**March 3, 2024 – Third Sunday in Lent – Email/At Home Missal**

**The ZOOM link for today’s service, which opens at 09.30 am on March 3, 2024, can be found here:**

**Worship March 3, 2024 09:30 am ZOOM room opens; service begins at 10:00 am.**

**Join Zoom Meeting click here:**

[**https://us02web.zoom.us/j/84066302102?pwd=ZEQ1V0dhRzRoMUZrcDBlMXF3STJWZz09**](https://us02web.zoom.us/j/84066302102?pwd=ZEQ1V0dhRzRoMUZrcDBlMXF3STJWZz09)

**Meeting ID: 840 6630 2102 Passcode: 541916**

**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:**

**+14388097799,,84066302102#,,,,\*541916# Canada;**

**+15873281099,,84066302102#,,,,\*541916# 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: 840 6630 2102 Passcode: 541916**

**Find your local number:** [**https://us02web.zoom.us/u/kMO4FqjTt**](https://us02web.zoom.us/u/kMO4FqjTt)

***……………………………………….***

**IMPORTANT ANNOUNCEMENTS FOR THE WEEK OF MARCH 3RD, 2024 –MARCH 10TH, 2024:**

**You will find the video for February 25th, 2024, at the following YouTube link:** [**https://youtu.be/qK64QYAsKEE**](https://youtu.be/qK64QYAsKEE)

**……………………………..**

**‘Praying the Catechism’ Zoom Link**

**Wed. March 6, 2024 07:00 PM**

**Join Zoom Meeting**[**https://us02web.zoom.us/j/85714281588?pwd=QkRPVmM2bytQajVRNE5OdUNvSWZ6dz09**](https://us02web.zoom.us/j/85714281588?pwd=QkRPVmM2bytQajVRNE5OdUNvSWZ6dz09)

**Meeting ID: 857 1428 1588 Passcode: 227130**

**One tap mobile**

**+15873281099,,85714281588#,,,,\*227130# Canada**

**+16473744685,,85714281588#,,,,\*227130# Canada**

**Dial by your location**

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**+1 778 907 2071 Canada**

**+1 780 666 0144 Canada**

**+1 204 272 7920 Canada**

**+1 438 809 7799 Canada**

**Meeting ID: 857 1428 1588 Passcode: 227130**

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

**……………………………………………..**

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

1. Mar. 6 Personal Care Clinic *(see below for further details)*
2. **Mar. 6 Praying the Catechism** *(see below for further details)*
3. Mar. 9 White Owl Sugarbush Adventure *(see below for further details)*

**Mar. 17 Annual General Meeting** *(further details coming!)*

1. Mar. 23 Grebel and University of Waterloo March Break Open House *(see below for further details)*
2. **Mar. 24 Palm Sunday** *(see below for further details)*
3. **Mar. 28 Maundy Thursday Agape Meal and Worship** *(see below for further details)*
4. **Mar. 29 Good Friday Service** *(see below for further details)*
5. **Mar. 31 Easter Breakfast** *(see below for further details)*
6. Apr. 5-7 Bishop’s spiritual Retreat for Lay Persons *(see below for further details)*

Apr. 11 Prayer Encounters: The Labyrinth *(see below for further details)*

Apr. 16 Public Lecture– *(see below for further details)*

Aug. 11-23 Ontario Mennonite Music Camp *(see below for further details)*

**The Life of St. Peter’s for the week of March 3 – March 10, 2024**

1. Monday 6:00 pm TOPS - R.F.F. *(Art Room)*
2. **7:00 pm Church Council Meeting *(Parlour)***

Tuesday 7:00 pm Scouts - R.F.F. *(Scout Room, Art Room, Fellowship Hall)*

1. Wednesday **10:30 am Weekly Bible Study *(Art Room)***
2. **7:00 pm Praying the Catechism *(via zoom)***
3. Thursday **10:00 am Grand River Clergy Meeting *(Parlour)***
4. Friday
5. Saturday **10:00 am Choir Practice *(Sanctuary)***

Sunday **10:00 am Worship Service** – A passage from **Mark 12:28-44** *(Great commandment, scribes*

 *seek honor, a poor widow gives all she has.)*

**……………………………………….
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.**

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

**……………………………………….
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.

**……………………………………….**Move with Robert(Free Exercise Class Mondays 1:00 – 2:00 pm, YMCA Certified Fitness Instructor – Wear exercise shoes/bringwater/no registration required/ arrive by 12:45 pm – Trillium United Church, Cambridge)

**……………………………………….
“Praying the Catechism” – A season of intentional prayer for Lent & Easter - Wednesdays at 7:00 PM on Zoom from February 21 to May 15. Join Pastor Laura on zoom each Wednesday for prayer, conversation and mutual support as we work our way through “Praying the Catechism” this Lenten and Easter seasons.**

**……………………………………….**

March 6, 2024 – Personal Care Clinic, pay-as-you-can Foot care: Experience RH, Haircuts: experienced stylist/barber, NEW Therapeutic massage: Experienced RMT. Wednesday, March 6 – 9:00 am to 12:00 noon. By appointment only: 519-653-6601, ext. 4. Trillium United Church, 450 King Street East, Cambridge.

**……………………………………….**

March 9, 2024 – 10:00 am to 12:00 noon. White Owl Sugarbush Adventure (featuring land-based learning with Indigenous Educator Dave Skene & Outdoor Educator Nathan Mantey. Join us at White Owll Sugarbush, 1388 Stauffer Dr. Kitchener. Bundle up & learn on the land. Free. All ages welcome. Families encouraged. Sign-up via Eventbrite or email admin@featherandcross.org

1. **……………………………………….**

Grebel and University of Waterloo March Break Open House | Saturday, March 23, 10:00 AM – 5:00 PM. Planning to study at the University of Waterloo? Tour the university and see what it would be like to live on campus in a small, Christian residence at Conrad Grebel University College while studying at Waterloo. Meet current students, learn about academic programs, and explore the residence. Free parking. All are welcome. Visit [grebel.ca/events](http://grebel.ca/events) for more information.

**……………………………………….**

1. **Palm Sunday – Sunday, March 24th: In the spirit of those who welcomed Jesus to Jerusalem by laying cloaks along his way, in place of waving palm branches on Palm Sunday, you are invited to bring textiles (new pairs of socks and underwear – all sizes accepted), which will be donated to The Bridges in Cambridge. This Emergency Shelter is in need of more men’s clothing than women’s, but would graciously accept either. In turn, they would keep some women’s clothing for their clients, but would pass on any in abundance to the women’s shelter in Kitchener. They are also in need of men’s gently used belts – again any size, and these items will be also be collected and then sent to them with the textiles.**
2. **……………………………………….**
3. **Maundy Thursday Agape Meal and Worship – Thursday, March 28th at 6:30 PM. We will gather as Jesus gathered on this night with his disciples, sharing a simple meal and the Lord’s Supper. Both the meal and worship will be hosted in the sanctuary. Those joining by zoom are invited to have your dinner with us.**
4. **……………………………………….**
5. **Good Friday Worship – Friday, March 29th at 10:00 AM**
6. **……………………………………….**

**Please join together on Sunday March 31, 2024, 8:30 – 9:45am for Easter Morning Continental Breakfast**

**There is a sign-up list in the Narthex for contribution to the breakfast.**

1. ……………………………………….

Community Event - “Prayer Encounters: The Labyrinth” - Thursday, April 11 7:00-8:30PM at St Peter’s (810 King St E). Praying with the labyrinth is an ancient form of walking meditation. Join us to learn more about this practice from a Christian perspective. The evening will include:

* **A short teaching**
* **The opportunity to walk a labyrinth using your feet or finger**
* **Make and take your own finger labyrinth**

**There is no cost to attend this workshop but we appreciate pre-registration if possible to ensure we have enough supplies. Call 519-653-4721. All are welcome! Please note, we are semi-accessible (chair lift).**

1. **……………………………………….**
2. April 16, 2024 Public Lecture – The Gospel of Peace (John Dear – Priest/Peace Activist/Author; Nonviolence in the tradition of Gandhi and Martin Luther King Jr. – No Charge (donations welcome); copies of ‘The Gospel of Peace’ will be available $25 (cash). All Saints Lutheran Anglican Church, 210 Silvercreek Parkway N. Guelph.
3. **……………………………………….**
4. Ontario Mennonite Music Camp is a place where youth in grade 6-12 develop and enrich relationships, faith, musicality, and leadership in a fun and supportive summer camp environment. Hosted at Conrad Grebel University College in Waterloo, August 11 to 23, 2024. Register by April 12 for early-bird camp fees. [uwaterloo.ca/grebel/ommc](https://uwaterloo.ca/grebel/ommc)
5. **……………………………………….**
6. **The flowers at base of the baptismal font have been placed by Gail Pannabecker in loving memory of a dear mother, Florence Weiberg who would have celebrated her birthday today.**
7. **……………………………………….**
8. **A special thank you to Judith Douglas for her musical accompaniment during worship today!**
9. **……………………………………….**

**Presiding Pastor: Laura Sauder**

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

**Assisting Minister: Kim Strassburger**

**Reader: Austin Dykstra**

**Welcome remarks**

**Call to Worship**

P: The world belongs to God

 The people belong to God

 The community belongs to God

***C: Everything — even the things we think are ours — belongs to God.***

P: We bear God’s image in our own faces

 We build on God’s Word

 We are stewards of God’s vineyard

***C: And all of it is precious to God.***

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**Gathering Hymn: ACS # 993 ‘God Is Here Today’**

 God is here today;

 as certain as the air I breathe,

 as certain as the morning sun that rises,

 as certain when I sing you'll hear my song.

*(Title:**God Is Here Today; Text:*  Javier Gacías Mateo, b. 1956; tr. C. Michael Hawn, b. 1948; Text © 1999 Choristers Guild. All rights reserved. Used by permission. *Music: Javier Gracias ; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**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.***

**Prayer of Confession**

P: Creator God, you formed us in your image,

and you call us to give ourselves to your kingdom.

***C: We confess that we too often give ourselves to other ways of life instead.***

***We want to believe that all we have is ours,***

***forgetting that we are responsible for what belongs to you.***

***We perpetuate injustice***

***because it is profitable for us,***

***and we do everything we can***

***to hold on to that profit.***

***We devote ourselves to justifying our systems and habits,***

***rather that devoting ourselves***

***to the wellbeing of your creation and community.***

P: Forgive us, God,

for building from a faulty cornerstone.

Forgive us for trying to fit other things into the place you claim for yourself.

Forgive us for reflecting other images rather than yours.

Make us honest with ourselves,

take away our defensiveness,

and help us see how we can choose your way instead.

**Amen.**

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**Kyrie: ELW # 151 *(Greek)***

1 Kyrie eleison. Kyrie eleison.

 Kyrie eleison. Kyrie eleison.

2 Christe eleison. Christe eleison.

 Christe eleison. Christe eleison.

3 Kyrie eleison. Kyrie eleison.

 Kyrie eleison. Kyrie eleison.

*(Title: Kyrie; Text: Public Domain; Music: Dinah Reindorf, b. c. 1924; Music © 1987 Dinah Reindorf, admin. Augsburg Fortress; All rights reserved. Used by permission. Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Prayer of the Day:**

Sometimes your teaching is difficult, Lord.

We hear your story, but we would rather not.

Your truth is there for those who wish to hear,

and we pray today not only for understanding

but also for willingness to change.

May your word enter us and not be forgotten,

but rather take up residence and transform us

into your Body that does your will in the world.

Amen.

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**Lenten Acclamation: ACS Setting 12 *(sung)***

Nothing in all creation can separate us from the love of God.

Nothing in all creation can separate us from the love of God.\*

*\*From Sundays and Seasons.com. Copyright 2024 Augsburg Fortress.*

**Reader:**

The Holy Gospel according to Mark, the 12th 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 spoke to them in parables. “A man planted a vineyard, put a fence around it, dug a pit for the winepress, and built a tower. Then he rented it to tenant farmers and took a trip. When it was time, he sent a servant to collect from the tenants his share of the fruit of the vineyard. But they grabbed the servant, beat him, and sent him away empty-handed. Again the landowner sent another servant to them, but they struck him on the head and treated him disgracefully. He sent another one; that one they killed. The landlord sent many other servants, but the tenants beat some and killed others. Now the landowner had one son whom he loved dearly. He sent him last, thinking, They will respect my son. But those tenant farmers said to each other, ‘This is the heir. Let’s kill him, and the inheritance will be ours.’ They grabbed him, killed him, and threw him out of the vineyard.

“So what will the owner of the vineyard do? He will come and destroy those tenants and give the vineyard to others. Haven’t you read this scripture, *The stone that the builders rejected has become the cornerstone.* *The Lord has done this, and it’s amazing in our eyes?”*

They wanted to arrest Jesus because they knew that he had told the parable against them. But they were afraid of the crowd, so they left him and went away.

They sent some of the Pharisees and supporters of Herod to trap him in his words. They came to him and said, “Teacher, we know that you’re genuine and you don’t worry about what people think. You don’t show favoritism but teach God’s way as it really is. Does the Law allow people to pay taxes to Caesar or not? Should we pay taxes or not?”

Since Jesus recognized their deceit, he said to them, “Why are you testing me? Bring me a coin. Show it to me.” And they brought one. He said to them, “Whose image and inscription is this?”

“Caesar’s,” they replied.

Jesus said to them, “Give to Caesar what belongs to Caesar and to God what belongs to God.” His reply left them overcome with wonder. *(CEB)*

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

**Engaging with the Story**

**Mark 12:1-17 – Sharing Generously**

Between last week and this week an important change in location has occurred. Jesus is now in Jerusalem. And if you missed that detail, it’s not you. We skipped over that part of the story. Even though the Narrative Lectionary is supposed to take us through the story of scripture chronologically, there are moments when we still want things to match up with the liturgical calendar. Palm Sunday is one of those dates, which is coming up in 3 weeks. So in 3 weeks we’ll jump back in time to remember Jesus’ triumphal entry into Jerusalem.

For now, it’s just important to know that everything that happens today and for the next two Sundays, happens in Jerusalem. This is an important detail because it means that Jesus is now in the final week of his life. It’s also an important detail because it means Jesus is now in the political and religious centre of power.

Jesus is continuing his ministry of teaching and truth-telling – and now he is literally speaking truth to power. Which is why, I think, we see him be a bit more cautious in how openly he speaks his truth. For he realises the heightened danger he faces in this capital city.

Jesus has already been here for a couple of days. After a highly visible entry into the city, he raised even more attention by overturning tables at the temple. Already, the religious leaders are challenging him in public.

The lead-in to today’s parable is a confrontation where the chief priests, legal experts, and elders challenge his authority directly. Basically, they’ve said to him, “Who do you think you are, doing these things?” They’re baiting him to see if he’ll make a dangerous statement. Instead, he tells them a story about a vineyard.

Those with sharp memories may recall that all the way back in November we heard another story about a vineyard. From Isaiah we heard about a vineyard that was lovingly planted by God. But despite that love and care, the vineyard only produced rotten grapes. So God leaves the vineyard to fall into ruin and destruction. It’s a parable Isaiah told against his people who were failing to live with love and justice.

We know from the gospels that Jesus was familiar with the scroll of Isaiah, and certainly his audience would have known that parable. I don’t think it’s a stretch to consider that Jesus was riffing on a familiar parable, but giving it a new meaning for his time and place.

The reason it’s helpful to keep this connection with Isaiah’ vineyard parable in mind is that Jesus’ version has been used at times by Christians to claim the replacement of Judaism by the church.1 That the Jewish people are the old tenants, and Christians are the new tenants.

This is a dangerous interpretation that quickly leads down a path to antisemitism, and we know that Jesus himself was Jewish. He wasn’t setting out to create a new, distinct religion. That was something that happened after he died. What seems more likely, is that Jesus is not condemning all of Judaism. Instead, this parable is directed specifically at the Jewish officials for their collusion with Rome.2

As with Isaiah’s version, in Jesus’ re-telling, the people of Israel are still the vineyard. The tenants, whom Jesus is speaking against, represent the chief priests, legal experts, and scribes. They are the ones who prop up and benefit from the Roman occupation while the masses struggle to survive. They are the ones who do away with prophets – like John the Baptist – who publicly call attention to their complicity.

Jesus has cleverly evaded the first attempt to trap him into saying something dangerous by telling a story. But his opponents aren’t ready to give up so easily. This first bunch send in another group to try a different tactic. This time they try to entrap him with a question about taxes.

They know that if Jesus says, “don’t pay your taxes,” he will get himself arrested by the Romans for sedition. If he says, “of course pay your taxes,” then he risks losing credibility with the people. Because unlike our taxes which pay for public services, in Jesus’ time the taxes paid to the emperor were only for the benefit of the empire. It was basically paying your occupiers to keep occupying your land.3

Again, Jesus finds a clever way to respond. He asks them to show him a coin (in the original Greek, a ‘denarius’). A denarius would have had an image of the emperor and an inscription calling the emperor divine. A lot of Jews in the first century would not have carried a coin around because they thought it was blasphemous. Jesus doesn’t seem to have one but when he asks his challengers, one is produced. And in that act, before even answering the question, Jesus has exposed them as being loyal to Caesar.4

There is a lot going on this text, but what I want to draw out for us this morning is the understanding that throughout, there is this critique of the economic and political system. And specifically, a critique of those who benefit from the ways things are at the expense of the rest of the community.

It’s a challenging word for us whose lives are also shaped by an economic system that also privileges a few and disadvantages many. We live in a system that relies on fear, insecurity, a scarcity mentality, competition, and greed to keep things running. It tells us we need to think of ourselves first, because we can’t – or shouldn’t – depend on anyone else to take care of us. It encourages us to always want more.

No matter where we find ourselves on the spectrum of privilege and disadvantage, Jesus’ words call us to question the systems and values that structure our lives. Jesus’ words call us to reflect on the ways that we benefit from the way things are. How we are complicit in this system that creates so many more losers than winners?

Sharing generously – when we’re talking about a community or a society – means seeking out more just and equitable ways of living together. This is what Jesus’ kingdom ministry was all about. And in real life, this is a place where faith and politics necessarily meet.

This is something that our “Greatest Canadian,”5 Tommy Douglas, believed deeply. A Baptist minister turned politician, this father of universal healthcare once said, “You’re never going to step out of the front door into the kingdom of God. What you’re going to do is slowly and painfully change society until it has more of the values that emanate from the teaching of Jesus or from the other great religious leaders.”6

As we seek to live our faith our in the world, Jesus’ kingdom way of living asks us to live differently together now so that suffering and struggle can be something we bear together. So that joy and comfort can be something we share together too.

It seems to me that for our congregation, pursuing this model of a community hub is one concrete way of living out Jesus’ call to share generously. We only have this building because we inherited it. It’s a resource we’ve been blessed with, even though it doesn’t feel like a blessing as we struggle to pay for upkeep on this aging building.

As we move into the future, how can we steward this gift in a way that aligns with Jesus’ vision of life together? How might this building become a blessing for our wider community? How might we eventually relinquish some of our ownership on this space and share it with our community? These are the kinds of questions to keep asking ourselves in the coming months and years.

Because in Jesus’ kingdom, we are called to share generously. To relinquish our grip on resources. To rely on one another. To trust that God’s provision is sufficient. For in spite of what the world might say, we know the truth that in Christ, there is always enough to share. AMEN

1 Annotated Jewish Bible, page 95.

2 Annotated Bible, page 95.

3 Bibleworm Podcast Episode 528 “The Parable of the Tenants.” 18 February 2024.

4 Ibid.

5 <https://en.wikipedia.org/wiki/The_Greatest_Canadian>

6 <https://sojo.net/magazine/march-2019/pastor-developed-Canada-single-payer-healthcare-universal>

**Hymn of the Day: ACS 1049 ‘Before the Waters Nourished Earth’**

1 Before the waters nourished earth

 or night imagined morning,

 a Love conceived the universe

 and reveled in its forming.

2 This Love remained as time revealed

 the loss of Eden's glory

 and, grieving, holds in memory

 each tragic human story.

3 Despair, so deep it bears no name,

 or sorrows paralyzing

 cannot revoke Love's faithful claim

 to dwell within our dying.

4 The Love that called creation good

 all goodness still is bringing.

 This Love turns death again to life

 and silence into singing.

*(Title: Before the Waters Nourished Earth; Text: Jeannette M. Lindholm, b. 1961; Text © 1996 Jeannette M. Lindholm, admin. Augsburg Fortress; All rights reserved. Used by permission. Music: Irish melody; Public Domain; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Prayers of Intercession:**

(Each petition will end with ‘In your mercy…’, and the

Congregation will sing – **Hear our prayer, O God. Hear our prayer O God. Hear our prayer**.\*

With grateful hearts, we come before you Lord praying for the church, the world, and the whole of creation.

We are grateful, O God, for your devotion to your creation for you do not leave us nor forsake us. You care deeply about the welfare of the land, sea, animals, and interdependence of your created community. Remind us again today that it all belongs to you. That we are your servants, appointed to care for what you love, to act on your will, and to do all things for your glory. In your mercy…. **C: Hear our prayer, O God. Hear our prayer O God. Hear our prayer.\***

We bring to you today our prayers for the earth, and for those who labor on it. Especially we lift up those whose work is often overlooked and yet essential: those who till the soil and bring forth food for others; those who coax crops out of dry and depleted land; those who watch the changing climate with firsthand dread. May there be justice for farm workers, whose working conditions and health and wages are too often used as collateral in a game of greed. In your mercy…. **C: Hear our prayer, O God. Hear our prayer O God. Hear our prayer.\***

We bring our prayers today for those who do not have enough to eat. For those whose work does not pay enough for them to feed their families. For those who feel they must put up with unsafe or unjust systems just to get by. We bring our prayers today for those who have bought into the game of exploitation to further their own self-interest. Those who use others so they can get rich with clean hands. Those who manipulate the political and religious and economic institutions to trap others and promote themselves. In your mercy…. **C: Hear our prayer, O God. Hear our prayer O God. Hear our prayer.\***

We bring our prayers today for all who are in pain or suffering. Those who long for your powerful healing presence to touch their bodies, their minds, their spirits. Especially we pray for those on our prayer list and those we name before you now aloud or silently in our hearts… In your mercy…. **C: Hear our prayer, O God. Hear our prayer O God. Hear our prayer.\***

May all your people everywhere, Lord, know to whom they belong, and act on your love, and in the interest of your kingdom. May justice roll down like waters, overturning the stones that build other kingdoms, watering the parched earth, quenching thirst, and washing away greed. May your people be allowed to flourish with leaders who bring out the best in others and nurture the possibilities of the future. Build us up once again, on the firm foundation of your living Word, Jesus the Christ, in whose name we pray. **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 # 685 ‘Take My Life, That I May Be’ (verses 1, 3 – 4)**

1 Take my life, that I may be

 consecrated, Lord, to thee;

 take my moments and my days;

 let them flow in ceaseless praise.

3 Take my voice and let me sing

 always, only, for my King;

 take my lips and let them be

 filled with messages from thee.

4 Take my silver and my gold,

 not a mite would I withhold;

 take my intellect and use

 ev'ry pow'r as thou shall choose.

*(Title:**Take My Life, That I May Be; Text: Frances R. Havergal, 1836-1879, alt.; Public Domain; Music: William H. Havergal, 1793 – 1870; Public Domain; Reprinted and Streamed with permission under ONE LICENSE, License #A-727610. All rights reserved.)*

**Offering Prayer:**

Jesus, you are the bread of life

and the host of this meal.

We bring to you today our gifts,

returning a portion of what you have given us,

praying you will bless it and use it to further your kingdom.

Feed us not only with this holy food

but with hunger for justice and peace.

We pray this in your name.

**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/kmZJQiBM8QY**](https://youtu.be/kmZJQiBM8QY)

**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**

**ACS Setting 12: ‘Preface…’ (Lent) (spoken)**

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.

You call your people to cleanse their hearts

and prepare with joy for the paschal feast,

that, renewed in the gift of baptism,

we may come to the fullness of your grace.

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 - Lamb of God *(page 40) &***

 **ELW # 800 ‘Spirit of God, Descend upon My Heart’**

**ELW Setting 12 - Lamb of God *(page 40)***

Lamb of God, you take away the sin of the world;

have mercy on us.

Lamb of God, you take away the sin of the world;

have mercy on us.

Lamb of God, you take away the sin of the world;

grant us peace, grant us peace.\*

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**ELW # 800 ‘Spirit of God, Descend upon My Heart’**

1 Spirit of God, descend upon my heart;

 wean it from earth, through all its pulses move;

 stoop to my weakness, strength to me impart,

 and make me love you as I ought to love.

2 I ask no dream, no prophet ecstasies,

 no sudden rending of the veil of clay,

 no angel visitant, no op'ning skies;

 but take the dimness of my soul away.

3 Have you not bid me love you, God and King;

 all, all your own, soul, heart, and strength, and mind?

 I see your cross; there teach my heart to cling.

 Oh, let me seek you and, oh, let me find!

4 Teach me to love you as your angels love,

 one holy passion filling all my frame:

 the baptism of the heav'n-descended dove,

 my heart an altar, and your love the flame.

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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:**

Generous God,

at this table we have tasted your immeasurable grace.

As grains of wheat are gathered into one bread,

now make us one loaf to feed the world;

in the name of Jesus, the Bread of life.

Amen.\*

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**Blessing:**

Remember you are made in God’s image,

and set as stewards of God’s grace in community.

Go from this place with the blessing of the one +

who is your firm foundation,

to give to the emperor the things that are the emperor’s…

and to God, the things that are God’s,

Amen

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**Sending Hymn: 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 colors 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 neighbor;

our homeland brightly gleams.

Inscribe our hearts with justice;

your way—the path untried;

your truth—the heart of stranger;

your life—the Crucified.

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**Dismissal:**

A: Go in peace. Share your bread.

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

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