

Year B, Volume 2  

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Season after Pentecost



# Connections

## Worship Companion

*David Gambrell*, editor

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# Introduction

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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

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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 EUCCHARIST 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

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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

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## Key to Symbols and Abbreviations

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Regular	Leader
<b>Bold</b>	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

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In the time after Pentecost, Year B of the Revised Common Lectionary follows the life, teaching, and ministry of Jesus according to the Gospel of Mark, along with selections from the Gospel of John. Significant and distinctive passages from Mark include the symbol of new wineskins (Mark 2:13–22), disputes about the Sabbath (2:23–3:6), a house divided (3:20–35), the growing seed (4:26–34), the death of John the baptizer (6:14–29), controversies around purity (7:1–8, 14–15, 21–23), the Syrophenician woman (7:24–37), welcoming children (9:30–37), teaching about marriage (10:2–16), the difficulty of salvation (10:17–31), the sons of Zebedee (10:35–45), the healing of Bartimaeus (10:46–52), and the widow’s gift (12:38–44). Beginning with Proper 12, there is a five-week detour through the sixth chapter of the Gospel of John, where Jesus feeds five thousand and walks on the sea (John 6:1–21), then teaches about the bread of heaven (6:24–58) and the word of life (6:59–69). Worship planners might find creative ways to connect these readings with the church’s proclamation of the Word and celebration of the sacraments. In the final weeks of the Christian year, the lectionary readings anticipate Advent by highlighting eschatological concerns: the birth pangs of the realm of God (Mark 13:1–8) and the nature of Jesus’ kingdom (John 18:33–37). 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 Gospel readings. The semicontinuous readings in Year B cover a broad swath of biblical narrative and teaching. Roughly half of these readings (fifteen weeks) are devoted to the reigns of Saul, David, and Solomon in 1 Samuel, 2 Samuel, and 1 Kings. Another series of readings features the wisdom literature (eight weeks) of Song of Solomon, Proverbs, and Job, as well as the stories of women (three weeks) in the books of Esther and Ruth. Prominent themes include God’s covenant with the house of David, the faith and faithfulness of biblical women, and the problem of evil. In this time after Pentecost,

worship planners might find imaginative ways to recount the sagas of the rulers of Israel, to explore the experiences of women in Scripture, and to ponder the struggle and suffering of Job. The complementary readings in Year B, selected in coordination with the Gospel reading, come from a great array of Old Testament books: Genesis, Exodus, Numbers, Deuteronomy, Joshua, 1 Kings, 2 Kings, Job, Proverbs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and Amos. 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 thus 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 2 Corinthians (seven weeks), Ephesians (seven weeks), James (five weeks), and Hebrews (seven weeks). Significant theological themes in Year B include weakness and strength, reconciliation, faith and works, and the priesthood of Christ. Worship planners might be attentive for ways to draw on these connections in the second half of the Christian year.

At the beginning of the time after Pentecost, on Trinity Sunday of Year B, we hear the promise of God's great love for the world—sending the only Son that the world might be saved through him (John 3:1–17). As Year B concludes on Christ the King/Reign of Christ Sunday, Jesus reveals to Pontius Pilate that the realm of God transcends this world (John 18:33–37). Jesus says, “My kingdom is not from this world. . . . For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice” (John 18:36a, 37). The great love of God extends to all people, embraces all creation, encompasses heaven and earth. This is “the good news of Jesus Christ” (Mark 1:1)—the Word we proclaim to the world.

# Seasonal/Repeating Resources

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

## CONFESSION AND PARDON

### 1 Based on Isaiah 6:1–8; especially appropriate for Trinity Sunday

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

Do not be afraid; draw near to the Lord.  
Touch the hem of God's robe and be healed.

Let us confess our sin.

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

**Holy, holy, holy Lord of hosts,  
the earth is full of your glory.  
Have mercy on us, for we are lost—  
not fit to stand in your presence.  
We are people of unclean lips—  
failing to teach the truth,  
making promises in vain,  
spreading falsehood and fear.**

**Forgive us, God of grace.  
Transform our lives with your mercy;  
open our lips to sing your praise.  
Send us out in your service,  
that we may proclaim your glory  
to all the people of the earth;  
through Jesus Christ we pray.**

*Water may be poured or lifted from the baptismal font.*

The Lord reaches out with compassion.  
Our guilt has departed  
and our sin is blotted out.

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

## **2 Based on 2 Corinthians; especially appropriate for Propers 3–9**

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

This is the day of our salvation.  
Now is the time for our deliverance!

The grace of God has not come in vain.  
Let us confess our sin.

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

**God of grace, we confess  
that we have failed to follow you.  
We rejoice in our own abundance  
and ignore the needs of our neighbors.  
We cite the letter of the law  
and forget the way of your Spirit.  
We boast about our strengths  
and try to hide our weaknesses.**

**Forgive us, O Lord.  
Set us free from our sin  
and lead us to our salvation.  
Transform us by your grace,  
that we may live to share your love.  
Open our hearts to one another  
as you have opened your heart to us;  
through Jesus Christ our Savior.**

*Water may be poured or lifted from the baptismal font.*



If anyone is in Christ, there is a new creation:  
everything old has passed away;  
see, everything has become new!

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

### **3 Based on Hebrews; especially appropriate for Propers 22–28**

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

Christ Jesus sympathizes with our weakness,  
for he has been tested as we are, yet without sin.

Let us approach the throne of grace with boldness,  
so that we may receive mercy from the Lord.

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

**You alone, O Lord, can judge  
the thoughts and intentions of our hearts.  
Nothing is hidden from your sight.  
Before you everything is laid bare—  
our captivity to sin and evil,  
our devotion to false idols,  
our neglect for neighbors in need,  
our abuse of your creation,  
our wandering from your way,  
our failure to live by faith.**

**Forgive us, we pray.  
Write your word upon our hearts.  
Keep us faithful in your covenant.  
Guide us in your new and living way.  
All this we pray through Jesus Christ,  
our great high priest in the house of God.**

*Water may be poured or lifted from the baptismal font.*

The Holy Spirit has spoken:  
“I will remember their sins and lawless deeds no more.”  
Now our hearts are cleansed from all evil  
just as our bodies are washed with water.  
We can live in hope, confidence, and joy,  
for God, who has promised, is faithful.

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

#### PRAYER FOR ILLUMINATION

##### 1 Based on John 6; especially appropriate for Propers 12–16

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

Lord Jesus Christ,  
you have the words of eternal life.  
Feed us with the gift of your grace  
and fill us with the life of your Spirit,  
that we may come to believe in you,  
the Holy One of God. **Amen.**

##### 2 Based on Proverbs and James; especially appropriate for Propers 17–21

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

Holy One,  
your wisdom cries out in the street,  
calling us to seek your will.  
Teach us, by your Spirit,  
to be doers of your word  
and not merely hearers,  
that our faith may bear good fruit  
in works of service and love;  
through Jesus Christ our Lord. **Amen.**

### 3 Based on Hebrews; especially appropriate for Propers 22–28

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

God of our ancestors, for long generations  
you have spoken through the prophets;  
now you speak to us through your Son.  
By the work of your eternal Spirit,  
reveal to us your living and active word,  
that we may obey your will, hold fast to our faith,  
and enter into the sanctuary of your glory;  
through Christ Jesus, our great high priest. **Amen.**

#### THANKSGIVING FOR BAPTISM

### 1 Based on 2 Corinthians; especially appropriate for Propers 3–9

*The thanksgiving for baptism is led from the baptismal font.*

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

Lord of grace,  
God of love,  
Spirit of holy communion—  
we give you thanks and praise  
for our baptism in Christ Jesus.

Through the gift of our baptism  
we no longer regard one another  
from a human point of view,  
but as beloved children of God  
and members of the body of Christ.  
Now we walk by faith, not by sight,  
confident in your saving love.

Fill us with the life of your Spirit,  
that we may be afflicted but not crushed,  
perplexed but not driven to despair,  
persecuted but not forsaken,  
struck down but not destroyed—  
always carrying in our bodies  
the death and life of Jesus our Lord.

Let us share in the risen life of Christ.  
Day by day renew us in your love,  
that we may extend your grace to all.  
Prepare us for your holy realm,  
and lead us to our heavenly home:  
the temple of the living God,  
a house not made with human hands.

Lord of grace,  
God of love,  
Spirit of holy communion—  
we give you thanks and praise  
now and always. **Amen.**

## 2 Based on Ephesians; especially appropriate for Propers 10–16

*The thanksgiving for baptism is led from the baptismal font.*

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

Blessed are you, O Lord our God,  
for the gift of our baptism in Christ Jesus.  
You have poured out your grace upon us  
and claimed us as your beloved children.  
You have made us one flesh, one body,  
breaking down dividing walls of hostility.  
You have made us citizens with the saints  
and members of your holy household.

With the saints of every time and place  
we pray for the work of your Spirit.  
Fill us with the fullness of your love,  
surpassing all human knowledge.  
Equip us for the work of ministry,  
for building up the body of Christ.  
Make us tender, kind, and forgiving,  
just as in Christ you have forgiven us.

Help us to live a life worthy of our calling  
as we long for the fullness of time.  
Clothe us with compassion and strength  
to go and proclaim the gospel of peace.

Build your church into a holy temple,  
a spiritual dwelling place for all.  
Fill our hearts with songs of faith  
and prayers of great thanksgiving.

Blessed are you, O Lord our God,  
one God in the three persons,  
Father, Son, and Holy Spirit,  
above all, and through all, and in all. **Amen.**

### **3 Based on Mark 10:35–45; especially appropriate for Proper 24**

*The thanksgiving for baptism is led from the baptismal font.*

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

Lord Jesus Christ,  
servant of the last and least,  
we give you thanks and praise.  
By your grace you serve us  
with humility and compassion,  
washing us clean from our sin.  
Teach us to serve others.

Holy Spirit,  
source and strength of all life,  
we give you thanks and praise.  
By your power you strengthen us  
with the hope of your new creation,  
pouring out your gifts among us.  
Help us to strengthen others.

Eternal and Almighty One,  
who welcomed the world into being,  
we give you thanks and praise.  
By your love you welcome us  
as the people of your covenant,  
claiming us as beloved children.  
Lead us to welcome others.

For the gift and calling of our baptism  
we give you thanks and praise—  
Lord Jesus Christ,  
Holy Spirit,  
Eternal and Almighty One—  
one God, now and forever. **Amen.**

## GREAT THANKSGIVING

### 1 Based on John 6; especially appropriate for Propers 12–16

*The Great Thanksgiving is led from the Communion table.*

*In this eucharistic prayer, the responsive phrases (“Jesus is the bread of life . . .”) may be replaced with the Taizé song “Eat This Bread” 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.*

Jesus is the bread of life;  
**come to Christ and never hunger.**

Jesus is the bread of life;  
**trust in Christ and never thirst.**

In the wilderness we give you thanks, O God;  
you fed us with manna from heaven,  
sustaining your people on the journey  
from slavery to freedom, death to life.  
Now by your grace you give us  
the bread that will never perish,  
the food that endures for eternal life.

With all the saints of heaven and earth  
we lift our voices in praise:  
Jesus is the bread of life;  
**come to Christ and never hunger.**

Jesus is the bread of life;  
**trust in Christ and never thirst.**

Beside the sea we give you thanks, O God;  
you fed a multitude with simple gifts,  
satisfying the hunger of your people  
with five barley loaves and two fish.  
Now by your grace you give us  
the bread that will never perish,  
the food that endures for eternal life.

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

As we share this bread and cup,  
receive our sacrifice of praise:  
Jesus is the bread of life;  
**come to Christ and never hunger.**

Jesus is the bread of life;  
**trust in Christ and never thirst.**

In this place we give you thanks, O God;  
you have poured out your life-giving Spirit,  
transforming this bread, this cup, your people  
into the body and blood of Christ.  
Now by your grace you give us  
the bread that will never perish,  
the food that endures for eternal life.

Praise to you, holy triune God,  
here and everywhere, now and always.  
Jesus is the bread of life;  
**come to Christ and never hunger.**

Jesus is the bread of life;  
**trust in Christ and never thirst.**

**2 Based on Ruth, 1 Samuel, Esther, Proverbs, Song of Solomon, Mark 5:21–43, Mark 7:24–37, and John 11:32–44; especially appropriate for Propers 8, 17–21, 26–28, and All Saints’ Day**

*The Great Thanksgiving is led from the Communion table.*

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

God of our mothers, we give you thanks  
for your steadfast love in all generations.  
Through the faithfulness of Naomi and Ruth  
you preserved us at the time of harvest.  
Through the persistence of Hannah  
you provided an answer to our prayers.  
Through the courage of Esther  
you protected us from evil and death.

Therefore we worship you, singing our praise:

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

God of our sisters, we give you thanks  
for the goodness and grace of Jesus Christ.  
When a suffering woman in a crowd  
touched the fringe of your garment,  
you rewarded her faith with healing.  
When the daughter of a synagogue leader  
went down to the dust of death,  
you raised her up to new life.  
To the Syrophenician woman  
you extended the table of your mercy,  
blessing all the peoples of the earth.  
To Mary and Martha of Bethany  
you revealed the good news of salvation:  
that Jesus is the resurrection and the life.

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

Rejoicing in the voice of our beloved Savior,  
we lift up this bread and this cup  
as an offering of thanks and praise.



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

God of our daughters, pour out your Spirit  
upon the body of Christ in this place—  
in the bread, in the cup, and in your people.  
Nourish us with these gifts of grace,  
that we may grow in faith, hope, and love.  
Fill us with your Spirit of Wisdom,  
that we may cry out for righteousness and justice,  
provide for the family of faith,  
clothe the vulnerable with compassion,  
and open our hands to those in need.  
When the winter of life is past  
and the storms of sorrow are gone,  
call us home with songs of joy.

All praise and thanks to you, Holy One—  
through the grace of Jesus Christ  
and in the unity of the Holy Spirit,  
one God, Mother of us all.

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

### **3 Based on Mark 12:28–34; especially appropriate for Proper 26**

*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, we give you thanks.  
With heart and soul, with mind and strength,  
we praise your majesty, mercy, and might—  
your love for the world you created,  
your care for all creatures of the earth,  
your wisdom through the law and prophets,  
your power to set captives free.

With all our neighbors on earth and in heaven,  
we sing to the glory of your holy name.

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

O Lord our God, we thank you for Jesus.  
With heart and soul, with mind and strength,  
we remember his life and ministry—  
his love for strangers and sinners,  
his care for the poor and hungry,  
his wisdom to teach your way,  
his power to heal and save.

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

This meal that we share in Jesus' name  
is an offering of our love for you, O God.  
Let it also be a witness to our neighbors  
of your great love for all the world.

*A memorial acclamation ("Christ has died . . .") may be sung or spoken.*

O Lord our God, we pray for your Spirit.  
With heart and soul, with mind and strength,  
we call upon your transforming work:  
in this bread and in this cup,  
in the community of your people,  
for the sake of the gospel  
and for the life of the world.

Through the gift of your Spirit,  
help us to serve you faithfully—  
with love for all our neighbors,  
with care for this wounded world,  
with wisdom to speak the truth,  
with power to strengthen the weak.

O Lord our God,  
with heart and soul, with mind and strength,  
we give you thanks,  
we remember Jesus,  
and we pray for your Spirit,  
here and everywhere,  
now and always. **Amen.**

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

## PRAYER AFTER COMMUNION

### 1 Based on Mark 2–4; especially appropriate for Propers 3–6

*The prayer after Communion is led from the Communion table.*

Christ Jesus, Lord of the sabbath,  
you have come to this house  
to eat and drink with us.  
You have fed us and filled us—  
with the grain of the field  
and the fruit of the vine,  
with the strength of your Word  
and the life of your Spirit.  
Now send us forth in service  
to share your gifts with others.  
Let us scatter the seed of justice  
and harvest the fruit of peace,  
all for the sake of your eternal realm  
and the glory of your holy name. **Amen.**

### 2 Based on Psalm 34; especially appropriate for Propers 14–16

*The prayer after Communion is led from the Communion table.*

We bless you, O Lord.  
You have called us to this table  
to taste and see that you are good  
and to sing your thanks and praise.  
You have drawn near to us  
to satisfy our hunger and thirst  
and to save us from every trouble.  
Now send us forth from this feast  
to resist the power of evil  
and pursue the promise of peace.  
Fill us with your Holy Spirit  
to share your gifts of grace  
and proclaim your great love.  
All this we pray in Jesus' name. **Amen.**

### 3 Based on Isaiah 25:6–9; especially appropriate for All Saints' Day

*The prayer after Communion is led from the Communion table.*

We give you thanks and praise, O God,  
for you have prepared a feast for us—  
the rich food of heavenly grace,  
the well-aged wine of salvation.  
You have wiped away our tears  
and taken away our disgrace.  
You have destroyed the shroud of sin  
and swallowed up death forever.  
Now send us out with gladness,  
rejoicing in the gift of salvation;  
through Jesus Christ our Lord. **Amen.**

#### PRAYER OF THANKSGIVING

### 1 Based on 2 Corinthians; especially appropriate for Propers 4–9

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

Thank you, God of grace,  
for giving us this treasure in clay jars—  
light and life in Jesus Christ.  
Jesus became poor for our sake,  
that we might be rich in mercy.  
Let the power of Christ dwell in us  
as we share these gifts with others.  
Help us to proclaim the good news  
that your abundance is for everyone  
and your grace is sufficient for all;  
through Jesus Christ our Lord. **Amen.**

## 2 Based on John 6; especially appropriate for Propers 12–16

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

We give you thanks and praise, O God.  
By the grace of the Lord Jesus Christ  
you take and bless our ordinary gifts  
and make of them an abundant feast.  
Teach us to share all that we have.  
Use our resources to feed multitudes.  
Help us to gather up the fragments  
so that nothing and no one may be lost;  
through Jesus Christ, the bread of life. **Amen.**

## 3 Based on Job; especially appropriate for Propers 22–25

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

Glory, thanks, and praise to you, O God.  
You laid the foundation of the earth  
and determined its measurements.  
You set the cornerstone of the world  
when the morning stars sang together  
and the heavenly hosts shouted for joy.  
Receive the simple works of our hands  
and the humble offerings of our lives.  
Use them, in your goodness and mercy,  
that your purpose may be fulfilled  
for us, our neighbors, and all creation;  
through Jesus Christ our Lord. **Amen.**

## BLESSING

### 1 Based on Romans 8:12–17; especially appropriate for Trinity Sunday

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

Children of promise and peace,  
may the grace of Abba God,  
the love of Jesus Christ,  
and the life of the Holy Spirit  
be with you now and always. **Alleluia!**

**2 Based on Proverbs; especially appropriate for Propers 18–20**

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

May the Wonder of God  
bless you with all beauty.  
May the Word of God  
guide you in all goodness.  
May the Wisdom of God  
teach you in all truth. **Alleluia!**

**3 Based on Revelation 1:4b–8; especially appropriate for  
Christ the King/Reign of Christ Sunday**

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

May the grace and peace of the Almighty—  
God who is  
and who was  
and who is to come—  
be with you all. **Alleluia!**

# Trinity Sunday

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Isaiah 6:1–8  
Psalm 29

Romans 8:12–17  
John 3:1–17

## OPENING SENTENCES

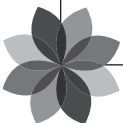
God of the many,  
speak that we might hear in one another  
the majesty of your creation.  
**Let us lift our many voices as one  
in praise and gratitude,  
trusting that in our collective voice  
we find collective liberation.**

## PRAYER OF THE DAY

God of the multitude,  
God of the Trinity,  
the Three-in-One:  
Tune our hearts to the harmony of your voice.  
Grant us the power to hear  
the distinctions of your notes  
without failing to attend  
to the chorus of who you are,  
that in our listening  
we might find our imaginations broadened  
for the sake of your transformative work within us. **Amen.**

*Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!”*

*Isaiah 6:8*



## INVITATION TO DISCIPLESHIP

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

The power of God's voice reverberates  
throughout all of creation,  
and you are invited to join in!

How will you sing a song of salvation?  
How will you be a voice of grace  
in a world that struggles to sing along?  
Receive this invitation to join in God's chorus,  
and let yours be the voice  
that helps us all sing with a fresh intonation.

## PRAYERS OF INTERCESSION

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

God of the multitude,  
who sees all of who we are  
and all of who we have yet to be,  
we lift up to you our limited scope  
for imagining who you are  
and what you desire for us.  
We invite you to move in those spaces  
and ways that confound our capacity  
to find our way through.  
By the powers of your being  
let our world be drawn  
to your vision of greater wholeness.

May the call of Christ,  
which models for us what it means  
to embody your radical hospitality,  
urge us toward a more honest reckoning  
of the ways in which we remain closed off  
to one another, to ourselves, and to you.  
May his enduring commitment to your vision  
propel us toward a more courageous  
and compassionate expression of faith.



Let your Spirit breathe fresh life and understanding  
as we seek to renew our relationships  
with one another.  
Let her imagination be made evident  
in our conceptions of who you are  
and how we could be fruitful witnesses  
of your transformative work within us and among us.  
In your holy name we pray. **Amen.**

#### INVITATION TO OFFERING

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

Jesus offers us new ways of living  
and doing life and faith.  
In this moment, you are invited to consider  
the abundance of this invitation  
and to respond from a place  
of your own abundance  
through your own gifts.

Offer what you will,  
not as an act of obligation  
but as a reflection of gratitude  
for what God promises to do  
within us, among us, and through us.

#### INVITATION TO THE TABLE

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

The apostle Paul teaches us  
that the Spirit we have received through Christ  
does not make us slaves to fear and anxiety;  
rather, she advances our adoption  
into the broader story  
that God is writing across generations.

At this table we remember our adoption  
into the family of God—  
that we do not journey alone  
but alongside one another  
as disciples across space and time,  
who encourage one another in the breaking of bread,  
just as Jesus encouraged his followers so long ago.

**CHARGE**

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

May the God who promises us new life  
lead us from this place  
with the courage to sing a new song,  
that in our singing we might discover  
the power of our own voice  
and join it with others  
for the sake of a world  
that longs for fresh expressions  
of life together and life abundant.  
**Amen. or Thanks be to God.**

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