



The Season after the Epiphany

Gathering: Liturgy of the Word

Prelude

“Prelude in A”

J. S. Bach

Opening Hymn

#7 Christ Whose Glory Fills the Skies

7

Christ Whose Glory Fills the Skies

1 Christ, whose glo - ry fills the skies, Christ the true, the on - ly Light,
2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!

Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:
joy - less is the day's re - turn, till thy mer - cy's beams I see,
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;

Day-spring from on high, be near; Day-star, in my heart ap-pear.
till they in - ward light im - part, glad my eyes, and warm my heart.
more and more thy - self dis - play, shin-ing to the per - fect day.

Words: Charles Wesley (1707-1788)

Music: *Ratisbon*, melody from *Geistliche gesangk Buchleyn*, 1524; adapt. att. William Henry Havergal (1793-1870); harm. William Henry Havergal (1793-1870), alt.

77. 77. 77

Opening Rite: Liturgy of the Light

All stand, and the Officiant greets the people with these words:

Officiant: Dear friends in the risen Christ, we gather today to celebrate the Lord's Day, and for a time to be united in

prayer and praise with each other and those who have gone before us. Sunday has been called the Lord's Day because it was on this day that Jesus conquered sin and death and rose to new life. As we gather together online, let us be united in the spirit of Christ with the Church around the world and celebrate our redemption in Christ's suffering, death and resurrection.

Silence follows for a time.

Officiant: Light and peace, in Jesus Christ our Lord.

People: Thanks be to God.

The following sentence of scripture may be read:

Jesus said, "You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

(Matthew 5:14-16)

Prayer for Christ's Light

Candles may now be lit during the following prayer:

Officiant: O God, we give thanks for the gift of your light — shining on the first day of creation, guiding us through the wilderness, leading us to the land of promise.

People: You sent Jesus, light of the world, to be our way of truth and life. Help us to follow him each day and rest in him each night until at last we come to live with you in endless light. Through Jesus Christ our Lord, and with the Holy Spirit we give you honor and glory, now and always. *Amen.*

The Confession

As we worship we ask God's forgiveness for things done and things left undone and things done on our behalf so that we are reconciled to God and each other.

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

Silence is kept for a time.

Officiant: 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.

People: 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.

Officiant: For the sake of your Son, Jesus Christ, have mercy on us and forgive us;

People: That we may delight in your will, and walk in your ways, to the glory of your Name. *Amen.*

We are assured of God's forgiveness and love:

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.*

Opening Acclamation

Officiant: Blessed be the one holy and living God.

People: Glory to God for ever and ever. *Amen.*

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

#533 How Wondrous and Great

1 How wondrous and great thy works, God of praise!
2 To na-tions of earth thy light shall be shown;

How just, King of saints and true are thy ways!
their wor-ship and vows shall come to thy throne:

O who shall not fear thee, and hon-or thy Name?
thy truth and thy judg-ments shall spread all a-broad,

Thou on-ly art ho-ly, thou on-ly su-preme.
till earth's ev-ery peo-ple con-fess thee their God.

Words: Henry Ustick Onderdonk (1759-1858), alt.; para. *The Song of the Redeemed*
Music: Lyons, att. Johann Michael Haydn (1737-1806)

10 10. 11 11

The Collect of the Day

Officiant: The Lord be with you.

People: And also with you.

Officiant: Let us pray: Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine

with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

The Readings

The First Reading: 1 Samuel 3:1–10

Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread.

At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. Then the LORD called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The LORD called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the LORD was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place.

Now the LORD came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening."

Lector: The Word of the Lord.

People: Thanks be to God.

The Response: Psalm 139:1-5, 12-17

- 1 LORD, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places *
and are acquainted with all my ways.
- 3 Indeed, there is not a word on my lips, *
but you, O LORD, know it altogether.
- 4 You press upon me behind and before *
and lay your hand upon me.
- 5 Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.
- 12 For you yourself created my inmost parts; *
you knit me together in my mother's womb.
- 13 I will thank you because I am marvelously made; *
your works are wonderful, and I know it well.
- 14 My body was not hidden from you, *
while I was being made in secret
and woven in the depths of the earth.
- 15 Your eyes beheld my limbs, yet unfinished in the womb;
all of them were written in your book; *
they were fashioned day by day,
when as yet there was none of them.
- 16 How deep I find your thoughts, O God! *
how great is the sum of them!
- 17 If I were to count them, they would be more in number
than the sand; *
to count them all, my life span would need to be like yours.

The Second Reading: 1 Corinthians 6:12-20

“All things are lawful for me,” but not all things are beneficial.
“All things are lawful for me,” but I will not be dominated by anything. “Food is meant for the stomach and the stomach for food,” 6

and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh." But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Hymn

Santo, Santo, Santo

WLP 785

Santo, Santo, Santo

San - to, san - to, san - to, mi cor - a - zon te a - do - ra! Mi
 Ho - ly, ho - ly, ho - ly, my heart, my heart a - dores you! My

cor - a - zon te sa - be de - cir: san - to e - res Se - ñor.
 heart is glad to say the words: you are ho - ly, Lord.

Words: Variation on a traditional liturgical text

Music: Composer of melody unknown; arr. © 1990 Iona Community, admin. by GIA Publications, Inc.
 based on two-part version as taught by Pablo D. Sosa (b.1933)

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Irr.

The Gospel: John 1:43–51



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

People: Glory to you, Lord Christ.

Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” When Jesus saw Nathanael coming toward him, he said of him, “Here is truly an Israelite in whom there is no deceit!” Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!” Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” And he said to him, “Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

Officiant: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Sermon

Rev. Annette Joseph

Affirmation of Faith

Originally the entire service was viewed as our confession of faith. Since the sixth century, however, the church has recited either the Nicene Creed or the Apostle’s Creed at the Eucharist. The word “creed” comes from the Latin credo, for “I believe” or “I lend my heart to.” Either the Nicene Creed, the Apostle’s Creed, or the following may be used:

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

People: We believe in God the Father the 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

Prayer changes people. Prayer is not about changing God, but about changing us more into the likeness of God. Collectively and individually, we offer the hopes and desires of our hearts to God.

Lector: We open our hearts and minds and pray to you, O God.
We pray for the church around the world; may we find we
are sisters and brothers and stop finding what divides us.
We pray especially for _____. [*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We pray for this nation and all the nations of the world,
that they may consider the common good and hold up
the least of these. [*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We pray for those whose lives have been touched by violence and angry, hateful words. We ask you to remind us of your grace, mercy, and love for all you have created. [*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We ask for you to hold these prayers for our communities, and especially for the homeless and those who struggle. [*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We lift up to you the concerns of those here present and those not with us especially. [*Silence.*]
[*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We thank you for the beauty of your creation and all the blessings of this life. For those things which remind us of You. [*Silence.*]
[*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Lector: We ask for the comfort of those who grieve, and peace to the departed, especially _____. [*Silence.*]
[*Please add your petitions.*]

Lector: God, in your mercy,

People: Hear our prayer.

Officiant: God of love, our refuge and our strength, hear the prayers of your Church, and grant us today what we ask of you in faith. Through Christ our Lord. *Amen.*

The Lord's Prayer

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

People: Our Father, who art in heaven,
hallowed be 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,
the power and the glory,
for ever 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 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 thanks

giving to you, O God; that we who have celebrated Christ's resurrection this day may 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

I Have Decided to Follow Jesus

LEVAS 136

I Have Decided to Follow Jesus

1. I have de - cid - ed _____ to fol - low Je - sus, _____
2. Though no one join me, _____ still I will fol - low, _____
3. The world be - hind me, _____ the cross be - fore me, _____

1. I have de - cid - ed _____ to fol - low Je - sus, _____
2. _____ Though no one join me, _____ still I will fol - low, _____
3. _____ The world be - hind me, _____ the cross be - fore me, _____

1. ___ I have de - cid - ed ___ to fol - low Je - sus, ___
 2. ___ Though no one join me, ___ still I will fol - low, ___
 3. ___ The world be - hind me, ___ the cross be - fore me, ___

___ No turn - ing back, ___ no turn - ing back! ___
 (no turn - ing back,)

Words: Ascribed to an Indian Prince; as sung in Garo, Assam

Music: Indian Folk Melody; arr. Norman Johnson

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The Sending

Officiant: The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

People: **Amen. Alleluia!**

Officiant: Let us bless the Lord. **Alleluia! Alleluia!**

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

Postlude

“Prelude in G”

J. S. Bach

A simple meal may now be shared.

Servers

Priest-in-Charge

Rev. Annette Joseph

Organist

Mary Miller

Choir Director

Randyn Heisserer-Miller

Ministry Intern

Joshua Smith

Notes on the Service

Second Sunday after the Epiphany

1 Sam. 3:1-10 • Ps. 139:1-5, 12-17 • 1 Cor. 6:12-20 • Jn. 1:43-51

The season “after Epiphany” will run until Ash Wednesday, February 17. The liturgical color has changed to ordinary green and the festive notes are reduced, but the theme of **Epiphany, Christ’s manifestation to the world**, will be sustained. For instance, today’s collect, adopted from the Church of South India, calls Christ the Light of the world, and prays that God’s people may shine with Christ’s glory, so he will be known to earth’s ends.

The call of Samuel to lead Israelites came during the late phase of their settlement of Canaan, about 1070 BCE, but before their seizure of Jerusalem, while Shiloh was still their religious headquarters. At age twelve, Samuel is an acolyte of Eli, priest of Shiloh’s shrine of the ark which they had carried through the Sinai desert after the Exodus. In the night, a voice tells Samuel that because of Eli’s sons’ evil-doing he is to be replaced; eventually Samuel will rise to be Israel’s judge, prophet, and king-maker.

Like Samuel, the author of Psalm 139 hears God’s voice in the night. Omitted from today’s excerpt is v 11, “Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.” Badly translated as “...my life span would need to be like yours,” v 17b is better read, “... when I wake up, I am present with thee.” This Job-like poem is a masterpiece of introspection and of meditation on God’s omniscience. The psalmist yearns for God. His last verse, “seek the ground of my heart... and lead me in the way everlasting,” one might imagine pious Nathanael in today’s Gospel reciting.

From now through February 7, epistles will be serial readings from I Corinthians 6-9, a section of Paul’s practical advice to his converts in the young church in Corinth, Greece. Today Paul is warning them against sexual immorality, a warning especially needed in a city notorious in the ancient world for its vice. The Church over the centuries has not agreed with Paul that every coupling, however casual, constitutes a spiritual union.

In John’s Gospel, Jesus calls Philip and Nathanael after he has called Andrew, John and Peter. Next Sunday’s Gospel will be those earlier calls. Nathanael (probably the same disciple as the other Gospels name Bartholomew) is at first skeptical about any religious figure from the “wrong” district of Israel. However, when Jesus shows that he has searched him out and known him (as in the psalm) and contrasts him favorably with the original patriarch Jacob/Israel, who was a deceiver, then Nathanael drops his skepticism and calls Jesus the “King of Israel.” Jesus commends him: he will see a vision like Jacob’s vision of a “ladder” into heaven. Peter’s similar conclusion on another occasion is celebrated on Jan.18 as his “Confession.”

Rev. Stephen Weissman
Saint Louis, Missouri