

June 26, 2009

Highlights

1. A Prayer
2. Notices
3. Prayer List
4. Schedule of Volunteers
5. Sermon

ALL HALLOWS' E-TIDINGS

www.allhallowsparish.org Tel: 410-798-0808



The Fourth Sunday after Pentecost, June 28, 2009

8am Eucharist, Chapel; 10am Eucharist, Brick Church, coffee hour following each service

Invite a Friend to Join Us for Worship, Education and Fellowship



Weekday Eucharist:
Join us every Thursday
at 12 noon at All
Hallows' Chapel

Collect for the Fourth Sunday after Pentecost

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Parish Announcements

Outreach Commission Meeting

Tuesday, July 7, 7PM at the Parish House. Please mark your calendar for this meeting, especially if outreach/mission is your passion. We will discuss the current state of our outreach programs and plan for the coming program year.

Got a question...

About what we do during the service? Why and how do we make the sign of the cross? When should we kneel, sit or stand? Now, you may write your question on a piece of paper and put it in the small basket at the Welcome Center table. Father Alistair will pick one question and answer it during the announcement time each Sunday.

New Members' Forum

If you are new to the parish or want to learn more about our ministries, please come to the New Members' Forum at 11:20AM in the undercroft of the Parish House on the third Sundays of August, September, and October. Our first forum will be August 16. Please mark your calendars. Thanks!

Got an announcement?

If you have an announcement for the bulletin, please email it to info@allhallowsparish.org by Wednesday morning prior to the Sunday you wish have it included. We appreciate your cooperation and understanding in helping us run our bulletins efficiently.

FOOD BANK needs your help

Please sign up for volunteering at the Food Bank. We need help with bread pick-up and food distribution on Monday. You may also help David Patterson prepare the bags Sunday evening.

Davidp@pattins.com

Don't let the summer be a bummer

We always need help with the Food Bank. Please remember us this summer. We can always use spaghetti sauce, macaroni and cheese, vegetable oil, flour, sugar or any staples. Bless You!!!

Coffee Hour at the Chapel

Just a friendly reminder for the 8 o'clockers at the Chapel. Save the last Sunday of each month for our very own "Pot Luck Coffee Hour". Bring a sweet or savory dish to share. This has proven to be fun and a nice time to share with each other.

Widening of Brick Church Front Entrance:

This is a priority for our parish this year, both for the safety of our parishioners and for "curb appeal" evangelism. To date, we have raised about half of ~ \$12,000 needed for this project, owing to the generosity of our parishioners. Please prayerfully consider contributing to this cause to benefit us here now and for generations to come. For the technical details of the project, please contact our Junior Warden, John Smith at (410-867-6834) or Frank & Judy Jarema (410-573-0575). If you would like to contribute to this project, please contact the Rector, Father Alistair, or the Senior Warden, Jim Lloyd.

Remember in Your Prayers –
**Your prayers are asked
for the sick and those in
need** --

George Ward,
Deacon; Karen Bolinsky,
Norma Smith, Jermeil
Duggins, Helen Smith, Kelly
Gibbons, Dale Hall, Don
Bywater, Sister Mary Joseph,
Brady Thurman, David
Edwards, Mike Callahan,
Louise Burke, Barbara, Alice
Enright, Abad Ramirez, Joyce
Boido, Eleanor Bagne, Diane
Radcliffe, and Bob, Susan
Kellog, Kathy Dine, Courtney
Griffith, Janet Boatwright, and
Joyce Cramer, Lisa Meredith,
Aileen, Bryan, Liz, Don, Bill
Kremann, Ed Carney, Fran Toy,
Laura Blaha, the Johnson
family going through
bereavement

For the departed

*For those in the armed forces
and their families*

*Thanksgiving to God for
birthdays, anniversaries and
other joyous occasions, especially
the ministry of our fathers*

*Anglican Cycle of Prayer: Diocese
of Patna (North India)*

*Diocesan Cycle of Prayer: St.
Matthew's Church, Oakland*

All Hallows Choir

Soprano Betty Kilgus Jan
Power, Nancy Royden

Alto Lillian Armstrong, Gail
Enright, Linda Johnson

Tenor Richard Johnson
and Zen Libowicz

Bass Lee Greenbaum,
David Patterson, Michael
Power

All Hallows Sunday School

**Sunday School
Coordinator** Meredith
McQuoid-Greason

**Teachers for children &
youth group** Shelley Hicks,

Jill Shores,
Kate Fox, Laura Currey,
Kjrsten Hersey, Kirsten
Deichmann,
Katherine & Jim Simpson,
Meredith McQuoid-Greason,
Dawn & Tom Martel

Child Care Katherine Lloyd,
Molly Weems, Erika Johnson,
Jackie Amole, Michelle Allen
Emerson,
Jodi Kulig &
Kjrsten Hersey

Service Volunteers

Altar Guild
Chapel:
John & Michele Smith

Brick Church:
Joan Finerty, Ruth Jones,
Billie Owens

Greeters
Chapel: Volunteers

Brick Church:
Joan King & Billie
Owens

Acolytes
Chapel: Emily Gibbons

Brick Church: Julia Smith

Intercessor
Chapel: James Bell

Brick Church: Jan Power

Lectors
Chapel: John Smith

Brick Church: Betty Evans

LEM
Chapel: Toni Gibbons

Brick Church: Betty Evans

Counters
Brick Church: Jim & Carol
Vrancik

Coffee Hour
Brick Church:
The Kraus Family

[Job 38:1-11](#)

[Psalm 107:1-3, 23-32](#)

[2 Corinthians 6:1-13](#)

[Mark 4:35-41](#)

A SERMON PREACHED BY
THE REVEREND ALISTAIR
SO, RECTOR OF ALL
HALLOWS' PARISH, SOUTH
RIVER, IN DAVIDSONVILLE,
MARYLAND, ON THE THIRD
SUNDAY AFTER
PENTECOST, JUNE 21,
2009, AT ALL HALLOWS'
CHAPEL AND THE BRICK
CHURCH

In the Name of the One, Holy
and Living God: Father, Son,
and Holy Spirit. Amen.

Have you ever been to a
papal audience? You may
have seen it televised
sometimes, with throngs of
people cheering and their
delegation is announced. But
it was not always the case.

Back in the 1950's, when Pius
XII was the pope, a papal
audience consisted mainly of
kneeling priests and nuns.
One time, while all the
religious were kneeling as
Pius XII processed in with his
entourage, there was one
single nun who remained
standing. Pius XII gave her a
look. Then, he stopped

looking, because he
discovered that she was
missing a leg! Later, they had
a heart to heart conversation.
And she requested to start an
ecumenical ministry in Rome
for non-Catholic scholars
studying at the pontifical
institutions. Their particular
circumstance made it
possible for them to have a
heart-to-heart exchange.

Heart is a universal human
symbol. Whether we
visualize the "heart" of Jesus
in art or not, the symbol of the
heart fills the pages of the
Bible.

The contemporary Christian
understanding of the "heart"
comes from two major
sources.

First, the Old Testament
theology regards the "heart"
as the organ of thought rather
than of feeling. The Hebrew
word that may be translated
as "heart" or "soul" is
"*nefesh*." In Genesis, When
God breathes the spirit, the
human being becomes a
"*nefesh*." (Brown et al, 77:66)
In other words, "*nefesh*" or
"heart" refers to the fully
functional human being,
endowed with life and intellect
by the Spirit of God.

Second, in the New
Testament, Paul combines
the Greek thought of an
incarnate spirit with the
Hebrew concept of the
animated body. In his
approach to the human being,
Paul is a prototype of an
Anglican: he chose "both,
and" instead of "either, or."

Paul places equal importance
on the spirit and the body.

For Paul, the "heart" ("*cardia*")
connotes the more
responsive and emotional
reactions of the intelligent,
planning self. (Brown et al,
82: 101, 106)

In Pauline thinking, the "heart"
is both the biological organ
that gives life and the emotive
center that makes us truly
human.

In his second letter to the
Corinthians, which we heard
today, Paul appeals to the
brothers and sisters in the
Church in Corinth, to open
their hearts, just as he and his
fellow laborers in Christ have
done so.

In this part of the letter, Paul
has been urging the
Corinthians to partake in the
ministry of reconciliation---
chiefly to be reconciled to
God through Jesus Christ---

and to be reconciled to one another. In other words, he urges to be in right relationship with God and with each other.

But this deeply theological and intellectual concept has a firm foundation in Paul's heart, as he shares with the Corinthians the sufferings and blessings he has had in his ministry in proclaiming this Gospel truth. Paul's theological conviction of Jesus Christ, the Redeemer for all humankind, has been tested by trials and tribulations.

The Corinthian Church has had theological debates, leadership challenges, scandalous relationships, so on and so forth. (Sounds familiar?) Remember, there's nothing new under the sun! Paul is serving as Christ's ambassador in helping this fledgling Christian community survive and thrive. Here, besides stating the orthodoxy of his faith, Paul appeals to them at the level of the heart---the innermost part of our "*nefesh*", the totality of our being.

In other words, Paul wants to know what really clicks for the Corinthian clique in the end. What does the Corinthian

Church care most deeply about?

When the Episcopal Church adopted the 1979 Prayer Book, many people left the Church. There have been splinter self-styled 1928 Prayer Book parishes here and there since then.

The parish that sent me to seminary has had many strong supporters of the old Prayer Book. I came to know their theological stance, but also what mattered to their hearts. The more we opened our hearts to each other, the more I realized the Prayer Book was simply a presenting issue for something deeper, something less tangible.

They felt that their old way of life---the good old days---had been threatened by this shift in the liturgy of the Church. Whether or not the good old days actually existed, our heart to heart exchange has enabled me to understand them at a deeper level.

Whenever our well-being, perceived or real, is threatened, our natural response is to safeguard it, maintain it, fight to keep it, make some compromises... But if that fails, we may become anxious, distressed,

depressed, fearful, and at times belligerent. That is a not a place for us to be if we want to lead a fulfilling Christian life. That is not a place for us to be even if we simply want to get by and be happy. Angst is a sad place to be.

Our Gospel lesson has given us some pointers today, so that we may avoid being in that sad place. The disciples were really concerned about their well-being in light of a storm. He challenged Jesus about his seeming inaction and otherworldly calm in an impending disaster. But Jesus rebuked the wind and calmed and sea. He then questioned the disciples' lack of faith.

I think we can identify with the disciples' fear. It was a rational fear that they had. Human beings are often helpless in a natural disaster. They were using their "hearts" in their deliberation. They perceived a danger. They sent an alert to their Master, Jesus. They expressed their fear. They generated an emotional response from their planning selves.

This story teaches us many things. But very importantly, it puts Paul's appeal to the

Corinthians to open their hearts in perspective. Because when we open our hearts, the truth of how we intellectually understand and emotionally feel about the world comes out.

Sometimes, it can be a messy picture. But the Gospel tells us that in Christ, all will be well if we abide in our faith. Christ will lead our hearts to a place of well-being that is beyond our imagination. In the depths of our hearts, well-being is a matter of our interior spiritual landscape. The external expression of our well-being comes second.

That's why Paul said,

“We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see-- we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.”

Paul is not crazy in stating these seeming contradictions. Rather, he is describing the peace which surpasses all understanding alive in him under all circumstances. Would that we all possess that peace in the world nowadays!

In the midst of the trial and tribulation we face in the Church and in the world, Christ proclaims, “Peace. Be still.” In the midst of the bitterness and bickering in the Christian Churches throughout the centuries, Paul's appeal to the Corinthians to open their hearts remains true in our time and place.

Brothers and sisters, I appeal to you also, to open your hearts in our journey of faith, and I ask for your prayers for me to do the same. In your private conversations with God, open your hearts, share with God all of your burdens, concerns, fears, but also thanksgiving and gladness.

Then, pray and think about how you may express that to your loved ones. And how you may want to share that with me and/or with other members of the Church in some cases.

The Church becomes real for us when it is a place where our hearts meet; the Church becomes real for us when our corporate heart meets the heart of God.

May we make our Church a place where our hearts meet. And may we connect the pure

intentions of our hearts to the Sacred Heart of Jesus, the symbol and expression of the infinite love of Jesus Christ.

Amen.

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