



This Sunday at St. Luke's
August 30, 2026

8:15 a.m. – Holy Communion (said service)
10:30 a.m. – Holy Communion with Old Fashioned Hymns

Frank McKinney, organist
Susan Gooch, pianist

The Thirteenth Sunday after Trinity

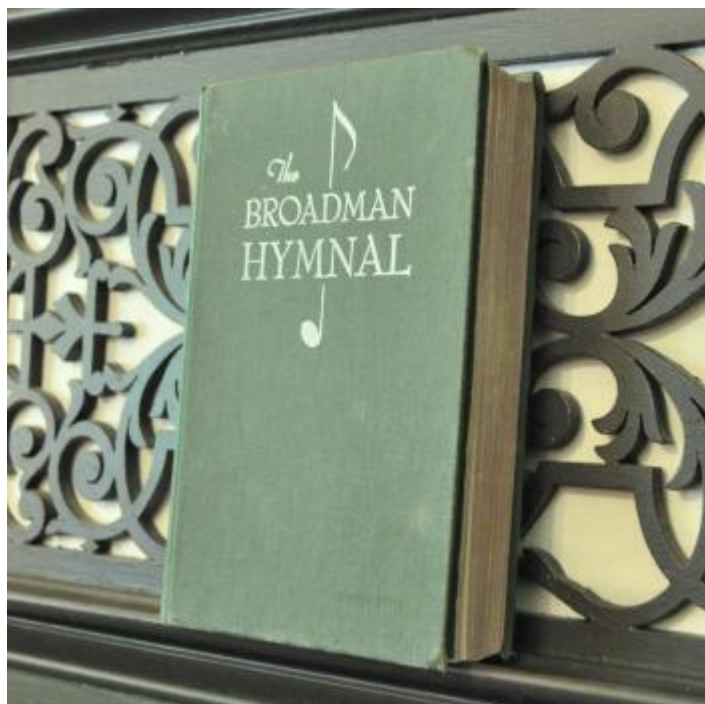


**LOVE WITHOUT
BOUNDRIES**

As Christians, we are called to be good neighbors to everyone with whom we come into contact. The parable of the Good Samaritan is not just a nice story about some nebulous “social gospel” but is an example of sacrificially and practically loving someone who hates you. The Jews and the Samaritans had no

dealings with each other. Yet, in this parable, the Samaritan crosses the line of social convention and extends aid to a Jew. Today, loving our neighbors, including those who make no profession of the Christian faith and who in fact may be hostile to the Gospel and to believers, is one way of breaking down boundries of hostility. It may not work all the time, but it is a good place to begin. People may ignore your ‘talk’, but actions motivated by love are harder to disregard. (Picture: The parable of the good Samaritan is depicted in a stained-glass window at Good Samaritan Hospital Medical Center, West Islip, New York.)

CAMPMEETING IN AUGUST CONTINUES



The hymns we love to sing

During August, we shall be going back in time and singing hymns that many sang as children and young people. More than nostalgia, many of these hymns contain a message of love and hope that still needs to be heard in our world today. So, come bringing your voice and join us for what is being called “**Camp Meeting August**”. Our traditional Anglican liturgy will continue unchanged.

Lest anyone think we are doing anything ‘un-Anglican’, the Protestant Episcopal Church in the

early 20th century had the Joint Commission on Rural Work, and in 1930 this commission produced *A Book of Worship* which included many of the hymns we shall be singing in August. So, let’s reclaim our heritage and worship God with our whole heart, even as we engage in pure Americana! Many thanks to Randy Wilbur for his leadership in this endeavor.

COLLECT FOR THE THIRTEENTH SUNDAY AFTER TRINITY

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE – Galatians 3:16-22 (J.B. Phillips)

The Law cannot interfere with the original promise made to Abraham

3¹⁶⁻¹⁸ Now a promise was made to Abraham and to his seed. (Note in passing that the scripture says not “and to seeds” but uses the singular ‘and to your seed’, meaning

Christ.) I say then that the Law, which came into existence four hundred and thirty years later, cannot render null and void the original “contract” which God had made, and thus rob the promise of its value. For if the receiving of the promised blessing were now made to depend on the Law, that would amount to a cancellation of the original “contract” which God made with Abraham as a promise.

¹⁹⁻²⁰ Where then lies the point of the Law? It was an addition made to underline the existence and extent of sin until the arrival of the “seed” to whom the promise referred. The Law was inaugurated in the presence of angels and by the hand of a human intermediary. The very fact that there was an intermediary is enough to show that this was not the fulfilling of the promise. For the promise of God needs neither angelic witness nor human intermediary but depends on him alone.

²¹⁻²² Is the Law then to be looked upon as a contradiction of the promise? Certainly not, for if there could have been a law which gave men spiritual life then law would have produced righteousness (which would have been, of course, in full harmony with the purpose of the promise). But, as things are, the scripture has all men “imprisoned”, because they are found guilty by the Law, that to men in such condition might come to release all who believe in Jesus Christ.

NOTE: There are three stages to Paul’s argument in this passage:

First stage. God made a promise to Abraham that through him and his ‘seed’ (his descendants) all the families of the earth would be blessed. It would be them that God was going to deal with the mess man had got himself into as pictured in Genesis 3. Abraham’s descendants were to bring rescue, not just to those of his own family, but to all the families of the earth.

Second stage. Then came the Law delivered to Moses 430 years later. It did not fulfil or replace the promise and had an entirely different purpose. The Law kept God’s covenant people, as it were, in quarantine until the promised Seed arrived. It revealed God’s humanizing way of life but was incapable of bringing about the righteousness it demanded. In the end, its purpose was to drive men to Christ.

Moreover, the deliverance promised would not come through Abraham’s descendants *en masse* but through one particular descendant or ‘seed’ – Jesus the Messiah.

Third stage. The fulfilment of God’s promise to Abraham came about not through any intermediary like Moses, but through the coming of Jesus Christ, the Son of God. This is the Gospel. Those who believe in Him (regardless of their race) are the inheritors of the blessings promised to Abraham and his ‘seed’. (H.W. Dobson)

THE GOSPEL – St. Luke 10:23-37 (J.B. Phillips)

Jesus shows the relevance of the Law to actual living

^{10²³⁻²⁴} Then he turned to his disciples and said to them quietly, “How fortunate you are to see what you are seeing! I tell you that many prophets and kings have wanted to see

what you are seeing but they never saw it, and to hear what you are hearing but they never heard it.”

²⁵ Then one of the experts in the Law stood up to test him and said, “Master, what must I do to be sure of eternal life?”

²⁶ “What does the Law say and what has your reading taught you?” said Jesus.

²⁷ “The Law says, ‘You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind’, and ‘your neighbour as yourself’,” he replied.

²⁸ “Quite right,” said Jesus. “Do that and you will live.”

²⁹ But the man, wanting to justify himself, continued, “But who is my ‘neighbour’?”

³⁰⁻³⁶ And Jesus gave him the following reply: “A man was once on his way down from Jerusalem to Jericho. He fell into the hands of bandits who stripped off his clothes, beat him up, and left him half dead. It so happened that a priest was going down that road, and when he saw him, he passed by on the other side. A Levite also came on the scene and when he saw him, he too passed by on the other side. But then a Samaritan traveller came along to the place where the man was lying, and at the sight of him he was touched with pity. He went across to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own mule, brought him to an inn and did what he could for him. Next day he took out two silver coins and gave them to the inn-keeper with the words, ‘Look after him, will you? I will pay you back whatever more you spend, when I come through here on my return.’ Which of these three seems to you to have been a neighbour to the bandits’ victim?”

³⁷ “The man who gave him practical sympathy,” he replied. “Then you go and give the same,” returned Jesus.

NOTE: The Good Samaritan is the model of complete neighborliness. The parable is a snapshot of the meaning of the Golden Rule – doing for another what one would want done for oneself in similar circumstances. (William Sydnor)

LECTIONARY READING

FIRST LESSON – Deuteronomy 15:7-15 (RSV)

Compassion enjoined

“If there is among you a poor man, one of your brethren, in any of your towns within your land which the Lord your God gives you, you shall not harden your heart or shut your hand against your poor brother, ⁸ but you shall open your hand to him, and lend him sufficient for his need, whatever it may be. ⁹ Take heed lest there be a base thought in your heart, and you say, ‘The seventh year, the year of release is

near,' and your eye be hostile to your poor brother, and you give him nothing, and he cry to the Lord against you, and it be sin in you. ¹⁰ You shall give to him freely, and your heart shall not be grudging when you give to him; because for this the Lord your God will bless you in all your work and in all that you undertake. ¹¹ For the poor will never cease out of the land; therefore I command you, You shall open wide your hand to your brother, to the needy and to the poor, in the land.

¹² "If your brother, a Hebrew man, or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you. ¹³ And when you let him go free from you, you shall not let him go empty-handed; ¹⁴ you shall furnish him liberally out of your flock, out of your threshing floor, and out of your wine press; as the Lord your God has blessed you, you shall give to him. ¹⁵ You shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this today.

NOTE: The poor and needy are not to be 'stepped over' or ignored. (William Sydnor)

THIS SUNDAY

Preacher: The Rector

Lector (OT) – Judy Brooten

Lector (NT) – Jordan Van Horn

Acolyte – Reed Ferrell

Verger – Dr. Alvin Cash

Ushers – Tim Kirby and Jordan Van Horn

**(New usher volunteers are needed! Why not put your name in this blank?
Speak to Tim Kirby)**

OLD FASHIONED SUNDAY SCHOOL ANGLICANISM 101

Grab a cup of coffee and join us!

Adult Sunday school will meet at 9:15 a.m. in the Skelton Conference Room in the Parish House next door. The topic will be "The Bible, the Big Picture: Connecting the Dots. The Rector will be the facilitator.

CURRENT AND UPCOMING EVENTS

CURRENT AND UPCOMING EVENTS September

- **Eastern Orthodox Divine Liturgy** – Sunday, Aug. 30, at 2 p.m.
- **Fellowship Luncheon** – Sunday, Aug. 30, following the 10:30 a.m. service.
- **SLMG Monthly Meeting** – Tuesday, Sept. 1, at 11 a.m.
- **WSL Bi-Monthly Meeting** – Wednesday, Sept. 9, at 9:30 a.m.
- **Eastern Orthodox Divine Liturgy** – Sunday, Aug. 13 and 27, at 2 p.m.
- **St. Matthew, Apostle and Evangelist** – Monday, Sept. 21, HC Jennus chapel at noon.
- **WSL Joyful Celebration and Luncheon** – Saturday, Sept. 26, 10 a.m. to 2 p.m.
- **Vestry Meeting** – Sunday, Sept. 27, following the 10:30 service.
- **St. Michael, and All Angels** – Tuesday, Sept. 29, HC Jennus chapel at noon.

Options

In-church.

Online. Services are livestreamed on Facebook and available for viewing following the service on YouTube. To access both put “Parish Church of St. Luke, Blue Ridge, Ga.” In the search bar.



Tip of the Canterbury Cap to Frank Rule for his faithful work as clerk (secretary) of the Vestry as well as his work singing in the choir.



JOIN THE CHOIR!

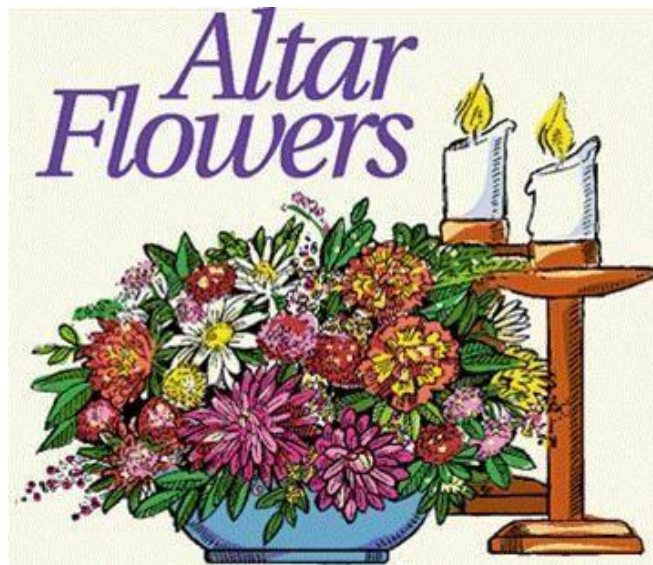


For information, contact, Diana Burden Mark at 678-852-6907 or email dburden6907@gmail.com.



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.



SIGN-UP FOR FLOWERS

A sign-up sheet for Altar flowers is available in Thomason Hall for 2025.

Please sign up for days you wish to commemorate.

Flowers are needed throughout the end of the year. Please email or call Kathryn Noblett at the church office to sign up.

Financial Pledge for the Year of our Lord 2026

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 2026.

Name

Address

Amount

_____ Weekly _____ Monthly _____ Yearly

(Please tick the appropriate blank)



St. Luke's Church, "The Parish Church of the Mountains," 7 Ewing St., (POB 1821), Blue Ridge, Georgia 30513; (706) 632-8245; www.stlukesblueridge.org; stlukes@tds.net.