



The Season after Pentecost

Welcome to Christ Church!

We are so glad you have joined us for worship this morning. As we continue to recover from the recent COVID-19 pandemic, here are a few important guidelines for in-person services:

- Masks continue to be required for all indoor gatherings at this time.
- Social distancing is recommended between cohorts. Cohorts are family members and/or friends who agree to share close proximity.
- No one should sit directly behind anyone else unless they are part of a cohort.
- Distance should try to be kept between cohorts.
- It is each parishioner's responsibility to follow social distancing guidelines, taking into consideration other parishioners' safety and level of comfort.

Gathering

Prelude

Mary Miller, Organist

Processional Hymn

LEVAS #189 Great Is Thy Faithfulness

(See bulletin p.16)

All standing, the Celebrant says:

Celebrant: + Blessed be God: Father, Son, and Holy Spirit.

***People:* And blessed be God's kingdom, now and for ever.
Amen.**

Opening Collect

BCP, p.355

Celebrant: 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.**

Gloria

WLP #900 Glory to God

(See bulletin p.17)

Collect of the Day

BCP, p.230

Celebrant: The Lord be with you.

***People:* And also with you.**

Celebrant: Let us pray: Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made

a holy temple acceptable to you; 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

2 Samuel 1:1, 17-27

After the death of Saul, when David had returned from defeating the Amalekites, David remained two days in Ziklag.

David intoned this lamentation over Saul and his son Jonathan. (He ordered that The Song of the Bow be taught to the people of Judah; it is written in the Book of Jashar.) He said:

Your glory, O Israel, lies slain upon your high places!
How the mighty have fallen!

Tell it not in Gath,
proclaim it not in the streets of Ashkelon;
or the daughters of the Philistines will rejoice,
the daughters of the uncircumcised will exult.

You mountains of Gilboa,
let there be no dew or rain upon you,
nor bounteous fields!

For there the shield of the mighty was defiled,
the shield of Saul, anointed with oil no more.

From the blood of the slain,
from the fat of the mighty,
the bow of Jonathan did not turn back,
nor the sword of Saul return empty.

Saul and Jonathan, beloved and lovely!
In life and in death they were not divided;
they were swifter than eagles,
they were stronger than lions.

O daughters of Israel, weep over Saul,
who clothed you with crimson, in luxury,
who put ornaments of gold on your apparel.

How the mighty have fallen
in the midst of the battle!

Jonathan lies slain upon your high places.

I am distressed for you, my brother Jonathan;
greatly beloved were you to me;
your love to me was wonderful,

passing the love of women.
How the mighty have fallen,
and the weapons of war perished!

Reader: The Word of the Lord.

People: **Thanks be to God.**

The Psalm of Response

Psalm 130

- 1 **O**ut of the depths have I called to you, O LORD;
LORD, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, LORD, were to note what is done amiss, *
O LORD, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the LORD; my soul waits for him; *
in his word is my hope.
- 5 My soul waits for the LORD,
more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the LORD, *
for with the LORD there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

The Second Reading

2 Corinthians 8:7-15

As you excel in everything – in faith, in speech, in knowledge, in utmost eagerness, and in our love for you – so we want you to excel also in this generous undertaking.
I do not say this as a command, but I am testing the genuineness of

your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something – now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has – not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written,

“The one who had much did not have too much,
and the one who had little did not have too little.”

Reader: The Word of the Lord.

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

Gospel Hymn

#411 O Bless the Lord, My Soul

(See bulletin p.19)

The Gospel

Mark 5:21-43



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

***People:* Glory to you, Lord Christ.**

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” So he went with him.

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She

had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

Celebrant: The Gospel of the Lord.

***People:* Praise to you, Lord Christ.**

Sermon

Rev. Annette Joseph

Affirmation of Faith

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

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

Celebrant: 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.**

Celebrant: 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.**

Celebrant: May Almighty God, who has given us a new birth by water and the Holy Spirit, bestowed upon us the forgiveness of sins, and called us to ministry in Jesus Christ, keep us in eternal life by his grace; through Christ our Lord. **Amen.**

The Prayers of the People

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth. (Acts 1:8)

Celebrant: Let us offer our prayers and petitions to Almighty God.

Reader: Engage us O God in the renewal of this Diocese towards your Christ-centered vision. Help us to realize that we are bound one to another in our common life and ministry. Spirit of God;

People: **We are listening.**

Reader: Empower us, O God, to energize the ministry of all the baptized, making our communities of faith healthy and holy places of your presence that reach out in compassion and hope in Christ's name. Spirit of God;

People: **We are listening.**

Reader: Unite us, O God, to be compassionate and not competitive, to be consoling and not controlling, to be faithful and not fearful as we continue to build relationships in communities centered on the vision of your reign. Spirit of God;

People: **We are listening.**

Reader: Guide us, O God, to be responsible stewards here on earth, to prophetically witness to your reign. We pray especially for members of the United Nations, for Joseph, our President, for Michael, our Governor, Robert, our Mayor, and other civic leaders, that they may do justice and love mercy. Spirit of God;

People: **We are listening.**

Reader: Deliver us, O God, from mistrust of one another and the misuse of our gifts. Help us to see in our worshiping communities, large and small, growing and struggling your grace and promise. Spirit of God;

People: **We are listening.**

Reader: Heal us, O God, in our communities, our families, and in the hidden places in our hearts. We pray for those in this community who are ill or in any kind of need, especially _____. Give us the courage and the grace to be your presence among them. Spirit of God;

People: **We are listening.**

Reader: Comfort us, O God, as we remember all those saints who have gone before us in light and have finished their course in faith. Give to the departed the comfort of your promise and presence, especially _____. Spirit of God;

People: We are listening.

Reader: Support us, O God, as we support each other, particularly in Justin the Archbishop of Canterbury, Michael our Presiding Bishop; Deon, our Bishop; Annette, our priest; and all who minister in witness in your Church. Spirit of God;

People: We are listening.

Reader: Teach us, O God, as we journey through the Christian life to continually engage each other, young and old, in the spiritual formation, discernment, discipleship and stewardship. Spirit of God;

People: We are listening.

Celebrant: O God our help in ages past, our hope for years to come: You have journeyed with your people Israel and we pray you, journey with us now, in this time of dreaming, daring and doing. Walk beside us on the road that is ahead, calm our fears, awaken our hope, and open our hearts, as together we seek your guidance. Inspire us to discern your will for the Diocese of Missouri. May we put our whole trust in you as we look to Christ, the great shepherd of our souls; who together with the Holy Spirit is alive and reigns now and forever. **Amen.**

The Confession

Celebrant: Let us confess our sins against God and our neighbor.

Silence may be kept.

**All: Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,**

**have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.**

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

The Peace

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

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

The Offering

Here at Christ Church, we consider gratitude and generosity to be spiritual disciplines. While some of us still can't be together to pass the collection plate to one another in person, we encourage you to offer your gifts and service in any way that makes the most sense to you.

If you are worshiping with us online, [click here](#) to contribute to our ongoing ministry.

The plate offering for the first Sunday of each month is dedicated to the Rector's Discretionary Fund.

Celebrant: Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. (*Ephesians 5:2*)

Offertory Hymn

#382 King of Glory, King of Peace

(See bulletin p.20)

Holy Communion

The Great Thanksgiving

The People remain standing.

Celebrant: The Lord be with you.

***People:* And also with you.**

Celebrant: Lift up your hearts.

***People:* We lift them to the Lord.**

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

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

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

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

Sanctus

(See bulletin p.21)

The people stand or kneel. The Celebrant continues:

Celebrant: Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said:

“Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said:

“Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”

And so, remembering all that was done for us: The cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

**All: Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!**

Celebrant: Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit’s power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

All: Blessed are you now and for ever. Amen.

The Lord's Prayer

Celebrant: As our Savior Christ has taught us, we now pray:

***People:* Our Father, who art in heaven,
hallowed by thy name.
Thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
forever and ever. Amen.**

The Breaking of the Bread

A period of silence is kept.

Celebrant: Alleluia! Christ our Passover is sacrificed for us;

***People:* Therefore let us keep the feast. Alleluia!**

Fraction Anthem

(See bulletin p.21)

Communion

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

Communion Hymn

WLP #773 Heal Me, Hands of Jesus

(See bulletin p.22)

Prayer for Spiritual Communion St. Augustine's Prayer Book, p.192

Celebrant: Blessed Jesus, we believe that you are truly present in the Holy Sacrament, and, since we cannot at this time receive communion, we pray you to come into our hearts. We unite ourselves with you and embrace you with all our heart, soul, and mind. Let nothing separate us from you; let us serve you in this life until, by your grace, we come to your glorious kingdom and unending peace. **Amen.**

Prayer after Communion

After communion, the Celebrant says:

Celebrant: Let us pray:

**All: Eternal God, heavenly Father,
You have graciously accepted us
as living members of your Son
our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

Sung Benediction

(See bulletin p.23)

"Send Us Now Into the World in Peace"

Richard Michael Joseph

The Blessing

Celebrant: May God the Holy Trinity make you strong in faith and love, defend you on every side, and guide you in truth and peace; and the blessing of God Almighty, + the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Recessional Hymn

#518 Christ Is Made the Sure Foundation

(See bulletin p.24)

Dismissal

Celebrant: Let us go forth in the name of Christ. *Alleluia! Alleluia!*

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

Postlude

Mary Miller, Organist

Servers

Priest-in-Charge
Eucharistic Minister
Reader
Host
Altar Guild
Organist
St. Isidore's Guild

Rev. Annette Joseph
Chris Masters
Matthew Heisserer-Miller
Judi Naeter
Paula Fetherston
Mary Miller
Joshua Smith

1. Great is thy faith - ful - ness, O God my Fa - ther,
 2. Sum - mer and win - ter, and spring - time and har - vest,
 3. Par - don for sin and a peace that en - dur - eth,

1. There is no shad - ow of turn - ing with thee;
 2. Sun, moon and stars in their cours - es a - bove,
 3. Thine own dear pres - ence to cheer and to guide;

1. Thou chang - est not, thy com - pas - sions, they fail not,
 2. Join with all na - ture in man - i - fold wit - ness,
 3. Strength for to - day and bright hope for to - mor - row,

1. As thou hast been thou for - ev - er wilt be.
 2. To thy great faith - ful - ness, mer - cy and love.
 3. Bless - ings all mine, with ten thou - sand be - side!

Great is thy faith - ful - ness! Great is thy faith - ful - ness!

Morn - ing by morn - ing new mer - cies I see;

All I have need - ed thy hand hath pro - vid - ed,

Great is Thy faith - ful - ness, Lord un - to me!

Words: Thomas O. Chisholm (1866-1960)

Music: William M. Runyan (1870-1957)

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WLP 900

Glory to God in the Highest

Glo - ry to God in the high - est, ___

___ and peace to his peo - ple on earth. ___ Lord God,

heav'n - ly King, al - migh - ty God and Fa - ther, ___ we wor - ship

you, we give you thanks, we praise you for your glo-ry. —

(♩ = ♩. of preceding - same beat as before, not slower) Fa - ther, —

Lord Je - sus Christ, — on - ly Son of the Fa - ther,
Fa - ther, —

(♩ = ♩. of preceding - same beat as before, not slower) Fa - ther, —

Lord God, Lamb of God, you take a - way the sin of the

world: — have mer - cy on us; — you are seat - ed at the right

hand of the Fa - ther: — re - ceive our prayer. — For
Fa - ther: re - ceive
Fa - ther: re - ceive

you a - lone are the Ho - ly One, — you a - lone are the

Lord, _____ you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spi - rit, _____

in the glo - ry of God the Fa - ther. A - men. _____

Setting: John Rutter (b. 1945)
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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!

1 King of glo - ry, King of peace, I will love thee;
 2 Where - fore with my ut - most art, I will sing thee;
 3 Seven whole days, not one in seven, I will praise thee;

Tenor or soprano ad libitum

3 Seven whole days, not one in seven, I will praise thee;

and that love may nev - er cease, I will move thee.
 and the cream of all my heart, I will bring thee.
 in my heart, though not in heaven, I can raise thee.

in my heart, though not in heaven, I can raise thee.

Thou hast grant - ed my re - quest, thou hast heard me;
 Though my sins a - gainst me cried, thou didst clear me;
 Small it is in this poor sort to en - roll thee;

Small it is in this poor sort to en - roll thee;

thou didst note my work - ing breast, thou hast spared me.
 and a - lone, when they re - plied, thou didst hear me.
 e'en e - ter - ni - ty's too short to ex - tol thee.

e'en e - ter - ni - ty's too short to ex - tol thee.

Words: George Herbert (1593-1633)
 Music: *General Seminary*, David Charles Walker (b. 1938)

74. 74. D

Sanctus

Ho - ly, ho - ly, ho - ly Lord.

God of pow-er and might, _____ hea-ven and earth are full of your glo-ry. Ho -

Blessed is the one

- san - na _____ in the high - est. Bless - ed is he who comes in the

name of the Lord. _____ Ho - san - na _____ in the high - est.

Detailed description: The image shows a musical score for the Sanctus. It consists of four staves of music in G major (one sharp) and 3/4 time. The lyrics are written below the notes. The first staff begins with a whole rest followed by the lyrics 'Ho - ly, ho - ly, ho - ly Lord.' The second staff continues with 'God of pow-er and might, _____ hea-ven and earth are full of your glo-ry. Ho -'. The third staff starts with 'Blessed is the one' followed by '- san - na _____ in the high - est. Bless - ed is he who comes in the'. The fourth staff concludes with 'name of the Lord. _____ Ho - san - na _____ in the high - est.' The music features a mix of quarter, eighth, and dotted notes, with some rests indicated by lines.

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Composer Tempo ♩ = 120

Agnus Dei

Lamb of God, you take a-way the sins of the world: have mer - cy on us.

Lamb of God, you take a-way the sins of the world: have mer - cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

Detailed description: The image shows a musical score for the Agnus Dei. It consists of three staves of music in G major (one sharp) and 3/4 time. The lyrics are written below the notes. The first staff begins with a whole rest followed by the lyrics 'Lamb of God, you take a-way the sins of the world: have mer - cy on us.' The second staff continues with 'Lamb of God, you take a-way the sins of the world: have mer - cy on us.' The third staff concludes with 'Lamb of God, you take a-way the sins of the world: grant us peace.' The music features a mix of quarter, eighth, and dotted notes, with some rests indicated by lines.

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1. Heal me, hands of Je-sus, and search out all my pain: re -
 2. Cleanse me, blood of Je-sus, take bit - ter-ness a - way; let
 3. Know me, mind of Je-sus, and show me all my sin; dis -
 4. Fill me, joy of Je-sus: anx - i - e - ty shall cease and

store my hope, re - move my fear and bring me peace a - gain.
 me for - give as one for - given and bring me peace to - day.
 pel the mem - o - ries of guilt, and bring me peace with - in.
 heaven's se - ren - i - ty be mine, for Je - sus brings me peace!

Words: Michael Perry; © 1982, 1989 Hope Publishing Co., Carol Stream, IL 60188.

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Music: Sharpe, Carl Haywood (b. 1949), from *Tunes for Grace*; © 1997 Carl Haywood

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SM

Send Us Now into the World in Peace

Book of Common Prayer

Richard Michael Joseph

Send us now in - to the world in peace, and

The first system of the musical score features a vocal line in G major and 3/8 time. The lyrics are "Send us now in - to the world in peace, and". The piano accompaniment consists of a right-hand part with chords and a left-hand part with a bass line.

grant us strength and cour - age to love and serve you with

The second system continues the vocal line with the lyrics "grant us strength and cour - age to love and serve you with". The piano accompaniment follows the same pattern.

glad - ness and sin - gle - ness of heart through Christ our

The third system continues the vocal line with the lyrics "glad - ness and sin - gle - ness of heart through Christ our". The piano accompaniment follows the same pattern.

Lord, A - men, A - men, A - men.

The fourth system concludes the vocal line with the lyrics "Lord, A - men, A - men, A - men." The piano accompaniment follows the same pattern.

Descant

4 Here vouch-safe to all thy serv - ants what they ask of

1 Christ is made the sure foun - da - tion, Christ the head and
 2 All that ded - i - cat - ed ci - ty, dear - ly loved of
 3 To this tem - ple, where we call thee, come, O Lord of
 4 Here vouch-safe to all thy serv-ants what they ask of

thee to gain; what they gain from thee, for ev - er

cor - ner - stone, cho - sen of the Lord, and pre - cious,
 God on high, in ex - ult - ant ju - bi - la - tion
 Hosts, to - day; with thy wont - ed lov - ing - kind - ness
 thee to gain; what they gain from thee, for ev - er

with the bless - ed to re - tain, and here - af - ter

bind - ing all the Church in one; ho - ly Zi - on's
 pours per - pet - ual mel - o - dy; God the One in
 hear thy serv - ants as they pray, and thy full - est
 with the bless - ed to re - tain, and here - af - ter



in thy glo - ry ev - er - more with thee to reign.
 help for ev - er, and her con - fi - dence a - lone.
 Three a - dor - ing in glad hymns e - ter - nal - ly.
 ben - e - dic - tion shed with - in its walls al - way.
 in thy glo - ry ev - er - more with thee to reign.

Words: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1866), alt.

Music: *Westminster Abbey*, Henry Purcell (1659-1695), adapt.; desc. James Gillespie (b. 1929)

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Notes on the Service

Fifth Sunday after Pentecost

2 Sam. 1:1, 17-27 • Ps. 130 • 2 Cor. 8:7-15 • Mark 5:21-43

Written in a year when the Church of England desperately needed “to be joined together in unity of spirit by [the apostles’] teaching,” viz, 1549, today’s collect alludes to the Feast of Peter and Paul, June 29.

As we continue David’s epic, having passed over the battlefield deaths of Saul and Jonathan, today we read David’s lament for them. Written in an old, elegant diction, this beautiful poem is the first statement of the singer-hero’s feelings. It both expresses David’s grief at the deaths, and also disavows any gratification he might be suspected of having for the removal of those who stood between him and unshared power. The lament is composed of a series of apostrophes to the hills, to the Philistine women, to the Israelite women, to the fallen warriors.

Just before his last battle, Saul had compelled a necromancer, the witch of Endor, to call up from the Pit the ghost of Samuel, his old patron and nemesis. Now, after Saul’s suicide and David’s lament, comes Psalm 130 calling to God “out of the pit.” We could imagine Saul, now down beside Samuel, singing this dirge. *De profundis* is used at funerals.

Trying to restart his collection from Corinth for the Jerusalem Church, Paul reminds the Corinthians of the ways in which they excel, and then invites them to “excel also in this generous undertaking.” The pre-existent Christ, he reminds them, impoverished himself for humanity’s sake. The Corinthians could at least give some of their plenty. The last sentence of this epistle quotes Exodus about how the Israelites when gathering manna all enjoyed sufficient supplies, whether they had harvested little or much of the fungi.

In his account of the raising of the official’s daughter, Mark quotes the command in Aramaic, the everyday language of first century Galilee, which suggests that it is an eyewitness report, perhaps by Peter, one of the inner circle who, together with the girl’s parents, are present when Jesus resuscitates her. In the Hebrew Bible, Elijah and Elisha were both said to have revived a child, so Mark is pointing to Jesus’ likeness to those prophets. As he routinely does when he heals a Jew, Jesus orders that the healing be kept secret, to avoid unwanted publicity. In Acts, both Peter and Paul will also be credited with reviving someone thought dead.

Into the story of Jairus’ 12-year-old daughter, Mark interpolates the story of the healing of a woman with a 12-year hemorrhage. Jesus disregards the ritual pollution from her having touched him, commends her faith, declares her healed and calls her “Daughter.” Before, he had said whoever does God’s will is his family member. (Mk 3:35)

Rev. Stephen Weissman
Saint Louis, Missouri



*We are a community forgiven and loved by God,
joyfully called to the work of reconciliation.*

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