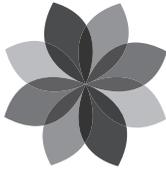


Year C, Volume 2

Season after Pentecost



Connections

Worship Companion

David Gambrell, editor

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Introduction

This is not a book of prayers—
at least not yet.

These words will not become prayers
until the Holy Spirit breathes them,
until the body of Christ speaks and hears them,
until the people of God live them
in acts of service and love.

These words come from different people
in different places of ministry—
pastors and poets,
students and scholars,
activists and artists,
evangelists and educators,
bakers and baristas,
mission workers and musicians.

They have different voices,
and those voices will resonate
with different worshipers
in different ways.

It will be up to you,
as a planner and leader of worship,
to make these words sing:

to pray them
among the beloved people of God
with honesty, passion, wonder, and grace;

to enact them
as the whole body of Christ
with heart, mind, soul, and strength;

to transform them
through the gifts of the Spirit,
with rhythm, color, texture, and taste.

You are encouraged, then,
even challenged,
even required
to find your own voice,
to inhabit these texts,
to adapt them as needed,
so that these words
may become the prayers
of your people
in your place
for the sake of the world,
all people,
in every place.

Only then
will these words become prayers.

Only then
will they rise like incense before God,
joining the intercession
of our great high priest,
Christ Jesus,
who still teaches us to pray.

David Gambrell

How to Use This Book

Three kinds of materials are provided in this volume. First, at the beginning of each major section is a short essay titled “Making Connections.” These brief passages of commentary have several purposes:

- they introduce the primary theological themes of a given time in the Christian year;
- they highlight a particular biblical text, drawn from the lectionary, that may be used as a kind of lens for magnifying and examining the themes of the season;
- they point to distinctive features of the lectionary cycle included in this volume; and

- they offer practical and pastoral guidance for leaders as they seek to prepare faithful, thoughtful, creative, and engaging worship for the people of God.

These essays can be used in discussion with worship committees, planning teams, or church staff groups to promote biblical study, inspire theological reflection, and inform liturgical action.

Second, each section includes a collection of seasonal/repeating resources. These are liturgical texts intended for use during a certain span of time in the Christian year, whether occasionally or for several weeks in a row. Specifically, these resources include the following acts of worship:

Confession and Pardon
 Prayer for Illumination
 Thanksgiving for Baptism
 Great Thanksgiving
 Prayer after Communion
 Prayer of Thanksgiving (for the dedication of the offering when the Eucharist is not celebrated)
 Blessing

These texts are somewhat broader and more general in their theological content and liturgical language, and they are designed for multiple uses within a liturgical season or period of Ordinary Time. They promote diachronic (meaning “through time”) connections from one Sunday to the next, deriving their benefit from regular engagement with the church’s tradition as people return to worship from week to week. They emphasize central convictions of Christian faith and life, supporting the kind of faith formation that takes place through sustained, long-term participation in worship. These texts are especially connected with the celebration of the sacraments.

Third, there is a set of resources for each Sunday or festival in the Christian year. Specifically, these resources include the following elements of the service:

Opening Sentences (or Call to Worship)
 Prayer of the Day (or Gathering Prayer)
 Invitation to Discipleship
 Prayers of Intercession
 Invitation to Offering
 Invitation to the Table
 Charge

These texts are somewhat narrower and more specific in their theological content and liturgical language, and they are designed for use on a given Sunday

or festival in the Christian year. They promote synchronic (meaning “same time”) connections between the liturgy and the lectionary, deriving their benefit from flashes of insight that collect around a common word, image, or phrase from the biblical texts for the day. They emphasize particular practices of Christian faith and life, supporting the kind of faith formation that takes place in more concentrated, short-term experiences of worship. These texts are especially connected with the proclamation of the word.

By combining the **seasonal/repeating resources (in bold type)** with the *Sunday/festival elements (in italics)*, as well as other elements not provided in this resource (in regular type), as indicated below, worship planners will be able to assemble complete orders of worship for the Lord’s Day.

GATHERING

Opening Sentences

Hymn, Psalm, or Spiritual Song

Prayer of the Day

Confession and Pardon

WORD

Prayer for Illumination

Scripture

Sermon

Hymn, Psalm, or Spiritual Song

Affirmation of Faith

Invitation to Discipleship

Thanksgiving for Baptism

Prayers of Intercession

EUCCHARIST

Invitation to Offering

Offering

Invitation to the Table

Great Thanksgiving

Communion

Prayer after Communion

[IF THE EUCHARIST IS OMITTED]

Invitation to Offering

Offering

Prayer of Thanksgiving

SENDING

Hymn, Psalm, or Spiritual Song

Blessing and *Charge*

This order of worship is offered as one example. The actions and elements of worship may of course be arranged in a variety of other ways according to denominational patterns and congregational practices. This resource is also available in ebook format, from which users can copy and paste liturgies for use in bulletins and other worship materials.

Lectionary Readings

This resource is designed to support and equip users of the three-year Revised Common Lectionary (1992), developed by the ecumenical Consultation on Common Texts as an adaptation and expansion of the Common Lectionary (1983). The contents and composition of this volume reflect that emphasis, consistent with the Connections commentary series.

However, this resource also includes supplemental liturgical materials for the four-year Narrative Lectionary (2010), designed by faculty at Luther Seminary in St. Paul, Minnesota. Taking advantage of overlap between the two systems, with these supplemental materials, this resource will address (at least obliquely) all of the primary texts of the Narrative Lectionary over the course of its six volumes.

See the Scripture index for the list of the lectionary readings supported in this volume (in canonical order). A comprehensive biblical index for both lectionaries will be published when all six volumes of the *Connections Worship Companion* have been completed.

Acknowledgments

Contributors to this volume include Claudia L. Aguilar Rubalcava, Mamie Broadhurst, Marci Auld Glass, Marcus A. Hong, Emily McGinley, Samuel Son, Slats Toole, and Byron A. Wade. Their deep faith, pastoral wisdom, creative gifts, and fervent prayers are the lifeblood of this work. The editor also expresses deep gratitude to David Maxwell, vice president for curriculum and church resources at Westminster John Knox Press, for his guidance in the development of this project, and to Jessica Miller Kelley, senior acquisitions editor at Westminster John Knox Press, for shepherding it to completion.

Key to Symbols and Abbreviations

Regular	Leader
Bold	People
<i>Italics</i>	Rubric describing liturgical action or identifying options
...	Time for individual prayers, spoken or silent
<i>or</i>	Alternate readings or responses

**Resources for the Revised
Common Lectionary**



SEASON AFTER PENTECOST



Making Connections

In the time after Pentecost, Year C of the Revised Common Lectionary follows the life, teaching, and ministry of Jesus according to the Gospel of Luke. Depending on the date of Easter (and the subsequent dates of Pentecost and Trinity Sunday), we join the Gospel narrative at some point during Jesus' ministry in Galilee (Luke 4:14–9:50) or, at the latest, when Jesus has “set his face to go to Jerusalem” (9:51). For nineteen weeks—most of the time after Pentecost—we trace Jesus' journey to Jerusalem (9:51–19:28). Significant and distinctive passages include the commissioning of the seventy (10:1–11, 16–20), the story of the Good Samaritan (10:25–37), Martha and Mary (10:38–42), Jesus teaching the disciples to pray (11:1–13), parables about sheep and coins (15:1–10), the healing of ten people with leprosy (17:11–19), the widow and the unjust judge (18:1–8), and the call of Zacchaeus (19:1–10). Worship planners might find creative ways to engage or enact this journey to Jerusalem with Jesus in the time after Pentecost. In the final weeks of the Christian year, the lectionary readings anticipate Advent by highlighting eschatological concerns: relationships “in the resurrection” (20:27–38), coming trials and tribulations (21:5–19), and the promise of paradise to a crucified criminal (23:33–43). This presents an opportunity to preach and pray about the nature of Christian hope as we watch for Christ's coming again in glory.

There are two tracks of readings from the Old Testament in the time after Pentecost: the *semicontinuous* readings, which move in sequence through major stories and themes of the Hebrew Scriptures, and the *complementary* readings, which are connected with the events and images of the Gospel readings. The semicontinuous readings in Year C focus on accounts of the prophets: Elijah (1 Kings), Elisha (2 Kings), Amos, Hosea, Isaiah, Jeremiah, Joel, Habakkuk, and Haggai. Roughly one-third of these readings (ten weeks) feature the words of Jeremiah, including the prophet's warnings to the people, laments over the destruction of Jerusalem, and consolations to those in exile. Prominent themes include healing, justice, faithfulness, vocation, suffering, hope, covenant, righteousness, and new creation. In this time after Pentecost, worship planners might find imaginative ways to accentuate the proclamation of the biblical prophets, the understanding of Christ as prophet

(as well as priest and king), and the prophetic role of the church in the world. The complementary readings in Year C, selected in coordination with the Gospel reading, come from a great array of Old Testament books: Genesis, Exodus, Deuteronomy, 2 Samuel, 1 Kings, 2 Kings, Job, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Amos, Habakkuk, and Malachi. These intertextual connections demonstrate how the whole canon of Scripture bears witness to Jesus as God's Word made flesh.

In the design of the Revised Common Lectionary, psalms and canticles (other biblical songs) are intended to be musical and prayerful responses to the first reading (typically Hebrew Scripture, or Acts during the season of Easter). Preachers will find strong connections between the first reading and the psalm or canticle; however, remember that the psalms and canticles are specific to their Old Testament track (semicontinuous or complementary) and therefore not interchangeable. Worship planners might use the lectionary psalms and canticles in guiding the choice of hymns for the day, drawing on metrical settings of the psalms, for example.

The second readings present a series of sequential selections from New Testament epistles, featuring Galatians (six weeks), Colossians (four weeks), Hebrews (four weeks), 1 and 2 Timothy (seven weeks), and 2 Thessalonians (three weeks). Important theological themes in Year C include freedom in Christ, life in the Spirit, the sovereignty of God, the communion of saints, the ministry of hospitality, salvation by grace through faith, the nature of the gospel, and preparation for the consummation of God's reign. Worship planners might be attentive for ways to tie these threads together in the second half of the Christian year.

At the beginning of the time after Pentecost, on Trinity Sunday of Year C, we hear the promise of the apostle Paul: "Suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us" (Rom. 5:3–5). As Year C and the time after Pentecost draw to a close, we glimpse the fulfillment of the promise. The one who is crucified with Jesus prays, "Remember me when you come into your kingdom," and Christ the King responds, "Truly I tell you, today you will be with me in Paradise" (Luke 23:42–43). Jesus' journey to Jerusalem through the Gospel of Luke culminates in this vision of God's eternal realm—the New Jerusalem.

Seasonal/Repeating Resources

These resources are intended for regular use throughout the time after Pentecost.

CONFESSION AND PARDON

1 Based on Jeremiah; especially appropriate for Propers 16–24, semicontinuous

The confession and pardon may be led from the baptismal font.

The weight of our sin may be heavy in our hearts.
But when we call this to mind, we have hope:
The steadfast love of the Lord never ceases.
God's mercies never come to an end.

Trusting in God's grace,
let us confess our sin.

The confession may begin with a time of silence for personal prayer.

**O Lord our God,
you knew us before we were born
and called us to serve you faithfully.
You delivered us from captivity
and provided abundantly for our needs.
Yet we have forsaken you.
We have abandoned your way
and followed false gods.
We are like cracked vessels
that can hold no water.
We are skilled at doing evil
and unable to do what is right.**

**Forgive us, O Lord.
Reshape us with your hand.
Renew your covenant with us.
Put your law within us
and write it on our hearts,
so that we may be your people
as you have been our God;
through Jesus Christ our Savior.**

Water may be poured or lifted from the baptismal font.

The steadfast love of the Lord never ceases.
God's mercies never come to an end—
they are new every morning!
Great is the faithfulness of the Lord.

In the name of Jesus Christ, we are forgiven.
Thanks be to God.

2 Based on Luke 15:1–10; especially appropriate for Proper 19

The confession and pardon may be led from the baptismal font.

Jesus has promised us that there is joy
in the presence of the angels of God
over one sinner who repents.

Trusting in God's mercy
and longing for God's embrace,
let us confess our sin.

The confession may begin with a time of silence for personal prayer.

**Gracious God, in Jesus Christ
you came to seek and save the lost.
Like a good shepherd, tending your flock,
you search the wilderness for one lost sheep;
yet we seek safety and strength in numbers,
abandoning the most vulnerable in their need.
Like a wise woman managing her house,
you sweep the floors for one lost coin;
yet we calculate our gains and cut our losses,
squandering your good and precious gifts.**

**Forgive us, gracious God.
Call us back with the voice of your Word.
Lead us home by the light of your Spirit.
Raise us up in righteousness,
so that we may show your glory,
do your will, and sing your praises;
through Jesus Christ our Savior.**

Water may be poured or lifted from the baptismal font.

Rejoice, says the Lord. Rejoice!
I have found my sheep, my coin.
I have found the one who was lost.
My beloved child is home at last.

In the name of Jesus Christ, we are forgiven.
Thanks be to God.

3 Based on 1 Timothy; especially appropriate for Propers 19–21

The confession and pardon may be led from the baptismal font.

God desires for everyone to be saved
and come to the knowledge of the truth:
that there is one mediator
between God and humanity—
Jesus Christ, himself human—
who gave his own life as a ransom for all.

Trusting in this good news,
let us confess our sin.

The confession may begin with a time of silence for personal prayer.

**Immortal God, dwelling in light,
you give life to every creature,
you provide us with all that we need.
Yet we wander away from your path
to pursue the treasures of this world.
We fall into senseless temptation
and are trapped by harmful desires.
We are captivated by the love of money
that is the root of all kinds of evil.**

**We envy those who flaunt their riches
and look down on neighbors in need.**

**Have mercy on us, holy God.
Help us to turn away from evil.
Teach us to do what is right
and to be rich in good works,
always generous and ready to share.
By your grace, open our hearts and hands
so that we may take hold of the life
that really is life—life eternal—
through the faith and love of Jesus Christ,
our Savior and Lord.**

Water may be poured or lifted from the baptismal font.

Hear the good news of the gospel:
The grace of God overflows for us
through the faith and love of Christ Jesus,
who came into the world to save sinners.

In the name of Jesus Christ, we are forgiven.
Thanks be to God.

PRAYER FOR ILLUMINATION

1 Based on Deuteronomy 30:9–20; especially appropriate for Propers 10 and 18, complementary

The prayer for illumination is led from the lectern or pulpit.

Holy One, send us your Spirit
and let your Word be with us—
not high in heaven, out of reach;
not far away, beyond the sea.
Let your Word be near to us—
on our lips and in our hearts—
so that we may choose
the way of life you offer us;
through Jesus Christ our Lord. **Amen.**

2 Based on 2 Timothy 3:14–4:5; especially appropriate for Proper 24

The prayer for illumination is led from the lectern or pulpit.

God of all generations,
you inspired these sacred writings
to share the story of salvation,
to instruct us in our faith,
and to equip us for good works.
In the strength of your Spirit
help us to learn and grow,
to turn away from false teaching,
and to hold fast to the gospel.
Give us the courage to go forth
proclaiming this message to all:
Jesus Christ is Savior and Lord. **Amen.**

3 Based on Hebrews; especially appropriate for Propers 14–17

The prayer for illumination is led from the lectern or pulpit.

Faithful God,
by the wisdom of your Word
and the power of your Spirit,
teach us to live by faith—
the assurance of things hoped for
and the conviction of things not seen.
Build us up to be your holy temple,
and prepare us for your heavenly realm,
where we will join that great cloud of witnesses,
singing praise to the pioneer and perfecter of our faith:
Jesus Christ our Lord. **Amen.**

THANKSGIVING FOR BAPTISM

1 Based on 2 Kings 5:1–3, 7–15c, and Psalm 111; especially appropriate for Proper 23, complementary.

The thanksgiving for baptism is led from the baptismal font.

The introductory dialogue (“The Lord be with you . . .”) may be sung or spoken.

God of all the earth, we praise you
for your life-sustaining gift of water,
flowing through the river Jordan,
through . . . [*local rivers may be named*],
and throughout your good creation.
We give thanks with our whole hearts
that through the covenant of baptism
you have washed us and made us clean—
free from the evils of sin and death forever.
Continue to pour out in our lives
the sevenfold gifts of your Spirit:
wisdom and understanding,
discernment and strength,
knowledge and reverence,
and wonder at your mighty works.
Keep us faithful in your covenant,
and let us be witnesses to the world
so that everyone may know
you are the God of all the earth;
through Jesus Christ we pray. **Amen.**

2 Based on Galatians; especially appropriate for Propers 4–9

The thanksgiving for baptism is led from the baptismal font.

The introductory dialogue (“The Lord be with you . . .”) may be sung or spoken.

Holy God, we give you thanks
that through the gift of our baptism
you have made us one body,
clothing us with Christ
and claiming us as your children—

no longer Jew or Greek,
no longer slave or free,
no longer male and female.
We give thanks that you have set us free
from captivity to sin and death,
giving us the freedom to love one another
just as Christ has loved us.
By the power of your Spirit
let our lives bear good fruit—
love, joy, peace, patience,
kindness, generosity, faithfulness,
gentleness, and self-control.
Help us to bear one another's burdens,
to never tire of doing what is right,
and to work for the good of all
while we await your new creation;
through Jesus Christ our Lord. **Amen.**

3 Based on Colossians; especially appropriate for Propers 10–13

The thanksgiving for baptism is led from the baptismal font.

The introductory dialogue (“The Lord be with you . . .”) may be sung or spoken.

With great thanksgiving, O God,
we remember the gift of our baptism,
in which we were buried with Christ
and raised up to new life through faith.
Teach us to seek the things that are above,
where Christ is seated at your right hand.
Clothe us with Christ's righteousness,
and renew us in your own image
by the power of your Holy Spirit.
Help us to lead lives that are worthy,
bearing fruit in every good work
and growing in wisdom day by day.
This we pray in the name of the one
who is above and before all things
and in whom all things hold together:
Jesus Christ our Savior and Lord. **Amen.**

GREAT THANKSGIVING

1 Based on images of Jerusalem in the lectionary and Jesus' journey to Jerusalem in Luke 9:51–19:28; appropriate throughout the time after Pentecost

The Great Thanksgiving is led from the Communion table.

The introductory dialogue ("The Lord be with you . . .") may be sung or spoken.

O Lord our God, you are our peace
and our dwelling place in every age.

In Jerusalem you made a home with your people
and a covenant of steadfast love forever.
When we wandered from your way
and were driven into exile by our oppressors,
you wept over the city with the prophets.
Nevertheless, you accompanied us in exile,
calling us to seek the welfare of other cities,
and promising that houses, fields, and vineyards
would one day return to the land.

Therefore, we take up our harps to praise you,
even by the waters of Babylon.

The Sanctus ("Holy, holy, holy . . .") may be sung or spoken.

We praise you for Jesus Christ, born in Bethlehem.
Filled with the Spirit, he did wonders in Galilee.

But in the fullness of time, Jesus set his face to Jerusalem.
On the way, he called disciples, commissioned apostles,
healed the sick, welcomed outcasts, ate with sinners,
and taught in parables about your coming reign.
At last, he entered Jerusalem in a procession of praise.
Yet he wept over the city and found corruption in the temple.
In Jerusalem, Jesus was denied, betrayed, and arrested.
He was mocked, beaten, put on trial, and sentenced to death.
On a hill overlooking the city, he was crucified.

The words of institution are included here, if not elsewhere, while the bread and cup are lifted (but not broken/poured).

With great thanksgiving, we receive this holy meal
and offer ourselves in the service of your realm.

A memorial acclamation (“Christ has died . . .”) may be sung or spoken.

Pour out your Holy Spirit upon your people
and upon these gifts of bread and wine.

As it was in Jerusalem on the day of Pentecost,
fill us with your Spirit of power and grace
as we are nourished in the body and blood of Christ.
Let us bear witness to your wondrous work,
in Jerusalem and even to the ends of the earth.
Bring us at last to that holy city, the new Jerusalem,
where innumerable angels feast with you in glory,
and there will be no more hunger or thirst,
and you will wipe away every tear from our eyes.

O Lord our God, you are our peace
and our dwelling place in every age.

A Trinitarian doxology and Great Amen may be sung or spoken.

2 Based on Luke and Acts; appropriate throughout Year C

The Great Thanksgiving is led from the Communion table.

The introductory dialogue (“The Lord be with you . . .”) may be sung or spoken.

We give you thanks, Lord God,
for the blessing of your law
and the challenge of your prophets.

You have shown favor to your lowly servants
and remembered your promise to our ancestors.
You have been faithful to your covenant
and rescued us from the hands of our enemies.
You have revealed your saving purpose to all,
a light to the nations for the glory of your people.
Therefore, we sing to you our thanks and praise.

The Sanctus (“Holy, holy, holy . . .”) may be sung or spoken.

We give you thanks, Lord God,
for the coming of Jesus Christ
and the proclamation of his kingdom.

Jesus was anointed by your Holy Spirit
to bring good news to people who are poor,
proclaim release to people who are captive,
restore the sight of those who are blind,
grant freedom to those who are oppressed,
and announce the year of your favor.
Let these words be fulfilled today.

The words of institution are included here, if not elsewhere, while the bread and cup are lifted (but not broken/poured).

We recognize Jesus at this table
in the breaking of the bread
and offer our lives to him with praise.

A memorial acclamation (“Christ has died . . .”) may be sung or spoken.

We give you thanks, Lord God,
for the gift of the Holy Spirit
and the calling of the church.

Pour out your Spirit upon all flesh
and upon the bread and cup we share
in the name of the Lord Jesus Christ.
Keep us ever faithful, devoting ourselves
to the apostles’ teaching and fellowship,
the breaking of bread and prayers,
until Christ returns in glory to reign.

A Trinitarian doxology and Great Amen may be sung or spoken.

3 Based on Daniel 7:1–3, 15–18; Psalm 149; Ephesians 1:11–23; and Luke 6:20–31; especially appropriate for All Saints’ Day

The Great Thanksgiving is led from the Communion table.

In this eucharistic prayer, the responsive phrases (“Praise the Lord . . .”) may be replaced with a musical setting of an Alleluia or with sung or spoken versions of the introductory dialogue (“The Lord be with you . . .”), the Sanctus (“Holy, holy, holy . . .”), a memorial acclamation (“Christ has died . . .”), and a Trinitarian doxology and Great Amen.

Praise the Lord! **Praise the Lord!**

We praise you, O God,
for your saving work through history—
taking pleasure in your people
and adorning the humble with victory;
delivering them from evil
and inviting the redeemed
to share in your eternal realm.
Therefore, we sing your praise
in the assembly of the faithful.

Praise the Lord! **Praise the Lord!**

We praise you, O God,
for Jesus Christ, your beloved Son—
bestowing your blessing
on the poor and hungry,
the sorrowful and persecuted;
teaching us to love our enemies,
turn the other cheek,
and do to others
as we would have them do to us.

The words of institution are included here, if not elsewhere, while the bread and cup are lifted (but not broken/poured).

We take this bread and cup in faith,
and give our lives to you in praise.

Praise the Lord! **Praise the Lord!**

We praise you, O God,
for the power of your Holy Spirit—
transforming this bread and cup
into our Holy Communion
in the body and blood of Jesus;
filling us with gifts for ministry,
drawing us together in love,
and sending us out in service
until Christ comes in glory.

Praise the Lord! **Praise the Lord!**

PRAYER AFTER COMMUNION

1 Based on Isaiah 58:9b–14 and Psalm 103:1–8; especially appropriate for Proper 16, complementary

The prayer after Communion is led from the Communion table.

Blessed are you, O Lord.
You have nourished our bodies,
healed our spirits,
and satisfied our hearts
with your goodness, mercy, and grace.
Now send us forth as a blessing to others—
sharing bread with those who hunger,
giving shelter, welcoming strangers,
and satisfying the needs of the afflicted.
Continue to pour out your Spirit among us
like an ever-flowing spring,
and raise us up in the dawning light
of Jesus Christ our Savior. **Amen.**

2 Based on Hosea 11:1–11 and Psalm 107:1–9, 43; especially appropriate for Proper 13, semicontinuous

The prayer after Communion is led from the Communion table.

God of faithfulness and steadfast love,
you have gathered us around your table
like beloved children in your house.
You have satisfied our hunger and thirst,
filling us with goodness and grace.
For all these free and precious gifts,
we give you thanks and praise.
Lead us forth from this place
to gather others into your presence.
Help us to share the bread of life
and cup of blessing we have received;
through Jesus Christ our Lord. **Amen.**

**3 Based on Hebrews 13:1–8, 15–16, and Luke 14:1, 7–14;
especially appropriate for Proper 17**

The prayer after Communion is led from the Communion table.

Loving God,
at this heavenly banquet
you exalt the humble
and humble the exalted.
Simple and sinful as we are,
you have even given us a place
at the table of our Lord.
Transform our lives by your grace,
and turn the tables on this world.
Teach us to do what is right
and to share what we have,
showing hospitality to strangers
and entertaining angels unaware,
so that we may be present
at the wedding of heaven and earth;
through Jesus Christ our Savior. **Amen.**

PRAYER OF THANKSGIVING

**1 Based on Amos; especially appropriate for Propers 9–10,
semicontinuous, and Propers 20–21, complementary**

The prayer of thanksgiving may be led from the Communion table.

We give you thanks, O God,
that you have set a plumb line
in the midst of your people,
showing us what is just and right.
Use these gifts to do justice.
Use our lives to make things right.
Wake us up from comfortable slumber,
and shake us from our lives of ease.
Silence noisy songs of praise
until we hear your people cry.
With prophets of old and protesters today
keep us working and praying
for the time when people who are poor
are no longer trampled underfoot.
Rise up, O God of justice,
and bring justice to the earth.
All this we ask in the name of Jesus,
the bread of life for all. **Amen.**

2 Based on Luke 6:20–31; especially appropriate for All Saints’ Day

The prayer of thanksgiving may be led from the Communion table.

Holy One, we give thanks for these gifts
and dedicate them to your service.
Use these gifts—and use us—
to fulfill your promise to the world.
Bless those who are poor and hungry;
welcome them into your holy realm,
and fill them with good things.
Bless those who are weeping and mourning;
turn their crying into laughing
and their sorrow into joy.
Bless those who are hated and excluded;
give them a place of honor,
and show them their just reward—
on earth as it is in heaven.
In the name of Christ our Lord we pray. **Amen.**

3 Based on Luke 10:25–37; especially appropriate for Proper 10

The prayer of thanksgiving may be led from the Communion table.

O Lord our God,
we give thanks for your many gifts
offered so freely to the world.
We offer you all that we are—
heart and soul, mind and strength.
Use these gifts and use our lives
to share your love with our neighbors,
showing mercy in Jesus’ name. **Amen.**

BLESSING

1 Based on Psalm 85; especially appropriate for Proper 12, semicontinuous

The blessing and charge may be led from the doors of the church.

May the God of steadfast love
look down from the heavens,
may the Lord of abundant life
spring up from the earth,
and may the Spirit of eternal joy
greet you with the kiss of peace. **Alleluia!**

2 Based on Luke 1:68–79; especially appropriate for the Reign of Christ

The blessing and charge may be led from the doors of the church.

May the tender mercy of our God,
the saving love of the Lord Jesus Christ,
and the dawning light of the Holy Spirit
guide you in the way of peace. **Alleluia!**

3 Based on 2 Thessalonians 2:1–5, 13–17; especially appropriate for Proper 27

The blessing and charge may be led from the doors of the church.

Now may the blessing of the Triune God—
loving Savior,
eternal Sovereign,
and sanctifying Spirit—
comfort and strengthen you
until the coming of the Lord Jesus Christ. **Alleluia!**

Trinity Sunday

Proverbs 8:1–4, 22–31
Psalm 8

Romans 5:1–5
John 16:12–15

OPENING SENTENCES

The voice of wisdom is speaking;
understanding raises her voice.
**At the crossroads she takes her stand,
and at the gates of the city she exclaims:**

To you, O people, I call,
and my cry is to all that live.
**O Lord our God,
how majestic is your name!**

Let us worship the holy, triune God,
Speaker, Word, and Breath of life.

PRAYER OF THE DAY

God of glory,
by your Word and Spirit
guide us into your truth,
that we may declare the good news
of your saving love for all;
through Jesus Christ our Lord. **Amen.**

INVITATION TO DISCIPLESHIP

The invitation to discipleship may be led from the baptismal font.

As followers of Jesus, we have peace with God—
not because of anything we have done,
but because we have faith in what God has done:
saving us from sin and death
through the grace of Jesus Christ
and pouring love into our hearts
through the gift of the Holy Spirit.

If you are seeking peace with God, we invite you
to receive the grace of Jesus Christ
and the love of the Holy Spirit.
Come and see what God has done.
Come and learn what God can do in you.

PRAYERS OF INTERCESSION

The prayers of intercession may be led from the midst of the congregation.

Holy One,
you cry out to us with wisdom.
Help us to listen for your voice
and seek your will in the world.

You cry out for justice in our communities . . .
Liberate those who are oppressed,
deliver those who are in danger,
and support those who are struggling.
Empower us to work for dignity and equality
among the people of every nation and neighborhood.

You cry out for righteousness in the church . . .
Teach through your Word of truth,
fill us with your Holy Spirit,
and transform us by your grace.
Equip us to build up the body of Christ
as a living witness to your great love for all.

You cry out for peace in our hearts . . .
Comfort those who are grieving,
soothe those who are suffering,
and give courage to those who are afraid.
Embrace us with your loving-kindness
so that we may offer help and healing to others.

Holy One,
you cry out to us with wisdom.
Help us to respond with wonder and joy,
joining in your saving work;
through Jesus Christ our Lord. **Amen.**

INVITATION TO OFFERING

The invitation to offering may be led from the Communion table.

Who are we—humble human beings—
that the creator of heaven and earth is mindful of us?
Yet God has crowned us with glory and honor
and called us to care for this good creation.

As good stewards of God's gifts,
let us offer our lives to the Holy One
with thanksgiving and praise.

INVITATION TO THE TABLE

The invitation to the table is led from the Communion table.

By the wisdom of God
we have these gifts of grace to share—
grain from the fields,
fruit from the vine,
the harvest of the earth,
and the promise of a new creation.

With gratitude to God
we come to this table,
ready to taste and see
the grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit.

CHARGE

The blessing and charge may be led from the doors of the church.

Seek the Spirit of wisdom,
follow the Lord Jesus Christ,
and God will guide you
in the way of truth and life.
Amen. or Thanks be to God.

Proper 3

May 24–28, if after Trinity Sunday

Sirach 27:4–7
or Isaiah 55:10–13
Psalm 92:1–4, 12–15

1 Corinthians 15:51–58
Luke 6:39–49

OPENING SENTENCES

Let us give thanks to the Lord.
We will declare the Lord's steadfast love this morning.

The Lord has made us glad.
**We will flourish in the courts of our God.
Praise the Lord!**

PRAYER OF THE DAY

Almighty God, you have promised
your word will accomplish the purpose
for which it was sent.
Assure us that this holy word will not be empty
but that it will dwell within us
and bring forth joy and goodness.
We pray this in the name
of Jesus Christ our Lord. **Amen.**

INVITATION TO DISCIPLESHIP

The invitation to discipleship may be led from the baptismal font.

Jesus says, "I will show you what someone is like
who comes to me, hears my words, and acts on them."

This promise is for you who desire to follow Jesus
at this moment.
There is a place for you in this faith community.

PRAYERS OF INTERCESSION

The prayers of intercession may be led from the midst of the congregation.

O God, you have taught us
to lift up our joys and concerns to you.
Hear us now as we offer our prayers.

Merciful God,
give comfort to those who have lost loved ones.
Give us assurance that death has no sting or victory,
for your Son Jesus Christ has overcome death
and is present in our time of bereavement. **Amen.**

Eternal God,
let your peace be with those who face conflict and uncertainty.
Guide them to the knowledge of following Christ,
who is the Prince of Peace. **Amen.**

Healing God,
pour out your Spirit upon those
who are suffering from illnesses.
Let your presence and healing bring wholeness
to their bodies, minds, and souls. **Amen.**

Mighty God,
give guidance and wisdom to those who govern.
Direct them not to look toward their own interests
but to be guided by your Holy Spirit
in making decisions that will benefit all people. **Amen.**

Loving God, we thank you
for the opportunity to lift up our prayers.
Assure us that these prayers will not fall empty,
but that you will hear and respond.
May we wait in patience and expectation
for your coming kingdom;
through Jesus Christ our Lord. **Amen.**

INVITATION TO OFFERING

The invitation to offering may be led from the Communion table.

As Jesus has taught us:
Out of the good treasure of the heart,
the good person produces good.

Let us give to God our gifts and treasures.

INVITATION TO THE TABLE

The invitation to the table is led from the Communion table.

Rejoice! The Lord is good.
Let us give thanks!
Let us sing praises to God, the Most High,
for this feast that has been prepared for us.
We sing for joy at the works of God's hands.
For this meal is of God's graciousness and mercy
and not by our own doing.

Come, all you people of God,
and rejoice, for God is good!

CHARGE

The blessing and charge may be led from the doors of the church.

Therefore, my beloved, be steadfast, immovable,
always excelling in the work of the Lord.
Amen. or Thanks be to God.