



# Evangelion

Monthly Newsletter of St. Luke Anglican Catholic Church, Augusta, Georgia

December, A.D. 2017

## Seasonal Themes for the “Church of the Incarnation”

The Rev. Fr. Daniel S. Trout

Christian theologians observe that, over the centuries of development, the branches of the Catholic Church have come to identify themselves with a particular Kalendar season. Roman Catholics will likely say “We are the ‘Triduum Church,’” while the Orthodox will say “We are the ‘Easter Church.’” They make these identifications, of course, because of their devotion to an aspect of the Person and Work of Jesus associated with that season. Romans have historically had an affinity for Christ on the Cross—His sorrowful Passion and His Sacrificial Atonement—whereas the Orthodox have tended to celebrate the new life and light of the Resurrection. These distinct pieties greatly influence the way each church celebrates its liturgy, both seasonally and throughout the year. And what about us, the Anglican Church? Our answer has typically been, “We are the ‘Christmas Church,’” for Anglicans have traditionally been attracted to the “God with us” of Christ our Emmanuel. Anglicans love celebrating Jesus’ Incarnation, which can easily be witnessed by the effort put into the Advent & Christmas seasons.

Since ours is an “Incarnational” culture, it might be helpful for Anglicans to meditate on some Advent themes that bring Christ’s Incarnation to the forefront of our minds and our hearts by the arrival of Christmas. We need look no further than our Prayer Book, which conveniently has organized the Gospel Canticles of St. Luke into our two Offices of Morning and Evening Prayer. If you are not familiar with them, they are the *Benedictus* (page 14), the *Magnificat* (page 26), and the *Nunc dimittis* (page 28). Together, these three sum up the anticipating, ruminating—and sheer wonder—of the mystery of God-made-Man that was the desire of the First Advent. But what came from the lips of Zechariah, Mary, and Simeon, respectively, two thousand years ago through these canticles still resonate with us, for we look forward to Christ’s Second Advent with the same feelings and spiritual longings of those that sought His First.

One such theme from these canticles that should set the tone for these twin seasons of Advent and Christmas, is “expectation...that gives hope.” The *Benedictus* especially reminds us these seasons are about prophecy: God has promised to visit His People and accomplish His work of redemption among us. Our most popular Advent devotions,

from calendars to wreathes, teach us that we must learn to wait...but with hope. For Christians, we have the added benefit of hoping that God will be faithful again as He was the first time. Plus, expectation and hope help keep us forward-looking. They encourage us that, whatever frustrations or disappointments we may have with the world or with our lives, on the horizon looms Christ’s promise to make all things right and new.

Another theme for the seasons is “preparation...that gives joy.” This may seem counter-intuitive, but our remembrances of holidays past probably tell us that it is the build-up toward the day (especially Christmas morning) that creates the most delight. Advent helps us bear this mind! After all, do we not call its Third Sunday *Gaudete* (“rejoice”) as we switch our liturgical colors from purple to bright rose? The Church is giving us perspective here, for we like John the Baptist, are accepting a theological task. Like him, we are being called to “go before the face of the Lord to prepare his ways” (*Benedictus*), and this task should give us *joy!* Mary, in *Magnificat*, certainly embraced her preparatory role as a joyful one: “my spirit hath rejoiced in God my Saviour.” And so must we at church during Advent; for it is not about doing a duty or maintaining a routine, but discovering the true joy of sharing the task of making ready the Lord’s return. Who knows if we are not the generation who might usher in His Second Advent?

Finally, a third theme is “fulfilment...that gives peace.” “Lord, now lettest thou thy servant depart in peace” declared Simeon as he praised God for bringing the Christ-Child to him in the temple. Peace with our Father and in the Spirit was the great gift of Jesus’ First Coming, and to an insecure and fractured world, He will fulfill this gift as a universal reality at His Second. In the *Benedictus*, Zechariah promised that the coming Messiah would “guide our feet into the way of peace.” So, we should comfort ourselves that Christ’s return will perfect this end. What better time can we, the Church of the Incarnation, evangelize the world with this truth than at Christmas when our God promises peace with His “good will toward men”?

## St. Luke to Host Christmas Party for Local Veterans

In conjunction with the Augusta Warrior Project, St. Luke will host a dinner and Christmas party for local military

veterans on Thursday, December 14 at 6:00 PM. There will be games as well as Christmas presents for the veterans.

Augusta Warrior Project is the only local non-profit organization of its kind that brings together all the necessary resources to help local Warriors – wounded or not – and their families. They take a comprehensive focus to overcome the challenges our local Warriors and their families face.

AWP helps with housing, employment and education through several critical programs and services. They reach out to the community to find and engage with Warriors on a personal level in order to give them one on one support for their individual needs.

Visit their website at

<http://augustawarriorproject.org/>



## Choral Evensong

The choir of St. Andrew's Academy of Almanor Lake, California will perform a traditional Anglican Choral Evensong at St. Luke on Saturday, December 16 at 4:00 P.M.

The St. Andrew's Academy Choir sings every day of school and has been doing so since the founding of St. Andrew's Academy. The choir sings choral matins to begin the school day every morning and evensong every afternoon to close the day. Choir rehearsal happens just before lunch, and students are even caught singing in the hallways.

The choir has produced four CDs over the years: *Make a Joyful Noise: Evensong with St. Andrew's Academy Choir*, *Byrd's Mass in Three Voices*, *American Choral Music*, and *Plainsong Matins* (in which alumni join the choir for a traditional plainsong morning prayer service).

St. Andrew's Choir, which tours regionally, nationally, and internationally, is led by the school's headmaster and choir director, Fr. Brian Foos.

St. Andrew's Academy is a private preparatory school in a beautiful rural area of Northern California. They are both community-oriented and worship-centered, beginning the day

at school with the traditional service of Morning Prayer and ending with Evening Prayer. Visit their website at

<http://academy.standrewsalmanor.org/>



## What does it mean that Jesus is the Son of Man?

© Copyright 2002-2017 Got Questions Ministries  
Reprinted by Permission

Jesus is referred to as the “Son of Man” 88 times in the New Testament. A first meaning of the phrase “Son of Man” is as a reference to the prophecy of Daniel 7:13-14, “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” The description “Son of Man” was a Messianic title. Jesus is the One who was given dominion and glory and a kingdom. When Jesus used this phrase, He was assigning the Son of Man prophecy to Himself. The Jews of that era would have been intimately familiar with the phrase and to whom it referred. Jesus was proclaiming Himself as the Messiah.

A second meaning of the phrase “Son of Man” is that Jesus was truly a human being. God called the prophet Ezekiel “son of man” 93 times. God was simply calling Ezekiel a human being. A son of a man is a man. Jesus was fully God (John 1:1), but He was also a human being (John 1:14). First John 4:2 tells us, “This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God.” Yes, Jesus was the Son of God—He was in His essence God. Yes, Jesus was also the Son of Man—He was in His essence a human being. In summary, the phrase “Son of Man” indicates that Jesus is the Messiah and that He is truly a human being.