



January 2021  
Volume 4, Issue 1

Saint Luke Anglican Church, a parish of the Anglican Catholic Church  
3081 Wheeler Road, Augusta, GA 30909 - 706.736.7479

# The Evangelion



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## A Thought for January

Life is a continuous process of getting use to the things we had not expected.

## Regular Service Times

### Sunday:

Morning Prayer at 9:00 am  
Adult Forum at 9:30 am  
Sung Mass at 10:30 am

### Tuesday:

Morning Prayer at 8:30 am

### Wednesday:

Evening Prayer at 6:30 pm

### Thursday:

Said Mass at 11:30 am

## From the Rector's Study

### "A Resolution for Contentment"

Are you still pondering a resolution for this new year? Perhaps, after a challenging year like 2020 and with so much uncertainty entering 2021, the idea of making any personal pledge might seem naïve. However, after nearly a year of observing the many shades of human reaction to the crises and challenges of this past year, I would like to suggest one which—in my pastoral capacity—I hope will be helpful to us all. As an entire society (from which we as Christians are not excluded), we need to cut down on *complaining*. Call our conduct what you will—gripping, whining, protesting—but everything from the virus to politics to personal disputes has often produced more petulance than constructive responses. Or, lest I sound too negative myself, to state my proposal positively, we need to grow in a spirit of *contentment*. We would all do well to heed St. Paul's advice to Timothy: "*But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.*" While I certainly don't disagree that the disappointments and the impediments of 2020 have been difficult in-and-of-themselves, I frequently found it disheartening to see and to hear (in conversation or through social media) how most of us were adding to our misery—if not making it far worse than it was—with a colicky disposition. Certainly, God understands when our emotions become overloaded as almost unprecedented distress and social changes affront us; but, we run risk of becoming more like dissatisfied 15<sup>th</sup> century B.C. Hebrews grumbling in the wilderness than grace-filled 21<sup>st</sup> American Christians charged with keeping the faith.



The problem with complaining—or, being discontented, maybe even malcontented—is that grumbling about what we don't have or can't dictate weakens our trust in God. However unfair the tide of history might seem to us or decisions made with which we might disagree, all is not lost. Life doesn't end just because circumstances don't turn out the way we want them to. People won't always give us what we think we're entitled to, nor is God obligated to fulfill our every wish. In fact, if 2020 has taught as anything, it's that we can't make everything come out our way, and no matter how much we believe, other people

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(continued from p.1 "The Rector's Study")

inevitably fail us and might even hurt us. We are not in control. No one person has all of the answers. Ultimately, what science we believe or for whom we voted isn't the secret to peace and security, but surrendering ourselves entirely to God's care. To quote the writer of Hebrews: *"be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."* Even during a pandemic, an election, or a personal crisis, God remains sovereign over our nation and our personal life. Especially when we feel like we are not receiving all that we deserve or the fulfillment from life we expect, God tells us "I am enough." All too often, what gets in the way of simply being content with God is our own self-centeredness, which demands more. Instead of accepting and trusting Him, we put ourselves first. There is no idolatry worse than self-idolatry, and that is essentially the false worship that happens when we insist to God that this isn't good enough; and we demand better. What might be even worse is when we confuse what God wants with what we want, and we embark on a self-righteous campaign to play the "left hand of God" and do His business by any means necessary. God promises that He will simply be there. He'll provide for us and protect us but doesn't promise to fuel our ego or sponsor our quest to be right. Maybe the hard part about contentment with Divine lordship and provision is that it's as humbling as it sounds. God knows and He can do it better than we can, and complaining only deprives Him of the faith and thanks He deserves...and leaves us bitter.

When we read back in the Scriptures about the many characters who failed to find contentment—Balak, Saul, Solomon, Judas Iscariot—we quickly learn how unhappy, irrational, and even self-destructive, a dissatisfied spirit can make us. In these Biblical persons, and probably in the parabolic lives of public figures that exhibit this problem to the extreme, we can see the effects of discontentedness and its eventual consequences. Complaining about everything and everybody prevents us from being pleased with what we have, with our relationships, and with our very selves. No, contentment does not entail that we adopt an entirely passive "let go and let God" mentality. As the Church teaches us, even grace requires our cooperation in order to fully work for our conversion and our sanctification. Choosing contentment over complaining is the attitude, i.e., the spiritual beatitude, the mental decision, and the emotional state that gratefully accepts our life, prayerfully and serenely. As St. Paul once said to the Philippians (from prison, no less): *"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."*

May this spirit of contentment be our resolution for 2021. What we have come to call the "new normal" may not go quietly. We may still have questions about changes, who's in charge, and where the world in general is going; but, whatever we do, whatever we have, and with whomever we associate, God still reigns. *"Greater is he that is in you, than he that is in the world"* (1 John 4:4). Let us be more content this year because we trust our God who has brought His People through certainly worse situations, believing that our Savior who the light, the door, and the way will provide for us and carry us through.



HAPPY  
NEW YEAR!

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*Saint of the Month***Bl. Charles Stuart (January 30)**

Charles Stuart I is (to date) the only British monarch remembered in the post-Reformation era as an Anglican martyr. He was born in 1600, the son of James VI of Scotland (also became James I of England in 1603). When his father died in 1625, Charles became king of England and Scotland. Most of his 24-year reign was devoted to a struggle with the House of Commons of the English Parliament that eventually erupted into civil war; sadly, it ended with his beheading for “treason” by order of Parliament, hence his martyr legacy.

Regrettably, this war, in which Charles found himself, was less about his regency and more about religion.



The Parliamentary armies opposing Charles were led by Oliver Cromwell, a gifted military strategist and a staunch Puritan. He began by opposing Charles in the name of liberty; but since it soon became clear that Cromwell's own political views were more tyrannical, his battle cry became the Puritan faith. Wherever his “Roundhead” troops went in Charles' realm, they smashed stained-glass windows and pictures and statues, stabled their horses in churches, and burned vestments and Prayer Books. At the end, when Charles was Cromwell's prisoner, he was required to assent to a law abolishing the episcopacy in the Church of England. However, Charles dug in his heels and declared that Bishops were part of the Church as God had established it and that he could not in conscience assent to Cromwell's demand. His refusal sealed his doom, and it is for this that Parliament found him guilty of treason and sentenced him to death. Following his trial, he was beheaded on January 30, 1649. On the scaffold, one record quotes him thusly: “No man in England is a better friend to liberty than myself, but I must tell you plainly that the liberty of subjects consists not in having a hand in the government, but in having that government, and those laws,

whereby their lives and their goods may be most their own.”

In his struggle with his Puritan opponents by standing firm for traditional English law and religion, Charles is remembered by Anglicans in two ways. First, upholding the good of the realm and the liberty and well-being of the people, which he believed would be better served by the monarch ruling according to ancient precedent, maintaining the traditional rights of the people as enshrined in the common law, than by Parliament controlling all aspects of social life through legal minutiae. Second, defending the Church of England, which he believed preached the doctrine of the undivided Church of the first ten centuries, properly administered the sacraments as vehicles of the presence and activity of God in his Church, and governed by bishops who had been consecrated in apostolic succession back to the Twelve Apostles and to the command of Christ himself.

In retrospect, it is sad that Charles did not receive in kind the munificence he meted out. In a day when religious toleration was not widespread, the King was noteworthy for his reluctance to engage in religious persecution of any kind, whether against Romanists, Anabaptists, or even the Puritans who opposed him. Anglicans venerate him as (had he remained unchallenged) a generous ruler and devout English Catholic sensitive to the social and religious needs of the people he ruled.

*Vestry Minutes***ZOOM Vestry Meeting Minutes  
November 8, 2020 - 7:00 p.m.**

Meeting Facilitator(s): Fr. Daniel S. Trout and Joseph McRoy. Opening Prayer by Fr. Trout.

Those present were: Fr. Daniel Trout, Senior Warden Joseph McRoy, Junior Warden Barbara Zmijewski, Barbara Cope, Sam Nechtman and Beverly Roberts. Absent: Treasurer Rebecca Blair and Karen Elmy.

**Approval of Minutes from October 11.** Barbara Zmijewski moved and Barbara Cope seconded to approve the minutes as distributed. The motion carried.

**Approval of Financial Report.** The financial statements were mailed to the Vestry.

**Rector's Report.**

**Prior/Ongoing.** Father Trout reported on the death of Sylvia Rezner and his visit with Fr. Martin and Frances. He reported the donation of Red Paraments by Barbara Zmijewski and Barbara Cope; the White Mass with potluck on October 18; All Saints' Vigil Mass and Spooky Social on October 31; and the jazz concert on November 8. Father stated that the Faithlife site is comprehensive and easy to use, and it is great for folks that cannot attend and for visitors. Joe McRoy displayed the web page and explained how to use it. A lot of progress has been made in building this website.

**Upcoming.** On November 19-November 23 Father Trout and Anita will be away for their anniversary and Anita's birthday. Lance Davis will be available and can take care of everything. Joe McRoy will host the coffee hour. Father reported the Thanksgiving Eve service and Wreath Making seminar will be on November 25, and the Kirkin O the Tartan for St. Andrew's will be on November 29 with Lance playing a number on the bagpipes.

**Junior Warden Report.** Barbara Zmijewski reported a second coat of paint has been added to the trim; weeding continues; the door knob needed repair; and most of the work has been around the front of the building.

**Old Business.**

- a. Parishioner contact lists for the Vestry. The vestry was encouraged to call or email those parishioners on their lists.
- b. Training and Development for St. Luke's new Faithlife digital hub and outreach. (See III. Prior/Ongoing above.)
- c. Budget Committee and Bylaws Committee. Father Trout reported the Budget Committee met yesterday in preparation for the December 6 annual parish meeting. The budget will be larger this year because of the additions of Faithlife and Music Director Lance Davis. Father stated the Bylaws Committee will be making three changes to the Bylaws: background checks, meeting attendance on the Vestry, and changing the Discretionary Fund to the Benevolence Fund. There was discussion about how to vote during COVID-19.
- d. Quick Books software upgrade. Beverly Roberts moved and Joe McRoy seconded to purchase new financial software for the Treasurer's computer. The motion carried.

**New Business.**

- a. REMINDER Annual Parish meeting on December 13. Father reminded the vestry that the second Sunday in December is the annual parish meeting and potluck.
- b. Formation of the Nominating Committee. Father Trout stated the Nominating Committee should include the Rector, a parishioner not on the vestry, and a vestry member who will be rolling off the vestry.
- c. Church Directory. Father stated a new directory will be completed and will be duplicated and distributed at the Annual Parish Meeting.
- d. New Riding Lawn Mower. It was reported that the lawn mower must be replaced, and there have been two donations: \$1,000 from John Zmijewski and \$110 from Steve Unikewicz. The discussion was tabled until better prices can be obtained. Father stated clover is starting to popup in the lawn and needs to be elevated now. Joe McRoy moved and Barbara Z seconded to purchase \$100 worth of broadcast. The motion carried. In addition, Joe McRoy moved and Barbara Cope seconded to spend up to \$200 to purchase 7 cameras for the inside and outside of the parish from Walmart. The motion carried.
- e. Next Vestry Meeting. The meeting will be December 6.

**Adjournment.** The meeting was adjourned at 8:45 p.m.

Beverly A. Roberts, Recording Secretary, Pro-tem

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[www.facebook.com/stlukeaugusta/](http://www.facebook.com/stlukeaugusta/)

### *Birthdays/Anniversaries*

1/1	Susan Rule
1/9	Abigail Bequillo
1/11	Beverly Thompson
1/12	Jim Coombs
1/23	Skylar Vandevender
1/24	Levine Walker



## *Altar and Flower Guild*

### **Altar/Flower Guild Report**

The altar flower signup sheets for January and February are posted on the bulletin board in the parish hall. Remember that any additional donations collected this year that push the Flower Fund over \$1000 will be transferred to the Altar Guild Fund to aid the purchase of new altar supplies.

The Altar Guild would also like to recognize the donation/loan of vestments to St. Luke. Anita Trout, the Directress, and Fr. Trout would like to thank the Martin family for their donation of red, green, and white vestments from Fr. Frank since his passing on December 20 and Mr. Lance Davis for his loan of two beautiful copes (red and green) that were given to him during his tenure in Oklahoma.

## *Spiritual Reflection*

In its meditation on the gifts of the Magi, our St. Augustine's Prayer Book (see page 259) encourages us to:

*"Pledge to the Infant Jesus the gold of my heart's love, the incense of my prayers, the myrrh of my willingness to bear the cross."*

During this Epiphany season, when the Church marvels at the Deity of the Christ Child through the eyes of the three Magi, let us all make it our resolution to offer to Jesus these three spiritual sacrifices symbolized by the gifts of the Magi: love, prayer, and obedience. It's one thing to believe the articles of the Christian Faith and to attend church services, but what our Lord wants is not just the performance of religious duty, but souls that piously adore Him, that desire to personally encounter Him in worship and prayer, and that are ready to surrender their whole will to His direction for their lives.

In lieu of flowers, the Martin family requests that donations be made to St. Luke in honor of Fr. Frank. All designated monies will be collected into a special memorial fund for use by the vestry.

### Notes from the Music Director

This month, I would like to share with you a few words by a dear friend and mentor of mine, the Rev. Canon Barry Swain, whom I think excellently summarizes my own thoughts about the rôle of music within the theology of the Church.

"As I write this, we are within the Twelve Days of Christmas, our church is still beautifully decorated for Christmas, and the nativity scene has pride of place in the back of the Church. In the magnificent Baroque Neapolitan set we used this year (a personal possession of mine), there are several angels, in extravagantly beautiful costumes. They have large feathery wings and unlike some heavily rouged and feminine-looking department store angels, they are active and masculine. But the most obvious thing about angels from the Gospel of Luke is missing. And what is the most obvious thing about the Christmas angels? They sing! Their song, *Gloria in excelsis Deo*, is the first Christian hymn and one which is still the most commonly sung in the Christian world. Now the angels are there because God has sent them, it is true, but we almost have the feeling in reading Luke that they have taken up this song because they cannot help it. They are watching the birth of God into the world as a human being, they know what it means, and they simply cannot help singing. St Augustine famously said that he who sings worships twice, and certainly we know that to be true. The normal form of Mass throughout the Universal Church is High Mass or what is known in the East as the Divine Liturgy. Low Mass is simply a concession to the fact that daily masses celebrated outside religious communities cannot normally be sung easily, if at all. All the traditional ceremonial surrounding Low Mass makes it plain that it is High Mass with the parts we cannot quite manage removed. High Mass is not Low Mass with extra bits, but the other way round, Low Mass is High Mass as much as we can manage without a singing community. The essence of worship is singing, and this comes from the heart of God's creation itself. The ancients thought there was such a thing as the music of the spheres, that the planets made music as they spun through space. After the so-called Enlightenment and until recently, this was thought ridiculous, but last year, an experiment by physicists divided the orbital periods of the planets in half again and again until they were literally audible. The resultant piece was "Carmen of the Spheres". The principle of octaves in music is that whenever a sound-wave is doubled or halved in frequency, it yields another pitch similar in 'flavour' to the original one. This can be applied (through very large octave shifts) to any periodic cycle, including the orbits of celestial bodies. So perhaps it wasn't such a silly concept after all.

There is music at the very heart of Creation, and the Bible makes it plain that music is at the very heart of worship, and therefore at the heart of God. There is no preaching in heaven, it isn't needed. There is no edifying reading in heaven, it isn't needed. There is no social work in heaven, it isn't needed. There is no pastoral care in heaven, it isn't needed. There isn't even any Bible reading in heaven, and certainly there is no German Higher Criticism in heaven, they aren't needed. The only thing that we know about Heaven for certain is that it is the presence of God and that he is worshipped by all there, and that that worship is cast in song. In the Bible, music is seen as a means of worship, a means of expressing joy, thanksgiving, penitence, prayer, teaching and spiritual communication. There is absolutely no question of its paramount importance in the life of the Christian either in this world or, especially, in the next.

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In the Prado, in Madrid, there is an immense and fantastic triptych by Hieronymous Bosch, which shows in its three parts the three parts of the Church, Heaven, Purgatory and Hell. Heaven is shown in customary terms: God the Father is suggested, the Son is shown, and the Holy Spirit is in the shape of a dove. Angels and Saints

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### Prayer List

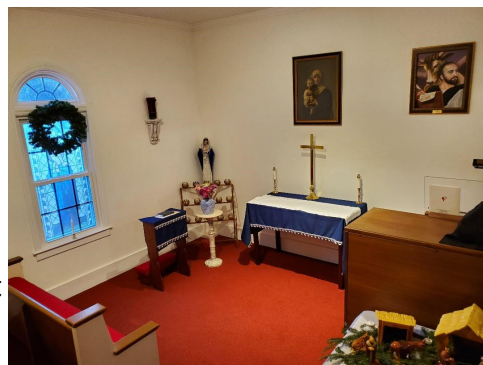


Denison family, Martin family, Chew family, Nechtman family, McRoy family, Macy, Brody, Levine, Jeff, Julia, Lynn, Benita, Leslie, William, Ernie, Ruth, Kristi, Charles, Preacher, John, Barbara, Amy, Lamar, Wanda, Katy, Penny, Hope, Marsha, Maria, Stephanie, Jane, Becky, Norah, Kevin, Elizabeth, Emma, Michael, Robin, Ronnie, Michi, Grace, Todd, Tina, Bryan, Jacquie, Lecia, Tom, Beverly, Katherine, Bill, Gentry & child RIP: Mario

## *Around the Parish*

### **New Lady Chapel & Parish Artwork**

On Tuesday, December 8, the Conception of the Blessed Virgin Mary, Fr. Trout formally consecrated the transept as the Lady Chapel as a memorial in honor Ms. Naomi Williams. Decorating this designated chapel area are two paintings and a Madonna bust donated by Naomi and two other paintings of Madonna and Child. The Lady Chapel will be used for small services, such as the occasional weekday mass or prayer office, Saturday holy rosary, and as the vigil chapel for the altar of repose on Maundy Thursday.



For the main sanctuary, Fr. Trout has donated a new framed print of St. Luke Evangelist, which now hangs on the Gospel side. The print is of a painting originally composed by Jacob Jordaens (1593-1678), a notable Flemish Baroque painter who was a contemporary of Peter Paul Rubens and Anthony van Dyck.

### **Annual Parish Meeting**

Fr. Trout would like to thank everyone, who was able to attend the Annual Meeting and Potluck or participated virtually via Zoom, on Sunday, December 13.

At the meeting, Father Trout and Senior Warden Mr. Joe McRoy addressed the parish with their respective reports; and Treasurer Mrs. Rebecca Blair presented her Treasurer's Report and the 2021 Budget, which was also approved. Most of the other customary business was handled efficiently, including the presentation of several proposed amendments to the bylaws, which are posted and will be voted on at the next parish meeting on Sunday, January 10, after the 10:30 a.m. Holy Communion.

Father and the Vestry would also like to thank the Nominating Committee for their efforts to present new candidates to serve beginning in 2021. The following persons were elected:

Mrs. Roberta Hannibal to the office of Secretary and to the vestry

Mrs. Rebecca Blair, Mrs. Barbara Cope, and Mrs. Barbara Zmijewski to the vestry

Mr. Joseph McRoy, Mr. Lance Davis, Mrs. Roberta Hannibal, and Mrs. Anita Trout to the diocesan synod as delegates (Mrs. Jennifer McRoy and Mrs. Barbara Zmijewski agreed to be alternates)

The proposed bylaw amendments, Fr. Trout's rector's address, Joe McRoy's Senior Warden report are all available for review on St. Luke's Faithlife site.

The Annual Parish Meeting for 2021 has tentatively been scheduled for Sunday, December 12.

### **Fr. Frank Martin Funeral**

On Sunday, December 20, St. Luke and the Martin family/Haymans families bade farewell to Fr. Frank. Father was formerly the rector of Holy Cross Anglican Church; he served for years as a traveling priest traveling through Carolinas, and finally retired as the Rector Emeritus of St. Luke Anglican Catholic Church, Augusta, GA. He was also a 20-year veteran of the United States Army. In addition to his wife of 63 years (Frances), Frank is survived by two sons, Fred Paul Martin and Floyd Kirby Martin, one daughter Faith



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Ninette Martin Haymans, three grandchildren and four great grandchildren. He will be missed by many throughout the Diocese of the South, especially by his fellow parishioners at St. Luke.

Fr. Martin's Funeral Mass was held at St. Luke on Wednesday, December 23, with Fr. Trout celebrating the requiem, Archbishop Haverland delivering a lovely homily, and Mr. Lance Davis assisting. Father's cremains were presented at the funeral with his white ordination chasuble and pictures from his old parish of Holy Cross. A U.S. Army Honor Guard concluded the service with a touching rendition of taps and the ceremonial folding of the American flag, which was presented to Mrs. Martin.

*Rest eternal, grant unto him O Lord, and let light perpetual shine upon him. May his soul and the souls of all the faithful departed through the mercy of God, rest in peace. Amen.*

### Christmas Eve Masses

Although Christmas 2020 was like no other in recent memory, and COVID still compelled many of us to celebrate in isolation or separated from family and friends with whom we would have normally fellowshiped at church and/or in our homes, St. Luke was still blessed to be able to offer our regular schedule of Christmas Eve services, both in person and broadcasted virtually through Facebook Live.

Fr. Trout would like to thank many parishioners for their long hours and hard work: Anita Trout and the Altar Guild for decorating the church and preparing the altar for each service; Mr. Joe McRoy and Mr. Lance Davis for being present and participating at both the early and the midnight liturgies; Ms. Skylar Vandevender for her lovely flute playing at the midnight mass; and, the servers for their excellent assistance.



Don't forget that all persons/families who donated a poinsettia in memory or in recognition of a loved one are encouraged to a plant back home with them. The poinsettias will be available for pickup in the parish hall through next Sunday. Thank you!



### Christmas & Epiphany Lessons & Carols Services

Thanks, in great part, to the ability and experience of new Sacred Music Director Mr. Lance Davis, St. Luke was able to present its first-ever Festival of Nine Lessons & Carols for Advent on Sunday, December 20. This service has become a tradition throughout the Anglican Communion since King's College Cambridge first introduced it in 1918, and St. Luke is thankful that it has been able to join many of our Continuing parishes by offering this meditative and beautiful liturgy in preparation for Christmas. Fr. Trout, Mr. David Chew, and Mr. Lance Davis proclaimed the readings from prophecy and the Gospels; and, Lance led the singing of carols on the organ.

For Epiphany, St. Luke will celebrate the Lessons & Carols in observance of this season, as well. Please mark your calendars for 4:00 p.m. on Sunday, January 10. A livestream of the liturgy will also be broadcasted through St.

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(continued from p.8 "Around the Parish")

Luke's Facebook and Faithlife pages. Fr. Trout and Mr. Davis cordially welcome everyone to join us in attendance or virtually online, and encourage you to invite your friends and neighbors.

**Announcement: Masses for the Epiphany**

WEDNESDAY,, JANUARY 6

SAID MASS @ 10:00 AM

SOLEMN HIGH MASS @ 6:30 PM

Please join us this Wednesday to begin observing this beautiful season of Divine mystery and light!



The chasuble in the middle was given to St. Luke Anglican Church from the late Father Frank Martin.

The two copes on either side are on loan from Music Director Lance Davis.

*(continued from p.6 "Notes from Music Director")*

praise God, and the angels are shown playing lovely and shiny musical instruments, both brass and strings. In purgatory, there is no music visible, only souls being purged and prepared for God. Their mind is on penitence and preparation. In the Hell panel, music returns, but this time it is Music Hell. Wild and crazed looking demons play terrible instruments, squeeze bladders with reeds attached, bang on loud looking drums, scream at the top of their lungs with ugly expressions, and everywhere souls of the damned are trying desperately to stop their ears, but cannot. For Bosch, beautiful music praises God and is the inevitable accompaniment to Heaven, but Hell consists of the absence of God and the constant terror of dissonant and horrible music.

If we reflect on the fact that angels, in their worship and in their underlining of the Divine to the world, are a kind of paradigm for Christians in the world, then the musical vocation of angels also comes into play. To-day, perhaps more than ever, one of the most important practical aspects of our vocation is to use music properly in worship. The best possible music we can have in our churches is an extremely important priority. Music often expresses what the spoken word cannot, and speaks for the soul when it cannot speak for itself. Conversely, ugly music is destructive, it contradicts God's presence in the world, and if we aren't careful, music can suggest Hell more often than Heaven. I've been very lucky in all three parishes I have been in to have a full professional music programme with very talented musicians and the great music of the Western Catholic tradition every week. But that isn't necessary or even possible for most churches. What is necessary, and I believe passionately that it is possible, is for us to see to it that the music we have is the best music we can possibly offer, and that it speaks of God within the traditions of the best culture we have achieved. Sad to say, most modern Christian music, "praise music," "Christian rock" and other excuses for church music simply will not do. Stupid lyrics and repetitive simple melodies do not elevate the soul. Great hymns teach by their poetry, and their musical settings serve the texts and lift the heart. It is the same with great choral music, whether it is the Church's own music – plainsong, Mozart, or Victorian hymns. It is the priest's absolute responsibility and should be the care and enthusiasm of all parishioners to ensure that music offered is suitable, that it is edifying and uplifting and that it speaks of God rather than being enmeshed in our own modern popular culture.

Every year in my church, we present a "Mediaeval Mass." During this Mass, electric lights are not used, there are no metrical hymns, no English, and no spoken words. What is offered to God is what would have been offered in the 14th or 15th centuries: one of the very early polyphonic Mass settings, the Latin Mass, and the Holy Sacrifice itself. The Church is normally full to overflowing for this exercise, and we do everything we can to make it plain that this is not a re-enactment or a stunt, but a real Mass, and a real way to enter into a different kind of worship. It all works surprisingly well. But one of the things I take away from it every year is how important it is for those of us in the pews and in the sanctuary who are not musical professionals to raise our voices in song. Active participation in a Mass is not necessary, and the mediaeval Christian would have thought such an idea very odd indeed. It isn't necessary, but it is wonderful! And the way that the Western Christian tradition has done this for the last several hundred years is with the voices of the faithful joining in with the organ."

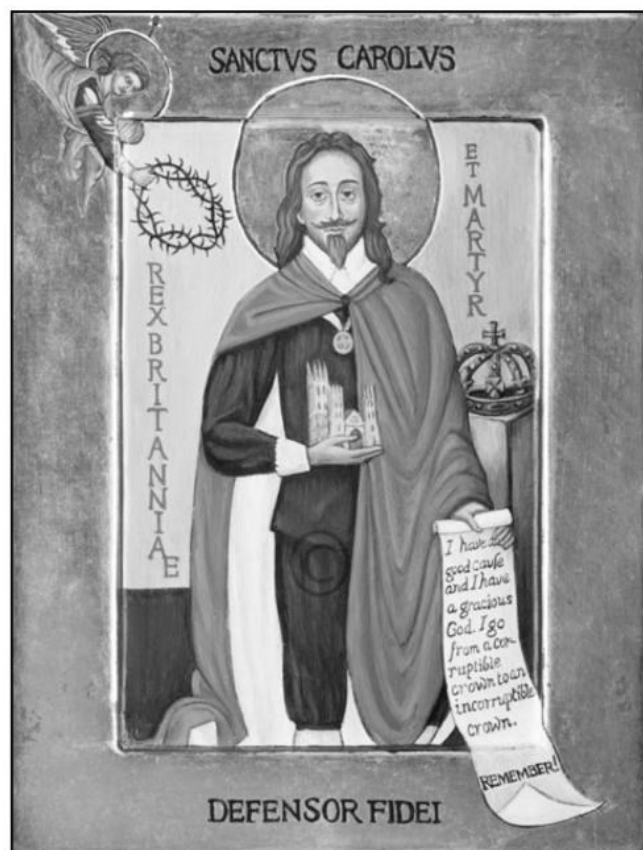
Here's to a Christmastide filled with beautiful music!

C. Lance Davis, CAGO





## Announcement: Society of King Charles the Martyr



### Men and Women of St. Luke,

We would like to invite you to join the Society of King Charles the Martyr, a traditional Anglican devotional society. The Society commemorates the martyrdom of Charles I, King of England, Ireland and Scotland; and of France and Jerusalem also, by whose martyrdom the Catholic Faith of the Anglican Church was preserved from Puritan intentions. St. Charles refused to resign both his faith in the apostolic order, as established by Christ Himself, and the authority of his bishops to the Puritan Roundheads, led by Oliver Cromwell, the sometime (and illegal) Lord Protector. The Roundheads committed regicide against Blessed Charles on 30<sup>th</sup> January 1649 outside the Banqueting House of Whitehall Palace. Immediately upon the Restoration of Church and King on 29<sup>th</sup> May 1660, the Convocation of Canterbury and York, now being free to assemble and act, canonised King Charles and added his name to the Kalendar of Saints at the 1662 revision of *The Book of Common Prayer*. St. Charles is honoured for his strong personal piety, for his protection and patronage of the Church, and his martyrdom. St. Charles is especially important in these days when so many governments around the world, including our own, are attacking the rights of the Church and of Christians to faithfully worship.

“I die a Christian according to the profession of the Church of England. I go from a corruptible to an incorruptible crown.” - *St. Charles the Martyr*

### Objects of the Society:

- ❖ To pray for the Anglican Communion.
- ❖ To promote a wide observance of 30<sup>th</sup> January, the day of the Martyrdom of King Charles I in 1649.
- ❖ To win general recognition of the great debt owed by Anglicans to Charles Stuart: his defence unto death of the episcopal government of the Church.
- ❖ To encourage efforts to build and equip churches and erect shrines dedicated to Saint Charles.

### Membership:

Open to all Christians in the U.S.A, Canada, and elsewhere. Please visit [www.skcm-usa.org](http://www.skcm-usa.org) for more information and to join. New member dues are \$25, with annual dues thereafter at \$15.

### Annual Mass:

St. Luke will be holding a Sung Mass for the Feast of Blessed Charles on Saturday, 30<sup>th</sup> **January**, at **11:30 AM**. Please come support this noble and important feast day in the life of our Church.

