

November Agenda

All Souls' Day Requiem **Monday,**
3 November, 7pm

Remembrance Sunday **Sunday,**
9 November

Votive Mass of Thanksgiving **Thursday,**
27 November
9am Low Mass

Advent Sunday **Sunday,**
30 November

New Brochure

A newly revised colored 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 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:

Ecce@st-johnthebaptist.org

The Anglican Church
of
S. John the Baptist

4107 Winchester Road
P.O. Box 550
Marshall, VA
20116-0550

Office: 540.364.2554
Rectory: 540.253.5113

www.st-johnthebaptist.org

ECCE

The Newsletter of S. John the Baptist Anglican Church,
Marshall, Virginia

Issue 14 November 2008

Dear Family and Friends of S. John's,

As I noted in the recent All Souls' Day letter, November is the month when we call to mind in a particular way those who have gone before us and entered into the next part of life. This is nothing less than an act of charity and a reminder of our vocation within "the communion of saints." We don't abandon our dearly departed to the mercy of God, but actively intercede with Him on their behalf. The Church historically has understood this intercession to be most effective in the context of the Mass, where Our Lord Himself is present to both hear our prayers and to extend His grace to the object of our intercession. The Mass in which we specifically intercede for the departed is called a Requiem Mass, after the opening words of the Introit, *Requiem aeternam*, or "Rest eternal grant unto them, O Lord. . ." In my previous parish, I offered a Requiem Mass each month, praying for parishioners and family members who had passed into the next part of life during that particular month. This is one of great privileges of a parish priest, to exercise his ministry to not just the living but the dearly departed as well.

This being said, it is appropriate for me to remind each parishioner of his mortality, and to encourage each of you to prepare for your inevitable passing into the next part of life. These preparations necessarily include not only setting out clear directions for funeral arrangements, but also speaking to your priest about your intentions. This should include a regular and full auricular confession so that your conscience is clear of any sin, either mortal or venial.

Additionally, the Prayer Book directs that "*the Minister. . . advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.*" [page 320] I do hope that each of us will want to contribute to the work of S. John the Baptist, even after God has called us to our reward.

Affectionately, your friend and Rector,

From the Deacon's Dais

I must confess that I am a bit OCD with my music. That is, once I've landed on a particular song or album, I will play it over and over again until I've wearied myself and everyone around me with it. For example, I recently came across the Stephen Cleobury Choir of King's College, Cambridge (England) rendition of the *Miserere mei, Deus*. I thought it to be a perfect example of the different sound between the treble of a boys' choir and the equally beautiful, yet completely distinct, sound of a female soprano. I went on to torture some of my co-workers and anyone unfortunate enough to be trapped in my car for any length of time with this example... over and over again.

My second confession is that I depend on my daughters to keep my iPod reasonably up to date in music. And so it was that when my Laura brought to my attention an artist that we played regularly on "RockBand," we bought the CD. On the CD was a song about Lisa Ryckman, the young woman martyred at Columbine by reaffirming her faith at the point of a gun.

In my way, I played the song over and over again: when running, in the car, on the computer... its message is both powerful and Christian. Yet, even if it was translated to organ play and chorus, would it be something I would want in the liturgy? No.

Kudos

To those faithful parishioners who give of their time and talents to provide flowers on the altar.

To those faithful parishioners who so generously supply us with caffeine and calories after each Sunday Mass.

Our liturgy is to worship God and our hymns are a part of that act. To worship is to be in the condition of being worthy and lacking that (which we are!), to offer that which is worthy. The ultimate expression of our liturgy then is when, in the holy mystery of the Mass, that which is worthy allows Man to touch God.

That which surrounds this seminal experience, the liturgy, then becomes a rightfully protected act. As Fr. Stephen put it when he visited us: "What is the difference between a liturgist and a terrorist? ... you can at least reason with a terrorist!"

Our hymns are a part of our liturgy and our worship. Our hymns contain the theology, history, and tradition of the Catholic Church. To sit down in study with our hymnal is no less than to sit down with the Collects of the Book of Common Prayer or the Propers of the Missal. You will be steeping yourself in an edifying teaching of a singular kind.

There are many contemporary Christian songs that touch me. I will probably play this moving new song ten more times before this article reaches you. But, at the Mass when I am about to touch the one true living God, the simple musical ring of the Sanctus Bells will cause my heart, soul and mind to cry "My Lord and my God." While we *enjoy* the former because it is edifying to our Christian walk, we *need* the latter because it helps us in reaching His presence.

The Rev'd Deacon John Needham

Transitus

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

A Look at the Liturgy

Have you ever wondered why we have confession in the Liturgy? You may recall the words of S. Paul in writing to the Christian community in Corinth: "*For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*" (I Corinthians 11:23-32)

Self-examination is a necessary prerequisite for participating in the Sacrament of the Altar. S. Paul teaches explicitly that if we receive the Body and Blood of Christ in a state of serious (mortal) sin, we commit a sacrilege and actually condemn ourselves before God. To sin against the Body and Blood of Christ in the Sacrament is to be guilty of (or liable for) Our Lord's death. We crucify Our Lord afresh if we partake of the Sacrament without first examining our consciences.

This is such a serious matter, that S. Paul teaches when we disregard self-examination and confession, that is, if we fail to judge ourselves, we will fall subject to God's judgement, a judgement that will include chastisement. But this chastisement is meant for our salvation, to awaken our spiritual sensibility so that we might not be condemned eternally with those who reject God's love.

So how do we make a proper preparation? We certainly can't do it in the few minutes we have before Mass. Nor can we do it within the context of the Mass. No, we must spend some time each week in quiet before God, reflecting upon the Ten Commandments, or perhaps upon the seven deadly sins, praying the Holy Ghost to reveal where we come up short.

Sometimes we become aware that we are carrying around so much sin that we need to confess it to a priest. The rule of thumb is that anytime we sense serious sin in our lives, auricular confession is the proper recourse to spiritual restoration. Recall that Our Lord expressly bequeathed the Sacrament of Penance to the Church when He breathed on his apostles and said, "whosoever sins ye remit, they are remitted. . ." The confession in the Liturgy cannot take the place of the Sacrament of Penance; it is there to remind us of our need to *examine ourselves* and then go to Confession when our conscience so directs.

UPCOMING EVENTS

All Souls' Requiem: 3 Nov, 7pm

To honour our dearly departed, a Requiem Mass will be offered Monday night, 3 November. Normally All Souls' Day falls on 2 November, the day after All Saints' Day. However, in the ancient tradition of the Church, All Souls' is never kept on a Sunday and so is transferred this year to the Monday.

Christian Formation: Sundays, 9:30am

We continue our examination of the ancient Creeds of the Church, particularly the Apostles' Creed. 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." *I Peter 3:15*











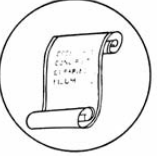


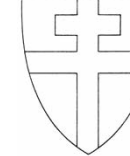


Weekly Bible Study: Wed, 10:30am

We continue our Bible Study at 10:30am in the Annex of the church. Preceding the study is Morning Prayer at 9:30am and Mass at 10am. This study is open to any parishioners and their friends; our first study is on S. John's Gospel. Please do join us.

Thanksgiving Day: 27 Nov, 9am

A privileged Votive Mass for Thanksgiving Day will be celebrated at 9am. This will hopefully allow all cooks to break away from their kitchens (after putting the turkey in the oven) and join all of us as we give thanks to Almighty God for the many blessings He has bestowed upon us as a Nation.

November 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 TRINITY	 ST MARTIN OF TOURS	 ST HILDA	 HOLY EUCHARIST	 ST LEONARD	 CHRISTIAN KNOWLEDGE	1 <i>All Saint's Day</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
2 ✠ TRINITY XXIV MORN. PRAYER 9 AM SCF 9.30 MASS 10:30 AM	3 <i>All Souls (Transferred)</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	4 <i>S. Charles Borromeo, BC</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	5 <i>S. Elisabeth, mother of S. John the Baptist</i> Bible Study 10:30am MORN. PRAYER 9.30AM MASS 10AM EVE. PRAYER 5.30PM	6 <i>S. Leonard. Ab</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	7  <i>S. Willibrord, BC</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	8 <i>Octave Day of All Saints</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
9 ✠ TRINITY XXV <i>Remembrance Sunday</i> MORN. PRAYER 9 AM SCF 9.30 MASS 10:30 AM	10 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	11 <i>S. Martin of Tours, BC</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	12 <i>Feria</i> Bible Study 10:30am MORN. PRAYER 9.30AM MASS 10AM EVE. PRAYER 5.30PM	13 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	14  <i>S. Josaphat, BM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	15 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
16 ✠ TRINITY XXVI MORN. PRAYER 9 AM SCF 9.30 MASS 10:30 AM	17 <i>S. Hugh of Lincoln, BC</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	18 <i>S. Hilda of Whitby, VAbs</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	19 <i>S. Elisabeth of Hungary, QW</i> Bible Study 10:30am MORN. PRAYER 9.30AM MASS 10AM EVE. PRAYER 5.30PM	20 <i>S. Edmund, KM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	21  <i>Presentation of the Blessed Virgin Mary</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	22 <i>S. Cecilia, VM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
23 ✠ SUNDAY NEXT BEFORE ADVENT MORN. PRAYER 9 AM SCF 9.30 MASS 10:30 AM	24 <i>S. John of the Cross, CD</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	25 <i>S. Catherine, VM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	26 <i>S. Silvester, Ab.</i> Bible Study 10:30am MORN. PRAYER 9.30AM MASS 10AM EVE. PRAYER 5.30PM	27 Thanksgiving Day Low Mass, 9am MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	28  <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	29 <i>Vigil of S. Andrew</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
30 ✠ FIRST SUNDAY IN ADVENT MORN. PRAYER 9 AM SCF 9.30 MASS 10:30 AM	 ADVENT	 ST CATHERINE	 ST ELISABETH OF HUNGARY	 ST SILVESTER	 ST CECILIA	 ST ANDREW

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

A SIMPLE RULE OF LIFE FOR SERIOUS CHRISTIANS

For those who desire to take seriously their commitment to follow Christ, one quickly discovers that there are many distractions along the way. The problem with distractions is that they can often overwhelm our efforts and make us feel defeated, as though we are unable to finish that which we have begun. To be effective in our fight “against the world, the flesh and the devil,” we must have a “Rule of Life.” A Rule of Life provides objective assistance as we endeavor to give proper glory to God, to follow Christ as well as develop a Christian character and prepare for eternity. Next to our conception as humans, the most important thing we will encounter is our death. And so we must always be preparing for this end.

Daily Prayers: Not everyone is able to keep the Daily Office of Mattins and Evensong, but for all of us, each day should begin with the sign of the Cross, invoking the Blessed Trinity and praying for the grace to become what God would have us be for this day. At midday, we should pause to recollect our morning, to ask God to forgive us for what we have done wrong and for the grace to do better next time. The end of the day should conclude with prayer as well, thanking God for the blessings of the day and for a restful repose so that on the morrow, we may follow His will more perfectly.

Confession: It is almost impossible to practice the Christian faith without incorporating auricular confession into one’s Rule of Life. Opening our souls to someone trained in the “cure of souls” provides objective counsel as well as an opportunity to grow in grace through the practice of humility. How often we delude ourselves and excuse ourselves when we make our half-hearted attempts as self-examination. The counsel of a priest can be a welcome remedy to this spiritual malaise and the grace mediated by this Sacrament can often be exact medicine we need to sooth the soul.

Communion: Without the life of Christ being incorporated into our lives, we cannot possibly hope to attain to our end as human beings created in the image of God. Our Lord Himself states in S. John’s Gospel: “*Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*” As we partake of Our Lord’s Body and Blood, we discover both a love for the Sacrament and a longing to once again enter into that intimacy. And as a sign of respect for so great a gift, we customarily exercise the ancient rule of fasting from midnight on the night before.

Good Works: In his epistle, S. James tells us “*faith without works is dead.*” The easiest way to communicate the Gospel without words is by our actions. This means giving something of ourselves for the sake of another, following the example of no one less than Our Lord. What might I do for someone in need that I am not doing now?

ACW NEWS

DATES TO REMEMBER

Sunday 9 November -- ACW Meeting after the Coffee Hour
Wednesday 24 December -- Greening of the church (10:30am, after Morning Prayer and Mass)
Saturday 21 February -- Fauquier Food Distribution Coalition (tentative)
 If you have any questions, please don’t hesitate to contact me.

Susan Knutsen
 (540) 349-2728