

I loathe my life. I will give free utterance to my complaint; I will speak in the bitterness of my soul. I will say to God, Do not condemn me; let me know why you contend against me. Does it seem good to you to oppress, to despise the work of your hands and favor the schemes of the wicked? Do you have eyes of flesh? Do you see as humans see? Are your days like the days of mortals, or your years like human years, that you seek out my iniquity and search for my sin, although you know that I am not guilty, and there is no one to deliver out of your hand? Your hands fashioned and made me; and now you turn and destroy me. Remember that you fashioned me like clay; and will you turn me to dust again? O Lord, how long shall I cry for help, and you will not listen? Or cry to you 'Violence!' and you will not save? Why do you make me see wrongdoing and look at trouble? Destruction and violence are before me; strife and contention arise. So the law becomes slack and justice never prevails. The wicked surround the righteous — therefore judgement comes forth perverted. Save me, O God, for the waters have come up to my neck. I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps

over me. I am weary with my sighing; my throat is parched. My eyes grow dim with waiting for my God. More in number than the hairs of my head are those who hate me without cause; many are those who would destroy me, my enemies who accuse me falsely. What I did not steal must I now restore? O God, you know my folly; the wrongs I have done are not hidden from you. 'Do not human beings have a hard service on earth, and are not their days like the days of a laborer? Like a slave who longs for the shadow, and like laborers who look for their wages, so I am allotted months of emptiness, and nights of misery are apportioned to me. When I lie down I say, "When shall I rise?" But the night is long, and I am full of tossing until dawn. My flesh is clothed with worms and dirt; my skin hardens, then breaks out again. My days are swifter than a weaver's shuttle, and come to their end without hope. 'Remember that my life is a breath; my eye will never again see good. The eye that beholds me will see me no more; while your eyes are upon me, I shall be gone. As the cloud fades and vanishes, so those who go down to Sheol do not come up; they return no more to their houses, nor do their places know them anymore. 'Therefore I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. Am I the Sea, or the Dragon, that you set a guard over me? When I say, "My bed will comfort

LENT.

Gathering: Liturgy of the Word

Prelude

“Litany”

Richard Proulx

Opening Hymn

147

Now Let Us All with One Accord



1 Now let us all with one ac - cord, in
2 The cov - e - nant, so long re - vealed to
3 Your love, O Lord, our sin - ful race has
4 Re - mem - ber, Lord, though frail we be, in
5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
2 those of faith in for - mer time, Christ by his own ex -
3 not re - turned, but fal - si - fied; au - thor of mer - cy,
4 your own im - age were we made; help us, lest in anx -
5 when our wan - derings here shall cease, we may with you for



1 heav - en - ly Lord in his temp - ta - tion and his fast.
2 am - ple sealed, the Lord of love, in love sub - lime.
3 turn your face and grant re - pent - ance for our pride.
4 i - e - ty, we cause your Name to be be - trayed.
5 ev - er live, in love and u - ni - ty and peace.

Words: Att. Gregory the Great (540-604); tr. *Praise the Lord*, 1972, alt.
Music: *Bourbon*, melody att. Freeman Lewis (1780-1859)

LM

Opening Acclamation

Officiant: Blessed be the God of our salvation,

People: Who bears our burdens and forgives our sins. *Amen.*

The Decalogue

Officiant: Hear the commandments of God to God's people:

I am the LORD your God who brought you out of bondage. You shall have no other gods but me.

People: *Amen.* Lord, have mercy.

Officiant: You shall not make for yourself any idol.

People: Amen. Lord, have mercy.

Officiant: You shall not invoke with malice the Name of the LORD your God.

People: Amen. Lord, have mercy.

Officiant: Remember the Sabbath Day and keep it holy.

People: Amen. Lord, have mercy.

Officiant: Honor your father and your mother.

People: Amen. Lord, have mercy.

Officiant: You shall not commit murder.

People: Amen. Lord, have mercy.

Officiant: You shall not commit adultery.

People: Amen. Lord, have mercy.

Officiant: You shall not steal.

People: Amen. Lord, have mercy.

Officiant: You shall not be a false witness.

People: Amen. Lord, have mercy.

Officiant: You shall not covet anything that belongs to your neighbor.

People: Amen. Lord, have mercy.

Officiant: Jesus said, “The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these. *(Mark 12:29–31)*

Officiant: Lord, have mercy.

People: Christ, have mercy.

Officiant: Lord, have mercy.

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.*

Song of Praise

142 Lord, Who Throughout these Forty Days

1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con-tend and didst the vic - tory win,
3 As thou didst hun-ger bear and thirst, so teach us, gra - cious Lord,
4 And through these days of pen - i - tence, and through thy Pas - sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,

1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con-quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Words: Claudia Frances Hernaman (1838-1898)

Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

CM

Confession

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

Silence is kept for a time.

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.*

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.*

Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The Readings

The First Reading: Genesis 9:8–17

God said to Noah and to his sons with him, “As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set

my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

Lector: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 25:1-9

- 1 **T**O you, O LORD, I lift up my soul;
my God, I put my trust in you; *
let me not be humiliated,
nor let my enemies triumph over me.
- 2 Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes.
- 3 Show me your ways, O LORD, *
and teach me your paths.
- 4 Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long.
- 5 Remember, O LORD, your compassion and love, *
for they are from everlasting.
- 6 Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O LORD.
- 7 Gracious and upright is the LORD; *
therefore he teaches sinners in his way.
- 8 He guides the humble in doing right *
and teaches his way to the lowly.

9 All the paths of the LORD are love and faithfulness *
to those who keep his covenant and his testimonies.

The Second Reading: 1 Peter 3:18-22

Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you – not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

LEVAS 101 Softly and Tenderly, Jesus is Calling

1. Soft - ly and ten - der - ly Je - sus is call - ing,
2. Why should we tar - ry when Je - sus is plead - ing,
3. Time is now fleet - ing, the mo - ments are pass - ing,
4. Oh! for the won - der - ful love He has prom - ised,

1. Call - ing for you and for me; _____ See, on the por - tals He's
2. Plead - ing for you and for me? _____ Why should we lin - ger and
3. Pass - ing for you and for me; _____ Shad - ows are gath - er - ing,
4. Prom - ised for you and for me; _____ Though we have sinned, He has

1. wait - ing and watch - ing, Watch - ing for you and for me. _____
 2. heed not His mer - cies, Mer - cies for you and for me? _____
 3. death beds are com - ing, Com - ing for you and for me. _____
 4. mer - cy and par - don, Par - don for you and for me. _____

Come home, Come home, come home, come home,

Ye who are wea - ry, come home! _____ Ear - nest - ly, ten - der - ly.

Je - sus is call - ing, Call - ing, O sin - ner, come home! _____

The Gospel: Mark 1:9-15

Lector: A reading from the Gospel according to St. Mark:

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased." And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts;

and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

Lector: 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.*

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

Lector: I ask your prayers for God's people throughout the world; for our Bishop Deon; for our priest, Annette; for this gathering; and for all ministers and people.
Pray for the Church.

[Silence.]

Lector: I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.
Pray for justice and peace.

[Silence.]

Lector: I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.
Pray for those in any need or trouble.

[Silence.]

Lector: I ask your prayers for all who seek God, or a deeper knowledge of him.
Pray that they may find and be found by him.

[Silence.]

Lector: I ask your prayers for those who are sick, suffering, or lost.

[Silence.]

Lector: I ask your thanksgiving for the beauty of the creation.

[Silence.]

Lector: I ask your prayers for the departed, [especially_____].
Pray for those who have died.

[Silence.]

Members of the congregation may ask the prayers or the thanksgivings of those present:

[I ask your prayers for _____.]

[I ask your thanksgiving for _____.]

[Silence.]

Lector: Praise God for those in every generation in whom Christ has been honored, especially Absalom Jones, whom we remember today.

Pray that we may have grace to glorify Christ in our own day.

[Silence.]

Officiant: O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever.

Amen.

The Lord's Prayer

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

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.*

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.

Instrumental music may be played or a hymn sung. A suitable space is prepared with wine, bread, and other foods.

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 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

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.

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

#574

Before Thy Throne, O God, We Kneel

1 Be - fore thy throne, O God, we kneel: give us a con - science
2 Search out our hearts and make us true; help us to give to
3 For sins of heed - less word and deed, for pride am - bi - tious
4 Let the fierce fires which burn and try, our in - most spi - rits

quick to feel, a rea - dy mind to un - der - stand the
all their due. From love of plea - sure, lust of gold, from
to suc - ceed, for craft - y trade and sub - tle snare to
pu - ri - fy: con - sume the ill; purge out the shame; O

mean - ing of thy chas - tening hand; what - e'er the pain and
sins which make the heart grow cold, wean us and train us
catch the sim - ple un - a - ware, for lives be - rept of
God, be with us in the flame; a new - born peo - ple

shame may be, bring us, O Fa - ther, near - er thee.
with thy rod; teach us to know our faults, O God.
pur - pose high, for - give, for - give, O Lord, we cry.
may we rise, more pure, more true, more no - bly wise.

Words: William Boyd Carpenter (1841-1918), alt.
Music: *St. Petersburg*, Dimitri S. Bortniansky (1751-1825)

88. 88. 88

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.

People: ***Amen.***

Officiant: Let us bless the Lord.

People: **Thanks be to God.**

Postlude

“Trio”

Andrew Moore

A simple meal may now be shared.

Servers

Priest-in-Charge

Rev. Annette Joseph

Officiant/Preacher

Joshua Smith

Lector

Matthew Heisserer-Miller

Organist

Mary Miller

Choir Director

Randyn Heisserer-Miller

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Notes on the Service

First Sunday in Lent

Gen. 9:8-17 • Ps. 25:1-9 • 1 Pet. 3:18-22 • Mk. 1:9-15

Lent, from the Anglo-Saxon *lengten*, meaning Spring, is the season which began on Ash Wednesday, February 17 this year, and will end on Easter Eve, April 3, forty days later, not counting Sundays. Because every Sunday commemorates Easter, Sundays are *in* Lent, not of Lent, not fast days. But their liturgies are restrained. They start with a penitential greeting, and they omit festive elements such as *Te Deum*, *alleluia*, and *Gloria in excelsis*. In Lent, the conventional dismissal is “Let us bless the Lord.” Vestments are violet or unbleached white.

The collect, a 19th century composition, refers to Christ’s temptation. Like today’s psalm, the collect prays that we also may resist temptation.

One major theme of Lent is **covenants**, i.e., the agreements or pacts which God makes. The first of the covenants is the one which God made with Noah and all the creatures who survived the flood. When the grateful Noah makes a sacrifice, God promises never again to flood the entire earth. The visible reminder, the sign, of this covenant is the rainbow. On succeeding Sundays in Lent, Old Testament lessons will be about other, later, covenants.

Covenant is mentioned twice in Psalm 25, a prayer for deliverance and guidance. The anonymous psalmist thought of covenant less the way the author of Genesis 9 did, as blanket coverage for humanity and all other creatures, and more as a pact for the law-abiding individual Israelite. In Christian use, this lament’s penitential tone suits it for Lent. One can imagine a candidate praying v 6, “remember not the sins of my youth,” as he/she awaits baptism.

Baptism is discussed on the First Sunday in Lent because this season seems to have originated in the 3rd century as a period of preparation of converts for baptism at Easter. I Peter connects Baptism and Noah’s flood by comparing the deliverance of converts through baptismal waters with the deliverance of the ark’s cargo through flood waters. This Epistle may have been “written up” from a sermon at a baptismal service, some scholars speculate. Today’s excerpt says of Christ, that he was “made alive in the spirit; in which he went and preached to the spirits in prison...” meaning hades, where Christ went after his crucifixion to preach to the victims of Noah’s flood and all the dead there, harrowing hell before his resurrection. Whence the Apostles Creed’s “he descended into hell...”

Like Moses and the Buddha, at the start of his work Jesus goes alone into the wilderness on a “vision quest” about what is to be his vocation. Mark’s account of Jesus’ temptation contains one detail not in other Gospels, viz., that “he was with the wild beasts.” One thinks of the amity between humankind and beasts disrupted in Gen. 9:2, the passage just before today’s first lesson, when “The fear of you and the dread of you shall be upon every beast of the earth...” began.

Christians see a parallel between Christ’s struggle in the wilderness and their own efforts to resist temptation and to open themselves to God’s direction. Exercises such as meditation, examination of conscience, confession, and fasting help.

Rev. Stephen Weissman
Saint Louis, Missouri