



# The Messenger

May 2016

## *From the Resident Priest...*

With the Feast of Pentecost this month,  
Once again we enter the liturgical *days of the Spirit* –  
What some refer to as “the green season.”  
(Green is the color of life and of growth. It’s no mere coincidence.)  
Pentecost reminds us of another promise fulfilled,  
Fifty days after Easter’s reassurance of Jesus’ victory over death.  
Thus, the Church, as the people of God,  
Lives its days and its generations  
In the light of the Spirit’s guidance, strength and power.  
Every age of Christian history  
Has had its own peculiar needs for those supporting gifts.  
And this one, this moment, is surely one that does!  
As in every time,  
We need to **trust** in the *Advocate* so lovingly promised by our Lord,  
**And** we need to **let** him do his work among us.

No one could begin to deny  
That *Body of Christ*  
Stands at a most critical juncture.  
That’s true partly because it’s a reality for the Church in every age.  
But it is also *specifically* true for this moment in history.  
No one can refute the reality that these are confusing and confounding times.  
The world itself knows new vulnerabilities.  
The escalation and proliferation of catastrophic weapons threatens the whole world,  
And even efforts to calm that rage meet controversial political debate.  
Mounting global climate change not only threatens the planet,  
But also stirs a divisive impasse that begins  
With the inability to agree that a problem even exists,  
Much less how to confront it.  
Crime of all kinds has become a lucrative business.  
And the false security of owning personal arsenals  
Makes simple debate about *gun control* subject to a stalemate  
At the mere mention of our Constitution’s Second Amendment.  
That, in turn, somehow tends to place the value of human life  
On a level somewhere below claiming what “rights” humans “should” have.  
It appears to be a time when things are too often *upside down*.  
Whatever truth might be,  
We cannot simply snap our fingers and make the issues go away,  
Nor can we simply ignore it all.  
However you slice it, **the Church is called to live in the world** – all the time.

So, what to do?

### **Pray! Pray for the Church!**

As congregations, groups, and individuals we need always to study and pray for –  
**God’s Church.** It’s a reasonable request. It’s what God would have us do.

### **Trust!**

#### **Trust the power and the promise of the Holy Spirit!**

It’s tempting to doubt that power, especially in challenging and uncertain times.

But God is in charge **at all times... and God is faithful!**

Because God has won the victory and sent the Spirit to strengthen and to guide,  
The least we can do is **trust.**

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We regularly profess our belief in that.  
We need to let God do what (only) God does!  
That is, to work in the midst of the gathered community,  
To work in and through Christ's living Body!

**Remember!**

...that **we are not alone**, nor have we ever been  
...that we are called to work with all who share our faith and  
To do the things that Jesus **did**, and that Jesus talked about.  
That is, minister to those in need, the weak, poor, hungry and suffering.  
The Church does that well – and it does it better and more fully  
When not distracted by lesser things.  
...that it is time to move forward with what matters.  
**Pray! Trust! Remember!** what we really are about!

Peace for the *continuing* Journey.

*Fred*

**LEMONADE AND COOKIES**

Fellowship after the 10:00 AM worship service, also known as "Coffee Hour," is a special tradition at All Saints'. During the summer months, starting the first Sunday in June and continuing through the last Sunday in August, lemonade and cookies will be served in place of coffee. We need volunteers to serve the lemonade and provide the cookies. Please call Vickie in the parish office at 537-3610 to sign up for a Sunday. This will be a refreshing way to maintain our tradition.

**ALL SAINTS' OUTREACH**

During the month of May, we, as members of All Saints', have three outreach giving opportunities. On Sunday, May 8, Mother's Day, we are asking that the loose offering go to the Daughter's of the King House project. On Sunday, May 15, the loose offering will go to the Church Periodical Club (CPC). CPC is the only organization within the Episcopal Church dedicated solely to providing free literature to persons all over the world. It is funded by voluntary donations. On Sunday, May 29, our loose offering will go to the Children's Miracle Network. If you recall, this is a charity to which much of the late Melvin Butler's time and talent was dedicated. Our donations would be a great way to honor his memory. Thank you All Saints' for your generosity and caring.

**Sunday, May 15th—CPC Sunday.**



The Church Periodical Club needs your contributions to keep up the good work of supplying Bibles, prayer books, periodicals and other printed materials to missions. Also, it helps seminarians who are in need to buy textbook and reference materials. One such seminarian was our own Bishop Curry who supports the efforts of CPC. It also supplies bi-lingual materials to nursery and other schools. The Miles of Penies goes to help purchase books for children.

**All Saints' Ringers**

**Present a Spring Concert**

**June 5, 2016**

**5:30 pm**

*Bring your neighbors and friends.*

Our handbell choir is a hidden gem within our community!

Do you know that only two churches in Roanoke Rapids have handbell choirs?

Invite your co-workers, family, and friend to an early evening concert.

**A NOTE FROM JAN MURRAY**

I want to express my deepest thanks to my church family for your caring and love. My surgery and the time following it have been made much more manageable because of your sincere good wishes, your cheerful cards and faithful prayers. I have progressed nicely, far better than I expected I would. I am recuperating at "the farm", my special place in Wilson. My sister, Edna Starling, has been my caretaking angel. Thank you, everyone, for your very special support.

**Jan Murray**  
**c/o Edna Starling**  
**1725 Parkway Street West**  
**Wilson, NC 27893**

## The Feast of Pentecost, May 15, 2016

What a profoundly mystical day is Pentecost. Of all the incidents and events reported in the Bible, few are nearly as dramatic at this one. What an incredible testimony it is to the vastness of God's power. Added to its drama is its mystery. (It is not unusual for drama and mystery to go hand in hand.) Repeatedly God engages the world, and, nearly as often, it seems as though the human creature either resists or fails to understand, primarily because the mysteries far exceed our grasp. But fortunately, also often, we are blessed with the joy of revelation, because, after all, that's the very reason God connects.

Rushing wind and tongues of fire, multiple languages heard and understood, people present from what Luke calls *every nation under heaven*: These are ingredients of this incredible day. They combine to reassure us that yet another promise of God is fulfilled: "I will pour out my spirit on all flesh" (Joel 2:28).

Jesus had given his word about the *Comforter*. He offered a guarantee that his followers would not be left alone (John 14-17). He made a pledge on behalf of God's endless support. And human experience is quite clear – that support is **always** needed. In Genesis 11 there is a stunning story. It's the inevitable result of human pride and self-determination. Language is confused, communities are scattered, people are separated from one another and from God, but by very intentional contrast, in Pentecost God **creates** community and does it across the lines of diversity. God speaks in language that **each** can understand. Pentecost *re-gathers* God's people. It affirms the Church. It reassures us of what Jesus told Philip in John 14:9: *Whoever has seen me has seen the Father*.

This is the heart of our proclamation, that God is revealed fully in Jesus. And the Spirit who comes to us empowers and sends us to do what Jesus did, and *even greater works than these* (John 14:12). It's a dramatic moment, to be sure, a mysterious and sometimes confusing reality. And it represents for the Church an enormous task. But the **promise** is enduring and the charge remains the same: *To proclaim God's reconciling love to people of every language and land!*

Sometimes we struggle a bit with the *incarnation*, the *enfleshment* of the Holy. How inconceivable that God would take on flesh! But at least that's tangible, visible, touchable, if you will. It even turned out to be *crucify-able*. **But to be Spirit** (*pneuma*) – to be wind-like, breath, un-capturable, not to be contained or controlled, that's considerably harder for us to seize upon – both physically and mentally.

Luke's metaphorical images in Acts 2 are powerful. *A rushing, almost violent wind, tongues of fire*, a different kind of *form* altogether. It's the *en-spirit-ment* of the Holy. That's far more difficult to grasp than *incarnation*, any day. Yet, how good that is for us! The Spirit rested upon them **individually**, gave ability to speak distinctly different languages; but also gave the **whole body** the capability to interpret.

Surely it was no accident that God's Spirit at Pentecost honored the diversity of believers and did not insist that every utterance be identical. From every nation they had come (a particularly daunting list of places). And they gave witness to the mighty acts of God. One commentator observes: "God's acts remain God's acts in every language and culture."

It's confounding to many. (Things not quite understood always are.) There was (and is) disagreement about how to interpret the event itself. Some witnesses even called the speaking gibberish caused by the consumption of too much wine. But any time God invades human history there is interpretation to be done, There is *God-talk* necessitated. And that requires language that has limitations.

The Spirit of Pentecost continues to speak to and through individuals; to give God's presence, empowerment and witness. And the same Spirit gathers the Church, whose oneness is not in its language or uniformity, but rather, in the Lordship of Christ, the mightiest of God's mighty acts – **in every language and culture, time and place**.

## Hymn Notes

We often try to identify what's known as *the golden age* of a particular subject. When it comes to Christian hymns that is virtually impossible to do. That's true because our hymns have come from many centuries and from many lands. We have treasures from Scandinavia, Germany, Italy, England, and even from America. That last source, of course, has a far briefer history because of its much later entry into the picture. A spotlight in these notes is being focused on one of the best known of the **English** hymns, one we'll be singing in worship on a Sunday in May. If one attempted to designate the *golden age* of English hymnody it would have to span at least 2 centuries, the 18<sup>th</sup> and 19<sup>th</sup>. Those years encompass the works of the Wesley brothers, Isaac Watts, Henry Francis Lyte, John Samuel Bewley Monsell, Bernard Barton and James Edmeston (to name only a few). Surely one of the shining lights of such a list is **Samuel John Stone**. He was the writer of the hymn being noted here, *The Church's one foundation*.

Stone was a clergyman, born in 1839. Following his graduation from Oxford he became his father's curate at St. Paul's, Haggerston, London. After a while he succeeded his father as rector of that parish and served there for 20 years. His next position was at All-Hallows-on-the-Wall, also in London. This ministry, like his first, was among impoverished people. He literally spent most of his life ministering to under-privileged people in the East End of London. It was said of his work: "He created a beautiful place of worship for the humble folk, and made it a center of light in the dark places."

By far, Stone's greatest and most remembered hymn is *The Church's one foundation*. It was written in the midst of a time of controversy. Bishop Gray of Capetown and Bishop Colenso of Natal were engaged in a war of words after the former had accused the latter of "literal and heretical tendencies" in a work written on *The Pentateuch*. Stone was convinced that the Church was in great danger of schism because of that writing. So he composed this hymn to emphasize the centrality of Christ for the faith of the Church and its unity. As the text of the hymn reiterates, for all sources of challenge – from oppression to division to heresy to toil and tribulation – the Church has the promise of God's grace and saving power. And it is Jesus Christ who reigns above all such adversities.

The tune to which this hymn is set has a history all its own. It was composed by Samuel Sebastian Wesley, grandson of the famous Charles Wesley, considered by some to have been the greatest of all English hymnists. *Aurelia* (the hymn tune's name) was originally written in 1864 for a wedding hymn entitled "The voice that breathed o'er Eden." The name *Aurelia* comes from the Latin "aurum," meaning "gold," referring to "Jerusalem the *golden*." It was used with *The Church's one foundation* in the appendix to the original "Hymns Ancient and Modern" that was published in 1868. It has become permanently associated with that hymn.

Samuel Sebastian Wesley held his first organ position at the age of sixteen. In 1832 he became Organist at Hereford Cathedral, then at Exeter Cathedral (1835-42), at Leeds Parish Church (1842-49), at Winchester Cathedral (1849-65) and at Gloucester Cathedral (1865-76). He had an unquenchable penchant for fishing and it is said that he allowed nearby "fishing possibilities" to have an impact on where he decided to accept positions as Organist. He died in 1876 and was buried at Exeter. He is credited with composing well over 130 hymn tunes.



## Scripture Readings and Server Schedule

### May 1, 2016 —The Sixth Sunday of Easter

**8 am Chalice & Lay Reader:** Robbie Stewart  
**8 am Lector:** Robbie Stewart  
**11 am Chalice:** Richard Thiele  
**11 am Lay Reader:** Chris Lehman  
**11 am Lector:** Tom Mastroianni

**Acts 16:9-15** - A vision compels Paul to move his ministry into Greece. There he meets Lydia, an important person in the business community, whose heart has been opened by God to receive the gospel. Her conversion and baptism provide the impetus for the founding of the church at Philippi.

**Psalms 67** - Let the nations be glad and sing for joy.

**Revelation 21:10, 22--22:5** - John's vision of a new Jerusalem coming out of heaven provides continuity with God's past actions. In this new city, God's presence replaces the temple, and the glory of God.

**John 14:23-29** - As Jesus talks of returning to the Father, he promises to send the Advocate, the Holy Spirit, who will teach Jesus' followers and remind them of all that Jesus taught. Even more, those in whom God makes a home will experience a peace that overcomes fear.

### May 8 - The Seventh Sunday of Easter

**8 am Chalice & Lay Reader:** Julian Gardner  
**8 am Lector:** Inez Gardner  
**11 am Chalice/Lay Reader:** Patricia Barnes  
**11 am Lector:** Kathy Mitchell

**Acts 16:16-34** - The owners of a slave-girl who used her powers to tell fortunes threw Paul and Silas into jail for "healing" her and, consequently, ruining their business. In prison, Paul and Silas bring the good news of the gospel to the jailer and his family.

**Psalms 97** - Rejoice in the Lord, you righteous.

**Revelation 22:12-14, 16-17, 20-21** - The ascended Christ, hidden from our sight, promises to come again. We eagerly pray, "Come, Lord Jesus," with all who respond to this invitation.

**John 17:20-26** - Jesus prays that the life of his followers will be characterized by an intimate unity of identity with God. To be so identified with God means also to share in God's mission: to proclaim the word that will bring others into this same unity.

### May 15—The Day of Pentecost

**8 am Chalice & Lay Reader:** Joanne Parrott  
**8 am Lector:** Ginny Orvedahl  
**11 am Chalice/Lay Reader:** Gaynell Jennings  
**11 am Lector:** Rae Mitchell

**Acts 2:1-21** - Before Jesus ascended into heaven, he told his disciples they would be filled with the Holy Spirit. Now, surrounded by signs of fire, wind, and a variety of languages in their midst, the people were amazed and astonished at Jesus' promise coming true.

**Psalms 104:24-34, 35b** - Send forth your Spirit and renew the face of the earth.

**Romans 8:14-17** - Here Paul speaks about the mystery of baptism: through the Holy Spirit we are claimed, gathered, and welcomed into Christ's body, the church. And we receive new names in our adoption: brother, sister, child of God.

**John 14:8-17, 25-27** - Though the disciples struggle with Jesus' nature and identity, they receive the promise that they too will be identified with God and God's mission. Though he must leave them now, Jesus promises the coming of the Advocate whom God will send to comfort and enlighten them.

### May 22—Pentecost 1—The Holy Trinity

**8 am Chalice & Lay Reader:** Robbie Stewart  
**8 am Lector:** Robbie Stewart  
**11 am Chalice:** Patricia Barnes  
**11 am Lay Reader:** Scott Barber  
**11 am Lector:** Diane Sawyer

**Proverbs 8:1-4, 22-31** In the Bible, wisdom has many faces. It is portrayed in terms sometimes human and sometimes divine. Often, it is personified as feminine. Woman Wisdom is depicted not only as the first creation of God but also as God's helper, rejoicing in God's creation, especially in human beings.

**Psalms 8** Your glory is chanted above the heavens.

**Romans 5:1-5** Paul describes the life of faith with reference to God, Jesus, and the Holy Spirit. Even now, we have peace with God through Jesus, and our hope for the future is grounded in the love of God that we experience through Christ's Holy Spirit.

**John 16:12-15** Jesus' ongoing presence with the disciples will be borne by the coming Spirit, who will guide them and communicate to them Jesus' will and glory.

### May 29 - Pentecost 2

**8 am Chalice & Lay Reader:** Julian Gardner  
**8 am Lector:** Inez Gardner  
**11 am Chalice/Lay Reader:** Patricia Barnes  
**11 am Lector:** Mike Scott

**1 Kings 8:22-23, 41-43** - King Solomon prays at the dedication of the temple in Jerusalem, built under his direction. Solomon prays that the temple will be a sign of God's presence and power, not only to the Israelites, but to all peoples.  
**Psalms 96:1-9** - Declare the glory of the Lord among the nations.

**Galatians 1:1-12** - Paul, who started this church in Galatia, is angry and troubled that the congregation is confused by other teachers. As he begins this letter, Paul is direct with them about his desire for Christ's pure gospel to be the center of their lives.

**Luke 7:1-10** - A Roman centurion stands to lose a highly valued slave. Jewish leaders in Capernaum consider the centurion worthy, but the Gentile declares himself unworthy. In the midst of this tangle of attitudes, the centurion shows his understanding of authority and his testimony that Jesus has it, even authority over illness and death.

### **The Ushers for May**

Bobby Barnes and Bill Hodge

### **The Ushers for June**

Liz and Richard Thiele

**NOTE TIME CHANGE to 10 AM BEGINS JUNE 5**

### June 5 - Pentecost 3

**8 am Chalice & Lay Reader:** Joanne Parrott  
**8 am Lector:** Ginny Orvedahl  
**10 am Chalice:** Patricia Barnes  
**10 am Lay Reader:** Chris Lehman  
**10 am Lector:** Tony Short

**Please let the office know of any 2016 Graduates.**

**ALL SAINTS' EPISCOPAL CHURCH**

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Please submit articles to Vickie Irby  
via email [allsaintsrr@gmail.com](mailto:allsaintsrr@gmail.com)  
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Publications can be found on our  
website at [www.allsaintsrr.org](http://www.allsaintsrr.org)  
Webmaster: Gail Eichner

Please email the office at  
[allsaintsrr@gmail.com](mailto:allsaintsrr@gmail.com)  
if you wish to receive this  
publication in the future via email.



**Pentecost Sunday, May 15, 2016**

Join us for fellowship and good food after  
the 11 am service for a  
covered dish to  
celebrate the birthday of the Church.

Please bring a dish to share.

**Remember to WEAR RED!**

*Pentecost*

The Summer Schedule begins on  
June 5, 2016— 8 am & 10 am

We will resume our regular schedule (8 am and 11 am) on Sunday, September 4, 2016