

Gathering

Prelude

Mary Miller, Organist

Processional Hymn

#616 Hail to the Lord's Anointed

(See bulletin p.13)

Opening Rite: Liturgy of the 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 together 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 follows for a time.

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

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

The following sentence of scripture may be read:

It is not ourselves that we proclaim; we proclaim Christ Jesus as Lord, and ourselves as your servants, for Jesus's sake. For the same God who said, "Out of darkness let light shine," has caused his light to shine within us, to give the light of revelation – the revelation of the glory of God in the face of Jesus Christ.

(2 Corinthians 4:5-6)

Prayer for Christ's Light

Candles may now be lit during the following prayer:

Officiant: May the light of Christ gloriously risen dispel the darkness of our hearts and minds.

People: May this simple flame of love and hope be found still burning by the Morning Star; the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his light on humanity, and lives and reigns for ever and ever.
Alleluia! Amen.

The Confession and Assurance of Pardon

As we worship we ask God's forgiveness for things done and things left undone and things done on our behalf so that we are reconciled to God and each other.

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

Silence is kept for a time.

Officiant: God of mercy,

People: We have sinned against you and against others. We have sinned in what we have done, and in what we have failed to do. We are truly sorry. For the sake of your son, Jesus Christ, who died for our sins, forgive us all that is past and raise us to newness of life.
Amen.

We are assured of God's forgiveness and love:

Officiant: Almighty God, who pardons all who truly repent, forgive you your sins, strengthen you by the Holy Spirit, and keep you in life eternal; through Jesus Christ our Redeemer. *Amen.*

Hymn of Praise

LEVAS #118 Spirit Song

(See bulletin p.14)

Officiant: Let us glorify the Holy One as we say:

People: O Light of the World, first-born of creation, radiance of glory, light from light begotten; God self-revealing, holy, bright, and blessed, you shine upon us. Day's light is fleeting, your light is eternal, and we look to

you our light within the shadow. We sing to you, O Creator, Christ, and Spirit, you shine before us. Light of the world, O Jesus Christ, we bless you; giver of life and Child of God, we praise you. Here with us the universe proclaims your glory, as you shine among us. *Amen.*

The Opening Acclamation

Officiant: Blessed be God: + Father, Son, and Holy Spirit.

People: And blessed be God's Kingdom, now and forever. *Amen.*

The Collect for Purity

Officiant: Almighty God, to you all hearts are open,

People: 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.*

The Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray:

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

The Readings

The First Reading

Isaiah 62:1-5

For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
and her salvation like a burning torch.
The nations shall see your vindication,
and all the kings your glory;
and you shall be called by a new name
that the mouth of the LORD will give.
You shall be a crown of beauty in the hand of the LORD,
and a royal diadem in the hand of your God.
You shall no more be termed Forsaken,
and your land shall no more be termed Desolate;
but you shall be called My Delight Is in Her,
and your land Married;
for the LORD delights in you,
and your land shall be married.
For as a young man marries a young woman,
so shall your builder marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

Reader: The Word of the Lord.

People: **Thanks be to God.**

The Psalm of Response

Psalm 36:5-10

Dixit injustus

- 5 Your love, O LORD, reaches to the heavens, *
and your faithfulness to the clouds.
- 6 Your righteousness is like the strong mountains,
your justice like the great deep; *
you save both man and beast, O LORD.
- 7 How priceless is your love, O God! *
your people take refuge under the shadow of your
wings.

8 They feast upon the abundance of your house; *
you give them drink from the river of your delights.

9 For with you is the well of life, *
and in your light we see light.

10 Continue your loving-kindness to those who know you, *
and your favor to those who are true of heart.

The Second Reading

Cor. 12:1-11

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

Reader: The Word of the Lord.

People: **Thanks be to God.**

The People stand for the Hymn and the reading of the Gospel.

The Sequence Hymn

#427 When the Morning Guilds the Skies

(See bulletin p.16)



Officiant: The Holy Gospel of our Savior Jesus Christ according to Luke.

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

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

Officiant: The Gospel of the Lord.

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

Sermon

Kent Miller

The Affirmation of Faith

Originally the entire service was viewed as our confession of faith. Since the sixth century, however, the church has recited either the Nicene Creed or the Apostle's Creed at the Eucharist. The word "creed" comes from the Latin credo, for "I believe" or "I lend my heart to." Either the Nicene Creed, the Apostle's Creed, or the following may be used:

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

People: **We believe in God the Father the 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 Offertory

#135 Songs of Thankfulness and Praise

(See bulletin, p.17)

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.

The Lord's Prayer

Officiant: The Lord be with you.

People: **And also with you.**

Officiant: Let us pray:

All: 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 Prayers of the People

Reader: In peace, we pray to you, Lord God.

A moment of silence is kept.

Reader: For all people in their daily life and work;

People: For our families, friends, and neighbors, and for those who are alone.

A moment of silence is kept.

Reader: For the community of Cape Girardeau, for our weary and divided nation, and for the world that you have made;

People: For all who work for justice, freedom, and peace.

A moment of silence is kept.

Reader: For the just and proper use of your creation;

People: For the victims of hunger, fear, injustice, and oppression.

A moment of silence is kept.

Reader: For all who are in danger, sorrow, or any kind of trouble;

People: For those who minister to the sick, the friendless, and the needy.

A moment of silence is kept.

Reader: For the peace and unity of the Church of God;

People: For all who proclaim the Gospel and all who seek the Truth.

A moment of silence is kept.

Reader: For our Presiding Bishop, Michael;

People: for our Bishop, Deon; and for all who serve God in his Church.

A moment of silence is kept.

Reader: For the special needs and concerns of this congregation.

The People may add their own petitions.

Reader: Hear us, Lord,

People: for your mercy is great.

A moment of silence is kept.

Reader: We thank you, Lord, for all the blessings of this life.

The People may add their own thanksgivings.

Reader: We will exalt you, O God our King;

People: And praise your Name for ever and ever.

A moment of silence is kept.

Reader: We pray for all who have died, that they may have a place in your eternal kingdom.

A moment of silence is kept.

Reader: Lord, let your loving-kindness be upon those who put their trust in you.

Officiant: Liberating God, who led your People out of slavery

and through the desert wilderness of Sinai to cross the River Jordan into the Promised Land; whose Spirit drew Jesus back to the same river to be baptized by John, and who made of us one People through water and spirit by the faithfulness of your Son: Hear our prayers, and unite us once again in your Love. *Amen.*

People: **Thanks be to God.**

Silence is kept for a time.

The Agape

While sharing a common Eucharistic celebration is not possible at this time, this liturgy expresses our longing for a time when we can once more share and gather together at the Eucharistic table. This practice of giving thanks for bread, wine and food is ancient, going back to the hospitality our ancestor Abraham showed to his visitors. While not the full celebration of the Holy Eucharist, there is a relationship, in much the same way that giving thanks over water is a reminder of our Baptism.

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 Thanksgiving

Officiant: Accept, O Lord, our thanks and praise for all that you have done for us. We thank you for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love.

People: We thank you for the blessing of family and friends, and for the loving care, which surrounds us on every side.

Officiant: We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us.

People: We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone.

Officiant: Above all, we thank you for your Son Jesus Christ; for the truth of his Word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; and for his rising to life again, in which we are raised to the life of your kingdom.

People: Grant us the gift of your Spirit, that we may know him and make him known; and through him, at all times and in all places, may give thanks to you in all things. *Amen.*

The Peace

The Peace is exchanged.

Officiant: The Peace of Christ be always with you.

People: **And also with you.**

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

Recessional Hymn

#304 I Come With Joy to Meet my Lord

(See bulletin p.18)

The Sending

Officiant: Our worship is ended. Our service in the world now begins. Go now to love and serve the Lord. *Alleluia! Alleluia!*

People: **We go in the name of Christ. Thanks be to God! Alleluia! Alleluia!**

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

Officiant

Reader

Greeter

Altar Guild

St. Isidore's Guild

Vestry Counter

Organist

Kent Miller

Wayne Hoover

Sheila and Jude Thiele

Monica Waldon

Bruce Mims

Gina Thomas

Mary Miller

Unless otherwise noted, all hymns are taken from

The Hymnal 1982

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WLP Wonder, Love and Praise: A Supplement to The Hymnal 1982

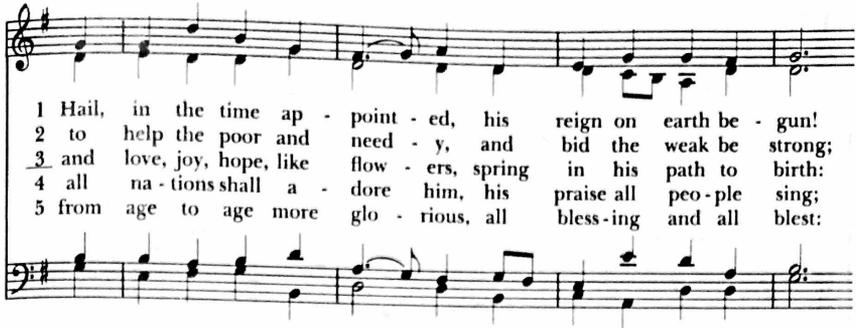
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LEVAS Lift Every Voice and Sing II: An African American Hymnal

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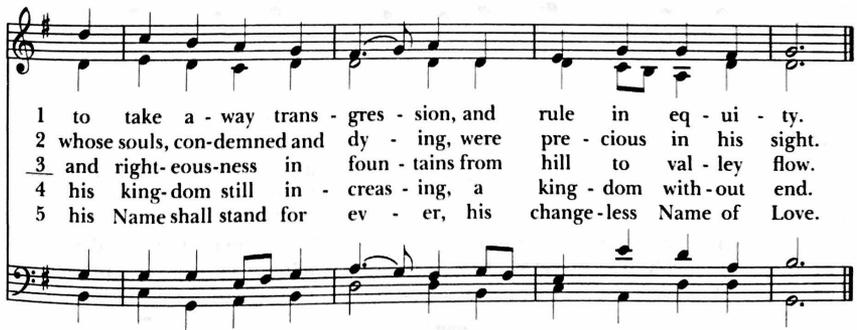
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1 Hail, in the time ap - point - ed, his reign on earth be - gun!
 2 to help the poor and need - y, and bid the weak be strong;
 3 and love, joy, hope, like flow - ers, spring in his path to birth:
 4 all na - tions shall a - dore him, his praise all peo - ple sing;
 5 from age to age more glo - rious, all bless - ing and all blest:



1 He comes to break op - pres - sion, to set the cap - tive free;
 2 to give them songs for sigh - ing, their dark - ness turn to light,
 3 be - fore him on the moun - tains shall peace, the her - ald, go;
 4 to him shall prayer un - ceas - ing and dai - ly vows a - scend;
 5 the tide of time shall nev - er his cov - e - nant re - move;



1 to take a - way trans - gres - sion, and rule in eq - ui - ty.
 2 whose souls, con - demned and dy - ing, were pre - cious in his sight.
 3 and right - eous - ness in foun - tains from hill to val - ley flow.
 4 his king - dom still in - creas - ing, a king - dom with - out end.
 5 his Name shall stand for ev - er, his change - less Name of Love.

Words: James Montgomery (1771-1854); para. of Psalm 72
 Music: *Es flog ein kleins Waldvögelein*, German folk song; adapt. and harm.
 A Student's Hymnal, 1923, after Henry Walford Davies (1869-1941)

76. 76. D

1. Oh, let the Son of God en - fold you, with His
 2. Oh, come and sing this song with glad - ness, as your

1. Spir - it and His love, Let Him fill your heart and
 2. hearts are filled with joy, Lift your hands in sweet sur -

1. sat - is - fy your soul. Oh, let Him
 2. ren - der to His name. Oh, give Him

1. have the things that hold you, and His Spir - it like a
 2. all your tears and sad - ness, give Him all your years of

1. dove, Will de - scend up - on your life, and make you
 2. pain, And you'll en - ter in - to life in Je - sus'

Words: John Wimber
 Music: John Wimber
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1. whole. _____
 2. name. _____

Je - sus. Oh,

Je - sus, come and

fill your lambs. _____

Je - sus, Oh, Je - sus,

come and fill _____ your lambs. _____

1 When morn - ing gilds the skies, my heart, a - wak - ing, cries,
 2 When mirth for mu - sic longs, this is my song of songs:
 3 No love - lier an - ti - phon in all high heaven is known
 4 Ye na - tions of man - kind, in this your con - cord find:
 5 Sing, suns and stars of space, sing, ye that see his face,

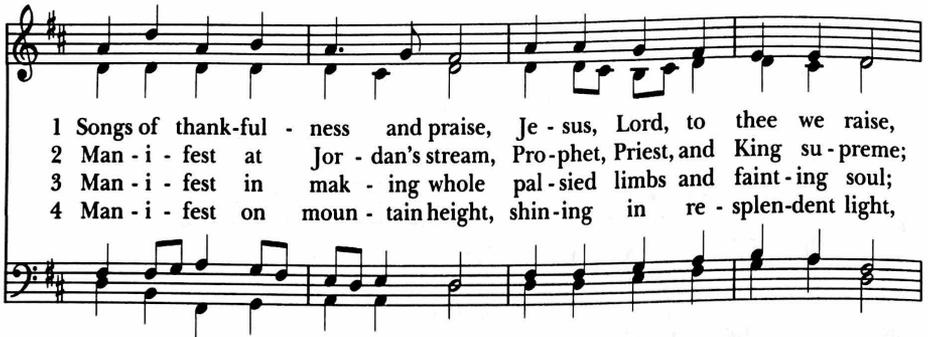
1 may Je - sus Christ be praised! When eve - ning sha - dows fall,
 2 may Je - sus Christ be praised! God's ho - ly house of prayer
 3 than, Je - sus Christ be praised! There to the e - ter - nal Word
 4 may Je - sus Christ be praised! Let all the earth a - round
 5 sing, Je - sus Christ be praised! God's whole cre - a - tion o'er,

1 this rings my cur - few call, may Je - sus Christ be praised!
 2 hath none that can com - pare with: Je - sus Christ be praised!
 3 the e - ter - nal psalm is heard: may Je - sus Christ be praised!
 4 ring joy - ous with the sound: may Je - sus Christ be praised!
 5 both now and ev - er - more shall Je - sus Christ be praised!

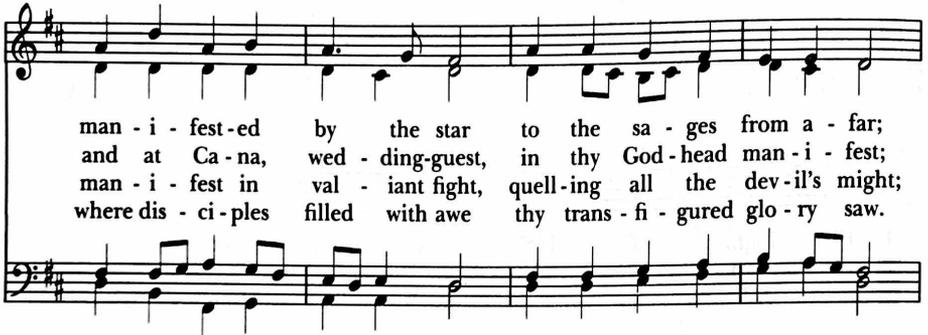
Words: German, ca. 1800; tr. Robert Seymour Bridges (1844-1930), alt.

Music: *Laudes Domini*, Joseph Barnby (1838-1896)

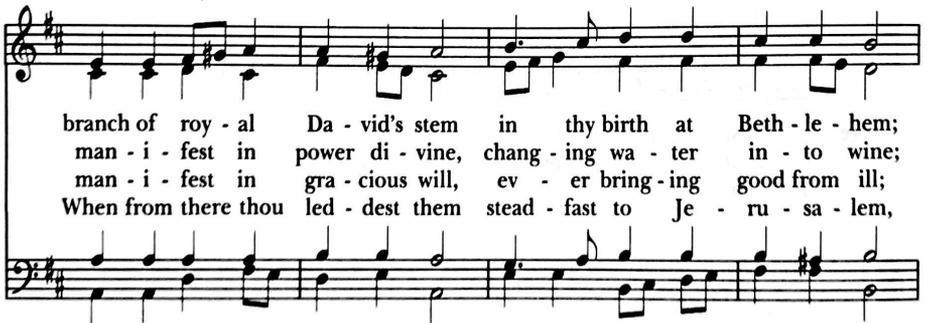
666. 666



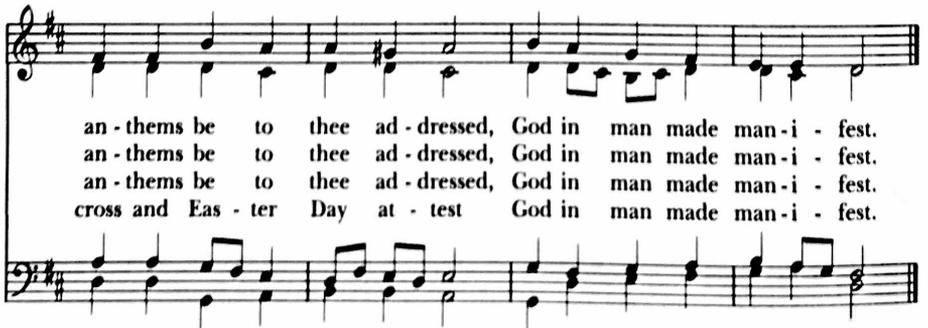
1 Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise,
 2 Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su - preme;
 3 Man - i - fest in mak - ing whole pal-sied limbs and faint-ing soul;
 4 Man - i - fest on moun - tain height, shin-ing in re - splen-dent light,



man - i - fest-ed by the star to the sa - ges from a - far;
 and at Ca - na, wed - ding-guest, in thy God - head man - i - fest;
 man - i - fest in val - iant fight, quell-ing all the dev - il's might;
 where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.



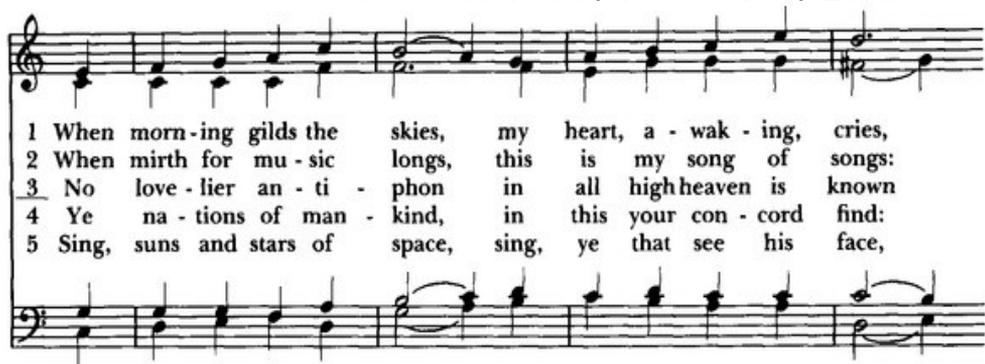
branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
 man - i - fest in power di - vine, chang - ing wa - ter in - to wine;
 man - i - fest in gra - cious will, ev - er bring - ing good from ill;
 When from there thou led - dest them stead - fast to Je - ru - sa - lem,



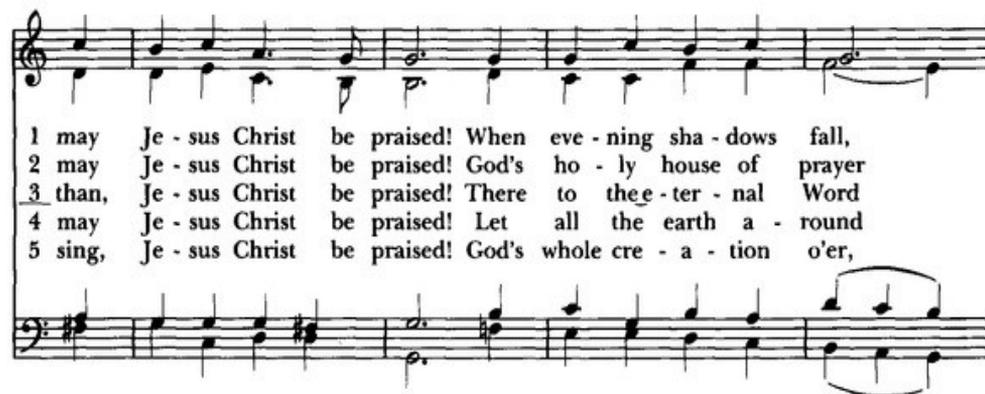
an - thems be to thee ad - dressed, God in man made man - i - fest.
 an - thems be to thee ad - dressed, God in man made man - i - fest.
 an - thems be to thee ad - dressed, God in man made man - i - fest.
 cross and Eas - ter Day at - test God in man made man - i - fest.

Words: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)
 Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750)

77. 77. D



1 When morn - ing gilds the skies, my heart, a - wak - ing, cries,
 2 When mirth for mu - sic longs, this is my song of songs:
 3 No love - lier an - ti - phon in all high heaven is known
 4 Ye na - tions of man - kind, in this your con - cord find:
 5 Sing, suns and stars of space, sing, ye that see his face,



1 may Je - sus Christ be praised! When eve - ning sha - dows fall,
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1 this rings my cur - few call, may Je - sus Christ be praised!
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 4 ring joy - ous with the sound: may Je - sus Christ be praised!
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Words: German, ca. 1800; tr. Robert Seymour Bridges (1844-1930), alt.

Music: *Laudes Domini*, Joseph Barnby (1838-1896)

Notes on the Service

Second Sunday after the Epiphany

Isa. 62:1-5 • 1 Cor. 12:1-11 • John 2:1-11 • Ps. 36:5-10

The season "after Epiphany" will run until Ash Wednesday, March 2 this year. The seasonal color is ordinary green and now the festive notes are reduced in services, but the Epiphany theme of **Christ's manifestation to the world** will be sustained until Feb. 2. For instance, today's collect, adopted from the Church of South India, calls Christ the light of the world, and prays that God's people may shine with Christ's radiance so he will be known everywhere.

Written soon after the end of the Exile, Isaiah 60-62 is a group of poems about the restoration of Jerusalem. To describe her redemption, this passage uses matrimonial images. In Biblical idiom, a new name signifies a changed status. Jerusalem's change from "Forsaken" to "Married" (in Hebrew, *Beulah*, hence *Beulahland*) *will be suggested in today's Gospel, set at a wedding reception. In next Sunday's Gospel, Jesus at a syn-agogue service will read an earlier section of these same poems of redemption.*

In an arid land, the provision of water is a natural example of God's generosity. The Hebrew Bible contains many such examples, such as Jeremiah's calling God "the fountain of living waters," and today's Psalm's singing, "You give them drink from the river of your delights." Today's Gospel will give a dramatic example of divine provision not of river water but of water made wine. The whole Psalm 36 contrasts Love's "well of life," in today's verses, with evil-doers' hate in vv 1-4, omitted today.

From now through February 13, epistles will be readings from I Corinthians 12 through 15. (Chapters 1-9 were read in Epiphanytides '20 and '21.) Today's excerpt is a part of Paul's effort to reconcile factions in the church of Corinth, Greece. The one Spirit who strikes believers to confess that Christ is Lord also spreads out among the several members, so that each member catches fire in ministry for the good of all.

Gospels start off 2022 with a bang: On January 6, a new Star shines in the heavens; on January 9, a Voice thunders above the waters, this is my Son. Today, water changes to wine, three epiphanies of Christ's glory. In today's story at Cana, Jesus is a guest; he is also the Host, providing wine; and, he is the Groom longed for by Isaiah 62. Luke does not say whether or not the wine shortage was caused by the arrival of Jesus and his thirsty disciples. For that human insufficiency, Mary intercedes with her Son, a role she is said to play ever after. At Cana's feast "the modest water saw her God and blushed." Crashaw

Rev. Stephen Weissman
Asheville, North Carolina

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