



*This Sunday at St. Luke's Blue Ridge
June 17, 2018*

The Third Sunday after Trinity

(Father's Day)



The quest for a king (Sunday's Old Testament lesson)

In itself, the desire to have a king was not bad. God knew one day Israel would have a king. Four hundred years before this God gave instructions to Israel about their future king (Deuteronomy 17:14-20). A king was in God's plan for Israel. Yet, the *reason* Israel wanted a king was wrong. To be "**like all the nations**" is no reason at all. We often get into trouble by wanting to be like the world when we should instead be transformed into the image of Jesus Christ (Romans 12:1-2).

Trinity-tide

The first half of the Christian year, with its succession of Festivals and Holy Days, deals mainly with what we believe – our Christian faith. The second half (the “Sundays after Trinity”) is concerned with living the Christian life, putting our faith into action. The color for this season is green – the color of growth and life.

Lessons in Trinity-tide

On Morning Prayer Sundays in Trinity-tide, we are following the third series of lessons appointed for Evening Prayer (see Prayer Book, page xxvii). Provision for making this transposition is provided in the Book of Common Prayer under “Service of the Church” (Prayer Book page viii):

“Any set of Psalms and Lessons appointed for the evening of any day may be read at the morning service, and any set of morning Psalms and Lessons may be read in the evening.”

In this series, both Old Testament lessons and New Testament lessons are “course readings,” meaning they proceed chronologically through a certain section of the Bible. In the series we are using, our Old Testament lessons take us through the periods of the Kings, while our New Testament lessons tell the story of the young Church – the Church *after* Pentecost.

The Old Testament lesson appointed for the Third Sunday after Trinity focuses on Samuel as an old man and the people’s request for a king so they could be like everyone else – the nations all round them. This request may be seen as rejection of God’s rule over them. God grants their request, but the road to God’s ideal King (which He always purposed to give them – Jesus) will be long and treacherous.

The Collect for Trinity 3

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE (H.C.) -- 1 St. Peter 5:5-11 (J.B. Phillips)

Be humble, trustful, vigilant

⁵You younger members must also submit to the elders. Indeed all of you should defer to one another and wear the “overall” of humility in serving each other. ‘God resists the proud, but gives grace to the humble’.

⁶⁻⁷So, humble yourselves under God’s strong hand, and in his own good time he will lift you up. You can throw the whole weight of your anxieties upon him, for you are his personal concern.

Resist the devil: you are in God’s hands

⁸⁻¹¹ Be self-controlled and vigilant always, for your enemy the devil is always about, prowling like a lion roaring for its prey. Resist him, standing firm in your faith and remember that the strain is the same for all your fellow-Christians in other parts of the world. And after you have borne these sufferings a very little while, God himself (from whom we receive all grace and who has called you to share his eternal splendour through Christ) will make you whole and secure and strong. All power is his for ever and ever, amen!

NOTE: Here are words of admonition originally addressed to first-century Christians in a time of persecution. They still ring true today, however. God does reach out to those who humbly seek His “mighty aid,” as today’s collect puts it. (William Sydnor)

THE GOSPEL (H.C.) – St. Luke 15:1-10 (J.B. Phillips)

Jesus speaks of the love of God for “the lost”

15 ¹⁻² Now all the tax-collectors and “outsiders” were crowding around to hear what he had to say. The Pharisees and the scribes complained of this, remarking, “This man accepts sinners and even eats his meals with them.”

³⁻⁷ So Jesus spoke to them, using this parable: “Wouldn’t any man among you who owned a hundred sheep, and lost one of them, leave the ninety-nine to themselves in the open, and go after the one which is lost until he finds it? And when he has found it, he will put it on his shoulders with great joy, and as soon as he gets home, he will call his friends and neighbours together. ‘Come and celebrate with me,’ he will say, ‘for I have found that sheep of mine which was lost.’ I tell you that it is the same in Heaven—there is more joy over one sinner whose heart is changed than over ninety-nine righteous people who have no need for repentance.

⁸⁻¹⁰ “Or if there is a woman who has ten silver coins, if she should lose one, won’t she take a lamp and sweep and search the house from top to bottom until she finds it? And when she has found it, she calls her friends and neighbours together. ‘Come and celebrate with me’, she says, ‘for I have found that coin I lost.’ I tell you, it is the same in Heaven—there is rejoicing among the angels of God over one sinner whose heart is changed.”

NOTE: In the parables of the lost sheep and the lost coin, Jesus teaches that God’s loving concern reaches out for all people. The setting in which St. Luke puts these parables is that of complaint that Jesus “receiveth sinners, and eateth with them.” (Cf. Matthew 9) In this same chapter is the parable of the prodigal son – one who was a willful sinner. In each case we learn that God reaches out and forgives the penitent. (William Sydnor)

READINGS FOR MORNING PRAYER

(10 A.M. SERVICE)

FIRST LESSON – 1 Samuel 8 (GNT)

The People ask for a king

8 When Samuel grew old, he made his sons judges in Israel. ² The older son was named Joel and the younger one Abijah; they were judges in Beersheba. ³ But they did not follow their father's example; they were interested only in making money, so they accepted bribes and did not decide cases honestly.

⁴ Then all the leaders of Israel met together, went to Samuel in Ramah, ⁵ and said to him, "Look, you are getting old and your sons don't follow your example. So then, appoint a king to rule over us, so that we will have a king, as other countries have." ⁶ Samuel was displeased with their request for a king; so he prayed to the Lord, ⁷ and the Lord said, "Listen to everything the people say to you. You are not the one they have rejected; I am the one they have rejected as their king. ⁸ Ever since I brought them out of Egypt, they have turned away from me and worshiped other gods; and now they are doing to you what they have always done to me. ⁹ So then, listen to them, but give them strict warnings and explain how their kings will treat them."

¹⁰ Samuel told the people who were asking him for a king everything that the Lord had said to him. ¹¹ "This is how your king will treat you," Samuel explained. "He will make soldiers of your sons; some of them will serve in his war chariots, others in his cavalry, and others will run before his chariots. ¹² He will make some of them officers in charge of a thousand men, and others in charge of fifty men. Your sons will have to plow his fields, harvest his crops, and make his weapons and the equipment for his chariots. ¹³ Your daughters will have to make perfumes for him and work as his cooks and his bakers. ¹⁴ He will take your best fields, vineyards, and olive groves, and give them to his officials. ¹⁵ He will take a tenth of your grain and of your grapes for his court officers and other officials. ¹⁶ He will take your servants and your best cattle^[a] and donkeys, and make them work for him. ¹⁷ He will take a tenth of your flocks. And you yourselves will become his slaves. ¹⁸ When that time comes, you will complain bitterly because of your king, whom you yourselves chose, but the Lord will not listen to your complaints."

¹⁹ The people paid no attention to Samuel, but said, "No! We want a king, ²⁰ so that we will be like other nations, with our own king to rule us and to lead us out to war and to fight our battles." ²¹ Samuel listened to everything they said and then went and told it to the Lord. ²² The Lord answered, "Do what they want and give them a king." Then Samuel told all the men of Israel to go back home.

NOTE: Here is a turning point in Israel's history. After coming to the Promised Land they were governed by judges. The book of Judges describes this era. Samuel, the prophet, was also in a sense the last of the judges. When the people wanted a king, just as their neighbor nations had, Samuel was certain that the request meant

that the people rejected God's rule. Up to this time the nation had been a theocracy – God was the real head of its political government. The judges and priests served under God.

NEW TESTAMENT LESSON – Acts 8:5-25 (J.B. Phillips)

Widespread persecution follows Stephen's death

^{1b-8} On that very day a great storm of persecution burst upon the Church in Jerusalem. All Church members except the apostles were scattered over the countryside of Judea and Samaria. While reverent men buried Stephen and mourned deeply over him, Saul harassed the Church bitterly. He would go from house to house, drag out both men and women and have them committed to prison. Those who were dispersed by this action went throughout the country, preaching the good news of the message as they went. Philip, for instance, went down to the city of Samaria and preached Christ to the people there. His words met with a ready and sympathetic response from the large crowds who listened to him and saw the miracles which he performed. With loud cries evil spirits came out of those who had been possessed by them; and many paralysed and lame people were cured. As a result there was great rejoicing in that city.

A magician believes in Christ

⁹⁻¹³ But there was a man named Simon in that city who had been practising magic for some time and mystifying the people of Samaria. He pretended that he was somebody great and everyone from the lowest to the highest was fascinated by him. Indeed, they used to say, "This man must be that great power of God." He had influenced them for a long time, astounding them by his magical practises. But when they had come to believe Philip as he proclaimed to them the good news of the kingdom of God and of the name of Jesus Christ, men and women alike were baptised. Even Simon himself became a believer and after his baptism attached himself closely to Philip. As he saw the signs and remarkable demonstrations of power which took place, he lived in a state of constant wonder.

God confirms Samaria's acceptance of the Gospel

¹⁴⁻¹⁷ When the apostles in Jerusalem heard that Samaria had accepted the Word of God, they sent Peter and John down to them. When these two had arrived they prayed for the Samaritans that they might receive the Holy Spirit for as yet he had not fallen upon any of them. They were living simply as men and women who had been baptised in the name of the Lord Jesus. So then and there they laid their hands on them and they received the Holy Spirit.

Simon's monstrous suggestion is sternly rebuked

¹⁸⁻¹⁹ When Simon saw how the Spirit was given through the apostles' laying their hands upon people he offered them money with the words, "Give me this power too, so that if I were to put my hands on anyone he could receive the Holy Spirit."

²⁰⁻²³ But Peter said to him, "To hell with you and your money! How dare you think you could buy the gift of God! You can have no share or place in this ministry, for your heart is not honest before God. All you can do now is to repent of this wickedness of yours and pray earnestly to God that the evil intention of your heart may be forgiven. For I can see inside you, and I see a man bitter with jealousy and bound with his own sin!"

²⁴ To this Simon answered, “Please pray to the Lord for me that none of these things that you have spoken about may come upon me!”

²⁵ When Peter and John had given their clear witness and spoken the Word of the Lord, they returned to Jerusalem, preaching the good news to many Samaritan villages as they went.

NOTE: This whole chapter is a brief account of the spread of the Church to Samaria under the leadership of Philip the Evangelist. The appropriateness of the passage here is that he preached about the Kingdom of God (v. 12). The message of this day is certainly similar to that which he preached. (William Sydnor)

Services on the Third Sunday after Trinity

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

A quiet meditative service.

Celebrant: The Rector

Preacher: The Rev. Ronald O. Wikander

Lector: Sam Sartain

Acolyte / Server: Fin Thoreson

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

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

Officiant: The Rector

Preacher: The Rector

Acolyte: Brooke McHan

Lay Reader: Bob Morgan

Theme: A king is coming!

Those wishing to receive Holy Communion are invited to assemble in the Jennus Chapel (north transept) following the 10 a.m. service. Holy Communion (reserved from the 8:15 service) is administered. The service lasts about seven minutes

Estate Sale: a success!

Last weekend's Estate Sale was a great success with over \$1000 being received to assist with Jane Koster's expenses, and \$1263 (still climbing) being received for debt retirement. Many thanks to Pat McConnell and Rosanne Johnston and members of the ECW for a job well done.

Usher coordinator sought

A person is needed to coordinate scheduling ushers beginning the August – October. Please speak to Dewey Cates or the Rector.

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

Two concerts from Chamber Music Festival set for St. Luke's



St. Luke's will be the venue for two concerts being staged in connection with the Blue Ridge Chamber Music Festival.

The first concert is set for Saturday, June 16, at 7 p.m. and will feature Scott and Maggie Flavin, along with award-winning pianist Naoko Takoe, in their critically acclaimed trio, PULSE. The music of Brahms and Schumann will be featured.

The second concert at St. Luke's is Sunday, June 17, at 3 p.m. and will feature bass-baritone Oral Moses, along with pianist Rosalyn Floyd. Dr. Moses will perform an afternoon of music featuring both art songs and Negro spirituals.

Two additional concerts in the series will be held at other locations. The opening night performance will be held Saturday, June 9, at the Blue Ridge Community Theater, 2591 East 1st St. The 7:30 p.m. concert will feature the music of Johannes Brahms, Robert Schumann and Clara Schumann. Artists include the Bergonzi String Quartet, clarinetist Margaret Donoghue Flavin and soprano Jana Young. This concert will require a ticket, which may be purchased at the Blue Ridge Community Theatre.

Another concert will be held Sunday, June 10, at Sharpe Memorial United Methodist Church, Young Harris College.

The 3 p.m. event will feature woodwind chamber music.

For more information, visit BRMF's website at www.blueridgechambermusicfestival.com.

Pictured is Dr. Moses.

DATES FOR JUNE 2018

Monday, June 11 -- Thursday, June 21

8 a.m. – 10 a.m. -- Sunny D Theatre
Camp breakfasts, Thomason Hall

Saturday, June 16

Co-ed Shooting Day at the home
of Mr. and Mrs. James Yacavone
7 p.m. – Concert featuring chamber music,
Scott and Maggie Flavin

Sunday, June 17

3 p.m. Dr. Moses concert

Saturday, June 23

1 p.m. Ordination of William

Anthony McConnell, Order of Deacon
Sunday, June 24 – Bishop Millsaps
preaching at both services; Confirmations
and Receptions at 10 a.m. service

Saturday, June 30

10 a.m. Old Timers' Parade, downtown
Blue Ridge.

*See calendar on St. Luke's website for a
full list of events for June and July,
including services on Prayer Book Holy
Days.*

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 _____

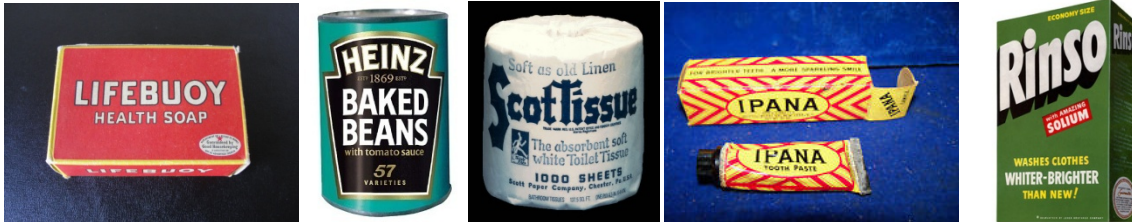
Amount _____

_____ 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.

St. Luke's Church, "The Parish Church of the Mountains," 7 Ewing St., (POB 1821), Blue Ridge, Georgia 30513; [\(706\) 632-8245](tel:7066328245); www.stlukesblueridge.org; stlukes@tds.net.