



The Season after the Epiphany

Gathering: Liturgy of the Word

Prelude

“Tocatta for a Feast Day”

Lani Smith

Opening Hymn

460

Alleluia! Sing to Jesus!

1 Al - le - lu - ia! sing to Je - sus! his the
*2 Al - le - lu - ia! not as or - phans are we
3 Al - le - lu - ia! Bread of Hea - ven, thou on

1 scep - ter, his the throne; Al - le - lu - ia! his the
2 left in sor - row now; Al - le - lu - ia! he is
3 earth our food, our stay! Al - le - lu - ia! here the

1 tri - umph, his the vic - to - ry a - lone; Hark! the
2 near us, faith be - lieves, nor ques - tions how: though the
3 sin - ful flee to thee from day to day: In - ter -

1 songs of peace - ful Zi - on thun - der like a
2 cloud from sight re - ceived him, when the for - ty
3 ces - sor, friend of sin - ners, earth's Re - deem - er,

1 might - y flood; Je - sus out of ev - ery
 2 days were o'er, shall our hearts for - get his
 3 plead for me, where the songs of all the

1 na - tion hath re - deemed us by his blood.
 2 prom - ise, "I am with you ev - er - more"?
 3 sin - less sweep a - cross the crys - tal sea.

Words: William Chatterton Dix (1837-1898)
 Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887)

87. 87. D

Opening Rite: Liturgy of the Light

All stand, and 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:

Jesus said, "You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel

basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

(Matthew 5:14–16)

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

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: 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.

People: 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.

Officiant: For the sake of your Son, Jesus Christ, have mercy on us and forgive us;

People: That we may delight in your will, and walk in your ways, to the glory of your Name. *Amen.*

We are assured of God's forgiveness and love:

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.*

Collect for Purity

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

135

Songs of Thankfulness and Praise

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system contains the first four lines of the hymn, and the second system contains the final four lines. Each line of text is aligned with the corresponding notes in the vocal staves. The bass line is written in a lower register than the other parts.

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

The Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

The Readings

The First Reading: 2 Kings 2:1-12

When the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the LORD has sent me as far as Bethel." But Elisha said, "As the LORD lives, and as you yourself live, I will not

leave you.” So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, “Do you know that today the LORD will take your master away from you?” And he said, “Yes, I know; keep silent.”

Elijah said to him, “Elisha, stay here; for the LORD has sent me to Jericho.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, “Do you know that today the LORD will take your master away from you?” And he answered, “Yes, I know; be silent.”

Then Elijah said to him, “Stay here; for the LORD has sent me to the Jordan.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, “Tell me what I may do for you, before I am taken from you.” Elisha said, “Please let me inherit a double share of your spirit.” He responded, “You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.” As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, “Father, father! The chariots of Israel and its horsemen!” But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

Lector: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 50:1–6

¹ **T**he LORD, the God of gods, has spoken; *

he has called the earth from the rising of the sun to its setting.

- 2 Out of Zion, perfect in its beauty, *
God reveals himself in glory.
- 3 Our God will come and will not keep silence; *
before him there is a consuming flame,
and round about him a raging storm.
- 4 He calls the heavens and the earth from above *
to witness the judgment of his people.
- 5 “Gather before me my loyal followers, *
those who have made a covenant with me
and sealed it with sacrifice.”
- 6 Let the heavens declare the rightness of his cause; *
for God himself is judge.

The Second Reading: 2 Corinthians 4:3–6

Even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

LEVAS 120

There's a Sweet, Sweet Spirit

1. There's a sweet, sweet Spir - it in this place, _____ And I
 (2. There are) bless - ings you can - not re - ceive _____ Till you
 (3. If you) say He saved you from your sin, _____ Now you're

1. know that it's the Spir - it of _ the Lord. _____ There are
 2. know Him in His full - ness, and _ be - lieve. _____ You're the
 3. weak, you're bound, and can - not en - ter in, _____ you can

1. sweet ex - pres - sions on each face, _____ And I
 2. one to pro - fit when you say, _____ "I am
 3. make it right if you will yield; _____ You'll en -

1. know they feel the pres - ence of _ the Lord. _____
 2. going to walk with Je - sus all _ the way." _____
 3. joy the Ho - ly Spir - it that we feel. _____

Sweet Ho - ly Spir - it, Sweet Heav - en - ly Dove,

Stay right here with us, _____ fill - ing us with your love.

And for these bless - ings _____ we lift our hearts in

praise; With - out a doubt we'll know _ that we have

been re - vived when we shall leave this place. 2. There are
 3. If you place.

Words: Doris Akers (b. 1922)
 Music: Doris Akers
 Copyright © 1962. Renewed 1990 MANNA MUSIC, INC. 25510 Stanford Ave., Suite 101, Valencia, CA 91355.
 International Copyright Secured. All Rights Reserved.

The Gospel: Mark 9:2-9



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

People: Glory to you, Lord Christ.

Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.” He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved; listen to him!” Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

Officiant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Sermon

Rev. Annette Joseph

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 Prayers of the People

Prayer changes people. Prayer is not about changing God, but about changing us more into the likeness of God. Collectively and individually, we offer the hopes and desires of our hearts to God.

Lector: We open our hearts and minds and pray to you, O God.
We pray for the church around the world; may we find
we are sisters and brothers and stop finding what divides
us. We pray especially for _____. [*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We pray for this nation and all the nations of the world,
that they may consider the common good and hold up
the least of these. [*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We pray for those whose lives have been touched by vio-
lence and angry, hateful words. We ask you to remind us
of your grace, mercy, and love for all you have created.
[*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We ask for you to hold these prayers for our communities, and especially for the homeless and those who struggle. [*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We lift up to you the concerns of those here present and those not with us especially. [*Silence.*]
[*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We thank you for the beauty of your creation and all the blessings of this life. For those things which remind us of You. [*Silence.*]
[*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We ask for the comfort of those who grieve, and peace to the departed, especially _____. [*Silence.*]
[*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Officiant: God of love, our refuge and our strength, hear the prayers of your Church, and grant us today what we ask of you in faith. Through Christ our Lord. ***Amen.***

The Lord's Prayer

Officiant: Let us pray in the way that Christ taught us:

People: Our Father, who art in heaven,
hallowed be 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,
the power and the glory,
for ever and ever. *Amen.*

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 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 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 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 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 may share in his eternal glory where he lives and reigns, with you and the Holy Spirit, God, for ever and ever. *Amen.*

The Peace

The Peace is exchanged.

Officiant: The peace of Christ be always with you.

People: And also with you.

Here at Christ Church, we consider gratitude and generosity to be spiritual disciplines. While we can't be together to pass the collection plate to one another in church at this time, we encourage you to offer your gifts and service in any way that makes the most sense to you.

[Click here](#) to contribute to our ongoing ministry by donating online.

Final Hymn

460

Alleluia! Sing to Jesus!

4 Al - le - lu - ia! King e - ter - nal, thee the
* 5 Al - le - lu - ia! sing to Je - sus! his the

4 Lord of lords we own: Al - le - lu - ia! born of
5 scep - ter his the throne; Al - le - lu - ia! his the

4 Ma - ry, earth thy foot - stool, heaven thy throne: thou with -
5 tri - umph, his the vic - to - ry a - lone; Hark! the

4 in the veil hast en - tered, robed in flesh, our
5 songs of ho - ly Zi - on thun - der like a

4 great High Priest: thou on earth both Priest and
5 might - y flood; Je - sus out of ev - ery

4 Vic - tim in the eu - cha - ris - tic feast.
5 na - tion hath re - deemed us by his blood.

Words: William Chatterton Dix (1837-1898)
Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887)

87. 87. D

The Sending

Officiant: The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

People: *Amen. Alleluia!*

Officiant: Let us bless the Lord. *Alleluia! Alleluia!*

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

Postlude "March" G. F. Handel

A simple meal may now be shared.

Servers

Priest-in-Charge	Rev. Annette Joseph
Lector	Sue Balsamo
Organist	Mary Miller
Choir Director	Randyn Heisserer-Miller
Ministry Intern	Joshua Smith

Music reprint & broadcast licensing:
OneLicense A-705012

Notes on the Service

Last Sunday after the Epiphany

2 Kings 2:1-12 • Ps. 50:1-6 • 2 Cor. 4:3-6 • Mk. 9:2-9

Today's readings about **Christ's glory** close the season after-the-Epiphany, and with it close three seasons commemorating Christ's arrival: Advent, Christmas, and Epiphany. This coming Wednesday, Ash Wednesday, will open seasons marking his suffering, death, and resurrection.

Bridging the end of Epiphany and the beginning of Lent, the collect prays that we may see Christ's glory and may thereby be strengthened to bear the cross, as Christ was strengthened to bear it.

Because Elijah the prophet was seen standing with Christ at his Transfiguration, today's first reading is about that prototypical 9th century prophet. In the first century, popular devotion expected Elijah to come back to earth to usher in the Messiah. This belief grew from the story of Elijah's not dying but having been swept to heaven in a chariot of fire. Elijah's side-kick and successor, Elisha, refuses to let his master elude him and witnesses Elijah, like Joshua, roll back Jordan. Then, as Elijah departs, Elisha sees the chariot of fire, and thus he will receive double his master's spirit.

In a pyrotechnic image like II Kings' chariot of fire, Psalm 50:3 says, "Before [God] there is a consuming flame and around about him a raging storm." After that opening epiphany, used today, this prophetic psalm will go on to emphasize the priority of moral conduct over liturgical observance.

In contrast with the Old Testament displays of the glory of God in fire and lightning, today's epistle mentions "the light of the Gospel of the glory of Christ who is the image of God," and it concludes by referring to "the glory of God in the face of Christ Jesus." Paul would hardly deny that God's glory had been displayed in fire and storm; but, more significant to Paul was its revelation in Christ, a revelation described as shining at the Transfiguration. Paul accounts for some unbelievers' inability to see that glory by blaming the god of this world for having blinded them.

Mark's report of the Transfiguration occurs mid-point in his Gospel, soon after Peter is the first mortal to identify Jesus as the Messiah. That recognition was celebrated in the church calendar on January 18. The Transfiguration serves as a divine endorsement of Peter's insight. Moses, who personifies the Torah, and Elijah, who personifies the prophets, attend Christ as he is bathed in holy light on a mountaintop, just as Moses and Elijah had also on mountains been met by the Holy One. Here, the heavenly voice repeats the message about Jesus' son-ship which it gave at his baptism. The baptism of Christ in Jordan was read on January 10 and will be read again next Sunday.

Now a secular holiday, Valentine's Day once commemorated two martyrs named Valentinus, from 3rd century Italy, about whom we have only legends. The feast was suppressed among Roman Catholics by Vatican II. Its association with romance might have been left over from a pagan feast.

Rev. Stephen Weissman
Saint Louis, Missouri