

**St. Andrew's Presbyterian Church, Perth  
Sunday, July 10<sup>th</sup>, 2022  
Rev. Gerry Gallant**

**Living with Righteousness  
Second Sunday in Lent  
Luke 10:25-37**

**Welcome**

May the grace of the Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit be with you all

**Announcements**

**Call to Worship**

Let us worship God, our light and our salvation.

**The Lord is the stronghold of our lives.**

We desire to live in God's house  
**and to seek God in his holy temple.**

We have come with shouts of joy,  
**to sing and to make music to the Lord.**

Let us worship God in spirit and in truth.  
**Teach us your ways and make straight our paths  
in this hour of worship and always.**

**Prayer of Adoration**

Loving God, we have gathered to meet you.  
We have come to listen to you,  
to seek you, to worship you.  
You are the beginning of all things,  
the life of all things; you knew us before we were born.  
In you we become; in you we live.  
Loving God, you are here and everywhere,  
around us and within us; you know our inmost thoughts.  
In you we hope; in you we live.  
You are the source of serenity,  
giving peace that is beyond our understanding.  
In you we are still; in you we live.  
Loving God, we live in you; we worship you.

Loving God, you live in us; we worship you. Amen.

**Opening Hymn # 274: "Crown Him With Many Crowns" (v 1, 2 & 3)**

Crown Him with many crowns  
 The Lamb upon His throne  
 Hark how the heav'nly anthem drowns  
 All music but its own  
 Awake my soul and sing  
 Of Him who died to be  
 Your Saviour and your matchless King  
 Thro' all eternity

Crown Him the Son of God  
 Before the worlds began  
 Let all who tread where he has trod  
 Crown him the Son of Man  
 Who every grief has known  
 That wrings the human breast  
 And takes and bears them for his own  
 That all in him may rest

Crown Him the Lord of life  
 Who triumphed o'er the grave  
 Who rose victorious in the strife  
 For those He came to save  
 His glories now we sing  
 Who died and rose on high  
 Who died eternal life to bring  
 And lives that death may die

**Call to Confession**

Let us confess our sin before God and one another.

**Prayer of Confession**

**Holy and merciful God,  
 in your presence we confess  
 our sinfulness, our shortcomings,  
 and our offenses against you.  
 You alone know how often we have sinned  
 in wandering from your ways,  
 in wasting your gifts,  
 in forgetting your love.  
 Have mercy on us, O Lord,**

for we are ashamed and sorry  
 for all we have done to displease you.  
**Forgive our sins,**  
**and help us to live in your light**  
**and walk in your ways,**  
**for the sake of Jesus Christ, our Savior. Amen.**

### **Assurance of Pardon**

Hear the good news!  
 There is no condemnation  
 for those who are in Christ Jesus.  
 For the law of the Spirit  
 of life in Christ Jesus  
 has set you free from the law of sin and death.  
 Anyone who is in Christ is a new creation.  
 The old life has gone;  
 a new life has begun.

### **The Lord's Prayer**

**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 debts, as we forgive our debtors.**  
**And lead us not into temptation, but deliver us from the Evil One.**  
**For Thine is the Kingdom, the power, and the glory,**  
**Forever and ever. Amen.**

### **Responsive Reading**

#### **Question 52. Why do we say that salvation is by God's grace alone?**

God "chose us in Christ before the foundation of the world" (Ephesians 1:4). We do not earn or deserve to be saved; this is God's gracious gift.

Eph 1:4-6, Eph 2:8-9, Rom 3:24

#### **Question 53. How do we receive God's gift of salvation?**

God's gracious gift is received through faith alone. "If we confess with our lips that Jesus is Lord, and believe in our hearts that God raised him from the dead, we will be saved" (Romans 10:9).

Rom 3:28, Rom 1:16-17, Eph 2:8

#### **Question 54. What is predestination?**

Predestination is God's decision from eternity to move savingly towards us in Jesus Christ in whom and by whom we are chosen. As such, it is gospel, good news. We are chosen for a purpose, to be like Christ and to serve God.

Rom 8:29, Eph 1:4, Jn 15:16

**Music Ministry: “Shepherd of My Heart” by Susan Parsons**

**Prayer for illumination**

Almighty, gracious Father,  
the true understanding of your holy Word helps us to grow  
into the fulness of the salvation you so freely offer in Christ.  
Grant to all of us that our hearts, being freed from worldly affairs,  
may hear and grasp your holy Word with all diligence and faith,  
that we may rightly understand your gracious will,  
cherish it, and live by it with all earnestness, to your praise and honor.  
Through Christ, our Lord. Amen.

**Scripture**

**Luke 10:25-37**

<sup>25</sup> And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” <sup>26</sup> He said to him, “What is written in the Law? How do you read it?” <sup>27</sup> And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” <sup>28</sup> And he said to him, “You have answered correctly; do this, and you will live.”

<sup>29</sup> But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” <sup>30</sup> Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him, beat him, and departed, leaving him half dead. <sup>31</sup> Now by chance a priest was going down that road, and when he saw him he passed by on the other side. <sup>32</sup> So likewise a Levite, when he came to the place and saw him, passed by on the other side. <sup>33</sup> But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. <sup>34</sup> He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. <sup>35</sup> And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ <sup>36</sup> Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” <sup>37</sup> He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

**Children’s Hymn: “Tell Me the Stories of Jesus” (v 1, 2 &4)**

Tell me the stories of Jesus  
I love to hear;  
Things I would ask him to tell me  
If He were here:

Scenes by the wayside,  
 Tales of the sea,  
 Stories of Jesus,  
 Tell them to me.

First let me hear how the children  
 Stood round his knee,  
 And I shall fancy his blessing  
 Resting on me;  
 Words full of kindness,  
 Deeds full of grace,  
 All in the love-light  
 Of Jesus' face.

Tell me, in accents of wonder,  
 how rolled the sea,  
 Tossing the boat  
 in a tempest on Galilee;  
 And how the Maker,  
 ready and kind,  
 Chided the billows,  
 and hushed the wind.

### **Sermon**

The parable of the Good Samaritan is one that is very widely known throughout the world. We have hospitals, homeless centers, and organizations both Christian and secular that use the title of Good Samaritan in reference to this parable and its meaning. However, many of these organizations are only scratching the surface level meaning of the parable and missing the true deeper intent.

Do not misunderstand me, they are doing something incredibly good for people, and the message that they are obeying is also a message that everyone who is a true Christian should obey. Churches are called to look after the people of this world, especially the needy and they should be doing so guided by biblical principals and not worldly intent and that is part of the deeper meaning presented in this parable.

The church as an organization, or building, or denomination is called to be socially and spiritually active in this world. However, we need to be cautious, because churches as organizations, buildings or denominations can lose their biblical focus and begin to make an idol of their own actions. This is happening more and more in this world where social media can have a dramatic impact on how people feel about themselves. This is essentially what happened to the pharisees, they started off with the right intent, however, over time their own power and popularity became more important than the relationship with God and his people.

And this is what is happening in our world more and more as the time of Jesus's second coming approaches as we are told in the book of revelation. We see it proven by a survey that was performed by the George Baran Research Institute. It found that 94 percent of Americans claimed to believe in God. That seems positive, but only 45% of those who said they believe in God actually attended some form of religious worship on a regular basis. Regular attendance was considered to be once a month, or twelve times out of the almost sixty services that take place in a year. The number of Christians who said that they actually practice their faith every day was only 4%.

If 94% of people believe in God, yet only 4% practice their faith daily, we need to wonder what it is that the 90% of people who claim to believe in God are actually doing?

That is what this parable is about the 90%, those people in this world who believe that they are disciples of Christ but in fact are just Religious Church Goers.

Religion is defined as 'an organized system of beliefs, ceremonies, and rules used to worship a god or group of gods.' This means that people can make almost anything a religion, when they worship a false idol, whether it is acceptance, power, fame, wealth, or a false god they have created a religion. By this definition even Atheism, the belief that there is no God is in fact a religion. Buddhism is a religion that believes in a false god. Hinduism is a religion that believes in many Gods. Our world has gone so far from the realm of God that we have people in this world who are worshiping made up religions, we have people who believe that they are Jedi, the fictional force wielders from the Star Wars series, we have Pastafarians, yes, they really exist, people who believe in a giant flying spaghetti monster. This is our world, a world where people will worship anything that they want, as long as it fits in with what they want out of life, and that is what has happened with many Christian churches in the world today, they no longer worship the God of the bible, they cut out the pieces they want and keep the parts they like, creating a religion where they can be like the Pharisees, enjoying the power and prestige of being respected and well off in the world in which they live and work.

This seems to work in religion and in this world, however Christians are called to be righteous, not religious. Righteousness means being morally correct and justifiable by definition of the scriptures, not the teachings of man. Christians are called to be biblically upright at all times and in all actions and words in their lives, not just religious.

Righteousness is a word that describes how one is to behave in relationship with others, in regards of business, legal matters and relationship with God. Righteousness is the counter of wickedness. Wickedness is when someone is self-centered in their relationship with others in legal and business matters, as well as in their relationship with God.

To be biblically righteous we need to be living our lives to please God, and that means living our lives trying to obey all of his commandments, not looking for ways around the commandments by creative interpretation but accepting Gods word and all it says without compromise.

Knowing that we cannot live up to God's Word perfectly, but living with a desire to do so, not for our own selfishness, but because we love God because he loved us first.

And it is with this in mind that we need to look at the parable of the Good Samaritan. The parable itself is an oxymoron, in Jewish culture there was no such thing as a Good Samaritan. The people of Samaria were considered a lower class than the Jews, they were avoided and shunned by Jews everywhere. The religious Jews looked upon the Samaritans with disdain and contempt, judging them because they did not obey the religious practices of the church. It is this oxymoron that helps set up the parable and its teachings about the difference between the social justice of the world and the righteousness and being a true follower of Christ.

In the parable we are presented with a man who has been a victim of physical violence, however, we can easily translate this over into the modern world as being a victim of homelessness, hunger, poverty, drug, or alcohol addiction or any other of the sins that plague the world we live in today.

The intent of the parable is not just to help us to recognize people who are in need and call for us to be of help to them, we can easily see these people in our world. Everywhere we go we can see people who are being dragged into sin of all different forms in need of salvation. The intent of the parable is to force us to recognize if we would be willing to stop what ever it is that we are doing and come to the aid of someone caught up in their sin of choice or someone in need because of the unfairness of this world. Are you willing to take time out of your schedule, regardless of how busy it may be to minister to a stranger, or a friend, or even a family member? Are you willing to set aside all of the things of this world, your self focus, your religiousness, your need for power, fame, wealth, and acceptance to share the gospel and possibly change someone else's life forever? Or maybe it will change your life forever because it is moments like the ones that we are presented with in the parable today that will help us to recognize if we are one of the Religious 90% or Righteous 4% of Christians in the world today.

Within the parable we see three different men travelling upon the road from Jerusalem that encounter the victim of this crime. There was a Priest, a Levite and a Samaritan and it is through examining these three men that we will learn what it means to be a disciple of Christ in this world when we encounter those in need whether physically, emotionally, mentally or spiritually.

The first man that happened across the injured man was the priest, the religious leader of the day. Being a priest, he would be fully knowledgeable of the Mosaic law and all of its requirements. He would know that Micah 6:8 teaches **'He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?'**

**Micah 6:8**

**<sup>8</sup> He has told you, O man, what is good; and what does the LORD require of you**

**but to do justice, and to love kindness,  
and to walk humbly with your God?**

This man was a teacher of God's law, he had earned the right to wear the color purple and a white collar signifying his importance in the church. He might even have been a bishop or held some other much sought-after title in the religious structures of the time. This is a man who would minister to those who were seeking to learn about God. People would gather at his feet seeking to learn the truths of who God is and how they were called to live their lives. He is the modern-day pastor, the one who preaches to the people of the church, the one who has a book deal, or a TV ministry or perhaps even leads a mega-church.

What does this man do when he sees this severely injured man laying along the side of the road? He passes by him on the other side of the road, he did not even take the time to concern himself with the wounded man as he walked by him. In fact, he sought to distance himself from the unclean man, perhaps because he felt if he got too close to him, he would be considered ceremonially unclean and be unable to continue in his priestly duties until he had time to cleanse himself. If he had taken the time to stop and check on the man, he could have touched blood or worse yet a dead body and that would delay him in performing all of the religious ceremonies that he was responsible for in the church in the coming days. That seems like a reasonable excuse for not helping the man, after all he is doing it for the greater good of the religion. This man had everything correct according to his religion, he held the title, he had the teachings, he preached the word, when he entered into an assembly people stopped what they were doing and clapped for him, they gathered at his feet to learn about God, he focused on preaching a message about God that pleased the people and promoted his pride in doing religion well – but in righteousness he had missed the mark. The way in which the Priest was living his life in relationship to others was focused on his priorities and would not be pleasing to God.

The next man to come along was the Levite, a member of the tabernacle or temple. The Levites were the ones who assisted the priest in completing all of their duties within the organization of the church and in worship. In the modern church, he could be a praise team leader, or Sunday school teacher, an elder or a board member, even a small group leader, choir member or long-term church goer. They are the people who know when to say Amen, when to sing hallelujah, they understand the process of church, the idea of religion and often get quite involved in worship. They at least took the time to look at the injured man before they crossed over to the other side of the road and passed him by, perhaps for many of the same reasons as the priest. Like so many people who practice religion, they knew the right prayers, the right way to worship, the right bible verses to quote. They knew all the rituals and regulations of religion, but they too missed the mark of righteousness, they did not understand the call to treat others with mercy, grace, and compassion, the same way that God treats each of us.

For the Priest and the Levite, it was their focus on religion, on the institution and practices, on their building or the denomination that caused them to fail. They were focused on their religion and rules and regulations, not on God. They were focused on their own worldliness and the



power, prestige and acceptance it gave to them in the world. They no longer had their focus on God and his teachings, and for that reason they missed the opportunity to put it into practice the mercy, compassion, love and understanding that God gives to his people, They missed an opportunity to bring the knowledge of God to someone who was hurting, and in a place where His blessings could not be found.

Could you imagine what would have been going through the mind of the injured man laying wounded on the side of the road. He is laying there, in pain, suffering in the heat and suddenly he sees a priest, dressed in all of his glory coming down the road towards him. Knowing that followers of God are instructed to help people he might finally feel some sense of hope, only to see the priest pass by him on the opposite side of the road. I bet he was filled with disappointment, his pain becoming even more prevalent as he loses hope of salvation.

Then he sees the Levite, he is sure that help is coming now. Only to yet again be passed by, let to suffer along side the road. The sense of hopelessness, dread, and a desire to give up starting to swell inside of him. Why should he even bother fighting to stay alive anymore.

Then he sees the third man coming down the road towards him, the Samaritan. The one who was considered the lowest of society, the outcast, the ones who were shunned by the majority of the Jewish people. Samaritans did not dress right, they did not worship right, they did not do religion the way the Jews of the time did. They were not, and in the minds of the majority of Jews of the time, they could not be saved.

When the Samaritan sees the wounded man on the side of the road he goes to him, he binds his wounds, pours oil and wine on them to cleanse them, then he lifts the injured man onto his own animal and brings him to an inn where he takes care of him. He does not just drop him at the inn, he spends the night there and takes care of him and then the next day he heads out on the road again, but first he took money from his purse and paid the innkeeper to continue to take care of the wounded man.

A righteous person does everything that the religious people did not do, because they start with compassion. They start by looking upon the wounded man, the drunk, the homeless person, the addict, the person enthralled in their own personal sin, who is lost, struggling, hopeless, in pain and giving up on this life and eternal life and he shows them the mercy, the love and the grace that Jesus Christ shows each of us. They set aside themselves, their pride, their job, their desire to stay safe, stay clean, be accepted. They set it all aside and moved to the one who is in need. Having compassion means being motivated to help people who are suffering, physically, mentally, socially, economically, or spiritually. Compassion is more than just saying a few words, or posting something to your social media, compassion means doing something to help.

The most compassionate act we have as Christians is the sharing of the gospel of Jesus Christ. The truth of his words, even though people may not want to hear it because it is the only way

that they can combat many of the things there are causing them the pain, sorrow and suffering we experience in this world.

This is what it means to live with righteousness. To live according to the word of God and to share it freely with everyone. Righteousness is compassion, mercy, and love. When we see someone suffering in anyway, when we see someone separated from God by sin, we should be sharing the Gospel with them, walking with them a way, and ensuring that they are looked after. Like the seventy-two who were sent out if they ignore us, or hate us, or curse us, or chase us out of the city, it does not matter. They hate the message, not the messenger. We are still instructed to share the truth of God's scriptures with them because that is true compassion, love, and mercy, leaving someone to suffer in their sin is religiousness and not righteousness.

Every Christian is called to share the message of Christ once they begin down the path of discipleship. They are called to live with righteousness and not religiousness.

Religiousness focuses on the institution, the denomination, or the building it begins to measure success by acceptance in the world, by the number of people in the pews, the amount of money in the offering plate, the approval of the secular world. This is all religiousness; it has stopped placing Christ at the center and instead placed the church in His place.

Religious people focus on the things that they feel are important, what church they belong too, how many members it has, where its located, what it looks like, how much money it has. The righteous focus on the love, mercy, compassion, and grace that the church shares with the community.

Religious people say look at what we have done, our church has done, look at our programs, look at our camps, look at our works of social justice. The righteous ones say look at what God is doing in our community.

Religious people follow rules, govern the church, create complicated doctrines based on their feelings and their acceptance by society. The righteous people say obey the scripture.

Religious people find ways to divide and exclude those with whom they do not agree. The righteous say come as you are.

It is so easy for us to get caught up in being religious and to lose track of what it is to be righteous. It is so easy to place the false idol of the Jesus that approves of all I say and do in place of the Jesus of the bible. And when that happens, we have moved from being righteous into being religious.

This world is filled with people who go to church, who worship at church, who participate in church programs, who believe that they are Christians, but really are more involved in the system of religion than in true faith. It is possible for someone to be religious and not righteous. They can make false idols out of the religious practices, like worship, confession, and

communion, or even baptism, and believe that these things are what bring them into salvation, and they will totally miss the mark of a righteous relationship with Jesus.

True Christians know that our institution is the universal church of Christ not a specific denomination and his church is a living breathing church that has always existed and will always exist. True Christians live a life with compassion, mercy, grace, and love, because we know that these are the things which Jesus bestowed upon us while we were still sinners lost in the world to our own sins, sorrows, pains, and suffering.

True Christians know that there is no man-made rule, doctrine, practice, principle, or command that can be followed and be saved, they understand that the heart of obedience to Gods scriptures is not out of a sense of self preservation, but instead in the love of Christ and what he has done for each of us.

Religion and Righteousness can look remarkably similar on the outside. Religiousness can feel like the real thing, especially if you have never known the truth of Jesus Christ and his word. The difference is when you see that religiousness is serving its own purpose, it is an outward obedience, observed in public, when other people's eyes are watching. It is religiousness on Sunday and be yourself the rest of the week. It is people who do the right things, dress the right way, use the right words, understand the process of religion, carry the right bible for the times, keep the commandments on the surface, but nothing changes in their lives. It is the people who pick and choose the parts of God's word they want to obey, so that they do not have to recognize their own sinful nature.

God wants no part of this false and superficial religiousness. Without honestly giving your heart to God it is all just an act. This is why God did not accept Cains offering in the Old Testament, his action of sacrifice was correct, but his heart was in the wrong place, it was all about him and not God. God wants us to live lives where we have inward righteousness, where we obey his word even when the religiousness of the world disagrees with us. God demands the truth in our hearts, not just our minds. What God seeks in every one of us is a righteous heart, one that is willing to listen to his scriptures, one that is willing to admit to our sinful nature and seek to change, one that is going to love our God with all of our heart, soul, body, and mind, as well as love our neighbors as ourselves.

A righteous person knows that God has bought our freedom from sin with the blood of Jesus Christ, and all of their religious activities come from that understanding and the love they have for God because of what he has done for them. A righteous person knows that they can never keep every one of Gods rules, and they know it is ok, because its not the rules that save you but the blood of Christ that has brought them back into relationship with God. A righteous person knows that apart from God all of their works here on earth mean nothing. A righteous person knows that they are called to place God first in their lives and not any preacher, church, denomination, religious practice or ceremony. It is always God and His word is first in their lives. A righteous person comes to God with a good and thankful heart, they love God because of the love, mercy, and grace that God has shown them in their lives.

So, as you leave here today ask yourself, are you going to live in this world as a priest, a Levite, or a Good Samaritan? Will you live with religiousness or righteousness?

Let us Pray,

**Direct Us in All Our Doings**

**Prayer Book Bible Reading Book Of Common Prayer**

O Lord,  
with your love  
direct us in all our doings,  
and always help us,  
that in all our works begun, continued, and ended in you,  
we may glorify your holy name;  
and finally, by your mercy obtain eternal life;  
through your Son, Jesus Christ our Lord.  
Amen.

**Invitation to Offering**

**Offering**

Presenting our tithes and offerings is an act of worship. I want to encourage you to write a cheque and drop it in the mail to the church using your envelope, if you have one. (St. Andrew's Presbyterian Church, PO Box 161, 1 Drummond St W, Perth, ON K7H 3E3). We also have another option for you for giving and that is you can make an e-Transfer. This note from our treasurer:

**E-transfers are now accepted. Please note the new email address for this purpose only. [standrewspert offering@gmail.com](mailto:standrewspert offering@gmail.com) If you have an Offering Envelope #, please include it in the message section of the INTERAC transfer page you fill in. If you wish any part of your donation to go to a specific fund (e.g., Presbyterian Sharing) please mention this in your message.**

**Offertory Prayer**

Lord, you give us everything that is good—  
our homes, our food, our families, and even our lives.  
All that we own and all that we are belong to you.  
Since you give us so much,  
we thank you by sharing our time, talents,  
and right now our money with others in need.  
Use these gifts to show your love to people  
throughout our world in Jesus' name. Amen.

**Closing Hymn # 461: "Be Thou My Vision" (v 1, 4 & 5)**

Be thou my vision, O Lord of my heart;  
 naught be all else to me, save that thou art.  
 Thou my best thought, by day or by night,  
 waking or sleeping, thy presence my light.

Riches I heed not, nor vain empty praise;  
 thou mine inheritance, now and always.  
 Thou and thou only, first in my heart,  
 high King of heaven, my treasure thou art.

High King of heaven, when the battle is done,  
 grant heaven's joys to me, O bright heav'n's Sun!  
 Heart of my own heart, whatever befall,  
 still be my vision, O Ruler of all.

### **Pastoral Prayer**

As we listen to the world's concerns,  
 hear the cry of the oppressed,  
 and learn of new discoveries,  
 give us knowledge,  
 teach us to respond with maturity,  
 and give us courage to act with integrity.  
 As citizens, we acknowledge the Spirit's work in human government  
 for the welfare of the people,  
 for justice among the poor,  
 for mercy toward the prisoner,  
 against inhuman oppression of humanity.  
 Help us to obey you above all rulers;  
 fill us with the patience of Christ  
 as we wait upon the Spirit.  
 We pray for the fruit of the Spirit of Christ  
 who works for peace on earth,  
 commands us to love our enemies,  
 and calls for patience among the nations.  
 We give thanks for your work among governments,  
 seeking to resolve disputes by means other than war,  
 placing human kindness above national pride,  
 replacing the curse of war with international self-control.  
 We hear the Spirit's call to love one another,  
 opposing discrimination of race or sex,  
 inviting us to accept one another,  
 and to share at every level

in work and play, in church and state,  
in marriage and family, and so to fulfill the love of Christ.  
Enable us to accept that call and be agents of renewal in our work  
through our Lord Jesus Christ. Amen

**Benediction**

May the blessing of God,  
the giver of every good and perfect gift;  
and of Christ, who summons us to service;  
and of the Holy Spirit, who inspires generosity and love,  
be with us all.