



*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.*

## **DOVE OF PEACE LUTHERAN CHURCH**

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**January 17, 2021**  
**Lectionary 2**

# Sunday, January 17, 2021

## Lectionary 2

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### WELCOME AND INTRODUCTION TO THE DAY

Pastor Stephen Springer

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*All the baptized have a calling in God's world. God calls not just pastors 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 in a place he called “the house of God, and . . . the gate of heaven” (Gen. 28:17). Jesus says he himself is the place where Nathanael will meet God.*

### **Antony of Egypt, renewer of the church, died around 356**

*One of the earliest of the Egyptian desert fathers, Antony gave away his sizeable inheritance and became a hermit. Later he became leader of a group of monks who devoted themselves to prayer, worship, and labor.*

### **Pachomius, renewer of the church, died 346**

*Born in Egypt, Pachomius became a Christian while a soldier. He became a hermit (a solitary monk) and organized others into a religious community. His rule for monasteries influenced later ones in both the Eastern and Western churches.*

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### PROLOGUE

Kevin Seal, pipe organ

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Adoration

Florence B. Price (1887-1953)

*Our organ and choral music this morning is in honor of Martin Luther King Jr. Day, which is to be celebrated tomorrow, January 18th. Florence Price was an African-American composer, who was the first African-American woman to be recognized as a symphonic composer, as well as the first to have her works played by a major orchestra. No stranger to adversity due to her race, she first enrolled in music conservatory as a Mexican to avoid discrimination. She wrote a number of works for organ, this simple but beautiful Adoration among them.*

## CONFESSION AND FORGIVENESS

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Blessed be the holy Trinity, ✠ one God,  
whose voice is upon the waters,  
whose mercy is poured out upon all people,  
whose goodness cascades over all creation.

**Amen.**

Let us confess our sin, trusting in the abundant grace of God.

*Silence is kept for reflection.*

Holy God,  
**you search us and know us.**  
**You are acquainted with all our ways.**  
**We confess that our hearts are burdened by sin—**  
**our own sins and the broken systems that bind us.**  
**We turn inward, failing to follow**  
**your outward way of love.**  
**We distrust those who are not like us.**  
**We exploit the earth and its resources**  
**and fail to consider generations to come.**  
**Forgive us, gracious God,**  
**for all we have done and left undone.**  
**Even before the words are on our tongues,**  
**you know them;**  
**receive them in your divine mercy.**  
**Amen.**

How vast is God's grace!  
Through the power and promise of ✠ Christ Jesus,  
our sins are washed away  
and we are claimed as God's own beloved.  
Indeed, we are forgiven.  
In the wake of God's forgiveness,  
we are called to be the beloved community  
living out Christ's justice  
and the Spirit's reconciling peace.  
**Amen.**

The musical score is written for a single voice part in G major (one sharp) and 4/4 time. It consists of ten staves of music. The lyrics are written below the notes, with some words hyphenated across lines. The melody is simple and hymn-like, using mostly quarter and eighth notes with some rests. The piece concludes with a double bar line on the final staff.

Glo-ry to God in the high - est, and peace to God's peo-ple on  
earth. Lord God, heav-en-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 Spir-it, in the  
glo-ry of God the Fa - ther. A - men.

## GREETING AND PRAYER OF THE DAY

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The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.  
**And also with you.**

Let us pray.

Thanks be to you, Lord Jesus Christ, most merciful redeemer, for the countless blessings and benefits you give. May we know you more clearly, love you more dearly, and follow you more nearly, day by day praising you, with the Father and the Holy Spirit, one God, now and forever.  
**Amen.**

### FIRST READING: I Samuel 3:1-20

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*At a time when visions are rare and unexpected, the Lord 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.*

A reading from First Samuel.

<sup>1</sup>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.

<sup>2</sup>At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; <sup>3</sup>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. <sup>4</sup>Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" <sup>5</sup>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. <sup>6</sup>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." <sup>7</sup>Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. <sup>8</sup>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. <sup>9</sup>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.

<sup>10</sup>Now the Lord came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening." [<sup>11</sup>Then the Lord said to Samuel, "See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle. <sup>12</sup>On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. <sup>13</sup>For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them. <sup>14</sup>Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever."

<sup>15</sup>Samuel lay there until morning; then he opened the doors of the house of the Lord. Samuel was afraid to tell the vision to Eli. <sup>16</sup>But Eli called Samuel and said, "Samuel, my son." He said, "Here I am." <sup>17</sup>Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you." <sup>18</sup>So Samuel told him everything and hid nothing from him. Then he said, "It is the Lord; let him do what seems good to him."

<sup>19</sup>As Samuel grew up, the Lord was with him and let none of his words fall to the ground.  
<sup>20</sup>And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the Lord.]

The Word of the Lord.  
**Thanks be to God.**

### **PSALMODY (ELW): 139:1-6, 13-18**

*The refrain is first introduced by the leader, then repeated by the assembly.*



Psalms 139:1

Psalms refrain reproduced from *Psalter for Worship Year B* © 2008 Augsburg Fortress  
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- <sup>1</sup>Lord, you have | searched me out;  
O Lord, you | have known me.
- <sup>2</sup>**You know my sitting down and my | rising up;  
you discern my thoughts | from afar.**
- <sup>3</sup>You trace my journeys and my | resting-places  
and are acquainted with | all my ways.
- <sup>4</sup>**Indeed, there is not a word | on my lips,  
but you, O Lord, know it | altogether. REFRAIN**
- <sup>5</sup>You encompass me, behind | and before,  
and lay your | hand upon me.
- <sup>6</sup>**Such knowledge is too wonder- | ful for me;  
it is so high that I cannot at- | tain to it.**
- <sup>13</sup>For you yourself created my | inmost parts;  
you knit me together in my | mother's womb.
- <sup>14</sup>**I will thank you because I am mar- | velously made;  
your works are wonderful, and I | know it well. REFRAIN**
- <sup>15</sup>My body was not hid- | den from you,  
while I was being made in secret and woven in the depths | of the earth.
- <sup>16</sup>**Your eyes beheld my limbs, yet unfinished in the womb; all of them were  
written | in your book;  
my days were fashioned before they | came to be.**
- <sup>17</sup>How deep I find your | thoughts, O God!  
How great is the | sum of them!
- <sup>18</sup>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. **REFRAIN**

## SECOND READING: I 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.*

A reading from First Corinthians.

<sup>12</sup>“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. <sup>13</sup>“Food is meant for the stomach and the stomach for food,” 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. <sup>14</sup>And God raised the Lord and will also raise us by his power. <sup>15</sup>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! <sup>16</sup>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.” <sup>17</sup>But anyone united to the Lord becomes one spirit with him. <sup>18</sup>Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. <sup>19</sup>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? <sup>20</sup>For you were bought with a price; therefore glorify God in your body.

The Word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

ELW #169

*The assembly sings the Alleluia before and after the gospel verse.*



*Cantor:* We have found | the Messiah:\* Jesus Christ,  
who brings us | grace and truth. (John 1:41, 17)

## **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 according to John.

**Glory to you, O Lord.**

<sup>43</sup>The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me."

<sup>44</sup>Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup>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." <sup>46</sup>Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup>When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" <sup>48</sup>Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." <sup>49</sup>Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" <sup>50</sup>Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." <sup>51</sup>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."

The Gospel of the Lord.

**Praise to you, O Christ.**

## **SERMON**

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*Pastor Steve Springer*





1 "Will you come and fol - low me if I but call  
 2 "Will you leave your - self be - hind if I but call  
 3 "Will you let the blind - ed see if I but call  
 4 "Will you love the you you hide if I but call  
 5 Lord, your sum - mons ech - oes true when you but call



your name? Will you go where you don't  
 your name? Will you care for cruel and  
 your name? Will you set the pris - 'ners  
 your name? Will you quell the fear in -  
 my name. Let me turn and fol - low



know and nev - er be the same?  
 kind and nev - er be the same?  
 free and nev - er be the same?  
 side and nev - er be the same?  
 you and nev - er be the same.



Will you let my love be shown, will you let my  
 Will you risk the hos - tile stare, should your life at -  
 Will you kiss the lep - er clean, and do such as  
 Will you use the faith you've found to re - shape the  
 In your com - pa - ny I'll go where your love and



name be known, will you let my life be  
 tract or scare? Will you let me an - swer  
 this un - seen, and ad - mit to what I  
 world a - round, through my sight and touch and  
 foot - steps show. Thus I'll move and live and



grown in you and you in me?"  
 pray'r in you and you in me?"  
 mean in you and you in me?"  
 sound in you and you in me?"  
 grow in you and you in me.

## PRAYERS OF INTERCESSION

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Recalling the witness and the sacrifice of Martin Luther King, Jr., we pray for our nation, our world, and the mission of the Church.

*A brief silence.*

We remember the conviction of Martin Luther King, Jr. that “freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed.”

Therefore let us pray for courage and determination by those who are oppressed.

*Silent prayer.*

We remember Martin's warning that “a negative peace which is the absence of tension” is less than “a positive peace which is the presence of justice.”

Therefore let us pray that those who work for peace in our world may cry out first for justice.

*Silent prayer.*

We remember Martin's insight that “injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality tied in a single garment of destiny. Whatever affects one directly affects all indirectly.”

Therefore let us pray that we may see nothing in isolation, but may know ourselves bound to one another and to all people under heaven.

*Silent prayer.*

We remember Martin's lament that “the contemporary church is often a weak, ineffectual voice with an uncertain sound. It is so often the arch-supporter of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent and often vocal sanction of things as they are.”

Therefore let us pray that neither this congregation nor any congregation of Christ's people may be silent in the face of wrong, but that we may be disturbers of the status quo when that is God's call to us.

*Silent prayer.*

We remember Martin's hope that "dark clouds of prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities, and in some not so distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty."

Therefore, in faith, let us commend ourselves and our work for justice to the goodness of Almighty God.

*Silent prayer.*

Finally, let us pray for all things using the words of our Lord:

#### **THE LORD'S PRAYER**

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**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,  
and the power, and the glory,  
forever and ever. Amen.**

**MEDITATION**

Members of the Dove of Peace Chancel Choir

*Hush! Somebody's Callin' My Name*

Traditional Spiritual, arr. Brazeal Dennard (1929-2010)

*Brazeal Dennard was a conductor, composer and educator who lived and worked in Detroit, where he founded and led the Brazeal Dennard Chorale. The words and sentiment of his arrangement of this African-American Spiritual highlight our reliance on God in crucial moments in life: answering God's call, times of trouble and need and ultimately at our final breath.*

Hush. Hush. Somebody's callin' my name.  
Oh, my Lord, what shall I do?

I'm so glad that trouble don't last always.  
Oh, my Lord, what shall I do?

I'm so glad I got my 'ligion in time.  
Oh, my Lord, what shall I do?

Soon one mornin' death come creepin' in my room.  
Oh, my Lord, what shall I do?

**COMMISSION**

Pastor Stephen Springer

**BLESSING**

The Lord bless you and keep you.  
The Lord's face shine on you with grace and mercy.  
The Lord look upon you with favor and ☩ give you peace.  
**Amen.**



1 Lift ev - 'ry voice and sing till earth and heav - en ring,  
 2 Ston - y the road we trod, bit - ter the chas - t'ning rod,  
 3 God of our wea - ry years, God of our si - lent tears,



ring with the har - mo - nies of lib - er - ty.  
 felt in the days when hope un - born had died;  
 thou who hast brought us thus far on the way;



Let our re - joic - ing rise high as the lis - t'ning skies,  
 yet with a stead - y beat, have not our wea - ry feet  
 thou who hast by thy might led us in - to the light,



let it re - sound loud as the roll - ing sea.  
 come to the place for which our par - ents sighed?  
 keep us for - ev - er in the path, we pray.



Sing a song full of the faith that the dark past has taught us;  
 We have come o - ver a way that with tears has been wa - tered;  
 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;  
 we have come, tread - ing our path through the blood of the slaugh - tered,  
 lest, our hearts drunk with the wine of the world, we for - get thee;



fac - ing the ris - ing sun of our new day be - gun,  
out from the gloom - y past, till now we stand at last  
shad - owed be - neath thy hand, may we for - ev - er stand,

let us march on till vic - to - ry is won.  
where the white gleam of our bright star is cast.  
true to our God, true to our na - tive land.

Text: James W. Johnson, 1871–1938

Music: LIFT EVERY VOICE AND SING, J. Rosamond Johnson, 1873–1954

## EPILOGUE

Kevin Seal, pipe organ

### Fanfare on MCKEE (In Christ there is no East or West) Charles Callahan (b. 1951)

*This hymn tune, in our hymnal paired with the text "In Christ there is no East or West," was written by Harry T. Burleigh. Burleigh was one of the first significant African-American composers who wrote classical music, and he had a significant influence on both the development of a uniquely American musical voice, and on European composers. He is credited with introducing Antonín Dvorák to Black American music, which became an influence on some of Dvorák's most famous compositions. Charles Callahan has composed a fanfare arrangement of this tune, exploiting both its harmonic and rhythmic nature.*

## DISMISSAL

Go in peace. Share the light of Christ.

**Thanks be to God.**

Lector: John Hoelter  
Assisting Minister: Dianne Huston  
Cantor: Eric Holtan