

Gathering: Liturgy of the Word

Prelude

“Land of Rest”

Wilbur Held

Opening Hymn

671

Amazing Grace

1 A - maz - ing grace! how sweet the sound, that
2 'Twas grace that taught my heart to fear, and
3 The Lord has prom - ised good to me, his
4 Through man - y dan - gers, toils, and snares, I
*5 When we've been there ten thou - sand years, bright

1 saved a wretch like me! I once was lost but
2 grace my fears re - lieved; how pre - cious did that
3 word my hope se - cures; he will my shield and
4 have al - rea - dy come; 'tis grace that brought me
5 shin - ing as the sun, we've no less days to

1 now am found, was blind but now I see.
2 grace ap - pear the hour I first be - lieved!
3 por - tion be as long as life en - dures.
4 safe thus far, and grace will lead me home.
5 sing God's praise than when we'd first be - gun.

The melody may be sung in canon at distances of either two or three beats.

Words: John Newton (1725-1807), alt.; st. 5, from *A Collection of Sacred Ballads*, 1790; compiled by Richard Broaddus and Andrew Broaddus

Music: *New Britain*, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921); harm. Austin Cole Lovelace (b. 1919)

CM

Opening Acclamation

Officiant: Blessed be the God of our salvation,

People: Who bears our burdens and forgives our sins. *Amen.*

The Decalogue

Officiant: Hear the commandments of God to God's people:

I am the LORD your God who brought you out of bondage. You shall have no other gods but me.

People: *Amen.* Lord, have mercy.

Officiant: You shall not make for yourself any idol.

People: *Amen.* Lord, have mercy.

Officiant: You shall not invoke with malice the Name of the LORD your God.

People: *Amen.* Lord, have mercy.

Officiant: Remember the Sabbath Day and keep it holy.

People: *Amen.* Lord, have mercy.

Officiant: Honor your father and your mother.

People: *Amen.* Lord, have mercy.

Officiant: You shall not commit murder.

People: *Amen.* Lord, have mercy.

Officiant: You shall not commit adultery.

People: *Amen.* Lord, have mercy.

Officiant: You shall not steal.

People: *Amen.* Lord, have mercy.

Officiant: You shall not be a false witness.

People: *Amen.* Lord, have mercy.

Officiant: You shall not covet anything that belongs to your neighbor.

People: *Amen.* Lord, have mercy.

Officiant: Jesus said, “The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these. (Mark 12:29–31)

Officiant: Lord, have mercy.

People: Christ, have mercy.

Officiant: Lord, have mercy.

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

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Jerusalem, My Happy Home

1 Je - ru - sa - lem, my hap - py home, when
2 Thy saints are crowned with glo - ry great; they
3 There Da - vid stands with harp in hand as
4 Our La - dy sings Mag - ni - fi - cat with
5 Je - ru - sa - lem, Je - ru - sa - lem, God

1 shall I come to thee? When shall my sor - rows
2 see God face to face; they tri - umph still, they
3 mas - ter of the choir: ten thou - sand times would
4 tune sur - pass - ing sweet, and bless - ed mar - tyrs' would
5 grant that I may see thine end - less joy, and

1 have an end? Thy joys when shall I see?
 2 still re - joice in that most hap - py place.
 3 one be blest who might this mu - sic hear.
 4 har - mo - ny doth ring in ev - ery street.
 5 of the same par - ta - ker ev - er be!

Words: F. B. P. (ca. 16th cent.), alt.

Music: *Land of Rest*, American folk hymn; adapt. and harm. Annabel Morris Buchanan (1889-1983)

CM

Confession

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

Silence is kept for a time.

People: 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.**

Officiant: 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.**

Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives

and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The Readings

The First Reading: Numbers 21:4–9

From Mount Hor the Israelites set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.” Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, “We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us.” So Moses prayed for the people. And the LORD said to Moses, “Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.” So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

Reader: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 107:1–3, 17–22

- 1 Give thanks to the LORD, for he is good, *
and his mercy endures for ever.
- 2 Let all those whom the LORD has redeemed proclaim *
that he redeemed them from the hand of the foe.
- 3 He gathered them out of the lands; *
from the east and from the west,
from the north and from the south.
- 17 Some were fools and took to rebellious ways; *
they were afflicted because of their sins.

- 18 They abhorred all manner of food *
and drew near to death's door.
- 19 Then they cried to the LORD in their trouble, *
and he delivered them from their distress.
- 20 He sent forth his word and healed them *
and saved them from the grave.
- 21 Let them give thanks to the LORD for his mercy *
and the wonders he does for his children.
- 22 Let them offer a sacrifice of thanksgiving *
and tell of his acts with shouts of joy.

The Second Reading: Ephesians 2:1–10

You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ – by grace you have been saved – and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God – not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Reader: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

1 My faith looks up to thee, thou Lamb of Cal - va - ry,
2 May thy rich grace im-part strength to my faint - ing heart,
3 While life's dark maze I tread, and griefs a - round me spread,

Sa - vior di - vine! Now hear me while I pray, take all my
my zeal in - spire; as thou hast died for me, O may my
be thou my guide; bid dark-ness turn to day; wipe sor-row's

guilt a - way; O let me from this day be whol - ly thine.
love to thee pure, warm, and change-less be, a liv - ing fire.
tears a - way, nor let me ev - er stray from thee a - side.

Words: Ray Palmer (1808-1887)
Music: Olivet, Lowell Mason (1792-1872)

664. 6664

The Gospel: John 3:14-21



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

People: Glory to you, Lord Christ.

Jesus said, "Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

"Indeed, God did not send the Son into the world to condemn the

world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”

Officiant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Sermon

Rev. Annette Joseph

Affirmation of Faith

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

People: We believe in God the Father 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

Form II

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

Reader: I ask your prayers for God's people throughout the world; for our Bishop Deon; for our priest, Annette; for this gathering; and for all ministers and people.
Pray for the Church.

[*Silence.*]

Reader: I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.
Pray for justice and peace.

[*Silence.*]

Reader: I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.
Pray for those in any need or trouble.

[*Silence.*]

Reader: I ask your prayers for all who seek God, or a deeper knowledge of him.
Pray that they may find and be found by him.

[*Silence.*]

Reader: I ask your prayers for those who are sick, suffering, or lost.

[*Silence.*]

Reader: I ask your thanksgiving for the beauty of the creation.

[*Silence.*]

Reader: I ask your prayers for the departed, [especially_____].

Pray for those who have died.

[Silence.]

Members of the congregation may ask the prayers or the thanksgivings of those present:

[I ask your prayers for _____.]

[I ask your thanksgiving for _____.]

[Silence.]

Reader: Praise God for those in every generation in whom Christ has been honored.

Pray that we may have grace to glorify Christ in our own day.

[Silence.]

Officiant: O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever.
Amen.

The Lord's Prayer

Officiant: Let us pray in the way that Christ taught us:

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 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 wine, bread, and food may be consumed after the liturgy.

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 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.

LEVAS 188

When Peace, Like a River

1. When peace, like a riv - er, at - tend - eth my
 2. Though sa - tan should buf - fet, though tri - als should
 3. My sin— oh, the bliss of this glo - ri - ous
 4. And, Lord, haste the day when the faith shall be

1. way, When sor - rows like sea - bil - lows roll;
 2. come, Let this blest as - sur - ance con - trol,
 3. thought— My sin— not in part, but the whole—
 4. sight, The clouds be rolled back as a scroll,

1. What - ev - er my lot, thou hast taught me to
 2. That Christ has re - gard - ed my help - less es -
 3. Is nailed to the cross and I bear it no
 4. The trump shall re - sound and the Lord shall de -

1. say, It is well, it is well with my soul.
 2. tate, And has shed His own blood for my soul.
 3. more, Praise the Lord, praise the Lord, O my soul!
 4. scend, "E - ven so"— it is well with my soul.

It is well ——— It is well ——— with my soul, ——— with my

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is 4/4. The lyrics are written below the notes. The lyrics are: "soul, It is well, it is well with my soul." The melody is simple and hymn-like, with a steady rhythm.

Words: Horatio Spafford (1828-1888)
 Music: Philip P. Bliss (1838-1876)

The Sending

Officiant: Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever.

People: ***Amen.***

Officiant: Let us bless the Lord.

People: Thanks be to God.

Postlude

“Olivet”

Karl Osterland

A simple meal may now be shared.

Servers

Priest-in-Charge

Rev. Annette Joseph

Reader

Sheila Thiele

Host

Judi Naeter

Organist

Mary Miller

Vocalist

Randyn Heisserer-Miller

Ministry Intern

Joshua Smith

Music reprint & broadcast licensing:
 OneLicense A-705012

Notes on the Service

Fourth Sunday in Lent

Num. 21:4–9 • Ps. 107:1–3, 17–22 • Eph. 2:1–10 • Jn. 3:14–21

On March 20 Spring will come, and now Lent is half over, so some churches lighten the somber season with rose-colored hangings in place of purple ones. Roman Catholics and Lutherans call this Laetare after the opening of the old introit, *Laetare*, “Rejoice....” In England, today is called Mothering Sunday.

Back when this Sunday’s Gospel reading was a passage in which Christ called himself the True Bread, this 20th century collect complemented it.

Departing from the Lenten sequence of readings about covenants, today’s reading from Numbers tells of Moses’ having a bronze serpent fashioned and affixed to a pole to cure Israelites who had been bitten by venomous snakes during their approach to Canaan through the snake-infested Sinai desert. Today’s Gospel will cite this episode as an antetype of Jesus’ being “**lifted up**,” which is an expression John uses to mean to his crucifixion.

Numbers puns on the Hebrew word for serpent, *nahash*, and the Hebrew word for bronze, *nehoshet*, to recount Moses’ feat of sympathetic magic. Archeologists have found a small bronze serpent at Timnah, in the region where Numbers says this episode occurred. II Kings reports that a bronze serpent, *Nehushtan*, had been used as a cult object in the Jerusalem temple until it was removed by the iconoclastic King Hezekiah in about 710 BCE.

Psalm 107 is a community hymn of thanksgiving, probably of thanksgiving for the release from exile. Today’s excerpt is a generic section, so it could be used to refer to any deliverance which God performed, such as the deliverance of rebellious Israelites afflicted by poisonous snake-bites; or to the deliverance of pagans from their attachment to idols, as in today’s epistle.

Lenten epistles are short apostolic messages about the saving power of Christ. Ephesians stresses God’s grace in making alive Gentiles, “you who were dead through trespasses....” Indeed, “all of us [Jews also]...were by nature children of wrath.” But God gave us life in Christ’s resurrection and seated us with Christ “in the heavenly places.” At the end of this passage, the phrase, “good works which God hath before ordained that we should walk in,” was used in Rite One’s Prayer of Thanks after Communion.

On March 7, 14, and 21, Gospels are set at Passovers, anticipating the Passover/Last Supper. Today, at the close of his Passover conversation with Nicodemus, Jesus states that the presence of his light makes darkness evident and darkness “hates” light. Plato said, “If they could lay hands on the man who was trying to set them free and lead them up [out of the cave] they would kill him.” (*Republic*, XXV)

Nicodemus is one of “his own” to whom the Word came, who (at first) received him not. Nicodemus must have “received” Christ later because he would go with Joseph of Arimathea to take Jesus’ body from the cross.

Rev. Stephen Weissman
Saint Louis, Missouri