



The Season after the Epiphany

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

Processional Hymn

#544 Jesus shall reign where'er the sun

(See bulletin p.17)

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. 18)

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:

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Readings

The First Reading

Nehemiah 8:1-3, 5-6, 8-10

All the people of Israel gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the LORD had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the LORD, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshiped the LORD with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the LORD your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our LORD; and do not be grieved, for the joy of the LORD is your strength."

Reader: The Word of the Lord.

People: Thanks be to God.

The Psalm of Response

Psalm 19

Caeli enarrant

1 The 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

1 Cor. 12:12-31a

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the

body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

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

#493 O for a thousand tongues to sing

(See bulletin p. 20)

The Gospel

Luke 4:14-21

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

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

Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, Because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

Officiant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Sermon

Rev. Annette Joseph

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

#530 Spread, O spread thou mighty word

(See bulletin, p. 21)

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 worshipping 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

#325 Let us break bread together on our knees (See bulletin p. 22)

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

<i>Officiant</i>	Rev. Annette Joseph
<i>Eucharistic Minister</i>	Toni Alexander
<i>Reader</i>	Richard *
<i>Greeter</i>	Donna Richardet
<i>Altar Guild</i>	Paula Fetherson
<i>St. Isidore's Guild</i>	Joshua Smith
<i>Vestry Counter</i>	Kevin Hampton
<i>Organist</i>	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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1 Je - sus shall reign wher - e'er the sun doth his suc -
 2 To him shall end - less prayer be made, and prais - es
 3 Peo - ple and realms of ev - ery tongue dwell on his
 4 Bless - ings a - bound wher - e'er he reigns: the pris - oners
 5 Let ev - ery crea - ture rise and bring pe - cu - liar

1 ces - sive jour - neys run; his king - dom stretch from
 2 throng to crown his head; his Name like sweet per -
 3 love with sweet - est song; and in - fant voic - es
 4 leap to lose their chains, the wea - ry find e -
 5 hon - ors to our King; an - gels de - scend with

1 shore to shore, till moons shall wax and wane no more.
 2 fume shall rise with ev - ery morn - ing sac - ri - fice.
 3 shall pro - claim their ear - ly bless - ings on his Name.
 4 ter - nal rest, and all who suf - fer want are blest.
 5 songs a - gain, and earth re - peat the loud a - men.

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 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 heayen.

1 Spread, O spread, thou might - y word, spread the king - dom of the Lord,
 2 word of how the Fa - ther's will made the world, and keeps it, still;
 3 word of how the Sa - vior's love earth's sore bur - den doth re - move;
 4 word of how the Spi - rit came bring - ing peace in Je - sus' name;
 5 Word of life, most pure and strong, word for which the na - tions long,

1 that to earth's re - mot - est bound all may heed the joy - ful sound;
 2 how his on - ly Son he gave, earth from sin and death to save;
 3 how for - ev - er, in its need, through his death the world is freed;
 4 how his nev - er - fail - ing love guides us on to heaven a - bove.
 5 spread a - broad, un - til from night all the world a - wakes to light.

325. Let us break bread together on our knees



1 Let us break bread to - geth-er on our knees; _____
 2 Let us drink wine to - geth-er on our knees; _____



let us break bread to - geth-er on our knees; _____
 let us drink wine to - geth-er on our knees; _____

Refrain



when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer - cy on me. _____



3 Let us praise God to - geth-er on our knees; _____



let us praise God to - geth-er on our knees; _____

Refrain



when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer - cy on me. _____

Prayers:

Ann Hogan
Barbara Muench
Anita Eulitt
Kathy Farwell
Janet Hinson
Charles Roy Anderson
Moksha Efsea
Todd Naeter
Irene Thomas
Bryan Lee
Amy & Tim
Linda Gresham
Jennie
Mary Ann

Deceased:

Kay Murphy
Charlotte Bess

Victims of the tornadoes in the central U.S., including communities of Jonesboro, Mayfield, and Edwardsville.

The Rev. Clive Samson and Rev. Sujanna Raj, and the Faith Christian Indian Church in our diocese.

Notes on the Service

Third Sunday after the Epiphany

Neh. 8:1-3,5-6,8-10 • Ps. 19 • 1 Cor. 12:12-31a • Lk. 4:14-21

Continuing the Epiphany theme of divine self-disclosure, today we have reports of epiphanies in public readings of Scripture, those of Ezra in a square in Jerusalem and Jesus in a synagogue in Nazareth. Suitable for those reports would be the collect now assigned to Proper 28, "Blessed Lord, who hast caused all holy Scriptures to be written...." With its petition that we may "answer readily the call of our Savior," the present collect, a late 20th century American composition, fits the Gospels' accounts of Jesus' calling his first apostles, accounts used on this Sunday in 2020 and 2021. It also would fit next Tuesday's feast of Paul's being converted from persecutor to apostle, on January 25. Ezra the scribe instituted reforms among the returnees from exile who were reconstructing Jerusalem in the 5th century B.C. Today's first lesson describes day-long public readings of a new edition of the Torah containing those reforms, including rules more strict than before prohibiting Sabbath work and intermarriage with Gentiles, and rules for more elaborate observances of holy days. Elders and Levites interpret the Hebrew text into the Aramaic language spoken by the populace. Although the public is dismayed at the severity of the prohibitions and at how they had previously neglected them, Ezra assures them they should feast in honor of God's disclosure of the divine will. Time for repentance will come later. God is disclosed in the order of the skies, according to Psalm 19:1-6, and in the Torah as well, according to 19:7-11. The psalmist prays that his thoughts and words may accord with the laws in heaven and in Scripture. The last verse of this psalm is sometimes used before sermons. During ordinary seasons, readings from the epistles run in roughly serial order on their own track, related only coincidentally if at all to the other readings of Sundays. Today's passage is an extended metaphor of the church as a body of many parts each with its own function, a metaphor which Paul is using to resist factionalism in the Corinthian Church.

In today's Gospel, Jesus has returned from fasting and temptation. On a Saturday in the synagogue, he reads from the prophets. The passage which he reads is a favorite proof text in Christian interpretations of the prophets. Matthew and Luke will show Jesus quoting it to John the Baptist's disciples who have asked if he is the messiah or not. The implication there and in today's reading is that the one doing what Isaiah described is the one bringing Israel's redemption, an epiphany through the Scriptures to life.

Rev. Stephen Weissman
Asheville, North Carolina