

September 18, 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 Sixteenth Sunday after the Pentecost, September 20, 2009
8am Holy Eucharist, Chapel; 10am Holy Eucharist, Brick Church;
11:20am Rector's Forum, Parish House
Bring a Friend to Church this Sunday!*



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

Collect for the Sixteenth Sunday after the Pentecost

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Parish Announcements

All Are invited to attend the Rector's New Members Forum

A Brief History of All Hallows' Parish by our in house "historian," Gail Enright followed by
The Seven Sacraments in the Life of All Hallows' by Fr. Alistair So

Our Pipe Dreams Come True:

Our Pipe Organ is schedule to arrive on September 27 after the 10AM service. The Youth Group, along with our able-bodied parishioners will help carry the pipes into the Brick Church. Please come and help out. Food and beverage will be provided. We will further publicize this exciting event in the coming weeks. Stayed tuned for the new Pipes!

Brick Church Gate is now open wide:

Don't you enjoy this new amenity of All Hallows? Thanks be to God! Also, many thanks to Frank and Judy Jarema, Jim Lloyd and John Smith for their hard work on making it happen, and to parishioners who have contributed to this project. We are still accepting contributions to repay funds taken from our endowment for this capital improvement project. We will bless and dedicate this new gate to God's glory at the 10AM service on September 27, next Sunday!

The Mens breakfast is coming back from our summer break. Come join us Saturday morning (9/26) from 9-10 am for a chance to talk to other men in our parish. Breakfast and coffee will be provided. Feel free to bring any ideas or food to share with the group.

Our topic this week will be announced at a later date. For more information, please contact James Bell at (301)218-1322 or roafw@yahho.com

All Hallows Happy Hour: AHHH!

Please join the young adults (both in age and at heart) of All Hallows for happy hour, food, and fellowship. This is a chance to get to meet congregants that attend "that other service," and share some time with people at your regular service in a setting where talking is actually encouraged. Every month will be a chance to unwind and share a relaxed conversation about current events, politics, religion, and/or college sports. We plan to end our summer vacation with happy hour at Killarney House Restaurant on Central Avenue at 6:30 on Thursday, September 24th. For more information or to RSVP, please contact Tom McCarthy at (301) 904-7890 or email tom@gladeskitchen.com

Baltimore Harbor Cruise

Learn more about the ministry of the Baltimore International Seafarers' Center during a 2-hour Harbor Cruise on October 7. We board the luxurious Duchess of Pintail from Inner Harbor Pier 5 at 4:45 promptly and return around 7. Enjoy good company, refreshments, and live narration by Port veterans. Please send your check for \$50 per person to Baltimore International Seafarers' Center, 1430 Wallace St., Baltimore 21230, by Sept. 18. (Includes snacks, beer, and wine; cash bar also available.) All Hallows' Outreach Commission supports our diocesan ministry to the seafarers. Please join us for this event. To register, please contact Michele Smith 410-867-6834 so that we'll know how

many of us from All Hallows will attend this event.

Remember in Your Prayers –
Your prayers are asked for the sick and those in need -- George Ward, Deacon; Karen Bolinsky, Jermeil Duggins, Helen Smith, Kelly Gibbons, Dale Hall, Don Bywater, Sister Mary Joseph, Brady Thurman, David Edwards, Mike Callahan, Barbara, Alice Enright, Abad Ramirez, Joyce Boido, Eleanor Bagne, Diane Radcliffe, and Bob & Susan Kellogg, Kathy Dine, Courtney Griffith, Joyce Cramer, Lisa Meredith, Aileen, Bryan, Liz, Don, Ed Carney, Fran Toy, Laura Blaha, Rich, Ed & Ruth Tucker, John & Pat Bell, Catherine Capossela, Hank Deichmann, Percy Lee Aisquith, Ryan Cunningham, Nick Bassford, Virginia Russell, Kathy Wavle, and Frank Hyde, Sr., and Sister Carolyn
*For the departed,
For those in the armed forces and their families
Thanksgiving to God for birthdays, anniversaries and other joyous occasions
Anglican Cycle of Prayer: Southwark (Canterbury England)
Diocesan Cycle of Prayer: St. George's & St. Matthew's Church, Dundalk*

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

Children & Youth Ministries Coordinator
Mike Weber

Teachers for children & youth group Meredith McQuiod-Greason, Jill Shores, Kate Fox, Laura Currey, Kjrsten Hersey, Kirsten Deichmann, Katherine & Jim Simpson, Katie Weber, Dawn & Tom Martel

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

Service Volunteers

Altar Guild
Chapel: John & Michele Smith

Brick Church:
Joan Finerty, Ruth Jones, Billie Owens

Greeters
Chapel: Volunteers

Brick Church:
Judy Bradley & Carol Vrancik

Acolytes
Chapel: Sarah Greaney

Brick Church: Lauris McQuiod-Greason

LEM
Chapel: John Smith

Brick Church: John Fudold

Lectors
Chapel: Emily Gibbons

Brick Church: Wayne Alan

Intercessor
Chapel: Toni Gibbons

Brick Church: Dan Schoos

Counters
Brick Church:
Jim & Carol Vrancik

Coffee Hour
Brick Church:
The Weems Family

[Isaiah 50:4-9a](#)

[Psalm 116:1-8](#)

[James 3:1-12](#)

[Mark 8:27-38](#)

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

In the Name of the Father, and
of the Son, and of the Holy
Spirit. Amen.

[Who do you say you are?](#)

When asked that question,
how will you answer?
Perhaps, you will say your
name. You may say
Episcopalian or Christian. Or
maybe you will focus on your
profession. Some of us may
say we are someone's father,
mother, spouse, sibling, son or
daughter. Still, some people
may concentrate on their
particular qualities, such as

humor (whether they actually
have it or not), good looks,
wealth, fitness, education, and
other desirable
characteristics.

Regardless, as far as I am
concerned, you are now the
captive audience of my
pontificating! And all the
blessings to you for that.
Interestingly, Jesus asks his
disciples about what the word
on the streets is concerning
who he is. Jesus, of course,
knows who he himself is. But
he wants to hear about the
popular opinions.

His disciples answer him, "John
the Baptist; and others, Elijah;
and still others, one of the
prophets." People know that
Jesus is not John the Baptist or
Elijah or one of the twelve
prophets of Israel in the Old
Testament. They equate Jesus
with these spiritual figures
because they see and sense
some resemblance from what
he does. Jesus goes a step
further and asks his disciples
again, "'But who do you say
that I am?" Peter answers
him, "You are the Messiah."

Bingo! Peter got the answer.
But Jesus orders them not to
reveal it to anyone. Why?

The word "messiah" is the
Anglicized version of the

Hebrew word, "masiach,"
which is equivalent to
"Christos" in Greek from
whence comes our word for
"Christ." Both Messiah and
Christ means the Anointed
One of God.

In the Old Testament, priests,
prophets and kings were
anointed in rites that convey
the idea of their divine
election. In Jesus' time, there
were many different beliefs
concerning the Messiah. But
one popular notion is
represented by the hope for a
future Davidic king who would
restore justice and the good
fortune of God's people. This
would naturally entail an end
to Roman rule and to the
benefits attached to Rome's
Jewish collaborators. This was
what people most likely would
think of when they used the
word Messiah in Jesus' days.
Therefore, it was natural for
him to command his disciples
to be careful. (Harrington,
261)

But Jesus actually sees the role
of the Messiah differently,
because he goes on to teach
the disciples about his
passion, suffering and death.
But he also gives them a
preview of his resurrection
from the dead. This discussion
of suffering and death must
have been a hard thing to

understand and accept, especially coming from a leader that you admire so much. It's even harder when you are not sure about this idea of the resurrection.

Peter is the one with all these emotions. And as any loyal and capable second in command would likely do in this case, Peter steps over the line and rebukes Jesus for saying all these morbid and inauspicious things.

Jesus' response surely must have hurt him: "Get behind me, Satan!" Even if he didn't really mean to call Peter "Satan," such a comment must have pierced his heart like a dagger. Peter eventually got the message, of course, through many trials and tribulations. He himself also trod upon the way of the cross and won the crown of glory as a martyr and saint.

So you see, we use the same words but understand them to mean different things. When Jesus asked, "Who do you say that I am?," Peter got the key word right: "Messiah." But he truly didn't fully understand the implication of Jesus being the Messiah, the Christ, the Anointed One of God for a faith that saves all people.

In his journey of discipleship, however, Peter eventually was able to immerse himself in the fountain of God's mercy. And in that journey, he found the real meaning of the word "Messiah" and he found the real meaning of who he himself was.

And now, my friends, "who do you say you are?"

Just as we have seen with the example of Jesus and Peter, your answer to that question could well be misunderstood or misinterpreted by others. Your answer to that question is informed by your own background and life experiences, something that those listening probably don't always share.

Brothers and sisters, language is a symbol of our belief. Language is only effective for our communications if we share the similar experiences in the usage of it. Or if we don't share similar experiences, we should at least be willing to stand in another person's shoes and try to understand what that language means to them. There have been many different understandings of who Jesus is throughout history. And the universal Church had to wrestle with

that variety of understandings early on. They finally came to some common understandings and beliefs with the help of the Holy Spirit.

Therefore, we have the Apostles' Creed, the Nicene Creed and the Athanasian Creed. The early Church Councils recognized the symbolism of our language and agreed that these creeds represented the essentials of our common. The common life experience of the Church through the centuries continues to refine the understandings of what the Christian faith is.

And now my friends, what do say All Hallows' is?

We are a parish that was founded in 1692 by the colonial legislature at the time. We are one parish with two locations, reminding us that spiritual life is always a journey. We are a parish of the resurrection: we literally have experienced the heights of growth and the abyss of decline in our long story. Yet, we are still here, and now growing strong, because of you!

Seriously, All Hallows' is you. All Hallows' is your relationship with God. All

Hallows' is your rendezvous point with Jesus Christ. All Hallows' is where you are challenged to love your neighbors as yourself.

If we want All Hallows' to grow into the full stature of Christ, if we want All Hallows' to be an outward manifestation of our inward relationship in God, we need to align our thoughts, prayers, and actions toward that goal. And that goal is the fullness of our faith in God, grace upon grace, with divine assistance along the way.

One of the outward manifestations of our faith is our attraction---our ability to attract people to Christ, to All Hallows' is a expression of the life of faith we lead.

In this new program year, today being Rally Sunday, I would like to encourage you to consider inviting at least one friend or neighbor to church in the coming year. Many of you have already done so. And that's why we are stronger and healthier.

Also, in the economy of our salvation, God has entrusted us as stewards of his creation. Our life of faith should be a life of thanksgiving to God. Our common life at All

Hallows' is a place for us to give thanks.

You will hear more about how we will celebrate a season of ThanksLiving in the coming weeks, as we kick off our Stewardship Campaign. The Ministry Fair at the Potluck luncheon today is showcase of the ThanksLiving of All Hallows'.

Amidst the turmoil in life, it is crucial that we find All Hallows' a place of comfort for our souls. As such, our harmony and stability is vital for our growth into the fullness of our faith. With God's help, our common life as a parish will be characterized by the shalom of God---that peace which surpasses all understanding.

My faith has brought me the shalom of God.

It was René Descarte who said, "Cogito ergo sum"---I think, therefore, I am. That used to be the sum of who I was as well.

But now I would say, "I believe, therefore I am."

So who do you say you are?

Amen.

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