



# St. Luke's Sentinel

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

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## St. Luke's 30th Anniversary

June 7 will be the 30th anniversary of the first church service of St. Luke's Episcopal Church.

### St. Luke's 'Scholar in Residence'



Christian apologetics authority Dr. Thomas Heard has relocated to Blue Ridge and is now St. Luke's "Scholar in Residence."

Apologetics is branch of study which seeks to make the case for Christ to those outside the Christian family who are looking for answers.

For the past five years, Dr. Heard has lived, studied and taught at the Nashotah House, an Episcopal / Anglican seminary in Nashotah, Wis.

He recently added to his already

impressive list of degrees a Masters in Theological Studies from the Nashotah House.

Dr. Heard holds a Doctor of Philosophy in Biochemistry from Purdue University; a Master of Science in Chemistry from Old Dominion University, Norfolk, Va.; and a Bachelor of Science in Chemistry from the University of Southern Mississippi, Hattiesburg.

In addition to his academic and teaching career, since 2004 Dr. Heard has served as Primary Examiner for the United States Patent and Trademark Office.

During his time at the Nashotah

House, Dr. Heard served as the facilitator for the St. Ambrose Institute, taught a course in apologetics and lectured on Ignatian spirituality.

He has done advance study at the European Leadership Forum, Hungary; C.S. Lewis Institute, Washington, D.C.; RZIM Trust, Oxford; New Horizon, Ireland; Wales Evangelical Theological Seminary; Tyndale College (UK) and Christian Heritage, Cambridge (UK).

Prior to moving to Nashotah, Dr. Heard was a member of The Falls Church in Falls Church, Va., and was active in Alpha, an evangelistic

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### Annual Easter egg hunt a success

St. Luke's annual Easter egg hunt for area children, held on Saturday, April 15, was a big success thanks to the hard work and help of members of St. Luke's and the Blue Ridge Kiwanis Club.

An estimated 200 children were on hand when the church bell rang at one o'clock to mark the start of the hunt for well over 1,200 Easter eggs placed about the church grounds. Some of the eggs entitled the children to prizes, and children and their parents lined up afterwards to collect their prizes and have refreshments in Thomason Hall.

Special thanks to the Kiwanis Club, Walmart, Fannin County Family Connection and an anonymous donor for making the event possible. Thanks also to Father Wikander and his crew for dying over 1,000 eggs in preparation for the hunt and to Neil McDonald for his hard work in making sure the event ran smoothly and safely. ✚



Children charge down the hill to hunt for Easter eggs.

## More Easter egg hunt photos



## Scholar in Residence

course which seeks to introduce the basics of the Christian faith in a non-threatening environment. He was also a Fellow at the C.S. Lewis Institute in Washington, D.C.

Dr. Heard is renting a cottage from Mr. and Mrs. Jere McConnell as he looks for more permanent housing. He is sharing office space with St. Luke's Verger Tony McConnell in the Verger's office located across from the church library in Thomason Hall.

In May, Dr. Heard will be ordained a deacon in the Anglican Church in Virginia. In Blue Ridge, he looks forward to teaching an apologetic class, offering spiritual direction and possibility beginning a "Bible and Brew" pub ministry. He will work under the direction of the Rev. Ronald Wikander.

"I first met Dr. Heard over a decade ago at Keble College," said the Rector. He is an able scholar with a heart for the Gospel and people. He will be an asset to this community. I'm glad to have him here at St. Luke's. " †

## Speakers announced for annual Men's Conference

The 6th annual St. Luke's Men's Conference is scheduled for October 13-15 at the church. The theme is "Christianity: What's In It for Me? A Conversation."

A strong lineup of speakers have been found for the event: Sam Garrison and the Rev. Dr. Justin Hardin.

Garrison is an attorney from Jacksonville, Fla. He and his wife, Gayle, are members of Grace Anglican Church in Fleming Island, Florida, where he has served in a variety of roles, including the vestry, worship team, Alpha, men's discipleship leader and lay preacher. The Garrisons are also longtime supporters of Young Life, where Gayle has been a volunteer leader for over 20 years.

Hardin is a Professor of Biblical and Theological Studies and the Chair of the School of Ministry's Graduate Department at Palm Beach Atlantic University. He and his wife, Jill, moved to South Florida after a decade in



Sam Garrison



Justin Harding

England where Justin studied at Cambridge and was later appointed Tutor of New Testament at Wycliffe Hall, Oxford. He is a dynamic communicator with a passion for teaching the Bible, and he is currently writing a commentary for pastors on 1 Corinthians (Zondervan).

The conference will begin with a Choral Evensong on Friday night and a Bishop's Dinner afterward featuring Rt. Rev. William Millsaps (\$15 per person) discussing events in the wider Anglican Communion. Saturday will consist of four presentations on the subject, boxed lunch and an open evening to enjoy downtown Blue Ridge. Sunday Communion services will be at the normal time with Dr. Hardin as the featured preacher.

Make time on your calendar for this educational and inspiring event. †



## From the Rector...

With some frequency, we at St. Luke's hear and use the word "parish. In our advertising, and on our webpage, we call ourselves "The Parish Church of the Mountains". Our official corporate name registered with the State of Georgia is the "Parish Church of St. Luke, Blue Ridge, Georgia, Inc." And, yes, from time to time, I say such things as: "Because we are the parish church, it is incumbent we do this, that and the other."

But, what do we mean by this word? Why do we use it?

Technically, "parish" refers to a geographical area served by a church. The term comes from the Greek *paroikia* and means the dwelling place of the priest. The eighth Archbishop of Canterbury, Theodore of Tarsus (c. 602-690) applied the term to what had formerly been Anglo-Saxon township units.

English settlers brought the parish system to the new world, including to Georgia. Following the American War of Independence, the civil and administrative aspects of the parish unit system went away, but the concept of the church being responsible for souls in the geographical area around a church remained.

The reason we at St. Luke's use the word "parish" is because it reminds us that we are not a members-only club. Unlike a place of worship serving members of various denominations, we have responsibilities to the whole community. Hence, our doors are open most days and all and all and sundry are welcomed to walk through and enjoy the churchyard.

The Blue Ridge Community Easter Egg Hunt is one example of St. Luke's taking on the role of the "parish church", being a center for community life. Another is various groups using our facilities throughout the week.

Another example is the AARP Foundation Tax Aide

using Thomason Hall on Fridays each year from February through April 15. In a recent letter, Steffanie Laven, program coordinator, wrote:

"Due to our generosity and patience, we were able to prepare 294 tax returns in February, March and April, a 50 percent increase over last year. When you count spouses and children, this puts us in the neighborhood of 400-500 people from our community and surrounding ones that you helped us serve."

When I was a boy, my father, who worked for the Mississippi Forestry Commission, told about a conversation he had had with a Roman Catholic priest. The priest said, "You Protestants build splendid education buildings (this was the 1960s), but you only use them once or twice a week. Is this good stewardship?"

When we were building St. Luke's, I remembered this priest's indictment and determined it would not be true of us. That is why I am proud that we at St. Luke's are unashamedly "the parish church."

In addition to community activities "on site", many more are conducted in other venues. St. Luke's, after all, is more than a building: it is first and foremost people. When St. Luke's folk are serving others -- no matter the location -- they are serving and witnessing to Christ whose love knows no boundaries.

As always, I owe a debt of gratitude to many who have gone the extra mile in making things happen at St. Luke's. Special thanks goes to those who assisted in preparation and execution of this year's Easter Egg Hunt, members of the choir who participated in the community Good Friday service and to Zenda Morgan and Betty Payne for sorting and washing vestments in the Vestry in preparation for Easter. What a team of doers we have at St. Luke's! †

## Project Outreach



By the time you read this, we will have gone through the self-assessment of Lent. Some will have culminated Holy Week at the Good Friday Ecumenical Service held at Shepherd of the Hills Lutheran Church. We will have enjoyed our Easter Egg hunt and given thanks for the efforts of the members of our parish, our friends and our corporate and anonymous donors that helped ensure the success of that event.

Most importantly, we will have celebrated the Feast of the Resurrected Jesus that we call Easter Sunday. What would be the sense of being a Christian if there had been no sacrifice on the cross?

At the beginning of March, I was invited to speak to

the Episcopal Church Women (ECW) about the connections I have made to assist our efforts to be active Christians in our community.

I talked about Family Connection, Seamless Summer, Snack-in-a-Back-pack, Marine Corps League, North Georgia Health and other organizations that serve the needy and help-less for no other purpose than to help the less fortunate to a better quality of life. My quest to identify and connect with these groups continues. Collectively, organizations like these help to restore the hope and peace of the entire community through the giving and receiving of time, talent, and treasure.

But you don't need to go elsewhere to become in-

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volved with our community. There are groups within St. Luke's that do good works for the benefit of our fellow man. If you haven't done so you should take the time to find out more about what the ECW, the Saint Luke's Men's Group, the Knitting Group and the Stitching Guild are doing for our community.

You will find that there is much good being projected beyond the walls of this church, and you may discover ways that you can become involved in their outreach efforts. Alternatively, you may have an idea of additional ways that these groups can help in the community. You may be surprised at how receptive these groups are to opportunities to assist you in fulfilling Christ's second great commandment: Love your neighbor as yourself.

It also occurred to me that there are many in this parish who are serving our community in some way that we don't know about. You could call them individual stealth ministries.

While humility is a great thing, silence about these other avenues of Christian outreach may not be the best course. First, you may be doing something that others within the church want to get involved with. Not letting others know how they can serve denies them the oppor-

tunity to assist. Second, keeping mum about what you do may cause some of our members to think that helping the community is not something we do on a regular basis. Nothing could be further from the truth!

So, with these thoughts in mind, I am asking each of you—you know who you are—to let me know about your participation in community outreach so that I can (1) better quantify the scope of community outreach performed by members of Saint Luke's and their invited friends, and (2) let others within the parish know of different ways that they can help their fellow human beings.

You can speak to me about it but I would prefer a brief email message (send to: vicarwikander@tds.net) so that I can better process and record the information. Please include a description of the activities you are involved in, the number of hours you spend doing them and the personal relevance of what you are doing in this community.

My intentions are honorable. I seek no "bragging rights" for Saint Luke's. My goals are to broaden the opportunities for members of the St. Luke's family to become involved with our community and to document that community outreach is both alive and well in this church and not the rare occurrence. Please help me.

✍ Rev. Ron Wikander



## Outreach Shout Outs

We have our own heroes and heroines at St. Luke's. These are members of the St. Luke's family who walk the walk by doing good works in the community. We think they

should be recognized. A tip of the hat to:

- ✧ **Judy Evans** for serving weekly as a Pink Lady at Fannin Regional Hospital bringing good cheer and a smiling face to patients.
- ✧ **Ruth Johnson** who has started helping out at the Family Connection Food Pantry.
- ✧ **Priscilla Cashman** who has been serving at the Food Pantry for some time now and who single handedly monitors and stocks St. Luke's little free library.
- ✧ **Roger Johnson** and **Rodney Allen** for service above and beyond in fixing a parishioner's plumbing problem recently.
- ✧ **Joe Brandon** for doing the heavy lifting on planning for Seamless Summer.
- ✧ **Neil McDonald** for all the work he does to make the St. Luke's Men's Group tick.

Let us know of others in the congregation who are doing God's work through individual ministries. ✝

But as for the well-to-do man who sees his brothers in want but shuts his eyes—and his heart—how could anyone believe that the love of God lives in him? 1 John 3:17-18

## St. Luke's Knitting Guild



The St. Luke's Knitting Guild usually meets every Monday afternoon at 1:15 pm in Thomason Hall. We knit, share concerns and talk about current happenings and laugh a lot. The meetings last until about 3:00.

The skill level of the group ranges from very talented knitters and crocheters to rank beginners. When I first joined the group I couldn't knit a stitch but with the help of the others in group I soon learned.

Two years ago we started knitting and crocheting lap blankets to donate to our area Hospice organization. So far this year we have made 20 lap blankets.

In addition, Diane Wikander has made four activity blankets for the memory care unit. An activity blanket sits in a patient's lap and has various items sewn on such as zippers, buttons to open and close, pockets with sewn in treasures, laces for tying and braiding and touchable sensory items. These blankets are useful for memory and keeping hands and fingers nimble.

We also knit and crochet items for the ECW Christmas Bazaar.

Our Knitting Guild continues to grow in size for which we are grateful. Anyone interested in knitting or crocheting and enjoying good company is welcome.

✍ Meredith Yacavone



Eliseo Delia and Father Ron Wikander discussing the finer points of building steps.



Neil McDonald, Roger Johnson and Rodney Allen getting ready to work.. Bob Cranor is in the background.



Dewey Cates about to attack the weeds.

## Men's group helps parishioner

On Friday, March 3, members of the St. Luke's Men's Group (SLMG) helped a parishioner by doing plumbing repairs, yard clearing and replacing back steps at her home.

Many thanks to the following SLMG members who participated in the project: Rodney Allen, Al Cash, Dewey Cates, Bob Cranor, Eliseo Delia, Roger Johnson, Tony McConnell, Father Ron Wikander, Jim Yacavone, and Neil McDonald.

If you're interested in getting involved with the men's group please contact Neil McDonald by email at [n.mcdonaldiii@gmail.com](mailto:n.mcdonaldiii@gmail.com) or phone him at 407-538-7523.



Tony McConnell preparing his weed eater. Cold,



Al Cash pretending he is Gandalf.

## Know your crosses, part 1

Since the early days of Christianity the cross has been the main religious symbol of Christianity. There have been many variants of the cross symbol as this continuing series will illustrate.



The **Cross of St. Peter** or Petrine Cross is an inverted Latin cross. The origin of the symbol comes from the Catholic tradition that Simon Peter was crucified upside down. It is believed that Peter requested this form of crucifixion because he felt he was unworthy to be crucified in the same manner that Jesus died.

Roman Catholics believe that the pope is Peter's successor as Bishop of Rome. Therefore, the Papacy is often represented by symbols that are also used to represent Peter, one of them being the Petrine Cross.

In recent times the Petrine Cross also has been used as an anti-Christian symbol.



The **Maltese Cross** is the cross symbol associated with the Order of St. John since 1567, the traditional Knights Hospitaller and the Sovereign Military Order of Malta and by extension with the island of Malta.

In the 15th century, the eight points of the four arms of the later called Maltese Cross repre-

sented the eight lands of origin, or Langues of the Knights Hospitaller: Auvergne, Provence, France, Aragon, Castille and Portugal, Italy, Germany, and England (with Scotland and Ireland). The eight points also symbolize the eight obligations or aspirations of the knights: to live in truth, to have faith, to repent one's sins, to give proof of humility, to love justice, to be merciful, to be sincere and wholehearted and to endure persecution.



A **Celtic Cross** is a cross featuring a ring or nimbus. It emerged in Ireland and Britain in the Early Middle Ages. It became widespread through its use in the stone high crosses erected across the islands, especially in regions evangelized by Irish missionaries, from the 9th through the 12th centuries.

There are a number of theories as to its origin in Ireland and Britain. Some scholars consider the ring a hold-over from earlier wooden crosses which may have required struts to support the cross arm. Others have seen it as deriving from indigenous Bronze Age art featuring a wheel or disc around a head, or from early Coptic crosses based on the ankh. Still others believe it originated from earlier ringed crosses in Christian art. ☩



## Ask the Rector

Q. Sometimes I find the language of the Epistles and Gospels and, in fact, the King James Version of the Bible, hard to understand. Can you recommend other versions of the Bible for me to consult—ones that use more contemporary language?

A. The Epistles, more so than the Gospels, can be difficult to understand. A translation differing from the one found in the Prayer Book (the Authorized King James replaced at times by renderings from the Revised version) can be helpful in bringing God's Word Written alive.

The translations used in "This Week at St. Luke's"—St. Luke's weekly email letter—are the J.B. Phillips' translation and the *Good News Translation* (GNT). Both are available on [biblegateway.com](http://biblegateway.com).

A fresher and more up-to-day translation is N.T. Wright's *The Kingdom New Testament: A Contemporary Translation*. While not available online, both a print and Kindle edition is available from Amazon at a modest cost. Dr. Wright's translation is especially helpful in sorting out such theological terms as "righteousness" and "faith / faithfulness". His translation is included in his popular "Everyone" commentary series.

Nothing I have said thus far, however, should be understood as denigrating the Authorized King James Version. For the most part, the translators achieved their objective in putting the words of the ancient authors into English that is appropriate both for private study and public worship. The words they chose are pithy, memorable and usually accessible to modern readers and hearers.

Even so, it would be very foolish and narrow-minded to fail to utilize scholarship found in more recent translations. Celebrate the literary excellence of our classic English translation, but don't make an idol of it.

I began by saying that the Epistles are more difficult to understand than the Gospels. This is so because the

Gospels are primarily stories, while the Epistles deal more with concepts. Jesus healing a blind man will naturally be easier for us to get our mind round than St. Paul's words in Romans on "being justified by faith".

Furthermore, the verses we read on Sunday are usually a part of a larger argument. Hence, it is often not the translation that is limiting our understanding of a particular Epistle, but our lack of knowledge of the context in which it stands. To remedy this deficiency we need to read what comes before and after a particular Epistle.

Q. At certain seasons at the end of the service of Holy Communion we say the *Nunc Dimittis* rather than the *Gloria in excelsis*. Why do we do this? Also, after we say the *Nunc Dimittis*, we say some additional words. What are they, and why do we say them?

A. By a longstanding tradition the *Gloria in excelsis* is replaced by "some proper hymn" during Advent and Lent. The *Nunc Dimittis* is but one option; certain hymns for these Sundays are included in an index printed in the back of The Hymnal.

The *Nunc Dimittis*, or *Song of Simeon*, follows the New Testament lesson in Evening Prayer. As with most canticles, the Book of Common Prayer directs that it be followed by the *Gloria Patri*: "Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen." The *Gloria Patri* sums up the words of a psalm or canticle with praise to our great Triune God.

The reason for substituting a less exuberant canticle or hymn for the *Gloria in excelsis* is so that we may hear the latter with fresh ears when we arrive at the great feast towards which we are heading. †

*Editor's note: If you have a question for Father Morgan send it to [stlukes@tds.net](mailto:stlukes@tds.net). If requested we will keep the questioner anonymous.*

### CLASSICS BY CANDLELIGHT -- 2017 SERIES

#### Dates for your Diary

**Saturday, June 3 -- "Heroic Music for Brass, Percussion and Organ"**

*St. Luke's 30th Anniversary Concert*

Atlanta Brass Works Harvey Warner, percussion  
Randall Romig, organ/piano

**Saturday, October 7 -- "Choral Music of Superlative Artistry"**

Coro Vocati John Dickson, director

**Saturday, Dec. 16 -- "Carols by Candlelight"**

*The 4th Annual Christmas Concert*

Featuring Choir, String Quartet, Soloists and Organ





# A short history of St. Luke's

*Editor's Note: As St. Luke's 30th anniversary approaches, the Rector has put together a short history of the church.*

## Part 1: Humble Beginnings

The history of St. Luke's Church, Blue Ridge, Ga., is a story of faith, a story of a small yet determined group of Churchmen who had a vision and who were willing to step out on faith and make that vision become a reality.

The glory, however, goes not to them or to me, St. Luke's founding Rector, but to God alone. We were instruments, God the master designer. Or, as St. Paul fitly puts it, "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

The vision of these pioneer Kingdom builders began to take physical form on June 7, 1987, when 13 people responded to notices placed in local shop windows and in two local newspapers and showed up for the first service. The service was held in the community room of the Blue Ridge City Hall (now First Baptist Church's youth center). Not a large group, but a 100 percent increase over the previous week!

According to the sign-up sheet for that Sunday, those present included: Preble and Isabell Staver; Art, Ardel and Jana Perryman; Judy (Mrs. George) Rose; C. Rudy Berghult; and Mike, Sophia, Jason and Dylan Copello.

The genesis of what became St. Luke's Church began a few weeks earlier when I wandered into the Depot Deli (at the time located in the Blue Ridge train station) and struck up a conversation with the owner, a tall woman named Ardel Perryman. Upon learning that I was finishing my training for the Episcopal ministry, Mrs. Perryman expressed an interest in a church in Blue Ridge.

An Episcopalian herself, she, her husband Art and young daughter Jana had moved to Blue Ridge from Ocala, Fla., several years earlier. At the time, the family was not attending any church.

I told Mrs. Perryman that I planned stay with my mother, who had recently relocated in the Wehuttu community in Cherokee County, N.C., for the summer and would be happy to conduct Prayer Book services for anyone wishing them. Mrs. Perryman mentioned the names of several Episcopalians in the area and agreed to set up a meeting.

The meeting was held in the dining room of Mrs. Perryman's restaurant. Two additional people showed up: Preble and Isabell Staver. The couple had recently relocated from Naples, Fla. He was a retired banker. She was a nurse by training.

Several locations for Sunday services were explored, but the community room of the Blue Ridge City Hall was

quickly settled upon. A Lutheran congregation had just moved out, and the room was available for \$10 a Sunday.

For the first service, I contacted the band department at Fannin County High School and secured a four-member brass ensemble. Mrs. Staver provided a linen table cloth to cover the judge's bench, which became the Altar.

Meanwhile, Frank and Flo Henderson, founders of Shepherd of the Hills Lutheran Church, donated a wooden cross and candle Altar set. Mr. Henderson had crafted the set for the Lutheran church, but when the congregation received a brass set, his set was retired and thus available for use by another congregation.

In turn, St. Luke's, after receiving a brass set, would pass on Mr. Henderson's set to a new Lutheran congregation in Blairsville, with the stipulation that its members would follow suit when the set was no longer needed.

Frank and Flo Henderson were some of the first people I met when I came to Blue Ridge. In addition to being very active in their Lutheran church, the two spent much of their time coordinating the downtown visitors' center located in the red caboose. For several months, I volunteered one morning a week at the visitors' center.

A processional cross, meanwhile, was constructed by another recruit for the congregation, Mike Copello. Mr. Copello's young son Dylan served as the crucifer. The lectern for the first service was borrowed from the First

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An early congregation at City Hall. Front row: Ed Parrish, Marjorie Parrish, Fr. Morgan, Marilyn Seiler, Claire Bewes, Carol Mundy, Ann Johnson, Joyce Redman and Judy Hedges. Second row: Michael Krutulius, Marge Krutulius, Shirley Stanley, Susan Gill (now Mrs. Susan Gensel), Kathryn Ziegler, Isabel Staver, unidentified woman, G. Ward Foote, George Hedges, J.R. "Tick" Johnson and Betty Lee. Back row: George Lee, Chuck Seiler, Reggie Bewes, Preble Staver, Wm. T. Mundy and Glen Thoreson.

## History

### Baptist Church.

June 7 that year was Pentecost (Whitsunday). I read Morning Prayer for the congregation using the lectionary readings for the day and preached. On this Sunday, no name had been chosen for the mission, but that was soon to change. Mrs. Perryman urged that St. Luke the Physician be chosen as the church's patron.

A personal family tragedy prompted Mrs. Perryman to make this suggestion. Not long before moving to Fannin County, she and her husband had lost a child. Her hope was that new congregation would follow in the steps of its patron in setting forth the love and healing power of Jesus Christ.

For several services after the church's founding, an electric keyboard was used to accompany hymns, but by the third week a foot-pumped reed organ was in place. I found the organ at a music store in Murphy, NC. The cost was \$150. When the shopkeeper discovered we had no money, he agreed to let us buy it on time at the rate of \$25 a month. Because the organ had suffered damage while being stored in a barn, the men of the church set to work repairing the leaking bellows with duct tape before it made its debut.

A hose leading to a vacuum cleaner motor was attached to the air chamber. To reduce the noise generated by the motor, it was placed in a wood box which could be lowered by means of cords out of a window to the ground.

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*THAT REMINDS ME: On a visit, one of Preble and Isabell Staver's daughters remarked following a service: "I wanted to say 'Eureka' when that organ was turned on." Another person said that it reminded him of the "rushing, mighty wind" of Pentecost.*

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Eventually, the instrument was rebuilt by a Mr. Horton in Ellijay. On January 8, 1989, the reed organ was retired in favor of Hammond electric organ. The new organ was a gift from Hazel Jaklitch of Naples, Fla.

In addition to conducting the services, I accompanied the hymns, which prompted another early member, Nancy Pierson Taylor (later Goodson) to present Mr. Morgan with a framed piece of needlepoint reading: Preaches, Prays, Plays.

On the second Sunday of its founding, the congregation welcomed its first members from neighboring Union County, James R. "Tick" Johnson and his wife Ann. Both would go on to play a significant role in the life and development of St. Luke's.

A month or so after services had begun, a local Blue Ridge society matron, Willa Mae Haight, donated the two lots on which the church now stands. Mrs. Haight, herself a Baptist, continued as a generous supporter until her death in 1998.

Her husband, David Haight Sr., who had died in



October 15, 1987. Ardel Perryman (Junior Warden), Fr. Morgan, Willa Mae Haight, and Preble Staver (Senior Warden)

1968, had stipulated in his will that the two lots should be given to "any church of the Protestant faith." He was an Anglican from Canada.

Not long after the land was deeded, Mr. Johnson painted a sign announcing: "Future Home of St. Luke's Episcopal Church . . . Victor Morgan - Minister in Charge" The sign remained in place until 1995 when the church was built.

On the Feast of the Beheading of St. John the Baptist (Saturday, Aug. 29, 1987) I was ordained a deacon. The service was held in the Blue Ridge Methodist Church, with the church's minister, the Rev. Dr. Thomas Shores, participating. The Rev. Norman Andrew Stewart, a Scotsman and Rector of St. Matthew's Church, Birmingham, Ala., was the preacher.

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*THAT REMINDS ME: I wondered at the time if the day on which my ordination took place was predictive of how my ministry would end!*

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Just before Christmas on Dec. 12, the Rt. Rev. Edward P. Whatley ordained me as a presbyter (priest). The service was held in the student chapel of Trinity Episcopal Student Center in Tuscaloosa, Ala.

At the time, Bishop Whatley headed the Traditional Protestant Episcopal Church Foundation of Alabama. St. Luke's was founded under the auspices of the foundation.

Prior to my ordination as a presbyter, Holy Communion was available only when an Episcopal clergyman came through town. One of these was the Rev. Dr. William W. Millsaps.

Dr. Millsaps had just stepped down as Chaplain of

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**History**

The University of the South. His first visit to Blue Ridge was on Nov. 11, 1987. Accompanied by his wife Martha and their young daughter Mary Francis, the family spent the night in a cottage provided by St. Luke member Judy Rose.

Dr. Millsaps, later Bishop Millsaps, and his family would go on to play a long and significant role in the life of St. Luke's.

In the early 1990s, a pavilion was built on the future church site. The concrete pad on which it sat can still be seen near the entrance of the stonewall cemetery. Donors of the pavilion included: Mr. and Mrs. Ward Foote, Mr. and Mrs. Preble Staver and Mr. and Mrs William T. "Bill" Mundy.

The Mundys were from Hall County and had recently bought a house on Newport Road in Fannin County. Mr. Mundy would go on to serve as Senior Warden and chairman of the building committee.

*THAT REMINDS ME: During the construction of the pavilion I stopped by and climbed up the ladder to the roof where Sam Colly, our builder, was working. I stepped onto the roof with leather-soled penny loafers. Mr. Colly reached out his hand and saved me from my folly. I learned that day that there are something the Rector needs to keep his paws -- and feet -- off of!*

The Footes were from Atlanta. In 1989, they donated a number of lots on Lake Hartwell. The lots were eventually sold, and the proceeds were placed in the church's building fund. Mr. Foote was an early vestryman.

Until the church was built, the pavilion was used for occasional Sunday services, several "Kirkin' o' the Tartans", St. Francis' Day Animal Blessings and numerous social events. Following the construction of the church in 1995, the pavilion was blown down in a storm. Because the structure was not oriented in the same direction as the church, the Vestry elected not to rebuild it. †

TO BE CONTINUED

**Seamless Summer signup starts May 1**



The Seamless Summer program for 2017 will kick off on Wednesday, May 31, and will run for June and July every Monday and Wednesday. This program provides free lunches to needy children.

This is St. Luke's fourth year assisting in this program, and we have been assigned the same two sites as before. We will need four volunteers on each day from 11:00 a.m. to 1:00 p.m. to serve and socialize with the children.

There will be a brief training session at the church before our first day to help new volunteers feel comfortable. Sign up sheets for volunteers will be in the Narthex after May 1. Please help us with this program. Any questions contact either Fr. Ron Wikander or Joe Brandon. †

**Dates for May and June**

**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—Al-Anon  
Mon Tue Thu Sat 7pm —NA  
Sun 6pm—Al-Anon

May 2017

- MON 1 *Sts. Philips & James, Apostles.* HC—Noon
- WED 3 ECW Beth Moore Bible Study. Thomason Hall—Noon
- SUN 7 *3rd Sunday after Easter.* 8:15am—HC; 10am—HC
- WED 10 ECW Beth Moore Bible Study. Thomason Hall—Noon
- SUN 14 Mothers Day.  
*4th Sunday after Easter.* 8:15am—HC; 10am—MP
- WED 17 ECW Beth Moore Bible Study. Thomason Hall—Noon
- FRI 20 AARP Safe Driving Course. 8am-4pm.  
Pre-registration required.
- SUN 21 *Rogation Sunday.* 8:15am—HC; 10am—MP
- WED 24 ECW Beth Moore Bible Study. Thomason Hall—Noon
- SUN 26 *Sunday after Ascension.* 8:15am—HC; 10am—MP
- MON 29 Memorial Day

June 2017

- SAT 3 Concerts by Candlelight, Atlanta Brassworks. 7pm
- SUN 4 *Whitsunday.* 8:15am—HC; 10pm—HC  
*30th Anniv. of St. Luke's Special Celebration*
- SUN 11 *Trinity Sunday.* 8:15am—HC; 10:00am—HC
- MON 12 *St. Barnabas, Apostle.* HC—Noon
- WED 14 ECW Christmas Bazaar Workshop. Thomason Hall. 9:30am
- SUN 18 *1st Sunday After Trinity.* 8:15am—HC; 10am—MP
- WED 21 First Day of Summer
- SUN 25 *2d Sunday after Trinity.* 8:15am—HC; 10am—MP
- THU 29 *St. Peter, Apostle.* Noon—HC
- FRI 30 Hymn Sing. 7pm

**POVERTY IN FANNIN COUNTY**

The poverty data for Fannin County is appalling. According to the American Community Survey of the U.S. Census Bureau:

- ☞ 23.1% of individuals in Fannin County are below the poverty level.
- ☞ 26.9% of Fannin families with related children are below the poverty level.
- ☞ 44.7% of women with children with no husband present are below the poverty level.
- ☞ 15.3% of individuals 60 or over are below the poverty level.
- ☞ In the last eight months the Family Connection Food Pantry has averaged over 1,400 client visits a month. This number includes over 493 families, 383 children and over 383 seniors a month.



## Senior Warden's Corner

Last year I read a thought provoking book entitled *Autopsy of a Deceased Church* by

Thom S. Rainer.

He believes that churches have three phases—they are either growing (inclining), moving sideways (reclining) or on the way down (declining). His thesis is that the difference between a dynamic, growing church and a declining, dying church is whether the church's ministers and congregation are inwardly focused or outwardly focused.

A declining church is inwardly focused. Its ministers and congregation are more concerned with their own needs and comfort than the needs of others. The definition of a declining church is a body of believ-

ers who function for the greater good of themselves.

In contrast, a vibrant and living church is outwardly focused. It is more concerned with bringing God's Word and the Christian ministry to the community around it. Its emphasis is on living the Second Great Commandment—loving your neighbors—through charity and outreach. The definition of a church on the incline is a body of believers who function for the greater good of others.

I suspect there is a lot of truth in Rainer's analysis. It just makes sense that a church that actively pursues a Christian ministry is bound to be more energetic and vibrant than one that is focused on itself and simply going through the motions.

Think about it. †



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Website: [www.stlukesblueridge.org](http://www.stlukesblueridge.org)  
Church Email: [stlukes@tds.org](mailto:stlukes@tds.org)  
Telephone: (706) 632-8245

Rev. Victor H. Morgan, Publisher  
James L. Yacavone III, Editor  
Lynn Pigott, Technical Assistant  
Tony and Sheila McConnell,



## On the lighter side

A young boy came to Sunday School late. His teacher knew that he was usually very prompt and asked him if anything was wrong. The boy replied, "No, I was going fishing, but dad told me I needed to go to church."

The teacher was very impressed and asked the boy if his dad had explained to him why it was more important to go to church than to go fished. To which the boy replied, "Yes, he did. Dad said he didn't have enough bait for both of us."

Terri asked her Sunday School class to draw pictures of their favorite Bible stories. She was puzzled by Kyle's picture, which showed four people on an airplane, so she asked him which story it was meant to represent. "The flight to Egypt," said Kyle. "I see ... And that must be Mary, Joseph, and Baby Jesus," Ms. Terri said. "But who's the fourth person?" "Oh, that's Pontius - the Pilot."

A Sunday School teacher asked the children just before she dismissed them to go to church, "And why is it necessary to be quiet in church?" Annie replied, "Because people are sleeping." †

**"Laughter is the closest thing to the grace of God." Karl Barth**



## At a glance...

☞ North Georgia Action Network works to improve the quality of life for the low-income, elderly and homebound populations in this area. The ECW supports this effort, and you can help. Please remember to bring items to the church each Sunday. Paper and soap products are especially needed, as well canned foods and baking products, but all items are accepted. Help us help others.

☞ 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.

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

☞ Let us hear your dulcet tones reading the Epistle on Sunday. Sign up to be a reader. The job comes complete with a pronunciation guide. †

There are different ways of serving God, but it is the same Lord who is served. ... Each man is given his gift by the Spirit that he may make the most of it.

1 Corinthians 12:5-7



Living the Second Great Commandment

**Local Interfaith Coalition for Habitat for Humanity**

The goal of the newly organized Interfaith Coalition for Habitat for Humanity of Fannin and Gilmer is to raise \$35,000 to partially sponsor and build a house in our area as soon as possible.

The coalition currently includes ten different congregations, including St. Luke's, and it hopes other churches will join this worthwhile partnership. Jim Yacavone is St. Luke's representative to the coalition.

Habitat for Humanity was founded in 1976 as a Christian housing ministry but has evolved into a ministry of all faiths who care about the needs of people in need of simple, decent housing.

Millard Fuller, the founder, called building houses love in action and "the theology of the hammer." He said that even though we may have theological differences we can all agree that building homes with God's people in need using the biblical economics of no profit and no interest is a worthy manifestation of God's love.

Homeowners are chosen to partner with Habitat for Humanity based on their need for adequate housing, their ability to pay a mortgage and their willingness to help Habitat by doing sweat equity on their home and supporting Habitat for Humanity by working on other Habitat homes or in other approved ways.

The Interfaith Coalition is part of Habitat for Humanity of Fannin & Gilmer Counties, Inc., an independent Georgia charitable corporation created to pursue the

Habitat vision in Fannin and Gilmer Counties. It is locally controlled, and all money it raises is used locally to improve housing for the needy in our area. To learn more about the organization go to [www/hfhfanningilmer.org](http://www/hfhfanningilmer.org).

There is a great need for quality affordable housing in Fannin and Gilmer Counties. There is rampant poverty in our area, and marginal paying jobs are the norm. Many families are compelled to live in substandard housing because they are unable to afford anything better.

The St. Luke's Men's Group has signed on to assist in a local Habitat program called Helping Hands which assists low income homeowners to make needed repairs to their homes.

If you would like to donate to the Interfaith Coalition house sponsorship, checks should be made to Fannin/Gilmer Habitat for Humanity. The memo line should say INTERFAITH COALITION. Checks can be sent to Fannin/Gilmer Habitat for Humanity; 3387 E. First Street, Blue Ridge, GA 30513. Consider a monthly donation and thank you! †

*Editor's note: We hope to feature a worthy local cause in every issue of the Sentinel to highlight ways you can put your faith into action.*



**May/June Birthdays and Anniversaries**

**May**

- 02 **Jim & Anne Sweat**
- 03 Philip Finley
- 03 Gene Watson
- 03 **Philip & Heather Finley**
- 06 Tony McConnell
- 06 Evelyn Elaine Bird
- 06 Chris Kirkpatrick
- 06 **David & Robbie Muschamp**
- 10 Lynn Pigott
- 11 Richard Misinco
- 14 **Todd & Gail Lyons**
- 15 Henry Gorr
- 16 June Gentile
- 16 Jim Cosman
- 17 Priscilla McDonald
- 23 Robert Cranor
- 24 Suzanne Heald
- 26 **David & Joyce Geiger**
- 27 Jane Koster
- 29 Dot Washburn

**June**

- 01 Shirley Sartain
- 01 **Joe and Glenda Robinson**
- 02 Rev. Robert BURGREEN
- 05 **Rick & MaryLynn Kipfmiller**
- 11 Den Coleman
- 12 Gwen Skelton
- 12 **Dennis Wood and Jodi Bearegard**
- 14 Stephen Wankel
- 14 **Rodney & Jean Allen**
- 15 **Roger & Ruth Johnson**
- 16 **Doug & Nancy Trice**
- 19 **Eric & Crista Thoresen**
- 20 Susan Huffman Brandon
- 20 **Jerry & Linda Scott**
- 26 Ruby Tresca
- 27 Elin Thoresen
- 29 Katie Hoffer



Recipe of the Month  
**Peach Cobbler**

I found this recipe as I was looking for a dessert to make for company.

- |                               |                          |
|-------------------------------|--------------------------|
| 2 cups sugar                  | 3 tbs. sugar             |
| 1 large bag of frozen peaches | 1 1/2 tsp. baking powder |
| 1 lemon                       | 3 tbs. cold butter       |
| 3 tbs cold shorting           | 3/4 cup milk             |
| 2 eggs                        | salt                     |
| 3 cups flour                  |                          |

Take a little butter and grease your baking pan. Mix your peaches a pinch of salt 2 cups of sugar and the juice of a lemon, pour into the pan.

Mix together 3 heaping tbs. sugar 1 1/2 tsp. baking powder. Stir together. Add 3 cups of flour, 3 cold tbs. butter and 3 tbs, shorting mix together. In a small bowl mix 2 eggs and the 3/4 cup mild then add to the flour mixture. Add this mixture little by little on top of the peaches. Now sprinkle 1 tbs. sugar on top. Cook 400 degrees for 30 to 40 minutes.

Enjoy and God Bless!

✍ Diane Wikander

# St. Luke's Sentinel

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## Financial Pledge for the Year of our Lord 2017

It's not too late to pledge for 2017. Your pledge will help St. Luke's Vestry  
in making 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*