

# ORDER OF SERVICE

Holy Communion ELW Setting 7 (red) ~ Fourth Sunday after Epiphany

[ \* Indicates when the congregation is seated.

Please only stand as able ]

[ **Bolded** section of text is for congregation to recite ]

Music Director: Gloria Berg

## Gathering

### \* Prelude

### \* Welcome & Announcements

#### Confession and Forgiveness

Blessed be the holy Trinity, one God, our creator, our protector, our wellspring of life.

**Amen.**

Trusting that God receives our words and the meditations of our hearts, let us confess our wrongdoings.

*Silence is kept for reflection.*

Merciful God,

**you speak blessing and compassion into the world. Forgive us for the ways we act with judgment, cruelty, or indifference. We ignore the needs of our neighbours; we resist your call to oppose injustice; we give in to scarcity and fear; we assume the worst about one another. Cleanse us from our faults and release us from their grasp. Show us your lovingkindness. Restore our hearts and repair your world, that we may live in Christ's ways. Amen.**

God proclaims these words of assurance: "Do not fear, for I have redeemed you. I have called you by name. You are mine." In Christ, you are forgiven. In the Spirit, you are made free. Refreshed by the waters of mercy, live anew as beloved children of God. **Amen.**

### \*Children's Message

Dear God,

even when others refuse to believe

that Jesus has the power to heal

and forgive,

help us to remain faithful

and true.

In the name of Jesus, we pray.

Amen.

### Hymn (red) ELW 705 God of Grace and God of Glory

1 God of grace and God of glory,  
on your people pour your pow'r;

crown your ancient church's story;  
bring its bud to glorious flow'r.  
Grant us wisdom, grant us courage  
for the facing of this hour,  
for the facing of this hour.

2 Lo! the hosts of evil round us  
scorn the Christ, assail his ways!  
From the fears that long have bound us  
free our hearts to faith and praise.  
Grant us wisdom, grant us courage  
for the living of these days,  
for the living of these days,

3 Cure your children's warring madness;  
bend our pride to your control;  
shame our wanton, selfish gladness,  
rich in things and poor in soul.  
Grant us wisdom, grant us courage,  
lest we miss your kingdom's goal,  
lest we miss your kingdom's goal.

4 Save us from weak resignation  
to the evils we deplore;  
let the gift of your salvation  
be our glory evermore.  
Grant us wisdom, grant us courage,  
serving you whom we adore,  
serving you whom we adore.

Text: Harry E. Fosdick, 1878-1969

### **Apostolic Greeting (p. 175)**

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

Response: **And also with you.**

### **Kyrie (p. 175)**

Lord, have mercy on us; O Lord, have mercy.  
Lord, have mercy on us; O Lord, have mercy.  
Christ, have mercy on us; O Christ, have mercy.  
Christ, have mercy on us; O Christ, have mercy.  
Lord, have mercy on us; O Lord, have mercy.  
Lord, have mercy on us; O Lord, have mercy.

### **Canticle of Praise (p. 176)**

Gloria, gloria, gloria, glory to God on high!  
Gloria, gloria, gloria, glory to God on high!  
And on earth peace to God's people. Glory to God.  
And on earth peace to God's people. Glory to God.

### **Prayer of the Day**

Gracious God, we come to you with day, seeking your guidance and strength. You have called us to ministries for which we feel inadequate. Help us to understand that it is your love that will support and sustain our efforts. Give us the courage to place our trust in your abiding presence. We ask this in Jesus' Name. **Amen.**

\* **Hand Bell and Chime Choir** 'Epiphany Carol' (Lamb)

### **Word**

\* **First Reading: Jeremiah 1:4-10**

The First Reading is from the Prophet Jeremiah, chapter 1:

<sup>4</sup> Now the word of the LORD came to me saying, <sup>5</sup> "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." <sup>6</sup> Then I said, "Ah, Lord GOD! Truly I do not know how to speak, for I am only a boy." <sup>7</sup> But the LORD said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you. <sup>8</sup> Do not be afraid of them, for I am with you to deliver you, says the LORD." <sup>9</sup> Then the LORD put out his hand and touched my mouth; and the LORD said to me, "Now I have put my words in your mouth. <sup>10</sup> See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant."

Response: Word of God. Word of Life. **Thanks be to God.**

\* **Psalm 71:1-6 (sung responsively)**

Psalm 71 is sung responsively:

<sup>1</sup> In you, O LORD, have I | taken refuge;  
let me never be | put to shame.

<sup>2</sup> **In your righteousness, deliver me and | set me free;**  
**incline your ear to | me and save me.**

<sup>3</sup> Be my strong rock, a castle to | keep me safe;  
you are my crag | and my stronghold.

<sup>4</sup> **Deliver me, my God, from the hand | of the wicked,**  
**from the clutches of the evildoer and | the oppressor.**

<sup>5</sup> For you are my hope, | O Lord GOD,  
my confidence since | I was young.

<sup>6</sup> **I have been sustained by you ever since I was born; from**

**my mother's womb you have | been my strength; my  
praise shall be al- | ways of you.**

**\* Second Reading: 1 Corinthians 13:1-13**

The Second Reading is from the first letter of the Apostle Paul to the congregation in Corinth:

<sup>1</sup> If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. <sup>2</sup> And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. <sup>3</sup> If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. <sup>4</sup> Love is patient; love is kind; love is not envious or boastful or arrogant <sup>5</sup> or rude. It does not insist on its own way; it is not irritable or resentful; <sup>6</sup> it does not rejoice in wrongdoing, but rejoices in the truth. <sup>7</sup> It bears all things, believes all things, hopes all things, endures all things. <sup>8</sup> Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. <sup>9</sup> For we know only in part, and we prophesy only in part; <sup>10</sup> but when the complete comes, the partial will come to an end. <sup>11</sup> When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. <sup>12</sup> For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. <sup>13</sup> And now faith, hope, and love abide, these three; and the greatest of these is love.

Response: Word of God. Word of Life. **Thanks be to God.**

**Gospel Acclamation (p. 179)**

Alleluia, alleluia, alleluia!

Alleluia, alleluia, alleluia!

Alleluia, alleluia,

alleluia! Alleluia!

**Gospel: Luke 4:21-30**

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

<sup>21</sup> Then [Jesus] began to say to [all in the synagogue in Nazareth,] "Today this scripture has been fulfilled in your hearing." <sup>22</sup> All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" <sup>23</sup> He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'" <sup>24</sup> And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown. <sup>25</sup> But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; <sup>26</sup> yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. <sup>27</sup> There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." <sup>28</sup> When they heard this, all in the synagogue were filled with rage. <sup>29</sup> They got up, drove him out of the town, and led him to the brow of the hill on

which their town was built, so that they might hurl him off the cliff. <sup>30</sup> But he passed through the midst of them and went on his way.

Response: **Praise to you, O Christ.**

### **Hymn (red) ELW 514 O Word of God Incarnate**

- 1 O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky:  
we praise you for the radiance  
that from the hallowed page,  
a lantern to our footsteps,  
shines on from age to age.
- 2 The church from you, dear Master,  
received the gift divine;  
and still that light is lifted  
o'er all the earth to shine.  
It is the chart and compass  
that, all life's voyage through,  
mid mists and rocks and quicksands  
still guides, O Christ, to you.
- 3 Oh, make your church, dear Saviour,  
a lamp of burnished gold  
to bear before the nations  
your true light, as of old;  
oh, teach your wand'ring pilgrims  
by this their path to trace,  
till, clouds and darkness ended,  
they see you face to face.

Text: William W. How, 1823-1897, alt.

### **\* Message**

Grace, mercy, and peace are yours from God the Father, and from Our Lord and Saviour, Jesus Christ.

All lessons for today are amongst the better-known bible texts and it was difficult to decide where I should focus on as there is so much to say about each of them. Even the connection between them is worthy to explore further. I didn't quite roll the dice, but picked the one which was speaking the most to me right now. And so – don't role your eyes – I would like to talk about 'Love' today. Love – of course. No question for me. But maybe for others. I remember well my first sermon – I was still a university student, not even in the seminary yet, and my hometown pastor asked me if I would be interested to

fill in for him for a service of the word. Although it felt daunting at that time, I agreed – that’s how you learn, right? ... face your fears, jump right in. I invited a few friends to give me feedback afterwards, especially about the sermon. I have one specific very critical friend and she never sugarcoats things, she never holds back and she is most of the time right on. So, after the service when it was time for the moment of truth, she said to me: ‘Well, you know, I don’t even know why I’m still going to church, the essence of almost all sermons and worship services is that we should love each other and then everything will be fine. Couldn’t you have given your sermon a different twist? It is so predictable ... and yeah, boring, too’. Well, that stung. Okay, thanks, I guess?

How could I respond to that? Well, the Holy Spirit assisted me in that moment, thanks be to God. I thanked her for her openness and said something along the lines: Okay, but can we agree that love is an important part of our faith, and therefore worth to be talked about? Nevertheless, my friend left me flabbergasted. What’s wrong with love? What’s wrong with talking and preaching about love?

The Bible is full of it. The noun ‘love’ alone appears about 320 times in the Holy Scriptures – in today’s lesson from Paul’s first letter to the Corinthians alone, you know, the passage that is a perennial favorite at weddings – love is patient, love is kind, love doesn’t puff itself up, and so on – love is referred to 12 times. Love is one of the central themes of God’s relationship with humanity – and one of the central themes of Christian life.

Now I understand that love can be misunderstood. We live in a time and a society where the word love is used very liberally, often to describe our relationship to stuff, to things. I love my car, I love your haircut, I love that concert. In that sense, love can be seen as something superficial, as a cheap commodity – easy come, easy go.

Then, of course, we tend to have a very romanticized idea about love. Right now, as we are approaching Valentine’s Day, we are surrounded by this sugar sweet promise of love and romance that can be cemented by an overpriced dinner or bought with a diamond everywhere.

Love between two people is often seen as something that comes naturally – we fall in love, and falling is easy, it just takes some gravity – love is a feeling, love makes us fly and float eternally on cloud nine. And, yes, I am sounding a little snarky right now, but don’t get me wrong, I’ve been in that place, I’ve lived through times when love made me blissfully blind. It’s a great feeling.

But then usually comes a moment when this feeling wears off – when first problems arise, when two people have their first misunderstanding, when everyday life creeps into that bubble of bliss and absolute infatuation with the other. Now what? Many couples break up once they reach that point. This kind of love has its limits. Once more, love is experienced as something superficial, a cheap commodity. Easy come, easy go.

And I can understand that people become disillusioned and maybe even bitter and cynical after experiencing that kind of superficial sensation we like to call love. Don't talk to me about love, don't preach to me about love! I'm tired of the notion that, with just a little bit of love, the world will be changed, we are all going to live happily ever after. Give me something more.

Well, love in the biblical sense already is so much more than what we usually call love. 1 Corinthians 13, the lesson we heard today, shows just that. Here the Apostle Paul has urgent words for the congregation that go way beyond giving a couple about to be married some good advice for their life together.

But let's backtrack just a little. You may know that Paul was one of the first missionaries to travel to Europe. He helped establish several congregations on the Greek peninsula, among them the congregation in Corinth, which at that time was a bustling metropolis. Its port was one of the major trading hubs in the area.

Like any town or city with international trading, Corinth had a diverse population with people from all over the Roman Empire, with their particular traditions, cultures, languages and religions. And like any town or city with international trading, in Corinth you would find a big gap between rich and poor, the haves and the have nots, the wealthy merchants and their servants and slaves.

And here, in this city that is anything but homogeneous, Paul somehow manages to plant a congregation, with which he stays for about one and a half years before moving on. And it is a congregation where rich and poor, men and women, the mighty and the powerless alike are gathered as siblings in Christ. It's somewhat of a miracle that Paul was able to pull that off.

But then Paul leaves, and things go south quickly. Where Paul strove for unity among the converts to Christ, there soon is division over a multitude of issues – which is not that surprising in a diverse setting like Corinth, where basically anything goes. So, some of the issues are cultural – how do we live as Christians in such a diverse environment?

But most issues Paul addresses are related to the gap between rich and poor, the powerful and the powerless; these are issues that crept in from the society that surrounded the initially egalitarian group of believers. It becomes about power plays.

Last Sunday, we heard a lesson from the previous chapter of 1 Corinthians about spiritual gifts and the body of Christ, where every body part is equally important. Paul is not just theorizing here, but he responds to very concrete grievances – apparently there are those who determined that certain gifts and functions in the congregation are more honourable and valuable than others – and that, consequently, certain people are more honourable

and valuable and important than others. Paul is angered that apparently a new elite has formed in the congregation, powerful and wealthy people who run the show, disregard the poorer members, and even exclude them from the Lord's Supper – which, if we read what Paul writes about it, has turned into lavish dinner parties with lots of booze for the upper congregational crust.

Needless to say, this is not what Paul envisioned, this is not what Jesus Christ envisioned. And Paul's words about love have to be seen in this context. His letter is an urgent appeal for unity within the congregation – and for a new order among the followers, in which all differences don't count anymore and all serve God – and serve one another – according to the gifts the Holy Spirit has given them.

And love, the kind of self-sacrificing love Christ himself modeled through his life and death, is at the center of it all. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends.

This love – the love God has for each and every one of us, the love we are called to practice among all our neighbours in this world – is a far cry from being superficial and a cheap commodity that comes and goes easily. This is the love that is hard work and difficult, even for God – just think about God's ultimate sacrifice to show this love: the death of Christ on the cross. This love is anything but easy.

This love is hard work and difficult for human beings – because it always was and still is so countercultural. We live in a day and age and society where people pride themselves of being rude and 'telling it like it is' at the expense of others, often weaker ones; where people strive for instant gratification at the cost of the poor and vulnerable ones in this world – and at the cost of the environment. Where social media wars rage. Where people gleefully tear down the other in order to present themselves in a better light. Where people dig in their heels to get what they want, at all costs. Where there are winners and losers, and if you are a loser, well, too bad for you. If we are honest, we live in a pretty loveless time and place.

And so Paul's words about love – the difficult, deep and eternal kind of love – still are an urgent appeal calling out to us through time and space. It is our difficult task today to love. To be patient. To be kind. To resist arrogance, envy and pride. To not selfishly insist on our ways. To rejoice in truth. To bear all kinds of things, to believe and to hope all things. To love stubbornly in protest against all the forces of hatred, indifference and callousness in this world.

May God give us the strength to practice this love with the gifts of the Spirit we all have been given in this world God so loves that he gave his only son. Amen.



And the peace of God which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Amen.

### **Hymn (red) ELW 737 He Comes to Us as One Unknown**

- 1 He comes to us as one unknown,  
a breath unseen, unheard;  
as though within a heart of stone,  
or shriveled seed in darkness sown,  
a pulse of being stirred,  
a pulse of being stirred.
- 2 He comes when souls in silence lie  
and thoughts of day depart;  
half-seen upon the inward eye,  
a falling star across the sky  
of night within the heart,  
of night within the heart.
- 3 He comes to us in sound of seas,  
the ocean's fume and foam;  
yet small and still upon the breeze,  
a wind that stirs the tops of trees,  
a voice to call us home,  
a voice to call us home.
- 4 He comes in love as once he came  
by flesh and blood and birth;  
to bear within our mortal frame  
a life, a death, a saving name,  
for ev'ry child of earth,  
for ev'ry child of earth.
- 5 He comes in truth when faith is grown;  
believed, obeyed, adored;  
the Christ in all the scriptures shown,  
as yet unseen, but not unknown,  
our Saviour and our Lord,  
our Saviour and our Lord.

Text: Timothy Dudley-Smith, b. 1926. Text © 1984 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by permission.

### **Apostles' Creed (p. 217)**

With the whole church we confess our Christian faith.

**I believe in God, the Father almighty, creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

### **Prayers of Intercession**

Response: God of grace, **hear our prayer.**

With the Spirit of Christ shining upon us, let us boldly pray for the church, the world, and all of creation. Each prayer petition ends with the response: 'God of grace, hear our prayer.'

*A brief silence.*

God of eternal wisdom, we pray for your church, which is being transformed by your word. Bless the church with your wisdom and guidance. Let us notice and take part in the new thing you are doing. God of grace,

**hear our prayer.**

Your creation sustains us and all living creatures. Grant us humility to acknowledge the ways we bring harm to the earth. Grant us courage to make effective change so that all lands and living things prosper. God of grace,

**hear our prayer.**

Embolden leaders of nations, corporations, and all in authority, that they lovingly tend those in their charge. Help them to respond to all who cry out in need. God of grace,

**hear our prayer.**

Provide for those whose hunger runs deep due to isolation, loneliness, or illness, especially for those on our prayer list ..... and those we name in our hearts ..... . Send your Spirit so that all are filled with your presence and experience welcome from their communities. God of grace,

**hear our prayer.**

We pray for the young people in our congregations. May their voices be celebrated. Give youth a place of honour and value among us. God of grace,

**hear our prayer.**

You want your children to love each other and be concerned for each other's well-being. We thank you for those of our friends in Christ who gather around our prayer box and lift up the urgent and last-minute petitions which someone concerned has placed in there, asking that prayers be made for them. Continue to bless our Prayer Box ministry. God of grace,

**hear our prayer.**

We remember those who have gone before us. Let their faithful example continue to bear witness to us all. God of grace,

**hear our prayer.**

We entrust our prayers to you, O God, in the sure and certain hope that your promise is revealed among the people.

**Amen.**

### **Sharing of the Peace (p. 180)**

The peace of Christ be with you always.

Response: **And also with you.**

### \* **Offering and Choir** 'The Gift of Love' (Hopson)

### **Hymn of the Month (blue) ACS 1090 Heaven Opened to Isaiah**

*First Verse Choir only!*

- 1 Heaven opened to Isaiah, showing him God's glorious throne:  
Lord of might, high and exalted, temple flowing with his robe.  
Seraphim flew all around him, humbled at the holy sight.  
As they circled they were singing, calling out with all their might.

*Refrain*

"Holy, holy, you are holy," ev'ry angel voice proclaims;  
"All the earth reflects your glory; ev'ry tongue sings out your praise!"

- 2 Seraphim continue singing; cherubim still lift their praise.  
Earth and all its creatures worship; moon and stars are still amazed.  
Now above creation's chorus comes another fervent cry:  
all of earth's redeemed are singing, "Glory to the Lord on high!" *Refrain*
- 3 One day heaven will be opened and before the Saviour's throne,  
saints from ev'ry time and nation will begin their endless song:  
"To our God of all salvation, to the high and holy Lamb,  
to the blessed Holy Spirit be forever praise. Amen!" *Refrain*

Text: Anonymous, Rwanda; para. Greg Scheer, b. 1966. English text © 2008 Greg Scheer, admin. Augsburg Fortress

## **Meal**

### **Offering Prayer**

God of grace, your love reaches to the heavens, and your abundance to the depths of the seas. Bless what we offer to your service: our gifts, our abilities, and our hearts. Let us overflow with gratitude and generosity, now and always. **Amen.**

### **Great Thanksgiving (p. 180)**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give thanks and praise.**

### **Preface**

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 Saviour 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:

### **Response (p. 181)**

Holy, holy, holy Lord God,  
God of might and power;  
holy is the Lord.

Holy, holy, holy Lord God,  
God of might and power;  
holy is the Lord.

Hosanna in the highest,  
hosanna here on earth.

Blest is he who comes in the name of the Lord.

Hosanna in the highest,  
hosanna here on earth.

Blest is he who comes in the name of the Lord.

### **Thanksgiving at the Table V (p. 65)**

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all.

In the night in which he was betrayed, 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.

Remembering, therefore, his death, resurrection, and ascension, we await his coming in glory. Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ, our Lord; to whom, with you and the Holy Spirit, be all honour and glory, now and forever. Amen.

### **Lord's Prayer (p. 182)**

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

**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**

The joy of the Lord is our strength. Come, eat this meal of gladness. Taste and see that the Lord is good.

### **Words of Distribution for live-stream**

The body of Christ given for you. The blood of Christ shed for you.

### **O Lamb of God (p. 182)**

O Lamb of God, you take away the sin of the world;  
Have mercy upon us, have mercy upon us.

O Lamb of God, you take away the sin of the world;  
Have mercy upon us, have mercy upon us.

O Lamb of God, you take away the sin of the world;  
grant us your peace, grant us your peace.

### **\* Distribution**

At the direction of the usher(s), communicants come forward, entering the center aisle from both sides and receive the bread from the pastor and the Worship Assistant and then proceed to take wine from the common cup or an individual cup from the tray closest to the pew you are sitting in (used cups are placed in baskets right beside the Worship Assistant). Individuals not receiving communion are welcome to come forward to receive a blessing.

### **\* Communion Hymns (red) ELW 507, 631, 836**

### **Table Blessing**

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. Amen.

### **Prayer after Communion**

Nourishing God, at this table you have refreshed us with holy gifts of food and drink. Strengthen us for service, and send us out to embody your good news of liberation and healing for the sake of the world. In the name of Christ we pray, **Amen.**

## **Sending**

### **Blessing**

The Lord bless you and keep you. The Lord's face shine on you with grace and mercy. The Lord look upon you with favour and give you peace. **Amen.**

## Hymn (red) ELW 671 Shine, Jesus, Shine

### *Refrain*

Shine, Jesus, shine,  
fill this land with the Father's glory;  
blaze, Spirit, blaze,  
set our hearts on fire.  
Flow, river, flow  
flood the nations with grace and mercy;  
send forth your Word, Lord, and let there be light!

- 1 Lord, the light of your love is shining,  
in the midst of the darkness, shining;  
Jesus, light of the world, shine upon us,  
Set us free by the truth you now bring us.  
Shine on me, shine on me: *Refrain*
- 2 As we gaze on your kingly brightness,  
so our faces display your likeness,  
ever changing from glory to glory,  
mirrored here, may our lives tell your story.  
Shine on me, shine on me: *Refrain*

Text: Graham Kendrick, b. 1950. Music Graham Kendrick. Text and music © 1987 Make Way Music, admin. Music Services in the Western Hemisphere. Duplication in any form prohibited without permission or valid license from copyright administrator

### **Dismissal**

Go in peace. Live in hope. **Thanks be to God.**

### **\* Postlude**

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