

THE ANGELUS

A Publication of the Church of Our Saviour

The Season of Lent

Lent is a season of preparation for Easter. It begins with Ash Wednesday (February 26 this year) and ends on Holy Saturday (April 11). The liturgy of Ash Wednesday, as found in *The Book of Common Prayer*, says that one should celebrate Lent “by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word.”

While there are many important liturgical feasts throughout Lent, as part of the Keeping the Feast series, we will mark the Feast of the Annunciation on Wednesday, March 25. Holy Week will begin on April 5 with Palm Sunday. That day we will have a combined 10am Mass and procession, followed by a simple Lenten meal. The last three days of Lent, which includes Maundy Thursday, Good Friday, and Holy Saturday, are often called the Holy Triduum. Our Easter Season will begin with the Easter Vigil on the evening of Saturday, April 11.

During Lent there will be no flowers at the altar, except for Laetare Sunday and the Feast of the Annunciation. Alleluia will not be said during the services, and we will not say or sing the *Gloria in Excelsis* at the beginning of the Masses (except for the above-mentioned feast day). The verse of scripture which precedes the Gospel at Mass is called the Tract, since it is said or sung without alleluias. We will say the Prayer of Humble Access at each service. The liturgical color is a dark and somber purple, usually with silver, rather than gold, trim.

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DEADLINE FOR
THE NEXT ISSUE
The next issue of the *Angelus*,
focusing on the Easter Season, will
be published on March 30. Deadline
for articles is Wednesday, March 4.

Rector's Annual Address

BY FATHER CHRIS MILLER

Delivered at 2020
Annual Meeting

✠ In the Name of GOD: Father, Son, and Holy Spirit. Amen.

Advent I marked the completion of my second year, and the beginning of my third year as the called Rector of the Church of Our Saviour. 2019 was an exciting and hopeful year for the life of this parish. It was marked with new undertakings, new opportunities, new faces, and a movement towards greater faithfulness to the Lord Jesus Christ.

You may remember, at the last Annual Meeting, I marked 2019 as the Year of Discipleship. A year to learn what it means to be a faithful Christian; how to follow Jesus more closely; and strive to increasingly take the faith “which was once for all handed down to the saints” all the more seriously.

In many of my sermons, I laid out for us the clear teachings of the Church, the expectation of her members, and ways in which we can have a closer, more faithful walk with our Lord.

And 2019 brought us more...

We said our goodbyes to our previous Organist and Choirmaster and welcomed Sam to the Our Saviour family. We hired one of our own, Cathy McAfee, to serve as our Parish Administrator and to keep me on the straight and narrow. (She has done a fantastic job!) And 2019 saw the introduction, execution, and interpretation of the the Congregation Assessment Tool (CAT).

2019 also brought some challenges, or should I say opportunities, for growth and faithfulness! The passing of the HVAC unit in the Parish Office. (May she rest in peace and rise in glory.) And the finalization of the relationship with the Emory Chaplaincy, that brought a decrease of income from the Diocese.

Yet, in each of these opportunities, the Parish met the challenges head on! In a month (maybe even less), we raised the funds (and a little bit more) to replace the old HVAC unit, with a newer, more efficient and effective machine.

And while we might have lost \$25,000 through the Emory Chaplaincy, as we heard Brian speak of earlier, the response from the 2020 Every Member Canvass is looking to be one of the strongest responses in recent memory – 51 Pledges with close to \$225,000 in pledged income! God is faithful – and God is faithful when we are being faithful to Holy Scripture, the teachings of the Church, and the worship and adoration of God through beauty and holiness!

And an interesting event occurred in 2019, that you might not have known of. On December 23, it was discovered that we had a significant gas leak somewhere in or around the Kitchen, that resulted in the gas throughout the entire Church being shut off. On Christmas Eve, we were able to get a plumber out here, and we discovered a number of things:

First, the hidden crawl space that went under the kitchen that we had been looking for, for some time, was found. Because of that we quickly located the source of the leak, and I will be honest with you, based on the size of the leak, it is a miracle that something significant hadn't happened.

But there is more that I want to share with you about this. When the plumber was going through the crawl space, I asked him to look for something interesting or exciting “under the church.” Several hours

later, after informing me of the nature of the leak, the severity of it, and that he repaired it quickly; he then pulled a small item out of his pocket. It was a crucifix from what appears to be an old rosary. The plumber had found it directly under the gas leak. And if that is not hand and providence of God, I don't know what is. And my beloved, this story is something we need to cherish, hold on to, and remember, because God is faithful, God is trustworthy, and God is merciful. With that, let us look ahead towards 2020.

Just like last year, we will have a theme that will mark the focus of this year. And each year will be building upon the prior years. So, 2020, we will still very much focus on discipleship; the forming of faithful and dedicated disciples; and the movement towards us being a parish of disciples who make disciples of Jesus Christ. As part of that progress, 2020 will be marked for us as the Year of Holiness.

What does that mean? This means we will frame this year through the words of Leviticus 11:44, which says: *"I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy"* and the words from 1 Peter 1:15-16 that says, *"like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, 'you shall be holy, for I am holy.'"*

What does this mean on a practical level? At the heart of this movement towards holiness; it means we will make 2020 the year in which we pattern our lives around the rhythms and heartbeat of the Church, and not the Church around our personal schedules.

This means (1) we will clarify the expectation and standard for every member of this parish and those who want to be members. And this is the expectation and duty of every Christian: *To follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.*

(2) We must follow Christ as our Lord and Saviour, as revealed in Holy Scripture and in the teachings of the Church. This means you have to go to Mass every week. And if you're out of town, you still have to go to Mass each week, but go to a parish near where you are and bring a bulletin back. As part of this, we will collect them and then map out how far reaching COOS really is!

(3) Next, every member of this parish is to be involved in some form of ministry within the parish, and to take an active part and role in the life of this parish outside of Sunday morning Mass. This means serving on a guild and/or participating in some ministry work that contributes to the life and wellbeing of the parish. As you have heard, there are ample opportunities – every guild is seeking ministry partners.

(4) Next, we must be saying our prayers daily: We have Morning Prayer, Monday through Thursday at 8:30am and Mass on Tuesday at 12:10pm. Everyone should make it a point to be here, in the Church, saying your prayers.

(5) This also means keeping the feasts and fasts of the Church. We are well into the "Keeping the Feast" series. Each month there is at least one named feast or fast that is kept. These are days in which the faithful are expected to attend Mass and worship God.

(6) Lastly, every member of this parish is to make a financial pledge to the parish. And through the mechanism of proportional giving, begin increasing their pledge each year following, until the minimum standard of Christian giving is achieved, which is the Biblical Tithe of 10%.

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Holiness."*

This is our standard; these are the expectations for us; this is our duty as Christians. For 2020, we will intentionally and deliberately eradicate complacency from our living, our vocabulary, and our thinking. Because, at the end of the day, complacency kills.

Ask anyone who has served in the military, a medical doctor, someone with a technical job, or really any job for that matter! This will be the standard and rule of life for us moving forward.

And there will be other opportunities to live more fully into this Year of Holiness. Another one is, prior to Easter, to join one of two small groups that will be established: The first will be a discipleship group, where we continue learning what it means to be a disciple of Jesus Christ and how to disciple someone. And the second group will be about faith sharing.

That is how to proclaim the Gospel, share your faith in an effective, meaningful, and intentional way. And it will teach us how to invite someone to Mass and more importantly how to reach the unchurched or wayward Christians, so they too can form or deepen a relationship with Jesus Christ.

Finally, 2020 will be marked by a honing in and knowing, living, and being our Mission and our Vision. The purpose of these two statements are to clearly articulate, plainly define, and boldly declare who we are, what we are about, and what is required and necessary to be a part of this parish community.

This is who we are: Our Mission is *“To restore all people to unity with God and each other in Jesus Christ. We pursue this mission as we pray and worship, proclaim the Gospel, and promote justice, peace, and love.”*

Mission = Purpose. And for us moving forward our mantra will be *“Mission before me.”* So, ingrain these words in your heads and in your hearts. Because the fulfillment, realization, and sole reason why the Church of Our Saviour exists is to bring this mission, our mission, to fruition. This is no longer your parish; this parish belongs to Jesus Christ, the head of the Church, and you and I are ambassadors and ministers that will bring this mission to its fulfillment.

And our vision? This is our inspiration, our aspirations, and our future. And like our mission, it is deliberate, intentional, and direct. Our vision is *“working to grow our parish as we raise up faithful disciples, form loving relationships, and worship God in the beauty of holiness.”*

We want to grow, not because we want more members, but because Christ commands it, and the Church has one goal, purpose, and direction: World domination in the name of Jesus Christ. And to do that, we need to be holy and faithful disciples of Jesus Christ. *We need to be forming intentional, deliberate, and loving relationships with each other and those around us, and while doing this we are grounded by our sole individual purpose and existence:*

To worship God in the beauty of holiness. Nothing takes the place of Worship and everything is fed from Worship.

My Beloved in Christ, I am excited about this year. The Holy Spirit is moving. Lives are being transformed by the Gospel. And people in our midst are experiencing a deepness in their faith and a closeness to Christ never before experienced. That is what holiness is about.

So, lace up those boots, grab your banners, let us be holy, and do our Christian duty!

To him who sits upon the throne, and to Christ the Lamb, be worship and praise, dominion and splendor, for ever and for evermore.

✠AMEN✠

United Thank Offering

One of the traditional disciplines of Lent is almsgiving, or donating (usually money) to the poor. Again this year, we want to encourage everyone to use a United Thank Offering (UTO) little blue box, giving thanks daily for God's blessings and giving alms as part of your Lenten observance.

HOW IT WORKS

You are encouraged to give thanks for the good things that happen every day – little things like getting a choice parking spot on a busy day, having great weather for a family outing, or receiving an unexpected letter or phone call from a friend, and for big things like recovery from a serious illness, a new job, or forgiveness and reconciliation after a long dispute. As you give thanks, put some coins or dollars into a UTO Box.

WHAT IT PROVIDES

One act of prayerful, tangible thanksgiving at a time has a wider impact than you can possibly imagine. Your thanksgivings unite with others' prayers and quarters, dimes, and dollars from across the Episcopal Church to support God's mission around the world.

GET STARTED

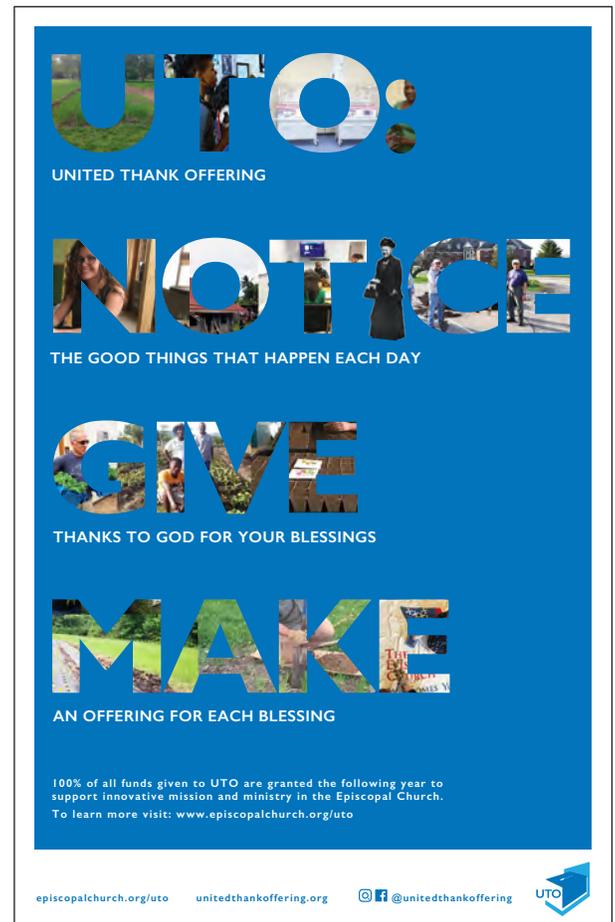
United Thank Offering boxes are available from the table at the back of the church. At any of our Easter services return your box or a check designated "UTO" at ingathering.

Once you get in the habit of dropping coins in your UTO box, you are encouraged to keep a UTO box at home throughout the year, putting coins in it whenever you find yourself saying a "thank you" for something that happened to you or a loved one.

HISTORY

The United Thank Offering is a ministry of the Episcopal Church that has its roots in the 19th century with Episcopal churchwomen. Women were often the driving force for organizing, promoting, and funding the missionary work of the Episcopal Church in those days. From the creation of the Women's Auxiliary to the Domestic and Foreign Missionary Society in the early 1800s until the official creation of the United Thank Offering in the late 1800s, Episcopal churchwomen came together to "promote and extend the missionary outreach of the Church, particularly women missionaries" (from *A Brief History of the United Thank Offering*, published by the Domestic and Foreign Missionary Society). Changes have been made to the UTO program over the years, and it is now a grant-based program. One hundred percent of what is donated to the UTO is, as the poster shown here says, "granted the following year to support innovative mission and ministry in the Episcopal Church."

Information on last year's grants, the history of the UTO, and more can be found at the UTO website, www.episcopalchurch.org/uto.



Changing Worship and Music in the “C of E”

BY SAMUEL GEOFFREY POLK

The 1840's saw the first significant change in *The Book of Common Prayer* since it was introduced in 1662. Music played little part in worship services for parish churches, and the quality of music in cathedrals was a dismal state of affairs. The Victorian zest for improvement in all things brought about changes as the nineteenth century progressed.

Although attendance at worship was no longer mandated by law, social pressure remained effective and the parish church was a central place in community life. The teachings of the church were thought to be an infallible guide to daily living, so attendance at worship was strong.

Joseph Leech began visiting parish churches of Bristol and the surrounding communities in 1843. Candid reports of what he found appeared weekly under the pseudonym “The Churchgoer” in the *Bristol Times* of which he was both owner and editor. He went about visiting parishes undetected for some time, but once identified, some clergy welcomed a visit while others lived in dread of what might be published the following week.

Most churches were crowded with box pews and galleries. As a visitor, Leech usually sat in one of the free benches designated for the poor. At the east end of the nave there was usually a three-deck pulpit which sometimes formed a barrier to the chancel. The parish clerk sat at the lower desk while the next desk was occupied by the minister who conducted the service. A pulpit for the preacher stood above both. A simple table served as the altar but was given no prominence. It might be used as a place for hats and coats. By this time there was often a small organ in a gallery at the west end which had replaced an earlier band. A group of singers of “varied accomplishments” also sat in the west gallery.

Since Holy Communion was celebrated infrequently, the worship service was Morning Prayer which was followed by the Litany, the Ante-Communion, and a sermon which often lasted thirty minutes or longer. The congregation played little vocal part in worship since many parishioners were illiterate. A metrical psalm might be sung by the congregation, but everything else was left to the minister, the parish clerk, and the choir if one existed. Worship services were rarely edifying.

At the opposite end of the spectrum was his visit to a parish church at Lymsham, a village near Weston. The church was filled to capacity and the rector read the service, preached, and led the singing and chanting quite well without the aid of an organ. It was the most hearty congregational singing Leech had encountered. Both city and rural churches fell somewhere between these two extremes.

Rumors of suspicious forms of doctrine and an emphasis on the Eucharist had begun to circulate, and the Oxford Movement was born on July 14, 1833, in the University Church through John Keble's Assize Sermon. This movement would transform worship in the Church of England as it sought to return to the High Church theology and worship of the early seventeenth century when Archbishop Laud was at Canterbury. This involved revival of doctrines about the nature and sacraments of the church going back to the early Christian centuries. What this involved was demonstrated at St. Paul's Church, Knightsbridge, in 1846. Following Morning Prayer on Sundays, the vicar introduced a celebration of the Holy Eucharist with a surpliced choir, two lit candles on the Altar, separate readings of the Epistle

and Gospel, with a few parts of the service sung. All of this was done with dignity and the entire congregation received communion.

In 1847 a reporter from the Cambridge Camden Society visited Margaret Street Chapel in London's West End which later became All Saints' Church, Margaret Street. He described hearing "a complete musical Mass" where substantial parts of the service were sung, saying that "there has been nothing so solemn since the Reformation." The Cambridge Camden Society was founded to complement the Oxford Movement that was becoming more widely accepted. Their aim was to research traditional furnishing and vestments prescribed by *The Book of Common Prayer* in a rubric that referred to those in use "in the second year of the reign of King Edward VI in 1549."

The spoken word, silence, furnishings, architecture, ceremonial, and music are servants of the liturgy which aid people responding to God in worship and adoration. The High Church ideals became known as Ritualism and it became a sub-group within the Oxford Movement. It was found mainly in the poorest parishes of the inner cities where priests ministered among people long alienated from the life of the church. The forms of worship were based on doctrines of church and sacraments forming a counter-response to the belief that the ceremonial of *The Book of Common Prayer* were unsuited to their missionary situations. Movement, drama, colour, symbols, and scent all played a part in the Eucharist.

The end of the nineteenth century showed no agreement on which forms of worship were or were not permissible in the Church of England. The Evangelicals were untouched by the Oxford Movement. Churches influenced by Ritualism became known as Anglo-Catholic as their main difference from Roman Catholics was the use of English rather than Latin. A rapidly growing section of the church accepted the doctrines of the Oxford Movement and remained faithful to *The Book of Common Prayer*. Their worship was accompanied by dignified ceremonial along with vesture and furnishings believed to be prescribed by the ornaments rubric. A guild of craftsmen was created to produce items used for worship. Westminster Abbey became the leading example of this type of worship where as much was owed to good taste as to doctrine.

Despite these developments, the vast majority of parishes continued with little change. Morning and Evening Prayer were still the main forms of Sunday worship, although robed choirs in the chancel, some dignity of movement, and shorter sermons were common. Holy Communion was celebrated more frequently, usually at 8:00 am. The "C of E" was a badge of national pride and religious identity with many new churches having been built in urban areas since the middle of the nineteenth century, almost all in Gothic style. Congregations tended to be large although most people in large towns and cities did not attend church other than baptisms, marriages, and funerals. In most parishes the work of the Church was being carried out

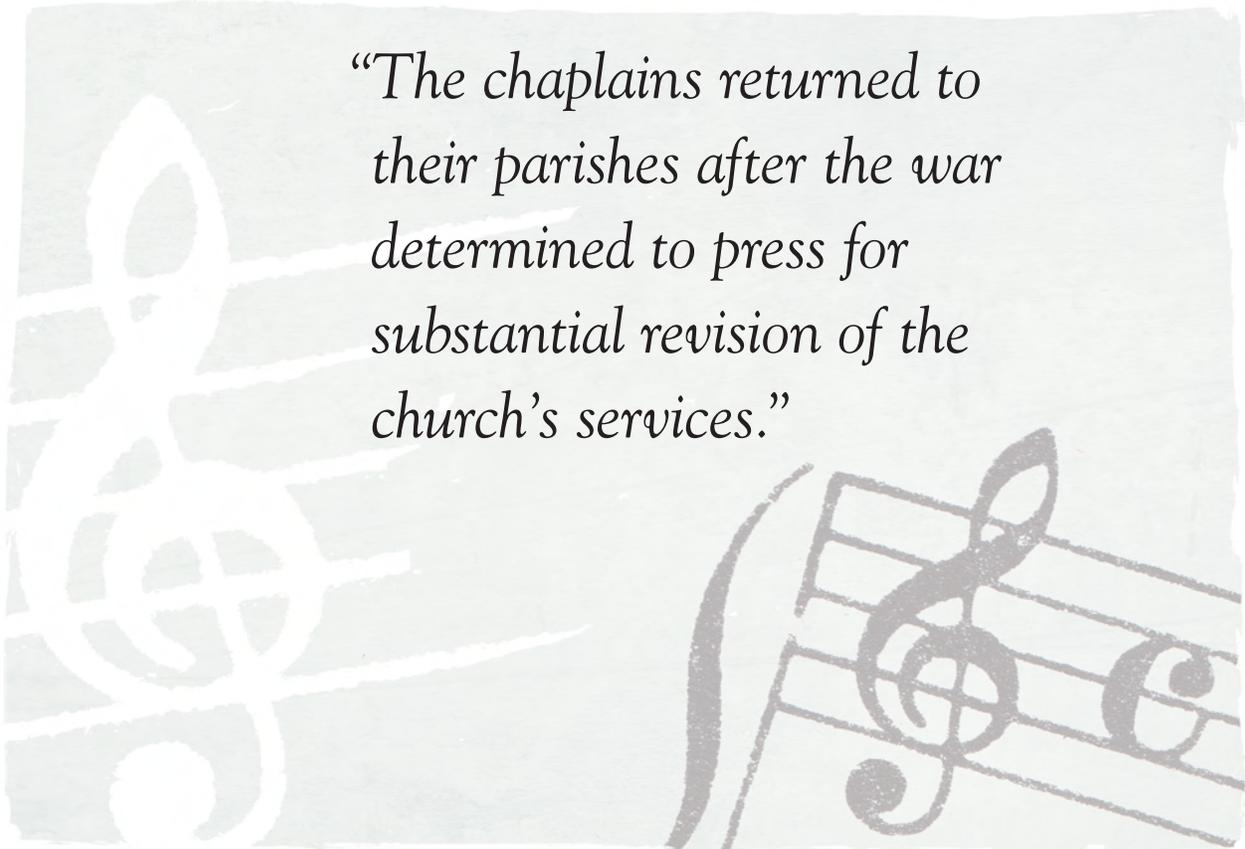
"Following Morning Prayer on Sundays, the vicar introduced a celebration of the Holy Eucharist with a surpliced choir, two lit candles on the Altar, separate readings of the Epistle and Gospel, with a few parts of the service sung. All of this was done with dignity and the entire congregation received communion."

diligently and quietly by clergy who were loyal to the principles of the English Reformation as expressed in *The Book of Common Prayer*.

The outbreak of World War I stimulated the demand for reform as chaplains ministering in the horrific circumstances of the trenches found *The Book of Common Prayer* inadequate for soldiers' services and the burial of the fallen. Though a traditional and fastidious liturgist, Eric Milner-White stated in his characteristically elegant language that it "suddenly became apparent to all that the 1662 Book was out of date. It was plain, especially to chaplains in the field, that the country had no semblance of a popular familiar devotion... The Prayer Book did not seem able to reflect the lineaments of the Lord Jesus Christ, wherefore failing to minister the love of God to souls desperately wistful."

The close encounters of all ranks of society in the Great War confirmed what many chaplains already knew... that most expressions of Christian faith and worship were more or less meaningless to the overwhelming majority of Britain's working-class population. The chaplains returned to their parishes after the war determined to press for substantial revision of the church's services. Central to their thoughts was the restoration of Holy Communion to the central place it had held from the earliest Christian centuries until the early seventeenth century.

In the next installment the discussion of worship patterns will continue along with an overview of composers who made their mark on English choral music during the Victorian era and the early years of the twentieth century.



“The chaplains returned to their parishes after the war determined to press for substantial revision of the church’s services.”

Saint of the Month: Absalom Jones

BY BERKELEY STROBEL

Sometimes we have to wonder what motivates the naming of children. Case in point is Absalom Jones, the first former slave in America to be ordained priest in the Episcopal Church, in 1802. We celebrate his life on February 13.

Absalom in scripture was the third son of King David and his third wife Mancah, born around 1000 BC. In Hebrew the name means “father of peace.” Absalom, son of David, was misnamed. In one of the most poignant passages of the Old Testament, after Absalom has betrayed him, David

mourns his son, “Absalom, my son, oh my son,” not caring that his fragile army is on the verge of disappearing in the coming night. Then Joab, one of the heroic figures of Second Samuel, confronts David with the truth of his rebellious, disobedient and self-centered son. “They (your loyal army) saved your life, still you love those who hate you, and hate those who love you. Today you have made it plain that (your followers) mean nothing to you ... (if) Absalom were alive today and we were all dead, you would be pleased.” (2nd Samuel, Chapter 19).

It is a recurring theme in human behaviour, that we seek the acceptance of those who will never accept us, while ignoring and neglecting those who have our best interests at heart. This failing Absalom Jones must have been aware of, and largely avoided. Significant is the fact that as a youth he was taught to read using the Bible as the primary text. He learned his lessons well.

Absalom Jones was born into slavery in the colony of Delaware in 1746. He was trained for work in the household rather than as a farm hand. When the master of the house, Benjamin Wynkoop, a Delaware planter and merchant, decided to move to Philadelphia around 1762, Absalom went with them, leaving behind his mother and several siblings. Presumably they were sold, as was the custom, though it is possible this was at their request, since many colonists, both free, indentured, and slave, preferred familiar surroundings to being uprooted for alien places.

At any rate, the move opened up life for young Absalom, who was allowed to go to a Quaker school at night, and to learn a trade within the Wynkoop business. He was also allowed to earn money on the side, and was able to purchase freedom for his wife, Mary King, whom he married at the age of twenty. This practice of slaves buying their freedom was not uncommon in the colonies. Absalom Jones continued to work for Wynkoop for several years.

Life was not exactly easy or always equal, even in Philadelphia. Absalom Jones became active in Saint George’s Methodist Episcopal Church, along with his freed associate and friend, Richard Allen, as lay readers and ministers to St. George’s significant and growing black membership. They were active and devout, and participated in such areas as maintenance and improvement of the buildings. The all-white vestry became concerned, and on the Sunday when Absalom Jones and his converts took places in the pews they had built the previous weeks, the ushers informed them they were to sit in the old slave gallery upstairs. This was done during the opening prayer as Absalom Jones and the others knelt. None of the black members had been advised of the change. It is not certain that this upset Absalom Jones more than



being ordered upstairs before the prayer had been finished. Whether his social or his theological sensibilities had been offended, he promptly arose and left St. George's along with all the other black parishioners.

Within a few weeks they founded the Free Africa Society, with Jones and Allen as overseers. This Society received monthly dues and aided the needy. These Societies functioned much as life, health, and casualty insurance companies of today, and grew up in many northern cities and towns. In 1792 the Philadelphia Society began building a church.

Philadelphia was hit by a severe yellow fever epidemic in 1793, and the congregation worked long and hard to help the sick and bury the dead, regardless of race. These heroic efforts spoke well of the loving charity of the entire congregation. When their buildings were completed and dedicated in 1794, they applied for acceptance as a parish in the Episcopal Diocese of Pennsylvania and were admitted as Saint Thomas's. Bishop William White examined Absalom Jones, and found him prepared to become deacon, and later, in September 1802, he was ordained to the priesthood. Richard Allen much preferred the evangelical approach of the Methodists, and became a minister and founder of the African Methodist Episcopal Church.

As an earnest preacher, Reverend Jones preached effectively against slavery. His tireless visitations among all in the community, and his mild and forgiving demeanor elevated him to among the preeminent clergy of his city.

It would have been easy for Reverend Jones as a young man to have carried a grudge against Benjamin Wynkoop, and to have lived a life of anger and resentment. But he chose to follow Christ and obey Him. He did not seek an easy escape, but rather used the tools available to him to develop himself and his talents for the good of others. Perhaps then we can truthfully say that Reverend Absalom Jones helped redeem the name of the third son of David, King of Israel.

Blessed Absalom Jones, priest, pray for us.



Christian Formation

BY ALPHUS SPEARS

Somewhere in the murky recesses of my foggy brain, I can hear someone telling me (I wish I could remember who it was) that if I ever wanted to give God a good laugh, I should just tell him what I planned to do. I guess He is still chortling about the plans for Adult

Christian Formation we had set up for 2020. So, from now on, it will be understood as “If it please the Lord (IIPTL), the plan is...”

Hopefully, if it please the Lord, we will have started the series on the Gospel of Matthew by the time this edition of the *Angelus* is published. Joshua Hilton and I are going to share responsibilities for this unit. We will alternate Sundays. He will lead the class in the direct dive into the scriptures assigned for those Sundays. I will follow him the next Sunday in an examination of the commentary from the accompanying curriculum. We will not have a separate curriculum for Lent as was earlier planned. We will save that curriculum for the future (IIPTL).

In the last edition, I had included a paragraph about calculating the “Year” of the lectionary. I was asked to elaborate on it a little more in this one with a table to help clarify. To reckon which year of the lectionary it is, 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 one as a remainder, the Year is B. If there is two as a remainder, we are in Year C. Again, this is only for the Eucharistic Lectionary, not the Office Lectionary which is on a two-year cycle. Also, remember that you have to remember when the most recent Advent I was (usually the previous year unless it’s Advent or the first part of Christmas season).

To Reckon the “Year” of the Lectionary		
0 as Remainder	1 as Remainder	2 as Remainder
Year A	Year B	Year C
2019	2020	2021
$2+0+1+9=12$	$2+0+2+0=4$	$2+0+2+1=5$
$12/3 = 4$ (no remainder)	$4/3 = 1$ (with 1 remainder)	$5/3 = 1$ (with 2 remainder)
2019, 2022, 2025, 2028, etc.	2020, 2023, 2026, 2029, etc.	2021, 2024, 2027, 2030, etc.

CHILDREN’S FORMATION

Our children maintain a steady course with their Godly Play series. We can **always** use more volunteers with the children’s ministry. We are at the point (or quickly approaching it) when we will need to get the toddler Godly Play classroom up and running again. And that is a good thing! But, that will require additional personnel – of which the biggest need is for “door” people. 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!!? The commitment could be as little as once a month as a “door” person. Remember that when children (indeed all people) are baptized in this church, we all make a commitment as we renew our Baptismal vows that we will support them in their spiritual growth. “Will you who witness these vows do all in your power to support these persons in their life in Christ?” BCP, p. 303 “Not saying, just saying!”

GIRL SCOUT TROOP UPDATE

Our Girl Scout troop (#19718) sent us the following update in December:

“We look forward to the continued growth of these young ladies and exploring their curiosity, generosity, and development. Thank you to Father Chris, Alphas, the church and troop parents for giving us a safe, fun space to build our troop. We have learned how to make friends, develop a game, write code, hide friendship rocks at the park, honor our men and women serving our nation, and how to be a leader the Girl Scouts way!”

We look forward to visiting an animal shelter and local fire department this coming year. We have started our first adventure into selling Girl Scout cookies and will be hosting a table outside the church in a couple of months. Please stop by to meet us and/or buy cookies!! We are looking for opportunities to serve our community and volunteer places we are needed. Please email me with any opportunities for us to explore. We wish everyone a great holiday season and an awesome 2020!!”

When I met with their leader Karinne Walker, she told me that they were at capacity. They are full! That is so exciting! The afternoon I visited them, they had been learning how to code (ummmm, way over my head). I am very proud that we have these young ladies with us. Ms. Walker mentioned, both in her note and to me personally, that she would like to have the girls work on volunteer activities as they come available. If you have ideas, pass them to me, and I will share them with her. We will probably (IIPTL) have a Sunday to honor these young ladies at one of the Masses.

Also, yes. It is cookie time! Do the right thing. Do-Si-Dos! ☺

REMIND ACCOUNT

Adult Christian Formation at the Church of Our Saviour now has a **Remind.com** account. If you want updates about Christian formation activities or access to the curriculum in a digital format, the process is very simple. All you have to do is text the message @cooslove to 81010 and then follow the simple directions. It really does not take long to do, and you can have reminders sent to your phone, computer or both. The curriculum can also be downloaded to any other devices you have.

ADDITIONAL ADULT FORMATION OPPORTUNITIES

One of the findings from the CAT was that opportunities other than Sunday mornings were desired for both Christian formation (since many people have other church-related duties during the Adult Formation hour) and increased fellowship. To that end about once a month (IIPTL), a group will meet for Christian formation and fellowship. Currently, we’re meeting at George’s – across the street from the church. The first meeting was on Saturday, January 4, and we had a good time getting to know each other while at the same time discussing paradoxes of the faith. Our next meeting will be at 12:30pm on Saturday, March 21, again at George’s. We hope that you can join us. If you think you may attend, please let me or Edgar Pagan know so we can plan for the right size table at the restaurant. As future events are scheduled, you will find out about them faster if you are on the Remind.com site.

For a smallish church, we seem to have a lot going on.

Looking Back at

Christmas & Epiphany

CHRISTMAS LESSONS AND CAROLS, AND PARISH POTLUCK LUNCH

The Festival of Nine Lessons and Carols was presented at a 10:00 am combined service on Sunday, December 29. Following the service we had our last communal lunch of 2019. Thank you to everyone who came out that day and participated in the singing of the hymns, listening to the lessons, and then breaking bread and delighting in the fellowship of friends, old and new.



KEEPING THE FEASTS IN JANUARY

We had two Keeping the Feast events in January – on Wednesday, January 1, we celebrated the Feast of the Holy Name with a Low Mass at 10:00 am, and on Monday, January 6, the Feast of the Epiphany with a High Mass at 7:00 pm. The Epiphany service included the Burning of the Greens and the Blessing of the Chalk. Everyone was invited to bring some of their greens to contribute to our fire and also to take chalk home with them in order to bless their homes.



ANNUAL PARISH MEETING

The Church of Our Saviour held its annual meeting the last Sunday in January. During the meeting, retiring Vestry members Les Faulk, Mary Hallenberg and Bert Smith were thanked for their service; guild leaders were given the opportunity to thank their members, mention any highlights of their past



year's activities and put out a pitch for new members; the wardens and treasurer gave their reports; Father Chris reported on the state of the parish, summarizing the previous year and what was upcoming for the new year; and elections were held for new vestry members.

Please make sure to extend a heartfelt welcome to our three newest members of the vestry – Mag Pagán, Ken Molinelli and Dowman Wilson – who are all coming on for three-year terms. Jennifer McGlynn will serve as Senior Warden again this year, and Ken has agreed to step into the shoes of Junior Warden. Each vestry member has a specific area of our parish life they are responsible for and this list can be found on page 15 of this publication and on the back of the weekly service bulletin. If you have questions or concerns about what's happening in the parish don't hesitate to reach out to any of the Vestry members. If whoever you approach isn't able to directly assist you, they will be happy to pass along your question to the appropriate person. And, of course, you can always reach out to Father Chris.

HUNGER WALK

Once again, the Church of Our Saviour will be participating in the Atlanta Hunger Walk. This year's event will be held on Sunday, March 15, and, as it did last year, will begin at the Home Depot Backyard located at 1 Backyard Way near the Georgia World Congress Center. The team will be re-activated soon and then everyone can start their fundraising. As we have for the last several years, we are hoping to raise lots of money to help feed the hungry of north Georgia. Check upcoming e-blasts for more details.

READINGS FOR EPIPHANY & LENT

FEBRUARY 16, EPIPHANY 6

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

FEBRUARY 23, LAST SUNDAY

AFTER EPIPHANY

Exodus 24:12-18
2 Peter 1:16-21
Matthew 17:1-9
Psalm 2

FEBRUARY 26,

ASH WEDNESDAY

Joel 2:1-2, 12-17
2 Corinthians 5:20b-6:10
Matthew 6:1-6, 16-21
Psalm 103 or 103:8-14

MARCH 1,

1ST SUNDAY IN LENT

Genesis 2:15-17; 3:1-7
Romans 5:12-19
Matthew 4:1-11
Psalm 32

MARCH 8,

2ND SUNDAY IN LENT

Genesis 12:1-4a
Romans 4:1-5, 13-17
John 3:1-17
Psalm 121

MARCH 15,

3RD SUNDAY IN LENT

Exodus 7:1-7
Romans 5:1-11
John 4:5-42
Psalm 95

MARCH 22,

4TH SUNDAY IN LENT

1 Samuel 16:1-13
Ephesians 5:8-14
John 9:1-41
Psalm 23

MARCH 25, FEAST OF

THE ANNUNCIATION

Isaiah 7:10-14
Psalm 45
Hebrews 10:4-10
Luke 1:26-38

MARCH 29,

5TH SUNDAY IN LENT

Exodus 37:1-14
Romans 8:6-11
John 11:1-45
Psalm 130

BIRTHDAYS AND ANNIVERSARIES

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

Birthdays in March

4 Suellen Henderson
12 Jennifer Gander
13 Alexis Leifermann
16 Terrye Chavis
20 Patrick Rosenzweig
22 Bill Hudson
25 Pat Hudson

CLERGY, STAFF & VESTRY

The Reverend Christopher Miller, *Rector*

678-538-5549, rector@coosatl.org

Staff

Sam Polk, *Organist and Choir Master*
Cathy McAfee, *Parish Administrator*
Brian Mullaney, *Treasurer*
Ellen Hopkins, *Bookkeeper*
Mary Burgess, *Nursery Attendant*
Stefka Babadalieva, *Nursery Attendant*
Dowman Wilson, *Parish Registrar & Vestry Secretary*
Mary Sommers, *Communications*

404-872-4169, ocm@coosatl.org
404-872-4169, admin@coosatl.org
treasurer@coosatl.org

404-874-4262

Vestry

Jennifer McGlynn, *Senior Warden*
Ken Molinelli, *Junior Warden*
Suellen Henderson, *Strategic Vision/Growth*
John Miller, *Worship/Liturgy*
Meg Pagán, *Pastoral Care*

Roger Press, *Stewardship*
Mary Sommers, *Hospitality*
Alphus Spears, *Christian Formation*
Dowman Wilson, *Mission & Outreach*

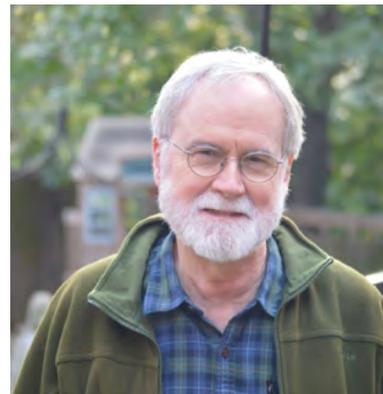
NEWEST VESTRY MEMBERS



Ken Molinelli



Meg Pagán



Dowman Wilson

THE ANGELUS

Lent 2020

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

Address Service Requested

Dated Material – Please Do Not Delay

A Hymn to God the Father

BY JOHN DONNE

Wilt thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt thou forgive that sin, through which I run,
And do run still, though still I do deplore?
When thou hast done, thou hast not done,
For I have more.

Wilt thou forgive that sin which I have won
Others to sin, and made my sin their door?
Wilt thou forgive that sin which I did shun
A year or two, but wallow'd in, a score?
When thou hast done, thou hast not done,
For I have more.

I have a sin of fear, that when I have spun
My last thread, I shall perish on the shore;
But swear by thyself, that at my death thy Son
Shall shine as he shines now, and heretofore;
And, having done that, thou hast done;
I fear no more.