



# St. Luke's Sentinel

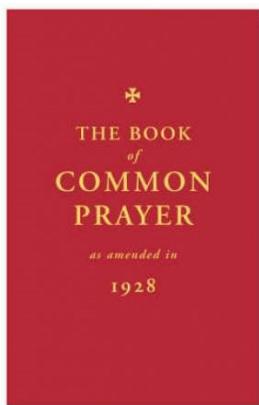
The Parish Paper of St. Luke's Episcopal Church, Blue Ridge

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## St. Luke's to commemorate 1928 Book of Common Prayer



St. Luke's will commemorate the 90th anniversary of the 1928 Book of Common Prayer (BCP) by conducting several services from other Anglican prayer books throughout 2018.

On Sunday, Feb. 4, Services will be celebrated from the 1662 Prayer Book. Later in the year we will hold services from the 1789 BCP, as well as from prayer books adopted by some of the African Anglican Churches.

"I hope these services will increase parishioners' appreciation of Anglican history and tradition, as well as the beauty and majesty of the services in the 1928 Prayer Book," explained St. Luke's rector, the Rev. Victor H.

Morgan. "Most importantly, I hope the congregation will find meaning and inspiration from these services."

Another purpose in holding services used by other Anglican churches is to emphasize that St. Luke's is part of a wider Anglican Communion of churches. It is estimated there are between 60 and 85 million Anglicans worldwide.

The 1662 BCP remains the official prayer book of the Church of England and is used by some American Anglican churches in lieu of the 1928 BCP. The 1789 BCP is the first prayer book adopted by the American Episcopal Church after the American Revolution. The African Anglican churches have experienced dynamic growth in recent decades, and there are more Anglicans in Africa than in other countries combined.

This past December we conducted an instructed Eucharist, and another one is planned for 2018. †

## Two confirmations and a new member received at St. Luke's

On November 12, the Rt. Rev. Dr. William W. Millsaps, Presiding Bishop of the Episcopal Missionary Church, confirmed Finn Thoresen and Charlene Burt Mclaughlin and received Al Cash into the Anglican Church in a ceremony at St. Luke's.

Confirmation is a rite in which those who were baptized as children affirm their faith in Christ, while those baptized as adults or who are received from another Communion, reaffirm their faith. †



Above—Front row: Elin Thoresen and Finn Thoresen. Back row: Crista Thoresen, The Rev. Victor Morgan, Bishop William Millsaps, Eric Thoresen and The Rev. Ron Wikander. Left—The Rev. Ron Wikander, Charlene Burt Mclaughlin, Bishop William Millsaps, The Rev. Victor Morgan, Al Cash and Martha Cash



## Bob Jennus will be missed at St. Luke's

All parishioners of St. Luke's mourn the death of Robert (Bob) Evan Jennus on Nov. 3, 2017. He died surrounded by family.

Bob was born in Newark, NJ. He graduated from Rutgers University with a chemistry degree in 1960 where he played on the tennis team and was a member of Tau Kappa Epsilon fraternity. He was employed by Celotex Corporation, Manufacturing Division, for 35 years.

Bob was a valuable member of St. Luke's. He transferred into St. Luke's in March 2006 from Holy Innocents Episcopal Church, Valrico, Florida, and immediately became a lay reader. He served on the Vestry and was the Senior Warden of St. Luke's from 2010 to 2012.

Perhaps his most valuable service to St. Luke's was overseeing the construction of the 2011 addition to the church. His friend, Bob Morgan, remembers that Bob agreed to stay on the Vestry an extra year to continue overseeing completion of the addition.

Bob was an active member of the St. Luke's Men's Group. A skilled woodworker, he built the Holy Table, cross, and credence table for side chapel and always contributed handmade items to the Episcopal Church Women's Christmas Bazaar. His woodworking skills and constant willingness to lend a hand will be greatly missed by both groups and the church.

In addition to his service to the church, Bob helped build sets for the local theater and was a past president for the Mountain Tops Homeowner's Association.

He is survived by his wife, Mary; brother, Darryl; son,



Bob and The Rev. Victor Morgan

Thomas; daughters, Susan and Sandra; six grandchildren; and one great grandchild. A memorial services will be held at St. Luke's on March 17 (details to be announced later). In lieu of flowers, the family requests donations to the Amyloidosis Foundation.

Then I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."

*Revelations 14:13.*



Bob, Priscilla Cashman and Nancy Trice standing before the little free library that Bob built for the ECW.



Bob and The Rev. Victor Morgan inspecting work on the new addition to the church in 2011.



### Remember the Needy every time you come to church.

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



A Short History of St. Luke's, Part 4

## Into the Future



Not long after the 21st century had dawned, a consensus began to develop that the 1995 building needed to be enlarged. However, because a mortgage remained on the Parish House, a plan of action

was slow in coming.

Senior Warden Joe Brandon first proposed establishing a Building Committee in 2005. The following year another Senior Warden Robert "Hoot" Skelton established a building fund and appointed T. Ruben Jones to chair the building committee.

Members of the 2006 committee were: Gwen Skelton, Roger Johnson, Jan Vollrath, Tom Kimmel and Joe Brandon.

In early 2007, a brochure entitled "The Fullness of Opportunity: Giving Thanks for the Past, Building for the Future" was produced. The brochure said:

St. Luke's Church has come to the fullness of opportunity. The ideals upon which this church has been established have been tested to the fullest throughout its first 20 years. They have been proved good and true, and the foundation upon which we seek to build today.

These ideals include: faith in God, confidence in the authority of the Scriptures, commitment to the Faith once delivered to the Saints, appreciation of worship that draws from the past and speaks to the present, and a vision of witness and service to the whole community and not just to members only.

Upon the recommendation of Mr. Jones, the Vestry voted at its Dec. 14, 2008, meeting to hire The Haralson Group of Atlanta to draw up plans for the proposed extension. At the following Vestry meeting held Jan. 11, Mr. Jones presented preliminary blueprints.

In the Oct. 2008 *St. Luke's Sentinel*, Senior Warden Bob Morgan issued a statement encouraging St. Luke's members and friends to respond to a "Mystery Match". An unnamed parishioner had agreed to match, dollar for dollar, any gifts up to \$100,000 made by the end of that year. The appeal brought forth a number of donations, but not the full amount. The "unnamed parishioner" was Mr. Jones.

In Sept. 2010, the objection, "we can't build because we still have a mortgage" was overcome when Mr. Jones, who held the mortgage on the parish house at the time, forgave the debt.

Aaron Construction and Bill Rush of Blue Ridge were selected as builders of the addition. Actual construction began in early 2011, with Senior Warden Bob Jennus as St. Luke's on-site representative and construction coordinator.

God raises up the right man at the right time. This has been the experience of the St. Luke's family on numerous occasions. For the 1995 building, that man was William T. "Bill" Mundy. For the 2011 addition, it was Bob Jennus. With calm, grace, knowledge and extraordinary people skills, Mr. Jennus went about this task.

*THAT REMINDS ME. Prior to beginning construction, on several occasions, I said to various ones that I sincerely hoped God would call me home before I had gone through another building program. God did not answer that prayer in the affirmative. He did something better: He sent Bob Jennus!*

In the architectural drawings, space was provided for an elevator; however, the actual installation was not included in the building contract because of lack of funds. Mr. Jones, however, again proved to be St. Luke's 'angel'. Not only did he provide for the cost of the elevator but funded the entire South Transept.

The enlarged church was dedicated with a service of thanksgiving in October, with the Rt. Rev. Dr. William W. Millsaps in attendance.

Following the dedication, embellishments continued to be added, including a ceiling boss in the chancel crossing. Aidan Hart of Shropshire, England, was commissioned for the work.

The side chapel located in the North Transept also continued to be furnished and adorned. Mr. Jennus built the Holy Table and cross. Members of the Needlepoint Guild, meanwhile, crafted covering for seats and backs of chapel chairs. Designs, all hand-drawn by St. Luke's member Lowell Jacks, depicted symbols for British saints, resulting in the North Transept being called the "Chapel of the British Saints". Since Mr. Jennus' much lamented death in late 2017, the chapel is increasingly being referred to as "the Jennus Chapel."

As the 2011 addition was nearing completion, Tony McConnell took over Russ Langham's duties as Verger. In preparation for the job, Mr. McConnell completed a training course provided by the Vergers' Guild of the Episcopal Church. An installation service was held in the enlarged church during Evening Prayer on June 18. Bishop Millsaps officiated.

In other developments in the second decade of the New Millennium, St. Luke's began hosting the Georgia Anglican Men's Conference. The first event was held in

Continued on next page

Church History...

2012, with Dr. Richard Turnbull as the first presenter. Roger Johnson coordinated this and subsequent conference. The 2017 conference drew men from four states.

Improvements on the physical plant continued during Pat Dearing's tenure as Senior Warden. Mr. Dearing designed and installed a sound system and a Wi-Fi hot point in Thomas Hall. His term as Senior Warden expired in 2015, but he continues to oversee and maintain these vital systems.

In 2016, the Rector appointed Jim Yacavone as Senior Warden. During his tenure, which continues at this writing, Mr. Yacavone has encouraged members of St. Luke's to be visible and give service in the larger com-

munity. At his recommendation, in 2017, the Rev. Ronald O. Wikander was designated St. Luke's community service coordinator.

The intellectual life at St. Luke's was enriched in 2017 with the arrival of a scholar in residence, Dr. Thomas Heard. Dr. Heard's monthly lectures on Worldviews soon became popular and at this writing continue. Dr. Heard plans to offer an additional class in Christian Apologetics in 2018.

Now in its 31st year, St. Luke's remains alive in Blue Ridge. We remember with gratitude those things that are behind, even as we reach with great expectation to those things that are before us.

**Ad maiorem Dei gloriam!**



## FROM THE RECTOR

It is hard to believe the time has come to pull off the first page of the 2018 calendar. Clergy often think calmer days are coming after Christmas. Not so at St. Luke's.

Already in January we have held our annual parish meeting and are now moving forward toward a series of services highlighting our liturgical heritage. This first is set for Sexagesima, Feb. 4, and will feature the Order for Holy Communion from the 1662 English Book of Common Prayer. Later, at another service, we shall be using the first American Prayer Book of 1789.

We do right in paying homage to the Book of Common Prayer, especially as the 1928 American edition turns 90 this year. Our Prayer Book is a time-tested tool in teaching the Faith. In it we hear our own native language at its most exalted, clean, thunderous and salty. However, there is a danger. That danger is that we turn it into a museum piece or worse still make it an idol. To do either is to dishonor it and those who bequeathed it to us.

Let us praise it, let us admire its matchless clarity and beauty, but above all, let us allow the Scriptural truths found therein to sink deeply into our souls and its prayers to teach us to think and pray biblically and Christianly.

While on this subject, Prayer Book worship connects us to Christian believers around the world. A past Archbishop of Canterbury has written: "Wherever we go throughout the Communion we find ourselves at home in a worship scriptural, catholic [universal], congregational, understood of the people, simple and profound . . ."

On Feb. 4, just after our service taken from the 1662 BCP, I shall be flying to London. On the following Sunday, Quinquagesima, I shall be at the Temple Church hearing the same service. The Prayer Book reminds us that "In Christ there is no East or West, / in him no South or North, / But one great fellowship of love / Thro'out the

whole wide earth" (Hymn 263).

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One theme of this year's annual meeting concerned the importance of the parish church equipping folk for service in the world. Frederick Wenz's definition of Christians as people who come together like paratroopers for a briefing on Sunday before being dropped behind enemy lines on Monday has much to commend itself.

At St. Luke's, though, it is not just on Sunday that we are equipped for service: often several classes are offered throughout the week. I encourage you to take advantage of these classes -- not just for your own personal edification, but so you may fulfil you baptismal vocation to be Christ's faithful soldier and servant in the world. †

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Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. *Romans 12:6*

## ECW Wine and Cheese Party



Teresa Wankel, The Rev. Bob Burgreen and Jodi Beauregard

A good time was had by all at the ECW wine and cheese party held on November 2 in the church pavilion.

It was a great opportunity for fellowship and conversation. We also learned that there are several reformed disco queens in the congregation. They shall remain nameless, but boogy on, ladies.



Neil McDonald doing his best impression of Willie Nelson with Roger Johnson



Meredith Yacavone, Don Hess and Dennis



The Rev. Victor Morgan talking to Juanita Lebkuecher and Barbara Newman. In the background: Andy Lebkuecher (partially obscured) and Robert Cranor.

## Dr. Heard to offer Apologetics Course in February



The Rev. Dr. Thomas Heard, St. Luke's scholar in residence, will offer a course in Christian apologetics for beginners at St. Luke's starting Tuesday, Feb. 13, at 2:00 p.m.

Classes will last about an hour and will be held on the second and fourth Tuesday of the month from February

through May. Following a four month break, classes will start again on the same schedule from September through November.

The course is open to all who want to attend. Membership in St. Luke's is not required.

Apologetics as a "branch of theology devoted to the defense of the divine origin and authority of Christianity." A simpler definition is the defense of the Christian faith.

For practicing Christians, the course will strengthen your faith and provide you with intellectual ammunition to defend your faith. For those who doubt, the course may help you to find your faith.

Dr. Heard is uniquely qualified to teach a course in apologetics. Before moving to this area in 2017, he lived, studied and taught for five years at the Nashotah House, an Episcopal/Anglican seminary in Nashotah, Wis. While there he served as the facilitator for the St. Ambrose Institute, taught a course in apologetics, lectured on Ignatian spirituality and obtained a Masters in Theological Studies.

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

Persons interested in taking the course should contact Dr. Heard at 609-751-3866 or at [Thomas\\_Heard@Yahoo.com](mailto:Thomas_Heard@Yahoo.com).



## Ask the Rector

**Q.** I have noticed that some members of the congregation genuflect upon arriving at their pew while others merely bow.

Likewise, I have noticed that some parishioners cross themselves at various times during a service. What is proper or, perhaps, required as an Episcopalian?

**A.** Devotional practices such as you have described are done according to the custom and temperament of individual worshipers and are not mandated by any law of the Church. The following statement from the first Book of Common Prayer (1549) summarizes the Anglican position on ceremonies (original spelling has been retained): "As touching kneeling, crossing, holding up of handes, knocking upon the brest, and other gestures: they may be used or left as euery mans devocion serueth without blame."

With that said, customs that seem to be fairly universal in the American Church include: bowing or genuflecting before entering the pew (including when going and coming to and from Communion), a slight bow when the processional cross passes by), and turning east (in the direction of the Altar or Holy Table) during the Creed for those seated choir-wise.

Another practice followed by some Churchmen is giving a slight bow at the sacred name of Jesus in the Creed and giving a more profound bow at the words, "And was incarnate by the Holy Ghost of the Virgin Mary, And was made man." The latter is in honour of the great mystery of the Incarnation.

Some, in particular those coming from a Roman Catholic or Anglo-Catholic background, cross themselves at various points in the service. In general, the signing of the cross is done when receiving a blessing, when ending a great prayer and when hearing or speaking the Gospel.

St. Ambrose, an ancient Church Father, wrote concerning this practice: "The sign of the Cross is on our brow and on our heart and on our arm. It is on our brow that we may always confess Christ, on our heart that we may always love Him, on our arm that may always work for Him."

In regard to devotional practices, a good rule to follow is to observe those that have meaning to you, but don't judge those who do differently.

**Q.** Every Episcopal Church I have ever visited seems to use the same type of wine for communion. It tastes to me like some type of Port or Sherry. Is this type of wine required? Can another type of wine be used like a good Merlot, Burgundy and a hearty Spanish Rioja?

**A.** Any pure grape wine may be used. In actual practice, most Episcopal churches use Port or Sherry. At St. Luke's Taylor Port (blue label) is used. In the early years of St. Luke's, a member who was also a winemaker would put a bottle of wine in the alms basin for use in Holy Communion. In so doing, he was following an early church practice in which agricultural products were presented during the offertory. ☩

### Birthdays and Anniversaries for February and March

#### February

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

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

#### March

01 Bob Morgan  
03 Bob Burson  
04 William Stroud  
06 Lynn Burson  
09 Jodi Beauregard (Dennis Wood)  
10 *Clive & Vicki Hale*  
12 Catherine Finley  
14 Anna Herrington  
19 Dick Gensel  
20 Ann Thomason  
20 Josephine Walker  
21 Elizabeth Ann White

21 Elizabeth Langley  
25 Teresa Wankel  
25 John Seiler  
30 Pat Webb  
30 Evelyn Smith

The church calendar is now available at [www.stlukesblueridge.org](http://www.stlukesblueridge.org).



### Altar Flowers

Remember those you love with a donation of Sunday altar flowers. There is a signup book in Thomason Hall.

## What does Outreach Really Accomplish?

By The Rev. Ron Wikander



Many times, when someone mentions a job function, they hesitate to ask too many questions about them because they fear becoming involved. Since my task is

Fannin County 2486 new toys were collected, 3823 toys were distributed to almost 800 needy children, and \$13,853.43 was collected to fund this effort. I can tell you that being a part of this activity was productive, worthwhile, and greatly appreciated. The citizens and visitors to this county were very generous in supporting this great cause!

to be the outreach minister, I would like to enlighten you about the impact community involvement produces using three specific examples of performance by agencies we are involved with in this community.

The first is Seamless Summer. Here is a program, funded by the U.S. Government, which provides food for the school children during the summer recess. In 2017 the members of the local Seamless Summer Program, which includes several members of Saint Luke's, distributed 11,000 meals for these school children. Most of these children receive free lunches during the school year because of limited family income. If you ever want to put a smile on someone's face, this is the kind of help that will do it.

The Toys for Tots Program of the United States Marine Corps is managed locally by the Lake Blue Ridge Detachment of the Marine Corps League who recently provided a flag folding ceremony for us on the anniversary of Pearl Harbor Day. This group of over 38 members represents Marines, Fleet Marine Force Hospital Corpsmen, and Navy Chaplains assigned to the Marine Corps. I serve as their Chaplain.

In the Second year of the Toys for Tots program in

Last, but not least, is the Snack-in-a Backpack program. I serve on the Board of Directors for this 501 (c) (3) organization. This agency and its many volunteers and donors, provide meals for the weekends during the school year to assure that children will have something to eat when they are not in school. Without this supplemental food many would go without. You may be surprised to know that for many of this county's school children the hot lunch serves as their principal meal of the day. Snack fills the void on weekends.

During the 2016-2017 School Year 15,129 bags were packed and 60,516 meals provided to our school children. During the Summer, Snack supplemented the Seamless Summer Meals Program by providing 4942 meals in the 21 days of that program which ran from 31 May to 26 July. In the 2017-2018 School Year Snack has already provided 6285 bags of food containing 25,092 meals.

Please contact me if you would like to help any of these organizations remain successful. Many hands make light work. The rewards far outweigh the effort and doing good has its own rewards. To God be the Glory! †

## What's up with patron saints?

by Jim Yacavone

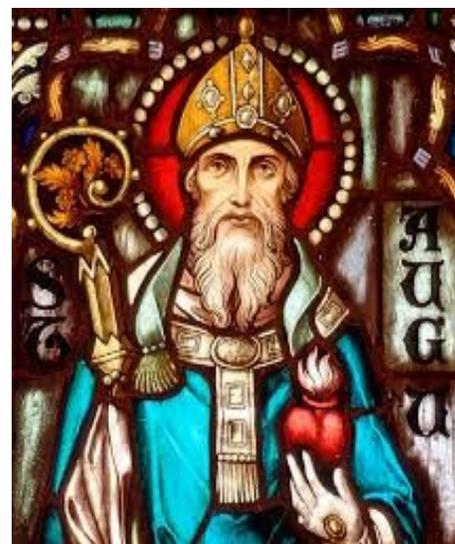
Patron saints are the protectors or guiding spirits of nations, places, activities, occupations, animals and even natural phenomena.

There are a lot of patron saints, and they protect many things, some of which are curious, to say the least. For instance, St. Edmund is the patron saint of pandemics and wolves. Since when do wolves and pandemics need a guiding spirit?

Edmund is also the patron saint of torture victims while St. Alphege is the patron saint of kidnap victims. The lawyer in me wonders whether there is a possible heavenly jurisdictional conflict between Alphege and Edmund in the case of a kidnap victim who is tortured.

Some of the occupations that saints patronize are awfully specific. For instance, there are patron saints for charcoal-burners (St. Alexander of Comana), arms dealers (St. Adrian of Nicomedia), fireworks makers (St. Barbara), flight attendants (St. Bona of Pisa), brush makers and basket makers (St. Anthony), bird dealers (St. John), bar tenders (St. Amand), ice skaters (St. Lidwina) and medical record librarians (St. Raymond of Penyafort). Even pawnbrokers have a saint—St. Nicholas of Myra.

St. Cecilia watches over organ builders. I guess piano makers are out of luck. St. Paul takes care of tent makers. When's the last time you met a tent maker? St. Giles is the



patron saint of spur makers. How's that for a narrow niche? What are there, eight spur makers in the world?

*Continued on next page*

## Patron Saints

Then there is St. Malo, the patron saint of pig-keepers. For the life of me I cannot find the connection between pig-keeping and St. Malo but if you have a pig it's comforting to know that you have a patron saint. Imagine Malo's reaction when he received his job assignment after passing the pearly gates.

Servicemen of the Russian Strategic Rocket Forces have a patron saint (St. Barbara) as do soldiers of the Royal Electrical Mechanical Engineers (St. Eligius) and Italian prison officers (St. Basilides). Those are pretty darn specific saint assignments. I was almost expecting to find a patron saint for left-handed fast food workers who work at the Dairy Queen in Blue Ridge.

Barbara and Eligius, by the way, are multi-talented saints. Barbara also looks after miners, artillerymen, military engineers, firemen, Italian marines, architects, builders, foundry workers, mathematicians, geoscientists and stonemasons, while Eligius has his hands full with metalworkers, jewelers, mechanics, taxi drivers, farriers, harness makers, numismatists, veterinarians, farmers, farmhands, and husbandry.

You could say that Barbara and Eligius are the utility infielders of sainthood—they can play any position. If I'm ever in trouble and can't remember the name of the saint for my exact predicament, I'm going with Barbara and Eligius.

Accountants and bankers have a saint (St. Matthew). So do astronomers (St. Dominic and St. Chad), doctors (St. Luke), pharmacists (St. James the Less, St. Cosmas and St. Damian), engineers (St. Joseph), journalists (St. Francis de Sales), librarians (St. Jerome), nurses (St. John, St. Agatha, and St. Raphael), philosophers (St. Thomas Aquinas and St. Justin), radiologists (St. Michael), scientists (St. Albert the Great) and writers (St. Lucy). But there are not, apparently, any saints for politicians or IRS employees

which says something, I suppose.

It is altogether fitting that brewers have at least six patron saints: Amand, Arnold of Soissons, Augustine of Hippo, Boniface, Luke and Dorothea of Caesarea. What I want to know is with all those patron saints looking over brewers, how can you explain a beer like Old Milwaukee?

Surprisingly, the legal arena is well represented with St. Yves, St. Thomas More, St. Genesius, St. Ivo of Kermartin and St. John of Capistrano. I guess lawyers and judges need all the help they can get. Genesius, incidentally, is also the patron saint of actors, comedians, clowns and theatrical performers of all kinds, which kind of makes sense.

It's good to know that there is a patron saint for difficult marriages and separated spouses (St. Edward). I bet he's a busy little saint.

On the more positive side there are also saints for engaged couples (St. Agnes), married women (St. Monica), mothers (St. Anne and St. Monica), fathers (St. Joseph), housewives (St. Anne and St. Martha), widows (St. Frances of Rome), singles (St. Andrew) and old maids (St. Andrew). Alas, I could not find a saint for desperate bachelors needing a date or middle-aged men having a midlife crisis.

Health issues are well represented: cancer patients (St. Peregrine Laziosi), eye disorders (St. Clare of Assisi), eye trouble (St. Lucy), headaches (St. Theresa of Avila), poisoning (St. Benedict), rheumatism (St. James), skin diseases (St. Anthony), snake bites (St. Hilary of Poitiers), sore throats (St. Blaise), stomach disorders (St. Timothy), abdominal pain and appendicitis (St. Erasmus), angina sufferers (St. Swithbert), heart ailments (St. John), arm pain (St. Amalburga) and bacterial disease and infection (St. Agrippina).

It strikes me that there are a whole lot of ailments, like Restless Leg Syndrome, Vampire Disease and Blue Skin Disorder, that don't have a patron saint. Whoever hands out the

saint assignments better get busy.

I was happy to learn there is a saint for desperate situations (St. Jude Thaddeus). I wish I had known that long ago.

There is a saint for lost articles (St. Anthony of Padua). Good to know the next time I lose my keys.

Believe it or not, there are three saints whose job it is to provide protection against mice: St. Gertrude, St. Servatus and St. Ulric. Regrettably, there is no saint to protect against moles, voles and naked mole rats.

All of which leads to the question who decides a saint's patronage?

There does not appear to be any official process for designating a saint's patronage. Apparently a saint becomes the patron saint of something by popular acclaim and tradition. So it seems to me that if you're feeling left out because your occupation, ailment, situation or status has no patron saint, you can simply pick a saint and make him or her your patron saint.

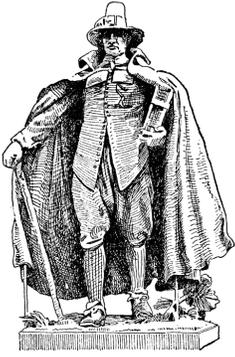
If that's the case, then I'm torn between St. David and St. Swithun. David is the patron saint of Wales, and his best-known miracle is when the ground on which he stood rose up to form a small hill while he was preaching to a large crowd. One commentator observed that it is difficult to "conceive of any miracle more superfluous" in that part of Wales than the creation of a new hill.

St. Swithun lived in ninth century England. He was the Punxsutawney Phil of his day. A long-held superstition declares it will rain for forty days if it rains on his feast day. His best known miracle was restoring a basket of eggs that had been maliciously broken. Such a small and humble miracle.

I like the idea of small, humble and superfluous miracles. We all can use one of those every now and then.

Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

Psalms 30:4



## Senior Warden's Corner

# Moving Forward by Emulating the Past

Now that we have finished celebrating St. Luke's first 30 years, we must turn to the future. How can we make this church stronger, attract more people to worship with us and, most importantly, love and serve the Lord better? How we respond to

these questions may well determine whether there is a St. Luke's in 30 years.

I believe the next two years are critical for St. Luke's. The founders of this church had the vision of building a church and a congregation. They achieved that vision because they had passion and commitment. It's now our turn. We need to find our own vision, passion and commitment.

Christ commanded us to love the Lord with all our hearts, souls and minds and to love our neighbors. Whatever else we do, it is clear that we must be obedient to these two commandments and be a church that is actively committed to loving and serving the Lord and our fellow man. I can think of no better way to demonstrate our love for the Lord than by service and charity to the less fortunate in our community.

I'm no theologian but I believe that service and charity is God's recipe for building a strong, vibrant and growing church. There is a reason Christ told us to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Paul advised us: "Let us not grow weary of doing good, for in due season we will reap... So then, as we have opportunity, let us do good to everyone."

I suggest that the best way for this church to love and serve the Lord, become stronger and attract more people to worship with us is by emulating the ways of the early Christians. History tells us that in addition to Christ's message of salvation, Christianity grew from an obscure messianic movement at the edge of the Roman Empire to the dominant faith of Western civilization because of the way early Christians lived and acted.

Rodney Stark, a sociologist of religion who has written extensively on the topic, attributes the phenomenal growth of Christianity to four main factors. The first is social networks. Summarizing Stark, Seraphim Danckaert writes that religious conversions (and church growth) happen "through social networks, through a structure of direct and intimate interpersonal attachments." It is the "everyday friendships and the personal interactions of average believers that makes the greatest difference."

The message for us is that we need to be involved in

our community in order to establish these interpersonal relationships.

The second factor that contributed to the growth of Christianity is the way that early Christians demonstrated their love for their fellow man. As Danckaert puts it: "Plagues, fires, natural disasters, and devastation from riots or war were semi-regular occurrences in the cities which the early Christians called home. What distinguished Christians was their response to these all-too-frequent calamities. Instead of fleeing to the countryside to escape the most recent plague, they stayed to care for their own — and for others. ... The results, over time, were shifting social networks and regular conversions to this community of faith so dedicated to

**The regular witness of ordinary, every-day Christian people tending to the poor, the orphans, and the sick in their own urban communities contributed decisively to early Christianity's tremendous growth.**

service."

Paul Johnson echoes this observation in his book, *A History of Christianity*:

It was the Christian spirit of mutual love and communal charity which most impressed pagans. Tertullian [a Christian author who wrote at the end of the Second Century A.D.] quotes them as saying: 'How those Christians love one another!' And he adds that the funds which financed their charities were essentially voluntary: 'Every man once a month brings some modest coin, or whenever he wishes and only if he does wish, and if he can—for nobody is compelled. And the funds were spent 'not on banquets and drinking parties' but 'to feed the poor and bury them, for boys and girls who lack property and parents, and then for slaves grown old and shipwrecked mariners; and any who may be in the mines, on penal islands, in prison ... they became the pensioners of their confession.'

The Roman Emperor Julian realized that the demonstrated love and kindness of Christians was a powerful force for church growth. He tried to revive paganism in the Fourth Century A.D. by ordering imperial pagan clergy to follow the lead of Christians, noting: "Why do we not observe that it is in their benevolence to strangers, their care for the graves of the dead, and the apparent holiness of their lives that they have done most to increase [Christianity]?" He observed that the "Galileans support not only their own poor, but ours as well."

*Continued on next page*

**Emulating the past...**

In short, early Christians gained adherents because they not only talked the talk, but they walked the walk by practicing what they preached.

The third reason Christianity was so successful was its stance against the moral wrongs of the day—adultery, abortion, and infanticide. Danckaert writes: “Christians spoke out against all of these practices, exhorting the followers of Jesus to remain faithful in marriage (even the men!), and to care for the most vulnerable members of society: little babies. Some Christians would even rescue abandoned babies, raising them as their own.” My takeaway from this is that people are attracted to those who not only talk about morality but demonstrate their moral beliefs in their daily lives.

According to Stark, the last reason Christianity attracted adherents was because of its theology of love. Danckaert says that “the actions described above — engaging one’s neighbor, caring for the sick, rescuing little babies — reflect certain Christian theological principles. The most important one is the insistence that God loves the world He has created and that He desires those who love Him to also love their fellow man.”

Danckaert concludes:

Research like Stark’s provides an unmistakable and powerful lesson: the regular witness of ordinary, every-day Christian people tending to the poor, the orphans, and the sick in their own urban communities contributed decisively to early Christianity’s tremendous growth.

If we, as modern Christians, want similar results, we must act in the same manner. To be faithful to God’s self-revelation in Jesus Christ requires more than coming to Church; it also entails being the Church — that body of God’s adopted children called to manifest His love in the world.

We should not be surprised that God has the answer to how St. Luke’s can grow and prosper. All we have to do is follow His prescription for success by demonstrating our love for Him and our fellow man through service and charity to the less fortunate in our community. It worked for the early Christians, and it will work for us.

✍ JLY



## Recipe of the Month

### Mexican Lasagna

1 lb. lean ground beef	1 can (16 oz. ) refried beans
2 tsp. dried oregano	1 tsp. ground cumin
3/4 tsp. garlic powder	22 uncooked lasagna noodles
2 1/2 cups water	2 cups sour cream

2 1/2 cups picante sauce or salsa  
 3/4 cup finely sliced green onions  
 1 can (2.2 oz.) sliced black olives drained  
 1 cup shredded Monterey Jack cheese

Combine and cook beef, beans, oregano, cumin, and garlic powder. Place four of the uncooked noodles in the bottom of a 13 in. x 9 in. x 2 in. baking pan. spread half the beef mixture over the noodles. Top with four more noodles and remaining beef mixture. Cover with remaining noodles. Combine water and picante sauce. Pour over all.

Cover tightly with foil and bake at 350 for 1 1/2 hours or until noodles are tender. Combine sour cream, onions, and olives. Spoon over casserole top with cheese. Bake uncovered until cheese is melted; about 5 minutes.

Enjoy and God Bless!

## How to help St. Luke’s, enjoy good fellowship and have a better life\*



St. Luke’s invites you to get involved. It’s good for the church and good for you. Here are some ways you can help:

- ☞ Join the Episcopal Church Women and help them support St. Luke’s and those in need.
- ☞ Join the St. Luke’s Men’s Group and do many things to support the church and the community.
- ☞ Sign up to be an usher. You’ve always wanted to tell people where to go. Here’s your chance.
- ☞ Become a lay reader and let others hear your mellifluous voice.
- ☞ Join the Altar Guild and help to make sure the altar is set up correctly.
- ☞ Donate flowers for the altar.
- ☞ Attend a Bible Study.
- ☞ Join the Knitting Guild.

\*These claims have not been evaluated by the FDA, the Surgeon General, any state or local government, the Chamber of Commerce, the Better Business Bureau or Snopes.com. Instead, we rely on a higher authority—the Bible.



## On the lighter side

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!"

A Sunday School teacher decided to have her young class memorize one of the most quoted passages in the Bible; Psalm 23. She gave the youngsters a month to learn the verse. Little Rick was excited about the task -- but, he just couldn't remember the Psalm. After much practice, he could barely get past the first line. On the day that the kids were scheduled to recite Psalm 23 in front of the congregation, Rickey was so nervous. When it was his turn, he stepped up to the microphone and said proudly, "The Lord is my Shepherd, and that's all I need to know."

A minister was completing a temperance sermon. With great emphasis he said, "If I had all the beer in the world, I'd take it and pour it into the river." With even greater emphasis he said, "And if I had all the wine in the world, I'd take it and pour it into the river." And then finally, shaking his fist in the air, he said, "And if I had all the whiskey in the world, I'd take it and pour it into the

river."

Sermon completed, he sat down. The song leader stood very cautiously and announced with a smile, nearly laughing, "For our closing song, let us sing Hymn #365, "We Shall Gather at the River."

A visiting minister during the offertory prayer: "Dear Lord," he began with arms extended and a rapturous look on his upturned face, "without you we are but dust ..."

He would have continued, but at that moment one little girl leaned over to her mother and asked quite audibly in her shrill little girl voice, "Mommy, WHAT is butt dust?"

Church was pretty much over at that point ...

A little boy was waiting for his mother to come out of the grocery store. As he waited, he was approached by a man who asked, "Son, can you tell me where the Post Office is?"

The little boy replied, "Sure! Just go straight down this street a coupla blocks and turn to your right."

The man thanked the boy kindly and said, "I'm the new pastor in town. I'd like for you to come to church on Sunday. I'll show you how to get to Heaven."

The little boy replied with a chuckle. "Awww, come on... You don't even know the way to the Post Office."

Then our mouth was filled with laughter, and our tongue with shouts of joy; then they said among the nations, "The Lord has done great things for them."

Psalm 126:2

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## Sentinel Classifieds

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### HELP WANTED

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

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

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

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

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

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

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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# St. Luke's Sentinel

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Blue Ridge, Georgia 30513

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

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

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount \_\_\_\_\_

Weekly \_\_\_\_\_ Monthly \_\_\_\_\_ Yearly \_\_\_\_\_ (Please check the appropriate blank)