

THE ANGELUS

A Publication of the Church of Our Saviour

The Season of Lent

“The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time

when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church...to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word.” (*Book of Common Prayer, Ash Wednesday Liturgy, p. 264-265*)

Most of what we need to know about Lent, which begins on Ash Wednesday (February 17), is contained in the above quotation. Lent is a season of preparation for Easter, a time to step away from our earthly cares and concentrate on our relationship with God. But what do we actually *do* during this season?

- ▶ Mass: attending more frequently
- ▶ Spiritual Reading: reading and pondering the Scriptures daily and studying attentively work meant to turn our hearts and minds to Jesus
- ▶ Daily Office: attending or saying privately each morning and evening
- ▶ Confession: acknowledging one’s sins contritely before God repenting and making restitution
- ▶ Service: ministering to Christ by ministering to “the least of these” in His Name
- ▶ Fasting and Abstinence: not eating on certain days or times of day, or eating less than usual, and giving up some favorite food
- ▶ Self-Denial: giving up some special pleasure or recreation, to make more time for Jesus, and to free up time and resources for His service

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DEADLINE FOR
THE NEXT ISSUE
The next issue of the *Angelus*,
focusing on Easter, will be published
on March 22. Deadline for articles
is Thursday, February 25.

Special Days this Season

The season of Lent always looks forward to Easter, but there are a few holy days and festivals along the way. We begin, of course, with Ash Wednesday (February 17), when we dedicate ourselves to our Lenten studies and actions. We end with Holy Week which will begin this year on March 28 with Palm Sunday. The last three days of Lent, often called the Holy Triduum, are Maundy Thursday, Good Friday, and Holy Saturday. 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 days). 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.

Important feast days during this time are Laetare or Mothering Sunday (March 14), the feast of St. Joseph (March 19), and the Annunciation (March 25.) In Atlanta, the feast day of Absalom Jones (February 13) is often celebrated as a special day. Other saints' days and commemorations of interest are: Martin Luther (February 18), St. Patrick (March 17), St. Matthias the Apostle (February 24), and John Donne (March 31). Oh, and let us not forget that Daylight Savings Time begins at 2:00 am on Sunday, March 14.

ASH WEDNESDAY – FEBRUARY 17

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

MARTIN LUTHER – FEBRUARY 18

O God, our refuge and our strength, who raised up your servant Martin Luther to reform and renew your church in the light of your word: Defend and purify the church in our own day and grant that, through faith, we may boldly proclaim the riches of your grace, which you have made known in Jesus Christ our Savior, who with you and the Holy Spirit, lives and reigns, one God, now and for ever. Amen.

ST. MATTHIAS THE APOSTLE – FEBRUARY 24

O Almighty God, who into the place of Judas didst choose thy faithful servant Matthias to be of the number of the Twelve: Grant that thy Church, being delivered from false apostles, may always be ordered and guided by faithful and true pastors; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. Amen.

LAETARE SUNDAY, ALSO KNOWN AS MOTHERING SUNDAY – MARCH 14

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

SAINT PATRICK OF IRELAND – MARCH 17

Almighty God, in your providence you chose your servant Patrick to be the apostle to the Irish people, to bring those who were wandering in darkness and error to the true light and knowledge of you: Grant us so to walk in that way that we may come at last to the light of everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

SAINT JOSEPH – MARCH 19

O God, who from the family of your servant David raised up Joseph to be the guardian of your incarnate Son and the spouse of his virgin mother: Give us grace to imitate his uprightness of life and his obedience to your commands; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

FEAST OF THE ANNUNCIATION – MARCH 25

Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

JOHN DONNE – MARCH 31

Almighty God, the root and fountain of all being: Open our eyes to see, with your servant John Donne, that whatever has any being is a mirror in which we may behold you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

JOHN DONNE, PRIEST

John Donne was a sixteenth century English poet and Anglican cleric. Born in 1572, to a recusant (Roman Catholic) household, he later converted to Anglicanism. As a young man, he spent most of his inheritance on women, literature, pastimes and travel. He was hired by Sir Thomas Edgerton, but fell in love with Edgerton's niece, Anne More, and married her secretly. He was fired and imprisoned, but released when he was able to prove that the marriage was legitimate. In 1615, he was ordained an Anglican minister and in 1621 made Dean of St. Paul's Cathedral.

His earlier poems are frankly secular (and sometimes erotic) in nature. His later poems were religious, and he published a number of sermons and essays. Two of his better-known religious works are "Meditation 17: No Man is an Island," and Sonnet 10: "Death be not Proud." His poems fell out of favor after his death, primarily because they are not emotional, but are instead intellectually demanding, witty, using unusual metaphors and imagery. His poetry has become more famous in the twentieth century, promoted by such writers as T.S. Eliot. The *1982 Episcopal Hymnal* contains two of his poems (140 and 322).

Lenten Fasting and Abstinence

Included in our Lenten disciplines is the discipline of fasting and abstinence, one of the oldest methods of purifying and disciplining the spirit and common to almost every religion. If one is being precise, fasting means not eating; abstinence means limiting one's intake of food or giving up a kind of food, but the two terms are, correctly or not, often conflated and nowadays the term fasting is often used to include both disciplines.

Fasting serves the Christian both by removing some of the distractions of daily life which keep him or her from concentrating on God and as a means of self-discipline. In order for a body to be healthy it must be exercised. In order for the spirit to be healthy it must also be exercised. The prayer, fasting, and self-denial of Lent are designed to discipline and strengthen the spirit just as aerobic workouts strengthen the cardiovascular system. Lent can be viewed as basic training, a time to make spirits and minds fit for Christ. The joys of Easter cannot be experienced fully without Lenten preparation any more than an athlete can run a marathon without training. However, it must always be remembered that these disciplines are not ends in themselves, but rather means to the end of strengthening our concentration on God.

Over the years, the Christian church has observed the Lenten fasts in a variety of different forms, and with a variety of different severities. Anyone who tells you that there is a proper way to fast does not know their history. There are common practices that are important for physical health when fasting (drink lots of water, do not fast too long, and do not eat too much after a fast), but for religious purposes Christians have fasted in many different ways.

In modern times the most common Lenten fast or abstinence is the giving up of meat (except for fish) during the 40 days of Lent. Some Christian faith traditions refrained from eating until sunset, some refrained from eating animal fats, eggs, milk, and butter. These days many Christians only refrain from meat on Wednesday and Friday. In England, animal fats were sometimes allowed to be eaten because of the scarcity of olive oil.

Although Ash Wednesday and Good Friday are often complete fast days, in many cultures special breads are served during Holy Week and on Good Friday. In Italy, for instance, they serve pan de ramerino, yeasted rolls with raisins and rosemary for Holy Week. In Cornwall, saffron buns are often served with clotted cream. However, the Holy Week bread we are probably most familiar with is England's hot cross buns.

Sundays during Lent are not fast days (in remembrance of Our Lord's resurrection), and anyone whose health would be harmed (such as those who are ill or pregnant, elderly, or children) are not expected to fast. Lenten food should be simple and not overly elaborate, but it can be fulfilling and tasty. There are many traditional foods eaten during this time, and when one is reading old cookbooks one will often find that the authors lists variations of their recipes to be used on fasting days. One food historically associated with Lent is the pretzel (see the next article) and, of course, there are any number of fish dishes.

Remember, as you fast or abstain, that the fast is not the goal, but the means to the goal of a more Christ-centered life. Also, remember the words in Matthew 6: 16-18, "When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you."

BY ORETA HINAMON CAMPBELL

Pretzels: A Traditional Lenten Food

In the previous article, I mentioned the pretzel as a traditional Lenten food, so I thought I would write a bit about pretzels (and it would give me an excuse to make pretzels). Little did I know when I started to research pretzels the sort of research rabbit hole I was going down. There is a lot of “everybody knows” in pretzel history, and very little provable knowledge.

Pretzels are traditionally made from flour, water, a little salt, and sometimes yeast (and occasionally a few other seasonings), and they seem to have always have been associated with Christianity. Beyond these simple facts, their origin is, well, not complicated, but undocumented. As I said earlier, there sure are a lot of stories out there, and very few actual sources.

The first of the two most common origin stories is that pretzels were made by the early Christians of the Roman Empire as a special Lenten bread made from flour, salt and water. The shape is said to resemble arms crossed in prayer, and the three holes stand for the trinity. There are plenty of internet articles that mention this origin (see the *New York Times* article in the sources), but the only documentation that I can find is Francis Weiser’s *Handbook of Christian Feasts and Customs*. Fortunately, Weiser actually has footnotes, and his source for this statement is a document from the Vatican Library, Codex number 3867. Again, fortunately, there is a facsimile online (see the sources for the link) so I have been able to “view” the document. On plate 202 there is a picture of a feast. The food includes a fish and what looks to be several ring-shaped breads with overlapped ends, but the bread does not have the traditional “crossed arms” of a pretzel. I have a great respect for Weiser, and his book is usually the starting point for my research on such matters, but I don’t think this looks like a pretzel. I think it looks like something that could have developed into a pretzel over the years, but it isn’t really a pretzel. If anyone has any other source material on this, please let me know.

The second origin story is that, in 610, in a monastery in Northern Italy or southern France, depending on who is telling the story, a monk invented the pretzel out of leftover dough as a treat for children who learned their lessons. Supposedly, it was called a *pretiola* (Latin for little reward), then the word became *brachiola* or “little arms.” When the food reached the Germanies, it became *bretzel*, and hence our word “pretzel.” Yes, I know that this is the story that Alton Brown mentions in “*Good Eats: Pretzel Logic*,” and it is a pretty little story, but I have not found any chronicles or actual documents to back this up and since the story gives a specific year, you would think that someone would have an actual source. I should also mention that Weiser says it is definitely not accurate. He references a 10-volume encyclopedia, *Lexikon fur Theologie un Kirche* as his

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source. I have not been able to find a digital copy of this, although the encyclopedia is actually still for sale. In German. For 238 euros. (Frankly, I enjoy research but not when it gets to be that expensive.)

There is also a silly little story that the pretzel was invented by a German baker who had upset a local lord. The lord told the baker that he would be imprisoned unless he invented a new bread in three days. The baker, seeing his wife with folded arms, created the pretzel. The lord liked it so much, he pardoned the baker. I don't think anyone believes this story. I will say that whenever or however the pretzel was adopted by the various German and Austrian regions, it was adopted wholeheartedly and there are now dozens if not hundreds of pretzel variations associated with German cities and districts. Many of the baker's guilds use a pretzel on their coats of arms. For more on that subject, see the *Wikipedia* article listed in the "Sources" section of this article.

What do we actually know? Leaving aside the numerous stories and articles (there is a fair selection in the sources cited below), which all seem to be copying each other (welcome to how urban legends get started), the earliest picture I have been able to find is from an illuminated mediaeval encyclopedia, called *Hortus Deliciarum*. The *Hortus Deliciarum* (Garden of Delights) was compiled by a nun named Herrad of Landsberg at the Hohenburg Abbey in Alsace. It was begun in 1176 and finished in 1185. Today it is known mostly for its illustrations, and for being the first encyclopedia compiled by a woman. One of its illustrations shows a banquet (supposedly attended by Esther and Ahasuerus) and on the table is clearly a pretzel.

There are other pictures and carvings of medieval pretzels. One I like is from the *Chronicle of Ulrich Richtental* (1438). A medieval food vendor is selling

baked goods, and the pretzels are hung on a stick so that people can see them. These are obviously, no doubt about it, pretzels.

Another pretzel story involves the Ottoman invasion. Supposedly, when the Ottomans attempted to invade Vienna in 1529 and 1683 (the Ottomans were very determined) they were thwarted by monks (or bakers) working late into the night baking pretzels. The monks (or bakers) heard them digging a tunnel and alerted the city guard who were able to fend off the invaders. There are several problems with this story. First, the stories cannot seem to agree on when this happened; sometimes the story is set in 1529, sometimes in 1683. Second, I can't find any record of this story when I research the Ottoman invasions. (Admittedly I have not done a thorough reading of multiple books on the invasion, but still I would have expected to hear this story in at least one source.) And lastly, the tellers of this story cannot seem to make up their minds about what kind of baked good was being made. This same story is told not only about pretzels, but also croissants, bagels, brioche, rugelach....

At some point in history, the soft pretzel acquired a hard crust, formed by dipping the pretzel briefly in lye. (Home cooks can use baking soda.) I have not been able to find out when bakers first started using the lye dip. Pretzels also ceased to be a Lent-only food and began to be eaten year-round.

The pretzel arrived in the United States with German bakers sometime in the eighteenth century. (Yes, there is a story that the pretzel arrived on the Mayflower. No, I don't think it is true.) Pretzels were very

popular among the substantial German-American population, especially in Pennsylvania, although the first commercial pretzel bakery was not established until 1861 in Pennsylvania by Julius Sturgis. The Sturgis Bakery also claims that they were the first people to bake the hard, crispy, keeps-forever, cracker-like pretzels that are nowadays sold as snacks.

So, now we are back where we started. Pretzels, made from flour, water, a little salt, and yeast are the perfect Lenten food!

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FAITHFUL FILLER

*Faith is, at one and the same
time, absolutely necessary and
altogether impossible.*

Stanislaw Lem (1921–2006)

Pretzels

This recipe came from the weblog, “Smitten Kitchen.” The author modified it from a recipe developed by Martha Stewart. I have rewritten the instructions to make them more specific (and incorporated a bit of information from Alton Brown).

Makes 16 full-sized pretzels

2 cups warm water (100°F to 110°F)	1 tablespoon salt
3 tablespoons sugar, split (1 tablespoon + 2 tablespoons)	2 teaspoons canola or other neutral oil
1 packet active dry yeast or 2¼ teaspoons jarred yeast	2/3 cup baking soda
5 to 6 cups all-purpose flour (1 cup plus 4 cups plus ½ cup) plus more for dusting	1 large egg yolk, beaten with 1 tablespoon water
	Coarse or pretzel salt
	Vegetable-oil cooking spray

1. Pour warm water (100°F to 110°F) and one tablespoon sugar into large bowl and stir to combine. Sprinkle with yeast, and let sit 10 minutes; yeast should be foamy.
2. Add one cup flour to yeast, and stir until combined. Add salt and four cups more flour, and mix until combined. Continue to stir until dough pulls away from sides of bowl. Add another ½ cup flour, and stir until the flour is worked in. If dough is still wet and sticky, add ½ cup more flour (this will depend on weather conditions and the kind of flour you are using).
3. Transfer to a lightly floured board, and knead about fifteen times, or until smooth. The dough should spring back quickly when you touch it.
4. Pour oil into a large bowl; use paper towel to coat sides of bowl. Transfer dough to bowl, turning dough to completely cover all sides. Make sure the top is oiled too. Cover with a kitchen towel, and leave in a warm spot (75 to 95°F) for one hour, or until dough has doubled in size. Dough will spring back very slowly when touched.
5. Heat oven to 450°F. Lightly spray two baking sheets with cooking spray or use parchment paper. Set aside. Fill large pot with three quarts of water. Make sure the pot is not full, but that there is at least two inches of water in the pot. Turn on heat.
6. Meanwhile punch down dough to remove bubbles. Transfer to a lightly floured board. Knead once or twice, divide into 16 pieces (about 2½ ounces each) and wrap each in plastic.
7. Roll one piece of dough at a time into an 18-inch-long strip (the longer you get them, the more pretzel-like the final product will look). Form into a pretzel shape by making a U shape, giving the ends a half twist, and fold the twisted portion back along the center of the U shape. Gently press the ends to seal. (If one doesn't seal, moisten it with water.) Transfer to prepared baking sheet; eight will fit on one sheet. Cover with a kitchen towel. Let pretzels rest until they rise slightly, about 15 minutes.
8. Bring water up to a boil. Add baking soda a little at a time (and step back as it foams up quickly and will overflow if you add too much too quickly) and remaining two tablespoons sugar, gradually. Reduce to a simmer; transfer pretzels to water, one at a time, or more as you get the hang of it.

Poach one minute on each side. Use slotted spoon to transfer pretzels to wire rack to drain. Continue until all pretzels are poached.

9. Beat egg yolk with one tablespoon water. Brush pretzels with egg glaze. Sprinkle with salt, or not as you prefer (the unsalted ones are good split, smeared with cream cheese, like a bagel).
10. Bake until golden brown, 12 to 15 minutes. Let cool on wire rack, or eat warm. Pretzels are best when eaten the same day, but will keep at room temperature, uncovered, for two days. Do not store in covered container or they will become soggy.



United Thank Offering

The United Thank Offering (UTO) is a ministry of The Episcopal Church for the mission of the whole church. Through UTO, individuals are invited to embrace and deepen a personal daily spiritual discipline of gratitude. UTO encourages us to notice the good things that happen each day, give thanks to God for those blessings, and make an offering for each blessing using a UTO Blue Box. UTO is entrusted to receive the offerings and to distribute 100% of what is collected to support innovative mission and ministry throughout

The Episcopal Church and Provinces of the Anglican Communion.

Another of the traditional disciplines of Lent is almsgiving, or donating (usually money) to the poor. To this end, we encourage everyone to participate in the United Thank Offering this Lent.

UTO Blue Boxes are available from the church office, or we can mail one to you. (Send an email request with your name and address to admin@coosat1.org.) At any of our in-person Easter services, return your box or a check designated “UTO” at ingathering. You can also return your Blue Box to the parish office or mail a check to the church at 985 Los Angeles Road, NE, Atlanta, GA 30306. (Please note in the memo line “UTO.”) If prefer to donate online, visit oursaviouratlanta.org/give and select “United Thank Offering” from the drop-down menu.

Information on the history of the UTO, as well as UTO grants, and more can be found at the UTO website, www.episcopalchurch.org/uto. There’s even a Blue Box app to help you notice the good things that happen each day and to give thanks: www.utoblueboxapp.org.

Rector's Annual Address

Sunday, January 25, 2021

Delivered at 2021
Annual Meeting

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

I'd like to take this opportunity to address you all. I had something written – I don't know if I'll read it in its entirety, but just a few comments about this year. I'd like to reflect upon and set the tone for the year. You know, this has been a year unlike anything we've ever experienced. The very fact that we are doing our Annual Meeting on Zoom; the fact that this parish has answered the call to digitize ourselves; to be online in a way that we never thought we would ever be. Before COVID, it was just not really part of our blood and our DNA. And yet, here we are! We are doing this. It's

been a rough year. Thankfully, to my knowledge, the amount of COVID cases in our parish had been a very few. Certainly, we've had a number of scares, but nothing terrible, to my knowledge. We have not had any deaths from COVID and so that, in and of itself, is something we need to give thanks to God for. To give thanks, and continue to pray for God's healing and protection for our parish.

It's been a pretty horrible year, but we have a lot to be thankful for. As Brian mentioned, we are fairly financially stable and in a good place. We are continuing to be faithful online in the midst of all this. The numbers of online attendance have declined over the past year, but our numbers have been steady in terms of our outdoor services. And I encourage you all, as you feel safe and comfortable, to join us outside. I think we do a really good job of ensuring that everyone is safe and we take all the precautions necessary to ensure a safe, yet worshipful environment.

In light of COVID, I think a lot has been revealed about our country, ourselves, our church – and not as the Church of Our Saviour – but the church in general. I think unfortunately, when this is all said and done, I think that we will see a pretty stark decline in numbers across churches. I think we will continue to see a decline in giving, as we've already seen. I think in a lot of ways COVID has been a bit of a reckoning for the world, and it has been a moment in which we check ourselves, check our priorities, check what matters. I think some folks who were sort of on the fence/fringes will probably not come back. I'm not trying to be down or negative, I think it's just the reality of where we find ourselves. And so, we have a lot of work to do.

Over the last several years I've presented us with a theme that will direct us in the upcoming year. If you will recall, in 2018 I called us to cross over the threshold of hope into the warm, loving embrace of God in Christ Jesus that is the Church. In 2019, we saw the year of Discipleship where we learned and are learning what it means to be intentional and deliberate followers of Jesus Christ as our Lord, our God, and our Saviour. And 2020, well 2020 was a "dumpster fire" to say the least. It was meant to be a year of holiness. A year that was supposed to draw us closer to the heartbeat of God through greater devotion, faithfulness, obedience, and the patterning of our lives to the rhythms of the church. You remember 2020 was meant to be our "keeping the feast" year, where we enhanced our liturgies by gathering for Mass on one named feast a month. Obviously COVID had different plans.

In the midst of COVID, our world, our perceptions, our schedules, our lives were turned upside down and we were shaken to the core. Things that didn't matter in our lives were pushed to the wayside or dropped altogether. In some cases, this was what was needed. It allowed for our perspectives to hone in on the most important elements. But unfortunately for some, perhaps for many, the church was included in that

realm of perspectives that got culled from their lives. As a result, if COVID has taught the church anything, I think it has shown us that perhaps we might have lost our way. We've forgotten who we serve, forgotten our purpose, our mission, and why it matters. And so, as a result, I'm calling us – this parish – to dedicate this year, this moment in time as a Year of Catechesis. In other words, a year of going back to the basics. A year of returning to the fundamentals of the faith. And where I get this notion, as you might imagine, comes directly from Holy Scripture. It comes from the story of the Rich Young Man from the Gospel of St. Mark. It says:

And, as he was setting out on his journey, a man ran up and knelt before him, Jesus, and asked him, "Good Teacher, what must I do to inherit eternal life?" And Jesus said to him "why do you call me good? No one is good but God alone. You know the commandments – do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother." And he said to him, "Teacher, all these I have observed from my youth." And Jesus looked upon him, loved him and said "You lack one thing. Go, sell all that you have and give to the poor and you will have treasure in heaven – and come and follow me."

As part of this Year of Catechesis, this returning to the fundamentals of faith, we will answer that question: "Good teacher, what must I do/what must WE do, to inherit eternal life?" This question is not rhetorical. It is answered for us already. "Go, sell what you have, give to the poor and follow me." This year we will take a three-pronged approach to instruction and the re-catechization of the church.

- ▶ The first prong of this is Catechesis. It means instruction, training, and teaching the fundamentals of the faith – learning what are the essentials of the faith, what it means to be a Christian, and answering the question of what must I do to inherit eternal life, what is necessary for us to believe and do.
- ▶ Second, is a word meaning to follow, to go after, obey: Akoloutheō. This is the application component of it – the living out of faith. This is the most important aspect. Many of you know that the Book of James is one of my favorite books in the Bible, and he talks about being doers of the Word and not just hearers. This aspect, to follow our Lord, to go after, to obey – this is the transformative part – this is the doing, the action. We can have all the knowledge we want about the fundamentals of the faith, what it means to be a Christian. But if we're not applying it, not doing something about it, something with it, then it's just head knowledge.
- ▶ The last part of this is Kérussó – a Greek word meaning to be heralds, to proclaim, to preach. This is the sharing aspect. Once we have the knowledge, once we are living it, once we are doing these things, the next step for us is to proclaim it, to show others, to share it with others. For the church exists outside of itself. It exists to bring others into the fold. So, it's a cycle of proselytizing, evangelizing, catechizing, discipling, and it's this repeat over and over again. Kérussó is the learning of how to talk openly about the faith, being ready to defend and explain the faith, why we need it, why the world needs it, and why it's the most important thing in our lives.

So, what does this mean in practical terms for us? Well, I'm just going break it down. Very simply, it's an enhancement of biblical study, of application, and of sharing. As part of this, I am shifting things around in our weekly schedule. Morning Prayer is moving to a new time, 9:00am. We're going have additional Bible Studies throughout the week starting February 1. And, obviously, the Mass on Sunday mornings.

*I'm calling us ...
to dedicate this
year ... as a Year
of Catechesis.
... of going back
to the basics.*

Following the Mass, from 11:45am-12:45pm, we will be instituting a Sunday morning formation class. A Catechetical period of instruction via Zoom. That will begin Sunday, January 31.

This three-pronged approach to Catechesis, is about being intentional in our theological formation, discipleship training, and apologetics. And my hope is that we will form groups, small groups, where we are learning about what it means to defend the faith, to be able to give an account for the hope that is within us. As St. Peter says, this is apologetics.

*I'm inviting
you all to
join me ...*

And we're going to learn how to evangelize – I know, we don't like that word in the Episcopal church, some don't even want us to use that word, but we're going to use it. And then discipleship, of forming disciples. Once we welcome and bring folks into the church, we have to teach them how to live the Christian life, how to be followers of Jesus. And all of this is about building upon our prior years – inviting each other and ourselves to cross over the threshold of hope; to live lives as intentional, deliberate disciples who are rooted in deep devotion and holiness as we move and grow more and more into the full stature of Christ; solid, mature and dedicated Christians rooted in God's word and nourished through the sacraments of grace; and encouraged, strengthened and equipped to be heralds of the Gospel and proclaimers of Truth. All of this is built upon what we launched last year with our mission, vision, and our understanding of our Christian duty. Our mission is to restore all people to unity with God, each other, in Jesus Christ. But we can't restore people if we don't know how to talk about the faith. We can't pursue this mission if we're not praying, not worshiping, if we don't learn how to proclaim the Gospel; and what it means to promote justice, peace and love.

Our vision is to grow this parish. Well, we're not going to grow if we're not bringing folks in and we're not talking to them about Jesus. And then once they're in here, raising them up as faithful disciples, forming loving relationships with them, and worshiping God in the beauty of holiness. Going to the sacrament, going to the altar of grace. And all this is wrapped up nicely in that beautiful little package that is our Christian duty: To follow Christ, to come together week after week for corporate worship, and to work, pray, and give for the spread of the Kingdom of God.

Over the last several years I've been trying to raise the temperature, raise the bar in this parish. Raise the expectation, raise the dedication and intentionality. We do so much good here, and we are poised to truly be that light that Brian talked about earlier, but it's time for us to turn the dimmer up. And so, I invite you to join me. I'm reminded of the Book of Joshua. As he was dealing with the Israelites, he lays before them a choice. He presents them with two options, and gives them the opportunity to choose – if you're going to go and follow the gods of the Amorites, the gods of your fathers, then go and do that, but as for me and my household, we're going to serve the Lord.

So, I'm inviting you all to join me, join this parish, join this family as we follow the Lord. Now more than ever, this world, this country, and this community needs to see the light of Christ and it begins with us. It begins with being intentional and deliberate about what it means to be Christian. It begins with our passion and desire to speak of the uniqueness of Christ, the uniqueness of the Christian faith, and to talk freely and unashamedly about Jesus. All of these things are important if we're going to continue to be that light in the neighborhood and beyond.

And so, sisters and brothers, there is a lot of work for us to do. We have come so far over these last few years. Even in the midst of a pandemic, we have risen to the occasion time and time again. There's no doubt in my mind that we'll be able to turn up the dimmer; no doubt in my mind that we'll be able to do this faithfully and obediently. I invite you join me in this Year of Catechesis. We all know the faith, but

do we apply it, do we live it, are we breathing it? Is it the most important part of our lives? It will be an intense year, a crash course in theology, in Christianity 101. These are the things we need to be strengthened. If COVID has shown us anything, we need to know what our priorities are and that priority for Christians is Jesus Christ.

Join me as we live more deliberately into our mission, our vision, and our duty. Living it all the more faithfully and obediently. I hope you will join me, I invite you to join me as we turn the dimmer up. Be the light in the world, the diocese, the Virginia-Highland community, and beyond.

Amen

SENIOR WARDEN'S REPORT 2020

What a difference a year makes! This time last year we were looking forward to implementing what we learned from the results of the Congregation Assessment Tool (CAT). We knew we wanted to reach new people and incorporate them into the life of our church, while also working to renew and revitalize our community, form more meaningful relationships, and provide more opportunities for Christian education and spiritual formation. We had set 3 goals to help us achieve our aims: regular small groups, creating a comprehensive marketing plan, and finding new outreach partners. As the year began, we celebrated Shrove Tuesday at the end of February with our annual pancake supper and looked ahead to weekly Stations of the Cross as we made our way through Lent. And then in March, our lives changed as the country was shut down due to the coronavirus.

Our parish thrives on coming together, in person, to worship and now had to find a new way to “do” church. Father Miller led us as we quickly pivoted to offering Mass online, starting with memorable services from his home with the help of his family. We had to quickly learn more about Facebook live and webcams than we ever expected. And through it, we found new ways to form our community. Wednesday evenings found us online for Zoom Bible Study. The daily offices for Morning Prayer and Compline made their way online, led by Fr Miller, Josh Hilton, and Trey Phillips. The Holy Rosary is also now offered each week via Zoom. Our “little” church is now fully online!

As the Bishop has begun to open up ways to meet in person, we have also become flexible with how we “do” church and meet every week in the hardware store parking lot across the street, sharing the love of our church with each other and those who happen to stroll by as we pray. Our children may not be able to come together for formation, but thanks to Alphas, they receive special mail just for them covering current lectionary readings, along with some coloring pages and even a joke or two. We also found ways to continue some of our annual events including making Advent wreaths and collecting donations for Pride for Parents.

Our Organist and Choirmaster, Sam Polk, has kept our music tradition going as he has provided us with online concerts and even some “behind the scenes” moments, as well as providing the music every Sunday for the 10am livestream service. 2020 was not what we expected for our church, but when I look at what we were able to achieve despite the ongoing pandemic, I see that we were still able to achieve many of the goals we had set for ourselves and I look forward to seeing how much more we can do in the coming year.

Respectfully Submitted,
Jennifer McGlynn, Senior Warden

*... we
found new
ways to
form our
community.*

Looking Back and Forward

ANNUAL PARISH MEETING

On Sunday, January 24, the Church of Our Saviour held its first ever Zoom-hosted annual meeting. Let's hope that the 2022 Annual Meeting gets to be held in the parish hall with all in attendance. The number of attendees was not as high as was desired, but that could have been due to the fact that there was no pot-luck meal for all to share and enjoy.

The meeting was accompanied by our usual written report with both the senior and junior wardens presenting their annual reports, our treasurer giving an overview of our finances for 2020 and the budget for 2021, and the guild and group leaders presenting short synopses of their areas of involvement. If you were not able to download a copy of the report, and would like one, please email the parish administrator at admin@coosatl.org and Cathy will email you a PDF version of it. If you would like a hard copy version, please call the church office at 404-872-4169 with your info.

Finishing their terms on the Vestry this year were Jennifer McGlynn, Senior Warden; John Miller, Worship and Liturgy Liaison; and Mary Sommers, Hospitality Liaison. Voted onto the Vestry by acclamation for three-year terms were Migdalila (Dali) Cintra Bartharès, Rob Clark, and Martin Sullivan. Father Chris has asked Rob to serve as the Senior Warden and Ken Molinelli will continue to serve as our Junior Warden. The designation of liaison responsibilities for each of the Vestry members is shown on page 17 of this *Angelus*, and can be found on every e-blast and service bulletin that the parish produces.

OUTREACH AND MISSION SPOTLIGHT

We thought it would be nice to start highlighting in the *Angelus* our guilds or groups that people may not come in contact with on a regular basis. With our desire to focus more on our outreach and mission work, we thought including information about the Luke 6:30 Ministry this month would be a good place to start. As we go through 2021, we will continue to highlight in the *Angelus* various groups and guilds working to carry out our vision and mission.

... the Lord
challenges our
worldly-wise
pragmatism ...

LUKE 6:30 MINISTRY

Those of us who spend a fair amount of time walking the streets of Atlanta are no doubt aware of the serious and seemingly intractable problem of homelessness in our city. Although charities which offer specific comforts such as food and shelter are certainly doing "the Lord's work," there is an inescapable need for cash in our society, for goods such as toiletries, medicines, and transportation, which are otherwise hard to acquire. And yes, a problem with cash giving is that one doesn't necessarily know that the donation will be well-spent. Still, in Luke 6:30, the Lord challenges our worldly-wise pragmatism, and directs us to "give to anyone who asks." Participants in this Ministry will give a certain amount of money per month, which is at each individual's discretion; the amount can be changed at any time. Each month, the parish will return all that money to each participant, in the form of one-dollar bills, or whatever denomination the participant wishes to give. The parish will also provide slips which are intended to accompany each bill. The slips will include a greeting in the name of Christ and this Church, a message of encouragement, and a short list of local resources for those living in poverty. Slips will also be available, free of charge, for those who prefer (for some reason) to go to the bank themselves. I hope that many of you will choose to participate in this simple act of kindness and faithfulness. Please send an email to robjclark@gmail.com to get involved.

—Rob Clark, *Coordinator*

COOS DURING COVID TIMES

The season of Epiphany had us continuing our 8:30am in-person, outdoor spoken Masses and 10am Facebook live streamed Low Masses on Sundays, and live streamed Facebook services of Morning Prayer and Compline during the week. Our organist, Sam Polk, along with a guest organist for a few weeks, has continued providing music for our Sunday 10am services.

We finally had a Sunday where the 8:30am in-person Sunday Mass had to be cancelled due to weather, so January 31 we had only a 10am Mass. Let's hope the rest of winter, though it may be cold, stays dry. According to the Candlemas poem, winter temps will be here for awhile. (If Candlemas be fair and bright, winter has another flight. If Candlemas brings clouds and rain, winter will not come again.) Weather.com seems to agree with the poem in that at least Sundays in February will be cold. Bundle up!

Starting February 1, Father Chris introduced some changes to our weekly service schedule, and some additions to our Bible Study and formation offerings. Here's a brief rundown of the changes:

- ▶ Morning Prayer (livestreamed on Facebook) is moving to 9am and will be held on Mondays, Tuesdays, Thursdays and Fridays
- ▶ A Catechetical Instruction class (Introduction to Catechesis) from 11:45am until 12:45pm on Sundays
- ▶ A New Testament Bible Study class on Mondays from 10–11:30am
- ▶ An Old Testament Bible Study class on Thursdays from 10–11am

No changes have been made to the Sunday Mass, Compline, Wednesday night Bible Study (now studying Luke and Acts), and the Thursday Holy Rosary schedules.

All of the services are livestreamed on Facebook and the classes, along with the Holy Rosary, are held on Zoom. For more information on any of these services or classes, refer to the weekly e-blast, our Facebook page, or contact the church via email (admin@coosatl.org) or phone (404-872-4169).

OUR SAVIOUR CHRISTMAS FOOD DRIVE CHALLENGE UPDATE

From the middle of December until January 6, we raised funds to be donated to the Atlanta Community Food Bank in lieu of our annual food drive. A generous benefactor stepped forward and presented us with a \$500 Challenge Grant. We ended up not only matching the Challenge Grant, but doubled it and raised a total of \$1,500. This is evidence that we remember what Our Saviour Christ taught us: *"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."* (Matthew 25:35-36). Thank you to all those who contributed!

KNEELERS' FUNDRAISING UPDATE

We noted in the last *Angelus* that a quiet fundraising effort was going on to replace the kneelers in the church. We are happy to report that the deposit has been sent in and received by the company who will be doing the work for the parish. Though the deposit has been covered, donations are still being accepted to fully cover all the costs associated with this project. If you are interested in contributing (and helping to save yours and everyone else's aching knees), please contact the parish administrator, Cathy McAfee, by emailing her at admin@coosatl.org or calling her at 404-872-4169 (church office) or 404-358-6713 (cell). If you would like to donate online, select the St. Anne's Altar Guild fund and add a note on the memo line ("for kneelers").

IMAGES FROM OUR SAVIOUR



Above, artwork masterpieces from (left to right) Carmen, Paula, Patrick and Roger



Above, left to right, the nave on Christmas Day; blessed chalk and instructions for blessing your home that was available at Epiphany; and an image from the January 24 service.

READINGS FEBRUARY 17 – MARCH 25

FEBRUARY 17

(ASH WEDNESDAY)

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

FEBRUARY 21

(FIRST SUNDAY IN LENT)

Genesis 9:8-17
Psalm 25:1-9
1 Peter 3:18-22
Mark 1:9-15

FEBRUARY 24

(SAINT MATTHIAS)

Acts 1:15-26
Psalm 15
Philippians 3:13-21
John 15:1,6-16

FEBRUARY 28

(SECOND SUNDAY IN LENT)

Genesis 17:1-7, 15-16
Psalm 22:22-30
Romans 4:13-25
Mark 8:31-38

MARCH 7

(THIRD SUNDAY IN LENT)

Exodus 20:1-17
Psalm 19
1 Corinthians 1:18-25
John 2:13-22

MARCH 14

(FOURTH SUNDAY IN LENT)

Numbers 21:4-9
Psalm 107:1-3, 17-22
Ephesians 2:1-10
John 3:14-21

MARCH 19 (SAINT JOSEPH)

2 Samuel 7:4,8-16
Psalm 89:1-29
Romans 4:13-18
Luke 2:41-52

MARCH 21

(FIFTH SUNDAY IN LENT)

Jeremiah 31:31-34
Psalm 51:1-13
Hebrews 5:5-10
John 12:20-33

MARCH 25 (ANNUNCIATION)

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

BIRTHDAYS AND ANNIVERSARIES

Birthdays in February

3 Jonathan Cooper
6 Holly Starling
7 Christopher Schmaltz
LeAnne Lemmond
9 Les Faulk
Stephanie Fox
11 Robert Buffington
15 Christina Leidel
Christopher Edwards

17 Carmen Pagan
22 Fr. Jeffrey Cave
26 Mary Sommers
27 Elijah James Gander Miller
[29] Nicholas Lemmond
Thomas Starling

Anniversaries in February

15 Nigel & Isabel Flynn

Birthdays in March

4 Suellen Henderson
12 Jenn 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

Rob Clark, *Senior Warden*

Ken Molinelli, *Junior Warden*

Dali Cintra Bartharès, *Mission & Outreach*

Suellen Henderson, *Strategic Vision/Growth*

Meg Pagán, *Pastoral Care*

Roger Press, *Parish Life*

Alphus Spears, *Christian Formation*

Martin Sullivan, *Stewardship*

Dowman Wilson, *Worship/Liturgy*

NEWEST VESTRY MEMBERS



Rob Clark



Dali Cintra Bartharès



Martin Sullivan

THE ANGELUS

Lent 2021

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

Address Service Requested

Dated Material – Please Do Not Delay

To Keep a True Lent

BY ROBERT HERRICK

IS this a fast, to keep
The larder lean?
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragg'd to go,
Or show
A downcast look and sour?

No; 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.