



The Season after the Epiphany

Gathering: Liturgy of the Word

Prelude

“Tierce en Taille”

François Couperin

Opening Hymn

LEVAS 19

Poor Wayfaring Stranger



1. I'm just a poor way-far-ing stran-ger, — I'm trav'-ling through this world be -
2. I know dark clouds will gath-er o'er me, — I know my path-way's rough and
3. I want to sing sal-va-tions sto-ry, — In con-cert with the blood-washed
4. I'll soon be free from ev-ery tri-al, — This form will rest be-neath the



1. low; — There is no sick-ness, toil, nor dan-ger, — In that bright
2. steep; — But gold-en fields lie out be-fore me, — Where wea-ry
3. band; — I want to wear a crown of glo-ry, — When I get
4. sod; — I'll drop the cross of self-de-ni-al, — And en-ter



1. world _____ to which I go. _____ I'm go-ing there _____ to see my
2. eyes _____ no more shall weep. _____ I'm go-ing there _____ to see my
3. home _____ to that good land. _____ I'm go-ing there _____ to see my
4. in _____ my home with God. _____ I'm go-ing there _____ to see my

Words: Traditional
Music: American Folk Song; arr. Horace Clarence Boyer (b. 1935)
Arr. Copyright © 1992 Horace Clarence Boyer

1. fa-ther, I'm go-ing there no more to roam;
 2. mo-ther, She said she'd meet me when I come; I'm just a
 3. bro-thers, They passed be-fore me one by one;
 4. Sav-iour, Who shed for me His pre-cious blood;

go - ing o-ver Jor-dan, I'm just a go - ing o-ver home.

Opening Rite: Liturgy of the Light

All stand, and the Officiant greets the people with these words:

Officiant: Dear friends in the risen Christ, we gather today to celebrate the Lord's Day, and for a time to be united in prayer and praise with each other and those who have gone before us. Sunday has been called the Lord's Day because it was on this day that Jesus conquered sin and death and rose to new life. As we gather together online, let us be united in the spirit of Christ with the Church around the world and celebrate our redemption in Christ's suffering, death and resurrection.

Silence follows for a time.

Officiant: Light and peace, in Jesus Christ our Lord.

People: Thanks be to God.

The following sentence of scripture may be read:

Jesus said, “You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

(Matthew 5:14–16)

Prayer for Christ’s Light

Candles may now be lit during the following prayer:

Officiant: O God, we give thanks for the gift of your light – shining on the first day of creation, guiding us through the wilderness, leading us to the land of promise.

People: You sent Jesus, light of the world, to be our way of truth and life. Help us to follow him each day and rest in him each night until at last we come to live with you in endless light. Through Jesus Christ our Lord, and with the Holy Spirit we give you honor and glory, now and always. ***Amen.***

The Confession

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

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

Silence is kept for a time.

Officiant: Most merciful God, we confess that we have sinned against you in thought, word, and deed; by what we have done, and by what we have left undone.

People: We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry, and we humbly repent.

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

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

We are assured of God's forgiveness and love:

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

Opening Acclamation

Officiant: Blessed be the one holy and living God.

People: Glory to God for ever and ever. *Amen.*

Collect for Purity

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

Hymn of Praise

661

They Cast Their Nets in Galilee

1 They cast their nets in Gal - i - lee just
2 Con - tent - ed, peace - ful fish - er - men, be -
3 Young John who trimmed the flap - ping sail, home -
4 The peace of God, it is no peace, but

off the hills of brown; such hap - py,
fore they ev - er knew the peace of
less, in Pat - mos died. Pe - ter, who
strife closed in the sod. Yet let us



sim - ple fish - er - folk, be - fore the Lord came down.
God that filled their hearts brim - ful, and broke them too.
hauled the teen - ing net, head - down was cru - ci - fied.
pray for but one thing— the mar - velous peace of God.

Words: William Alexander Percy (1885-1942), alt.

Music: Georgetown, David McKinley Williams (1887-1978)

CM

Words: Copyright by Edward B. Marks Music Corporation. Used by permission.

The Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Readings

The First Reading: Jonah 3:1–5, 10

The word of the LORD came to Jonah a second time, saying, “Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.” So Jonah set out and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly large city, a three days’ walk across. Jonah began to go into the city, going a day’s walk. And he cried out, “Forty days more, and Nineveh shall be overthrown!” And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth.

When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

Lector: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 62:6–14

- 6 **F**or God alone my soul in silence waits; *
truly, my hope is in him.
- 7 He alone is my rock and my salvation, *
my stronghold, so that I shall not be shaken.
- 8 In God is my safety and my honor; *
God is my strong rock and my refuge.
- 9 Put your trust in him always, O people, *
pour out your hearts before him, for God is our refuge.
- 10 Those of high degree are but a fleeting breath, *
even those of low estate cannot be trusted.
- 11 On the scales they are lighter than a breath, *
all of them together.
- 12 Put no trust in extortion;
in robbery take no empty pride; *
though wealth increase, set not your heart upon it.
- 13 God has spoken once, twice have I heard it, *
that power belongs to God.
- 14 Steadfast love is yours, O LORD, *
for you repay everyone according to his deeds.

The Second Reading: 1 Corinthians 7:29–31

I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

Lector: The Word of the Lord.

People: Thanks be to God.

321

My God, Thy Table Now Is Spread

1 My God, thy ta - ble now is spread, thy cup with
 2 O let thy ta - ble hon - ored be, and fur - nished
 3 Drawn by thy quick - ening grace, O Lord, in count - less
 4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren
 well with joy - ful guests; and may each soul sal -
 num - bers let them come and gath - er from their
 world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.
 va - tion see, that here its sa - cred pledg - es tastes.
 Fa - ther's board the Bread that lives be - yond the tomb.
 all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Issac Watts (1674-1748), alt.
 Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780;
 harm. Edward Miller (1731-1807); adapt. Samuel Webbe, Jr. (1770-1843)

LM

The Gospel: Mark 1:14-20



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

People: Glory to you, Lord Christ.

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.”

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

Officiant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Sermon

Rev. Annette Joseph

Affirmation of Faith

Originally the entire service was viewed as our confession of faith. Since the sixth century, however, the church has recited either the Nicene Creed or the Apostle’s Creed at the Eucharist. The word “creed” comes from the Latin credo, for “I believe” or “I lend my heart to.” Either the Nicene Creed, the Apostle’s Creed, or the following may be used:

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

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

Officiant: Do you believe in Jesus Christ?

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

Officiant: Do you believe in the Holy Spirit?

People: We believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. *Amen.*

The Prayers of the People

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

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

Lector: God, in your mercy,

People: Hear our prayer.

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

Lector: God, in your mercy,

People: Hear our prayer.

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

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We ask for you to hold these prayers for our communi-
ties, and especially for the homeless and those who strug-
gle. [*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 thanks giving 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.

537

Christ for the World We Sing

1 Christ for the world we sing! The world to
 2 Christ for the world we sing! The world to
 3 Christ for the world we sing! The world to
 4 Christ for the world we sing! The world to

Christ we bring with lov - ing zeal; the poor, and
 Christ we bring with fer - vent prayer; the way - ward
 Christ we bring with one ac - cord; with us the
 Christ we bring with joy - ful song; the new - born

them that mourn, the faint and o - ver - borne,
 and the lost, by rest - less pas - sions tossed,
 work to share, with us re - proach to dare,
 souls, whose days, re - claimed from er - ror's ways,

sin - sick and sor - row-worn, whom Christ doth heal.
 re - deemed at count - less cost from dark de - spair.
 with us the cross to bear, for Christ our Lord.
 in - spired with hope and praise, to Christ be - long.

Words: Samuel Wolcott (1813-1886)

Music: *Moscou*, melody Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916,
based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1872)

664. 6664

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 ev-
 ermore.

People: *Amen. Alleluia!*

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

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

Postlude “Dialogue” François Couperin

A simple meal may now be shared.

Servers

<i>Priest-in-Charge</i>	Rev. Annette Joseph
<i>Lector</i>	Sheila Thiele
<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

Third Sunday after the Epiphany

Jonah 3:1-5, 10 • Ps. 62:6-14 • 1 Cor. 7:29-31 • Mk. 1:14-20

The 20th-century collect prays that we may **answer the call readily and preach**. Answering the call and preaching is the topic not only on this Sunday, but also on every January 25, the day when the calendar commemorates the call of Saul the persecutor of Christians to convert and become Paul, a preacher of the Good News.

Last Sunday's reading from the Hebrew Bible was the call of Samuel; today's is the call of Jonah; next Sunday's predicts a Moses-like prophet whom God will call.

II Kings mentions an 8th-century BCE Galilean prophet named Jonah. The figure of Jonah was used about 4 centuries later as the central character in a book of episodes from his life. In chap 1, God calls Jonah, and refusing, he flees, ending in a fish's belly; chap 2 is Jonah's psalm from the fish's belly; chap 3, today's reading, tells the story of a second calling, this time to preach to Nineveh, in modern day Iraq. Jonah accepts readily that call and at his word, Nineveh's pagan populace repents. That pagans repent and obey the Jewish God is the author's point, made in opposition to Jewish xenophobia current at the time of the book's compilation.

Psalm 62 is a calm, eloquent statement of confidence. God is his sole hope, reflects the psalmist, and he urges others also to put their trust in God. Like Ecclesiastes, this Psalm says human power is futile, v 11, "altogether lighter than vanity itself." One might imagine the disciples in today's Gospel as they left their livelihoods thinking, "though wealth increase set not your heart upon it," v 12.

In its serial selections from I Corinthians, the lectionary today lifts from Paul's discussion of marriage his advice to converts that rather than seek to change their status, either single or coupled, they detach themselves from all their earthly circumstances, in view of his expectation that Christ was to return promptly.

A similar sense of urgency characterizes the unhesitating response of the first apostles as they leave their normal lives to follow Jesus. Jesus is like a latter day Jonah calling not Gentiles but fellow-Galileans to repent. Fishermen, they are promised a bigger catch. John's version of this story which we read last Sunday, says the first called were Andrew, John, Peter, Philip and Nathanael; today, Mark says the first were Andrew, Peter, James, and John.

Rev. Stephen Weissman
Saint Louis, Missouri