

In Christ Called to Baptize 297

THE CHURCH

1 In Christ called to bap - tize, we wit - ness to grace
 2 In Christ called to ban - quet, one ta - ble we share,
 3 In Christ called to wit - ness, by grace we will preach
 4 U - nite us, a - noint us, O Spir - it of love,

and gath - er a peo - ple from each land and race.
 a ha - ven of wel - come, a cir - cle of care,
 the life - giv - ing gos - pel; God's love we will teach.
 for you are with - in us, a - round us, a - bove.

In deep, flow - ing wa - ters, we share in Christ's death,
 Al - though we are man - y, we share in one bread.
 By grace may our liv - ing give proof to our praise
 E - quip us for ser - vice with gifts you be - stow.

then, ris - ing to new life, give thanks with each breath.
 One cup of thanks - giv - ing pro - claims Christ, our head.
 in cost - ly corn - pas - sion re - flect - ing Christ's ways.
 In Christ is our call - ing. In Christ may we grow.

Written for use at the 1997 meeting of the Lutheran World Federation, this text about Christian vocation and ministry organizes the first three stanzas around verbs: baptize, banquet, witness. The final stanza is a prayer for the Spirit's gifts to empower all these callings.

RESPOND THE ETHIOPIAN EUNUCH

look
 Take a few moments to gaze upon the artwork on the front of the bulletin. Sit still in the quiet meditation as you observe the visual qualities of what you see: color, line, texture, movement, shape, form. Now take a deeper look. What parts of the image are your eyes most drawn to? What parts of the image did you overlook? Now engage your imagination. If you were to place yourself in this scene, where would you be and how would you interact with what surrounds you?

reflect
 - Due to the Jewish mandate in Duet, 23:1, the eunuch may have been prohibited from worshipping at the temple in Jerusalem, and yet he returns home studying Isaiah. Why do you think he remains eager and curious to learn more? What led him to travel all the way to Jerusalem in the first place?

- The eunuch, as the first gentile convert in Acts, was a sexual minority and different race, ethnicity, and nationality. What does this signify about who we are to welcome and include in our communities today? What does authentic inclusion look like?

- Consider your church or worship community. Who is being excluded, intentionally or unintentionally? What changes could you make to extend welcome?

write
 In the space below, reflect on a time when you experienced warm inclusion. How did that experience shape you and affect how you treat others?

pray
 May all your children be drenched in the truth that nothing-nothing-can separate them from Your love. Amen