

St. James Episcopal Church * Morning Prayer
Worship Leader Bruce Louwagie

Processional Hymn (H686) Come, thou fount of every blessing

686

The Christian Life

1 Come, thou fount of ev - ery bless - ing, tune my
2 Here I find my great - est trea - sure; hith - er,
3 Oh, to grace how great a debt - or dai - ly

heart to sing thy grace! Streams of mer - cy nev - er
by thy help, I've come; and I hope, by thy good
I'm con - strained to be! Let thy good - ness, like a

ceas - ing, call for songs of loud - est praise.
plea - sure, safe - ly to ar - rive at home.
fet - ter, bind my wan - dering heart to thee:

Teach me some me - lo - dious son - net, sung by
Je - sus sought me when a stran - ger wan - dering
prone to wan - der, Lord, I feel it, prone to

flam - ing tongues a - bove. Praise the mount! Oh, fix me
from the fold of God; he, to res - cue me from
leave the God I love; here's my heart, oh, take and

on it, mount of God's un - chang - ing love.
dan - ger, in - ter - posed his pre - cious blood.
seal it, seal it for thy courts a - bove.

Words: Robert Robinson (1735-1790), alt.
Music: Nettleton, melody from *A Repository of Sacred Music, Part II*, 1813

87. 87. D

Opening Acclamation: Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer.

Confession Let us confess our sins against God and our neighbor BCP 79
Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and be what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen

Absolution Prayer BCP 80

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

Lord, open our lips

And our mouth shall proclaim your praise. Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen

The Lord is full of compassion and mercy: Come let us adore him.

Jubilate

BCP 82

Be joyful in the Lord, all you lands; serve the Lord with gladness and come before his presence with a song. Know this: The Lord himself is God; he himself has made us, and we are his; we are his people and the sheep of his pasture. Enter his gates with thanksgiving' go into his courts with praise; give thanks to him and call upon his Name. For the Lord is good; his mercy is everlasting' and his faithfulness endures from age to age.

Psalm 19:7-14

Caeli enarrant

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 Lessons

First Lesson: Numbers 11:4-6,10-16,24-29

The rabble among them had a strong craving; and the Israelites also wept again, and said, “If only we had meat to eat! We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at.”

Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the LORD became very angry, and Moses was displeased. So Moses said to the LORD, “Why have you treated your servant so badly? Why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give birth to them, that you should say to me, ‘Carry them in your bosom, as a nurse carries a sucking child,’ to the land that you promised on oath to their ancestors? Where am I to get meat to give to all this people? For they come weeping to me and say, ‘Give us meat to eat!’ I am not able to carry all this people alone, for they are too heavy for me. If this is the way you are going to treat me, put me to death at once—if I have found favor in your sight—and do not let me see my misery.”

So the LORD said to Moses, “Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you.”

So Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent. Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.

Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, “Eldad and

Medad are prophesying in the camp.” And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, “My lord Moses, stop them!” But Moses said to him, “Are you jealous for my sake? Would that all the LORD’s people were prophets, and that the LORD would put his spirit on them!”

Second Lesson: James 5:13-20

Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

Gradual Hymn: (H685) Rock of ages, cleft for me

1 Rock of a - ges, cleft for me, let me hide my-self in thee;
 2 Should my tears for ev - er flow, should my zeal no lan - guor know,
 3 While I draw this fleet-ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
 all for sin could not a - tone: thou must save, and thou a - lone;
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
 in my hand no price I bring, sim - ply to thy cross I cling.
 Rock of a - ges, cleft for me, let me hide my-self in thee.

Words: Augustus Montague Toplady (1740-1778), alt.
 Music: *Toplady*, Thomas Hastings (1784-1872)

77. 77. 77

Third Lesson: Mark 9:38-50

John said to Jesus, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

“If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.

“For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.”

The Sermon:

The Rev. Charles Wynder is the dean of chapel and spiritual life at St. Paul's School in Concord, N.H.

O God, the light of the minds which know you, the joy of the hearts which love you, the strength of the wills which try to serve you: Grant us to know you so as to love you, to love you so as to serve you, in whose service is perfect freedom. And since you have called all of us to your service, make us worthy of the calling and empower us for this service. Amen.

“I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.” As People of the Way, followers and disciples of Jesus Christ, we understand our responsibility to live this charge from Jesus Christ to his disciples. Discipleship involves prayer, study, and action. Discipleship is the way we take our prayer and study and engage the world in a way that shines the light on the power of love over the things, the people, the systems that deny the fullness of life and living. Anything that denies, prevents, or oppresses individuals and human flourishing is a form of evil that must be resisted and contested. Jesus calls us to co-labor with God and others to heal the world and co-create a just earth.

“By this everyone will know that you are my disciples.” What does this mean for us in our context as members of this congregation, members of the Jesus Movement? The Gospel of Mark sheds light on discipleship in the Jesus Movement. “The Peoples’ Bible” provides this commentary on the Gospel of Mark and its relationship to the Jesus Movement: “Of the written stories of Jesus’ mission included in the New Testament, the Gospel of Mark is generally considered to be the earliest. Written

outside Palestine, and possibly in Rome, this account is one of the initial writings responsible for carrying the message of the Jesus movement westward, toward Italy.”

Last week, we heard Jesus troubling the disciples’ understanding of greatness. He provided them with a standard of greatness grounded in service in which “whoever wants to be first must be last of all and servant of all.” Today, we hear Jesus continue with his concern about the misunderstanding his followers have about discipleship. It begins with the disciples concerned about the actions of an exorcist. John seems to challenge Jesus to confront an exorcist, not a follower of Jesus, for casting out demons. He says, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” Jesus appears to interrupt John midsentence and corrects him and the other disciples. His response undercuts their assumptions about how he would address the situation. Jesus says, “Do not stop him; for no one who does a deed of power in my name will be able soon afterwards to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.”

Jesus is not concerned about the exorcist; he is concerned about the disciples’ misunderstanding of discipleship and their responsibilities in co-laboring with him in God’s work of justice, restoration, and renewal. In telling them not to hinder a person doing ministry in his name, Jesus is challenging the exclusivism of his followers. He directly confronts their belief that they alone can advance the work of healing and transformation – the ministry. Jesus not only says that it’s okay that the exorcist is casting out demons in his name – he instructs them not to stop him.

But Jesus does not stop there. He leans in and underscores the value of co-laboring with others. In doing so, he is confronting John’s belief that he and the other disciples are in positions of privilege. Jesus understands that John feels their positions are threatened by the spiritual actions of an “outsider.” Perhaps you have seen this

dynamic play out when individuals become too attached to their own guild or ministry. People sometimes refuse to integrate their efforts, resources, and ministry with others.

Jesus goes on to speak of the reward one receives for the simple act of giving the disciples a cup of water merely because they “bear the name of Christ.” In doing so, he expands the moral imagination of the disciples by juxtaposing the reward one receives for the simple act of extending hospitality through a cup of water in his name with that of contesting evil. Paul Berge suggests Jesus is giving the disciples two important lessons: First, his ministry involves challenging the power of evil. Second, his ministry models love for the neighbor. Berge asserts, “Serving the neighbor is not to gain reward but to live in response to the neighbor and serving out love in the name of Christ.” Placed in context with last week’s Gospel reading, this week’s lesson provides a powerful corrective to the self-seeking of the disciples about greatness and their misplaced exclusive understanding that they alone can act in the name of Jesus to heal the world. It invites us to individually and corporately recognize that we, like John, can fall into the trap of acting from a place of privilege even while performing ministry. It is easy to stumble when the desire to be first, special, or the only one overrides our desire to serve, accompany, and co-labor with others in the name of Jesus.

Imagine how our Christian ministry in the world and fellowship in the congregations of our contemporary contexts would be enriched if we would integrate these teachings into our ways of thinking and being. The Gospel of Mark focuses on the importance of Jesus’ teachings about discipleship and the non-hierarchical, non-exclusive nature of co-laboring with God and our neighbors. It provides us with a roadmap for ministry in the Jesus Movement. Today’s Gospel challenges us to accept the outsider who acts in Jesus’ name and to value the seemingly small and simple gestures of hospitality and radical welcome extended by others. In his article *The Discipleship Discourse*, Harry Feldermann observes, “Instead of division, each one seeking to be the greatest, there should be acceptance, receiving the child and the outsider” – a powerful message for the church and its members to inwardly digest.

“For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.”

“By this everyone will know that you are my disciples.” Amen.

The Apostles Creed

BCP 96

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He 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 the Father. He will come again to judge the living and the dead. I 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

Peace of the lord be with you

Announcements

Offertory Hymn: WLP 812 “Here I Am Lord”

Here I Am, Lord

Verses



1. I, the Lord of sea and sky, I have heard my
2. I, the Lord of snow and rain, I have borne my
3. I, the Lord of wind and flame, I will tend the



peo - ple cry. All who dwell in dark and sin
peo - ple's pain. I have wept for love of them.
poor and lame. I will set a feast for them.



My hand will save. I who made the
They turn a - way. I will break their
My hand will save. Fin - est bread I



stars of night, I will make their dark - ness bright.
hearts of stone, Give them hearts for love a - lone.
will pro - vide Till their hearts be sat - is - fied.



Who will bear my light to them? Whom shall I send?
I will speak my word to them. Whom shall I send?
I will give my life to them. Whom shall I send?

Refrain



Here I am, Lord. Is it I, Lord? I have heard you



call - ing in the night. I will go, Lord, if you



lead me. I will hold your peo - ple in my heart.

Text: Isaiah 6; Dan Schutte, b.1947

Tune: Dan Schutte, b.1947; arr. by Michael Pope, SJ, John Weissrock

© 1981, Daniel L. Schutte and New Dawn Music. Published by OCP Publications.

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

The Prayers

The Lord's Prayer

BCP 97

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, for ever and ever. Amen.

Suffrage B

BCP98

Save your people, Lord, and bless your inheritance;

Govern and uphold them, now and always.

Day by day we bless you;

We praise your Name for ever.

Lord, keep us from all sin today;

Have mercy on us, Lord, have mercy.

Lord, show us your love and mercy;

For we put our trust in you.

In you, Lord, is our hope.

And we shall never hope in vain.

The Collect of the Day: O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Prayers of the People, Form III 387

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest.

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

The General Thanksgiving

101

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving kindness to us and to all whom you have made. We bless you for your creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. Amen

Recessional Hymn **671** **Amazing Grace** hymnal

AMAZING GRACE

NEW BRITAIN



1. A - maz - ing grace! How sweet the sound That saved *a
2. 'Twas grace that taught my heart to fear, And grace my
3. The Lord has prom - ised good to me, His word my
4. Through man - y dan - gers, toils, and snares, I have al -
5. When we've been there ten thou - sand years, Bright shin - ing



1. wretch like me! I once was lost, but
2. fears re - lieved; How pre - cious did that
3. hope se - cures; He will my shield and
4. read - y come; 'Tis grace has brought me
5. as the sun, We've no less days to



1. now am found, Was blind but now I see.
2. grace ap - pear The hour I first be - lieved!
3. por - tion be As long as life en - dures.
4. safe thus far, And grace will lead me home.
5. sing God's praise Than when we'd first be - gun.

Alternate text: "and set me free!"

Text: CM; verses 1–4, John Newton, 1725–1807; verse 5, anon., fr. *A Collection of Sacred Ballads*, 1790.
Music: *Columbian Harmony*, 1829.

Go in Peace to love and service the Lord –

Thanks be to God –