

# Vocations Sunday 2025: Worship Resource

This year's Vocations Sunday will be held on Sunday 4 May 2025. It is a day to think especially about our different vocations as followers of Jesus.

Resources included here are designed to be used flexibly to create a service to fit your context. Feel free to select the elements that suit you best – there's no need to use everything provided. The readings for this year's Vocations Sunday worship follow the Revised Common Lectionary and background notes are supplied – feel free to draw on these to create your own talk or sermon. A fully prepared sermon is also available and can be downloaded from [methodist.org.uk/VocationsSunday](https://methodist.org.uk/VocationsSunday)

## Bible Readings

### **Acts 9:1-20 (New Revised Standard Version, NRSV)**

<sup>1</sup>Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup>and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. <sup>3</sup>Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. <sup>4</sup>He fell to the ground and heard a voice saying to him, 'Saul, Saul, why do you persecute me?' <sup>5</sup>He asked, 'Who are you, Lord?' The reply came, 'I am Jesus, whom you are persecuting. <sup>6</sup>But get up and enter the city, and you will be told what you are to do.' <sup>7</sup>The men who were travelling with him stood speechless because they heard the voice but saw no one. <sup>8</sup>Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. <sup>9</sup>For three days he was without sight, and neither ate nor drank.

<sup>10</sup>Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, 'Ananias.' He answered, 'Here I am, Lord.' <sup>11</sup>The Lord said to him, 'Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, <sup>12</sup>and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.' <sup>13</sup>But Ananias answered, 'Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; <sup>14</sup>and here he has authority from the chief priests to bind all who invoke your name.' <sup>15</sup>But

the Lord said to him, 'Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; <sup>16</sup> I myself will show him how much he must suffer for the sake of my name.' <sup>17</sup> So Ananias went and entered the house. He laid his hands on Saul and said, 'Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit.' <sup>18</sup> And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, <sup>19</sup> and after taking some food, he regained his strength. For several days he was with the disciples in Damascus, <sup>20</sup> and immediately he began to proclaim Jesus in the synagogues, saying, 'He is the Son of God.'

### **John 21:1-19 (NRSV)**

After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. <sup>2</sup> Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. <sup>3</sup> Simon Peter said to them, 'I am going fishing.' They said to him, 'We will go with you.' They went out and got into the boat, but that night they caught nothing.

<sup>4</sup> Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. <sup>5</sup> Jesus said to them, 'Children, you have no fish, have you?' They answered him, 'No.' <sup>6</sup> He said to them, 'Cast the net to the right side of the boat, and you will find some.' So they cast it, and now they were not able to haul it in because there were so many fish. <sup>7</sup> That disciple whom Jesus loved said to Peter, 'It is the Lord!' When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the lake. <sup>8</sup> But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards<sup>[b]</sup> off.

<sup>9</sup> When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. <sup>10</sup> Jesus said to them, 'Bring some of the fish that you have just caught.' <sup>11</sup> So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. <sup>12</sup> 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. <sup>13</sup> Jesus came and took the bread and gave it to them, and did the same with the fish. <sup>14</sup> This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

<sup>15</sup> When 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.' <sup>16</sup> A 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.' <sup>17</sup> 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.' <sup>18</sup> Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.' <sup>19</sup> (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, 'Follow me.'

## Methodist Way of Life



notice



serve



share

## Songs and hymns

We are still in the Easter season, so it's good to include hymns and songs that reflect this. We have chosen a selection of traditional and contemporary hymns and songs to serve the needs of all worshipping communities and ages.

### Opening an act of worship

Sing a song, sing a joyful song (*Singing the Faith* 310)

The day of resurrection (*StF* 311)

The head that once was crowned with thorns (*StF* 312)

Come people of the risen King: [youtube.com/watch?v=j8DkXwTymbI](https://www.youtube.com/watch?v=j8DkXwTymbI) [lyric video]

I cast my mind to Calvary: [youtube.com/watch?v=LqBpifDpNKc](https://www.youtube.com/watch?v=LqBpifDpNKc) [lyric video]

### After the Bible readings

Christ has risen whilst earth slumbers (*StF* 296)

Thine be the glory (*StF* 313)

Only by grace can we enter (*StF* 441)

Lord, I come to you (*StF* 471)

Just as I am (*StF* 556)

Amazing Grace (My chains are gone): [youtube.com/watch?v=3MZgXXUW08Q](https://www.youtube.com/watch?v=3MZgXXUW08Q) [lyric video]

Blinded by your grace Part 2 (Stormzy) – different versions here:

- Stormzy on BBC Radio 1: [youtube.com/watch?v=OuTuGS3hXtM](https://www.youtube.com/watch?v=OuTuGS3hXtM)
- Kingdom Choir: [youtube.com/watch?v=ciy7XqZZmY0](https://www.youtube.com/watch?v=ciy7XqZZmY0)
- lyrics here: [lyrics.com/lyric/33710122/Blinded+by+Your+Grace](https://www.lyrics.com/lyric/33710122/Blinded+by+Your+Grace)

## Response

I will offer up my life in spirit and truth (*StF* 446)

Take this moment, sign and space (*StF* 513)

Lord, you have my heart (*StF* 559)

As dawn awakes another day (*StF* 659)

Will you come and follow me? (*StF* 673)

Gracious God, you call your people (website only). Words and music here: [methodist.org.uk/for-churches/resources/posts/gracious-god-you-call-your-people-website-only/](https://www.methodist.org.uk/for-churches/resources/posts/gracious-god-you-call-your-people-website-only/)

And still he calls us (Tune: *H&P* 153: Tell me the stories of Jesus) (website only). Words here: [methodist.org.uk/for-churches/resources/posts/and-still-he-calls-us-website-only/](https://www.methodist.org.uk/for-churches/resources/posts/and-still-he-calls-us-website-only/)

## Closing

Hear the call of the Kingdom (*StF* 407)

Give me the faith which can remove (*StF* 661)

O Watcher in the wilderness (*StF* 667)

Summoned by the God who made us (*StF* 689)

Yet not I but through Christ in me. Video here: [youtube.com/watch?v=hwc2d1Xt8gM](https://www.youtube.com/watch?v=hwc2d1Xt8gM)

## Background notes to readings

### Acts 9:1-20: One of three accounts of Paul's conversion/call

This story is one of three times in Acts (chapters 9, 22 and 26) where the story of Paul's conversion or call is told. The accounts have different emphases (for example, Ananias appears in chapters 9 and 22, but not 26), which suggests that the story of Paul's meeting with the risen Christ was relatively well known and came from multiple sources, as part of the oral tradition. Given that Acts is considered to be solely the work of Luke, and given his care as a researcher and writer, it is likely that Luke would have carefully included these three accounts for the ways in which they complement each other. Thus, one way of approaching the differing emphases in the three accounts is to acknowledge

that they give us a richer story of the nuances of Paul's conversion and call, and build a fuller picture of his complexities as a person.<sup>1</sup>

### **Conversion or call?**

There has been much debate amongst scholars about whether this is a conversion or a call story: ultimately (although see below) this story is probably better understood as a story of Paul's call, rather than a conversion story, as Paul didn't regard himself as leaving one religion for a new one.<sup>2</sup>

### **A typical revelation of God...**

This story is presented as an extraordinary reversal of what has gone before, where the life of someone unlikely is changed through direct intervention. In this way, it follows a typical pattern of ancient accounts, where God's enemies are stopped in this way, or where prophets find God's instructions (see Moses and the burning bush in Exodus 4, for example).<sup>3</sup> Amidst this cacophony of noise and action, though, as author Carl Holladay says: "More important than what is seen is what is heard: a prophetic call".<sup>4</sup> This is a story where Paul has died with Christ (v. 20) and from this moment on his whole life is a response to God's love.<sup>5</sup>

### **Paul's role**

Critically, this account develops Luke's theological understanding of Paul as God's chosen person to be an apostle to the Gentiles (v.15-16).<sup>6</sup> One interesting question, though, arises from this: how does Paul so quickly become the great theologian he was? Who was supporting him through this? We don't know, but we might wonder...<sup>7</sup>

### **Video**

This extract from writer and theologian Dr Paula Gooder's lecture on Paul (*A Life Turned Upside Down: Paul of Tarsus*) is very helpful at briefly summarising the conversion/call debate, and setting out the significance of what happens to Paul on the Damascus Road for his ministry and the shaping of the Early Church: [youtu.be/J8lQcg1tOJI?si=TryzbyXKmnf2gJiU&t=1910](https://youtu.be/J8lQcg1tOJI?si=TryzbyXKmnf2gJiU&t=1910) (31:50 – 39:10), although do watch all of the video for a fantastic introduction to Paul.

## **John 21:1-19**

### **Story 1: John 21:1-13 – The miraculous catch of fish**

This is the only place in the Gospel of John where the disciples appear as fishermen, their chosen job. There are similarities with Luke 5:1-11, which also tells the story of the call of the disciples. This links into the wider question of

who wrote chapter 21 of John's Gospel, and the potential links between the two stories. There is a clear change in the style and theological imagery of chapter 21, and this has led to extensive discussion about whether the same person wrote this chapter at the same time as the rest of the Gospel. So, there is a question as to whether this passage should be read in the larger context of John's Gospel, or as a piece of work with its own history and approach.<sup>8</sup> What do you think? And what difference do you think it might make if it was written by someone different? Why might that be?

### **Pointing to Jesus**

The reading is set against the backdrop of resurrection, of new creation, unexpectedly coming into the disciples' world when they are sorrowful, anxious and ashamed.<sup>9</sup> The encounter is a bit subdued and awkward. Ultimately, a large catch of fish is made and perhaps we do find some common ground with the rest of John's Gospel in terms of purpose: the point of the miracle is to point to Jesus, who is revealed and recognised as the Lord.<sup>10</sup>

### **The meal: blessing our work**

The central point of this part of the story, as is so often the case, is the meal that Jesus prepares and shares, the hospitality which Jesus offers to the disciples. Interestingly, early Christian iconography sometimes presents the Eucharist as a meal of fish and bread. So, this becomes a sacred meal, Holy Communion, in which we feast at the banquet of God's kingdom.<sup>11</sup> And it is also a blessing of our work and our efforts, and a re-creation of them as God-filled, grace-filled gifts.

### **Story 2: John 21:15-19 – Jesus and Peter**

Perhaps the crowning point of the second part of the reading is the conversation between Jesus and Peter, which can be read both as both Jesus' rehabilitation of, and his commissioning of, Peter. This story is in the classic Johannine tradition wherein the followers of Jesus love Jesus by loving one another.<sup>12</sup>

Two words in the Greek for 'love' are used in Jesus' encounter with Peter: *phelos* (friendship) love to *agape* (charity or self-giving love). It is worth noting that these are used interchangeably in John's Gospel and in the Early Church.<sup>13</sup> Perhaps here, the theological meaning is to be found in why the two words can be used interchangeably. What do we learn about John's vision of that character of loving Christian community from his interchangeable use of *phelos* and *agape*? Why is just one word alone not good enough to describe it?

### How Jesus meets us...

But the nature of the encounter matters too. Theologian Tom Wright states: “The brief conversation between Jesus and Peter in John 21 is one of the most moving encounters ever recorded. There is a love, a deep moving warmth that goes out from Jesus. But this love is strong, powerful, life-changing, life-directing. New creation has begun, and its motivating power is love.”<sup>14</sup>

Finally, it is worth saying that love offers no security from danger and suffering, as we find when Jesus predicts Peter’s violent end.

### Division and gifts

The Beloved Disciple is, perhaps, quiet and contemplative whereas Peter is full of energy and action. The reading hints at some division amongst the disciples between the Beloved Disciple and Peter. Jesus rejects this rivalry quite strongly in verse 22<sup>15</sup> (after our appointed reading ends). Perhaps the Church needs both the contemplative to ground the action, but the action to complete the contemplative.

### Video

This video, from Tom Wright, explores the second part of the Gospel reading: [youtube.com/watch?v=sAb7p8lsqqQ](https://www.youtube.com/watch?v=sAb7p8lsqqQ)

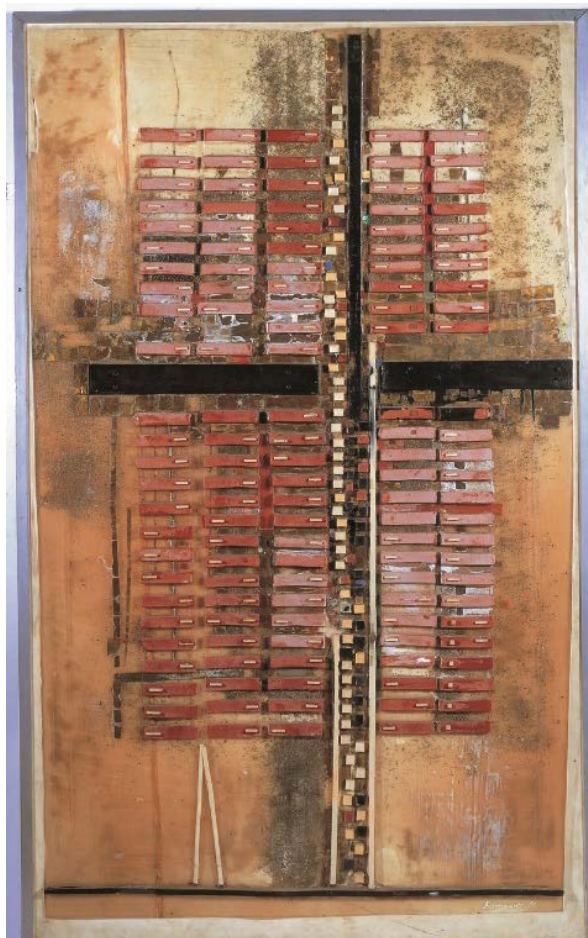
### Questions for discussion

- Listen to this poem: *Recognising You: Easter Poem*, which links to our reading in John 21: [youtube.com/watch?v=j12TJruN7fl](https://www.youtube.com/watch?v=j12TJruN7fl)
  - Reflect on the poem.  
Do you always notice when Jesus is calling to you?
  - Where do you find Jesus in your daily life?
- Think about the different disciples in the Gospel (the Beloved Disciple and Peter in particular). One is quiet and contemplative, the other full of energy and action. With whom do you most identify? How might each of these inspire you in your discipleship? What might you learn from the disciple with whom you don’t identify so much? How might that learning help you develop your discipleship?
- Play a game of “Least likely to” in the church. You could ask people what they think they are “least likely to do” (eg play football for England or create a website, etc.) Or play the game using famous people, eg “X is the least likely to...”

- In our stories, God has called all sorts of unlikely people to serve God and share God's love: Paul – the persecutor; Ananais, the distrusting Damascene disciple; Peter – an impetuous disciple. More widely in the Bible, God calls unlikely people: the late-in-life Abraham and Sarah to follow to a new place and have a child; the disciples, not the great brains of the age but ordinary people doing ordinary jobs; Esther – to challenge the king at great risk to her life and change a royal edict, at a time when this was unthinkable for a woman. So, which of these or other characters in the Bible resonates with you? How might God be calling you?
- Discuss a question that Gordon Smith poses in his book *Your Calling Here and Now* (see resource list at [methodist.org.uk/Vocations-Sunday](https://methodist.org.uk/Vocations-Sunday)): What is God doing that captures your imagination?
- Discuss what you have heard God saying to you? What makes you afraid of responding to God?

### Prayerful art reflection

Look at *The Cross Over the City* by Michael Edmonds below.



This image can be displayed from [methodist.org.uk/faith/the-methodist-modern-art-collection/browse-the-collection/the-cross-over-the-city-michael-edmonds/](https://methodist.org.uk/faith/the-methodist-modern-art-collection/browse-the-collection/the-cross-over-the-city-michael-edmonds/)

Consider the reflective gold, black, red, green, yellow and blue mosaic stones that run through the middle, together with some areas of 'gold dust' speckled on a dark surface, which give a precious feeling of sparkling richness to the painting.

- Why do you think Edmonds put colourful mosaics on the cross and gold dust in the collage?
- If you were creating this, what would the cross over your area of the town, or city, or village look like? (You might also like to create your own painting or collage in worship: what does this look like in your setting?)
- How are you called to be the colourful mosaics and gold dust in your community?

## Hands-on activities

### Claymotion video

Show this Claymotion video, which tells the story of Paul's conversion/call: [youtube.com/watch?v=z-r0HjxJI\\_8](https://www.youtube.com/watch?v=z-r0HjxJI_8) and/or this Lego version of the Gospel reading: [youtube.com/watch?v=18Ks1GbKqsl](https://www.youtube.com/watch?v=18Ks1GbKqsl)

You could respond to these videos by asking:

- What struck you about this story?
- What was your favourite part of this story? Why?
- If you had been there and could ask a question of any people in the story, who would you want to speak to and what would you ask?
- If this is God's Good News, which is meant to change our lives, what is the impact now that we have heard it?

### Active reading

John 21 Active reading: [engageworship.org/ideas/john-21-active-reading](https://www.engageworship.org/ideas/john-21-active-reading)

### Setting the scene activity

You will need:

- Cloths or paper to make a winding road. Torch or flashlight. Some food and drink. A pair of glasses. Drum/box/tambourines to make a loud thunder noise.
- Cloths to make a beach with sea and sand. Some fishing nets, some toy boats/inflatable dinghy, etc.
- Set up the two scenes (one to represent each reading) using the cloths and other props side by side or on opposite sides of the Church.
- Read the story of Paul's conversion. Bible Gateway has many different versions and either the 'Easy English Version' or 'Easy to Read Version'

are very clear. For the reading from Acts, use the props to recreate God's call to Paul. Do the same for the reading from John's Gospel: this should be quieter and more reflective. Aker Bilk's *Stranger on the Shore* as a backing track works well. This can be found online.

### **Map activity**

Put a large map of the world in the church. Talk about the different types of map projections that we look at, but don't even realise that they have certain assumptions in place (see sermon notes). What assumptions do we have about God calling people, that we might not even realise we have? Does the story of Saul/Paul's call help or challenge those assumptions?

### **Post-its activity**

For this activity, you will need spiky-shaped and speech bubble Post-it notes. Ask people to think about how God has and does call them. On their spiky notes they should write or draw the loud ways, just like the way that Paul was called in Acts. And on the speech bubble notes write or draw the gentler 'call-outs' as with John. Encourage people to take their notes home and stick them on the fridge or in their Bibles as a reminder of how God calls them.

### **'What does vocation mean to me?' activity**

Write the word 'vocation' on a large sheet of paper. Explain that this is quite a 'churchy' word and can be a bit off-putting. Ask people to write on the paper around the word what they understand by the word 'vocation' and then explain the Methodist Church's understanding (taken from the vocations section of the Methodist website where it can be read in full):

*"Vocation means what we are called by God to be and do. For some, this is a specific calling to a particular kind of ministry, in or on behalf of, the Church. For others, it could mean serving God through faithful discipleship in everyday life."*

Does this help people's understanding?

### **Video activity**

Play one or more of these #LoveYourCalling videos in which Methodists discuss why they love their calling to a role within the Church:

[youtube.com/playlist?list=PLoWWaJT3-\\_P67oheAb8us0FC2kxYeX\\_licc.org.uk/ourresources/transformingwork](https://www.youtube.com/playlist?list=PLoWWaJT3-_P67oheAb8us0FC2kxYeX_licc.org.uk/ourresources/transformingwork)

Invite the congregation to reflect on and discuss whether they feel called to a role within the church alongside or instead of other roles. Reflecting on the second video, what are the opportunities outside the church to live out discipleship?

### **Breakfast**

Re-enacting the breakfast on the beach is a simple and effective way to get people talking about how God calls them. The breakfast could be a really simple one: tea, coffee, orange juice and croissants (don't forget some dairy and gluten-free ones so that everyone can join). Have some questions on the tables:

- Where do you go each day?
- Who do you meet?
- How can you “feed God’s lambs” by showing others God’s love?

### **Ways people can respond**

#### **Build a cairn**

Each person offers a pebble or stone so that their gifts help to build a cairn, a reminder that each person contributes to the journey of a community as they seek to follow God at this time, and in this place.

#### **Turnaround prayer**

Read this prayer of response with your congregation. Add the prayer to a slide so everyone can join in with the line in bold:

Please feel free to sit or stand as you are able.

Turn your head or body to your left. Reflect on what’s stopping you or worrying you about following God’s call.

Now turn your head or body to the front of the Church. Look at the empty cross. Jesus is risen. What new life are you being called to?

Now turn your head or body to the right. This is the path to which God is calling you. How do you feel?

We say together: **God, you have called me. Help me to turn my life towards your voice and follow your call for me. Amen.**

#### **Mapping your community**

Display pictures or a map of your local church or community or of the world, with some gentle backing music. Ask the congregation to reflect on the question: Where does my calling meet our church’s/community’s/world’s deep needs?

## The Methodist Church's vocations prayers

### Adoration

God who calls and equips,  
We seek you, not for what we can do for you,  
but in response to your incredible love in our lives.  
We celebrate your all-encompassing love and the people who have made you  
known to us.

We recognise that your Spirit has worked through countless people to make  
your salvation known to us and we take a moment to recognise this.

We praise you for God's love made known in Jesus,  
the One who calls so many different people,  
in so many diverse ways and in a variety of contexts.

We open ourselves to your love and guidance that we may respond to your  
calling and help others recognise your love. **Amen.**

### Confession

God of immense love and mercy,  
Forgive us when we try to avoid following you,  
forgive us when we ignore your calling in our lives,  
forgive us when our busyness drowns out your still small voice and we attempt  
to go our own way.  
Forgive us when our actions prevent others from responding to God's calling in  
their lives. **Amen.**

### Affirmation of forgiveness

God's love for you is not dependent on what you do.  
God's love for you does not diminish when you lose focus and lose your way.  
God's love for you remains as it always has and always will.  
You are forgiven and held dearly by the loving arms of God.  
Thanks be to God. **Amen.**

### Thanksgiving

God of all people,  
Light beyond the cosmos,  
who shines into this world with love and acceptance,  
we give you thanks for all the people who have responded to your calling.  
We give thanks for people who have been called to ordained ministry and  
devote their lives to serving the Church, putting others first.

We give thanks for people who have been called to different Church roles: pioneers, preachers, evangelists, administrators, cleaners, worship leaders, musicians, trustees, stewards, secretaries, chaplains, lay workers, local lay-pastors, children and youth workers...

We give thanks for people who have been called to serve you with their gifts in many different places: hospitality, teaching, encouraging, administration, singing, caring, giving, helping, listening, leading, reading, gentleness, cooking, baking, serving, creativity...

We particularly give you thanks for the people who, having responded to God's calling, were able to inspire us and help us in our faith journey...

*A time of silence where people may be encouraged to share names or write them down.*

Loving and enabling God,

We give you thanks for the gift of your Church, where people are given the opportunities and support to train and develop in ministry and mission, where they respond to your call and are equipped by your Church.

We particularly give you thanks for people who encourage and enable others in their discipleship and vocation, recognising and affirming the gifts you have given and enabling others to respond and follow you.

We give thanks for all God's people. **Amen.**

Welsh: [media.methodist.org.uk/media/documents/copy-of-vocations-prayers-of-adoration-and-confession-1.pdf](https://media.methodist.org.uk/media/documents/copy-of-vocations-prayers-of-adoration-and-confession-1.pdf)

### **Intercession**

Gracious God,

We pray in your presence for the needs of the world, recognising our role in responding to your love, and asking for the help of the Holy Spirit as we pray.

We pray for those who face division, hostility, war...

God who calls us to follow in love,  
**call from your Church people to help.**

We pray for those who face hunger, homelessness, unemployment, economic difficulty...

God who calls us to follow in love,  
**call from your Church people to help.**

We pray for those who are worried, anxious, ill, tired, depressed, stressed...

God who calls us to follow in love,  
**call from your Church people to help.**

We pray for those who challenge injustice, who speak out,  
who offer a prophetic voice, who campaign for a better world...  
God who calls us to follow in love,  
**call from your Church people to help.**

We pray for those who in responding to your love find themselves hated,  
despised, marginalised...  
God who calls us to follow in love,  
**call from your Church people to help.**

We pray for those who do not know your love, who live without recognising they  
are cherished, affirmed and accepted through Jesus Christ...  
God who calls us to follow in love,  
**call from your Church people to help.**

We pray for those who respond to your calling even when it is challenging, or  
means they have to do things that are uncomfortable...  
God who calls us to follow in love,  
**call from your Church people to help. Amen.**

Welsh: [media.methodist.org.uk/media/documents/copy-of-vocations-prayers-of-thanksgiving-1.pdf](https://media.methodist.org.uk/media/documents/copy-of-vocations-prayers-of-thanksgiving-1.pdf)

Alternatively, Michelle Torigian also has a series of vocations prayers which you  
could use to develop a sense of how people's vocations are followed outside of  
the Church: [michelletorigian.com/category/vocation-prayers](https://michelletorigian.com/category/vocation-prayers)

## Dismissal

Use this prayer of dismissal at the end of the service. Add the prayer to a slide  
so everyone can join in with the line in bold:

Is our worship over? **No: our whole lives are an act of worship.**  
So go now to worship God and share God's love through your call.

*Either* In the name of the creator, redeemer and sustainer.  
*or* In the name of the Father, and of the Son, and of the Holy Spirit

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