

**St. Martin's Episcopal Church, Lebanon, Oregon**  
**Sunday January 17, 2021 ~ 2nd Sunday after the Epiphany**  
**Celebrant, Rev. Debbie Vanover**

**Prelude and Processional Music**

**Opening Acclamation**

- Blessed be God: Father, Son, and Holy Spirit.
- And blessed be God's kingdom, now and for ever. *Amen.*

**Collect of the Day**

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.*

**First Reading -- 1 Samuel 3:1-10(11-20)**

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." [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. On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. 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. Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever."

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. But Eli called Samuel and said, "Samuel, my son." He said, "Here I am." 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." 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."

As Samuel grew up, the LORD was with him and let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the LORD.

- Hear what the Spirit is saying to God's People
- Thanks be to God

**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.

## Second Lesson – 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,” 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.

- Hear what the Spirit is saying to God’s People
- Thanks be to God

## The Holy Gospel of our Lord Jesus Christ, according to John 1:43-51

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.”

- This is the Gospel of the Lord.
- Thanks be to God

## Sermon

The Rev. Debbie Vanover

Presiding Bishop Michael Curry's talk on January 8, 2021

And now in the name of our loving, liberating, and life-giving God, Father, Son, and Holy Spirit. *Amen.*

In another time of national crisis, another time of danger for our nation, in 1865 on March the fourth, Abraham Lincoln concluded his second inaugural address with these words: *With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just, and a lasting peace, among ourselves, and with all nations.*

Lincoln knew in that moment, in the moment of a national crisis, a moment of great danger, that such a moment was a moment of decision, when a nation, when a people must decide who shall we be? What kind of nation, what kind of people shall we be? A hundred years later, Martin Luther King faced the same reality. Who shall we be? The civil rights

movement was waning. The great victories that had been won had been won. And yet now questions of poverty and economic despair and disparities raised an awesome specter on the nation. We were at war.

We were at war in another country, but there was war on our streets. The nation was deeply divided. Cities burned. There were riots. Riots at national conventions of political parties. The future of the nation was in question, and it was at that time that Dr. King realized that in moments of danger, a decision must be made. And he titled his last book, *Where Do We Go from Here: Chaos or Community*. I believe as he believed, as Abraham Lincoln believed, as I believe you believe, that we must choose community. Chaos is not an option. Community is our only hope.

The truth is Dr. King spoke often of all that he did and labored for was for the purpose of realizing as much of the Beloved Community of God as it is possible on this earth. He spoke of Beloved Community, the Bible, the New Testament, Jesus spoke of the kingdom or the reign of God. Jesus taught us to pray, and to work, and to labor for that Beloved Community, that reign of God's love in our time and in our world, thy kingdom come, thy will be done, on earth just as it is in heaven. Those are our marching orders from Jesus himself. I am a follower of Jesus of Nazareth because I believe that his way of love and his way of life is the way of life for us all. I believe that unselfish, sacrificial love, love that seeks the good and the welfare and the well-being of others, as well as the self, that this is the way that can lead us and guide us to do what is just, to do what is right, to do what is merciful. It is the way that can lead us beyond the chaos to community.

Now, I know full well that this may to some sound naive, to others, idealistic, and I understand that. And yet, I want to submit that the way of love that leads to beloved community is the only way of hope for humanity. Consider the alternative. The alternative is chaos, not community. The alternative is the abyss of anarchy, of chaos, of hatred, of bigotry, of violence, and that alternative is unthinkable. We have seen nightmarish visions of that alternative. We saw it in Charlottesville just a few years ago when neo-Nazis marched through the streets of an American city, chanting, "Jews will not replace us." That alternative is unthinkable. We saw it in Minneapolis-St. Paul, where a public safety officer knelt with his knee on the neck of another human being. A child of God, just like he was, and snuffed out the breath of life that God gave him. The alternative is unthinkable.

And we have seen it this past Wednesday, when a monument to democracy, the Capitol of the United States of America was desecrated and violated with violence by vandals. Lives were lost. A nation was wounded. Democracy itself was threatened. My brothers and sisters, this way of love that Jesus taught us when he said, "Love the Lord your God, and your neighbor as yourself." This way of love that Moses taught even before Jesus. This way of unselfish, sacrificial love, it is the way to redeem a nation, to save a world. It is the way of hope for us all. But do not make the mistake of thinking that I speak of a sentimental and emotional love.

Jesus spoke of love most consistently the closer he got to the cross. This way of love is the way of sacrifice, the way of unselfishness, the way of selflessness, that seeks the good of the other as well as the self. And that is the way of the cross, which is the way of life. And if you don't believe me, ask another apostle of love. Not Dr. King, not Abraham Lincoln, ask Archbishop Tutu. Ask one who has given his life for the cause of God's love in the way of

Jesus. Ask him; ask Nelson Mandela in your mind. Ask them what love looks like. They knew that the way of love was the only way that could guide South Africa from what could have become a bloody nightmare and civil war to the way that could build a nation.

And it was not sentimental. Remember truth and reconciliation. They had to face painful truths. They had to do what was just and what was merciful. They had to do what the prophet Micah said, that the motivation and the guide was love. Archbishop Tutu said this: *Love, forgiving, and being reconciled to our enemies or our loved ones is not about pretending that things are other than they are. It is not about patting one another on the back or turning a blind eye to the wrong. True reconciliation exposes the awfulness of the abuse, the hurt, the truth. It could even sometimes make things worse for a while. It is a risky undertaking but in the end it is worthwhile, because in the end only an honest confrontation with reality can bring forth real healing. Superficial reconciliation only brings superficial healing.*

This is the way of love that can heal our hurts, that can heal our land, that can help us to become one nation under God, indivisible with liberty and justice for all. So, I would ask you to do two things. I'm asking you to make a commitment, a renewed commitment, to live the way of love as Jesus has taught us and to do it by making a commitment to go out and bless somebody. Bless somebody you disagree with. Bless somebody you agree with. But to go out and bless somebody by helping somebody along the way. Go out and bless somebody by listening to their story and their life. To go out and be an instrument of God's peace, an agent of God's love.

And then I would ask you to pray. Pray for this nation but pray with some specificity. Pray that we may have the wisdom and the courage to love.

*God of grace and God of glory,  
on thy people pour thy pow'r.  
Crown thine ancient church's story,  
bring her bud to glorious flow'r.  
Grant us wisdom, grant us courage,  
for the facing of this hour*

*- Harry Emerson Fosdick, God of Grace and God of Glory*

With malice toward none, with charity toward all. With firmness in the right, as God gives us to see the right. Let us strive to finish the work, the work that we are in. To bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan. To do all which may achieve and cherish, a just and lasting peace among ourselves and with all nations.

God love you. God bless you. And may God hold us all in those almighty hands of love.

### **Nicene Creed**

**(BCP p.358)**

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,

true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
    he came down from heaven:  
by the power of the Holy Spirit  
    he became incarnate from the Virgin Mary,  
    and was made man.  
For our sake he was crucified under Pontius Pilate;  
    he suffered death and was buried.  
On the third day he rose again  
    in accordance with the Scriptures;  
    he ascended into heaven  
    and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
    and his kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life,  
    who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
    and the life of the world to come. **Amen.**

### **Special Prayers for Epiphany II**

*The response is: Lord graciously hear us.*

Jesus calls on us to follow him in all the world. Let us call on Jesus for the needs, concerns, and hopes of all peoples.

For the church of Jesus Christ in every place.

Lord, hear us.

*People* Lord, graciously hear us.

For our parish family of St. Martin's that we have the grace to grow into our calling in worship, service, stewardship, and mission.

Lord, hear us.

*People* Lord, graciously hear us.

For Michael our Presiding Bishop, Michael our Bishop, Diana our Bishop-Elect, for all clergy and all who minister in Christ.

Lord, hear us.

*People* Lord, graciously hear us.

For this holy gathering and for all who are called to follow Jesus.

Lord, hear us.

*People* Lord, graciously hear us.

For this country, for all nations and their leaders, and for those who guard the peace.  
Oh God, you made us in your own image and redeemed us through Jesus your son. Look now with compassion on the entire human family; and particularly this part of the family, in the United States, and those in our nation's capital; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord.

Lord, hear us.

*People* Lord, graciously hear us.

For all those in danger and need: the sick and the suffering, prisoners, captives, and their families, the hungry, homeless, and oppressed, remembering especially those on our prayer list and those we remember at this time, silently or aloud.

Lord, hear us.

*People* Lord, graciously hear us.

For those who rest in the peace of Christ, and for all the departed, especially Jill Namitz, Donna Bauer, Lois Marrow, The Rev. Deacon Jack Hilyard, and all those known to God.

Lord, hear us.

*People* Lord, graciously hear us.

For ourselves, our families, and those we love.

Lord, hear us.

*People* Lord, graciously hear us.

*Celebrant*

God of mystery, lover of human kind, hear the prayers of your people and keep us ready always to serve as prophets and apostles of your kingdom; through Jesus Christ our Lord.

***Amen.***

**Confession of Sin & Absolution**

BCP p. 360

Let us confess our sins against God and our neighbor.

*In unison*

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.***

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.**

**The Peace**      *(Just wave from your pew)*      BCP p. 360

The Peace of the Lord be always with you.

And also with you.

**Offertory Music**      (a basket is placed in the Narthex)

### **The Liturgy of the Table**

**The Great Thanksgiving Eucharistic Prayer C** BCP p. 367

The Lord be with you.

*And also with you.*

Lift up your hearts.

*We lift them to the Lord.*

Let us give thanks to the Lord our God.

*It is right to give him thanks and praise.*

God of all power, Ruler of the Universe, you are worthy of glory and praise.

*Glory to you for ever and ever.*

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

*By your will they were created and have their being.*

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

*Have mercy, Lord, for we are sinners in your sight.*

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

*By his blood, he reconciled us.*

*By his wounds, we are healed.*

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

*Celebrant and People*



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

Hosanna in the highest.

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

Hosanna in the highest.

*The Celebrant continues*

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, 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."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

*We celebrate his death and resurrection, as we await the day of his coming.*

Lord God of our Ancestors: God of Abraham and Sarah, Isaac and Rebecca, and Jacob, Rachel, and Leah; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

*Risen Lord, be known to us in the breaking of the Bread.*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

**The Lord's Prayer** *said in unison*

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,  
for ever and ever. **Amen.**

### **The Breaking of the Bread**

Christ our Passover is sacrificed for us;

*Therefore let us keep the feast. [Alleluia.]*

The Gifts of God for the People of God.

**Communion of the People:** *The wafer only will be brought to you; please wait until Rev. Debbie is out of your pew before removing your mask to eat your wafer*

The Body of our Lord Jesus Christ keep you in everlasting life. **Amen.**

**Communion Hymn** (*instrumental only, no singing*)

### **Prayer of Thanksgiving**

BCP p. 366

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. **Amen.**

### **Seasonal Blessings**

**Closing Hymn** (*instrumental only, for recessional*)

### **Dismissal**

- Let us go forth into the world, rejoicing in the power of the Spirit.
- Thanks be to God, Alleluia, alleluia.

### **Postlude**