



Evangelion

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

October, A.D. 2017

Church Health and Mission Follow-Up

by the Rev. Fr. Daniel S. Trout

I want to thank everyone at St. Luke for their attendance and excellent participation at the Church Health and Mission presentation on September 10. After savoring a truly astounding smorgasbord, I was so pleased that the congregation remained alert enough to help nurture a very engaging discussion about the well-being and outreach of our parish. Please remember that although we will not see the full effects of our ideas upon initial implementation, we will see no effects **at all** if we don't resolve **now** to make that initiation—together. We need at least to begin planning how to follow through if we want to see our good suggestions eventually bear fruit for Our Lord and for His Church.

Before I make some recommendations, let me just remind everyone what this is all about: 1) Health and Identity, and 2) Mission. This is our **vision** for the parish and our method to **evangelize** the Augusta community with the Gospel of Jesus as fully as we are able. We are trying to be the best version of ourselves and the most able ambassadors we can be for Christ.

I think I can sum up our discussion about health and vision as follows. St. Luke needs to practice hospitality in such a way that we show welcome and willingness to grow—we want others to join us! St. Luke's members must be well-formed in their knowledge of the Anglican Faith and Tradition, churchmanship, and the life of the parish. We must be devout Christians dedicated to worship and prayer, and—perhaps above all else—to being **united and positive**. We need not to be fake, but really authentic in creating an atmosphere that is spiritual, stable, and open. I particularly expect this of myself (first and foremost) and all members of the vestry. We can work on all of these qualities through more laboring and fellowshiping together, catechesis, and (most importantly), **prayer**. I cannot stress enough the need

for everyone to be praying, preferably **together**, and **for each other**.

As for St. Luke's outreach, I (and many of you) proposed some ideas about how we can all do more to support parish life and improve our mission to the community. The only way to expand or begin ministries is through your **contributions**. I am open to any of the ideas proposed, but we have to know who is willing to participate before launching. Let us start by posting signup sheets in the parish hall. These will be for both upcoming events at St. Luke and for the mission initiatives. I will try to remind the congregation of these on Sundays at the announcements and during coffee hour.

Events

Blessing of the Animals (Saturday, Oct. 7)
St. Luke Patronal Festival Dinner (Wed. Oct. 18)
Poetry Reading (date TBD)

Ministries

Tutoring
Parents' Night Out
Farmers' Market
First Fridays
Sunday School

Groups

Creative Christians
Men's Guild
St. Anne's Guild
Garden Caretakers

Signing up is not necessarily a commitment, but we need to have some idea of the level of interest before we start something. If I have forgotten any of your ideas, please remind me and I will add a signup sheet. Also, I have added the "Healthy and missional Church Presentation" document to the News/Blog section of the parish website, as well as the final version of our St. Luke Vision and Mission Statements.

Thank you and God bless you all!

St. Luke ACC Vision & Mission Statements

Vision Statement

St. Luke aims to be an authentic Anglican community of devoted disciples that live Jesus Christ by faith every day.

Our identity as Anglican Christians consists of:

- Worship in awe of our Heavenly Father
- Union with Jesus Christ by Grace in Word & Sacrament
- Sanctification and vocation through the Holy Spirit

Mission Statement

St. Luke is answering God's call to fulfill the Great Commission of Christ by sharing in His redeeming work through the love of God and neighbor.

Seven Marks of Anglican Mission

- Devoutly worshipping to praise our God and give Him thanks
- Respectfully honoring our Anglican way to bequeath our heritage
- Diligently studying God's truth to proclaim it in love
- Purposefully sharing the Gospel to reach the lost and seeker alike
- Graciously welcoming to form intentional relationships
- Pastorally making safe space to celebrate the family
- Patiently forgiving to be reconciled among ourselves

“What does it mean that Jesus is the Son of God?”

Jesus is not God's Son in the sense of a human father and a son. God did not get married and have a son. God did not mate with Mary and, together with her, produce a son. Jesus is God's Son in the sense

that He is God made manifest in human form (John 1:1, 14). Jesus is God's Son in that He was conceived in Mary by the Holy Spirit. Luke 1:35 declares, “The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.’”

During His trial before the Jewish leaders, the High Priest demanded of Jesus, “I charge you under oath by the living God: Tell us if you are the Christ, the Son of God” (Matthew 26:63). “‘Yes, it is as you say,’ Jesus replied. ‘But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven’” (Matthew 26:64). The Jewish leaders responded by accusing Jesus of blasphemy (Matthew 26:65-66). Later, before Pontius Pilate, “The Jews insisted, ‘We have a law, and according to that law He must die, because He claimed to be the Son of God’” (John 19:7). Why would His claiming to be the Son of God be considered blasphemy and be worthy of a death sentence? The Jewish leaders understood exactly what Jesus meant by the phrase “Son of God.” To be the Son of God is to be of the same nature as God. The Son of God is “of God.” The claim to be of the same nature as God—to in fact be God—was blasphemy to the Jewish leaders; therefore, they demanded Jesus' death, in keeping with Leviticus 24:15. Hebrews 1:3 expresses this very clearly, “The Son is the radiance of God's glory and the exact representation of His being.”

Another example can be found in John 17:12 where Judas is described as the “son of perdition.” John 6:71 tells us that Judas was the son of Simon. What does John 17:12 mean by describing Judas as the “son of perdition”? The word perdition means “destruction, ruin, waste.” Judas was not the literal son of “ruin, destruction, and waste,” but those things were the identity of Judas' life. Judas was a manifestation of perdition. In this same way, Jesus is the Son of God. The Son of God is God. Jesus is God made manifest (John 1:1, 14).