

The prayers are prepared locally for each occasion. The following examples may be adapted or used as appropriate.

Challenged by God’s Word in Christ, let us pray for the church, the world, and the whole creation.

A brief silence.

Holy One, we give thanks for all servant leaders of the church. Bless bishops, pastors, and deacons (local leaders may be named) with humble wisdom and ground them in your love. God of grace, **hear our prayer.**

Creative One, we give thanks for the delicate balance of the natural world. Kindle in us a spirit of caring strength in the preservation of habitats, food availability, and centers of refuge, that all wildlife may thrive. God of grace, **hear our prayer.**

Empowering One, fill the leaders of governments with a spirit of service that prioritizes those on the margins due to job loss, underemployment, unsafe working conditions, and immigration status. May economic equity be achieved for all people. God of grace, **hear our prayer.**

Preparing for Next Week

Monday Psalm 37:23-40. **Tuesday** 1 Samuel 10:17-25. **Wednesday** (commemoration of James of Jerusalem, martyr, c. 62) John 13:1-17. **Thursday** Psalm 126. **Friday** Hebrews 7:11-22. **Saturday** (commemoration of Philipp Nicolai, 1608; Johann Heermann, 1647; Paul Gerhardt, 1676; hymnwriters) Mark 8:22-26. **Reformation Sunday** Jeremiah 31:31-34; Psalm 46; Romans 3:19-28; John 8:31-36, **OR 23rd Sunday after Pentecost** Jeremiah 31:7-9; Psalm 126; Hebrews 7:23-28; Mark 10:46-52.

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Restoring One, send your angels to watch over, rescue, and protect those who are injured or ill. Nurse those who suffer hardship, disease, injury, or difficulty with your comfort and peace (especially). God of grace, **hear our prayer.**

Abiding One, you call pastors to shepherd the congregation toward faithful living as servants and followers of Jesus. Inspire all ordained ministers and seminarians (local clergy or seminarians may be named) to ministry that challenges, engages, and comforts those in their care. God of grace, **hear our prayer.**

Here other intercessions may be offered.

Saving One, we give thanks for the disciples James and John and all saints who have faithfully served you. We rejoice in a promised place at the feast of victory that we receive by your grace alone. God of grace, **hear our prayer.**

Into your hands, O God, we commend all for whom we pray, trusting in the saving grace you freely give, both now and forever. **Amen.**



Celebrate

Sunday, October 20, 2024
22nd Sunday after Pentecost

Today’s gospel starts with disciples obsessing over who will be closest to Jesus, leading to Jesus teaching his followers about God’s take on importance and power. Here Jesus makes it explicit that the reversal of values in God’s community is a direct challenge to the values of the dominant culture, where wielding power over others is what makes you great. When we pray “your kingdom come” we are praying for an end to tyranny and oppression. We pray this gathered around the cross, a sign of great shame transformed to be the sign of great honor and service.

Prayer of the Day

Sovereign God, you turn your greatness into goodness for all the peoples on earth. Shape us into willing servants of your kingdom, and make us desire always and only your will, through Jesus Christ, our Savior and Lord. **Amen.**

First Reading

Isaiah 53:4-12

This reading is from the last of four passages in Isaiah that are often called “servant songs.” Christians are probably most familiar with this servant song. In light of Christian faith, the servant’s healing ministry and redemptive suffering are understood to be fulfilled in the life and death of Christ.

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
⁵But he was wounded for our
transgressions,
crushed for our iniquities;
upon him was the punishment that
made us whole,
and by his bruises we are healed.
⁶All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.

⁷He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its
shearers is silent,
so he did not open his mouth.

⁸By a perversion of justice he was taken
away.
Who could have imagined his future?

For he was cut off from the land of the
living,
stricken for the transgression of my
people.
⁹They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰Yet it was the will of the LORD to crush
him with pain.
When you make his life an offering
for sin,
he shall see his offspring, and shall
prolong his days;
through him the will of the LORD shall
prosper.

¹¹Out of his anguish he shall see
light;
he shall find satisfaction through his
knowledge.
The righteous one, my servant, shall
make many righteous,
and he shall bear their iniquities.

continued

Two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of the text, and the second staff contains the melody for the second line. The lyrics are written below the notes.

You have made the LORD your ref - uge, and the
Most High your hab - i - ta - tion.

Because you have made the ¹LORD your refuge,
and the Most High your ¹habitation,
¹⁰**no evil ¹will befall you,**
nor shall affliction come ¹near your dwelling.
¹¹For God will give the angels charge ¹over you,
to guard you in ¹all your ways.
¹²**Upon their hands they will ¹bear you up,**
lest you strike your foot a- ¹gainst a stone. R
¹³You will tread upon the lion ¹cub and viper;
you will trample down the lion ¹and the serpent.
¹⁴**I will deliver those who ¹cling to me;**
I will uphold them, because they ¹know my name.
¹⁵They will call me, and I will ¹answer them;
I will be with them in trouble; I will rescue and ¹honor them.
¹⁶**With long life will I ¹satisfy them,**
and show them ¹my salvation. R

First Reading, continued

¹²Therefore I will allot him a portion
with the great,
and he shall divide the spoil with the
strong;
because he poured out himself to death,

and was numbered with the
transgressors;
yet he bore the sin of many,
and made intercession for the
transgressors.

Second Reading Hebrews 5:1-10

Using imagery from scripture and from Jewish worship practices, Jesus is presented as the great high priest who was obedient to God's saving plan. Through his suffering and death he has become the source of eternal salvation.

Every high priest chosen from among
mortals is put in charge of things pertain-
ing to God on their behalf, to offer gifts
and sacrifices for sins. ²He is able to deal
gently with the ignorant and wayward,
since he himself is subject to weakness;
³and because of this he must offer sacri-
fice for his own sins as well as for those of
the people. ⁴And one does not presume
to take this honor, but takes it only when
called by God, just as Aaron was.
⁵So also Christ did not glorify him-
self in becoming a high priest, but was
appointed by the one who said to him,
"You are my Son,
today I have begotten you";

⁶as he says also in another place,
"You are a priest forever,
according to the order of
Melchizedek."
⁷In the days of his flesh, Jesus of-
fered up prayers and supplications, with
loud cries and tears, to the one who
was able to save him from death, and
he was heard because of his reverent
submission. ⁸Although he was a Son, he
learned obedience through what he suf-
fered; ⁹and having been made perfect,
he became the source of eternal salva-
tion for all who obey him, ¹⁰having been
designated by God a high priest accord-
ing to the order of Melchizedek.

Gospel Mark 10:35-45

On the way to Jerusalem the disciples ask Jesus to grant them seats of honor. Jesus responds by announcing that he and his followers will "rule" through self-giving service.

James and John, the sons of Zebedee,
came forward to [Jesus] and said to
him, "Teacher, we want you to do for us
whatever we ask of you." ³⁶And he said
to them, "What is it you want me to do
for you?" ³⁷And they said to him, "Grant
us to sit, one at your right hand and one
at your left, in your glory." ³⁸But Jesus
said to them, "You do not know what
you are asking. Are you able to drink
the cup that I drink, or be baptized
with the baptism that I am baptized
with?" ³⁹They replied, "We are able."
Then Jesus said to them, "The cup that
I drink you will drink; and with the bap-
tism with which I am baptized, you will
be baptized; ⁴⁰but to sit at my right hand

or at my left is not mine to grant, but it
is for those for whom it has been pre-
pared."
⁴¹When the ten heard this, they began
to be angry with James and John. ⁴²So
Jesus called them and said to them,
"You know that among the Gentiles
those whom they recognize as their rul-
ers lord it over them, and their great
ones are tyrants over them. ⁴³But it is
not so among you; but whoever wishes
to become great among you must be
your servant, ⁴⁴and whoever wishes to
be first among you must be slave of all.
⁴⁵For the Son of Man came not to be
served but to serve, and to give his life a
ransom for many."