



June 2021
Volume 4, Issue 6

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 June

Always autograph
your work with
excellence.

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

"Last, But Not Least: The Word Became Flesh"

"In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (In the beginning was the Word, and the Word was with God, and the Word was God)." This verse, perhaps the most recognized and most cherished in the entire New Testament (along with John 3:16), begins the Prologue St. John's Gospel: a fourteen-verse "New Genesis," which the Evangelist uses to introduce the entrance of God's Son into the world. For over a millennium, the Western Church has concluded our celebration of the Holy Eucharist with its recitation, usually termed "The Last Gospel." We know from the medieval Sarum Rite that English priests said it devotionally while on their way from the altar to the sacristy; and, following the Council of Trent, the Roman Church instituted it in a fixed position on the Gospel side of the altar, often displaying it with an altar card. Although Cranmer, quite inexplicably, never included a rubric for it in the Prayer Book, Anglicans have officially resumed its use since the first English Missal published in 1912, and the ACC has continued to preserve it with the publication of our new Anglican Altar Missal. For those of you at St. Luke who attend either Sunday Sung Mass or the Thursday Low Mass (especially), you have probably noticed that, with only a few exceptions during the Church Year (such as on Christmas Day when this passage is the Gospel of the Mass), I have been including it in our liturgy quite regularly for nearly two years.



But, you might ask, why bother to "add" yet another portion of Scripture in repetitious use at the conclusion of every mass? Isn't the final blessing enough of a "liturgical finale"? And, why needlessly drag out the service for another minute and five seconds (approximately)? While I don't think that it's too tortuous to give God an extra minute of our time in worship, besides the fact that the Last Gospel connects us to our Christian ancestors through over a thousand years of Church history, I can think of three pretty good reasons why it's good Anglican theology and piety to keep saying it.

First, it gives us all, clergy and laity alike, a reason to linger at a little longer: there's no greater moment, Thomas à Kempis teaches us in *The Imitation of Christ* than the soul's union with Jesus in Holy Communion. It is, after all,

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the summit of the Mass (per à Kempis, of our lives). While there's no recapturing this moment, there is a reason to just sit and be one with God—and here I'm speaking quite literally. What better way to do this than to meditate on those inimitable words of Scripture that recount the Word becoming Flesh?

Second, of the many powerful, numinous, and poetic verses in Scripture, the stirringly beautiful reflection on the Incarnation itself: "AND THE WORD WAS MADE FLESH" (and then we all genuflect) is one of the most consoling, most theologically-thrilling story of Jesus' beginnings.

Third, as Fr. George J. Moorman once wrote:

This reading, in the course of time, was added to the Eucharistic service on account of the great reverence the early Christians entertained for this portion of the Gospel and because it contains a summary of the benefits of which we are made partakers through Christ's Sacrifice. The service was introduced by the prayer of the priest: 'Send forth Thy Light and Thy Truth!' It could not be concluded in a more becoming manner than with the words, 'AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.' At the words 'AND THE WORD WAS MADE FLESH', the priest and the people kneel on one knee in token of adoration of the mystery of the Incarnation, which is expressed in these words, and to indicate that the Son of God came from Heaven to earth. When the priest has finished the reading of this Gospel, the server answers, 'Deo Gratias'—'Thanks Be To God.' These are the last words of the Mass.

In sum, St. John's Prologue/the Church's Last Gospel, reinforces those words from our Prayer Book Holy Communion liturgy that "we may evermore dwell in him, and he in us." The Word became Flesh and dwelt among us and, in the Sacrament, He invites us to dwell with Him. Rather than being an intrusion or unnecessary extension, St. John's sublime words afford us an opportunity to meditate on the incredible truth that, in Communion, we as Christians have the ultimate chance to abide in Our Lord as branches on the Vine. I encourage everyone at St. Luke to reflect, next time that you hear the Last Gospel at the end of mass, that Jesus has joined Himself to our Humanity, in order that by grace, we might also be united with His Divinity. Together, with Jesus, we have the hope of enjoining ourselves with God our Father, forever!



Birthdays/ Anniversaries

6/6 - Frank & Linda Guthrie
 6/8 - James "Preacher" Collins
 6/10 - Juliet Bequillo
 6/19 - Barbara Cope, Barbara Zmijewski

**We are on the Web!**

<http://stlukeaugusta.com/>

Follow us on Twitter! @StLukeACC

Join us on Facebook:

www.facebook.com/stlukeaugusta/

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

Anita Trout, the Altar & Flower Guild Directress, would like to thank everyone for continuing to donate toward the Sunday altar flowers and to remind that there are still open dates in July and August, if you would like to memorialize a loved one or celebrate a special occasion. The signup sheet will be posted in the parish hall when everyone is able to return. Your help to maintain our Flower Fund is always appreciated!

Finally, the next scheduled Altar Guild meeting will be Saturday, June 12 at 9:00 a.m. as part of the all-parish workday. All guild members are requested to please attend. Thank you!

*Spiritual Reflection***Spiritual Reflection**

Everyone has likely noticed that the Postlude at the end of the 11:00 a.m. Sung Mass (and all solemn festal days) has become an integral part of the whole service. However, the liturgical rationale for this is not to conclude our worship with a mini concert. The Postlude is a centuries-old Anglican tradition, inspired by the even more ancient custom of saying an Office following the close of mass, to pray or reflect on the service while the organ plays to help arouse one's piety. That is why Father and Lance are encouraging us all to "savor the Postlude." Use it as an opportunity for further devotion, whether it being praying a Lesser Office from the *Anglican Office Book* or some prayers from the *St. Augustine's Traditional Prayer Book*; or just quietly practice some mental recollection or meditation to the sound of musical serenade. Whatever is most spiritually edifying, we hope that everyone learn to use these few moments to relish the experience of mass and to draw closer to Christ.

George Whitehorne's funeral will be held at St. Luke on Saturday, June 19 at 11:00 a.m. A lunch reception will follow afterward in the parish hall. All parishioners are invited to pay their respects and to support Lucy and the whole Whitehorne family during this time of mourning.

Saint of the Month

St. Alban (June 22)

Who was St. Alban and why is he often called the “Protomartyr” in Anglican circles? The word *protomartyr* comes from the Greek and basically means “first martyr.” For example, St. Stephen the Deacon is simply *the* Protomartyr because he was the first martyr of the Christian Church period, according the Acts of the Apostles. St. Alban is frequently identified as the “Protomartyr of Great Britain” because he was the first



Christian of the British Isles to be killed for his faith in Jesus. Although Alban did not make the impact on the Church during his lifetime that Stephen did, the story of his martyrdom is no less heroic.

The interesting reason for this difference is, according to the Venerable St. Bede, who recorded his oral legend, Alban was just another Roman pagan living in eastern England during the late 3rd century. Although Christianity was certainly known during this time, it was only infrequently tolerated by the heathen Roman colonists. In fact, probably in the year 304, at the beginning of the Emperor Diocletian’s reign, a great persecution broke out in the empire, threatening even the Christians in Britain. In God’s providence, one fugitive cleric found his way to Alban’s doorstep.

Although not yet sympathizing with his religious convictions, Bede tells us that Alban sheltered the priest in his house and listened to his testimony for Christ. So impressed was Alban by his teaching and example that, after a few days, Alban converted and was baptized. However, their safety was not to last; the governor’s emissaries soon came to Alban’s house seeking the priest. But Alban was now resolved to take his place. We are told that Alban switched clothes with the priest, presenting himself to the

authorities wearing the clerical habit. In fact, only after he was brought to court did he acknowledge the switch to the magistrate, who was infuriated by the deception! The judge ordered that Alban be given the punishment due to the priest if his Christian faith was indeed genuine. Bede tells us that Alban then famously declared, “I worship and adore the true and living God who created all things”— words that remain spoken even today in prayer at St. Alban’s Abbey.

Legend says that Alban was summarily taken to a hill opposite the town and beheaded, his rolling head causing a well to spring up from the ground where it stopped. In the 7th century St. Bede documented this exact spot; St. Alban’s Cathedral was carefully constructed there in the 11th century, still standing to this very day in Hertfordshire.

1700 years later, St. Alban is still our English model of a martyr’s faith. Especially on June 22, let us pray that God might grant us this kind of courageous faith that was not afraid to be confessed before pagan rulers or taken even unto death. As we read in Wisdom 3: “The souls of the righteous are in the hand of God...their departure was considered to be misfortune...but they are at peace...their hope is full of immortality.”

Music Director Notes

Why care about Church music?

When we enter a Church, we ought to expect things to be different. Our minds transcend the ordinary in anticipation of something greater than ourselves and our everyday lives. The beauty of the building, the light through stained glass, the quiet and sense of peace all help to prepare us for an encounter that is holy and transformative. Most of us do not have stained glass, elaborate stonework, and solid gold decorations laying about our homes, and nor do we expect to. In Church, however, we use these things to show forth the beauty, majesty, and transcendence of God. They are important precisely because they are **not** common or ordinary. Shouldn't our music at Church reflect the same principle?

Music has always played a significant role in worship, both as something to be experienced and — more importantly — as something to participate in. Psalm 51 states that we should “Sing unto the Lord”. This isn't a request, but a command to raise our voices to praise the risen Christ. Singing the psalms, hymns, and service music allows us to connect with the divine on multiple levels and to share with one another in the public worship of God.



The Saints speak at great length about the importance of music, and hold that it is one of the most powerful gifts from God; indeed, that next to theology it deserves the highest praise. Music helps us gain a better understanding of the text we sing, and plays a valuable role in helping believers give expression to our beliefs. So necessary is music to the Saints, that our earliest Christian liturgies contained **no spoken text whatsoever!** The entirety of the liturgy was sung, with parts proper to the congregation, the choir, and the priests. In fact, an old maxim that comes to us from the Church fathers states that “he who sings well, prays twice.” Notice that word *well*. Though we should strive to do everything in our lives with excellence, how much moreso should we in our worship of Almighty God! Over and over, God calls us to offer him our firstfruits — our very finest work. Should our Church music not also reflect an obedience to this command? Ought we not sacrifice of our time and money to produce the best liturgical music we can? Is it ever appropriate to offer God less than we are capable of?

Martin Luther believed that the best way to share the Gospel was to sing it. This marriage of the words to music helps us gain a deeper understanding of the text on an emotional level. For example, the beauty of Psalm 23 is made all the more meaningful by a beautiful melody that reflects and illumines the text (perhaps like everyone's favourite hymn tune, *Crimond?*). Beautiful tunes also help us memorize and internalize the text, which is so important in our Christian formation. Our Lord said that the lamp of the body is the eye, and that we should keep custody of what we see — is this not also true of our ears? Music shapes us, whether for good or ill. Should not our Church music, therefore, be a reflection of truth, goodness, and beauty?

I listen to music all the time, but the music that I keep coming back to, and that matters most to me, is the music of the Church. Why does it matter? It matters because it opens a door for us to experience God on many levels, and speaks to us in ways that are too deep for words. Music is such an integral part of the liturgy that it almost becomes unthinkable to worship without it (and, in the Orthodox Churches, it *is* unthinkable to

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worship without music!). Furthermore, Church music by its very nature is *timeless*. Very often, we are singing hymns and chants that are hundreds (if not thousands!) of years old. Is there any better way to connect with our Christian forebears than by praying and singing the very same texts and tunes they did? In two hundred years, nobody will know who Lady Gaga was, but Christians will still be singing *A Mighty Fortress is our God!*

The purpose of worship is to give God the homage, adoration, and honour that he is due; and in so doing, to transform us through our self-giving. But that requires something from both parties. **Liturgy is work.** Sometimes work is hard, but we all know that producing something of real value is never easy, and there are rarely shortcuts. If our worship doesn't stretch us, then can we really say that we are giving it our all? If we expect worship to be easy and comfortable, perhaps it's because we actually think worship is about us, rather than God? Music is one way we can share in the work and experience of worship, becoming engaged rather than passively watching from the pews. *“But I don't know some of the hymns!”* you might say. That's OK. There was a time when you didn't know any hymns at all (remember?) — but you went to Church, listened, and did your best to sing along; and eventually, you learned! Have the same mentality if you come across something unfamiliar now. God expects our best, yes, but he knows our hearts — and, more importantly, he knows what gifts he has given us. God never expects more from us than we are capable of giving! You don't need to sound like an opera star in order to sing in Church (and, to be truthful, we already have enough divas in our parishes)!

I often hear people say that they don't “get anything out of worship”. My reply is simple: “well, what are you putting in to worship?” You can't expect to reap dividends on Apple stock if you don't invest in the market! And the more you invest, the bigger the reward. Likewise, you can't desire to be changed by worship if you refuse to make yourself a full, active, and conscious participant. Worshipping God will be challenging at times, and that is when it is all the more necessary for us to abandon our fears and unreliable emotions, and give him what he deserves! Let us not try to pull God down to our level, but instead let us rise to meet him at his. If we engage in worship, especially in those times when it is most difficult, uncomfortable, or unfamiliar to us, then it will be that much easier to act upon the command to make Christ known in the world.

And finally, consider saying a little prayer to St. Cecilia and St. Dunstan, the patron saints of music. Ask them to help you learn how to pray through your singing. I am confident they will oblige.

Affectionately, Your Choirmaster,
C. Lance Davis

Prayer List



Susan, Heidi, Sue, Nathan, Laura, Levine, Julia, Lynn, Benita, Leslie, William, Ernie, Ruth, Kristi, James, 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, Kathy, Diann, Donna, Tommy, Jonathan, Stephen, Kathie, Alex, Birkie, Phyllis, Nancy, Beth, McKenna, Logan, Jeremy, Marie, Richard, +Chad, +Bill

*Vestry Minutes*Saint Luke Anglican Church
Vestry Meeting Minutes ~ April 18, 2021

Meeting Facilitators: Fr. Daniel S. Trout & Joe McRoy.

Present were: Fr. Daniel Trout, Rector; Joseph McRoy, Sr. Warden; Barbara Zmijewski, Junior Warden; Rebecca Blair, Treasurer; Roberta Hannibal, Secretary; Barbara Cope, Lucy Whitehorn. Visitors in attendance: Lance Davis, Music Minister, Anita Trout & Sue Rule.

New Business:

Minutes from March 14, 2021 Vestry Meeting: Lucy Whitehorn moved to accept; Joe McRoy seconded. Minutes Approved

Finance Report: Rebecca reviewed the Balance Sheet, the Profit & Loss as well as the Special Accounts. She noted that the general giving is down 37.8% while giving to special funds is up 34.4%. There was discussion about the importance of increasing the number of members who submit pledges to support the general church budget. Joe McRoy recommended sending out a memo to the congregation about the importance of supporting the church through pledges. Fr. Trout's housing & stipend issues has been corrected. Fr. Trout mentioned that the Special Events Fund should be brought back into balance by using the funds collected during the coffee hour to get that fund paid back. This was previously agreed during the March meeting. Father recommended that the Finance Committee try to meet in the next week or so.

Rector's Report: Fr. Trout spoke about how special Holy Week services were with music such beautiful music. He expressed his thanks to the Altar Guild as well for their dedication during the extra services. The following new services & service times were discussed to be implemented on a trial basis during the summer (May – August): 9:00 Said Low Mass, 10:30 Morning Prayer, 11:00 Sung High Mass

Junior Warden Report: Barbara Z reported that a tire had gone out on the riding lawnmower. Total cost of the lawnmower has been \$1,000; \$800 for the purchase & \$200 for the tire. This is still less than the \$1,100 that was originally allocated for the purchase of the lawnmower. Barbara planted the Easter Lilies and she and John have been working on landscaping.

Old Business: Wyze Security Cameras have arrived and will be installed shortly. A decision was made to order six additional cameras for better coverage. Background checks will move ahead with fingerprinting this Thursday. Naomi Williams Memorial: Donations in the amount of \$1,350 have been received. Father suggested that the amount be split between music & education which were both areas of special interest to Naomi.

New Business:

Fr. Trout stated that memorial plaques will be installed to acknowledge gifts from the Martins, Flanagins & Zmijewskis, in recognition of recently donated liturgical items. Lance recommended that a plaque be installed in the Narthex to acknowledge current & future benefactors.

The old Stations of the Cross will be installed on the back of the church grounds for outdoor worship.

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Around the Parish

June Liturgies & Announcements Change

Don't forget that our most important liturgies during the month of June will be St. Luke's celebration of Corpus Christi on June at both 11:30 a.m. (Low Mass) and 6:30 p.m. (Sung Mass w/Eucharistic Procession) during the week after Trinity Sunday. Also, in addition to masses for St. John the Baptist and St. Peter on

their respective Prayer Book feast days of the 24th and the 29th, respectively, we will also celebrate a Low Mass for St. Alban, the protomartyr of Great Britain, on Tuesday, June 22 at 8:30 a.m., in place of the Sung Mattins.

To avoid unnecessary interruptions to the Sung Mass, the announcements—which have routinely followed the Creed—will be moved to the end of the liturgy following the Postlude. The reading of the announcements, although an important part of the parish's social life, do not have any liturgical function, and would be best placed at the conclusion of our worship before (especially on Sundays) everyone relocates for fellowship in the parish hall. As we continually labor to make our Sung Mass at St. Luke more numinous and beautiful, we hope that helping to keep the sublimity of our worship throughout—including in this transition from the Creed to the Homily—will achieve that for the benefit of all.



New Church Security Cameras

Thanks to the kindness of a generous donor, St. Luke will be installing new Wi-fi cameras, first around the outside of the church and the parish hall, and then inside the buildings, to improve our parish security. These new-generation cameras require no additional security system but connect to the wireless devices of their monitors (the Rector, the Senior and Junior Wardens) to view a live feed. While Father and the vestry hope that their recording will be needed in the event of an incident, all feel that this new effort to protect our church will be a worthwhile investment. As the cameras are installed in both phases, Father and/or Joe McRoy will announce their locations, in order that everyone in the parish is aware of their placement.

SMILE!



YOU'RE ON CAMERA

New Sunday Adult Forum Schedule

Due to the new Sunday service schedule, St. Luke will test a new afternoon Adult Forum meeting time at 2:00 p.m. just once a month on the third Sunday. Each session will be followed by Evensong with the Benediction of the Blessed Sacrament at 3:00 p.m. The focus of the Adult Forum will be the reading and

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discussion of Anglican spiritual literature by such well-known authors as Martin Thornton, Jeremy Taylor, Michael Ramsey, C.S. Lewis, and Evelyn Underhill. Please contact Fr. Trout with interest or ideas.

The first new Adult Forum meeting will be Sunday, June 20. Fr. Trout will announce the first reading selection no later than Sunday, June 6, so stay tuned!

Parish Workday & Altar Guild Meeting

Father, Barbara Zmijewski, and Anita Trout would like to announce the next combined all-parish workday and Altar Guild Meeting has been officially scheduled for Saturday, June 12, beginning at 9:00 a.m. All members of the Altar Guild are encouraged to attend, if possible, for cleaning, organizing and taking inventory.

Volunteers for the workday should be prepared to work outside on trimming, weeding, and helping the Junior Warden with other landscaping. Fr. Trout would also appreciate help getting his office repainted.

Please RSVP with the appropriate director if you are able to attend either the meeting or the workday. Thank you!

Reminder: In-Between Services Sunday Coffee Hour

While Fr. Trout has been very pleased with attendance at both the new 9:00 a.m. Said Holy Communion service and the 11:00 a.m. Sung Mass, he would like to remind everyone that fresh coffee and snacks are always available in the parish hall for an informal fellowship hour during the hour between the conclusion of



the early service and the beginning of the later. St. Luke may have two Sunday Eucharists now, but we are still one parish, and all attenders are encouraged to use this time to connect with one another from time-to-time in between services. Don't forget that Sung Mattins will continue at 10:30 a.m.; but, we hope that everyone might find the opportunity to fellowship during this hour, even if only a couple of times a month, to remain in meaningful contact with one another. As many Anglican clergy have noted through the centuries, coffee hour is practically the eighth sacrament, so don't neglect this special means of grace!

Reminder: Summer Jazz Series

The "Jazz Vespers" series hosted by Wycliffe Gordon & Garden City Jazz at St. Luke continues in June with two more concerts: on the 13th and on the 27th, both starting at 3:00 p.m. in the backyard.

The first concert will feature the Ed Fuqua Group, with guest performances by Wycliffe and Karen Gordon! The second concert will feature local jazz artist Voxnbass.

Please remember to bring your own chairs and refreshments to stay cool and comfortable. See the gardencityjazz.com website for concert details and ticket reservations. Thank you ahead of time for your patronage as St. Luke continues to support arts & culture in our Augusta community!



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Announcement: SKCM Meeting & Breakfast

The next Society of King Charles the Martyr (SKCM) Meeting will be on June 26, starting with at 10:00 a.m., Sung Mattins (Morning Prayer) in the chapel. Afterwards, breakfast and the SKCM Meeting will follow in the parish hall. Rosary & Benediction of the Blessed Sacrament at the normally scheduled time of 11:30 a.m.

Parish Latin Class

Starting Wednesday, June 16, we will be offering a chance to learn the basics of ecclesiastical Latin. Classes will begin after Evensong and Supper. Given the nature of the class, we ask that those interested be willing to commit to attending as many classes as possible — learning a language is much more difficult without consistency! If you are interested, please speak with Fr. Trout or Lance Davis, as we will need to put together a packet of materials for each person.

Parish Special Accounts

Additional funding would be greatly appreciated to help replenish the Parish Special Events Fund and the Altar Guild. The Special Events Fund reserves money to help pay for resources needed at parish functions, such as a parish summer social, which is in the planning stages for Sunday, July 4.

The Altar Guild has had to increase its regular operational expenses due to the addition of the second Sunday Holy Communion service at 9:00 a.m. Extra donations would be gratefully received to cover the cost of basic sacramental items such as altar bread, wine, and candles. Thank you!

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Rebecca Blair is stepping back from her Treasurer duties at the end of May. Vestry members acknowledged what a big job Treasurer is and Father thanked Rebecca for her dedication and all the time & effort she has put into the finance process. The parish is searching for her replacement.

Organ & Sound System Enhancements: Our current organ is losing it's functionality. Lance explained that the console can be repurposed with new digital parts & new speakers using the current chapel for a new choir space. Joe discussed the upgrade to the church sound system that needs to be done. He estimates the cost to be between \$2,800 - \$4,000 and would include new speakers, new parts to enhance digital recording but would not include cabinets for speakers or modifications to the physical space.

Next Vestry meeting will be May 16.

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

Submitted: Roberta Hannibal, Secretary
