



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

Mike Rallo and Maurice McCord
Usher
Cathy Jones
Altar Guild
Maurice McCord
Lay Reader
Laura Williams
Lay Eucharistic Minister
Esther Hart
Pianist and Violinist
John and Kathy Haynie
Refreshments
Maurice McCord and Lee Borden
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 Trogdon, 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

THIRD SUNDAY AFTER PENTECOST

A Celebration of Holy Eucharist

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

Though I walk in the midst of trouble, you keep me safe; you stretch forth your hand against the fury of my enemies; your right hand shall save me.

THIRD 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>Before the Lord's Eternal Throne</i>	<i>Hymn 391</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 8:4-20</i>	Scripture Sheet
Psalms 138 <i>Confitebor tibi</i>	Scripture Sheet
Epistle <i>2 Corinthians 4:13-5:1</i>	Scripture Sheet
Sequence <i>How Wondrous and Great</i>	<i>Hymn 533</i>
Gospel <i>Mark 3:20-35</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>Joyful, Joyful, We Adore Thee</i>	<i>Hymn 376</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.

AN EARLIER CHURCH IN BRITAIN?

There was another Church in the earliest days of the history of Britain. Long before Augustine was sent by Pope Gregory in AD 597 as his “Apostle to the English” and founder of the Church of England, a Celtic Church existed first in Ireland and later in Scotland. Formed primarily through the missionary work of Saint Patrick in the late 5th Century and that of Saint Columba in the 6th Century, this Celtic tradition was more diffuse, organic, and decentralized than the work of Rome. The work of monks—first living in isolation along the rocky coasts of Ireland and Scotland—gradually became monastic communities.

It is Columba of Iona, also known as Columcille, whose feast day we celebrate today. Columcille lived in Ireland until he was caught up in a bloody feud and had to flee to Iona, a rocky outpost on the western shore of Scotland. There, with 12 other monks, he established a rule of life based on daily prayers, common meals, much solitude, and the copying or “illumination” of ancient Christian manuscripts such as the Book of Kells.

Earlier this year, Leigh and I enrolled in 23andme.com for DNA evaluation. It’s actually quite fascinating! I was hoping that I would discover a long-lost ancestor among the Laplanders or Mongol hordes, but it was not to be. Predictably I am 70% British and Irish, which would include Welsh and Scots too. What this seems to suggest is that the Irish, English, Welsh, and Scots have been hanging out together for a very long time, like maybe 20 generations or so. This seems to have significance for church history as well as family history. For example, there is no Italian or Spanish chromosomal marking in my ancestry timeline. A smattering of Finnish, a little Scandinavian, and a little French and German. But nothing, you might say, of Rome! I know this isn’t statistically significant, but it does suggest that these Irish, English, Scottish, and Welsh people have had their own ways of doing things over many, many centuries. And it also appears that they don’t really care much for advice, suggestions, dictates, or commandments from the Pope or his emissaries.

Thus it would seem no great surprise that over much time, these regions and nations might develop a rather different expression of the One, Holy, Catholic, and Apostolic Church. An Anglican one. A Celtic one. A freer and more independent and creative one. And this is what I perceive in the work of Patrick and Columcille, and later of Cuthbert and Bede and countless others. A practice of Christianity which is closely tied to the green earth and the deep blue sea. A spirituality which finds remarkable connections in the deep forest and the rocky cliffs. A daily life and energy that is bound to life itself. This is the Christianity of Patrick and Columcille and Cuthbert. This is the Christianity that sings to me of the great wide universe and the strength of men and women and the love of Almighty God. AMEN.

LESSONS FOR THE THIRD SUNDAY AFTER PENTECOST

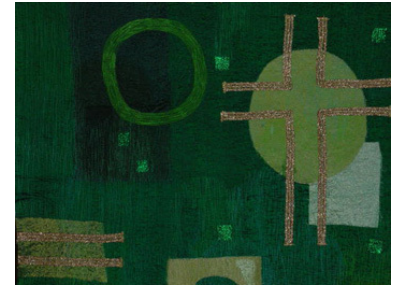
June 10, 2018

Collect of the Day

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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 8:4-20*

All the elders of Israel gathered together and came to Samuel at Ramah, and said to him, “You are old and your sons do not follow in your ways; appoint for us, then, a king to govern us, like other nations.” But the thing displeased Samuel when they said, “Give us a king to govern us.” Samuel prayed to the Lord, and the Lord said to Samuel, “Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them. Just as they have done to me, from the day I brought them up out of Egypt to this day, forsaking me and serving other gods, so also they are doing to you. Now then, listen to their voice; only—you shall solemnly warn them, and show them the ways of the king who shall reign over them.” So Samuel reported all the words of the Lord to the people who were asking him for a king. He said, “These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots; and he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive orchards and give them to his courtiers. He will take one-tenth of your grain and of your vineyards and give it to his officers and his courtiers. He will take your male and female slaves, and the best of your cattle and donkeys, and put them to his



work. He will take one-tenth of your flocks, and you shall be his slaves. And in that day you will cry out because of your king, whom you have chosen for yourselves; but the Lord will not answer you in that day.” But the people refused to listen to the voice of Samuel; they said, “No! but we are determined to have a king over us, so that we also may be like other nations, and that our king may govern us and go out before us and fight our battles.”

Psalm 138 *Confitebor tibi*

I will give thanks to you, O Lord, with my whole heart; *
before the gods I will sing your praise.

I will bow down toward your holy temple and praise your Name, *
because of your love and faithfulness;

For you have glorified your Name *
and your word above all things.

When I called, you answered me; *
you increased my strength within me.

All the kings of the earth will praise you, O Lord, *
when they have heard the words of your mouth.

They will sing of the ways of the Lord, *
that great is the glory of the Lord.

Though the Lord be high, he cares for the lowly; *
he perceives the haughty from afar.

Though I walk in the midst of trouble, you keep me safe; *
you stretch forth your hand against the fury of my enemies; your right hand shall save me.

The Lord will make good his purpose for me; *
O Lord, your love endures for ever; do not abandon the works of your hands.

Epistle *2 Corinthians 4:13-5:1*

Just as we have the same spirit of faith that is in accordance with scripture—“I believed, and so I spoke” —we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God. So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal. For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

Gospel *Mark 3:20-35*

The crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered. Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”— for they had said, “He has an unclean spirit.” Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”