

The Messenger...

April 2019 Holy Week Edition

A publication of St. James on the Lake Episcopal Church

An orthodox parish that welcomes everyone!

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FR. MELTON'S MYSTICAL MUSINGS:



EVANGELISM 101: S.S.I.

The Vestry decided last year to begin to strengthen our parish's evangelism skills in 2019. Ironically, the February Rural Church Gathering was focused on that topic! Though many of us were in the Holy Land, seven from our parish attended. We hope to roll out a start up plan sometime after Easter. Evangelism is a multi-faceted animal and can't be rushed into.

But there is a very simple way to begin. Many years ago, I came up with an acronym to help remember it: **SSI**. **S**how up! **S**eek God! **I**nvoke Others! This is something we can all do right now! If we don't **show up** at church we can easily become Lone Ranger Christians of the "do it yourself" variety. Left to our own devices, we may end up creating our own God, our own version of Jesus, one who best suits us, and we won't even know the difference. The Church is our teacher and healer, our source of Life, our Eucharistic community that draws its strength and identity at the altar from which it receives Jesus' life. Episcopalians believe that a Eucharistic life is necessary to our salvation. Pilgrims on this journey aren't alone.

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Seeking God everywhere and in all things is obvious for anyone wanting to grow in Christ. The annual rhythm of the Church's worship calendar teaches us so much about Jesus throughout the liturgical year, guiding and inspiring us when we open our eyes and ears. Reading the Bible with others and praying with friends also brings greater clarity to our faith life.

Finally, **Inviting Others** is our duty as disciples, *to introduce others to Jesus*...a good, basic starting definition of evangelism, but it can't be done effectively unless we show up and seek God first. The Anglican "Way" of doing evangelism is relational. As the Cursillo saying goes, "**MAKE** a Friend, **BE** a friend, **BRING** that friend to Christ—in that order generally speaking.

The easiest way is to simply bring someone to Church or a special church event, someone with whom you have developed a relationship of trust. And let the Holy Spirit speak to their hearts. The good news is that 87% of all Episcopalians are brought to church by a friend. But the bad news is that the average Episcopalian only invites someone to church once every 27 years!

Imagine if each of us invited a personal friend to church just **once EVERY year**. The Episcopal Church isn't for everyone, but if only 10% of those invited hung around long enough to see what we're really all about in terms of our faith, we would soon make many new disciples. The Holy Spirit movement among us would breathe new spiritual life, designed to revive us all in our faith.

So there you have it...an easy way to begin, following a 3 fold practice of worship, sanctification and evangelism, in that order. Our worship at God's altar is always the place where everything begins. Our personal sanctification grows from that relationship to Jesus and the support of our faith community. And the more we grow in our life in Christ, we have a growing desire to share what we have received from Jesus, and the natural response is to invite others to come and see. S.S.I.!

WHAT IS THE CHURCH FOR???

The Church is not primarily God's social service agency. It's an extension of the Incarnation of Jesus, a vision of God's Kingdom on earth. It's God's laboratory of transformation that heals wounds, forgives sins, and makes new people who are called to reflect an uncanny likeness of Jesus himself, each in his/her own unique way, because Jesus is present just below the surface of our identity. If that's not happening, then everything else we do or try to build will be our own effort alone. If that IS happening, then everything else will flow from Jesus working through us, not our own initiatives alone. We're God's partners, more than that, we're ambassadors representing God's Kingdom. We belong to God; we're his people, sealed by the Holy Spirit in baptism and marked as Christ's own forever!

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LENTEN STATIONS OF THE CROSS EVERY FRIDAY

Each Friday at noon (through Good Friday) this Lenten devotion allows us to follow the last steps of Jesus' journey to the cross. We gather with prayerful intentions for the Lord to fill us with the grace and will to better follow the way of Jesus as we strive to take up our own cross, deny ourselves and follow him. The devotion takes about 25 minutes, and is a worthwhile substitute for Friday lunch by feeding us spiritually rather than physically. The tradition to abstain from meat on Lenten Fridays is to help us remember the gift of Good Friday, the day Jesus was crucified for our sins.

WHAT IS HOLY WEEK? (APRIL 14-APRIL 21)

Holy Week is the Church's way to help us participate in the last week of Jesus' life, from his triumphal entry into Jerusalem, to the last supper with his disciples, his agony in the garden and ultimate betrayal, his unjust trial, and subsequent suffering, torture, crucifixion and death, all of which prepare us for the Day of the Empty Tomb. Following Jesus' footsteps throughout this week promises a profound impact on our Easter experience. The opportunity to be formed in the shape of Jesus' cross allows us to celebrate a deeper, more powerful resurrection.

THE SUNDAY OF THE PASSION (APRIL 14)

Palm Sunday is the Sunday before Easter. Since ancient times, it has been devoted to special events of our Lord's Passion (suffering)—it used to be called "Passion" Sunday. The Gospel lesson is the focus on this day. This year it's the Passion of Our Lord according to St. Luke. During the 4th century, the Church in Jerusalem instituted on this Sunday, a solemn procession from the Mount of Olives to the principal church of the city, in commemoration of Jesus' triumphal entry. The custom of such a procession of palms soon spread to other churches in Christendom, and became a regular preface to the Eucharistic Liturgy of the Day.

Liturgy of the Palms: Weather permitting, we will gather prior to the Eucharist by the picnic tables, where palms are blessed and distributed. We then process around the outside of the church to our pews. If it is raining, we will meet in the parish hall. Once inside the church, the altar party continues the procession as the congregation sings "All Glory, Laud, and Honor, to Thee Redeemer King!" This procession symbolizes the aforementioned Jerusalem procession in that it is a joyful one! THEN, the mood changes abruptly as we're quickly snatched from that ever so short-lived glory of Our Lord. We're now drawn to hear again in detail those events summarized in the middle of the Creeds, as the words "crucified, suffered, buried," create a cruel contrast with the exaltation just expressed.

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Passion Gospel: The Gospel is read in parts at this service to allow the congregation to participate more fully in this drama of redemption. We are both the cheerers and the crucifiers of our Lord at different times, which reflects our inner nature that Jesus came to redeem.

SEDER SUPPER, WED., APRIL 17, 6 PM

On the night before he was betrayed, Jesus shared a last supper with his disciples, thought by many to be a Passover meal. We will share a Seder meal (the sacred Jewish Passover) to illustrate how the meaning of Passover meal is fulfilled in Jesus. This is not a Christian rite, but a Jewish one. So we must be careful to be respectful of its original intent as well as its Christian interpretation. ****NOTE: Anyone wishing to help with the Seder Meal preparations, please contact Bonnie Dill.**

MAUNDY THURSDAY, APRIL 18, 6 PM

Foot-Washing, Communion, Stripping, Vigil and more...

Foot Washing (Part 1):

The name "maundy" comes from "mandate" or "commandment" Thursday due to its emphasis on Jesus' mandates to his disciples. Maundy Thursday is the day before Jesus' crucifixion. On the night before he was betrayed, he shared a last supper with his disciples, thought by many to be a Passover meal. The Seder meal on the Wednesday before shows how the meaning of Passover meal is fulfilled in Jesus. During this last supper, Jesus **washed the disciples' feet**. For those who wish to do likewise, an opportunity will be offered just prior to Holy Communion. Foot-washing is a powerful symbol of the servanthood Jesus demands of each disciple at the last supper. After he washes their feet, he says, "*As I have done to you, so you are to do to one another.*"

Followed by Institution of Holy Communion (Part 2)

The Institution of the Holy Eucharist is then observed. It is "on the night in which he is betrayed," that Jesus identifies the bread and wine of the Passover meal with his body and blood signifying a reinterpretation of the Passover lamb and unleavened bread, as he commands his disciples to "Do this in remembrance of me." The Holy Eucharist is the most identifiably Christian form of sacramental worship from the time of the first apostolic Church through today. Since that first Maundy Thursday, there has never been a time that it was not the primary means of worship for Christians who follow the apostolic tradition. St. Paul refers to it in his first letter to the Corinthians 11:23-25.

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The Stripping of the Altar (Part 3)

Following Communion, Psalm 22 is said with the congregation as the altar is stripped of all its appointments. Our joyful recollection of the institution of the Lord's Supper gives way to prayerful meditation on the events of the next day, Good Friday. The priest leaves the sanctuary with the Sacramental Body of Christ and processes to the Altar of Repose (the Garden of Gethsemane) from the main altar in silence. The persons who have signed up for the first time on the "watch" join the procession, and as soon as the Blessed Sacrament has been placed on the Garden (or altar) of Repose, take up their vigil. Everyone then leaves the church in silence---PLEASE---in silence.

Regarding the Vigil at the Garden of Repose (Part 4)

Before the Last Supper was over, Judas Iscariot left to betray Jesus. And from this last meal with his friends, Jesus goes to the Garden of Gethsemane to pray in anguish about what is to soon happen. He takes his disciples and asks them to pray. Jesus' sacramental presence, usually reserved in the sanctuary, is removed to the Garden (or altar) of Repose, symbolizing the Garden of Gethsemane. The garden is set up in the parish hall, where a vigil is kept until midnight. Parishioners are asked to consider taking an hour of the vigil, in response to Jesus' words to his disciples, "Could you not stay awake with me for one hour?" Any number of people may sign up for any given time or times. Fr. Randy will be in his office until the end of the vigil. A schedule of hours will be posted at the entrance of the church on Palm Sunday.

Please do not leave the Sacrament unattended during the Vigil. If you must leave and the next person has not arrived, please get Fr. Randy to take your place. Also, keep in mind during your time at the watch that you are spending this time with the Lord. **So please observe silence and do not visit!** At midnight, the Blessed Sacrament will be taken away as Jesus' betrayer is upon him. Jesus is arrested, taken to the religious and secular authorities, where he is given an illegal trial, scourged, mocked and beaten. We are left with a very empty and lonely feeling, making us aware of how his disciples must have felt, in a sense, "*the Real Absence*," ...a time of confusion and fearfulness. The next day, Good Friday, Jesus will carry his own cross to the site of his crucifixion. This promises to be a deeply emotional and moving experience. Please make every effort to be a part of it.

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GOOD FRIDAY (GOD'S FRIDAY), APRIL 19

This day is called "Good" in spite of the crime perpetrated and the suffering endured on the original day, because the redemption of all humankind was brought about as the Divine Life of Jesus is offered for all people forever. "Good" Friday is a derivative of "God's" Friday, the Christian Day of Atonement, our Day of reconciliation with God. This is a day of strict fasting (page 17 of the BCP). In fact, all Fridays in Lent are traditionally fasting days in remembrance of Good Friday, the day that Jesus was crucified for our sins.

The Noon Hour: (Traditionally, the hour Jesus was hung on the cross)... We will pray the "Stations of the Cross," following Jesus carrying his cross from the judgment seat of Pilate to his crucifixion on Golgotha to his burial place.

Sacramental Absolution: This is an especially appropriate time to examine one's conscience and make one's confession in anticipation of Easter. Fr. Randy will be available in the church to hear confessions from 4:30-5:15 PM on Good Friday or at other times by appointment. If you need assistance in preparing a confession, contact Fr. Randy.

Good Friday Liturgy. April 19, 6 PM: We participate in that event that expresses both the ultimate powers of chaos and evil and the ultimate expression of God's love for us. We will share a powerful corporate act of forgiveness with one another (a rite borrowed from the Orthodox Church that they begin the season of Lent with). The church is empty of all the usual symbolism as we begin our worship with a long period of silence. The powerful solemn collects are prayed and the cross is venerated as the means used for our salvation, and we're given an opportunity to lay our burdens with grateful hearts at the foot of the cross.

The Holy Eucharist is never celebrated on this day. Consecrated bread only from the Maundy Thursday celebration is brought to the altar and consumed by the faithful. It's an odd and incomplete sort of communion because it's an odd and incomplete kind of day.

With the consumption of the Lord's sacramental body in the pre-sanctified bread, the church building is again left without the sacramental presence of Christ. It seems strangely empty and hollow, and we're able to share some of the emptiness of the apostles who knew that Christ was dead and buried. The service ends with 33 bell tolls commemorating the years of Jesus' life. After the bell tolls, we leave the church in absolute silence - **PLEASE - in silence.**

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RESURRECTION SUNDAY, April 21, 9AM

The Easter Day Festival Eucharist is celebrated at 9 AM. This is the apex of all Christian feasts because without the resurrection, our faith is futile and our hope is in vain.

Without the resurrection, we're still in our sins. Resurrection truth is the foundation upon which the Christian faith stands or falls. God has overcome the last enemy, death, and won the final battle over Sin and evil. This is the day when the "Alleluias" reappear, which means "Praise to the Lord!" Christ is Risen! God's victory dance over sin, evil, death and Satan! As the powerful Burial Office anthem says, "Christ is risen from the dead, trampling down death by death, and giving life to those in the tomb!" **Traditionally, members of the congregations bring small bells (or keys) to ring after the Easter acclamation (Alleluia, Christ is Risen!) during the singing of the Gloria!**

Flowering of the Resurrection Cross: Everyone is invited to bring flowers on Easter Day to decorate the Resurrection Cross prior to the worship service.

Easter Egg Hunt will take place during Sunday School time at 9AM.

T.E.A.C.H. to Study Book of Common Prayer

The last few weeks we talked about what it means to practice "The Way" of Christianity as Anglicans. We used the Compass Rose to illustrate both the complexities and magnificence of the "Anglican Way" of following "The Way" of Jesus. We are now ready to begin an in-depth focus on the worship & theology of the Book of Common Prayer and how it can be used as a valuable tool for personal prayer & devotion as well as our for corporate worship. This liturgical jewel is a treasure envied by many. We are blessed beyond measure with a resource that is deeply spiritual, scriptural, worshipful, liturgical, catechetical, devotional, prayerful and historical. What we profess to believe is defined by the content of our worship as practiced according to the Book of Common Prayer. **Bring your Book of Common Prayer to class. If you don't have a prayer book, borrow one from the church, but be sure to put it back!**

UPCOMING EVENTS TO CALENDAR!

Sunday Morning Healing Prayers (8:30-8:45 AM Sundays) in the church

T.E.A.C.H., Sundays at 10:30AM in the parish hall

Daughters of the King, 2nd Sunday, 4:30 PM in the conference room

Men's Group Reunion, Tuesdays, 8 AM in the parish hall

Women's Group Reunion, Tuesdays, 9 AM (1st and 3rd) in the parish hall

Weekly Prayer Group, Tuesdays, 4:00 PM in the parish hall

Vestry Meeting, 3rd Tuesday 6 PM (April 16) in the conference room

Noon Healing Eucharist each Wednesday in the Church

Evening Prayer & Dinner Fellowship (Last Wednesday, April 24, 6 PM)

Women's Group Reunion, Thursdays, 11 AM at Karen Melton's house

Men's Bible Study, Thursdays, 6 PM at Parish Hall

Stations of the Cross, Fridays, Noon in the Church (through Good Friday)

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Office Hours

Monday:	Fr. Randy's Day off
Tuesday:	10 AM - 1 PM
Wednesday:	10 AM - 1 PM
Thursday:	10 AM - 1 PM
Friday:	10 AM - 1 PM
Saturday:	Office Closed
Sunday:	8 AM-11:30 AM

NOTE: There may be exceptions to those posted hours due to outside appointments, errands, pastoral needs or evening activities. If you don't see Fr. Randy's car, it's because he often parks in the back near the shade. He is often at the office much longer than this, but that varies. It's easy to make an appointment at other times if necessary by calling his cell.

FR. RANDY'S EMAIL: soulman4jc@gmail.com; FR. RANDY'S CELL: (830) 481-8290
CHURCH PHONE: (903) 498-8080; CHURCH WEBSITE: www.stjamesonthelake.org

APRIL BIRTHDAYS...

2	Elex Evans	17	Susan Huffman
4	Kelly Boughton	19	Sunny Lasiter
4	Nancy Barton	22	Meridel Clement
6	Deanna Drab	25	Adriana Gowan
13	Susan Dahlman	26	Rebecca Williams

APRIL ANNIVERSARIES...

18	Mike and Wendy Horton
24	Clayton and Martha Sawyers

APRIL MEMORIAL...

1	Gloria Shackelford	22	Charlene Wingate
4	Nick Lasiter	22	Jack Melton
8	Thomas Ralph Tunnell	24	Elinor Wascher
11	Lois Fyke	24	C. P. Shelton
16	Shirley Brown		

WORSHIP SCHEDULES ON LAST PAGE:

Remember, it will be up to you to get a replacement if you cannot fulfill your obligation.

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Daughters of the King Prayers with Priest:

April 7: Sunny Lasiter April 21: Marian Flowers
 April 14: Willene Trotter April 28: Carol Mayo

Maundy Thursday, April 18

Prayer: Art
 Acolyte: 1-Tissy 2-Mike
 Lector: Karen
 LEM: Bill and Gail
 Altar Guild: Marilyn and Bonnie
 FRED: Carol
 Greeter: Bob and Annette

Good Friday, April 19

Prayer: Bill
 Acolyte: Carol
 Lector: Annette
 Bell Toll: Karen
 Altar Guild: Karen and Deanna
 FRED: Vicki
 Greeter: Terry and Susan

SUNDAY MORNING MINISTRIES APRIL...

Remember, it will be up to you to get a replacement if you cannot fulfill your obligation.

<i>Date</i>	<i>Greeters</i>	<i>Altar Guild</i>	<i>Acolyte</i>	<i>Prayers</i>	<i>Lesson Reader</i>	<i>Chalice</i>	<i>Coffee Hour</i>	<i>Sunday School</i>	<i>Fred</i>
7	Gail Beaupre and Kitty Whitted	DeLois and Claire	1-Kelley 2-Art	Marian	Bari	Bill and Tina	Annette Karen Lorna	<i>Young kids:</i> Gail <i>Older kids:</i> Bob	Paul
14	Philip and Kelley Boughton	Susan D. and Kitty	1-Carol 2-Mike	Bill	Annette	Paul and DeLois	Marian Judy Gloria	<i>Young kids:</i> Martha <i>Older kids:</i> Church	Bonnie
21	Mike and Wendy Horton	Susan D. and Kitty	1-Kelley 2-Sandy	Paul	Bob	Bill Paul	Susan D. Patsy M. Rita D	<i>Young kids:</i> Gail <i>Older kids:</i> Linda	Carol
28	Ray Brown and Marian Flowers	Marilyn and Bonnie	1-Tissy 2-Paul	Art	Sunny	Gail and Tina	Gail, Deanna, Barbara A.	<i>Young kids:</i> Martha <i>Older kids</i> Church	Vicki

A Dabba, Dabba, Dabba,
That's All Folks!

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