**April 30th, 2023 Fourth Sunday of Easter – Email/At Home Missal**

**ZOOM INFORMATION FOR SUNDAY APRIL 30, 2023-THE FOURTH SUNDAY OF EASTER**

**The ZOOM link for today’s service, which opens at 9.30 am on April 30th, 2023, can be found here:**

**Sunday Worship April 30th, 2023 09:30 am ZOOM room opens; service begins at 10 am.**

**Join Zoom Meeting click here:**[**https://us02web.zoom.us/j/85929098103?pwd=QlJFNUV1Slg3MHhOeGVEalJMdXMvZz09**](https://us02web.zoom.us/j/85929098103?pwd=QlJFNUV1Slg3MHhOeGVEalJMdXMvZz09)

**Meeting ID: 859 2909 8103 Passcode: 171662**

**You don’t have to have a computer or internet to connect to any of our church Zoom services; you can also just call in on one of these numbers (long distance charges may apply): (All Canadian numbers). You can also access the ZOOM from your telephone by using the “One tap mobile” option:**

**+17789072071,,85929098103#,,,,\*171662# Canada,**

**+17806660144,,85929098103#,,,,\*171662# Canada**

**Dial by your location:**

**+1 778 907 2071 Canada**

**+1 780 666 0144 Canada**

**+1 204 272 7920 Canada**

**+1 438 809 7799 Canada**

**+1 587 328 1099 Canada**

**+1 647 374 4685 Canada**

**+1 647 558 0588 Canada**

**Meeting ID: 859 2909 8103 Passcode: 171662**

**Find your local number:** [**https://us02web.zoom.us/u/kerkltBAqg**](https://us02web.zoom.us/u/kerkltBAqg)

**Please download and import the following iCalendar (.ics) files to your calendar system. *(until Sep 10, 2023* *inclusive)*Weekly:** [**https://us02web.zoom.us/meeting/tZEkdeCopzMrGte4NJLPgspzO44KK1AuQBoH/ics?icsToken=98tyKuGtpzkjGt2dsRmERpwMHYjoXfTxmFxcjbdYyDHPLxBUcRPsGbYWGZkuMc3h**](https://us02web.zoom.us/meeting/tZEkdeCopzMrGte4NJLPgspzO44KK1AuQBoH/ics?icsToken=98tyKuGtpzkjGt2dsRmERpwMHYjoXfTxmFxcjbdYyDHPLxBUcRPsGbYWGZkuMc3h)

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**IMPORTANT ANNOUNCEMENTS FOR THE WEEK OF APRIL 30, 2023:**

**Here is the YouTube link for the service from last Sunday, April 23rd:**

[**https://youtu.be/7ausK82YDjg**](https://youtu.be/7ausK82YDjg)

**……………………….**

**PASTORAL VISITS**: Pastor Laura Sauder is available for safe visits with social distancing requirements in place, and also for telephone visits. Please reach out to her by calling the church office at 519-653-4721 to arrange a visit.

**…………………………….**

**Bible Study will be in the Art Room on Mondays at 3:00PM.**

**Please join us – all are welcome!**

1. **…………………………..**

You can order your own Maple Syrup from St. Peter’s, Preston. Our partner is a 5th generation Woolwich Township farm that has been producing maple syrup for over 100 years. They adhere to the production guidelines issued by the Ontario Maple Syrup Association, which state the number of taps per tree (max. of 2) for best forest management practices. Handling of the sap and syrup is minimized to reduce the chance of contamination. Their syrup is pure with nothing added, only the water has been removed. As of 2018 their maple syrup is certified organic.

**1 litre Mason Jars of maple syrup are $23.00.**

**Send an email to or** [**alexblack@sympatico.ca**](mailto:alexblack@sympatico.ca) **or call the church office at 519-653-4721 to order your own locally produced fresh Maple Syrup.**

**………………………………**

**Greenhorizons BigYellowBag - Give & Grow Program**

This fundraiser is open to all and enables each one of us to raise funds for St. Peters. If you don’t have a lawn or garden, you can still help by spreading the word to your neighbours, friends and relatives.

Each time that an order is placed at Greenhorizons Sod at 519.653.7494 for a **BigYellowBag** of soil using the **code SPLCC23** you will save $5.00, and the church will receive $10.00.

Spread the word, and the soil!​

**……………………………..**

1. **Addison’s Women’s Choir – 40th Anniversary Concert**
2. **Here’s to Song**
3. **Saturday, May 6, 2023**
4. Special Guests: Siobhan Kerr, Harpist,
5. Cambridge Male Chorus, AWC Alumni & Past
6. Maranatha Christian Reformed Church, 94 Elgin Street, South, Cambridge
7. Tickets: Adults $15.00 (under 12 free)
8. **To place an order, please telephone Barbara Berg at 519-653-0885, or by email at** [**bergsnest@bell.net**](mailto:bergsnest@bell.net)

**…………………………..**

**Menno Singers and artistic director Brandon Leis present our Spring Concert – ‘a light exists in spring...In nature, nothing is perfect and everything is perfect.’ at St Jacobs Mennonite Church (1310 King St. N, St Jacobs) on Saturday, May 6 at 7:30pm. $25 Adults. $5 Children/Students. Tickets available on-line or at the door (cash or credit)  [www.mennosingers.com](http://www.mennosingers.com)**

**……………………………………**

**Bridges VBS 2023 Knights of North Castle** - Be strong in the Lord and in the strength of God’s power! Application Forms are located in the narthex or by calling the church office at 519-653-4721. Dates: July 10-14, 2023, 9:00am – 4:00 pm Children who are between the ages of 5 and 11 (as of December 31, 2023). Registration fee of $125/participant (including lunch & snacks) is due upon registration. Please make cheques payable to Bridges VBS (please note child’s name on cheque, post-dated cheques will not be accepted). As this camp is running at cost, tax receipts will not be issued and registration fees are non-refundable. Registration closes June 1st, or when spaces are filled. Location: St. Luke's Evangelical Lutheran Church (317 Franklin St. N, Kitchener). We are extremely grateful to St. Luke's for hosting us and can't wait to be in this great space. This week long VBS is run solely by volunteers, both youth and adult. There are many volunteer opportunities that cover a wide range of skill, as well as a variety of time commitments. [bridgesvbs.weebly.com](http://bridgesvbs.weebly.com/)

**…………………………..**

**Yard Sale - Tentative dates are July 7 and 8, 2023.** We’re looking for good, gently used, clean items of all kinds, and clothing. Please – no very large mirrors, no complete dining room suites, no large old television sets. If you’re unsure of whether what you have is suitable or not, leave a message at the church office. So – start your spring clear out and think of St. Peter’s. We’d love to re-purpose your goods and make a new owner happy. Items may be dropped off at church; just let us know when we can meet with you.

**…………………………….**

**Trillium United Church Women Spring Luncheon** 450 King St. E. Cambridge, ON 519-653-6601. Proceeds to UCW Outreach Projects. **Come and Enjoy Salad with Vol-Au-Vents (chicken filled pastry) Trio of Desserts w/coffee & tea. Wednesday, May 3, 2023 11:30am - 1:00pm Cost $18 .**

Limited Tickets available at the church office or any UCW member.

1. **………………………………**

###### May worship series

Overview:

One of the foundations of Christian justice is the recognition that God has abundantly provided for creation. Stated more simply, there’s enough to go around! But the idea of abundance is radical in a culture that constantly asks if there is enough for everyone. The St Peter’s Ministry of Vision in Mission invites you to join us each Sunday in May as we explore the theme of abundance in our worship together.

**Week 1 – Abundance in Creation**:

In thanksgiving for the abundance found in God’s good creation, our worship time will include a “Blessing of the Seeds.” You are invited to bring your own garden seeds for blessing, and to join us in blessing our St Peter’s Community Garden and its’ seeds.

**…………………………………**

**A special thanks to our guest organist Chris Bramble who is filling in for Brad today – welcome!**

**…………………………………..**

**We are also welcome Sally White, who is the Parish Nurse at Trillium United Church here in Cambridge. Sally will be sharing information about their Community Wellness Project.**

**Thank you for joining us!**

1. ………………………………….

**Presiding Pastor: Rev. Laura Sauder**

**Organist & Director of Music: Bradley Moggach**

**Guest Organist: Chris Bramble**

**Special Guest: Sally White**

**Assisting Minister: Helga Morrison**

**Reader: Kim Strassburger**

1. **Land Acknowledgement:**

A:With thankful hearts we acknowledge that the land upon which we live and worship here at St Peter’s is the treaty land of the Six Nations, comprising in part the territory of the Haudenosaunee, Anishinaabe and Neutral Peoples. This land is covered by treaties such as the Dish with One Spoon Treaty, the Two Row Wampum Treaty and the Haldimand Treaty of 1784. As we continue to learn more about the truth of our shared history, we desire to grow in Peace, Friendship and Respect, leading ultimately to true reconciliation.

**Gathering Hymn: ELW # 384 ‘That Easter Day with Joy Was Bright’**

1 That Easter day with joy was bright;

the sun shone out with fairer light

when, to their longing eyes restored,

th'apostles saw their risen Lord!

2 O Jesus, king of gentleness,

with constant love our hearts possess;

to you our lips will ever raise

the tribute of our grateful praise.

3 O Christ, you are the Lord of all

in this our Easter festival,

for you will be our strength and shield

from ev'ry weapon death can wield.

4 All praise, O risen Lord, we give

to you, once dead, but now alive!

To God the Father equal praise,

and God the Spirit, now we raise!

*(Title: That Easter Day with Joy Was Bright; Text: Latin hymn, 5th cent.; tr. John Mason Neale, 1818-1866, alt; Public Domain; Music: European tune, adapt. Michael Praetorius, 1571-162; Public Domain; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Greeting**:

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

**C: And also with you.**

**Prayer of the Day**:

O God our shepherd, you know your sheep by name and lead us to safety through the valleys of death. Guide us by your voice, that we may walk in certainty and security to the joyous feast prepared in your house, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.\***

**Lesson Introduction *(Pastor Laura)***

**Acts 2:42-47**

The second chapter of Acts tells the story of Pentecost – how the church came to be. We’re kind of getting ahead of ourselves a little – we don’t celebrate Pentecost until May 28th this year, but we hear this passage today because it presents us with an idea of what living in the promise of resurrection looks like. This short passage presents us with a utopic vision of what the Christian community is called to be. It’s a vision of abundance and generosity and joy and where everyone has enough. The reality of human sinfulness and brokenness may mean we can’t fully achieve this vision, but these are the ideals we are called to aspire to in our daily living as a community of faith. Let us listen to the word…

**The First Reading: Acts 2:42-47**

The believers devoted themselves to the apostles’ teaching, to the community, to their shared meals, and to their prayers. A sense of awe came over everyone. God performed many wonders and signs through the apostles. All the believers were united and shared everything. They would sell pieces of property and possessions and distribute the proceeds to everyone who needed them. Every day, they met together in the temple and ate in their homes. They shared food with gladness and simplicity. They praised God and demonstrated God’s goodness to everyone. The Lord added daily to the community those who were being saved. (CEB)

Word of God, Word of Life. ***C: Thanks be to God.****\**

**Lesson Introduction *(Pastor Laura)***

**1 Peter 2:19-25**

1st Peter is a letter that was written to a community that was suffering because of their faith. This is why we hear the author of the letter tell his audience that any suffering they endure for following in Jesus’ way, is commendable. They are promised that their suffering is not in vain, that Christ is with them, and that they can look to Christ’s response to suffering as a model for their own. This is a message that can feel troubling as it has been used at times to keep people in difficult or dangerous situations – like counselling someone to stay in an abusive marriage. And yet, there are times when we face adversity that is beyond our control to change. Depending on the circumstance, there is wisdom for us too in Christ’s response to suffering. Let us listen to the word…

**The Second Reading: 1 Peter 2:19-25**

Now, it is commendable if, because of one’s understanding of God, someone should endure pain through suffering unjustly. But what praise comes from enduring patiently when you have sinned and are beaten for it? But if you endure steadfastly when you’ve done good and suffer for it, this is commendable before God.

You were called to this kind of endurance, because Christ suffered on your behalf. He left you an example so that you might follow in his footsteps. He committed no sin, nor did he ever speak in ways meant to deceive. When he was insulted, he did not reply with insults. When he suffered, he did not threaten revenge. Instead, he entrusted himself to the one who judges justly. He carried in his own body on the cross the sins we committed. He did this so that we might live in righteousness, having nothing to do with sin. By his wounds you were healed. Though you were like straying sheep, you have now returned to the shepherd and guardian of your lives.  *(CEB)*

Word of God, Word of Life*.* ***C: Thanks be to God.\****

**Sally White’s Community Wellness Project presentation**

**Gospel Acclamation: ELWSetting 4 *(page 151)***

Alleluia. Lord, to whom shall we go?

You have the words of eternal life. Alleluia.\*

**The Holy Gospel according to John 10:1-10**

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

Jesus said: “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.” *(NRSV)*

The Gospel of the Lord.***C: Praise to you, O Christ.\****

**Sermon**

**John 10:1-10**

Why is Jesus talking about sheep and shepherds? Well, like many of his teachings, this one comes in response to a particular event. One that we heard about in our Sunday worship all the way back on the 4th Sunday of Lent: the story of the man who was born blind. This “figure of speech” as John calls it (about the sheep, the sheepfold, and its gate) follows immediately after this event, and is Jesus’ explanation of that story. And so it’s helpful to keep this story in mind as we try to make sense of Jesus’ words.

So just a quick recap. Jesus is walking along, he sees a blind man, spits in the dirt to make some mud, puts it in the man’s eyes and tells him to go wash it off in the pool of Siloam. The man does and miraculously is able to see. But when his friends and neighbours and the religious authorities find out, rather than rejoice with the man they get angry and kick him out of the community.

Hearing about all this, Jesus goes to find the man again, who of course doesn’t recognize him because he was blind the first time they met. But when Jesus reveals his identity, the man calls Jesus “Lord” and begins to worship him.

Only after all these things does Jesus start speaking in this figure of speech about being the gate to the sheepfold.

With this story of healing in mind, it seems likely that the man born blind is one of the sheep Jesus is talking about. The blind man who “heard” Jesus’ voice because he couldn’t see Jesus. The blind man who Jesus sought out not once but two times, to bring into his fold – first to give him his sight and then to bring him into the fold after his community has rejected him. The blind who responds to Jesus’ gift of healing with joy and praise. Who experiences for himself that gift of abundant life Jesus says he has come to bring.

For all that’s cryptic and confusing about Jesus’ words, one thing seems pretty straightforward about Jesus’ message. Jesus has come into the world so that like the man born blind, all people may have life and have it abundantly. It’s a beautiful promise. It’s sounds really great. But when we pause here for a moment, what exactly is the abundant life Jesus is talking about?

For many Christians, Jesus is clearly talking about the promise of eternal life – the life we’re promised after this one is over. For many Christians who hold this view, this also includes a prioritizing of the life to come over the life we have now. So this might look like not caring all that much what happens to the planet because what really matters is the new creation when Christ comes again. Or it might look like not caring about the injustice or suffering or inequality we see all around us, because the real reward comes after we die. There are many Christians who hold this kind of view about eternal life. But this isn’t the only way to think about eternal life.

There are other Christians, and I count myself in this camp, who believe that eternal life isn’t just what happens after we die. It is that, but it’s also more than that. The abundant life that Jesus promises is one that begins here and now, as it did for the man born blind.

The Common English Bible translation of this passage helps lift up that “here and now” aspect of eternal life. In that translation Jesus says, “I have come so that they could have life – indeed so that they could live life to the fullest.” (John 10:10)

But for those of us who agree that the abundance Jesus promises isn’t just for the life after this one, but for here and now too, that big, hard question still remains: what does this abundant life look like? What does it mean to be able to live life to the fullest?

1st Peter tells us that it may yet include hardship, adversity, and suffering. Abundant life is not the same thing as an easy or pain-free life. Acts gives us a very idealistic image of it – where there’s generosity and joy and everyone has enough. Like the man who was born blind, an abundant life maybe looks something like life lived in worship and praise of Jesus. A life lived in worship and praise of the one who calls us by name and asks us to follow his voice; to follow in his way. One thing I am sure of is that the abundant life Jesus speaks of is not the kind of abundance the world promises – filled with stuff, or having every item and comfort we could wish for.

It’s a big question, and it’s one worth sitting with for a while. Which is exactly what we will be doing through the month of May in our worship series: The Abundance of God. Jesus has come so that we might have life, and have it abundantly. As we explore this question together in the coming weeks, may the Spirit give us ears to hear, and hearts to follow, that we might know the abundance of life in Jesus, our Shepherd. AMEN

**Hymn of the Day: ELW # 778 ‘The Lord’s My Shepherd’**

1. The Lord's my shepherd; I'll not want.

he makes me down to lie

in pastures green; he leadeth me

the quiet waters by.

He leadeth me, he leadeth me

the quiet waters by.

2. My soul he doth restore again,

and me to walk doth make

within the paths of righteousness,

e'en for his own name's sake;

within the paths of righteousness,

e'en for his own name's sake.

3. Yea, though I walk in death's dark vale,

yet will I fear no ill;

for thou art with me, and thy rod

and staff me comfort still;

for thou art with me, and thy rod

and staff me comfort still.

4. My table thou hast richly spread

in presence of my foes;

my head thou dost with oil anoint,

and my cup overflows.

My head thou dost with oil anoint,

and my cup overflows.

5. Goodness and mercy all my life

shall surely follow me,

and in God's house forevermore

my dwelling-place shall be;

and in God's house forevermore

my dwelling-place shall be.

*(Title: The Lord's My Shepherd; Text: The Psalms of David in Meeter, Edinburgh, 1650; Public Domain; Music: James L. Macbeth; arr. Gordon Jacob, 1895-1984; Arr. © Oxford University Press; all rights reserved, used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Prayers of Intercession:**

A: United in the hope and joy of the resurrection, let us pray for the church, the world, and all in need.

A brief silence.

You are the shepherd who gathers us in your mighty and loving arms. Help your church to listen for your voice, especially when the voices of sin, idolatry, and oppression threaten to overpower us. Hear us, O God.

**C: Your mercy is great.**

The green pastures, still waters, and dark valleys of this earth all belong to you, O Lord. Sustain your creation with a love that is both mighty and just. Where there is destruction, bring healing. Where there is desolation, bring abundance. Hear us, O God. **C: Your mercy is great.**

You proclaim shepherding love, comfort, and protection for all people and all of creation. Direct leaders in our own time to learn from your example and instruction. Give them servant hearts, that they generously seek the good of all. Hear us, O God. **C: Your mercy is great.**

You journey with us wherever our paths may lead. We pray for those feeling overwhelmed by anxiety or depression or suffering in any way. We pray especially for Bill, Don, Tammy, Alice, Don, Lynn, Bryan, Nansea, Helen, Sharon, Donald, Creena, Shirley, Clara, Carol, Jeff, Aaron, Mackenzie, Rhett, Linda, Jan, Ken, Lena, Brian, John, Anne, Pastor Neil, Robin, Lee, and those we name aloud or in the silence of our hearts….. ). Hear us, O God. **C: Your mercy is great.**

You are the sheepgate that gives safety to your beloved flocks. Provide protection for refugees, victims of domestic violence, those who are imprisoned, and all people who are vulnerable to violence and mistreatment. Hear us, O God. **C: Your mercy is great.**

Rejoicing in the victory of Christ’s resurrection, we lift our prayers and praise to you, almighty and eternal God; through Jesus Christ, our risen Lord. **Amen.\***

**Share the peace of Christ:**

Angels said it to startled shepherds,

Jesus said it to frightened followers,

And now these words which come from heaven

are shared to make us whole and make us one.

Peace be with you.

**C: And also with you.**

*(A Wee Worship Book – Liturgy for Holy Communion A #30810; Type: Words; First Line: Call to worship – Gather us in; Language: English (pages 80-92); Contributors: Iona community; Text: © 1999, WGRG, Iona community, GIA Publications, Inc; exclusive North American agent. All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Our worship continues with the offering of our gifts.**

**Offering**

**Offering Hymn: ELW # 465 ‘As the Grains of Wheat’**

**Refrain**

**As the grains of wheat once scattered on the hill**

**were gathered into one to become our bread;**

**so may all your people from all the ends of earth**

**be gathered into one in you.**

1 As this cup of blessing is shared within our midst,

may we share the presence of your love. **Refrain**

2 Let this be a foretaste of all that is to come

when all creation shares this feast with you. **Refrain**

*(Title: As the Grains of Wheat; Text: Didache, 2nd cent.; Marty Haugen, b. 1950; Text © 1990 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638. www.giamusic.com. 800.442.3358. All rights reserved. Used by permission. Music: Marty Haugen, b. 1950; Music © 1990 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638. www.giamusic.com. 800.442.3358. All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Offering Prayer:**

A:Generous God,

in this meal you offer your very self.

We give thanks for these gifts of the earth.

In the breaking of this bread

reveal to us the Risen One.

In the pouring of this wine

pour us out in service to the world;

through Christ our Lord.

**Amen.\***

**Meal: Click here for the communion liturgy from worship on YouTube:**

[**https://youtu.be/ViXmTzRsfU4**](https://youtu.be/ViXmTzRsfU4)

**Great Thanksgiving: ELW Setting 4: ‘Dialogue…’ *(page 152) (sung)***

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

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

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

**ELW Setting 4: ‘Preface…’ *(Easter)***

It is indeed right, our duty and our joy,

that we should at all times and in all places

give thanks and praise to you, almighty and merciful God,

for the glorious resurrection of our Savior Jesus Christ,

the true Paschal Lamb who gave himself to take away our sin;

who in dying has destroyed death,

and in rising has brought us to eternal life.

And so, with Mary Magdalene and Peter and all the witnesses of the resurrection,

with earth and sea and all their creatures,

and with angels and archangels, cherubim and seraphim,

we praise your name and join their unending hymn:

**ELW Setting 4: ‘Holy, Holy, Holy…’ *(page 153)***

Holy, holy, holy Lord,

Lord God of pow’r and might:

Heav’n 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.\*

**Thanksgiving at the Table:**

On the night before he died,

our Lord Jesus took bread, and gave thanks;

broke it, and gave it to his disciples, saying:

Take and eat; this is my body, given for you.

Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,

and gave it for all to drink, saying:

This cup is the new covenant in my blood,

shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

Gathered into one by the Holy Spirit, let us pray as Jesus taught us:

**The Lord’s Prayer:**

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and forever.

Amen.

**Invitation to Communion:**

This is Christ’s table. All are welcome here to receive God’s good gifts of love, mercy, grace, and forgiveness.

I invite those at home, and those in the building communing by fellowship cup, to take your bread or cracker as we say together, “The body of Christ, given for us.”

And, as we take our cup we say, “The blood of Christ, shed for us.”

**Communion Music: ELW # 790 ‘Day by Day’**

1 Day by day, your mercies, Lord, attend me,

bringing comfort to my anxious soul.

Day by day, the blessings, Lord, you send me

draw me nearer to my heav'nly goal.

Love divine, beyond all mortal measure,

brings to naught the burdens of my quest;

Savior, lead me to the home I treasure,

where at last I'll find eternal rest.

2 Day by day, I know you will provide me

strength to serve and wisdom to obey;

I will seek your loving will to guide me

o'er the paths I struggle day by day.

I will fear no evil of the morrow,

I will trust in your enduring grace.

Savior, help me bear life's pain and sorrow

till in glory I behold your face.

3 Oh, what joy to know that you are near me

when my burdens grow too great to bear;

oh, what joy to know that you will hear me

when I come, O Lord, to you in prayer.

Day by day, no matter what betide me,

you will hold me ever in your hand.

Savior, with your presence here to guide me,

I will reach at last the promised land.

*(Title: Day by Day; Text: Text: Carolina Sandell Berg, 1832-1903; tr. Robert Leaf, 1936-2005; Text © 1992 Augsburg Fortress.; All rights reserved. Used by permission. Music: Oskar Ahnfelt, 1813-1882; Public Domain; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

P: May the body and blood of our Lord and Saviour Jesus Christ strengthen you, and keep you, in his grace.

***C: Amen.***

**Prayer after Communion:**

A: Gracious God,

in you we live and move and have our being.

With your word and this meal of grace,

you have nourished our life together.

Strengthen us to show your love

and serve the world in Jesus’ name. Amen.

*(A Wee Worship Book – Liturgy for Holy Communion A #30810; Type: Words; First Line: Call to worship – Gather us in; Language: English (pages 80-92); Contributors: Iona community; Text: © 1999, WGRG, Iona community, GIA Publications, Inc; exclusive North American agent. All rights reserved. Used by permission ) Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Blessing:**

The God of all,

who raised ☩ Jesus from the dead,

bless you by the power of the Holy Spirit

to live in the new creation. Amen.\*

**Sending Hymn: ELW # 619 ‘I Know That My Redeemer Lives’**

1 I know that my Redeemer lives!

What comfort this sweet sentence gives!

He lives, he lives, who once was dead;

he lives, my ever-living head!

2 He lives triumphant from the grave;

he lives eternally to save;

he lives exalted, throned above;

he lives to rule his church in love.

3 He lives to grant me rich supply;

he lives to guide me with his eye;

he lives to comfort me when faint;

he lives to hear my soul's complaint.

4 He lives to silence all my fears;

he lives to wipe away my tears;

he lives to calm my troubled heart;

he lives all blessings to impart.

5 He lives to bless me with his love;

he lives to plead for me above;

he lives my hungry soul to feed;

he lives to help in time of need.

6 He lives, my kind, wise, heav'nly friend;

he lives and loves me to the end;

he lives, and while he lives, I'll sing;

he lives, my prophet, priest, and king!

7 He lives and grants me daily breath;

he lives, and I shall conquer death;

he lives my mansion to prepare;

he lives to bring me safely there.

8 He lives, all glory to his name!

He lives, my Savior, still the same;

what joy this blest assurance gives:

I know that my Redeemer lives!

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**Dismissal:**

A: Go in peace. Serve the Risen One.

***C: Thanks be to God.\****

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