



Diaconal Sunday

February 28, 2021

Diaconal Sunday - February 28, 2021

Second Sunday in Lent

Celebrating witness expressed through service (diakonia) and leadership offered by the ELCIC's Deacons.

Sunday, February 28 is Diaconal Sunday, the day the ELCIC celebrates the witness expressed through service (diakonia). Through our baptism all Christians are called to share God's word and to serve our neighbours in Christ's name. It is also a day to recognize and give thanks to God for the people who serve in official calls as deacons in our church.

GATHERING AND WELCOME

Greetings to you this day. Thank you for joining together with us for our time of worship. I am Bishop Greg Mohr of our BC Synod. Joining me here today is Rev. Kathy Martin, Assistant to the Bishop for Missional Renewal and Congregational Support.

We are grateful for the use of Mt. Zion Lutheran Church, New Westminster, where we are recording our portions of the worship service. We acknowledge that we gather on the traditional, ancestral, un-ceded territories of the Qayqayt First Nation of the Coast Salish Peoples.

We are pleased to announce that we have special guests joining us this day. The last Sunday in February is designated across our national church as Diaconal Ministry Sunday. Deacons from across our synod are participating in today's worship service.

Deacons in the BC Synod include:

- Deacon Marie Keeley, Dunbar, Vancouver
- Deacon Connie Landstrom, Living Faith, Sechelt
- Deacon Brigitte Mackenzie, Grace, Victoria
- Deacon Keirra Maher, Hope, Nanaimo
- Diaconal candidate Denise Pawliuk, Church of the Cross, Victoria
- Deacon Judy Whaley, Lord of Life, Sandspit

In addition, Deacon Scott Knarr from the Eastern Synod will be proclaiming the sermon for today. As you listen to today's sermon, you will hear him speak of following Jesus into the edges of society; of journeying, he says, "with those whose

voices are discounted or not able to be heard.” We are called to go out and “meet people where their need is greatest.”

Diaconal ministry is often described as the Public ministry of Word and Service. Deacons are called to work toward justice and reconciliation for all people, with special emphasis on those who are marginalized or vulnerable.

Our ELCIC document “Reimagining Our Church: Public Ministry in the ELCIC,” says the following about the ministry of Deacons:

Deacons of our church often minister in those edge places of society; that is, among marginalized people, whether inside or outside the faith community. They can identify opportunities for the people of God to take action and become a vehicle for God’s love and justice. Deacons accompany the marginalized, bringing together partners who make the most impact in a particular setting, and advocating alongside those who are unable to speak on their own behalf.

Deacons are educated theologically, and each deacon also has a specialized area of expertise and competency. Deacons need to be skilled at in reading the signs of the times, in community development, in helping others discern their gifts for ministry and in leading and teaching theological reflection.

I thank all the Deacons who have been able to participate in today’s worship service.

We also are grateful for the musical gifts shared with us today. The names of those playing and singing are listed in the worship folder and at the end of this recording.

GATHERING SONG - *Christ, Be Our Light*

(ELW 715)

Christ, Be Our Light



1 Long - ing for light, we wait in dark - ness. Long - ing for
2 Long - ing for peace, our world is trou - bled. Long - ing for
3 Long - ing for food, man - y are hun - gry. Long - ing for
4 Long - ing for shel - ter, man - y are home - less. Long - ing for
5 Man - y the gifts, man - y the peo - ple, man - y the



truth, we turn to you. Make us your own,
hope, man - y de - spair. Your word a - lone
wa - ter, man - y still thirst. Make us your bread,
warmth, man - y are cold. Make us your build - ing,
hearts that yearn to be - long. Let us be ser - vants



your ho - ly peo - ple, light for the world to see.
has pow'r to save us. Make us your liv - ing voice.
bro - ken for oth - ers, shared un - til all are fed.
shel - ter - ing oth - ers, walls made of liv - ing stone.
to one an - oth - er, signs of your king - dom come.



Refrain
Christ, be our light! Shine in our hearts. Shine through the



dark - ness. Christ, be our light! Shine in your



church gath - ered to - day.

Text: Bernadette Farrell, b. 1957

Music: CHRIST, BE OUR LIGHT, Bernadette Farrell

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GREETING

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

CONFESSION AND FORGIVENESS

All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, ✝ one God,
the keeper of the covenant,
the source of steadfast love,
our rock and our redeemer.
Amen.

God hears us when we cry and draws us close in Jesus Christ. Let us return to the one who is full of compassion.

Silence is kept for reflection.

Fountain of living water,
pour out your mercy over us.
Our sin is heavy, and we long to be free.
Rebuild what we have ruined
and mend what we have torn.
Wash us in your cleansing flood.
Make us alive in the Spirit
to follow in the way of Jesus,
as healers and restorers of the world you so love.
Amen.

Beloved, God's word never fails.
The promise rests on grace:
by the saving love of Jesus Christ,
the wisdom and power of God,
your sins are ✝ forgiven, and God remembers them no more.
Journey in the way of Jesus.
Amen.

KYRIE

Gabrielle, Carey and Sebastian Meadows-Helmer & Scott Knarr

- St. Matthew's Lutheran Church, Kitchener

Kyrie eleison, Christe eleison, Kyrie eleison

PRAYER OF THE DAY

Denise Pawliuk - Diaconal Candidate, Church of the Cross, Victoria

Let us pray.

A brief silence is kept before the prayer.

Great you are, O Lord, and greatly to be praised; great is your power, and your wisdom is infinite. Almighty God, who has given us grace at this time with one accord to make our common supplications unto you. Almighty and eternal God, in your unfailing love, you never cease to provide faithful ministers for Your people. Since the time of the apostles you have inspired the church to commission certain members of your church to assist in particular ways in the mission of Christ. We pray for those who are discerning the call to serve the church as deacons.

Gracious God, make each of us an instrument of your grace. May our actions and ministries make your love known, particularly to those among us who are poor, lost and forgotten, sick and suffering and most in need. Bless us with courage and perseverance, to be the hearers and doers of your Word; ministers to all people; friends of the poor; voices of the voiceless; and servants of our Lord Jesus. Help us to remember the example of our Lord Jesus Christ who in fulfilling the ministry you gave to him: Came to serve, rather than be served. Bless us Lord, that we may be humble and faith-inspired in our service. In Jesus name we pray.

Amen.

WORD

God speaks to us in scripture reading, preaching, and song.

FIRST READING: Genesis 17:1-7, 15-16

Judy Whaley – Deacon, Lord of Life, Sandspit

As with Noah, God makes an everlasting covenant with Abraham and Sarah. God promises this old couple that they will be the ancestors of nations, though they have no child together. God will miraculously bring forth new life from Sarah's womb. The name changes emphasize the firmness of God's promise.

A reading from Genesis.

¹When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. ²And I will make my covenant between me and you, and will make you exceedingly numerous." ³Then Abram fell on his face; and God said to him, ⁴"As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. ⁵No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. ⁶I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. ⁷I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you."

¹⁵God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. ¹⁶I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

Word of God, word of life.

Thanks be to God.

PSALM: Psalm 22:23-31

Judy Whaley – Deacon & Jim Whaley – Interim Pastor, Lord of Life, Sandspit

²³You who fear the LORD, give praise! All you of Jacob's line, give glory.
Stand in awe of the LORD, all you offspring of Israel.

²⁴**For the LORD does not despise nor abhor the poor in their poverty;
neither is the LORD's face hidden from them; but when they cry out,
the LORD hears them.**

²⁵From you comes my praise in the great assembly;
I will perform my vows in the sight of those who fear the LORD.

²⁶**The poor shall eat and be satisfied,
Let those who seek the LORD give praise! May your hearts live
forever!**

²⁷All the ends of the earth shall remember and turn to the LORD;
all the families of nations shall bow before God.

²⁸**For dominion belongs to the LORD,
who rules over the nations.**

²⁹Indeed, all who sleep in the earth shall bow down in worship;
all who go down to the dust, though they be dead, shall kneel before the
LORD.

³⁰**Their descendants shall serve the LORD,
whom they shall proclaim to generations to come.**

³¹They shall proclaim God's deliverance to a people yet unborn,
saying to them, "The LORD has acted!"

SECOND READING: Romans 4:13-25

Marie Keeley - Deacon, Dunbar Lutheran Church, Vancouver

Paul presents Abraham as the example for how a person comes into a right relationship with God not through works of the law but through faith. Though Abraham and Sarah were far too old for bearing children, Abraham trusted that God would accomplish what God had promised to accomplish.

A reading from Romans.

¹³For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. ¹⁴If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵For the law brings wrath; but where there is no law, neither is there violation.

¹⁶For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, ¹⁷as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." ¹⁹He did not

weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. ²⁰No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹being fully convinced that God was able to do what he had promised. ²²Therefore his faith "was reckoned to him as righteousness." ²³Now the words, "it was reckoned to him," were written not for his sake alone, ²⁴but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, ²⁵who was handed over to death for our trespasses and was raised for our justification.

Word of God, word of life.

Thanks be to God.

GOSPEL: Mark 8:31-38

After Peter confesses his belief that Jesus is the Messiah, Jesus tells his disciples for the first time what is to come. Peter's response indicates that he does not yet understand the way of the cross that Jesus will travel.

The holy gospel according to Mark.

Glory to you, O Lord.

³¹Jesus began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

³⁴He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. ³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

The gospel of the Lord.

Praise to you, O Christ.

SERMON

Scott Knarr - Deacon, St. Matthew's Lutheran Church, Kitchener

In 2017 I was privileged to represent the ELCIC at World DIAKONIA, the 22nd assembly of the DIAKONIA World Federation which gathered in Chicago. This event brought me face to face with deacons from every corner of the globe. I witnessed Lutherans, Anglicans, Presbyterians, United Methodists, Wesleyan Methodists and

others working together across denominational lines to live out our calling as Christ's hands and feet in the world. I heard women from Fiji sing and I listened to my sister from Jamaica preach. I learned that titles and dress for diaconal servants can be quite different from place to place, from street clothes to full traditional habits. The gathering opened up a community of deacons for me that was more colourful, more vibrant, and more connected to their diverse home communities than I could ever have possibly imagined.

Today is Diaconal Sunday in the ELCIC, a day when we uphold the ministries of deacons in our Church. While every baptized Christian carries out diaconal ministry in their daily life, sharing God's love where they live and work, deacons have special responsibility for leading and equipping God's people in their service. The ELCIC roster of deacons is modest in size and spread out across the country. Each deacon's area of expertise is unique and I would encourage you to search out a deacon in your synod to ask them about their role.

Deacons are called to locate themselves at the edge-places or margins of church and society. This means they may hang out with individuals, or spend time networking in communities, which are not usually at the centre of church life. Deacons could find themselves in unconventional settings as they create opportunities to serve in new ways. They invite others into relationship, nurturing contexts for healing as congregation members and community resource people accompany them to work alongside those whose voice is discounted or not able to be heard.

One shining example of this action – going out to meet people where their need is greatest – is found in the person of Jesus Christ. The Gospel narratives are full of stories of Jesus crossing social boundaries and eating with people, healing people, and telling people things they do not want to hear. In today's Gospel reading Jesus, the prophetic deacon, says plainly that he will suffer, be rejected, killed and then after three days rise again. But the disciples don't want to hear that news. It is not the kind of story they expect from the Son of God. It isn't too difficult to believe that the thought of Jesus rising from the dead is beyond their understanding. And Jesus doesn't even wait for them to catch up – he takes things to the next level. He insists that we deny our lives, take up the cross of Jesus as our own cross, so that in losing our life we will save it.

We should take a moment to remind ourselves that the cross is a horrific and dishonourable image in the Roman Empire. It is where criminals were hung to die in pain and agony along the roadway where all would witness their plight. This is not a pretty accessory to wear around one's neck. It isn't shiny, clean and polished but rather a gruesome symbol of the Roman Empire's power. To follow in the way of the cross is to follow Jesus the criminal who was convicted of attempting to overthrow the civic leadership of Jerusalem. The consequences of following Jesus are no less than giving up your very life.

Sarah Henrich puts it this way: "To lose one's life is to lose one's whole way of thinking about the world, to revalue the whole experience we know as life – trusting that our valuing of life may be the blindness from which we need to be healed so that we can fully see and know the life that God gives us in God's realm."

We have experienced a great deal of loss over the past year. We've lost our ability to grieve together in person, sharing stories and eating together. We have lost opportunities to celebrate joyful occasions as well, no longer meeting in large gatherings with plentiful banquets. We have lost a sense of certainty and control as we strive to find safe ways to gather in community. We have needed to modify our patterns and rituals and to change our whole way of thinking about community life.

This pandemic has pushed us to reevaluate how we do things. It's prompted us to reimagine what ministry means for today's context. Sacred moments mediated through zoom, livestream connections and telephone calls have brought the intimacy of spiritual conversation right into our living rooms. It has also renewed our awareness of disparities and privilege in our church and in our society.

This moment is a time to see differently. Since George Floyd's tragic death, we are further sensitized to how we value systems which have benefited certain peoples to the detriment of others. I own a house on the Haldimand Tract, land which lies along the banks of the Grand River. This land was promised to Joseph Brant and the Haudenosaunee people who were loyal to the British Crown during the American Revolution. My ancestors were among those loyalists who arrived to farm the land and I have inherited the resulting benefits such as having a good education, living in a nice home with adequate heating, clean running water and a stable internet connection.

I want Jesus to walk with me – and I will take up the cross of racial justice, educating myself about how my assumptions are contributing to discrimination and privileged thinking.

I want Jesus to walk with me – and I will hear the cry of broken hearts, broken lives and broken communities and I will not look away.

I want Jesus to walk with me – and I call on the church to decolonize policies and systems which harm relationships with marginalized communities.

Abraham and Sarah were faithful to God, trusting that God will accomplish what God promises. In Romans, Paul writes that God's gift of grace to Abraham is offered to all people and fulfilled in Christ's death and resurrection. Through faith in Christ all may be made righteous. Douglas John Hall describes the righteous one as being "for real" or genuine; "being right for the vocation to which one is called."

This action of God "making us right" is what enables each of us to become our true authentic selves.

When I began visiting Six Nations, it was my musical training and expertise that was seen as a valuable asset. But as I helped to facilitate the Music for the Spirit program, I quickly realized that the skills I have and the style of music I am most comfortable with, are really not what was needed. The youth of the community needed support to discover their voice, to make their own music and to create a sense of belonging and identity for themselves. As an outsider to the community, my best contribution is to help achieve those dreams by making available resources and

a safe space. When I die to my own ego, as well as dying to my fear of making mistakes, then I can truly live into God's grace and love my neighbour.

Clifton Black writes: "In the economy governed by the gospel, the only way to be made whole is to let go of everything society reckons most valuable. There is no benefit in gaining the entire world – values and aspirations as people define them – if in so doing one forfeits one's deepest soul."

Letting go of the benchmarks of success – like program finances, numbers of participants and profile within the community – is not easy. To be made whole, my soul needs God's grace to be open to the other, open to doing things in ways that may rub up against empire, open to being transformed by the resilience of my Indigenous neighbours, and open to the inexhaustible promise of the Gospel.

HYMN OF THE DAY - *Will You Come and Follow Me: The Summons* (ELW 798)

Will You Come and Follow Me *The Summons*

1 "Will you come and fol - low me if I but call
 2 "Will you leave your - self be - hind if I but call
 3 "Will you let the blind - ed see if I but call
 4 "Will you love the you you hide if I but call
 5 Lord, your sum - mons ech - oes true when you but call

your name? Will you go where you don't
 your name? Will you care for cruel and
 your name? Will you set the pris - 'ners in -
 your name? Will you quell the fear in -
 my name. Let me turn and fol - low

know and nev - er be the same?
 kind and nev - er be the same?
 free and nev - er be the same?
 side and nev - er be the same?
 you and nev - er be the same.

Will you let my love be shown, will you let my
 Will you risk the hos - tile stare, should your life at -
 Will you kiss the lep - er clean, and do such as
 Will you use the faith you've found to re - shape the
 In your com - pa - ny I'll go where your love and

name be known, will you let my life be
 tract or scare? Will you let me an - swer
 this un - seen, and ad - mit to what I
 world a - round, through my sight and touch and
 foot - steps show. Thus I'll move and live and

grown in you and you in me?"
 pray'r in you and you in me?"
 mean in you and you in me?"
 sound in you and you in me?"
 grow in you and you in me.

Text: John I. Bell, b. 1949
 Music: KELVINGROVE, Scottish traditional
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CREED

**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

**Brigitte McKenzie - Deacon, BC Synod, member Grace Lutheran Church,
Victoria**

Relying on the promises of God, we pray boldly for the church, the world, and all in need. At the end of each petition, following the words, "Hear us O God" you are invited to respond with the words, "Your mercy is great."

A brief silence.

Let us pray.

We give thanks for the gift of our baptism. In our baptism we have been given the gift of a new life in you. In the baptismal waters, that join us together as siblings in Christ, we have been given the gift of one another, and the assurance that we are your beloved children. Knowing who we are and whose we are, we are set free to give all of who we are to serve your kingdom purposes.

Hear us, O God.... **Your mercy is great.**

In the gift of baptism you invite us into a lifetime journey of faith, joining with you in the redeeming work of loving your world, your creation, and one another. On this diaconal Sunday, we remember this universal calling to serve you, our neighbour, and one another in love. Stir and re-ignite our hearts that we might commit to faithfully saying 'yes' to our shared calling. Enable us to embrace what you ask of us.

Hear us, O God... **Your mercy is great.**

Spark our imaginations and help us to see opportunities to serve you by serving our neighbour. Open our eyes to see your redeeming work in the lives of others in our neighbourhoods, in our communities and throughout the world. Give us good courage to venture forth and join in your work alongside others in our communities.

Hear us, O God... **Your mercy is great.**

Together may we remain steadfast in the ongoing work of developing right relations with others. Equip us for the work of justice and reconciliation with our Indigenous neighbours. Help us to care for the well-being of our neighbours, to work and advocate for social and economic justice for all. Awaken in us an urgency to be better stewards of all you have created and to work for climate justice. Ignite our

desire to act boldly with others to protect, preserve, and restore our world for the sake of generations to come.

Hear us, O God... **Your mercy is great.**

We give thanks for all who have felt and responded to your call to serve in various ministries. We pray you would bless all lay leaders, as well as all ordained ministers serving as pastors, chaplains, and as deacons within the Evangelical Lutheran Church in Canada. This diaconal Sunday, we give thanks for deacons in our church and around the world who give particular attention to where the church intersects with the world. Give them the courage, wisdom, insight, and a prophetic voice to boldly speak the needs of the world to the church, and to faithfully serve you, O God, alongside all the baptized and people of goodwill wherever your healing and redeeming love is needed.

Hear us, O God... **Your mercy is great.**

Be with all those in the process of discernment O God. As they consider the pursuit of further learning or professional development may they walk in confidence knowing your loving hand is there to guide them, including our seminarians and candidates. We pray for the two seminaries of the ELCIC that they would continue to be effective in preparing and equipping future leaders in ministry.

Hear us, O God... **Your mercy is great.**

Trusting in your covenant of mercy and love, O God, we lift our prayers to you, knowing you have heard and know our needs even more than we do. Send us out with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us, through Jesus Christ our Lord. **Amen.**

LORD'S PRAYER

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.**

PEACE

The peace of Christ be with you always.

And also with you.

OFFERING

At this point in our worship services we usually receive the Offering. In the Offering, we not only offer our financial gifts for the ministry of the church, but we also make a re-commitment — an offering — of ourselves for Christ's ministry in the world.

I want to encourage you in your financial gifts to the ministry of your local congregation and, through the congregation, to ministry in the synod, across the ELCIC, and internationally as well.

OFFERING PRAYER

Blessed are you, O God,
Maker of all things.

Through your goodness you have blessed us with these gifts:
our selves, our time, and our possessions.

Use us, and what we have gathered, in feeding the world with your love,
through the one who gave himself for us, Jesus Christ,
our Saviour and Lord.

Amen.

SENDING SONG - *Canticle of the Turning*

(ELW 723)

Canticle of the Turning



1 My soul cries out with a joy - ful shout that the
 2 Though I am small, my . . . God, my all, you . . .
 3 From the halls of pow'r to the for - tress tow'r, not a
 4 Though the na - tions rage from . . age to age, we re -



God of my heart is great, and my spir - it sings of the
 work great . . things in me, and your mer - cy will last from the
 stone will be left on stone. Let the king be - ware for your
 mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait.
 depths of the past to the end of the age to be.
 jus - tice tears ev - 'ry ty - rant . . . from his throne.
 liv - er us from the con - quer - or's crush - ing grasp.



You fixed your sight on your ser - vant's plight, and my
 Your ver - y name puts the proud to shame, and to
 The hun - gry poor shall . . weep no more, for the
 This sav - ing word that our fore - bears heard is the



weak - ness you did not spurn, so from east to west shall my
 those who would for you yearn, you will show your might, put the
 food they can nev - er earn; there are ta - bles spread, ev - 'ry
 prom - ise which holds us bound, till the spear and rod can be



name be blest. Could the world be a - bout to turn?
 strong to flight, for the world is a - bout to turn.
 mouth be fed, for the world is a - bout to turn.
 crushed by God, who is turn - ing the world a - round.



Refrain
 My heart shall sing of the day you bring. Let the fires of your jus - tice burn.



Wipe a - way all tears, for the dawn draws near, and the world is a - bout to turn.

BLESSING

Connie Landstrom – Deacon (retired), Living Faith, Sechelt

You are what God made you to be:
created in Christ Jesus for acts of compassion and justice,
chosen as holy and beloved,
freed to serve your neighbor.

God bless you ✝ that you may be a blessing,
in the name of the holy and life-giving Trinity.

Amen.

SENDING

God blesses us and sends us in mission to the world.

Go in peace, to love and serve the Lord.

Thanks be to God.

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