Liturgy

Twenty-Fifth Sunday after Pentecost
(Proper 28A)

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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Alleluia. The Lord has shown forth His glory.
Come, let us adore Him. **Alleluia**!

Who is like You, O LORD –
majestic in holiness, awesome in praises, working wonders?
The LORD is my strength and song;
He has become my salvation.
Who is like You, O LORD –
majestic in holiness, awesome in praises, working wonders?
Your faithfulness surrounds You, O God;
Your steadfast love is established forever!

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.
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,
trusting 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.

Who is like You, O LORD –
majestic in holiness, awesome in praises, working wonders?
This is my God, and I will praise Him;
this is our God; we will exalt Him!

– Scripture weaving from Psalms 89, 90, 84, 65, 61 and Exodus 15

LECTIONARY for the twenty-fourth Sunday after Pentecost, Year A:

Judges 4:1-7
Psalm 123
Zephaniah 1:7, 12-18
Psalm 90
1 Thessalonians 5:1-11
Matthew 25:14-30

This week brings us nearly to the end of the longest season of the liturgical year, the period between the Day of Pentecost and the beginning of Advent. During this period of ordinary (or Proper) time, the Church has observed an extended season of study and reflection on the ways in which we, Christ's body here on earth, walk and live, in all aspects of our lives of faith, under the continual guidance and all-sufficient power of the Holy Spirit. In this Year A, the Old Testament readings have directed our attention to the history of the Patriarchs, the Exodus and the forty-year journey of the Israelites in the wilderness, and the arrival of God's people in the Promised Land. The focus of the Gospel passages in Matthew has been on Christ's earthly ministry as He taught, healed and provided for the needs of the people. Increasingly toward the end of His time as the incarnate Word of God here on earth, He taught in parables of the kingdom—both an encouragement of hope and a call to repentance. In the epistles, we've studied Paul's teachings and exhortations that we follow Christ's example as we live together in community, and in these final weeks the closing chapters of 1 Thessalonians turn our attention to questions of the last days. Especially in this week's lectionary, we see in the Zephaniah passage a reflection of both the gospel and epistle texts. And as always, the Psalm texts reveal how these narratives and highlights of God's character and power were remembered and incorporated into His people's ancient worship of Him.

In this sample liturgy we thread through the theme of God's Story, His calling us into His story, our response to His call, and our place in the community of believers—in the fellowship of the Father, Son and Holy Spirit. And all the while, we marvel at His

Sing to the Lord

Eternal, Immortal God of all glory,
Fearful in wonders and worthy of praise;
The Alpha, Omega, Lord God Almighty,
Wonderful, Beautiful, Ancient of Days.

Chorus
And I sing praise, I give You my heart,
I sing praise, I give You my all,
I sing praise —
Sing to the Lord.

Redeemer, Messiah, Rock of the ages,
A help in trouble, a tower of strength;
Emmanuel, Jehovah, God of Creation,
Wonderful, Beautiful, King of all kings.

Bridge
God of compassion and God of all gladness and
Your tender mercies are new every morning, and
God of compassion and God of all gladness and
You dance around me,
You dance around me.

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INVOCATION

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

I Love to Tell the Story

I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the story,
Because I know 'tis true;
It fills the soul's deep longings
As nothing else can do.

Chorus
I love to tell the story,
'Twill be my theme in glory,
To tell the old, old story
Of Jesus and His love.

I love to tell the story,
More wonderful it seems
Than all the golden fancies,
Of all our golden dreams.
And when in scenes of glory
I sing the new, new song,
'Twill be the old, old story
That I have loved so long.

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Words: A. Katherine Hankey, 1866; Hymn tune: William G. Fischer, 1869.

sovereign power in the world He created, and His steadfast love and faithfulness.

Ellen's setting of the "lesser doxology," Gloria Patri, *is available in the music catalog (Liturgical Settings) as a lead sheet and scored for voice and piano accompaniment. It 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 are the links:
https://clerestorynotes.com/live/sheetmusic/gloria-patri

https://clerestorynotes.com/live/content/audio-media-studio-clips-index

The opening reading of Scripture weaving is based on Psalm 90: "LORD, You have been our dwelling place in all generations. . . . So teach us to number our days that we may present to You a heart of wisdom." (NASB)

Sing to the Lord *is one of our favorite gathering songs, for its joyful praise and recounting the Names of our eternal God. We love the resonance of the bridge lyrics with another Zephaniah passage (3:17): "The LORD your God is in your midst, a mighty one who will save; He will rejoice over you with gladness; He will quiet you by His love; He will exult over you with loud singing". (ESV).*

Ellen's setting of I Love to Tell the Story *is available on request.*
You may write us at:
clerestorynotes@gmail.com

Profession of Faith

Let us together profess the faith of the church at all times and in all places in these ancient words of the Nicene Creed:

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.

The Nicene Creed is one of the ancient texts that tells the whole story of God, in its glorious entirety. It was originally drafted and adopted by the First Council of Nicea in 325 A.D. to affirm the essential, eternal divinity of Christ. Theologians use the term homoousios *to describe and explain the "consubstantial" nature of the Father and the Son: the Greek word means of* the same being *or* essence. *The creed was amended by the First Council of Constantinople in 381 to include, mainly, additions and clarifications about the divinity and work of 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

Who may ascend the hill of the Lord,
and who may stand in His holy place?
Those who have clean hands and a pure heart,
whose walk is blameless,
who do what is righteous,
who speak the truth from their hearts,
who do no wrong to a neighbor,
who honor those who fear the Lord.
They shall receive a blessing from the Lord
and righteousness
from the God of their salvation;
they will never be shaken.
This is the generation of those who seek Him,
of those who seek Your face, O God. – from Psalms 15 and 24

[Silence]

We Confess

Almighty God, we confess our sin;
What we have done, what we have left undone.
We have not loved You with a whole heart.
We have not loved our neighbors as ourselves.
Have mercy, have mercy on us.
Have mercy, have mercy.

Most gracious God, we have lost our way.
Like wand'ring sheep, we have gone astray.
We're truly sorry, and we turn back
Now, for the sake of Your Son, Jesus Christ.
Have mercy, have mercy on us.
Have mercy, have mercy on us.
Have mercy, have mercy.

As far as the east is from the west,
So far has He removed our sinfulness.
He carried our guilt and shame upon Himself.
We are forgiven, forgiven.
We are forgiven, forgiven.

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Glenn Packiam and Ian Morgan Cron.
(Third verse lyric altered from first person to third person.)

ASSURANCE OF PARDON

The word of the Lord, the assurance of His forgiveness:

The LORD is merciful and gracious,
slow to anger and abounding in steadfast love.
Just as a father has compassion on his children,
so the LORD has compassion on those who fear Him.
He does not deal with us according to our sins,
nor repay us according to our iniquities.
As far as the east is from the west,
so far has He removed our transgressions from us.
As high as the heavens are high above the earth,
so great is His steadfast love toward those who fear Him.
The steadfast love of the LORD
is from everlasting to everlasting
on those who fear Him,
and His righteousness to children's children,
to those who keep His covenant
and remember to do His commandments.

– from Psalm 103:8-18

Passing of the Peace

Time of Offering

Words of thanksgiving and testimonies of God's faithfulness

Oh God of Mine

Oh God of mine, I'll have no idols;
Oh God of mine, come lead the way;
Oh God of mine, I'm greatly humbled,
This sinner's heart, You came to save.

Oh God of mine, through storm and trial;
Oh God of mine, through death and grave;
Oh God of mine, in resurrection;
Your scars display my soul's refrain.

Oh God of mine, Who holds all nations;
Oh God of mine, Who saves the day;
Oh God of mine, Your grace sufficient,
Your tender mercies new by morn.

Oh God of mine, forever faithful;
Oh God of mine, forever stay;
Oh God of mine, forever after,
These eyes upon Your face will gaze. (Repeat twice)

Oh God of mine, I'll have no idols;
Oh God of mine, come lead the way;
Oh God of mine, I'm greatly humbled,
This sinner's heart, You came to save. (Repeat twice)

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The Word

Judges 4:1-7
Psalm 123
Zephaniah 1:7, 12-18
Psalm 90
1 Thessalonians 5:1-11
Matthew 25:14-30

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!

The Lord's Prayer (spoken)

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 evil.
For Thine is the kingdom,
And the power, and the glory,
Forever. Amen

The Solid Rock

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

Chorus:
On Christ the solid Rock I stand;
All other ground is sinking sand.
All other ground is sinking sand.

When darkness veils His lovely face
I rest on His unchanging grace.
In every high and stormy gale
My anchor holds within the veil.

His oath, His covenant, His blood,
Support me in the whelming flood.
When all around my soul gives way,
He then is all my hope and stay.

When He shall come with trumpet sound,
O may I then in Him be found.
Dressed in His righteousness alone,
Faultless to stand before the throne.

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Text: Edward Mote, c. 1834; Tune: William B. Bradbury, 1863.

Dwell

Dwell in the midst of us; come and dwell in this place.
Dwell in the midst of us; come and have Your way.

Dwell in the midst of us; wipe all the tears from our faces.
Dwell in the midst of us; You can have Your way.

Not our will but Yours be done; Come and change us.
Not our will but Yours be done; Come sustain us.

You can have Your way, oh Lord; You can have Your way.
You can have Your way, oh Lord; You can have Your way

CCLI Song No. 4085652; ©2003 Mercy/Vineyard Publishing; Casey Corum.

Ellen's setting of The Solid Rock *is available in the music catalog (Hymn Settings) as a lead sheet. It is also available in the music collection,*
Hymn Settings for Worship,
Volume 1: Singing the Whole Story of God.
Here's the link:
https://clerestorynotes.com/live/sheetmusic/solid-rock

Sending Forth

The Life of the Body

Doxology

Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

Hymn tune: Old 100th (attributed to Louis Bourgeois), 1551.
Words: Thomas Ken, 1674.
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Benediction

Beloved, we go forth in joy and with thankful hearts,
because God Himself, the God of all grace and Creator of all things, –
He who is from eternity to eternity –
tabernacles in our weakness and is pleased
to make His dwelling among us and to call us His own.
Amen.
Now may the grace, power, and love of the God of the universe
propel us out into the world to love and serve the Lord,
bearing witness to His cosmic story as the center of our lives.
Amen! Thanks be to God. Alleluia! Alleluia! Alleluia!

A thought about worship from the Ancient Fathers –

"Let us allow Christ to speak through us. He desires it more than we do. For He made this instrument and wouldn't want it to be useless and idle. He always wants to keep it in His hands. Why, then, don't you make it useful for the Maker's hand? … You should keep all its parts completely stretched, well strung, and reinforced with spiritual salt. For if Christ sees your soul tuned this way, He will make His music through it. When this has taken place, you will see angels leaping for joy (archangels and the cherubim too). So then, let us become worthy of His spotless hands…. Considering that He runs to those who haven't become their best yet, when He sees one completely equipped, what won't He do? If Christ makes music and the Spirit rests on us, we will be better than heaven. Although we won't have the sun and the moon adorning our body, the Lord of the sun, moon, and angels will be dwelling and walking in us.."

– Chrysostom

Lectionary for next week: Ezekiel 34:11-16, 20-24;
Psalm 100;
Psalm 95:1-7a;;
Ephesians 1:15-23;
Matthew 25:31-46

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