

The Evangelion



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From the Rector's Study

"Getting Back into the Holy Habit of Church"

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." (Romans 1:11-12)

The members of the Body of Christ need one another. The Church is only complete when *everyone* is unified to together participate in the liturgical work of praying and worshiping, ministering and evangelizing...and, yes, enjoying one another's fellowship. Hence, these words from St. Paul to the church in Rome that he longed to see them—to exercise his apostolic ministry among them and to get to know them personally. Writing in the early A.D. 60's, St. Paul is expressing what any bishop or parish rector might convey in 2021: that he wants to bless the people and spend some quality Christian time with them.



This is why, across the Christian spectrum in America, pastors and churches are communicating to their congregations that they want to move back (or is it ahead?) to ontological *wholeness*, once more. When people are separated, missed, or even lost, their absence leaves a vacuum. A spiritual and ecclesial hole is left that only they can fill. The phenomenon of COVID-19 has created holes in our churches, not so much because of death, but because of millions of Christians across our nation who have simply stopped attending their church—not attending their worship services or their fellowship events. According to Pew Research Center, most have simply ceased going to church, while a smaller percentage have used the COVID-19 situation to take their grievances and gripes away from their "home church" and to seek greener pastures elsewhere. Either way, when members leave a church, their departure literally sucks the life out of a local congregation. A church needs all of its parts to thrive, hence Pope John Paul II's famous quote that, *"The Church must breathe with her two lungs."* A church that struggles to spiritually breathe—liturgically, evangelistically, socially—because it is missing her members, is a suffocating church. To use a parabolic analogy of Christ Himself, a church must bring back these wayward sheep to the fold and/or exchange them with newly-converted lambs for the Good Shepherd. When any are missing or as yet undiscovered, it is like the perfect one hundred in the fold have been reduced to ninety-nine...or even fewer.

Not unlike so many other churches around the country, St. Luke is still missing a good number of its members. As your rector, I thank God that we have been able to remain open while so many other churches have closed (only to open again just recently), and I

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A Thought for July

Looking at the bright side of things will improve, not damage, your insight .

Regular Service Times

Sunday:

Low Mass at 9:00 am
Sung Mattins at 10:30 am
Sung Mass at 11:00 am

Tuesday:

Morning Prayer at 8:30 am

Wednesday:

Evening Prayer at 6:30 pm

Thursday:

Said Mass at 11:30 am

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

am equally grateful that the actual affects of the virus on our parish have been relatively minor. Still, our attendance numbers remain down considerably from where they were in February 2020. St. Luke has been blessed that many of you, although you haven't been physically present much over the last year-and-a-half have faithfully continued your tithe. With your generosity, we have been able to keep up with the general operations of the parish and to even hire a new Sacred Music Director. However, there is no replacement for *you*, and it is each and every one of you that we need for

St. Luke to be successful. As I have been exhorting the parish since I came to Augusta four years ago, it is going to take an "all hands on deck" mentality for St. Luke to thrive again and to look ahead to serving generations of Anglicans into the future. Unlike the Episcopal parishes of yesteryear that a lot of you came from, St. Luke does not possess many of their benefits: a large endowment, numerous families with children, and an historic presence in the community. Like all Continuing Church parishes, St. Luke Anglican Church is a mission. We exist to provide disenfranchised Episcopalians and Roman Catholics with a traditional home and to welcome searching Evangelicals with the liturgical and sacramental Christian religion that they are desiring. Like the town in which we are located, St. Luke has so much potential for fruitfulness, if our members would only give our parish the best of what they have to offer and to invite others to join us in this noble effort.

Church must be a habit. Not simply a routine performed out of cultural or nostalgic reasons, but a holy habit that emerges from the rhythm of the Holy Spirit working inside each one of us. The more we do it, the more it makes us want to practice our faith even outside of the parish; and the more we practice it outside of the parish, the more it drives back into the four walls of our church. It makes us want to pray, to serve, and to spend time with the spiritual family with whom we should want to share for eternity. Church is not an institution that we can take or leave. It is a community and an outreach that we each must spiritually energize to keep fresh and effective. As your rector, I realize that we're not all going to agree on absolutely everything. But, if we only participate in St. Luke because of what we want to "get out of it" rather than what we want to "put into it," then I cannot say with any certainty that our parish has more than another five to seven years left. Right now, we have a stable, competent, and engaged clerical and lay leadership. God has blessed us with many of the necessary persons to help St. Luke realize the ACC vision of what an Anglican parish can and should be. What else does St. Luke need? You. You and your neighbor. You, and that person you know from another church who is looking for a church like yours, but they just need a St. Andrew to invite them. I believe that Our Lord Jesus is calling many in the Augusta community to find in St. Luke a home, a refuge, and an outlet for ministry done the Anglican way. But, these might just be words on a page if we all don't make the effort as ambassadors for Christ to do something about it.

On behalf of Lance Davis, the vestry, and Archbishop Haverland himself, I can only repeat that St. Luke misses those of you that we have not seen for a while, and we treasure those of you who have worked so hard to keep this parish going over the last year and several months. Like so many other ministers around this country, I share the opinion that the Devil has used COVID-19 to marginalize religious participation and to keep many from their Lord and from His People. Instead, let us heed to call of the Spirit to recommit ourselves to the holy habit of church, not just for something to *do*, but for who the Anglican parish of St. Luke needs to *be*.

Prayer List



Jim, Beverly, George, Laura, Levine, Julia, Lynn, Benita, Leslie, William, Ernie, Ruth, Kristi, James, Preacher, John (2x), Luther family, Karen, Amy, Lamar, Wanda, Penny, Hope, Marsha, Maria, Stephanie, Wendy, Becky, Norah, Kevin, Elizabeth, Emma, Michael, Robin, Ronnie, Michi, Todd, Bryan, Jacquie, Lecia, Diann, Donna, David, Jonathan, Stephen, Kathie, Alex, Phyllis, Nancy, Carol, Grace, Holly, Jeremy, Marie, Doug, Naysel, +Chad, Bill+

Saint of the Month

St. Thomas More (July 9)

Thomas More was born in London in 1478 to Sir John More, a lawyer and judge who rose to prominence during the reign of Edward IV. His connections and wealth would help his son, Thomas, rise in station as a young man. It is likely that Thomas was positively influenced from a young age by his mother Agnes (nee Graunger) and siblings. He also attended St. Anthony's School, one of the best schools in London at that time. In 1490, he became a household page to the Archbishop of Canterbury and Lord Chancellor of England, a Renaissance man who inspired Thomas to pursue his own education.

Thomas attended Oxford for two years; then, in 1494, he left to train in legal studies in London until 1502 when he was finally approved to begin practice. Almost as soon as Thomas became a lawyer, he found himself contemplating another path in life. For two years, between 1503 and 1504, More lived next to a Carthusian monastery and he found himself called to follow their lifestyle of simple piety. He often joined their spiritual exercises. Ultimately, by 1504, Thomas had decided to remain in the secular world, and stood for election to Parliament. The following year, he married his first wife, Jane Colt. They would have four children together before her death in 1511. After Jane's death in



1511, Thomas quickly remarried to Alice Harpur Middleton, who was a wealthy widow. It was rumored that Thomas married her because he wanted a stepmother for his four children, and she was a woman of wealth and means. Although they would have no children together, Thomas accepted Alice's daughter from her previous marriage as his own. By all accounts, Thomas was considered a doting father, and he often wrote letters to his children when he was away on work. He also insisted that his daughters receive the same education as his son.

Six years after his first election to Parliament, Thomas was elevated in 1510 to represent London. During his service, he earned a reputation as being honest and effective. He became a Privy Counselor in 1514 and, from then on, King Henry VIII took a liking to Thomas, and gave him posts of ever-increasing responsibility. In 1521, he was knighted. Following service two more posts, he was made Lord Chancellor in 1529, in which position he was one of Henry VIII's most effective servants, fiercely loyal to the king. During his tenure as Lord Chancellor, Thomas prosecuted those accused of heresy and worked tirelessly to defend the Catholic faith in England. However, in 1530, More's crossed Henry for the first time. As Henry worked to obtain an annulment from his wife, Catherine, Thomas refused to sign a letter to the Pope, requesting an annulment. The relationship between Thomas and Henry became strained until it became clear that Henry was prepared to break away from the Church in Rome; so, by 1532, Thomas found himself unable to continue. Faced with the prospect of being compelled to actively support Henry's schism with the Church, Thomas offered his resignation, citing failing health. Henry accepted it, although he was unhappy with what he viewed as flagging loyalty. In 1533, when Thomas refused to attend the coronation of Anne Boylen, who was now the Queen of England, the king viewed his absence as an insult to his new queen and an undermining of his authority as head of the church and state. Henry then had trumped up charges of bribery and conspiracy brought against Thomas, but no evidence that could be obtained or manufactured.

On April 13, 1534, Thomas was ordered to take an oath, acknowledging the legitimacies of Anne's position as queen, of Henry's self-granted annulment from Catherine, and the superior position of the King as head of the church. Thomas accepted Henry's marriage to Anne but refused to acknowledge Henry as head of the church, or his annulment from Catherine. This led to his arrest and imprisonment in the Tower of London. He faced trial on July 1 and despite a brilliant defense of himself, persuasive testimony and legal silence on any charge of treachery, he was convicted in fifteen minutes by the court who found him guilty based on the accounts of several dubious witnesses who contrived a story that he had spoken words that had the same effect as treason. Although the court sentenced him to be hanged, drawn, and quartered, as a final act of mercy, Henry commuted Thomas's punishment to mere beheading. More ascended the scaffold on July 6, 1535, joking to his executioners to help him up the scaffold, but that he would see himself down. He then made a final statement, proclaiming that he was "the king's good servant, but God's first."

(continued on p4)

Birthdays/ Anniversaries

7/3 Wayne & Suellen Buckley
 7/13 George Elmy
 7/19 Gary Hegner
 7/28 Thomas Thompson

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Spiritual Reflection

“Social Justice” has become one of the popular catch-terms in our present society; but in its secular form, it is often clothed in revolutionary rhetoric and guided by different types of materialist principles. However, social justice really originated in the Judeo-Christian Tradition and was established on the fundamental beliefs of human dignity, justice, and universal human accountability to God. Such is the faith-based social justice that as Anglicans must practice and pray for, such as the prayer “For Social Justice” on page 45 of our 1928 Book of Common Prayer:

“Almighty God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.”

(continued from p.3 “Saint of the Month”)

Following his death, Thomas was remembered by all who knew him well as a man of deep piety, asceticism, voluntary self-discipline, and penitence. To his contemporaries, as he remains today, he was heralded as a man of tremendous integrity, and a martyr for faith and loyalty. Thomas is also considered one of greatest Christian Humanist theologians/philosophers and writers of his era. Including numerous extant letters, legal papers, and a defense of the Seven Sacraments that he co-wrote with Henry VIII, his most famous work is *Utopia* about a fictional, idealistic island society. The work is widely regarded as part satire, part social commentary, part suggestion. Utopia is considered one of the greatest works of the late Renaissance and was widely read during the Enlightenment period. It remains well by scholars read today.

Thomas was beatified in 1886 and canonized 1935. Although he died loyal to the Roman Catholic Church, he is also recognized by the Anglican Church as one Christianity’s most enduring models of faith and charity in the face of calumny and tyrannical persecution. In both churches, he is the patron saint of adopted children, lawyers, civil servants, politicians, and difficult marriages.

“Of your charity please pray for Bishop Chad Jones, who will be enthroned as the new Presiding Bishop of the Anglican Province of America (APA) on Thursday, July 22.

Music Director Notes

Over the next few months, I will be sharing some articles explaining the history and rationale behind some of our Anglican liturgical practices. This month, we will discuss why the Priest and Congregation always face the same way during the sacred liturgy.

People, look east!

Christianity is, at its heart, a liturgical religion. Symbols, gestures, language, and sensual experience all serve to bring us into a mystical encounter with the One who is both like us and entirely unlike us. Our Lord did not merely leave us a set of instructions to follow, but set an example of how we are to live. Likewise, our worship guides us into a proper orientation towards God, our neighbours, and ourselves. Proper worship is challenging, as it takes us out of our normal circumstances and places us in the heavenly realm. There is an ancient maxim in Catholic Christianity: *lex orandi, lex credendi* — “the law of praying is the law of believing,” or, *how you pray determines what you believe*. The foundation of our Christian faith is what St. Paul calls the “blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13).

Our Lord Himself told us what His coming would be like: “for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be” (Matt. 24:27). Our Lord will return from the east! This knowledge greatly influenced the nascent liturgy of the apostolic Christians, who were expecting Christ’s imminent return, both in the Eucharist and in His glorious *parousia*. As a result, the bishops and priests would offer the Sacrifice of the Mass at altars, usually carved into the stone walls of caves and catacombs, facing towards the east. The laity would gather together behind their clergy, and priest and people were united in a single gesture of hope and expectation. As the Church was freed from her Roman persecutors and was able to move above ground, this practice continued. Churches were built on an east-west axis, with the altar near the east wall. Priest and people together offered the Holy Sacrifice towards the direction of our coming Lord. St. Augustine, writing in the 4th century, said: “When we rise to pray, we turn East, where heaven begins. And we do this not because God is there, as if He had moved away from the other directions on earth, but rather to help us remember to turn our mind towards a higher order, that is, to God.” In some rare cases, most notably in Rome, the altar had a large *confessio*, a crypt, in front of it, which meant that the priest had to stand behind the altar instead of in front of it in order to face east. At the offertory prayers, the deacon would turn to the people and sing “*conversi ad Dominum*,” that is, “*turn to the Lord!*” The people would then turn their backs to the altar at the Consecration, to face east with the priest. In either case, the symbolism of priest and people facing east together shows forth the Christian hope in the return of Jesus. This faith we



have inherited compels us to follow in the footsteps of our forebears, turning east together.

“*But why is Father turning his back to us?*” For the same reason the airplane pilot turns his back to his passengers. We expect the pilot to see ahead, so that he may safely conduct his plane through the unpredictable currents of the air to a happy arrival at its destination. How much more so, then, should we expect the priest, entrusted with the Mysteries of God, to lead us during the sacred liturgy?

“*But isn’t the Eucharist a meal to be shared around a table?*” Yes, but even at the first Eucharist we know that the Apostles and Our Lord were not seated in a circular fashion. In every Gospel account of the Last Supper, the word “reclined” is used to indicate the posture taken by those at the table. This was a deeply ingrained cultural reality amongst the Jews, Romans, and Greeks, and it was a way of expressing social classes and relationships. In order to maintain this social hierarchy, all of the guests would recline on the same side of the table, with the host in the center. The servants would then take care of the table from its empty side. Have you ever seen DaVinci’s famous painting of the Last Supper? It shows everyone sitting on one side of the table, and this is a remarkably accurate portrayal of meals in the 1st century. The early Christians followed this pattern in the Eucharist, as they instinctively understood that although the Eucharist is a meal, it is much more than that: it is the re-presentation of Our Lord’s Passion and Sacrifice, the supreme act of worship, and our only way of being united to the Godhead.

“*So when and why did some priests start facing the congregation?*” Following the Second Vatican Council of the Roman Church in 1965, many changes in the liturgy were done overnight, motivated by a romantic “historicism” based on a mistaken understanding of the early Church’s liturgy. One change was having the priest face the people throughout the Mass. This came at a time when people were increasingly preoccupied with themselves, and it encouraged a psychology of self-absorption, particularly as the cultural revolution of the 1960s promoted a radical individualism couched in a denial of the transcendent. Altars in many Roman and Protestant churches were turned around, with the result that the community would engage in more of a liturgical “conversation” between Priest and People, rather than be led to the presence of God through the agency of the Priest. Our Anglican discipline, governed by tradition and the directives of the Book of Common Prayer, actually forbids Anglicans from adopting this novel posture of facing the people. If we turn to pages 75 and 76 in the BCP, we will see that the instructions given to the priest tell him to “face the people” for the Absolution prior to the preface. After the preface begins, the rubrics say “then shall the Priest turn to the Holy Table.” The presumption of the Prayer Book is that the altar faces away from the people, and that the priest should be facing it (thus facing the same direction as the congregation) during the Consecration. This is the ancient and historical way of saying Mass, and it has continued uninterrupted in this manner in the Eastern Churches. As Robert Cardinal Sarah of Guinea has recently said: “The liturgy is not about you and me. It is not where we celebrate our own identity or achievements, or exalt or promote our own culture and local religious customs. The liturgy is first and foremost about God and what he has done for us.”

Parish Recipes

Key West Shrimp Boil with Lime Mustard Sauce by Fr. Trout

Key West Shrimp Boil:

- 2 (12 fluid ounce) cans or bottles golden or light beer
- 1 lemon, juiced
- 2 tablespoons seafood seasoning (such as Old Bay)
- 12 dashes hot pepper sauce, or to taste
- 2 tablespoons chopped garlic
- 1/2 teaspoons each salt and ground black pepper, or to taste
- 3 pounds raw shrimp

Lime Mustard Sauce:

- 1 cup mayonnaise
- 1/2 cup lime juice
- 3 tablespoons Dijon mustard
- 1 teaspoon white sugar
- 1/2 teaspoon chopped dill and/or cilantro
- 2 dashes hot pepper sauce, or to taste
- salt and ground black pepper to taste



Directions:

- 1) Stir mayonnaise, lime juice, Dijon mustard, sugar, herbs, and hot pepper sauce together in a bowl until smooth; season with salt and pepper.
- 2) Cover bowl with plastic wrap and refrigerate mustard sauce for at least 2 hours.
- 3) Mix beer, lemon juice, seafood seasoning, hot pepper sauce, garlic, and salt/black pepper together in a saucepan; bring to a boil and add shrimp. Cook shrimp just until they are bright pink on the outside and the meat is no longer transparent in the center, about 2 minutes; drain immediately.
- 4) Allow shrimp to cool about 5 minutes, then serve with the mustard sauce. Enjoy!

Summertime Strawberry Limeade

1/2 cup lime juice	1/3 cup sugar	1/3 cup water
1/2 lb sliced strawberries	20-30 mint leaves	2 cups cold water

To make the simple syrup, combine the sugar and water in a saucepan. Cook over medium high heat for 5-10 minutes until the sugar is dissolved and the liquid is clear.

In a large mason jar or a pitcher, combine the lime juice, simple syrup, strawberries, mint, and water. Let sit in the refrigerator for 2-3 hours. Serve and enjoy!

Enough for 2 drinks, and it is so good!

(Recipes continued p7)

*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 sheets have been posted in the parish hall when everyone is able to return. Your help to maintain our Flower Fund is always appreciated!

Finally, the next Altar Guild meeting has been rescheduled (date TBA) for this Fall when all guild members are once again available to attend. Anita will let everyone know when the September/October Rota is published and distributed. Thank you for your patience!

(continued from "Recipes" p6)

Sesame Chicken Kabobs by Sam Nechtman

6 skinned and boned chicken breast halves
2 medium sized red bell peppers
2 medium size yellow bell peppers
4 small purple onions
1/2 cup teriyaki sauce
1/4 cup soy sauce
3 tablespoons vegetable oil
2 tablespoons dark sesame oil
2 tablespoons sesame seeds



1. Cut chicken and bell peppers into 1-inch pieces. Cut onions into wedges. Cover and chill.
2. Place chicken in a shallow dish or heavy-duty zip-top plastic bag. Stir together teriyaki sauce and next 4 ingredients; set 1/3 cup mixture aside. Pour remainder over chicken; cover or seal, and chill 3 hours turning occasionally.
3. Remove chicken from marinade, discarding marinade. Alternate chicken and vegetables on 6 (12 inch) skewers, leaving a 1/2 inch space between pieces.
4. Grill covered with grill lid over medium high heat (350-400 degrees) 3 to 5 minutes on each side or until chicken is done, basting frequently with reserved marinade.



*Vestry 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.

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 especially with 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. 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 its 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**
Roberta Hannibal, Secretary

*Around the Parish***A Note on Tithing from the Senior Warden Joseph McRoy and Treasurer Rebecca Blair**

I would just like to take this opportunity to let everyone know how the church is doing financially through this last year. We saw a significant drop in attendance due to covid and have missed many of you greatly. With the reduction in attendance, we fully expected the church to take a hit in the finances; but that has not been true in most cases. The members of St Luke have continued to support her activities and missions quite successfully. We take these gifts seriously, and they are placed into special accounts and only used for the purpose you intended.



Although these funds are doing quite well, contributions to our general fund are down significantly. I'd like to remind everyone the general fund is what supports everything else



here at St Luke. It provides for all of the other things that happen daily at the church. The general fund is what we use to pay our monthly bills, buy the paper products, cleaning supplies used around the church. In addition, it pays for the maintenance needs around the building and grounds—in short, all of the little things the church needs to keep running. The general fund supports everything we do; without it, we could not provide for our other missions and activities. Please remember when making out your gifts to the church, the general fund is most critical for all her actions; and without it, there would be no St Luke!

Side note on the missions and special funds: The Finance Committee and vestry have reviewed the mission and special funds account in the last few weeks. Many of these accounts have been dormant for quite some time, and some have a zero balance. To be frank, there are quite a lot of them. Each one of these accounts has to be rectified monthly and takes up a lot of time. To reduce the accounting overhead, the finance committee, with the support of the Vestry, has voted to combine some of these and eliminate others altogether. At the end of July, the Treasurer will release a report of the mission accounts that will remain and detail what each fund does.

Announcement: Lance Davis ACC Aspirant

Fr. Trout and the St. Luke Vestry are pleased to announce that our Sacred Music Director, Mr. Lance Davis, has been accepted as aspirant for holy orders in the Anglican Catholic Church. Lance interviewed with Archbishop Haverland and Fr. Nick Athanaelos (of the Commission on Ministry) in May, and then was accepted by vote of Father and the Vestry at the June meeting. St. Luke will remain Lance's sponsoring parish throughout his candidacy for holy orders as long as he continues at our church. While this sponsorship entails no fiscal obligation (or otherwise) to his program by the parish, it will be St. Luke's honor to support Lance in his process by providing him with ample opportunity for service, spiritual and vocational formation. Lance will begin to start shadowing Fr. Trout on a more regular basis in his pastoral ministry and providing both liturgical and catechetical assistance as often as possible.

As an aspirant, Lance will soon begin his seminary studies, primarily through virtual format while continues ministering at St. Luke and teaching long-distance at St. Andrew's Classical Anglican Academy in California. If Lance successfully completes his studies, he can become a "postulant" in his formation process, per the approval of the Commission on Ministry. Lance's final step, having finished all of his pastoral formation, will be to become recognized as candidate for ordination, which will consummate in his deaconing—then priesting—by Archbishop Haverland. If God wills, and he is able to stay on track with his educational program, Lance hopes to complete his studies by the end of 2023, and to be ordained sometime in early 2024.

(continued on p.9)

(continued from p8 "Around the Parish")

Please keep Lance, along with all ACC candidates for holy orders in your prayers:

"Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. Amen."

Fourth of July BBQ

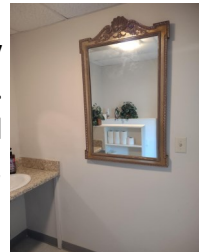


All parishioners and friends of St. Luke are encouraged to attend our "Fourth of July Parish BBQ" on Sunday, July 4 as we celebrate our nation's Independence Day. The BBQ will follow the 11:00 a.m. Holy Eucharist, featuring food, games, and a special sing-along of patriotic anthems. Outdoor seating and entertainment will be available, weather-permitting. The menu will include: sliced pork loin, beef and turkey burgers, hot dogs, potato salad, coleslaw, and baked beans.

Please invite your family and friends to join us, or even someone that you would like to introduce to St. Luke. We look forward to seeing you all this coming Sunday!

New Mirror for Parish Hall Restroom

Our Junior Warden Barbara Zmijewski and Fr. Trout would like to thank Mrs. Sandra McKinney for her donation of the lovely new mirror for the (formerly) ladies' restroom in the parish hall. The mirror looks great in that location and will hopefully be an improvement (for cosmetic and dress purposes) over the small one hanging above the vanity. Thanks, again, Sandra; and we, hope that everyone enjoys it!



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" and "Sunday Soiree" series hosted by Wycliffe Gordon & Garden City Jazz at St. Luke continues in July with two more concerts: on the 11th and on the 25th. The Jazz Vespers show on the 11th is FREE and starts at 3:00 p.m. in the backyard. There is a \$20 charge for the Sunday Soiree on the 25th which begins at 5:00 p.m.

(continued on p10)

(continued from p9 "Around the Parish")

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!

Announcement: SKCM Meeting & Breakfast

The next Society of King Charles the Martyr (SKCM) Meeting will be on July 24, 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 and Benediction of the Blessed Sacrament will be at the normally scheduled time of 11:30 a.m.

Midweek Latin Course

St. Luke is offering the chance to learn the basics of ecclesiastical Latin, the traditional language of liturgy and learning in the Western Christian Church. This course, taught by our Sacred Music Director, Lance Davis, begins around 7:30 p.m. after Evensong and can be viewed via the livestream on Facebook. 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.

The course continues through Wednesday, August 18. If you have missed any of the lessons, the Unit outlines have been uploaded to the St. Luke's Faithlife page. If you are not a member of Faithlife, please email Lance at music@stlukeaugusta.com.

Artist's Corner

"The Ten Commandments, Updated"

(Some humorous commentary on contemporary religion by Jim Coombs)



1. I am a LORD and a God; thou shalt have no other god but me, for sufficient are my many faces.
2. Thou shalt not worship images or false gods, for it shall surely lead to sectarian discriminations and intolerant altercations.
3. Thou shalt not take the name of God in vain, except wherein thou knowest not what else to say, we swear.
4. Remember to keep holy the Sabbath day, if thou forgettest anything better to do, and thy good reputation shall be made.
5. Honor thy father and mother, lest thou endanger thine inheritance.
6. Thou shalt not kill, but rather lead others on to strike the blow.
7. Thou shalt not commit adultery, unless it is mutually agreeable to all concerned.
8. Thou shalt not steal when it is easier and more profitable to cheat.
9. Thou shalt not bear false witness against thy neighbor, unless is done on the internet or by rumor repeated.
10. Thou shalt not covet anything that is thy neighbor's, unless thou wantest it more than he, in which case it is called ambition or styled as good business practice.