



St. Luke's Sentinel

The Parish Paper of St. Luke's Episcopal Church, Blue Ridge

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A vision for St. Luke's future



Having celebrated St. Luke's first 30 years, the vestry of St. Luke's has adopted, with the approval of the Rector, a new vision statement, mission statement and statement of values for the church to serve as guides and inspiration for the church's next 30

years.

The new vision for St. Luke's is:

To be an active and engaged church serving the Lord Jesus Christ through Bible-based worship, service and charity to our fellow man, heartfelt Christian fellowship, and spreading the good news of the Gospel to all God's children.

The words of the new vision statement were chosen carefully. Synonyms for "active" are energized, effective and dynamic. The vestry believes that St. Luke's should strive to be energized, effective and dynamic.

Similarly, synonyms for "engaged" are committed and involved. The vestry believes that St. Luke's should be outwardly focused, involved in the world and committed to sharing the Gospel with others.

"Bible-based worship" lets people know that St. Luke's practices a Bible-based faith. This is consistent with Article VI of the 39 Articles of Religion which says: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

"Service and charity to our fellow man" means that we strive to honor the second great commandment to love our neighbor as ourselves. It also emphasizes that we live our faith by being involved in our community

through good works and charity.

"Heartfelt Christian fellowship" means that we are a united community of believers who share the bonds of Christian fellowship. The committee believes this was a defining characteristic of the early church and one worthy of emulation today.

"Spreading the good news of the Gospel to all God's children" touches on two aspects of what the vestry believes should be two goals for our church. First, we should seek to share God's Word with others. Second, we should try to emulate Jesus and minister to sinners as well as saints.

The church's new mission statement is:

To grow spiritually in the knowledge and love of Jesus Christ and in the fellowship of the Holy Spirit and to share our faith, our hands and our hearts for the sake of the Gospel, our community and the world.

The new mission statement is based on the Christian mission as defined by Christ in the Two Great Commandments contained in Matthew 22:37-39.

Finally, the vestry adopted a statement of values for the church. It reads:

- A vibrant belief that Jesus Christ is our Lord and Savior
- Belief that the Bible is the Word of God
- Spirit-filled liturgical worship
- Strong Christian fellowship
- Service and charity to all
- Respect for our Anglican tradition

Vision, mission and values statements serve two purposes: to provide aspirational guidance to the organization and to define the organization to those outside the organization.

Asked about the new vision and mission statements, the Rector said: "The first 30 years of St. Luke's has

Continued on next page

Our mission: To grow spiritually in the knowledge and love of Jesus Christ and in the fellowship of the Holy Spirit and to share our faith, our hands and our hearts for the sake of the Gospel, our community and the world.

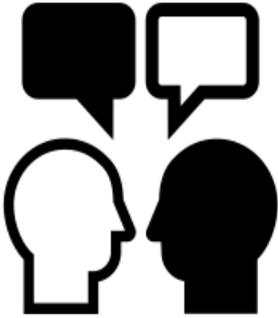
Vision...

been a good ride, a few bumps along the way, but exciting and rewarding. Now it is time to focus on the future. Our new mission and vision statements are important tools in guiding us on that journey. My sincere thanks to those who spent many hours in formulating these statements.”

The Rector has started to include the new mission statement in the Sunday bulletin.

The vestry hopes that the church and our parishioners will be guided and inspired by these statements. †

Dialogue Sermon scheduled for April 15



In the Anglican family of churches, the Second Sunday after Easter is known as Good Shepherd Sunday. This designation comes from shepherd references in the readings for the day.

At St. Luke's, Good Shepherd Sunday—April 15—will be observed with the Rector and the Rev. Dr. David C.

Bicker giving a dialogue sermon at both the 8:15 a.m. and the 10 a.m. service. God's care over his sheep will be the theme of the day.

Dr. Bicker and his wife live in Blue Ridge Village. He holds a Master of Divinity degree from Denver Seminary and a Master of Arts degree from Denver University. In 1962, he began teaching at Biola University in California. During his time in that state, he received a Ph.D. from the University of California, Los Angeles.

In 1986, Dr. Bicker became the chair of the Department of Communication at Azusa Pacific University in California, where he taught until his retirement in 2006.

A dialogue sermon is a conversation between two or more persons. “While not a regular replacement for the more traditional monologue sermon, the interaction found in dialogue sermons can stimulate thinking and arouse interest,” the Rector said. “Come and be a part of the conversation!” †



Remember the Needy every time you come to church.

Please bring one or more items for the needy—paper, soap products, canned and dried food, etc. Leave in the Narthex. Items will be distributed by the North Georgia Community Action Agency.

The Russians are coming!



Lyra, a vocal ensemble from St. Petersburg, Russia, will present a concert at St. Luke's at 7 p.m., on Saturday, May 12. The first half of the concert will feature sacred music from the Russian Orthodox Church, while the second, Russian folk music.

Lyra is a community of professional musicians, most of whom are students or post-graduates of Saint-Petersburg Conservatoire, working in different choirs of Saint-Petersburg. This will be Lyra's fifth visit to St. Luke's.

The five-member ensemble sings under the direction of Sergey Tupitsyn who also narrates the performances. He has been a part the choir since 1994.

Admission is free; however, a retiring offering will be taken. CD will be available following the concert.

Many thanks to Jere and Pat McConnell for providing housing for Lyra. †

ECW seeks items for Antique and Decorator Sale

The time for Spring cleaning is here! The Episcopal Church Women can use all those wonderful items you like but never use—things like china, silver, pictures, Christmas items, collectibles, sets of glass, afghans, quilts and the like. The ECW will sell your donated items at a sale to be conducted later this year, and the proceeds will be used to reduce the church's mortgage.

Beginning April 7, please bring your available items to the church, and they will be stored in the library. Please, no books, toys, clothes, records, plastic items, appliances or large furniture. If you have any questions, please call Pat McConnell (706-632-8443) or Teresa Wankel (706-632-1782).

Learn Fly Fishing at St. Luke's



Our own Roger Johnson will teach a free 3-session fly-fishing class starting Friday, April 6, at 1:00 p.m. in the Yellow Room. The next two classes will be on Friday, April 13, and Friday, April 20. No gear is required for the initial class.

Spring cleaning at St. Luke's

On a very cold day on March 22, the Episcopal Church Women (ECW) and the St. Luke's Men's Group conducted a spring cleaning at St. Luke's.

The men attacked the church grounds, raking leaves and spreading mulch under the able direction of men's group chairman, Neil McDonald. Inside, the women, led by ECW chairperson Teresa Wankel, made sure that Thomason Hall and the kitchen were spic and span.

At the end of the day, with sore backs and dish pan hands, all who participated went home knowing that the church was ready for Easter.



Father Morgan wrestles with some leaves.



Jean Allen and Teresa Wankel working hard in the kitchen.



Bob Cranor, Dick Gensel and Rodney Allen hard at work.



Dick Gensel, Dewey Cates, Roger Wankel, Rodney Allen and Bob Cranor discussing the finer points of stuffing leaves into a barrel.



Foreground: Neil McDonald looking pleased at the day's progress. Background: Al Cash and Father Morgan looking pleased that Neil is pleased.



FROM THE RECTOR

Many thanks to those who assisted with our recent spring clean-up day. A tip of the Canterbury cap to Neil McDonald for coordinating outside work and Teresa Wankel for overseeing inside cleaning and reordering.

Our grounds and physical plant are the first thing people see when visiting St. Luke's. We might think of them as our calling card. Let's keep them neat and attractive and welcoming. That's good stewardship and evangelism.

A special word of thanks to Cathy Berkinshaw and others for tidying up the library. Because of your good work, our library is again an oasis of calm.

In 2017, St. Luke's Church celebrated its 30th anniversary. At that time, we looked back. Now it is time to change direction, to turn toward the future. "Building on the past and embracing the future" is the mode I see us in at the moment.

What are some of St. Luke's strengths? The first that comes to my mind is our worship. It's Biblical and remains in touch with the past without being stuffy or antiquarian.

Recently I received a telephone call from a woman who said she had been raised in another Christian church but found, upon several visits to St. Luke's, our worship

Parishioners' eyes opened by poverty simulation

On February 27, 2018, two parishioners from St. Luke's, Ruth Johnson and Shirley Sartain, participated in a poverty simulation hosted by the Fannin County Family Connection.

Participants in the simulation experienced the difficulties that poverty-level families encounter on a weekly basis dealing with such issues as health care, transportation, child care, employment, housing and making ends meet.

The simulation was an eye-opening experience for both women. "It was frustrating trying to do all the things that you need to do to survive when you are at or near the poverty-level," said Ruth Johnson after the simulation. "I have a better appreciation of the difficulties that poverty-level families experience." †

to be alive and Spirit-filled. As a result, she wanted to volunteer for one of our upcoming events and get to know our people better. What a compliment!

Another strength is our people. People at St. Luke's are not only friendly but active. Recently a man came up to me at the Post Office and said: "You guys certainly stay busy. Every time I look around, you are doing something." Another great compliment!

But, what might we do better or differently? Well, since the beginning of the year, we have already put into place some improvements. These include: a new tri-fold information flyer in the narthex, a booklet containing the service of Holy Communion for newcomers in the pew and an interactive calendar on St. Luke's website. Many thanks to Senior Warden Jim Yacavone along with vestrymen Roger Johnson and Al Cash for getting these projects accomplished. More are in the works.

We are also looking toward forming new committees to assist with such things as membership, outreach, education and fellowship. Be on the lookout for announcements about the formation of these committees and give prayerful consideration to bringing your talents to the table. No one person can do it all, but working together we can make a tremendous difference, not only in our local church, but in the larger community as well.

As always, it is a great honor to serve as your rector and to be your friend. God's richest blessing on each of you. †



Shirley Sartain and Ruth Johnson struggling to find a way to make it through a simulated week the week at the poverty simulation.

DO NOT NEGLECT TO DO GOOD AND TO SHARE WHAT YOU HAVE,
FOR SUCH SACRIFICES ARE PLEASING TO GOD. ~HEBREWS 13:16

The history behind the 16 Saints of St. Luke's

The Saints of St. Luke's refers to the 16 saints whose names and crests are exquisitely needlepointed on 16 chairs located in the side chapel of the Church. The needlepointing was done by the talented women of the St. Luke's Needlepoint Guild. Lowell Jacks helped to choose the saints, and he drew the designs for the chair backs and seats.

Some of the 16 saints bear odd names like Botolph, Alphege and Swithun. Others have vaguely familiar names like Edmund, Edward, Thomas and Augustine. What connects these saints is that they were important saints in the history of English Christianity.

The Saints of St. Luke's cover three distinct periods in English Christianity. In future issues we will tell you a little bit about each of the saints. In this installment we will tell you about the historical eras in which they lived.

The first English Christians

Although the very early history of the English church is obscure and there are many myths, it is clear that Christianity first appeared in England during the Roman occupation of the island from 43 A.D. to 410 A.D when all of Britain below Scotland was a Roman province. There is archaeological evidence and credible records to show there was a Christian community large enough to maintain churches and bishops during the third and fourth centuries.

During the fourth century Christianity went from being a minority religion within the Roman Empire to being the majority religion of the Empire, and this may have been the case in England. However, it is not known how widespread the practice of Christianity was in Roman England. It is probable that large segments of the population, who were mainly Celts, continued to practice pagan Celtic polytheism.

Anglo-Saxon Britain

Following the departure of the Roman Empire from England at the beginning of the fifth century, the island was invaded and settled by the Angles, Saxons and Jutes who practiced a form of paganism not dissimilar to Celtic paganism. Elements of Christianity remained in England but Anglo-Saxon paganism predominated.

In this period England was divided into a number of kingdoms and subkingdoms who vied with each other for power and territory.

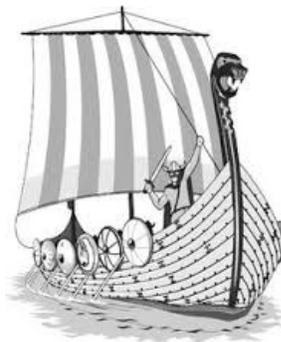


Going from north to south, the principle Anglo-Saxon kingdoms were Northumbria on the Scottish border, Mercia, East Anglia, Essex, Kent and Wessex. Wales was occupied by the Picts and Scotland by the Picts, and the Scots. These areas were even more divided than Anglo-Saxon England.

Saints David, Augustine, Cuthbert, Chad, Wilfrid, Etheldreda, Botolph and Bede lived during the Anglo-Saxon period, and their principle accomplishments were converting the Anglo-Saxons to Christianity and assuring the ascendancy of Roman Catholicism over Celtic Catholicism.

By the time of the Viking invasions at the end of the eighth century, Christianity was the dominant religion in Anglo-Saxon England thanks to their efforts and the efforts of others.

The Norse Invasion



Beginning in the last decade of the eighth century Norsemen from Scandinavia (the Vikings) began raiding coastal areas in England for plunder. The most famous of these early raids was the attack on the monastery at Lindisfarne in Northumbria in 793. The *Anglo-Saxon Chronicle* for the year 793 records:

This year came dreadful fore-warnings over the land of the Northumbrians, terrifying the people most woefully: these were immense sheets of light rushing through the air, and whirlwinds, and fiery dragons flying across the firmament. These tremendous tokens were soon followed by a great famine: and not long after, on the sixth day before the ides of January in the same year, the harrowing inroads of heathen men made lamentable havoc in the church of God in Holy-island, by rapine and slaughter.

The suddenness and savagery of the attack horrified knowledgeable Christianity. Alcuin, writing from the court of Charlemagne in France, commented:

Lo, it is nearly 350 years that we and our fathers have inhabited this most lovely land, and never

Continued on next page

16 Saints

before has such terror appeared in Britain as we have now suffered from a pagan race, nor was it thought that such an inroad from the sea could be made. Behold, the church of St. Cuthbert spattered with the blood of the priests of God, despoiled of all its ornaments; a place more venerable than all in Britain is given as a prey to pagan peoples.



Harold was elected king by an assembly of powerful English noblemen known as the Witenagemot. Hardrada invaded England in September of 1066 and was defeated by Harold in the Battle of Stamford Bridge on September 25. William invaded England a few days later, and Harold marched to meet the Normans. They met in battle on October 14, 1066, and Harold was defeated in the Battle of Hastings.

Over the next 10 years William consolidated his conquest in the face of several rebellions and invasions from other contenders.

A consequence of the Norman Conquest was the almost total elimination of the old English aristocracy and the loss of English control over the English Church.

William systematically dispossessed English landowners and conferred their property on his continental followers. Englishmen were removed from high governmental and ecclesiastical office.

After 1075 all earldoms were held by Normans, and Englishmen were only occasionally appointed as sheriffs. Likewise, senior English church office-holders were either expelled from their positions or replaced by foreigners when they died. By 1096 no bishopric was held by any Englishman, and English abbots became uncommon, especially in the larger monasteries.

Saints Margaret, Anselm, Thomas and Hugh are from the post-Norman Conquest period of history. Margaret is known for her piety. Anselm, Thomas and Hugh are known for their defense of church rights and privileges in the face of royal encroachment. †

The Viking raids continued through the first half of the ninth century. In the second half of the ninth century armies of Norsemen began arriving on England's shores with the intention of conquest and colonization.

In 865 a large army of Norsemen, called the Great Heathen Army in the *Anglo-Saxon Chronicle*, invaded England intent on conquering the four remaining Anglo-Saxon kingdoms: Northumbria, East Anglia, Mercia and Wessex. The army remained in England for ten years eventually subduing much of northern and eastern England.

The army was defeated by Alfred the Great of Wessex in 875, and a treaty was made which allowed Vikings to remain in control of the land they had conquered. For the most part, the Norsemen remained in control of this area, which was known as the Danelaw, until the Norman Conquest in 1066.

Saints Edmund, Alphege, Edward and Swithun are from this period of English history. Edmund and Alphege are known for being martyrs to the Vikings. Edward and Swithun are known for their piety.

By the time of the Norman Conquest most people of Norse ancestry in England had converted to Christianity.

Norman England

When King Edward the Confessor died childless in 1066 there was no clear heir to the English throne. There were three contenders for the title: Harold Godwinson, the powerful Earl of Wessex; Harald Hardrada (King Harald III of Norway); and Duke William of Normandy.

Birthdays & Anniversaries



February

- 01 Katherine Stroud
- 03 Susan Gensel
- 05 Ken & Betty Tucker
- 05 Benjamin Bruce
- 06 Joe Brandon
- 07 Joanna Kirkpatrick
- 10 Marilyn Seiler
- 12 Arianna Thrasher
- 13 Eliseo Delia
- 14 Ann Johnson
- 15 Don & Sally Hess
- 16 George Lee
- 16 Eric Thoresen
- 17 Joanna Kirkpatrick

- 18 Ric Granda
- 19 Den & Sally Coleman
- 19 Dick & Susan Gensel
- 20 Roger Wankel
- 21 Fran Buckland
- 21 Ron Wikander
- 22 Andrew Bruce
- 22 Betty Sims
- 28 Crista Thoresen
- 28 Richard Lumpkin

March

- 01 Bob Morgan
- 03 Bob Burson
- 04 William Stroud

- 06 Lynn Burson
- 09 Jodi Beauregard (Dennis Wood)
- 10 Clive & Vicki Hale
- 12 Catherine Finley
- 14 Anna Herrington
- 19 Dick Gensel
- 20 Ann Thomason
- 20 Josephine Walker
- 21 Elizabeth Ann White
- 21 Elizabeth Langley
- 25 Teresa Wankel
- 25 John Seiler
- 30 Pat Webb
- 30 Evelyn Smith



Ask the Rector

Q. Is private confession available in the Anglican Church?

A. The short answer is yes, even though since the Reformation the practice of private auricular confession has been rare. Since that time, most Anglicans (Episcopalians) have found the General Confession and Absolution provided in Morning and Evening Prayer and in Holy Communion to be sufficient to find assurance and peace with God.

Even so, the compilers of the 1662 English Book of Common Prayer recognised there may be times when private confession is desirable and helpful. Thus, in the Visitation of the Sick, we find a rubric [direction to the Minister often printed in red] saying: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him . . ."

The general rule in the Anglican church is: "All may, some should, none must."

Q. I heard that the Roman Catholic Church recognizes seven sacraments and that the Anglican Church recognizes only two. Is that true? If so, what are they and what are the two? What is a sacrament?

A. The simplest definition of a Sacrament, as given by St. Augustine of Hippo is "a sign of a sacred thing." The scope of what constitutes such a sign has varied widely in Christian history, with as many as 30 being

sometimes listed. Peter Lombard (1100-1160), a scholastic theologian, in his Sentences enumerated the seven which became the norm in the Western Church: Baptism, Confirmation, Eucharist, Penance, Marriage, Extreme Unction and Holy Orders. The sevenfold number was given formal definition at the Council of Trent (1545-63) and is also accepted in the Eastern Orthodox Church.

At the time of the Reformation in the 16th century in the English Church, the two Dominical Sacraments (those ordained by Christ Himself) were given priority. Thus, in the Book of Common Prayer Catechism, the answer given to the question "How many Sacraments hath Christ ordained in his Church?" is: "Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord." "As generally necessary to salvation" should be understood as meaning "pertaining to all the people of God." For example, not all get married or are ordained.

The other five rites, meanwhile, are seen as partly of apostolic institution and partly "states of life allowed in the Scripture." Hence, they have not been eliminated, but retained and purified in the light of the Scriptures of medieval errors.

The BCP Catechism defines a Sacrament as: "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." †

If you have questions for the Rector, you can email them to stlukesblueridge@gmail.com .



Baby Care Items and Clothing Needed

For the entire month of April, the Episcopal Church Women (ECW) will be gathering items for the Safe Choice Pregnancy Center in Ellijay. If you have any gently used baby

clothes and baby blankets laying around that you no longer need, the Center can put them to good use. The Center can also use baby care items such as wipes, lotion, powder, bottles and other baby care products. No donation is too small; a little means a lot to these girls. There is a basket in the Narthex for your donations.

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Rev. Victor H. Morgan, Publisher
James L. Yacavone III, Editor
Pam Sebby, Technical Assistant

Sunday Service Times

Holy Communion (Said Service) 8:15 a.m.
Morning Prayer 10:00 a.m.

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Outreach Turned Inside-Out

By Rev. Ron Wikander

I have recently experienced a major medical emergency, as many of you already know. The cause was an extensive blood clot in my right leg that extended from

my thigh to my ankle and extended to my left and right lungs. Deep Vein Thrombosis (DVT) and Pulmonary Embolism (PE) are the technical terms. Many others have been similarly afflicted and recovered from this ordeal. So, reporting the malady itself is not the purpose of this article.

I am writing to share with you the experience of receiving an outpouring of love, prayer, and good wishes. To all who sent cards, made calls, sent emails, visited hospital, and offered meals and other assistance to my wife Diane and I, our profound thanks.

Until now, I have emphasized the need for outreach and Christ-like expressions of love and concern in order to illuminate the darkness of those in need, and the fact that our Christian duty is to love our neighbor as God loves us.

What I would like to share with you now is the effect outreach can produce in those who receive expressions of

love and caring. I was completely humbled and overwhelmed by this experience. In a spiritual way; I believe your prayers provided the impetus for a providential healing of my body. The volume of your many expressions of concern gave me a new sense of self. While I have always enjoyed your compliments and encouragement; the sheer volume of your concern has given me new purpose. They have provided answers to many questions: How am I doing? Am I making a difference? Is my ministry a true calling? Is what I do considered important to others?

From my point of view, your overtures have turned outreach inside-out. Each selfless expression has reached my heart and mind in a wonderful way. I am sure my wife Diane felt it too. I just wanted you all to know that a little bit of outreach can go a long, long, way.

Finally, as a recipient of so much that is good, I encourage you to continue these good works with others. If you find yourself hesitating, remember the power you can unleash by the simple act of caring, and the wonderful effect it can have on others. For in doing so, you can provide no greater reminder of how much God loves each of us, and how we matter to Him!

Thank you from the bottom of our hearts!

✍ Reverend and Mrs. Ron Wikander

St. Luke's: An involved and engaged church



Part of the mission statement of St. Luke's is to "to share our faith, our hands and our hearts for the sake of the Gospel, our community and the world." At St. Luke's we believe we serve

the Lord and demonstrate our love for God by serving our community and reaching out to the less fortunate around us.

We do so in many ways. The Episcopal Church Women helps parishioners and others in need and raises money to support community organizations that serve the needy. The St. Luke's Men's Group stays busy doing projects to help the less fortunate. The Knitting Guild makes lap blankets and memory blankets for the local hospice. Many parishioners pursue individual ministries in service to our community.

Among other worthy causes, St. Luke's parishioners are involved in or support:

- The Family Connection Food Pantry
- Seamless Summer (summer lunch program for children)
- Snack in a Backpack (food program for children)
- Toys for Tots

- Feed Fannin
- The Sunny "D" Theater Program for youth
- The North Georgia Community Action Agency
- Habitat for Humanity
- The Good Samaritans (an interfaith charity)
- The Safe Choice Pregnancy Center

If you're involved in the community in another way, let us know so we can be a resource to other parishioners who may want to get involved. †

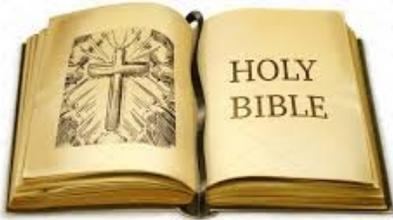
Donate Your Used Printer Toner Cartridges to St. Luke's*
Help the ECW to Reduce the Mortgage



There is a box in Thomason Hall for the used cartridges

*We cannot recycle Brother or Epson cartridges or re-manufactured ink cartridges for cash.

The AKJV: Does it always mean what it says?



The Authorized Kings James Version (AKJV) of the Bible is widely reckoned as one the most magnificent achievements in the English language, and its influence on

the English language cannot be overestimated.

That being said, the AKJV can be a difficult read. Its Elizabethan language and syntax is often confusing and hard to understand. It uses words that are no longer a part of contemporary English. More problematic, the AKJV uses words that meant one thing in 1611 when the AKJV was published, but mean something else today.

Here are five examples in the form of a multichoice quiz:

1. "How long **halt** ye between two opinions?" (1 Kings 18:21). As used in this AKJV translation, **halt** means:

- a. Stop
- b. Pause
- c. Freeze
- d. None of the above

In 1611, halt meant lame. In contemporary language, the passage means something like "How long will you hobble between two opinions?" or "How long will you go limping between two opinions?" (ESV translation).

2. "...in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in **watchings**, in fastings..." (2 Corinthians 6:4-5). As used in this AKJV translation, **watchings** means:

- a. Looking
- b. Gazing
- c. Observing
- d. None of the above

In 1611, watchings meant sleeplessness. The English Standard Version (ESV) translates it as sleepless nights.

3. "But if any have caused grief, he hath not grieved me, but in part: that I may not **overcharge** you all." (2 Corinthians 2:5). As used in this AKJV translation, **overcharge** means:

1. Cheat
2. Extort
3. Charge more than it's worth

4. None of the above

In 1611, overcharge meant exaggerate or inflate. The J.B. Phillips translation has it this way: "If the behaviour of a certain person has caused distress, it does not mean so much that he has injured me, but that to some extent (I do not wish to exaggerate), he has injured all of you."

4. "Forbidding to marry, and commanding to abstain from **meats**." (1 Timothy 4:3). As used in this AKJV translation, **meats** means:

1. Animal flesh
2. Ham, turkey, beef and lamb
3. Big Macs and Whoppers
4. None of the above

In 1611, meats meant "particular foods" of any kind, not just what we consider meat. The New King James Version translates it this way: "forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. "

5. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be **pitiful**, be courteous..." (1 Peter 3:8). As used in this AKJV translation, **pitiful** means:

1. Pathetic
2. Miserable
3. Wretched
4. None of the above

In 1611, pity meant to show pity and compassion to others. The New Revised Standard Version translates this passage as: "Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind."

No one is suggesting that you stop reading the AKJV, but if you want to make sure you understand what the Biblical author is actually saying, it is a good idea to compare the AKJV to more contemporary translations of the Bible. Comparative study Bibles which list several translations side-by-side can be purchased online. There are also websites, like Biblegateway.com, that allow you to compare translations. †

"I believe the Bible is the best gift God has ever given to man. All the good from The Savior of the world is communicated to us through this Book."
~Abraham Lincoln



To Our Friends at St. Luke's:

It is with joy, praise, and thankfulness from the bottom (and the top!) of my heart for ALL those who in any way participated in the recent, beautiful Memorial Service, and reception afterward, to honor my husband, Bob Jennus. Thankfulness also extends to those in attendance; the care, support, comfort, and outpouring of love from the parish family were felt by all of the Jennus family, and friends as well. We were truly blessed to have been members of this special Parish Church of the Mountains!

The hymn concluding the service, "I Sing a Song of the Saints of God," was a childhood favorite of mine, and likewise became a favorite of Bob's. Tears swell up in my eyes whenever it is sung in church on All Saints Day, in remembrance of all who have died. And those who are living still. That is how I think of all the people at St. Luke's: as the Saints of God.

Bob would join me in saying: THANK YOU!

God's Blessings,
Mary Jennus

Photos from the Easter Egg Hunt

Photos by Al Cash



HAPPY EASTER!





On the lighter side

After a worship service at First Baptist Church in Newcastle, KY, a mother with a fidgety seven-year-old boy told me how she finally got her son to sit still and be quiet. About halfway through the sermon, she learned over and whispered, "If you don't be quiet, Pastor Charlton

is going to lose his place and will have to start his sermon all over again."

It worked.

At Sunday School they were teaching how God created everything, including human beings. Little Johnny seemed especially intent when they told him how Eve was created out of one of Adam's ribs. Later in the week, his mother noticed him lying down as though he were ill, and said, "Johnny, what is the matter?" Little Johnny responded, "I have a pain in my side. I think I'm going to have a wife."

A little girl became restless as the preacher's sermon dragged on and on. Finally, she leaned over to her mother and whispered, "Mommy, if we give him the money now, will he let us go?"

One Sunday morning, the pastor noticed little Alex was staring up at the large plaque that hung in the foyer of the church. It was covered with names, and small American flags were mounted on either side of it. The seven-year-old had been staring at the plaque for some

time, so the pastor walked up, stood beside the little boy, and said quietly, "Good morning, Alex."

"Good morning, Pastor," replied the young man, still focused on the plaque. "Pastor, what is this?"

"Well, son, it's a memorial to all the young men and women who died in the service." Soberly, they stood together, staring at the large plaque. Little Alex's voice was barely audible, trembling with fear, when he asked, "Which service, the 9:45 or the 11:15?"

A Sunday school teacher asked, "Johnny, do you think Noah did a lot of fishing when he was on the Ark?" "No," replied David, "How could he, with just two worms."



Sentinel Classifieds

HELP WANTED

Wanted: Church men to join the St. Luke's Men's Group (SLMG) for fellowship and to help parishioners and those in need. Meetings are infrequent. Must be able to have a good time. Carpentry, yard work, electrical and camping experience not required. Contact Neil McDonald at 407-538-7523 or n.mcdonaldiii@gmail.com.

Wanted: Men and women to help distribute food to the needy at the Fannin County Family Connection Food Pantry. Short two hour shift slots available, 10-12 am or 1-3 pm, Monday through Thursday. Contact Jim Yaca-

vone at jim.yacavone@gmail.com or at 727-480-5356 .

Can you sew, crochet or knit? If so, you can help the **St. Luke's Knitting Guild** knit or crochet lap blankets to donate to the local Hospice organization or sew activity blankets for the Hospice memory unit. Contact Meredith Yacavone at 727-492-0837 or meredithyacavone@gmail.com.

Wanted: Donated items for the North Georgia Action Network to improve the quality of life for the low-income, elderly and home-bound populations in this area. Paper and soap products are especially needed, as well canned foods and baking products, but all

items are accepted. Bring items to the church each Sunday.

AVAILABLE

A sign-up sheet for **Altar flowers** is available in Thomason Hall for 2017. Please sign up for days you wish to commemorate.

Pat McConnell has some **leather bound prayer books** and combination prayer/hymnal books for sale. If you are interested, call Pat at 706-632-8443.

Memorial Garden/Cemetery information is available from Pat McConnell at 706-632-8443.

St. Luke's Sentinel

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**He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
2 Corinthians 9:6**

Please show your support for St. Luke's by making a financial pledge so that we can continue serving the Lord and our community.

I pledge the following amount to the work of Christ through St. Luke's Church for 2018

Name _____

Address _____

Amount _____

Weekly _____ Monthly _____ Yearly _____ (Please check the appropriate blank)