



## The Season after the Epiphany

# Gathering: Liturgy of the Word

Prelude

“Psalm of Glory”

Dorothy Wells

Opening Hymn

## LEVAS 62

## In Christ there Is No East or West

1. In \_\_\_ Christ there is no \_\_\_ East or West, In  
2. In \_\_\_ Him shall true hearts ev - ery - where Their  
3. Join \_\_\_ hands, di - ci - ples of the faith, What  
4. In \_\_\_ Christ now meet both East and West, In

1. Him no South or \_\_\_ North; \_\_\_ But \_\_\_ one great fel - low -  
2. high com - mu - nion \_\_\_ find; \_\_\_ His \_\_\_ ser - vice is the  
3. e'er your race may \_\_\_ be! \_\_\_ Who \_\_\_ serves my Fa - ther  
4. Him meet South and \_\_\_ North; \_\_\_ All \_\_\_ Christ - ly souls are

1. ship of love Through - out the whole wide earth.  
2. gold - en cord Close - bind - ing hu - man kind.  
3. as a son Is sure - ly kin to me.  
4. one in him Through out the whole wide earth.

Words: Galatians 3:28; adapt. John Oxenham (1852-1941)

Music: *McKee*, Negro Spiritual; adapt. Harry T. Burleigh (1866-1949)

Words adapt. Copyright © 1989. Reprinted by permission of American Tract Society.

Music Used by Permission.

## 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.***

423

Immortal, Invisible, God Only Wise

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
 2 Un - rest - ing, un - hast - ing, and si - lent as light,  
 3 To all life thou giv - est, to both great and small;  
 4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,  
 nor want - ing, nor wast - ing, thou rul - est in might;  
 in all life thou liv - est, the true life of all;  
 thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,  
 thy jus - tice like moun - tains high soar - ing a - bove  
 we blos - som and flour - ish, like leaves on the tree,  
 all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.  
 thy clouds, which are foun - tains of good - ness and love.  
 then with - er and per - ish; but nought chan - geth thee.  
 'tis on - ly the splen - dor of light hid - eth thee.

Words: Walter Chalmers Smith (1824-1908), alt.

Music: *St. Denio*, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877);  
 harm. *The English Hymnal*, 1906, alt.

11 11. 11 11

## The Collect of the Day

---

*Officiant:* The Lord be with you.

*People:* And also with you.

*Officiant:* Let us pray: Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.  
*Amen.*

## The Readings

---

The First Reading: Isaiah 40:21–31

Have you not known? Have you not heard?  
Has it not been told you from the beginning?  
Have you not understood from the foundations  
of the earth?  
It is he who sits above the circle of the earth,  
and its inhabitants are like grasshoppers;  
who stretches out the heavens like a curtain,  
and spreads them like a tent to live in;  
who brings princes to naught,  
and makes the rulers of the earth as nothing.  
Scarcely are they planted, scarcely sown,  
scarcely has their stem taken root in the earth,  
when he blows upon them, and they wither,  
and the tempest carries them off like stubble.  
To whom then will you compare me,  
or who is my equal? says the Holy One.  
Lift up your eyes on high and see:  
Who created these?  
He who brings out their host and numbers them,  
calling them all by name;  
because he is great in strength,  
mighty in power,  
not one is missing.

Why do you say, O Jacob,  
and speak, O Israel,  
“My way is hidden from the LORD,  
and my right is disregarded by my God”?  
Have you not known? Have you not heard?  
The LORD is the everlasting God,  
the Creator of the ends of the earth.  
He does not faint or grow weary;  
his understanding is unsearchable.  
He gives power to the faint,  
and strengthens the powerless.  
Even youths will faint and be weary,  
and the young will fall exhausted;  
but those who wait for the LORD shall renew their strength,  
they shall mount up with wings like eagles,  
they shall run and not be weary,  
they shall walk and not faint.

*Lector:* The Word of the Lord.

*People:* Thanks be to God.

### The Response: Psalm 147:1–12, 21c

**H**allelujah!

How good it is to sing praises to our God! \*  
how pleasant it is to honor him with praise!

2 The LORD rebuilds Jerusalem; \*  
he gathers the exiles of Israel.

3 He heals the brokenhearted \*  
and binds up their wounds.

4 He counts the number of the stars \*  
and calls them all by their names.

5 Great is our LORD and mighty in power; \*  
there is no limit to his wisdom.

6 The LORD lifts up the lowly, \*  
but casts the wicked to the ground.

- 7 Sing to the LORD with thanksgiving; \*  
make music to our God upon the harp.
- 8 He covers the heavens with clouds \*  
and prepares rain for the earth;
- 9 He makes grass to grow upon the mountains \*  
and green plants to serve mankind.
- 10 He provides food for flocks and herds \*  
and for the young ravens when they cry.
- 11 He is not impressed by the might of a horse; \*  
he has no pleasure in the strength of a man;
- 12 But the LORD has pleasure in those who fear him, \*  
in those who await his gracious favor.
- 21 Hallelujah!

## The Second Reading: 1 Corinthians 9:16–23

**I**f I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

*Lector:* The Word of the Lord.

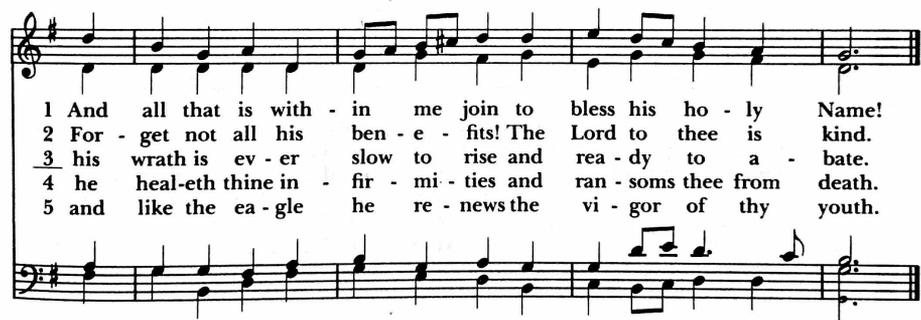
*People:* Thanks be to God.

411

O Bless the Lord, My Soul



1 O bless the Lord, my soul! His grace to thee pro - claim!  
 2 O bless the Lord, my soul! His mer - cies bear in mind!  
 3 He will not al - ways chide; he will with pa - tience wait;  
 4 He par - dons all thy sins, pro - longs thy fee - ble breath;  
 5 He clothes thee with his love, up - holds thee with his truth;



1 And all that is with - in me join to bless his ho - ly Name!  
 2 For - get not all his ben - e - fits! The Lord to thee is kind.  
 3 his wrath is ev - er slow to rise and rea - dy to a - bate.  
 4 he heal-eth thine in - fir - mi - ties and ran - soms thee from death.  
 5 and like the ea - gle he re - news the vi - gor of thy youth.

6 Then bless his holy Name,  
 whose grace hath made thee whole,  
 whose loving-kindness crowns thy days:  
 O bless the Lord, my soul!

Words: James Montgomery (1771-1854); para. of Psalm 103:1-5

Music: *St. Thomas (Williams)*, melody Aaron Williams (1731-1776); harm. Lowell Mason (1792-1872)

SM

The Gospel: Mark 1:29-39



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

*People:* Glory to you, Lord Christ.

After Jesus and his disciples left the synagogue, they entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do." And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

*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 violence 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.

*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

**LEVAS 72**

**I Am Weak but Thou Art Strong**

1. I am weak but thou art strong; \_\_\_\_\_  
 2. Through this world of toil and snares, \_\_\_\_\_  
 3. When my fee - ble life is o'er, \_\_\_\_\_  
 Refrain: Just a clos - er walk with thee, \_\_\_\_\_

1. Je - sus, keep me from all wrong; — I'll be sat - is - fied as  
 2. If I fal - ter, Lord, who cares? — Who with me my bur - den  
 3. Time for me will be no more; — Guide me gent - ly, safe - ly  
 Refrain: Grant it, Je - sus, is my plea, — Dai - ly walk - ing close to

*D.C. for Refrain*

1. long \_\_\_\_\_ As I walk, let me walk close to thee.  
 2. shares? \_\_\_\_\_ None but thee, dear — Lord, none but thee.  
 3. o'er \_\_\_\_\_ To Thy king - dom — shore, to thy shore.  
 Refrain: thee, \_\_\_\_\_ Let it be, dear — Lord, let it be.

Words: Anonymous  
 Music: American Folk Song

# 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 in E Flat”                      Glenn Medlock

*A simple meal may now be shared.*

## Servers

<i>Priest-in-Charge</i>	Rev. Annette Joseph
<i>Lector</i>	Gloria Miller
<i>Organist</i>	Mary Miller
<i>Choir Director</i>	Randyn Heisserer-Miller
<i>Ministry Intern</i>	Joshua Smith

Music reprint & broadcast licensing:  
OneLicense A-705012

## Notes on the Service

Fifth Sunday after the Epiphany

Isa. 40:21-31 • Ps. 147:1-12, 21c • 1 Cor. 9:16-23 • Mk. 1:29-39

---

The after-Epiphany season continues at reduced intensity after February 2, the Feast of the Presentation of Christ in the Temple, last Tuesday, forty days after Christmas. The ordinary proper preface is resumed, but the Gospels continue to tell of the Messianic light spreading through Jesus' teachings and his healings.

The collect, a modern composition, asks God to **set us free** from our sins. The first reading is about God's **freeing** Jews from exile and strengthening them for their return; the psalm is about God's **rebuilding** Jerusalem and lifting up the lowly; the epistle is about Paul's ministry's **freeing** Jews and Gentiles; the Gospel is about Jesus **freeing** Jews from fever and spirit-possession.

The Second Sunday of Advent opened with the ecstatic poetry of Isaiah 40; today opens with Isaiah 40 contrasting the Creator's limitless power with the limitations of even the most powerful princes and the most vigorous youths. Isaiah assures the exiles that the One who made the stars will never grow weary, never tire of comforting Israel. Like several psalms, this passage pairs the majesty of God's creation with the mercy of God's redemption.

Isaiah's poetry is resounded in parallel verses by Psalm 147. Except that Isaiah calls God "the Holy One" and the anonymous psalmist calls him Yahweh "the LORD," their songs of creation and redemption are identical.

Paul makes the rhetorical claim that he has submitted himself to the "slavery" of various human conditions, such as subject-to-the-Torah and outside-the-Torah, to win converts who were in those two conditions. This claim follows Paul's assertion that he has been commissioned to preach, so he can take no credit for that, but he does deserve credit for waiving his rights to compensation, and becoming "all things to all men."

Commemorated on February 5, the 16th century Jesuit and Franciscan missionaries who, working in privation and adopting Japanese language and customs, followed Paul's style of mission work and converted thousands.

The lectionary editors inserted "at Capernaum" into today's Gospel excerpt to make it clear that the episode followed immediately after Jesus' exorcism of a possessed man in the Capernaum synagogue, read last Sunday. Jesus cures the physical ailment of the mother-in-law of one of his new disciples, (that is, Peter; notice that "the first pope" was married). Then Jesus cures others who are sick and possessed. In contrast with last Sunday's exorcism when the demon shrieked that Jesus was the Holy One of God, this time (having learned from that experience?) Jesus silences the demons, lest notoriety swamp the exorcist.

Rev. Stephen Weissman  
Saint Louis, Missouri