



St. Luke's Sentinel

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

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July/August 2017

Celebrating St. Luke's 30th Anniversary Year

Thomas Heard Ordained a Deacon

The Rt. Rev. Dr. Vince McLaughlin ordered Dr. Thomas Heard a Deacon May 21 at Christ Church, Warrenton, Va. Dr. Heard has been a Scholar in Residence at St. Luke's since this past Easter.

After receiving laying on of hands, Dr. Heard's father, the Rev. Thomas F. Sweeney placed a red deacon stole on his son. The Rev. Mr. Sweeney, who serves as a permanent Deacon at the Church of the Messiah (ACNA), Chesapeake, was not aware he was going to be accorded this honour until arriving at the church.

Another moving moment in the service was when, after setting apart a Deaconess, Bishop McLaughlin placed on her a cross worn by his late mother who also was a Deaconess in the Episcopal Church of Scotland.



The ancient order of Deaconesses was revived in the Church of England in the late 19th century and passed from there to other parts of the Anglican Communion including the American Church.

The Rt. Rev. Jeff Anderson, Rector of Christ Church and EMC Bishop of the Armed Forces, was the preacher for service which included Holy Communion.

In attendance at the service, were not only Dr. Heard's father but a number of other family members. St. Luke's was represented by the Rev. Victor H. Morgan.

Dr. Heard preached his first sermon at St. Luke's on June 18 while the Rector was away on his study holiday in Oxford, England. His topic was Worldviews in Genesis. †

A Vision for St. Luke's for the Next 30 Years



St. Luke's has made it through 30 years. Now it's time to start thinking about the next 30. To that end, the Vestry and our clergy would like to get input from the congregation about your vision of where you would like St.

Luke's to be in the coming years.

We are asking willing parishioners to volunteer to serve on an ad hoc committee to come up with a vision for the future of our church and our parish.

The group's mandate is broad and open ended. In addition to long-range planning, we want your evaluation and comment about St. Luke's current practices, procedures and processes. Nothing is off the table for evaluation: music, outreach efforts, communication between the Vestry and the congregation, the budget process, how we spend the congregation's money, church maintenance, form of worship—you name it.

The hope is that all of us will gain valuable insights and ideas about how St. Luke's can better serve the needs of our congregation and parish, improve the way we do things and enhance our worship experience.

The "vision" committee will be composed solely of parishioners—clergy are expressly excluded. The group will have no deadlines. It will set its own rules.

This effort at self-evaluation and future planning is critically important as St. Luke's looks to the future. It will work only if you are willing to assist. Please find it in your hearts to help us.

If you are interested in helping please contact me at 727-480-5356 or at jim.yacavone@gmail.com. If you have topics that you would like the committee to address or suggestions for how St. Luke's can do better, please do not hesitate to communicate those to me or the committee once it is formed.

✍ Jim Yacavone



FROM THE RECTOR

I write this about a week after returning from my study holiday in England. Let me begin by thanking all those who kept the "store" running in my absence, not the least the Rev. Ronald Wikander, the Rev. David

Beckmann who served as guest preacher on Trinity Sunday, the Rev. Dr. Thomas Heard, who preached the following Sunday at the 10 a.m. service and Senior Warden Jim Yacavone who kept the wheels of the machine turning.

Also many thanks to all those who made St. Luke's 30th anniversary celebration weekend success, not the least members of the ECW who organized the reception which followed the anniversary concert. And finally, a grateful thank you to Lowell Jacks, patron of the concert series.

As you will see elsewhere in this publication, I am in the process of writing some articles on the history of St. Luke's. Thankfully we have in our church library binders with weekly pew sheets, newspaper articles, minutes of annual congregational meetings going back to 1987. The meticulous keeping of records began with St. Luke's first Senior Warden, Preble Staver. For a number of years, Mr. Staver wrote weekly entries in notebook in which he included not only service attendance, the amount of the offering collected, but the weather.

We are also very fortunate to have in our archives pictures going back to the very beginning of the church. Credit for organizing these pictures and placing them in files goes to Dick Gensel. Mr. Gensel served for a num-

ber of years as St. Luke's official photographer.

As I have gone through the records for each year, one thing has impressed me—the unbounding optimism of St. Luke's people. Right from the start there was a determination to build a church, not just a physical structure but an on-the-ground community sold-out to Jesus Christ. Philippians 3:13 and 14 was the guiding star for the congregation in those early years and appeared in many bulletins and articles: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Members of this little family—and it was a little family in those days—sensed God was doing something in their midst and, as He opened doors of opportunity, were ready to go through those doors. There was a common vision and willingness to take risks. We didn't know what God was going to do next, but we were eager and ready.

As we continue to celebrate this significant anniversary, I would hope that this spirit will continue here at St. Luke's. What you see today is God's doings, not our own. We haven't arrived. We must continue to "press toward the mark".

One of the ways we do this is by keeping the main thing the main thing—the main thing being of course, the Gospel of Jesus Christ. Thirty years here at St. Luke's has convinced me that as long as we do this, other things, including finances, building structures and acquiring church appointments, will take care of themselves. †

Outreach Activities at Saint Luke's

Saint Luke's parishioners are presently engaged in the feeding of Fannin County youth during the summer school vacation. Each Monday and Wednesday they deliver a hot lunch for a federally funded program that replicates the school lunch program. In addition, Snack-in-a-Backpack provides a number of snacks for each student, and the Fannin County Family Connection provides perishable food such as produce for each recipient's family. Each Monday and Wednesday between 11:30 AM and 12:30 PM you will find our parishioners at the nearby trailer park hard at work until school reconvenes. You can join us by signing the roster located at the rear of the green room in Thomason Hall.

Another aspect of our outreach is the preparation of breakfast for the Sunny "D" theater group. This collection of future thespians is learning the dynamics of community theater while boosting their self-confidence. The



end goal is performance of a play before the general public.

We are very proud of our affiliation with Fannin County Family Connection. The Collaborating Committee brings together governmental, civic, and volunteer service organizations which provide needed services to our community such as: community food bank, senior job training, elder services, advocacy for child and elder abuse, and a battered woman's shelter. They also coordinate with State agencies to bring instruction in food preparation and family budgeting to aspiring homemakers. The collaborative committee is presently working to populate a community database that will provide needed information about services for this county as well as adjacent counties.

There is an aggressive effort sponsored by Volunteers Move Mountains to increase opportunities for community volunteerism. They will be inviting organizations to set

up booths in downtown Blue Ridge in the Fall. It is hoped that members of our community and visitors who may contemplate future relocation to this community will become aware of the many opportunities of community involvement.

Saint Luke's Episcopal Church Women (ECW) are supporting a number of community charities with monthly stipends and continue to prepare for our Christmas Bazaar and increase their Christian knowledge through Bible Study. The Stitching Guild has recently added a beautiful needlepoint tapestry of the Ten Commandments located on the rear wall of the Transept Chapel. The knitting guild continues to provide blankets for seniors and newborns in the community.

The Saint Luke's Men's Group (SLMG) has completed some more community projects, and the list keeps growing. They replace shingles on the Parish House, picked up scrap wood from a construction site for use in future construction projects, installed handrails on a porch project with Helping Hands (a Habitat for Humanity enterprise), and began installing baseboards in Thomason Hall. They are still drying out after spending some time at Appletree Campground in Western North Carolina. Future Activity will include a pilgrimage of at least

four members to Rosalee, Alabama to assist in rebuilding a church destroyed by a tornado. They are still looking for more members. With so many projects pending there is a place for everyone, no matter their present state of health.

The Marine Corps League, Lake Blue Ridge Detachment, has begun their preparation for a second year of sponsorship of the Marine Corps Toys for Tots program. Last year, over 500 families enjoyed the generosity of neighbors and community sponsors. The detachment is also the designated military host for the Fourth of July celebration which includes a parade and a presentation at the Veterans Memorial Park adjacent to the Fannin County Middle School. The assistant Rector, who is also the detachment Chaplain, will deliver an Invocation and Benediction.

There are many opportunities to volunteer throughout this church and its community. What better way to contribute your time and talent. Each of you possesses a talent which others can benefit from. Open your hearts and minds to the possibilities, and show the community the Mind of Christ by reaching out.

✠ Father Ron Wikander



Recipe of the Month

This recipe comes from Sally Hess, but originally from Don's mother Ruth Hess. It is a recipe from the depression era.

Cushion Pie

Stuffing

1 stick butter 1 med. onion (chopped)
3 stalks celery (chopped) 1 T dried parsley
1/2 loaf day old Italian bread (Cubed)

Melt butter, add vegetables and cook until vegetables are soft, approximately 10 min., add parsley, mix into cubed bread, set aside to cool.

Meat

2 lbs. ground sirloin 1 small onion (chopped)
2 T Italian seasoning 2 eggs (beaten)
1 Can cream of mushroom soup

Pre heat oven to 350 degrees. Prepare deep dish 2 1/2 quart casserole with cooking spray. Mix all ingredients except soup. Line bottom and sides of casserole dish with meat reserving enough to cover top. Add stuffing, top with reserved meat pinching sided and top to seal. Add 1/2 can cream of mushroom soup, cover and bake 45 min. Remove cover, add the remaining soup, bake uncovered additional 45 minutes.

Thank you Sally for sharing your mother in-laws recipe with us. God Bless You.

✠ Dianne Wikander

Dates for July and August

Recurring dates

✠ Mon through Fri 7:30am **Matins** read

(Matins and Litany on Wed and Fri)

✠ Mon. 10am **Needlepoint Guild** meets at High Hope.

✠ Mon. 1:15pm **Knitting Guild** meets in Thomason Hall

✠ Green Room: Mon Tue Thu Noon—AA (Serenity Group)

Fri 7pm—AA (Blue Ridge Group)

Mon Thu 8pm—AA (Blue Ridge Group))

✠ Yellow Room: Mon noon—AI-Anon

Mon Tue Thu Sat 7pm —NA

Sun 6pm—AI-Anon

July 2017

SUN 2 *3rd Sunday after Trinity.* HC — 8:15am; 10am

TUE 4 Independence Day. HC — Noon

SUN 9 *4th Sunday after Trinity.* HC — 8:15am; MP — 10am

WED 12 ECW Meeting / Bazaar Workshop. 9:30am

SAT 15 Snack in a Backpack Board Meeting. 9 — 12am

SUN 16 *5th Sunday after Trinity.* HC — 8:15am; MP — 10am

FRI 21 Hymn sing. 7pm

SUN 23 *6th Sunday after Trinity.* HC — 8:15am; MP — 10am

TUE 25 *St. James the Apostle.* HC — Noon

SUN 30 *7th Sunday after Trinity.* HC — 8:15am; 10am

August 2017

SUN 6 *Transfiguration of our Lord (Trinity 8).* HC — 8:15am; 10am

WED 9 ECW Bazaar Workshop. 9:30am

SUN 13 *9th Sunday after Trinity.* HC — 8:15am; MP — 10am

SUN 20 *10th Sunday after Trinity.* HC — 8:15am; MP — 10am

THUR 24 *St. Bartholomew the Apostle.* HC — Noon

SUN 27 *11th Sunday after Trinity.* HC — 8:15am; MP — 10am

A Short History of St. Luke's, Part 2:

The Early Nineties—Decade of Hope and Achievement



The Nineties began with great hopes. As the 80s closed, a sign crafted by St. Luke's member James R. "Tick" Johnson was in place at the intersection of Jones and

Ewing proclaiming to all who passed by that an Episcopal church was to be built here. Meanwhile services continued to be held in the community room of the Blue Ridge City Hall until a church on this site was opened amid great fanfare on Easter Day 1995.

During the first half of the decade, the two-lot site was cleared and a pavilion built. Three St. Luke's families subscribed the cost: Mr. and Mrs. Preble Staver, Mr. and Mrs. William T. Mundy and Mr. and Mrs. G. Ward Foote.

The pavilion, located near the stone wall cemetery, was used for occasional outdoor services and social events. Sometime after the present church was built, a wind toppled the structure, which was never rebuilt.

THAT REMINDS ME: During the construction of the pavilion I stopped by as Sam Colley, our builder, was working on the roof. To better see what he was doing, I climbed the ladder and stepped onto the roof with leather-soled penny loafers. I immediately began to slide and would have fallen off if Mr. Colley had not reached out his hand and saved me from my folly. Jesus saved my soul; Sam Colley my neck!

One of the church's primary focuses in the 1990s was raising funds for a church. A boost in our hopes occurred when Mr. and Mrs. Foote donated multiple lots on Lake Hartwell, some with dock permits. As the lots were sold, proceeds went into the building fund.

Other fundraisers included bake sales at Arts in the Park (a much smaller and less pretentious Arts in the Park in those days), the Blue Ridge Homemakers' autumn Harvest Sale and the sale of aluminum cans.

THAT REMINDS ME: Cans were normally brought on the first Sunday of the month. On one occasion the person who normally collected the cans was not at church. So they were placed in the back of my small Dodge Ram 50 pickup truck with a canvas net tailgate. As it turned out, there was quite a good collection that Sunday and the back of my truck was overflowing with bags, some not tied up. Following service, church member Barbara Bopp asked if she could ride with me to the restaurant, which I interpreted as The Village, at which we ate most Sundays. When I put on my indicator and prepared to turn into The Village, I was told that the group had decided to try a new restaurant in Blairsville. No problem .

. . . until several open bags blew out the back onto APD Highway 515. I can only imagine what those passing by thought of a man wearing a clerical shirt picking up beer cans!

Another fundraiser in the 1990s that proved enormously successful was the publishing of a cookery book entitled St. Luke's Sampler. Members of the committee in charge of the project included: Mrs. H. B. (Evelyn) Bryant., Mrs. Preble (Isabell) Staver, Mrs. Edward (Josephine) Walker and Miss Sally Walker (now Mrs. Ric Granda).

The preface noted: "A congregation the size of St. Luke's Episcopal Church could never have gathered a sufficient number and variety of recipes worthy of publishing without the gracious contributions of friends and relatives."

The preface, written by Senior Warden Preble Staver, reflected the confidence of the congregation: "The 1990s will be exciting years for St. Luke's. The church will realize its dream of building a sanctuary, and membership will grow with the area."

As important as fundraising was in those early years, it was by no means the only focus of the congregation. Members also enjoyed numerous outings.

This tradition actually began several years before the decade of the '90s began. The first occurred on Trinity Sunday 1988 with a trip to St. John's, Cartoogechaye. The church, which seats 50 at the most, is located near Franklin, N.C.

Following the morning service, we carpooled to St. John's and enjoyed a picnic lunch in the churchyard which boasts the grave of an Indian chief. After the meal



Harland and Evelyn Bryant

and considerable fellowship, I read Evening Prayer in the church (with the pre-arranged blessing of the priest in charge).

THAT REMINDS ME: As I was putting on my cassock and surplice outside in preparation for the service, a station wagon pulled up. A well-dressed woman got out of the car and asked what we were doing there. I said we had just finished having a picnic and were now preparing for Evening Prayer. The event, I told her, had been cleared by St. John's priest in charge. "Hum," she snuffed, "he hadn't told me about any such event." She then promptly flounced her skirt around, returned to her car and drove off with the dust flying. Several days later I received a telephone call from the same lady, who, in a very different tone of voice, apologized and said that she had been told but had forgotten.

Later in the '90s, outings continued, including yearly picnics at the home of Mr. and Mrs. Charles Seiler located in the Blackberry Mountain Estate near Ellijay.

In 1992, ten from St. Luke's joined by a number of friends from St. Anthony's Roman Catholic Church, went to England on a tour organized by St. Luke's member Pat McConnell.

Pat and her husband Jere bought land in Fannin County in the 1970s, but did not take up permanent residence until 1991 after their employer, Eastern Airlines, went defunct. Pat soon took a job at Tri-State Travel and began organizing numerous tours, include "Pubs and Parishes" in 1992.

St. Luke's members on the trip included: Mr. and Mrs. Preble Staver, Mr. and Mrs. William B. Mundy, Mr. and Mrs. Jere McConnell, Susan Gill (now Mrs. Richard Gensel), Mrs. Edward Walker, Mr. and Mrs. Robert Bassett, and me.

In 1992, another significant event occurred when St. Luke's hosted the Stephen Elliott Theological Conference. Noted Anglican theologian Peter Toon was the presenter. Attendees came from Atlanta, Alabama, Tennessee and Florida.

THAT REMINDS ME: Following the conference I took Dr. Toon to the Atlanta airport in my Dodge Ram pickup. On the way down, the skies opened up and it began to rain, necessitating this distinguished scholar sitting on his suitcase in the cabin of my truck. Despite this inconvenience and indignity, Dr. Toon returned to St. Luke's on several occasions before his death in 2009.

TO BE CONTINUED

Community Action at St. Luke's

A goal at St. Luke's is to provide plenty of opportunities for parishioners to put their faith in action through outreach and community involvement as these photos attest. A special thanks to those parishioners depicted in the photos and all members of St. Luke's who volunteer their time and effort to help others.



Tony McConnell, Father Ron Wikander and Bob Morgan setting up for a Seamless Summer lunch for children



Some of the children served by St. Luke's as part of the Seamless Summer lunch program



Meredith Yacavone, Teresa Wankel and Pat McConnell pose for the camera while helping serve breakfast to children in Thomason Hall attending the Sunny D Children's Theater Summer Camp



Thomason Hall is a busy place at breakfast time during the Sunny D Children's Theater Summer Camp



Anna Herrington chats with two of the Sunny D Children's Theater Summer Camp campers



Ask the Rector

Q. In the 1928 Book of Common Prayer (also in the English 1662 book) in the service of Holy Communion, the rubric states immediately before the Prayer of Humble Access: "Then shall the Priest, kneeling down at the Lord's Table, say in the name of all those who shall receive the

Communion, this prayer following. ... We do not presume to come to this thy table..."

At St. Luke's the Celebrant always says "Continuing our Prayer" or "Saying together," and then the congregation joins in saying the Prayer specifically allocated to the Priest.

Likewise following administration of the Sacraments the rubric states: "Then shall the Priest say. ...Almighty and everliving God, we most heartily thank thee..."

At St Luke's the Celebrant always says "Saying together," and the congregation joins in saying the Prayer of Thanksgiving specifically allocated to the Priest.

A. Anglican worship is a part of a living tradition, one that has more in common with a living plant than a petrified rock. Hence, customs regarding the use of the Prayer Book evolve and change. One example would be the custom of members of the congregation joining the Celebrant in saying the Prayer of Humble Access and the Prayer of Thanksgiving at the end of the Communion service.

This custom seems to have begun in the middle of the last century. A similar thing happened a century earlier with the Prayer of Thanksgiving in Morning and Evening Prayer. Massey Shepherd in *The Oxford American Prayer Book Commentary* writes concerning this change:

The rubric that provides for the common recital of the thanksgiving by minister and congregation is the recognition of a long-established custom-- and a very natural one, since the 'general' character of the thanksgiving is comparable to the 'general' confession of sin the entire congregation makes at the beginning of the Office. The Irish Book of 1878 was the first to include such a rubric. The American Book added it in 1928.

The rise of literacy no doubt contributed to increase participation by members of the congregation. When Archbishop Cranmer first put the services of the Church into English, not everyone could read. The Parish Clerk had to lead the people's responses. Today happily that situation has changed.

Changes in the how services are conducted have cer-

tainly occurred. Whether these changes are good or bad, legitimate or illegitimate is another matter. The test I would want to apply to any change is two-fold: (1) Does it enhance or enrich worship . . . is it edifying? (2) Is it in conformity with Holy Scripture, the historical teachings of the Church and the spirit of the Book of Common Prayer?

An example of illegitimate changes would include interposing bits and pieces of the Roman liturgy into the Canon of the Book of Common Prayer as prescribed in some unauthorised Missals once popular in churches of a distinctively Anglo-Catholic bent. These additions, instead of enriching the liturgy, interrupted the flow.

Regarding why members of the congregation at St. Luke's are invited to join in on these parts of the service, this practiced was started 30 years ago at the founding of St. Luke's, following what was already customary at the time.

Q. There seems to be a lot of emphasis on the Psalms in our services, and the Book of Common Prayer includes all of them. What exactly are the Psalms, and why are they featured so prominently?

A. There is indeed a lot of emphasis on the Psalms in our services. In Morning and Evening Prayer, if read according to the divisions appointed for each day in the Prayer Book Psalter, all 150 psalms are read each month. A fewer, but still a significant number, will be read if they are read as appointed in the Lectionary found in the front of the Prayer Book. This later scheme is the one followed for the Psalms read at the Morning Service on Sundays.

One reason the Psalms are so prominently featured in our services is because they link us with believers from earliest times. Seventy-three are attributed to King David, while others reflect the pathos of God's people in exile in Babylon.

Furthermore, in the Psalms we find a kaleidoscope of human moods and attitudes. If you find yourself thankful, full of praise, awed by God's power, love and goodness, or overcome by His hand in nature -- all of these emotions are there in the Psalms. In like manner, if you find yourself anxious, angry, hurt, betrayed, abandoned, depressed, lonely or in despair, you find these states reflected as well. The Psalter is a hymnbook for all seasons and conditions of human beings.

Finally, when you worship with the Psalms, you are engaging with literature Jesus knew, used and prayed. Some of the Psalms, moreover, anticipate Him. †

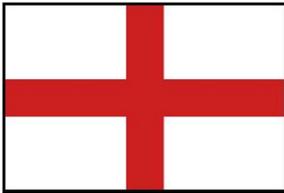
He will cover you with his feathers, and under his wings you will find refuge. Psalm 91:4

The Flags of Anglicanism

by Father Victor Morgan

A number of flags have been flown on Anglican Churches over the years. Each has a story to tell. Some of the most prominent are:

The Cross of St. George Flag

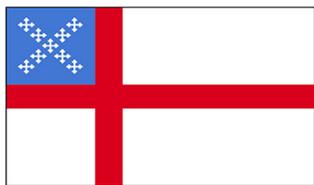


A red cross on a white background is most basic of Anglican flags. In *Boutell's Heraldry*, it is prescribed to be flown outdoors on churches in England. The arms of the diocese may be

inserted in the first quarter.

According to the Flag Institute, "King Richard I of England (Richard the Lionheart) is believed to have adopted St. George's Cross as his flag during his crusades. Red crosses were also used by English soldiers throughout the Middle Ages.

The Episcopal Church Flag



The Episcopal Church Flag is the St. George's Cross with nine Jerusalem crosses arranged as an 'x' on a sky blue field in the first quarter. The x-shaped cross is the cross of

St. Andrew, the patron saint of Scotland. This arrangement recalls the role of the Scottish Episcopal Church in the founding of the American Church. Samuel Seabury, the Church's first bishop, was consecrated by Scottish bishops.

Each colour is said to have a symbolic meaning: red for the shed blood of Jesus; white for purity; and blue, the traditional colour of the Virgin Mary.

The Protestant Episcopal Church in the United States did not have an official flag until the current design was adopted at the 1940 General Convention. William M. Baldwin, a member of the Cathedral of the Incarnation, Long Island, N.Y., was the designer.

The Traditional Episcopal / Anglican Flag



The Traditional Episcopal / Anglican Flag dates from 1987, a time of upheaval and transition in the American Church. Dr. David Johnson, Professor of Social Work at the University of Alabama and

member of the American College of Heraldry created the flag for the Traditional Protestant Episcopal Church

Foundation of Alabama.

While the foundation is no longer active, the flag continues to be used by churches in the Anglican Tradition in the United States which maintain the historical faith, worship and order of the Church of England as planted in this land by the early English settlers.

The design consists of the cross of St. George, augmented by a band of light blue containing three Jerusalem crosses. The three crosses represent the ancient Trinitarian faith of the Church.

The Compass Rose Flag of the Anglican Communion

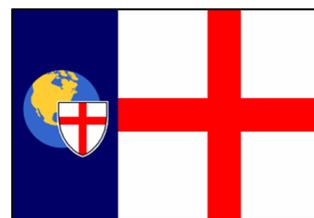


Canon Edward N. West of the Cathedral of St. John the Divine Cathedral in New York designed the Compass Rose Flag of the Anglican Communion in 1954 for the Second International Anglican

Congress in Minneapolis, Minn.

As with other Anglican flags, at the center of the design is the cross of St. George, which is encircled by a band containing the inscription in Greek: "The truth shall make you free" (John 8:32). Extending around the aforementioned bands are the radiating points of a compass symbolizing the faith of the Church radiating out into all the world.

The Anglican Church in North America Flag



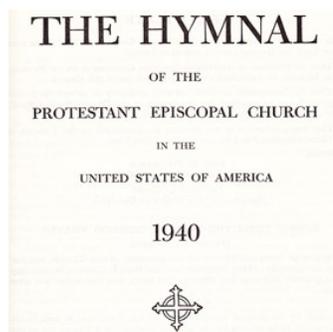
Like its predecessors, the Cross of St. George figures prominently in the ANCA flag incorporates, which was unveiled and used for the first time on St. Vincent's Cathedral, Bedford, Texas, on June

28, 2009. A blue panel along the flag's features the ANCA's logo containing a globe of a lighter shade of blue, showing North America in yellow, with a shield of St. George's cross superimposed. The logo is intended to illustrate the ANCA's motto: "Reaching North America with the transforming love of Jesus Christ."

The Anglican Church in North America unites 112,000 Anglicans in nearly 1,000 congregations across the United States, Canada, and Mexico into a single Church. On April 16, 2009, it was recognized as a province of the global Anglican Communion, by the Primates of the Global Fellowship of Confessing Anglicans. †

The Hymnal 1940, a Brief Background and History

By Pat Dearing



The following is the first installment of a compilation of information from a series of four scholarly articles written by Fr. Daniel McGrath for the magazine *Mandate*, the official publication of The Prayer Book Society. Fr. McGrath is an Anglican priest and holds a

use—*The Hymnal 1940* or *The Hymnal 1979*—so let's get a little background and history.

Quoting from Fr. McGrath's article:

It may be that this debate places too much emphasis on what 'we', the current worshipers, desire in order to entertain ourselves, rather than what is truly good, right and spiritually uplifting to the praise and worship of Almighty God.

Fortunately, the issue is settled for the majority of traditional Anglicans who worship God using the historic *Book of Common Prayer* [1928] and for whom the best liturgical partner is *The Hymnal 1940*. Anglican Hymnody, as embodied in *The Hymnal 1940*, could best be described as 'eclectic' for it brings together many centuries of Christian Hymnody, from the early centuries of the church up to our own time.

The church is indebted to three streams that converged in its music from earliest times: Jewish, Greek and Latin. From the ancient Jewish temple and later synagogue practice, the church inherited the use of the Psalter as a central part of worship. The Greeks contributed a set of modes which would form the basis of Gregorian chant, and form the basis of the Plainsong today. From Latin culture, the church was enriched by a tradition of poetic structure and meter which enhanced the use of verse in Christian Hymnody.

A brief perusal of *The Hymnal 1940* reveals these elements, and also reveals hymns of the church catholic ranging from the 2nd century to the 20th century, from many countries of the world, and from many Christian denominations. It contains hymns translated from Greek and Latin. The Tudor period of the English reformers is represented in the hymnal by Thomas Tallis. There is a large body of music from the continental Reformation churches, notably works by Michael Praetorius and J. S. Bach. English Hymnody of the 18th century is represented through the works of Isaac Watts and the Wesleys. The 20th century interest in sacred folk songs/melodies from around the globe is also displayed in the hymnal.

doctorate in music from the Univ. of California.

I saved many issues of the *Mandate* for their rich, scholarly articles and shared the stories of the Hymnal 1940 with our organist, choirmaster and members of the choir. I was asked to write a column for *The Sentinel* based on those four articles by Fr. McGrath.

The following are excerpts from his writings and I claim none of it as my own; I am only the compiler and presenter of the information. If you would like a copy of the full text of those articles I will be glad to provide it, just email me at pdearing@ellijay.com.

But first, let me give you my own background - very briefly. As some of you know, I was born into the Episcopal Church; my father was a parish priest for over 50 years and my mother was organist and choir director. For a long time at St. Mary's where I grew up, all of our services were chanted: Morning Prayer, the Litany, Anti-Communion and Holy Communion.

In spite of that, I never sang in a choir until coming to St. Luke's. I tell you this so that you will know how little I paid attention to the Hymnal other than finding the hymn we were about to sing. Reading these the articles by Fr McGrath was an awakening moment for me, and important enough that I thought the information should be shared.

The Episcopal Church currently has two commonly used Hymnals, *The Hymnal 1940* and *The Hymnal 1979* (though other variations exist). At St Luke's, we use *The Hymnal 1940*, and it has two variations. Most of the hymnals found in our church pews are *The Standard Harmony Edition*, but a few contain only the melody for the hymns.

Most of our hymnals are bound with blue covers, but a few are bound in red - both are the same inside. We try to keep the red hymnals in the choir pews so as to present an orderly look of blue hymnals and red prayer books in the nave pews.

The Hymnal 1940, Part 1, An Introduction

There is a debate as to which version of the hymnal to

Continued on next page

The Hymnal

So how do we organize all these centuries of material in a meaningful way? Fr. McGrath explains.:

Today we take it for granted that we are able to pick up a hymnal and quickly find hymns appropriate to each season of the Church Year. For this level of organization we owe thanks to Reginald Heber (1783-1826), and his ground-breaking attempt at creating a hymnal that would support *The Book of Common Prayer*.

I will cover this in more detail in a coming installment.

Fr. McGrath continues:

Over centuries, with each new iteration of The Hymnal, great care was taken to secure the accuracy in editing the book up to our current Anglican hymnal, *The Hymnal 1940*. The Standard *Harmony Edition* contains well over 620 hymns, 8 complete musical settings of the Office of Holy Communion, 2 sung settings of the Versicles and Responses of Morning and Evening Prayer (one for choral use and one for congregational use), numerous Plainsong and Anglican Chant settings of Canticles, as well as various psalms.

Earlier I mentioned that the Episcopal Church has two different hymnals, *The Hymnal 1940* and *The Hymnal 1979*. So you wonder, why two? To again quote Fr. McGrath:

The Hymnal 1940 is the last hymnal which is a close partner of the traditional Book of Common Prayer [1928]. The texts of The Hymnal 1940 correspond with the Offices of Morning Prayer, Evening Prayer, Holy Communion, as well as other Offices as they appear in the Book of Common Prayer, Texts of the hymns reflect the same worshipful tones. The Hymnal 1940 represents a pinnacle of the development of Anglican liturgy, in which good scholarship, good taste, excellent poetry, doctrinal clarity, and integrity to the Anglican tradition are fostered and preserved.

The creation of The Hymnal 1940 was possible at a time when the church had the stability, unity, expertise, and instructional experience of the Episcopal Church of the 20th century. In the present chaotic state of the Anglican Way in America, it is unlikely that anything better than this hymnal can be attempted, so it will be

worthwhile to keep this treasure in the pews..."

In the next installment, Fr. McGrath will take us through "The anatomy of A Hymn" and some surprising details about The Hymnal 1940. †



July/August Birthdays and Anniversaries

July

01 Joe Robinson
 01 **Henry & Rosemarie Gorr**
 02 Betty Willis
 03 Sheila McConnell
 04 Susan Huntemann
 04 Kent Lipham
 06 Wiley Grantham
 07 Ainsley Turner
 08 Michaelene Yakim Johnston
 08 **Mark & Jill Kingsley**
 11 Neil Roddenbery
 13 Roger Johnson
 15 Robbie Muschamp
 15 Bill Seiler
 16 **Richard & Roanne Peck**
 17 **Jim & Ruby Tresca**
 17 Erica Almond
 18 **Bob & Jinanne Parrish**
 18 Kenneth Parrish
 20 Virginia Thrasher
 21 Megan Christine Bird
 24 Rosanne Johnston
 24 Deborah Ann Robshaw
 25 Rick Kipfmiller
 26 **Harland & Evelyn Bryant**
 26 Don & Judy Evans
 27 Frank (Pat) Dearing
 28 Doug Jones
 29 **Tom & Katie Hoffer**

August

01 Bob Emmons

01 Sam & Shirley Sartain

04 Meagan Thrasher
 05 **Jere & Pat McConnell**
 06 Bob Parrish
 07 Tammy Wikander
 09 Lauren Burgreen
 10 Betty Ann Henning
 10 Bonnie Thoreson
 12 Steve Hrytzay
 12 **Bob & Mary Jennus**
 15 **Randy & Dawn Romig**
 16 **Bob & Gloria Lee**
 16 Meredith Yacavone
 18 Dennis Wood (Jodi Beauregard)
 18 **Dr. Suzanne and Blake Turner**
 19 Ellen Grantham
 20 Paula Oneal
 20 Hanes Christopher Bird
 21 Quey Bassett
 21 Mary Margret Nastyn
 21 Kelsey Nicole Bird
 25 Melissa McCormick
 26 Roanne Peck
 27 Bob Jennus
 28 Kim Wikander Such
 28 Christopher Normie Baylis (Ann Whitten Merritt)
 28 **Ric & Sally Granda**
 29 Don Hess
 31 Don Evans
 31 Nancy Trice

30 Year Anniversary Parish Picnic

Even though it's a long way off, mark your calendars for the parish-wide 30 year anniversary celebration and picnic to be held at the parish pavilion next to the parish house on Sunday, October 22, after the 10 o'clock service.

Hot dogs, hamburgers, salads, covered dishes, ice cream and desserts are on the menu. The St. Luke's Men's Group will be doing the cooking, and the Episcopal Church Women (ECW) will be providing the side dishes. If you are interested in providing a covered dish please contact Teresa Wankel.

Plan to be a part of this special celebration. †

Know your crosses, part 2

The cross has been the main religious symbol of Christianity since the early days of the church. Over time many versions of the cross symbol have evolved as this continuing series will illustrate.



The design of the **Canterbury Cross** is based on a small brooch that was excavated in 1867 from beneath St. George's Street in the center of Canterbury, England, where churches have stood since the 6th century. The brooch, which dates to around 850, is of Saxon design.

The cross design is sometimes used as a symbol to represent the Anglican Communion. A replica of the cross has been carved in stone and mounted on the wall at the west end of the south aisle of Canterbury Cathedral. Cufflinks, charms, pendants and pins in the shape of the Canterbury Cross can be purchased at Canterbury Cathedral or online at the cathedral's website.



The **Byzantine Cross**, also known as the Orthodox or Russian Cross, is often found in the Eastern Orthodox Churches and Eastern Catholic Churches of the Byzantine Rite and is widely used to connote the Byzantine Rite.

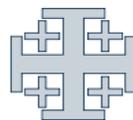
The top crossbeam represents the plate which, in older Greek tradition, bears the phrase "The King of Glory" or more recently with the letters INRI stemming from the Latin "Iesus Nazarenus Rex Iudaeorum" meaning "Jesus of Nazareth, King of the Jews." The bottom crossbar represents a footrest.

In many depictions the footrest slants upward to Jesus' right toward the penitent thief St. Dismas who was crucified on Jesus' right according to tradition and downward toward impenitent thief Gestas on Jesus' left. Another explanation is that the footrest points up to Heaven on Christ's right and down to Hell on Christ's left.



The **Papal Cross** is an emblem for the office of the Pope in ecclesiastical heraldry. It is depicted as a staff with three horizontal bars near the top in diminishing order of length as the top is approached.

A cross with two bars is used in heraldry to indicate an archbishop; apparently the three bars of the Papal Cross indicate an ecclesiastical rank higher than that of archbishop. Some believe the Papal Cross was influenced by Byzantine Cross.



The **Jerusalem Cross** (also known as the "Crusaders' cross", "Five-fold Cross", or "cross-and-crosslets") is a heraldic cross consisting of a large cross surrounded by four smaller Greek crosses, one in each quadrant.

While the symbol of the Jerusalem Cross appears to originate in the 11th century, its association with the Kingdom of Jerusalem dates to the second half of the 13th century. The symbolism of the cross is variously given as the Five Wounds of Christ, Christ and the four evangelists, or Christ and the four quarters of the world.



St. Andrew's Cross, also called a saltire, is X-shaped. Tradition has it that Saint Andrew was martyred by crucifixion on such a cross because he deemed himself unworthy to be crucified on the same type of cross on which Christ had been crucified.

In 832 AD, King Angus MacFergus had a dream the night before a battle where Andrew appeared to him. During the battle the next day an X-shaped cross appeared on the battlefield giving the Scots encouragement and causing their opponents to flee the field. The Scottish flag proudly displays the Cross of St. Andrew. †

CLASSICS BY CANDLELIGHT 2017 SERIES

"Choral Music of Superlative Artistry"

Saturday, October 7

Coro Vocati

John Dickson, director

"Carols by Candlelight"

Saturday, Dec. 16

The 4th Annual Christmas Concert

Featuring Choir, String Quartet,

Soloists and Organ

Using Thomason Hall

A number of outside groups regularly meet in Thomason Hall throughout the week. What most of these groups have in common is that they help individuals and families to overcome the terrible scourge of drug and alcohol addiction. Allowing these groups to meet at St. Luke's is a ministry of this church.

The use of Thomason Hall by these groups does not prevent parishioners from using it. There are plenty of open times when the hall is not being used by any group. Moreover, in the event of a conflict for a special event arrangements can be made for the groups to meet elsewhere to accommodate parishioner needs.

Parishioners desiring to use the Thomason Hall facilities should call the church office well in advance of the event to discuss possible dates and arrangements. †



On the lighter side

A little child in church for the first time watched as the ushers passed the offering plates. When they neared the pew where he sat, the youngster piped up so that everyone could hear: "Don't pay for me Daddy, I'm under five."

The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. The nun made a note, and posted on the apple tray: "Take only ONE. God is watching." Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies. A child had written a note, "Take all you want. God is watching the apples."

A Sunday School teacher began her lesson with a question, "Boys and girls, what do we know about God?" A hand shot up in the air. "He is an artist!," said the kindergarten boy. "Really? How do you know?" the teacher asked. "You know - Our Father, who does art in Heaven..."

The Sunday School Teacher asks, "Now, Johnny, tell me frankly do you say prayers before eating?" "No sir," little Johnny replies, "I don't have to. My Mom is a good cook."

A Sunday school teacher said to her children, "We have been learning how powerful kings and queens were in Bible times. But, there is a higher power. Can anybody tell me what it is?" One child blurted out, "Aces!"

Sentinel Classifieds

HELP WANTED

Women wanted to help the **Episcopal Church Women (ECW)** prepare for the Christmas Bazaar. Creativity, artistic talent and experience with handicrafts helpful but not required. Hours flexible. If interested contact Theresa Wankel at 404-375-6702 or email her at twankel@tds.net.

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

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.

Singers needed for **St. Luke's Choir**. Prior choir experience not necessary.

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

AVAILABLE

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.



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James L. Yacavone III, Editor
Lynn Pigott, Technical Assistant
Sheila McConnell, Production

St. Luke's Service Schedule

Sunday

8:15 A.M. Holy Communion (said service)

10:00 A.M. Matins (Morning Prayer) and Sermon (Holy Communion, first Sunday and principal feast days)

Weekdays

7:30 A.M. Morning Prayer (said service)

Prayer Book Holy Days announced

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It's never too late to make your financial pledge to St. Luke's for 2017

By making a financial pledge to St. Luke's you will be helping the Vestry
make sound budgeting and planning decisions for the church.

*As stewards of God's gifts and in gratitude for all blessings, I pledge the following amount to the work
of Christ through St. Luke's Church for 2017*

Name _____

Address _____

Amount _____

_____ Weekly _____ Monthly _____ Yearly

(Please check the appropriate blank)

The generous soul will be made rich, and he who waters will also be watered himself. Proverbs 11:25