

Communion Hymn
The Prayer of Thanksgiving
The Blessing
Recessional Hymn
The Holy Gospel (John 1)

(*Rendez a Dieu*) **Hymn 195**
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(*Slane*) **Hymn 363**
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Thank you for worshiping with us at St. Michael the Archangel Anglican Catholic Church.

The Parish annual meeting will be on February 4 after mass. One vacancy in the Vestry is to be filled. Candidates must be a member in good standing and attend church services on a regular basis. We will also be electing 3 delegates and 3 alternates to represent St. Michael at the diocesan Synod scheduled for June. Let Father Pothin know if you are interested in being a delegate or alternate. The Synod will be hosted by the Church of the Ascension at the Fair Lakes Marriott Hotel, Fairfax, Virginia.

The DMAS/regional pre-Lenten retreat is February 17 at the Church of the Ascension in Centreville, Virginia. Info is at back of church.

Ash Wednesday is February 14.



St. Michael the Archangel Anglican Catholic Church
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(Old Historic St. Joseph Church building)

Mailing address: PO Box 315, Buckeystown, MD 21717

Church: www.stmichaelacc.org. ACC: www.anglicancatholic.org
Sunday services at 9:00 and 10:30am; Wednesday service at 11:00am

To listen to our masses live, call 605-475-6700, code 9945004#.

Fr. Pothin Ngyele, Rector – (301) 514-3478

Fr. Arthur Woolley, Rector Emeritus

The Vestry

Brice Verdier (301) 644-1995; Lynne Brisbane (301) 788-7035

Cover art: Jesus making wine from water in The Marriage at Cana. 14th-century fresco from the Visoki Dečani monastery in Kosovo.

St. Michael The Archangel Anglican Church

Frederick, Maryland

A Parish of the Anglican Catholic Church
Diocese of the Mid-Atlantic States



❖ **The Third Sunday after the Epiphany** ❖

January 21, 2018

Like the hart desireth the water-brooks, so longeth
my soul after thee, O God. (*Ps.42*)

❖ **The Third Sunday after the Epiphany** ❖
January 21, 2018

FATHER POTHIN'S REFLECTION
Holy Mary, Mother of God, pray for us

John's gospel story about the wedding at Cana invites us to see Mary as the New Eve. The creation story of Genesis is in the background at Cana as it was in Revelation. Mary is here, too, called "woman." Also, Mary is presented at Cana as the mother of the Messiah, Jesus, as she is in Revelation. She is also associated with Jesus' disciples - as the woman in Revelation is the mother of those who "bear witness to Jesus." Indeed, at Cana, Mary is the catalyst for the miracle that manifests Christ's glory and causes His disciples to begin to believe in Him (see [John 2:2,11](#)).

It is interesting to note that in Mary's only other appearance in John - at the foot of the Cross - she is also portrayed as mother of the Church. Jesus designates her the "mother" of His beloved Apostle John and, by extension, mother of all his disciples (see [John 19:26-27](#))

At Cana, the New Eve radically reverses the decision of the first Eve. The first woman led the first Adam to commit his first evil act in the garden. At Cana, the new woman leads the New Adam to perform His first glorious work. The first Eve counseled Adam to defy God and eat the fruit. The New Eve brings the people's needs to her Son and teaches the people to obey Him in faith: "Do whatever He tells you." (see [John 2:5](#)).

The first Eve was the mother of all the living (see [Genesis 3:20](#)). By teaching the disciples and servants to believe in Jesus, the new Eve becomes the mother of the Church - "the children of God" (see [John 1:12](#); [19:26-27](#)).

So the words Mary speaks at Cana are a sort of covenant vow that she speaks on behalf of the servants and the disciples, expressing their acceptance of Jesus and their willingness to live by faith in His words.

That the servants share her faith is reflected in John's detail - told by Jesus to fill the jars, they filled them "to the brim" (see [John 2:7](#)).

It is significant that the only "vow" spoken at this wedding are the words Mary speaks to the servants: "Do whatever He tells you."

The Order for the Holy Eucharist

The page numbers below refer to the Book of Common Prayer. The service is presented in an easy-to-follow format in the spiral-bound Missalette in the pews, pages 6-23.

Processional hymn	(<i>England's Lane</i>) Hymn 296
The Collect for Purity	p. 67
The Summary of the Law	p. 69
Kyrie Eleison (threefold)	(<i>Merbecke</i>) Hymn 702
Gloria in excelsis	(<i>old Scottish chant</i>) Hymn 739 , or p. 84
The Collect	p. 112
The Epistle	p. 112
The Holy Gospel	p. 113
The Nicene Creed	p. 71

THE HOMILY: Father Potthin

The Offertory Sentence	
Offertory hymn	(<i>Old Hundred Fourth</i>) Hymn 260
Doxology	(<i>Old Hundredth</i>) Hymn 139
Collect for the Armed Services	p. 41
Priest: <i>Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.</i>	
People: <i>The Lord receive this sacrifice at thy hands, to the praise and glory of His Name; both to our benefit and that of all His holy Church.</i>	
Prayer for the Whole State of Christ's Church	p. 74
The Invitation	p. 75
The General Confession and Absolution	p. 75-76
The Comfortable Words	p. 76
Sursum Corda and Proper Preface	p. 76
Sanctus and Benedictus qui venit	(<i>Willan</i>) Hymn 797
The Prayer of Consecration	p. 80
The Lord's Prayer	p. 82
Agnus Dei	(<i>Merbecke</i>) Hymn 706
The Prayer of Humble Access	p. 82
All (3 times): <i>Lord, I am not worthy that thou shouldst come under my roof, but speak the word only and my soul shall be healed.</i>	

THE COMMUNION OF THE PEOPLE

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