



The Season after the Epiphany

Gathering: Liturgy of the Word

Prelude

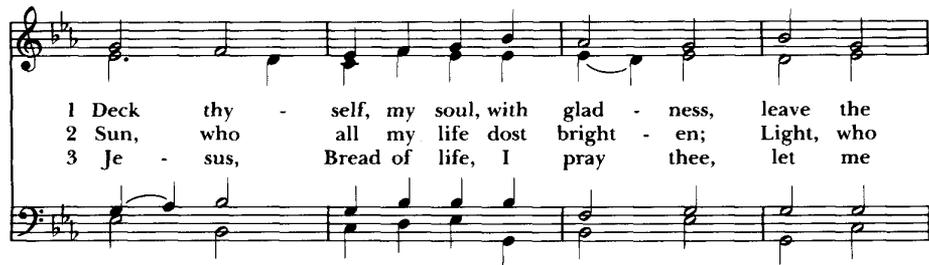
“Air”

Eric Thiman

Opening Hymn

339

Deck Thyself, My Soul, with Gladness



1 Deck thy - self, my soul, with glad - ness, leave the
2 Sun, who all my life dost bright - en; Light, who
3 Je - sus, Bread of life, I pray thee, let me



gloom-y haunts of sad - ness, come in - to the day-light's
dost my soul en - light - en; Joy, the best that an - y
glad - ly here o - bey thee; nev - er to my hurt in -



splen - dor, there with joy thy prais - es ren - der
know - eth; Fount, whence all my be - ing flow - eth:
vit - ed, be thy love with love re - quit - ed;



un - to him whose grace un - bound - ed hath this
at thy feet I cry, my Ma - ker, let me
from this ban - quet let me mea - sure, Lord, how

won - drous ban - quet found - ed; high o'er all the heavens he
 be a fit par - ta - ker of this bless - ed food from
 vast and deep its trea - sure; through the gifts thou here dost

reign - eth, yet to dwell with thee he deign - eth.
 hea - ven, for our good, thy glo - ry, giv - en.
 give me, as thy guest in heaven re - ceive me.

Words: Johann Franck (1618-1677); tr. Catherine Winkworth (1827-1878), alt.
 Music: *Schmücke dich*, melody Johann Crüger (1598-1662); harm. *The English Hymnal*, 1906

LMD

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

438

Tell Out, My Soul

1 Tell out, my soul, the great-ness of the Lord!
2 Tell out, my soul, the great-ness of his Name!
3 Tell out, my soul, the great-ness of his might!
4 Tell out, my soul, the glo-ries of his word!

Un-num-bered bless-ings give my spi-rit voice;
Make known his might, the deeds his arm has done;
Powers and do-minions lay their glo-ry by.
Firm is his prom-ise, and his mer-cy sure.

ten - der to me the prom - ise of his word;
his mer - cy sure, from age to age the same;
Proud hearts and stub - born wills are put to flight,
Tell out, my soul, the great - ness of the Lord

in God my Sa - vior shall my heart re - jice.
his ho - ly Name— the Lord, the Might - y One.
the hun - gry fed, the hum - ble lift - ed high.
to chil - dren's chil - dren and for ev - er - more!

Words: Timothy Dudley-Smith (b. 1926); based on *The Song of Mary*

Music: *Woodlands*, Walter Greatorex (1877-1949)

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The Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Readings

The First Reading: Deuteronomy 18:15–20

Moses said: The LORD your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the LORD your God at Horeb on the day of the assembly when you said: “If I hear the voice of the LORD my God any more, or ever again see this great fire, I will die.” Then the LORD replied to me: “They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Any-

5 one who does not heed the words that the prophet shall speak in

my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak – that prophet shall die.”

Lector: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 111

1 **H**allelujah!

I will give thanks to the LORD with my whole heart, *
in the assembly of the upright, in the congregation.

2 Great are the deeds of the LORD! *
they are studied by all who delight in them.

3 His work is full of majesty and splendor, *
and his righteousness endures for ever.

4 He makes his marvelous works to be remembered; *
the LORD is gracious and full of compassion.

5 He gives food to those who fear him; *
he is ever mindful of his covenant.

6 He has shown his people the power of his works *
in giving them the lands of the nations.

7 The works of his hands are faithfulness and justice; *
all his commandments are sure.

8 They stand fast for ever and ever, *
because they are done in truth and equity.

9 He sent redemption to his people;
he commanded his covenant for ever; *
holy and awesome is his Name.

10 The fear of the LORD is the beginning of wisdom; *
those who act accordingly have a good understanding;
his praise endures for ever.

The Second Reading: 1 Corinthians 8:1–13

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall..

Lector: The Word of the Lord.

People: Thanks be to God.

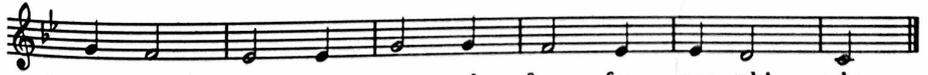
Gospel Hymn



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: *Deo gracias*, English ballad melody, Trinity College MS., 15th cent.

LM

The Gospel: Mark 1:21-28



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

People: Glory to you, Lord Christ.

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed,

and they kept on asking one another, “What is this? A new teaching – with authority! He commands even the unclean spirits, and they obey him.” At once his fame began to spread throughout the surrounding region of Galilee.

Officiant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Sermon

Joshua Smith

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.

1 Hail to the Lord's A - noint - ed, great Da - vid's great - er Son!
 2 He comes with suc - cor speed - y to those who suf - fer wrong,
 3 He shall come down like show - ers up - on the fruit - ful earth,
 4 Kings shall bow down be - fore him, and gold and in - cense bring;
 5 O'er ev - ery foe vic - to - rious, he on his throne shall rest;

1 Hail, in the time ap - point - ed, his reign on earth be - gun!
 2 to help the poor and need - y, and bid the weak be strong;
 3 and love, joy, hope, like flow - ers, spring in his path to birth;
 4 all na - tions shall a - dore him, his praise all peo - ple sing;
 5 from age to age more glo - rious, all bless - ing and all blest:

1 He comes to break op - pres - sion, to set the cap - tive free;
 2 to give them songs for sigh - ing, their dark - ness turn to light,
 3 be - fore him on the moun - tains shall peace, the her - ald, go;
 4 to him shall prayer un - ceas - ing and dai - ly vows a - scend;
 5 the tide of time shall nev - er his cov - e - nant re - move;

1 to take a - way trans - gres - sion, and rule in eq - ui - ty.
 2 whose souls, con - demned and dy - ing, were pre - cious in his sight.
 3 and right - eous - ness in foun - tains from hill to val - ley flow.
 4 his king - dom still in - creas - ing, a king - dom with - out end.
 5 his Name shall stand for ev - er, his change - less Name of Love.

Words: James Montgomery (1771-1854); para. of Psalm 72

Music: *Es flog ein kleins Waldvögelein*, German folk song; adapt. and harm.
 A Student's Hymnal, 1923, after Henry Walford Davies (1869-1941)

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

“Moderato”

Eric Thiman

A simple meal may now be shared.

Servers

Priest-in-Charge

Rev. Annette Joseph

Preacher

Joshua smith

Lector

Griffin King

Organist

Mary Miller

Choir Director

Randyn Heisserer-Miller

Ministry Intern

Joshua Smith

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Notes on the Service

Fourth Sunday after the Epiphany

Deut. 18:15–20 • Ps. 111 • 1 Cor. 8:1–13 • Mk. 1:21–28

Having chosen some followers (reported by the last two Sundays' Gospels), Jesus begins his work of disclosing God's jurisdiction in Galilee by teaching and healing. That disclosing, or epiphanying, is the general theme of the Sundays of February. Those who recognize God's jurisdiction ask in today's collect that he will hear our prayers and will give us peace. Also asking for God's peace was old Simeon who met the Savior when his parents brought him to the temple, 40 days after Jesus' birth, February 2.

The Israelites who heard God's self-disclosure at Mt Sinai/Horeb were overwhelmed so that they shrank from any further encounter. In response, the Lord promised another figure like Moses who would at a future time speak God's word to them. So wrote the author(s) of Deuteronomy, who revered Moses as the definitive spokesman for God, in contrast with the various mediums, sorcerers, necromancers, and fraudulent prophets denounced by Deuteronomy in the passage just before today's reading. Christian commentators on the Hebrew Bible, notably St. Mark and St. Matthew, have seen Jesus as Deuteronomy's new Moses.

An anonymous student of the Torah, and a reverent one, composed today's psalm about God's deeds, commandments, and covenant. The members of the Capernaum synagogue where Jesus preached might well have sung it. The last verse, about the fear of the Lord, is also in Job and Proverbs.

For epistles during this year's Epiphany season, three chapters of I Corinthians are being read serially. Today Paul is answering a question which some in his congregation must have asked him, one cause of his writing this letter. In the Roman Empire, most meat sold in public markets was from livestock which had been dedicated to some god at slaughter. Jews were forbidden to touch such non-kosher meat. Must Gentile converts to Christianity also avoid that meat, the Corinthians wanted to know. You may eat it, replies Paul, since the gods to whom it was dedicated are not really divine. However, you should not eat it if doing so were to make any of the less-informed believers suppose that you were actually honoring a pagan god.

Two "epiphanies" take place as Jesus exercises his prerogative as a Jewish layman to read and comment on Scripture in the synagogue. He teaches "with authority," i.e., as though he knew the Author of Scripture; and he exercises authority over an unclean spirit. That spirit, coming as he does from a supernatural realm, recognizes Who is being revealed in Jesus. Lacking this insight, the congregation cannot see the source of Jesus' powers. During February's Gospel readings, every time Jesus will heal someone the onlookers will be astonished and his notoriety will increase.

Rev. Stephen Weissman
Saint Louis, Missouri