

March Agenda

1	S. David, B.C.
2	Lent IV
3	Feria
4	Feria
5	Feria
6	Feria (Ss. Perpetua & Felicity, MM.)
7	S. Thomas Aquinas, C.D. (Feria)
8	Feria (S. John of God, C.)
9	Passion Sunday
10	Feria (Forty Holy Martyrs)
11	Feria
12	S. Gregory the Great, P.C.D. (Feria)
13	Feria
14	Compassion of BVM (Feria)
15	Feria
16	Palm Sunday
17	Monday in Holy Week, Low Mass 7pm
18	Tuesday in Holy Week, Low Mass 7pm
19	Wednesday in Holy Week, Low Mass 7pm
20	Maundy Thursday, Mass 7pm
21	Good Friday, Three Hours Noon – 3pm Good Friday Liturgy 7pm
22	Holy Saturday, Easter Vigil 8pm
23	Easter Day
24	Easter Monday, Low Mass 7pm
25	Easter Tuesday, Low Mass 7pm
26	Easter Wednesday, Low Mass 7pm
27	Easter Thursday, Low Mass 7pm
28	Easter Friday, Low Mass 7pm
29	Easter Saturday, Low Mass 10am
30	Low Sunday
31	Annunciation of the BVM (transferred)

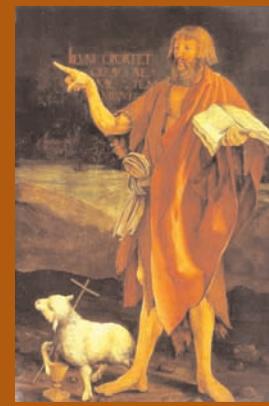
Standing Notices

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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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 5, March 2008

Dear Family and Friends of S. John's,

This month marks the halfway point of our first year together as pastor and parish. We've journeyed through a great deal of the ecclesiastical terrain of the Church kalendar, from Advent through Christmas and Epiphany and now find ourselves in Lent moving towards Easter. I was thrilled by the joy expressed by so many as we celebrated the Nativity of Our Lord and have been deeply impressed by the determination, and even enthusiasm, with which our Lenten pilgrimage has been embraced. As I remarked recently to a colleague of mine, it's a blessing to be in a parish where parishioners are truly committed to the Faith and have a deep appreciation for that great treasure, the "pearl of great price," we have inherited.

When we call ourselves "traditional," we do not take that term lightly. *Traditio* literally means "handing down" or "passing over." Our vocation is to take this great treasure we have received from those who have gone before us and hand it down to the next generation. And what is this treasure? Nothing less than life itself. Since the Fall, when we lost the intimacy we had originally with our Creator, we find ourselves dead spiritually. Without his Spirit animating us, we strain to fill our lungs in a desperate attempt to embrace life. Only when that relationship is restored by God Himself can we once again enjoy the intimacy with Him intended from the beginning of creation. Only then can we say that we are truly alive, for we are filled with the life of the God who dwells within us.

There is one place where we are guaranteed to find this life, and that is upon the altar where Our Lord offers us His Body and Blood. Since the earliest days of Christianity, the Church set aside the First Day of the Week to give thanks (*eucharisteo*) for this new life we receive in the Blessed Sacrament. In imitation of their witness, we do the same here at S. John's. Think about that for a moment: the God of the universe, condescending to offer us His life upon the altar of our humble parish church. Reflect on what we receive Sunday after Sunday and every Holy Day, the Body and Blood of God incarnate! And yet, there are times, as in the parable of Our Lord, when we excuse ourselves from the invitation to the Great Supper with no better reason than we have something better to do with our time. Could our time ever be spent in any better way? During the remaining days of Lent, take time to reflect on this great mystery: the Incarnate God giving His Body and Blood to us upon the altar of S. John the Baptist.

Your friend and Pastor,

ACW Annals

I am delighted to report that we have a new and enthusiastic team to lead this chapter of the Anglican Church Women (ACW). On Saturday, 23 February, ACW Vice President Diana Reuter-Twining, Treasurer Celeste Wheelwright, Secretary Linda Bixler and I had a brainstorming session with Fr Jonathan to explore ideas and findings that could be presented to the ACW for consideration and discussion at its next meeting on 30 March, as well as to gain insights into what the ACW mission should be based on that of S. John's.

As you know, at the last ACW meeting held on 10 February, Diana presented the ladies with a very brief outline for an outreach program using funds donated specifically for this purpose. In order to provide a discussion outline for our next meeting, we thought we should have a basic plan along with a draft mission statement to present to the ACW. This would be a good starting point from which we could develop our outreach program, taking into account all our thoughts and ideas. From this informal brainstorming session, we were able to draft a structure of what our outreach program might look like based on income for 2008. We have also drafted a mission statement to be fine-tuned, which could then be added to the ACW By-Laws. This is where you, the ladies of the ACW, come in:

- Please think about outreach – what it means to you, the church and the community.

- Think about how you can help in our ministries. (I plan soon to send out an updated list so that you can select an area of ministry where you would be able to help.)

- Think about what you would like the ACW to be now and in the future.

- Think about fundraising ideas you may have and any other issues you would like to bring up, or activities you would like us to do at future meetings. This is a time to become energized and active in our church and community.

We have a wonderful opportunity here to grow closer together, to get involved in activities inside and outside our congregation and to grow as a chapter. Come to the next meeting prepared, energized and ready to get to work. In the meantime, if you have thoughts or questions you would like to raise, please give me, Diana, Celeste or Linda a call.

Susan Knutsen

President

Anglican Church Women

Lynne Kerwin Byron Chapter

Kudos

To Gail Muller for her delicious Lenten supper soups.

To our Lay Readers for their contribution to our worship.

To our Coffee Hour hosts & hostesses for their incredible, delectable post-oratorical repasts.

To the Rev'd Deacon John Needham for his many contributions to the life of our parish.

Vestry Retreat

On 8 March, the Vestry will have a mini-retreat at the Knutsen's home in Warrenton, from 10am until 2pm. Lunch will be provided. Please make every every effort to be present.

Transitus

There were no Baptisms, Weddings or Funerals recorded in the Parish Register during the past month.

A Look at the Liturgy

As Anglicans, we are used to the concept of Confession, or at least the General Confession, which we recite in the Mass, "Almighty God, Father of our Lord Jesus Christ. . ." Thomas Cranmer, the architect of the Book of Common Prayer, took the *Confiteor*, or Confession, that was said between Priest and Server at the beginning of the Latin Mass and moved it within the Liturgy, just before the Consecration. His point was twofold: to include the laity in the Confession and to make everyone aware of the need to confess anything in our lives that would hinder the grace of the Blessed Sacrament.

That being said, it is important to realise that when we sin, we sin not only against God but against the whole Body of Christ. Each sin we commit, no matter how "insignificant" it may seem to us, damages our fellow Christians, not to mention the whole of the human family. We are connected, as it were, by a web of sin to each other, and our individual sin compounds the sinful state of all of humanity.

Private, or auricular confession made to a priest, addresses this point. Not only are we confessing our sins to God, who is present in the person of the ordained priest, but we are also confessing our sins to our fellow man, against whom we have also sinned.

But there are other reasons why private confession is important to Christians. First, it is part of our heritage, the authority to pronounce absolution coming from Christ Himself and recited by the bishop when ordaining each priest. Second, it makes us confront our sins in a serious manner. How often do we excuse our sinful behaviour by assuring ourselves that God will forgive us? When we confess to a priest, he challenges us to think about our sins more deeply and the reasons we commit them. In addition, we become more honest about the extent of our sinfulness and the hold that sin has upon us. Third, the priest gives council and encourages us to work on the virtues that militate against the vices that trouble us. Fourth, it is always a comfort to actually hear those words of absolution spoken by the priest, assuring us that God has indeed put our sins from us "as far as the east is from the west."

As we think about our Lenten Rule, we should also reflect on the place private confession will have in that rule. If you've never made your confession before, this Lent is the time to do it. It's never too late to begin a practice that will without a doubt enable us to grow more deeply in our relationship with God.

UPCOMING EVENTS

Stations of the Cross: Fridays in Lent, 6:30pm

On the remaining Fridays in Lent, we will hold Stations of the Cross, using the stations in the Church. This devotional practice enables us to appreciate more fully the sufferings of Christ.

Adult Forum: Sundays, 9:30am

In Lent, we are looking at the Passion narratives in the Gospels. To grow in your knowledge of the Faith, plan on attending these lively sessions.

Holy Week: 16 - 22 March

Beginning with Monday in Holy Week, Mass will be held at 7pm each evening. On Good Friday, we will have the traditional Three Hour meditations from noon until 3pm. The Good Friday Liturgy with Veneration of the Cross and Mass of the Presanctified will be at 7pm. On Holy Saturday, the Easter Vigil will be at 8pm.

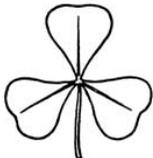
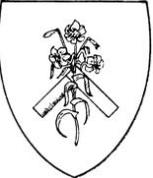
Maundy Thursday: 20 March

Following the Maundy Thursday Mass, we will have a Watch before the Altar of Repose until the Good Friday Liturgy. A sign-up sheet will be available in the Annex.

Easter Week: 24 -29 March

Mass will be offered at 7pm Monday - Friday and at 10am on Saturday.

MARCH 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 <i>Feria</i> (S. David, BC) MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
2 ✠ LAETARE SUNDAY MORN. PRAYER 9 AM SCF 9.30 MASS 10:30 AM	3 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	4 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	5 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	6 <i>Feria</i> (Ss. Perpetua and Felicity, MM) MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	7  <i>S. Thomas Aquinas, CD</i> STATIONS OF THE CROSS 6:30 PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	8 <i>Feria</i> (S. John of God, C) VESTRY RETREAT 10AM - 2PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
9 ✠ PASSION SUNDAY MORN. PRAYER 9 AM SCF 9.30 MASS 10:30 AM	10 <i>Feria</i> (Forty Holy Martyrs, MM) MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	11 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	12 <i>S. Gregory the Great, PCD</i> (Feria) MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	13 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	14  <i>Compassion BVM</i> (Feria) STATIONS OF THE CROSS 6:30 PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	15 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
16 ✠ PALM SUNDAY MORN. PRAYER 9 AM MASS 10:30 AM	17 <i>Monday in Holy Week</i> LOW MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	18 <i>Tuesday in Holy Week</i> LOW MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	19 <i>Wednesday in Holy Week</i> LOW MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	20 MAUNDY THURSDAY MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	21  GOOD FRIDAY THE THREE HOURS: NOON - 3PM LITURGY 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	22 HOLY SATURDAY VIGIL 8PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
23 ✠ EASTER DAY MORN. PRAYER 9 AM MASS 10:30 AM	24 EASTER MONDAY LOW MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	25 ✠ EASTER TUESDAY LOW MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	26 <i>Easter Wednesday</i> LOW MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	27 <i>Easter Thursday</i> LOW MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	28  <i>Easter Friday</i> LOW MASS 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	29 <i>Easter Saturday</i> LOW MASS 10AM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
30 ✠ LOW SUNDAY MORN. PRAYER 9 AM SCF 9.30 MASS 10:30 AM	31 ANNUNCIATION BVM (transferred) MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM					

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

INVOCATION OF THE SAINTS

You may have noticed that after the Collect for the Day, two additional collects are usually added. The first may be a seasonal collect, such as the Collect for Advent Sunday, or the Collect for Ash Wednesday, both directed to be added seasonally by the Prayer Book rubrics, or it may be the Collect of the Saints followed by an *ad lib.* collect for a specific intercession.

In *public worship*, Anglicanism, in line with the rest of the Catholic Church, has historically rejected the notion of requesting directly from the Saints a particular benefit. Rather, the collects are worded precisely so that we beseech God Himself for the prayers of the Saints. This ancient practice is one that both instructs us about the nature of the Body of Christ as well as encourages us in our pilgrimage of faith.

When we ask for the prayers of the Saints, we are reminded that death does not sever our relationship with those members of the Church who have gone before

us. In the Creed, we profess our belief in the Communion of Saints. Asking for their prayers makes that doctrine a practical reality. We are also reminded of the concreteness of the unseen world. Having a healthy sense of “things invisible” gives us a deeper appreciation of the “so great a cloud of witnesses” that have also run the race that is set before us.

This brings us to the second aspect of asking for the prayers of the Saints; they have undertaken our journey and by the grace of God, have proven victorious. They know what it’s like to struggle as we struggle, to be tempted as we are tempted, to fail as we fail, and yet they were able eventually to overcome each of these challenges to win their crown of victory. S. John saw, in his Revelation, these Saints “under the altar” pleading the Blood of Christ for us. May we be bold in asking for their prayers, confident that as they pray for us, we too “may be partakers of [God’s] heavenly kingdom.”

FINAL AFFAIRS

There exists in the Book of Common Prayer, a rubric, appropriately attached to the rite of the Unction of the Sick, that directs the parish Priest. . .to *advise the People, whilst they are in good health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.* Lent seems an appropriate time in which to issue this reminder.

As Christians, we strive to exercise a self-discipline that is integrated into every aspect of our lives, for we seek nothing less than to emulate Our Lord in every aspect of His life. All too often, we divide our lives, as it were, into various elements, offering those parts that have a lesser value to God but holding back other parts upon which we place a higher value. For example, we might rather easily give over to God vices we know to be detrimental to either our character or our health, but hold back our financial resources, because to give those over to God would be too great a sacrifice. And then there is the matter of trust. It’s much easier to trust in tangible resources that we can quantify than in a God who, even though He claims to be our loving Father, often seems remote and uninvolved in our lives. So it becomes a genuine act of faith when in putting our affairs in order, we pay particular attention to our financial affairs.

When we leave a bequest to, for example, our parish, it’s not primarily because the parish needs the money to secure its future; no, its future is already secured in God’s Providence. Whether we succeed or fail will be a matter of our faithfulness and God’s blessing, not of any particular legacy. Rather, when we do as the Prayer Book directs, we do so for *our* sake, remembering the words of Our Lord: *For where your treasure is, there will your heart be also.* To leave a bequest to a parish, diocese, religious order or some other church body, is to leave an epitaph, not carved in stone but in the hearts of those left behind: *Here was my heart, for here is my treasure.* To treasure the Body of Christ is to treasure Christ, who is the head of His Body, the Church. At the end of our lives, we will each reveal where we have placed our treasure. May we also reveal that we gave our heart to the One who gave His life for us.