**January 28, 2024 – Fourth Sunday after Epiphany – Email/At Home Missal**

**The ZOOM link for today’s service, which opens at 9.30 am on January 28, 2024, can be found here:**

**Sunday Worship January 28, 2024 09:30 am ZOOM room opens; service begins at 10:00 am.**

**Join Zoom Meeting click here:
<https://us02web.zoom.us/j/83858523329?pwd=UUpVdCtkTDB0MWhTVkhjSmxvWjFnUT09>**

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

**You don’t have to have a computer or internet to connect to any of our church Zoom services; you can also just call in on one of these numbers (long distance charges may apply): (All Canadian numbers). You can also access the ZOOM from your telephone by using the “One tap mobile” option:**

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

**+14388097799,,83858523329#,,,,\*629887# Canada**

**Dial by your location:**

**+1 778 907 2071 Canada**

**+1 780 666 0144 Canada**

**+1 204 272 7920 Canada
+1 438 809 7799 Canada**

**+1 587 328 1099 Canada**

**+1 647 374 4685 Canada
+1 647 558 0588 Canada**

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

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

1. **…………………………………….**

**IMPORTANT ANNOUNCEMENTS FOR THE WEEK OF JANUARY 28TH, 2024 –FEBRUARY 4TH, 2024:**

**You will find the video for January 21st, 2024, at the following YouTube link:** [**https://youtu.be/CBU0nr2byTk**](https://youtu.be/CBU0nr2byTk)

1. **……………………………………….**

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

1. Jan. 30 Cambridge Neighbourhood Table at the Freedom Centre *(5:00 pm – 7:30 pm – free dinner & social)*
2. **Feb. 14 Ash Wednesday Service 7:00 pm**
3. **Feb. 25 Men’s Dessert Event** *(further details coming!)*
4. **Mar. 17 Annual General Meeting** *(further details coming!)*
5. **Mar. 31 Easter Breakfast** *(further details coming!)*

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

1. **…………………………………….**

**The Life of St. Peter’s for the week of January 28 – February 4, 2024**

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

Sunday **10:00 am Worship Service** – **Worship Service** – A passage from **Mark 6:1-29.** *(Jesus is rejected at Nazareth, Sending of the Twelve, Death of John the Baptist)*

1. ***…………………………………….***

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

1. ***…………………………………….***
2. **Prayer List:**  Bill, Don, Tammy, Alice, Don, Lynn, Helen, Sharon, Donald, Shirley, Clara, Jeff, Aaron, MacKenzie, Rhett, Linda, Jan Ken, Lee, Maria, Deborah, Fred, Anne, Sherri, Carol.
3. ***…………………………………….***

## We need you to help feed our neighbourhood! The freedom Centre has joined with Cambridge Community Table to offer a meal to our community twice a month on Tuesday night. We need volunteers: Food Preparation, set up, take down, meet and Greet. Every hour you can give once or twice a month. Call for information 519-591-6518 or email rosemary@freedomcentre.ca.

1. ***…………………………………….***
2. This Lent and Easter, we will be using the book “Praying the Catechism” by Donald Johnson and Susan Johnson to guide us in a **season of intentional prayer as a community**. This resource invites the reader into a ninety-day journey of prayer and meditation through six sections of Luther’s Small Catechism: the Ten Commandments, the Apostles’ Creed, the Lord's Prayer, Baptism, Holy Communion, and Confession. We have embarked on a listening journey with Trinity Centres Foundation as we seek renewal and a sustainable future for our community. Renewal is first and foremost a spiritual journey. My hope is that spending intentional time in prayer as a community with a resource that is foundational for us as Lutherans – the Small Catechism – will help ground us in God, in our identity and values, and help us to pay attention to the Spirit’s movements in our lives and in our community.
3. To participate:
4. 1. Buy a copy of the book. We will need to order copies through Augsburg Fortress so please sign up on the sheet in the narthex if you would like a copy. The cost will be ~$25/book.
5. 2. Work through the daily devotional on your own, beginning February 19.
6. 3. Sign up for the weekly in-person or virtual sessions with Pastor Laura (dates/times TBD)
7. ***…………………………………….***

**Presiding Pastor: Rev. Laura Sauder**

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

**Assisting Minister: Barb Burden**

**Reader: Barb Jones**

**Welcome remarks**

**Gathering Hymn: ELW # 513 ‘Listen, God Is Calling’**

***[A leader sings the words in parentheses]***

***Refrain***

 ***(Listen,)***

***listen, God is calling, through the Word inviting,***

 ***offering forgiveness, comfort and joy.***

 ***(Listen,)***

***listen, God is calling, through the Word inviting,***

 ***offering forgiveness, comfort and joy.***

1 ***(Jesus gave his mandate:)***

 share the good news

 ***(that he came to save us)***

 and set us free. ***Refrain***

2 ***(Let none be forgotten)***

 throughout the world.

 ***(In the triune name of God)***

 go and baptize. ***Refrain***

3 ***(Help us to be faithful,)***

 standing steadfast,

 ***(walking in your precepts,)***

 led by your Word. ***Refrain***

*(Title: Listen, God Is Calling (Neno lake Mungu); Text: Tanzanian traditional; tr. Howard S. Olson, b. 1922; Text © 1968 Lutheran Theological College, Makumira, Tanzania, admin. Augsburg Fortress.All rights reserved. Used by permission. Music: Tanzanian tune; arr. Austin C. Lovelace, b.1919; Arr. © 1968 Austin C. Lovelace, admin. Augsburg Fortress; All rights reserved. Used by permission. # 05497; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Land Acknowledgement:**

A: As we gather for worship this day, open our ears and our hearts to listen for your call in our midst. To listen for the call of the land on which we gather. To listen for the calls of our indigenous neighbours who seek truth, reconciliation, and reparations for the generational trauma caused by colonialism. Soften our hearts to their cries for justice. Help us to listen and to learn.

**Greeting:**

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

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

**Theme Time**

**Prayer of the Day**

Turn us today toward your power of life, O God.

Whatever pulls us away,

whatever traps us in the shadow of death,

whatever we are trying to push away and pretend there’s nothing to see,

turn us to face it with you.

With the power of your holy name,

speak into our community and show us what abundant life looks like here in this place.

We ask in the name of Jesus the Christ whose voice changes lives.

Amen.

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

Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

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**Reader:**

**The Holy Gospel according to Mark, the 5th chapter.**

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

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

Jesus and his disciples came to the other side of the lake, to the region of the Gerasenes. As soon as Jesus got out of the boat, a man possessed by an evil spirit came out of the tombs. This man lived among the tombs, and no one was ever strong enough to restrain him, even with a chain. He had been secured many times with leg irons and chains, but he broke the chains and smashed the leg irons. No one was tough enough to control him. Night and day in the tombs and the hills, he would howl and cut himself with stones. When he saw Jesus from far away, he ran and knelt before him, shouting, “What have you to do with me, Jesus, Son of the Most High God? Swear to God that you won’t torture me!”

He said this because Jesus had already commanded him, “Unclean spirit, come out of the man!”

Jesus asked him, “What is your name?”

He responded, “Legion is my name, because we are many.” They pleaded with Jesus not to send them out of that region.

A large herd of pigs was feeding on the hillside. “Send us into the pigs!” they begged. “Let us go into the pigs!” Jesus gave them permission, so the unclean spirits left the man and went into the pigs. Then the herd of about two thousand pigs rushed down the cliff into the lake and drowned.

Those who tended the pigs ran away and told the story in the city and in the countryside. People came to see what had happened. They came to Jesus and saw the man who used to be demon-possessed. They saw the very man who had been filled with many demons sitting there fully dressed and completely sane, and they were filled with awe. Those who had actually seen what had happened to the demon-possessed man told the others about the pigs. Then they pleaded with Jesus to leave their region.

While he was climbing into the boat, the one who had been demon-possessed pleaded with Jesus to let him come along as one of his disciples. But Jesus wouldn’t allow it. “Go home to your own people,” Jesus said, “and tell them what the Lord has done for you and how he has shown you mercy.” The man went away and began to proclaim in the Ten Cities all that Jesus had done for him, and everyone was amazed. *(CEB)*

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

**Engaging with the Story**

**Mark 5:1-20**

Our gospel story begins with Jesus crossing the lake over to the land of the Gerasenes. This detail is meant to clue us in to the fact that Jesus has now gone over into Gentile territory for the first time. This is the moment where Jesus’ ministry is expanding to include not just his fellow Jews, but Gentiles too.

When Jesus arrives, he comes upon a truly tragic and frightening scene. He meets a man who is naked, living alone in a place where the community buries their dead, wild and out of control. Howling and self-harming, it’s almost like a scene out of a horror movie. And for any who’ve walked with someone in such mental anguish, it’s a painful scene. This man is clearly suffering deeply. And yet he, or the spirits within in, don’t want Jesus’ help or presence.

Through the lens of modern medicine, we would say that this man clearly has some form of untreated mental illness. But it’s feels complicated and uncomfortable (even dangerous) to equate mental illness with demon possession, as this story claims to be about. And there are clues in the text that something more than mental illness is going on here.

When Jesus addresses the man and asks what his name is, he says that his name is Legion. For Mark’s audience, this is a word that would have had only one meaning. It was a division of six thousand Roman soldiers. And once we pay attention to that detail, it’s evident that there is other military imagery in this story.

The term used for “herd” in reference to the pigs, is a word that was used to refer to a band of military recruits. And when the pigs charge into the lake, the word used suggests troops rushing into battle.1 And perhaps it’s no coincidence that the Roman 10th legion based in Syro-Palestine had a wild boar as the insignia on its standards and seal.2

Based on these clues in the original language of this text, there is a clear connection between the man’s personal ailment and the Roman occupation of these lands. A connection between individual suffering and the wider forces in Jesus’ world that oppressed the people.

There’s certainly more than one way to interpret what’s going on in this story, but one compelling way is to think about demon possession as those “forces, both spiritual and societal that intend harm to humans, and especially those living at the margins of society.”3

Forces like racism, sexism, ableism, and colonialism. Homophobia, biphobia and transphobia. We often speak about these things as abstract concepts, but to those who belong to these groups, these forces are very real.

This past week there was a piece in the Waterloo Record about “How Racism Enacts a Heavy Toll on Mental Health.”4 In it, the author cites research that “found…racism can increase anxiety, hypersensitivity to pain, depression, greater inflammatory disease risk, vulnerability to infection, speed up aging and lead to early death.”5

When we were tasked with coming up with “God” questions at our congregational workshop in December, one of the questions that came up at my table was “What is wrong with people?” It wasn’t asked from a place of blame, but a place of curiosity. This question is stems from a sense that there is something going on in our world right now that is hurting people, and as a result making them act badly. Perhaps a symptom of the isolation and disconnection caused by the pandemic.

In his most recent book, “The Myth of Normal: Trauma, Illness, and Healing in a Toxic Culture,” Dr. Gabor Maté cites example after example, based in solid scientific research, of how our politics, economics, and social structures cause undue stress and anxiety, and this is breeding disease. We often think of disease and illness as an individual problem to be solved, but there are clear connections between social forces and individual health. Maté argues that the path to healing is not by individual solutions alone, but through society wide changes.

Which, if we look to the ministry of Jesus, is what he was all about. Jesus was at work ushering in a new way of life. And the values of this new way are completely at odds with the systems and structures of the world that hurt and oppress. Which is why the demons tremble in fear when he shows up on their doorstep.

They tell Jesus that this isn’t his place. “What have you to do with me, Jesus, Son of the Most High?” they say. They seem confident in their power and in their place. Not unlike those who would argue that faith should have nothing to do with economic, political, or social realities. That faith is only ever personal.

But Jesus knows different. Jesus shows us that faith has everything to do with economic, political, and social realities. That faith is never only personal. Which is why Jesus asserts his authority and casts them out, freeing the man from their bondage. In this moment, Jesus shows us that there is no place for bondage or oppression in his kingdom.

You would think this would be a moment of celebration for the community. The release of this man who was tormented and isolated from his neighbours. Their first reaction is awe when they see the man now sitting there fully dressed and completely sane. But that awe soon turns to fear and anger when they realize the cost at which this healing came. The economic cost – the loss of those two thousand pigs – was too much.

How often do we hear from our leaders that it’s just too costly to enact policies and programs that would help the most vulnerable in our community. We are quick to blame individuals for their lot in life, rather than facing the harder truth that as a community we could make a real difference for folks. The harder truth that there is no level playing field, and some people are disadvantaged for things beyond their control.

The season after Epiphany is about paying close attention to Jesus. It’s about asking the question: just who is this God, who chose to take on human flesh and be like us? Today, Mark tells us that this God is one who makes the demons – the forces of evil in the world – tremble.

The demons of the world tremble when they see Jesus, but do the demons of this world tremble when they see us?

It’s a question worth hanging on to. Do the demons of this world tremble when they see us? Because they should. If we are living our lives in the way of the gospel, we will make the demonic forces of the world tremble. Where the gospel lives, there is no place for discrimination or disadvantage, for bondage or oppression.

Living out our vision statement to realize a healthier world through Jesus means committing ourselves to his way of standing up to the demons that would hurt and oppress the most vulnerable in our world. It means advocating for policies and programs that will benefit those on the margins. It means looking at the bigger picture and finding ways to build and support strong and resilient communities.

There is a cost to joining Jesus in this work, and as we journey through Mark’s gospel in the coming weeks we will continue to see just how costly discipleship is. Discipleship isn’t for the faint of heart, but we take courage in the knowledge that Jesus goes before us, leading the way. For we all long to live in a world where the demons run for cover. May it be so. AMEN.

*1 Ched Myers, Binding the Strong Man: A Political Reading of Mark’s Story of Jesus (Maryknoll: Orbis Books), 2002.*

*2 https://www.patheos.com/blogs/euangelion/2017/04/post-colonial-interpretation-mark-51-20/*

*3 BibleWorm Podcast Episode 237. “Making the Demons Tremble (Mark 5:1-20)” January 14, 2024.*

*4 https://www.therecord.com/opinion/columnists/how-racism-enacts-a-heavy-toll-on-mental-health/article\_97125b9b-2d85-5cd6-9653-c26779f24d1b.html*

*5 Ibid.*

**Hymn of the Day: ELW # 610 ‘O Christ, the Healer, We Have Come’ *(to the tune of ELW # 883)***

1 O Christ, the healer, we have come

 to pray for health, to plead for friends.

 How can we fail to be restored

 when reached by love that never ends?

2 From ev’ry ailment flesh endures

 our bodies clamor to be freed;

 yet in our hearts we would confess

 that wholeness is our deepest need.

3 In conflicts that destroy our health

 we recognize the world’s disease;

 our common life declares our ills.

 Is there no cure, O Christ, for these?

4 Grant that we all, made one in faith,

 in your community may find

 the wholeness that, enriching us,

 shall reach the whole of humankind.

*(Title: O Christ, the Healer, We Have Come; Text: Fred Pratt Green, 1903-2000; Text © 1969 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by permission. Music: Louis Bourgeois, 1510-1561; Public Domain; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Prayers of Intercession:**

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

A brief silence.

You are always expanding your mission, O God, reaching out endlessly to bring the world into your community of healing and love. We give thanks for your care that leaves no one out. Help your church to embody this same inclusive love. God of grace, **C: receive our prayer.**

We stretch wide our prayers, begging for your light to illuminate the places where people have been pushed to the margins. In the places of death and grief, loss and despair. In the places we dread to look, for fear it might happen to us. Behind the closed doors and under the damp sleeping bags; the understaffed wards and the overcrowded prisons. God of grace, **C: receive our prayer.**

In every place where your beloved people dwell. In every place where the cost of hope and health have been deemed too high. In every place where children go hungry, and where families huddle together wondering if their home is the next to turn to rubble, speak, Lord. May your powerful voice ring out, demanding a new way, and forcing our hand. God of grace, **C: receive our prayer.**

We pray that we would be bold to act in your way. Give us the gumption to walk into the world and confront the systems we’ve always simply accepted without thought. To stand up instead for compassion, for justice, for peace, for truth, for abundant life. God of grace, **C: receive our prayer.**

Extend your gifts of healing and wholeness to all who cry out for you. We pray for Linda, Jeff, Carol, each beloved child on our prayer list, and those we name before you now aloud or silently in our hearts… May each one know your undying love. God of grace, **C: receive our prayer.**

Your gospel is a challenge to the ways of the world. We pray not only for your will to be done on earth as in heaven, but also for our own will to put yours into action. We ask these and all things in the name of the One who up-ended everything with healing and hope, Jesus the Christ. Amen.

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**Share the peace of Christ:**

The peace of Christ be with you always.

**C: And also with you.**

**Offering**

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

**Chorus 1**

We lift our voices

We lift our hands

We lift our lives up to You

We are an offering

Lord use our voices

Lord use our hands

Lord use our lives they are Yours

We are an offering

**Bridge**

All that we have

All that we are

All that we hope to be

We give to You

We give to You

**Chorus 2**

We lift our voices

We lift our hands

We lift our lives up to You

We are an offering

We are an offering

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**Offering Prayer:**

Blessed are you, Holy One,

for all good things come from you.

In bread and cup you open heaven to us.

Meet us at this table,

that we receive what we seek

and follow your Son, Jesus,

in whose name we pray.

**Amen.\***

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

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

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

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

The Lord be with you. **C: And also with you.**

Lift up your hearts. **C: We lift them to the Lord.**

Let us give thanks to the Lord our God. **C: It is right to give our thanks and praise**

**ELW Setting 12: ‘Preface…’ *(Epiphany)***

It is indeed right, our duty and our joy,

that we should at all times and in all places

give thanks and praise to you, almighty and merciful God,

through our Savior Jesus Christ.

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

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

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

And so, with all the choirs of angels,

with the church on earth and the hosts of heaven,

we praise your name and join their unending hymn:

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

Holy, holy, holy Lord,

God of pow’r and God of might,

heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna, hosanna in the highest.

Hosanna, hosanna in the highest.\*

**Thanksgiving at the Table:**

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

our Lord Jesus took bread, and gave thanks;

broke it, and gave it to his disciples, saying:

Take and eat; this is my body, given for you.

Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,

and gave it for all to drink, saying:

This cup is the new covenant in my blood,

shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

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

**The Lord’s Prayer:**

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and forever. Amen.

**Invitation to Communion:**

This is Christ’s table where all are fed and none go hungry. Come, taste, and see that the Lord is good.

I invite those at home, and those in the building communing by fellowship cup, to take your bread or cracker as we say together, “The body of Christ, given for us.”

And, as we take our cup we say, “The blood of Christ, shed for us.”

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

 **ELW # 779 ‘Amazing Grace, How Sweet the Sound’**

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

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

Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia, alleluia.

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**ELW # 779 ‘Amazing Grace, How Sweet the Sound’**

1 Amazing grace! how sweet the sound

 that saved a wretch like me!

 I once was lost, but now am found;

 was blind, but now I see.

2 'Twas grace that taught my heart to fear,

 and grace my fears relieved;

 how precious did that grace appear

 the hour I first believed!

3 Through many dangers, toils, and snares

 I have already come;

 'tis grace has brought me safe thus far,

 and grace will lead me home.

4 The Lord has promised good to me;

 his word my hope secures;

 he will my shield and portion be

 as long as life endures.

5 When we've been there ten thousand years,

 bright shining as the sun,

 we've no less days to sing God's praise

 than when we'd first begun.

*(Title: Amazing Grace, How Sweet the Sound; Text: John Newton, 1725-1807, alt., sts. 1-4; anonymous, st. 5; Public Domain; Music: W. Walker, Southern Harmony, 1835; arr.Edwin O .Excell, 1851-1921, alt. 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: Giver of every gift,

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

Raise us to life by your power

for the benefit of all and to your glory,

now and forever.

Amen.\*

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**Blessing:**

Fed and nourished,

Go to live in the way of Christ — the way that makes demons tremble.

By the power of the Spirit, challenge the way it’s always been,

reach out to the ones who have been pushed to the side,

seek out opportunities to renew life.

And may you know that when you do,

it is the God who brings life out of death +

and shines light in the darkness who goes with you.

Amen.

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**Sending Hymn: ELW # 755 ‘Jesus, Savior, Pilot Me’**

1 Jesus, Savior, pilot me

 over life's tempestuous sea;

 unknown waves before me roll,

 hiding rock and treach'rous shoal;

 chart and compass come from thee.

 Jesus, Savior, pilot me.

2 As a mother stills her child,

 thou canst hush the ocean wild;

 boist'rous waves obey thy will

 when thou say'st to them: "Be still."

 Wondrous sov'reign of the sea,

 Jesus, Savior, pilot me.

3 When at last I near the shore,

 and the fearful breakers roar

 twixt me and the peaceful rest,

 then, while leaning on thy breast,

 may I hear thee say to me:

 "Fear not, I will pilot thee."

 *(Title: Jesus, Savior, Pilot Me; Text: Edward Hopper, 1818-1888 ; Public Domain; Music: John Edgar Gould, 1822-1875; Public Domain*

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**Dismissal:**

P: We are disciples

Alive in the adventure of Jesus

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

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

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