



Whoever you are, wherever you come from, whatever has been happening
Welcome Home

St. Mark's Episcopal Church: A Community of Grace

We spread God's word, love like Jesus, enjoy worshipping together, and help our neighbors.

The Second Sunday after the Epiphany, January 15, 2023

A Celebration of Holy Eucharist, Martin Luther King, Jr., Pastor and Martyr

Music in Recognition of Martin Luther King, Jr.

We begin the service with *Lift Every Voice and Sing*, written in 1900 in response to post-Reconstruction civil rights struggles and designated by the NAACP as the Black national anthem. A congressional bill endorsed by The Episcopal Church proposes designating it as the national hymn. It also is the title of one of the Episcopal supplemental hymnals, known as LEVAS II. We are singing two of Martin Luther King, Jr.'s favorite spirituals: *There is a Balm in Gilead* and *He's Got the Whole World in His Hands*.

Helpful links, acknowledgments, and announcements below.

Prelude (9:55 AM): Please be seated

Tis So Sweet to Trust in Jesus

James Koerts

Welcome

Entrance Hymn (10AM): Please stand as you are able

Hymn 599

Lift every voice and sing

Lift Every Voice

Opening Acclamation and Collect for Purity

Clergy: Blessed be our Loving, Liberating, Life-giving God.

Reader & Community: And blessed be God's reign, now and for ever. Amen.

Clergy: Please join us in the collect for purity – together

Reader & Community: 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.

Hymn of Praise (10AM)

The Light of Christ

Fishel

The musical score consists of two staves. The upper staff is for the voice, and the lower staff is for the piano. The vocal part is in 2/4 time, with a key signature of one sharp (F#). The piano part is in 2/4 time, with a key signature of one sharp (F#). The vocal part begins with the lyrics "The light of Christ has come in - to the". The piano part features a bass line and chords. The vocal part continues with "The light of Christ has come in -" and then moves to a new section with "world. The light of Christ has". The piano part continues with chords. The vocal part then concludes with "to the world. The light of Christ has". The piano part ends with a final section labeled "Final ending". The vocal part begins with "come in - to the world. world." and ends with "has come.". The piano part ends with a final section labeled "Final ending C".

The light of Christ has come in - to the

The light of Christ has come in -

C F Dm

world. The light of Christ has

to the world. The light of Christ has

G C

Final ending

come in - to the world. world.

has come.

F G C Final ending C

Centering Prayer and the Collect of the Day

Clergy: God be with you. **And also with you.** Let us pray.

Take a deep breath. Notice God's presence and action around and within.

When the time is right the Collect of the Day then "collects" our individual thoughts and prayers. The community responds: **Amen.**

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

The Lessons: Please be seated

Paul's Letter to American Christians; Psalm 40:1-12; Letter from a Birmingham Jail; Luke 6:27-36

First Lesson: Paul's Letter to American Christians

Reader: This sermon was delivered at Dexter Avenue Baptist Church, Montgomery, Alabama, on 4 November 1956. He was 27 years old. In it, Dr. King wrote from the perspective of Paul as he wrote letters to the various Christian communities of his time, like Ephesus, Colossae, Corinth. This was first preached one year after Rosa Parks was arrested for refusing to move to the back of the bus, and before the Sit in movement began.

I, an apostle of Jesus Christ by the will of God, to you who are in America, Grace be unto you, and peace from God our Father, through our Lord and Savior, Jesus Christ. For many years I have longed to be able to come to see you. I have heard so much of you and of what you are doing. I have heard of the fascinating and astounding advances that you have made in the scientific realm. I have heard of your dashing subways and flashing airplanes. Through your scientific genius you have been able to dwarf distance and place time in chains. You have been able to carve highways through the stratosphere. So in your world you have made it possible to eat breakfast in New York City and dinner in Paris, France. I have also heard of your skyscraping buildings with their prodigious towers steeping heavenward. I have heard of your great medical advances, which have resulted in the curing of many dread plagues and diseases, and thereby prolonged your lives and made for greater security and physical well-being. All of that is marvelous. You can do so many things in your day that I could not do in the Greco- Roman world of my day. In your age you can travel distances in one day that took me three months to travel. That is wonderful. You have made tremendous strides in the area of scientific and technological development. But America, as I look at you from afar, I wonder whether your moral and spiritual progress has been commensurate with your scientific progress. It seems to me that your moral progress lags behind your scientific progress. Your poet Thoreau used to talk about "improved means to an unimproved end." How often this is true. You have allowed the material means by which you live to outdistance the spiritual ends for which you live. You have allowed your mentality to outrun your morality. You have allowed your civilization to outdistance your culture. Through your scientific genius you have made of the world a neighborhood, but

through your moral and spiritual genius you have failed to make of it a brotherhood. So America, I would urge you to keep your moral advances abreast with your scientific advances. I am impelled to write you concerning the responsibilities laid upon you to live as Christians in the midst of an unChristian world. That is what I had to do. That is what every Christian has to do. But I understand that there are many Christians in America who give their ultimate allegiance to man-made systems and customs. They are afraid to be different. Their great concern is to be accepted socially. They live by some such principle as this: "everybody is doing it, so it must be alright." For so many of you Morality is merely group consensus. In your modern sociological lingo, the mores are accepted as the right ways. You have unconsciously come to believe that right is discovered by taking a sort of Gallup poll of the majority opinion. How many are giving their ultimate allegiance to this way. But American Christians, I must say to you as I said to the Roman Christians years ago, "Be not conformed to this world, but be ye transformed by the renewing of your mind." Or, as I said to the Phillipian Christians, "Ye are a colony of heaven." This means that although you live in the colony of time, your ultimate allegiance is to the empire of eternity. You have a dual citizenry. You live both in time and eternity; both in heaven and earth. Therefore, your ultimate allegiance is not to the government, not to the state, not to nation, not to any man-made institution. The Christian owes his ultimate allegiance to God, and if any earthly institution conflicts with God's will it is your Christian duty to take a stand against it. You must never allow the transitory evanescent demands of man-made institutions to take precedence over the eternal demands of the Almighty God

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

The Psalm

Reader: Let us say the psalm responsively by whole verse beginning with the south side.

¹ I waited patiently upon you O LORD; *
you stooped to me and heard my cry.

² You lifted me out of the desolate pit, out of the mire and clay; *
you set my feet upon a high cliff and made my footing sure.

³ You put a new song in my mouth, a song of praise to our God; *
many shall see, and stand in awe, and put their trust in the LORD.

⁴ Happy are they who trust in the LORD! *
they do not resort to evil spirits or turn to false gods.

⁵ Great things are they that you have done, O LORD, my God!
how great your wonders and your plans for us! *
there is none who can be compared with you.

⁶ Oh, that I could make them known and tell them! *
but they are more than I can count.

⁷ In sacrifice and offering you take no pleasure *
(you have given me ears to hear you);

⁸ Burnt-offering and sin-offering you have not required, *
and so I said, "Behold, I come.

⁹ In the roll of the book it is written concerning me: *
'I love to do your will, O my God; your law is deep in my heart.'"

¹⁰ I proclaimed righteousness in the great congregation; *
behold, I did not restrain my lips; and that, O LORD, you know.

¹¹ Your righteousness have I not hidden in my heart; I have spoken of your*
faithfulness and your deliverance;*
I have not concealed your love and faithfulness from the great congregation.

¹² You are the LORD; do not withhold your compassion from me; *
let your love and your faithfulness keep me safe for ever.

Second Lesson: Letter from a Birmingham Jail, April 16, 1963

Reader: From the Birmingham jail, where he was imprisoned as a participant in nonviolent demonstrations against segregation, Dr. Martin Luther King, Jr., wrote in longhand the letter which follows. It was his response to a public statement of concern and caution issued by eight white religious leaders of the South. He was 34 years old.

I am in Birmingham because injustice is here. Just as the eighth-century prophets left their little villages and carried their "thus saith the Lord" far beyond the boundaries of their hometowns; and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Greco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular hometown. Like Paul, I must constantly respond to the Macedonian call for aid. Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. 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. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider. You deplore the demonstrations that are presently taking place in Birmingham. But I am sorry that your statement did not express a similar concern for the conditions that brought the demonstrations into being. I am sure that each of you would want to go beyond the superficial social analyst who looks merely at effects and does not grapple with underlying causes. I would not hesitate to say that it is unfortunate that so-called demonstrations are taking place in Birmingham at this time, but I would say in more emphatic terms that it is even more unfortunate that the white power structure of this city left the Negro community with no other alternative. ...

You may well ask, "Why direct action, why sit-ins, marches, and so forth? Isn't negotiation a better path?" You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Nonviolent direct action seeks to create such a crisis and establish such creative tension that a community that has consistently refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. I just referred to the creation of tension as a part of the work of the nonviolent resister. This may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have

earnestly worked and preached against violent tension, but there is a type of constructive nonviolent tension that is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need of having nonviolent gadflies to create the kind of tension in society that will help men to rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood. So, the purpose of direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation. We therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in the tragic attempt to live in monologue rather than dialogue.

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

Sequence Hymn (10AM)

Hymn 676

There is a balm in Gilead

African-American Spiritual

Gospel: Please stand as you are able

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

Jesus said: 'But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

'If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

The Gospel of our Savior. **Praise to you, Lord Christ.**

Sermon: At the invitation of the preacher, please be seated.

Rodney Hume-Dawson, Ph.D.

The Nicene Creed: Please stand as you are able.

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 became truly human. 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, who with the Father and the Son is worshiped and glorified, who 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

Clergy: Let us pray for the church and for the world.

Reader: Blessed Lord, through the Spirit you have given to your Church varieties of gifts. Bind us together as your body and then use us, we pray, to show forth your great light. Jesus Christ, Light of the world, **In your light we see light.**

Blessed Lord, your righteousness is like the strong mountains and your justice is like the great deep. May all the peoples of the earth look to you for salvation. Jesus Christ, Light of the world, **In your light we see light.**

Blessed Lord, restore desolate lands. Renew your creation to bring forth life and growth. Jesus Christ, light of the world, **In your light we see light.**

May we desire the common good. We pray, blessed Lord, that you will teach us to love each other. We thank you for the diversity with which you have gifted the human family and bless you for the hope of unity. Jesus Christ, Light of the world, **In your light we see light.**

Continue your loving-kindness to those who know you, blessed Lord. Heal and restore those who are sick or weak in body, mind, or spirit. Jesus Christ, Light of the world, **In your light, we see light.**

Blessed Lord, with you is the well of life. By water and the Spirit you accept us as members of your family. By the springs of your living water preserve us for life eternal. Jesus Christ, Light of the world, **In your light we see light.**

Let us offer our own prayers of thanksgiving and intercession.

When the time is right, a concluding collect is added.

Confession and Absolution of Sin: Please kneel as you are able.

Clergy: Let us confess our sins against God and our neighbor.

When the time is right...

Clergy: Together

Reader and Community: **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 our Savior 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.**

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

The Peace: Please remain standing

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

Everyone's space and sensitivities are respected. When someone offers their elbow, fist, or a peace sign, we respond appropriately.

Announcements: Please visit our website for the latest weekly newsletter

[The Good News \(stmarks-upland.org\)](http://stmarks-upland.org)

Offertory: Your contributions make a difference. Thank you for your generosity.

For your convenience, the offertory plates are located by the baptismal font as you enter and also by the front pews as you approach the altar for communion.

Make an online contribution to St. Mark's by visiting:

<https://tinyurl.com/5dsw728s>



Offertory Anthem (10AM): Please remain seated

What does the Lord require

Sharphorne

Doxology: Please stand as you are able

All things come of thee, O Lord; **And of thine own have we given thee.**

The Great Thanksgiving: Eucharistic Prayer II b Incarnation, Scottish Liturgy

God dwells in you. **And also in you.**

Lift up your hearts. **We lift them to our God.**

Let us give our thanks to God. **It is right to give our thanks and praise.**

Worship and praise belong to you, God our maker. Out of nothing, you called all worlds into being, and still you draw the universe to its fulfillment. Day and night celebrate your glory till time shall be no more. In Christ, your only-begotten Son, you have revealed yourself to the world. By the guiding of a star, you made him known to the nations as the son of David and king of Israel; that in following him, we might be led from despair and into his marvelous love. Filled with the Spirit, who descended upon your Son at his Baptism in the Jordan, we who are baptized in his name strive for his heavenly kingdom in whose radiance we are transfigured, and the earth is transformed. As children of your redeeming purpose, we offer you our praise, with angels and archangels and the whole company of heaven singing the hymn of your unending glory:

Sanctus: Hymn S-125 sung at 10 AM

Community: **Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is the one who comes in the name of the Lord.**

Hosanna in the highest.

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

Glory and thanksgiving be to you, most loving God. In Jesus the Messiah you have come to us. Our hope is built on him in whom you are well pleased. Having been shown to the world as your beloved Son, he proclaimed the good news of your kingdom. The blind received their sight, the lame walked, the lepers were cleansed, and the captives set free. At his word, water became wine, the hungry were filled with bread, and the dead were raised. Before he was given up to suffering and death, desiring to complete the work for which he came into the world, at supper with his disciples he took bread and offered you thanks. He broke the bread, and gave it to them, saying, "Take eat. This is my Body: it is broken for you." After supper, he took the cup, he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me." We now obey your Son's command. We recalled his blessed passion and death; his glorious resurrection and ascension; and we look for the coming of his Kingdom. Made on with him, we offer you these gifts and with them ourselves, a single, holy, living sacrifice. Hear us most merciful God and send your Holy Spirit upon us and upon this bread and this wine, that, overshadowed by his life-giving power, they may be the Body and Blood of your Son, and we may be kindled with the fire of your love and renewed for the service of your Kingdom. Help us, who are baptized into the fellowship of Christ's Body to live and work to your praise and glory; may we grow together in unity and love until at last, in your new creation, we enter into our heritage in the company of the Virgin Mary, the apostles, prophets, and of all the saints living and departed. Through Jesus Christ our Lord, with whom, and in whom, in the unity of the Holy Spirit, all honor and glory be to you, Lord of all ages, world without end. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,
Our Father/Mother/Creator, 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 Bread is broken. A period of silence is kept.

Fraction Anthem: Hymn S-155 sung at 10 AM

Clergy: Alleluia! Christ our Passover is sacrificed for us;

Community: **Therefore, let us keep the feast. Alleluia!**

All are invited to Holy Communion.

Communion Hymn (10AM)

Hymn 325

Let us break bread together

African-American Spiritual

The Prayer of St. Francis: Please stand as you are able

The service continues with the prayer of St. Francis - together

Reader and Community: **Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.**

Blessing: After the blessing the community responds: **Amen.**

Mission Hymn (10 AM)

He's got the whole world in his hands
Celebrate! Songs for Renewal Hymn 153

African-American Spiritual

The musical score consists of four staves of music. The first three staves are in common time with a key signature of one sharp (F#). The fourth staff begins with a common time signature and a key signature of one sharp (F#), but changes to a D major 7th chord (Em7) and then a D major chord (D) in the final measure. The music is arranged for two voices, with lyrics appearing below the notes. The lyrics are as follows:

1 He's got the whole world in His hands,
2 He's got the wind and the rain in His hands,
3 He's got the tiny lit - tle ba - by in His hands,
4 He's got you and me, broth - er, in His hands,

1 He's got the whole world in His hands,
2 He's got the wind and the rain in His hands,
3 He's got the tiny lit - tle ba - by in His hands,
4 He's got you and me, sis - ter, in His hands,

1 He's got the whole world in His hands,
2 He's got the wind and the rain in His hands,
3 He's got the tiny lit - tle ba - by in His hands,
4 He's got the whole world in His hands,

He's got the whole world in His hands.

Chords indicated above the music are D, A7, D, A, D, Em7, A7, D, and D^{#dim}.

Dismissal: After the dismissal the community responds: Thanks be to God.

Postlude (10AM)

All Hail the Power of Jesus' Name

Marilynn Ham

Acknowledgements

Musician: Rachelle Gensolin

Join Us In Person, Online

On Facebook at 10 AM: [Facebook Live](#), online at: [In-Spirit Worship](#) (stmarks-upland.org), or on [YouTube](#).

Children Have a Place Here

Sunday school for children ages 3-12 in room 18 off the Parish Hall. We hope you will feel comfortable placing your children in the care of our volunteer staff, all vaccinated and masked. You may also keep your children with you. We welcome their extra noise and movement as part of our joyful service!

Loving Neighbors: Health & Community Protocols for Worship

Masks are strongly recommended. We adjust for healthy spaces between households. Direct physical contact with young children is avoided; elbow bumps are fine, but no hugs or handshakes. Thank you for your continued support.