

The Evangelion



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From the Rector's Study

"Remembering the Forgotten"

"The offering of a righteous man anoints the altar, and its pleasing odor rises before the Most High. The sacrifice of a righteous man is acceptable, and the memory of it will not be forgotten." (Sirach 35:6-7)

"And there are some who have no memorial, who have perished as though they had not lived; they have become as though they had not been born, and so have their children after them. But these were men of mercy, whose righteous deeds have not been forgotten; their prosperity will remain with their descendants, and their inheritance to their children's children." (Sirach 44:9-11)

Throughout the Christian West, especially since the last century, November has become the official month of remembrance. All Souls' Day was a fixture on the Liturgical Kalendar from the mid-11th century forward, and the November 11 commemoration of the WWI Armistice now called "Remembrance Day" in Europe ("Veteran's Day" in the U.S.A.) we have observed since 1919. I have always felt it quite fitting that we devote this month to remembering the persons and events of our history, since it is both the final month on the Christian Kalendar and the last month on the standard Gregorian (or "Improved") Calendar before we begin our full charge into the "shopping season" that used to be a genuine holiday. Some might see this happenstance as an accident of history, but I suspect that, in His Providence, God wanted to make sure that we used the waning months of the year to solemnly recollect our past—the (aged) living and the dead, heroes, villains and cowards, victories and defeats, and—without fail—our outright blunders and catastrophes. We can't afford to forget any of these things if we want to be honest about where we come from and have any hope concerning where we are going.



The current living generations of the West need these "remembrance days" more than ever because we have been trained to be so existential and relativist. Those under fifty live almost entirely for the present moment, and those over fifty who are only marginally better (I usually find) recall their past with only a flimsy nostalgia that ignores how their own era precipitated this paradigm shift to the transitory. Too much focus on the *now* is erasing our memory of the past, and either causing us to revise our view of the past or just remember it uncritically altogether. Again, I find that's why so many of the young couldn't care less about

A Thought for November

Do the right thing, even when no one is looking.
It is called integrity.

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")

the past and seniors, who feel that too much has changed want to make pretend that the past is still alive and well. While both ends of the spectrum are ubiquitous across Western (especially American) society, I don't hold Christians in particular any less guilty. Some worship and pray without seemingly any conscious connection to Church history; others—of which our own Traditional Anglican circles are so illustrative—very much prefer religion from a point in their own history, whether it be *real* or (more oftentimes) *imagined*. Both sides of church culture inevitably produce the same problems, but for our interest, traditional/conservative err because the scope of our remembrance is simply too limited (it's about *my* past!) and, thus, is inconsistently applied and refined as a living reality from which any generation can spiritually benefit. This is why I have seen in so many jurisdictions and parishes that a lot of traditional Christian groups fail to grow and develop as they should. Any change, be it of people or procedure, time or tool, catechesis or custom, is met with disapproval—even if an improvement is being made to community, ministry, orthodoxy, and catholicity. While we have floundered, why have not more of us wondered: "Why were the heydays of American Anglo-Catholicism (roughly 1910 – 1955) so successful?" Because the movement was trying to remember what and who made English Catholicism its best, whether it was during the age of Dunstan, Cuthbert, Hilda and Bede, Anselm, Becket, Richeldis and Richard, or even Hooker, Taylor, and Andrewes. That remembrance was more of an *anamnesis*, not a *reminiscence*. A remembrance that truly wants its native church to benefit from seeking first God's Kingdom, the glory of Christ and His Church, and a path to sainthood for the faithful, doesn't languish in a parish or diocesan "club culture" where introversion and inertia, mischief and mediocrity rule. As I mentioned from a C. S. Lewis quote recently in a homily, "we are too easily pleased."

What the contemporary Church needs, instead, is a good deal more hagiography to shame and to inspire us to shape up. That's a given for our whole American society, too. We ought to be daily praying for the faithful departed, offering monthly requiem masses, and reading the lives of the saints. All Souls' Day especially reminds us that our faith and devotion doesn't exist in a vacuum and we never practice it alone. We have been preceded by literally billions of deceased Christians from the last two millennia who, like us, practiced the Faith, albeit imperfectly. Sometimes they were holy, sometimes sinful. Some were—literally—holier than others. Some worshiped in churches bigger than ours with splendid liturgies, while others had no church building at all using only the most rudimentary sacramentary. Many of them, like us today, had the freedom to more-or-less worship freely and could do so almost any day of the week. Others lived in constant insecurity under a pagan government or with the threat of military challenge from a neighboring power. What our remembrance of their diverse and flawed legacy should convey to us is that our Christian inheritance—especially as Continuing Anglicans—is older than forty years ago, than seventy years ago, or than five hundred years ago. Our memory must go back to the people who worded the Creeds, produced the liturgies, and composed the musical settings, if we wish to have any honest sense of our place in the Christian story when we enter our church and open our Prayer Book. Or, if we choose *not* to do so. Future generations might forget some of us—even God might "forget" some of us—if this practice of remembrance or any gesture of authentic faith ceases to suit us.

I'd be remiss if I didn't specifically mention another group in our milieu whom we also forget too easily—our military veterans. Remembrance Day (I prefer this designation) reminds of the many servicemen and women who have labored, fought—some to the death—through many years and many wars to give us a better life in the United States of America than most human beings throughout history have enjoyed. We might do better in our own community than many in our country do; but, even here in Augusta, both our living and deceased veterans often do not receive the respect that they deserve. Moreover, I don't even mean just honor given to their own personal lives, but to the America and her ideals that they lived in and

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fought for. In our own time when we have clearly made our nation less than it once was, do we try to remember when and why America used to be better?

As Anglican Christians and as Americans, let us take this month of November to practice this respectful and instructive remembrance, particularly on the aforementioned holidays. I pray that this remembrance of the distant past might better inform the memory of our own past—in order that both we and future generations might have an improved tomorrow. As the writer of Hebrews once exhorted: *"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used...Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."* (10:32-33, 35-36)

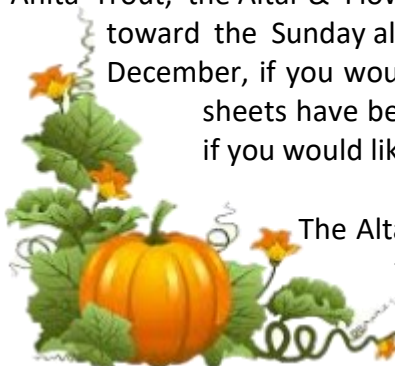


Blessing of the Animals, October 2, 2021



Altar / Flower Guild

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 November and December, if you would like to memorialize a loved one or celebrate a special occasion. The signup sheets have been posted in the parish hall, or you can contact Anita directly at 321.696.9067 if you would like to participate. Your help to maintain our Flower Fund is always appreciated!



The Altar Guild Rota for November and December is finished and has been posted on the bulletin board in the sacristy. Don't forget that the rescheduled meeting/workday has been set for Friday, December 3 at 11:00 a.m. Lunch will be provided!

Saint of the Month

St. Hugh of Lincoln (November 16)

Although French by birth, Hugh of Lincoln was one of the best-known and most-loved saints among English Christians until the Reformation. His journey began early: a professed Benedictine novice by fifteen, a deacon at nineteen, and then likely a priest before he was thirty. Hugh left the Benedictines to join the Carthusians in the 1160s at their head monastery of the Grande Chartreuse. He remained there until 1179 when he was asked to become prior of the Witham Charterhouse in Somerset, the first Carthusian house in England.



From whence he had come, transitioning to this English priory was a major adjustment. King Henry II had only founded it, somewhat unwillingly, as an act of penance for his contribution to Thomas Becket's death. He did not offer it much patronage in the following eight years, so Hugh found the monk's living conditions deplorable. After three years of persistent appeal by Hugh, Henry finally issued a charter of foundation and endowment for Witham Charterhouse in 1182. Hugh prepared the design plans himself, and then presided over its construction until 1186 and attracted many to the community. Hugh might have remained at the Charterhouse, but after Henry summoned a council of bishops to deliberate on the state of the Church and the filling of vacant bishoprics, Hugh was elected by two separate votes to be the new bishop of Lincoln. He was consecrated later that year in September at Westminster, and then immediately got to work in his new diocese.

As a bishop, Hugh was exemplary, both in residence and throughout his diocese. At the cathedral, he raised the quality of education at its school, and began a much needed rebuilding of the church structure itself, which had been badly damaged by an earthquake in 1185. As he had done at the Carthusian charterhouse, only a few years before, Hugh set about the redesign and enlargement, although this time in the new Gothic style which he had seen in France. He only lived to see the choir well begun, but the building program he initiated would yield one of England's most beautiful cathedrals by the time the major construction was completed in 1235. Hugh would also oversee the expansion or construction of other building projects, including a new bishop's palace and the new St. Giles' Church in Oxford, which established its famous fair that continues today

(every September) in honor of his consecration of it in 1200.

Beyond the cathedral, Hugh was scrupulous in the appointments he made and generous with his charity toward all of the people living within his diocese, including the large Jewish population living in Lincoln whom he tried to protect from the persecution they suffered at the beginning of Richard I's reign in 1189. These violent "pogroms" against the Jews were instigated by superstitions acquired by crusaders that fought with King Richard in the Holy Land who excuse of his coronation. Hugh put down several instances of popular animosity against them, although the violence spread less hindered in neighboring shires.

As one of the premier bishops of the Kingdom of England Hugh more than once accepted the role of diplomat to France for Richard and then for King John in 1199, a trip that ruined his health. While attending a

Birthdays/ Anniversaries

Wallace Holden	11/13
Carl Nechtman	11/15
Father & Anita Trout	11/15
John & Barbara Zmijewski	11/19
Anita Trout	11/21
Kent & Roberta Hannibal	11/21
Lance Davis	11/26



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Spiritual Reflection

As the official patron of sick children, let us constantly remember to supplicate St. Hugh for his intercession as we pray for the young who are ill, whether their affliction is physical, mental, or emotional. The following prayer and thanksgiving are found in our 1928 Book of Common Prayer.

For a Sick Child.



Heavenly Father, watch with us, we pray thee, over the sick child for whom our prayers are offered, and grant that he may be restored to that perfect health, which it is thine alone to give; through Jesus Christ our Lord. Amen.

For a Child's Recovery from Sickness.

Almighty God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the child in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully live in this world according to thy will, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.



Prayer List



Jim, Sam, Laura, Juliet & child, Maddy & child, Levine, Dorothy, Beverly, Peggy, Tom, Julia, Lynn, Leslie, William, Ernie, Ruth, Kristi, James, John, Amy, Lamar, Penny, Hope, Marsha, Stephanie, Becky, Norah, Kevin, Elizabeth, Michael, Robin, Ronnie, Michi, Steven, Bryan, Jacquie, Lecia, Diann, Donna, Jonathan, Stephen, Kathie, Alex, Carol, Nancy, Jeremy, Marie, Rich, Tommy, Grace, Jeannine, Beth, Judy, Craig, Mark, Matthew, Ricie, Jordan, RIP: All of the Faithful Departed

Music Director Notes

Hallowtide Customs

October 31, November 1, and November 2 are colloquially called “The Triduum of the Dead,” or “Hallowtide”; because on these days, we pray for and remember those who've left this world. The days of the dead center around All Saints Day (also known as All Hallows) on November 1, when we celebrate all the Saints in Heaven, and beseech their intercession. On the day after All Hallows, called All Souls Day, we remember the redeemed souls who are experiencing the purgatorial purifications, and thus still needful of our prayers.

The Vigil of All Hallows (“Hallowe’en”) came in Irish popular piety to be a day of remembering the dead who are neither in Purgatory or Heaven, but are damned; and these customs spread to many parts of the world. Thus, we have the popular focus of Hallowe'en as the reality of Hell; hence its scary character and focus on evil and how to avoid it, the sad fate of the souls of the damned, etc.

Our present-day Hallowe’en traditions come from various parts of Catholic Europe. From the French we get the custom of dressing up, which originated during the time of the Black Death when artistic renderings of the dead known as the Danse Macabre were popular. From the Irish come the carved Jack-o-lanterns, which were originally carved turnips. From our own Church in England, we get begging from door to door, the earlier and more pure form of “trick-or-treating.” Children would go about begging their neighbours for a “Soul Cake,” for which they would say a prayer for those neighbours' dead. Instead of knocking on a door and saying “Trick-or-treat,” the children would chant:

Soul, soul, an apple or two,
If you haven't an apple, a pear will do,
One for Peter, two for Paul,
Three for the Man Who made us all.



Although the possibility of damnation is frightening, we should be reassured that the Evil One has already been conquered! He can tempt, obsess, and oppress us; but Satan has no ultimate power over those who are in Christ. Mocking him and his minions by the wearing of scary costumes is a way of demonstrating this; we are able to call on the power of Christ and His Church to protect ourselves from the Enemy's snares.

The Feast of All Saints (Hallowmas) commemorates those persons, who have entered into the vision of God, having passed from this life, through the purgatorial cleansings into Heaven. Though anybody in Heaven is certainly a saint, this Feast specifically celebrates those whom the Church has officially canonized throughout the course of her history. The earliest certain observance of a feast in honour of all the saints is a 4th-Century commemoration of “all the martyrs.” In the 7th Century, after successive waves of invaders plundered the catacombs, Pope Boniface IV gathered up some 28 wagonloads of bones and reinterred them beneath the Pantheon, a Roman temple dedicated to all the gods. The pope rededicated the shrine as a Christian church. According to Venerable Bede, the pope intended “that the memory of all the saints might in the future be honored in the place which had formerly been dedicated to the worship not of gods but of demons.” This rededication of the Pantheon, like the earlier commemoration of all the martyrs, occurred on May 13. Many Eastern Churches still honour all the saints in the spring, either during the Easter season or immediately after Pentecost. The Solemnity of All Saints, on its current date in the West, is traced to the foundation by Pope Gregory III (AD 731) of an oratory in St. Peter's Basilica for the relics “of the holy apostles

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Lincoln Cathedral

national council in London, a few months later, he was stricken with an ailment and died two months later on November 16, 1200. He was buried in Lincoln Cathedral.

St. Hugh was canonized in 1220 and has been venerated for over eight hundred years as the patron of the sick, of shoemakers and swans. This last curious patronage stems the story of a white swan in Stow, Lincolnshire with whom Hugh had a deep and lasting friendship. It is said that the swan would eat from his hand and follow him about, guarded him while he slept, and yet would attack anyone else who came near Hugh. The swan became his primary emblem, and is customarily included in all of the saint's iconography.

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and of all saints, martyrs and confessors, of all the just made perfect who are at rest throughout the world," with the day moved to November 1 and the May 13 feast suppressed. In the British Isles, this new feast usually fell within a few days of the Celtic harvest festival called Samhain, and was referred to as All Hallows.

All Souls Day, November 2, is the day on which we pray for the souls of those departed, but who are yet members of the "Church Expectant," awaiting the fullness of the vision of God. It is practically universal folk belief that these souls are allowed to return to earth on All Souls Day. In Austria, they are said to wander the forests, praying for release. In Poland, they are said to visit their parish churches at midnight, where a light can be seen because of their presence. Afterward, they visit their families, and to make them welcome, a door or window is left open. In many places, a place is set for the dead at supper, or food is otherwise left out for them. In any case, throughout the Octave of All Saints, our beloved dead should be remembered, commemorated, and prayed for. We ought to visit cemeteries and the graves of our loved ones, spruce up their resting sites, sprinkling them with holy water, leaving votive candles, and adorning them with flowers (especially chrysanthemums and marigolds) to symbolize the Eden-like paradise that man was created to enjoy. Today is a good day to not only remember the dead spiritually, but to tell your children about their ancestors. Bring out those old photo albums and family trees! Write down your family's stories for your children and grandchildren! Impress upon them the importance of their ancestors!

You will find many beautiful prayers for the dead in our St. Augustine's Prayer Book, beginning on page 195. I would recommend especially the Litany of the Saints, and the Litany of the Faithful Departed.

Mrs. Barbara Cope would like to thank everyone, who came to her aid last month following her COVID diagnosis. Barbara is very grateful for the get well cards, phone calls, meals and groceries that parishioners sent to her and her husband Mike while she was in quarantine recovering.

Around the Parish

St. Luke Patronal Feast Day Celebration

Despite having to delay its observance by nearly a week, our parish enjoyed an absolutely wondrous celebration of our patronal feast day on Sunday, October 24. At one of our best-attended liturgies in quite some time, a beautiful Sung Mass was offered at 11:00 a.m. (preceded by an abbreviated Sung Mattins at 10:30) to the glory of God and in honor of St. Luke the Evangelist. This was our first parish service to debut the new Hauptwerk organ hardware and software program, which has replaced the Rodgers equipment removed from the extant console. In addition to what is essentially a new instrument, the better music quality has been significantly enhanced by a superior speaker system which now flanks the organ in the transept. Although the current arrangement is only temporary until a proper housing is constructed for the speakers, the present setup exhibits the instrumental potential of the organ and the improved direction from which its music will resound in the building. Everyone in attendance remarked on the organ's better tone and the balance of its sound when used in both the playing solo numbers and accompanying the chant or choral singing. Father and Lance would like to again express their sincere appreciation to all the benefactors who so generously donated toward the capital campaign to make the upgrade of St. Luke's organ a reality!

Following the mass, everyone went next door to feast on a sumptuous potluck dinner featuring foods ranging from German Oktoberfest staples to Low Country specials, and to picnic-style hors d'oeuvres and desserts. Father would also like to give a big "thank you" to Jennifer McRoy (President, St. Anne's Guild) and Mrs. Barbara Zmijewski for organizing the potluck and to everyone, who shared their culinary skills for the congregation to enjoy!



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Annual Meeting Preparations

Your vestry, along with Budget Committee, Nominating Committee, and Church Directory Committee are already hard at work preparing for St. Luke's next Annual Parish Meeting on Sunday, December 12. The committee members are as follows:

Budget: Rebecca Blair, Barbara Zmijewski, Barbara Cope, Roberta Hannibal, Sue Rule

Nomination: Rebecca Blair, Roberta Hannibal, George Champlin, Sandra McKinney

Directory: Beverly Roberts, Sue Rule, Roberta Hannibal

While the 2022 Budget will be presented, following vestry approval, at the Annual Meeting, the Nominating Committee will be making inquiries with eligible parishioners for potential service on the vestry, while the Directory Committee may be contacting some parishioners to confirm your most up-to-date contact information.

Men's Fellowship Group

The men of St. Luke are looking forward to their next meeting on November 9th at 7:30 p.m.

This third meeting will be hosted by Lance Davis at 1308 Wilson Street, Augusta, GA 30904. Please RSVP with Fr. Trout (FrDaniel818@hotmail.com) to help us know how many will be attending. We will begin our religious symposium with a discussion based on the meditations of the great Archbishop Arthur Michael Ramsey's reflections on "The Intersection of Faith & Society." We will read a couple of his essays to address the question of "What is the best model to approach the relationship of Christ and Culture?"

Other guests are also welcome, provided that you please inform Fr. Trout of their attendance beforehand!

Announcement: SKCM Meeting & Breakfast

The next Society of King Charles the Martyr (SKCM) Meeting will be on November 27, starting with Sung Mattins (Morning Prayer) 10:00 a.m. in the church. 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.



All Saints' & All Souls' Day Services

St. Luke will observe All Saints' Day with a 6:30 p.m. High Mass ONLY on Monday, November 1 and then on the Octave (Sunday, November 8) with the regular masses at both 9:00 a.m. and 11:00 a.m. All Souls' Day will be observed with a Requiem Mass on Tuesday, November 2 at 8:30 a.m. ONLY.

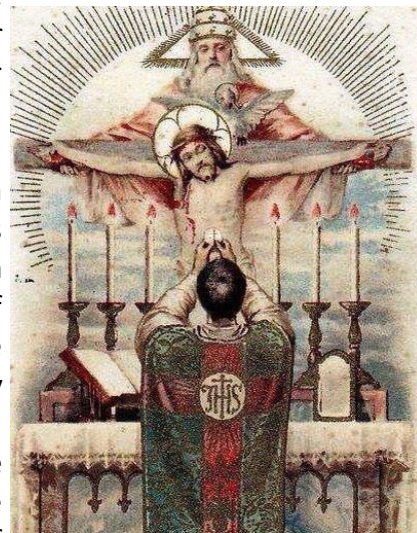
As you are reminded every year, please let Fr. Trout know before November 2 if you would like to add the name of a parishioner or loved one to the Faith Departed Memorial List for remembrance at the All Souls' Day Mass. Thank you!

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Latin Mass

This month, in honor of our featured saint from the 12th Century (Hugh of Lincoln) St. Luke will present a special Gregorian Latin Mass resembling what our English Catholic ancestors would have used during the Middle Ages. The use of the Latin Mass originates far back into the 7th Century of our English Catholic patrimony, and its nine-hundred-year tradition as the standard of our Christian worship inspired Thomas Cranmer to utilize it as the basis of the Holy Communion liturgy in the first Anglican Prayer Book of 1549. As different English sovereigns disputed its legality and the English-language rites gained preeminence, the use of the Latin Mass in Anglicanism became significantly reduced, except in some academic circles through the end of the 19th Century. However, interest in it has been renewed by Continuing Anglicans in recent decades; and the ACC editors of the new Anglican Missal included it when it was published last year. For the first time in history, the ancient Latin Mass and the post-Reformation Holy Communion rite now exist in the same liturgical manual!



Although it will certainly never supersede the English liturgies of the Prayer Book and the Missal to become the principal Anglican service, the Latin Mass is a part of our religious heritage which lives on in the memory of the Anglican Church and continues to influence our worship in any language. We cannot properly appreciate how we have been worshiping since the 1920s, if we do not understand how English Christians were worshiping in the 620s. This is why we started offering instruction in liturgical Latin at St. Luke over the summer, and now we would like to apply some of that knowledge as we have been doing at the Wednesday 8:30 p.m. Compline. Fr. Trout and Lance Davis (our Latin instructor) would like to offer a Latin Mass with English propers (Collects, Epistle, Gospel) all out of our own ACC Anglican Missal, to further the education of our students as the language was meant to be learned—in the context of the liturgy itself. However, we hope that this will be of interest to all parishioners as a worshipful experience exhibiting the history of our Western liturgical tradition.

This Latin Mass will be celebrated on Wednesday, November 17 following an abbreviated Evensong at 6:30 p.m. Everyone is invited to attend this rare opportunity. *Gratias agamus Domino Deo nostro!*



Thanksgiving Service

Parishioners and friends are all welcomed to begin their Thanksgiving celebration with St. Luke's annual holiday eve mass; this year it will be on Wednesday, November 24, at 6:30 p.m. in place of the regularly-scheduled midweek Evensong. In addition to our worship, please bring any foods you would like to have blessed to be part of the "Blessing of First Fruits" ceremony.

Please also note that any leftover blessed food and all offerings collected at the Thanksgiving service will be donated and/or used for charitable purposes through the parish Benevolence Fund. Please come and generously give toward those who have less during these holiday seasons. Thank you!

Organ Capital Campaign

“Provide me now a man that can play well, and bring him to me.” I Samuel xvi.17

Q. What is the Organ Campaign? The electronic Allen organ that St. Luke has used for the past few years has been a great gift to the parish, but unfortunately its 1970s technology is degrading, and it will quickly not be usable. The time has come to replace this instrument with an organ that will be more suitable for our building and our needs. Your Rector, Vestry, and Organist believe that a modern, digital Hauptwerk organ will be the most cost-effective solution for our current parish needs.

Q. What is an Hauptwerk Organ? Hauptwerk is an advanced software sampler that produces a virtual pipe organ. By digitally sampling real organs from around the world, and then reproducing those samples through a computer-MIDI interface, Hauptwerk can produce outstanding sound replicas of pipe organs from any country, period, or style. Essentially, it will allow St. Luke to have access to hundreds of beautiful and historic instruments, at a fraction of the cost in both building and maintenance. Better still, we can re-purpose much of our current organ console to serve its new function.

Q. How will this be accomplished? We will complete the project in two Phases.

Phase I: This is the initial phase, and will get the new organ functional. It will require re-wiring the organ console, purchasing the components to build a computer that will adequately run the software, and acquiring new speakers for the instrument. Our goal for completion of Phase I is our patronal celebration of St. Luke’s Day, October 24th.

Phase II: The more comprehensive part of this project, this will involve converting the south transept into a quire where the organ and choir will permanently reside, converting the cry room into a Lady chapel, and building an ornamental housing for the speakers and electronic equipment of the organ. Our goal for completion of Phase II is Easter 2022.

Supporting this project is an investment in the future of St. Luke Church. We wish to continue offering beautiful liturgy and music worthy of our Anglican tradition, but we require the tools that will allow us to do so.

We anticipate that Phase I will cost approximately \$3800.

Music plays an integral role in our weekly liturgies, and with your help we can build an environment of musical excellence at St. Luke’s. Will you consider supporting your parish in this endeavour?

Donors will be listed in the following categories:

PHILANTHROPISTS

\$1000 or more

BENEFACTORS

\$600 to \$999

PATRONS

\$300 to \$599

SPONSORS

\$50 to \$299

Donations may be made via cash or cheque, or you may contribute online at www.stlukeauqusta.com

Please make cheques payable to “St. Luke Anglican Church,” and mark “Organ Campaign” on the memo line. Your gift is tax deductible.

*Vestry Minutes***September 10, 2021****Meeting Facilitator(s):** Fr. Daniel S. Trout and Joe McRoy

The date of this meeting was moved up from the originally scheduled meeting date of September 12.

Present by phone: Fr. Daniel Trout, Rector; Joseph McRoy, Sr. Warden, Roberta Hannibal, Secretary; Barbara Cope. Visitors in attendance: Lance Davis, Music Minister. Opening Prayer by Fr. Trout.

Minutes from August 08 Vestry Meeting: Were not available and will be disseminated later.

Financial Report: Finance report will be included in the next regularly scheduled meeting.

Rector's Report: Father Trout reported concerning his recent pastoral ministry and visitations, particularly to Jim Coombs (whom Father helped move from his apartment into assisted living. Father especially wanted to thank Barbara Zmijewski, Barbara Cope and Joe McRoy for their assistance with this effort). Father also visited John and Charleen Luther several times both in the hospital and at home since their surgeries; James Smith (Ann Brinson's grandson) after his surgery. Father reported the baptism of Christopher Michael Erickson (the youngest son of John and Caroline Erickson) on September 5. He reported that the new Men's Fellowship Group, which first met 9/7, had been well attended both by parishioners and visitors and was very enthusiastically received. The next meeting will be on 10/5, hosted by Fr. Trout. Father reminded everyone that the Jazz Vespers Series, which St. Luke had been hosting since May, would conclude that afternoon with the last show of the season. Father thanked all parishioners who had come out to support the concerts.

Father said he was still interested in pursuing a Campus Ministry this Fall but acknowledged that COVID and diversity protocols might make it difficult for a parish like St. Luke to begin something new; he will inquire again and ask for follow-up from his contacts at AU. Father indicated that Anita Trout and Barbara Cope were planning to restart the Women's Bible Study in October. Anita has greater flexibility on choosing a meeting day since her work has gone fully remote. Father plans on starting the next season of the Confirmation Course on September 30 for three persons of various ages who are interested in entering the program.

Father reminded everyone that he and Anita were delegates scheduled to attend the Provincial Synod in Athens from 9/22 – 9/24. He asked for prayers for safe traveling and for God's blessing on the Synod proceedings.

Old Business: Credit limit for Rector & Junior Warden church cards has been increased to \$500 each.

Safety Deport Box at South State—Father Trout and Joe McRoy are signers on the account. Documents inside were old business documents including the loan All Saints Aiken made to Saint Luke at its inception.

Memorial plaques have been made and are in place. Contributions are recognized from the memorials of Fr. Martin, Charles Brinson and James "Preacher" Collins. Blue Mass & Breakfast for police is scheduled for Wednesday, September 29. It will be a Low Mass with three sung hymns. Latin (Gregorian) Mass will be held Friday, October 1 at 6:00 pm. Organ & Sound System Refurbishment Phase 1: Funding is complete for Phase I. Lance will build & test. Speakers and speaker cables have been ordered. Software license has been purchased. Current cost to build \$3,300. Components arriving next week.

New Business: Father Trout is in quarantine through Thursday, Sept. 16. The 10:30 Sung Matins for this upcoming Sunday will continue as scheduled. The Service will then lead in to the first part of the Mass, the Ante-Communion. Lance and Joe McRoy will lead the services. Fr. Trout will celebrate Holy Communion from home for the 9:00 Service and this will be streamed. Joe will be in church at 9:00 to open and set up for anyone wishing to view.

Adjournment: Next Vestry meeting will be October 10, 2021. There being no further business, the meeting was adjourned. Submitted: Roberta Hannibal, Secretary

(continued on p.14)

(continued from p.13 "Vestry Minutes")

September 26, 2021

Meeting Facilitator(s): Fr. Daniel S. Trout and Joe McRoy

In Attendance: Fr. Daniel Trout, Rector; Joseph McRoy, Sr. Warden, Barbara Zmijewski, Jr. Warden, Rebecca Blair, Treasurer, Roberta Hannibal, Secretary; Lucy Whitehorne. Unable to attend: Barbara Cope
Visitors: Anita Trout (by phone) Lance Davis, Music Minister. Opening Prayer by Fr. Trout.

Financial Report:

Rebecca reviewed the Balance Sheet and Profit & Loss and noted that finances are on target to meet projections. General Offering has been on target as well. Income is ahead of outgo. Special Accounts, nothing exceptional. In general, economic outlook remains strong with a positive trend.

Old Business:

Organ & Sound System Refurbishment Phase I: All material has been purchased and material is being received. Latin (Gregorian) Mass: has been postponed from Friday, October 1st to Friday, November 5 at 6:30 pm to allow for additional preparation, instructional sessions, and advertising within the community.

New Business:

Organ & Sound System Refurbishment Phase 2: Additional pledges are being received to cover Phase II. Joe McRoy recommended putting together a Scope of Work which includes removing the drop ceiling, re-routing HVAC and plumbing. Rhoden CPA Hire: After discussion a motion was made by Joe McRoy to hire Rhoden CPA to provide additional audit and assistance with financial records. Motion was seconded by Lucy Whitehorne and motion passed. The fee will be \$150/month. Annual Parish Meeting Committees (Budget/ Finance, Nominating, Parish Directory). Finance committee will continue as currently constituted. Nominating Committee will be Roberta Hannibal, Rebecca Blair and one other member. A committee to revise and update the Parish Directory was discussed with possible membership of Beverly Roberts, Ginger Flanagin and Betty Perry. Sunday 10/31 (Fr. Trout away): Fr. Trout will be in Atlanta filling in for Bishop Chad. Fr. Lewis will be at St. Luke.

Next Vestry meeting will be October 10, 2021.

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

Submitted: Roberta Hannibal, Secretary



Parish Recipes

Corn Gazpacho with Crab by Sam Nechtman

Ingredients:

8 ears fresh corn (about 2 lbs)
1 pint yellow grape tomatoes
3/4 cup sliced leek, white part only
1 1/2 cup chicken stock
1 tablespoon olive oil
2 teaspoons fresh lemon juice
1 1/2 teaspoons Kosher salt
1/2 teaspoon freshly ground white pepper
1 yellow bell pepper, chopped
1/4 cup heavy cream
1 cup fresh lump crabmeat, drained
1/4 cup thinly sliced green onions



1. Bring a large pot of water to a boil over high heat. Add corn; boil 3 minutes. Remove corn from pot; let stand 5 minutes. Cut kernels from cobs. Should have about 4 cups kernels; set aside 1/2 cup.
 2. Combine 3 1/2 cups corn kernels and tomatoes (set aside a few to chop for garnish) and next 7 ingredients in a blender and process until smooth. Add cream; process until just combined. Chill at least 2 hours.
 3. Divide gazpacho and serve; top with crab, green onions, and reserved 1/3 cup corn kernels and tomatoes.
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