

## June Agenda

1	<b>Trinity II</b>
2	Martyrs of Lyons
3	Of the Octave
4	Of the Octave
5	S. Boniface, B.M. (Of the Octave)
6	Octave Day of Sacred Heart
7	Of Our Lady
8	<b>Trinity III</b>
9	S. Columba, Ab
10	S. Margaret of Scotland, Q.W.
11	<b>S. Barnabas, Ap.M.</b>
12	Feria
13	S. Anthony of Padua
14	S. Basil the Great, B.C.D.
15	<b>Trinity IV</b>
16	Feria
17	Feria
18	S. Ephraem the Syrian, Deacon, C.D.
19	Feria
20	Feria
21	S. Aloysius Gonzaga, C.
22	<b>Trinity V</b>
23	Vigil
24	<b>Nativity of S. John Baptist</b>
25	Of the Octave
26	Of the Octave
27	Of the Octave
28	S. Irenaeus, B.M.
29	<b>Ss. Peter &amp; Paul, APP, MM</b>
30	Commemoration of S. Paul, Ap.

### 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 notify 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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# ECCE

The Newsletter of S. John the Baptist Anglican Church,  
Marshall, Virginia  
Issue 8, June 2008

Dear Family and Friends of S. John's,

The month of June marks our Patronal Festival, the Nativity of S. John Baptist, on the 24th. This is a timely reminder to evaluate how well we are living out our Patron's vocation of "pointing to Christ." You may recall that the name of this newsletter is taken from the pronouncement of S. John, as found in the Vulgate (S. Jerome's Latin translation of the Bible), "Ecce, Agnus Dei," or "Behold, the Lamb of God." I chose this, not only for our newsletter, but as something of a parish motto. As those who profess to imitate Christ (for that is what "Christian" means), we should always be seeking to point others to Christ. Often, we do this in the small things. Offering an encouraging word to those facing difficulties, and there are no shortage of difficulties families are facing in today's economy, or volunteering at the hospital, reflects something of Our Lord to others.

So how do we learn to imitate Christ more closely? There is no better place to learn about Our Lord than in the Mass. The Word of God proclaimed is an encounter with Christ Himself, for all Scripture points to Our Lord. When the Lessons are read, we should ask ourselves how this passage might make Our Lord more real to us. This is especially true of the Gospel. When we stand for the Gospel, are we not soldiers in the Army of Christ, rising to attention, awaiting our marching orders? But when we arrive at the Canon of the Mass and the Communion of the Faithful, we become truly intimate with Our Lord, for here we experience what it means to "dwell in Him and He in us." His Body and His Blood intermingle with ours!

Why, then, do we not seem to become more like Christ, "partaking of His divine nature" as we do in the Mass? One reason may be the sin of Sloth. This is an insidious sin, linked as it is with that of Pride. *When we approach the duties of our faith indifferently*, it can be either wilful disobedience to the known will of God (Pride) or carelessness (Sloth). While the latter may not be wilful, it is still a sin if we neglect to do all that is necessary beforehand, in order to carry out our particular Christian duty, such as attending Mass every Sunday.

I raise this matter for the good of your soul, for as your priest, I am responsible for doing all I can to get each of you through the heavenly portals. It is, after all, a matter of life and death!

Your friend and Pastor,

## From the Deacon's Dais

Early in his wonderful book, **Beginning to Pray**, His Eminence Metropolitan Anthony of Sourozh tells the story of a young woman he knew since her childhood. He wrote:

*Then she fell ill with an incurable disease and she wrote me a letter when I had already become a priest and was in England, and said 'Since my body has begun to grow weak and to die out, my spirit has become livelier than ever and I perceive the divine presence so easily and so joyfully.' I wrote to her again: 'Don't expect it will last. When you have lost a little bit more of your strength, you will no longer be able to turn and cast yourself Godwards and then you will feel that you have no access to God.' After a while she wrote again and said 'Yes, I have become so weak now that I can't make the effort of moving Godwards or even longing actively and God has gone', but I said 'Now do something else. Try to learn humility in the real, deep sense of this word.*

This story has stuck with me through the years, but has been especially close recently because of what happened to me several weeks ago. I became a Grandfather on April 29th. As days became hours and then minutes our prayer became more earnest.

Through the months of my daughter's pregnancy our prayer was still for the health of both mother and son, but it was steeped in a sense of joyousness that we were to be blessed with a grandchild.

But on the day of his birth, while we sat helpless outside the door, and my beloved daughter lay in travail, our prayer yearned in its humility: "Please God, protect my baby girl. Please God, protect her baby boy." At that moment nothing else mattered in the whole of the universe. It seems an irony that, just as with the Psalmist, even in our humility we selfishly ask for God's full attention individually and say, "For my trust is in thee, O Lord".

However, it is no irony but a witness to God's omnipotence and infinite love. God is with us in our joy as well as our sorrow. Sometimes in our prayer we are able to find that personal silence in which our heart is open to that special Presence. In finding that inner silence, we find our humility. This is because it is in this inner silence that we find God. As His Eminence Anthony points out, "He is far closer to us than we know."

The Rev'd Deacon John A. Needham

### Kudos

**To Susan Knutsen, Gail Muller and Gunda Fisher** for the wonderful reception after the Boccabello Ordination.

**To Didi McConnell** for volunteering her time to help clean the church.

**To all in the ACW** who made the luncheon for Betty Wells such an enjoyable occasion.

### Mark your Calendars

The Annual Parish Picnic will be held on Saturday, 12 July, again at the Hoxton's in Shepherdstown, WV. More details to follow. . .

### Transitus

**Jeremy Scott Boccabello** was ordained to the Diaconate 17 May 2008, Ember Saturday of Whitsuntide.

## A Look at the Liturgy

Last month, I discussed the philosophical *milieu* in which a distinctively American expression of Anglicanism took shape in the newly-formed United States. Although not expressly Deistic, on the one hand, nor overtly Calvinistic on the other, the framers of the the formative documents of the Protestant Episcopal Church were clearly influenced by both steams of thought. As a reminder, **Deism** is the belief that God is removed from His creation, and does not intervene in any direct way. This rules out any possibility of revelation as a way of knowing God. **Calvinism** is a 16th century Protestant system of religious thought, developed by John Calvin in Switzerland, that denies human free-will, and emphasizes God's omnipotence to such a degree that each human is *predestined* either to heaven or hell. These influences led to a moralistic and civic expression of Anglicanism in the United States up to the early 20th century.

In the late 18th century and the early 19th century, two movements swept through the Anglicanism to breathe new life into what has become a somewhat dreary expression of the Catholic faith. The first was the Evangelical Movement, personified by Charles Simeon in Cambridge, England, which emphasized personal conversion and which was largely responsible for the abolition of slavery. The second was the Oxford Movement, of which next month is the 175th anniversary, its beginning marked by John Keble's Assize Sermon given at S. Mary's (The University Church), Oxford 14 July 1833. This movement's aim was to restore the ideals of 17th century Anglicanism, which saw the vocation of Anglicanism as the reclamation of the undivided Church, or the Church of the first millennium of Christianity.

These two movements within Anglicanism have had a profound influence on those of us within the Diocese of the Holy Cross. Taking the best of Evangelicalism with its clear proclamation of the Gospel of Jesus Christ and its emphasis on personal sanctification through God's grace, and the best of the Oxford Movement with its emphasis on "being the ancient Church," particularly through a careful celebration of the liturgy and a reclamation of the full sacramental life of the Church, our parish will be well-positioned to attract those who are serious about their relationship with God and want to grow more deeply in their faith. May God bless us in our witness to Him as we attempt to "be the Church."

## UPCOMING EVENTS

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

Our current discussion is on "The Lamb's Supper," by Scott Hahn. This book examines the connection between the celebration of the Mass and the Revelation of S. John the Divine. Pick up a copy from your local bookstore or Amazon.com and come prepared to join in a lively discussion.

**Patronal Feast:** Sun, 22 June, 12pm-?

In celebration of our Patronal Feast, the Nativity of S. John Baptist on 24 June, we are hosting a cookout at the church. We are inviting S. Michael the Archangel, our sister parish in Winchester, as well as Christ Church, Warrenton to join us. Please come with a friend!











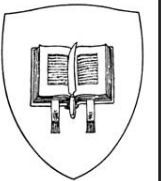

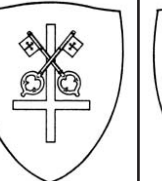

**Vacation Bible School:** 23-27 June

Once again, S. John's will be helping to host the summer VBS with the Marshall Baptist Church next door. While several of our parishioners have expressed both a desire and a willingness to assist, we could always have a stronger showing from S. John's. If you are interested in helping out, please speak with Fr Ostman.

**Hosting Food Bank:** Sat, 19 July

The ACW have tentatively set aside this Saturday morning to assist the Fauquier Food Bank on site. Please note the date.

June 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1</b>  <b>TRINITY II</b>  MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>2</b> <i>Of the Octave (Martyrs of Lyons)</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>3</b> <i>Of the Octave</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>4</b> <i>Of the Octave</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>5</b> <i>S. Boniface, BM (Of the Octave)</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>6</b>  <i>Octave Day (S. Norbert, BC)</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>7</b> <i>Of Our Lady</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
<b>8</b>  <b>TRINITY III</b>  MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>9</b> <i>S. Columba, Ab</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>10</b> <i>S. Margaret of Scotland, QW</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>11</b> <b>S. Barnabas ApM LOW MASS 7PM</b>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>12</b> <i>Feria</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>13</b>  <i>S. Anthony of Padua, CD</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>14</b> <i>S. Basil the Great, BCD</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
<b>15</b>  <b>TRINITY IV</b>  MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>16</b> <i>Feria</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>17</b> <i>Feria</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>18</b> <i>S. Ephraem Syrus, Deacon, CD</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>19</b> <i>Feria</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>20</b>  <i>Translation of S. Edward, KM</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>21</b> <i>S. Aloysius Gonzaga, C</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
<b>22</b>  <b>SOLEMNITY OF S. JOHN BAPTIST (TRINITY V)</b>  MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>23</b> <i>Vigil of S. John Baptist</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>24</b> <b>Nativity of S. John Baptist LOW MASS 7PM</b>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>25</b> <i>Of the Octave</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>26</b> <i>Of the Octave</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>27</b>  <i>Of the Octave</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>28</b> <i>S. Irenaeus, BM Of the Octave</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
<b>29</b>  <b>Ss PETER AND PAUL APP, MM (TRINITY VI) of the Octave</b>  MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>30</b> <i>Commemoration of S. Paul, Ap (Of the Octave)</i>  MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	 S. JOHN THE BAPTIST	 S. BARTHOLOMEW	 THE APOSTLE PAUL	 THE APOSTLE PETER	 S. BASIL THE GREAT

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

COMING IN JULY

LifeLine Screening will be conducting screening for carotid artery/stroke, abdominal aortic aneurysm, peripheral arterial disease, and osteoporosis. The screening will take place in the Annex, on Friday, 18 July, from 8:30am until 5pm. If you are interested in this program of preventative screening, please phone 1-800-449-2350 or log on to [www.lifelinescreening.com](http://www.lifelinescreening.com) for further information.

ACW NEWS

At the last meeting held on 18 May, those of us in attendance decided to act on the charities of choice of the members present. We voted to give \$ 500 to each of the following charities, for a total of \$2000:

- The March of Dimes local chapter, introduced by Susan Knutsen
- Central Asia Institute in Pakistan and Afghanistan, introduced by Linda Bixler
- The Church of the Ascension in Bulawayo, Zimbabwe, introduced by Father Jonathan
- The Vacation Bible School with the Marshall Baptist Church

Father Jonathan has already added an Outreach Section to our web site which describes a couple of these organizations. Initially the ACW agreed to take \$6000 of the original amount donated to Outreach to begin to structure an outreach philosophy. The key concept of this philosophy was the idea of “staying attached to the gift.” This is a term used to describe the ability to follow the organization, whether by knowing an individual in the program’s management or actually working with those people who benefit from the program.

We now have \$ 4000 left from the original \$ 6000 set aside. This is an opportunity for those who were absent at the 18 May meeting to respond in the next few weeks with charities you have in mind. It would be wonderful if while focusing on local outreach we would also help to build awareness of our parish in the community.

One possibility presented earlier to the ACW by Karen Parli concerned assisting on-site for the Food Bank, or the Fauquier Food Distribution Coalition, on the morning of 19 July. Other great ideas presented included:

- Make a Wish Foundation
- Hospice
- Book Distribution to Support Early Literacy
- The Pumpkin Patch
- Prayers and Squares
- Senior Care Outreach
- Marshall Volunteer Fire Department

The goal is to designate the remainder of this money (\$ 4,000) by the end of June. Ideally, the person sponsoring the idea will “stay attached to the gift” by giving updates on the progress of the donation, or the impact it has had on the organization. Perhaps by dividing the outreach program amongst our individual interests we will find it more manageable. Thank you all for your time and patience in thinking about these opportunities before us.

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