

Gathering: Liturgy of the Word

Prelude

“Spring Carol”

Richard Proulx

Opening Hymn

441

In the Cross of Christ I Glory

1 In the cross of Christ I glo - ry, tower - ing
2 When the woes of life o'er - take me, hopes de -
3 When the sun of bliss is beam - ing, light and
4 Bane and bless - ing, pain and plea - sure, by the
*5 In the cross of Christ I glo - ry, tower - ing

1 o'er the wrecks of time; all the light of
2 ceive, and fears an - noy, nev - er shall the
3 love up - on my way, from the cross the
4 cross are sanc - ti - fied; peace is there that
5 o'er the wrecks of time; all the light of

1 sa - cred sto - ry gath - ers round its head sub - lime.
2 cross for - sake me: lo, it glows with peace and joy.
3 ra - diance stream - ing adds new lus - ter to the day.
4 knows no mea - sure, joys that through all time a - bide.
5 sa - cred sto - ry gath - ers round its head sub - lime.

Words: John Bowring (1792-1872)
Music: *Rathbun*, Ithamar Conkey (1815-1867)

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.

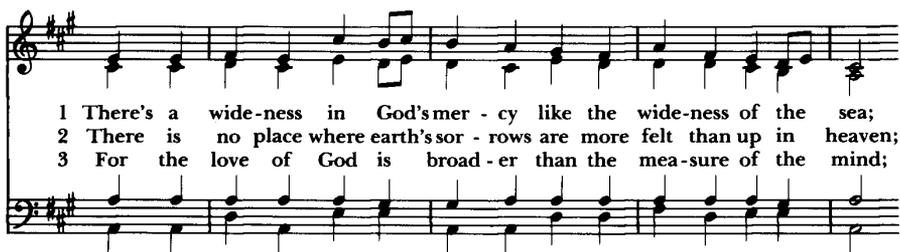
Collect for Purity

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.*

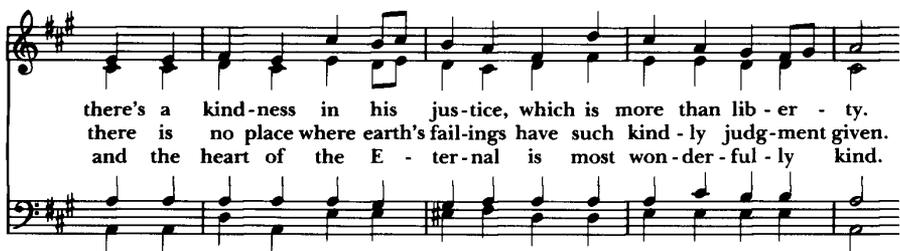
Hymn of Praise

470

There's a Wideness in God's Mercy



1 There's a wide-ness in God'smer - cy like the wide-ness of the sea;
2 There is no place where earth's sor - rows are more felt than up in heaven;
3 For the love of God is broad - er than the mea - sure of the mind;



there's a kind-ness in his jus-tice, which is more than lib - er - ty.
there is no place where earth's fail-ings have such kind - ly judg - ment given.
and the heart of the E - ter - nal is most won - der - ful - ly kind.

There is wel-come for the sin-ner, and more gra-ces for the good;
 There is plen-ti-ful re-demp-tion in the blood that has been shed;
 If our love were but more faith-ful, we should take him at his word;

there is mer-cy with the Sa-vior; there is heal-ing in his blood.
 there is joy for all the mem-bers in the sor-rows of the Head.
 and our life would be thanks-giv-ing for the good-ness of the Lord.

Words: Frederick William Faber (1814-1863), alt.
 Music: Beecher, John Zundel (1815-1882), alt.

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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 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.**

Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The Readings

The First Reading: Jeremiah 31:31–34

The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt — a covenant that they broke, though I was their husband, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

Reader: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 51:1–13

¹ Have mercy on me, O God, according to your loving-kindness; *

- in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
 - 3 For I know my transgressions, *
and my sin is ever before me.
 - 4 Against you only have I sinned *
and done what is evil in your sight.
 - 5 And so you are justified when you speak *
and upright in your judgment.
 - 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
 - 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
 - 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
 - 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
 - 10 Hide your face from my sins *
and blot out all my iniquities.
 - 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
 - 12 Cast me not away from your presence *
and take not your holy Spirit from me.
 - 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.

The Second Reading: Hebrews 5:5–10

Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,
today I have begotten you”;

as he says also in another place,

“You are a priest forever,
according to the order of Melchizedek.”

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

Reader: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

439

What Wondrous Love Is This

Harmony (the melody is in the tenor)

1 What won-drous love is this, O my soul, O my soul! What
2 To God and to the Lamb, I will sing, I will sing, to
3 And when from death I'm free, I'll sing on, I'll sing on, and

won-drous love is this, O my soul! What won-drous love is this that
God and to the Lamb, I will sing. To God and to the Lamb who
when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my
is the great I AM, while mil - lions join the theme, I will
sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.
sing, I will sing, while mil - lions join the theme I will sing.
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Words: American folk hymn, ca. 1835
Music: *Wondrous Love*, from *The Southern Harmony*, 1835

12 9. 12. 12 9

The Gospel: John 12:20–33

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

“Now my soul is troubled. And what should I say – ‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die.

Reader: The Word of the Lord.

People: Thanks be to God.

Sermon

Joshua Smith

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.

Final Hymn

495

Hail, Thou Once Despised Jesus



1 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -
2 Pas - chal Lamb, by God ap - point - ed, all our sins on
3 Je - sus, hail! en - throned in glo - ry, there for ev - er
*4 Wor - ship, hon - or, power, and bless - ing thou art wor - thy



le - an King! Thou didst suf - fer to re - lease us;
thee were laid: by al - might - y love a - noint - ed,
to a - bide; all the heav - en - ly hosts a - dore thee,
to re - ceive; high - est prais - es, with - out ceas - ing,

thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal
 thou hast full a - tone - ment made. All thy peo - ple are for -
 seat - ed at thy Fa - ther's side. There for sin - ners thou art
 right it is for us to give. Help, ye bright an - gel - ic

Sa - vior, bear - er of our sin and shame! By thy mer - it
 giv - en through the vir - tue of thy blood: o - pened is the
 plead - ing: there thou dost our place pre - pare; ev - er for us
 spi - rits, all your no - blest an - thems raise; help to sing our

we find fa - vor: life is giv - en through thy Name.
 gate of hea - ven, re - con - ciled are we with God.
 in - ter - ced - ing, till in glo - ry we ap - pear.
 Sa - vior's mer - its, help to chant Em - man - uel's praise!

Words: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt.

Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenliedjes en Contradansseu*, 1710

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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

“Jesus, Still Lead On”

Paul Manz

A simple meal may now be shared.

Servers

<i>Priest-in-Charge</i>	Rev. Annette Joseph
<i>Officiant/Preacher</i>	Joshua Smith
<i>Reader</i>	Sue Balsamo
<i>Host</i>	Doc & Karen Cain
<i>Organist</i>	Mary Miller
<i>Vocalist</i>	Randyn Heisserer-Miller
<i>Ministry Intern</i>	Joshua Smith

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Notes on the Service

Fifth Sunday in Lent

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

Today's readings express the necessity of a universal and spiritual covenant. The time has come for the sealing of that new covenant by Christ's death, which will be his glorification.

Adapted from an 8th-century collect originally used after Easter, the collect contains themes also present in today's lessons: "love the thing which thou commandest..." sounds like Jeremiah's covenant in the heart; "canst order the unruly wills..." sounds like Psalm 51's prayer for interior change.

During the exile, Jeremiah promises Israel that God will start a new relationship with them, a relationship not like previous broken covenants, but instead a relationship based on inner transformation. Such a "New Testament" Jesus sealed with Jews and Gentiles alike, Christians believe.

In agreement with Jeremiah, the master penitential Psalm 51 says that a contrite heart will please God more than animal sacrifices can. Verse 15, "deliver me from death, O God," (omitted by the lectionary), will be cited in today's epistle and today's Gospel as a prayer of Jesus.

Like Jeremiah, the Epistle to the Hebrews sees the covenant of Moses as in need of replacement. Hebrews uses metaphysical terms to assert that Old Testament priests and sacrifices were temporal pre-figures of the eternal priesthood and sacrifice of Christ. In support, Hebrews quotes Psalm 2 to say that God has a Son, and Psalm 110 to say that that Son is a high priest like Melchizedek. (Melchizedek was a Gentile high priest who according to Gen.14 blessed Abraham, implying that he outranked both that first Jew and his priestly descendants.) Jesus' priesthood was metaphysical, Mechizedek-like, for Jesus was not from a Jewish priestly family. Jesus was called as had been Aaron the original Jewish high priest. Moreover, Jesus the High Priest had to suffer to identify fully with suffering humanity. The Holy Week proper preface will quote this passage.

Today's Gospel follows Jesus's triumphant entry into Jerusalem, the city of Melchizedek. Observing it, some Gentiles – Greeks – ask the two disciples with Greek names to introduce them to Jesus. At that, Jesus declares that his long-delayed moment for glory has come, when he will draw all peoples, Gentiles, to him. In John's view, the "Glory" of Christ will be his crucifixion, as is illustrated by the simile of a wheat grain dying to sprout again. As other Gospels report a Voice at his Baptism and his Transfiguration, this Gospel reports a Voice now confirming Jesus's resolve to glorious death, and soon.

Rev. Stephen Weissman
Saint Louis, Missouri