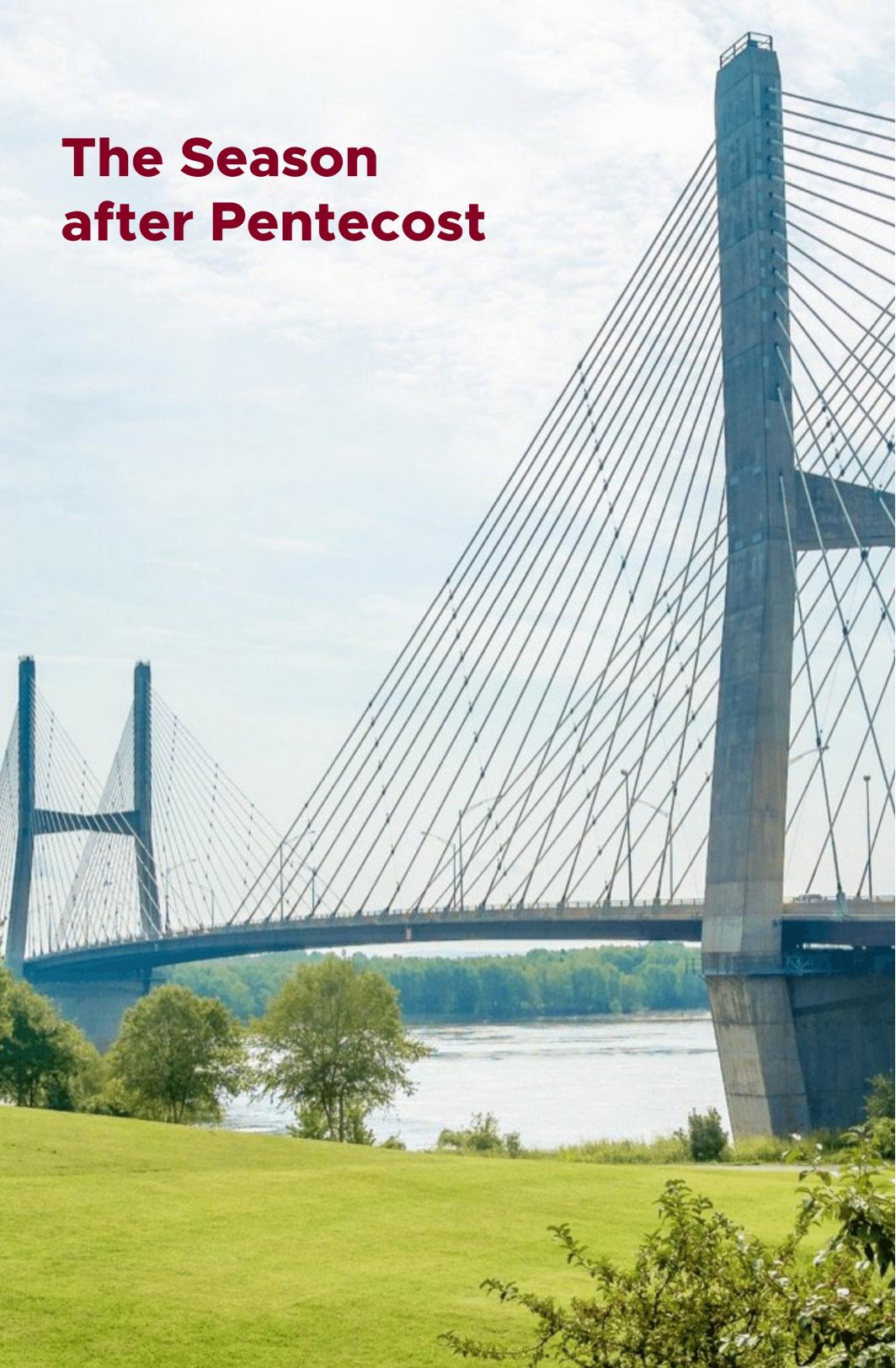


The Season after Pentecost



Welcome to Christ Church!

We are so glad you have joined us for worship this morning. As we continue to recover from the recent COVID-19 pandemic, here are a few important guidelines for in-person services:

- Masks continue to be required for all indoor gatherings at this time.
- Social distancing is recommended between cohorts. Cohorts are family members and/or friends who agree to share close proximity.
- No one should sit directly behind anyone else unless they are part of the same cohort.
- Distance between cohorts should be maintained as much as possible.
- It is each parishioner's responsibility to follow social distancing guidelines, taking into consideration other parishioners' safety and level of comfort.



*We are a community forgiven and loved by God,
joyfully called to the work of reconciliation.*

christchurchcape.org

Gathering

Prelude

Mary Miller, Organist

All standing, the Presider says:

Presider: Dear Friends in Christ, on this day we gather to reflect, to remember, and to reconcile the events of September 11, 2001. Our lives, our world, our nation has changed. We remember all those who lost their lives in New York City, Washington, D.C., and the plains of Pennsylvania. We pray Almighty God to give us the courage to live as people whose lives are bound up in hope, that from these tragic events we may see your hand at work and find comfort in your presence. Therefore as we lean on the everlasting arms, let us offer our prayers to the Holy One.

***All:* God of mercy, you heal the broken in heart, and bind up the wounds of the hurting. Strengthen us in our weakness, calm our troubled spirits and dispel our doubts and fears. Renew our faith; restore our joy in this life, for it is you who promises life and gives us hope for the life to come. Amen.**

Presider: You who turn the shadow of night into the bright promise of a new day, empower us to shape a world marked by ways of life that lead to justice and peace for all peoples. Fashion in us a people who are more ready to grow in understanding than eager to judge those who are different from us. Form us as a people determined to heal wounds rather than inflict them.

***All:* We pray that you would cultivate such love in us that we may reach out in compassion to all those who are still wounded by the events of that day; and in seeking to heal others, may we experience a love that makes us whole. This we pray in the name of Jesus the Christ. Amen.**

The Great Silence: Two Minutes

Silence is a powerful reminder of God's presence and our need to "be still and know" God.

Presider: God is our hope and strength, a very present help in time of trial. Therefore, in remembrance of those who lost their lives on September 11, 2001, those affected by the tragedy, and those who continue in pain, let us listen for God's voice in the silence.

A two-minute silence is observed in memory of those who lost their lives on September 11, 2001, and those who have died in the wars that have ensued. The silence is begun and ended with a bell.

Presider: Merciful God, you seek us in the hidden places of our ignorance and in the forgotten corners of our despair. Gather us into your loving embrace, and pour upon us your wise and holy Spirit, so that we may become faithful servants in whom you rejoice with all the company of heaven. **Amen.**

Processional Hymn

#523 Glorious Things of Thee are Spoken (See bulletin p.17)

All standing, the Celebrant says:

Celebrant: + Blessed be the One, Holy, and Living God.

***People:* Glory to God, for ever and ever. Amen.**

Opening Collect

BCP, p.355

Celebrant: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Gloria

Beach Spring

Glory to God in the Highest

(See bulletin p.18)

Collect of the Day

BCP, p.233

Celebrant: The Lord be with you.

***People:* And also with you.**

Celebrant: Let us pray:

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Readings

The First Reading

Proverbs 1:20–33

Wisdom cries out in the street;
in the squares she raises her voice.

At the busiest corner she cries out;
at the entrance of the city gates she speaks:

“How long, O simple ones, will you love being simple?

How long will scoffers delight in their scoffing
and fools hate knowledge?

Give heed to my reproof;

I will pour out my thoughts to you;
I will make my words known to you.

Because I have called and you refused,
have stretched out my hand and no one heeded,

and because you have ignored all my counsel
and would have none of my reproof,

I also will laugh at your calamity;
I will mock when panic strikes you,

when panic strikes you like a storm,
and your calamity comes like a whirlwind,
when distress and anguish come upon you.

Then they will call upon me, but I will not answer;
they will seek me diligently, but will not find me.

Because they hated knowledge
and did not choose the fear of the LORD,

would have none of my counsel,
and despised all my reproof,
therefore they shall eat the fruit of their way
and be sated with their own devices.
For waywardness kills the simple,
and the complacency of fools destroys them;
but those who listen to me will be secure
and will live at ease, without dread of disaster.”

Reader: The Word of the Lord.

People: Thanks be to God.

The Psalm of Response

Psalm 19

- 1 **T**he heavens declare the glory of God, *
and the firmament shows his handiwork.
- 2 One day tells its tale to another, *
and one night imparts knowledge to another.
- 3 Although they have no words or language, *
and their voices are not heard,
- 4 Their sound has gone out into all lands, *
and their message to the ends of the world.
- 5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.
- 6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.
- 7 The law of the LORD is perfect
and revives the soul; *
the testimony of the LORD is sure
and gives wisdom to the innocent.
- 8 The statutes of the LORD are just
and rejoice the heart; *
the commandment of the LORD is clear
and gives light to the eyes.

- 9 The fear of the LORD is clean
and endures for ever; *
the judgments of the LORD are true
and righteous altogether.
- 10 More to be desired are they than gold,
more than much fine gold, *
sweeter far than honey,
than honey in the comb.
- 11 By them also is your servant enlightened, *
and in keeping them there is great reward.
- 12 Who can tell how often he offends? *
cleanse me from my secret faults.
- 13 Above all, keep your servant from presumptuous sins;
let them not get dominion over me; *
then shall I be whole and sound,
and innocent of a great offense.
- 14 Let the words of my mouth and the meditation of my
heart be acceptable in your sight, *
O LORD, my strength and my redeemer.

The Second Reading

James 3:1-12

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue – a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both

fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

Reader: The Word of the Lord.

***People:* Thanks be to God.**

Gospel Hymn

Kelvingrove

Will You Come and Follow Me

(See bulletin p.19)

The Gospel

Mark 8:27-38



Celebrant: The Holy Gospel of our Lord Jesus Christ according to Mark.

***People:* Glory to you, Lord Christ.**

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

Celebrant: The Gospel of the Lord.

***People:* Praise to you, Lord Christ.**

Sermon

Rev. Annette Joseph

Affirmation of Faith

Celebrant: Let us affirm our faith: Do you believe in God?

***People:* We believe in God the Father almighty,
Creator of heaven and earth.**

Celebrant: Do you believe in Jesus Christ?

***People:* We believe in Jesus Christ,
God's only Son, our Lord,
who was conceived by the power
of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of God.
He will come again to judge
the living and the dead.**

Celebrant: Do you believe in the Holy Spirit?

***People:* We believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Celebrant: May Almighty God, who has given us a new birth by water and the Holy Spirit, bestowed upon us the forgiveness of sins, and called us to ministry in Jesus Christ, keep us in eternal life by his grace; through Christ our Lord. **Amen.**

The Prayers of the People

A deacon or other appointed person leads the prayers, and the people respond as indicated.

Reader: With all our heart and all our mind, we pray to you, O Lord.

***People:* Make us instruments of your peace.**

Reader: For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord:

***People:* Where there is hatred, let us sow love.**

Reader: For our enemies and those who wish us harm, especially those who led to acts of terror; that in the aftermath of the destruction of September 11, 2001 we may grow ever more deeply in your spirit of justice and peace, we pray to you, O Lord:

***People:* Where there is injury, let us sow pardon.**

Reader: For all who believe in you, Lord Christ, and all whose faith is known to you alone, that they may be delivered from the shadow of fanaticism that arises from poverty and oppression, and from the pride that arises from wealth and comfort, and brought into your light, we pray to you, O Lord:

***People:* Where there is discord, let us sow union.**

Reader: For those who have lost their faith in you, for those who continue to mourn those who died on that terrible day, that your Church may give comfort and hope in this time of remembrance, we pray to you, O Lord:

***People:* Were there is doubt, let us sow faith.**

Reader: For all those whose spirit has been broken and whose lives have been disrupted by the violence of that day and its aftermath, we offer our prayers along with the persecuted, the lonely, and the sick, and those who have bid our prayers today, that they may be relieved and protected. For these and for those whose need we do not know, we pray to you, O Lord:

People: **Where there is despair, let us sow hope.**

Reader: For the mission and ministry of the Episcopal Church, especially in the Diocese of Missouri; that we may hear the Gospel and proclaim it in word and action to build up your kingdom here on earth, we pray to you, O Lord:

People: **Where there is darkness, let us sow light.**

Reader: For all who died in the terror of September 11, 2001, and for those others whom we remember today, (especially _____); for those who believed in your resurrection and those who did not know your promise of eternal life, in trust that they have been found by you and are at rest in your holy habitation, we pray to you, O Lord:

People: **Where there is sadness, let us sow joy.**

Reader: We pray for the concerns of our parish; especially giving thanks for those who celebrate birthdays this week: _____. (Silence) And we pray for the forgiveness of our sins.

People: **Grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love.**

Reader: Take heart, in Christ we have been reconciled to God.

People: **For it is in giving that we receive, it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.**

The Lighting of the Memorial Candle

Light has played an important role in the life of Christianity from its very beginning. The Paschal candle stands as the Light of Christ in our midst. As an act of remembrance, a candle set apart for the use as a memorial to those lost is placed in a prominent place before the assembly.

A light is taken from the Paschal Candle and is used to light the Memorial Candle. Congregational candles may be lit.

The Presider then prays:

Presider: You who can turn the shadow of night into the bright promise of a new day, empower us to shape a world marked by ways of life that lead to justice and peace for all peoples. Fashion in us a people who are more ready to grow in understanding than eager to judge those who are different from us. Form us as a people determined to heal wounds rather than inflict them.

All: **We pray at last that you would cultivate such love in us that we may reach out in compassion to all those who are still wounded by the events of that day; and in seeking to heal others, may we experience a love that makes us whole. This we pray in the name of Jesus our Christ. Amen.**

The Confession

All kneel.

Presider: Let us confess our sins against God and our neighbors.

Silence is kept as we recall where we have sinned against God and our neighbors.

Presider: We have abused, ill-treated, and neglected your good earth. We have willfully misused your gifts of creation; Lord, be merciful:

All: **Forgive us our sin.**

Presider: We have disregarded our sisters and brothers of different faiths, ethnicities and nations. We have seen the ill treatment of others and have not gone to their aid; Lord, be merciful:

All: **Forgive us our sin.**

Presider: We have stood silent as our sisters and brothers cry out for mercy and compassion. We have condoned evil and dishonesty and failed to strive for justice; Lord, be merciful:

All: **Forgive us our sin.**

Presider: We have been concerned only with ourselves and neglected to see your presence in others. We have heard the good news of Christ, but have failed to

share it; Lord, be merciful:

All: **Forgive us our sin.**

Presider: We have placed our possessions and our things ahead of doing your will. We have not loved you with all our heart, nor our neighbors as ourselves; Lord, be merciful:

All: **Forgive us our sin.**

The Presider alone standing offers absolution:

Presider: + May almighty God have mercy on you, forgive you your sins, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

The Peace

All stand.

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

We greet each other in the name of the risen Christ.

The Offering

Here at Christ Church, we consider gratitude and generosity to be spiritual disciplines. While some of us still can't be together to pass the collection plate to one another in person, we encourage you to offer your gifts and service in any way that makes the most sense to you.

If you are worshiping with us online, [click here](#) to contribute to our ongoing ministry.

The plate offering for the first Sunday of each month is dedicated to the Rector's Discretionary Fund.

Celebrant: Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. (*Ephesians 5:2*)

Offertory Hymn

#9 Not Here for High and Holy Things (vss. 4-6) (See bulletin p.20)

Representatives of the congregation bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Celebrant. The People stand while the offerings are presented and placed on the altar.

Holy Communion

The Great Thanksgiving

The People remain standing.

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Lift up your hearts.

People: **We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give our thanks and praise.**

Celebrant: You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing :

Sanctus

(See bulletin p.21)

The people stand or kneel. The Celebrant continues:

Celebrant: Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

All: **Christ has died.**
 Christ is risen.
 Christ will come again.

The Celebrant continues:

Celebrant: Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with [_____ and] all your saints, past, present, and yet to come, we may praise your Name for ever.
Amen.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. :

All: **Blessed are you now and for ever. Amen.**

The Lord's Prayer

Celebrant: As our Savior Christ has taught us, we now pray:

People: **Our Father, who art in heaven,
hallowed by 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 trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
forever and ever. Amen.**

The Breaking of the Bread

A period of silence is kept.

Celebrant: *Alleluia!* Christ our Passover is sacrificed for us;

People: **Therefore let us keep the feast. Alleluia!**

Fraction Anthem

(See bulletin p.23)

Communion

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymn

#312 Strengthen for Service, Lord

(See bulletin p.23)

Prayer for Spiritual Communion

With those who are homebound or otherwise unable to join us this morning and are watching the service online, we pray:

Celebrant: In union, O Lord, with the faithful of your Church where the Holy Eucharist is now being celebrated, we desire to offer you praise and thanksgiving. We present to you our souls and bodies with the earnest wish that we may always be united to you. And since we cannot now receive you sacramentally, we beseech you to come spiritually into our hearts. We unite ourselves with you and embrace you with all the love of our souls. Let nothing ever separate you from us. May we live in you, and may you live in us, both in this life and in the life to come. **Amen.**

Prayer after Communion

After communion, the Celebrant says:

Celebrant: God is with you.

All: And also with you.

Celebrant: Let us pray. [*Silence.*]

We thank you, God, for all the blessings of this table:

All: For the life-giving story, the living bread, and the wine of new creation. Send us, we pray, in the strength of this meal, to tell the Good News to neighbors and strangers with creative words and compassionate service, walking the way of Christ. Amen.

Sung Benediction

(See bulletin p.24)

“Send Us Now Into the World in Peace”

Richard Michael Joseph

The Blessing

Celebrant: Go forth into the world in peace; be of good courage; hold fast that which is good; render to no one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor everyone; love and serve the Lord, rejoicing in the power of the Holy Spirit; and the blessing of the Triune God, Father, Son, and Holy Spirit, be with you now, and remain with you always.
Amen.

Announcements

For more information about upcoming events at Christ Church and in the broader Cape Girardeau community, visit us online at christchurchcape.org to sign up for our weekly email newsletter.

Recessional Hymn

#675 Take Up Your Cross, the Savior Said (See bulletin p.25)

Dismissal

Celebrant: Go in peace. Go in hope. Go in love.

People: Thanks be to God.

We invite you to remain seated to enjoy the beautiful Postlude music, centering your hearts and minds in preparation to move joyfully and thankfully into the coming week to serve God and others.

Postlude

Mary Miller, Organist

Servers

Priest-in-Charge
Eucharistic Minister
Verger
Reader
Host
Altar Guild
St. Isidore's Guild
Vestry Counter
Organist

Rev. Annette Joseph
Karen Cain
Chris Masters
Barbara Muench
Donna Richardet
Barbara Muench
Matthew Heisserer-Miller
Cheryl Essner
Mary Miller

523

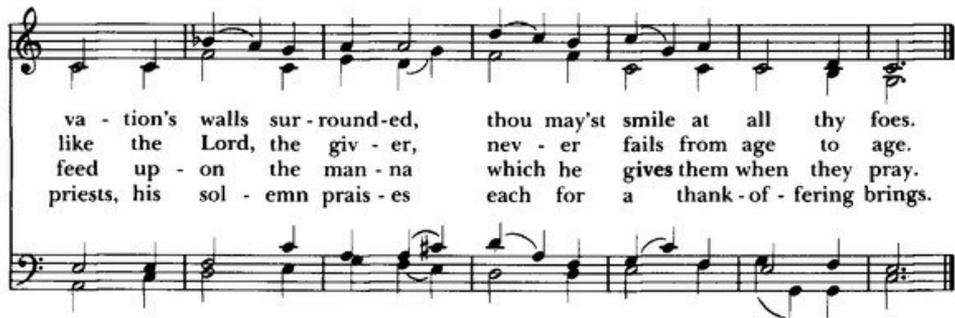
Glorious Things of Thee Are Spoken

1 Glo - rious things of thee are spo - ken, Zi - on, ci - ty
 2 See! the streams of liv - ing wa - ters, spring - ing from e -
 3 Round each ha - bi - ta - tion hov - ering, see the cloud and
 4 Blest in - hab - it - ants of Zi - on, washed in the Re -

of our God; he whose word can - not be bro - ken
 ter - nal love, well sup - ply thy sons and daugh - ters
 fire ap - pear for a glo - ry and a cov - ering,
 deem - er's blood! Je - sus, whom their souls re - ly on,

formed thee for his own a - bode; on the Rock of A - ges
 and all fear of want re - move. Who can faint, when such a
 show - ing that the Lord is near. Thus de - riv - ing from their
 makes them kings and priests to God. 'Tis his love his peo - ple

found - ed, what can shake thy sure re - pose? With sal -
 riv - er ev - er will their thirst as - suage? Grace which,
 ban - ner, light by night, and shade by day, safe they
 rais - es o - ver self to reign as kings: and as



va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
 like the Lord, the giv - er, nev - er fails from age to age.
 feed up - on the man - na which he gives them when they pray.
 priests, his sol - emn prais - es each for a thank - of - fering brings.

Words: John Newton (1725-1807), alt.
 Music: *Abbot's Leigh*, Cyril Vincent Taylor (b. 1907)

87. 87. D

Glory to God in the Highest

Richard Michael Joseph



rit. Glo - ry to God in the high - est, and
 peace, peace to his peo - ple on earth. Lord God, hea - ven - ly
 King, al - might - y God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you for your glo - ry. Lord Je - sus Christ,
 on - ly Son of the Fa - ther, Lord God, Lamb of God, you
 take a - way the sin of the world: have mer - cy on us;
 you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer,
rit. re - ceive our prayer. *"Beach Spring"*
 For you a - lone are the Ho - ly One, you a

lone are the Lord, you a-lone are the Most High,
poco a poco rit.
 Je - sus Christ, with the Ho - ly Spi - rit, in the glo - ry of God the Fa - ther.
molto rit. *a tempo*
 A - men. Glo - ry to God in the high - est, and
 peace, peace to his peo - ple on earth. Glo - ry to God in the
 high - est, and peace, peace to his peo - ple,
molto rit. *a tempo*
 peace to his peo - ple, Glo - ry to God on high!

Will You Come and Follow Me

Text: John L. Bell
 and Graham Maule

Tune: KELVINGROVE
 Scottish trad., arr. John L. Bell

1. Will you come and fol - low me If I but call
 2. Will you leave your - self be - hind If I but call
 3. Will you let the blind - ed see If I but call
 4. Will you love the 'you' you hide If I but call
 5. Lord, your sum - mons ech - oes true When you but call

your name? Will you go where you don't know And
 your name? Will you care for cruel and kind And
 your name? Will you set the pris - 'ner free And
 your name? Will you quell the fear in - side And
 my name. Let me turn and fol - low you And

nev - er be the same? Will you let my love be shown,
 nev - er be the same? Will you risk the hos - tile stare
 nev - er be the same? Will you kiss the lep - er clean
 nev - er be the same? Will you use the faith you've found
 nev - er be the same. In your com - pa - ny I'll go

Will you let my name be known, Will you
 Should your life at - tract or scare? Will you
 And do such as this un - seen, And ad -
 To re - shape the world a - round, Through my
 Where your love and foot - steps show. Thus I'll

let my life be grown In you and you in me?
 let me an - swer prayer In you and you in me?
 mit to what I mean In you and you in me?
 sight and touch and sound In you and you in me?
 move and live and grow In you and you in me.

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9 Not Here for High and Holy Things

*1 Not here for high and ho - ly things we ren - der thanks to
 *2 the roy - al robes of au - tumn moors the gold - en gates of
 *3 of faith and hope and love un - dimmed, un - dy - ing still through
 4 A - wake, a - wake to love and work! The lark is in the
 5 Come, let thy voice be one with theirs, shout with their shout of
 6 to give and give, and give a - gain, what God hath giv - en

1 thee, but for the com - mon things of earth, the
 2 spring, the vel - vet of soft sum - mer nights, the
 3 death, the re - sur - rec - tion of the world, what
 4 sky, the fields are wet with dia - mond dew, the
 5 praise; see how the gi - ant sun soars up, great
 6 thee; to spend thy - self nor count the cost; to

1 pur - ple pa - gean - try of dawn - ing and of
 2 sil - ver glis - ter - ing of all the mil - lion
 3 time there comes the breath of dawn that rus - tles
 4 worlds a - wake to cry their bless - ings on the
 5 lord of years and days! So let the love of
 6 serve right glo - rious - ly the God who gave all

1 dy - ing days, the splen - dor of the sea,
 2 mil - lion stars, the si - lent song they sing,
 3 through the trees, and that clear voice that saith:
 4 Lord of life, as he goes meek - ly by.
 5 Je - sus come and set thy soul a - blaze,
 6 worlds that are, and all that are to be.

Words: Geoffrey Anketel Studdert-Kennedy (1883-1929)
 Music: *Morning Song*, melody att. Elkanah Kelsay Dare (1782-1826)

86. 86. 86

Holy, Holy, Holy

The Sacred Harp
 Philadelphia, 1844

"Beach Spring"
 harm. RMJ

Ho - ly, ho - ly, Ho - ly

God of power and might: Heaven and earth are full of

glo-ry. Sing Ho-san-na, Lord of Light. O-bless-ed is the

one who comes from God a-bove. Sing Ho-

san-na, Sing Ho-san-na, Sing Ho-san-na, Lord of Love.

rit.

Lamb of God

Richard Joseph

O Lamb of God, you take away the sins of the world, have
mer - cy, mer - cy on us. O Lamb of
us. O Lamb of God, you take away the
sins of the world, O grant us, grant us your peace.

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Strengthen for Service, Lord

1 Strengthen for service, Lord, the hands that ho - ly
2 Lord, may the tongues which "Ho - ly" sang keep free from
3 The feet that tread thy hal - lowed courts from light do
things have tak - en; let ears that now have
all de - ceiv - ing; the eyes which saw thy
thou not ban - ish; the bo - dies by thy
heard thy songs to clam - or nev - er wak - en.
love be bright, thy bless - ed hope per - ceiv - ing.
Bo - dy fed with thy new life re - ple - nish.

Words: Syriac Liturgy of Malabar; tr. Charles William Humphreys (1840-1921);
alt. Percy Dearmer (1867-1936)
Music: Malabar, David McKinley Williams (1887-1978)

Send Us Now into the World in Peace

Book of Common Prayer

Richard Michael Joseph

The musical score is written for voice and piano. It consists of four systems of music. Each system has a vocal line on a single treble clef staff and a piano accompaniment on two staves (treble and bass clefs). The time signature is 3/2. The key signature is one flat (B-flat). The lyrics are: "Send us now in - to the world in peace, and grant us strength and cour - age to love and serve you with glad - ness and sin - gle - ness of heart through Christ our Lord, A - men, A - men, A - men." The score includes various musical notations such as notes, rests, accidentals, and dynamic markings.

Send us now in - to the world in peace, and

grant us strength and cour - age to love and serve you with

glad - ness and sin - gle - ness of heart through Christ our

Lord, A - men, A - men, A - men.



1 Take up your cross, the Sa - vior said, if
 2 Take up your cross, let not its weight fill
 3 Take up your cross, heed not the shame, and
 4 Take up your cross, then, in his strength, and
 5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with
 2 your weak spi - rit with a - larm; his strength shall bear your
 3 let your fool - ish heart be still; the Lord for you ac -
 4 calm - ly ev - ery dan - ger brave: it guides you to a -
 5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.
 2 spi - rit up, and brace your heart, and nerve your arm.
 3 cept - ed death up - on a cross, on Cal - vary's hill.
 4 bun - dant life and leads to vic - tory o'er the grave.
 5 bear the cross may hope to wear the glo - rious crown.

Words: Charles William Everest (1814-1877), alt.

Music: *Bourbon*, melody att. Freeman Lewis (1780-1859)

LM

Notes on the Service

Sixteenth Sunday after Pentecost (Proper 19)

Prov. 1:20-33 • Ps. 19 • Jas. 3:1-12 • Mk 8:27-38

On the church calendar September 14 will be Holy Cross Day, so the theme of redemption by a sufferer is sounded in today's Gospel. In the collect the phrase "forasmuch as without thee we are not able to please thee" presupposes the teaching that Christ redeemed human beings because we were unable to redeem ourselves.

For the collect's plea that the "Holy Spirit will in all things direct and rule our hearts," James might pray, "...direct and rule our tongues." The teacher's speech must be ruled, warns James, for the uncontrolled tongue is one occupational hazard of an unwise teacher.

The first readings on the two last Sundays, today, and next Sunday are from books filed under the name of Solomon, because of his reputation for brilliance. Today's selection from The Book of Proverbs is a poem in which wisdom is pictured as a prophetess. Like prophets such as Jeremiah before the Exile, Wisdom cries in the streets, warning fools that they face disaster. However, she is unlike the earlier prophets in that the source of her message is not direct revelation from God but knowledge acquired by study.

Psalms 19 is about God's self-disclosure, first in the skies, vss 1-6, and second, in the Torah, vss 7-14. Like Proverbs, Ps 19 is prudential, that is, it points to reverent living as the route toward well-being.

After repeated dropping of clues through the first half of Mark's Gospel, it dawns on Peter that Jesus must be the messiah. Jesus does not disown the title, but he does begin to teach that he is to be a messiah like Isaiah's suffering servant, not the commonly-expected messiah who overthrows Israel's enemies. When a shocked Peter protests that his messiah should suffer, Jesus rebukes him sharply. Then he turns from his disciples to warn the multitude that any who wish to follow him must prepare for a cross. That key paradox of the Crucified, "whoever would save his life must lose it; whoever loses his life for my sake...will find it" is in all the Gospels.

Rev. Stephen Weissman
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