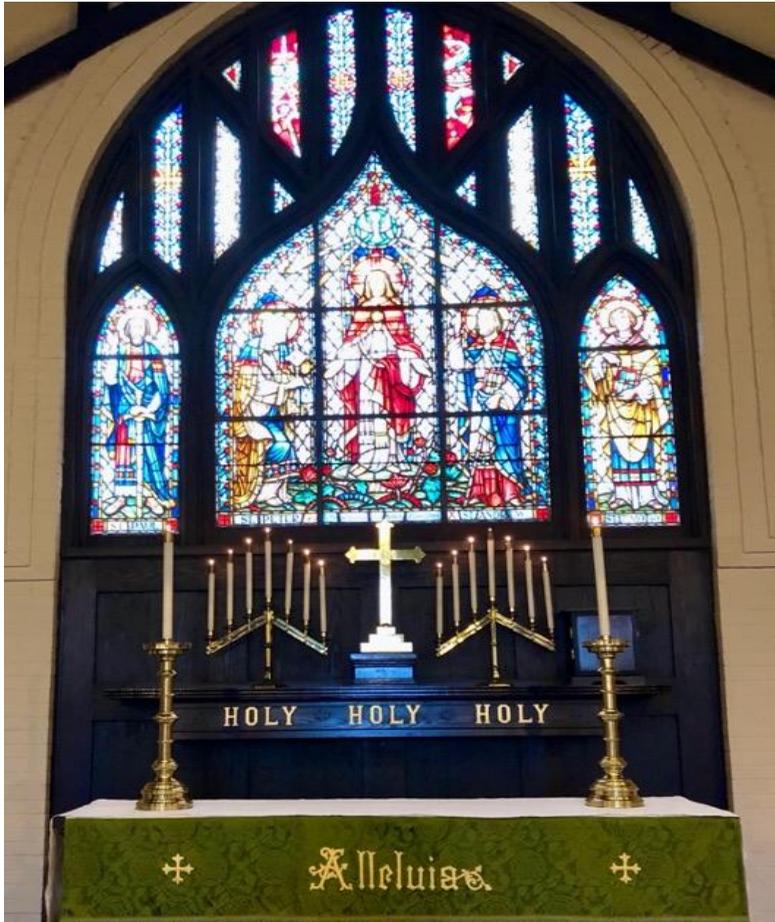


ST. TIMOTHY'S EPISCOPAL CHURCH

Sharing the Gospel and God's love through praise, worship and service to others.



FIFTH SUNDAY AFTER THE EPIPHANY

ALAN WOODS MEMORIAL SUNDAY

FEBRUARY 6, 2022 • 10:30 AM

WELCOME TO ST. TIMOTHY'S!

We hope you find your experience this morning transformative and that you will worship with us often. Please fill out a welcoming card if you'd like more information, to be included in our weekly emails, or a call from our priest.

On the first Sunday of the month, we offer this annotated bulletin to deepen our understanding of worship, the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. The liturgy is not something that the clergy do and the congregation watches. This can be seen in the word "Liturgy" itself. Liturgy is a Greek word that comes from the root words for "people" and "work," so the Liturgy is the "work of the people" and something that we all do together. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

Worship & Formation Schedule

Conference Call Number

803-302-4111

Sundays:

- 9:00AM Catechesis of the Good Shepherd (on Zoom only until further notice)
Zoom link: <https://us02web.zoom.us/j/582971663>
- 10:30AM Holy Eucharist (on-site and phone)
- 7PM Compline (phone)

Weekdays:

- 8AM Mon. – Sat. Morning Prayer & Fellowship (phone)
- 5:30PM Tues. Centering Prayer (Zoom)
Zoom link: <https://us02web.zoom.us/j/582971663>
- 7PM Mon. – Fri. Compline & Fellowship (phone)

Servants This Sunday: February 6, 2022

Telephone Monitor: *Michael Thigpen*

Flowers: *Cookie Grant & Kaitly Seeley*

Altar Guild: *Cookie Grant*

Monitor/Usher: *Scott Carter & Lisa Padua*

Bell Ringer: *Beth Bolton*

Acolyte: *Bob Sharpe*

Lector: *Janis Leaphart*

Eucharistic Minister: *Irene Painter*

Counters: *Lisa Padua & Pat Batten*

Vestry Person of the Day: *Diane Carr*

Bulletin Prep: *Sallie Boggs, Beth Bolton*

Pew Upkeep: *Jane Bleckley*

Coffee Hour: *TBA*

Choirmaster: *Elaine Sandberg*

Deacon: *The Rev. Dcn. Margaret Jennings Todd*

Priest: *The Rev. Alice Marie Mills*

Flowers are given to the glory of God and in memory of Alan Woods.

*Before the service, speak to God; during the service, let God speak to you;
after the service, speak to one another.*

William Alan Woods Memorial Sunday

Each year, St. Timothy's recognizes faithful member and benefactor William Alan Woods on the Sunday closest to his death, February 7th. Alan was a devoted and active member of St. Timothy's for most of his life. He was head of ushers for decades and could always be found greeting attendees with a smile and a bulletin in the vestibule of the church.

Alan died at the age of 82 on February 7, 2011. Because of his love for St. Timothy's, through his will, he designated St. Timothy's as a beneficiary of a trust which provides funds to the church each year. His generous gift has significantly helped the church each year since his death. His only request was that flowers be placed on the altar one Sunday a year in his memory.

Based upon a recommendation of the Heritage Committee, the vestry approved the annual observance of Alan Woods Memorial Sunday. On this day, special prayers are offered in memory of Alan, and the altar flowers are given in his memory. On the first Alan Woods Memorial Sunday, the vestibule was named in his memory, and a plaque and photograph of Alan were blessed and hung in Woods Vestibule.

A Columbia native, Alan was a child of the Great Depression, which shaped his life in many ways. As a young boy, Alan swept the aisles of the Township Theater and delivered papers to help his family survive those tough times. He graduated from Dreher High School in 1945 and attended U.S.C. for one year before his fondness for shooting pool overcame his desire for being a Gamecock student. An original tenant of Gonzalez Gardens, Alan helped his father maintain the property. He served six years in the Army National Guard and was honorably discharged in 1954. While in the service he jokingly claimed that his primary purpose was playing sports but was ready to protect his country if needed. He became a computer technician at N.C.R. Corporation in West Columbia from which he retired in 1994.

Alan never met a stranger. He was a captivating friend, extremely quick witted, and gifted with a natural ability to write and tell stories that were historical and humorous. In his own way, Alan left the world a better place. He lived a simple life in a modest house on Westminster Drive, near Providence Hospital. He never married and had no children. He was devoted to his parents and aunts and lived many years after their deaths. St. Timothy's became his church family, and he loved the church and its members dearly.

PRELUDE
ANNOUNCEMENTS
RINGING OF THE BELLS

THE HOLY EUCHARIST: RITE TWO

THE WORD OF GOD



PROCESSIONAL HYMN
Please stand, as you are able.

Holy, holy, holy

[Hymnal 362](#)

OPENING ACCLAMATION

Priest Blessed be God: Father, Son and Holy Spirit
People And blessed be his kingdom, now and forever. Amen.

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 (*sung*)
Please stand, as you are able.

Hymnal S277

Glory to God in the highest, and peace to his people on earth.
Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.
Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us;

The service begins with instrumental music to help us prepare for worship.

The Holy Eucharist means 'the sacred thanksgiving'

The Liturgy of the Word consists of prayers, readings, the creed, confession, absolution, and the peace.

We begin our worship as a gathered community by praising God in song.

The opening sentence makes clear the primary purpose of worship: to praise God from whom all blessings flow.

This is a prayer of preparation, reminiscent of Psalm 51. In times past, it was said privately by the priest before worship.

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

COLLECT OF THE DAY

(see insert or click [HERE](#))

This prayer, appointed for each Sunday, "collects" the scriptural theme of the day or season of the Church year. It summarizes God's attributes and our faithful response.

Priest The Lord be with you.

People And also with you.

Priest Let us pray.

The priest says the Collect.

People Amen.

THE FIRST LESSON ISAIAH 6:1-13

(see insert or click [HERE](#))

The lessons contain the story of God's love from long ago, told through real human voices who called upon God for grace and wisdom to live peacefully and righteously. They follow a set pattern known as the lectionary. The first one is typically from the Hebrew Scriptures, from which Jesus often referred or quoted.

Lector A reading from Isaiah.

After the reading

Lector The Word of the Lord.

People Thanks be to God.



PSALM 138

see insert or click [HERE](#))

The psalms are prayers that cover every imaginable human mood.

Lector Let us sing Psalm 138 in unison.

S 411

Robert Knox Kennedy
(b. 1945)



© 1979, Robert Knox Kennedy.

THE SECOND LESSON

1 CORINTHIANS 15:1-11

see insert or click [HERE](#))

Lector A reading from First Corinthians.

After the reading

Lector The Word of the Lord.

People Thanks be to God.

SEQUENCE HYMN *Come, thou fount of every blessing*

Hymnal 686 or click [HERE](#)

Please stand, as you are able.

GOSPEL

LUKE 5:1-11

(see insert or click [HERE](#))

Deacon The Holy Gospel of our Savior Jesus Christ according to Luke.

People Glory to you, Lord Christ.

After the reading

Deacon The Gospel of the Lord.

People Praise to you, Lord Christ.



THE SERMON

The people sit.

Rev. Alice Marie Mills



The second reading is from the Acts of the Apostles, a letter (epistle) to the early Church, or the Revelation of John.

The sequence hymn moves us toward the summit of the Liturgy of the Word - the reading of the Holy Gospel.

Gospel means "good news" - specifically the good news of Jesus. This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which contain the story of Jesus, whom we proclaim as Messiah. We lift the Gospel Book and we stand up to signal our praise and devotion as we hear of his words and actions.

The sermon is a response to the Good News heard in the lessons. Its purpose is to help interpret and appropriate God's saving love story in our own lives in our own time.

THE NICENE CREED

Priest Let us affirm our faith by saying together the Nicene Creed.

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 VI)

The people kneel. The Deacon and People pray responsively.

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;
For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

The Nicene Creed is a statement of faith, written about three hundred years after the resurrection of Christ. It was a faithful attempt by some of the earliest believers to settle their disagreements and summarize their gratitude for the gifts of God as they understood them to be received from the Father (creator of all), the Son (the fullness of God in human flesh), and the Holy Spirit (the gift of God's living, breathing Presence) which still mediates the graces of God in this life.

We pray for ourselves and on behalf of others (the Universal Church, the nation, all who govern, the welfare of the world, the concerns of our community, including the suffering, needy, and departed).

For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

For Michael, our Presiding Bishop, Daniel our Bishop; Alice our Priest, Margaret our Deacon, and for all bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation.

Silence

The People may add their own petitions

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence

The People may add their own thanksgivings

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions

Lord, let your loving-kindness be upon them;
Who put their trust in you.

As we offer our deepest hopes and needs, either silently or aloud, our corporate prayer reminds us we are part of a larger fellowship, the Church - the Body of Christ.



We pray to you also for the forgiveness of our sins.

Silence

Deacon and People

Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.



THE ABSOLUTION

Priest 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

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



The confession of sin is our opportunity to corporately acknowledge what we have done and left undone that distorts our relationship with God, our neighbors, creation, and within ourselves. Most of the time we only need this time of prayer together to recall our sins and to ask for God's forgiveness. For those in further need of unburdening themselves of past wrongs, private confession is available. It can be an especially comforting and powerful way to turn away from past wrongs and set out on a new path.

The absolution is the declaration by the priest of assurance that God forgives the sins of those who are penitent.

The passing of the peace is the moment when, having offered our true confession and received God's forgiveness, we embody our reconciliation with God, one another, and all humanity with words, a handshake, hug, or a bow. The profound

THE GREAT THANKSGIVING

EUCCHARISTIC PRAYER C

The lines in italics are spoken by the People.

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:

The Great Thanksgiving begins with the Sursum corda, meaning "Lift up your hearts."

The prayer continues as we recall God's acts of salvation history. God created the human family in God's own image and invited us to live in perfect freedom and peace. Our story includes those times when we failed in this high calling, and God's never-failing love.

We remember particular gifts, like God's covenant, the Law, and the prophets by which we have been empowered to live faithfully with God and our neighbor.

SANCTUS

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.
Hosanna in the highest.

The Priest 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.



S114 | *The Sanctus (Latin for holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3. We rejoice with the host of heaven in God's holiness.*

The Holy Spirit is invoked to bless and sanctify the bread and wine (the epiclesis).

*This long prayer has four parts which correspond to a different action of Jesus at the Last Supper, where he **took, blessed, broke,** and **gave** bread and wine to his disciples as an outward and visible sign (sacrament) of his sacrificial gift of love. The priest says the "Words of Institution" that Jesus said at the Last Supper.*

At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. The people proclaim with the priest the reality of God's love: past, present, and future.

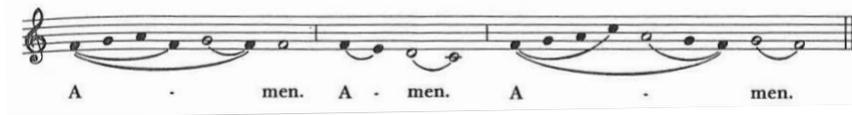
Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the 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.

THE GREAT AMEN

Hymnal S143



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

THE LORD'S PRAYER

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.



Above all, we remember and celebrate the gift of Jesus who triumphed over evil and death and opened the way to life everlasting.

We thank God and recall all that God has done for us in the life, death and resurrection of Christ.

With a unified and great voice, the people concur with all the priest has prayed in the Great Amen. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Linking our daily bread and our spiritual food, The Lord's Prayer has been a prayer of preparation for those receiving Holy Communion for two millennia. We participate in Communion because Jesus said, "Do this in remembrance of me." Likewise, we pray in the words that Jesus taught his disciples to pray.

THE BREAKING OF THE BREAD

The Priest breaks the consecrated Bread. A period of silence is kept.

Priest Christ our Passover is sacrificed for us;
People Therefore let us keep the feast.



PRAYER FOR SPIRITUAL COMMUNION

For those worshipping at home.

Lord Jesus Christ, present in the Most Blessed Sacrament which I cannot physically receive at this time, I embrace your spiritual presence within, where we remain forever united. Amen.

INVITATION TO COMMUNION

Priest 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.

Ushers guide nine parishioners at a time to the altar rail.

Please observe three-foot distance by kneeling or standing at a blue X.

Communion is offered in one kind only (bread).

Masks may be lifted to consume the bread at the altar rail.

If you would like to be anointed with oil and receive healing prayer, indicate your desire by touching your forehead prior to receiving the bread.

POST COMMUNION PRAYER

Please stand, as you are able.

Priest 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

The Priest breaks the consecrated Bread. A period of silence is kept. In this fraction, we recognize that brokenness is part of the human condition, even for Jesus Christ whose body was broken and buried. God's love involved real sacrifice, as does our practice of love and faith in his Name.

Spiritual Communion is a personal devotional expressing desire to receive Holy Communion when circumstances impede one's actual reception of the elements.

The invitation recognizes that Holy Communion is a gift from God, intended for the people of God to receive, and also to share.

Holy Communion may be received in one or both kinds (bread and/or wine).

We express our gratitude for the gifts of God – forgiveness, healing, and renewal which enable us to live more fully as Christ's Body in the world.

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.

THE BLESSING

May Christ, who draws the nations to himself, teach us to love our enemies; may Christ, who enters the water of baptism, lead us to die to all but love; may Christ, who gives new wine for the world, turn our bitterness into joy; and the blessing of God Almighty, the Father, the Son and the Holy Spirit be upon you and remain with you always.

CLOSING HYMN *Ye servants of God, your Master proclaim*

Hymnal 535 or click [HERE](#)

THE DISMISSAL



A sacerdotal (priestly) pronouncement of God's love and favor, addressed to the congregation prior to the dismissal.

At the dismissal, we are sent as messengers, or (apostolos) modern-day apostles. Here we become who we already have been gifted to be—living members of the Body of Christ.

All are invited to enjoy fellowship in the gardens and Bennett Hall.

Bottled water and snacks are available in Bennett Hall.

Servants next Sunday: February 13, 2022

Telephone Monitor: *Diane Carr*

Flowers: *Judy Dent & Elaine Sandberg*

Altar Guild: *Irene Painter*

Monitor/Usher: *Geri Martinez & Arthur Holmes*

Bell Ringer: *Irene Painter*

Acolyte: *Bob Sharpe*

Lector: *Bill Sandberg*

Eucharistic Minister: *Michael Thigpen*

Counters: *Bill Sandberg & Austin Crisp*

Vestry Person of the Day: *Janis Leaphart*

Bulletin Prep: *Sallie Boggs, Beth Bolton*

Pew Upkeep: *Jane Bleckley*

Coffee Hour: *TBA*

Choirmaster: *Elaine Sandberg*

Deacon: *The Rev. Dcn. Margaret Jennings Todd*

Priest: *The Rev. Alice Marie Mills*

St. Timothy's Vestry

Senior Warden: *Janis Leaphart*

Junior Warden: *Janice Nepita*

Class of 2022: *Janis Leaphart, Diane Carr*

Class of 2023: *Janice Nepita, TBA*

Class of 2024: *Joanne Moody, Dale Lowder, Lauren Larmon*

Clerk of the Vestry: *Katelyn Kenney*

Parish Treasurer: *Dale Lowder*

St. Timothy's Staff

Parish Administrator: *Angie Eanes* st.timothyscolumbiasc@gmail.com

Organist/Choirmaster: *Elaine Sandberg* esandberg2016@outlook.com

Custodian: *Barry Shirley* bshirley2@sc.rr.com

Deacon: *The Rev. Dcn. Margaret Jennings Todd* mjenningtodd@gmail.com

Priest in Charge: *The Rev. Alice Marie Mills* revalicemarielay@gmail.com

Clergy Hours/Sabbath Days

Alice's regular schedule is Sunday – Wednesday, observing Friday as her sabbath, while remaining on call for pastoral emergencies.

Margaret's regular schedule is half-days Wednesdays and Sundays, observing Monday as her sabbath, while remaining available for committee work/consultation

St. Timothy's Episcopal Church
900 Calhoun Street, Columbia, SC 29201
phone: (803) 765-1519 www.SaintTimothysColumbia.com
Office Hours: 10AM-1PM Monday-Thursday