



**An Agape Liturgy for the
FIRST SUNDAY AFTER THE EPIPHANY**



Zoom & Facebook Live
10:30 a.m.
January 10, 2021

Gathering: Liturgy of the Word

Prelude

“Brightest and Best”

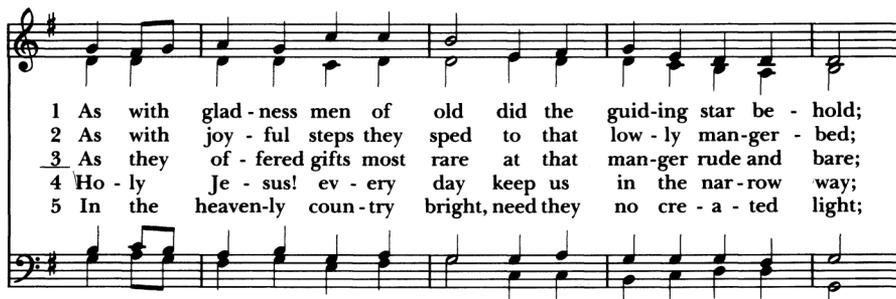
John M. Rasley

Opening Hymn

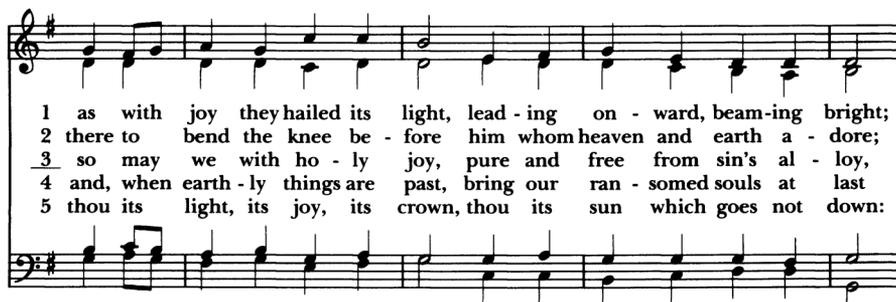
#119 As with Gladness Men of Old

119

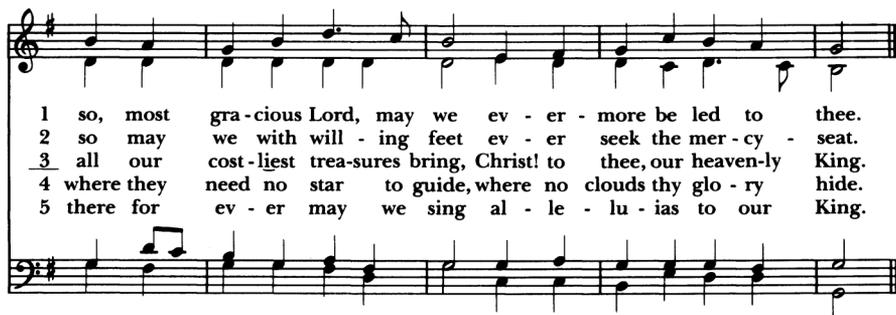
As with Gladness Men of Old



1 As with glad - ness men of old did the guid - ing star be - hold;
2 As with joy - ful steps they sped to that low - ly man - ger - bed;
3 As they of - fered gifts most rare at that man - ger rude and bare;
4 Ho - ly Je - sus! ev - ery day keep us in the nar - row way;
5 In the heav - en - ly coun - try bright, need they no cre - a - ted light;



1 as with joy they hailed its light, lead - ing on - ward, beam - ing bright;
2 there to bend the knee be - fore him whom heaven and earth a - dore;
3 so may we with ho - ly joy, pure and free from sin's al - loy,
4 and, when earth - ly things are past, bring our ran - somed souls at last
5 thou its light, its joy, its crown, thou its sun which goes not down:



1 so, most gra - cious Lord, may we ev - er - more be led to thee.
2 so may we with will - ing feet ev - er seek the mer - cy - seat.
3 all our cost - liest trea - sures bring, Christ! to thee, our heav - en - ly King.
4 where they need no star to guide, where no clouds thy glo - ry hide.
5 there for ev - er may we sing al - le - lu - ias to our King.

Music: William Chatterton Dix (1837-1898)

Music: Dix, melody Conrad Kocher (1786-1872); arr. William Henry Monk (1823-1889);
harm. *The English Hymnal*, 1906

77. 77. 77

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:

It is not ourselves that we proclaim; we proclaim Christ Jesus as Lord, and ourselves as your servants, for Jesus's sake. For the same God who said, "Out of darkness let light shine," has caused his light to shine within us, to give the light of revelation – the revelation of the glory of God in the face of Jesus Christ. (2 Corinthians 4:5–6)

Prayer for Christ's Light

Candles may now be lit during the following prayer:

Officiant: May the light of Christ gloriously risen dispel the darkness of our hearts and minds.

People: May this simple flame of love and hope be found still burning by the Morning Star; the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his light on humanity, and lives and reigns for ever and ever. *Alleluia! Amen.*

The Confession

As we worship we ask God's forgiveness for things done and things left undone and things done on our behalf so that we are reconciled to God and each other.

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

Silence is kept for a time.

Officiant: God of mercy,

People: We have sinned against you and against others. We have sinned in what we have done, and in what we have failed to do. We are truly sorry. For the sake of your son, Jesus Christ, who died for our sins, forgive us all that is past and raise us to newness of life. **Amen.**

We are assured of God's forgiveness and love:

Officiant: Almighty God, who pardons all who truly repent, forgive your sins, strengthen you by the Holy Spirit, and keep you in life eternal; through Jesus Christ our Redeemer. **Amen.**

Hymn of Praise

#118 Brightest and Best of the Stars

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Brightest and Best of the Stars



1 Bright - est and best of the stars of the morn - ing,
2 Cold on his cra - dle the dew - drops are shin - ing,
3 Shall we then yield him, in cost - ly de - vo - tion,
4 Vain - ly we of - fer each am - ple o - bla - tion,
* 5 Bright - est and best of the stars of the morn - ing,



1 dawn on our dark - ness, and lend us thine aid;
2 low lies his head with the beasts of the stall;
3 o - dors of E - dom, and of - ferings di - vine,
4 vain - ly with gifts would his fa - vor se - cure,
5 dawn on our dark - ness, and lend us thine aid;



1 star of the east, the hor - i - zon a - dorn - ing,
2 an - gels a - dore him in slum - ber re - clin - ing,
3 gems of the moun - tain, and pearls of the o - cean,
4 rich - er by far is the heart's a - dor - a - tion,
5 star of the east, the hor - i - zon a - dorn - ing,

1 guide where our in - fant Re - deem - er is laid.
 2 Ma - ker and Mon - arch and Sa - vior of all.
 3 myrrh from the for - est, and gold from the mine?
 4 dear - er to God are the prayers of the poor.
 5 guide where our in - fant Re - deem - er is laid.

Refrain

Bright - est and best of the stars of the morn - ing,
 dawn on our dark - ness, and lend us thine aid;
 star of the east, the hor - i - zon a - dorn - ing,
 guide where our in - fant Re - deem - er is laid.

Words: Reginald Heber (1783-1826), alt.
 Music: *Star in the East*, from *The Southern Harmony*, 1835

11 10. 11 10 with Refrain

Officiant: Let us glorify the Holy One as we say:

People: O Light of the world, first-born of creation, radiance of glory, light from light begotten; God self-revealing, holy, bright and blessed, you shine upon us. Day's light is fleeting, your light is eternal, and we look to you our light within the shadow. We sing to you O Creator, Christ and Spirit, you shine before us. Light of the world, O Jesus Christ, we bless you; giver of life and Child of God, we praise you. Here with us the universe proclaims your glory, as you shine among us. *Amen.*

Opening Acclamation

Officiant: Blessed be God: Father, Son, and Holy Spirit.

People: And blessed be God's Kingdom, now and forever.
Amen.

Collect for Purity

Officiant: Almighty God, to you all hearts are open,

People: all desires known, and from you no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

The Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

The Readings

The First Reading: Genesis 1:1-5

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Lector: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 29

- 1 **A**scribe to the LORD, you gods, *
ascribe to the LORD glory and strength.
- 2 Ascribe to the LORD the glory due his Name; *
worship the LORD in the beauty of holiness.
- 3 The voice of the LORD is upon the waters;
the God of glory thunders; *
the LORD is upon the mighty waters.
- 4 The voice of the LORD is a powerful voice; *
the voice of the LORD is a voice of splendor.
- 5 The voice of the LORD breaks the cedar trees; *
the LORD breaks the cedars of Lebanon;
- 6 He makes Lebanon skip like a calf, *
and Mount Hermon like a young wild ox.
- 7 The voice of the LORD splits the flames of fire;
the voice of the LORD shakes the wilderness; *
the LORD shakes the wilderness of Kadesh.
- 8 The voice of the LORD makes the oak trees writhe *
and strips the forests bare.
- 9 And in the temple of the LORD *
all are crying, "Glory!"
- 10 The LORD sits enthroned above the flood; *
the LORD sits enthroned as King for evermore.
- 11 The LORD shall give strength to his people; *
the LORD shall give his people the blessing of peace.

The Second Reading: Acts 19:1-7

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." Then he said, "Into what then were you baptized?"

They answered, “Into John’s baptism.” Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied – altogether there were about twelve of them.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn #448 O Love, How Deep, How Broad, How High

448 Oh Love, How Deep, How Broad, How High



1 O love, how deep, how broad, how high, how pass - ing
 2 For us bap - tized, for us he bore his ho - ly
 3 For us he prayed; for us he taught; for us his
 4 For us to wick - ed hands be - trayed, scourged, mocked, in
 5 For us he rose from death a - gain; for us he
 6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of
 2 fast and hun - gered sore; for us temp - ta - tions
 3 dai - ly works he wrought: by words and signs and
 4 pur - ple robe ar - rayed, he bore the shame - ful
 5 went on high to reign; for us he sent his
 6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.
 2 sharp he knew; for us the tempt - er o - ver - threw.
 3 ac - tions, thus still seek - ing not him - self, but us.
 4 cross and death; for us gave up his dy - ing breath.
 5 Spi - rit here to guide, to strength - en, and to cheer.
 6 we a - dore for ev - er and for ev - er - more.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt.

Music: *Deus tuorum militum*, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.

LM

The Gospel: Mark 1:4–11



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

People: Glory to you, Lord Christ.

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."

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."

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

If you are joining us on Zoom, feel free to unmute your microphone and add your own prayers where indicated.

Lector: In peace, we pray to you, Lord God. [*Silence.*]

For all people in their daily life and work;
For our families, friends, and neighbors, and for those
who are alone. [*Silence.*]

For the community of Cape Girardeau, for our weary and
divided nation, and for the world that you have made;
For all who work for justice, freedom, and peace. [*Silence.*]

For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.
[*Silence.*]

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy. [*Silence.*]

For the peace and unity of the Church of God;
For all who proclaim the Gospel and all who seek the Truth. [*Silence.*]

For our Presiding Bishop, Michael;
for our Bishop, Deon; and for all who serve God in his Church. [*Silence.*]

For the special needs and concerns of this congregation. [*Silence.*]

The People may add their own petitions.

Lector: Hear us, Lord, for your mercy is great. [*Silence*]

Lector: We thank you, Lord, for all the blessings of this life. [*Silence.*]

The People may add their own thanksgivings.

Lector: We will exalt you, O God our King;
And praise your Name for ever and ever. [*Silence.*]

Lector: We pray for all who have died, that they may have a place in your eternal kingdom. [*Silence.*]

The People may add their own petitions.

Lector: Lord, let your loving-kindness be upon those who put their trust in you. [*Silence.*]

Officiant: Liberating God, who led your People out of slavery and through the desert wilderness of Sinai to cross the River Jordan into the Promised Land; whose Spirit drew Jesus back to the same river to be baptized by John, and who made of us one People through water and spirit by the faithfulness of your Son: Hear our prayers, and unite us once again in your Love. ***Amen.***

The Lord's Prayer

Officiant: Rejoicing in the presence of God here among us, and gathering our prayers and praises into one, let us pray as our Savior 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 Thanksgiving

Officiant: Accept, O Lord, our thanks and praise for all that you have done for us. We thank you for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love.

People: We thank you for the blessing of family and friends, and for the loving care, which surrounds us on every side.

Officiant: We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us.

People: We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone.

Officiant: Above all, we thank you for your Son Jesus Christ; for the truth of his Word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; and for his rising to life again, in which we are raised to the life of your kingdom.

People: Grant us the gift of your Spirit, that we may know him and make him known; and through him, at all times and in all places, may give thanks to you in all things.
Amen.

The Peace

The Peace is exchanged.

Officiant: The peace of Christ be always with you.

People: And also with you.

We greet each other in the name of the risen Christ.

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

Shall We Gather at the River

LEVAS 141

Shall We Gather at the River

1. Shall we gath-er at the riv - er, Where bright an - gel feet have trod; ___
2. On the mar - gin of the riv - er, Wash - ing up its sil - ver spray, ___
3. Ere we reach the shin - ing riv - er, Lay we ev - 'ry bur - den down; ___
4. Soon we'll reach the shin - ing riv - er, Soon our pil - grim - age will cease, ___

1. With its crys - tal tide for - ev - er Flow - ing by the _ throne of ___ God?
2. We will walk and wor - ship ev - er, All the hap - py _ gold - en ___ day.
3. Grace our spir - its will de - liv - er, And pro - vide a ___ robe and ___ crown.
4. Soon our hap - py hearts will quiv - er With the mel - o - dy of ___ peace.

Yes, we'll gath-er at the riv-er, The beau-ti-ful, the beau-ti-ful_ riv-er;

Gath-er with the saints_ at the riv-er That flows by the throne of_ God.

Words: Robert Lowry (1826-1899)
 Music: Robert Lowry

The Sending

Officiant: Our worship is ended. Our service in the world now begins. Go now to love and serve the Lord. *Alleluia!*
Alleluia!

People: We go in the name of Christ. Thanks be to God!
Alleluia! Alleluia!

Postlude "As with Gladness" Wayne Wold

A simple meal may now be shared.

Servers

Priest-in-Charge
 Lector
 Organist
 Choir Director
 Ministry Intern

Rev. Annette Joseph
 Kent Miller
 Mary Miller
 Randyn Heisserer-Miller
 Joshua Smith

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Notes on the Service

First Sunday after the Epiphany

Gen. 1:1-5 • Ps. 29 • Acts 19:1-7 • Mk. 1:4-11

January 6 was the Epiphany, when the church commemorated the magi's homage to the Christ Child. The word *epiphany* means showing or disclosure, so other disclosures of Christ's nature will be observed during the ensuing season after Epiphany, seven Sundays long this year. The first Sunday of this season marks **the baptism of Jesus, when the Spirit and the Voice of God reveal his identity as God's Son.**

The collect presents the baptism and anointing of Jesus as a model for our initiation, because today is one of the four Sundays of the year which the Prayer Book recommends for holding public baptisms. New to the 1979 Prayer Book, this collect, like today's epistle and Gospel, refers to the Spirit, giving this Sunday a hint of Pentecost. It has more than a hint of creation.

Before creation, chaos and darkness swirl until there comes "a wind from God." A translation equally correct would be "*a spirit* from God." In the 5th century BCE, Jewish priests envisioned light as the first thing created by God's voice. The first day, (and every day thereafter by Jewish reckoning), like the cosmos itself, is first dark, evening; then it is light, morning.

Half the verses of Psalm 29 mention the "voice of the LORD" meaning thunder and lightning which sweep across the land. A hymn to the God of storms, Ps 29 seems to have come from Solomon's temple, written in a period earlier in Israel's religion than was Genesis 1. "You gods," literally "sons of God," is addressing lesser divinities, perhaps gods of Gentile neighbors. "Lebanon" is the principal mountain range of Syria; "Mt Hermon" is in the northeast on the way to Damascus. In v 7 "flames of fire" means lightning flashes; "Kadesh" may mean a big mountain in the southern wilderness. "Flood" in vv 3 and 10 means the Mediterranean, but also suggests all waters, including the chaos out of which the earth appeared at creation.

At Ephesus in the 40s CE, Paul encounters some "disciples," followers of John the Baptist or else under-informed Christians, and he initiates them into full Christianity by baptism "in the Name of Jesus." At that, the Holy Spirit falls on them, a "Pentecost" of tongues and prophecy in Asia Minor.

As the Ephesians whom Paul met were unaware, Mark stresses that John pointed out a successor who would wash Israel with Spirit. As at creation, at Jesus' Baptism the Spirit moves over the water. The Voice says, "you are my Son," Many ask why Jesus had to be told that; Matthew and Luke say the Voice addressed bystanders, "*this is my Son.*" Some interpret Mark to have meant that God was adopting Jesus at his baptism; others, that God was informing Jesus of his sonship; or was confirming his awareness of it.

Rev. Stephen Weissman
Saint Louis, Missouri