

Saint Mark's
EPISCOPAL CHURCH
CANTON, OH



The Lion's Pause

St. Mark's Episcopal Church
CANTON, OH



Greetings!

These are difficult days. Our nation must meet the challenge of its continued vulnerability to the pandemic while deeply divided. I will not attempt to improve on the principled reassurance of our bishop. But I will say that at such a time I am particularly grateful that we are able once again to gather for prayer as the people of St. Mark's. Whether you join us by attending the Sunday service at the church or by following the video stream, you are among the "two or three gathered together," and Jesus is in our midst.

On a lighter note, I am prompted by this week's church calendar to a recollection. I passed my canonical examination—a daylong oral examination organized according to all of the content areas required for ordination—in September 1990. A couple of weeks prior to the exam, I encountered the individual who would preside, the Canon to the Ordinary (Assistant to the Bishop). He offered me a word of reassurance. I should think of the exams not as an opportunity for the examiners to determine what I might *not* know, but as an opportunity for me to demonstrate what I *did* know. Hmm, I thought. We'll see.

On the morning of the exam, the Canon himself asked the first question. I have never forgotten it. "Mr. Gaston, would you please describe for us the differences between the first and

second prayer books of Edward VI”?

I mention that because this Saturday we commemorate the 1549 publication of the “first prayer book of Edward VI,” our Book of Common Prayer. It was notable in several respects. First, it was in English, not Latin, the work of several scholars but above all that of Thomas Cranmer, the Archbishop of Canterbury. Second, though based on the complicated Roman Catholic rite, it was reorganized so that lay persons could follow the order of service. Third, it was eloquent. James Kiefer writes, “All Christians who worship in English, from Roman Catholics to Southern Baptists and beyond, are in some measure influenced by it.” Our Rite I liturgies echo this 1549 prayer book to this day.

Our Collect for the day is as follows: “Almighty and everliving God, whose servant Thomas Cranmer, with others, restored the language of the people in the prayers of your Church: Make us always thankful for this heritage; and help us so to pray in the Spirit and with the understanding, that we may worthily magnify your holy Name.”

By the way, if you want to know the answer to the question, just ask. In the course of that long day at the diocesan offices in Knoxville, TN, I was not asked any question as difficult as the first one. Fortunately, I was able to answer it. Thanks be to God!

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Until we resume mid-week office hours in mid-July (probably on Wednesdays), office hours will be available by reservation on Sundays from 10 to 12, beginning this Sunday, Trinity Sunday. If you wish to speak with Fr. Gaston or to reserve time alone in the sanctuary, please call Katie at 330-499-2662 or email her at office@stmarks-canton.org no later than noon on Saturday. Please recall also the limitations we will observe for the time being:

- (1) You may make an appointment for 30 minutes or for 1 hour.
- (2) Only two visitors may visit at a time—though exceptions can be made for members of the same family. All visitors must wear masks. Fr. Gaston will wear a mask as well.

(3) Discussions with Fr. Gaston will take place in the library, which will be sanitized following each visitor. No one should enter the church office.

We look forward to the time when these limitations will no longer be necessary.

Fr. Paul

First Sunday after Pentecost: Trinity Sunday

Read This Week's
Lessons

Sunday Live Stream

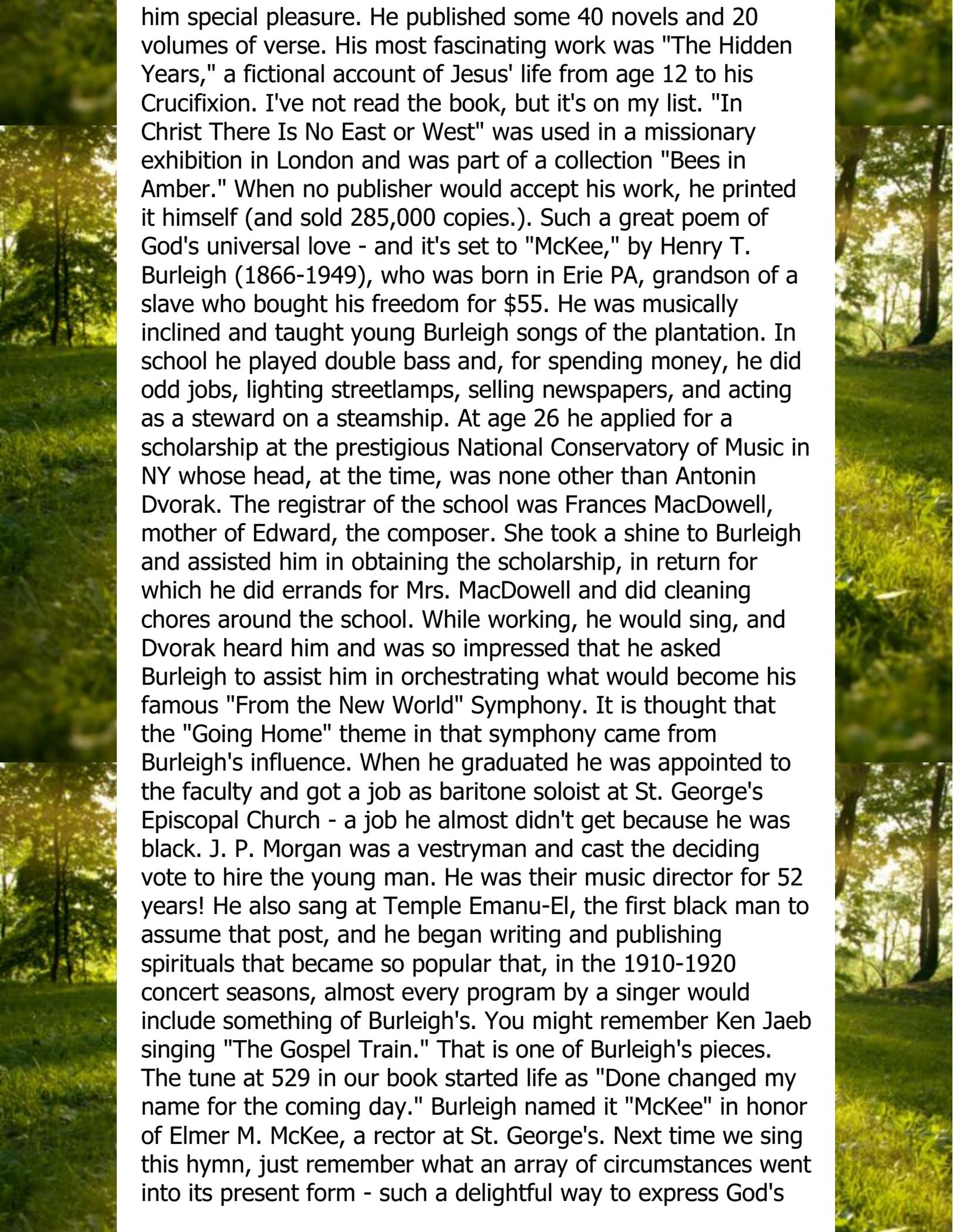
On Sunday we will live stream Morning Prayer from the Sanctuary in the Woods. You will be able to access the stream by visiting our [Facebook page](#) (an account is not required.) Our video content will be the first posted content in the videos section and should indicate that we are "live".

Masks for Morning Prayer

If you do not have a mask, you may visit our table where one will be provided to you.

A Note from Mr. Bob Morrison:

If you turn to 529 in our Hymnal you will find one of the most tuneful items of the 720 to choose from - "In Christ There Is No East or West." The words are listed as by John Oxenham. Turns out that's not his real name. That name first appeared in Charles Kingsley's "Westward Ho!" about Sir Francis Drake's explorations in the New World. One of his crew was Oxenham, a name that resonated with William Arthur Dunkerley (1852-1941). Dunkerley's Sunday School teacher gave him a copy of "Westward Ho!" and Dunkerley decided to use "John Oxenham" as a pen name for poems and hymns (and "Julian Ross" for fiction). Dunkerley operated a wholesale grocery firm that did business in Europe and the USA, but his writing gave



him special pleasure. He published some 40 novels and 20 volumes of verse. His most fascinating work was "The Hidden Years," a fictional account of Jesus' life from age 12 to his Crucifixion. I've not read the book, but it's on my list. "In Christ There Is No East or West" was used in a missionary exhibition in London and was part of a collection "Bees in Amber." When no publisher would accept his work, he printed it himself (and sold 285,000 copies.). Such a great poem of God's universal love - and it's set to "McKee," by Henry T. Burleigh (1866-1949), who was born in Erie PA, grandson of a slave who bought his freedom for \$55. He was musically inclined and taught young Burleigh songs of the plantation. In school he played double bass and, for spending money, he did odd jobs, lighting streetlamps, selling newspapers, and acting as a steward on a steamship. At age 26 he applied for a scholarship at the prestigious National Conservatory of Music in NY whose head, at the time, was none other than Antonin Dvorak. The registrar of the school was Frances MacDowell, mother of Edward, the composer. She took a shine to Burleigh and assisted him in obtaining the scholarship, in return for which he did errands for Mrs. MacDowell and did cleaning chores around the school. While working, he would sing, and Dvorak heard him and was so impressed that he asked Burleigh to assist him in orchestrating what would become his famous "From the New World" Symphony. It is thought that the "Going Home" theme in that symphony came from Burleigh's influence. When he graduated he was appointed to the faculty and got a job as baritone soloist at St. George's Episcopal Church - a job he almost didn't get because he was black. J. P. Morgan was a vestryman and cast the deciding vote to hire the young man. He was their music director for 52 years! He also sang at Temple Emanu-El, the first black man to assume that post, and he began writing and publishing spirituals that became so popular that, in the 1910-1920 concert seasons, almost every program by a singer would include something of Burleigh's. You might remember Ken Jaeb singing "The Gospel Train." That is one of Burleigh's pieces. The tune at 529 in our book started life as "Done changed my name for the coming day." Burleigh named it "McKee" in honor of Elmer M. McKee, a rector at St. George's. Next time we sing this hymn, just remember what an array of circumstances went into its present form - such a delightful way to express God's

Prayer Concerns

Paul Welch, Ken McPeek, Billie Robertson, Emilie Korosi, Joan Werren, Ron and Peg Hill, Conley Family, Briggs Family, Susan

Family and Friends: Don, Mike Cochran's (friend of Gordons'), Olivson Family (friends of Violands'), Corbin Angeli, Thelma (friends/family of Jan Hudson), Suzy Clark (friend of Hixons'), Stacy Biglin (acquaintance of Derek Gordon), Autumn (granddaughter of Kerry and Zev), Bob Patterson (friend of Diana Cornell), Adriana (Pam McCarthy's daughter's friend), Olivia (friend of Paulette Frech), Jacobo-Quijada Family (Mandy Pelger's Student), Lynn McBride (father of Beth Crowl), John Grandage (Kim Nadel's brother), Monica McGrath (cousin of Katie Cerroni-Arnold), Kellie Shuman (family of Giammarcos'), Baby David (friend of the Schaub's'), Rose and Brian Gregory (friends of Ten Gall), Linda Kendrick, Marianne L. (friends of Kieslings'), Amara (granddaughter of Ken Jaeb), Conrad Family (friends of the Rands), Nancy Sauer and Helen Carnahan (friends to Diana Cornell), Will Disman (friend of Sandy Paradis' son), John Russell, Erin Barr, Baby Hudson, John Streb (friends of the Mulls), Pastor Marilyn Roman (friend of St. Mark's), Lynnda Hoefler (friend of Sue Little), Linda Gibson (sister of Bobbi Gordon), Katie Campbell (friend of Boyds'), Johnny Willoughby, Bobby Guerin (friend of Pam McCarthy), Jim Mesko (friend of Jim Weaver), Michelle Gibson-Garber (friends of the Gordons) Donald Pentz (friend of the Rands)

For all those serving in the armed forces.

For all those who have died.

Please share updates with Bobbi Gordon.

PRAYER CHAIN:

St. Mark's has a group of prayer warriors who pray for specific needs of those on the prayer chain. If you would like to place yourself or a loved one on the prayer chain, please contact Bobbi Gordon at ggordon24@sbcglobal.net

Please note, prayer requests may be placed on the Prayer Chain, in the Prayer Concerns list appearing here and in the Sunday bulletin, or in both places. Please let Bobbi know your preference.

Online Giving



To facilitate stewardship during this difficult time, the Diocese has launched an online giving resource. Simply set up your one-time

or recurring gift and select your parish from the pull-down menu (Canton, St. Mark's). The Diocese will transfer your gift to St. Mark's.

You can add instructions to your donation. (IE: operations, mask initiative, restoration, etc.) If you have questions on this, please contact the [office](#).

We thank you for your continued support and prayers.

[Designate a Gift to St. Mark's](#)



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We seek to unite all people with God and each other in Christ through worship, fellowship, education, and service.

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