

South Dakota Synod Day Worship

November 7, 2020

11 AM CT/10 AM MT

Livestream Service from Our Savior's Lutheran Church, Sioux Falls, SD

Prelude/Gathering music

“Come and Find the Quiet Center,” music by Anne Krentz Organ, text by Shirley Erena Murray

GATHERING

Greeting and Welcome to Worship

Welcome to the 2020 South Dakota Synod Day.

[*Other introductory words.*]

We begin our time today
with worship.

This is a full worship service today,
where we'll celebrate our unity
through the sacraments;
we'll hear the scripture;
and spend time in prayer.

We'll even commission
some of our colleagues
and bless the work they do
in service to our synod.

As worship begins,
you may want to gather
a bowl of water
for our Thanksgiving for Baptism.

We will also share holy communion later.
You may already have
bread and fruit of the vine with you today.
Set those gifts nearby.

If not, and you're in Sioux Falls,
you're invited to join us here at Our Savior's
for drive-up Holy Communion after worship.

Now we begin where our story
always begins:
with scripture.
Settle in
as we allow the words
of our holy story
to center our hearts
for the good work of worship.

The Gathering Reading

Let me tell you a story.

Once upon a time,
in a land far away,
friends of our savior Jesus.
took the message of God's salvation
across the world.
They shared that message
with people who had never heard
the Good News of God's love.

This Great Commission
took them to people
they never would have met.
It expanded their vision
for who belonged to
the people of God.

And one of these friends of God
was named Philip.

26 [Somewhere along the road,] an angel of the Lord said to Philip, 'Get up and go towards the south to the road that goes down from Jerusalem to Gaza.' (This is a wilderness road.) 27 So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had

come to Jerusalem to worship 28and was returning home; seated in his chariot, he was reading the prophet Isaiah. 29Then the Spirit said to Philip, 'Go over to this chariot and join it.' 30So Philip ran up to it and heard him reading the prophet Isaiah. He asked, 'Do you understand what you are reading?' 31He replied, 'How can I, unless someone guides me?' And he invited Philip to get in and sit beside him. 32Now the passage of the scripture that he was reading was this:

'Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

33 In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth.'

34The eunuch asked Philip, 'About whom, may I ask you, does the prophet say this, about himself or about someone else?' 35Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. 36As they were going along the road, they came to some water; and the eunuch said, 'Look, here is water! What is to prevent me from being baptized?' 38He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. 39When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. 40But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Here ends a story
of salvation.

Word of God, Word of Life.

Thanks be to God.

Song: ELW 453, "Baptized and Set Free", vs. 1-2

Music and text by Cathy Skogen-Soldner

Baptized and Set Free



1 We are peo - ple cre - at - ed, cho - sen by God.
2 We are fed and we're nour - ished, filled and re - freshed.
3 We are nour - ished by wa - ter, all liv - ing things,
4 Now with praise and thanks - giv - ing, we join the song.



Then we're washed, ev - er gent - ly, in mer - cy and love.
Then our hun - ger re - turns and a - gain we are blessed.
and by life that the Spir - it a - bun - dant - ly brings.
All are wel - come! We gath - er to sing loud and strong.



Sin has pow - er no more. Je - sus o - pened the door
For what - ev - er the need, God is great - er in - deed:
As we jour - ney toward home, may your pres - ence be known:
Not en - slaved, but set free! From now on, all will be



to a foun - tain bring - ing heal - ing, and whole - ness and more.
end - less o - cean, al - ways deep - er than all of our need.
pre - cious riv - er, ev - er - flow - ing, now car - ry us home.
one in Je - sus, one in wa - ter, bap - tized and set free!

Text: Cathy Skogen-Soldner, b. 1956
Music: BAPTIZED AND SET FREE, Cathy Skogen-Soldner
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Thanksgiving for Baptism

Two voices.

First voice:

Everything prevented him.

When this Ethiopian eunuch asked Philip,
“What prevents me from being baptized?”

Philip had every reason
to deny this man’s desire.

Here was a dark-skinned person
whose gender had been changed.

An outsider to tradition
unfamiliar with scripture.

A person with no community of faith
who requested a private baptism.

Philip had every reason to say no.
But God had already said yes.

God loved the Ethiopian’s body.
God loved his curiosity.
God loved his hunger for knowledge
and his desire to struggle with scripture.

Anything could have prevented Philip.
But nothing
prevented God.

So today,
we must ask Philip’s question.
Do we understand what we are reading?

Do we model this kind of love?
Or have we used human distinctions
to define the family of God?

This year marks 500 years
since Martin Luther outlined
the doctrine of the priesthood of all believers.
But it is only the 50th anniversary
of the ordination of women in our denomination.
The fortieth anniversary
of an ordination of a woman of color.
And the tenth anniversary
of the ordination of open LGBTQIA+ ministers.

The memory of each of these anniversaries
brings joy and pain.
Even today, human distinctions
still scar the body of Christ.

We are called to love as God loves,
to accept as God accepts,
but how can we do this
unless someone guides us?

Second voice

Let baptism be our guide
and our singular testimony.
Because when the world categorizes,
the church of God baptizes.

In baptism
there is no East River or West River,
for God made the whole earth
and loves the people in it.

In baptism
there are no political parties;
just one God who is conservative in judgment
and liberal with love.

In baptism
there is no gender binary;
just bodies made in the image of God.

Today, we have gathered as people
across the synod of South Dakota,
united through our witness of Christ,
but divided by circumstance,
by distance,
and by sin.

Even so, we find unity and hope
in the water that gives life.

[Water is poured during the following.]

Today we celebrate
that in the beginning
God named the chaos “water”
and God used water
to bring forth life.

Today we celebrate
that water became the gateway to freedom
when Israel walked from bondage in Egypt
toward the homeland promised by God.

Today we celebrate
that water did not erase the Ethiopian eunuch;
but accepted him, body and soul.

This water
is our acceptance.
This water is our freedom.
This water is the life
that each of us needs.

We give thanks
for the baptism that accepts
what humans would reject.

We give thanks
for the waters that wash
every body,

flow over every barrier,
erode every prejudice,
heal every history.

Through this baptism,
nothing can prevent the sinner from being holy.
Nothing can prevent God's work among us.
Nothing can restrain
the overflowing love of God.

Song: ELW 453, "Baptized and Set Free,"
vs. 3-4, Music and text by Cathy Skogen-Soldner

Baptized and Set Free



1 We are peo - ple cre - at - ed, cho - sen by God.
2 We are fed and we're nour - ished, filled and re - freshed.
3 We are nour - ished by wa - ter, all liv - ing things,
4 Now with praise and thanks - giv - ing, we join the song.



Then we're washed, ev - er gent - ly, in mer - cy and love.
Then our hun - ger re - turns and a - gain we are blessed.
and by life that the Spir - it a - bun - dant - ly brings.
All are wel - come! We gath - er to sing loud and strong.



Sin has pow - er no more. Je - sus o - pened the door
For what - ev - er the need, God is great - er in - deed:
As we jour - ney toward home, may your pres - ence be known:
Not en - slaved, but set free! From now on, all will be



to a foun - tain bring - ing heal - ing, and whole - ness and more.
end - less o - cean, al - ways deep - er than all of our need.
pre - cious riv - er, ev - er - flow - ing, now car - ry us home.
one in Je - sus, one in wa - ter, bap - tized and set free!

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Greetings to you
in the name of God our Creator,
Jesus our Savior;
the Spirit our Sanctifier.
Amen.

Prayer of the Day

Together we pray.

God of Unity, God of Closeness,
we recognize
that our companionship
feels incomplete.
But in every Christian assembly,
someone is missing;
someone feels left out;
and someone cannot sing.
God, you are the one
who connects us across the distance.
You are the Spirit who calls us with one voice.
We recognize your presence
in our congregations,
in our lives,
and in the world we serve.
So we praise you as one,
wherever we are.
For you have proven yourself
to be the God
who walks with us
along the way.
Amen.

WORD

Reading -- Isaiah 43:1-2, 5-7, 18-19

But now thus says the Lord,

he who created you, O Jacob,

he who formed you, O Israel:

Do not fear, for I have redeemed you;

I have called you by name, you are mine.

² When you pass through the waters, I will be with you;

and through the rivers, they shall not overwhelm you;

when you walk through fire you shall not be burned,

and the flame shall not consume you.

⁵ Do not fear, for I am with you;

I will bring your offspring from the east,

and from the west I will gather you;

⁶ I will say to the north, 'Give them up',

and to the south, 'Do not withhold;

bring my sons from far away

and my daughters from the end of the earth—

⁷ everyone who is called by my name,

whom I created for my glory,

whom I formed and made.'

¹⁸ Do not remember the former things,

or consider the things of old.

¹⁹ I am about to do a new thing;

now it springs forth, do you not perceive it?

Choral Anthem: "Our Hearts Are Burning"

music by Deanna Wehrspann

text by Justin Kosec

Our hearts are burning
to make sense of the news.
We worry for people.
We worry for truth.

Our hearts are burning
for justice that will last;
for a new generation
reconciled to our past.

Our hearts are burning

for dignity all know.
To recognize your call
in our every role.

Our hearts are burning
to know scripture like our voice,
see your face among us,
serve you with every choice.

Our hearts are burning
to feel water on our brows,
to hold a friend's embrace,
to breathe and sing again.

Our hearts are burning
for the church to offer
the love we have already
received from you.

Did you know all these worries
when you joined us on the road?
We felt you had left us;
we felt aimless, alone.

Our hearts were hungering;
then you brought the bread.
Our grave clothes had tightened;
then you rose from the dead.

Our hearts are still burning
even when we believe;
for the blameless crucified
look no different from thieves.

Yet we hold the truth
your resurrection brings:
Our tired bones return to dust
but we rise to breathe again.

Reading -- Luke 24:13-35

We invite you to raise your hands in praise at the conclusion of the gospel reading. It is our way to say, "Thanks be to God."

13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, ¹⁴and talking with each other about all these things that had

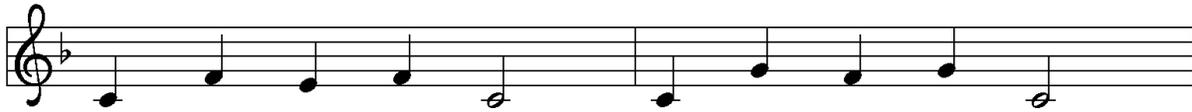
happened. ¹⁵While they were talking and discussing, Jesus himself came near and went with them, ¹⁶but their eyes were kept from recognizing him. ¹⁷And he said to them, ‘What are you discussing with each other while you walk along?’ They stood still, looking sad. ¹⁸Then one of them, whose name was Cleopas, answered him, ‘Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?’ ¹⁹He asked them, ‘What things?’ They replied, ‘The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and leaders handed him over to be condemned to death and crucified him. ²¹But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. ²²Moreover, some women of our group astounded us. They were at the tomb early this morning, ²³and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. ²⁴Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.’ ²⁵Then he said to them, ‘Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! ²⁶Was it not necessary that the Messiah should suffer these things and then enter into his glory?’ ²⁷Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. ²⁸As they came near the village to which they were going, he walked ahead as if he were going on. ²⁹But they urged him strongly, saying, ‘Stay with us, because it is almost evening and the day is now nearly over.’ So he went in to stay with them. ³⁰When he was at the table with them, he took bread, blessed and broke it, and gave it to them. ³¹Then their eyes were opened, and they recognized him; and he vanished from their sight. ³²They said to each other, ‘Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?’ ³³That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. ³⁴They were saying, ‘The Lord has risen indeed, and he has appeared to Simon!’ ³⁵Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

Word of God, word of life.
Thanks be to God.

Sermon -- Bp Constanze Hagmaier

*Hymn of the Day: ELW 374, “Day of Arising,”
music by Carl F. Schalk, text by Susan Palo Cherwien*

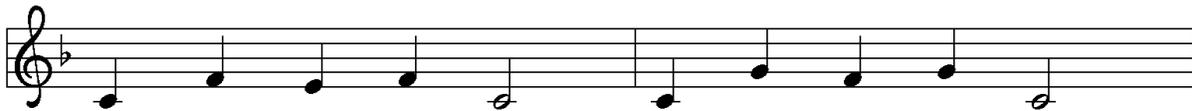
Day of Arising



1 Day of a - ris - ing, Christ on the road - way,
2 When we are walk - ing, doubt - ful and dread - ing,
3 Lo, I am with you, Je - sus has spo - ken.
4 Christ, our com - pan - ion, hope for the jour - ney,



un - known com - pan - ion walks with his own.
blind - ed by sad - ness, slow - ness of heart,
This is Christ's prom - ise, this is Christ's sign:
bread of com - pas - sion, o - pen our eyes.



When they in - vite him, as fades the first day,
yet Christ walks with us, ev - er a - wait - ing
when the church gath - ers, when bread is bro - ken,
Grant us your vi - sion, set all hearts burn - ing



and bread is bro - ken, Christ is made known.
our in - vi - ta - tion: Stay, do not part.
there Christ is with us in bread and wine.
that all cre - a - tion with you may rise.

Text: Susan Palo Cherwien, b. 1953
Music: RAABE, Carl F. Schalk, b. 1929
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Apostle's Creed

As the latest generation to walk with Jesus, we proclaim our faith using the words of the Apostle's Creed.

*We believe in God, the Father almighty,
creator of heaven and earth.*

*We 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.*

*We 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.*

Installation of Synod Ministers

Vice President of the South Dakota Synod, Carla Borchardt, announces the name of each person and the office to which the person has been elected/appointed.

The leader shares the reading.

A reading from Romans: As in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness. (Romans 12:4-8)

The leader may describe the duties of office. The leader addresses those being installed.

Will you assume the office to which you have been elected/appointed, and will you endeavor to carry out its duties faithfully, to the glory of Christ our Lord and in service to the one holy church?

Response: I will, and I ask God to help me.

The leader addresses the assembly.

People of God, will you support and pray for name/s in this work?

Response: We will, and we ask God to help us

The leader addresses those being installed.

The office of _____ is committed to you in the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

The leader continues with prayer.

Let us pray.
Gracious God, you call your people to service and give them varied tasks in the world and in your church.
Grant name/s grace and strength,
that she/he/they may serve you faithfully to the glory of your name; through your Son, Jesus Christ, our Savior and Lord.
Amen.

The leader addresses the newly installed.

The God of peace,
who brought again from the dead our Lord Jesus,
the great shepherd of the sheep,
by the blood of the eternal covenant,
make you complete in everything good
so that you may do God's will,
working in you that which is well-pleasing in God's sight;
through Jesus Christ, to whom be glory forever and ever.
Amen.

Kyrie

Presented as music of prayer.

Prayers of the People

Two voices.

Voice 1:

As we celebrate
these accomplished, eager servants of God,
we also name
that every blessing God gives
is a gift the world needs.

So we pray today for this
aching country,
our wounded healers,
our absent friends,
and the goodness we find
only when we serve
the God of love.

Voice 2:

God, you are unity that does not end,
the source of relationship.
So we ask you to have mercy on our country today
after our recent election.
You see the wounds we need to heal.
Jesus reconciled the world with forgiveness,
and we are Jesus's siblings.
Make each of us
workers of your peace
in our communities, our churches, and our families.

Voice 1:

God, you are growth and fruitfulness,
the source of life.
We thank you for a time of harvest,
and we ask that you prepare the earth

for another season of strong growth.
Bless each farmer, producer, and rancher
who tends the creation you have made.

Voice 2:

God, you are creativity and industry,
the source of vocation.
We ask you to bless each of us
in the work to which you have called us,
both in and outside our homes.
We ask you to help each person
who has struggled to find work
in the last year,
and those whose jobs have changed.

Thank you for pressing our church
to accept the bold and courageous leadership of
women, women of color, and LGBTQI+ ministers.
Thank you for blessing these servants
with patience.
For generations like them have quietly served
the church that did not accept them,
and they did this for love of you.
Our faith is built on their quiet, loving sacrifice.

Voice 1:

God, you are healing,
the source of recovery.
Now we consider those close to us,
those people who need our prayers;
and we speak their names to you.

[Pause for petitions.]

So often we bring the names
of our friends before you.
Today that is not enough.
As the COVID-19 pandemic stretches on,
we ask you to heal the whole world.
Give our creative, careful scientists

insight into a vaccine.
Help those who have struggled or failed
to balance remote learning, work, and family.
Make us patient as we make choices
that protect the health of our neighbor.
Bless those who risk exposure to serve us.
And bless those who have suffered or died,
especially those who died alone
or separated from friends and family.

Voice 2:

God, you are resurrection,
the source of life that will not end.
As your church, we remember before you
those saints who died this year,
especially our rostered leaders
who devoted their lives to the service
of your gospel, including:

Rev. August R. Borchardt
Rev. Raymond H. Engh
Rev. Emil D. Greiner
Rev. Kathryn Hibbert
Rev. David G. Larson
Rev. Lance Lindgren
Rev. LeRoy E. Nevin
Rev. Loren A. Odland
Rev. Robert M. Raabe

We give these prayers to you
because you, God, were one of us.
And you are the source our hope.
In your name we pray, amen.

Kyrie

Continues as the conclusion of prayer.

Invitation to the Offering

Look around.
Wherever you are,
look around.

And notice:
Today, we are scattered seeds.

When we are not
shoulder-to-shoulder,
it is hard to remember
what it feels like
to be together.

We are scattered seeds.

But no farmer plants all the seed
in one row.
We are not truly alone.
But we are
growing where we are planted.

At the harvest,
we gather every scattered gift
to celebrate the abundance of God.

Today, our gift of offering
is this harvest celebration.
If God calls you to give
a financial gift today,
you can give online at sdsynod.org/donate.
Just select the “Synod Day” option.
You can also text the word “Give”
to 605-250-3256.
That’s one word, “Give,”
to 605-250-3256.

You can also send a check to the synod office
at 2001 S Summit Avenue,
Sioux Falls, South Dakota,

57197. Just put “Synod Day Offering” in the memo line.

We will direct all of today’s financial gifts
to Lutherans Outdoors in South Dakota
and the 50-40-10 Anniversary Fund.

If you’re sharing Holy Communion
with us today,
now is the time
for you to set your table
as our offering
continues through prayer and song.

The offering continues through song.

Song: “Godspell, All Good Gifts,”
Stephen Schwartz

Prayer after the Offering

Gardening God,
in your care,
even the smallest seed
grows into a generous gift.

We are small seeds,
and we recognize
our good fruit
always tells the story
of your careful tending.

In thankfulness, we have gathered
some signs of your abundance.
We set these fruits of the Spirit
on the table
so all might eat
and be satisfied.
Amen.

Holy Communion

Now, my friends,
it is time to celebrate
the feast of Holy Communion.

I know we cannot share
the same room today.
And this is only one reason
our hearts burn within us.

Our walk with Jesus
is filled with
dashed hopes
and frustrated expectations.
This year,
we feel weary on the road.

This year,
we worked much harder
for far fewer rewards.

This year,
we hoped for healing;
but we still stand apart.

This year,
death lingered nearby;
death divided us.

This is no surprise,
for death did not spare
the Son of God.
No miracle rescued Jesus from the cross;
and no prayer kept him from pain.

Jesus's death did not defeat an empire.
Jesus's death did not end division
or undermine systemic oppression
or assuage the guilt of his friends.

Jesus's death

solved
nothing.

Lamb of God

ELW 336, "Lamb of God,"

music and text by Twila Paris

Presented with music of prayer.

Jesus was like a lamb led to slaughter.
In his humiliation,
justice was denied him.

But God's love never wavered.
God looked upon
the child who died,
God's only son,
and God said:
Do not fear,
for I formed you.
I gave you my resemblance.

Do not fear,
for I heard your prayers.
The flood cannot rise
above my love for you.

They called you unworthy
but I called you beautiful and good.
They called the grave final,
but I am the one who cradles
life in the darkness.

When death clung to Jesus,
God gave new life.

And when God gave new life,
Jesus remade the world
in the image of God's mercy.
With new breath in his lungs,

Jesus called to his friends
and said,
do not fear,
for I have redeemed you.
I have given my life
to call you my own.

When death lingers nearby,
when we suffer
the symptoms of evil,
the resurrected Christ beckons us
to remember
the story of our salvation.

Words of Institution

On the night when he was betrayed,
Jesus set a table
where his friends could forever
dine in peace.
He 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, Jesus 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.
This meal was the beginning of forgiveness;
a prayer of healing
for every table
where sinners have gathered.

At this table,
where we now take our place,
we pray as Jesus taught us.

The Lord's Prayer,
arr. Gene LeVasseur
Presented by musicians

The Spirit Blesses the Meal and the People

Now we invite you to take the gifts
prepared for the holy meal.

If you do not have gifts like these,
if you're in Sioux Falls,
you can come to Our Savior's after worship
to receive these gifts of bread and wine.
But even if you do not eat or drink with us
at this moment,
you should know:
you are not excluded from Christ's table.
The church longs to share these gifts with you.
Reach out to your local congregation
so they may know that you hunger, too.

If your table is prepared,
take your bread
and your fruit of the vine.

Hold it in your hand
as we bless it,
and as we bless you.

Holy Spirit,
you look upon us
and you see
that we who are separate
are one in you.

Bless this holy bread we hold
to fill our stomachs with hope.

Bless this cup of eternal life
to sweeten our lips with your praise.

Bless these bodies you have given us
to live well and to rise again.

Amen.

After we eat,
take a moment to mark the sign of the cross
on your forehead,
or on the forehead of those worshipping with you.

Do this to remember
that Christ's blessings
are yours wherever you go.

People, God calls you now
to take and eat.
Take and drink.

For we know God
in the breaking of the bread.

Time for the Meal
with music of prayer.

[Make sign of the cross.]

Blessing after the Meal
Just when Jesus's friends
believed death had won,
they met their savior
along the Emmaus road.
They knew God's presence
in the breaking of the bread.

But then Jesus vanished.
The loaves he held
fell to the table.

Jesus's friends had to gather
the leftover bread.
They had to decide
how to share the astonishing news
that New Life had walked beside them.

Before, their hearts burned with questions.
After that meal they kindled the Pentecost fire
that would sweep across the world.

Today, as we have gathered
at this resurrection table,
someone close to you
hears the old, old story
but smolders with doubt.
Someone sees the news
and fears death has won.
Someone has felt more welcomed by the world
than by the people of God.

These people walk beside you every day,
and they wait
for a true sign of God's presence.
Now it is your turn
to pick up the loaves
and tell them the Good News.

Song: ELW 419, "O God, For Saints and Servants,"
vs. 2, Last, text by Herman G. Stuempfle Jr. music is a Finnish folk tune



1 For all the faith - ful wom - en who served in days of old,
Insert one or more of stanzas 3–11 or this general stanza 2:
2 O God, for saints and ser - vants, those named and those un - known,
Last All praise to God the Fa - ther! All praise to Christ the Son!



to you shall thanks be giv - en; to all, their stor - y told.
in whom through all the a - ges your light of glo - ry shone,
All praise to God the Spir - it, who binds the church as one!



They served with strength and glad - ness in tasks your wis - dom gave.
we of - fer glad thanks - giv - ing and fer - vent prayer we raise
With saints who went be - fore us, with saints who wit - ness still,



To you their lives bore wit - ness, pro - claimed your pow'r to save.
that, faith - ful in your ser - vice, our lives may sing your praise.
we sing glad al - le - lu - ias and strive to do your will.

Sending

Go in peace to love and serve God,
and to do God's work in this world.
Amen.

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