



ST. MARK'S  
EPISCOPAL CHURCH

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THIRD SUNDAY AFTER EPIPHANY

The Holy Eucharist, Rite Two

January 23rd, 2022

11:15 a.m.

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2128 Barton Hills Drive | Austin, TX 78704  
512.444.1449 | [stmarksaustin.org](http://stmarksaustin.org)

# Welcome to St. Mark's!

**Welcome to St. Mark's!** We're so glad you're here. Our worship follows a similar pattern each week—it always includes readings from Scripture, lots of prayer, songs of praise, and most centrally, a meal we eat together called Eucharist. We invite you to participate to the extent you feel comfortable. If you're new to this kind of worship and flipping through the bulletin feels overwhelming, feel free to just set it down, relax, and join in worship by letting us say the words on your behalf.

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**New to St. Mark's?** Use this QR code for a direct link to our Newcomer's page. Just open the photo app on your phone and hover over the image, which will take you to a link to complete an online visitor card!



**Covid Protocols:** We ask that everyone ages two and older wear a mask over their nose and mouth while indoors regardless of vaccination status. All St. Mark's staff and lay volunteers, including members of the choir, children's ministry volunteers, and adult leaders in the liturgy, have been fully vaccinated. By attending this service, you agree to the following: I have not tested positive or experienced any symptoms of COVID-19 in the previous 14 days. I also agree to inform the church office if I test positive for COVID-19 in the week that follows my attendance.

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**Children in Worship:** We happily welcome your children to join us in worship today. We offer nursery care for crawling infants through age three. Older children are invited to stay and participate in the service with a children's bulletin or head to the Kids' Corner in the narthex for reading and quiet play (parental supervision required).

# GATHERING

## Prelude: *Three Meditations for Organ*

Ryan Patten

*Ryan Patten is Director of Music at a Lutheran church in the Boston area. He has a PhD from Boston University, where he is also on the faculty. His research focuses on the creation of scholarly critical editions of music, with a particular emphasis on repertoire of the Middle Ages and the Early Modern Era.*

## Processional Hymn: *Spread, O Spread, Thou Mighty Word*

Hymn 530

*The origins of this hymn demonstrate the collaborative process that produces much of our hymnody. The source material is a German poem written by a Lutheran pastor, J. F. Bahnmaier (1774-1841). It was translated for The Hymnal 1940 by two Episcopal luminaries from the first half of the 20th century. It was further revised, with a new final stanza, for The Hymnal 1982. The resulting hymn is paired with an early 18th-century German tune.*

## Opening Acclamation

*Celebrant* Blessed be God: Father, Son and Holy Spirit.  
*People* And blessed be his kingdom, now and for ever. Amen.

## 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.

## *Gloria in excelsis*

Hymnal S-280



1. Glo - ry to God in the high - est, and



peace to his peo - ple on earth. 2. 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. 3. Lord Je - sus  
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
 take a - way the sin of the world: have mer - cy  
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
 ceive our prayer. 6. For you a - lone are the Ho - ly One,  
 you a - lone are the Lord, 7. 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 Collect of the Day

*Celebrant* The Lord be with you.  
*People* **And also with you.**  
*Celebrant* Let us pray.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

# THE WORD OF GOD

The Old Testament *(the people sit)*

Nehemiah 8:1-3, 5-6, 8-10

All the people of Israel gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the LORD had given to Israel.

Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the LORD, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshiped the LORD with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the LORD your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our LORD; and do not be grieved, for the joy of the LORD is your strength."

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

Psalm 19

*Caeli enarrant*

- 1 The heavens declare the glory of God, \*  
and the firmament shows his handiwork.
- 2 One day tells its tale to another, \*  
and one night imparts knowledge to another.
- 3 Although they have no words or language, \*  
and their voices are not heard,
- 4 Their sound has gone out into all lands, \*  
and their message to the ends of the world.
- 5 In the deep has he set a pavilion for the sun; \*  
it comes forth like a bridegroom out of his chamber;  
it rejoices like a champion to run its course.
- 6 It goes forth from the uttermost edge of the heavens  
and runs about to the end of it again; \*  
nothing is hidden from its burning heat.

- 7 The law of the LORD is perfect and revives the soul; \*  
the testimony of the LORD is sure and gives wisdom to the innocent.
- 8 The statutes of the LORD are just and rejoice the heart; \*  
the commandment of the LORD is clear and gives light to the eyes.
- 9 The fear of the LORD is clean and endures for ever; \*  
the judgments of the LORD are true and righteous altogether.
- 10 More to be desired are they than gold, more than much fine gold, \*  
sweeter far than honey, than honey in the comb.
- 11 By them also is your servant enlightened, \*  
and in keeping them there is great reward.
- 12 Who can tell how often he offends? \*  
cleanse me from my secret faults.
- 13 Above all, keep your servant from presumptuous sins;  
let them not get dominion over me; \*  
then shall I be whole and sound, and innocent of a great offense.
- 14 Let the words of my mouth and the meditation of my heart  
be acceptable in your sight, \*  
O LORD, my strength and my redeemer.

## The New Testament

## 1 Corinthians 12:12-31a

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles?

Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

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

## Sequence Hymn: *O Christ, the Word Incarnate*

Hymn 632

*William Walsham How (1823-1897) was an English bishop who founded the East London Church Fund, and enlisted a large band of enthusiastic helpers for community social work. He was particularly fond of children, and was commonly called "the children's bishop." This text is among several of his hymns that remain in common use. The tune we will sing has 16th-century roots, and was adapted in the 19th century by Felix Mendelssohn.*

## The Gospel

Luke 4:14-21

*Priest*            The Holy Gospel of our Lord Jesus Christ according to Luke.  
*People*            **Glory to you, Lord Christ.**

Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

"The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord's favor."

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

*Priest*            The Gospel of the Lord.  
*People*            **Praise to you, Lord Christ.**

## The Sermon

Brandon Haynes

## Music for Reflection

# RESPONDING TO THE WORD

## The Nicene Creed *(leader and people, all standing)*

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.

## The Prayers of the People

Form II

*Leader*

I ask your prayers for God's people throughout the world; for our Bishops; for this gathering; and for all ministers and people.  
Pray for the Church.

*Silence*



I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

*Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.

Pray for those in any need or trouble.

*Silence*

I ask your prayers for all who seek God, or a deeper knowledge of him.

Pray that they may find and be found by him.

*Silence*

I ask your prayers for the departed.

Pray for those who have died.

*Silence*

Praise God for those in every generation in whom Christ has been honored.

Pray that we may have grace to glorify Christ in our own day.

*Silence*

*The Celebrant adds a concluding collect.*

## **Confession of Sin** *(the people kneel as they are able)*

Let us confess our sins against God and our neighbor.

**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

*Celebrant*  
*People*

The peace of the Lord be always with you.  
**And also with you.**

## The Announcements

# EATING TOGETHER

## Offertory Anthem: *How Can I Keep from Singing?* Mary Lynn Lightfoot

My life flows on in endless song; above earth's lamentation. I catch the sweet, not far off hymn, that hails a new creation. Through all the tumult and the strife, I hear the music ringing; it finds an echo in my soul; how can I keep from singing? What though my joys and comfort die! The Lord, my Savior liveth; what though the darkness gather round! Songs in the night he giveth. No storm can shake my inmost calm, while to that refuge clinging; since Christ is Lord of heaven and earth, how can I keep from singing? I lift my eyes, the cloud grows thin, I see the blue above it; and day by day this pathway smooths, since first I learned to love it. The peace of Christ makes fresh my heart, a fountain ever springing; all things are mine since I am his; how can I keep from singing?

*These familiar words were written by the American Baptist minister Robert Lowry (1826-1899). First published in 1868 with the title "Always Rejoicing," it has been paired with numerous tunes. This setting was made by Mary Lynn Lightfoot (b. 1952), a retired music educator, choral conductor, and editor of numerous choral publications.*

## The Doxology *(all standing)*

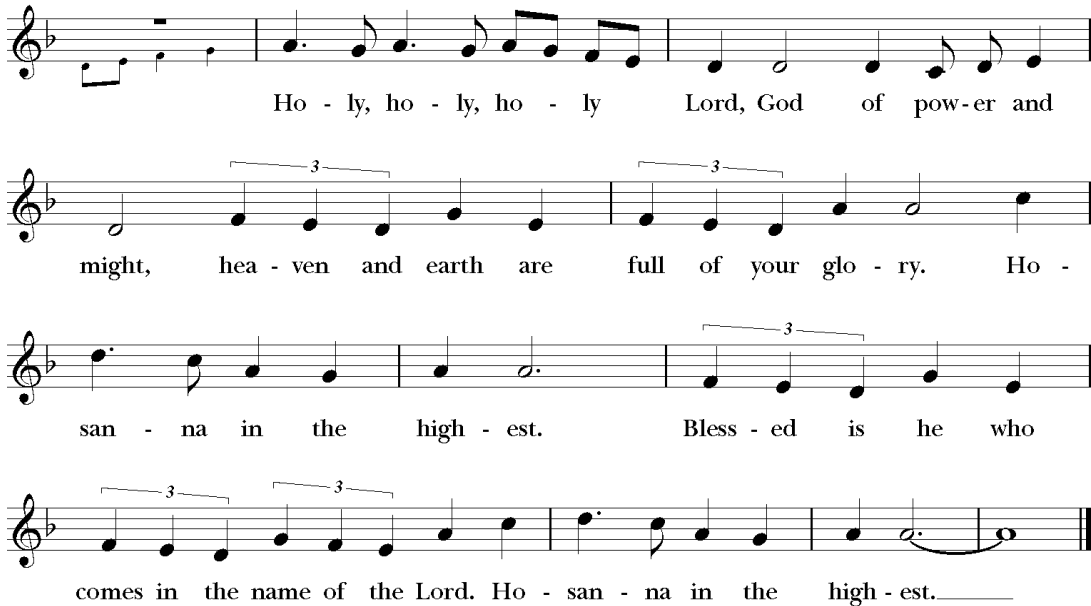
Praise God, from whom all blessings flow; praise him, all creatures



... 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:

*Sanctus and Benedictus qui venit*

Hymnal S-129



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and  
might, hea - ven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na in the high - est.\_\_\_\_\_

*The people stand or kneel.*

*The Celebrant continues*

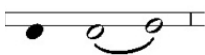
... Therefore, according to his command, O Father,

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

*The Celebrant continues*

... By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

*People*



**The Lord's Prayer**

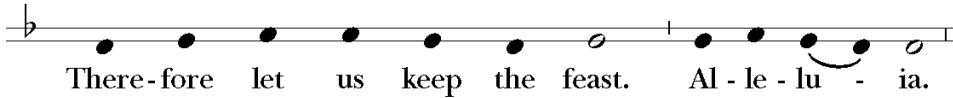
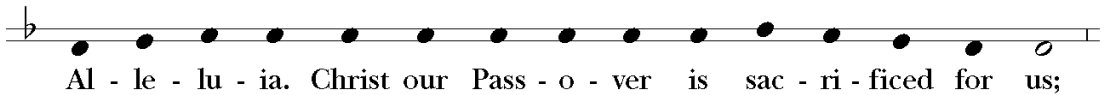
And now, as our Savior Christ has taught us, we are bold to say,

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

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*



## *Agnus Dei*

Hymnal S-161

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

*The Celebrant says the following Invitation*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

### Communion Hymn: *Let All Mortal Flesh Keep Silence*

Hymn 324

*The flowering of Anglican hymnody in the 19th century included the rediscovery, translation, and versification of ancient hymns, such as this text from one of the earliest existing Christian liturgies. The Divine Liturgy of St. James is thought to have originated in the 4th century. It continues to be used in parts of the Eastern Church. A 17th-century French tune is paired with this ancient text.*

### The Post Communion Prayer

*After Communion, the Celebrant says*

Let us pray.

Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

## BEING SENT

### The Blessing

### Recessional Hymn: *Lift High the Cross*

Hymn 473

*The author of this 19th-century hymn was inspired by the story of Constantine the Great's conversion to Christianity after seeing a cross with "In hoc signo vinces" written on it. After being sung in England for 75 years, it made its first appearance in an American hymnal in 1974.*

### The Dismissal

*Priest  
People*

Go in peace to love and serve the Lord.  
Thanks be to God.

*Langlais (1907-1991) lost his sight at the age of two, and was eventually sent to Paris to study at a school for blind children. There he was able to study with some of the greatest French musicians of the time. In 1945, Langlais followed in the footsteps of Franck and Tournemire as organist of the Basilica of Sainte-Clotilde in Paris, where he served until 1988. This piece is the finale of his 1945 Suite Brève. The title refers to the “dialogue” between the keyboards of the organ. The “mixtures” are the crowning stops of each organ division, high pitches bringing sparkle to heavier sounds below.*

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The altar flowers are given by the Overstreet family,  
in loving memory of Kathleen Overstreet (1977-2006).

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## Announcements

**Annual Meeting:** Our Annual Parish Meeting will be held TODAY, at 10:00 am. Join us to elect new vestry members and learn about everything that’s been happening at St. Mark’s over the past year!

**Diocesan Council:** Are you interested in representing St. Mark’s at Diocesan Council? This year’s Council will be held Friday and Saturday, February 25-26 in The Woodlands. St. Mark’s will reimburse you for travel and accommodations. Contact Father Zac if interested.

**Jesus in the Old Testament:** Join the Rev. Dr. Nathan Jennings for a look at how we as Christians read the Old Testament and understand Jesus' place in it. This five-session class will meet in Grace Chapel, beginning on Sunday, January 30, at 10:00 am.

**Are you looking for volunteer opportunities?** Ways to help our community? St. Mark’s can hook you up with our community partners – they need help with food distribution, youth mentoring, ESL, meal service, organizing, and much more. Contact Mother Mary for more information: [mary@stmarksaustin.org](mailto:mary@stmarksaustin.org).

**Day School Registration:** Mark your calendars – St. Mark’s Day School registration for the 2022-23 school year will be open to parishioners from January 26<sup>th</sup> through the 28<sup>th</sup>. For more information, please contact the school at [schooloffice@stmarksdayschoolaustin.org](mailto:schooloffice@stmarksdayschoolaustin.org).

**Camp Allen:** Registration for summer camp at Camp Allen is open! Camp Allen offers week-long residential camp sessions for ages 8-16. Visit [www.campallen.org/summercamp](http://www.campallen.org/summercamp) for more information or to register.

**Cancellation:** All Women of St. Mark’s events for the month of January have been cancelled due to the COVID-19 situation.

## Ministers of the Service

**Lectors:** Daniel Murrieta, Phil Aboussie

**LEMs:** Jay Brown, Brenda White

**Ushers:** Jim Nolan, Phil Aboussie,  
Ryan Marquess, Chad Wysong

**Altar Guild:** Dee Ann Thomasson, Ann Coley, Judy Elkins

**Livestream Operator:** Matthew Awitan

**Vestry-in-Charge:** Susan Bonnen

**Depositor:** Tom Delamater

## Clergy and Staff

The Rev. Zac Koons, *Rector*

The Rev. Mary Keenan, *Assistant Rector*

The Rev. Dr. Nathan Jennings, *Theologian in Residence*

Casey Bushman, *Director of Christian Formation*

Mark Reed, *Organist/Director of Music & Bookkeeper*

Jennifer Joslyn-Siemiatkoski, *Director of Operations*

Karon Hammond, *Head of St. Mark's Day School*

Irma Glover, *Sexton*

Brandon Haynes, *Seminarian*



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