

A black and white photograph of a dense thicket of bare, tangled tree branches, likely in winter or late autumn. The branches are thin and dark, creating a complex web against a lighter, hazy background. The ground is covered in fallen leaves and twigs.

Gathering: Liturgy of the Word

Prelude

“Jesus, I Will Ponder Now”

Wilbur Held

Opening Hymn

707 Take My Life and Let It Be Consecrated

1 Take my life, and let it be con-se-crated, Lord, to thee;
2 Take my voice, and let me sing al-ways, on-ly, for my King;

take my mo-ments and my days, let them flow in cease-less praise.
take my in-tel-lect, and use ev-ery power as thou shalt choose.

Take my hands, and let them move at the im-pulse of thy love;
Take my will, and make it thine; it shall be no long-er mine.

take my heart, it is thine own; it shall be thy roy-al throne.
Take my-self, and I will be ev-er, on-ly, all for thee.

Words: Frances Ridley Havergal (1836-1879), alt.
Music: *Hollingside*, John Bacchus Dykes (1823-1876)

77. 77. D

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

LEVAS 38

The Old Rugged Cross

1. On a hill far a - way stood an old rug - ged cross,
2. Oh, that old rug - ged cross so de - spised by the world,
3. In the old rug - ged cross, stained with blood so di - vine,
4. To the old rug - ged cross I will ev - er be true,

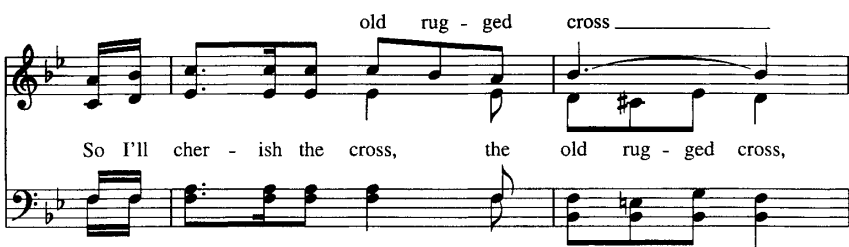
1. The em - blem of suf - f'ring and shame; _____
2. Has a won - drous at - trac - tion for me; _____
3. A won - drous beau - ty I see; _____
4. Its shame and re - proach glad - ly bear; _____



1. And I love that old cross where the dear - est and best
 2. For the dear Lamb of God left His glo - ry a - bove,
 3. For 'twas on that old cross Je - sus suf - fered and died,
 4. Then He'll call me some day to my home far a - way,



1. For a world of lost sin - ners was slain. _____
 2. To _____ bear it to dark Cal - va - ry. _____
 3. To _____ par - don and sanc - ti - fy me. _____
 4. Where His glo - ry for - ev - er I'll share. _____



old rug - ged cross _____
 So I'll cher - ish the cross, the old rug - ged cross,



Till my tro - phies at last I lay down; _____



old rug - ged cross, _____
 I will cling to the cross, the old rug - ged cross,



And ex - change it some day for a crown. _____

Confession

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

Silence is kept for a time.

People: Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son, Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your Name. **Amen.**

Bishop: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

The Readings

The First Reading: Genesis 17:1–7, 15–16

When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous.” Then Abram fell on his

face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

Reader: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 22:22–30

- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who
worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to
the LORD, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.

- 28 To him alone all who sleep in the earth bow down
in worship; *
all who go down to the dust fall before him.
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD's for ever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

The Second Reading: Romans 4:13–25

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Reader: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

654

Day By Day

Day by day, dear Lord, of thee three things I pray:
to see thee more clear - ly, love thee more dear - ly,
fol - low thee more near - ly, day by day.

Words: Att. Richard of Chichester (1197-1253)
Music: Sumner, Arthur Henry Biggs (1906-1954)

Irr.

The Gospel: Mark 8:31-38



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

People: Glory to you, Lord Christ.

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your

mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

Officiant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Sermon

The Right Reverend Deon K. Johnson
Bishop of the Diocese of Missouri

Affirmation of Faith

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

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

Officiant: Do you believe in Jesus Christ?

People: We believe in Jesus Christ,
God’s only Son, our Lord,
who was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of God.
He will come again to judge the living and the dead.

Officiant: Do you believe in the Holy Spirit?

People: We believe in the Holy Spirit,

the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. *Amen.*

The Prayers of the People

Form II

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

Reader: 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.]

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

[Silence.]

Reader: 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.]

Reader: 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.]

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

[Silence.]

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

[Silence.]

Reader: 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.*]

Reader: Praise God for those in every generation in whom Christ has been honored, especially St. Paul, 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 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.

The Great Thanksgiving

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

Celebrant: It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with angels and archangels, and with the faithful of every generation, we lift our voices with all creation as we say:

All: Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest!
Blessed is he who comes in the name of the Lord.
Hosanna in the highest!

The people stand or kneel. The Celebrant continues:

Celebrant: Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

All: Christ has died. Christ is risen. Christ will come again.

The Celebrant continues:

Celebrant: Remembering his death and resurrection, we not present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *Amen.*

The Lord's Prayer

Officiant: And now, as our Savior Christ has taught us, we are bold to say:

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 Breaking of the Bread

A period of silence is kept.

Celebrant: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymn

325

Let Us Break Bread Together



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. _____

Words: Afro-American spiritual

Music: *Let Us Break Bread*, Afro-American spiritual; arr. David Hurd (b. 1950)

10 10 with Refrain

After Communion, the Celebrant says:

Celebrant: In union, O Lord, with the faithful of your Church where the Holy Eucharist is now being celebrated, we desire to offer you praise and thanksgiving. We present to you our souls and bodies with the earnest wish that we may always be united to you. And since we cannot now receive you sacramentally, we beseech you to come spiritually into our hearts. We unite ourselves with you and embrace you with all the love of our souls. Let nothing ever separate you from us. May we live in you, and may you live in us, both in this life and in the life to come. *Amen.*

All: Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made.

We bless you for our creation, preservation, and all the

blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up ourselves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. *Amen.*

The Blessing

Bishop: Life is short, and we have not much time to gladden the hearts of those who walk by the way with us. So be swift to love, make hast to be kind, and may the blessing of God, Father, Son, and Holy Spirit, remain with you all the days of your life. *Amen.*

Final Hymn

401

The God of Abraham Praise

1 The God of A - braham praise, who reigns en - throned a - bove;
2 He by him - self hath sworn: we on his oath de - pend;
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
4 The God who reigns on high the great arch - an - gels sing,
5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
 3 tri - um - phant o'er the world and sin, the Prince of Peace;
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed:
 2 we shall be - hold his face, we shall his power a - dore,
 3 on Zi - on's sa - cred height his king - dom he main - tains,
 4 Who was, and is, the same, and ev - er - more shall be:
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

1 we bow and bless the sa - cred Name for ev - er blest.
 2 and sing the won - ders of his grace for ev - er - more.
 3 and, glo - rious with his saints in light, for ev - er reigns.
 4 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 5 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt.

Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

66. 84. D

Postlude

"Lenten Postlude"

Andrew Fletcher

Servers

<i>Celebrant</i>	Rt. Rev. Deon K. Johnson
<i>Priest-in-Charge</i>	Rev. Annette Joseph
<i>Organist</i>	Mary Miller
<i>Vocalist</i>	Randyn Heisserer-Miller
<i>Ministry Intern</i>	Joshua Smith

Notes on the Service

Second Sunday in Lent

Gen. 17:1-7, 15-16 • Ps. 22:22-30 • Rom. 4:13-25 • Mk. 8:31-38

The collect, adapted from a prayer for heretics and schismatics in a Good Friday liturgy from the 7th century, prays for those who have abandoned God's ways, that they may return to the truth who is Jesus Christ.

Last Sunday's Genesis reading was the **covenant** which God made with all flesh after the flood in Noah's time. Written by the same priestly school, today's reading reports a covenant which God made with a few subjects, Abram and Sarai and their offspring. Both covenants begin with God's emphatic statement of intention to establish a bond; both flood-battered Noah and aged Abram cannot at first speak. Both covenants are accompanied by a physical sign: the first by the rainbow; the second by circumcision (Gen 17:8-14, deleted by the lectionary). This founding act of Jewish history, the covenant with Abram, uses archaic names: *El Shaddai*, translated as "God Almighty"; *Abram* "exalted father"; *Sarai*, "princess." God's changing the names to the more common variants, Abraham and Sarah, indicates his rule over them. The authors interpret Abraham to mean "father of multitudes."

Psalm 22 is a hymn from the second temple. Its first 21 verses are an act of self-revilement, frequently read by Christians in connection with Christ's crucifixion (to which today's Gospel refers) because then Christ quoted its opening verse, "...why hast thou forsaken me?" However, the latter part of the Psalm, excerpted today to follow the Genesis reading, praises the Lord for mercies to the people of Jacob, Abraham's grandson, "my [the psalmist's] descendants shall serve him; they shall be known as the Lord's forever."

Paul argues that passages in Genesis 15 and 17 (today's first reading) mean that because God covenanted with Abraham centuries before the giving of the Law, their covenant could not have been based on Law, but based on God's grace and Abraham's trust in God's promise. This argument is key to Paul's case that justification is based not on obedience to Torah, but on faith in Christ. Hence, "many nations" including Gentiles can belong to the covenant, i.e. can be children of Abraham and Sarah, insofar as they have faith like Abraham's and Sarah's.

Lent Gospels look forward to Christ's death in various ways. Today's anticipation, set just after Peter's confession that Jesus is the messiah (the Gospel for Jan. 17) and the Transfiguration (the Gospel for Feb. 14), shows Jesus beginning to teach that he is the kind of messiah who must suffer. When Peter objects to that novel idea, Jesus rebukes him and insists on his principle of victory through self-sacrifice. Thenceforth, Jesus will teach that he must be killed.

Remembered on March 1 will be the patron saint of Wales, David. Although David is mentioned in an 8th century list of martyrs, few facts are known about his life other than that he was a bishop who established an abbey at Menevia, Wales, (now called St. David's) in the late 6th century.

Rev. Stephen Weissman
Saint Louis, Missouri