

Liturgy

Eighth Sunday after Pentecost
Proper 10, Year B

GATHERING

Lord, open our lips;

And our mouths shall proclaim Your praise.

**Glorify to the Father, and to the Son, and to the Holy Spirit;
As it was in the beginning, is now, and shall be ages unto ages.
Amen.**

Praise the LORD!

Praise Him from the heavens,

Praise Him in the heights!

Praise Him, all His angels!

Praise Him, all His host!

Praise Him, sun and moon!

Praise Him, all stars of light!

Praise Him, you highest heavens,
and you waters above the heavens!

*Praise the LORD from the earth,
all creatures and all nature!*

Kings of the earth and all peoples,
Princes and all rulers of the earth!
Young men and women alike,
Old and young together!

*How blessed are those who have learned to acclaim You,
who walk, O LORD, in the light of Your presence.*

**Let them praise the name of the LORD,
for His name alone is exalted;
His glory is above earth and heaven.**

He has raised up a horn for His people: Praise for all His faithful.
Come, let us praise and worship the LORD!

— from Psalm 148 and 89:15

Psalm 24 (The King of Glory)

The King of glory reigns over all the world.
His mighty hand sustains the heaven and the earth.
Who may come to Him, and seek His holy face?

He calls the pure in heart, all whose hands are clean,
And those who love His name above all other things.
Humbly I will bow, and Jesus' name confess.

He reigns, He reigns; Jesus, the Lord.
He reigns, He reigns forevermore.

Swing wide, you ancient gates, let the King come in.
His glory never fades; our hearts delight in Him.
Ev'ry knee will bow. Ev'ry tongue confess:

He reigns, He reigns; Jesus, the Lord.
He reigns, He reigns forevermore.
(repeat)

*LECTIONARY for the eighth Sunday
after Pentecost, Year B:*

2 Samuel 6:1-5, 12b-19

Psalm 24

Amos 7:7-15

Psalm 85:8-13

Ephesians 1:3-14

Mark 6:14-29

On this eighth Sunday after the Day of Pentecost, we are in the midst of the longest liturgical season of the year (which this year contains twenty-seven Sundays, ending late in November when we celebrate the reign of Christ the King). In this season, commonly known as "ordinary" (Proper) time, the Church observes an extended period of study and reflection on 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.

Today's readings invite us to consider and ponder the character, content and modes of our worship of God, both together in community and in our individual times of devotion and praise. We often say, echoing theologian Robert Webber, that worship sings, prays, tells, and enacts the whole story of God. We see that understanding woven, in various ways, through these texts. Psalm 24 instructs how to prepare our hearts and minds for worship. We worship God for many, many reasons, but surely prominent among them are the blessings that come to us because of His steadfast love and faithfulness (Psalm 85), and—as Paul assures us in Ephesians—God has blessed us in Christ with every spiritual blessing in the heavenly places and has seated us with Him there (1:3ff and 2:6). And what of exuberant worship, such as we read in the account in 2 Samuel of David's delighted and enthusiastic worship as the Ark of the Lord was brought back to Israel? What does God think about that? Where is our focus when our own expressions of worship are exuberant—on our good and holy Creator God, or on ourselves and our own experience? And what is our attitude toward others

Who is this King of glory?
The Lord, strong and mighty.
He bore a cross of shame.
Sing Hosanna!
Who is this King of glory?
The Lord, strong and mighty.
He rose up from the grave.
Sing Hosanna!

He reigns, He reigns; Jesus, the Lord.
He reigns, He reigns forevermore.
(repeat)

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INVOCATION

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

All Creatures of Our God and King (verse 5)

Let all things their Creator bless,
And worship Him in humbleness;
O praise Him! Alleluia!
Praise, praise the Father, praise the Son;
And praise the Spirit, Three in One.
O praise Him! O praise Him!
Alleluia, alleluia, alleluia!

Text: St. Francis of Assisi, c. 1225; transl. William H. Draper, 1919.;
Hymn tune: LASST UNS ERFREUEN. Peter von Brachel;
in *Ausserlesene Catholische Geistliche Kirchengesänge*, Cologne, 1623.

PROFESSION OF FAITH

Blessed be the God and Father of our Lord Jesus Christ,
who has blessed us with every spiritual blessing
in the heavenly places in Christ.

**He chose us in Him before the foundation of the world,
that we should be holy and blameless before Him.**

*In love, He predestined us to adoption as His children through Jesus Christ
to Himself, according to the kind intention of His will, to the praise
of the glory of His grace, which He freely bestowed on us in the Beloved.*

In Him we have redemption through His blood, the forgiveness of our trespasses,
according to the riches of His grace which He lavished upon us.

*In all wisdom and insight He made known to us the mystery of His will,
according to His kind intention which He purposed in Himself:*

That is, in the fullness of the times, He might sum up all things in Christ,
things in the heavens and things upon the earth.

*In Him also we have obtained an inheritance, having been predestined
according to His purpose, who works all things after the counsel of His will,
to the end that we should be to the praise of His glory.*

In Him, we also were sealed with the Holy Spirit of promise,
who is given as a pledge of our inheritance, with a view to the redemption
of God's own possession, to the praise of His glory.

**Blessed be the God and Father of our Lord Jesus Christ,
who has blessed us with every spiritual blessing
in the heavenly places in Christ.**

— from Ephesians 1:3-14

whose worship expressions may be different than ours? Finally, what might be the expressions and consequences of worship “gone wrong,” so to speak—worship that is misdirected or, worse, perverted? In the Amos passage, the prophet is warned that the people will be sent into exile because they have forsaken the LORD and turned their worship to other gods. And in Mark's narrative of the execution of John the Baptist, we see a marked contrast between David's dance of joyful worship to God and the interactions between Herod, his wife, Herodias, and her daughter (whom Josephus identified by the name Salome) centered on the latter's dance of entertainment. Certainly there are many lessons to glean from this narrative, but a glaring one here is the futility and, in this case, dire consequence of inverted worship, what Paul in Romans tells us is directed toward and serves the creature rather than the Creator (1:21, 25 esp.).

The Gathering reading begins with the words of the ancient “Lesser Doxology.” (For commentary and a musical setting, please see the entry for “Gloria Patri” in the Music Room, Sheet Music Catalog, Liturgical and Psalm Settings.)

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

The antiphonal section of the Gathering weaves declarations of joyful praise from Psalms 148 and 89. This is followed by the wonderful Celtic setting of today's psalm. We close our initial time of corporate prayer with one of the doxological verses from the beloved hymn, All Creatures of Our God and King. We sing the final verse of this hymn as our closing sung declaration of praise and worship.

The Profession of Faith sets today's epistle pericope for a leader, and two other readers or groups reading antiphonally, with the whole congregation reading the bold-font phrases.

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;

[Silence]

Who may ascend the hill of the LORD,
and who may stand in His holy place?

Those who speak the truth from their hearts,
Who do no wrong to a neighbor.

[Silence]

Who may ascend the hill of the LORD,
and who may stand in His holy place?

Those who honor those who fear the LORD.

[Silence]

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

Agnus Dei

O Lamb of God, you take away the sin of the world;
Have mercy on us.
O Lamb of God, you take away the sin of the world;
Have mercy on us, have mercy on us.

Lord, have mercy;
Christ, have mercy;
Lord, have mercy.
(repeat)

O Lamb of God, you take away the sin of the world;
Grant us peace.
O Lamb of God, you take away the sin of the world;
Grant us peace, grant us your peace.

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ASSURANCE OF PARDON

The word of the LORD,
speaks peace to His faithful people,
to those who turn to Him in their hearts:

*Surely God's salvation is near to those who fear Him,
that His glory may dwell among us.*

Steadfast love and faithfulness meet;
righteousness and peace kiss each other.

*The LORD will indeed give what is good;
righteousness will go before Him
and prepare the way for His steps.*

– from Psalm 85:8-13

Thanks be to God!

This setting of Agnus Dei is available in the sheet music catalog as a lead sheet and scored for voice and piano. It is also included in the collection, Singing the Liturgy, Volume 1. You may hear Agnus Dei in the Audio Media Studio.

Here's a link:

<https://clerestorynotes.com/live/sheetmusic/agnus-dei>

TIME OF OFFERING

Words and prayers of grateful thanks and praise

What A Beautiful Name

You were the Word at the beginning,
One with God, the Lord Most High.
Your hidden glory in creation,
Now revealed in You, our Christ.

What a beautiful Name it is,
What a beautiful Name it is,
The Name of Jesus Christ, my King.
What a beautiful Name it is;
Nothing compares to this.
What a beautiful Name it is,
The Name of Jesus.

You didn't want heaven without us,
So, Jesus, You brought heaven down.
My sin was great; Your love was greater.
What could separate us now?

What a wonderful Name it is,
What a wonderful Name it is,
The Name of Jesus Christ, my King.
What a wonderful Name it is;
Nothing compares to this:
What a wonderful Name it is,
The Name of Jesus.
What a wonderful Name it is,
The Name of Jesus.

Death could not hold You;
The veil tore before You.
You silence the boast of sin and grave.
The heavens are roaring
The praise of Your glory,
For You are raised to life again.

You have no rival,
You have no equal;
Now and forever, God, You reign.
Yours is the kingdom,
Yours is the glory;
Yours is the Name above all names.

What a powerful Name it is,
What a powerful Name it is,
The Name of Jesus Christ, my King.
What a powerful Name it is;
Nothing can stand against;
What a powerful Name it is:
The Name of Jesus.

THE WORD

2 Samuel 6:1-5, 12b-19

Psalm 24

Amos 7:7-15

Psalm 85:8-13

Ephesians 1:3-14

Mark 6:14-29

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!

Our Father in Heaven (sung)

Our Father in heaven, Your name is holy,
Your name is holy, our Father.
Your kingdom come,
And Your will be done
Here on earth as it is in heaven.

Give us, we pray, our bread for today,
Our debts forgive and in turn we will live,
Forgiving of what others owe.
Keep us from trials;
Save us from our ancient foe!

As we sing the kingdom,
We sing the power,
We sing the glory be Yours –
Forever. Amen. Amen. Amen!

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We Behold You (Fraction Anthem)

With all of the saints and angels, we gather before You.
Our hearts filled with thankfulness,
We lift up Your holy Name.
With all who have gone before us, we feast at Your table.
We eat of Your body and drink of Your holy blood.

And we behold You, and we behold You:
Lamb of God, slain for our sins.
(Repeat)

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Music for this setting of the Lord's Prayer, Our Father in Heaven, is available in the sheet music catalog as a lead sheet, and as a solo/melody line with piano accompaniment on request.

Find the link, with commentary, here:
<https://clerestorynotes.com/live/sheetmusic/our-father-heaven>

King of Wisdom and Light

Holy, holy, holy, God of power and might:
Heaven is filled with Your glory, King of wisdom and light.

We worship You, we praise You, God Most High;
We worship You, we praise You, King and Lord, Jesus Christ.

CCLI Song #2514352; ©1998 International Liturgy Publications; Jim Cowan

SENDING FORTH

The Life of the Body

All Creatures of Our God and King (verse 6)

Praise God from whom all blessings flow,
Praise Him all creatures here below: O, praise Him! Alleluia!
Praise Him above, ye heav'nly hosts;
Praise Father, Son and Holy Ghost.
O praise Him! O praise Him! Alleluia, alleluia, alleluia!

Text: St. Francis of Assisi, c. 1225; transl. William H. Draper, 1919.;
Hymn tune: LASST UNS ERFREUEN. Peter von Brachel;
in *Ausserlesene Catholische Geistliche Kirchengesänge*, Cologne, 1623.

Benediction:

People of God, we have worshiped the Lord together in this place:

We've gathered.

We've heard the word.

We've come to the Table.

And now, as we go forth, in faith and joy, to love and serve the Lord,
may He grant that what has been said and sung with our lips
we may believe in our hearts, and that what we believe in our hearts
we may show forth in our lives, through Jesus Christ our Lord,
who lives and reigns with the Father and the Holy Spirit, one God, forever.
Amen! Thanks be to God! Alleluia! Alleluia! Alleluia!

A thought about worship from the Ancient Fathers –

“All existence originates from the Father. In Christ and through Christ, God is the source of everything. In contrast to everything else, He is completely self-existent. He doesn't receive His being from the outside, but possesses it from and in Himself. He is infinite, for nothing can contain Him and He contains everything. He is eternally unrestricted by space, for He can't be limited. He is eternally prior to time, for time is His creation. Imagine what you think might be God's farthest limit, and you will find Him present there. Strain to see as far as you can, for there is always a further horizon to strain toward. He owns infinity, just as you own the power to make such efforts to comprehend Him. Words will fail you, but His being will not be restrained. Turn back the pages of history and you will always find Him present. If numbers fail to express the old ages you have penetrated, God's eternity still isn't diminished. Exercise your intellect to comprehend Him as a whole, but He will elude you. . . . Therefore, since no one knows the Father but the Son, let our thoughts of the Father be one with the thoughts of the Son. He is the only faithful Witness who reveals God to us.”

– Hilary of Poitiers

Lectionary for next week: 2 Samuel 7:1-14a; Psalm 89:20-37;
Jeremiah 23:1-6; Psalm 23;
Ephesians 2:11-22; Mark 6:30-34, 53-56

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The dismissal blessing in this benediction is ancient, dating back at least to the fourth Council of Carthage (A.D. 398), where one of the canons decreed that cantors be blessed in this way (“See that what you sing with your lips you believe in your heart, ...”). The Latin text appears in various forms over the centuries, with alterations for ordaining priests as well as blessing cantors and readers. The first English version appeared in the 1840s. This is a wonderful prayer of charge and dedication, not only for pastors, teachers, and worship leaders and planners, but for each of us as we go forth into the world to love and serve the Lord.