

THE LION

Volume 11

August/September 2016

Issue 1

Curate's Corner

Father Randall S. Russell

Let me start by thanking everyone who made my ordination day so special and memorable. Thank you, of course, to Bishop Grundorf, as well as all the visiting clergy. Thank you to our organist and music director, Kathleen Knott, as well as all of the members of the choir who sang. (*Everything sounded great; thank you so much!*) Thank you also to Calvin Brown who served as the Crucifer during the service, to Robert Clark and Arthur Pingree who served as Torch-Bearers, and to Charles Garrett who always does such an outstanding job a



as Thurifer. Thank you to all those who serve on our church's altar guild; to all those who clean in and around the church each and every week and for special occasions. Thank you to everyone who helped set up and take down tables and chairs in the church's fellowship hall; to everyone who brought food and prepared a delicious dish to be enjoyed at the reception; and to all who helped clean both before and after the reception. Thank you to the ladies of the ACW for the engraved sterling silver chalice and paten. Thank you to everyone for all the prayers, cards, gifts, and kind words of encouragement and support. Thank you to my wife Amy and our two kids, James and Ella. And thank you most especially to Father Mike for

everything, as well as to his family, Sheila and Sarah. In other words, thank you one and all! There are probably very few people who fully realize the amount of personnel, energy, and effort it takes just to have a regular Sunday service each and every week (*not to mention a special Saturday ordination service*) and I just want everyone to know how appreciative I am of all your hard work and for all the generosity, kindness, and support everyone here at St. Mark's has shown me and my family since we first moved to Vero in January of 2015.

I have to admit that I found it a bit ironic (*and a little comical*) that my first Mass as an Anglican priest should take place on "Father's Day" and downright peculiar that my first sermon as an Anglican priest should be on a Sunday when the Old Testament reading was 1 Kings 19:15-16, 19-21 and the Gospel lesson was Luke 9:51-62. I found it peculiar because both of these readings have to do with discipleship. In the case of the 1 Kings 19 the prophet Elijah invites Elisha to become his disciple to which Elisha responds by saying, "Let me *first* kiss my father and my mother, and then I will follow you." Similarly, in Luke 9 Jesus invites another man to become one of His disciples to which the man responds by saying, "I will follow you, Lord; but let me first say farewell to those at my home." However, it is only in the case of 1 Kings 19 that the man (*Elisha*) who is invited to become a disciple is actually given permission to return home. In Luke 9 Jesus never gives the man permission to return home. No, instead all Jesus tells the man is, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

Curate's Corner - Continued

And doesn't that just seem harsh? Doesn't that just seem really, really harsh, most especially when one considers that Elisha actually got to return home and say goodbye while it looks like the other man simply did not? Again, all our Lord told that man was, "No one who puts his hand to the plow and looks back is fit for the kingdom of God." So why did Elisha get to return home while the other man did not? Wasn't the unnamed man in Luke chapter nine and Elisha basically asking for the same thing? Well, most of the biblical commentators that I have read seem to think that Elisha and the unnamed man in Luke chapter nine were not necessarily asking for the same thing. In fact, most of the biblical commentators that I have read agree that even though the two biblical accounts appear to be very similar, they are actually quite different from one another.

In the case of Luke chapter nine, most biblical commentators agree that when the man says, "I will follow you, Lord: but let me first say farewell to those at my home" what the man is actually asking for is not permission to say goodbye. No, instead this man is asking for time. This man is instead asking for a week, maybe a month, or perhaps even a year a year to make sure that he has all of his affairs in order, to make sure that he has someone to watch his house or maybe even water his plants while he is away. The point is that this man only wants to follow Christ when it is convenient or comfortable for him. He is looking upon his discipleship more as a brief vacation or as a nice little hobby than as a complete and total change in the way a person lives, but this was most definitely not the case for Elisha in 1 Kings 19:19-21.

In 1 Kings 19:19-21 after Elisha receives the invitation to become Elijah's disciple, after Elisha has Elijah's mantle thrust upon him, Elisha responds by saying, "Let me kiss my father and my mother, and then I will follow you." After Elisha returns home and kisses his father and mother goodbye, Elisha then proceeds to do something that proves he was fully committed to becoming Elijah's disciple, apprentice, and eventual heir. Holy Scripture tells us that Elisha took the pair of oxen the he had used to plow the field and he has them slaughtered. Elisha then proceeds to boil their meat over a fire which he made with the wood from his own plowing equipment. Afterward, Elisha then gives all of the meat to his neighbors to eat and thereby made it impossible for him to return to his former way of life. You see, for Elisha discipleship was not brief vacation or a nice little hobby, but a complete and total change in the way a person lives.

Dear Christian friends, we who have been called through the waters of Holy Baptism to become disciples of Christ and we who through the bishop's hands have been confirmed and strengthened to do



the work of Christ's ministry, let us now strive together to follow Elisha's example and treat our faith as something much more than just a nice little hobby or brief one hour a week vacation. Let's allow for our faith in Christ to be truly life changing in order that it might truly change lives. After all, Jesus said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God." May we all strive to take those words to heart and as we do may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, rest upon us as well as on all those we

serve and minister to and show the love of God. Thanks again for all the prayers, generosity, and support everyone has shown both me and my family and congratulations once again to our newly confirmed (Charlie, Cory, Toba, Steve, Latasha, and Candy). May God bless you all and our ministry and life in Christ together.

Music Notes

Kathleen Knott, Music Director/Organist

An Irish Hymn and a Welsh Hymn

Our 1982 Hymnal contains a variety of hymns from different cultures. The tune for “Be Thou my vision” (# 488) is one of the most famous Irish examples. This tune is called “Slane” and was created as a folk song in 433 AD to honor St. Patrick. On the eve of a Druid Holiday that was at the same time as Easter and the spring equinox, King Leoghaire declared that no fires were to be lit until the fire on Tara Hill was started. In defiance of the King, St. Patrick went out to Slane Hill and lit a candle to celebrate Easter. The King was impressed by St. Patrick’s courage and allowed him to continue his missionary work throughout Ireland. More than 100 years later, the poet Forgaill wrote verses to commemorate the event. The poem was translated from old Irish into English prose in 1905. The tune was eventually paired with the poem by Leopold Dix in 1919. One verse that is not included in our hymn book is as follows:

Be Thou my battle shield, sword for my fight,
Be Thou my dignity, Thou my delight
Thou my soul’s shelter, Thou my high tower.
Raise Thou me heavenward, O Power of my power.

“Rhosymedre” (# 587 The 1982 Hymnal) is a famous Welsh tune written by an Anglican priest named John David Edwards. He was the vicar from 1843 until his death in 1885 in the village of Rhosymedre in the County of Wrexham, Wales. This tune can be found in various hymnals with a variety of words. In our hymn book the words are by F. Bland Tucker, and the hymn celebrates the family and home. The English composer Vaughan Williams wrote a beautiful organ prelude based on “Rhosymedre” which is often played at weddings.

Our Father, by whose Name all fatherhood is known,
Who dost in love proclaim each family thine own,
Bless thou all parents, guarding well, with constant love as sentinel,
And homes in which thy people dwell. Vs. 1

Report on the 2016 DEUS Synod

Father Randall S. Russell



This year’s synod of the Diocese of the Eastern United States (APA) was held at the Sheraton Riverwalk Hotel in Tampa, Florida and hosted by St. Matthew’s Anglican Church of Riverview, Florida. The theme for this year’s synod was *Salvation: The Mission of the Church*. Our guest speaker, Bishop Kenneth Meyers of the Anglican Church of North America, spoke at length on the ransom theory of atonement as opposed to the more widely known satisfaction theory. Bishop Meyers’ lectures proved quite thought-provoking and inspired much conversation among both the laity and clergy.

Five members of St. Mark’s attended this year’s synod: (pictured from left to right) Father Randall, Lisa Brenneman, Steve Kinkel, Janice Johnston, and Father Mike. At the synod it was reported by Bishop



Grundorf that six young men (*all of whom are under the age of forty*) are currently in the process of becoming priests in our diocese. It was also reported that the Anglican Church of America, the Anglican Catholic Church, the Diocese of the Holy Cross, as well as the Anglican Province of America will all be participating in joint ecumenical synod next year. Members of the newly formed board of home missions were formally

DEUS Synod report continued

introduced along with reports given by several churches in each deanery. The main task of this year's synod was to approve the diocesan budget for next year, which was quickly done thanks to the generosity of all the churches in our diocese, both small and large.

Special thanks to Father Ken Bailey and to all the members of St. Matthew's Anglican Church for hosting this year's synod and to anyone else who was involved in its organization. The food was good and entertainment by the Boogalizers (a local blues band) and the Southern Company Chorus was great. Bishop Ken Meyers' lectures, the various prayer and communion services, all the homilies and multiple reports all stressed the importance of Christian mission, both foreign and domestic.

DEUS FALL WOMEN'S RETREAT

For over 16 years, the women of DEUS (Diocese of the Eastern United States) have been meeting in Conyers, GA, at The Abbey of The Holy Spirit. This year, women are invited to join the retreat on October 27th-29th. The retreat leader is Deaconess Tina Jenkins from our sister Anglican Church in North Carolina. Bishop Chad Jones of Atlanta, will be the spiritual leader. The group will be exploring the book, The End is Near, or Maybe Not, written by Bishop Ken Myers. There will be plenty of time for enjoying the abbey with worship in the church, walking the beautiful gardens, woods, and grounds, as well as time to be together as a group. Registration must be made by October 10th. Contact Deaconess Tina Jenkins at 704-502-3599.

Upcoming Holy Days August/September/October

August 6 (10:00 a.m.) – Feast of the Transfiguration of our Lord Jesus Christ

August 24 (noon) – Feast of St. Bartholomew the Apostle

September 21 (noon) – Feast of St. Matthew, Apostle and Evangelist

September 29 (noon) – Feast of St. Michael and All Angels

October 18 (noon) – Feast of St. Luke the Evangelist

October 28 (noon) – Feast of St. Simon and St Jude, Apostles

St. Mark's Anglican Church

Rev. Canon Michael L. Ward, SSA

Rector

Rev. Randall S. Russell

Curate

1795 – 45th Street

Vero Beach, Florida

772-563-0450

www.stmarksvero.org

Mailing Address:

P.O. Box 6994

Vero Beach, FL 32961-6994