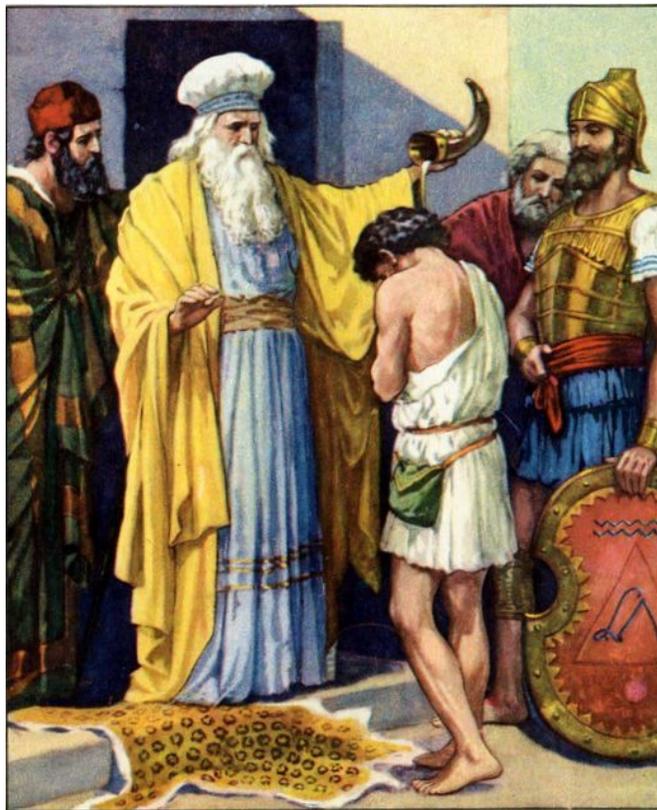




*This Sunday at St. Luke's Blue Ridge
July 8, 2018*

The Sixth Sunday after Trinity



David is anointed King

The Old Testament character David is an important figure, not the least because with him began a dynasty from which Jesus would come. David, who began life as shepherd caring for his father's sheep, was destined to perform a similar role in caring for God's people Israel. In this depiction, Samuel is seen anointing David with oil. Anointing with oil is still a part of the Coronation service.

The Collect for Trinity 6

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord, *Amen*.

THE EPISTLE (H.C.) – Romans 6:3-11 (J.B. Phillips)

Dead to sin; alive to God

6³ Have you forgotten that all of us who were baptised into Jesus Christ were, by that very action, sharing in his death? We were dead and buried with him in baptism, so that just as he was raised from the dead by that splendid Revelation of the Father's power so we too might rise to life on a new plane altogether. If we have, as it were, shared his death, let us rise and live our new lives with him! Let us never forget that our old selves died with him on the cross that the tyranny of sin over us might be broken—for a dead man can safely be said to be immune to the power of sin. And if we were dead men with him we can believe that we shall also be men newly alive with him. We can be sure that the risen Christ never dies again—death's power to touch him is finished. He died, because of sin, once: he lives for God for ever. In the same way look upon yourselves as dead to the appeal and power of sin but alive and sensitive to the call of God through Jesus Christ our Lord.

NOTE: The opening half of chapter 6 describes Christian baptism as a death and resurrection experience. By our faith in the power of Christ's cross and resurrection we die to our former way of life and rise to a new life with Him. This is possible because of our faith in Christ, not because of our own accomplishments.

THE GOSPEL (H.C.) – St. Matthew 5:20-26 (J.B. Phillips)

Christ's authority surpasses that of the Law

17-20 “You must not think I have come to abolish the Law or the Prophets; I have not come to abolish them but to complete them. Indeed, I assure you that, while Heaven and earth last, the Law will not lose a single dot or comma until its purpose is complete. This means that whoever now relaxes one of the least of these commandments and teaches men to do the same will himself be called least in Heaven. But whoever teaches and practises them will be called great in the kingdom of Heaven. For I tell you that your goodness must be a far better thing than the goodness of the scribes and Pharisees before you can set foot in the kingdom of Heaven at all!
21-22 “You have heard that it was said to the people in the old days, ‘You shall not murder’, and anyone who does must stand his trial. But I say to you that anyone who is angry with his brother must stand his trial; anyone who contemptuously calls his brother a fool must face the supreme court; and anyone who looks on his brother as a lost soul is himself heading straight for the fire of destruction.

²³⁻²⁴ “So that if, while you are offering your gift at the altar, you should remember that your brother has something against you, you must leave your gift there before the altar and go away. Make your peace with your brother first, then come and offer your gift.”

²⁵⁻²⁶ “Come to terms quickly with your opponent while you have the chance, or else he may hand you over to the judge and the judge in turn hand you over to the officer of the court and you will be thrown into prison. Believe me, you will never get out again till you have paid your last farthing!”

NOTE: In the Sermon on the Mount, we see Jesus taking on the role of the “New Moses”. Here, He gathers people around Him and lays before them God’s righteous demands, even as the great law giver of old had done at Mount Sinai.

Instead of rubbishing the moral teachings of His predecessor, Jesus affirms them and raises the bar even higher. Instead of merely forbidding murder, Jesus forbids the type of anger which often precedes the crime.

READINGS FOR MORNING PRAYER

*During Trinity-tide, our Old Testament lessons tell the story of the last of the Judges of Israel and introduce the period of the Kings. Our New Testament lessons, meanwhile, tell the story of the young Church as told in the Acts of the Apostles. Thus, both sets of lessons are **course readings rather than topical.***

FIRST LESSON – 1 Samuel 16:1-13 (ESV)

David Anointed King

16 The Lord said to Samuel, “How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” ² And Samuel said, “How can I go? If Saul hears it, he will kill me.” And the Lord said, “Take a heifer with you and say, ‘I have come to sacrifice to the Lord.’” ³ And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you.” ⁴ Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, “Do you come peaceably?” ⁵ And he said, “Peaceably; I have come to sacrifice to the Lord. Consecrate yourselves, and come with me to the sacrifice.” And he consecrated Jesse and his sons and invited them to the sacrifice.

⁶ When they came, he looked on Eliab and thought, “Surely the Lord's anointed is before him.” ⁷ But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart.” ⁸ Then Jesse called Abinadab and made him pass before Samuel. And he said, “Neither has the Lord chosen this one.” ⁹ Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.” ¹⁰ And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The Lord has not

chosen these.”¹¹ Then Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest,^[a] but behold, he is keeping the sheep.” And Samuel said to Jesse, “Send and get him, for we will not sit down till he comes here.”¹² And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the Lord said, “Arise, anoint him, for this is he.”¹³ Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the Lord rushed upon David from that day forward. And Samuel rose up and went to Ramah.

NOTE: This is a continuation of the Samuel-Saul saga which began on Trinity I.

Saul anoints David to be Israel’s second king. The seer would have anointed one of David’s older brothers because of his handsome appearance. But the Lord stopped Samuel with these words: “Man looks on the outward appearance; but the Lord looks on the heart” (v.7).

NEW TESTAMENT LESSON – Acts 11:1-18 (J.B. Phillips)

The Church’s disquiet at Peter’s action

11¹⁻³ Now the apostles and the brothers who were in Judea heard that the Gentiles also had received God’s message. So when Peter next visited Jerusalem the circumcision-party were full of criticism, saying to him, “You actually went in and shared a meal with uncircumcised men!”

Peter’s explanation

⁴ But Peter began to explain how the situation had actually arisen.

⁵⁻¹⁷ “I was in the city of Joppa praying,” he said, “and while completely unconscious of my surroundings I saw a vision—something like a great sheet coming down towards me, let down from heaven by its four corners. It came right down to me and when I looked at it closely I saw animals and wild beasts, reptiles and birds. Then I heard a voice say to me, ‘Get up, Peter, kill and eat.’ But I said, ‘Never, Lord, for nothing common or unclean has ever passed my lips.’ But the voice from Heaven spoke a second time and said, ‘You must not call what God has cleansed common.’ This happened three times, and then the whole thing was drawn up again into heaven. The extraordinary thing is that at that very moment three men arrived at the house where we were staying, sent to me personally from Caesarea. The Spirit told me to go with these men without any misgiving. And these six of our brothers accompanied me and we went into the man’s house. He told us how he had seen the angel standing in his house, saying, ‘Send to Joppa and bring Simon, surnamed Peter. He will give you a message which will save both you and your whole household.’ While I was beginning to tell them this message the Holy spirit fell upon them just as on us at the beginning. There came into my mind the words of our Lord when he said, ‘John indeed baptised with water, but you will be baptised with the Holy Spirit.’ If then God gave them exactly the same gift as he gave to us when we believed on the Lord Jesus Christ, who was I to think that I could hinder the working of God?”

The flexibility of the young Church

¹⁸ When they heard this they had no further objection to raise. And they praised God, saying, “Then obviously God has given to the Gentiles as well the gift of repentance which leads to life.

NOTE: In former times – under the Old Dispensation – God’s covenant family were marked out by ceremonial observances, namely the food laws, circumcision for the males and various sabbaths and holy days. Now, with the coming of the promised Messiah, only one thing marks out God’s family – faith in the crucified and risen Christ.

Services on the Sixth Sunday after Trinity

- **8:15 a.m.** – Holy Communion (said service)

A quiet meditative service.

Celebrant: The Rev. Ronald O. Wikander

Preacher: The Rev. Mr. Wikander

Lector: Pat McConnell

Acolyte / Server: Finn Thoreson

- **10:00 a.m.** – Morning Prayer and Sermon

Classic Anglican morning service with hymns and exposition of the Scriptures.

Officiant: The Rev Ronald Wikander

Preacher: The Rev. Mr. Wikander or the Rev. Dr. Heard

Acolyte: Sally Hess

Lay Reader: Don Hess

Usher: Robert Cranor and John Watson

Holy Communion (from the Sacrament reserved from the 8:15 a.m. service) is administered following the 10 a.m. service in the Jennus Chapel. The service lasts approximately 7 minutes.

RECTOR OUT OF THE PARISH JULY 4 – JULY 12



The Rev. Mr. Morgan is away this Sunday attending a theological conference at the Pusey House in Oxford. Pusey House was opened in 1884 as a memorial to Edward Bouverie Pusey (1800-1882), Regius Professor of Hebrew and Canon of Christ Church, who was for forty years a figurehead of the Oxford Movement and its *de facto* leader after John Henry Newman's conversion to Roman Catholicism in 1845. According to its founding documents, the House exists to promote theological study and holiness of life, and to provide spiritual counsel and comfort to members of the University.

Today, the community of Pusey House embraces not only members of the University, but all who avail themselves of the work and ministry of the House

within the Church of England and beyond. To see the topic being explored at the conference, visit:

www.puseyhouse.org.uk/uploads/8/8/7/8/8878330/folder_from_website.pdf

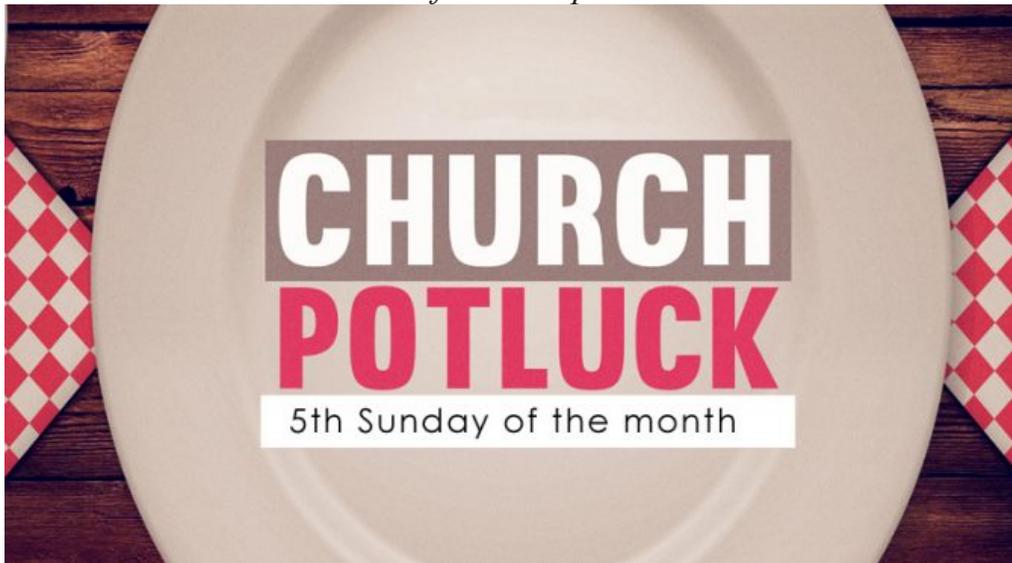
On Sunday, July 8, the Rev. Mr. Morgan will be at the Temple Church, one of the most historic and beautiful churches in London. The Church was built by the Knights Templar, the order of crusading monks founded to protect pilgrims on their way to and from Jerusalem in the 12th century. The Church is in two parts: the Round and the Chancel. The Round Church was consecrated in 1185 by the patriarch of Jerusalem. It was designed to recall the holiest place in the Crusaders' world: the circular Church of the Holy Sepulchre in Jerusalem.



Looking toward the Altar at the Temple Church



Exterior of the Temple Church



MARK YOUR CALENDAR

ONE SERVICE AND POTLUCK ON JULY 29

On the fifth Sunday in July, there will be a common service at 9:30 a.m. A potluck will follow. The liturgy of the Anglican Church of Nigeria will be used with the Rev. Justice Jananwa, a Nigerian American, as the celebrant.

The 'price of admission' to the potluck is a penny for each year of your life. If you are 15, then bring 15 cents. All money collected will go to retire the debt fund. In addition to a casserole or desert, please bring a recipe.

New Christian education opportunity beginning in July *How Firm a Foundation: God, Christianity in America*



Pat Dearing has prepared an informative five-week series of classes on God, Christianity and key documents in American history. The classes will begin on Tuesday, July 10, and will be held in the Yellow Room. Time will be at 10 a.m. Topics include:

- God, Christianity, and the Declaration of Independence
- God, Christianity, and the Constitution of the United States
- God, Christianity, and the Bill of Rights
- God, Christianity, and the Twenty-Eight Principles of Liberty
- God, Christianity, and The Confederation of States in Perpetual Union (our first and mostly forgotten Constitution)

An optional video, "*A More Perfect Union*", is a feature length docudrama about the Great Convention (the first Constitutional Convention) as seen through the eyes of James Madison, and how disparate, self-serving, state factions, through the grace of God, came together as one mind to create the Constitution and the United States of America.

Course materials include: a booklet containing all the pertinent documents referenced in the courses, and a CD with a digital library of other related documents, articles and books, plus links to many additional resources available on the Internet.

Mr. Dearing needs a count of who is planning to attend so he can prepare the right number of handouts. Please email or call the church office if you plan to attend one or more of these sessions. You might also write on a piece of paper your intent and put it in the alms basin at Sunday's service.

"American government rests on the consent of the people; and, according to natural right, the consent must be given formally [to change it]. In fact, it must be given in a written compact entered into by the people." - Alexander Hamilton

OUR MISSION

St. Luke's mission is to grow spiritually in the knowledge and love of Jesus Christ and in the fellowship of the Holy Spirit and to share our faith, our hands and hearts for the sake of the Gospel, our community and the world.

Financial Pledge for the Year of our Lord 2018

*As stewards of God's gifts and in gratitude for all blessings, I pledge the following amount to the work of Christ through
St. Luke's Church for 2018*

Name _____

Address _____

Amount _____

_____ Weekly _____ Monthly _____ Yearly

(Please tick the appropriate blank)

Upon the first day of the week let every one of you lay by him to store, as God has prospered him. 1 Corinthians 16:2

REMEMBER THE NEEDY

EVERY TIME YOU COME TO CHURCH



Please bring one or more item for the needy -- paper, soap products, tinned and dried food, etc. Leave in Narthex. Items will be distributed through North Georgia Community Action Agency



NEW SIGN-UP SHEET FOR 2018 IS AVAILABLE

A sign-up sheet for Altar flowers is available in Thomason Hall for 2018. Please sign up for days you wish to commemorate.

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