

Liturgy

Twenty-First Sunday after Pentecost
Proper 23, Year B

GATHERING

Gloria Patri

Cantor:

Lord, open our lips, and our mouths shall proclaim your praise.

All:

Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now, and will be forever,
Forever. Amen, amen, amen.

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O LORD, You have been our dwelling place
in all generations.

**Before the mountains were brought forth,
or You had formed the earth and the world,
from everlasting to everlasting You are God.**

You who seek the LORD, praise Him.

All you, His people, glorify Him and stand in awe.

**In the midst of the assembly we will praise You;
we will fulfill our vows before those who fear You.**

How blessed are those who dwell in Your house!

They are ever praising You.

**How blessed are those whose strength is in You,
in whose hearts are the highways to Zion!**

How blessed are those whom You choose
and bring near to You, to dwell in Your courts.

**We will abide in Your tabernacle forever;
we will trust in the shelter of Your wings.
For You, O God, have heard our vows;
You have given us the heritage of those
who fear Your name.**

— Scripture weaving from Psalms 90, 22, 84, 65, 61

You Are Good

Lord, You are good,
And Your mercy endures forever;
Lord, You are good,
And Your mercy endures forever.
People from every nation and tongue,
From generation to generation —

We worship You.
Hallelujah, hallelujah!
We worship You
For who You are.
(Repeat)

CCLI Song #3383788 ©2001 Integrity's Praise! Music. Israel Houghton.

LECTIONARY for the twenty-first
Sunday after Pentecost, Year B:

Job 23:1-9, 16-17

Psalm 22:1-15

Amos 5:6-15

Psalm 90:12-17

Hebrews 4:12-16

Mark 10:17-31

On this twenty-first Sunday after the Day of Pentecost, we are nearing the end of this longest season of the Christian year (also known as Proper, "ordinary," or counted time). In this season, the Church yearly observes an extended time of reflection and study into the ways in which God's people walk and live in all aspects of our lives under the guidance and power of the Holy Spirit. In recent weeks, the lectionary has focused our attention on what we've termed practical matters of faithful living. Now, in the waning weeks of the season, we consider the goodness of God: What does it mean that God is good? Is it only that He blesses us with protection and provisions? What does the deeper meaning have to do with His holiness and the divine nature of the Trinity? And what is expected of us, the Body of Christ here on earth, when we understand and live in God's goodness? Today, the Old Testament readings ask us to ponder God's goodness, even when it doesn't appear obvious—in Job's lament, in the exhortations of the prophet Amos, and in the assurances voiced by the psalmists, David and Moses. (Read through to the end of Psalm 22 to see God's goodness on display there.) In Hebrews, for the next several weeks we will note God's goodness expressed and effected through Christ's work as eternal High Priest. And in Mark's gospel, we read the account of the "rich young ruler," who knelt down before Jesus and asked Him, "Good Teacher, what must I do to inherit eternal life?" Before Jesus answered him, He posed this question: "Why do you call Me good? No one is good, but God alone." This is one of the texts that I wish

INVOCATION

Prayers of adoration, praise, and thanksgiving for God's presence

Blessed Assurance

Blessed assurance, Jesus is mine!
O what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

Refrain:

This is my story, this is my song:
Praising my Savior, all the day long;
This is my story, this is my song:
Praising my Savior, all the day long.

Perfect submission, all is at rest;
I in my Savior am happy and blessed;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

Refrain

Words: Fanny Crosby, 1873. Hymn tune: ASSURANCE, Phoebe P. Knapp, 1873.

PROFESSION OF FAITH

**We believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

And in one Lord Jesus Christ, the only Son of God,
begotten from the Father before all ages,
*God from God, Light from Light, true God from true God,
begotten, not made; of the same essence as the Father.*

Through Him all things were made.

For us and for our salvation He came down from heaven;
He became incarnate by the Holy Spirit and the virgin Mary,
and was made human.

*He was crucified for us under Pontius Pilate;
He suffered and was buried.*

The third day He rose again, according to the Scriptures.

He ascended to heaven and is seated at the right hand of the Father.
*He will come again with glory to judge the living and the dead.
His kingdom will never end.*

And we believe in the Holy Spirit, the Lord, the giver of life.

He proceeds from the Father, and with the Father and the Son
is worshiped and glorified. He spoke through the prophets.
We believe in one holy catholic and apostolic church.

We affirm one baptism for the forgiveness of sins.

**We look forward to the resurrection of the dead,
and to life in the world to come. Amen.**

– Nicene Creed

were just a bit more detailed, written more like a novelistic narrative than a reported dialogue. How long did Jesus pause before continuing to speak, giving the young man time to really consider what He had said? For, of course Jesus wasn't claiming not to be good. Quite the opposite: He wanted the young man to recognize the implications of his statement, to see clearly that in rightly declaring that Jesus was good he was also recognizing and declaring the deity of Christ. But alas, the young man could not, for he loved his riches too much to sacrifice them for eternal life. Although he'd kept the commandments Jesus specified, there was at least one commandment he was unable to keep—have no other gods before the LORD—and that rendered him incapable of following Christ. Mark closes this account with Jesus' promises to those who do follow Him and trust in His goodness.

The sung Call to Worship, Gloria Patri, is available in the music catalog as a lead sheet and scored for voice and piano accompaniment. Ellen's setting of the "lesser doxology" is also included in the collection, Singing the Liturgy, Volume 1. You can hear Gloria Patri in the Audio Media Studio section of the Music Room. Here's the link:

<https://clerestorynotes.com/live/sheetmusic/gloria-patri>

This antiphonal rendering of the Nicene Creed is written for two readers or groups within the congregation, designated by the lines printed in regular and italic fonts, and the whole congregation (designated by bold font).

The Nicene Creed was originally drafted and adopted by the First Council of Nicea in 325 A.D. It was amended by the First Council of Constantinople in 381 to include, mainly, additions and clarifications about the third Person of the Trinity, the Holy Spirit. This is the statement of faith we now know as the Nicene Creed, and which declares the essential tenets of the doctrine of the Trinity.

PRAYERS OF CONFESSION

Since we have a great high priest who has passed through the heavens,
Jesus the Son of God, let us hold fast our confession.

*For we do not have a high priest who is unable to sympathize
with our weaknesses, but One who has been tempted in all things
as we are, yet without sin.*

Let us therefore come boldly before the throne of grace,
that we may receive mercy and find grace to help in time of need.

– Hebrews 4:14-16

[Silence]

Most merciful God,

**We confess that we have sinned against You in thought, word and deed,
by what we have done, and by what we have left undone.
We are truly sorry and we humbly repent.**

Eternal Light, **shine into our hearts.**

Eternal Goodness, **deliver us from evil.**

Eternal Power, **be our strength and support.**

Eternal Wisdom, **scatter the darkness of our ignorance.**

Eternal Compassion, **have mercy upon us.**

[Silence]

For the sake of Your Son, Jesus Christ, **forgive us and renew us.
Grant that we may ever seek Your face with all our heart, soul,
and strength. And in Your infinite mercy bring us at last
to the fullness of Your presence where we shall behold Your glory
and live Your promised joys. Amen.**

–from a prayer of Alcuin of Tours, 8th C, alt.

O Lord, Hear My Prayer

O Lord hear my prayer, O Lord hear my prayer,
When I call answer me.
O Lord hear my prayer, O Lord hear my prayer,
Come and listen to me.

The Lord is my song, the Lord is my praise;
All my hope comes from God.
The Lord is my song, the Lord is my praise;
God, the well-spring of life.

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ASSURANCE OF PARDON

This is good news indeed:

Almighty God has rescued us from the dominion of darkness
and brought us into the kingdom of His beloved Son,
in whom we have redemption, the forgiveness of sins.

*And God, who said, "Let light shine out of darkness,"
has shone in our hearts to give the light of the knowledge
of the glory of God in the face of Jesus Christ.*

– Colossians 1:13-14, 2 Corinthians 4:6

Thanks be to God!

TIME OF OFFERING

Words and prayers of thanksgiving and praise

Be Thou My Vision

Be Thou my vision, O Lord of my heart.
Naught be all else to me, save that Thou art.
Thou my best thought in the day and the night;
Both waking and sleeping, Thy presence my light.

Be Thou my wisdom, be Thou my true word.
Thou ever with me and I with Thee, Lord.
Thou my great Father, and I Thy true son;
Thou in me dwelling, and I with Thee one.

Be Thou my breastplate, my sword for my fight,
Thou my whole armor, and Thou my true might.
Thou my soul's shelter, be Thou my strong tower.
O raise Thou me heavenward, great Power of my power.

Riches I need not, nor man's empty praise;
Thou mine inheritance now and always.
Thou and Thou only, the first in my heart,
O Sovereign of heaven, my treasure Thou art.

Setting: Ellen Koehler. Copyright ©2009 Ellen Koehler. All Rights Reserved.
Ancient Irish hymn text. Hymn tune: SLANE.
Transl. Mary Byrne, 1905. Versified by Eleanor Hull, 1912.

THE WORD

Job 23:1-9, 16-17

Psalm 22:1-15

Amos 5:6-15

Psalm 90:12-17

Hebrews 4:12-16

Mark 10:17-31

THE TABLE

Remembering the Body of Christ

The Lord be with you!

And also with you!

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give Him thanks and praise.

Christ has died.

Christ is risen.

Christ will come again!

Ellen's setting of Be Thou My Vision is available in the Music Catalog (Hymn Settings) as a lead sheet, and scored for piano and/or keyboard (on request).

In this service, we sing the first four verses here at Offering, and close the service with the final verse (see below).

Be sure to read the commentary on this hymn in the Music Room for instrumental suggestions, interesting historical background and suggestions for other usages in worship services.

Here's a link to the Music Room commentary and sample sheet music:

<https://clerestorynotes.com/live/sheetmusic/be-thou-my-vision>

The Lord's Prayer (sung)

Our Father in heaven,
Hallowed be Your Name.
Your kingdom come,
Your will be done,
On earth as in heav'n.
Give us today our daily bread;
Forgive us our sins
As we forgive those who sin against us;
Save us from the time of trial,
And deliver us from evil.
For the kingdom, the power,
And the glory are Yours.
Now and forever, Amen.

Setting by Eric Wyse; ©2000 Wildgrove Music (BMI)

Jesus, There's No One Like You

There is no song we could sing
To honor the weight of Your glory.
There are no words we could speak
To capture the depth of Your beauty.

Chorus:

Jesus, there's no one like You;
Jesus, we love You, ever adore You.
There's no one like You;
Jesus, we love You, ever adore You, Lord.

There is no sinner beyond
The infinite stretch of Your mercy.
How can we thank You enough
For how You have loved us completely?

Chorus

Bridge

All we have, all we need, all we want is You.

Chorus

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Neil DeGraide, Brittany Kauflin, Jordan Kauflin, Grace Nixon.

I Surrender All

All to Jesus I surrender, all to Him I freely give;
I will ever love and trust Him, in His presence daily live.

Chorus:

I surrender all, I surrender all;
All to Thee, my blessed Savior, I surrender all.

All to Jesus I surrender, humbly at His feet I bow;
Worldly pleasures all forsaken, take me Jesus, take me now.

All to Jesus I surrender, Lord, I give myself to Thee;
Fill me with Thy love and power, let Thy blessing fall on me.

Words: Judson W. Van de Venter, 1896. Hymn tune: Winfield S. Weedon, 1896.
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Eric Wyse's setting of the Lord's Prayer, Our Father in Heaven, is available at Score Exchange: (<https://www.scoreexchange.com/scores/19379.html>)

SENDING FORTH
The Life of the Body

Be Thou My Vision (verse 5)

High King of heaven, Thou heaven's bright sun;
Grant me its joys e'er the victory is won.
Heart of my own heart, whatever befall,
Still be my vision, O ruler of all.

Ancient Irish Hymn (SLANE); trans. Mary Byrne, 1905; versified by Eleanor Hull, 1912.
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Benediction:

The keeping of God and the Lord on you;
the keeping of Christ always on you;
the keeping of the life-giving Spirit, everlasting, be yours.

Amen!

And may Almighty God – Father, Son, and Holy Spirit –
bless you, now and forever, as you go forth into the world
to love and serve the Lord,
faithfully manifesting His goodness, power, glory,
and Kingdom blessing in the world around you.

Amen. Thanks be to God! Alleluia! Alleluia! Alleluia!

A thought about worship from the Ancient Fathers –

“What youth don't believe, Christ helps them understand so that they can believe God's Son is not a good master, but the good God. For if whoever glorifies the ‘One God’ also fully glorifies the Son of God, how can the Only-begotten Son not have God's goodness when only God is good? . . . So then, with divinely inspired comprehension our Lord didn't say, ‘There is none good but the Father alone,’ but ‘There is none good but God alone.’ For the proper name for one who produces children is ‘Father.’ But God's unity by no means excludes the Godhead of each of the three Persons. Therefore, it is His nature that is worshiped. Goodness is from God's nature and the Son of God exists in the nature of God. Therefore, goodness doesn't express just one Person, but the complete unity of the Godhead. The Lord, then, doesn't deny His goodness, but rebukes the disciple who doubts His deity. When the scribe said, ‘Good Master,’ the Lord answered, ‘Why callest thou Me good?’ He is saying there, ‘It isn't enough to call someone good who you don't believe is God. I don't want such people to be My disciples—people who consider My manhood and see Me as a good master, rather than look to My Deity and believe that I am the good God.’”

– Ambrose

Lectionary for next week: Job 38:1-7, 34-41; Psalm 104:1-9, 24, 35c;
Isaiah 53:4-12; Psalm 91:9-16;
Hebrews 5:1-10; Mark 10:35-43.

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