

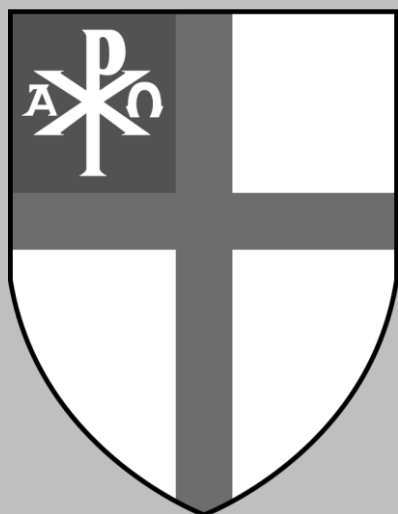
# St. Barnabas Journal

The Monthly Newsletter of  
St. Barnabas Anglican Church  
Dunwoody, GA

Volume 17, Number 2 February 2017

## IN THIS ISSUE

SUFFRAGAN'S EPISTLE	1
SUMMER CAMP	3
PROJECT ELF	4
NEWS AND NOTES	5
MORNING PRAYER	6
VESTRY MINUTES	7
BIRTHDAYS	7
KALENDAR	8



St Barnabas Anglican Church  
4795 North Peachtree Road  
Dunwoody, GA 30338  
770.457.1103  
[www.stbarnabasatl.org](http://www.stbarnabasatl.org)

## Septuagesima and Pre-Lent

*Septuagesima*: A funny sounding word that signals the ensuing approach of our Lenten discipline as we embark on the journey known as Pre-Lent, a mini-Lent before Lent, which is designed to ready us and gear us in the direction of the Lenten fast. As children, we might have thought Septuagesima probably referred to a laboratory experiment or a very challenging mathematical formula found in algebra books; it actually means 'Seventy Days before Easter.' Beginning even now in Pre-Lent, we are mindful of the distant dawn of the Feast of Feasts, the Paschal Mystery of Our Blessed Lord's Resurrection. By the route of these seventy days, through the Cross of Lent, we emerge victorious from the Tomb in Easter joy with Jesus Christ our Redeemer.

Holy Mother Church in her good pastoral sense recognizes that we need preparatory time to adjust to the sometimes jarring painful reality of Lent, its hopeful yet real somberness, its renewed intensity and concentration on self-denial, its self-sacrificial discipline. Pre-Lent, a liturgical season now almost entirely unique to orthodox Prayer Book Anglicanism, offers a stage-by-stage, incremental way of getting ready for Lent. Advent, Christmas, Epiphany, such a glorious trinity of celebration and feasting -- the message of Pre-Lent heralded to us is this; it is now time to lay aside our seasons of festivity and equip ourselves for sacrifice, for union with Our Lord in His mysterious offering of Himself for our sake, His voluntary passion and suffering.

Pre-Lent is a time for taking stock of our spiritual lives, of beginning the process of our spiritual inventory. We must begin again to examine our souls, consciences and lives -- to root out sin, to reject evil, to purge ourselves of that which does not belong to God, in short, *to repent*.

Only by the grace of God our Father, through Jesus Christ, in the Holy Ghost, are we saved from our sins, and only by the exercise of our free-will, our correspondence and co-operation with grace, can we enable the free gift of God's Life within us to take hold and bear fruit. God created our freedom, and He loves and respects it as being in us an indispensable aspect of His Image. He does not want automatons or robots in His Family,

*Continued on page 2...*

*Continued from page 1*

His Kingdom, but sons of God in freedom, in His Likeness. He wants synergy; He wants us to love Him and worship Him in freedom and delight. Salvation is free gift; and it can be lost without perseverance, faith, and obedience. *Happy Pre-Lent!*

Saint Paul announces that we enter into communion with God through the ‘obedience of Faith’ (Romans 1.5, 16.26). And our Book of Common Prayer asserts the theological virtue of Hope in relation to salvation: ‘I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Lord. And I pray unto God to give me his grace, that I may continue in the same unto my life’s end’ (page 284).

Pre-Lent’s liturgical theme reminds us that we are saved by grace through faith, and that in the wondrous love of God, we cannot save ourselves, although God never forces us to be saved. The gift must be received, it must be used, it must be prayed, lived, experienced, actualized. On one hand, salvation, freedom from sin and union with God, is entirely the action of the divine initiative: ‘But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us’ (Romans 5.8) ‘For by grace are ye saved through faith: and that not of yourselves: it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them’ (Ephesians 2.8-10).

On the other hand, the Word of God written tells us in no uncertain terms: ‘work out your own salvation with fear and trembling’ (Philippians 2.12) ‘Faith without works is dead’ (Saint James 2.20, 26). God’s free gift of salvation in Jesus Christ, unmerited and undeserved on our part, requires and demands a life, once liberated from the power of sin and death and supernaturally regenerated in Christ, lovingly conformed and subjected to the will of God, seeking to imitate Christ, to be Christ-like.

Father Ronald Knox, the famous English priest and theologian writes, ‘*Septuagesima has an epistle that warns us that it is never too late to be damned and a gospel that reminds us that it is never too late to be saved*’ -- fitting food for thought as we now engage in the process of preparing ourselves for the great revelation of the Risen Christ, who is always prepared to receive our repentance. The Christian life requires the acceptance of the divine gift, and good works proceeding from a living faith, if we are to be saved and go to heaven. Pre-Lent is about our response, our side of the divine-human equation; it is about the ‘D’ word: discipline.

*1 Corinthians 9*: Saint Paul gives us the whole Lenten theme in one fell swoop, and admonishes us to maintain discipline in our lives, without which we may slip and fall from grace. He cleverly uses the image of the arena of his day, track and boxing, to describe the process of subjecting the body to the spirit, and most importantly, to the Spirit of God. Prayer, almsgiving, and fasting are exercises in self-control, and are critical to the conforming of our lives to the will of God. We can break the standards that we require of others, and thus lose our salvation. We must ever be vigilant for our own souls, ever on-guard through prayer and good works.

Real Christianity demands a real struggle, a real effort, real sacrifice. ‘Armchair Christianity’ is a deceptive impostor of the genuine article. The essence of the Christian life is *ascesis*, training, practice, effort, exercise. Orthodox Christianity is not only aesthetic, beautiful, it is ascetic, active.

*Saint Matthew 20*: Jesus Christ shows us in His parable of the laborers that God is limitless in love and mercy, forgives all sins, and, transcending all concepts of human justice, shows mercy on whom he shows mercy. The Kingdom of God is a free gift of God’s love, a pouring-out of the abundance of God’s generosity, which demands of us a proper response and a thankful return in the offering of our lives to Him.

The Kingdom cannot be merited or deserved; it is given to us by Him who alone knows our own good actions and failures.

From the earliest Septuagesima sermon we possess, that of Saint Gregory the Great, the eminent reformer of the sixth century, we discover these words, more applicable today than when they were first uttered: 'Many arrive at faith, but few are led into the heavenly kingdom. Behold many there are in the Church - they fill Churches throughout creation, yet who knows how few they are who shall be numbered in that chosen company of the elect? Behold the voices of all that proclaim Christ, but the lives of all do not proclaim Him. And many keep company with God in word, but shun Him in deed. At the call of the Lord are multiplied those without number; however, the unfaithful are mingled with the faithful, but because of their way of life they shall not merit to be partakers of the lot of the faithful. No one shall receive a Kingdom, who though formed in heavenly faith, with all their hearts seek the things of earth. Two things there are upon which we should carefully reflect. Because many are called but few chosen, the first is: let no one presume his own salvation; for though he be called to faith, whether he is worthy of the eternal kingdom he knows not. The second is: let no one presume to despair of his neighbor, who he perhaps sees lying in sin; for he knows not the riches of the divine grace.'

The days with the odd names beckon us to practice what we preach, to walk the walk as well as to talk the talk. Does our life, in its fruits, labors, works and prayers, match our profession? Saint Paul commands us to 'walk worthy of our calling.' Are we? If we are, we have the hope of being saved, of rejoicing on that heavenly shore, in that greater light, with Blessed Mary and all the Saints on that heavenly Easter Day which lasts for all eternity.

May the Lord Jesus Christ, the Suffering Servant, Who fasted, prayed and gave for us men and our salvation, grant you a productive and transformative Pre-Lent.

God bless you!

+Chad

## Summer Camp!

*Anglican Legacy Camp, our Diocesan youth summer camp, is to be held from June 11th through June 16th, and will once again be held at the Vineyard Campground in Surry County, North Carolina.*

*We will have the entire campground to ourselves. We will all stay in the same area and will not be spread out, as last year. The earlier time period means that we can determine our own activities and keep our group together throughout the day and evenings, as we have done in years past. We look forward to a great camp this year!*

*Registration is online. We are ready to start accepting reservations. Just go to the website: [www.anglicanlegacycamp.com](http://www.anglicanlegacycamp.com) and register. All checks must be sent to **Summer Camp - Saint Michael the Archangel Anglican Church, 2211 Margaret Wallace Road, Matthews, North Carolina 28105**. Please do not send checks to the campground directly.*

## *Team Elf*

By Al Duncan

During Advent each year the Norcross Cooperative Ministry (NCM) provides gifts to needy children and families in Gwinnett County through its Team Elf Christmas program. Families are selected in the Fall on a first come, first served basis. St. Barnabas men and participants from the Youth Group were part of the volunteers from many churches and businesses who contributed their time and energies by unloading trucks of gifts for the children. The NCM is one of the three community service organizations St. Barnabas supports financially and with volunteers.

David Turney, who leads the Youth Group, took responsibility for the first opportunity to help on December 9th at Greater Atlanta Christian School. His son Christopher recruited four of his classmates and a tutor from Classical Conversations Homeschool Co-op who made light work of assisting with unloading and sorting bicycles and bagged gifts which were to be distributed to about 300 local families. Joining them was Scott Godwin of the Men's group who also brought his brother.

The following Monday Scott helped again with four others from the Men's group (Oz Baptist, Al Duncan, John Sweigart, Jack Wilson) who joined other volunteers from the community to unload two trucks at the Norcross First United Methodist Church and organize them for families and children to pick them up that evening. It took about twenty-five total volunteers an hour and a half to unload and sort the gifts which were being distributed to 309 families and about 700 children. The men and youth of St. Barnabas were delighted to be part of the number of volunteers who contributed their time and talents this year to help bring joy to needy children and families in Gwinnett.



Please see the photos of the two events in the hallway to Harvey Hall.

You too are invited to share your talents and time which might help others in the community or participate in the internal ministries and activities of the parish. Please contact the clergy, Vestry members, or any member of the ministries located on the back of the Sunday Bulletin to find out more about how you can help.



## NEWS AND NOTES

- For notice of future Church closings due to inclement weather, please be sure to consult our website, [stbarnabasatl.org](http://stbarnabasatl.org), and the WSB TV and WSB Radio websites.
- Confirmation Classes for both adults and children are held at 1.15pm on Sunday afternoons; the children's class breaks on 19th February.
- Adult Sunday School, a Bible study on the First Epistle of Saint Paul to the Corinthians, meets weekly at 10.15am.
- Children's Sunday School meets weekly during both the 9am service and 11am service.
- Youth Group Discussions: All teenagers are invited to our Sunday morning book discussions, every Sunday at 10.15am.
- The Wednesday Bible Study held each week at 11am will meet regularly throughout February.
- The Thursday Bible Study meets each week at 7.45pm, following the 7pm Eucharist. Please join us every week as we explore the biblical origins and themes of the Christian Church Year.
- The Society of Mary meets for prayer at 6.15pm on Thursday 2nd February.
- Holy Communion for the Feast of the Purification of Saint Mary the Virgin will be celebrated at 7pm on Thursday 2nd February.
- Please join us for Lifeline Screening on Monday 6th February - information will be provided in the bulletin.
- The Anglican Church Women will meet on Tuesday 7th February for Morning Prayer at 11.30am to be followed by BYO Luncheon and the regular meeting. All ladies are cordially invited to attend. A sign-up sheet is in the narthex.
- Winers and Diners will be Wednesday 8th February at 6.30pm. Food, fun and conviviality await - please register today.
- The Parish Work Day will be held on Saturday 18th February from 10am until Noon.
- The Men's Group will gather to serve dinner at a homeless shelter on Thursday 23rd February - please consult the bulletin for details.
- Holy Communion for the Feast of Saint Matthias the Apostle will be celebrated at Noon on Friday 24th February.
- The Vestry meeting for the month will be held on Sunday 26th February at 2.15pm
- Sacramental Confessions will be heard on Shrove Tuesday, 28th February, at 3pm.
- Teens: Roll up your sleeves and make plans to help serve at this year's Pancake Supper, to be held the evening of Tuesday 28th here at the Church. Sign up at the information table near the church entrance.
- The annual Shrove Tuesday Pancake Supper, sponsored by the Men's Group, will be held on Tuesday 28th February from 6pm to 8pm in Harvey Hall.
- Holy Communion is generally celebrated each Wednesday at Noon, each Thursday at 7pm, and each Friday at Noon. Please consult the calendar.

## Our Anglican Liturgy: Morning Prayer

Dcn. Richard Hitchcock

Morning Prayer is a classically Anglican service that goes back to the origins of our faith. Archbishop Thomas Cranmer, in writing the 1552 Book of Common Prayer, took parts of the ancient monastic offices of matins, lauds, and prime, and created the Daily Office of Morning Prayer. Morning Prayer can be said in church, of course, by a congregation, or at home, individually. Anglican clergy are canonically required to read Morning Prayer daily.

**The Opening Sentences** (pages 3 - 5) or versicles are Biblical passages read to begin the service. They can be general in nature (page 3) or seasonally appropriate (pages 4 and 5). One of these sentences must be read, but often two or three are read by the officiant.

**Confession and Absolution** (pages 5 – 7). After the opening sentences, the Minister invites the congregation to “confess our manifold sins” in either a lengthy and quite thorough invitation or a one-sentence version on page 6. The congregation responds with a beautiful and complete confession, detailing our various sins (“what have done” and “what we left undone”) and our innate sinfulness (“And there is no health in us”). But we are offered redemption through Jesus, “according to thy promises.” If a priest or bishop is leading Morning Prayer, he may offer a true absolution – either the lengthy one on page 7, which is a bit vague and unsatisfying, or the one used during Communion services. If the leader is other than a priest or bishop, one of several communal requests for absolution can be read, where the leader changes the pronouns to include himself.

**The Canticles** (pages 9 - 15) are passages taken from Scripture (*Benedictus*), the Psalms (*Jubilate Deo*), or ancient prayer (*Te Deum*). As the name indicates, the canticles can be chanted or sung to beautiful settings in sung Morning Prayer, or simply read in unison in the standard Morning Prayer. The *Venite* is almost always included, and two others selected from the *Te Deum*, *Benedictus es*, *Benedicite omni*, the *Benedictus*, or the *Jubilate Deo*.

**The Scripture Readings** in Morning Prayer are read in this order: a psalm, an Old Testament reading, and a New Testament reading. The selections for the readings are listed in the long chart at the beginning of the Prayer Book – using this chart will ensure that most of the Bible is heard during the Daily Offices. The Scripture readings are interspersed with the canticles as follows: *Venite*, psalm, First Lesson (Old Testament), a second canticle, Second Lesson (New Testament), and a third canticle.

**The Creed** (page 15) is read after the completion of the final canticle. The Apostles' Creed is normally used. The Prayer Book does allow the reading of the Nicene Creed during Morning Prayer, but in modern custom, this longer creed is used in the Service of Holy Communion.

**The Collects.** After a short series of suffrages (from the Minister) and responses (from the congregation), the service concludes with the collects. The first is always the Collect for the Day, taken from the lectionary for either a particular feast day or from the Sunday before. This collect is followed by any of six collects from pages 17 – 20. That masterpiece of English prose, *A General Thanksgiving* on page 19, is said by all near the end. Collects may be omitted by the officiant, and others from the Prayer Book may be added. Morning Prayer concludes with the grace on page 20, a type of blessing, but one that is inclusive and may be given by bishop, priest, deacon, or even layman. For many years, Morning Prayer was the basic service in the Anglican Church. In Victorian times, it was said every Sunday, with Holy Communion observed but twice a year, on Christmas and Easter. But in recent years, Anglicans have come to see the Eucharist as the focus of our worship. As we noted last month, “The Service of Holy Communion is the centerpiece of Anglican liturgy.”

But Morning Prayer remains a vital part of our daily worship, and all Anglicans should not hesitate to add it to their regimen of daily prayer.

### *Summary of the November Vestry Minutes*

The Vestry held its regular monthly meeting on Sunday, December 8, 2016.

Treasurer Rette Ledbetter reported an income surplus of \$515 for November, and a YTD surplus of \$13,745. The Endowment Fund ended the month with a balance of \$468,645. The total net \$\$ raised from the Nigerian Celebration was \$7476. The Dalit Children Fund has raised \$1080 thru November. The General Fund Income 12-Month trailing average continues on its upward trend.

Bishop Chad announced prayer concerns for quite a number of parishioners who are in the hospital, in re-hab following surgery, or at home. Since November 27, the clergy have made 22 sick and home visits to parishioners. Linda McWilliams has offered to assist with making visitations and sending cards to sick parishioners.

The ACW collected \$950 worth of gift cards for the parish's Adopt-a-Family Project, and 221 postcards were addressed and sent out announcing the schedule of Christmas services.

The final cost for the renovation of Simcox parlor for the new Choir Room came in at \$9555. (Over \$10,000 had been raised from private individuals specifically for this project.) Cabinets and a counter-top will soon be built for choir storage and hanging vestments.

David and Christopher Turney, Christopher's homeschool group, Scott Godwin, and Scott's brother recently helped the Norcross Community Ministries unload trucks of Christmas presents for the needy. In addition, several members of the Men's Group assisted the 1<sup>st</sup> United Methodist Church unload bags of gifts for 309 needy families (including ~ 700 children). A survey will soon be conducted which will identify parishioners who are available for ongoing outreach projects, as well as determine our parish's interest and capacity to do outreach work.

A report has been written regarding Fire Emergency, Medical Emergency, Suspicious Person, Armed or Violent Person, and Weather Emergency. This info and protocol will soon be implemented within the Parish.

The following motions were passed:

- 1) A motion unanimously passed stating that the Vestry will make the balance of funds raised for the Simcox Parlor project available for any incremental future projects in the Choir Room.
- 2) A motion unanimously passed to accept the Report on Emergency Procedures at St. Barnabas, and to include volunteers and paid staff in the training process.

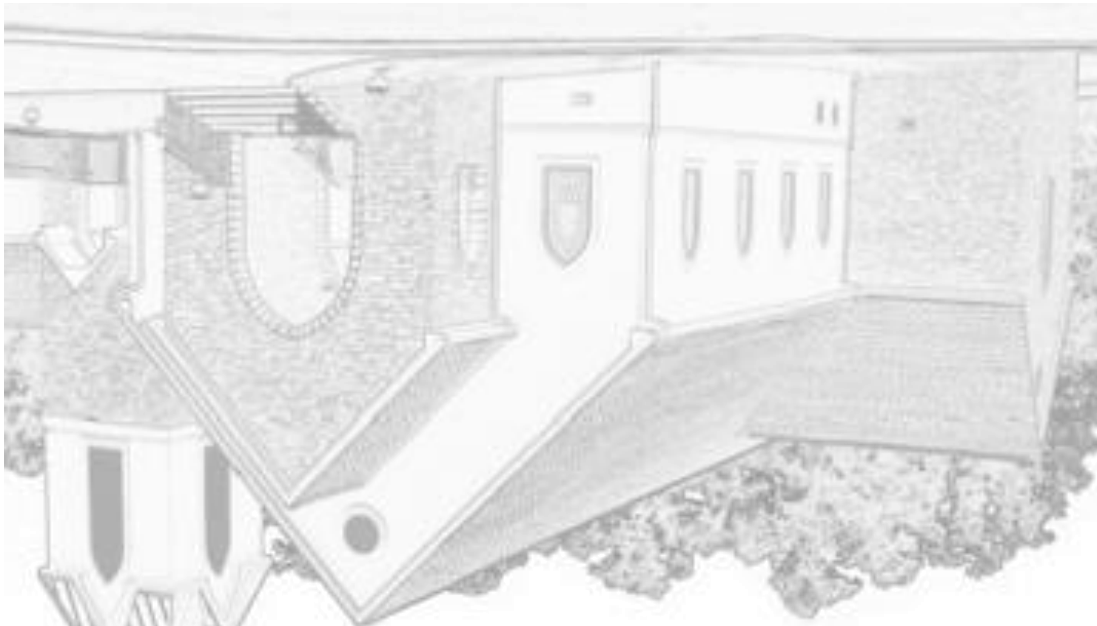
*This is a brief summary of the approved Vestry meeting minutes. A complete copy of the minutes is posted on the bulletin board. For questions please speak to any member of the vestry.*

## *BIRTHDAYS*

1st Scott Steere	9th Kelechi Olumba	13th Adrian Palmer
1st Ron Volz	10th Augustine Iwuagwu	16th Andy Smith
2nd Marcia Seaton	10th Edgar Shearer	21st Titilayo Odupolu
3rd Lynn Ledbetter	11th Elizabeth Larkins	23rd Jessica Orisa
5th Michael Dokich	12th Bishop Brewer	23rd George Palmer
7th Brian Ikara	12th Ijeoma Egwim	24th Nnamdi Asogu
7th Bonny Olumba	12th Cathey Eves	25th Rachel Smith
8th Brian Smith	13th Grace Huff	26th Ejike Onyekwuluje

# Parish Kalendar, February 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			<b>1</b> Office Hrs 9.30am-Noon Bible Study 11am Holy Communion Noon	<b>Purification BVM 2</b> Office Hours 10am-2pm Society of Mary 6.15pm Holy Communion 7pm Bible Study 7.45pm	<b>3</b> Office Hours 10am-Noon Holy Communion Noon	<b>4</b> Office Hours 10am-Noon
<b>Epiphany V 5</b> Eucharists 9am & 11am Adult Sun School 10.15a Youth Group 10.15am Child School 9am/11am Confirm. Class 1.15pm	<b>6</b> Lifeline Screening  Braves 400 Club Board Meeting 6pm	<b>7</b> Anglican Church Women Morning Prayer 11.30am BYO Luncheon	<b>8</b> Office Hrs 9.30am-Noon Bible Study 11am Holy Communion Noon Winers & Diners 6.30pm	<b>9</b> Office Hours 10am-2pm Holy Communion 7pm Bible Study 7.45pm	<b>10</b> Office Hours 10am-Noon Holy Communion Noon	<b>11</b> Office Hours 10am-Noon
<b>Septuagesima 12</b> Eucharists 9am & 11am Adult Sun School 10.15a Youth Group 10.15am Child School 9am/11am Confirm. Class 1.15pm	<b>13</b>	<b>14</b>	<b>15</b> Office Hrs 9.30am-Noon Bible Study 11am Holy Communion Noon	<b>16</b> Office Hours 10am-2pm Holy Communion 7pm Bible Study 7.45pm	<b>17</b> Office Hours 10am-Noon Holy Communion Noon	<b>18</b> Parish Work Day 10am-Noon
<b>Sexagesima 19</b> Eucharists 9am & 11am Adult Sun School 10.15a Youth Group 10.15am Child School 9am/11am Confirm. Class Break	<b>20</b>	<b>21</b>	<b>22</b> Office Hrs 9.30am-Noon Bible Study 11am Holy Communion Noon	<b>23</b> Office Hours 10am-2pm Holy Communion 7pm Bible Study 7.45pm Men's Group Homeless Shelter Ministry	<b>Saint Matthias 24</b> Office Hours 10am-Noon Holy Communion Noon	<b>25</b> Office Hours 10am-Noon
<b>Quinquagesima 26</b>  Eucharists 9am & 11am Adult Sun School 10.15a Youth Group 10.15am Child School 9am/11am Confirm. Class 1.15pm	<b>27</b>	<b>Shrove Tuesday 28</b>  Confessions 3pm Shrove Tuesday Parish Pancake Supper 6pm-8pm				



St. Barnabas Journal, February 2017

St Barnabas Anglican Church  
4795 North Peachtree Road  
Dunwoody, GA 30338