

**RESURRECTION EVANGELICAL
LUTHERAN CHURCH**



**Second Sunday after Epiphany
January 14, 2024
10:00AM**

*Welcome to Resurrection Lutheran Church! We are glad you are here. If you are a visitor, we invite you to introduce yourself to our pastor and feel at home among us. **ELW** stands for **E**vangelical **L**utheran **W**orship, the red hymnal in our pews, and **ACS** is **A**ll **C**reation **S**ings, the blue songbook.*

The assembly gathers in seating in the nave, maintaining appropriate physical distance; wearing face masks is optional.

As we gather

Notes on our worship today:

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.

Opening Voluntary: “Prelude on MUNICH” Aaron David Miller

Confession and Forgiveness

At ringing of a bell, the assembly stands and faces the font. All may make the sign of the cross, the sign that is marked at baptism, as the presiding minister begins.

Blessed be the holy Trinity, ✠ one God,
creator of darkness and light,
word of truth,
wind sweeping over the waters.
Amen.

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

Silence is kept for reflection.

God, our rock and refuge,
we pour out our hearts before you.
We have known you but have 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.

The voice of the Lord is upon the waters.
God has spoken:
The time of grace is now.
In Jesus, the reign of God has come near.
By the authority of ✝ Jesus Christ,
your sins are forgiven.
You are God's beloved.
Amen.

Gathering Hymn: “The Son of God, Our Christ” (ELW 584)

The Son of God, Our Christ



1 The Son of God, our Christ, the Word, the Way,
 2 In ev - 'ry test, in tri - als man - i - fold,
 3 To - day, as then, Christ sum - mons us to dare
 4 In cit - y street, in town, or on the soil,
 5 Wher - e'er we find our wit - ness should be made,



shared hu - man life and toiled through - out the day;
 these ser - vants wit - nessed, by their faith made bold;
 to fol - low bold - ly and his work to share,
 may each serve Christ in faith - ful dai - ly toil,
 what - e'er our task, be thou, O Christ, our aid,



from com - mon folk he called the twelve to be
 and with the gifts and tal - ents which they brought
 to help and heal the sick, the blind, the lame,
 and in each thought and kind - ly word and deed,
 that we may glad - ly give for thee our best



co - work - ers in his sa - cred min - is - try.
 the church was found - ed and God's mes - sage taught.
 de - clar - ing to the world his ho - ly name.
 o - bey Christ's call and go where he shall lead.
 and find each task di - vine - ly sent and blest.

Text: Edward M. Blumenfeld, b. 1927, alt.

Music: SURSUM CORDA, Alfred M. Smith, 1879–1971

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Greeting

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.

Canticle of Praise: (ELW p. 99)



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.

Glo - ry to God in the high -

est, and peace to God's peo - ple on earth.

Prayer of the Day

Let us pray.

A brief silence is kept before the prayer.

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: 1 Samuel 3:1-20

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.

¹Now the boy Samuel was ministering to the LORD under Eli.

The word of the LORD was rare in those days; visions were not widespread.

²At that time Eli,

whose eyesight had begun to grow dim so that he could not see,
was lying down in his room;

³the 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.

⁴Then the LORD called, "Samuel! Samuel!"
and he said, "Here I am!"

⁵and ran to Eli and said, "Here I am, for you called me."
But Eli said, "I did not call; lie down again."
So Samuel went and lay down.

⁶The LORD called again, "Samuel!"

Samuel got up and went to Eli and said,
"Here I am, for you called me."

But Eli said, "I did not call, my son; lie down again."

⁷Now Samuel did not yet know the LORD,
and the word of the LORD had not yet been revealed to him.

⁸The 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.

⁹Therefore Eli said to Samuel,
“Go, lie down, and if the LORD calls you, you shall say,
‘Speak, LORD, for your servant is listening.’”
So Samuel went and lay down in his place.

¹⁰Now the LORD came and stood there,
calling as before, “Samuel! Samuel!”
And Samuel said, “Speak, for your servant is listening.” ▶

[¹¹Then 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.

¹²On that day I will fulfill against Eli
all that I have spoken concerning his house,
from beginning to end.

¹³For 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.

¹⁴Therefore I swear to the house of Eli
that the iniquity of Eli’s house shall not be expiated
by sacrifice or offering forever.”

¹⁵Samuel lay there until morning;
then he opened the doors of the house of the LORD.
Samuel was afraid to tell the vision to Eli.

¹⁶But Eli called Samuel and said, “Samuel, my son.”
He said, “Here I am.”

¹⁷Eli said, “What was it that the LORD 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 God told you.”

¹⁸So Samuel told him everything and hid nothing from him.
Then Eli said, “Let the LORD do what seems good to the LORD.”

¹⁹As Samuel grew up,
the LORD was with him and let none of his words fall to the ground.

²⁰And all Israel from Dan to Beer-sheba
knew that Samuel was a trustworthy prophet of the LORD.]

Word of God, word of life.
Thanks be to God.

PSALM 139:1-6, 13-18

Sung Responsively by whole verse.

Refrain



Psalm 139:1

Psalm refrain reproduced from *Psalter for Worship Year B* © 2008 Augsburg Fortress

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Tone



Psalm tone reproduced from *Psalter for Worship Year C* © 2006 Augsburg Fortress.

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- ¹LORD, you have | searched me out;
O LORD, you | have known me.
- ²**You know my sitting down and my | rising up;
you discern my thoughts | from afar.**
- ³You trace my journeys and my | resting-places
and are acquainted with | all my ways.
- ⁴**Indeed, there is not a word | on my lips,
but you, O LORD, know it | altogether. R**
- ⁵You encompass me, behind | and before,
and lay your | hand upon me.
- ⁶**Such knowledge is too wonder- | ful for me;
it is so high that I cannot at- | tain to it.**
- ¹³For you yourself created my | inmost parts;
you knit me together in my | mother's womb.
- ¹⁴**I will thank you because I am mar- | velously made;
your works are wonderful, and I | know it well. R**
- ¹⁵My body was not hid- | den from you,
while I was being made in secret and woven in the depths | of the earth.
- ¹⁶**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.**
- ¹⁷How deep I find your | thoughts, O God!
How great is the | sum of them!
- ¹⁸**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. R**

Second Reading: 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.

A reading from First Corinthians.

¹²“All things are permitted for me,” but not all things are beneficial.

“All things are permitted for me,” but I will not be dominated by anything.

¹³“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 sexual immorality but for the Lord

and the Lord for the body.

¹⁴And God raised the Lord and will also raise us by divine power.

¹⁵Do 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!

¹⁶Do you not know that whoever is united to a prostitute

becomes one body with that prostitute?

For it is said, “The two shall be one flesh.”

¹⁷But anyone united to the Lord becomes one spirit with the Lord.

¹⁸Shun sexual immorality!

Every sin that a person commits is outside the body,

but the sexually immoral person sins against the body itself.

¹⁹Or 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?

²⁰For you were bought with a price;

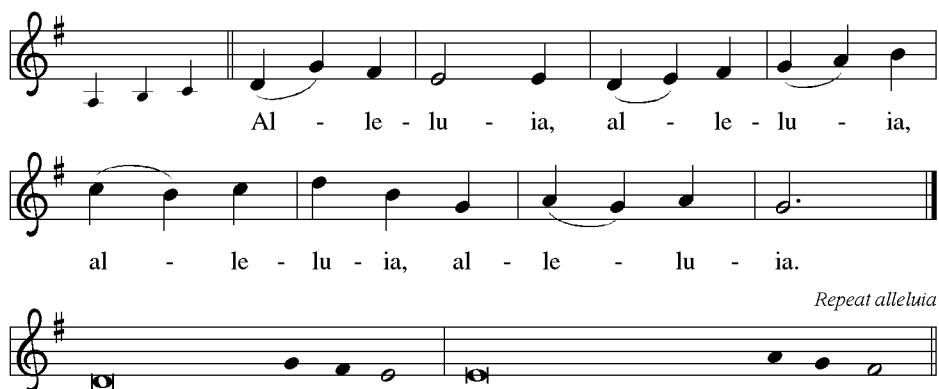
therefore glorify God in your body.

Word of God, word of life.

Thanks be to God.

Gospel Acclamation

Verse sung by cantor, with assembly singing the alleluias.



Alleluia. We have found ¹ the Messiah:* Jesus Christ, who brings us ¹ grace and truth. *Alleluia.*

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 according to John.

Glory to you, O Lord.

⁴³The next day Jesus decided to go to Galilee.

He found Philip and said to him, "Follow me."

⁴⁴Now Philip was from Bethsaida, the city of Andrew and Peter.

⁴⁵Philip found Nathanael and said to him,

"We have found the one about whom Moses in the Law and also the Prophets wrote, Jesus son of Joseph from Nazareth."

⁴⁶Nathanael said to Philip, "Can anything good come out of Nazareth?"

Philip said to him, "Come and see."

⁴⁷When Jesus saw Nathanael coming toward him, he said of him,

"Here is truly an Israelite in whom there is no deceit!"

⁴⁸Nathanael asked Jesus, "Where did you get to know me?"

Jesus answered,

"I saw you under the fig tree before Philip called you."

⁴⁹Nathanael replied,

"Rabbi, you are the Son of God! You are the King of Israel!"

⁵⁰Jesus answered,

"Do you believe because I told you that I saw you under the fig tree?

You will see greater things than these."

⁵¹And Jesus 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.

Youth Message

Sermon

Hymn of the Day: "Will You Come and Follow Me" (ELW 798)

Will You Come and Follow Me

The Summons



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.

Text: John L. Bell, b. 1949
 Music: KELVINGROVE, Scottish traditional
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Prayers of Intercession

The response for today's intercessions is "Your works are wonderful."

The presiding minister concludes the prayers:

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior.

Amen.

Peace

The peace of Christ be with you always. **And also with you.**

The assembly greets each other with Christ's Peace by bowing to each other, waving, or offering another appropriate gesture. For continued safety, please refrain from handshakes and hugs.

Offertory: "Consecration" Frederick Chatfield

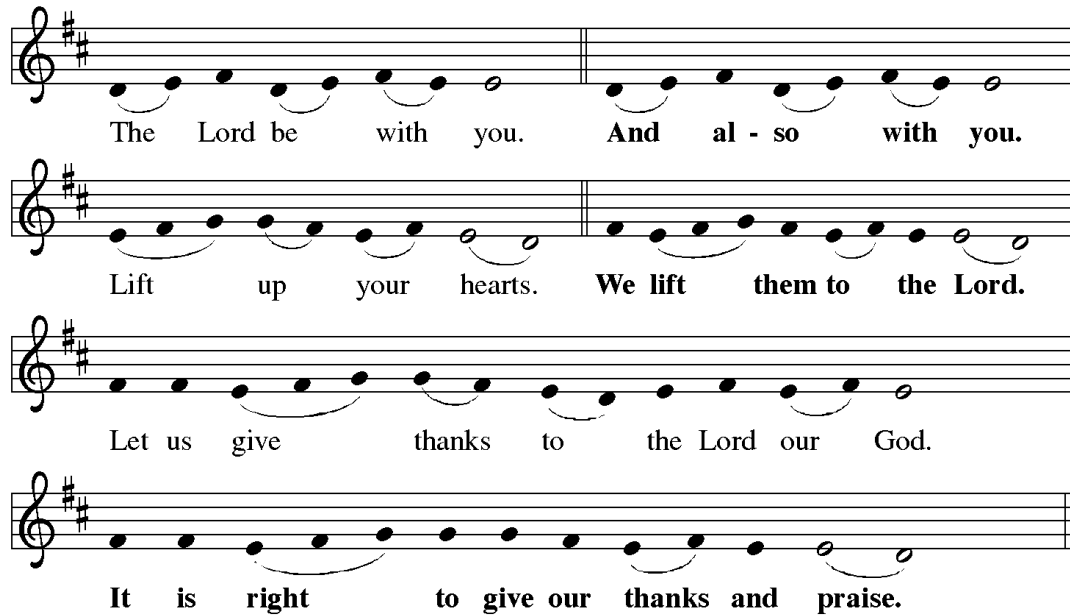
Offering and Setting the Table

While the table is set for Holy Communion, members of the assembly may prepare to bring their offering forward when ushers invite them to come to the chancel where baskets are available to receive your gift. Communion ministers will sanitize and cleanse their hands prior to handling the gifts of bread and wine.

Offering Prayer

Blessed are you, Holy One,
for all good things come from you.
In bread and cup you open heaven to us.
Meet us at this table,
that we receive what we seek
and follow your Son, Jesus,
in whose name we pray.
Amen.

Dialogue and Preface



The Lord be with you. And al - so 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 our thanks and praise.

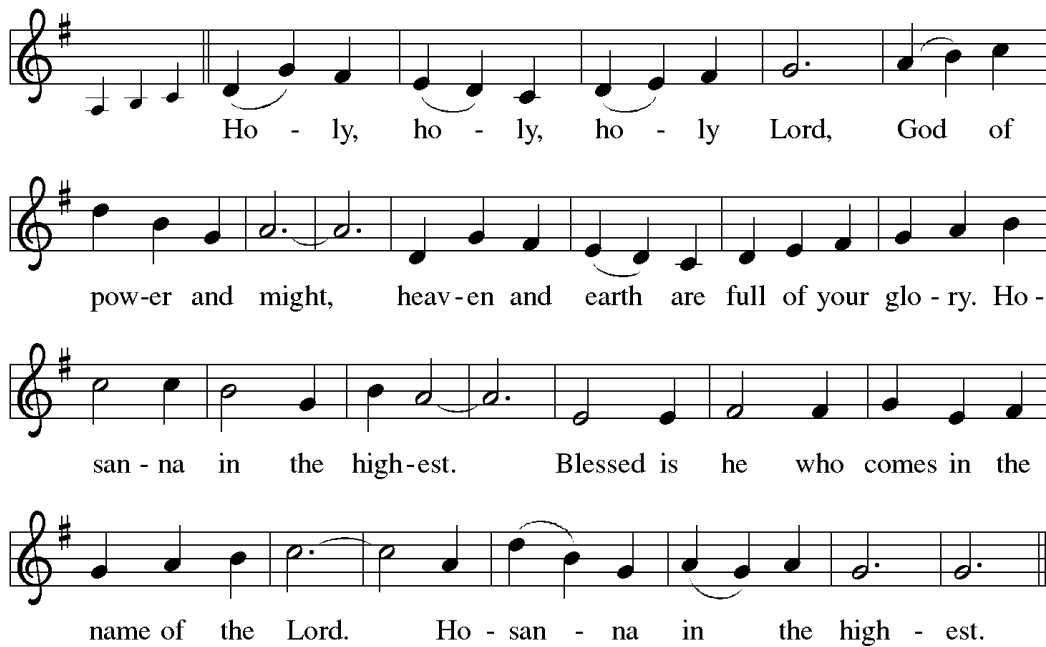
The image shows four staves of musical notation in G major (one sharp). Each staff contains a melody line with lyrics underneath. The first staff has a double bar line in the middle. The lyrics are: 'The Lord be with you. And al - so with you.', 'Lift up your hearts. We lift them to the Lord.', 'Let us give thanks to the Lord our God.', and 'It is right to give our thanks and praise.'.

Preface: Epiphany

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ.

By the leading of a star he was shown forth to all nations;
in the waters of the Jordan you proclaimed him your beloved Son;
and in the miracle of water turned to wine he revealed your glory.
And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:

Holy, Holy, Holy (Setting One, ELW page 108)



Thanksgiving at Table (ELW p. 108)

You are indeed holy, almighty and merciful God.
You are most holy,
and great is the majesty of your glory.

You so loved the world that you gave your only Son,
so that everyone who believes in him may not perish
but have eternal life.

We give you thanks for his coming into the world
to fulfill for us your holy will
and to accomplish all things for our salvation.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.

Christ has died. Christ is risen. Christ will come again.

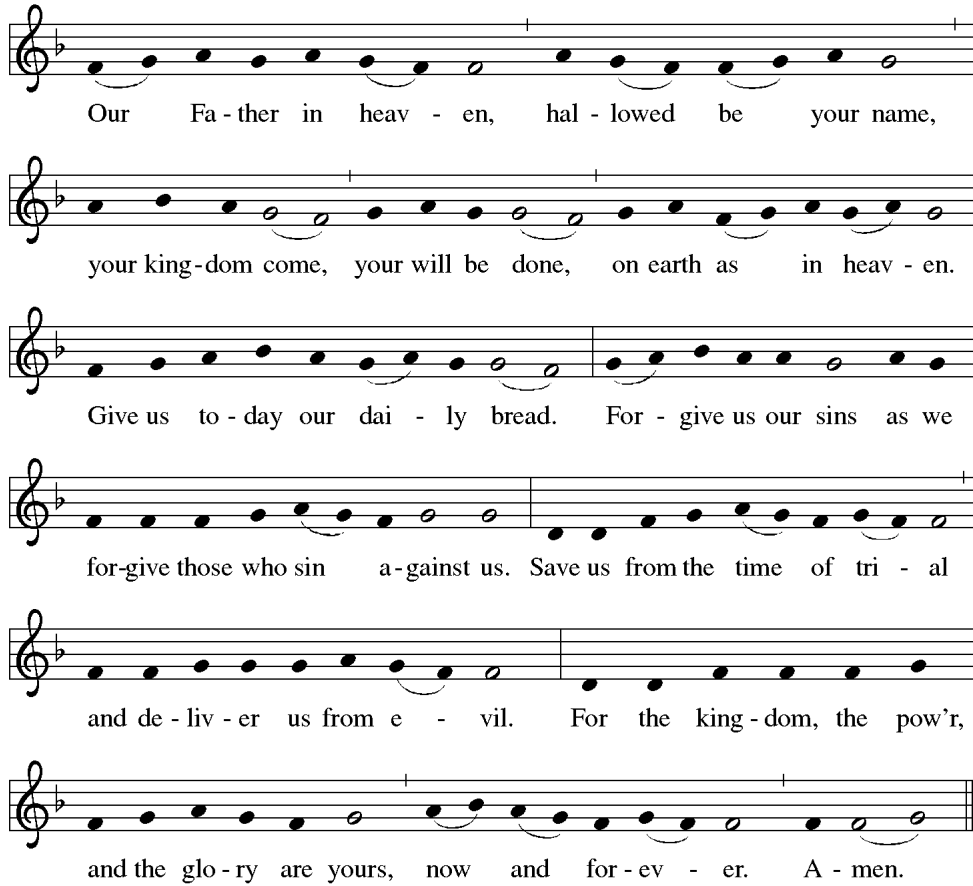
Remembering, therefore, his salutary command,
his life-giving passion and death, his glorious resurrection and ascension,
and the promise of his coming again,
we give thanks to you, O Lord God Almighty,
not as we ought but as we are able;
we ask you mercifully to accept our praise and thanksgiving
and with your Word and Holy Spirit to bless us, your servants,
and these your own gifts of bread and wine,
so that we and all who share in the body and blood of Christ
may be filled with heavenly blessing and grace,
and, receiving the forgiveness of sin,
may be formed to live as your holy people
and be given our inheritance with all your saints.

To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church, now and forever.

Amen, amen, amen.

Lord's Prayer





Breaking of Bread and Invitation to Communion

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

*At the direction of ushers, baptized and communing participants in the assembly wishing to commune will proceed to the front of the nave in a continuous line, maintaining appropriate physical distance. Others may also come forward for a blessing. To receive the bread, place your hands palms up and level so that the presiding minister is able to drop the bread onto your uplifted hands without touching you. Using a receptacle, such as a small juice glass which you have brought from home, hold it firmly so that the assisting minister is able to pour wine from the common cup into your individual glass. For health safety reasons, you may **not** dip the bread into the wine in the chalice. You may also elect to commune by receiving the bread only. If you are wearing a mask, you may of course remove it to commune. Gluten free hosts are available to those who need that option. Once you have received the bread and wine, return to your places by the side aisles, while maintaining appropriate physical distance from your neighbors.*

Lamb of God: (Setting One, ELW pages 112)

Lamb of God, you take a - way the sin of the world; have
mer - cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a -
way the sin of the world; grant us peace, grant us peace.

Hymn during Communion: “Jesus Calls Us; o’er the Tumult” (ELW 696)

1 Je - sus calls us; o'er the tu - mult of our
 2 As of old Saint An - drew heard it by the
 3 Je - sus calls us from the wor - ship of the
 4 In our joys and in our sor - rows, days of
 5 Je - sus calls us! By your mer - cy, Sav - ior,

life's wild, rest - less sea, day by day his clear voice
 Gal - i - le - an lake, turned from home and toil and
 vain world's gold - en store, from each i - dol that would
 toil and hours of ease, still he calls, in cares and
 may we hear your call, give our hearts to your o -

sound - ing, say - ing, "Chris - tian, fol - low me":
 kin - dred, leav - ing all for Je - sus' sake.
 keep us, say - ing, "Chris - tian, love me more."
 plea - sures, "Chris - tian, love me more than these."
 be - dience, serve and love you best of all.

Text: Cecil Frances Alexander, 1818–1895
 Music: GALILEE, William H. Jude, 1851–1922

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 forever. **Amen.**

Announcements

Blessing

God who names you,
Christ who claims you,
and the Holy Spirit who dwells in you,
✠ bless you and remain with you always.
Amen.

Sending Hymn: "Lift Every Voice and Sing" (ELW 841)

Lift Every Voice and Sing




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,



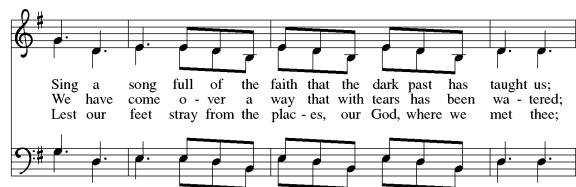
ring with the har - mo - nies of lib - er - ty,
 felt in the days when hope un - born had died;
 thou who hast brought us thus far on the way;



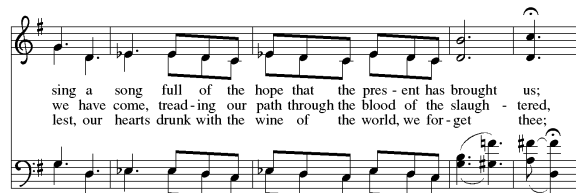
Let our re - joic - ing rise high as the lis - t'ning skies,
 yet with a stead - y beat, have not our wea - ry feet
 thou who hast by thy might led us in - to the light,



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

Dismissal

Go in peace. You are God's beloved.
Thanks be to God.

Closing Voluntary: "Voluntary #4" Arlen Clarke

Notes on the Music for Today

Hymn of the Day: "Will You Come and Follow Me?" ELW 798
Text: John Lamberton Bell (1949)
Tune: KELVINGROVE, traditional Scottish melody

Though he is not certain of it, John Bell is "fairly confident" that this text was written "for the sending out of one our youth volunteers. This was a scheme sponsored by the Iona Community whereby young people gave a year or two to live in impoverished parts of Scotland, on the dole, and work out their discipleship in hard places. When they finished, my colleague and I would often write a song for their farewell ceremony always held in the house where they had been working. The words of this song therefore reflect the experience of the volunteer concerned. But we only wrote it for one-off use. It probably goes back to around 1986-87." Bell then adds, "If I had kept a record of people who have spoken of how a particular line in this affected their life, I could have published a book of very moving testimonies by now, but I'm glad I didn't."

John Lamberton Bell is a Scottish hymn-writer and Church of Scotland minister. He is a member of the Iona Community, a broadcaster, and former student activist. He works throughout the world, lecturing in theological colleges in the UK, Canada and the United States, but is primarily concerned with the renewal of congregational worship at the grass roots level.

Kelvingrove is a place in Glasgow, Scotland, perhaps best known for the museum with that name. The tune that bears the name KELVINGROVE is a traditional Scottish one linked with a text by Thomas Lyle (1792-1859), "Let us haste to Kelvin Grove, bonnie lassie, O," published in *The Scottish Minstrel* (1811) as KELVIN WATER. Before that in the eighteenth century it was paired with "Bonnie Lassie-O (The Shearing's Nae for You)," which is about a young woman being raped. The tune, darkly, paradoxically, works very well with this text by John Bell, and one has to believe that the irony of such a tune for a story of rape was not lost on those who sang it in the eighteenth century.

Offertory: "Consecration" Frederick Chatfield

This is a lovely, compelling setting of Frances Havergal's hymn-text "Take my life and let it be." Here is how author Frances Havergal describes the events that inspired the writing of this hymn: "I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for; some converted, but not rejoicing Christians. He gave me the prayer: 'Lord, give me all in this house.' And He just DID! Before I left the house everyone had got a blessing. The last night of my visit, after I had retired, the governess asked me to go to the two daughters. They were crying, etc. Then and there both of them trusted and rejoiced. It was nearly midnight. I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration; and these little couplets formed themselves and chimed in my heart one after another till they finished with 'ever, only, all for Thee.'"

Frederick Chatfield has served as Director of Music and Organist of Christ United Methodist Church in Kettering, Ohio, a position he held for thirty years. Mr. Chatfield holds a Bachelor of Music in Organ from New England Conservatory in Boston and a Master of Arts in Religion (Music and Worship) cum laude from Yale University where he was named the 1985 Hugh Porter Scholar. One of his great enjoyments is his 1982 BMW R100RS motorcycle which he restored in the spring of 2006.

Take my life, and let it be
consecrated, Lord, to Thee.
Take my moments and my days;
let them flow in ceaseless praise.
Take my hands, and let them move
at the impulse of Thy love.
Take my feet, and let them be
swift and beautiful for Thee.

Take my voice, and let me sing
always, only, for my King.
Take my lips, and let them be

filled with messages from Thee.
Take my silver and my gold;
not a mite would I withhold.
Take my intellect, and use
every power as Thou shalt choose.

Take my will, and make it Thine;
it shall be no longer mine.
Take my heart, it is Thine own;
it shall be Thy royal throne.
Take my love, my Lord, I pour
at Thy feet its treasure store.
Take myself, and I will be
ever, only, all for Thee.

Opening Voluntary: “Prelude on MUNICH” Aaron David Miller

Aaron David Miller is noted for his highly imaginative and creative style, found in his performances, improvisations and compositions. Prize winner of several prestigious competitions, including the top prize at the AGO National Improvisation Competition, and the Bach and Improvisation prizes at the Calgary International Organ Festival Competition, he is also noted for his fine performances of repertoire spanning all periods. He has also received rave reviews when accompanying silent films. His recital performances have taken him across the country performing in concert halls, churches, and collaborating with ensembles of all sizes. Aaron serves as the Director of Music and Organist at House of Hope Presbyterian Church in St. Paul, Minnesota and maintains an active recital schedule. He is a forensic musicologist for Donato Music in Scarsdale, NY.

Closing Voluntary: “Voluntary #4” Arlen Clarke (1954)

This is one of a group of 10 Voluntaries written during the COVID quarantine. Conductor, composer, and singer, Arlen Clarke was born in upstate New York. He graduated with a Bachelor of Music in Voice Performance from Belhaven College in Jackson, MS. After a year of graduate study with Lloyd Pfautsch at Southern Methodist University in Dallas, TX, he went on to receive his Masters Degree in Vocal Performance from Texas Christian University, Fort Worth, TX. Upon completion of six years of active duty as an officer in the US Army he was a singer and later, the composer-in-residence during the 1989-90 season at Grace and Holy Trinity Episcopal Cathedral in Kansas City, MO. Shortly thereafter, he was appointed to the post of Director of Choral Activities at his alma mater, Belhaven College. He currently lives in Greenville, SC and is the Director of Music at St. Mary's Catholic Church. In addition to composing, he maintains an active schedule as a conductor, singer and vocal coach, choral clinician, and adjudicator.

Readings for the Coming Week:

Jonah 3:1-5, 10

Repentance at Nineveh

Psalm 62:5-12

God alone is my rock and my salvation. (Ps. 62:6)

1 Corinthians 7:29-31

Living in the end times

Mark 1:14-20

The calling of the disciples at the sea

Evangelical Lutheran Worship:

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**January 14, 2024
10:00AM**

Harry Therwanger

Presiding Minister

Glen Mason

Assisting Minister

Gail Ramshaw

Reader

Gary Roebuck

Cantor

Maggie Mount and John Wood

Communion Assistants

Steve Black

Lock-Up, starting January 14

Attendance: January 7th, 10:00AM – 63

Live Stream Views – 7 | Views after Streaming – 3

The flowers in the chancel are given to the glory of God.

Printed copies of the weekly announcements are available from the ushers.

*Join us for refreshments and fellowship in the Fellowship Hall,
downstairs under the sanctuary.*

Our worship service is regularly video recorded and posted online.

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312.515.7269**

**Barbara Bulger Verdile, Music Director
Leslie Nolen, Council President
Christina Cuesta, Council Secretary**