**June 18th, 2023 The Third Sunday after Pentecost – Email/At Home Missal**

**ZOOM INFORMATION FOR SUNDAY JUNE 18, 2023-THIRD SUNDAY AFTER PENTECOST**

**The ZOOM link for today’s service, which opens at 9.30 am on June 18th, 2023, can be found here:**

**Sunday Worship June 18th, 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)

1. **……………………………..**

**IMPORTANT ANNOUNCEMENTS FOR THE WEEK OF JUNE 18th, 2023:**

**Here is the YouTube link for the service from last Sunday, June 11th, 2023:** [**https://youtu.be/tOjS3S6QuTE**](https://youtu.be/tOjS3S6QuTE)

**Here is the YouTube link for the Service of Thanksgiving for the Life of Robert William ‘Bob’ Schauber from Saturday June 10, 2023:** [**https://youtu.be/HxgYADAqh0E**](https://youtu.be/HxgYADAqh0E)

**……………………….**

**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** **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 - 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.

**……………………………**

**Community Wellness Project**

Personal Care Clinic – Foot care: Experienced nurse (RN); Hair cuts: Experience stylist/barber

Pay as you can

By appointment only – call 519-653-6601 Ext. 1

**Wednesday, June 21, 9 to Noon**

Trillium United Church, 450 King Street East, Cambridge

**…………………………..**

This Fall you are invited to join as a singer in the **Mennonite Mass Choir** **in a performance of Handel’s Messiah** with the Kitchener-Waterloo Symphony at Centre in the Square on **Sunday, December 10th** (afternoon). Monday evening rehearsals begin on September 25th at First Mennonite Church (800 King St E, Kitchener) from 7:30-9:30pm. For more information and to register go to [www.mennosingers.com](http://www.mennosingers.com)

**……………………………….**

**Presiding Pastor: Rev. Laura Sauder**

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

**Assisting Minister: Emily Reidl**

**Reader: Bonnie 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: Sing the Circle Wide # 27 ‘The Earth does not belong to us’**

1. The earth does not belong to us,

But we belong to the earth.

This radiant sphere of green and blue,

Our home and place of birth.

2. The web of life connects us all,

Each strand its vital role,

For what affects a single one,

Affects the living Whole.

*(Title:**The Earth does not belong to us; Text: Kristopher E. Lindquist, Inspired by quote attributed to Chief Seattle © 2001 Kristopher E. Lindquist*

*Music: Kristopher E. Lindquist © 2001 Kristopher E. Lindquist*

**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***:*

God of compassion, we gather this day to listen, to learn, and to pray for all the missing and murdered indigenous women, girl, and two-spirit individuals, their loved ones, and their communities. Open our hearts and our minds to receive these truths, and empower us by your Spirit to respond. Amen.

**What is The Red Dress Journey?**

**Lighting of the Prayer Candle**

**P**: We light this candle as a visible symbol of our prayers today

***Light candle***

**P**: For all the indigenous women, girls, and two-spirit individuals who are missing.

For all the indigenous women, girls, and two-spirit individuals who have been murdered.

We remember them and we honour them.

May the light of this candle illumine our journey of learning today.

May the light of this candle lead us in your way of peace, hope, and love.

***C: Amen.***

**Introduction to the Readings *(Pastor Laura)*Genesis 18:1-8 & Matthew 9:35-38**

From Scripture today we will hear two passages that speak about how we are called to treat others.

From Genesis, we hear a story about hospitality. How Abraham generously provides for three strangers who show up on his doorstep. This is how we are called to treat those who are strangers to us; those who are different from us.

From the Gospel of Matthew, we hear Jesus call us to have compassion for those who are distraught and distressed.

Hospitality and compassion. For those of us who are settlers (and descendants of settlers) in this land, it can feel complicated and challenging to figure out what hospitality and compassion requires of us when it comes to our relationship with the indigenous peoples of this land we call Canada. We’ve inherited a difficult past; and we have the possibility of creating a different future.

Hospitality and compassion are actions that ask something of us – to give, to even sacrifice.

What is it that we yet need to learn?

How might God be calling us to change or act differently?

As we listen to God’s Word in Scripture, may the Spirit open our hearts and minds to consider these questions.

**The First Reading:  Genesis 18:1-8**

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, “My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.” And Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.” Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. *(NRSV)*

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

**A reading from Matthew 9:35-38**

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.” *(NRSV)*

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

1. **Sermon**

I grew up in Regina, in a neighbourhood on the outskirts of the city. At the end of my block was a farm field where I spent many hours of my childhood and youth. The country roads in much of Saskatchewan are on a mile by mile grid system. So this field was a mile square of wide open prairie, not a tree in sight.

This field is where we would walk our dog, often following a path along a small creek that meandered through the field. If we followed the creek, it would take us past the Paul Dojack Centre – a youth detention centre, surrounded by a tall chain link fence with barbed wire across the top – built just far enough away from the residential areas that no one could complain too much.

Only a couple of times, I remember walking to the far northwest corner of that field – which would have been about a 5 km walk round trip – to explore the little country cemetery. It was always completely overgrown, and the last time I remember walking out there as a teenager, I nearly stepped on a duck’s nest because I hadn’t seen it in the thigh high tall grass.

This little cemetery was always such a curiosity and a mystery to me because apart from two small grave markers, the rest appeared empty. There were no other buildings nearby – no church, no farmhouse, nothing – just this little cemetery by the train tracks on a gravel road.

It wasn’t until I was an adult, after I’d moved away for school, that I finally learned the history of that little cemetery. Following the Truth and Reconciliation Commission for the Residential Schools, a friend of my mum’s was involved tracking down the records for the Regina Indian Industrial School.

It turns out that the youth detention centre now sits on the site of the former Regina Indian Industrial School, which operated from 1891-1910. And that little country cemetery was in fact the cemetery for the school. In addition to those two marked graves, there are 38 unmarked graves in that little cemetery. And the children who attended that school came from communities all across the prairie provinces. In fact, that was often done intentionally – children were taken far from their home communities to make running away more difficult.

Residential Schools are not our focus today, but I wanted to share this story because for one, it’s not unrelated. We now know that the residential schools in particular, caused so much harm to the children who attended them, and to the communities whose children were forcibly taken. Residential schools are a huge piece of the intergenerational trauma that continues to ripple through indigenous communities.

And two, I share this story because, to quote the resource document for this Red Dress Journey project, “It’s difficult to know what you do not know; It is difficult to see that you do not see; It is difficult to hear what you cannot hear.”

The Indian Residential Schools are a part of a much bigger history of colonization, racism, and genocide. And the issues of Missing and Murdered Indigenous Women, Girls, and Two Spirit people is a part of this too.

For decades, indigenous communities have been calling for more to be done when indigenous women and girls have gone missing or been killed. But the REDress project is what really helped raise the profile of this issue on a national scale.

The most recent data I was able to find was from 2014, when the RCMP reported 1,017 homicides of indigenous women and girls over a 30 year period (from 1980-2012).

The Native Women’s Association of Canada, however, argues that the number of missing and murdered is closer to 4000. The fact is there’s not great data. And even using the lower RCMP number, the homicide rate for indigenous women and girls is five times that of non-indigenous women and girls.1

Some of the reasons for this include the fact that “[Indigenous people] are sometimes thought of as less than and not as valuable as other women and girls, so people still to this day target Indigenous women because they think they won’t be missed.”2 Negative stereotypes have also meant that historically the police don’t have a great track record of taking these cases seriously.

In 2016, the National Inquiry into Missing and Murdered Indigenous Women and Girls was launched. After three years and with over 2000 participants involved in the truth gathering process, the commissioners tabled their final report on June 3, 2019. The report included 231 Calls for Justice that were addressed to all levels of government.

As of this month, four years on, only 2 of these calls for justice have been completed and less than half have been started. It’s important to know that these calls for justice are not recommendations but legal imperatives based in "international and domestic human and Indigenous rights laws, including the Charter, the Constitution and the Honour of the Crown,"3 which is why there is ongoing need to put pressure on government to honour the commitment to this work with more urgency.

From the gospel of Matthew, we hear that when Jesus “saw the crowds, he had compassion for them, because they were harassed and helpless.” Throughout his ministry, Jesus was always reaching out to those who were on the margins of society. Jesus was always seeking to bring honour and dignity to those who were looked down upon by others.

And Jesus gathered disciples around him whom he sends out to do the same. Which is where this passage can get complicated (and carries some baggage). Because for much of Christian history, which includes the history of colonization here in Canada, “spreading the good news” is what led to things like the residential school system.

For me, for us, here today, it’s important to be aware of this history. And, to know that our faith can still guide us in a faithful response to the injustices and needs around us.

Being sent out to share the good news is not about making others like us – or even expecting others to believe the same things we do. Sharing the good news is about having care and compassion for those in our society who are ‘harassed and helpless’ – ‘distraught and distressed.’ It’s not about ‘saving others’ but about being in solidarity with and walking alongside of communities as they fight for justice.

When it comes to indigenous rights, this looks like educating ourselves on this history that we were not taught in school – both on our own time but also as a community.

One learning opportunity that will be coming up here at St Peter’s. In the fall I will be leading a study with the book ‘Our Home and Treaty Land: Walking our Creation Story’ by Raymond Aldred and Matthew Anderson.

Something we can do as Canadians is call our government to account to follow through on all 231 Calls to Justice from the MMIWG final report. This is what the postcards are for. Please take some time this week to pop one in the mail so we can let our elected leaders know this issue is important and that we are watching.

A really difficult but very important part for those of us who are white is to “take responsibility for the systems our ancestors created which continue to benefit or privilege us while oppressing and marginalizing others.”4

As I think about our Red Dress Journey, the quote that kept coming to mind is one by the Rev. Dr Martin Luther King Jr. In his letter from a Birmingham Jail he writes, “Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”5

Or, to paraphrase the apostle Paul in his letter to the Corinthians, “When one part of the body hurts, we all hurt.” (1 Cor 12:26)

This red dress is on a journey, and so are we. Whether today is your first step, or you’re already on the way, may our journey of learning, praying, and responding continue as we follow Jesus’ call of compassion. AMEN.

1. 1 <https://www.cbc.ca/kidsnews/post/red-dress-day-what-it-is-and-how-it-began#:~:text=Red%20Dress%20Day%2C%20first%20observed,or%20who%20have%20been%20murdered>.
2. 2 <https://www.cbc.ca/kidsnews/post/red-dress-day-what-it-is-and-how-it-began#:~:text=Red%20Dress%20Day%2C%20first%20observed,or%20who%20have%20been%20murdered>.
3. 3 <https://www.cbc.ca/news/indigenous/mmiwg-inquiry-recommendations-legal-imperatives-1.5167345>
4. 4 <https://www.aptnnews.ca/national-news/beyond-red-dress-day-7-calls-to-action-for-indigenous-allies/>
5. 5 <https://www.goodreads.com/quotes/631479-injustice-anywhere-is-a-threat-to-justice-everywhere-we-are>
6. **Hymn of the Day: ACS # 1075 ‘O God, We Call’**

 O God, we call, O God, we call,

 from deep inside we yearn,

 from deep inside we yearn,

 from deep inside we yearn for you.

*(Title:* *O God, We Call; Text: Linnea Good, b. 1962; Text © 1994 Borealis Music, linneagood.com; All rights reserved. Used by permission.*

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**Prayer & Ribbon Tying**

P: Creator God, we come to you with humility, courage, respect, and honesty as we seek to right the wrongs done to Indigenous women and girls, and to members of the Two Spirit community.

A: We seek truth. We listen to the stories of family and friends who have lost a beloved grandmother, mother, daughter, auntie, sister, cousin, friend. Help us to face this difficult truth and to make much needed change.

P: We seek love. We pray for all who lives have been impacted by this trauma of death and disappearance.

A: We seek honesty. May those with information about these murdered and missing women and girls have courage to come forward.

P: We seek wisdom. May our leaders and police continue to lead and search with speed and compassion, love and concern.

A: We pray for healing. May those impacted by these murders and disappearances, as well as those who face bigotry and violence, continue to hold their loved ones in care and love. May our hurting nation seek to offer support, generosity, and love to all affected by these tragic losses. May we seek to listen to stories, to look at photos, and to offer our resolve.

P: We ask for courage. For all families and friends who offer testimony, stories, tears, and anger. For those who continue to search. For Indigenous Peoples’ who fear for the women and girls of their communities. For our nation as we face the ugly truth before us. For the Christian Churches of Canada to be people who follow the example of Jesus by welcoming all and offering peace, love, and friendship in these difficult times.

A: We seek to be welcoming. For all people, regardless of their race, culture, orientation, beliefs, or any other category we place one another into, may we be kind, friendly, interested, and loving to all your peoples.

P: Creator God, you are present within us and all around us. Bring about a change in our collective hearts that transforms fear into hope, apathy into genuine concern, tragedy into a transformed society. Help us to hold Indigenous women and girls, and all easily exploited and ignored people, in our care.

P: Be with us, Creator God, as we do the difficult work of righting the wrongs done. Give us courage, give us honesty, make us humble, open our hearts to love more fully.

***C: Amen.***

*Written by Rev. Rob Wiesner*

*As instrumental music plays, individuals are invited to come forward and tie their ribbons on the trellis.*

**Words for ACS Hymn # 1071 ‘In Sacred Manner’**

1 In sacred manner may we walk

 upon the fair and loving earth,

 in beauty move, in beauty love

 the living round that brought us birth.

 We stand on holy ground.

 We stand on holy ground.

2 In sacred manner may we see

 the luminous and loving stars,

 with wonder and with awe behold

 their ever-new creative powers.

 The heavens show us God.

 The heavens show us God.

3 In sacred manner may we touch

 the suspirant and loving green,

 give honor and give gratitude

 for shade, for bloom, for gift unseen.

 The trees shall shout for joy.

 The trees shall shout for joy.

4 In sacred manner may we hear

 the pounding waves, the searing fire,

 the rushing wind, the singing night,

 the forest hymn, the loving choir.

 The morning stars shall sing.

 The morning stars shall sing.

5 In sacred manner may we live

 among the wise and loving ones,

 sit humbly, as at sages' feet,

 by four-legged, finned, and feathered ones.

 The animals will teach.

 The animals will teach.

6 In sacred manner may we walk

 upon the fair and loving earth,

 in beauty move, in beauty love

 the living round that brought us birth.

 We stand on holy ground.

 We stand on holy ground.

*(Title:* *In Sacred Manner; Text: Susan Palo Cherwien, b. 1953; Text © 1990 Susan Palo Cherwien, admin. Augsburg Fortress; All rights reserved. Used by permission. Music: Robert Buckley Farlee, b. 1950; © 1997 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 and the invitation to bring everything before God in prayer, we now lift up our prayers for our community and the world.

A brief silence.

We pray for the earth and all its creatures. Equip all who labor on the land to produce a harvest. Nourish crops with ample rainfall and abundant sunshine. Restore lands ruined by pollution or misuse. God, in your mercy, **C: Hear our prayer.**

This week, as we mark National Indigenous Peoples’ Day, we give thanks for the diverse and abundant gifts of the Indigenous Peoples who call Turtle Island home. Their knowledge and wisdom have benefited generations past and present, and we pray that this blessing will continue for generations to come. Great injustices have been perpetrated against these communities and we pray for compassion and determination to increase our awareness of the impact of Residential Schools, the Sixties Scoop, and the suppression of Indigenous culture and tradition, so that the legacy of colonization is acknowledged by each of us. God, in your mercy, **C: Hear our prayer.**

We pray for those who suffer. Accompany those who feel helpless, alone, or abandoned. Embrace any who long for successful treatment for mental illness or freedom from addiction. Heal those who are sick (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.**

On this Father’s Day we pray for fathers and father figures. Console all who long to be fathers, children estranged from their fathers, anyone grieving the death of a father, and fathers who have lost a child. Draw near to all for whom this day stirs up difficult emotions. God, in your mercy, **C: Hear our prayer.**

We pray for our siblings in Christ. For the people of St John’s Anglican Church and their pastor Father Stephen Berryman, and deacon Susan Bagshaw. For the people of All Saints Lutheran Anglican Church in Guelph and their pastor Brian Wilker. 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 office administrator Bonnie. Embrace her with your love and renew her by your Spirit, in her acts of service and ministry. God, in your mercy. **C: Hear our prayer.**

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

**Amen.\***

**Offering**

As we offer our prayers, we offer our gifts to sustain the ministry of this community.

**Offering Hymn: ELW # 879 ‘For the Beauty of the Earth’ *(verses 4 & 5)***

***Refrain***

 ***Christ, our God, to thee we raise***

 ***this our sacrifice of praise.***

4 For the joy of human love,

 brother, sister, parent, child,

 friends on earth and friends above;

 for all gentle thoughts and mild: ***Refrain***

5 For each perfect gift of thine,

 peace on earth and joy in heav'n;

 for thyself, best gift divine,

 to our world so freely giv'n: ***Refrain***

*(Title: For the Beauty of the Earth; Text: Text: Folliott S. Pierpoint, 1835-1917, alt.; Public Domain; Music:* Conrad Kocher, 1786-1872; Public Domain; *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) (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**

**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 # 742 ‘What a Friend We Have in Jesus’**

1 What a friend we have in Jesus,

 all our sins and griefs to bear!

 What a privilege to carry

 ev'rything to God in prayer!

 Oh, what peace we often forfeit;

 oh, what needless pain we bear--

 all because we do not carry

 ev'rything to God in prayer!

2 Have we trials and temptations?

 Is there trouble anywhere?

 We should never be discouraged--

 take it to the Lord in prayer.

 Can we find a friend so faithful

 who will all our sorrows share?

 Jesus knows our ev'ry weakness--

 take it to the Lord in prayer.

3 Are we weak and heavy-laden,

 cumbered with a load of care?

 Precious Savior, still our refuge--

 take it to the Lord in prayer.

 Do your friends despise, forsake you?

 Take it to the Lord in prayer.

 In his arms he'll take and shield you;

 you will find a solace there.

*(Title: What a Friend We Have in Jesus; Text: Joseph Scriven, 1820-1886; Public Domain; Music:* *Charles C. Converse, 1832– 1918; Public Domain*

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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: We thank you, generous God,

for the refreshment we have received

at your table.

Send us now into the world,

to embody your love for all,

and especially the least. Amen.\*

**Blessing:**

The Great Creator who has given you new birth,

and set you free by the Spirit

to be one in Christ, +

Walk with you from this sacred place

And keep you strong, faithful, and loving in your commitment

To truth and reconciliation.

Amen.

**Sending Hymn: ELW # 837 ‘Many and Great, O God’ *(Wakantanka taku nitawa)***

1 Many and great, O God, are your works,

 maker of earth and sky.

 Your hands have set the heavens with stars;

 your fingers spread the mountains and plains.

 Lo, at your word the waters were formed;

 deep seas obey your voice.

2 Grant unto us communion with you,

 O Star-abiding One.

 Come unto us and dwell with us;

 with you are found the gifts of life.

 Bless us with life that has no end,

 eternal life with you.

*(Title: Many and Great, O God (Wakantanka taku nitawa)* Text: *Text: Joseph R. Renville, 1779-1846; para. Philip Frazier, 1892-1964, alt.; Public Domain;* Music: Dokota tune; arr. songs of the People, 1986; *Arr. © 1986 Augsburg Publishing House, admin. Augsburg Fortress; All rights reserved. Used by permission. 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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