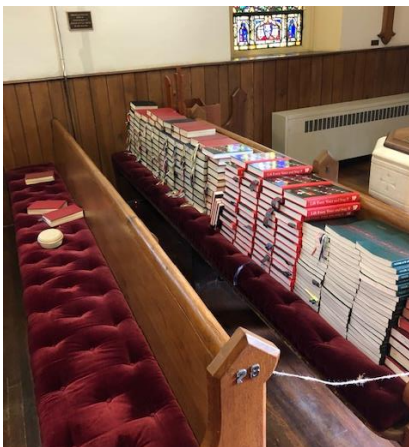
Autumn Comes to Montrose

All good things must come to an end -- Fresh picked corn from LaRue's, homegrown tomatoes picked right off the vine, the garden, eating on the porch, and having Sunday services in the Memorial Garden. But, they will be replaced by other good things -- Autumn leaves and pumpkin pies, homemade soups and stews, heat from a wood stove, and Sunday services in church.



Return to Church

Last Sunday for the first time since March 8th, we had a service back in the church. It appears to be the longest time since being built in 1857 that the building wasn't used for services. During three-months of summer in 1911 when the organ was installed and the entire left side of the church at the altar had to be extended and re-bricked, services were discontinued. Additionally, during the 1943/44 and 1944/45 winters, services were held in the parish hall to save money on heat. But this 31 week stretch of the church being empty was by far the longest it has seen in its 150 years. No organ music reverberated within its walls, no prayers were said in its pews, no people hugged in its aisle. Do you think it missed us as much as we missed it? We are very grateful that we could still be close by in the Memorial Garden and see each other's masked smiling faces.





Tom Undercoffler Leads Service



Last Sunday Tom Undercoffler led the service and Dan and Vickie did the Scripture readings. Alleluia, Alleluia, **ALLELUIA!**

**A WORD TO THE CHURCH, September 16, 2020
The Right Reverend Michael B. Curry
What Did Jesus Do?**

And now in the name of our loving, liberating and life-giving God, Father, Son, and Holy Spirit, Amen.

This November, the people of the United States will elect a president and many others to public office. This election occurs in a time of global pandemic, a time when there is hardship, sickness,

suffering and death. But this election also occurs in a time of great divisions. Divisions that are deep, dangerous, and potentially injurious to democracy. So what is the role of the church in the context of an election being held in a time such as this? What is our role as individual followers of Jesus Christ committed to his way of love in such a time as this?

Allow me to offer a text from the Acts of the Apostles. The introduction to the Acts from the first chapter. Luke writes, "In the first book," referring to the Gospel of Luke:

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up into heaven.

"In the first book . . . I wrote about all that Jesus did and taught." All that he did, all that he taught.

In a powerful sermon preached at the July meeting of the House of Bishops, Bishop Scott Hayashi of Utah said something that might be helpful to us. He made mention of the little acronym, what would Jesus . . . WWJD, What Would Jesus Do? And he said that can be a helpful way of discerning what we might be being called to do at any given time. But he offered another alternative. He said, "What would happen if we began to ask the question, not what would Jesus do, but what did Jesus do? What did he do? What did he teach? What do Matthew, Mark, Luke and John tell us that Jesus did and taught?" I want to suggest that addressing that question, "What did Jesus do?" and summoning the Spirit to help us apply it to our lives and to our times may mean the difference between the church simply being another religious institution that exists for its own sake and the church being a Jesus movement that courageously follows the way of Jesus and his love, not for its sake, but for the sake of the world that Christ gave his life for and rose from the dead in.

As you know, The Episcopal Church does not endorse, support, or oppose political candidates for elective office. And there is good reason for that. First, in the United States, tax exempt, religious, and charitable organizations are by law prohibited from such endorsement, support, or opposition to candidates. This does not prohibit churches from engaging in voter education, voter registration, helping people get to the polls to vote, or even advocating for issues of public policy reflective of the tenants of our faith. And every citizen, including those of us who are members of the church have our rights and responsibilities as well.

Secondly, there are good and faithful followers of Jesus Christ who are Episcopalian. Some are Republican, some are Democrat, some are independents, some liberal, some centrist, some conservative. And just as we must respect the right of every citizen to cast his or her own vote according to the dictates of their conscience, so we must do so in the church, the body of Jesus Christ. And that is how it should be. The Bible says we have one Lord, one faith, one baptism, not one political party. But it's important to remember that partisan neutrality does not mean moral neutrality. Partisan neutrality, bidden to us by human civil law does not mean moral neutrality, because we are bidden to obey the royal law of almighty God. And this may be where our text helps us.

"In the first book Theophilus, I wrote all that Jesus did and taught from the beginning until he was taken up into heaven." When Luke says, "The first book," he's referring to the Gospel, but notice what he does so skillfully. Ancient tradition says that Luke was a physician. And we know that this Luke was the author of both the Gospel and the Acts of the Apostles and tradition says he was a physician. You can see elements of that throughout both books. But in this text, Luke the physician sounds more like Luke the lawyer. In this text, Luke is suggesting that the Jesus we see in the Gospel, what he did and what he taught, is precedent. It is the precedent for how those who would follow him will act and live in their days and in their times. Just as precedents are critical to the law, the precedent of Jesus is critical to the life of those who would follow him in the first century or in the 21st century.

When Jesus says that the entire law and will of God is summed up in the words, "You shall love the Lord, your God, with all your heart, soul, mind, and strength, and love your neighbor as yourself," that's precedent. When Jesus told the parable of the Good Samaritan about somebody, who as that old song says, "If I can help somebody along the way, then my living will not be in vain." When he tells the parable of the Good Samaritan, of somebody who helps somebody else even though they were a different religious tradition, even though they were of a different ethnic group, even though they may have differed in their politics, differed in their worldview, differed in virtually everything except the fact that they inhale oxygen and exhale carbon dioxide. Even with all of those differences he helped him because that person, that man was a human child of God created in the image of God. Jesus says, "Now, who was neighbor to the man?" This is what loving your neighbor looks like. And then Jesus says, "Go and do likewise." That's precedent.

When, in the Sermon on the Mount, Jesus says, "blessed are the poor and the poor in spirit"; "blessed are those who are compassionate and merciful"; "blessed are the peacemakers"; "blessed are those who hunger and thirst and labor for God's righteous justice to be done on the earth for all"; "do unto others, as you would have them do unto you"; "love your enemies, bless those who curse you, pray for those who spitefully use you"; my sisters, my brothers, my siblings, that is the precedent for what it means to follow in the way of Jesus in the first century or the 21st century.

Saint Paul heard and knew these teachings of Jesus. And he summarized their meaning. Do not be overcome by evil but overcome evil with good. Henry David Thoreau, Mahatma Gandhi, Martin Luther King, all spoke of this as the nonviolent way of love.

The task of the church in the first century or 21st century is to live by the precedent, to bear witness to the precedent and lift up the values of the precedent of Jesus in our time. Because as the book of Hebrews says, "Jesus Christ is the same yesterday, today and forever." What would Jesus do?

So what can we do? Well, we can vote as individuals. We can vote, and we can help others to register and to get to the polls and cast their vote. We can encourage others to vote as their conscience leads them. And I know someone is probably thinking, that's true but what does that have to do with Jesus Christ?

What does voting have to do with the Gospel? What does voting have to do with being a Christian? An election for public office is not a popularity contest between two or more people. It's a contest of ideas about how to shape the future of a community, nation and maybe even a world. It's a contest, a debate, a discernment of moral values and their relationship to public policy. Voting is an act of moral agency. It is an act of moral discernment and decision. It is how a community or a nation decides how the moral values that it holds and shares shape public policy and the lives of people. The children of God. It is salutary to remember that partisan neutrality does not mean moral neutrality.

The vote is so sacred and important for all people, regardless of your religious tradition or your politics or your nationality. The vote, as an act of moral humanity, is so important that people have given their lives for it. If you don't believe Michael Curry, ask the people of Belarus right now. Ask the American martyrs who sacrificed, gave their lives, gave that last full measure of devotion so that people might have the right to vote. Ask Michael Schwerner, ask James Chaney, ask Andrew Goodman in Mississippi, ask the martyrs of Selma, of Viola Liuzzo, Jimmie Lee Jackson, Jonathan Daniels.

America's soldiers have fought to defend freedom. Many of them have given their lives. And many of them live with wounds and the scars of war. And one of the freedoms they defended was the freedom, the right, and the responsibility of the vote.

John Lewis in his last published writing before his death said, and I quote, "The vote is the most

powerful nonviolent change agent that you have in a democratic society," end quote. There actually is in the New Testament an example of this model of living for followers of Jesus. You'll find it in the writings of St. Paul in the 12th, 13th, and 14th chapters of Romans. I don't mean to suggest that Paul voted, he didn't. He was a Roman citizen, but he lived not in the time of the Roman Republic, but in the time of the Roman Empire. But Paul in Romans 13 specifically identified the teachings of Jesus with how he would live his life in both civil society and in Christian community.

In the 13th chapter of Romans, he speaks about the role of government. And then he quickly shifts from speaking about the role of government to the role of the citizen. And then the role of the Christian, who is a disciple in the empire. He says, "You have to pay taxes to whom taxes are due, and an honor to whom honor is due." And then he says, "But owe no one anything except to love one another. For the one who loves another has fulfilled the law." The commandments, you shall not murder; you shall not commit adultery; you shall not steal; you shall not covet; and in any other commandment, are summed up in this word, love your neighbor as yourself. Love does no wrong to a neighbor, therefore love is the fulfilling of the law.

Partisan neutrality is not the same as moral neutrality. It was not in the first century and it is not today. The royal law of love is the fulfillment of the law and the will of God. It is the ultimate standard, norm and guide for following the way of Jesus in any society, in any time. With grace to aid and conscience to guide, each of us must discern and decide what love of neighbor looks like in our lives, in our actions, in our personal relationships and in our social and public witness. What did Jesus do?

The vote is vitally important, but it's not enough. The wounds and the divisions in American society are so deep that even an election by itself cannot heal them. The murder of George Floyd, Breonna Taylor, and so many others has exposed the death-dealing depth of racism and white supremacy deeply embedded in the soil and in the soul of America. We can't go on like this.

Just this past weekend, two deputy sheriffs in Compton, California were deliberately shot as they sat on duty in their car. And then a group of people tried to block the entrance to the hospital where they were being taken, shouting, "Let them die." Those two sheriffs are children of God. George Floyd, and Breonna Taylor are children of God. We cannot go on this way.

In 1858, as divisions in this nation over slavery, born of racism, would lead to a civil war, Abraham Lincoln gave a speech warning the nation quoting the words of the Lord Jesus Christ, who said, "A house divided against itself, cannot stand." I am not suggesting that we are on the verge of a civil war, but we must not underestimate the danger of the divisions that we are in. These divisions are dangerous, injurious to democracy itself. We must, and I believe we can, find a better way.

I am a follower of the Lord Jesus Christ, because I believe he has shown us that better way. I believe that the way of unselfish sacrificial love can show us the way of repentance, the way to repair the breach. The way of reconciliation that ultimately can lead us to the beloved community, but it's not easy. And this is long distance work. There are no quick fixes because the wounds are so deep, but we need not feel enslaved by fate. We are not people of fate. We are people of faith in the God who raised Jesus from the dead. Nothing can defeat God or stop God's cause of love. The way will not be easy, but we can do this.

I've included some links to resources that may be helpful to you:

- One is an online curriculum titled, "[Make Me an Instrument of Peace: A Guide to Civil Discourse](#)," prepared by our Office of Government Relations.
- Another is titled, "[Learn, Pray, Act: Resources for Responding to Racist Violence](#)," curated by our staff for racial reconciliation and justice and the Office of Government Relations.

- Another contains [Resources from the Center for Racial Healing and the Diocese of Atlanta](#)
- And another contains resources titled, "[With Malice Toward None](#)," an ecumenical nonpartisan program designed for churches and faith communities and groups of all kinds to provide a way of understanding and healing for those on any side of the political spectrum, both before and after the November elections.

On March 10th, 2016, then presidential candidate Donald Trump spoke at a campaign rally in Fayetteville, North Carolina. The rally was disrupted by protestors, which happened around the country to both Trump and Clinton campaigns. Eventually law enforcement officials led the protesters out. As they did a 79-year-old Trump supporter named John McGraw, who is white, jumped out from the crowd and punched Rakeem Jones, one of the protesters who is black. Punched him in the face. Afterward McGraw said, and I quote, "He deserved it. The next time we see him, we might have to kill him. We don't know who he is. He might be with a terrorist organization" end quote.

McGraw was arrested and charged with assault. Months later, the two men met again, this time in court. McGraw pleaded no contest, apologized and was sentenced to 12 months' probation. Afterward, the two men faced each other and shook hands. McGraw said, and I quote, "If I met you in the street and the same thing occurred, I would have said, 'Go home. One of us will get hurt. That's what I would have said. But we are caught up in a political mess today, you and me, we've got to heal our country.'" Sometime after that, at the request of Rakeem Jones, John McGraw and Rakeem Jones went out and ate lunch together. There is the sign of hope. They went to lunch together.

There's an old spiritual created and sung by slaves of antebellum America that said,

I'm going to come to the welcoming table one of these days.

I'm going to eat at the welcoming table one of these days.

I'm going to drink milk and honey at the welcoming table one of these days.

I'm going to cross the River Jordan one of these days.

I'm going to eat.

We're going to eat at the welcoming table one of these days.

We can, we will, we must learn to eat at that welcoming table. Jesus has shown us the way, it is the way of unselfish, sacrificial love. And that way can make room for us all.

So walk together, children. Don't you get weary because there's a great camp meeting in the promised land. Amen.