**January 14, 2024 – Second Sunday after Epiphany**

**– Email/At Home Missal**

**ZOOM INFORMATION FOR SUNDAY JANUARY 14, 2024-SECOND SUNDAY AFTER EPIPHANY**

**The ZOOM link for today’s service, which opens at 9.30 am on January 14, 2024, can be found here:**

**Sunday Worship January 14, 2024 09:30 am ZOOM room opens; service begins at 10:00 am.**

**Join Zoom Meeting click here:**[**https://us02web.zoom.us/j/83858523329?pwd=UUpVdCtkTDB0MWhTVkhjSmxvWjFnUT09**](https://us02web.zoom.us/j/83858523329?pwd=UUpVdCtkTDB0MWhTVkhjSmxvWjFnUT09)

**Meeting ID: 838 5852 3329 Passcode: 629887**

**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:**

**+12042727920,,83858523329#,,,,\*629887# Canada**

**+14388097799,,83858523329#,,,,\*629887# 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: 838 5852 3329 Passcode: 629887**

**Find your local number:** [**https://us02web.zoom.us/u/kz0pHIt5i**](https://us02web.zoom.us/u/kz0pHIt5i)

**….……………………………**

**IMPORTANT ANNOUNCEMENTS FOR THE WEEK OF JANUARY 14TH, 2024 –JANUARY 21ST, 2024:**

**You will find the video for January 7th, 2024, at the following YouTube link:** [**https://youtu.be/FgmwEiJ3isM**](https://youtu.be/FgmwEiJ3isM)

**……………………………………….**

**Coming Events** *(save these dates)* ***bold print - events being held here at St. Peter’s***

1. **Feb. 14 Ash Wednesday Service 7:00 pm**
2. **Feb. 25 Men’s Dessert Event** *(further details coming!)*
3. **Mar. 31 Easter Breakfast** *(further details coming!)*

Apr. 5-7 Bishop’s spiritual Retreat for Lay Persons (Mount Carmel, Niagara Falls)

**………………………………………  
The Life of St. Peter’s for the week of January 14 – January 21, 2024**

1. Monday 6:00 pm TOPS - R.F.F. *(Art Room)*
2. **7:00 pm Worship & Learning & Radical Hospitality Meeting *(Parlour)***
3. Tuesday 7:00 pm Scouts - R.F.F. *(Scout Room, Art Room, Fellowship Hall)*
4. Wednesday **10:30 am Bible Study *(Art Room)***
5. Thursday
6. Friday
7. Saturday **1:30 pm Choir Practice** *(Sanctuary)*

Sunday **10:00 am Worship Service** – **Worship Service** – A passage from **Mark 4:1-34** *(Parables of sower and mustard seed)*

**………………………………………**

**Pastoral Visit:** Pastor Laura is available for visits by appointment by calling the church office, 519-653-4721. Whether you have a particular pastoral concern or would just like some one-to-one time to get to know Pastor Laura, she would love to meet with you.

**………………………………………**

**Prayer List:** Bill, Don, Tammy, Alice, Don, Lynn, Helen, Sharon, Donald, Shirley, Clara, Carol, Jeff, Aaron, MacKenzie, Rhett, Linda, Jan Ken, Lee, Maria, Deborah, Fred, Anne, Sherri.

**………………………………………**

**Weekly Bible Study**: Resumes again on Wednesday January 17th, 2023 at 10:30 am in the Art Room. Everyone is welcome!

This Lent and Easter, we will be using the book “Praying the Catechism” by Donald Johnson and Susan Johnson to guide us in a **season of intentional prayer as a community**. This resource invites the reader into a ninety-day journey of prayer and meditation through six sections of Luther’s Small Catechism: the Ten Commandments, the Apostles’ Creed, the Lord's Prayer, Baptism, Holy Communion, and Confession. We have embarked on a listening journey with Trinity Centres Foundation as we seek renewal and a sustainable future for our community. Renewal is first and foremost a spiritual journey. My hope is that spending intentional time in prayer as a community with a resource that is foundational for us as Lutherans – the Small Catechism – will help ground us in God, in our identity and values, and help us to pay attention to the Spirit’s movements in our lives and in our community.

To participate:

1. Buy a copy of the book. We will need to order copies through Augsburg Fortress so please sign up on the sheet in the narthex if you would like a copy. The cost will be ~$25/book.

2. Work through the daily devotional on your own, beginning February 19.

3. Sign up for the weekly in-person or virtual sessions with Pastor Laura (dates/times TBD)

**………………………………………**

**Community Wellness Project**January, 17, 2024 - Personal Care Clinic Pay-as-you-can Foot care, Haircuts

(9:00 – Noon, by appointment only 519-653-6601 Ext. 4). Trillium United Church, 450 King St. E, Cambridge.

**………………………………………**

**Presiding Pastor: Rev. Laura Sauder**

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

**Assisting Minister: Barb Burden**

**Reader: Kim Strassburger**

**Welcome remarks**

**Gathering Hymn: ACS # 1047 ‘What Is the World Like’**

1 What is the world like when God's will is done?

Mustard seeds grow more than we can conceive:

roots thread the soil; branches reach for the sun.

This is how God moves us each to believe.

2 What is the world like when God's will is done?

Witness the wandering child coming home;

watch as the parent breaks into a run.

This is how God longs for us when we roam.

3 What is the world like when God's will is done?

No more is neighbor just ally or friend;

peace thrives in places where once there was none.

This is how God works when rivalries end.

4 What is the world like when God's will is done?

Ready for feasting, we watch through the night,

tending our lamps till the new day's begun.

This is how God readies us for the light.

5 These are the stories that Jesus imparts,

filled with the Spirit who joins us as one.

Born through our voices, our hands, and our hearts,

this is a new world where God's will is done.

*(Title: What Is the World Like; Text: Adam M. L. Tice, b. 1979; Text © 2009 GIA Publications, Inc., giamusic.com. All rights reserved.*

*Music: Sally Ann Morris, b. 1952; Music © 2009 GIA Publications, Inc., giamusic.com. All rights reserved. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Land Acknowledgement:**

A: What is the world like, O God, when your will is done? People of every nation and tribe live in right relationship with one another. As we gather for worship we give thanks for this land, that has been – and continues to be – stewarded and cared for by the Anishinaabe, Haudenosaunee, and Attawandaron peoples. We commit ourselves to the work of truth and reconciliation so that your will might be done.

**Greeting:**

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

***C: And also with you.***

**Theme Time**

**Confession and Forgiveness**

Blessed be the holy Trinity, ☩ one God,

creator of darkness and light,

word of truth,

wind sweeping over the waters.

**Amen.**

Let us confess our sin in the presence of God and of one another.

*Silence is kept for reflection.*

God, our rock and refuge,

**we pour out our hearts before you.**

**We have known you but have not always loved you.**

**We have wounded one another**

**and sinned against you.**

**We have not always recognized the Holy Spirit**

**dwelling in each of us.**

**Remember your covenant.**

**Renew your creation.**

**Restore us,**

**that we might proclaim your good news to all.**

**Amen.**

The voice of the Lord is upon the waters.

God has spoken:

The time of grace is now.

In Jesus, the reign of God has come near.

By the authority of ☩ Jesus Christ,

your sins are forgiven.

You are God’s beloved.

**Amen.\***

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**Gospel Acclamation: ACS Setting 12: *(page 33) (sung)***

Alleluia, alleluia, alleluia.

Lord to whom shall we go? You have the words of eternal life.

Alleluia, alleluia, alleluia.

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**Reader**:

**The Holy Gospel according to Mark, the 2nd chapter.**

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

May we be equipped by these words to walk in love for God, ourselves, our neighbours, all people, and all God’s creation.

After a few days, Jesus went back to Capernaum, and people heard that he was at home. So many gathered that there was no longer space, not even near the door. Jesus was speaking the word to them. Some people arrived, and four of them were bringing to him a man who was paralyzed. They couldn’t carry him through the crowd, so they tore off part of the roof above where Jesus was. When they had made an opening, they lowered the mat on which the paralyzed man was lying. When Jesus saw their faith, he said to the paralytic, “Child, your sins are forgiven!”

Some legal experts were sitting there, muttering among themselves,“Why does he speak this way? He’s insulting God. Only the one God can forgive sins.”

Jesus immediately recognized what they were discussing, and he said to them, “Why do you fill your minds with these questions? Which is easier—to say to a paralyzed person, ‘Your sins are forgiven,’ or to say, ‘Get up, take up your bed, and walk’? But so you will know that the Human One has authority on the earth to forgive sins”—he said to the man who was paralyzed,“Get up, take your mat, and go home.”

Jesus raised him up, and right away he picked up his mat and walked out in front of everybody. They were all amazed and praised God, saying, “We’ve never seen anything like this!”

Jesus went out beside the lake again. The whole crowd came to him, and he began to teach them. As he continued along, he saw Levi, Alphaeus’ son, sitting at a kiosk for collecting taxes. Jesus said to him, “Follow me.” Levi got up and followed him.

Jesus sat down to eat at Levi’s house. Many tax collectors and sinners were eating with Jesus and his disciples. Indeed, many of them had become his followers. When some of the legal experts from among the Pharisees saw that he was eating with sinners and tax collectors, they asked his disciples, “Why is he eating with sinners and tax collectors?”

When Jesus heard it, he said to them, “Healthy people don’t need a doctor, but sick people do. I didn’t come to call righteous people, but sinners.”

John’s disciples and the Pharisees had a habit of fasting. Some people asked Jesus, “Why do John’s disciples and the Pharisees’ disciples fast, but yours don’t?”

Jesus said, “The wedding guests can’t fast while the groom is with them, can they? As long as they have the groom with them, they can’t fast. But the days will come when the groom will be taken away from them, and then they will fast.

“No one sews a piece of new, unshrunk cloth on old clothes; otherwise, the patch tears away from it, the new from the old, and makes a worse tear. No one pours new wine into old leather wineskins; otherwise, the wine would burst the wineskins and the wine would be lost and the wineskins destroyed. But new wine is for new wineskins.” (CEB)

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

**Engaging with the Story**

**Mark 2:1-22**

This morning we find Jesus still on the go. And as I shared last week, that’s pretty much how it’s going to be in Mark’s gospel. Jesus is a man with a mission – eager to help people change their hearts and lives – and he is wasting no time pursuing this mission. In short order, he heals a paralyzed man, calls Levi – a tax collector – to join his band of disciples, invites himself over to Levi’s home for a meal where he eats with other tax collectors and sinners, and then offers a teaching about fasting. Each of these scenes can stand alone, and yet there are threads that runs through them, connecting them together.

One of those threads is that in each one of these scenes, we see an increasing level of conflict and controversy. When Jesus heals the paralyzed man, the Pharisees grumble among themselves. When Jesus eats at Levi’s house, the Pharisees grumble to Jesus’ disciples. And when John’s disciples fast, but Jesus’ don’t, the Pharisees bring their complaints directly to Jesus.

With each event, the impact and purpose of Jesus’ ministry is clarifying. And the direction Jesus is heading is making some folks uncomfortable. And what seems to be most uncomfortable for folks – specifically the Pharisees – is that Jesus is giving his attention to those who are in need of healing. Jesus has come for those who are on the edge – on the margins – who are ostracized and aren’t a part of the system. Another thread that connects each one of these scenes in our text.

The Pharisees are a group that get a pretty bad rap in the New Testament. They’re often portrayed in conflict with Jesus, but it’s also true that “Jesus’ approach to ethics and his teachings of love are actually derived from and shared with Pharisaic teachings.”1

Jesus may have had run ins with Pharisees, but they actually had a lot in common. And if we look closely at Jesus’ response to their grumblings, he really doesn’t seem to be dumping on the Pharisees.

When challenged about his choice of dinner companions, Jesus responds by saying,

“Healthy people don’t need a doctor, but sick people do. I didn’t come to call righteous people, but sinners.” It would seem that, according to Jesus, the Pharisees aren’t the ones that need his message and his love the most. It’s the ones who are left out and left behind are the ones Jesus is most concerned with.

Our story today ends with Jesus telling some short parables about a wedding feast, patching clothes, and how to properly store wine. Jesus’ parables can sometimes be frustrating. I know I often wish Jesus would just speak plainly and clearly. But the gift and power of parables is that they don’t have just one meaning. And because of this they can speak anew in various times and places.

Given the context in which these parables were first told, Jesus seems to be using the images of cloth patches and wine to distinguish his new ministry from the ministry of the Pharisees. He doesn’t seem to be saying that one is better than the other, but that what is appropriate for one, may not be right for another. Jesus is doing a new thing, and that new thing won’t mesh with the old.

These final two parables about clothes and wine – parables that contrast the old with the new – are interesting parables for us to think about at this time in our congregation. This time of knowing that the old way is no longer working for us. This time of knowing that we have to change, but also being afraid of what that change might mean.

Do we have any wine drinkers or connoisseurs here? I’m curious, which is better, old wine or new wine? Presuming that it’s been properly bottled and stored, typically older wine is better that new wine. But the other thing about older wine is that it’s also more expensive. We may want the old wine, but can we afford it?

We know that we cannot continue to do ministry in the same way as the past. We literally can’t afford it. Which is why we’re pursuing this partnership with Trinity Centres Foundation. It’s why as a congregation we will keep asking those ‘God’ questions, instead of ‘church’ questions. Because as we heard from Dave Harder at the workshop in December, it’s the God questions that will draw our attention to those who are on the edges, on the outside. Which is what Jesus’ ministry was all about.

We can’t afford the old wine, but seeking the new wine that Jesus offers will require new wineskins. It will require new ways of being. And this is scary. But so is the alternative, which would almost certainly be a slow closure and eventual death for our congregation.

Seeking new wine will require faith. Persistent faith. Like the faith of those friends who made sure their buddy made it to Jesus. It will require creativity, ingenuity, hard work, and trust. But we *can* trust that Jesus has an abundant stash of wine to fill up our new wineskins.

The call to follow Jesus – to be disciples – is to be a part of “‘roof-raising’, boundary-breaking, living, trusting relationship with the God of promise in Jesus Christ.”2

This is exciting, life-giving, life-changing stuff – and it’s uncomfortable. We can expect that when we do, we will face some conflict and controversy, both from within and without. But we trust, that when we step out in faith and follow in our Lord’s way, even when it’s hard or scary or uncertain, that we will be graced with good things. May it be so. AMEN.

*1 “Pharisees” by Lawrence H. Schiffman in The Jewish Annotated New Testament, page 621.*

*2 Jacobsen, David Schnasa. Mark (Fortress Press, 2014), 45.*

**Hymn of the Day: ELW # 670 ‘Build Us Up, Lord’**

Build us up, Lord, build us up;

set in us a strong foundation.

Lead us to do your holy will;

form and shape your new creation.

Build us up, Lord, build us up;

as we guide and teach each other,

help us to share your love with the world:

ev'ry sister, ev'ry brother.

***Refrain***

***Growing in Christ, we plant seeds for the kingdom;***

***we follow in faith what's begun!***

***Lord, set in our hearts the pow'r of your word***

***to spread the news of your Son!***

Build us up, Lord, build us up;

let our lives reflect your glory.

Cast away all our doubts and fears;

help us tell the world your story.

Build us up, Lord, build us up;

help us bear good fruit for you,

Lord, give us vision and keep us sure.

Grant us faith that's steadfast and true. ***Refrain***

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**Prayers of Intercession:**

A: As we celebrate Christ embodied in human form, we pray for God’s blessing on the church, the world, and all of creation.

*A brief silence.*

Loving God, your embrace opens wide — wide enough to encompass us all. We thank you for your inclusive love, and for the ways you reach across our boundaries to get your message across. We pray for this inclusive love to take root and grow in your church. Help us to fashion new wineskins to hold the new wine we long for from you. God of grace,***C:* *receive our prayer.***

We pray this day for those who have been excluded: those whose bodies are not able enough to get into our buildings, who must fight their way through when no one will make way, who often give up because our architecture and inattention communicates that they aren’t wanted. God of grace,***C:* *receive our prayer.***

We pray for those whose lives are too different from us so we have decided they can’t fit in; for those whose past choices continue to have consequences that keep them out. May they experience welcome. May they be known in all their belovedness, and may they belong in a community that seeks transformation together, not as a prerequisite. God of grace,***C:* *receive our prayer.***

We pray for places where welcome is more a word than a practice, that they may seek your way without needing to control how others do so. God of grace,***C:* *receive our prayer.***

We lift up those places that have been torn apart — by hate and violence, by greed and arrogance, by apathy and by self-centeredness, and those torn apart by differing ideas of what love and justice and welcome mean. We ask for your healing to mend the hearts and communities that are hurting this day. Especially we pray for Palestine, Israel, and the Middle East. God of grace,***C:* *receive our prayer.***

We pray for all who desire your gifts of healing and wholeness. Especially we pray for Linda, Jeff, each beloved child on our prayer list, and those we name before you aloud or silently in our hearts… God of grace,***C:* *receive our prayer.***

There’s so much in the world trying to get your attention, O God, and ours.

We don’t know when to tear off the roof

and when to push inside

and when to stand back and let others take the lead.

Nonetheless we come,

begging for you to heal this world,

to bring peace,

to guide us in living in response to your forgiveness,

to pull together your community,

to strengthen us to stand up and walk,

reflecting your glory.

We ask in your most powerful name. Amen.

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**Share the peace of Christ:**

The peace of Christ be with you always.

**C: And also with you.**

**Offering**

**Offering Hymn: ELW # 692 ‘We Are an Offering’**

**Chorus 1**

We lift our voices

We lift our hands

We lift our lives up to You

We are an offering

Lord use our voices

Lord use our hands

Lord use our lives they are Yours

We are an offering

**Bridge**

All that we have

All that we are

All that we hope to be

We give to You

We give to You

**Chorus 2**

We lift our voices

We lift our hands

We lift our lives up to You

We are an offering

We are an offering

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**Offering Prayer:**

Blessed are you, Holy One,

for all good things come from you.

In bread and cup you open heaven to us.

Meet us at this table,

that we receive what we seek

and follow your Son, Jesus,

in whose name we pray.

**Amen.\***

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You are invited to prepare your table with bread and wine, or crackers and juice, whatever is available to you, so that you may participate in the meal.

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

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

**Great Thanksgiving: ACS Setting 12: ‘Dialogue…’ (page 36) (spoken)**

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 12: ‘Preface…’ *(Epiphany)***

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,

through our Savior Jesus Christ.

By the leading of a star he was shown forth to all nations;

in the waters of the Jordan you proclaimed him your beloved Son;

and in the miracle of water turned to wine he revealed your glory.

And so, with all the choirs of angels,

with the church on earth and the hosts of heaven,

we praise your name and join their unending hymn:

**ELW Setting 12: ‘Holy, Holy, Holy…’ *(page 36)***

**Holy, holy, holy Lord,**

**God of pow’r and God of might,**

**heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is the one who comes in the name of the Lord.**

**Hosanna, hosanna in the highest.**

**Hosanna, hosanna in the highest.**\*

**Thanksgiving at the Table:**

On the night before he showed us the full extent of his love,

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 abundant 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 Setting 12: ‘Be Known to Us’ *(page 40 )***

**ELW # 632 ‘O God, Our Help in Ages Past’**

**ELW Setting 12: ‘Be Known to Us’ *(page 40)***

**Be known to us, Lord Jesus, in the breaking of the bread.**

**Alleluia, alleluia, alleluia.**

**Be known to us, Lord Jesus, in the breaking of the bread.**

**Alleluia, alleluia, alleluia, alleluia.**

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**ELW # 632 ‘O God, Our Help in Ages Past’**

1 O God, our help in ages past,

our hope for years to come,

our shelter from the stormy blast,

and our eternal home:

2 Under the shadow of your throne

your saints have dwelt secure;

sufficient is your arm alone,

and our defense is sure.

3 Before the hills in order stood

or earth received its frame,

from everlasting you are God,

to endless years the same.

4 A thousand ages in your sight

are like an evening gone,

short as the watch that ends the night

before the rising sun.

5 Time, like an ever-rolling stream,

bears all our years away;

they fly forgotten, as a dream

dies at the op'ning day.

6 O God, our help in ages past,

our hope for years to come,

still be our guard while troubles last

and our eternal home.

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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: Giver of every gift,

Christ’s body is our food, and we are Christ’s body.

Raise us to life by your power

for the benefit of all and to your glory,

now and forever.

Amen.\*

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**Blessing:**

God who names you,

Christ who claims you,

and the Holy Spirit who dwells in you,

☩ bless you and remain with you always.

Amen.\*

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**Sending Hymn: ELW # 543 ‘Go My Children, with My Blessing’**

1 “Go, my children, with my blessing, never alone.

Waking, sleeping, I am with you, you are my own.

In my love’s baptismal river

I have made you mine forever.

Go, my children, with my blessing, you are my own.”

2 “Go, my children, sins forgiven, at peace and pure.

Here you learned how much I love you, what I can cure.

Here you heard my dear Son’s story,

here you touched him, saw his glory.

Go, my children, sins forgiven, at peace and pure.”

3 “Go, my children, fed and nourished, closer to me.

Grow in love and love by serving, joyful and free.

Here my Spirit’s power filled you,

here my tender comfort stilled you.

Go, my children, fed and nourished, joyful and free.”

*(Title: Go, My Children, with My Blessing; Text: Jaroslav J. Vajda, b. 1919, alt.; Text © 1983 Concordia Publishing House. All rights reserved. Used by permission. Music: Welsh traditional, arr. Ralph Vaughan Williams, 1872-1958; Outside USA: Arr. from*The English Hymnal*, © Oxford University Press 1906. All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Dismissal:**

P: We are disciples

Alive in the adventure of Jesus

A: Let us go forth in joy and peace, to love and serve God and our neighbours.

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

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