



Evangelion

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

September, A.D. 2017

Reminder: Mission & Growth Presentation (Sunday, Sept. 10)

The Rev. Fr. Daniel S. Trout

What is our vision for ourselves at St. Luke? What is the mission of our parish? How we decide to answer these important questions will determine the future of our church for years to come. Briefly, let me preview for you the two major questions that I hope we can begin to answer together at this presentation on September 10.

First, I want us to answer the question “Who are We?”—IDENTITY. Church is family, so we need to examine the relationships that define us as a community. What kind of culture we have at St. Luke is part of this, but it’s more than a question of how we spend time together and how we treat each other. I also want us to consider how prayer, liturgical expression and catechesis can promote a mature relationship with God and with each other.

We’re Anglican Christians, but do we grasp, value, and practice the distinctive aspects of our Anglican heritage? I want to pursue this with you all because the question of “*being* Church” affects the impression we make on visitors, both religiously and materially. What I mean is that depth of religion and care of facilities tend to be proportional. Can newcomers sense our authenticity—in us and in how we present our God? This question is asking: “Are we trying to be the best version of ourselves?”

We will discuss signs of good and bad parish health and, without getting too personal, be mindful of negative traits that are counterproductive, especially in a traditional Anglican setting. Questions of hospitality, openness to new ideas, and our

personal investment in the success of the parish will be part of this larger subject.

Second, I want us to answer the question “What do we Do?”—MISSION. We want to grow, especially with young people and families—but how? I’m going to be asking us to think of St. Luke as not just **a place we go**, but **a thing we do**. Jesus Christ is the Head of the Church, so as His Body, how can we be His hands and feet in the world? I want to discuss outreach and some practical suggestions about how to do it. Mission comes down to model, so we will try to propose religious/spiritual models of doing mission that emphasize the Gospel more, and business less. In this subject, we will also need to ask smaller questions specific to St. Luke and to the Augusta region: the content of our message, directing to the right people and in the right manner. How can we be an active and effective presence in our community? That is the crux of this topic. Here, too, we will take time to promote healthy mission, and try to avoid bad ways of doing evangelism and presenting a poor public image.

I ask everyone to take a little time to reflect on these matters before September 10, and to please stay for this special presentation while we enjoy our potluck. Positive engagement from the whole parish will, I pray, produce fruitful discussion and helpful ideas.

Communion Agreement to Be Signed

Four Continuing Anglican jurisdictions, including the ACC, plan to meet in joint synods in Atlanta, Georgia, the week of Oct. 2-6, marking a watershed in the history of the 40-year old movement.

The four Churches and their episcopal leaders are the ACC (Archbishop Haverland), Anglican Church in America (the Most Rev. Brian Marsh), the Anglican Province of America (the Most Rev. Walter H. Grundorf), and the Diocese of the Holy Cross (the Rt. Rev. Paul Hewitt).

Climax of the weeklong gathering will be a plenary session on Oct. 6, at which leaders of the Churches intend to sign an agreement establishing full communion (*communio in sacris*) among the four bodies as well as "a pledge to pursue in a determined and deliberate fashion increasingly full unity," according to a news release issued Jan. 17. Church leaders will also discuss common plans for mission and evangelism.

Following the session will be a Solemn Pontifical Eucharist in which, as a sign of the new unity between them, all four Churches will participate. This will be the final event of the week.

The joint synods will meet at the Crowne Plaza Atlanta Perimeter at Ravinia in north Atlanta. Each Church will hold its own mandatory meetings and synods, but the four will join together throughout the week for common worship and social occasions, including the banquet. Each jurisdiction will take its turn in being responsible for daily worship.

The four Churches have grown in Canada, the Caribbean, South America, Oceania, Asia and the United Kingdom.

As part of the preparation for the joint synods, leaders of the four participating Churches have approved a joint prayer cycle, with the idea that spiritual preparation should go hand in hand with organizational processes.

Our Anglican Heritage: The Book of Common Prayer

For a period long before the Reformation, there had been among the English, brief books called Primers which were written in the language of the people. The fact that the church services were conducted in Latin had made prayer the private property of the clergy and monks. The Primers contained prayers, the Creed, the Hail Mary, the Litany, and the Ten Commandments. Three of these Primers were set forth during the reign of Henry VIII. Between the second and third publications of these Primers came *The Litany of Suffrages*, a precursor to the *Book of Common Prayer*. The time was ripe for something more. After Henry's death, the child king Edward VI was enthroned. His counselors were more open to change than Henry had been. Henry's quarrel with Rome had not been theological but political (the authority of the Pope). During the short reign of Edward, Thomas Cranmer, Archbishop of Canterbury, issued the first two English prayer books.

In 1549 the first book of Edward VI was used on Whitsunday. The second book came in 1552. It was short lived. Young King Edward was dead. Mary I declared the book illegal and England was restored to Rome. Like Edward's, Mary's reign would not last long. When Elizabeth I ascended the throne, there followed the prayer book of 1559. Elizabeth was a High Church woman. She reigned for forty-five years and so did her 1559 *Book of Common Prayer* until James I, a Stuart, was crowned and James himself presided at a conference at Hampton Court to discuss a revision of the Anglican Prayer Book.