

# THE ANGELUS

A Publication of the Church of Our Saviour

## Dear Faithful

BY FATHER CHRIS MILLER

I will keep my introduction short, as I'd like to get to the meat of the information of this and future letters. Over the next several editions of the Angelus, my letter will consist of a series of sermons from a rich Anglican source known as the *Book of Homilies*. The

*Book of Homilies*, as the *Prayer Book* states, are "to be an explication of Christian doctrine, and instructive in piety and morals." (BCP, 875). The first homily we will explore, known as "A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture," was written most likely by Thomas Cranmer following the split with Rome in 1534. The *Book of Homilies*, the Thirty-Nine Articles, the *Book of Common Prayer*, and the *Ordinal*, form the central and basic formularies of Anglican theology, doctrine, and teaching. Going forward we will explore the following homilies:

- ▶ A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture
- ▶ A Short Declaration of the True, Lively and Christian Faith
- ▶ A Sermon of Christian Love and Charity
- ▶ A Homily or Sermon Concerning Prayer
- ▶ A Homily of Repentance and of True Reconciliation Unto God

As the homilies tend to be lengthy, many of them will be broken up into several parts and will be labeled accordingly. My prayer is that you find these homilies insightful, edifying, and enable you to experience a closer, more faithful walk with our Lord. Should you wish to explore these and other homilies more intentionally, please do not hesitate to get in contact with me.

Faithful and Happy Readings!

## Table of Contents

THE SEASON	
A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture (Part 1)	2
The Season of Epiphany	5
Adult Christian Education in Epiphany	6
THE CHURCH	
Why Do We Sing?	7
Epiphany and the Season After Epiphany	9
PARISH LIFE	
Annual Meeting Notification	12
Looking Back A Season	13

# A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture

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## *Part I.*

sweetness of God's word is not bitter in itself, but only to those who have their minds corrupted with the long custom of sin and love of this world.

Therefore we must forsake the corrupt judgments of worldly people who care only for this physical world. Let us reverently hear and read Holy Scripture which is the food of the soul. Let us diligently search for the fresh water of life for our justification and salvation in the books of the New and Old Testaments and not rush to the muddy ponds of human traditions, devised by men's imagination. In Holy Scripture is fully contained what we ought to do and what to avoid; what to believe, what to love and what to look for at God's hands in good measure.

### **KNOWING OURSELVES AND KNOWING GOD**

In these books we will find the Father from whom, the Son by whom, and the Holy Spirit in whom, all things have their being and hold together. These three Persons are but one God and one substance.

In these books we may learn to know ourselves and how bad and needing mercy we are. We may learn also to know God and how good he is in himself, and how he makes us and all creatures partakers of his goodness. We may learn also in these books to know God's will and pleasure, as much as is right for us to know at this present time. As the great clergyman and godly preacher, St. John Chrysostom, says:

“whatsoever is required to the salvation of man, is fully contained in the Scripture of God. He that is ignorant may there learn and have knowledge. He that is hard-hearted and an obstinate sinner shall there find everlasting torments, prepared with God's justice to make him afraid and to mollify (or soften) him. He that is oppressed with misery in this world shall there find relief in the promises of everlasting life—to his great consolation and comfort. He that is wounded by the Devil unto death, shall find there medicine whereby he may be restored again unto health.”

For a Christian there is nothing more necessary or profitable than the knowledge of Holy Scripture. In it is contained God's true word, setting forth his glory and also man's duty.

### **THE ONE THING NECESSARY**

All truth or doctrine necessary for our justification and everlasting salvation is, or may be, drawn out of this fountain and well of truth. Therefore, all who desire to enter into the right and perfect way to God, must apply their minds to know Holy Scripture. Without so doing they can neither sufficiently know God and his will nor their own responsibilities and duties.

As drink is pleasant to those who thirst and food to those who are hungry, so is the reading, hearing, searching and studying of Holy Scripture to those who desire to know God or themselves and to do his will. Those hating and rejecting the heavenly knowledge and food of God's word are so drowned in worldly vanities that they neither sense God nor any godliness. That is the cause why they desire such vanities rather than the true knowledge of God.

When people who are sick or ill eat or drink something that is pleasant, its taste can be unpleasant not because of the food, but because of the illness that affects their tongues and mouths. So the

Elsewhere St Chrysostom says:

“if it is required to teach any truth or reprove false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or to exhort, or to do any other thing requisite for our salvation—all these things we may learn plentifully in the Scriptures.”

Fulgentius says:

“There is abundantly enough both for men to eat and children to suck. There is whatsoever is fitting for all ages and for all degrees and sorts of men.”

### THE BENEFITS OF THE BIBLE

These books, therefore, ought to be often in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat for our souls. Hearing and keeping it makes us blessed, sanctifies us and makes us holy. It converts our souls; it is a lamp to our feet; it is a sure, steadfast, and everlasting instrument of salvation; it gives wisdom to the humble and lowly hearts; it comforts, makes glad, cheers, and guards our consciences. It is a more excellent jewel or treasure than any gold or precious stone. It is more sweet than honey or a honey-comb. It is called “the best part,” which Mary chose. For it has in it everlasting comfort.

The words of Holy Scripture are called words of everlasting life. They are God’s instrument, ordained for that same purpose. They have power for change, through God’s promises. They are effective through God’s assistance. When they are received in a faithful heart, they have always a heavenly spiritual working in them. They are lively, living and mighty in operation and sharper than any two-edged sword, “and enter through, even unto the dividing asunder of the soul and the spirit, of the joints and the marrow.”

Christ calls him a wise builder who builds upon his word, upon his sure and substantial foundation. By this word of God we shall be judged: for the word which I speak, says Christ, will condemn at the last day. He who keeps the word of Christ is promised the love and favour of God and that he will be the dwelling-place or temple of the blessed Trinity. Whoever diligently reads this word, and prints in his heart what he reads, will find lessened the great affection for the transitory things of this world while the great desire for heavenly things, that God promises in his word, will be increased.

### THE SECRET OF GODLINESS

There is nothing so much that strengthens our faith and trust in God, and that keeps up innocence and pureness of heart and also of outward godly life and lifestyle, as continual reading and recording of God’s word. What is deeply printed and written on the heart by continual reading of Holy Scripture and diligently searching, at length almost becomes part of our nature. Moreover, the good effect of God’s word illumines the ignorant, and gives more light to those who faithfully and diligently read it. It comforts their hearts and encourages them to perform what God commands. It teaches patience in all adversity and in prosperity humbleness. It teaches what honour is due unto God and what mercy and love to our neighbour. It gives good advice in all doubtful things. It shows to whom we should look

*“What is deeply printed and written on the heart by continual reading of Holy Scripture and diligently searching, at length almost becomes part of our nature.”*

for aid and help in all dangers. It shows that God is the only giver of victory in all battles with, and temptations from, our enemies, both physical and spiritual.

In reading God's word, it is not the person that always profits most who is most ready to read it or can recite it from memory. Rather it is the person who most enters into it; who is most inspired by the Holy Spirit; who is most altered in his heart and life and changed into what he is reading; who is daily less and less proud, less angry, less covetous, and less desiring worldly and vain pleasures; and who daily forsakes his old bad life. He increases in goodness more and more.

To be brief—there is nothing that more maintains godliness of mind and drives away ungodliness than the continual reading or hearing of God's word, if it be joined with a godly mind and a good desire to know and follow God's will. For without an honest and pure intention and a godly mind, nothing is allowed for good before God. And, on the other side, nothing more darkens Christ and the glory of God nor brings in more blindness and all kinds of evil than the ignorance of God's word.

# The Journey of the Magi

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BY T. S. ELIOT (1888-1965)

A cold coming we had of it,  
Just the worst time of the year  
For the journey, and such a long journey:  
The ways deep and the weather sharp,  
The very dead of winter.'  
And the camels galled, sore-footed, refractory,  
Lying down in the melting snow.  
There were times we regretted  
The summer palaces on slopes, the terraces,  
And the silken girls bringing sherbet.  
Then the camel men cursing and grumbling  
And running away, and wanting their liquor  
and women,  
And the nightfires going out, and the lack  
of shelters,  
And the cities hostile and the towns unfriendly  
And the villages dirty and charging high prices:  
A hard time we had of it.  
At the end we preferred to travel all night,  
Sleeping in snatches,  
With the voices singing in our ears, saying  
That this was all folly.  
  
Then at dawn we came down to a temperate valley,  
Wet, below the snow line, smelling of vegetation;  
With a running stream and a water-mill beating  
the darkness,

And three trees on the low sky,  
And an old white horse galloped away in  
the meadow.  
Then we came to a tavern with vine-leaves over  
the lintel,  
Six hands at an open door dicing for pieces  
of silver,  
And feet kicking the empty wine-skins,  
But there was no information, and so we continued  
And arrived at evening, not a moment too soon  
Finding the place; it was (you may say)  
Satisfactory.  
  
All this was a long time ago, I remember,  
And I would do it again, but set down  
This set down  
This: were we led all that way for  
Birth or Death? There was a Birth, certainly,  
We had evidence and no doubt. I had seen birth  
and death,  
But had thought they were different; this Birth was  
Hard and bitter agony for us, like Death, our death,  
We returned to our places, these Kingdoms,  
But no longer at ease here, in the old dispensation,  
With an alien people clutching their gods.  
I should be glad of another death.

# The Season of Epiphany

The theme of Epiphany is “showing forth.” During this season our services focus on events that spotlight Jesus’ miraculous life and mission.

## FEAST OF THE HOLY NAME OF JESUS

On January 1 each year, we celebrate the day, eight days after his birth, on which Jesus was named, and in accordance with Jewish tradition, was circumcised.

## FEAST OF THE EPIPHANY

The Feast of the Epiphany is one of the seven principal feasts observed in the Episcopal Church. It is celebrated on January 6, twelve days after Christmas and marks the end of the Christmas season and the beginning of the Epiphany season. This year that falls on a Monday and we will celebrate a High Mass in the church at 7:00 pm. We will begin the service outside the front doors with the burning of the greens, then during the service there will be a blessing of the chalk for home blessings. (See the article on page 9 for more about house blessings at Epiphany.) In Western churches this is the commemoration of the visit of the three wise men. (You will notice that they are not added to the church crèche until this day.)

## THE BAPTISM OF OUR LORD

On the first Sunday after Epiphany, the Western Church celebrates the Baptism of Our Lord.

## THE PRESENTATION OF OUR LORD, OR CANDLEMAS

On this day, February 2, forty days after Jesus’ birth, the Church celebrates another event in his life, that of his presentation in the Temple. This is also called Candlemas because historically candles were blessed before the mass. The service often included candlelit processions.

## SHROVE TUESDAY PANCAKE SUPPER

The day before Ash Wednesday, Shrove Tuesday, is celebrated as a last day before the austere season of Lent. Traditionally on this day, families would use up those foods which could not be eaten during Lent and would be likely to spoil: meat, oils, eggs. One special food eaten on this day was pancakes, wafers or crepes. Long elaborate parties were held on this day. In some places, this Mardi Gras (Fat Tuesday) or Carnival (from the same root word as carnivore) lasted a week or more. Here at Our Saviour the vestry will serve a pancake supper with all the fixings.



# Adult Christian Education in Epiphany

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BY ALPHUS SPEARS

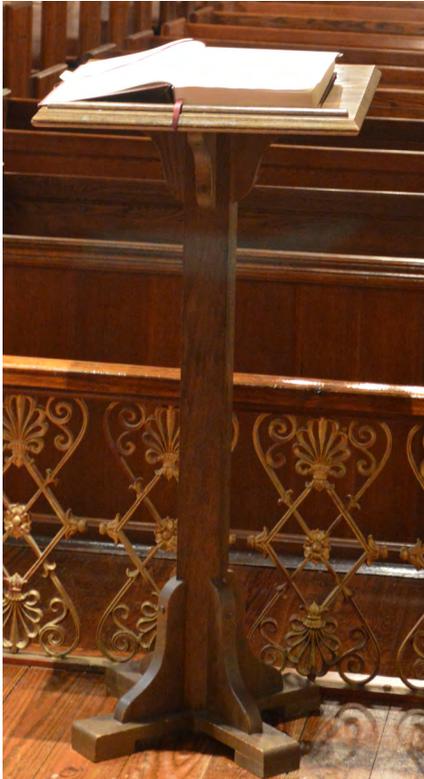
Adult Christian education opportunities continue during the season after Epiphany. Year A of the lectionary started Advent I, and the Gospel selection for most Sundays during Year A is from Matthew. We will continue with that series until Lent arrives. At that time Joshua Hilton will start a new series especially for Lent, “God Is Faithful.” After Easter the study of Matthew will resume.

In case you ever get lost concerning which of the three years of the (Eucharistic) Lectionary (not to be confused with the two-year cycle of the Daily Office Lectionary) we are in at any given moment, consider the date when the Lectionary year started, which would be Advent I (e.g., for January of 2020, Advent I was in December of 2019). Add the digits of 2019 together (e.g.,  $2+0+1+9=12$ ). Twelve is evenly divisible by three (3) with no remainder. If that is the case with any given date, we are in Year A of the Lectionary. If there is a remainder of one, the Year is B. If two is the remainder, we are in Year C. Clear as mud, right? We will discuss the Daily Office Lectionary in a different issue.

Our children maintain a steady course with their Godly Play series. We can always use more volunteers with the children’s ministry. If you are feeling that part of your stewardship might include assisting with the children’s program, please contact Mary Hallenberg or Father Chris. There are, at least, two separate jobs that need to take place on any given Sunday with our children during Godly Play. Maybe one of those would be right for you!?

Some people have already offered suggestions for adult Christian formation for next year. And for those we are thankful! If you are interested in teaching/leading an adult formation series in the future, please let Alphus Spears or Father Chris know. The CAT said that Christian Formation was an area where the parishioners wanted more development. Let us know how we can make the opportunities fit your needs and desires better.

Lastly, to those of you who are taking advantage of the Christian formation opportunities this year, a big thank you! I believe we are learning more about the topics that we study, about our fellow parishioners in the classes, and about ourselves. I know I have. If you haven’t come to the classes, drop by for one. See if it is for you or not.



*“The fear of the Lord  
is the beginning of  
knowledge; fools  
despise wisdom  
and instruction.”*

PROVERBS 1:7

# Why Do We Sing?

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BY DR. DANIEL PYLE

Why do we sing? What importance does it have in our liturgy? There are, of course, numerous Biblical injunctions to sing, such as:

*Instead, be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ (Eph. 5:18b-20).*

*Serve the Lord with gladness!*

*Come into his presence with singing! (Ps. 100:2)*

But these merely ask us to sing, not explain why.

One reason relates to the things that are going on inside us when we make music. (This refers to singing or playing, not to passive listening.) Of all the various kinds of human activities, the making of music engages the whole person more completely than any other. To begin with, it is both a physical activity and a mental one: singing or playing requires us to move parts of our body (lungs, vocal cords, fingers, arms and legs, etc.) and to think consciously about the words and tones which we sing. It involves both the left side of the brain and the right side—which is to say, that it is both an intellectual and conceptual activity and an emotional one. Studies with scans of brain activity show that the process of playing or singing involves all three of the major divisions of the brain: the lower (the most primitive part of our brains, that we share with all vertebrate animals) and the middle (the part that we share with all mammals) and the upper cortex (the part that is particularly human). The making of music is rational and emotive and physical, all at the same time. To sing God's praises is quite literally to "love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12: 28-31).

Thus, singing a text—whether a hymn, or a passage of Scripture (and virtually all of our liturgy is quotations from Scripture)—means that we engage with it more fully than merely reading or even speaking it. Just as the process of taking notes during a lecture or reading a text fixes the information more deeply in our minds (because it links the mental activity of hearing or reading with the physical one of writing), in the same way singing the text reinforces the process of learning it. Similarly, when we sing a text, the act of singing it forces us to be aware of what we are singing. A friend of mine who is a priest told me recently that he has recently begun chanting the Daily Office every morning instead of merely speaking it, and he noticed immediately that he is much more aware of the meanings of the words and statements because he is singing them. The act of singing involves thinking about the words and the melody and the connections between the two in a way that simple speech does not require.

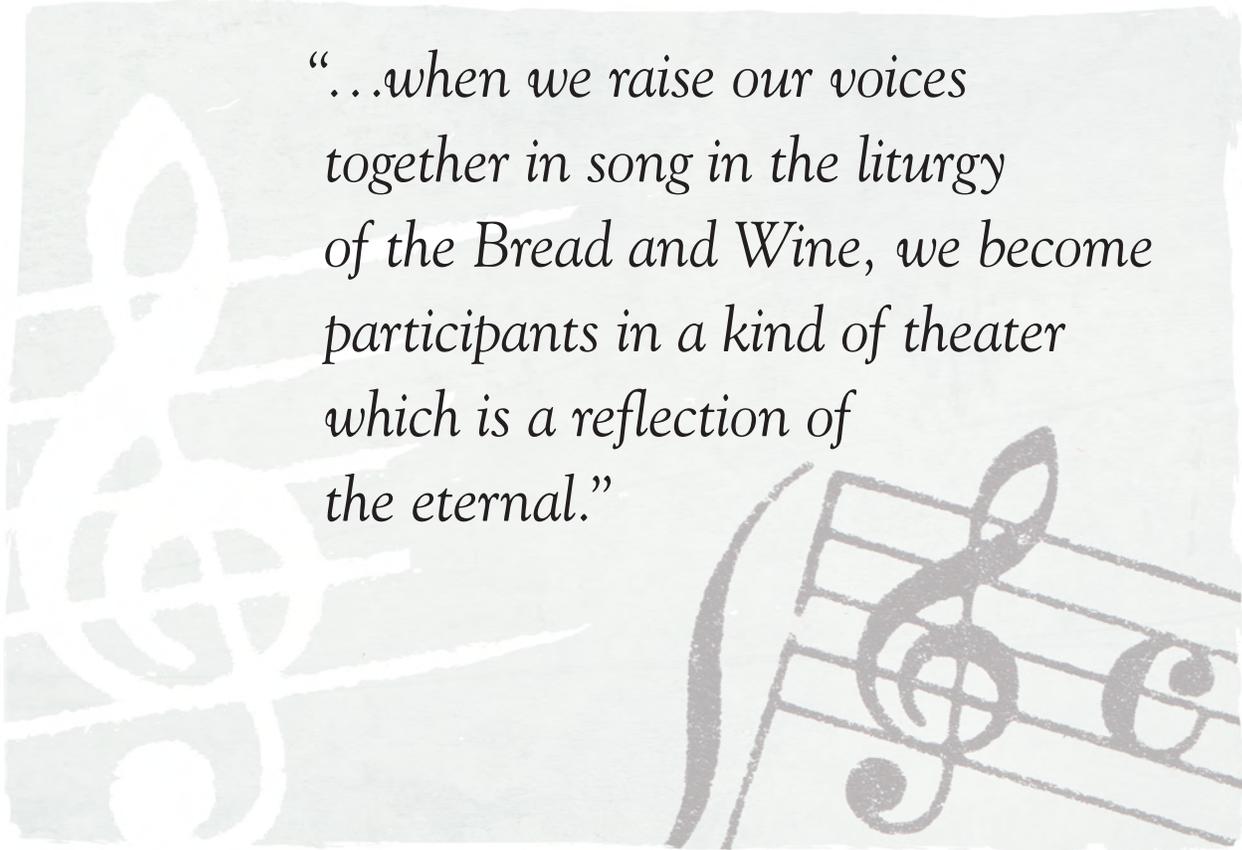
This increased awareness, the heightened focus on the liturgical text resulting from singing may be what is meant by the statement attributed to Saint Augustine that "the one who sings prays twice." What Augustine actually said was, "For the one who sings praise does not only praise, but also praises joyfully; the one who sings praise not only sings, but also loves Him to whom (or about whom) he is singing. In

*“The act of singing involves thinking about the words and the melody and the connections between the two in a way that simple speech does not require.”*

the praise of the confessor there is public witness, in the song of the lover (there is) love.” It is not exactly the same, but it still adds up to the re-doubling of the praises through the act of singing them.

Another reason for singing our worship is that it draws us into a closer unity. The Eucharistic liturgy is a corporate act of praise. The glimpses of worship that we see in the Revelation of John show us the whole of God’s creation, including all of His redeemed — not just a collection of individuals who happen to be at the same place — declaring that “worthy is the Lamb who was slain to receive power and honor and glory forever.” When we sing the praises of the Redeemer in our liturgy, we become closer together than if we were merely speaking.

Finally, when we raise our voices together in song in the liturgy of the Bread and Wine, we become participants in a kind of theater which is a reflection of the eternal. German romantic composer Richard Wagner sought to create a “total art work” (*gesamtkunstwerk*), but the act of worship we take part in embraces not only all of the fine arts (including particularly music), but also encompasses all those who have gone before us and all those who are yet to come, as we gather around the throne as described in Revelation 5:12. Let us, then, as we sing our songs of worship, remember all those other voices with whom we join our own.



*“...when we raise our voices together in song in the liturgy of the Bread and Wine, we become participants in a kind of theater which is a reflection of the eternal.”*

# Epiphany and the Season After Epiphany

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The church year begins with Advent, with its focus on the future, or second coming, of Christ. The Christmas season, Christmastide, follows, focusing on the mystery of the incarnation – God in Human Form. The time after this, Epiphany, focuses on the theophany, the revelation of God to the world in the person of Jesus. The word itself, “Epiphany” comes from the Greek *epiphaneia*, meaning a “showing, appearance, or revelation.”

The Eastern Church understood this “showing” to mean not only Jesus’ birth, but His manifestation to the Wise Men, His Baptism and the first miracle at Cana as well. At first, the Eastern Churches’ celebration on January 6 focused on Christ’s birth; this

was their celebration of Christmas, and the day is sometimes referred to as “Olde Christmas.” When the Eastern Church (following the Roman example) moved its Christmas celebration to December 25, its liturgy on the Epiphany came to focus primarily on the Baptism of Jesus, celebrated with a solemn blessing of the waters.

In the Western Church, January 6, the Feast of the Epiphany, is the day on which the Western Church remembers the coming of the Magi, the Wise Men, to the infant Jesus. On this day the church celebrates God’s manifestation to the world, and specifically, his inclusion of non-Jews — Gentiles — in the salvation He planned for it.

Although Roman Catholics call the time between the Feast of the Epiphany and Ash Wednesday “Ordinary Time,” that is, time that does not belong to a specific season, *The Book of Common Prayer* lists Epiphany as a season, and the Sundays between Epiphany and Ash Wednesday are called “The second Sunday after the Epiphany, the Third Sunday,” etc. The unifying theme of this period is the “showing forth” of Jesus and the readings during the period focus on Jesus’ ministry and miracles.

The season of Epiphany contains several important holy days; Epiphany itself, the celebration of Jesus’ Baptism, Candlemas, and ends with Shrove Tuesday.

Epiphany spotlights the coming of the wise men, and is often called “The Feast of the Three Kings,” or Three Kings’ Day. The story is told in Mathew 2:1-12, and over the years many legends have sprung up about these Wise Men: that there were three of them; that one was Black, one Oriental and one Caucasian; that their names were Balthasar, Caspar (or Gaspar) and Melchior. Truthfully, we don’t really know much about them. The scriptures do not even tell us how many wise men, or magi, there were.

In the Middle Ages, mystery plays, or pageants were held with many services and Epiphany was no exception. The “Feast of the Star” play was performed for many years, and even today in Europe, young people go from house to house carrying a pole with a star on it, dressed in costumes, and singing carols.

Other customs associated with Epiphany are the Kings’ Cake and the blessing of the homes. Kings’ Cakes are served at parties in the afternoon of Epiphany. There are many different kinds of kings’ cakes, but most are baked in a ring or simulate a crown. Often one or more tokens, coins, beans, or other items are baked into the cake, and the person who finds them in their portion is the “King” or “Queen” of the feast. Children are often given gifts as well, in remembrance of the Magi’s gifts to the Christ Child.

“The Tuesday  
before Lent  
is called  
Shrove  
Tuesday  
because  
church-goers  
would go to  
Confession  
at church to  
be shriven  
of their sins.”

Traditionally homes are blessed by the priests on Epiphany with holy water and incense. The doors are also marked with chalk. In more modern times, the chalk is blessed by the priest and church-goers take the chalk home and mark their doors. They are marked above the lintel or at the top of the door with the inscription, “20 + C + M + B + 20.” The first number is the first two digits of the year and the last number is the last two digits. The letters stand for *Christus mansionem benedicat*, Latin for “May Christ bless this house.” An alternate explanation is that the letters stand for the initials of the three Magi.

Parties and pageants featuring King’s cakes are also held on the night before Epiphany, called Twelfth Night (Twelve days after Christmas.) This was a night of great celebration and included the custom of wassailing. People go door to door, singing, celebrating, bidding each other a prosperous new year, and inviting the home owner a drink from the wassail bowl. The wassailers would also visit apple orchards and bless the trees.

The First Sunday after the Epiphany specifically celebrates Jesus’ baptism by John Baptist in the river Jordan. On this day, water is sometimes blessed and this water given to congregants to take home. The readings for the other Sundays tell of the miraculous works which manifest that He is God-made-man, such as the first miracle at Cana, and the last Sunday of Epiphany celebrates the Transfiguration.

During this time, on February 2, we also celebrate “The Presentation of the Lord Jesus in the Temple.” It was formerly called (and sometimes still is) “The Feast of the Purification of Mary,” and commonly called “Candlemas”; it is also called *Hypapante* in Greek. As recounted in Luke 2: 25-35, forty days after the birth of Jesus his parents took him to the temple to be consecrated to the Lord, in accordance with Jewish tradition. Also in accordance with Jewish tradition, Mary would have undergone a ritual purification after childbirth at this time. It was during this visit that Jesus was

seen and recognized as the Messiah by first Simeon and then Anna. These events have been celebrated by the church from at least the fourth century.

Sometime in the seventh or eighth century, a candlelight procession and blessing of candles were added to the service for the feast to celebrate Saint Simeon’s acclamation of the infant Christ as “the Light to lighten the Gentiles.” Simeon’s prayer, the *Nunc Dimittis* (Luke 2: 29–32), has become part of the Church’s Daily Office, and is used as a canticle at the close of the day.

In folklore, Candlemas is considered to be a day of weather forecasting:

“If Candlemas Day be fair and bright  
Winter will have another fight,  
If Candlemas Day brings cloud and rain  
Winter won’t come again.”

Finally, if there are any Christmas decorations left, it is customary that they be cleared out this day.

As Lent draws nearer, Epiphany’s character changes to a more penitential note, sort of a preparation for Lent. The Tuesday before Lent is called Shrove Tuesday because church-goers would go to Confession at church to be shriven of their sins.

However, the last week before Lent was also celebrated as “Carnival” a time of joy and parties and eating foods that they would not be able to eat during Lent. So the Tuesday before Ash Wednesday (the beginning of Lent) is also called Mardi Gras (Fat Tuesday), and Pancake Day. Pancakes may not seem particularly celebratory to us, but they use up fats and eggs, food often forbidden in Lent. It is also worth noting that mediaeval pancake recipes do not bear much resemblance to modern American pancakes. Some are more like crepes, or wafers, and at least one seems to be a recipe for what we would call a funnel cake.

Thus the season of Epiphany takes us from the incarnation at Christmas, through the events of Jesus’ life and finally to the beginning of Lent, when we begin a season of looking inward as we prepare for Easter.

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## A Bit of History: Our Baptismal Font

BY ORETA HINAMON CAMPBELL



January being the month we celebrate Jesus’ baptism it seems appropriate to say a few words about the baptismal font which stands at the back of Our Saviour under the statue of Our Lady.

To start with, our baptismal font was made in 1867, and so is 152 years old. It is made of caen stone, a form of fine-grained limestone imported from France and used primarily in churches. It was originally given to Saint Peter’s Church in Rome, Georgia, by Trinity Church in Pottsville, Pennsylvania, to replace the one destroyed by occupying Union forces in 1864 and as a gesture of healing and unity after the War Between the States.

When Saint Peter’s Church remodeled their Baptistry in the early 1900s a new font was donated to them and Saint Peter’s gave their font to the Church of Our Saviour to help out what was then a newly founded church. We are grateful and honored to have it in our Church.

# Annual Meeting Notification

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*Sunday, January 26, 2020:*

*Combined 10:00am Mass followed by Parish Meeting*

It's not too early to be thinking about the Annual Meeting of the parish. We will meet on Sunday, January 26, 2020, after a combined Parish Mass at 10:00 am. Following the Mass, we will gather in the Parish Hall for our meeting and brunch.

## VESTRY NOMINATIONS

Canons of the church require that we elect members to the vestry. The vestry will make nominations and members of the congregation may also make nominations. you must have the consent of the individual you are nominating.

*To be eligible to serve on the Vestry you must:*

- ▶ Be a confirmed communicant in good standing of the Parish who is not less than eighteen years of age
- ▶ A regular attendant at the services of the Church in the year preceding election
- ▶ Known by the Treasurer to have made and fulfilled a stated financial commitment for church support in the year preceding election

Nominating forms will be available in Pettway Hall. This year, there will be three people rotating off the vestry. We will be electing three people for three-year terms. In accordance with our by-laws, all nominations must be submitted at least thirty days in advance of the meeting—this year, on or before December 27. Please give nominations to a member of the Vestry.

## GUILD REPORTS

Every recognized parish organization is asked to submit a written report of its activities. If it holds funds which are not under the Treasurer's control, it must include a financial summary. Please have a copy for the secretary.

## ELIGIBILITY TO VOTE

Every person who worships at Our Saviour is encouraged to attend the Annual Meeting and to take a full part in its discussions, asking questions and speaking. Voting members of the parish are those who are baptized, 18 years of age or older, attend the church and receive communion regularly, and who contribute financially to the mission and ministry of the parish. A preliminary list of qualified voters will be posted in Pettway Hall in the weeks ahead. Please check it, and speak with the Rector if you believe your name was wrongly omitted. On the day of the Meeting, the tellers will refer to the Rector any person who believes they are eligible to vote, but whose name does not appear on the final list.

## THANKSGIVING AND RECOGNITION

Lastly, we thank those vestry members who have completed their terms for their service to the church.

We look forward to seeing you on January 26 as we look to the future and discern where and how God is calling us to greater faithfulness, obedience, and devotion.

# Looking Back at

## Advent & Christmas

### ADVENT WREATH MAKING

On Sunday, November 24, Our Saviour had a single combined Mass at 10am followed by a festive coffee hour and the opportunity for everyone to make their very own Advent wreath. Kids and adults alike got very serious about their endeavors and created many beautiful wreaths. This event has quickly become a favorite for kicking off the Advent season at Our Saviour.



### WINTER COAT DRIVE

Coinciding with the 2019 Virginia-Highland Tour of Homes, Our Saviour held our annual Winter Coat Drive on Saturday and Sunday, December 7 and 8. Thank you to everyone who manned the tent, collected the donations and contributed to the drive. Through your

efforts, we will be able to help keep a lot of people warm this winter. If you would like to help with the distribution efforts, contact Bert Smith at [trebsmith@gmail.com](mailto:trebsmith@gmail.com).

### MEMBERSHIP NEWS

On Sunday, December 8, Bowie Hagan was baptized at Our Saviour and later that day confirmed in the Episcopal Church by Bishop Rob Wright. Bishop Wright, at that same time, also received into the Episcopal Church, from Our Saviour, Catherine Hunt and George Hills. We welcome our newest members and are delighted they have chosen Our Saviour to attend and belong to.

## ADVENT LESSONS AND CAROLS

On Sunday, December 15, we had our annual Advent Lessons and Carols service. Our organist and choirmaster, Sam Polk, put together a wonderful service with the choir singing the music of Palestrina, Handel, Willan, Manz, Wood, Caraciollo, and Helvey. Following the service there was a wine and cheese reception in Pettway Hall.

## PRIDE FOR PARENTS TOY DRIVE

This year's Pride for Parents Toy Drive kicked off at the end of November and continued through the middle of December. In addition to collecting toys, one Sunday we asked parishioners to contribute a couple of dollars so we could help feed the volunteers who staff the store. Everyone was so generous we were able to provide lunch two days during the week of December 9! The look on the volunteers' faces when we came in with Chick-fil-A one day and Publix subs another was delightful. The PFP coordinator sent an email saying "Thank you & your church family for so richly blessing our South Atlanta family. We are truly grateful."



## READINGS FOR EPIPHANY

### JANUARY 1, FEAST OF THE HOLY NAME— 10:00AM LOW MASS

Numbers 6:22-27  
Galatians 4:4-7  
Luke 2:15-21  
Psalm 8

### JANUARY 5, CHRISTMAS 2

Jeremiah 31:7-14  
Ephesians 1:3-6,15-19a  
Luke 2:41-52  
Psalm 84

### JANUARY 6, EPIPHANY— 7:00PM

Isaiah 60:1-6  
Ephesians 3:1-12  
Matthew 2:1-12  
Psalm 72:1-7,10-14

### JANUARY 12, EPIPHANY 1

Isaiah 42:1-9  
Acts 10:34-43  
Matthew 3:13-17  
Psalm 29

### JANUARY 19, EPIPHANY 2

Isaiah 49:1-7  
1 Corinthians 1:1-9  
John 1:29-42  
Psalm 40:1-12

### JANUARY 26, EPIPHANY 3— COMBINED 10:00AM MASS AND ANNUAL PARISH MEETING

Isaiah 9:1-4  
1 Corinthians 1:10-18  
Matthew 4:12-23  
Psalm 27:1, 5-13

### FEBRUARY 2, PRESENTATION OF JESUS IN THE TEMPLE

Malachi 3:1-4  
Hebrews 2:14-18  
Luke 2:22-40  
Psalm 84

### FEBRUARY 9, EPIPHANY 5

Isaiah 58:1-12  
1 Corinthians 2:1-16  
Matthew 5:13-20  
Psalm 112:1-10

### FEBRUARY 16, EPIPHANY 6

Deuteronomy 30:15-20  
1 Corinthians 3:1-9  
Matthew 5:21-37  
Psalm 119:1-8

## READINGS FOR EPIPHANY (CONTINUED)

FEBRUARY 23, LAST SUNDAY

AFTER EPIPHANY

Exodus 24:12-18

2 Peter 1:16-21

Matthew 17:1-9

Psalm 2

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## BIRTHDAYS AND ANNIVERSARIES

*Birthdays in January*

1 Janet Strange

6 Virginia Ketchum

7 Ephraim McLean  
Father John Bolton

10 Alison Kay Jarvis

11 Hugh Brownlee

12 Caroline Herndon

19 Rebecca Earnshaw Hudson

23 Roger Davis

29 Terry Strange

*Birthdays in February*

6 Holly Starling

7 Christopher Schmaltz

8 Devin Andrew Jagers

9 Les Faulk

Stephanie Fox

15 Christina Leidel

Christopher Edwards

17 Carmen Louise Pagan

21 Kathy Jagers

22 Father Jeffrey Cave

26: Mary Sommers

27 Elijah James Gander Miller

29 Thomas Starling

*Anniversaries in February*

Feb 15 Nigel & Isabel Flynn

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## CLERGY, STAFF & VESTRY

The Reverend Christopher Miller, *Rector*

678-538-5549, [rector@coosatl.org](mailto:rector@coosatl.org)

*Staff*

Sam Polk, *Organist and Choir Master*

Cathy McAfee, *Parish Administrator*

Mary Burgess, *Nursery Attendant*

Stefka Babadalieva, *Nursery Attendant*

Ellen Hopkins, *Bookkeeper*

404-872-4169, [ocm@coosatl.org](mailto:ocm@coosatl.org)

404-872-4169, [admin@coosatl.org](mailto:admin@coosatl.org)

404-874-4262

*Vestry*

Jennifer McGlynn, *Senior Warden*

Les Faulk, *Junior Warden*

Dowman Wilson, *Secretary*

Brian Mullaney, *Treasurer*

Mary Hallenberg, *Pastoral Care*

Suellen Henderson, *Strategic Vision/Growth*

John Miller, *Worship/Liturgy*

Roger Press, *Stewardship*

Bert Smith, *Mission & Outreach*

Mary Sommers, *Parish Life*

Alphus Spears, *Christian Formation*

# THE ANGELUS

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Epiphany 2020

The Church of Our Saviour  
985 Los Angeles Ave NE  
Atlanta, GA 30306

Address Service Requested

Dated Material – Please Do Not Delay

## Moon-like Is All Other Love

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ANONYMOUS (TRANSLATED  
BY DONALD DAVIE)

Moon-like is all other love:  
First crescent, then decreasing, gain;  
Flower that buds, and soon goes off,  
A day that fleets away in rain.

All other love bravely starts out,  
But ends with torture, and in tears;  
No love can salve the torment out  
But that the King of Heaven bears:

For ever springing, eer new,  
For ever the full orb, its is  
A thing not thinned, from which accrue  
Always new sweets, new centuries.

For this love, I all others fled;  
Tell me where you may be found!  
'Meek Mary is one fountainhead;  
But Christ, Christ rather, is the ground.'

I did not find you, Christ found me.  
Hold me, hold me fast, or else  
For all that that love steadfast be  
This love of mine swerves as it swells.