

## August Agenda

**Transfiguration of Our Lord**  
Thursday, 6 August, 7pm

**Wednesday Night at the Movies**  
Wednesday, 12 August, 7pm

**Assumption of the Blessed Virgin**  
Saturday, 15 August, 10am

**S. Bartholemew, Apostle**  
Monday, 24 August, 7pm

## New Brochure

A newly-revised color brochure is available in the back of the church, by the west doors, for use in advertising the parish. Please take one (or two) to pass on to a friend (or two).

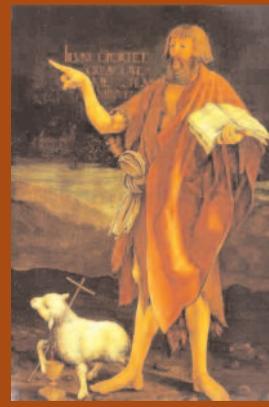
## Standing Notices

The occasional Sacraments of Baptism, Matrimony, Confession, Communion and Unction of the Sick, and the Office of the Dead are always available by appointment, at announced times, or as necessary.

Please call or e-mail the Church Office or the Rectory to inform the clergy if you or a loved one is in hospital.

**PLEASE REMEMBER THE PARISH IN YOUR WILL**

The Anglican Church of  
S. John the Baptist  
PO Box 550  
Marshall, VA 20116



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If you would like to contribute to this newsletter, please email:

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# ECCE

The Newsletter of S. John the Baptist Anglican Church  
Marshall, Virginia  
Issue 22 August 2009

## Dear Family and Friends of S. John's,

The dog days of August are upon us! While some of you have been able to get away from the heat and the humidity, the rest of us are giving thanks to God for the gift of air-conditioning! But all in all, this has not been an unbearable summer, again a matter for which we can express our gratitude.

Of all the virtues that have been associated historically with western culture, the virtue of gratitude is rarely expressed anymore. Culturally, gratitude was associated with civility or proper manners. But as the culture has broken down and manners have all but disappeared, gratitude, along with other of our commonly held virtues, seems to have been relegated to the dustbin.

Throughout sacred Scripture, we are continually commended to give thanks to God. For example, in the Psalms we are called repeatedly to join with the Psalmist in giving thanks unto the Lord for all manner of reasons, from the blessings God bestows upon us to the fact that God is good and his judgements are righteous. S. Paul in writing to the Christians at Thessalonika commends them "in every thing give thanks, for this is the will of God in Christ Jesus concerning you."

We know that the Eucharist is at the heart of our worship. But we often forget that the word *eucharistia* is the Greek word for "giving thanks." When we gather together for the Mass, we come not only to receive the sanctifying grace of that most blessed Sacrament, but to give something back to God, namely our gratitude. This virtue should be one of the most defining characteristics of the Christian, particularly the Catholic Christian who shares in the greatest act of *eucharistia* ever witnessed upon earth.

Our Lord has called us to be the salt and the light within the surrounding culture. We have a great gift to share with others, the gift of being grateful for all that we receive at the hand of God.

Affectionately, your Friend and Pastor,

## From the Deacon's Dais

During my sermon on the Feast of S. Anne I offered a phrase I often use: I have no problem making Christians be Christian. Away from the pulpit, I would like to expand on what I mean by this phrase.

Returning to our catechism, to be a Christian is to be "Christ-like" or to imitate our Lord as closely as is possible. In doing so we must strive to do something that seems impossible. That is, we must strive towards the perfection of our Lord with the imperfection of ourselves.

Perhaps the best way in which we can work out this action is in how we love our neighbor. For example, suppose a co-worker known to be a serial philanderer sees the crucifix around your neck and asks you about it. Do you tell him that it is an outward sign of your Christian faith and then challenge him to change his ways or be judged for them? Or do you tell him your crucifix depicts the Lord of all creation who on the Cross conquered sin and death, and that in wearing it you are strengthened in your faith?

Now, knowing that the next thing you will say will be "would you like to talk more about it," which answer seems more appropriate? The crucial point is that truth lies in either answer, yet Christian charity in only one.

For example, what if I was having this conversation with this same person but who was at the point of death? Wouldn't I then implore him to examine his life and repent with full contrition before death?

### Kudos

**To John Hagan** for keeping the church grounds looking so well-kept.

**To Gail Muller** for her faithful dedication to the work of the Altar Guild.

Any authentic demonstration of Christian love for neighbor must depend upon the one answer our neighbor is either ready to hear or is in need of hearing at that particular time.

For this reason, we as the people of the parish of S. John's, should be the open door to anyone hurting, questioning, or even fighting things in their life that keep them from our Lord. We ought to embrace them and ask, "Would you like to talk about it?" We cannot be the Pharisee condemning the widow's mite nor the secularist church accepting whatever the current cultural trend may be.

We should be Christians who are not afraid to be Christian. Our church must be a safe place in which all can bring their sin-ridden selves into a body of sin-ridden people who claim to be Christian themselves. If this might also include visitors to our parish then so much the better, but that is not to whom I am writing.

At the next Mass, I will bring my sin-ridden self to the church. I will confess my sinfulness prior to the Mass and again before receiving the Sacrament. I know and I trust that both you and I are praying for each other to be more Christian, more Christ-like, prior to our death and judgment. So in this knowledge, I have no problem is saying: I have no problem making Christians be Christian.

The Rev'd Deacon John Needham

### Transitus

**Col. H.B. "Brownie" Wells** passed into the next part of life on 5 July, fortified with the Sacraments of the Church.

**Continued from page 3...** Pabulum to develop into more mature Christians who can begin to digest "meatier" matters concerning the Faith. For only then will we be able to rise to S. Peter's challenge that we "*be ready always to give an answer to every man that asketh you a reason of the hope that is in you. . .*"

At S. John's we have access both to a Sunday morning Christian Formation class as well as a Wednesday morning Bible Study. These courses are offered to provide "spiritual meat" and to move people into a more mature understanding of their faith. I encourage each one of the S. John's family to think about attending one or both of these opportunities provided for spiritual instruction. Then we will be able to say with S. Paul that as "*strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil*" we may be contribute positively to the spiritual maturity of S. John's and be "salt" and "light" to the world around us.

**Language:** How often do we find ourselves using the Lord's Name in vain? OMG has now become a part of the texting and e-mailing vocabulary! To invoke a name is to make that person present to some degree. Furthermore, to invoke the Name of God, Christ or Jesus Christ in a casual manner is to profane the sacred Name of God. As Christians, we ought to value the fact that we can call upon the Creator of the universe who will hear our cries, and respond as a loving Father. Let's all be more careful about our language, lest we become guilty of violating the Third Commandment.

**Health Care Reform:** As most of you know, I have never used this platform to discuss national politics. However, with the real possibility of Congress passing a national health care package, I cannot keep silent on several matters contained in the pending legislation. Whatever our particular opinions might be about the need to revamp health care in America (I do support efforts to provide necessary health care to those who cannot afford it), I cannot support any legislation that would enshrine abortion and euthanasia as legal rights and do so with my taxes. As a priest, I believe it to be my responsibility to bring this to your attention. What you do with this information is between your conscience and God.

## UPCOMING EVENTS

### Christian Formation: Sundays, 9:30am

In August, we continue our examination of C.S. Lewis' book, "The Great Divorce." This class is strongly recommended for all who are new to the parish or who would not be prepared to "give an answer to every man that asketh you a reason of the hope that is in you." *1 Peter 3:15*

### Weekly Bible Study: Wed, 10:30am

Our Bible Study meets after Morning Prayer at 9:30am and Mass at 10am. Please join us for our study of S. John's Gospel and bring your friends.

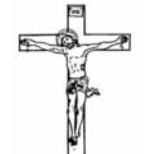
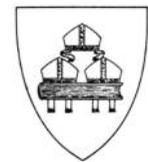
### Wednesday Night at the Movies:

On Wednesday 12 August we will meet at 7pm to watch and discuss the film, **Au revoir, Les enfants**. Here is the Netflix review: As World War II rages on, two students at a boarding school, the French-Catholic Julien Quintin and the Jewish Jean Bonnet, form an unlikely friendship in director Louis Malle's powerfully moving drama based on events from his own life. Although the boys begin as adversaries, they soon find common ground, especially when it becomes clear that Jean is merely trying to survive the tyranny of the Nazis.

### Summer Swimming Party:

Arch & Connie Hoxton are kindly hosting our Summer Party at their home in Shepherdstown, WV, on Saturday, 22 August at 4pm. They will be providing hamburgers, hotdogs and drinks. Please bring a side dish (in coolers if you need to keep things chilled). Don't forget to bring a lawn chair and your swimming gear. If you need assistance with getting there and would like to carpool, please notify the parish office. RSVP to the Hoxtons at 304-876-6582.

August 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 TEMPTATION AND FALL	 SPREAD OF SIN	 THE ANNUNCIATION	 CRUCIFIXION	 RESURRECTION	 ASSUMPTION	<b>1</b> St Peter's Chains M.P. 9.30am Rosary 9.45am E.P. 5.30pm
<b>2</b> Trinity VIII (St Alphonsus) M.P. 9.00am SCF 9.30am <b>Mass 10.30am</b>	<b>3</b> Finding of St Stephen M.P. 9.30am E.P. 5.30pm	<b>4</b> St Dominic, C M.P. 9.30am E.P. 5.30pm	<b>5</b> Our Lady of Snows M.P. 9.30am <b>Mass 10.00am</b> Bible Study 10:30 E.P. 5.30pm	<b>6</b> ✠ Feast of the Transfiguration M.P. 9.30am E.P. 5.30pm <b>Mass 7.00pm</b>	<b>7</b>  St Cajetan, C M.P. 9.30am E.P. 5.30pm	<b>8</b> Vigil of St Lawrence M.P. 9.30am E.P. 5.30pm
<b>9</b> ✠ Trinity IX (St John Vianney) M.P. 9.00am SCF 9.30am <b>Mass 10.30am</b>	<b>10</b> St Lawrence, M M.P. 9.30am E.P. 5.30pm	<b>11</b> Ss Tiberius and Susanna, VMM M.P. 9.30am E.P. 5.30pm	<b>12</b> St Clare, V M.P. 9.30am <b>Mass 10.00am</b> Bible Study 10:30 E.P. 5.30pm WNM 7pm	<b>13</b> Ss Hippolytus and Cassan, MM M.P. 9.30am E.P. 5.30pm	<b>14</b>  Vigil M.P. 9.30am E.P. 5.30pm	<b>15</b> ✠ Assumption of the BVM M.P. 9.30am <b>Mass 10.00am</b> E.P. 5.30pm
<b>16</b> ✠ Trinity X (Octave, St Joachim) M.P. 9.00am SCF 9.30am <b>Mass 10.30am</b>	<b>17</b> Octave M.P. 9.30am E.P. 5.30pm	<b>18</b> St Helena, QW (Octave) M.P. 9.30am E.P. 5.30pm	<b>19</b> St John Eudes (Octave) M.P. 9.30am E.P. 5.30pm	<b>20</b> St Bernard, Ab, D M.P. 9.30am E.P. 5.30pm	<b>21</b>  St Jane Frances de Chantal, W (Octave) M.P. 9.30am E.P. 5.30pm	<b>22</b> Immaculate Heart of Mary Parish Party 4pm M.P. 9.30am E.P. 5.30pm
<b>23</b> ✠ Trinity XI M.P. 9.00am SCF 9.30am <b>Mass 10.30am</b>	<b>24</b> St Bartholomew, AP M.P. 9.30am E.P. 5.30pm <b>Mass 7.00pm</b>	<b>25</b> St Louis, KC M.P. 9.30am E.P. 5.30pm	<b>26</b> St Zepherinus, PM M.P. 9.30am <b>Mass 10.00am</b> Bible Study 10:30 E.P. 5.30pm	<b>27</b> St Joseph of Calanza, C M.P. 9.30am E.P. 5.30pm	<b>28</b>  St Augustine, BCD M.P. 9.30am E.P. 5.30pm	<b>29</b> Beheading of St John the Baptist M.P. 9.30am E.P. 5.30pm
<b>30</b> ✠ Trinity XII (St Rose of Lima) M.P. 9.00am SCF 9.30am <b>Mass 10.30am</b>	<b>31</b> St Aidan M.P. 9.30am E.P. 5.30pm	 ST AIDAN	 ST BARTHOLOMEW	 ST BERNARD	 ST AUGUSTINE	 IMMACULATE HEART

Ab=Abbot; Ap=Apostle; B=Bishop; C=Confessor; Dn=Deacon; D=Doctor; Ev=Evangelist; K=King; M=Martyr; P=Pope; Pr=Priest; Q=Queen; V=Virgin; W=Widow; SCF = School of Christian Formation; SOC = Stations of the Cross; WNM = Wednesday Night at the Movies

A Few Matters of Concern

**Spiritual Maturity:** Examining the life of the early Church, a number of defining qualities set her apart from our contemporary experience of the same. Chief amongst these differences are the personal disciplines that figured largely in the day-to-day life of the early Christians. These disciplines not only distinguished the Christian community from the surrounding communities but often resulted in ridicule and persecution by the Roman authorities. Strikingly, the disciplined life exemplified in these early Christian communities attracted many within that pluralistic and hedonistic pagan environment to the truth of Christianity.

In addition to personal discipline, the ordered life of the Christian community, both in the community at large and in the immediate family, revealed another distinct difference between the Church and the culture. The mutual respect for everyone within the Church, regardless of status, was unheard of in the Roman Empire. This was true especially when it came to those who were most vulnerable and indefensible in the community, such as the unborn, young children and women.

As we examine the present position of the Church and contemporary culture, things do not appear any different from the early Church and Roman culture, except in one fundamental aspect. While the contemporary culture mirrors largely that of the Roman Empire, the contemporary institutional Church is largely indistinguishable from Western culture. In fact, many within the Church endorse actively the pluralism and hedonism manifest in our culture, a legacy of now largely defunct post-modernist theology. Many within the contemporary Church have lost any distinctiveness from the culture. This is because these same people have lost the mind of Christ. In the truest sense they suffer from amnesia; they no longer know who they are.

The Church as the Body of Christ, is to be in complete conformity to the will of Christ who is her Head, just as our Lord was in complete conformity with the will of his Father. Only in this way can the Church be "salt" and "light" within the surrounding culture. When the Church conforms to the world, then it is as our Lord so aptly states, "if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." As we look at the larger Church, we may well conclude that she is indeed "good for nothing," at least as she appears in any meaningful juxtaposition to our contemporary culture.

But where does that leave us as the parish family of S. John the Baptist? As is always the case, the whole is made up of the sum of its parts. That is to say, the parish can be no better or no worse than the entirety of our individual members. Each member of our parish family contributes to the spirituality of the whole. So to answer this question, we must each take stock of our spiritual lives. Where are we in our relationship with God? We might begin by reflecting on the fact that in many of S. Paul's Epistles, he chastises his readers for their failure to mature in their faith. He makes the distinction between those who are still being fed on "spiritual milk" and those who are able to digest "spiritual meat." S. Paul encourages those who are at the stage of ingesting

**Continued on page 5...**