

ORDER OF SERVICE

Holy Communion ELW Setting 7 (red) p. 175–183

Fourth Sunday after Epiphany

[* Indicates congregation to stand as able]

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

Music Director: Lois Horst

Gathering

Prelude 'Love Divine, All Loves Excelling' (Jason Krug)

Welcome & Announcements

* **Confession and Forgiveness**

Blessed be the holy Trinity, one God, the Creator of heaven and earth, the Word who spoke life into being, the Wind stirring the waters. **Amen.**

Let us turn in confession to the one who knows us completely.

Silence is kept for reflection.

Mighty God, lover of justice,

you call us to life in community, but we have served our own interests at the expense of our neighbours. We have sown deceit where honesty was needed. We say the right words, but our hearts are far from you. Turn us to seek your face. Knit us together and give us the mind of Christ, that we may do justice, love mercy, and walk humbly with you, our God. Amen.

The former things have passed away, and new things God now declares: Like a spring of water that never fails, God covers you in the righteousness of Christ, and forgives your wrongdoings in Jesus' name. May the Spirit give you strength to live for others, and bless you with the gift of peace. **Amen.**

Children's Message

God of hope, be with us

when everything

seems to be going wrong.

Give us hope

to see a better way forward.

Joyful God, be with us

when everything

seems to be going right

and help us remember your love

for the times

when we need hope the most.

Amen.

* **Hymn (red) ELW 873 Rejoice, Ye Pure in Heart!** (v. 1-3.6)

1 Rejoice, ye pure in heart!

Rejoice, give thanks, and sing;

your festal banner wave on high,

the cross of Christ your king.

Refrain

Rejoice! Rejoice!

Rejoice, give thanks, and sing!

2 With voice as full and strong
as ocean's surging praise,
send forth the sturdy hymns of old,
the psalms of ancient days. *Refrain*

3 With all the angel choirs,
with all the saints on earth
pour out the strains of joy and bliss,
true rapture, noblest mirth. *Refrain*

6 Praise God who reigns on high,
the Lord whom we adore:
the Father, Son, and Spirit blest,
one God forevermore. *Refrain*

Text: Edward H. Plumptre, 1821-1891, alt.

*** 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.**

*** Cantic 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**

Loving God, we come this morning seeking to abide in your presence. Open our minds to your spirit of wisdom, that we may know how to live as your people. Give us such a hunger and thirst for justice, and perseverance in striving for peace, that in our words and deeds the world may see the life of your Son, Jesus Christ, our Savior and Lord. Amen.

*** Choir 'Blessed are They' (Lee Dengler)**

Word

First Reading: 1 Corinthians 1:18-31 (Contemporary English Version)

The First Reading is from the first letter of Paul to the congregation in Corinth, chapter 1:

¹⁸ The message about the cross doesn't make any sense to lost people. But for those of us who are being saved, it is God's power at work. ¹⁹ As God says in the Scriptures, "I will destroy the wisdom of all who claim to be wise. I will confuse those who think they know so much." ²⁰ What happened to those wise people? What happened to those experts in the Scriptures? What happened to the ones who think they have all the answers? Didn't God show that the wisdom of this world is foolish? ²¹ God was wise and decided not to let the people of this world use their wisdom to learn about him. Instead, God chose to save only those who believe the foolish message we preach. ²² Jews ask for miracles, and Greeks want something that sounds wise. ²³ But we preach that Christ was nailed to a cross. Most Jews have problems with this, and most Gentiles think it is foolish. ²⁴ Our message is God's power and wisdom for the Jews and the Greeks that he has chosen. ²⁵ Even when God is foolish, he is wiser than everyone else, and even when God is weak, he is stronger than everyone else. ²⁶ My dear friends, remember what you were when God chose you. The people of this world didn't think that many of you were wise. Only a few of you were in places of power, and not many of you came from important families. ²⁷ But God chose the foolish things of this world to put the wise to shame. He chose the weak things of this world to put the powerful to shame. ²⁸ What the world thinks is worthless, useless, and nothing at all is what God has used to destroy

what the world considers important. ²⁹ God did all this to keep anyone from bragging to him. ³⁰ You are God's children. He sent Christ Jesus to save us and to make us wise, acceptable, and holy. ³¹ So if you want to brag, do what the Scriptures say and brag about the Lord.

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

Psalm 15 (sung responsively)

Psalm 15 is sung responsively:

¹ LORD, who may dwell in your | tabernacle?

Who may abide upon your | holy hill?

² **Those who lead a blameless life and do | what is right,
who speak the truth | from their heart;**

³ they do not slander with the tongue, they do no evil | to their
friends; they do not cast discredit up- | on a neighbour.

⁴ **In their sight the wicked are rejected, but they honour those who | fear the LORD.
They have sworn upon their health and do not take | back their word.**

⁵ They do not give their money in hope of gain, nor do they take bribes a- | gainst the innocent.
Those who do these things shall never be | overthrown.

*** Gospel Acclamation (p. 179)**

Alleluia, alleluia, alleluia!

Alleluia, alleluia, alleluia!

Alleluia, alleluia,

alleluia! Alleluia!

*** Gospel: Matthew 5:1-12**

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

¹ When Jesus saw the crowds, he went up the mountain, and after he sat down, his disciples came to him. ² And he began to speak and taught them, saying: ³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴ "Blessed are those who mourn, for they will be comforted. ⁵ "Blessed are the meek, for they will inherit the earth. ⁶ "Blessed are those who hunger and thirst for righteousness, for they will be filled. ⁷ "Blessed are the merciful, for they will receive mercy. ⁸ "Blessed are the pure in heart, for they will see God. ⁹ "Blessed are the peacemakers, for they will be called children of God. ¹⁰ "Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. ¹¹ "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."

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

*** Hymn (red) ELW 651 Oh, Praise the Gracious Power (v. 1-3.6-7)**

1 Oh, praise the gracious pow'r
that tumbles walls of fear
and gathers in one house of faith
all strangers far and near:

Refrain

We praise you, Christ!
Your cross has made us one!

2 Oh, praise persistent truth
that opens fisted minds

and eases from their anxious clutch
the prejudice that blinds: *Refrain*

- 3 Oh, praise inclusive love,
encircling ev'ry race,
oblivious to gender, wealth,
to social rank or place: *Refrain*
- 6 Oh, praise the pow'r, the truth,
the love, the word, the tide.
Yet more than these, oh, praise their source,
praise Christ the crucified: *Refrain*
- 7 Oh, praise the living Christ
with faith's bright songful voice!
Announce the gospel to the world
and with these words rejoice: *Refrain*

Text: Thomas H. Troeger, b. 1945. Text from *New Hymns for the Lectionary* © 1984 Oxford University Press, Inc.

Message

Grace and Peace from our Lord and Saviour Jesus Christ. Amen.

Last week we had some good conversation here at St. Luke's – after the Worship Service, during Talk Faith with Friends, in the hallways of the building during the week, and the one the other stopped by in my office. Listening to you, I heard much concern about the state of our world, worries about the future of our children and grand-children. The snow – although beautiful to look at – is making some of us weary, the number of fatal accidents on our streets because of the weather is heartbreaking. Some of our church family had surgeries or started treatment last week, others had to face a difficult diagnosis. Sometimes it just feels a bit too much on our shoulders.

Should you feel weary today – I absolutely understand that. If you are a regular church goer, then you have heard already several sermons about the so called beatitudes which are part of Jesus' sermon on the mount. The beatitudes are a recurring text in our reading cycle and sometimes when certain texts appear every year I find it difficult to change perspective and preach from a different angle. So this time I tried to look at the text as if I have never read it before. And voila I recognized something that I must have missed before. Do you remember how the lesson started? It started with: When Jesus saw the crowds. When Jesus saw ... Jesus sees the people first.

Not an abstract humanity. Not an idealized crowd. But real people carrying real weight: poverty, illness, political oppression, spiritual exhaustion. Not much different from us today. Jesus sees these people who were told—explicitly or implicitly—that they were failing, forgotten, or on the wrong side of God's favour. And to them Jesus says, "Blessed are you."

Not someday when you are better off. Not when you improve. Not once the world gets its act together. You are blessed – right now, already, exactly where you in your life right now. Jesus sees our weariness and we are blessed. Blessed – nevertheless. Despite or maybe rather because we are living in a time of relentless bad news. War continues to scar entire regions and generations. Climate disasters are no longer "once-in-a-century" events but regular features of the calendar. Democracies feel fragile. Truth feels negotiable. Technology races ahead faster than our imagination. And AI is getting better every day which makes it more difficult to distinguish what is real and what is artificially created. Many people are tired—bone tired—of shouting into the void and wondering whether anything really changes. And into *this* world, Jesus does not offer a strategy, a policy paper, or a quick fix.

He offers a blessing. Blessed are the poor in spirit. Blessed are those who mourn. Blessed are the meek. Blessed are those who hunger and thirst for righteousness.”

Notice what Jesus does not bless. He does not bless domination. He does not bless indifference. He does not bless being right at all costs. He does not bless comfort purchased at someone else’s expense. Instead, Jesus blesses people who feel the ache of the world and refuse to numb themselves to it. To be “poor in spirit” is not to lack faith—it is to know we cannot save ourselves. It is to admit that the systems we’ve trusted, the stories we’ve inherited, and the shortcuts we’ve taken are not enough. Today that might be one of the most honest spiritual positions we can take.

‘Blessed are those who mourn’, Jesus says. Not those who rush past grief. Not those who weaponize it. But those who allow themselves to feel the loss—of lives, of ecosystems, of trust, of innocence—and who refuse to call destruction “normal.” In a culture that tells us to move on, scroll faster, and stay positive, mourning becomes an act of resistance. It is a refusal to forget what matters.

“Blessed are the meek.” Not the weak. Not the silent. But those who choose humility over force, relationship over retaliation, courage over cruelty. Meekness, in Jesus’ vision, is strength that has learned restraint. It is power that refuses to dehumanize. In a world addicted to outrage and dominance, meekness looks almost revolutionary.

And then Jesus says something that should unsettle us deeply:

“Blessed are those who hunger and thirst for righteousness.” Not for being correct. Not for winning arguments. But for justice—for right relationship. To hunger and thirst is to need something to survive. Jesus assumes that longing for justice will make us uncomfortable. It will cost us something. It will not be satisfied by thoughts and prayers alone.

The Beatitudes are not a checklist for earning God’s love. They are not moral achievements we strive to unlock the kingdom of heaven. They are promises spoken into fragile lives. Grace comes first. Always. God’s blessing is not a reward for holiness—it is the soil from which holiness grows. Jesus is not saying, “Be like this and then God will love you.” Jesus is saying, “God is already near—and this is what life looks like when God’s reign breaks in.” And that reign does not belong only to the powerful, the certain, or the successful. It belongs to the poor in spirit. To the grieving. To the gentle. To the justice-hungry. To the merciful. To the peacemakers. To those who are exhausted by doing the right thing and still misunderstood.

“Blessed are you,” Jesus says, “when the world tells you that your compassion is naïve, your hope is foolish, and your faith is inconvenient.” Because the beatitudes do not deny the pain of the world—they declare that God is at work within it. In 2026, faith does not mean pretending everything is fine. It means trusting that God is still shaping a future out of what feels broken now. It means showing up with mercy when cynicism is easier. Choosing peacemaking when polarization is profitable. Living as though love is stronger than fear—even when the evidence feels thin. I know this is not easy. And of course, I see and understand that things are changing and that discussions about the best direction are heated. The Evangelical Lutheran Church in Germany for example published a revised peace memorandum in fall 2025 which was created in the presence of the war in Ukraine. The new peace memorandum adheres to the model of a ‘just peace’, for which four dimensions must be fulfilled: protection from violence, promotion of freedom, reduction of inequalities and a peace-promoting approach to plurality. However, the new memorandum gives priority to protection from violence, for which the use of military means is legitimate as a ‘last resort’. Violence as a ‘last resort’. That is new. A few years ago, no one in the church would have dared to say this – the church was supposed to proclaim ‘radical peace’. But in the new memorandum ‘just peace’ is more than the absence of war. A spokesperson of the committee which created the memorandum said: ‘It remains a commandment of charity that we do not leave people whose lives, bodies and dignity are threatened exposed to violence without protection.’

And this new reality we are living in is a heavy load on our shoulders. But Jesus sits on the mountain, looks at the crowd—and blesses them. He still does. His words are for us, too. Jesus sees us.

Blessed are you when you are overwhelmed by the news and still care. Blessed are you when you speak up, even with a trembling voice. Blessed are you when you choose love, again and again, in a world that keeps daring you not to. The kingdom of heaven is not waiting for us at the end of history.

It is already breaking in—right here, right now—through ordinary, faithful people who dare to believe that God's grace is stronger than despair. Amen.

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

*** Hymn (red) ELW 710 Let Streams of Living Justice**

- 1 Let streams of living justice
flow down upon the earth;
give freedom's light to captives,
let all the poor have worth.
The hungry's hands are pleading,
the workers claim their rights,
the mourners long for laughter,
the blinded seek for sight.
Make liberty a beacon,
strike down the iron pow'r;
abolish ancient vengeance:
proclaim your people's hour.
- 2 For healing of the nations,
for peace that will not end,
for love that makes us lovers,
God grant us grace to mend.
Weave our varied gifts together;
knit our lives as they are spun;
on your loom of time enroll us
till our thread of life is run.
O great weaver of our fabric,
bind church and world in one;
dye our texture with your radiance,
light our colours with your sun.
- 3 Your city's built to music;
we are the stones you seek;
your harmony is language;
we are the words you speak.
Our faith we find in service,
our hope in others' dreams,
our love in hand of neighbour;
our homeland brightly gleams.
Inscribe our hearts with justice;
your way—the path untried;
your truth—the heart of stranger;
your life—the Crucified.

*** 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: Merciful God, **receive our prayer.**

As God's beloved children united in Christ, let us pray for the church, the whole human community, and the well-being of the earth, our home. Each prayer petition ends with the response: 'Merciful God, receive our prayer'.

A brief silence.

God our wisdom, renew the church in the power of the Spirit, that it may do justice, love kindness, live humbly, and boldly proclaim Christ crucified. We pray for social justice and humanitarian aid ministries, especially Canadian Lutheran World Relief and Servant's Heart Ministries. Merciful God,
receive our prayer.

God our source, we honour you by caring wisely for your creation. We pray for the health of old growth forests, ice caps, and ocean currents. Preserve the diversity of life on earth. Merciful God,
receive our prayer.

God our righteousness, raise up visionary leaders who serve with integrity and respect human rights. Increase freedom in every nation. Protect educators, journalists, artists, and religious activists who are reviled for speaking truth. Merciful God,
receive our prayer.

God our advocate, you give hope to all who suffer because of persecution, poverty, or war. Reunite separated families and bring orphaned children to safety. Comfort any who grieve or suffer in any way, especially those on our prayer list and those we name in our hearts Merciful God,
receive our prayer.

God our blessing, we pray for the children and youth of this congregation, and for parents, grandparents, mentors, teachers, and youth ministers who model love for their neighbour and care for others. Merciful God,
receive our prayer.

God our joy, we give thanks for the lives of those before us who journeyed humbly with you. Merciful God,
receive our prayer.

Confident that the Holy Spirit receives our prayers and answers us, we commend all for whom we pray to God's loving-kindness made known to us in Christ Jesus our Saviour. **Amen.**

*** Peace (p. 180)**

The Peace of Christ be with you always.

Response: **And also with you.**

Meal

Offering

*** Hymn of the Month (red) ELW 726 Light Dawns on a Weary World**

- 1 Light dawns on a weary world
when eyes begin to see
all people's dignity.
Light dawns on a weary world:
the promised day of justice comes.

Refrain

The trees shall clap their hands;
the dry lands, gush with springs;
the hills and mountains shall break forth with singing!
We shall go out in joy,
and be led forth in peace,
as all the world in wonder echoes shalom.

- 2 Love grows in a weary world
when hungry hearts find bread
and children's dreams are fed.
Love grows in a weary world:
the promised feast of plenty comes. *Refrain*

- 3 Hope blooms in a weary world
when creatures, once forlorn,
find wilderness reborn.
Hope blooms in a weary world:
the promised green of Eden comes. *Refrain*

Text: Mary Louise Bringle, b. 1953. Text © 2002 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638.
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***Offering Prayer**

God of majesty, no eye has seen, no ear has heard what you have prepared for those who love you, yet in this meal you reveal the wideness of your mercy. Use what we have gathered to feed us with the reign of God come near, Jesus Christ, our Saviour and Lord. **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, 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**

Come to the feast of joy! 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 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 714, 712, 725

ELW 714 God of Mercy, God of Light

- 1 O God of mercy, God of light,
in love and mercy infinite,
teach us, as ever in your sight,
to live our lives in you.
- 2 You sent your Son to die for all,
that our lost world might hear your call;
oh, hear us lest we stray and fall!
We rest our hope in you.
- 3 Teach us the lesson Jesus taught:
to feel for those his blood has bought,
that ev'ry deed and word and thought
may work a work for you.
- 4 For all are kindred, far and wide,
since Jesus Christ for all has died;
grant us the will, and grace provide,
to love them all in you.
- 5 In sickness, sorrow, want, or care,
may we each other's burdens share;
may we, where help is needed, there
give help as though to you.
- 6 And may your Holy Spirit move
all those who live to live in love,
till you receive in heav'n above
all those who live in you.

Text: Godfrey Thring, 1823-1903, alt.

ELW 712 Lord, Whose Love in Humble Service

- 1 Lord, whose love in humble service
bore the weight of human need,
who upon the cross, forsaken,
worked your mercy's perfect deed:
we, your servants, bring the worship
not of voice alone, but heart;
consecrating to your purpose
ev'ry gift which you impart.
- 2 Still your children wander homeless;
still the hungry cry for bread;
still the captives long for freedom;
still in grief we mourn our dead.

As you, Lord, in deep compassion
healed the sick and freed the soul,
by your Spirit send your power
to our world to make it whole.

- 3 As we worship, grant us vision,
till your love's revealing light
in its height and depth and greatness
dawns upon our quickened sight,
making known the needs and burdens
your compassion bids us bear,
stirring us to ardent service,
your abundant life to share.
- 4 Called by worship to your service,
forth in your dear name we go,
to the child, the youth, the aged,
love in living deeds to show;
hope and health, good will and comfort,
counsel, aid and peace we give,
that your servants, Lord, in freedom
may your mercy know and live.

Text: Albert F. Bayly, 1901-1984. Text © 1961 Oxford University Press.

ELW 725 When the Poor Ones

- 1 When the poor ones, who have nothing, still are giving;
when the thirsty pass the cup, water to share;
when the wounded offer others strength and healing:

Refrain

We see God, here by our side, walking our way;
we see God, here by our side, walking our way.

- 2 When compassion gives the suffering consolation;
when expecting brings to birth hope that was lost;
when we choose love, not the hatred
all around us: *Refrain*
- 3 When our spirits, like a chalice, brim with gladness;
when our voices, full and clear, sing out the truth;
when our longings, free from envy, seek the humble: *Refrain*
- 4 When the goodness poured from heaven
fills our dwellings;
when the nations work to change war into peace;
when the stranger is accepted as our neighbour: *Refrain*

Text: José Antonio Olivar, b. 1939; tr. Martin A. Seltz, b. 1951. Text © 1971, 1998 J.A. Olivar, Miguel Manzano, and San Pablo Internacional -- SSP, admin. OCP Publications, 5536 NE Hassalo, Portland OR 97213. All rights reserved. Used by permission.

*** Table Blessing**

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

*** Prayer after Communion**

Radiant God,

we have seen your glory in the face of Jesus Christ. In the sacrament of his body and blood you have drawn us to your heart. Send us from this table with delight, that our lives may reflect the beauty of your love, and bear witness to all we have seen and heard, through Jesus Christ, our Saviour and Lord. **Amen.**

Sending

*** Blessing**

May the triune God, who has put a new song in your mouth and tuned your heart for praise bless you now and forever. **Amen.**

*** Hymn (red) ELW 551 The Spirit Sends Us Forth to Serve**

- 1 The Spirit sends us forth to serve;
we go in Jesus' name
to bring glad tidings to the poor,
God's favour to proclaim.
- 2 We go to comfort those who mourn
and set the burdened free;
where hope is dim, to share a dream
and help the blind to see.
- 3 We go to be the hands of Christ,
to scatter joy like seed
and, all our days, to cherish life,
to do the loving deed.
- 4 Then let us go to serve in peace,
the gospel to proclaim.
God's Spirit has empowered us;
we go in Jesus' name.

Text: Delores Dufner, OSB, b. 1939. Text © 1993 Delores Dufner, OSB. Published by OCP Publications, 5536 NE Hassalo, Portland OR 97213. All rights reserved. Used by permission.

*** Dismissal**

Go in peace. Do justice. Love mercy. **Thanks be to God.**

Postlude 'Largo' (G.F. Handel)

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