


St. James Episcopal Church * Morning Prayer
Worship Leader Bruce Louwagie

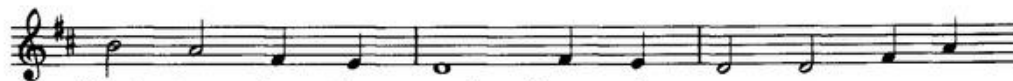
Processional Hymn (H686) Come, thou fount of every blessing

686


The Christian Life




1 Come, thou fount of ev - ery bless - ing, tune my
2 Here I find my great - est trea - sure; hith - er,
3 Oh, to grace how great a debt - or dai - ly




heart to sing thy grace! Streams of mer - cy nev - er
by thy help, I've come; and I hope, by thy good
I'm con - strained to be! Let thy good - ness, like a




ceas - ing, call for songs of loud - est praise.
plea - sure, safe - ly to ar - rive at home.
fet - ter, bind my wan - dering heart to thee:



Teach me some me - lo - dious son - net, sung by
Je - sus sought me when a stran - ger wan - dering
prone to wan - der, Lord, I feel it, prone to



flam - ing tongues a - bove. Praise the mount! Oh, fix me
from the fold of God; he, to res - cue me from
leave the God I love; here's my heart, oh, take and



on it, mount of God's un - chang - ing love.
dan - ger, in - ter - posed his pre - cious blood.
seal it, seal it for thy courts a - bove.

Words: Robert Robinson (1735-1790), alt.

Music: Nettleton, melody from *A Repository of Sacred Music, Part II*, 1813

87. 87. D

Opening Acclamation: Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer.

5 Restore our fortunes, O LORD, *

like the watercourses of the Negev.

6 Those who sowed with tears *

will reap with songs of joy.

7 Those who go out weeping, carrying the seed, *

will come again with joy, shouldering their sheaves.

The Lessons

First Lesson: Jeremiah 31:7-9

Thus says the LORD:

Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;
proclaim, give praise, and say,

“Save, O LORD, your people,
the remnant of Israel.”

See, I am going to bring them from the land of the north,
and gather them from the farthest parts of the earth,
among them the blind and the lame, those with child and
those in labor, together;
a great company, they shall return here.

With weeping they shall come,
and with consolations I will lead them back,

I will let them walk by brooks of water,
in a straight path in which they shall not stumble;

for I have become a father to Israel,
and Ephraim is my firstborn.

Second Lesson: Hebrews 7:23-28

The former priests were many in number, because they were prevented by death from continuing in office; but Jesus holds his priesthood permanently, because he continues forever. Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them.

For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

Gradual Hymn: (H685) Rock of ages, cleft for me

The Christian Life

685

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.

The image shows a three-system musical score for the hymn 'Rock of Ages, Cleft for Me'. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The music is in a minor key with a common time signature. The lyrics are printed below the vocal line of each system. The first system contains three verses of the hymn. The second system contains the second verse. The third system contains the final verse and a concluding line.

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

77. 77. 77

Third Lesson: Mark 10:46-52

Jesus and his disciples came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again."

Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.

The Sermon:

This sermon was written by the Rev. Canon Whitney Rice

Who doesn't love blind Bartimaeus? Here is a man who knows what he wants and goes after it no matter how much he embarrasses everyone else. “Jesus, Son of David, have mercy on me!” he shouts. His fellow townspeople are mortified. “Shut up!” they say. “Be quiet, you hollering maniac! The one celebrity we get in this town and you yell at him like a yokel!” Bartimaeus doesn't care. He knows Jesus has what he needs and he is going after it. He will not be silenced. We could learn a lot about boldness in prayer from Bartimaeus. We could learn a lot about asking for what we need.

But even more important than Bartimaeus' persistence in this gospel is Jesus' response to him. Bartimaeus is hollering and causing a ruckus, and “Jesus stood still and said, ‘Call him here.’ And they called the blind man, saying to him, ‘Take heart; get up, he is calling you.’ So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, ‘What do you want me to do for you?’”

This is one of the most important moments in the entirety of the gospels for telling us about who Jesus is. Jesus does not assume that Bartimaeus wants to be made able to see. He does not assume that Bartimaeus sees his blindness as a disability.

Furthermore, although Jesus undoubtedly knows what is best for Bartimaeus, Jesus does not force it on him. Jesus asks him, “What do you want me to do for you?”

Neither does Jesus impose his will on us, or make any assumptions about what we need or want. He asks us as openly as he asks Bartimaeus: “What do you want me to do for you?”

Just by asking this one question, Jesus provides us with a mechanism to delve deeper spiritually. It's a deceptively simple question. On the surface, it seems like a matter of

value exchange. What can we earn or get from our relationship with Jesus? But if we spend time with this question we find new truths opening up within ourselves.

Let's sit with the question ourselves. Jesus asks us, "What do you want me to do for you?"

Well, first off, Jesus, it would be great if you could make our churches successful.

Is that really what we want? He asks us again, "What do you want me to do for you?"

Could you magically make all our money and membership worries go away?

Again, that would be great, but that's not really what we truly want at the bottom of our hearts. We know because he's asking us again, "What do you want me to do for you?"

Okay, we'll try again. Jesus, could you make our ministries a success? No, that doesn't feel right either.

"What do you want me to do for you?"

Could you make us successful as disciples and ministers? No, still not it. We're starting to dig through the layers of our ego as Jesus continues to ask us this pivotal question. If we dig deep enough, maybe we'll hit our hearts.

"What do you want me to do for you?"

Help us to do more, to try harder, to do better, we say to Jesus. Getting closer to the truest desire of our hearts, but not there yet.

"What do you want me to do for you?" Help us to love people more, to love people better?

Very close, but he asks us one more time with such gentleness in his voice: "What do you want me to do for you?"

"My teacher, let me see."

Bartimaeus' words become our words. Let us see how loved we are, let us see how hungry for love others are, how worthy of love they are, how precious and beautiful and wonderful our neighbors are. And let us see that all this love comes from you, our Lord and Savior Jesus Christ, and God the Creator, and the indwelling Holy Spirit. "My teacher, let me see."

Digging down through all the immediate superficial answers, down through fear and ego and all the concerns of this world, we find the desire at the core of our being, which is the desire to give and receive love, the desire to give and receive God. "My teacher, let me see." Let us see that below all the noise and through all the distractions and beyond all the divisions that can isolate us from one another is the Presence that outlasts the stars. That is what we want you to do for us, Jesus. Let us see the Love. And then let us share it.

Bartimaeus occupies a unique niche in the gospel: his is both a healing story and a call story. It is his healing that enables his call and it is his call that is the final ingredient of his healing. "Jesus said to him, 'Go; your faith has made you well.' Immediately he regained his sight and followed him on the way."

This is worth a very close look in our own lives, this relationship between healing and call, how very short a distance there is between the two, how intermingled they are. Often we feel unequipped to answer the call Jesus places in our lives, too broken and mixed up, sinful or apathetic or trapped in a net of responsibilities and habits that seems inescapable, even for gospel work. How could someone as "unhealed" as we are do something radical for Jesus?

But we do not have to wait for healing to answer Jesus' call. Bartimaeus doesn't. The people in the crowd say, "Take heart; get up, he is calling you." So throwing off his cloak, he sprang up and came to Jesus." Still blind, relying on no guidance from the people around him to feel his way, reacting with joy and abandon, he throws away his cloak and goes to Jesus.

This is not an insignificant moment. Bartimaeus was homeless, a blind beggar on the street. His cloak was his only asset. It was his only protection from the weather and the cold, the closest thing to shelter he had. He cast it away without a second thought, and still blind, still unhealed, answers the call to make his way to Jesus. We can do the same.

And in perhaps the most remarkable turn in this remarkable story, Bartimaeus is not the only one healed and called in this story. Did you catch who else had a radical conversion? The crowd. They begin with cruelty and exclusion in their hearts, doing everything they can to keep Bartimaeus away from Jesus: “Many sternly ordered him to be quiet, but he cried out even more loudly, ‘Son of David, have mercy on me!’” And this is the pivotal moment. Jesus does not call Bartimaeus directly. *He calls the crowd to call Bartimaeus.* “Jesus stood still and said, ‘Call him here.’”

And then the redemption, so easy to skip over if you’re not paying close attention. “And they called the blind man, saying to him, ‘Take heart; get up, he is calling you.’” This is the moment of the crowd’s conversion, the crowd’s healing, and the crowd’s call. Jesus’ love is so sneaky and so powerful that it broke open their hardened hearts and they probably didn’t even notice it. They go from trying to keep people away from Jesus to urging them forward. They go from seeing Bartimaeus as an embarrassment and trying to shut him up and keep him hidden, to telling him to take heart and go forward into Jesus’ embrace.

What we learn here is that call is never individual. We hear call in community. Bartimaeus calls for Jesus, Jesus calls the crowd, the crowd calls Bartimaeus, then Jesus calls Bartimaeus to follow him on the way. This entire process of call and response is deeply healing to everyone involved.

Where do we start? We listen, and we call out to Jesus, just as Bartimaeus did: “Jesus, Son of David, have mercy on me!” Because he is always calling and always healing. And it begins with his simple question to us: “What do you want me to do for you?” So we take Bartimaeus’ words to our hearts, “Teacher, let me see.”

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He 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 the Father. He will come again to judge the living and the dead. I 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

Peace of the lord be with you

Announcements

Offertory Hymn: WLP 812 “Here I Am Lord”

Here I Am, Lord

Verses



1. I, the Lord of sea and sky, I have heard my
 2. I, the Lord of snow and rain, I have borne my
 3. I, the Lord of wind and flame, I will tend the

peo - ple cry. All who dwell in dark and sin
 peo - ple's pain. I have wept for love of them.
 poor and lame. I will set a feast for them.

My hand will save. I who made the
 They turn a - way. I will break their
 My hand will save. Fin - est bread I

stars of night, I will make their dark - ness bright.
 hearts of stone, Give them hearts for love a - lone.
 will pro - vide Till their hearts be sat - is - fied.

Who will bear my light to them? Whom shall I send?
 I will speak my word to them. Whom shall I send?
 I will give my life to them. Whom shall I send?

Refrain



Here I am, Lord. Is it I, Lord? I have heard you
 call - ing in the night. I will go, Lord, if you
 lead me. I will hold your peo - ple in my heart.

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

The Prayers

The Lord's Prayer

BCP 97

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, for ever and ever. Amen.

Suffrage B

BCP98

Save your people, Lord, and bless your inheritance;

Govern and uphold them, now and always.

Day by day we bless you;

We praise your Name for ever.

Lord, keep us from all sin today;

Have mercy on us, Lord, have mercy.

Lord, show us your love and mercy;

For we put our trust in you.

In you, Lord, is our hope.

And we shall never hope in vain.

The Collect of the Day: Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Prayers of the People, Form *III* 387

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest.

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

The General Thanksgiving

101

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving kindness to us and to all whom you have made. We bless you for your creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

A Prayer of St. Chrysostom

Amighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting

us in this world knowledge of your truth, and in the age to come life everlasting.
Amen

Recessional Hymn **671** **Amazing Grace** hymnal

AMAZING GRACE

NEW BRITAIN



1. A - maz - ing grace! How sweet the sound That saved *a
2. 'Twas grace that taught my heart to fear, And grace my
3. The Lord has prom - ised good to me, His word my
4. Through man - y dan - gers, toils, and snares, I have al -
5. When we've been there ten thou - sand years, Bright shin - ing



1. wretch like me! I once was lost, but
2. fears re - lieved; How pre - cious did that
3. hope se - cures; He will my shield and
4. read - y come; 'Tis grace has brought me
5. 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.

*Alternate text: "and set me free!"

Text: CM; verses 1-4, John Newton, 1725-1807; verse 5, anon., fr. *A Collection of Sacred Ballads*, 1790.

Music: *Columbian Harmony*, 1829.

Go in Peace to love and serve the Lord –

Thanks be to God –