

Gathering: Liturgy of the Word

Prelude

“O Sacred Head”

Johannes Brahms

Opening Hymn

168

O Sacred Head, Sore Wounded

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail - not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright-ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930);
 st. 4, tr. James Waddell Alexander (1804-1859), alt.

Music: *Herzlich tut mich verlangen [Passion Chorale]*, Hans Leo Hassler (1564-1612);
 adapt. and harm. Johann Sebastian Bach (1685-1750)

76. 76. D

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

LEVAS 203

There Is A Balm In Gilead

There is a balm in Gil-e-ad to make the wound-ed

whole; There is a balm in Gil-e-ad to heal the sin-sick soul.

Fine

1. Some-times I feel dis-cour-aged, And think my work's in vain, But
 2. If you can-not preach like Pet-er, If you can-not preach like Paul, You can
 3. Don't ev-er be dis-cour-aged For Je-sus is your friend, And

1. then the ho-ly spir-it Re-vives my soul a-gain.
 2. tell the love of Je-sus, And say He died for all.
 3. if you lack for know-ledge, He'll ne'er re-fuse to lend.

D.C.

Words: Traditional
 Music: American Melody; arr. Carl Haywood (b. 1949), from *The Haywood Collection of Negro Spirituals*,
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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 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: Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Spirit, one God, for ever and ever. *Amen.*

The Readings

The First Reading: Exodus 20:1–17

Then God spoke all these words:

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or

that is in the water under the earth. You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. For six days you shall labor and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work — you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.

Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

Reader: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 19

- 1 **T**he heavens declare the glory of God, *
and the firmament shows his handiwork.
- 2 One day tells its tale to another, *
and one night imparts knowledge to another.

- 3 Although they have no words or language, *
and their voices are not heard,
- 4 Their sound has gone out into all lands, *
and their message to the ends of the world.
- 5 In the deep has he set a pavilion for the sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.
- 6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.
- 7 The law of the LORD is perfect
and revives the soul; *
the testimony of the LORD is sure
and gives wisdom to the innocent.
- 8 The statutes of the LORD are just
and rejoice the heart; *
the commandment of the LORD is clear
and gives light to the eyes.
- 9 The fear of the LORD is clean
and endures for ever; *
the judgments of the LORD are true
and righteous altogether.
- 10 More to be desired are they than gold,
more than much fine gold, *
sweeter far than honey,
than honey in the comb.
- 11 By them also is your servant enlightened, *
and in keeping them there is great reward.
- 12 Who can tell how often he offends? *
cleanse me from my secret faults.
- 13 Above all, keep your servant from presumptuous sins;
let them not get dominion over me; *
then shall I be whole and sound,
and innocent of a great offense.

14 Let the words of my mouth and the meditation of my heart be acceptable in your sight, *
O LORD, my strength and my redeemer.

The Second Reading: 1 Corinthians 1:18–25

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

Reader: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

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Praise to the Living God

1 Praise to the liv - ing God! All prais - ed be his Name
2 Form - less, all love - ly forms de - clare his love - li - ness;
3 His Spi - rit flow - eth free, high surg - ing where it will:
4 E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be, for ay the same.
 ho - ly, no ho - li - ness of earth can his ex - press.
 in pro - phet's word he spoke of old; he speak - eth still.
 his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere aught that now ap - pears:
 Lo, he is Lord of all. Cre - a - tion speaks his praise,
 Es - tab - lished is his law, and change - less it shall stand,
 Praise to the liv - ing God! All prais - ed be his Name

the first, the last, be - yond all thought his time - less years!
 and ev - ery - where a - bove, be - low, his will o - beys.
 deep writ up - on the hu - man heart, on sea, on land.
 who was, and is, and is to be, for ay the same.

Words: Medieval Jewish liturgy; tr. Max Landsberg (1845-1928) and Newton M. Mann (1836-1926)
 Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

66. 84. D

The Gospel: John 2:13-22

Reader: A reading from the Gospel according to St. John.

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple,

and in three days I will raise it up.” The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

Reader: The Word of the Lord.

People: Thanks be to God.

Sermon

Rev. Liz Meade
St. Timothy’s, Creve Coeur

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.*

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.

1 Rock of a - ges, cleft for me, let me hide my-self in thee;
 2 Should my tears for ev - er flow, should my zeal no lan - guor know,
 3 While I draw this fleet-ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
 all for sin could not a - tone: thou must save, and thou a - lone;
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
 in my hand no price I bring, sim - ply to thy cross I cling.
 Rock of a - ges, cleft for me, let me hide my-self in thee.

Words: Augustus Montague Toplady (1740-1778), alt.
 Music: *Toplady*, Thomas Hastings (1784-1872)

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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

"Postlude"

Noel Rawsthorne

A simple meal may now be shared.

Servers

Priest-in-Charge

Rev. Annette Joseph

Reader

Toni Alexander

Organist

Mary Miller

Vocalist

Randyn Heisserer-Miller

Ministry Intern

Joshua Smith

Notes on the Service

Third Sunday in Lent

Exod. 20:1–17 • Ps. 19 • 1 Cor. 1:18–25 • Jn. 2:13–22

Today's collect is based on Paul's premise in today's epistle that human wisdom is foolish and human strength futile. So, body and soul we rely on God.

Today's and many other collects were written or were inspired by Gregory the Great, who was pope from 590 until he died on March 12, 604. An able organizer, Gregory negotiated with invading Lombards, fed Rome's hungry, drafted liturgies, composed plainchant, dispatched missionaries to Britain.

On each Sunday in this Lent, the Hebrew Bible passage tells of one successive covenant which God established. Today we read of the giving of the heart of the Torah, the Ten Commandments. In a typical treaty/covenant in the ancient Near East, the superior party rescues the subordinates; in return, the subordinates agree to obey the terms which the superior lays down, so that the superior will continue to favor them. In this case, the Superior has rescued the Israelites from slavery. God then makes a **covenant** with them, the terms of which are that they must keep his commandments. The collect for Lent V will ask that we "may love the thing which thou commandest...."

The first half of Psalm 19 is about the revelation of God in the skies, particularly in the sun. The second half balances the revelation of God in nature with the revelation of God in Torah. The Creator's commandments shine like a sun on the human soul, says the author of this poem, who might have used a Canaanite or an Egyptian hymn to the sun as its pattern.

The opening section of I Corinthians quotes Isaiah 29 to urge factions to set aside their differences in view of Christ's rebuke to human knowledge and his overpowering of human strength. Neither Greek philosophy, "wisdom," nor Jewish religiosity, "sign-seeking," as the temple officials exhibit in today's Gospel, can make sense of Christ's crucifixion and resurrection, which alone can save humanity from our cherished delusions.

The temple's Court of the Gentiles was cluttered with money changers and sacrificial animals as a profitable convenience to worshipers because only kosher-certified, not everyday, articles were allowed as offerings there. "Zeal for thine house" is from Psalm 69, a psalm which this Gospel will cite again at Jesus' death, "When I was thirsty they gave me vinegar to drink." After Jesus performs his direct action, outraged temple officials demand what warrant ("sign") he has to justify his prophetic act. In reply, Jesus shifts the topic from their renovated temple buildings to the "temple" of his destroyed and risen body. In the theology of John's Gospel, Jesus' cleansing of the temple is a sign of Jesus' being the true temple where God meets the human race. As Psalm 69:33a says, "This will please the Lord more than an offering of oxen."

March 3 was the feast of John and Charles Wesley, priests in the Church of England and founders of the Methodist movement, a revival/reform within the C of E in the 1700's, eventually forming a separate denomination.

Rev. Stephen Weissman
Saint Louis, Missouri