**June 11th, 2023 The Second Sunday after Pentecost – Email/At Home Missal**

**ZOOM INFORMATION FOR SUNDAY JUNE 11, 2023-SECOND SUNDAY AFTER PENTECOST**

**The ZOOM link for today’s service, which opens at 9.30 am on June 11th, 2023, can be found here:**

**Sunday Worship June 11th, 2023 09:30 am ZOOM room opens; service begins at 10:00 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)

**…………………………….**

**IMPORTANT ANNOUNCEMENTS FOR THE WEEK OF JUNE 11th, 2023:**

**Here is the YouTube link for the service from last Sunday, June 4th, 2023:**

[**https://youtu.be/eGyBeXuE-tg**](https://youtu.be/eGyBeXuE-tg)

**……………………….**

**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!​

**……………………………**

**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.

**………………………………..**

Help us support the **Cambridge Food Bank** by bringing a canned good or non-perishable item to church with you. We have a collection basket in the narthex, and every donation helps enable the food bank to ensure that no one in our community goes hungry. We appreciate and thank you for your help in filling the basket as there is a very real and urgent need.

**……………………………**

A Service of Evening Prayer Offered by Lutheran-Anglican-Roman Catholic Dialogue (LARC) Of the Eastern Synod, ELCIC, The Anglican Dioceses of Huron and Niagara, The Roman Catholic Diocese of Hamilton Join us as we celebrate together in prayer and fellowship! Refreshments will follow in the church hall - Monday, June 12th, 2023, 7:30 PM

ALL SAINTS LUTHERAN-ANGLICAN CHURCH

210 Silvercreek Pkwy N., Guelph, ON

**………………………….**

**Canadian Lutheran World Relief** has joined its partners in the Humanitarian Coalition in calling on all Canadians to pray for the millions facing hunger, conflict, and the effects of climate change in East Africa, and to give generously in support of the needs of all those affected. The Canadian government is matching donations until June 30th, so the impact of your gift will double! Donate today at clwr.org/eastafrica or call 1-800-661-2597 (Mon-Fri 8:30am-4:00pm CDT). “If you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday.” Isaiah 58:10

1. **……………………………..**

**Presiding Pastor: Rev. Laura Sauder**

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

**Assisting Minister: Helga Morrison**

**Reader: Barbara Berg**

**Land Acknowledgement:**

Here at St. Peter's in Cambridge, we acknowledge that we are on the ancestral lands of the Attawandaron, or Neutrals, the Anishinaabe, and the Haudenosaunee Peoples. Before the arrival of European settlers, these First Peoples had agreements between them represented by wampum belts from which they understood how to use the resources sustainably. One of these wampum belts is called the ‘Dish With One Spoon’ Belt. This wampum agreement represents the abundant land and water in what is now known as the Great Lakes Region with a dish, or bowl. Each tribe was to use the one spoon to remove only those resources they needed to live sustainably and then pass the dish onto others so that the abundance was shared. We are grateful for this example of using our abundance sustainably so that our resources are never depleted but shared equally for the benefit of all and continuing to the next seven generations.

**Gathering Hymn: ELW # 819 ‘Come, All You People’**

1 Come, all you people, come and praise the Most High; ***Repeat x3***

come now and worship the Lord.

2 Come, all you people, come and praise the Savior; ***Repeat x3***

come now and worship the Lord.

3 Come, all you people, come and praise the Spirit; ***Repeat x3***

come now and worship the Lord.

*(Title:**Come, All You People; Text & Music: Alexander Gondo; t; r. I-to Loh, b. 1936, alt, Text © 1986 World Council of Churches, Geneva, Switzerland, and the Asian Institute of Liturgy & Music, notation and English paraphrase by I-to Loh.All rights reserved. Used by permission.*

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**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, you call us to follow you. By the power of your Spirit, lead us forward in faith and raise us to the new life we have in Jesus, our Savior and Lord. **Amen.**

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

**Genesis 12:1-9**

In our first reading today we hear how Abraham (or Abram as he’s known at this point in the story) is chosen to have a special relationship with God. And it’s actually kind of a scandalous idea, this idea that God would choose just one person to have this special relationship. So why did God do this?

Well, to find our answer, all we need to do is look to the previous 11 chapters in Genesis. God creates humans, but they break that trust, and sin and selfishness enter the world. When things get really bad, God tries to start from scratch by sending a flood, but that doesn’t work either. Sin and evil persist, and so God decides to try again, this time with just one person.

And it’s important to recognize that being chosen wasn’t for Abraham’s benefit alone. Yes, God promised him good things, but this chosen-ness was for the sake of the whole world – he was given this blessing to be a blessing to all the families of the earth.

Abraham didn’t always get it right – he was far from perfect (our Bible study group can attest to that!). But he trusted in God’s promise and followed where God led. And that is what counts. Let us listen to the word…

**The Reading: Genesis 12:1-9**

The Lord said to Abram, “Leave your land, your family, and your father’s household for the land that I will show you. I will make of you a great nation and will bless you. I will make your name respected, and you will be a blessing.

I will bless those who bless you,  
    those who curse you I will curse;  
        all the families of the earth  
            will be blessed because of you.”

Abram left just as the Lord told him, and Lot went with him. Now Abram was 75 years old when he left Haran. Abram took his wife Sarai, his nephew Lot, all of their possessions, and those who became members of their household in Haran; and they set out for the land of Canaan. When they arrived in Canaan, Abram traveled through the land as far as the sacred place at Shechem, at the oak of Moreh. The Canaanites lived in the land at that time. The Lord appeared to Abram and said, “I give this land to your descendants,” so Abram built an altar there to the Lord who appeared to him. From there he traveled toward the mountains east of Bethel, and pitched his tent with Bethel on the west and Ai on the east. There he built an altar to the Lord and worshipped in the Lord’s name. Then Abram set out toward the arid southern plain, making and breaking camp as he went. *(CEB)*

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

**Message for All Ages *(Pastor Laura)***

**Gospel Acclamation: Sing the Circle Wide # 37 Come and hear now the gospel *(Rakanaka vhangeri)***

Come and hear now the gospel, hear the good news ***(repeat)***

We sing it many times again, we sing the good news ***(repeat)***

*(Title:**Come and hear now the gospel (Rakanaka vhangeri) Text: Traditional Zimbabwean (Shona); English Translation: Maggie Hamilton and Maggie Hamilton © Maggie Hamilton and Maggie Hamilton. All rights reserved. Used by written permission. Music: Maggie Hamilton © Maggie Hamilton. All rights reserved. Used by written permission.*

**The Holy Gospel according to Matthew 9:9-13**

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

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.” And he got up and followed him.

And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.” *(NRSV)*  
The Gospel of the Lord.***C: Praise to you, O Christ.***

**Sermon** – ***ELCIC Summer Sermon Series: Bishop Michael Pryse***

**Pentecost 2**

**Matthew 9:9-13, 18-26**

**Bishop Michael Pryse, Eastern Synod**

Greetings friends! My name is Michael Pryse and I am the Bishop of the Eastern Synod. It’s a privilege to be with you today and I want to thank you for providing your pastor or deacon with some much-needed relief and time for rest and restoration. The ELCIC Summer Sermon Series is a wonderful opportunity for us to support our rostered leaders and to experience the amazing breadth of our wonderful church, from coast to coast to coast, and I’m delighted to be a part of this effort!

By all appearances it was a “chance encounter.” Jesus, it seems, had just finished delivering a message to a large crowd that had followed him to the lakeside and was walking somewhere. Perhaps he was trying to steal a few hours alone in quiet contemplation. Maybe he was on his way to the next preaching point. Or maybe he was, in fact, looking for someone; someone or some persons who would go with him and help him in the spreading of this new word of Good News, this new Gospel.

Nonetheless the Scriptures tell us that he “saw” this man identified as Matthew sitting at a tax booth. As a matter of fact, that’s just about all that the scriptures tell us, that Jesus “saw him!” There was no great parting of the heavens, no loud voices booming from the skies, indeed no indication that this man was anything other than what he appeared to be, a junior clerk in the Roman equivalent of Canada Customs, going about his daily business of collecting taxes from those who were transporting goods along the road that Jesus happened to be travelling.

But that was Jesus’ way, wasn’t it? Think of all the stories from the Gospels where Jesus saw what no one else saw. The widow who cast all she had into the alms box. The woman he met one day at the wellside. The little tax man Zaccheus. In all these instances and more, Jesus sees and he calls. It’s an action repeated again and again through the Gospels, an action that we see repeated again and again in the lives of any who have come to see themselves as followers of Christ from that time right until today.It’s a great story. But it’s not just Matthew’s story, or any other disciple’s story for that matter. It’s also my story and your story. God has seen each of us and has called each of us.

Not only the disciples or the bishops, pastors and deacons, but all of us. Even today, in this gathering, all are seen and all are called to a new way of living, a new way of seeing, a new way of being.

That was certainly the case for Matthew! I’m not sure Matthew quite knew what he was in for when he got up and put the closed sign in the window of his little tax booth that afternoon. Jesus calls him and says follow me. And then where does Jesus then go, but to Matthew’s own house! Furthermore, it seems he must have issued a few more invitations along the way, ‘cause the next thing we know there’s a whole crowd of “tax collectors and sinners” as the Bible calls them sitting in Matthew’s dining room having a big party. This is Jesus particular take on “Guess who’s coming to dinner!”

In the space of two verses Matthew the tax man, Matthew the gatherer, the collector, becomes Matthew the giver, the distributor, the designated host. The Gospel writer is using a narrative device, a story-telling method, that provides a powerful description of the dynamics of conversion. Jesus sees. Jesus calls. Matthew answers in the affirmative and immediately significant changes begin to happen in his life.

“It is not the healthy who need a doctor, Jesus said, but those who are sick.” More and more of us are recognizing our own sickness, our own need of conversion to a new way of life. More and more of us are feeling that we’re on treadmills that are running faster and faster but ultimately leading nowhere. Materially, we are, in global terms, the richest of the rich. Yet morally and spiritually we are feeling more and more impoverished.

It was described very well in an article I read recently where an Indian teacher, lamenting the massive change being experienced in her country, said, “We are trading a simple life with high thought for a cluttered life with low thought. “It was an observation that I didn’t have a whole lot of trouble identifying with as a North American! The fact is, in spite of our riches (and maybe because of them!) we’re flirting with the disaster of society without community, of life without meaning.

In another recent article, Tanis Helliwell, a management consultant with the Banff School of Management writes, “Everywhere I go I sense a chronic low-grade depression in people; a soul sickness. Many intelligent, hard-working, well-educated people are feeling as if they have sold their souls for paycheques.” Do you recognize what she’s talking about? Of course you do! And all of this carries profound significance for us when we reflect on the nature and mission of the church.

I think there’s a lot of receptivity to hearing Jesus’ call to a new way of living, a new way of seeing and being. In recent years I find myself encountering more and more people are recognizing the high price we are paying for the kind of world we are living in. More and more people who are giving up on the god of upward mobility, people who are more and more open to experiencing the God of downward mobility that has been revealed to us in Jesus.

But you know, it may well be that the church, we ourselves need to be converted before we can hope to effectively issue that same call to conversion to others. Maybe the problem isn’t so much a lack of receptivity in the community, but rather the church’s lack of faith in the power of the Gospel to convert, to effect change and bring that new life which we identify as being present in the life, death and resurrection of Jesus.

Some years ago, Harvard business professor Theodore Levitt wrote a classic article that focussed on the demise of the railroad industry in North America. The decline of the industry, Levitt says, didn’t come about because people and freight no longer needed transportation. The railroad declined, rather, because the railway managers came to believe that they were in the railroad business and not the transportation business. They confused the means (railroads) with the ends (transportation).

He contrasts this example with the genius of the Stanley Tool Company. Apparently, they train their salespeople not to sell electric drills but to sell holes. They know that one day lasers will replace mechanical drills and they want to be ready. Hence, they are in the hole business. The means (the mechanical drill) is only a way to get to the hole, it is not the end itself.

Can you see any analogies for the church? How many congregations believe that they are in the “we exist for ourselves” business as opposed to the “we are in mission to the community” business.” How many congregations and Christians are confusing the means with the ends? I suspect that there are many people in our communities who are open to experiencing the kind of conversion that Matthew experienced, many people who are coming to know the emptiness and hollowness of the false gospels upon which much of our life today is founded. But they won’t look for that new life in a community, in a church that hasn’t itself already experienced a similar conversion. They won’t take seriously the witness of a church that doesn’t believably express the new life that we claim to be calling others to embrace.

They won’t be drawn to the life of a church which appears to be more interested in the church business than in the God and people business.

Matthew was called to leave one way of life and embrace another. The question his story presents to us is a simple one. What am I as an individual being called to leave, and called to embrace? What is it that we as a church are being called to leave, and called to embrace?

May God give us the courage to ask those questions in sincerity and truth, along with ears that are open to hearing the answers that God would have us hear; and then gift us with the resolve to act decisively in response. AMEN

**Hymn of the Day: ELW # 396 ‘Spirit of Gentleness’**

***Refrain***

***Spirit, Spirit of gentleness,***

***blow through the wilderness calling and free;***

***Spirit, Spirit of restlessness,***

***stir me from placidness, wind, wind on the sea.***

1 You moved on the waters, you called to the deep,

then you coaxed up the mountains from the valleys of sleep;

and over the eons you called to each thing:

"Awake from your slumbers and rise on your wings." **Refrain**

2 You swept through the desert, you stung with the sand,

and you goaded your people with a law and a land;

and when they were blinded with idols and lies,

then you spoke through your prophets to open their eyes. **Refrain**

3 You sang in a stable, you cried from a hill,

then you whispered in silence when the whole world was still;

and down in the city you called once again,

when you blew through your people on the rush of the wind. **Refrain**

4 You call from tomorrow, you break ancient schemes.

From the bondage of sorrow all the captives dream dreams;

our women see visions, our men clear their eyes.

With bold new decisions your people arise. **Refrain**

*(Title: Spirit of Gentleness; Text & Music: James K. Manley, b. 1940; Text © 1978 James K. Manley, admin. Augsburg Fortress. All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Prayers of Intercession:**

A: Trusting in God’s abundant mercy, let us offer our prayers for a world in need.

A brief silence.

We pray, O God, for the church. Unite us with any on the margins, that the whole world recognizes that your mercy is greater than our human capacity to restrict it. God, in your mercy, **C: Hear our prayer.**

We pray, O God, for creation. Tend forests and fields and safeguard all cattle, birds, and wild animals. Preserve lakes, rivers, and oceans and send rains to water the earth. Revive lands recovering from natural disasters and fires. God, in your mercy, **C: Hear our prayer.**

We pray, O God, for the nations. Awaken in our leaders compassion for people who have too often felt forgotten or neglected, and inspire policy solutions that promote equity and inclusion. Bring an end to racial hatred and cast out the demons of white supremacy that make us believe lies about ourselves and our neighbors. God, in your mercy, **C: Hear our prayer.**

We pray, O God, for all who are in need. Accompany anyone enduring chronic illness, any who suffer in secret, and those grieving a loved one’s death. We pray for Hazel and her family as they mourn the death of her brother Brian. Send healing for all who plead for relief from sickness or pain (especially we pray for Bill, Don, Tammy, Alice, Don, Lynn, Bryan, Nansea, Helen, Sharon, Donald, Creena, Shirley, Clara, Carol, Jeff, Aaron, Mackenzie, Rhett, Linda, Jan, Ken, Pastor Neil, Robin, Lee, Maria, Deborah, Janice, and those we name aloud or in the silence of our hearts…..). God, in your mercy, **C: Hear our prayer.**

We pray for our siblings in Christ. For the people of Trillium United Church and their pastors Mark Rutledge and Heather Margerison, and their parish nurse Sally White. For the people of St Luke’s Evangelical Lutheran Church in Kitchener and their pastor Heike Toeller. Bless them in their ministry and unite us in our mission to serve your world. God, in your mercy. **C: Hear our prayer.**

We pray for our Congregational Council: Dave, Heide, Lorre, Lynda, Donna, Alex, Jennie, and Barb. Embrace them with your love and renew them by your Spirit, in their role of leadership among us. Use us to support them well in this work. God, in your mercy. **C: Hear our prayer.**

Receive our prayers and answer us, O God, in the name of Jesus Christ. **Amen.\***

**Share the peace of Christ:**

The peace of Christ be with you always.

**C: And also with you.**

As we have received this gift of peace, in song, we offer this prayer for peace for ourselves, for this community, and for our world…

**Hymn: ACS # 1029 ‘In the Peace of God Find Rest’**

In the peace of God find rest;

in the pow'r of God find strength;

in the love of God find grace;

in God's peace find rest.

*(Title:**In the Peace of God Find Rest; Text: Joy F. Patterson, b. 1931; Text © 2005 Joy F. Patterson, admin. Augsburg Fortress****.*** *All rights reserved. Used by permission. Music: Thomas Pavlechko, b.1962 ; Music © 2019 Augsburg Fortress. All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

P: Out of God’s abundance, we offer our gifts for the work of our common ministry.

**Offering**

**Offering Hymn: ELW # 691 ‘Accept, O Lord, the Gifts We Bring’**

1 Accept, O Lord, the gifts we bring

to place upon your table.

We do not worship as we ought

but only as we're able.

2 The vines were planted, seeds were sown.

They grew in your good pleasure.

What once was common, daily food

becomes a holy treasure.

3 Our hopes and dreams, our toils and cares

we lift in prayer before you.

Lord, by your grace now come to us,

as humbly we adore you.

*(Title: Accept, O Lord, the Gifts We Bring; Text:**Beth Bergeron Folkemer, b. 1957, Text © 1990 Augsburg Fortress; All rights reserved. Used by permission. Music: English folk tune; Alice Parker, 1925; Arr. © 1995 Augsburg Fortress, All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Offering Prayer:**

A: God of field and forest, sea and sky,

you are the giver of all good things.

Sustain us with these gifts of your creation,

and multiply your graciousness in us,

that the world may be fed with your love,

through Jesus Christ, our Savior and Lord.

**Amen.\***

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) (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 12:** ‘Preface…’ *(Sundays)*

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;

who on this day overcame death and the grave,

and by his glorious resurrection opened to us the way of everlasting life.

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 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 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 # 477 ‘I Received the Living God’**

***Refrain***

***I received the living God,***

***and my heart is full of joy.***

***I received the living God,***

***and my heart is full of joy.***

1 Jesus said: I am the bread,

kneaded long to give you life;

you who will partake of me

need not ever fear to die. ***Refrain***

2 Jesus said: I am the way,

and my Father longs for you;

so I come to bring you home

to be one with us anew*.* ***Refrain***

3 Jesus said: I am the truth;

come and follow close to me.

You will know me in your heart,

and my word shall make you free. ***Refrain***

4 Jesus said: I am the life,

far from whom no thing can grow,

but receive this living bread,

and my Spirit you shall know*.* ***Refrain***

*(Title: I Received the Living God; Text*: *Anonymous; Public Domain; Music :Anonymous; 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: We thank you, generous God,

for the refreshment we have received

at your banquet table.

Send us now to spread your generosity into all the world,

through the one who is our dearest treasure,

Jesus Christ, our Savior and Lord.

Amen.\*

**Blessing:**

The God who calls across the cosmos

and speaks in the smallest seed

☩ bless, keep, and sustain you

now and to the end of the age.

Amen\*

**Sending Hymn: ELW # 722 ‘O Christ, Your Heart, Compassionate’**

1. O Christ, your heart, compassionate,

bore ev'ry human pain.

Its beating was the pulse of God;

its breadth, God's vast domain.

The heart of God, the heart of Christ

combined in perfect rhyme

to write God's love in human deeds,

eternity in time.

2. As once you welcomed those cast down

and healed the sick, the blind,

so may all bruised and broken lives

through us your help still find.

Lord, join our hearts with those who weep

that none may weep alone,

and help us bear another's pain

as though it were our own.

3. O Christ, create new hearts in us

that beat in time with yours,

that, joined by faith with your great heart,

become love's open doors.

We are your body, risen Christ;

our hearts, our hands we yield

that through our life and ministry

your love may be revealed.

4. O Love that made the distant stars,

yet marks the sparrow's fall,

whose arms stretched wide upon a cross

embrace and bear us all:

come, make your church a servant church

that walks your servant ways,

whose deeds of love rise up to you,

a sacrifice of praise!

*(Title: O Christ, Your Heart, Compassionate;* Text:  *Herman G. Stuempfle Jr., b. 1923; Text © 2000 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638. www.giamusic.com. 800.442.3358. All rights reserved. Used by permission.* Music: *German melody, 18th cent.;adapt. X. L. Harrig, Melodien zum GESANBUCHE, 1833; Public Domain; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Dismissal:**

A: Go in peace to love and serve the Lord.

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

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