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Vocations Sunday 2014
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Vocations Sunday Resources

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Vocations Sunday falls on the fourth Sunday of the Easter season for those who are using the Revised Common Lectionary. This is mid-Easter, the Sunday those in the trade call “Good Shepherd Sunday”, as the lessons given always focus on the shepherd parables. What is interesting for us as we focus on the theme of vocation is that, as the Easter season progresses toward Ascension and Pentecost, the focus of our readings moves gradually from a focus on Jesus himself to a focus on the ministry of the disciples and the whole people of God.

To respond to a call to ministry is to respond to a need

How do we discern our call to ministry? I will never forget listening to a well-known football player for the Chicago Bears being interviewed on the radio as I was driving down Lake Shore Drive in Chicago one summer afternoon. This guy was huge, 6’ 8” tall with muscles on his muscles. The interviewer asked him how he decided to become a professional football player. “It was when I was in high school. Our team was losing 21 to nothing and the coach kept turning around and looking at me.” Why didn’t he send you in? the interviewer asked. “Because I was playing saxophone in the school band,” he said. The school had a greater need for him on the football team.

Perhaps more often than not, our particular gifts are discerned by our community before they are by us. We say we are “called” to ministry because the initiative comes like this from the outside.

A calling, unlike a profession, is rarely simply something we want to do. A situation arises in which we find our particular abilities are needed, and we respond. Sometimes we lack the required gifts, but the situation nevertheless demands our response, and we do our best as we are able. It is normal to feel unworthy of the call to ministry and unable to fulfill it adequately. Paul acknowledges this in 1 Corinthians: “Consider your own call, brothers and sisters,” he says. “Not many of you were wise by human standards, not many were powerful, not many were of noble birth (1 Corinthians 1:26). Those who are called to the church need the church’s continuing support and regular opportunities to grow in the skills and understandings that the work requires.

To respond to a call is to respond to God

I remember a story told of a Rabbi in a Russian prison. A Cossack is teasing him about his simple faith. “God comes to the Garden of Eden calling for Adam, and says ‘Where are you, Adam?’ If your God is all-knowing, why doesn’t he know where Adam is hiding?”

“It’s like this, my son,” responded the Rabbi, who speaks knowingly of the Cossack even though they had never met before. “You are forty-two years of age. What have you done with your life? The world is in great need of peacemakers, and yet you have made for yourself a life of violence. God comes to you one day, and says, ‘Vasily, where are you?’”

The experience of prayer is often the experience of being called into question by God. Even to pray the Lord’s Prayer, when it ceases to be simply a matter of liturgical routine for us, is to hold a mirror up to our lives and ask if they are really shaped by a longing for the kingdom. Where are we? What have we made of our lives?

Such self-questioning often comes when our life is in crisis, when we are given the chance to see our lives in the bright light of ultimate concerns. These are moments like conversion, when our past lives no longer seem to make sense and we feel great disorientation before we begin the slow ascent to a life more deeply known and more authentically lived. A conversion like this can be a “call” to a new way of living.

Paul describes his own experience of conversion and call to ministry as that moment when God chose “to reveal his Son in me” (Galatians 1:16), a moment that was like resurrection: “It is no longer I who live,” Paul says, “but it is Christ who lives in me” (1Galatians 2:20). And so it needs to be for all of us who labour in this vineyard.

And a call like this rarely happens once-and-for-all. Most of us in the professional ministry have eighteen or twenty conversion experiences by the time we hit mid-career. Many who have been dedicated Christians for decades hit a conversion experience that shakes their foundations, opens their eyes to the church’s great needs and propels them into studying for the ministry as a second career. More and more frequently these days the students at our theological colleges are in their forties or even fifties.

To respond to a call is to be part of the Christian community

We often see on a church’s printed notices, handed to worshippers on a Sunday morning, a reference to the church’s ministers that includes not only the paid and volunteer staff but “all baptized members”. It was a major contribution of the Reformation to understand that the “call to ministry” was not only for priests and bishops and popes, but for the whole people of God, the “priesthood of all believers”. Through baptism every Christian is ordained into a particular ministry. As churches, we are called corporately

to ministry—not to the priesthood of each believer but to the priesthood of all believers serving together as one body, the body of Christ (1 Corinthians 12:27). We are members together (Ephesians 4:25). What is your particular gift? How do you, as a member of the body, contribute to the church’s ministry? Being a Christian is not a spectator sport.

The call to the ministry of word and sacrament needs to be understood in this context of the whole people of God. The high-wire act understanding of the professional minister who dazzles a dependent congregation with great feats of professional expertise is an understanding that belongs to the past. Today we call this style of leadership “de-skilling the laity”. A primary duty of the minister in today’s church is to build up the community, to “equip the saints for the work of ministry” (Ephesians 4:12). That means shared ministry, collaborating ministry, enabling, empowering others. Just as our call to ministry is validated and supported by the larger church, so the practice of ministry is largely a matter of equipping and mentoring the ministry of others.

One of the greatest factors in the weakening and decline of our church communities is a pattern of leadership that does not delegate or equip others for the tasks we undertake. A church secretary or Sunday school teacher who serves with great appreciation from the congregation for fifty years or more may not realize that in getting things done so dependably and efficiently they stand in the way of others gaining the experience of serving that can bring them to “maturity”, to “grow up in every way” (Ephesians 4:13, 15) in their Christian life. When we who have been called fail to call others to the experience of serving, we unconsciously undermine what the fellowship of the priesthood of all believers is all about. Think of how much the ministry of Jesus himself was about mentoring and encouraging his flock of disciples. Even Jesus’ agenda was to work himself out of a job.

To be called to ministry is to call all those who are members together of the body of Christ to ministry. The need is great.

To respond to a call is to anticipate a new future.

As a youngster I and other members of my confirmation class studied the questions and answers of the Westminster Shorter Catechism. We read a variety of the church’s historic creeds (which didn’t always agree) and kept scrap books of news items that seemed to illustrate the core concerns we found in those documents. We sat in as guests at elders’ meetings to see how the church worked, drew up a mock church budget together, wrote letters to politicians about poverty and hunger and, in reading the Gospel of Mark, were introduced (on a rather elementary level) to critical tools for understanding Scripture. It gave us a secure grounding in what it meant to be part of a church community whose motto was *Ecclesia reformata, semper reformanda*, a reformed church, always reforming.

The confirmation classes did more than just pass on an identity. They taught us an important dimension of that identity: a critical attitude that anticipates the openness of God's continuing revelation, celebrated in words that used to be in our Congregationalist and Presbyterian hymn books:

We limit not the truth of God
to our poor reach of mind.
By notions of our day and sect,
crude, partial and confined.
Now let a new and better hope
within our hearts be stirred:
The Lord hath yet more light and truth
to break forth from his Word.

There is an important aspect of the call to ministry—not just the ministry of word and sacrament, but all calls to serve the church. A call to ministry demands a certain unsettledness with tradition. Or rather, we can see that tradition itself includes this continual unfolding into new futures. The church “must claim and test its heritage / and keep on rising from the dead,” says a hymn by Fred Pratt Green.

Abraham left the security of home. The prophets made criticism of religion's stuck-in-the-mud status quo an essential element of faith. Jesus dismissed family values as small-minded, and taught us to see in new ways: “You have heard it said . . . but I say unto you.” I think the call to ministry needs to be heard as a disclosure that something new and exciting is at hand, that there is an urgency to proclaim it and live it out. Here is another of Fred Pratt Green's hymns:

We need not now take refuge in tradition,
like those prepared to make a final stand,
but use it as a springboard of decision,
to follow him whose kingdom is at hand.

Our church is always in need of the kind of pastoral voice that is also prophetic. God knows, we need a generation of leaders with bold, creative vision.

Tom Arthur,
The National Synod of Wales

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Acts 2:42-47

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. **All who believed were together and had all things in common;** they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much **time together in the temple, they broke bread at home and ate their food with glad and generous hearts**, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Reflection for Vocation Sunday: The call "to" ministry necessarily occurs within the context of a community called "out" of the world, to live differently. The New Testament Greek word for "church", *ekklesia*, means "called out". The church will be an alternative to a world dominated by multinational corporations, military conflict, class, gender inequality, etc. How is our call "to" ministry understood in the context of a community that is called "out" of all this?

Psalms 23:1-6

The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; he leads me beside still waters; he restores my soul. He leads me in right paths for his name's sake. **Even though I walk through the darkest valley**, I fear no evil; for you are with me; your rod and your staff – they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and **I shall dwell in the house of the LORD** my whole life long.

Reflection for Vocation Sunday: Our life-long commitment to abide in God's holy space is not a commitment to a building but a way of life, and a very pleasant way of life indeed. We've heard "Give until it hurts," but the Christian who has read this psalm says, "Give until it feels good." How does the joy of life in ministry connect to the capacity to embrace the sorrows, continuing Christ's ministry of healing, being with those who suffer from terminal cancer or AIDS without flinching, being with the hungry, being with the desolate and the unwanted? How do we move through the valley of the shadow of death without fear?

1 Peter 2:19-25

For it is a credit to you if, **being aware of God, you endure pain while suffering unjustly.** If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this **you have been called**, because Christ also suffered for you, leaving you an example, so that you should **follow in his steps.** "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For **you were going astray like sheep, but now you have returned to the shepherd** and guardian of your souls.

Reflection for Vocation Sunday: We are called to solidarity with those who suffer. This is true for all the offices of ministry, for teachers, elders, the church membership by virtue of baptism, as well as for ministers of word and sacrament. Doesn't this mean it is not just Christ who has borne our sin but we bear one another's sin? This is the ministry to which we have all been called. How does this model of at-one-ment as a community project become a model for the exercise of professional ministry? How do we build such a caring community? Or would we prefer to be the kind of Messiah that even Jesus didn't want to be?

John 10:1-10

"Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. **He calls his own sheep by name and leads them out.** When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. **I came that they may have life, and have it abundantly.**

Reflection for Vocation Sunday: Is Jesus the good shepherd here? Yes, particularly in the on-going development of the shepherd/sheep theme that comes after this lesson. Is Jesus the gatekeeper whose voice the sheep recognize? Yes again. John has a frustrating habit of piling up multiple layers of imagery and going down several rabbit holes at once in any given story. The way Jesus retells the story here, he is the gate itself, or, as we have in another place in John's Gospel, he is the way. The only way? Of course not. We see the Gospel of John's important shepherd/sheep theme further

developed in John 21:12-17 (quoted below), in which Peter, and by implication all who are called to Christian ministry down the ages, is called to “feed my sheep”. This thread of imagery running through John is part of his “call” narrative. We are called to feed the sheep just as we are invited to love one another as he has loved us (John 13.34), and wash one another’s feet as he has washed ours (John 13.15). Notice that there is no “call of disciples” early in this Gospel as there is in the Synoptic Gospels. The first disciples follow along in curiosity. The example set in the lesson for this Sunday is picked up to become John’s “call narrative” that comes only at the end of the Gospel: “Feed my sheep.”

Now for the question. If we are called in Christian leadership to be shepherds/ gatekeepers/ embodiments of “the Way”, how does our ministry lead to life, and life abundantly, for our people? Is abundant life the bourgeois dream of a nice detached house in a leafy suburb, a two-car garage and a wine cellar? What is the abundant life modeled by one willing to lay down a life for the sheep? See “It’s no life, no life at all, that’s rooted in deception” (53 in Songs of God’s People).

Alternative Scripture

Genesis 12.1

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you."

Isaiah 6: 1-8

In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. "Wæ to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty." Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for." Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"

Jeremiah 1: 4-10

The word of the Lord came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." "Alas, Sovereign Lord," I said, "I do not know how to speak; I am too young." But the Lord said to me, "Do not say, 'I am too young.' You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you," declares the Lord. Then the Lord reached out his hand and touched my mouth and said to me, "I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and over-throw, to build and to plant."

Matthew 4: 18-22

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will send you out to fish for people." At once they left their nets and followed him. Going on from there, he saw two other brothers, James son of Zebedee and his brother

John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him.

Luke 10: 1-2

The Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

John 21:12-17

Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. ¹³Jesus came and took the bread and gave it to them, and did the same with the fish. ¹⁴This was now the third time that Jesus appeared to the disciples after he was raised from the dead. ¹⁵When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." ¹⁶A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." ¹⁷ He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

Sermon seeds

1 Frederick Buechner, in *Wishful Thinking – A Theological ABC*: "The place where God calls you is the place where your deep gladness and the word's deep hunger meet."

2 Oscar Romero in *A Future Not Our Own*:

This is what we are about.

We plant seeds that one day will grow.

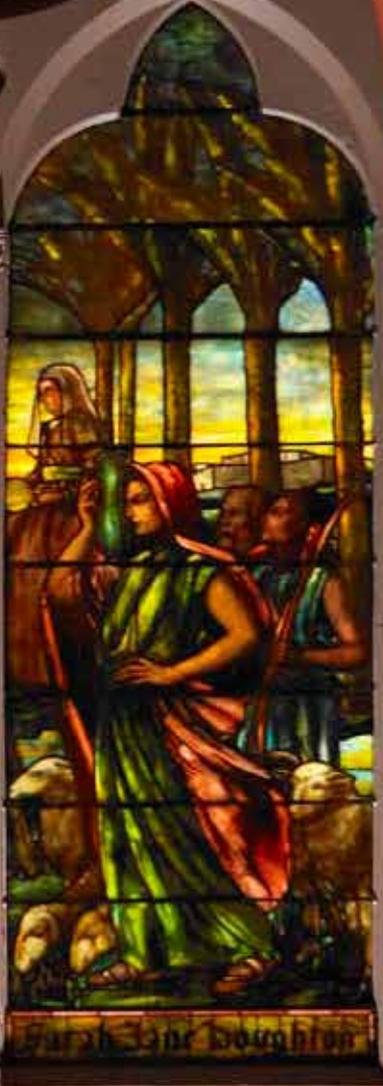
We water seeds already planted, knowing they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces effects beyond our capabilities.

3 Jacqueline McMakin in "The Lab Where Vocation and Call Meet," *Hospitable Spaces* (Spring 1987): "Each of us carries within us the seeds of what we truly care about and what we want to be. What we need is a structure for going about discovering it and the support of caring people to encourage us to explore the issues and take the risks of stepping out in new territory."

By Faith
Abraham went
out not knowing
whither he
went.



4 Art can teach us to see in new ways. For a good friend in the States, it was a Tiffany window in Boston's Church of the Covenant that inspired him to ministry. It bears the words "By faith Abraham went out not knowing wither he went." See www.cotcbos.org/tiffany-windows-tour.html For me it was a stained glass window of Bunyan's Pilgrim (see overleaf) that I saw every morning as I mounted the steps to my office. It called me to the pilgrimage we call life in ministry, to see things differently. Think of other works of art, Picasso's *Guernica* and its portrayal of terror, Roy Lichtenstein's pop-art icons of bourgeois banality. What do they tell us about what life is, and, alternatively, can be?

5 The other side of the vocation-to-ministry coin is a deep need for God that is an inescapable dimension of all human experience. Timothy Radcliff in *Taking the Plunge*: "St Cyprian the third century bishop of Carthage, believed that we should baptize babies because they made such a lot of noise. 'Immediately, on the very beginning of their birth, lamenting and weeping, they do nothing else but entreat.' He believed that howling babies are begging for baptism. Crazy as this may sound, surely there is an implicit longing in every human being, even prior to consciousness, for that fullness of love which we name God. The baby may not know it, and may never know it in this life, but it is for God that we all cry out. And isn't secular Europe hungry for its forgotten faith, like 'an infant crying in the night, an infant crying for the light, and with no language but a cry?'"

6 Sheila Cassidy in *Sharing the Darkness*: If we are too proud or too stupid or too disorganized to take time out and care for ourselves, who will? And if we fall apart, then who will care for those who depend upon us? Do we not owe it to those we serve to accept our limitations and cherish our minds and bodies so that we will be available to serve them a little longer? I have learned to be very wary of the famous prayer of St Ignatius:

Lord Jesus, teach me to be generous,
to give and not to count the cost,
to fight and not to heed the wounds,
To work and not seek for rest,
Save in the knowledge that we do
your most holy will.

"Is it *really* the will of God that we should deny our humanity and work ourselves into the ground? I suspect not. I am not talking about times of disaster or emergencies – then surely we are all called to push ourselves to the limits of endurance. No – I am talking of the routine day to day caring for the sick, the handicapped or the otherwise disadvantaged. If we are to be engaged in this work for a substantial number of years then we must take time out, each day each week and each year.

7 Carolo Carretto in *Letters from the Desert*: "How difficult it is to believe in the sort of Messiah that Jesus of Nazareth represented! To believe that we win by losing our very selves."

8 Is a call to ministry a call to a special holiness? Of course it is. But this call is again an acknowledgement of something essential to all humanity. Letty Russell in *Just Hospitality*: “The word ‘sanctuary’ comes from the Latin word *sanctus*, which means “holy”. The Latin *sanctus* comes from the Hebrew *kadish*, meaning “holy”. The right of protection for all persons is derived from God’s holiness and provides the basic theological understanding of hospitality in both Hebrew and Christian Scriptures: Human beings are created by God and are to be holy, and to be treated as holy or sacred: ‘You shall be holy, for I the Lord your God am holy’ says Leviticus 19:2. Elie Wiesel reminds us, in his article ‘The Refugee’, that sanctuary or sacred space refers not just to buildings but to human beings:

Every human being is a dwelling of God—man or woman or child, Christian or Jewish or Buddhist or Muslim. Any person, by virtue of being a son or a daughter of humanity is a living sanctuary whom nobody has a right to invade.

“Wiesel’s is an important reminder that it is not just buildings, or national security, but *human lives* that are sacred.”

9 Hans-Ruedi Weber in *Salty Christians*:

In your church, what can the clergy do to help you live more fully as God’s people in the world?

In your church, what can the laity do to help each other to live more fully as God’s people in the world?

In what ways does the corporate worship of your church strengthen and support you in your ministry?

In what ways does the teaching of your church support and strengthen you in your ministry?

In what ways does fellowship with other members of your congregation support and strengthen you in your ministry?

How can the life of your church be made more relevant to the needs of your people as they witness to Christ in the world? What can you yourselves do to increase the relevance?

Suggested Calls to Worship

1 Come, you disconsolate.
Come, you wounded,
Come, you with restless hearts
Come, you distracted,
Come, you who are drifting,
Come, you who hunger,
Come, you who are overstuffed,
Come you whose spirits have been crushed,
Come, you who have lost hope:
Jesus is calling you to join his team.
Let us worship God.

2 Jesus asks us, “Do you love me?”

Yes, Lord; you know that we love you.

“Feed my lambs,” he says. And again he asks, “Do you love me?”

Yes, Lord; you know that we love you.

“Tend my flock,” he says. And again he asks, “Do you love me?”

Yes, Lord; you know that we love you.

“Feed my sheep,” he says. Let us worship God.

3 The Word of God is carved in stone.

The Word of God is planted in our hearts.

The turning galaxies display the Word of God.

The Word of God knits our DNA.

The Word of God calls us together to sing God’s praise.

**The Word of God sends us out to be God’s healing presence
in a broken world.**

Let us worship God.

Suggested hymns

- 1 Listen, listen, God is calling (Tanzanian traditional). See http://www.smallchurchmusic3.com/Score_PDF/ListenListenGod-Tanzanian.pdf for words and music. See <http://vimeo.com/9279883> and http://www.youtube.com/watch?v=UMFFj_4WRll for performance.
- 2 Sing, one and all, a song of celebration, (581 in R&S)
- 3 Take this moment, sign and space (501 CH4)
- 4 Take O take me as I am (795 CH4)
- 5 O Breath of Life, come sweeping through us (302 R&S)
- 6 A new commandment I give unto you (745 R&S)
- 7 Sent by the Lord am I (250 CH4)
- 8 Brother, sister, let me serve you (474 R&S)
- 9 Jesus Christ is waiting, (360 CH4)
See www.youtube.com/watch?v=n5bl5lTnGm0
- 10 O let the power fall on me, (201 in Lambeth Praise; or see <http://bit.ly/1oS75Pt>)
- 11 When I needed a neighbour, were you there? (544 CH4)
- 12 I, the Lord of sea and sky (251 CH4)
- 13 Thuma mina (800 CH4; 129, Common Ground; 108 Songs of God's People)
- 14 O God you search me and you know me (97 CH4)
- 15 You are before me, Lord, you are behind (731 R&S; 96 CH4)
- 16 Faith has set us on a journey, Shirley Elena Murray, tune Servant Song or Venture. See <http://www.hopepublishing.com/html/main.isx?sitesec=40.2.1.0&hymnID=2867>
- 17 Peace be with all who worship here, (21 in Fred Kaan, The Only Earth We Know)
- 18 You shall go out with joy (415 in R&S)

- 19 Heaven shall not wait for the poor to lose their patience, (363 CH4; 278 Hymns Old&New)
- 20 God, while the world with war and hatred burn, (77 in Fred Kaan, The Only Earth We Know)
- 21 Do not be afraid (591 R&S)
- 22 Will you come and follow me? (558 in R&S)
- 23 This little light of mine. See http://en.wikipedia.org/wiki/This_Little_Light_of_Mine and <http://vimeo.com/55948649> (922 Anglican Hymns Old & New)
- 24 Choose life, choose love – the hour is near, (75 in Fred Kaan, The Only Earth We Know)
- 25 Take my hands and make them as your own, Sebastian Temple
See <http://www.ocp.org/compositions/354> for music, or
YouTube: <http://www.youtube.com/watch?v=-nbyXXASTs0>
- 26 Peace is flowing like a river, flowing out through you and me (558 Complete Mission Praise; 565 Hymns Old&New)
- 27 O the word of my Lord, deep within my being,
O the word of my Lord, you have filled my mind.
Before I formed you in the womb
I knew you through and through.
I chose you to be mine.
Before you left your mother's side
I called to you, my child, to be mine.

See <http://www.musicgroup.org.uk/clips/wordoflord2.html>
- 28 O Lord, all the world belongs to you (90 in R&S)
- 29 Moses I know you're the man (547 in R&S)
- 30 Make me a channel of your peace (629 in R&S)
- 31 It's me, O Lord (standing in the need of prayer) (52 in Songs of God's People)
- 32 Father I place into your hands, (518 R&S)
- 33 All that I am, Sebastian Temple (24 in Hymns Old and New)
YouTube: <http://www.youtube.com/watch?v=8dS8xpiotms>
- 34 For ourselves no longer living, (520 R&S)

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- 35 Give to me Lord a thankful heart, (R&S 497)
- 36 Father, hear the prayer we offer, (495 in R&S)
- 37 By gracious powers so wonderfully sheltered, (R&S 486)
- 38 We are your people, (483 in R&S)
- 39 We are not our own (482 in R&S)
- 40 This we can do for justice and for peace, (639 in R&S)
- 41 The Church of Christ in Every Age, (636 in R&S)
- 42 Rejoice in God, who once upon a time (Dare to Dream) (84 in Fed Kaan,
The Only Earth We Know)
See <http://www.musiklus.com/anthology/item/321/daring-to-dream>