

# Resurrection Lutheran Church

The Reverend  
Karen Perkins, Pastor  
People of Resurrection,  
Ministers of God



# INTRODUCTION TO THE DAY

*When Amos reports his vision of God judging Israel for its mistreatment of the poor, he becomes a threat to the power of the priests and the king. John the Baptist also speaks truth to power, and Herod has him killed. In Herod's fear that Jesus is John returned from the dead, we may hear hope for the oppressed: all the prophets killed through the ages are alive in Jesus. We are called to witness to justice in company with them, and to proclaim God's saving love.*

# **WELCOME and ANNOUNCEMENTS**

**PRELUDE**



**GATHERING**

*The Holy Spirit calls us together as the people of God.*

# CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, ✝ one God,  
the God of manna,  
the God of miracles,  
the God of mercy.

**Amen.**

Drawn to Christ and seeking God's abundance,  
let us confess our sin.

*Silence is kept for reflection.*

God, our provider,  
**help us.**

**It is hard to believe there is enough to share.**

**We question your ways when they differ from  
the ways of the world in which we live.**

**We turn to our own understanding  
rather than trusting in you.**

**We take offense at your teachings and your ways.  
Turn us again to you.  
Where else can we turn?  
Share with us the words of eternal life  
and feed us for life in the world.  
Amen.**

Beloved people of God:

in Jesus, the manna from heaven,  
you are fed and nourished.

By Jesus, the worker of miracles,  
there is always more than enough.

Through Jesus, ✝ the bread of life,  
you are shown God's mercy:  
you are forgiven and loved into abundant life.

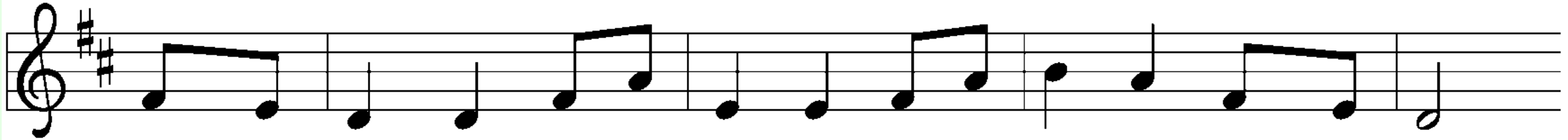
**Amen.**



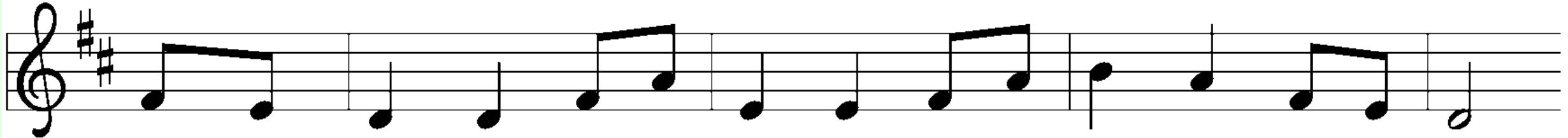
**GATHERING HYMN:**

**Come, Thou Fount of Every Blessing**

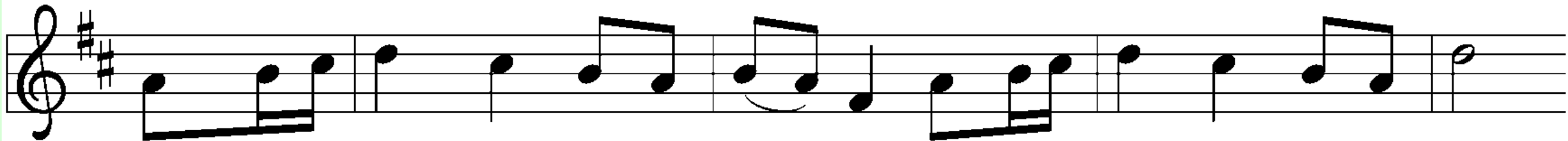




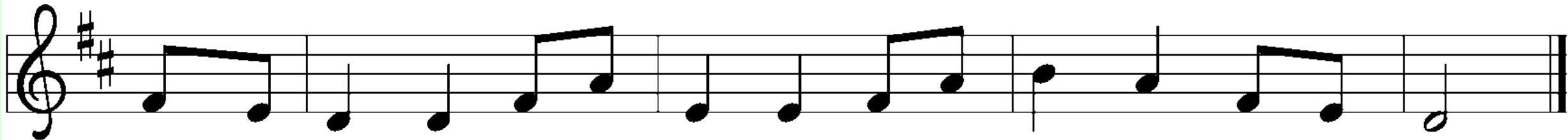
1 Come, thou Fount of ev - 'ry bless-ing, tune my heart to sing thy grace;  
2 Here I raise my Eb - en - e - zer: "Hith-er by thy help I've come";  
3 Oh, to grace how great a debt - or dai - ly I'm con-strained to be;



streams of mer - cy, nev - er ceas - ing, call for songs of loud - est praise.  
and I hope, by thy good plea - sure, safe - ly to ar - rive at home.  
let that grace now like a fet - ter bind my wan-d'ring heart to thee.



While the hope of end-less glo - ry fills my heart with joy and love,  
Je - sus sought me when a strang - er, wan-d'ring from the fold of God;  
Prone to wan - der, Lord, I feel it; prone to leave the God I love.



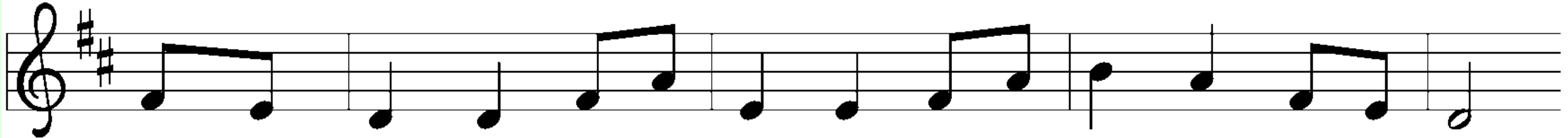
teach me ev - er to a - dore thee; may I still thy good-ness prove.  
he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.  
Here's my heart, oh, take and seal it; seal it for thy courts a - bove.

Text: Robert Robinson, 1735–1790, alt.

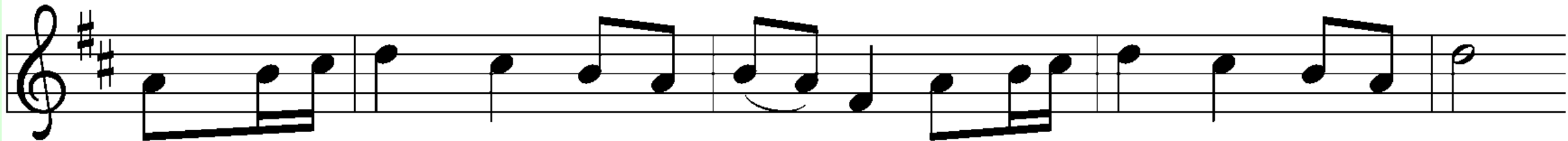
Music: NETTLETON, J. Wyeth, *Repository of Sacred Music*, Part II, 1813



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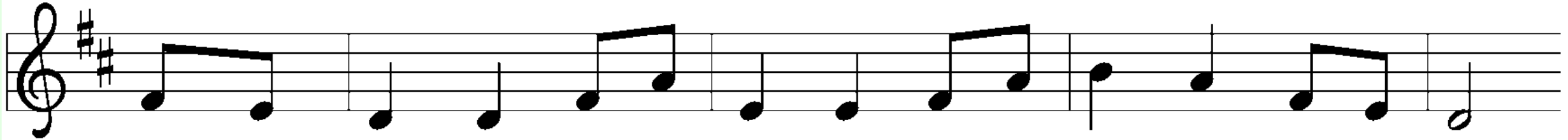
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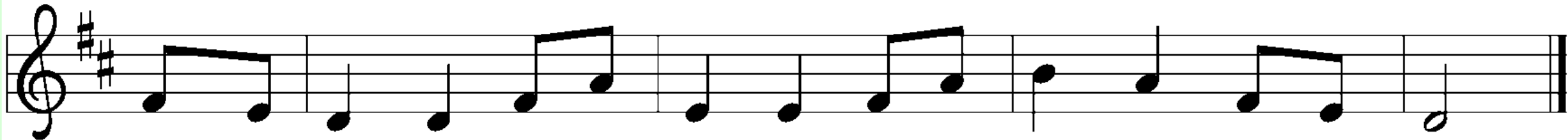
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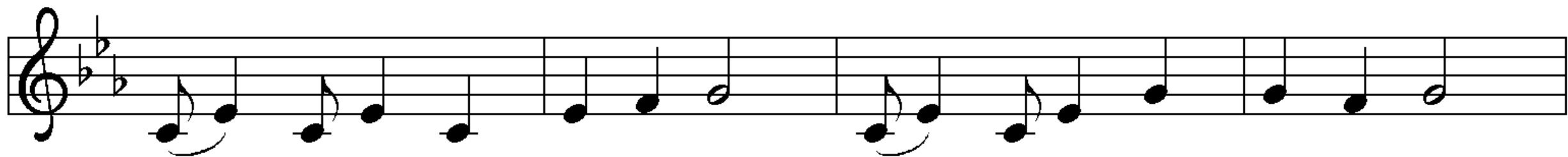
Music: NETTLETON, J. Wyeth, *Repository of Sacred Music*, Part II, 1813

# 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.**

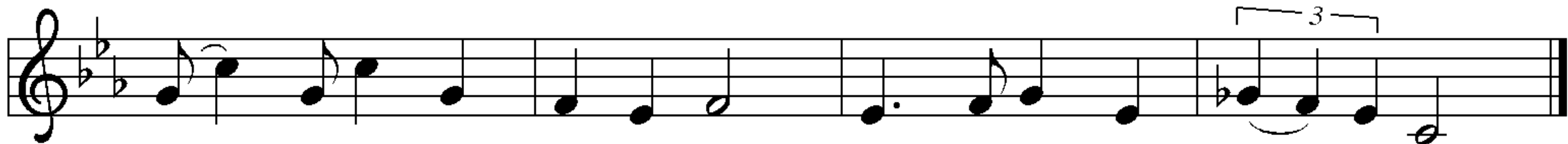


**KYRIE** (*Ghana*)



1, 3 Ky - ri - e e - le - i - son.  
2 Chris - te e - le - i - son.  
1, 3 *Lord, . . . . have mer - cy.*  
2 *Christ, . . . . have mer - cy.*

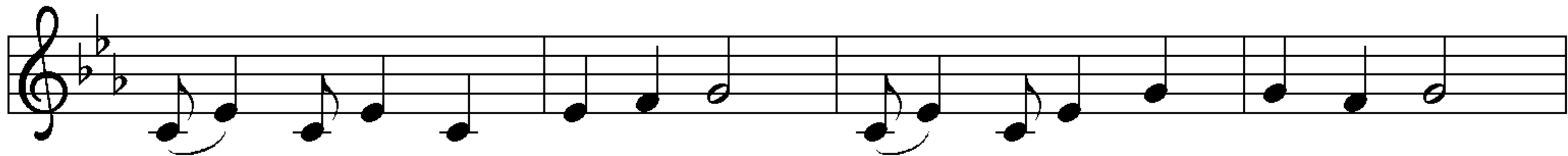
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*Christ, . . . . have mer - cy.*



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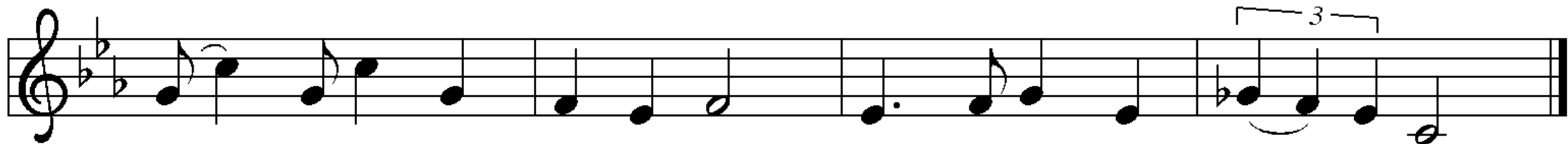
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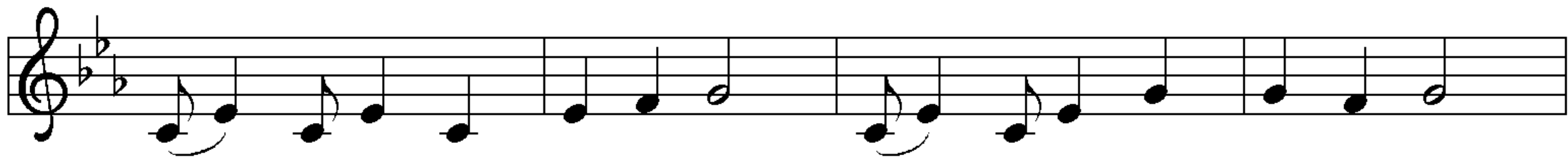
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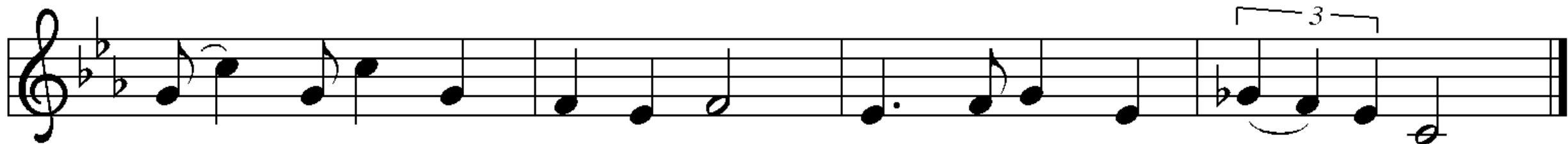
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# HYMN OF PRAISE *(Great Britain)*

The image shows a musical score for the hymn 'Hymn of Praise'. It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. The key signature is two sharps (F# and C#), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff.

1 Glo - ry to God, we give you thanks and praise;  
2 Lord Je - sus Christ, the Fa - ther's on - ly Son,  
3 A - lone, O Christ, you on - ly are the Lord,

of heav'n - ly joy and earth - ly peace we sing.  
you bore for us the load of this world's sin.  
at God's right hand in maj - es - ty most high:

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are written between the two staves. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: "of heav'n - ly joy and earth - ly peace we sing. you bore for us the load of this world's sin. at God's right hand in maj - es - ty most high:"



We wor - ship you, to you our hearts we raise,  
O Lamb of God, your glo - rious vic - t'ry won,  
who, with the Spir - it wor - shiped and a - dored,



Lord God, al - might - y Fa - ther, heav'n - ly King.  
re - ceive our pray'r, grant us your peace with - in.  
with all the heav'n - ly host we glo - ri - fy.





of heav'n - ly joy and earth - ly peace we sing.  
you bore for us the load of this world's sin.  
at God's right hand in maj - es - ty most high:

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. Both staves are in the key of D major, indicated by two sharps (F# and C#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the treble staff, aligned with the notes. The lyrics are: "of heav'n - ly joy and earth - ly peace we sing. you bore for us the load of this world's sin. at God's right hand in maj - es - ty most high:". The music is in a common time signature, and the piece ends with a double bar line.





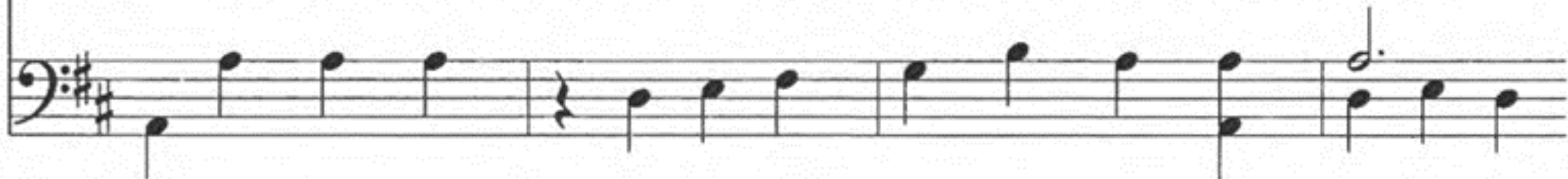
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you bore for us the load of this world's sin.  
at God's right hand in maj - es - ty most high:

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. The key signature is one sharp (F#), and the time signature is not explicitly shown but appears to be common time. The lyrics are written between the two staves. The melody is primarily in the treble clef, with some accompaniment in the bass clef. The lyrics are: "of heav'n - ly joy and earth - ly peace we sing. you bore for us the load of this world's sin. at God's right hand in maj - es - ty most high:"



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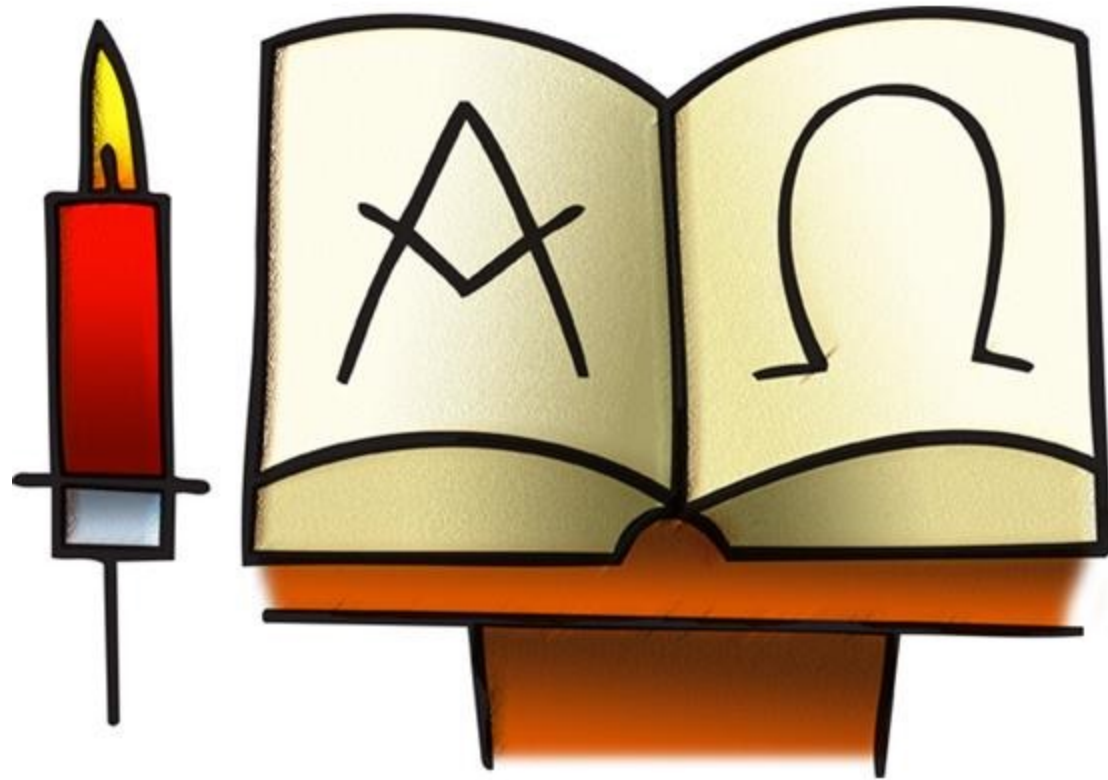
# PRAYER OF THE DAY

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

Let us pray.

O God, from you come all holy desires, all good counsels, and all just works. Give to us, your servants, that peace which the world cannot give, that our hearts may be set to obey your commandments; and also that we, being defended from the fear of our enemies, may live in peace and quietness, through Jesus Christ, our Savior and Lord. **Amen.**





# **WORD**

*God Speaks to us in scripture, preaching, and song.*



## **FIRST READING: Amos 7:7-15**

*Amos is not the kind of prophet attached to temples or royal courts. Rather, he is an ordinary farmer from Judah (the southern kingdom) called by God to speak to Israel (the northern kingdom). God's word of judgment through Amos conflicts with the king's court prophet Amaziah, whom Amos encounters at Bethel.*

**A reading from Amos.**

<sup>7</sup> This is what [the Lord God] showed me: the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. <sup>8</sup> And the Lord said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said,

“See, I am setting a plumb line  
in the midst of my people Israel;  
I will never again pass them by;  
<sup>9</sup> the high places of Isaac shall be made desolate,  
and the sanctuaries of Israel shall be laid waste,  
and I will rise against the house of Jeroboam  
with the sword.”

<sup>10</sup> Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, “Amos has conspired against you in the very center of the house of Israel; the land is not able to bear all his words. <sup>11</sup> For thus Amos has said, ‘Jeroboam shall die by the sword, and Israel must go into exile away from his land.’”

<sup>12</sup> And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; <sup>13</sup> but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.”

<sup>14</sup> Then Amos answered Amaziah, “I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, <sup>15</sup> and the Lord took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’”

The word of the Lord.

**Thanks be to God.**

# **PSALM: Psalm 85:8-13**

*I will listen to what the Lord God is saying. (Ps. 85:8)*

**<sup>8</sup> I will listen to what the Lord God is saying;  
for you speak peace to your faithful people and  
to those who turn their hearts to you.**

**<sup>9</sup> Truly, your salvation is very near  
to those who fear you,  
that your glory may dwell in our land. R**

<sup>10</sup> Steadfast love and faithfulness have met together;  
righteousness and peace have kissed each other.

<sup>11</sup> **Faithfulness shall spring up from the earth,  
and righteousness shall look down from heaven.**



<sup>12</sup> The Lord will indeed grant prosperity,  
and our land will yield its increase.

<sup>13</sup> **Righteousness shall go before the Lord  
and shall prepare for God a pathway. R**

# MUSICAL OFFERING

Mariner Girl Scout Ship 3361



# **SECOND READING:**

## **Ephesians 1:3-14**

*In Jesus, all of God's plans and purposes have been made known as heaven and earth are united in Christ. Through Jesus, we have been chosen as God's children and have been promised eternal salvation.*

A reading from Ephesians.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup> just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. <sup>5</sup> He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, <sup>6</sup> to the praise of his glorious grace that he freely bestowed on us in the Beloved.

<sup>7</sup> In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace <sup>8</sup> that he lavished on us. With all wisdom and insight <sup>9</sup> he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, <sup>10</sup> as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.

<sup>11</sup> In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, <sup>12</sup> so that we, who were the first to set our hope on Christ, might live for the praise of his glory.

<sup>13</sup> In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; <sup>14</sup> this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

The word of the Lord.

**Thanks be to God.**



**CHILDREN'S TIME**

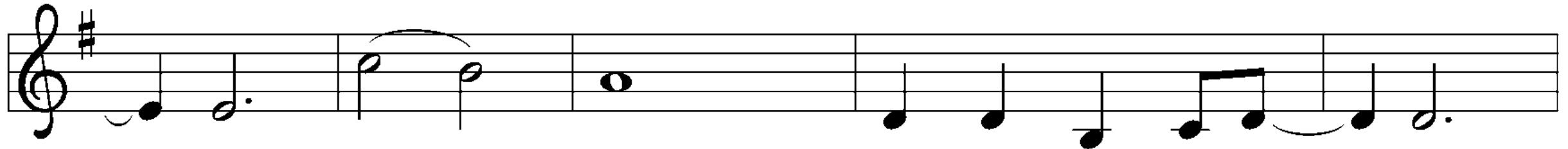
Amanda Beebe-Bay



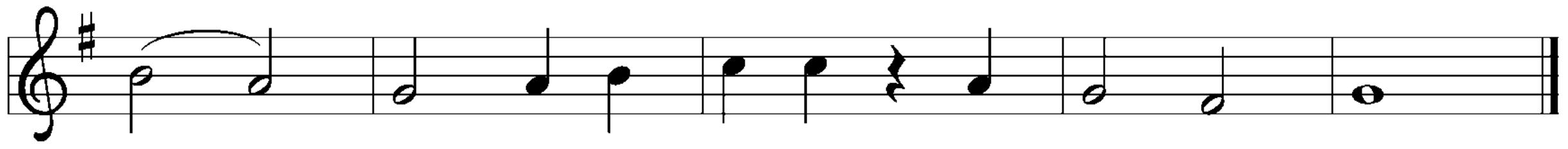
# GOSPEL ACCLAMATION *(Caribbean)*



Hal-le, hal - le, hal - le - lu - jah. Hal - le, hal - le, hal -



- le - lu - jah. Hal - le, hal - le, hal - le -



lu - jah. Hal - le - lu - jah. Hal - le - lu - jah.

## **GOSPEL: Mark 6:14-29**

*As Jesus and his disciples begin to attract attention, Mark recalls the story of John the Baptist's martyrdom. Like John, Jesus and his disciples will also suffer at the hands of those opposed to the gospel of salvation.*

The Holy Gospel according to St. Mark, the 6<sup>th</sup> chapter.  
**Glory to you, O Lord.**

<sup>14</sup> King Herod heard of [the disciples' preaching,] for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this reason these powers are at work in him." <sup>15</sup> But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." <sup>16</sup> But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

<sup>17</sup> For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. <sup>18</sup> For John had been telling Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup> And Herodias had a grudge against him, and wanted to kill him. But she could not, <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him.

<sup>21</sup> But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. <sup>22</sup> When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, “Ask me for whatever you wish, and I will give it.” <sup>23</sup> And he solemnly swore to her, “Whatever you ask me, I will give you, even half of my kingdom.” <sup>24</sup> She went out and said to her mother, “What should I ask for?” She replied, “The head of John the baptizer.”

<sup>25</sup> Immediately she rushed back to the king and requested, “I want you to give me at once the head of John the Baptist on a platter.” <sup>26</sup> The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. <sup>27</sup> Immediately the king sent a soldier of the guard with orders to bring John’s head. He went and beheaded him in the prison, <sup>28</sup> brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother.

<sup>29</sup> When his disciples heard about it, they came and took his body, and laid it in a tomb.

The Gospel of the Lord.

**Praise to you, O Christ.**

# SERMON

Bishop Tim Oslovich



## HYMN OF THE DAY:

**Sometimes Our Only Song Is Weeping**





1 Some-times our on - ly song is weep - ing; our on - ly  
2 Some-times we catch the faint-est hum - ming, a far - off



sound is gasp - ing breath. Some-times it seems that God is  
tune our hearts know well. Some-times we sense the Spir - it



sleep-ing  
com - ing.

while our brief lives  
Our song re - turns;

are bound in death.  
our voic - es swell.

The first line of musical notation is on a treble clef staff with a key signature of two flats (B-flat and E-flat). It consists of 12 measures. The melody starts on a half note G4, followed by quarter notes A4 and B4, a dotted quarter note C5, a quarter note B4, a quarter note A4, a half note G4, a quarter note F4, a quarter note E4, a quarter note D4, a quarter note C4, a quarter note B3, and a half note A3.



Who hears the song  
The Spir - it sings

our sor - rows swal - low  
though we are shak - en,

and of - fers  
and Christ has

The second line of musical notation is on a treble clef staff with a key signature of two flats. It consists of 12 measures. The melody starts with a quarter rest, followed by quarter notes G4, A4, and B4, a half note C5, a quarter note B4, a quarter note A4, a quarter note G4, a quarter note F4, a quarter note E4, a quarter note D4, a quarter note C4, a quarter note B3, and a half note A3.



hope to calm our fears? When all our words seem frail and  
shared our heart-felt cries. Re - stored, our wea - ry souls a -



hol - low, God heeds the prayers with - in our tears.  
wak - en to join God's song that nev - er dies.

Text: Adam M. L. Tice, b. 1979

Music: WAYFARING STRANGER, North American traditional

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1 Some-times our on - ly song is weep - ing; our on - ly  
2 Some-times we catch the faint-est hum - ming, a far - off



sound is gasp - ing breath. Some-times it seems that God is  
tune our hearts know well. Some-times we sense the Spir - it



sleep - ing                      while our brief    lives                      are bound in              death.  
com - ing.                      Our song re - turns;                      our voic - es              swell.



Who hears the song                      our sor - rows swal - low                      and of - fers  
The Spir - it sings                      though we are shak - en,                      and Christ has



hope to calm our fears? When all our words seem frail and  
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**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.**



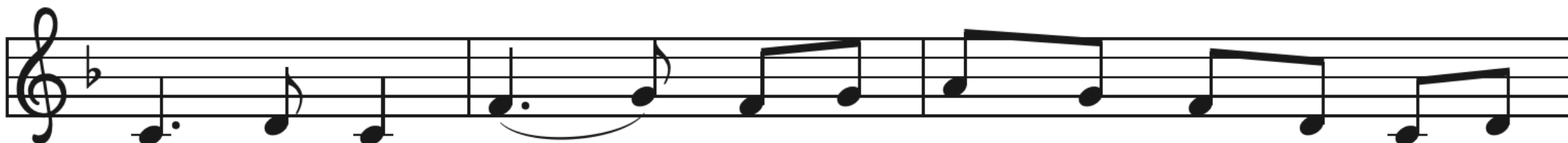
**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

# PRAYER REFRAIN:

## Abba, Abba, Hear Us (*Korea*)



As we pray, the Spir - it breathes sighs, sighs far too



deep for words; God, who search - es hearts and knows the Spir - it's



mind, hears all our prayer.

Text: Andrew Donaldson, b. 1951

Music: ARIRANG, Korean traditional

Text © 1996, 2001 Andrew Donaldson, admin. Augsburg Fortress

# **PRAYERS OF INTERCESSION**

One in the communion of saints and in the power of the Holy Spirit, we join our voices in prayer.

*A brief silence.*

You gather your people into the body of Christ. Where your church is wounded, heal it. Where it is right, strengthen it. Where it is divided, reunite it.

In your mercy,  
**hear our prayer.**

From before the foundation of the world, you are God.  
Revive ecosystems destroyed by human greed. Curb  
our desire to put wealth ahead of the health of all who  
call this planet home. In your mercy,  
**hear our prayer.**

You establish equity and make justice. Within every nation, tribe, and land, cause laws to be written and customs to be observed that protect the most vulnerable. In your mercy,  
**hear our prayer.**

On the cross your beloved Son endured pain and death.  
Bring healing to those in need, hope to any in despair,  
and comfort to the dying. In your mercy,  
**hear our prayer.**

You send your Spirit into this community of faith.

Empower our ministries that serve and build up local communities. Nurture our partnerships with other community organizations. In your mercy,

**hear our prayer.**



You provide guidance to those in leadership: Presiding Bishop Elizabeth Eaton, Alaska Synod Bishop Tim Oslovich, Bishop Tessa Moon Leiseth, Pastor Karen Perkins, and Trapper Creek Fellowship, Wasilla. Fill all ministries with your purpose and strength.

In your mercy,  
**hear our prayer.**

For what else do the people of God pray?

All peoples praise you, O God. We give you thanks and praise for the lives of our loved ones who now rest in you. In the fullness of time gather us with all your saints in light. In your mercy,  
**hear our prayer.**

Holy God, holy and merciful: into your outstretched arms we commend ourselves and all for whom we pray, trusting in the one who is the way, the truth, and the life, Jesus Christ our Savior and Lord.

**Amen.**

# REPEAT PRAYER REFRAIN:

## Abba, Abba, Hear Us (*Korea*)



As we pray, the Spir - it breathes sighs, sighs far too



deep for words; God, who search - es hearts and knows the Spir - it's



mind, hears all our prayer.

Text: Andrew Donaldson, b. 1951

Music: ARIRANG, Korean traditional

Text © 1996, 2001 Andrew Donaldson, admin. Augsburg Fortress

# SHARING OF THE PEACE

The peace of the Lord be with you always.

**And also with you.**

*We greet each other with a gesture of peace. We are conscious there are different comfort levels around physical contact. A nod, wave, phone call or email may be most appropriate for you. This greeting is a sign of the risen Christ who unites us and calls us to recognize the peace of God in one another.*

# MEAL

*God feeds us with the presence of Jesus Christ.*

# OFFERING



# PRESENTATION OF THE GIFTS

# PRESENTATION OF THE GIFTS

*(Nicaraguan)*

*Refrain*



Now we of - fer you, our Fa - ther, with the bread and with the wine



all our joys and all our sor - rows, all our strug - gles and our time.

Text: Misa popular nicaragüense, tr. Gerald Thorson, 1921–2001

Music: TE OFRECEMOS, Nicaraguan folk tune

Tr. © 1989 Lutheran World Federation



1 As the fields of wheat now grow - ing will be - come a ho - ly sign,  
2 Like the grape put in the cel - lar, there to change in - to the wine,  
3 In these gifts we see our one - ness through - out cit - y and the field,  
4 All your peo - ple who are yearn - ing for the free - dom still a - head  
5 We sing glo - ry to the Fa - ther and to Christ who lives a - bove,



*Refrain*

so shall we re - veal you, Je - sus, that in us you now may shine.  
all the poor on earth who suf - fer shed their sor - rows in this sign.  
and we find a life of so - lace where the scars of strife are healed.  
of - fer fruits of your cre - a - tion in these gifts of wine and bread.  
and we praise the Ho - ly Spir - it for the gift to us of love.

*Refrain*



Now we of - fer you, our Fa - ther, with the bread and with the wine



all our joys and all our sor - rows, all our strug-gles and our time.

Text: Misa popular nicaragüense, tr. Gerald Thorson, 1921–2001

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Tr. © 1989 Lutheran World Federation





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*Refrain*



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Text: Misa popular nicaragüense, tr. Gerald Thorson, 1921–2001

Music: TE OFRECEMOS, Nicaraguan folk tune

Tr. © 1989 Lutheran World Federation



# OFFERTORY PRAYER

Jesus, Bread of life,

you have set this table with your very self,  
and called us to the feast of plenty.

Gather what has been sown among us,  
and strengthen us in this meal.

Make us to be what we receive here,  
your body for the life of the world.

**Amen.**

# **GREAT THANKSGIVING**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

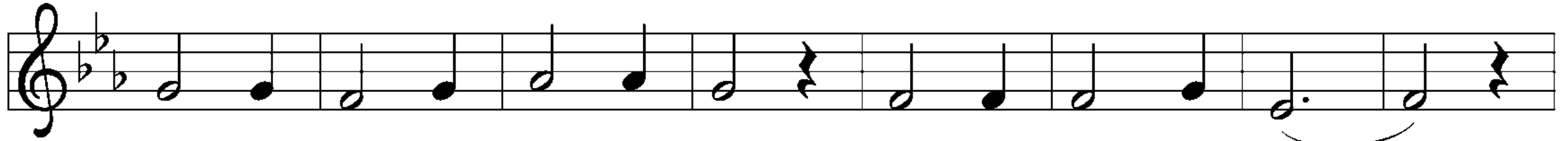
**It is right to give our thanks and praise.**

# PREFACE

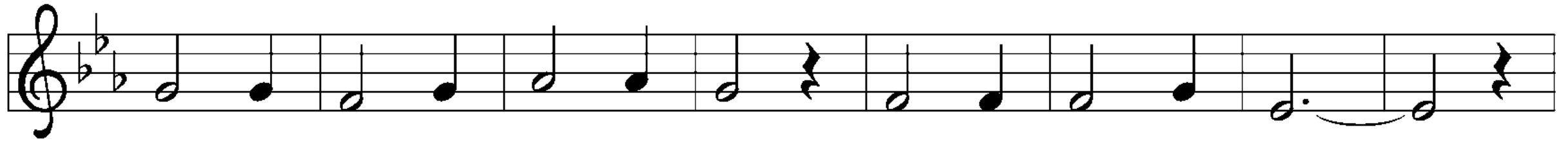
It is indeed right, our duty and our joy,  
that we should at all times and in all places  
give thanks and praise to you,  
almighty and merciful God,  
through our Savior Jesus Christ,  
who on this day overcame death and the grave,  
and by his glorious resurrection  
opened to us the way of everlasting life.

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:

# SANCTUS *(German)*



Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



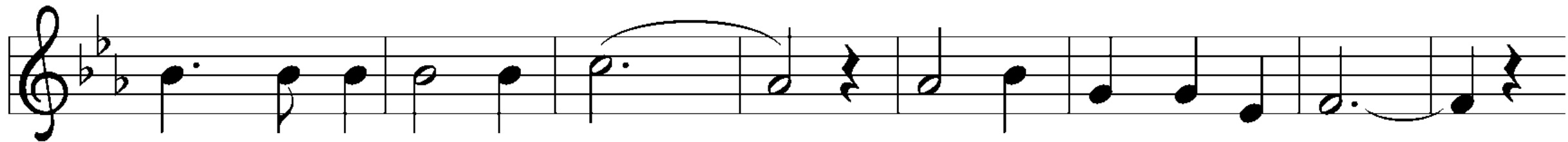
ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,



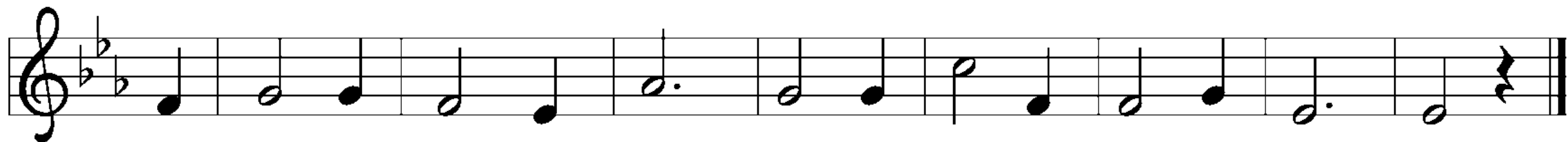
heav-en and earth are full, full of your glo - ry.



Ho - san - na in the high - est, ho - san - na in the high - est.



Bless - ed is he who comes in the name of the Lord.



Ho - san - na in the high - est, ho - san - na in the high - est.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937  
Adapt. © 1985, 1989 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638 [www.giamusic.com](http://www.giamusic.com)  
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# GREAT THANKSGIVING



Holy God,  
our Maker, Redeemer, and Healer,  
in the harmonious world of your creation,  
the plants and animals,  
the seas and stars  
were whole and well in your praise.

When sin had scarred the world,  
you sent your Son to heal our ills  
and to form us again into one.

In the night in which he was betrayed,  
our Lord Jesus took bread, and gave thanks;  
broke it, and gave it to his disciples, saying:  
Take and eat; this is my body, given for you.  
Do this for the remembrance of me.



Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:

This cup is the new covenant in my blood,  
shed for you and for all people  
for the forgiveness of sin.

Do this for the remembrance of me.

Remembering, therefore,  
his acts of healing,  
his body given up,  
and his victory over death,  
we await that day when all the peoples of the earth  
will come to the river to enjoy the tree of life.

Send your Spirit upon us and this meal:  
as grains scattered on the hillside  
become one bread,  
so let your Church be gathered  
from the ends of the earth,  
that all may be fed with the Bread of life, your Son.

Through him all glory and honor is yours,  
Almighty Father, with the Holy Spirit,  
in your holy Church,  
both now and forever.

**Amen**

# **LORD'S PRAYER**

Lord, remember us in your kingdom, and teach us to pray:

**Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.**

**Give us this day our daily bread;  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.**

**For thine is the kingdom,  
and the power, and the glory,  
forever and ever.**

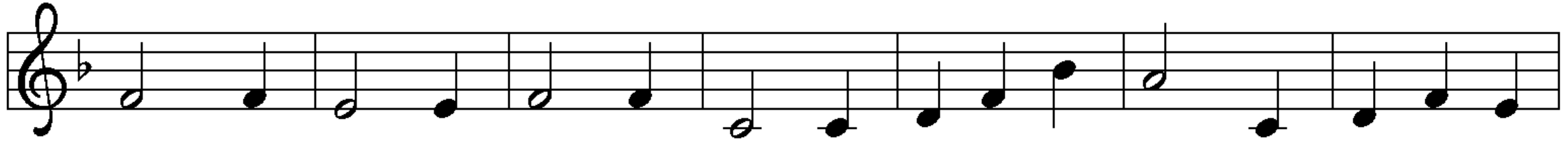
**Amen.**

# INVITATION TO COMMUNION

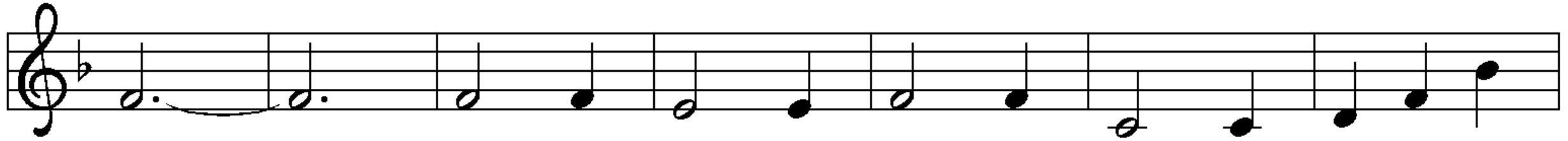
Christ has set the table with more than enough for all.  
Come!



# COMMUNION SONG *(American)*



Lamb of God, you take a - way the sin of the world; have mer-cy on



us. Lamb of God, you take a - way the sin of the



world; have mer-cy on us. Lamb of God, you take a - way the

sin of the world; grant us peace, grant us peace.

The image shows a musical score for a hymn. It consists of two staves of music written in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody consists of quarter and eighth notes, with some notes beamed together. The lyrics 'world; have mer-cy on us.' are positioned below the first staff. The second staff continues the melody, ending with a double bar line. The lyrics 'sin of the world; grant us peace, grant us peace.' are positioned below the second staff. The music is simple and melodic, suitable for a hymn.



# COMMUNION DISTRIBUTION

The body of Christ, given for you.

**Amen.**

The blood of Christ, shed for you.

**Amen.**

# POST COMMUNION BLESSING

The body and blood of our Lord Jesus Christ  
strengthen you and keep you God's grace.

**Amen.**



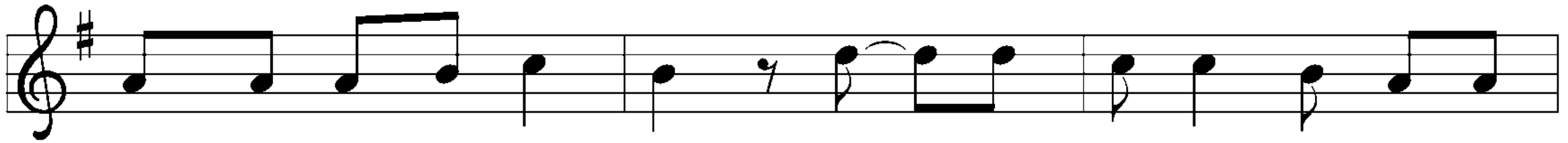
# POST-COMMUNION CANTICLE

*(South African)*

*Refrain— sung twice each time*



*Ha - le - lu - ya! Pe - lo tsa ro - na, di tha -*  
*Hal - le - lu - jah! We sing your prais - es, all our*



*bi - le ka - o - fe - la. Ha - le - lu - ya! Pe - lo tsa*  
*hearts are filled with glad - ness. Hal - le - lu - jah! We sing your*



*ro - na, di tha - bi - le ka - o - fe - la.*  
*prais - es, all our hearts are filled with glad - ness.*



1 Christ the Lord to us said: I am wine, I am bread,  
2 Now he sends us all out, strong in faith, free of doubt,

*Repeat stanza, then sing refrain*



I am wine, I am bread, give to all who thirst and hun - ger.  
strong in faith, free of doubt. Tell to all the joy - ful gos - pel.

Text: South African; tr. *Freedom Is Coming*, 1984

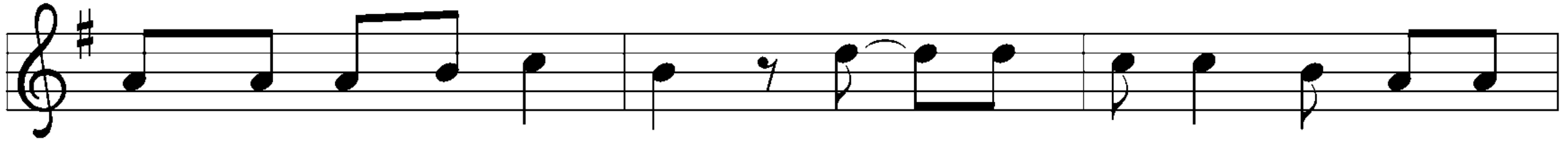
Music: HALELUYA! PELO TSA RONA, South African

Tr. © 1984 Utryck, admin. Walton Music Corp.

*Refrain— sung twice each time*



*Ha - le - lu - ya! Pe - lo tsa ro - na, di tha -*  
*Hal - le - lu - jah! We sing your prais - es, all our*



*bi - le ka - o - fe - la. Ha - le - lu - ya! Pe - lo tsa*  
*hearts are filled with glad - ness. Hal - le - lu - jah! We sing your*



*ro - na, di tha - bi - le ka - o - fe - la.*  
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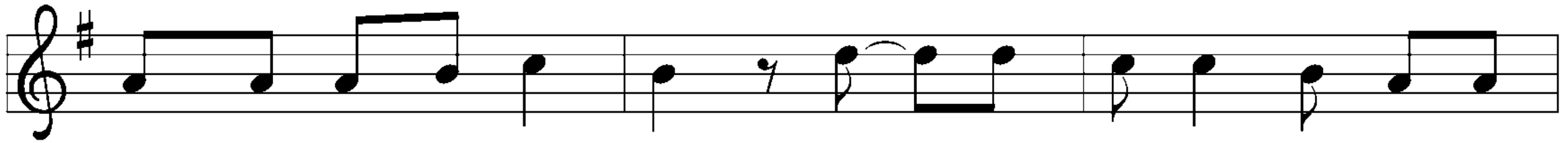
Music: HALELUYA! PELO TSA RONA, South African

Tr. © 1984 Utryck, admin. Walton Music Corp.

*Refrain— sung twice each time*



*Ha - le - lu - ya! Pe - lo tsa ro - na, di tha -*  
*Hal - le - lu - jah! We sing your prais - es, all our*



*bi - le ka - o - fe - la. Ha - le - lu - ya! Pe - lo tsa*  
*hearts are filled with glad - ness. Hal - le - lu - jah! We sing your*



*ro - na, di tha - bi - le ka - o - fe - la.*  
*prais - es, all our hearts are filled with glad - ness.*



# **PRAYER AFTER COMMUNION**

Let us pray.

Jesus, Bread of life,

we have received from your table  
more than we could ever ask.

As you have nourished us in this meal,

now strengthen us to love the world with your own life.

In your name we pray.

**Amen.**

# **SENDING**

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

# **MISSION STATEMENT**

Let us announce together,

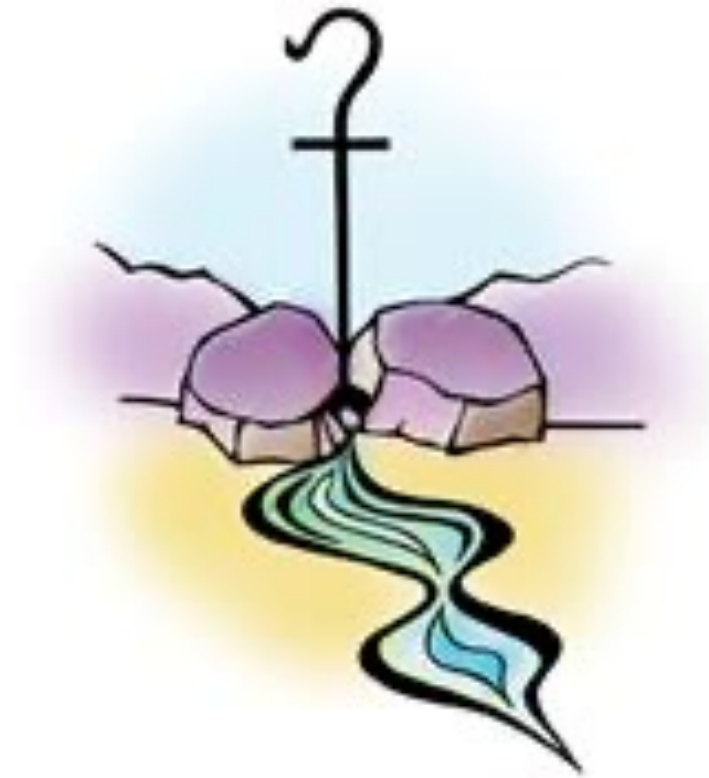
**The mission of Resurrection Lutheran Church is  
to promote spiritual growth in Christ  
and service to all people.**

# BLESSING

The blessing of God,  
who provides for us, feeds us,  
and journeys with us,  
✝ be upon you now and forever.

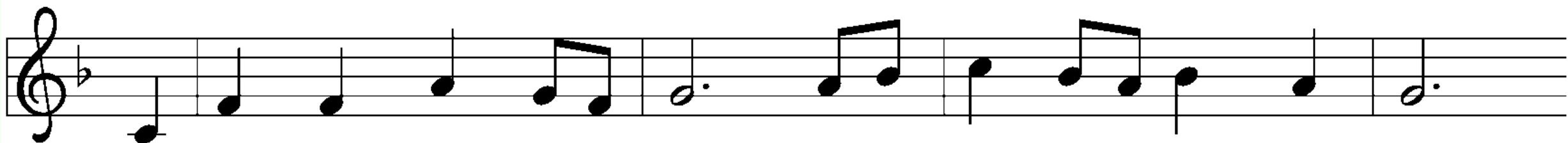
**Amen.**



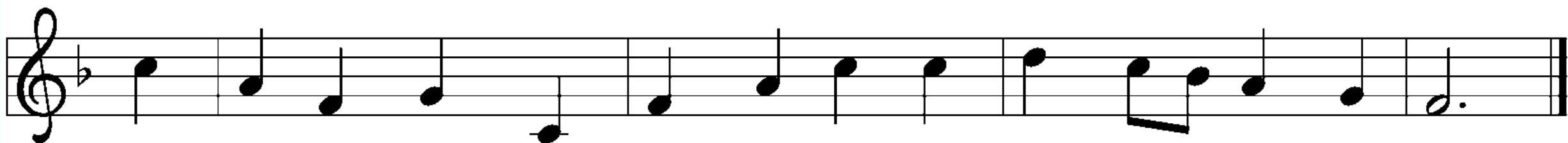


**SENDING HYMN:**

**Let Justice Flow like Streams**



1 Let jus - tice flow like streams of spar - kling wa - ter, pure,  
2 Let righ - teous - ness roll on as oth - ers' cares we heed,  
3 So may God's plumb line, straight, de - fine our mea - sure true,

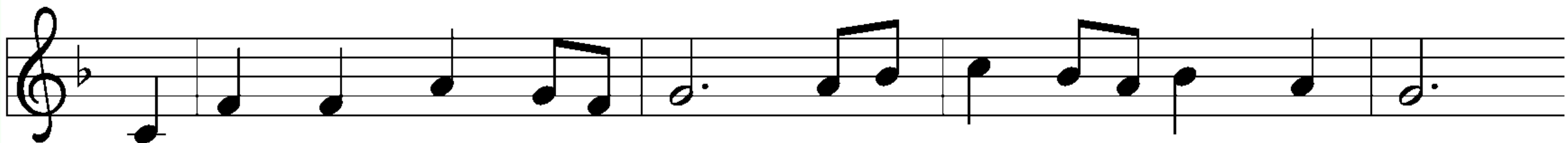


en - a - bling growth, re - fresh - ing life, a - bun - dant, cleans - ing, sure.  
an ev - er - flow - ing stream of faith trans - lat - ed in - to deed.  
and jus - tice, right, and peace per - vade this world our whole life through.

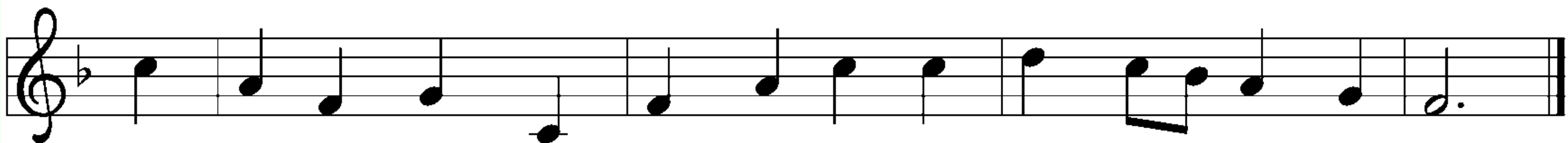
Text: Jane Parker Huber, b. 1926

Music: ST. THOMAS, Aaron Williams, 1731–1776

Text © 1984 Jane Parker Huber, admin. Westminster John Knox Press



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Text: Jane Parker Huber, b. 1926

Music: ST. THOMAS, Aaron Williams, 1731–1776

Text © 1984 Jane Parker Huber, admin. Westminster John Knox Press

# **DISMISSAL**

Go in peace. You are the body of Christ.

**Thanks be to God.**



# Resurrection Lutheran Church

The Reverend  
Karen Perkins, Pastor  
People of Resurrection,  
Ministers of God

