



From the Resident Priest...

We find it rather easy to get excited about Christmas each year.
True, there is the rush and the blatant commercialism that sometimes dismay us.
But, all-in-all, the season is indeed a time of anticipation and joy.
There are family gatherings, gifts we enjoy receiving and giving;
There is pleasantness in decorations and music, as well as a general spirit of friendliness.
And, of course, the essential message of our faith is the *good news*
That God has come to dwell among us – to share our life.
And all that takes on the form of an irresistible, cooing infant,
Clearly an image that never ceases to touch our hearts and bring a smile.
That's a picture we simply cannot resist.

However, that kind of sentiment can cloud the bigger picture, if we're not careful.
We need to be reminded and to understand that that tiny babe grows to adulthood.
That seemingly helpless infant has a world of reality stretching out before him.
He is destined to be much more than an adorable newborn.
This Jesus will be confronted by the very worst that evil can muster.

And that brings us to the **Season of Lent**.

The focus changes; the mood is different; the tone shifts from unbridled gladness
To a deep concern and apprehension.

Lent is the season in which the *journey* of Jesus' life

Travels the road of ugliness and suffering.

Its paving is not the smooth stones of delight,

But the rough terrain of struggle and agony.

This road is headed straight for a cross and the painful death it brings.

For a long time Christian theologians have pointed out a difference

Between a *theology of the Cross* and a *theology of Glory*.

To be sure, both are found in Jesus.

There is inherent danger in trying to have one without the other.

It's much more pleasant to focus on the Glory,

To want to think only about the joy of Christmas and the victory of Easter.

But that can't happen all by itself.

For **triumph** there must be **struggle**;

For **new** life there must be a termination of the **old**;

For **resurrection** there must be **death**.

So for us to get to a celebration of the empty tomb,

We simply must travel down the road of suffering and dying.

That's what the journey of Lent is about,

And it has an inherent kind of grimness and gloom about it.

But that's not the complete or even primary intent of Lent.

The season invites us to make the journey with Jesus

And to experience the growth and learning that comes with pain.

Thus, it is a journey of self-discovery

Where some of what we learn about ourselves

Is just how much we need God's mercy and peace.

Travel that road over the six weeks of Lent;

Walk with Jesus on that road to the Cross.

And, as you get a new sense of the struggles he faced,

Know that even such agony leads to the real **joy** of our faith.

It's a joy that is different from the one that comes from gazing on a peaceful baby.

This joy is born of victory over pain and suffering,

And of transforming a cross into an instrument of saving grace.

Peace for the journey, Fred

Join us this year during Lent on Thursday Evenings at 6 pm

This year during Lent there will be special mid-week gatherings of the congregation each **Thursday evening in the Parish House**. Each time we begin at **6:00 P.M.** with a light **Dinner**. The meals each time will be **Soup and Sandwiches**. The soup will be provided but **you need to bring the sandwiches to be shared**.

After the meal there will be **Discussion of** selected **Saints** who are integral to our **faith** and **to our** history as Christians.

The Subjects and dates that are ahead are:

February 18	Saint Mark
February 25	Saint Matthew
March 3	Saint Luke
March 10	Saint John
March 17	Saint Paul

The historic season of Lent is penitential in nature. It is intended to enable the faithful to contemplate carefully the basic nature and impact of human sinfulness with an eye toward the way in which the suffering, death and Resurrection of Christ provide the means for God's grace and forgiveness for sin.

The season is also meant to be a time for spiritual growth and renewal of faith and understanding. The Thursday evening discussion series is being offered to give opportunities for such growth.

After the discussions (**at 7:00 P.M.**) we'll worship. A musical adaption of Evening Prayer will be the worship form. It is called **Holden Evening Prayer**, a memorable and very sing-able experience that brings the parts of that worship order to life for participants. We think that you will find this time of worship expressive, inspiring and filled with feeling.

Sunday Worship during this season reflects the appropriate penitential theme in the hymns we sing, the various parts of the Liturgy that are designated for Lent, the Lectionary readings, sermons and prayers. It is a time for spiritual focus and growth in faith. There are many individual practices people use during the six weeks – most of them are planned discipline such as fasting and study.

The last week of Lent is Holy Week – that Thursday and Friday (Maundy Thursday and Good Friday, March 24 and 25) will offer worship experiences in the final days of preparation. **Thursday evening (7:00 P.M.)** we recall the Last Supper as we gather for Holy Eucharist. **Good Friday's** recollection of Jesus' Crucifixion (**7:00 P.M.**) will be an ancient Liturgy called **Tenebrae**.

The Latin word means —shadows and this service features the gradual extinguishing of light (candles) in the Church noting the growing darkness that covered the earth at the time of Jesus' death. It is a most meaningful worship experience.

It is hoped that you will participate in all these opportunities for spiritual growth and preparation so that together on Easter Sunday (March 27) we'll have a most joyful celebration of the Resurrection of the Lord.



**Shrove Tuesday Pancake Dinner
Cracker Barrel
6 pm**

It has been decided **not** to have a Shrove Tuesday Pancake Supper at All Saints' this year.

However, a group will go to **Cracker Barrel for pancakes at 6:00 p.m.** To sign up, please call (537-3610) or email (allsaintsrr@gmail.com) the parish office by **Monday, February 8** if you are interested.

Let Vickie know when you sign up if you wish to car pool or need a ride..

**Ash Wednesday
February 10, 2016
12 noon & 7 pm**

We will have two services of imposing ashes on **Ash Wednesday, February 10, 2016**. One will be at noon and we will have a lunch afterward in the parish house. Then we will offer another service at 7 pm.

This will mark us as we enter into one of the most important seasons of the church year: the "40 days" of Lent. The word "Lent" comes from the Anglo-Saxon word *lencten*, or spring, the time of year when the days begin to lengthen. Lent itself is always the same period of time, but its starting date is tied to the movable feast of Easter and can be as early as February 4, or as late as March 10.

Lent is one of the most important seasons of the church year because it is a time of penitence, an introspective period during which we take stock of our lives and our relationships to discover and change what we must in order to prepare for Easter and experience the spiritual renewal that comes when we engage in this type of *making right* activity. So, during Lent we each follow the example of Jesus by sacrificing our own will to the purpose of God.

**Lenten Lunch Program
Community Churches**

Once again this year the church community of Roanoke Rapids will share a "**Lenten Lunch**" series. Each **Wednesday during Lent** there will be an ecumenical service at a local church. And, once again, All Saints' will be one of the participating churches. **At noon on Wednesdays February 10 (Ash Wednesday), 17, 24, March 2, 9 and 16** a service will be held in the host church and a luncheon will follow. This offers an additional opportunity for devotion during the season that invites us all to accompany Jesus on his road to Jerusalem and the Cross. Gatherings of believers across denominational lines is important in the Church's life in this age. This is a special time to engage in conversation with fellow Christians as we gather around the noon-time table. Plan to be a part of it.

The schedule is as follows

February 10	All Saints' Episcopal	The Rev. Cory Oliver, Preacher
February 17	Rosemary UMC	The Rev, Kevin Brunk, Preacher
February 24	First Presbyterian	The Rev. Fred Eichner, Preacher
March 2	First UMC	The Rev. Lynn Benson, Preacher
March 9	Stanley White PC	The Rev. Anna Anderson, Preacher
March 16	Rosemary Baptist	The Rev. Josh Bowen, Preacher

Hymn Notes

Isaac Watts (1674-1748) is commonly called *the Father of English hymnody*. That's true, in part of course, because he was so prolific. He is responsible for the texts of well over 600 hymns, many of which have become known as "classics," and are quite familiar to most Christian worshippers. The list includes such well known hymns as *Give to our God immortal praise*, *Jesus shall reign*, *Joy to the world* and *Before Jehovah's awesome throne*. But the title is appropriate for a far better reason, his style. He actually set out to set Psalms to lyrical form that was more melodic than the simple chant like versions of earlier Calvinists who were bent on ridding worship of any and all "glitz." He declare his desire to "make David speak the common sense and Language of a Christian."

Watts belonged to the "Independent tradition" – who, in the sixteenth century dissented from both the established Church of England and the Puritans who wanted to reform (or re-form) that Church. These "separatists" were largely exiled in Holland and eventually divided into Baptists and Independents (also called Congregationalists). He felt that congregational singing needed to be freed of *metrical psalmody* that had become so dominant in his time.

In our worship at All Saints' during Lent we'll sing three of the hymns by Watts, *O God our help in ages past* (paraphrase of Psalm 90), *When I survey the wondrous cross* and *I sing the almighty power of God*. Watts decided that he would no longer limit his work to Psalms. So he began, at the same time, to paraphrase New Testament texts, and also to write from his own inspiration which was still clearly biblically informed. He published two very large collections of his works: *Hymns and Spiritual Songs* (1707) and *Psalms of David Imitated* (1719).

Another interesting reality about Watts is his deep love for children. Even though he was never married nor a parent, he cared about little ones and was author of some very well-known and widely used nursery rhymes. This profound conveyer of Christian faith in poetry and verse was also able to appeal to the child-like mind with happy jingles such as "How doth the little busy bee" and "Let dogs delight to bark and bite." He also penned a lovely cradle-song, "Hush, my dear, lie still and slumber; Holy angels guard thy bed; Heavenly blessings without number, Gently falling on thy head."

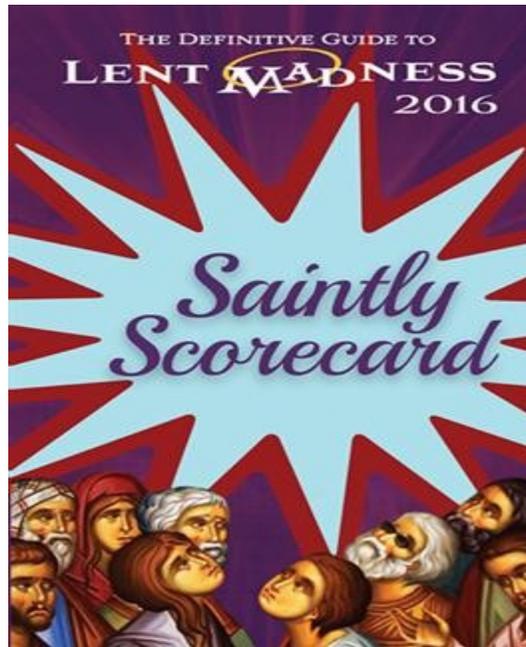
The hymn tune for *O God our help in ages past* is named *St Anne*. First published in 1708 it was then listed as being anonymous. But it was attributed to William Croft by two of his contemporaries. The tune has been adapted over the years in other works. It is the first phrase in two tunes composed by Henry Lawes in 1637; it is found in Handel's "O praise the Lord" (1734); and also a melody line in Bach's Fugue in E-flat major ("St. Anne's fugue"), part of his Catechism chorales for organ.

Croft was born in Nether Ettinton, a village that no longer exists, a few miles southeast of Stratford-on-Avon. He was first organist of St. Anne's, Soho. Along with Jeremiah Clarke he was joint organist to the Chapel Royal in 1704, and when Clarke died in 1707, Croft remained as sole organist. A year later he was named organist of Westminster Abby and master of the children and composer at the Chapel Royal. He held those positions until his death in 1727.



Ludwig van Beethoven, Symphony No. 9 in C-m. 1st movement

*Time for ‘March Madness’
and maybe ‘Lent Madness’ too?*



Our society has become quite familiar with the term “March Madness.” It is the face of the playoffs for the National Collegiate Basketball Championship. It is a tournament that evolves over several weeks that reduces the field by single elimination that eventually identifies the “final four,” and then the ultimate champion. It concludes each year in March. Thus, the name.

In 2010 a creative clergyman named Tim Schenck found a fun way of helping people to learn about some of the men and women in history who have lived exemplary Christian lives and inspired many. He designed a unique Lenten Devotion based on the lives of the saints. Because the Season of Lent and the time of the basketball playoff coincide on the calendar he played on the image by calling it “Lent Madness.” In 2012 he was joined by The Rev. Canon Scott Gunn in making this interesting devotional available to a wide audience. They started a website devoted to it (www.lentmadness.org), engaged bloggers to write about the saints, and allow twenty-four hour segments during which participants “vote” on line for one of the two saints paired for that day. It begins with the ‘Sainthood 16’ pairings (32 saints to start); is then reduced to the ‘Elate 8,’ and then the ‘Faithful 4.’ Two of them move to the ‘Championship,’ and the ‘winner’ is awarded the ‘Golden Halo.

Participants are invited to learn about each of the saints as the game progresses and then to vote for their choices each day. Since Lent is a time of self-reflection, penitence and renewal, this process enables learning by example as an enjoyable discipline. It is a great time to *meet* some amazing people of faith who came before us. And what we learn from them helps us to learn about ourselves and our faith. It is a fun discipline.

We have booklets available and encourage their use. One must be able to access the website in order to vote and thereby to participate fully. The booklets are available at the church and in the parish office in a limited supply. We suggest one per household. Complete directions are in the book. The voting begins on February 11, the day after Ash Wednesday.

Scripture Readings and Server Schedule

February 7—The Last Sunday after the Epiphany Transfiguration

8 am Chalice & Lay Reader: Robbie Stewart
8 am Lector: Sally Hardison
11 am Chalice & Lay Reader: Gaynell Jennings
11 am Lector: Richard Thiele

Exodus 34:29-35 Moses' face shone with the reflected glory of God after he received the ten commandments on Mount Sinai. The sight caused the Israelites to be afraid, so Moses wore a veil to mask the radiance of God's glory, taking it off when he spoke directly with God.

Psalm 99 Proclaim the greatness of the Lord; worship upon God's holy hill.

2 Corinthians 3:12--4:2 In his debates with the Corinthians, Paul contrasts the glory of Moses with the glory of Christ. The Israelites could not see Moses' face because of the veil. But in Christ we see the unveiled glory of God and are transformed into Christ's likeness.

Luke 9:28--43a The conversation about Jesus' suffering and death is enclosed in a dazzling foreshadowing of the resurrection. God affirms Jesus' identity, the disciples are stunned speechless, and Jesus resumes his mission with a demonstration of his power over evil.

February 10 - Ash Wednesday

12 noon Lector: Diane Sawyer
7 pm Lector: Gaynell Jennings

Joel 2:1-2, 12-17 Because of the coming Day of the Lord, the prophet Joel calls the people to a community lament. The repentant community reminds God of his gracious character and asks God to spare the people, lest the nations doubt God's power to save.

Psalm 51:1-17 Have mercy on me, O God, according to your steadfast love.

2 Corinthians 5:20b--6:10 The ministry of the gospel endures many challenges and hardships. Through this ministry, God's reconciling activity in the death of Christ reaches into the depths of our lives to bring us into a right relationship with God. In this way, God accepts us into the reality of divine salvation.

Matthew 6:1-6, 16-21 In the Sermon on the Mount, Jesus commends almsgiving, prayer, and fasting, but emphasizes that spiritual devotion must not be done for show.

February 14 - The First Sunday in Lent

8 am Chalice & Lay Reader: Joanne Parrott
8 am Lector: Ginny Orvedahl
11 am Chalice & Lay Reader: Patricia Barnes
11 am Lector: Brenda Wartman

Deuteronomy 26:1-11 The annual harvest festival, called the feast of Weeks, provides the setting for this reading. This festival celebrates the first fruits of the produce of the land offered back to God in thanks. In this text, worshipers announce God's gracious acts on behalf of Israel.

Psalm 91:1-2, 9-16 God will give the angels charge over you, to guard you in all your ways.

Romans 10:8b-13 Paul reminds the Christians at Rome of the foundation of their creed, the confession of faith in the risen Christ as Lord.

Luke 4:1-13 After being filled with the Holy Spirit at his baptism, Jesus is led in the wilderness. Through his responses to the temptations of the devil he defines what it means to be called "the Son of God."

February 21 - The Second Sunday in Lent

8 am Chalice & Lay Reader: Julian Gardner
8 am Lector: Inez Gardner
11 am Lector: Rae Mitchell
11 am Chalice Bearer: Richard Thiele
11 am Lay Reader: Scott Barber

Genesis 15:1-12, 17-18 God promises a childless and doubting Abram that he will have a son, that his descendants will be as numerous as the stars, and that the land of Canaan will be their inheritance. Abram's trust in God is sealed with a covenant-making ceremony, a sign of God's promise.

Psalm 27 In the day of trouble, God will give me shelter.

Philippians 3:17--4:1 Although Paul's devotion to Christ has caused him to be persecuted, he does not regret the course he has taken. Writing from prison, he expresses confidence in a glorious future and encourages other Christians to follow in his footsteps.

Luke 13:31-35 Neither Herod's plotting nor Jerusalem's resistance to maternal love will deter Jesus from his sacrificial mission.

February 28 - The Third Sunday in Lent

8 am Chalice & Lay Reader: Robbie Stewart
8 am Lector: Sally Hardison
11 am Chalice: Gaynell Jennings
11 am Lay Reader: Chris Lehman
11 am Lector: Mary Wellman

Isaiah 55:1-9 To those who have experienced long years in exile, the return to their homeland is a celebration of abundant life. God calls them into an everlasting covenant of love. Those who return to the Lord will enjoy new life and forgiveness, because God's ways are not our ways.

Psalm 63:1-8 O God, eagerly I seek you; my soul thirsts for you.

1 Corinthians 10:1-13 Paul uses images from Hebrew story and prophecy to speak the truth of Jesus Christ: He is our rock, our water, our food, and our drink. Christ is the living sign of God's faithfulness.

Luke 13:1-9 Asked about current tragic events, Jesus turns a lesson about whether suffering is deserved into a hard call to obedience. He then tells a parable that holds out hope that the timeline for ultimate judgment will be tempered by patience.

The Ushers for February
Danny Haislip and Joanne Parrott

The Ushers for March
Tom Wellman and Chris Canady

March 6—The Fourth Sunday in Lent

8 am Chalice & Lay Reader: Inez Gardner
8 am Lector: Julian Gardner
11 am Chalice & Lay Reader: Scott Barber
11 am Lector: Tom Wellman

ALL SAINTS' EPISCOPAL CHURCH

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Please email the office at
allsaintsrr@gmail.com
if you wish to receive this
publication in the future via email.



OUTREACH – FEBRUARY 2016

Members of All Saints' have two great outreach giving opportunities during the month of February. On **Sunday, February 14**, the loose offering will be given to the **Room at the Inn**, a nearly completed shelter for women and children. The shelter is sponsored by the Union Mission. **Sunday, February 21**, members may give to **The King's Kitchen**, a volunteer organization located in Rich Square. Founded in May 2015, volunteers serve two meals per week. During 2015, they served 5,000 meals. Hunger is among us. Thank you for your generosity and of course items below are always needed for our food bank.

Breakfast foods (oatmeal, grits, cereal)	Rice	Crackers
Powdered Milk	Canned Fruits	Snacks for Children
Instant Breakfast drinks	Canned & Boxed 100% Juice	Canned and Boxed Pudding
Canned Meats—Tuna, Chicken, Beef Stew	Flour, Sugar, Cooking Oil	Toilet Paper
Canned soups	Mayonnaise and Mustard	Female Hygiene Products
Canned or Dry Beans	Spaghetti Sauce and Noodles	Diapers (size 3, 4, & 5's are most needed)
Sardines	Baby Food	Wipes
Peanut Butter & Jelly		