

St. Augustine's Episcopal Church

"A Loving Community, Embracing All People, Serving Others in the Power of the Risen Christ"

CANTERBURY TALES

*Volume 8
Issue 10
Kathy Wideman, Editor*

December 2011

GOD COMES TOMORROW

That is the title of one of my favorite recordings of Advent and Christmas music, written and produced by the Iona Community, a new monastic household in northern Scotland. The song by that name is a lullaby, quietly repeating "Wait 'till tomorrow...God comes tomorrow...and God is here. And God is here."

In our own times of waiting—joyous, hopeful waiting, or fearful, anxious waiting—we are assured by the words of Scripture and by the words and experience of our own lives, that indeed, God is here. Emmanu-el—God with us. We may not always feel like it, we may (and do!) wonder and ask and question. But we are given hope even in the darkest days, that we are not just left on our own.

The gospel of John reminds us that "The Light shines in the darkness, and the darkness did not overcome it." Or in the older translations, "the Light shineth in the darkness, and the darkness comprehended it not." The darkness neither overcome, nor understood, the Light.

When our darkness—whether of season or of soul—seems to be overwhelming, we remember the words of the Psalmist: "Darkness is not dark to you...darkness and light to you, O God, are both alike." God knows the darkness and the light; God knows the brightest, most glorious and God knows the deepest, low-down bluest and most miserable. And God loves us, in and through all of it.

This is the season of transitions. The warmth of fall gives way to the cold of winter. The light grows short and the night long. An old year closes; a new year begins. It is beyond logic and rationality; it is the time of waiting, and wondering. Fear not, the angel says—to Zachariah, to Mary, to Joseph, to the wise men. Fear not—but go, and share what you have seen and heard, in sleep and dreams and visions.

*This is the irrational season,
When love blooms bright and wild.
Had Mary been filled with reason,
There'd have been no room for the Child.¹*

¹ Madeline L'Engle, *The Irrational Season* (New York: HarperCollins, 1977), p. 27.



The North Star

*“Ablaze in the sky, sparkling bright,
North Star of legend, omen of light;
Lead all dreamers along thy way,
And let not one be gone astray.”*

Advent is a busy time at St. Augustine’s, as we await the coming of Christ. Please mark your calendars for the following events to help celebrate the joy of Christmas.

December 1: The **St. Clare’s Guild** invites all the women of the church to enjoy fellowship and lunch in the Parish Hall at noon. Please bring a covered dish to share.

December 4: The annual **Parish Meeting** will be held after the 10:30 am service in the Parish Hall. At this time Fr. Haddox will give a summary on the status of the Parish. We will also elect a slate of new members for the vestry of St. Augustine’s, and welcome our new music director, Frank Deese. *(See the article on p. 3 for additional information about Frank.)*

December 7: The holiday season can be a troubling one for many people working to heal after suffering from a significant loss or long period of grief. **The Longest Night: A Service of Remembrance and Hope** will be held at 6:30pm in the church. This is a service of song, prayer and remembrance. Please come to remember, grieve and to give thanks while in the company of others who are also on a journey toward peace and light.

December 14: The holiday season is one of celebration and thanksgiving and what better way to celebrate than in song! **The Choir Christmas Sing-Along** will be held at 6:30pm in the Parish Hall. Come hungry and with a joyful voice. St. Augustine’s will provide the turkey and dressing, please bring a side or dessert to share. Much merriment is guaranteed!

December 24: Celebrate the birth of the Christ Child with **Christmas Eve Lessons and Carols and the Holy Eucharist*** at 7:00 pm. **Please note, there will be incense used in the service.*

December 25: Celebrate the birth of the Lord with a **Christmas Day Holy Eucharist** at 8:00 am and 10:30 am*. A lunch in the Parish Hall will follow the late morning service. Please sign up for the lunch, and bring your favorite Christmas foods to share. **Please note, incense will be used at the 10:30 service.*

January 6: Invite your friends and neighbors for the celebration of Christmas continues with the **Choral Evensong for The Feast of the Epiphany*** at 7:00 pm. The celebration of Christmas continues, with music and lights and feasting in the Parish Hall. **Please note, there will be incense used during the service.*

Vestry Minutes

The vestry met Monday, November 28 and conducted the following business:

- Accepted the report of the nominating committee for 2012 vestry nominations.
- Received the report of the stewardship chair regarding the status of the annual pledge campaign. Those who have not yet pledged are reminded to do so.
- Scheduled the 2012 vestry planning conference (January 13 and 14 at The Church of Our Savior in Martinez).
- Approved the October minutes and financials.
- Issued a call to the Rev. Jason Haddox to serve as the fifth rector of our parish.

CONGRATULATIONS

Rev. Jason Haddox, Rector

***St. Augustine of Canterbury
Episcopal Church***

November 28, 2011

St. Augustine's welcomes our new Director of Music. Take a moment to meet the man who is sure to be a delightful addition to the St. Augustine's family.

From Frank Deese

St. Augustine's Director of Music

In a recent blog entry, Paul Dorset writes: "It's very tempting when you begin a story or a novel to start at the beginning. That is usually a mistake. Why? Quite simply because beginnings of stories usually aren't that interesting."

So I shall begin, but not at the beginning.

Once upon a time, I was nearly eighteen years old and in freshman orientation at the College of Charleston and severely handicapped. You see, I had never had to introduce myself to a living soul. Moreover, I did not know who I was or who I was to become. All my life *other* people had always known who I was. I was the Methodist preacher's son; or I was Bobby's son; or I was Lena's son. I had never been Frank.

I was born in the Church. My father was a (United) Methodist minister. I was the first child born in the parsonage in Dorchester, South Carolina, in more than 50 years. I was passed around and often kept by parishioners, calling them *Aunt Mary Ann*, or *Mama Scott*, or *Uncle Bill*. By the time I had finished high school I had lived in eight different small towns in South Carolina and been a part of more than 16 different parishes. I had been introduced to literally tens of thousands of people by that time, but they had always known who I was before we were introduced. I was always the new person in the crowd.

I was pushed onto the piano bench at Epworth Methodist Church in Darlington by the time I was eight to play for Sunday School assembly. The first thing I ever played in church was ‘Sweet Hour of Prayer’. Later, my father would allow me to choose hymns after I began to play the organ at 12. I had to demonstrate to him how the hymn selections fit both the readings for the day and their place in the service.

Appropriateness of musical selections was ingrained in me from the beginning.

I took private lessons in piano all the way into college. I began private organ lessons in high school. At the College of Charleston I was a French major because I did not want to do the obvious, but all through my life I have been drawn into the service of the church through music.

I became an Episcopalian during college because of my love of liturgy and music. I was a parishioner for many years at the Cathedral Church of Saint Luke and Saint Paul, Charleston. My service playing aesthetic is based on what I heard there from Dr. William D. Gudger (who is still organist at the Cathedral) and Ben Hutto (who is currently the Director of Music at Saint John’s, Lafayette Square.) I am quite traditional in my religious expression, but still a Wesleyan social activist at heart..

If the purpose of this piece is to introduce myself to the parish, then one might see that I analyze and research, and that I am thoughtful. (Or one may also think that I just tend to wander.) I can be both shy in crowds and surprisingly open in private.

I put my heart and soul into, and express my faith through, music. Ultimately that is how I shall demonstrate the best of who I am to you, the people of Saint Augustine’s. I am called here by Father Jason to be his vicar

choral, his music leader and advisor; to be the director and collector of the parish’s musical expression of faith and sacrifice of praise; and to be, above all, Our Lord’s servant through the Church.

Hello, I am Frank.



The Epiphany

The feast of Christ’s epiphany or “manifestation” originated among the Christians of Egypt in the third century.

The date of January 6 was probably chosen because the Egyptians celebrated their great feast of the winter solstice on that day, in honor of the sun god Horus.

The Christian feast was primarily a commemoration of the Lord’s baptism, as it still is for the Eastern Orthodox churches. The feast became known in the West during the fourth century, about the same time as the feast of the Nativity on December 25 began to be celebrated. In the West, the feast of the Epiphany acquired some of the Christmas associations, particularly the story of the Magi’s visit. This was regarded as the first appearance of Christ to the Gentiles.

The theme of the manifestation of Christ permeates the entire season that follows the feast of the Epiphany. In Christ we see the fullness of God dwelling in a human being. This fullness is Christ’s right, but it is to be ours as adopted heirs of God. On this feast, we celebrate the glory that is to be revealed in us when Christ is “all in all.”

One Epiphany custom was a procession of children, dressed as the magi, carrying a star on a pole and going from house to house singing star carols. Another custom was the

baking of a special “king’s cake” with a coin in it. Whoever found the coin would be king of the Epiphany celebrations. Traditionally, January 6, the twelfth day of Christmas, is the day when Christmas trees, decorations and crèches are removed from home and church after the Epiphany worship services.

For our celebration of Epiphany at St. Augustine’s on Friday, January 6th, we will enjoy a service of Evensong at 7:00 pm followed by a reception in the parish hall of wassail, eggnog, and sweets.



If one penny measures .75 inches and there are 16 pennies in one foot, how many pennies does it take to make a mile?

This matters, because the St. Augustine’s youth group is collecting pennies to send one of our lucky kids on a mission trip next summer.

This young person worked very hard during Lent with the 40- Hour Famine to raise money to bring recognition to the plight of starvation worldwide.

You can help achieve the goal of raising one mile of pennies by bringing in your spare copper to church. If you’ll check your junk drawer, dresser box and even your couch cushions, the goal will be reached in no time! You’ll find collection jars in the parish hall as well as on the table in the vestry meeting room.

Oh, and by the way there are 84,480 pennies in one mile!

So far, we have collected .10 mile!

Deacon’s Voice

In this column in September, I discussed Saint Benedict, his influence on Saint Augustine of Canterbury and the Rule of Saint Benedict which has provided practical and spiritual guidance for the last fifteen centuries.

Saint Benedict’s model for the monastic life was the family with the abbot as father and the monks as brothers. Priesthood was not initially an important part of Benedictine monasticism. Monks used the services of their local priests. Because of this, almost the entire Rule is applicable to communities of women under the authority of an abbess. Saint Benedict’s rule organizes the monastic day into regular periods of communal and private prayer, sleep, spiritual reading and manual labor. In later centuries, intellectual work and teaching took the place of farming, crafts and other forms of manual labor. The daily life of the Benedictine revolved around the eight canonical hours. The daily cycle started at midnight with the service of of Matins, followed by the morning office of Lauds at 3 am. Before the advent of wax candles in the 14th century, this service was said in the dark and recited from memory as monks were expected to memorize everything. The monks would then retire until 6 am. when they would attend the office of Prime.

They then gathered in Chapter to receive instructions and attend to business. Private reading or study continued until 9 a.m. when the office of Terce was said and then daily Mass. At noon came the office of Sext and the midday meal. After brief communal recreation the monks rested until the office of None at 3 p.m. Farming and housekeeping occupied the hours until the evening office of Vespers at 6 p.m., followed by the night prayer of Compline at 9 PM. After a few hours of sleep, the cycle

began again for the early monastic community.

Benedict chose the life of an ascetic monk in the pursuit of personal holiness living as a hermit in a cave near the rugged region of Subiaco. After considerable struggles with this first community, he eventually founded the monastery of Monte Cassino in 529 where he wrote his Rule near the end of his life.

The Rule opens with Benedict's main principles of renouncing one's own will and becoming strong through obedience. He called the monastery "a school for the Lord's service." The Rule has a total of 73 chapters in all. Some chapters guide the ordering of the monastery including the qualifications of the abbot, management of the goods of the monastery, and control of food and sleep. For example, two meals a day were allowed, with two cooked dishes each. Each monk was allowed a pound of bread and about half a pint of wine. Meat was prohibited except for the sick and weak. Daily labor varied with the season; however, never less than five hours per day was permitted. Each monk was to have a separate bed and slept in his habit to be ready to rise without delay. Rule 33 forbade the private possession of anything. The abbot provided all necessities.

Moderation in speech was recommended but not strict silence. Of course, the eight canonical hours spent in Divine office was considered Godly work to which "nothing is to be preferred." Prayer was to be made with heartfelt compunction. Above all, "unhesitating obedience" was called the first degree or step of humility. Prompt, ungrudging and absolute obedience to the superior in all things was expected. Humility was divided into twelve degrees or steps on a ladder leading to heaven—fear God, substitute one's will to the will of God, be obedient to one's superior, be patient amid hardships, confess one's sins, accept

oneself as a "worthless workman" consider oneself "inferior to all," follow examples set by superiors, do not speak until spoken to, do not laugh, speak simply and modestly, and be humble in bodily posture.

The Rule was long and detailed covering most eventualities of the monastic life. Charlemagne had Benedict's Rule copied and distributed to encourage monks throughout western Europe to follow it as a standard. Beyond its religious influences, the Rule of Saint Benedict was one of the most important written works to shape medieval Europe, embodying the ideas of a written constitution and the rule of law. It also incorporated a degree of democracy in a nondemocratic society, and dignified manual labor.

Yours in Christ,
Faye Forbes



Please Note:

- NO yoga class on December 29.
- NO SUNDAY SCHOOL CLASSES OR YOUTH MEETINGS on December 25 or January 1.
- All classes resume on January 8.

St. Augustine's Calendar

Worship Schedule

Sundays:

- *8am, Holy Eucharist Rite I
- *9:30am Christian Education for children and adults.
- *10:30am Holy Eucharist Rite II
- *5-6:30pm EYC in youth room

Wednesdays:

- *10:00 am Holy Eucharist and Healing Service
- *11:00 am Weekly Bible study

Note: There will be no Wednesday Eucharist/Bible Study on December 28 because of the Christmas holiday.

Weekly Events

Mondays:

- *Brown Baggers ALANON
12:00 pm, Vestry Room.

Tuesdays:

- *Yoga
2:00 pm, St. David's Large Room
- *Education for Ministry
5:30-8:00 pm, Vestry Room
- *Karate
6-7:30 pm, St. David's Large Room

Wednesdays:

- *Healing Service and Holy Eucharist
10:30am, St. Brigid's Chapel.

Thursdays:

- *Yoga
2:00 pm, St. David's Large Room
- *Karate
6-7:30 pm, St. David's Large Room
- *Choir Rehearsal
7:00-8:30 pm, Choir Room

Monthly Events

1st Thursdays:

- * St. Clare's Guild
12:00 pm, Parish Hall

2nd Thursdays:

- * Augusta Training Shop, Inc.
Board Luncheon
12:00 pm, Parish Hall

3rd Tuesdays:

- *Men's Fellowship: Grillers & Chillers.
7:00 pm, Parish Hall.

4th Mondays:

- *Vestry Meeting
6:30 pm, Vestry Room

**St. Augustine of Canterbury
Episcopal Church
3321 Wheeler Road
Augusta, GA 30909
(706) 738-6676**

**Non-Profit Organization
U.S. Postage PAID
Augusta, GA**

Permit #123

Return service requested

The Bulletin Board

Our Christian sympathy is extended to...Caitlin and Chris Martin, on the death of his grandmother, Estelle Martin...*William Toole* on the death of his sister, Eugenia Toole Glover...*Nancy Trefz* on the death of her mother, Helen Smith...*L.D. Newman* on the death of her aunt Jane Ross. *Congratulations to Becky Probus* who graduates Dec.16th from Georgia Southern University with a Bachelor's Degree in Accounting...*Shannon Parker and Shawn Maldonado* on the birth of their son, Shawn, Jr. (S.J.)

If you move or are planning to move, please contact the church office with the new address. **Deadline** to submit information for publication in the February newsletter is January 20, 2012.

Email Addresses for St. Augustine's

Nancy Moak nmm@knology.net
Carolyn Gaynor chg@knology.net General staec@knology.net
Rev. Jason Haddox jmhaddox@knology.net

THE VESTRY

Senior Warden Gary Jones: **Junior Warden** Bobby Wideman
Kim Bragg, Jean Embry, Robert Fields, Mike Gaynor,
Brenda Green, Caitlin Martin, John Neal, Ray Sigg