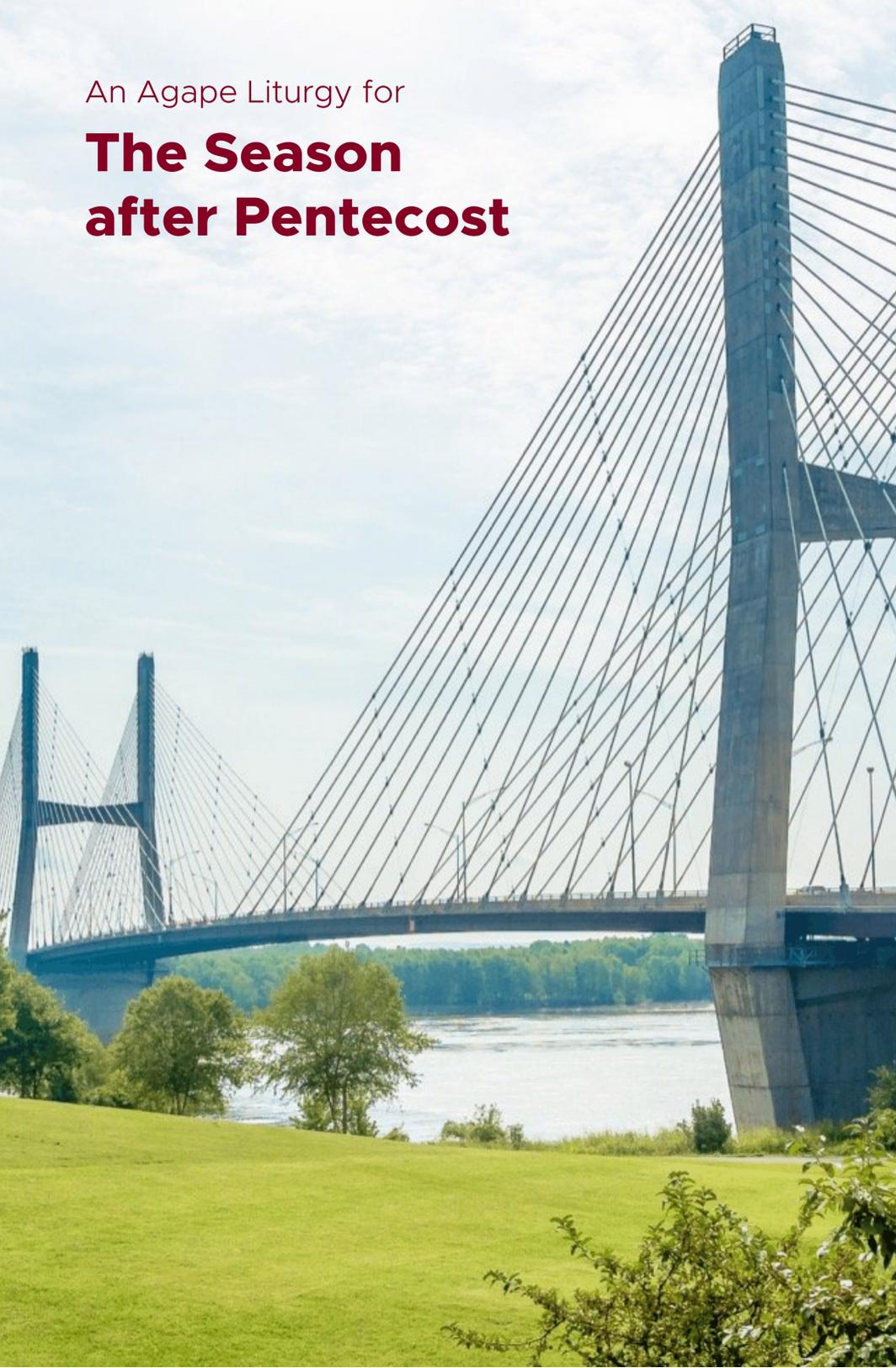


An Agape Liturgy for

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 a cohort.
- Distance between cohorts should be maintained.
- 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

"Variations"

Antonio de Cabezon

Processional Hymn

#371 Thou, Whose Almighty Word

(See bulletin p.13)

Opening Rite: Liturgy of Light

All standing, the Officiant greets the people with these words:

Officiant: Dear friends in the risen Christ, we gather today to celebrate the Lord's Day, and for a time to be united in prayer and praise with each other and those who have gone before us. Sunday has been called the Lord's Day because it was on this day that Jesus conquered sin and death and rose to new life. As we gather in person and online, let us be united in the spirit of Christ with the Church around the world and celebrate our redemption in Christ's suffering, death and resurrection.

Silence may be kept for a time.

Officiant: Light and peace, in Jesus Christ our Lord.

People: Thanks be to God.

Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

(Acts 1:8)

Prayer for Christ's Light

Candles may now be lit during the following prayer:

Officiant: O God, we give thanks for the gift of your light – shining on the first day of creation, guiding us through the wilderness, leading us to the land of promise.

People: You sent Jesus, Light of the world, to be our way of truth and life. Help us to follow him each day

and rest in him each night until at last we come to live with you in endless light. Through Jesus Christ our Lord and with the Holy Spirit we give you honor and glory, now and always. Amen.

The Confession

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

Silence is kept for a time.

All: Most merciful God, we confess that we have sinned against you in thought, word, and deed; By what we have done, and by 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.

Officiant: 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.**

Opening Acclamation

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

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

Opening Collect

BCP, p.355

Officiant: 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.**

Hymn of Praise

#594 God of Grace and God of Glory

(See bulletin p.13)

Collect of the Day

BCP, p.233

Officiant: The Lord be with you.

People: **And also with you.**

Officiant: Let us pray:

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; 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 22:1-2, 8-9, 22-23

A good name is to be chosen rather than great riches,
and favor is better than silver or gold.
The rich and the poor have this in common:
the LORD is the maker of them all.

Whoever sows injustice will reap calamity,
and the rod of anger will fail.
Those who are generous are blessed,
for they share their bread with the poor.

Do not rob the poor because they are poor,
or crush the afflicted at the gate;
for the LORD pleads their cause
and despoils of life those who despoil them.

Reader: The Word of the Lord.

People: **Thanks be to God.**

- 1 **T**hose who trust in the LORD are like Mount Zion, *
which cannot be moved, but stands fast for ever.
- 2 The hills stand about Jerusalem; *
so does the LORD stand round about his people,
from this time forth for evermore.
- 3 The scepter of the wicked shall not hold sway over the land
allotted to the just, *
so that the just shall not put their hands to evil.
- 4 Show your goodness, O LORD, to those who are good *
and to those who are true of heart.
- 5 As for those who turn aside to crooked ways,
the LORD will lead them away with the evildoers; *
but peace be upon Israel.

The Second Reading

James 2:1-17

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the

law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

Reader: The Word of the Lord.

People: **Thanks be to God.**

The People remain seated for the Hymn and Gospel reading.

Gospel Hymn

#493 O For a Thousand Tongues to Sing

(See bulletin p.15)

The Gospel

Mark 7:24-37

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go – the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "*Ephphatha*," that is, "Be opened." And immediately

his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

Reader: The Word of the Lord.

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

Sermon

Joshua Smith

Affirmation of Faith

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

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

Officiant: 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.**

Officiant: 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.**

The Prayers of the People

You have been told what is good and what the Lord requires of you. Act justly, love tenderly and walk humbly with your God. (Micah 6:8)

Officiant: Let us offer our prayers and petitions to Almighty God.

Reader: Engage us O God in the renewal of this Diocese towards your Christ-centered vision. Help us to realize that we are bound one to another in our common life and ministry. Spirit of God;

People: **We are listening.**

Reader: Empower us, O God, to energize the ministry of all the baptized, making our communities of faith healthy and holy places of your presence that reach out in compassion and hope in Christ's name. Spirit of God;

People: **We are listening.**

Reader: Unite us, O God, to be compassionate and not competitive, to be consoling and not controlling, to be faithful and not fearful as we continue to build relationships in communities centered on the vision of your reign. Spirit of God;

People: **We are listening.**

Reader: Guide us, O God, to be responsible stewards here on earth, to prophetically witness to your reign. We pray especially for members of the United Nations, for Joseph, our President; for Michael, our governor; for Robert, our Mayor; and other civic leaders, that they may do justice and love mercy. Spirit of God;

People: **We are listening.**

Reader: Deliver us, O God, from mistrust of one another and the misuse of our gifts. Help us to see in our worshiping communities, large and small, growing and struggling your grace and promise. Spirit of God;

People: **We are listening.**

Reader: Heal us, O God, in our communities, our families, and in the hidden places in our hearts. We pray for those in this community who are ill or in any kind of need,

especially _____. Give us the courage and the grace to be your presence among them. Spirit of God;

People: **We are listening.**

Reader: Comfort us, O God, as we remember all those saints who have gone before us in light and have finished their course in faith. Give to the departed the comfort of your promise and presence, especially _____. Spirit of God;

People: **We are listening.**

Reader: Support us, O God, as we support each other, particularly in Justin the Archbishop of Canterbury, Michael our Presiding Bishop; Deon, our Bishop; Annette, our priest; and all who minister in witness in your Church. Spirit of God;

People: **We are listening.**

Reader: Teach us, O God, as we journey through the Christian life to continually engage each other, young and old, in the spiritual formation, discernment, discipleship and stewardship. Spirit of God;

People: **We are listening.**

Officiant: O God our help in ages past, our hope for years to come: You have journeyed with your people Israel and we pray you, journey with us now, in this time of dreaming, daring and doing. Walk beside us on the road that is ahead, calm our fears, awaken our hope, and open our hearts, as together we seek your guidance. Inspire us to discern your will for the Diocese of Missouri. May we put our whole trust in you as we look to Christ, the great shepherd of our souls; who together with the Holy Spirit is alive and reigns now and forever. **Amen.**

The Lord's Prayer

Officiant: 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.**

Agape Hymn

WLP #773 Heal Me, Hands of Jesus

(See bulletin p.15)

The Agape Blessing

The Officiant and the People give thanks for the gift of wine.

Officiant: Blessed are you, O Lord our God, Ruler of the universe.

People: **You create the fruit of the vine; we long for the day when you will once again refresh us with the cup of salvation in the Blood of your Son Jesus Christ. Glory to you for ever and ever. Amen.**

The Officiant and the People give thanks for the gift of our daily bread.

Officiant: Blessed are you, O Lord our God, Ruler of the universe.

People: **You bring forth bread from the earth; we long for the day when we may once again partake of the bread of life the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power forever and ever. Amen.**

The Officiant and the People give thanks for the gift of food.

Officiant: Blessed are you, O Lord our God, Ruler of the universe.

***People:* You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the Eucharistic fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and for ever. Amen.**

The wine, bread and food may be consumed after the liturgy.

The Conclusion

Officiant: God of all creation, we gather on this first day of the week made holy by the resurrection of Christ, your Son. In the waters of baptism we were buried with him so that we might also rise with him and so share his victory over sin and death.

***People:* You have transformed our lives into the living stones that form your Church with Christ as the foundation stone. Strengthen our community's bond of communion and peace and deepen our solidarity with your Church throughout the world.**

Officiant: Rekindle within us this Sabbath day the vision of your kingdom so that our daily concerns and labor may find their proper perspective.

***People:* Fill our homes with the spirit of the Gospel and give us the grace to see the face of Christ in the people with whom we live. We raise our voices in praise and thanksgiving to you, O God; that we who have celebrated Christ's resurrection this day share in his eternal glory where he lives and reigns with you and the Holy Spirit, God, for ever and ever. Amen.**

The Peace

Officiant: 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.

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 in downtown Cape Girardeau.

The plate offering for the first Sunday of each month is dedicated to the Rector's Discretionary Fund. On the second Sunday of each quarter, the plate offering is dedicated to the Red Door Jubilee Center Food Pantry.

Recessional Hymn

#423 Immortal, Invisible, God Only Wise

(See bulletin p.16)

Announcements

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

The Sending

Officiant: Glory to God, whose power, working in us, can do infinitely more than we can ask or imagine; Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. **Amen.**

Dear siblings in Christ, let us go forth into the world, rejoicing in the power of the Spirit.

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

"Canzona"

Andrea Gabrieli

Servers

Priest-in-Charge

Officiant

Preacher

Reader

Host

Altar Guild

Organist

St. Isidore's Guild

Vestry Counter

Rev. Annette Joseph

Kent Miller

Joshua Smith

Gloria Miller

Monica Waldon

Monica Waldon

Mary Miller

Joshua Smith

Julie Wittenborn-Sikorski

Music reprint & broadcast licensing:

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1 Thou, whose al - might - y word cha - os and dark - ness heard,
 2 Thou who didst come to bring on thy re - deem - ing wing
 3 Spi - rit of truth and love, life - giv - ing, ho - ly Dove,
 4 Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty,

and took their flight; hear us, we hum - bly pray, and, where the
 heal - ing and sight, health to the sick in mind, sight to the
 speed forth thy flight! Move on the wa - ters' face bear - ing the
 wis - dom, love, might; bound - less as o - cean's tide, roll - ing in

Gos - pel day sheds not its glo - rious ray, let there be light!
 in - ly blind, now to all hu - man - kind, let there be light!
 gifts of grace, and, in earth's dark - est place, let there be light!
 full - est pride, through the world far and wide, let there be light!

Words: John Marriott (1780-1825), alt.

Music: *Moscow*, Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916,
 based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1872)

664. 6664

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,
 re-ceive our prayer. For you a - lone are the Ho-ly One, you a
 lone are the Lord, you a - lone are the Most High,
 Je - sus Christ, with the Ho - ly Spi - rit, in the glo - ry of God the Fa - ther.
 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,
 peace to his peo - ple, Glo - ry to God on high!

rit. "Beach Spring"
poco a poco rit.
molto rit. *a tempo*

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!
 2 and spread through all the earth a - broad the hon - ors of thy Name.
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
 be now and ever given
 by saints below and saints above,
 the Church in earth and heaven.

Words: Charles Wesley (1707-1788), alt.

Music: Azmon, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

CM

WLP 773

Heal Me, Hands of Jesus

1. Heal me, hands of Je - sus, and search out all my pain: re -
 2. Cleanse me, blood of Je - sus, take bit - ter - ness a - way; let
 3. Know me, mind of Je - sus, and show me all my sin; dis -
 4. Fill me, joy of Je - sus: anx - i - e - ty shall cease and

store my hope, re - move my fear and bring me peace a - gain.
 me for - give as one for - given and bring me peace to - day.
 pel the mem - o - ries of guilt, and bring me peace with - in.
 heaven's se - ren - i - ty be mine, for Je - sus brings me peace!

Words: Michael Perry; © 1982, 1989 Hope Publishing Co., Carol Stream, IL 60188.

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Music: Sharpe, Carl Haywood (b. 1949), from *Tunes for Grace*; © 1997 Carl Haywood

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SM

423

Immortal, Invisible, God Only Wise

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,
 2 Un - rest - ing, un - hast - ing, and si - lent as light,
 3 To all life thou giv - est, to both great and small;
 4 Thou reign - est in glo - ry, thou rul - est in light,
 in light in - ac - ces - si - ble hid from our eyes,
 nor want - ing, nor wast - ing, thou rul - est in might;
 in all life thou liv - est, the true life of all;
 thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
 thy jus - tice like moun - tains high soar - ing a - bove
 we blos - som and flour - ish, like leaves on the tree,
 all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.
 thy clouds, which are foun - tains of good - ness and love.
 then with - er and per - ish; but nought chan - geth thee.
 'tis on - ly the splen - dor of light hid - eth thee.

Words: Walter Chalmers Smith (1824-1908), alt.

Music: *St. Denio*, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877);
 harm. *The English Hymnal*, 1906, alt.

11 11. 11 11

Notes on the Service

Fifteenth Sunday after Pentecost (Proper 18)

Prov. 22:1-2, 8-9, 22-23 • Ps. 125 • Jas. 2:1-17 • Mk. 7:24-37

Last Sunday the collect used three phrases from James, viz, “giver of all good things,” “receive...the engrafted word [KJV]” and “fruit of good works.” Likewise, today’s collect, one from the 8th century, uses “resists the proud” from Sept. 19’s epistle.

The Book of Proverbs is a collection of ancient maxims and observations about life. The sayings in it must have been first passed on by word of mouth when instructing the young, and later were written down. After the exile, at least four collections or “books” of proverbs were combined, and the whole was credited to Solomon. For today, we read selected proverbs which complement James’ views about economic justice. It has omitted from Prov. 22 one saying which is still familiar, “Train up a child in the way he should go, and when he is old he will not depart from it” (v.6).

Like Proverbs, Psalm 125 is confident that the Lord will “show goodness to those who are good” but the Psalm speaks of the righteous as a group, unlike Proverbs’ more individualistic emphasis. “[T]he wicked shall not hold sway over the land allotted to the just” seems to mean that those who had seized property of 6th-century deportees will not be able to keep that real estate from its righteous/rightful owners when they will return from exile.

James is critical of any favoritism to the rich, reminding his readers that the rich can take them to court. The ending verses of this passage are a place where some have found James at odds with Paul’s doctrine of salvation by faith, but their difference may be one of emphasis. His interest in works, his rabbinic tone and his uninterest in Gentiles suggest that James could have been writing to poor Christian Jews in Palestine.

Mark is interested in Gentiles. In pagan regions, Jesus heals two of them. The first is a plucky mother who barges into a house where Jesus is trying to stay unnoticed. Initially Jesus rejects her plea, using a Jewish slur for Gentiles, “dogs.” The woman parries; Jesus concedes her point and exorcizes her daughter. The second Gentile has a speech impediment. The term Mark here uses for impediment is rare; its sole use in the Greek Old Testament is in Isaiah 35, a passage listing evidences of redemption, among them, “the tongue of the speechless sings.” Mark quotes Jesus’ everyday language, Aramaic, as if an eyewitness were reporting the exact word, *ephphatha*, he/she had heard Jesus say. Whenever Jesus performs some miracle, Mark writes that the crowd reacts to it in a way that hints about Jesus’ identity; here, the crowd exclaims, “He has done all things well,” or “He has made all things good,” like God in Genesis chapter one.

Rev. Stephen Weissman
Saint Louis, Missouri