

Third Sunday after the Epiphany, January 26

The Collect: 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 Collect and Psalm will be read from The Episcopal Church Book of Common Prayer
The Old Testament, Epistle and Gospel will be read from the God's Word Translation.

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

8 ¶When the seventh month came, ¶ all the people gathered together in the courtyard in front of Water Gate. They told Ezra the scribe to bring the Book of Moses' Teachings, which the Lord had commanded Israel ¶to follow¶. 2 Then Ezra the priest brought the Teachings in front of the assembly. This included men, women, and any ¶children¶ who could understand what they heard. This took place on the first day of the seventh month. 3 From daybreak until noon, he read from it in the courtyard in front of Water Gate to the men, women, and ¶children¶ who could understand it. All the people listened to the Book of Moses' Teachings.

5 Ezra, standing higher than all the other people, opened the book in front of all the people. As he opened it, all the people stood up. 6 Ezra thanked the Lord, the great God. All the people responded, "Amen! Amen!" as they raised their hands and then bowed with their faces to the ground and worshiped the Lord.

8 They read the Book of God's Teachings clearly and explained the meaning so that the people could understand what was read.

9 Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who taught the people told them, "This is a holy day for the Lord your God. Don't mourn or cry." All the people were crying as they listened to the reading of God's Teachings. 10 Then he told them, "Go, eat rich foods, drink sweet drinks, and send portions to those who cannot

provide for themselves. Today is a holy day for the Lord. Don't be sad because the joy you have in the Lord is your strength."

Hear what the Spirit is saying to God's People

Psalm: Psalm 19

- 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.

Epistle: 1 Corinthians 12:12-31a

12 For example, the body is one unit and yet has many parts. As all the parts form one body, so it is with Christ. 13 By one Spirit we were all baptized into one body. Whether we are Jewish or Greek, slave or free, God gave all of us one Spirit to drink.

14 As you know, the human body is not made up of only one part, but of many parts.

15 Suppose a foot says, "I'm not a hand, so I'm not part of the body!" Would that mean it's no longer part of the body? 16 Or suppose an ear says, "I'm not an eye, so I'm not a part of the body!" Would that mean it's no longer part of the body? 17 If the whole body were an eye, how could it hear? If the whole body were an ear, how could it smell? 18 So God put each and every part of the body together as he wanted it. 19 How could it be a body if it only had one part? 20 So there are many parts but one body.

21 An eye can't say to a hand, "I don't need you!" Or again, the head can't say to the feet, "I don't need you!" 22 The opposite is true. The parts of the body that we think are weaker are

the ones we really need. 23 The parts of the body that we think are less honorable are the ones we give special honor. So our unpresentable parts are made more presentable.

24 However, our presentable parts don't need this kind of treatment. God has put the body together and given special honor to the part that doesn't have it. 25 God's purpose was that the body should not be divided but rather that all of its parts should feel the same concern for each other. 26 If one part of the body suffers, all the other parts share its suffering. If one part is praised, all the others share in its happiness.

27 You are Christ's body and each of you is an individual part of it. 28 In the church God has appointed first apostles, next prophets, third teachers, then those who perform miracles, then those who have the gift of healing, then those who help others, those who are managers, and those who can speak in a number of languages. 29 Not all believers are apostles, are they? Are all of them prophets? Do all of them teach? Do all of them perform miracles 30 or have gifts of healing? Can all of them speak in other languages or interpret languages?

31 You «only» want the better gifts,

Hear what the Spirit is saying to God's people

Gospel: Luke 4:14-21

14 Jesus returned to Galilee. The power of the Spirit was with him, and the news about him spread throughout the surrounding country. 15 He taught in the synagogues, and everyone praised him.

16 Then Jesus came to Nazareth, where he had been brought up. As usual he went into the synagogue on the day of rest—a holy day. He stood up to read the lesson. 17 The attendant gave him the book of the prophet Isaiah. He opened it and found the place where it read:

18 "The Spirit of the Lord is with me.

He has anointed me

to tell the Good News to the poor.

He has sent me
to announce forgiveness to the prisoners of sin
and the restoring of sight to the blind,
to forgive those who have been shattered by sin,
19 to announce the year of the Lord's favor."

20 Jesus closed the book, gave it back to the attendant, and sat down. Everyone in the
synagogue watched him closely. 21 Then he said to them, "This passage came true today
when you heard me read it."

The Gospel of the Lord

**On January 31 we celebrate the life of Samuel Shoemaker Priest and Evangelist.
Read from *A Great Cloud of Witnesses*.**

Born in Baltimore on December 27, 1893, Samuel Shoemaker was a highly influential priest
of The Episcopal Church and is remembered for his empowerment of the ministry of the
laity.

While attending Princeton University, Shoemaker came under the influence of several major
evangelical thinkers, among them Robert Speer and John Mott. After college, he spent
several years in China and came under the influence of Frank Buchman, founder of the
Oxford Group, a group initially oriented toward the personal evangelization of the wealthy
and influential. Although he would eventually break from Buchman, aspects of the Oxford
Group's approach would influence Shoemaker for the rest of his life.

Training for the priesthood at General Theological Seminary, Shoemaker became an
Episcopal priest in 1921. After a brief curacy and further involvement with student ministry at
Princeton, Shoemaker was called in 1925 to become the Rector of Calvary Church, New
York City, a post he held for sixteen years. During his tenure, Calvary's ministry grew
exponentially, largely through Shoemaker's ability to hold in creative tension the power of
personal evangelism and giving authentic witness to one's faith while remaining faithful to

the liturgical and sacramental traditions of the Church.

Two significant movements—Faith at Work and Alcoholics Anonymous—have their roots in Shoemaker’s work at Calvary Church, New York. Faith at Work, founded in 1926, grew out of Shoemaker’s passion for personal witness in the workplace. In the 1940’s, the movement became increasingly ecumenical and many of the leaders of spiritual renewal in mainstream American evangelicalism have connections to Shoemaker’s Faith at Work movement.

Also during Shoemaker’s tenure at Calvary, New York, Alcoholics Anonymous was founded. Although Shoemaker did not create A.A., his work provided the foundation, based upon principles he learned earlier from the Oxford Group, for the recognition and flourishing of the movement. Much of the teaching upon which A.A. is built bears the unmistakable influence of Shoemaker, who is generally regarded as the spiritual mentor of the movement.

Later in life, Shoemaker served as Rector of Calvary Church, Pittsburgh. He died on January 31, 1963 in Baltimore.

Let us pray: Holy God, we thank you for the vision of Samuel Shoemaker, who labored for the renewal of all people: Grant, we pray, that we may follow his example to help others find salvation through the knowledge and love of Jesus Christ our Savior; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**