



March 2021  
Volume 4, Issue 3

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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## From the Rector's Study

### "Renewing our Anglican Identity"

During my brief time attending the Presbyterian Church while I was in the first half of my ministry formation at Reformed Theological Seminary in Orlando, our elders and professors emphasized a motto which, in English, is stated: "the church reformed, always reforming." It is based on this Latin phrase from the 5<sup>th</sup> Century attributed to St. Augustine: "*Ecclesia semper reformanda est.*" Both Augustine's original quote and its Calvinist derivative convey essentially the same meaning—that Christ's Church must always be reforming and renewing her faith and praxis—changing in order to remain the same. *Semper reformanda* is necessary to inoculate the Church from as many pastors and theologians often warn "dead orthodoxy." That's the dangerous phenomenon that occurs when churches (including just individual ones) become closed, comfortable, and complacent—a curiously guarded ecclesial monotony often born out of church wars, parish drama, and social changes that tries to "keep things the way they've always been."



## A Thought for March

Challenges can be  
stepping stones to  
stumbling blocks.  
It's just a matter of  
how you look at them.

## 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

A church becomes "deadened" because the remaining adherents reduce the creeds, confessions, and rites to words on a page. Minimalist liturgy sets in to keep things bland. Folksy homilies become the norm to avoid being too stimulating, convicting, or evocative. While, as I have no doubt, St. Augustine would caution that *semper reformanda* does not mean that the Church resort to endless innovation and relevance. She should always be refining and sanctifying Herself for the greater glory of God and the building up of the entire Body of Christ. Our worship, catechesis, etc., must always be laudable, beautiful, edifying...and authentic.

As Continuing Anglicans, one might say that this mission to always be reforming and renewing ourselves is in our spiritual DNA. Not only was the reformed Anglican Church of the 16<sup>th</sup> Century such an effort, but our own re-formation in America out of the old Episcopal Church continued this endeavor to preserve true Christian orthodoxy, catholicity, and apostolicity. This is a subject that I have touched on before as critical for St. Luke's success, and some of you can still remember how this process of ecclesiastical demarcation started decades ago.

(continued on p.2)

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

However, what we have not always been good about is keeping this Anglican renewal project vibrant or even always reforming according to our British/Anglican pedigree. Some beliefs and practices have crept in that aren't even Anglican and others continued to be sneaked in the back door from post-1979 TEC. It's not that what other Christian churches do is necessarily wrong, of course, but *copying* is not *reforming*—that's little more than ecclesial borrowing. Especially in High Church provinces like the Anglican Catholic Church, it's just not prudent to be guilty of "mindlessly aping Rome" (especially Rome after the Council Trent!), as we are often accused, when British Christianity proffers us over 1800 years of identity and practice from which to draw.

This is why I want St. Luke to persist in cultivating an authentically Anglican identity, grounded in the Prayer Book, of course, for we are a reformed tradition independent of papal authority. However, as even the original reformers and the Caroline Divines would admit, the whole sum and substance of Anglicanism is not restricted to one book; and, as the 19<sup>th</sup> Century Tractarians have taught Anglo-Catholics since the 1830s, even the reforms need reforming. Not every change made by Anglicans has been a shrewd one or, at least, sensible for every era. Some old ways need to be rediscovered. Some new ways need fine-tuning. But, when we apply them to our *semper reformanda* process, we must always be able to say that the way is truly *Anglican*. I believe that St. Luke is continuing to mature in our awareness of this, and we are being blessed with the right people to implement what's needed to make this parish the best version of itself. In the end, that's what Our Lord expects of the grace and blessings which He gives us: that we might offer Him our best through what is true, good, and beautiful as He remakes us into His best after His own image and likeness.

You may have noticed a few minor "reforms" that we've made at St. Luke during the past year, including a couple of rubrics concerning how the priest celebrates the Eucharist, some musical changes/additions to explore the breadth and depth of our English musical heritage, and even the number of altar candles to agree with Sarum Use (the English liturgical standard upon which Prayer Book rite and ritual is based) and not Tridentine usage. Whatever else may follow from prayer, careful research, and opportunity, we will always do our best to keep everyone informed as we also ask for your support. In so many ways, God seems to be blessing our parish; thus, we hope that together we can continue to reform and renew ourselves in our Anglican faith in order that St. Luke may be a home to us all and a standard of Anglican identity in the ACC.

### **We are on the Web!**

<http://stlukeaugusta.com/>

**Follow us on Twitter!** @StLukeACC

**Join us on Facebook:**

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

### *Birthdays/Anniversaries*

3/7 William "Mac" McKinney  
3/16 Frank Guthrie  
3/17 George and Karen Elmy  
3/26 Oscar Bequillo



## *Altar and Flower Guild Corner*

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

Fr. Trout, Anita (Directress) and the Altar Guild would like to invite those interested in participating in our custom over the past few years of donating new liturgical instruments to the parish prior to Easter.

As part of our movement toward more traditional Anglican practice, the Altar Guild requests that two candlesticks matching the altar crucifix and the processional cross be included in our sacristy to complete the Versailles set, which was introduced two years ago. The candlesticks are 11" x 8" and can accommodate a 1 1/2" x 18" candle.



Another item, which is badly needed, is a violet cope and humeral veil that the church has never owned. The violet cope and veil are necessary for important liturgies throughout the year, especially the Easter Even Vigil and various services falling during the penitential seasons of Advent and Lent.



Anita would also like to request that an Altar Guild Meeting be held at the church on Saturday, March 6, during the parish workday. Please endeavor to arrive no later than 10:00 a.m.

## *Spiritual Reflection*

As we concentrate on our spiritual need for conversion of life during Lent, an important interior discipline is to allow God to govern our thoughts and words, as well as our daily experiences—both what we allow to enter and what we allow to come out. A Christian who truly desires entire conversion of self cannot afford to be casual about such things because, consciously or unconsciously, what we choose to hear and say greatly influence what we think about, what we prioritize, and what we desire. A little prayer from the so-called “Sarum Primer” that the clergy of Salisbury would have used in catechesis helps us to keep this spiritual reality in perspective. It is also found on page 30 of the Traditional St. Augustine’s Prayer Book.

God be in my head, and in my understanding;  
 God be in my eyes, and in my looking;  
 God be in my mouth, and in my speaking;  
 God be in my heart, and in my thinking;  
 God be at my end, and at my departing.

The Requiem Mass for St. Luke’s beloved foundress, Ms. Naomi Williams, will be held at the church on Saturday, March 27 at 11:00 am. Fr. Trout is presiding and Archbishop Haverland is preaching. Interment will follow in Westover Memorial Park. The mass will be livestreamed for all who cannot physically attend.

## *Saint of the Month*

### **St. David of Wales (March 1)**

David of Wales (Dewi Sant in Welsh) was a 6<sup>th</sup> Century bishop and monastic founder and is also the country's patron saint. He is also known as the Dewi Ddyfrwr (David the Water Drinker) due to his drinking only water, a personal discipline that he would later include in the rule for his fellow monks.



David's family was part of the famous royal house of Gwynedd, founded by King Cunedda c. 420. He was the grandson of a Welsh king, born and baptized near the coastal city of Mynyw in Pembrokeshire that now bears his name. His mother Nonita (aka Non) is also venerated as a saint and may have conceived David in an illicit encounter with the then king of southern Wales. We can only speculate about most of the details of David's birth and young life, because most of our information comes from his hagiographies written much later in the 11<sup>th</sup> and 12<sup>th</sup> centuries.

When he was old enough, scholars are fairly certain that David was educated at a local monastery and was ordained to the priesthood sometime in his 20s. He evidently distinguished himself as a teacher and preacher, and founded a number of monasteries throughout Wales and Brittany. Around 550, David was elected bishop at his regional synod after his eloquent denunciation of Pelagianism, and he pilgrimaged all the way to Jerusalem to be consecrated by the patriarch there. Again, few details can be established about his life and ministry, other than that he continued to train monks and found new monasteries. However, he almost certainly presided over the famous synod of Caerleon (the "Synod of Victory") in 569 which officially condemned Pelagianism. Several stories of miracles have persisted, especially one about how a dove lighted upon his shoulder and the ground rose under him in a hill to help a crowd hear him when he was preaching in a village.

David would especially be remembered by his spiritual peers for his zeal for the monastic life. The Monastic Rule of David that he gave to them prescribed that the monks had to pull the plow themselves without draught animals; to drink only water; to eat only bread with salt and herbs; and to spend the evenings in prayer, reading and writing. He emphasized fasting to his followers to fast, especially refraining from eating meat or imbibing alcohol. For his strict vegetarianism, his symbol, which is also the symbol of Wales, became the leek. One of his most famous monastic connections is with Glastonbury. One historian claimed that he founded the abbey there; but, in the early 12<sup>th</sup> Century, the historian William of Malmesbury more accurately recorded that David only visited Glastonbury to rededicate the abbey that was already there with a new altar containing a great sapphire. Upon his arrival, William tells that David had had a vision of Jesus who said: "the church had been dedicated long ago by Himself in honor of His Mother, and it was not seemly that it should be re-dedicated by human hands." So instead, he commissioned an extension to be built to the abbey and placed the new beautiful altar there. The fascinating story may be mostly, if not entirely, true. The dimensions of the construction David directed were verified archaeologically in 1921. Furthermore, one manuscript detailing the items confiscated from St. David's during the Dissolution of the Monasteries under Henry VIII mentions a sapphire altar.

David continued in his bishopric until his death on March 1, possibly in the year 589 or 601. His last words to his monks and subjects were: "Be joyful, brothers and sisters. Keep your faith and your creed, and do the little things that you seen me do and heard about." He was buried at St David's Cathedral where his shrine was a popular place of pilgrimage throughout the Middle Ages. He was formally canonized in 1120. In the early 20<sup>th</sup> Century, a flag consisting of a yellow cross over a black background was introduced in Wales bearing his name.



## Music Director Notes

### Whence Rose Vestments?

The colour rose gives us joy and a promise of hope; our world today is in dire need of both. This colour, which is only used twice in the whole liturgical year, is traditionally associated with a sense of joy amidst a season of penance. On both Sundays (*Gaudete* in Advent and *Laetare* in Lent), rose is worn to remind us that the season of preparation is coming to a close and the great feast is swiftly approaching. Even the Introit that is sung at the beginning of Mass on *Laetare* Sunday speaks of the joy we must possess: "*Rejoice ye, O Jerusalem!*" When we see rose at Holy Mass we are called to rejoice; the preparations are nearly complete and Pascha is almost upon us!

Besides rose being a colour of joy, it is also one of the last colours seen before the sun rises. If you were to get up early tomorrow and witness the sunrise, the sky would be marked with a beautiful hue of rose and you would know that the sun is not far behind. So too with *Laetare* Sunday. On this fourth Sunday in Lent, the Church expresses her joy that the Sun of Justice will overcome his sufferings and arise from his tomb. The Church cannot contain her joy at the impending Resurrection of her Saviour, for she knows He brings victory over sin and death. This gives us great hope. In a world with such darkness, riots, political and society instability, and many evil deeds, we know that God nevertheless reigns victorious.

Rose vestments on the Fourth Sunday in Lent, *Laetare* Sunday, is a custom originating in the fact that, as a symbol of joy and hope in the midst of this somber Season, the popes used to carry a golden rose in their right hand when returning from the celebration of Mass on this day (way back in 1051, Pope Leo IX called this custom an "ancient institution").



Originally it was a natural rose, then a single golden rose of natural size, but since the fifteenth century it has consisted of a cluster or branch of roses wrought of pure gold in brilliant workmanship by famous artists. The popes bless at least one every year, and often confer it upon churches, shrines, cities, or distinguished persons as a token of esteem and paternal affection.

The golden rose represents Christ in the shining splendour of His majesty, the "flower sprung from the root of Jesse," and it is blessed with these words:

"O God! by Whose word and power all things have been created, by Whose will all things are directed, we humbly beseech Thy Majesty, Who art the joy and gladness of all the faithful, that Thou wouldst deign in Thy fatherly love to bless and sanctify this rose, most delightful in odor and appearance, which we this day carry in sign of spiritual joy, in order that the people consecrated by Thee and delivered from the yoke of Babylonian slavery through the favor of Thine only-begotten Son, Who is the glory and exultation of the people of Israel and of that Jerusalem which is our Heavenly mother, may with sincere hearts show forth their joy. Wherefore, O Lord, on this day, when the Church exults in Thy name and manifests her joy by this sign, confer upon us through her true and perfect joy and accepting her devotion of today; do Thou remit sin, strengthen faith, increase piety, protect her in Thy mercy, drive away all things adverse to her and make her ways safe and prosperous, so that Thy Church, as the fruit of good works, may unite in giving forth the perfume of the ointment of that flower sprung from the root of Jesse and which is the mystical flower of the field and lily of the valleys, and remain happy without end in eternal glory together with all the saints."

After the rose is blessed, the Pope censes it with musk and balsam and then places some of the incense grains inside the cup of the largest rose. Then the entire rose is censed and sprinkled with holy water.

*Nota bene:* you can remember to differentiate between Advent's *Gaudete* Sunday and Lent's *Laetare* Sunday -- the two "rose vestment" Sundays -- by remembering that *Laetare* Sunday comes in Lent, both of which begin with the letter "L."

*Vestry Minutes*

January 10, 2021

Meeting Facilitator: Fr. Daniel S. Trout. Opening Prayer by Fr. Trout.

Present were: Fr. Daniel Trout, Rector, Joseph McRoy, Sr. Warden, Barbara Zmijewski, Junior Warden, Rebecca Blair, Treasurer, Roberta Hannibal, Secretary, Barbara Cope. Visitor: Susan Rule.

**New Business:****Discussion of vestry officers for 2021 year**

It was noted that Roberta Hannibal had been voted Secretary at the Annual Meeting in December. Joe McRoy nominated Rebecca Blair for Treasurer and Barbara Zmijewski seconded. Joe McRoy nominated Barbara Zmijewski for Junior Warden; seconded by Rebecca Blair. Fr. Trout selected Joe McRoy to continue as Senior Warden.

**Vestry Membership**

Fr. Trout explained that one Vestry member, Karen Elmy, has been unable to attend meetings or participate since March 2020 due to COVID-19 quarantine. Since her situation remains unchanged, according to the revised Bylaws, any Vestryman who misses three consecutive meetings must be considered for removal from the body by a majority vote of the other members. Since Karen did not object to the vestry's need to replace her, a motion was made and seconded to vote her off Vestry for the final year of her term. Motion carried.

**Election of one additional Vestry member**

It was proposed that Lucy Whitehorne be nominated to fill the subsequent vacant Vestry seat. Barbara Zmijewski moved to approve seconded by Barbara Cope. Motion passed.

**The following Vestry term lengths were determined**

1 Year – Roberta Hannibal & Rebecca Blair

2 Years – Joe McRoy & Lucy Whitehorne

3 Years – Barbara Cope & Barbara Zmijewski

**Background Check Requirements**

Based on the revised bylaws approved earlier in the day background checks are required for any member of staff, vestry or any volunteers who work with adolescents and/or vulnerable seniors or who handle parish funds. It was therefore decided that background checks would be conducted for Fr. Trout, Lance Davis, Rebecca Blair, Joe McRoy, Barbara Cope, Barbara Zmijewski & Sue Rule.

**Adjournment** - There being no further business, the meeting was adjourned.

Submitted: Roberta Hannibal, Secretary

*Prayer List*

Susan, Heidi, Rebecca, Frances, Laura, Jim, Levine, Jeff, Julia, Lynn, Benita, Leslie, William, Ernie, Ruth, Kristi, Charles, Preacher, John, Amy, Lamar, Wanda, Penny, Hope, Marsha, Maria, Stephanie, Wendy, Becky, Norah, Kevin, Elizabeth, Emma, Michael, Robin, Ronnie, Michi, Grace, Todd, Bryan, Jacquie, Lecia, Tom, Beverly, Stewart, Joyce, Teresa, Kathy, Diann, Doug, Jonathan, Daniel, Nathan, Nova, Gentry & child

## *Around the Parish*

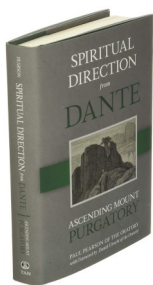
### Candlemas

On February 2, St. Luke celebrated a Sung Mattins in the morning and a beautiful Sung Mass in the evening for Candlemas (the Feast of the Purification of the BVM or the Presentation of Christ in the Temple). As is customary, Fr. Trout blessed all of the candles to be used liturgically in the parish, along with a supply of small beeswax tapers for parishioners to take home for private devotional use. More of these candles still remain in the sacristy if anyone needs another one!

Father and the Altar Guild were also pleased to discover on Candlemas a huge box of unused/lightly used candles of every size and color, including a brand-new Paschal Candle! Although many of these candles will be kept at the church for use throughout the remainder of the year, the rest are still available for parishioners to take home. Look for the basket of candles on the table in the parish hall.



### Parish Lenten Reading Book



Fr. Trout has selected "Spiritual Direction From Dante: Ascending Mount Purgatory" by Fr. Paul Pearson as our 2021 Parish Lenten Reading. This book of Oratorian spiritual direction is based on the *Purgatorio*, the middle volume of the medieval masterpiece "The Divine Comedy" by Dante Alighieri. Although the original poem is a favorite of Father and the late Naomi Williams, proficiency in Dante is not necessary to benefit from Pearson's book! Copies are available on Amazon in print or for Kindle (including devices with the free Kindle app). An extra parish copy will be retained for use in the library. If desired, the reading schedule that Father suggests and will be following himself is as follows:

On Monday, February 22, begin reading one canto per day for 33 days, excluding the following five Sundays (February 28–March 28). Read the original *Purgatorio* canto by Dante prior, if desired.

On Wednesday, March 31, finish Canto 33, just before the Triduum starts!

### Lenten Retreat to Monastery

Everyone is invited to St. Luke's 2021 Lenten Retreat on Saturday, March 13, at the Monastery of the Holy Spirit in Conyers. Recommended items to bring: Prayer Book(s), Rosary, and a brown bag lunch. Please plan to rendezvous at the church by 10:00 a.m., if you wish to join the carpool.



### Midweek Lenten Study

The 2021 Midweek Lenten Study "The Person & Activity of the Holy Spirit in Liturgy and Spirituality," facilitated by Fr. Trout, continues **on Wednesdays, following the 6:30 p.m. Evensong** through March 24. No book purchase is necessary, but lesson outlines will be posted on Faithlife and emailed prior to each session. Each session will also be broadcasted from the parish hall for anyone who cannot attend in person.

(continued on p.8)

(continued from p.7 "Around the Parish")

### Stations of the Cross



Throughout the season of Lent, everyone is invited to join us as we walk the Via Dolorosa with Christ our Savior in the Stations of the Cross, an old Franciscan tradition from the Holy Land that Christians have observed since the 13<sup>th</sup> Century. Stations will be held every Lenten Friday at 10:00 AM; at 6:30 PM on the last Friday (March 26 ); and at 12 Noon on April 2 as part of St. Luke's Good Friday observance.

### Announcement: Annunciation, BVM Masses

On Thursday, March 25, St. Luke will celebrate two liturgies in observance of the feast of the Annunciation of the Blessed Virgin Mary: **Low Mass @ 11:30 a.m. & Sung Mass @ 6:30 p.m.**

On our liturgical Kalendar, the Annunciation recalls—9 months to the day—the event of the Archangel Gabriel visiting Our Lady to declare to her that she would conceive by the Holy Spirit to become the Mother of Jesus Christ.

### Announcement: Tenebrae & Social

On the Wednesday Before Easter (commonly called Spy Wednesday), St. Luke will add to its Holy Week liturgies a special Evensong at 6:30 p.m. called *Tenebrae*, meaning "darkness." In the medieval monasteries, Tenebrae was originally a solemn celebration of the first two prayers offices of the day (Matins and Lauds) on the evening beforehand during the last three days of Holy Week. Although this custom dates back to at least the 13<sup>th</sup> Century (including in England, where it was quite a popular feature of the Sarum rite), in more recent years it has become a popular celebration—in Anglicanism, too—on the Vespers of Spy Wednesday.

At St. Luke, we will celebrate Tenebrae as our Evensong liturgy for that night, followed by a wine and cheese social in the parish hall. Everyone is welcome, and please invite a friend!

### Announcement: SKCM Meeting & Breakfast (March 20)

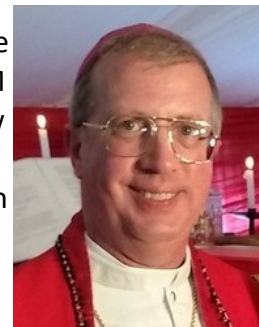
Due to the Naomi Williams' funeral on Saturday, March 27, our next SKCM meeting and breakfast will need to be on the third Saturday of this month—March 20. Morning Prayer will be in the chapel at 10:00 a.m. followed by breakfast and the meeting in the parish hall.

If you are interested in joining the Society, please bring your completed membership form and check. Thank you!

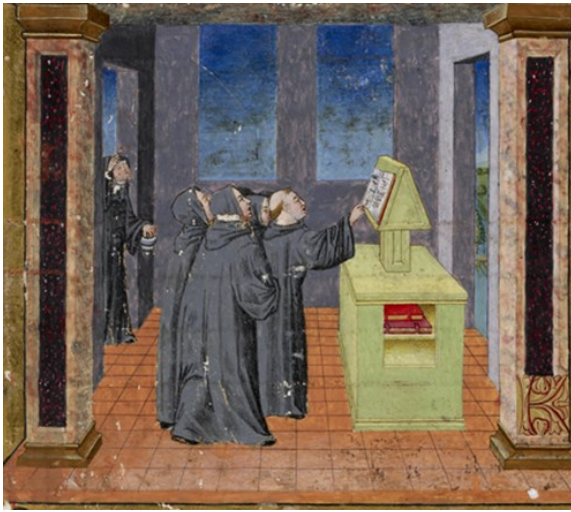
### Announcement: Episcopal Visit (March 28)

St. Luke welcomes back Archbishop Haverland for his 2021 Episcopal Visit over the Palm Sunday weekend (March 27-28). His Grace will preach during the Sunday 10:30 AM Sung Mass, as well as administer the sacrament of Confirmation and receive new converts.

A special reception for the Archbishop and our new members will follow afterward in the parish hall.





*Artist's Corner*

# Plainchant

by Jim Coombs

In graying halls of gothic height that brush the shadow of the moon  
I take myself in winter's night to hear the ancient tune.  
To hear the song if angels' voice in mystic, saintly choir,  
So calm the joy the moment brings, it quells all earth's desire.

*"De lucis ante terminum"*

In hooded robes and humble stance, the monks intone their solemn creed,  
Like falling rays of muted light that drift and then recede.  
The simple chant that knows no time, that glides with artful grace,  
It knows no home within the world save God's own holy place.

*"Credo in unum Deum"*

The psalm goes on, and endless phrase in rhythm free nor rhyme,  
The poet seeks a higher verse mere words cannot confine.  
No trumpet here nor cymbal crash, no grand polyphony  
For whispered words that dance and sing in heaven's antiphony.

*"Ecce, quam bonum"*

In Mary's song Magnificat, with all the world rejoice  
For one came down as mortal child to teach in Wisdom's voice.  
In words so dear that speak as love, the Blessed Damoiselle  
Gives thanks to Him who led the Way, his servant Israel.

*"In Deo salutaris meo"*

Two thousand years, these soulful modes have voiced mans' highest praise  
And forged a link with all the saints and those with saintly ways.  
So hear again the ancient tone if "speaks not now to me"?  
It may have been King David's note or that in Galilee.

*"Benedicimus Domino"*

In worlds turned made with rage and way, when evil know no bound  
With inbred minds in cunning craft and cults and creeds unsound,  
And search not the roving mob ordained by world or zealous power,  
But trace the tested paths of peace and love life's quiet hour!

*"Dona nobis pacem"*

## Parish Recipes

### Poor Man's Lobster submitted by Gladys Fox

#### Ingredients

6 (6 oz cod fillets)  
 6 cups water  
 1 cup white sugar  
 2 tablespoons salt  
 Melted butter (to brush fillets and for dipping)  
 Paprika and Lemon pepper for seasoning



1. Preheat broiler. Wrap broiler pan with Aluminum foil and spray pan with Pam. (Make sure to shape the foil to the grooves on the pan so that the excess liquid will drain.)
2. Place fish in a large saucepan.
3. Mix together the water, sugar, and salt and pour over the fish. The water should fully cover the fish. If it does not, add more water. Boil for 3-5 minutes depending on the thickness of the cod fillet.
4. Carefully remove the fish from the water, brush with melted butter, season with the lemon pepper and Paprika.
5. Squeeze lemon juice on top.
6. Broil about 7 minutes on low or until fillets are opaque and flake with a fork.
7. Serve with Melted butter.

### Orecchiette Pasta with Tuscan Broccoli Sauce submitted by Father Trout

12 oz broccoli florets  
 8 oz orecchiette pasta (rigatoni also works)  
 4 tablespoons olive oil  
 6 garlic cloves, chopped  
 generous pinch chili flakes  
 generous pinch salt and pepper

2 tbsp hummus or tahini  
 2 cups vegetable broth  
 2 teaspoons lemon zest



Garnish: grated parmesan or pecorino cheese, lemon zest, fresh basil ribbons, toasted pine nuts, or kalamata olives (all optional)

#### Instructions:

- 1) Steam broccoli florets until very tender and set aside.
- 2) Cook pasta according to directions, in vegetable broth (and, depending on pot volume) salted water. Reserve pasta cooking liquid when you drain.
- 3) In a large pan, saute the garlic and chili flakes in the olive oil, over medium heat until fragrant and golden, about 2-3 minutes. Stir in the hummus or tahini, then add steamed broccoli, salt, pepper and the pasta broth.
- 4) Bring to a gentle simmer and start breaking apart the broccoli with a wooden or metal spatula into tiny pieces. As it cooks, break down the broccoli and continue simmering gently on low heat until half of the liquid evaporates and it becomes the consistency of a thick sauce (about 10-15 minutes).
- 5) When the broccoli mixture is creamy, add the pasta and toss well. Incorporate the lemon zest.
- 6) Add salt, pepper, and more chili flakes to taste. Add another splash of olive oil or a pat of butter, if desired. Stir in grated parmesan or pecorino cheese.
- 7) Plate pasta, divided, into bowls and top with preferred garnishes.
- 8) Serve pasta with Italian bread and wine of choice.

## Anita's Mushroom Soup

### Ingredients:

1 tablespoon vegetable oil  
 1 onion diced  
 2 carrots diced  
 2 garlic cloves minced  
 1 tablespoon all purpose flour or corn starch

3 tomatoes diced  
 1 pound mushrooms sliced  
 1 1/2 cups vegetable stock  
 1 tablespoon soy sauce  
 1 teaspoon oregano  
 1 tablespoon fresh parsley (for garnish if desired)



### Instructions:

Heat oil in pan.  
 Add onion and cook until soft and translucent.  
 Add carrots and cook for two minutes.  
 Add minced garlic and cook for one minutes until golden.  
 Add flour or cornstarch and mix well.  
 Add tomatoes and sliced mushrooms and cover with vegetable stock.  
 Add soy sauce  
 Add oregano and simmer for 5 minutes until carrots are softened.  
 Taste and adjust seasonings to your preference.  
 Serve hot over rice, mashed potatoes, or orzo.

## Easter Lily Order Form

He has been raised,  
 — Mark 16:6

Order a lily to help decorate the sanctuary on Easter Sunday!

Please place your order by Sunday, March 28.

**Message for bulletin insert.**

Mark and complete appropriate line(s).

\_\_\_ In Memory of

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

\_\_\_ In Honor of

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

\_\_\_ To the Glory of God

**Donated by:**

\_\_\_\_\_

**Donation: \$**

\_\_\_\_\_

Make checks payable to "St. Luke Anglican Church" and please write "Easter Lily" on the memo line. Place this form in the offering plate with your check or mail directly to the church.

*Lilies may be taken home after mass on Easter Sunday.*

