

The Third Sunday after the Epiphany

Holy Communion January 21, 2018

	<u>Prayer Book Page</u>
Processional Hymn (stand)	Hymn Board
Collect for Purity (kneel)	67
Introit: <i>Adorate Deum. & Ps. 97</i>	
ALL ye Angels of God, fall down and worship before him: Sion heard, and was exceeding joyful, and the daughters of Judah were glad. The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. Glory be...	
The Summary of the Law	69
<i>Kyrie eleison</i>	Hymnal 702
Collect(s)	112
Epistle Romans xii. 16. (sit)	112
Gradual and Alleluia: <i>Ps. 102.</i>	
The heathen shall fear thy Name, O Lord: and all the kings of earth thy Majesty. When the Lord shall build up Sion: and when his glory shall appear. <i>Alleluia, alleluia.</i> The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. <i>Alleluia.</i>	
Gospel St. John ii. 1. (stand)	113
Nicene Creed	71
Announcements (sit)	
The Admission of Lay Ministers	
Sermon Hymn (stand)	Hymn Board
Sermon (sit)	
Offertory	
Presentation of Alms (stand)	Hymnal 139
Prayer for the State of Christ's Church (kneel)	74
Bidding to Confession & General Confession	75
Absolution, Comfortable Words & Sursum corda	76
Common Preface	77
<i>Sanctus Benedictus, qui venit</i>	Hymnal 796
Prayer of Consecration	80
Lord's Prayer	82
Fracture, Pax & Embolism	
Prayer of Humble Access	82
<i>Agnus Dei</i>	Hymnal 706
<i>Ecce, Agnus Dei & Domine, non sum dignus</i>	

Holy Communion

Communion Hymn (sit) Hymn Board

Communion Sentence: *St. John 2.*

The Lord said unto them: Fill the water-pots with water, and bear unto the governor of the feast. When the ruler of the feast had tasted the water that was made wine, he saith unto the bridegroom: Thou hast kept the good wine until now. This beginning of miracles: did Jesus before his disciples.

Thanksgiving (kneel) 83

Gloria in excelsis (stand) 84

Postcommunion Collect (kneel)

Dismissal & Blessing

Recessional Hymn (stand) Hymn Board

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We are pleased that you chose to be here with us at St. Luke! We extend a warm welcome to our visitors and guests. Please sign the Guest Book located in the Narthex, fill out a Visitor Card, and join us for coffee hour after Mass in the Parish Hall.

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Mass Intentions

Prayer list: Sylvia, Sudie Leigh, Laura, William, Marjorie, Earl, Ernie, Ruth, Kristi, Rebecca, Charles, Jody, Lamar, William, Howard, April, Joyce, Mary Jo, Marcia, Kenneth, the McKinney family, Marion & family, Alex, Rebecca, Frank+, Eric+.

Diocesan Prayer Cycle: St. Timothy's ACC, Charleston, SC

***The images in the back of the church are donated in loving memory of Lanighta Lewis by the Trout & McWilliams families.**

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Admission of Lay Ministers

There will be an institution of lay ministers following announcements. All readers, altar guild, and ushers are asked to come for a blessing.

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Men's Breakfast

This Saturday, January 27th @8AM. A Men's Guild will be discussed.

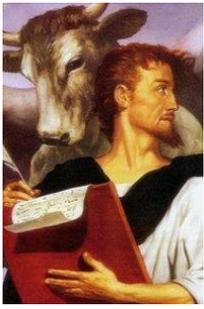
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Upcoming Service & Study Schedule

Wednesday, January 24 @ 6:30 PM: Evening Prayer, Study & Supper

Thursday, January 25 @ 11:30 AM: Mass – *Conversion of St. Paul*

Sunday, January 28 @ 9:30 AM: Sunday School "The Life of Christ"



“The Physician’s Notes”

Christology 6:1 from 3rd Sunday after Epiphany

At Cana, Jesus turns water into wine: but what is this epiphany—a mere display of divine power? We trivialize it if we consider only the fact of the miracle. St. John writes this in hindsight of Jesus’ crucifixion & resurrection, so this is a *personal* account concerning what he recognized this event foretold about the future. Yes, Jesus shows His Divinity by displaying a metaphysical control over the material world, but the miracle of Cana is more. It is theology at its most romantic! It is love, both human and divine! How like St. John!

John starts by noting this miracle happened “on the third day,” that is, following His Baptism. John understood that Jesus’ Baptism prefigured His death; so, on the third day following this symbol of His Passion, John depicts Jesus turning water into wine at a celebration. Coincidence? John is telling us that this miracle is a sign—a sign of the New Covenant that in three years Jesus would institute through His blood shed at Calvary. The stone pots of water represented the Old Law that He would transform into the new wine of His Grace that gives everlasting life. The connection with the Holy Eucharist should be obvious. The chalice of His Precious Blood given to us since His Resurrection is foreshadowed here, demonstrating that on the third day of the Atonement, Christ arose to prepare our way to new life in God’s Kingdom. St. John also shows how the context of this miracle is as important as the sign itself. Christ provides this sign of the New Covenant at, of all places, a *wedding feast*. In these circumstances, Jesus is illustrating the love that would exist between Him and His Church. Like the young man and woman that day in Cana, Christ and His People would be wed together like Bridegroom and Bride. In Revelation, St. John would hear in his vision of heaven that this relationship is called the “*marriage supper* of the Lamb.”

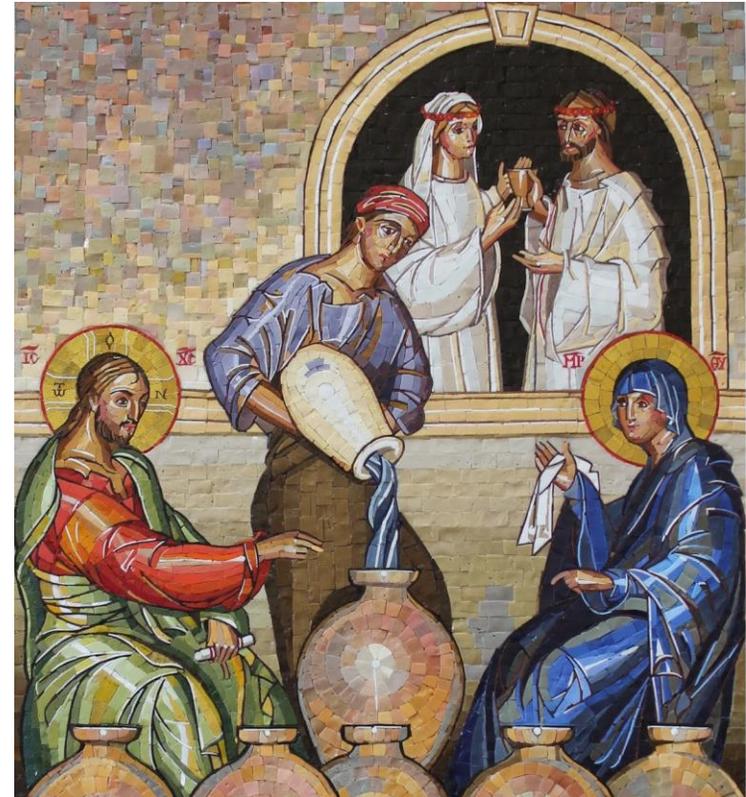
Finally, we must not ignore that John’s is not the only personal account here. Jesus’ Blessed Mother likely helped him compose it, for Mary’s memory is all over this story. This is the moment that she must have both anticipated and dreaded most. Mary brings the couple’s need to Jesus, knowing that He can help, but realizing what His intervention would mean. Jesus gives her a strange reply: “*Woman, what have I to do with thee? mine hour is not yet come.*” But, of course, His hour had come, and with her intuition from years pondering, Mary knew it. When all the wine was spent, and man was in want, Mary knew that God needed to intervene. Thanks to Mary, the Wedding Feast at Cana represents our redemption in microcosm. Jesus was here to empty Himself to make us spiritually full. It’s a testament to Mary’s courage and her perseverance that it began this way. Her intercession was honored, but she would be the second mother to release her son that day: Jesus would no longer cleave to her, but leave her to fulfill His ministry. On this wedding day, it is Mary’s willingness to give Jesus away that begins His path.

Saint Luke

Anglican Catholic Church

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The 3rd Sunday After The Epiphany January 21, 2018

The Most Rev. Mark Haverland, Ph.D., **Bishop Ordinary**
The Reverend Fr. Daniel S. Trout, **Priest in Charge**

Vestry and Officers

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