

THE LION

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Issue 1

Message from the Rector

“And the apostles and elders came together for to consider of this matter.”

Acts 15:6

From the very beginning of our Lord’s Church, councils and synods have been convened in order to do the work of the Church, whether it be to determine and clarify points of doctrine or to attend to the more mundane things in the everyday life of the Church. The annual synod of the Diocese of the Eastern United States (DEUS) met in Charlotte, North Carolina during the week of July 16, 2018, in order to do the latter: establish budgets, appoint committees, elect officers, examine candidates for Holy Orders, and the like. However, this synod was special for two reasons: first, my friend the Very Rev. David Haines was consecrated Missionary Bishop at the Synod Eucharist and, second, this was the fiftieth anniversary of the founding of our diocese. The daily services were beautiful, and the business of the church was conducted without even a hint of controversy. To say that our diocese is healthy and has a very positive outlook would be an understatement. Here are some highlights of our time together.

1. As said, the Very Rev. David Haines, Rector of All Saints’ Church (Wilmington, NC) and Vicar General for Foreign Missions, was consecrated Missionary Bishop for the diocese. This allows him to provide episcopal oversight for our churches in foreign lands, in particular the churches and missions in the Caribbean as well as the churches and missions in Ecuador. Bishop Haines will also continue to be the liaison between our province and our sister churches in the Philippines and India.

2. The diocesan budget was funded and approved with a projected excess for the year. Most of the parish churches and missions of the diocese have taken the same attitude towards funding the work of the diocese that we have taken in funding the work of the local church: we ask our people tithe to the local church, and the local churches in turn tithe to the diocese. That is God’s way of funding the work of his Church; and, believe it or not, when all tithe a surplus is usually the result. The diocese is fiscally very sound.

3. Bishop Grundorf, the Bishop Ordinary of the DEUS, has asked for the election of a coadjutor at next year’s synod. A coadjutor is a person elected to succeed the Ordinary should the Ordinary retire, resign, or otherwise be unable to fill the requirements of his Episcopal office. This election is in anticipation of the eventual retirement of Bishop Grundorf. Your prayers for our Lord’s leading are most appreciated.

4. As I mentioned in my remarks during the services of July 22, the future of our diocese is not only bright, but is also very young. There are many young men who have offered themselves for ministry in the Church. “Where will they go?” is often the question; but these men aren’t afraid of a challenge. Most of them are looking either at existing, but struggling and/or stagnant missions/parishes, or they are planning to start missions themselves. This is a major paradigm shift from twenty-plus years ago when, at the age of thirty-five, I was considered to be one of the “young men” in a Church led mostly by those at least a generation older than me. These young men are dedicated, excited about the opportunities available to them, and are forward-looking. They see a bright future on the horizon and want to be part of it. Personally, this was one of the most exciting things about this year’s synod: seeing so many young men willing to go wherever our Lord leads them. I pray that our Lord will raise up more like them.

All-in-all, this was one of the most successful, and encouraging, synods I have ever attended. May our Lord continue to bless his Church.

The Service of Morning Prayer

Wanza Murray, Rector's Warden

If you missed the Sunday morning class wherein Fr. Mike explained the value of the Prayer Book service of Morning Prayer as a vehicle of worship, this information herein should serve as a summary.

Cranmer restored to the laity what they had lost during the Middle Ages. This he did by constructing his Morning Prayer from the Canonical Hours of Matins, Laude, and Prime.

P. 3-5 of *The Book of Common Prayer*. First, the Minister shall begin by reading one or more of the Sentences of Scripture: The sense of sin is awakened by the Sentences. This reading is in accordance with Cranmer's determination that worship in the Church shall be governed by Holy Scripture.

P. 5 of *BCP*. EXHORTATION – *Sense of sin emphasized*

Explains why, when, and how we make our confession:

WHY? Because, "the Scripture moveth us,"

WHEN? At all times, but especially when we "assemble and meet together" for worship;

HOW? Honestly, sincerely, humbly.

Indicates the other reasons for public worship: thanksgiving, praise, contemplation of God's word and prayer.

P. 6 of *BCP*. A GENERAL CONFESSION -*Sin acknowledged*.

General: It includes everybody ... no distinctions and exceptions; it is a fivefold admission of failure: admitting in turn, error, willfulness, law breaking, neglect, and wrongdoing. The Confession asserts "there is no health in us," "But, Thou, O Lord have mercy upon us miserable offenders." This cry for pardon and restoration for the penitent is consummated in a prayer for right living based upon the apostolic precept that "we should live soberly, righteously and godly in this present world" (Titus 2:11-12).

P. 7 of *BCP*, THE DECLARATION OF ABSOLUTION OR REMISSION OF SINS: The sense of sins is now removed by the assurance of personal forgiveness.

...Affirms God's desire for the salvation of mankind.

...His authorization to His Ministers to pronounce pardon to the penitent, and

...proceeds to God's requirement of true repentance and unfeigned faith if that pardon is to be received.

...The call to prayer for holy living now, and during our remaining days in preparation for our entrance into eternal joy.

THE LORD'S PRAYER: The reconciled children of God immediately use the prayer given by God's Son, and address God with the closest possible invocation, "Our Father."

VERSICLE: Until our lips are purified, we are unfit to set forth God's most worthy praise. Until our ears are opened, we cannot hear God's word. Psalm 51:5.

P. 8 of *BCP*, THE GLORIA: Gloria Patri follows the Versicles and each appointed Psalm. It is a creed contained in a hymn. As a creed, it declares the Blessed Trinity: Father, Son, and Holy Ghost to be the object of our faith.

P. 9 of *BCP*, VENITE: Psalm 95:1-7; 96:9 & 13 *A Scriptural invitation to praise*.

First Part: Persuasive and adorational, marked by the 5-fold "Let us..."

Second Part: Dissuasive and admonitory with a solemn call to the callous or the careless.

A PORTION OF THE PSALMS: The Psalms were especially precious to our Lord (Ps. 31:5). The Psalter meets the needs of all sorts and conditions of men. Cranmer was determined to give the people all the Psalms and to make them a central feature of Morning and Evening Prayer (*BCP 1549*).

THE FIRST LESSON: The service of Morning Prayer brought into English worship something previously absent: two lessons from the Bible. In order to ensure an orderly continuous scheme of Scripture reading providing instruction in all the truths of divine revelation, Cranmer provided a lectionary.

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The Service of Morning Prayer - Continued

P. 10 of *BCP*, TE DEUM has been called “a creed in the form of adoration.”

Verses 1-9: Praise; Verses 10-19: Confession of Faith; Verses 20-29: Prayer for eternal salvation, and for present and future preservation from sin.

THE SECOND LESSON: Cranmer’s emphasis that worship must be Scriptural resulted in a second lesson taken out of the New Testament.

P. 14 of *BCP*, BENEDICTUS, Luke 1:68 or Zechariah’s Prophecy

The God of Israel has visited and redeemed His people. Now Luke can go on to show that God’s salvation extends beyond the borders of Israel.

P. 15 of *BCP*, THE APOSTLES’ CREED is placed after the lessons in accordance with the Apostolic declaration that “faith cometh by hearing and hearing by the Word of God;” to strengthen the faith awakened by the Scriptures heard in the lessons.

P. 16 of *BCP*, A REMINDER OF THE LORD’S PRESENCE FROM THE MINISTER TO THE PEOPLE AND THE PEOPLE TO THE MINISTER. Based upon the Pauline benedictions of 2 Thessalonians 3:16 (The Lord be with all of you) and 2 Timothy 4:22 (The Lord be with your spirit), this reminder teaches us that the first step to prayer is the realization of our Lord’s presence, and it is immediately followed by the bidding: “Let us pray.”

SUFFRAGE: Cleansing and Pardon

COLLECTS AND PRAYERS: Each Collect seeks one benediction and no more; each Collect has 5 elements:

- (1) The address to God;
- (2) A description of some divine attribute that usually corresponds to the nature of the request about to be made;
- (3) The petition itself;
- (4) The reason or purpose behind the petition;
- (5) The name of Jesus Christ our only way of approach to God.

The prayers at the end may or may not be said in full.

P. 20 of *BCP*, HERE ENDETH MORNING PRAYER: A conclusion scripturally completed by the grace: 2 Corinthians 13:14 (13).

Music Notes

Kathleen Knott, Music Director / Organist

Healey Willan (1880-1968) / “The Dean of Canadian Composers”

On February 14th of 2018 the Anglican Church of St. Mary Magdalene in Toronto, Canada honored the 50th anniversary of Healey Willan’s death with a concert. This was one of several commemorations organized to celebrate the famous composer, organist, choir director and professor. Willan was born and educated in England. Beginning in 1903 he became the organist and choirmaster at the John the Baptist Church in London. At the age of 30 Willan emigrated to Canada and became the organist and choirmaster at the largest Anglican church in Toronto. In 1921 he choose to leave the “low” church of St. Paul’s and become the musician at the smaller “high” church of St. Mary Magdalene. Under Willan, St. Mary Magdalene became the “North American mecca for choral and Anglican church musicians.” He remained there until shortly before his death in 1968.

Willan is significant to us because we sing from his Second Communion Service (1928) every Sunday excluding the Sundays of Advent and Lent when we sing the Merbecke Mass. The parts of Willan’s Mass that we use are the Kyrie, Sanctus, Agnus Dei, and Gloria. His musical compositions reflect his love of plainsong and the modes of the early church. Willan’s artistic motto was “to add beauty to the past, not to seek out the shape and sound of things to come.” His output of some 850 musical pieces has stood the test of time.



Curate's Corner

Fr. Randall Russell

Among all the beautiful stained glass windows that can be seen at St. Mark's, there are four windows that are each dedicated to one of the four evangelists: Matthew, Mark, Luke, and John. But how can we tell one evangelist from another? Well, that's easy! We know which evangelist is which by his specific Gospel symbol. For example, St. Matthew's Gospel symbol is an angel and we know that the picture of the stained glass window on the left is of the evangelist St. Matthew because we can see an angel drawn on the back of the evangelist's writing scroll. Just as St. Mark's Gospel symbol corresponded with the beginning of his specific Gospel, so also does St. Matthew's Gospel symbol correspond with the beginning of his particular Gospel. The Gospel of Mark begins with John the Baptist roaring like a lion in the wilderness, telling the world to repent. Therefore, Mark's Gospel symbol is a lion. However, after a long genealogy the Gospel of Matthew begins with an angel appearing to Joseph in a dream, telling Joseph to not be afraid to take Mary as his wife. And so, Matthew's Gospel symbol is an angel. In Matthew 1:20-21 we read: "Behold, an angel of the Lord appeared to *Joseph* in a dream, saying, 'Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.'" In our church the stained glass window of the evangelist St. Matthew may be found on the north side of the altar to the left of the sanctuary lamp. This particular window was given to the glory of God by Edward and Hilda Chapin.

Upcoming Holy Days

Please note: for the safety of everyone, all Prayer Book Holy Day services are henceforth cancelled until the completion of the roof project.

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