

St. Barnabas

EPISCOPAL PARISH

The Holy Eucharist

January 14, 2024

The Second Sunday After the Epiphany
*The Commemoration of Dr. Martin
Luther King, Jr.*

St. Barnabas Mission Statement

We experience God's redeeming love in all and through all and respond to love through faithful worship, life-long spiritual growth, and committed outreach.

Our community shares a progressive faith, opens our arms to all seekers, and works to make the world more just.

*All the baptized have a calling in God's world. God calls not just bishops, priests, and deacons, but also the youngest child, like Samuel. The story of the calling of Nathanael plays with the idea of place. Nathanael initially dismisses Jesus because he comes from Nazareth. But where we come from isn't important; it's where—or rather whom—we come to. Jesus refers to Jacob, who had a vision of a place he called “the house of God, and...the gate of heaven” (Genesis 28:17). Jesus also says he himself is the place where Nathanael will meet God.***

Martin Luther King, Jr. was born on January 15th, 1929, in Atlanta. Following graduation from Morehouse College in 1948, King entered Crozer Theological Seminary (Chester, Pennsylvania), having been ordained the previous year into the ministry of the National Baptist Church. He graduated from Crozer in 1951 and received his doctorate in theology from Boston University in 1955.

In 1954, King became pastor of a church in Montgomery, Alabama. There, Black indignation at inhumane treatment on segregated buses culminated in December, 1955, in the arrest of Rosa Parks for refusing to give up her seat to a white man. King was catapulted into national prominence as the leader of the Montgomery bus boycott. He became increasingly the articulate prophet, who could not only rally the Black masses, but could also move the consciences of Whites.

King founded the Southern Christian Leadership Conference to spearhead non-violent mass demonstrations against racism. King's campaigns were instrumental to the passage of the Civil Rights Acts of 1964, 1965, and 1968. King then turned his attention to economic empowerment of the poor and to opposition to the Vietnam War, contending that racism, poverty, and militarism were interrelated. He was awarded the Nobel Peace Prize in 1964 for his commitment to nonviolent social change. On April 4, 1968 he was cut down by an assassin's bullet.

A bell tolls.

THE GREETING AND ANNOUNCEMENTS

THE PRELUDE

Land of Rest arr. Wilbur Held

The Liturgy of Gathering

THE GATHERING HYMN (9:30)*

Lift Every Voice and Sing ELW-841



Lift ev-'ry voice and sing till earth and heav - en ring, ring with the har - mo -
Ston-y the road we trod, bit - ter the chas - t'ning rod, felt in the days when
God of our wea - ry years, God of our si - lent tears, thou who hast brought us



nies of lib - er - ty. Let our re - joic - ing rise high as the lis - t'ning skies, let it re -
hope un - born had died; yet with a stead - y beat, have not our wea - ry feet come to the
thus far on the way; thou who hast by thy might led us in - to the light, keep us for



sound loud as the roll - ing sea. Sing a song full of the faith that the dark past has taught us;
place for which our par - ents sighed? We have come o - ver a-way that with tears has been wa - tered;
ev - er in the path, we pray. Lest our feet stray from the plac - es, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought us; fac - ing the ris - ing
we have come, tread - ing our path through the blood of the slaugh - tered, out from the gloom - y
lest, our hearts drunk with the wine of the world, we for - get thee; shad - owed be - neath thy



sun of our new day be - gun, let us march on till vic - to - ry is won.
past, till now we stand at last where the white gleam of our bright star is cast.
hand, may we for - ev - er stand, true to our God, true to our na - tive land.

THE OPENING ACCLAMATION

+Blessed are you, holy and living One.

You are the light of the world.

THE COLLECT FOR PURITY

**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.**

THE TRISAGION (7:45)

The Trisagion is prayed three times.

Holy God, holy and mighty, holy immortal One.

Have mercy on us.

THE HYMN OF PRAISE (9:30)*

Glory to God

Glo-ry to God in the high - est, and peace___ to God's peo-ple on
earth. Lord God, heaven-ly King, al-might-y God and Fa - ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. Lord Je - sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb_ of
God, you take a-way the sin of the world: have mer - cy on us; you are seat - ed at the
right hand of the Fa-ther: re - ceive our prayer. For you a-lone are the Ho - ly One,
you a- lone_ are the Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spi - rit, in the glo - ry of God___ the Fa - ther. A - men.

THE SALUTATION AND COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray...Almighty God, whose Beloved One 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, worshiped, 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.**

Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PRAYER OF DISCERNMENT FOR THE ELECTION OF THE PRESIDING BISHOP

Almighty God, source of all wisdom and understanding: Look graciously on your Church, and so guide the hearts and minds of those who will choose our next presiding bishop, that we may receive a faithful pastor who

will care for all of your people, equip us for our ministries, and proclaim your word to us and to the world; through Jesus Christ our Lord. **Amen.**

The Liturgy of the Word

Please sit.

THE HEBREW SCRIPTURES *1 Samuel 3:1–10*

*At a time when visions are rare and unexpected, God comes to Samuel and calls him to speak the divine Word. Though just a boy, Samuel responds to God obediently, as Eli the priest has taught him to respond. This marks the beginning of Samuel's prophetic ministry.***

The reading is introduced.

A reading from the first book of Samuel.

Now young Samuel was in the service of YHWH under Eli. In those days, the voice of YHWH was rarely heard—prophesy was uncommon. One night Eli, whose eyes had grown so weak that he could no longer see, was sleeping in his bed. The lamp of God had not gone out, and Samuel was sleeping in the Tent of Meeting, near the Ark of the Covenant.

Then YHWH called to Samuel. Samuel answered, “Here I am!” and ran to Eli saying, “You called. Here I am!”

Eli said, “I didn’t call you. Now go back to sleep.” He went back to sleep.

A second time, YHWH called Samuel, and he got up and went to Eli. “Here I am!” Samuel said, “You called me.” Eli repeated, “I did not call you. Go back to sleep.”

At that time Samuel had not yet encountered YHWH, and the word of YHWH had not yet been revealed to him.

YHWH called Samuel a third time, and Samuel got up, went to Eli, and said once more, “Here I am. You called me.”

Then Eli realized that YHWH was calling the boy.

So he said to Samuel, “Go back and go to sleep, and if you are called, say, ‘Speak, YHWH, for your servant is listening.’” So Samuel went back to sleep.

And YHWH called, “Samuel! Samuel!” And Samuel replied, “Yes, YHWH, I am listening.”

A brief silence, then:

Hear what the Spirit is saying to God’s people.

Thanks be to God.

PSALM 139:1–5, 12–17 *Domine, probasti*

The cantor sings the first verse of the psalm and the congregation joins in on verse two.



O God, you have searched me out and ' known me; *
you know my sitting down and my rising up;
you discern my / thoughts from a- ' far.

**You trace my journeys and my ' resting places, *
and are acquainted / with all my ' ways.**

**Indeed, there is not a word ' on my lips, *
but you, O God, know / it alto- ' gether.**

**You press upon me behind ' and before, *
and lay / your hand up- ' on me.**

**Such knowledge is too wonder- ' ful for me; *
it is so high that I / cannot at- ' tain to it.**

**For you yourself created my ' inmost parts; *
you knit me together in / my mother's ' womb.**

**I will thank you because I am marvel- ' ously made; *
your works are wonderful, and / I know it ' well.**

**My body was not hid- ' den from you, *
while I was being made in secret
and woven in the / depths of the ' earth.**

**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.**

**How deep I find your ' thoughts, O God; *
how great is / the sum of ' them!**

**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.**

**Glory to God, Source of All Being, Incarnate
Word and ' Holy Spirit; *
as it was in the beginning, is now, and / will be
for ever. Amen.**

THE CHRISTIAN SCRIPTURES *1 Corinthians 6:12–20*

*Paul helps the Corinthians understand that God has claimed the entirety of their lives through the death of Christ. Hence Christian relationships and conduct, including areas of human sexuality, are to reflect the reality that we belong to Christ and that the Holy Spirit lives within us.***

The reading is introduced.

A reading from Paul's first letter to the Corinthians.

“Everything is allowed”—but not everything is beneficial for me. “Everything is allowed”—but I will not be dominated by anything.

“Food is for the stomach and the stomach for food, and God will do away with them both in the end”—but the body is not for immorality; it is for God, and God is for the body. God, who raised Jesus from the dead, will raise us also by the same power.

Don't you see that your bodies are members of Christ? Would you have me take Christ's members and make them members of someone promiscuous? God forbid! Don't you know that when you sleep with someone, you're sleeping with all of their partners as well? For it is said, “The two will become one flesh.” But whoever is joined to Christ becomes one spirit with Christ.

Shun lewd conduct. Every other sin a person commits is outside that person's body, but sexual sins are sins against one's own body. You must know that your body is a temple of the Holy Spirit, who is within you—the Spirit you have received from God. You are not your own. You have been bought with a price. So glorify God in your body.

A brief silence, then:

Hear what the Spirit is saying to God's people.

Thanks be to God.

Please stand in body or spirit.

THE GOSPEL ACCLAMATION (9:30)*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Cantor: We have found the Messiah, Jesus Christ, who brings us grace and truth.**

THE HOLY GOSPEL *John 1:43–51*

*In John's gospel, Jesus' ministry begins with the call of disciples, who then bring others to Jesus. Philip's friend Nathanael moves from skepticism to faith when he accepts the invitation to “come and see.”***

The Holy Gospel is introduced.

The Holy Gospel of Our Lord Jesus Christ, according to John.

Glory to you, O Christ.

The next day, after Jesus had decided to leave for Galilee, he met Philip and said, “Follow me.” Philip came from Bethsaida, the same town as Andrew and Peter.

Philip sought out Nathanael and said to him, “We've found the One that Moses spoke of in the Law, the

One about whom the prophets wrote: Jesus of Nazareth, son of Mary and Joseph.”

“From Nazareth?” said Nathanael. “Can anything good come from Nazareth?”

“Come and see,” replied Philip.

When Jesus saw Nathanael coming toward him, he remarked, “This one is a real Israelite. There is no guile in him.”

“How do you know me?” Nathanael asked him. Jesus answered, “Before Philip even went to call you, while you were sitting under the fig tree, I saw you.”

“Rabbi,” said Nathanael, “you’re God’s Own; you’re the ruler of Israel!”

Jesus said, “Do you believe just because I told you I saw you under the fig tree? You’ll see much greater things than that.” Jesus went on to tell them, “The truth of the matter is, you will see heaven opened, and the angels of God ascending and descending upon the Chosen One.”

A brief silence, then:

The Gospel of Christ.

Praise to you, O Christ.

Please sit.

The Homily Ms. Patti Walter

Please stand in body or spirit.

THE PRAYERS OF THE PEOPLE

It is our custom to light candles for those who are sick or distressed and to remember those who have died.

*The prayer stations are on either side of the Altar. The refrain is sung three times. (9:30)**

Hear our Prayer

The image shows two staves of musical notation in G major (one sharp) and 3/4 time. The melody is simple and hymn-like. The lyrics are written below the notes.

Hear our prayer, hear our prayer, Lord, make us whole: peace to all peo - ple,
hope for each soul. God of grace, in this place, hear now our prayer.

In this Season of Epiphany, we are called to show forth the Light we have received. We pray for our planet and our community and for those called to serve as leaders as we offer these petitions.

A brief silence.

For the Anglican Communion and Archbishop Justin Welby, for the Episcopal Church and Presiding Bishop Michael Curry, for the Episcopal Church in Colorado and Bishop Kym Lucas. We pray that they faithfully proclaim the message given to us by Jesus. God of Wisdom,

guide us by your Light.

For the leaders of the nations of the world, and especially for the leaders of our nation, that they may see the Light and tenaciously govern with justice for all people. God of Wisdom,
guide us by your Light.

For Jeffrey, Patti, and all leaders and members of St. Barnabas Parish that we may show forth the Light we have received. God of Wisdom,
guide us by your Light.

For the community outside our walls, may we walk alongside our neighbors and help them meet their needs. God of Wisdom,
guide us by your Light.

For all who seek ways to repair the damage done to our planet and chart new courses to care for this Earth, our home. God of Wisdom,
guide us by your Light.

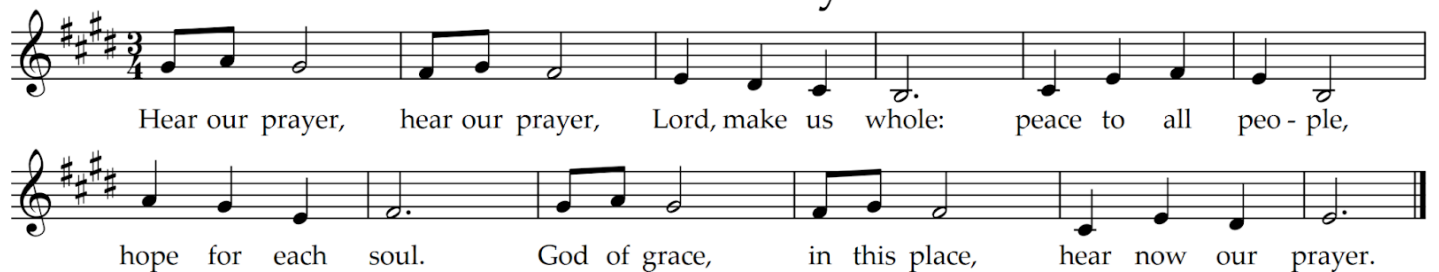
For all those for whom we have been called to pray for as they deal with distress in mind or body or spirit, especially Tracy, Don, Andrea, Jordan, Nicolle, Selah Kay, Janet, Jessica, the Mattison family, Doug, Robin, Bill, the people of Ukraine, the Israeli and Palestinian people, those who struggle with conflict, natural and human disaster, and those we name aloud or in silence. *(Pause)* God of Wisdom,
guide us by your Light.

For those we love but see no more, especially Heidi, Eugene, Larry, Nancy, Maureen, Mark, and those we name aloud or in silence. *(Pause)* God of Wisdom,
guide us by your Light.

Abide with us, O God of mercy, and receive our prayers according to your abundant grace. **Amen.**

The refrain is sung once more.*

Hear our Prayer



Hear our prayer, hear our prayer, Lord, make us whole: peace to all peo - ple,
hope for each soul. God of grace, in this place, hear now our prayer.

THE CONFESSION OF SIN AND FORGIVENESS**

Let us confess our sin in the presence of God and of one another.

Silence for reflection.

God, our rock and our refuge,
we pour out our hearts before you. We have known you but not always loved you. We have wounded one another and sinned against you. We have not always recognized the Holy Spirit dwelling in each of us. Remember your covenant. Renew your creation. Restore us, that we might proclaim your Good News to all. Amen.

Almighty God have mercy on you, +forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

The peace of Christ, the light of the world, be always with you.

And also with you.

All share a greeting of peace.

The Liturgy of the Meal

THE OFFERTORY

The Offertory Sentence

Please sit.

The Presentation of the Bread and Wine

Offertory Music

Keep Your Lamps! Andre Thomas

Please stand in body or spirit.

The Presentation of the Gifts (7:45)

All things come of thee, O Lord,

and of thine own have we given thee.

The Offertory Hymn (9:30)*

What child is this



So bring him in - cense, gold, and myrrh, come, peas - ant, king, to own him; the
King of kings sal - va - tion brings, let lov - ing hearts en - throne him.
This, this is Christ the King, whom shep - herds guard and an - gels sing;
haste, haste to bring him laud, the baby, the son of Ma - ry.

THE GREAT THANKSGIVING

The Preface and Proper Preface (7:45)

God be with you.

And also with you

Lift up your hearts.

We lift them to God.

Let us give thanks to our God.

It is right to give our thanks and praise.

The Preface and Proper Preface (9:30)*

The musical score consists of six staves, each with a vocal line and lyrics. The first two staves are for the Celebrant and People, respectively, with lyrics: "God be with you." and "And also with you." The next two staves are for the Celebrant and People, with lyrics: "Lift up your hearts" and "We lift them to God." The final two staves are for the Celebrant and People, with lyrics: "Let us give thanks to our God." and "It is right to give our thanks and praise." The music is written in a simple, melodic style with a key signature of one flat and a common time signature.

The Celebrant continues

It is right, and a good and joyful thing always and everywhere to give you thanks, Almighty God, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Beloved One Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (7:45)

**Holy, Holy, Holy, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is the One who comes in the name of the Lord.

Hosanna in the highest.

The Sanctus (9:30)*

Holy, Holy, Holy ELW-193

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Blest is the One who comes in the
name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est.

The Celebrant continues

Blessed are you, gracious God, creator of the universe and Giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, Jesus revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, our Lord Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

Remembering Christ's death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be +filled with the Holy Spirit and live as Christ's Body in the world.

Bring us into the everlasting heritage of your daughters and sons, that with the blessed Virgin Mary, blessed Barnabas, blessed Heidi, blessed Eugene, blessed Larry, blessed Nancy, blessed Maureen, blessed Mark, and all your saints, past, present, and yet to come, we may praise your Name for ever.

All this we ask through your Beloved One Jesus Christ. By Christ and with Christ and in Christ, in the unity of the Holy Spirit, all honor and glory is yours, Almighty God, now and for ever. **Amen.**

The Lord's Prayer (7:45)

It is our custom to hold hands during The Lord's Prayer.

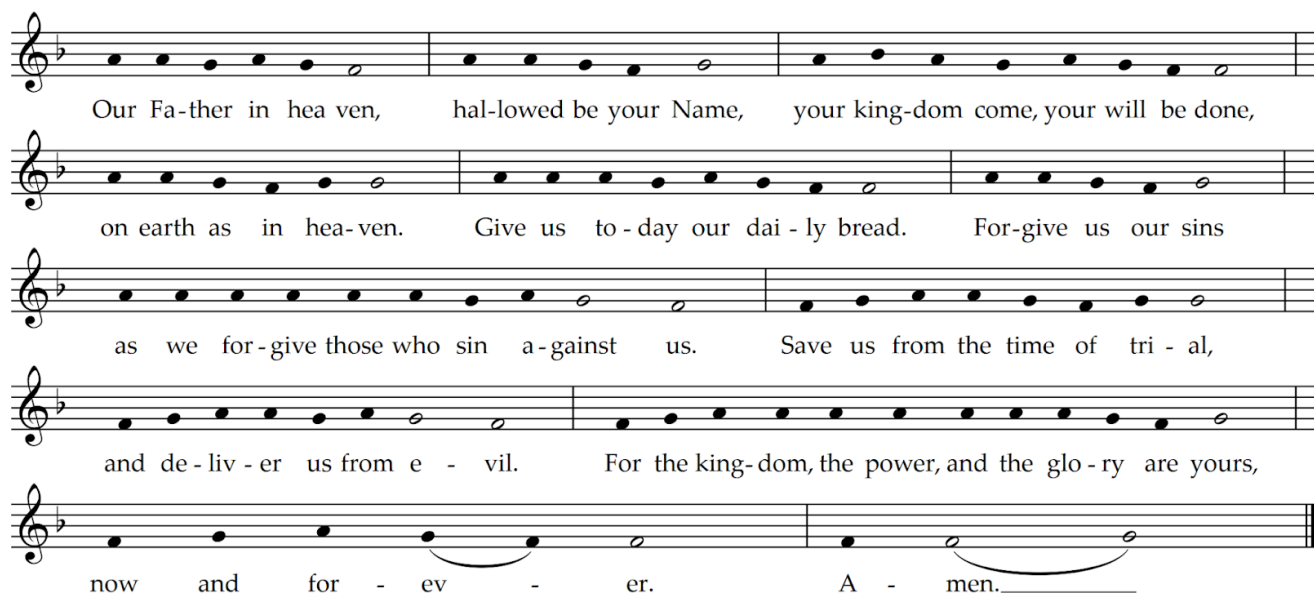
As Jesus has taught us, we pray those words that bind us together:

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

THE LORD'S PRAYER (9:30)*

It is our custom to hold hands during The Lord's Prayer.

As Jesus has taught us, we pray those words that bind us together:



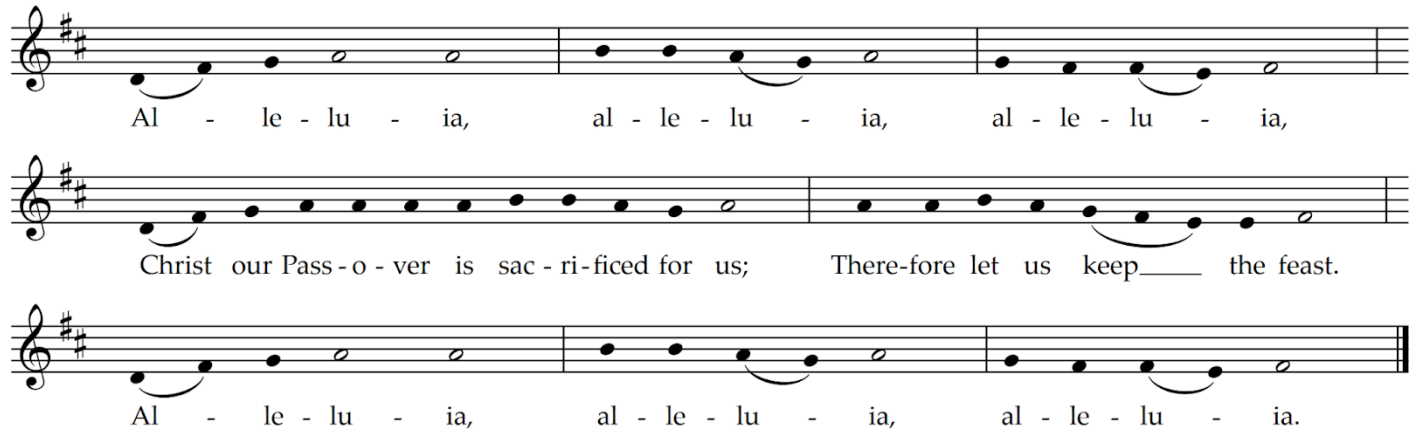
Our Fa-ther in hea ven, hal-lowed be your Name, your king-dom come, your will be done,
on earth as in hea-ven. Give us to-day our dai-ly bread. For-give us our sins
as we for-give those who sin a-gainst us. Save us from the time of tri-al,
and de-liv-er us from e-vil. For the king-dom, the power, and the glo-ry are yours,
now and for-ev-er. A-men.

THE BREAKING OF THE BREAD AND FRACTION ANTHEM (7:45)

Alleluia! Christ our Passover is sacrificed for us;
therefore let us keep the feast. Alleluia.

THE BREAKING OF THE BREAD AND FRACTION ANTHEM (9:30)*

Fraction Anthem: Christ our Passover



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia,
 Christ our Pass - o - ver is sac - ri - ficed for us; There - fore let us keep the feast.
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

THE INVITATION TO COMMUNION**

At Jesus' Table, heaven and earth are joined as one. Come and see.

Please sit. Jesus welcomed everyone to his table, and so we at St. Barnabas welcome everyone to this table. Gather around the Altar as you are directed. You may stand or kneel as is your custom. The Celebrant will place the gluten-free bread into your hand. You have two options to receive the wine. A Chalice Bearer will offer the Common Cup from which you may drink, or you may dip the bread in the wine when a second chalice comes in turn. You may also choose not to partake of the Cup. When you have received the Sacrament, please return to your seat. If you or your children prefer only to receive a blessing, please indicate this by crossing your hands over your chest.

THE HYMN DURING COMMUNION (9:30)*

Go Preach My Gospel LEVASII-161



"Go preach my gos - pel," saith the Lord, "Bid
 "I'll make my great com - mis - sion known, And
 "Go heal the sick, go raise the dead, Go
 "While thus ye fol - low my com - mands, I'm
 He spake and light shone round His head, On
 the whole earth my grace re - ceive, Ex - plain to them my
 ye shall prove my gos - pel true By all the works that
 cast out dev - ils in my name. Nor let my proph - ets
 with you till the world shall end. All pow'r in trust - ed
 a bright cloud to heav'n He rode. They to the far - thest
 sa - cred word, Bid them be - lieve, o - bey, and live.
 I have done, And all the won - ders ye shall do.
 be a - fraid, Though man re - proach, and will blas -
 in my hands; I can de - stroy, and can de - fend.
 na - tion spread The grace of their as - cend - ed God.

Please stand in body or spirit.

THE PRAYER AFTER COMMUNION**

Let us pray...Giver of every gift,

Christ's body is our food, and we are Christ's body. Raise us to life by your power for the benefit of all and to your glory, now and for ever. Amen.

The Liturgy of Sending

THE SENDING OUT OF EUCHARISTIC VISITORS (Occasional)

N., in the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us the communion of Christ's Body and Blood.

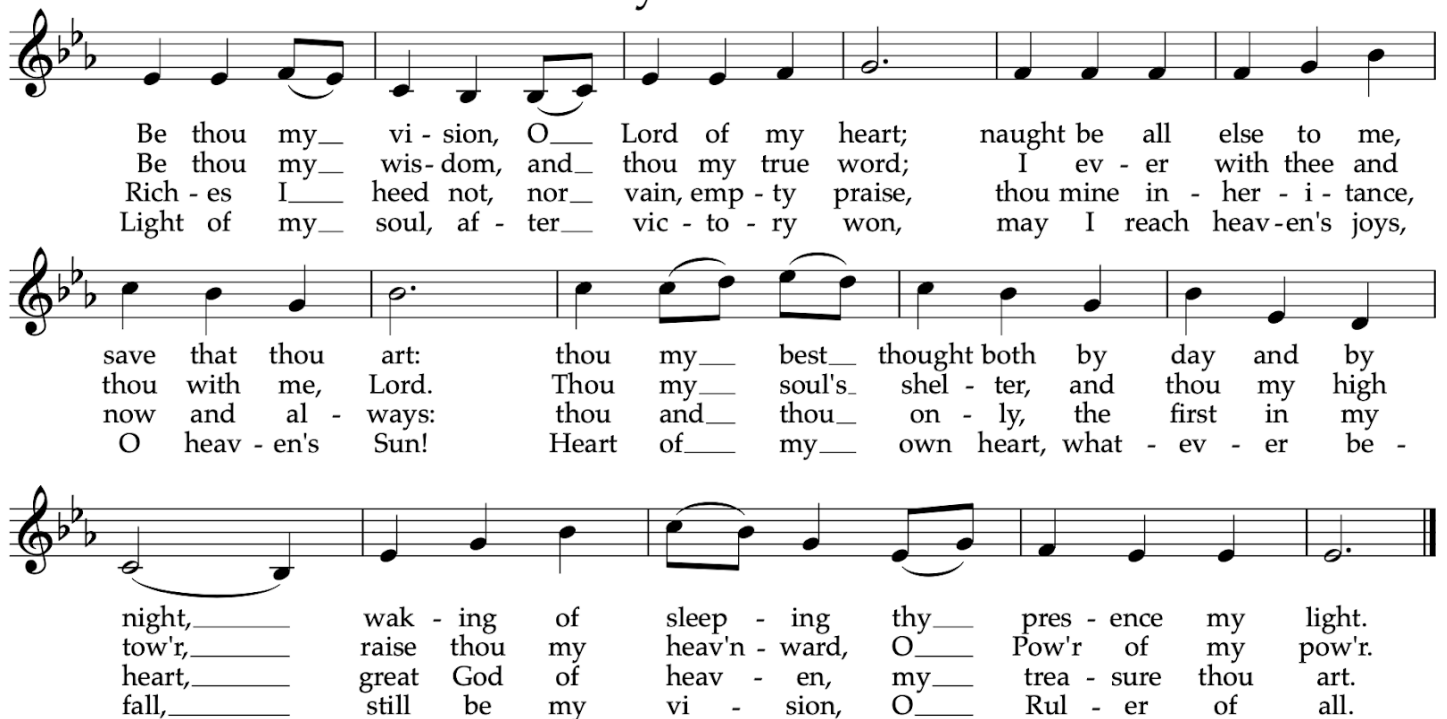
We who are many are one Body, because we all share one Bread, one Cup.

THE BLESSING

May Christ, the Beloved of God, be manifest in you, that your lives may be a light to the world; and the blessing of +the most holy, glorious, and undivided Trinity, one God, be upon you and remain with you for ever. **Amen.**

THE SENDING HYMN (9:30)*

Be Thou My Vision ELW-793



Be thou my vi - sion, O Lord of my heart; naught be all else to me,
Be thou my wis - dom, and thou my true word; I ev - er with thee and
Rich - es I heed not, nor vain, emp - ty praise, thou mine in - her - i - tance,
Light of my soul, af - ter vic - to - ry won, may I reach heav - en's joys,
save that thou art: thou my best thought both by day and by
thou with me, Lord. Thou my soul's shel - ter, and thou my high
now and al - ways: thou and thou on - ly, the first in my
O heav - en's Sun! Heart of my own heart, what - ev - er be -
night, wak - ing of sleep - ing thy pres - ence my light.
tow'r, raise thou my heav'n - ward, O Pow'r of my pow'r.
heart, great God of heav - en, my trea - sure thou art.
fall, still be my vi - sion, O Rul - er of all.

THE DISMISSAL**

Go in peace. You are God's beloved. Alleluia! Alleluia!

Thanks be to God! Alleluia! Alleluia!

THE POSTLUDE

Prelude and Fugue in F

Johann Sebastian Bach

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