



THE EPISCOPAL CHURCH

WELCOMES YOU

The Clergy

The Rt. Hon. & Most Rev. Justin Welby
105th Archbishop of Canterbury
The Most Rev. Michael B. Curry
27th Presiding Bishop
The Rt. Rev. John McKee Sloan
11th Bishop of Alabama
The Rev. Dr. Wells Warren, *Priest*

The Vestry

Maurice McCord, *Senior Warden*
Mike Rallo, *Junior Warden*
Amanda W. Borden, *Vestry Member*
Kay Dickey, *Vestry Member*
Jean Kerr, *Vestry Member*
Jere Van Etten, *Vestry Member*
Betty Weldon, *Treasurer*
Elizabeth Harber, *Clerk of the Vestry*

SINCE 1994, the Episcopal Church of the Epiphany has lived out its mission and ministry to the Tallassee area as a parish in the Episcopal Diocese of Alabama, the Episcopal Church USA, and the Anglican Communion. If you need a priest, call or text Father Wells at (334) 332-3222, or email him at wellswarren@msn.com

Serving This Week

A.B. and Lulu Campbell
Ushers
Jean Kerr
Altar Guild
Amanda Borden
Lay Reader
Maurice McCord
Lay Eucharistic Minister
Esther Hart
Pianist and Violinist
Mark Harris
Refreshments
Mike Rallo and Mark Harris
Lawn and Gardens

In Our Prayers

We pray for our companion dioceses of Alaska and the Virgin Islands and their bishops Mark and Ambrose. We pray especially for St. Ursula's Episcopal Church, our Parish Partner in the USVI.

We pray for Jean Kerr, Barbara Trogon, Hugh Thompson, Jere Van Etten, Eddie Harper, Greg Dubay, our Beans & Rice clients, and the family of Barbara Dennis. Remember to bring items for that household recovering from fire.



**FEED THE
HUNGRY**

THE EPISCOPAL CHURCH OF THE EPIPHANY EST. 1994



2602 Gilmer Ave. Tallassee, Alabama 36078 (334) 252-8618

SECOND SUNDAY AFTER PENTECOST

A Celebration of Holy Eucharist

Ten-Thirty on Sunday Morning
The Third Day of June
In the Year of Our Lord 2018

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord.

SECOND SUNDAY AFTER PENTECOST

A Celebration of Holy Eucharist

The People are invited to observe a time of quiet prayer. We are using the St. James service music which can be found on the Narthex table as you enter.

Gathering of the People

Prelude	
Words of Peace	
Processional <i>Christ Whose Glory Fills the Skies</i>	<i>Hymn 7</i>
Acclamation	Page 355, BCP
Collect for Purity	
Glory to God <i>Gloria</i>	<i>St. James</i>
Salutation	Page 357, BCP
Collect of the Day	Scripture Sheet

The Word of God

We sit for the Lessons and the Psalm, and we stand for the Gospel.

Old Testament <i>1 Samuel 3:1-10</i>	Scripture Sheet
Psalm 139:1-5, 12-17 <i>Domine, probasti</i>	Scripture Sheet
Epistle <i>2 Corinthians 4:5-12</i>	Scripture Sheet
Sequence <i>Blessed Jesus at Thy Word</i>	<i>Hymn 440</i>
Gospel <i>Mark 2:23-3:6</i>	Scripture Sheet
The Sermon	Father Wells
Nicene Creed	Page 358, BCP
Prayers of the People, Form VI	Page 392, BCP
Confession of Sin	
Absolution	
The Peace	
Announcements	
Offertory	
Presentation <i>The Doxology</i>	<i>Hymn 380:3</i>

Holy Communion

All are welcome at the Lord's Table.

Eucharistic Prayer A	Page 361, BCP
Holy, Holy, Holy <i>Sanctus</i>	<i>St. James</i>
Consecration of the Elements	
Lord's Prayer	Page 364, BCP
Breaking of the Bread	
Fraction <i>Jesus, Lamb of God</i>	<i>St. James</i>
Communion	
Post-Communion Prayer	Page 365, BCP
Blessing	
Recessional <i>Thine Arm, O Lord, in Days of Old</i>	<i>Hymn 567</i>
Dismissal	
Postlude	

What is Ordinary Time?



The term "Ordinary Time" is not used in the Book of Common Prayer, but the season after Pentecost is typically referred to as Ordinary Time or the Long Green Season because green is the usual liturgical color for this period of the church year.

But it's complicated: the liturgical year of the Episcopal Church identifies two cycles of feasts and holy days—one dependent upon the movable date of Easter Day and the other dependent upon the fixed date of Christmas, December 25. Easter Day is the first Sunday after the full moon that falls on or after March 21. Got that? (Me neither!)

Then think of it this way: We change to green paraments (altar hangings and vestments) after Trinity Sunday and stay that way (for the most part) for about 26 weeks.

THE BOOK OF COMMON PRAYER



In the Episcopal Church, we celebrate the revolutionary idea of having a book of common prayer written in our own language, authorized by the Church, adapted and revised for worship in different places, other countries, and other times—and being used daily by the 82 million members of the worldwide Anglican Communion. This means of worship goes back to the year 1549, when it was first written, compiled, and carefully edited by Thomas Cranmer—then Archbishop of Canterbury and Primate of the Church of England—and his cadre of clergy and academics. Their work was adaptive and original, using many sources and means. The psalms were the remarkable translation of Miles

Coverdale, an English priest who was unhappily put to death by King Henry. The collects and prayers were, by and large, the creation of Cranmer himself. The structure and framework of Morning and Evening Prayer were of an ancient design, updated and polished to a then contemporary and brilliant hue by Cranmer's experts at Cambridge and Oxford universities. The eucharist itself was adapted from the Sarum rite—first developed from Roman sources by the clerical scholars at Salisbury Cathedral and then widely used by English public worship. The language of the Prayer Book is “set apart” from the vernacular, the common language of English-speaking people everywhere. And yet, the words and prayers are accessible, inspiring, broad in their use and their intimate connections with the lives of our people. The words live in our personal memory and in our public worship. A significant number of devout Christians have decried the revision of each Book of Common Prayer—from the very beginning in 1549. The first revision came in 1552, a more protestant version. Bloody Mary put a quick end to that book. Elizabeth I authorized a third edition in 1559, a return to the via media. King James ordered changes to the Prayer Book in 1604. And then a major revision was published in 1662, which remains the official prayer book of the Church of England, authorized by Parliament. In the year 2000, a new prayer book entitled *Common Worship*, was introduced for general use but never officially authorized. The American prayer books have been numerous as well. The first came in 1789 with the outcome of the Revolutionary War. A second edition came in 1892. But the real standard arrived in 1928, and stood enshrined by church men and women until the “new” Book of Common Prayer was introduced with outcry and exodus in 1928. Determined students of the Book of Common Prayer will learn that the successive changes have retained all of the vitality and beauty of previous works. The framework and structure are the same in every edition (except perhaps *Common Worship*). And the beauty and strength of the liturgy will always endure.

—from Sermon 1106 by Father Wells at St. Dunstan's on May 30, 2018

LESSONS FOR THE SECOND SUNDAY AFTER PENTECOST

*The Beginning of
Ordinary Time
June 3, 2018*



Collect of the Day

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament *1 Samuel 3:1-10*

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, “Samuel! Samuel!” and he said, “Here I am!” and ran to Eli, and said, “Here I am, for you called me.” But he said, “I did not call; lie down again.” So he went and lay down. The Lord called again, “Samuel!” Samuel got up and went to Eli, and said, “Here I am, for you called me.” But he said, “I did not call, my son; lie down again.” Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, “Here I am, for you called me.” Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, “Go, lie down; and if he calls you, you shall say, ‘Speak, Lord, for your servant is listening.’” So Samuel went and lay down in his place. Now the Lord came and stood there, calling as before, “Samuel! Samuel!” And Samuel said, “Speak, for your servant is listening.”

Psalms 139:1-5, 12-17 *Domine, probasti*

Lord, you have searched me out and known me; *
you know my sitting down and my rising up; you discern my thoughts from afar.

You trace my journeys and my resting-places *
and are acquainted with all my ways.

Indeed, there is not a word on my lips, *
but you, O Lord, know it altogether.

You press upon me behind and before *
and lay your hand upon me.

Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.

For you yourself created my inmost parts; *
you knit me together in my mother's womb.

I will thank you because I am marvelously made; *
your works are wonderful, and I know it well.

My body was not hidden from you, *
while I was being made in secret and woven in the depths of the earth.

Your eyes beheld my limbs, yet unfinished in the womb; all of them were written in your book; *
they were fashioned day by day, when as yet there was none of them.

How deep I find your thoughts, O God! *
how great is the sum of them!

If I were to count them, they would be more in number than the sand; *
to count them all, my life span would need to be like yours.

Epistle 2 Corinthians 4:5-12

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

Gospel Mark 2:23-3:6

One sabbath Jesus and his disciples were going through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath." Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.