

Weekly Newsletter for Sunday November 24 2024

Did you remember? Fr. Greg was ordained as a priest on November 21, 2015. Congratulations Fr. Greg!

This Sunday, November 24 2024, is The Sunday Next Before Advent

Communion Service begins at 9:30 am.

The Service Bulletin is attached.

Holy Communion will be celebrated by Fr. Greg Koon.

Coffee and sweets will be available after the service.

Attention: Bishop Jones will celebrate Mass on Sunday, December 15. Please make a note of it, and...

Please plan to attend. And, ask a friend who may be uncertain about which church to attend. Offer to drive them to St. Albans. Or, just agree to meet them there. Who knows, they might like it. We do!

"Sunday School on Saturday" will be held on 2nd and 4th Saturdays at 10 am of each month at the church. Call Fr. Greg for details 352-205-8567

Take a look at the bulletin and see if you can find a new addition. It means that it is Quite Right.

Quiz: Which Saint is associated with the patronage of: Contemplative life; contemplatives; mystical theology; mystics; Spanish poets. See answer below (way low).

Have you looked at the church website lately? StAlbansAnglicanChurch.com

<https://stalbansanglicanchurch.com/> Click on this link to go to the website.

Or go to stalbans.church web address without the www in front. Please let me know if this works for you. Thanks.

If you need a ride to church please call one of the Vestry Members listed on the back of the service bulletin. They will be gratified that you asked and pleased to give you a ride or arrange for one. Contact me, or Fr. Greg, at 352-205-8567.

Fr. Greg's Discretionary Fund - *If you would like to donate to this fund please write a check to St. Alban's Anglican Church with the notation that it is for this fund.*

Prayer List on Service Bulletins - Each week a prayer list is published in the bulletin. Changes to the list should be sent to Fr. Greg Koon.

St. Alban's Anglican Church, 625 W. Lady Lake Blvd., Lady Lake, FL 32159 Telephone: 352-205-8567.

If you would like to dedicate flowers to some one or some event, donate to the Altar Flower fund. Please contact Mitzi Hennessey a few weeks in advance so the flowers can be ordered. Call Mitzi at 352-633-9926 or email mitzi2201965@gmail.com.

Commemorations from the Ordo Kalendar

Unless noted otherwise most information is from <http://www.wikipedia.org>

[The following commemoration is from Encyclopedia Britannica]

November 18 – St. Hilda of Whitby - Abby, Saint -- Hilda of Whitby or Hild of Whitby (c. 614–680) is a Christian saint and the founding abbess of the monastery at Whitby, which was chosen as the venue for the Synod of Whitby. An important figure in the conversion of England to Christianity, she was abbess at several monasteries and recognized for the wisdom that drew kings to her for advice.

The source of information about Hilda is The Ecclesiastical History of the English by the Venerable Bede in 731, who was born approximately eight years before her death. He documented much of the Christian conversion of the Anglo-Saxons.

According to Bede, Hilda (or Hild, the Old English form of her name) was born in 614, the second daughter of Hereric, nephew of Edwin of Northumbria, and his wife Breguswith. She was born in Bamburgh Castle, Northumberland. Her elder sister, Hereswith, married Æthelric, brother of King Anna of East Anglia, who with all of his daughters became renowned for their saintly Christian virtues. Subsequently Hereswith became a nun at Chelles, Gaul (France); Hilda followed her example and founded Whitby.

Bede describes Hilda as a woman of great energy, who was a skilled administrator and teacher. She gained such a reputation for wisdom that kings and princes sought her advice.[3] She also had a concern for ordinary folk such as Cædmon, however. He was a herder at the monastery, who was inspired in a dream to sing verses in praise of God. Hilda recognized his gift and encouraged him to develop it. Bede writes, "All who knew her called her mother because of her outstanding devotion and grace".

Hilda suffered from a fever for the last six years of her life, but she continued to work until her death on November 17th, 680AD, at what was then the advanced age of sixty-six. In her last year she set up another monastery, fourteen miles from Whitby, at Hackness. She died after receiving viaticum, and her legend holds that at the moment of her death the bells of the monastery of Hackness tolled. A nun there named Begu claimed to have witnessed Hilda's soul being borne to heaven by angels.

[Viaticum is a term used especially in the Catholic Church for the Eucharist (communion) administered, with or without anointing of the sick, to a person who is dying, and is thus a part of the last rites.]

Another legend tells of a plague of snakes which Hilda turned to stone, supposedly explaining the presence of ammonite fossils on the shore; heads were carved onto these 'petrified snakes' to honour this legend. In fact, the ammonite genus *Hildoceras* takes its scientific name from St. Hilda. It was not unknown for local "artisans" to carve snakes' heads onto ammonites, and sell these "relics" as proof of her miracle. The coat of arms of nearby Whitby includes three such 'snakestones', and depictions of ammonites appear in the shield of the College of St Hild and St

Bede, Durham. A carved ammonite stone is set into the wall by the entrance to the former chapel of St Hild's College, Durham, which later became part of the College of St Hild and St Bede.

In the Roman Catholic church, the feast day of St. Hilda is November 17, in some parts of the Anglican Communion, her feast is on November 18

Hilda is considered one of the patron saints of learning and culture, including poetry, due to her patronage of Cædmon. St. Hilda is the patron saint of the National Cathedral School for Girls in Washington, D.C.

November 19 - Elizabeth of Hungary (7 July 1207 – 17 November 1231) Queen, Widow

[A great amount of information is available at www.wikipedia.org]

Elizabeth was a princess of the Kingdom of Hungary, Landgravine of Thuringia, Germany and a greatly venerated Catholic saint. Elizabeth was married at the age of 14, and widowed at 20. After her husband's death she sent her children away and regained her dowry, using the money to build a hospital where she herself served the sick. She became a symbol of Christian charity after her death at the age of 24 and was quickly canonized.

Elizabeth was the daughter of King Andrew II of Hungary and Gertrude of Merania. Her mother's sister was St. Hedwig of Andechs, wife of Duke Heinrich I of Silesia. Her ancestry included many notable figures of European royalty, going back as far as Vladimir the Great of Kievan Rus. According to tradition, she was born in the castle of Sárospatak, Kingdom of Hungary, on 7 July 1207. According to a different tradition she was born in Pozsony, Kingdom of Hungary (modern-day Bratislava, Slovakia), where she lived in the Castle of Posonium until the age of four.

A sermon printed in 1497 by the Franciscan friar Osvaldus de Lasco, a church official in Hungary, is the first to name Sárospatak as the saint's birthplace, perhaps building on local tradition. The veracity of this account is not without reproach: Osvaldus also transforms the miracle of the roses (see below) to Elizabeth's childhood in Sárospatak, and has her leave Hungary at the age of five.

Elizabeth was brought to the court of the rulers of Thuringia in central Germany, to become betrothed to Louis IV, Landgrave of Thuringia, a future bride who would reinforce political alliances between the families. She was raised by the Thuringian court, so she would be familiar with the local language and culture.

In 1221, at the age of fourteen, Elizabeth married Louis; the same year he was enthroned as Landgrave Louis IV, and the marriage appears to have been happy. After her marriage, she continued her charitable practices, which included spinning wool for the clothing of the poor. In 1223, Franciscan friars arrived, and the teenage Elizabeth not only learned about the ideals of Francis of Assisi, but started to live them. Louis was not upset by his wife's charitable efforts, believing that the distribution of his wealth to the poor would bring eternal reward; he is venerated in Thuringia as a saint, though he was never canonized by the Church.

It was also about this time that the priest and later inquisitor Konrad von Marburg gained considerable influence over Elizabeth when he was appointed as her confessor. In the spring of 1226, when floods, famine, and plague wrought havoc in Thuringia, Louis, a staunch supporter of the Hohenstaufen Frederick II, Holy Roman Emperor, represented Frederick II at the Imperial Diet held in Cremona. Elizabeth assumed control of affairs at home and distributed alms in all parts of their territory, even giving away state robes and ornaments to the poor. Below Wartburg Castle, she built a hospital with twenty-eight beds and visited the inmates daily to attend to them.

Elizabeth's life changed irrevocably on 11 September 1227 when Louis, en route to join the Sixth Crusade, died of a fever in Otranto, Italy. On hearing the news of her husband's death, Elizabeth is reported to have said, "He is dead. He is dead. It is to me as if the whole world died today." His remains were returned to Elizabeth in 1228 and entombed at the Abbey of Reinhardsbrunn.

Following her husband's death, Elizabeth made solemn vows to Konrad similar to those of a nun. These vows included celibacy, as well as complete obedience to Konrad as her confessor and spiritual director. Konrad's treatment of Elizabeth was extremely harsh, and he held her to standards of behavior which were almost impossible to meet. Among the punishments he is alleged to have ordered were physical beatings; he also ordered her to send away her three children. Her pledge to celibacy proved a hindrance to her family's political ambitions. Elizabeth was more or less held hostage at Pottenstein, Bavaria, the castle of her uncle, Bishop Ekbert of Bamberg, in an effort to force her to remarry. Elizabeth, however, held fast to her vow, even threatening to cut off her own nose so that no man would find her attractive enough to marry.

Elizabeth's second child Sophie of Thuringia (1224–1275) married Henry II, Duke of Brabant and was the ancestress of the Landgraves of Hesse, since in the War of the Thuringian Succession she won Hesse for her son Heinrich I, called the Child. Elizabeth's third child, Gertrude of Altenberg (1227–1297), was born several weeks after the death of her father; she became abbess of the monastery of Altenberg Abbey, Hesse near Wetzlar.

She then built a hospital at Marburg for the poor and the sick with the money from her dowry, where she and her companions cared for them. Her official biography written as part of the canonization process describes how she ministered to the sick and continued to give money to the poor. In 1231, she died in Marburg at the age of twenty-four.

She was canonized by Pope Gregory IX. The papal bull declaring her a saint is on display in the Schatzkammer of the Deutschordenskirche in Vienna, Austria. Her body was laid in a magnificent golden shrine—still to be seen today—in the Elisabeth Church (Marburg).

November 20 - St. Edmund – King, Martyr -- Edmund the Martyr (also known as **St Edmund** or **Edmund of East Anglia**, died 20 November 869 or 870) was king of East Anglia from about 855 until his death.

Little is known of Edmund. He is thought to be of East Anglian origin and was first mentioned in an annal of the Anglo-Saxon Chronicle, written some years after his death. The kingdom of East Anglia was devastated by the Vikings, who destroyed any contemporary evidence of his reign. Later writers produced fictitious accounts of his life, asserting that he was born in 841, the son of Æthelweard, an obscure East

Anglian king, whom it was said Edmund succeeded when he was fourteen (or alternatively that he was the youngest son of a Germanic king named 'Alcmund'). Later versions of Edmund's life relate that he was crowned on 25 December 855 at Burna, (probably Bures St. Mary in Suffolk) which at that time functioned as the royal capital, and that he became a model king.

In 869, the Great Heathen Army advanced on East Anglia and killed Edmund. He may have been slain by the Danes in battle, but by tradition he met his death at an unidentified place known as Haegelisdun, after he refused the Danes' demand that he renounce Christ: the Danes beat him, shot him with arrows and then beheaded him, on the orders of Ivar the Boneless and his brother Ubbe Ragnarsson. According to one legend, his head was then thrown into the forest, but was found safe by searchers after following the cries of a wolf that was calling, "Hic, Hic, Hic" – "Here, Here, Here". Commentators have noted how Edmund's death bears resemblance to the fate suffered by St Sebastian, St Denis and St Mary of Egypt.

A coinage commemorating Edmund was minted from around the time East Anglia was absorbed by the kingdom of Wessex and a popular cult emerged. In about 986, Abbo of Fleury wrote of his life and martyrdom. The saint's remains were temporarily moved from Bury St Edmunds to London for safekeeping in 1010. His shrine was visited by many kings, including Canute, who was responsible for rebuilding the abbey: the stone church was rebuilt again in 1095. During the Middle Ages, when Edmund was regarded as the patron saint of England, Bury and its magnificent abbey grew wealthy, but during the Dissolution of the Monasteries, his shrine was destroyed. The mediaeval manuscripts and other works of art relating to Edmund that have survived include Abbo's *Passio Santi Eadmundi*, John Lydgate's 14th century *Life*, the Wilton Diptych and a number of church wall paintings.

November 21 - Presentation of the Blessed Virgin Mary -- The **Presentation of the Blessed Virgin Mary** (as it is known in the West), or **The Entry of the Most Holy Theotokos** into the Temple (its name in the East), is a liturgical feast celebrated on November 21 by the Roman Catholic, Eastern Catholic, and Orthodox Churches.

The feast is associated with an event recounted not in the New Testament, but in the apocryphal *Infancy Narrative of James*. According to that text, Mary's parents, Joachim and Anne, who had been childless, received a heavenly message that they would have a child. In thanksgiving for the gift of their daughter, they brought her, when still a child, to the Temple in Jerusalem to consecrate her to God. Later versions of the story (such as the *Gospel of Pseudo-Matthew* and the *Gospel of the Nativity of Mary*) tell us that Mary was taken to the Temple at around the age of three in fulfillment of a vow. Tradition held that she was to remain there to be educated in preparation for her role as Mother of God.

In Eastern Orthodox tradition, this is one of the days when women named Mary (Μαρία in Greek) and Despoina (Δέσποινα in Greek) celebrate their Name Day.

The account of the Presentation of the Blessed Virgin Mary in the Temple is principally based on the Protoevangelium of James, which has been dated by historians prior to the year 200 AD. The story relates that in thanksgiving for the birth of their daughter, Mary, Joachim and Anne decide to consecrate her to God, and bring her, at the age of three years, to the temple in Jerusalem. Mary's presentation in the temple draws parallels to that of the prophet Samuel, whose mother Hannah, like Anne was also thought to be barren, and who offered her child as a gift to God at Shiloh.

Mary remained in the Temple until her twelfth year, at which point she was assigned to Joseph as guardian. According to Coptic tradition, her father Joachim died when Mary was six years old and her mother when Mary was eight. While the story is a legend with no foundation in history, the point is to show that even in her childhood Mary was completely dedicated to God. It is from this account that arose the feast of Mary's Presentation.

For the Roman Catholic Church, on the day of the Presentation of the Blessed Virgin Mary, "we celebrate that dedication of herself which Mary made to God from her very childhood under the inspiration of the Holy Spirit who filled her with grace. In the 1974 encyclical *Marialis Cultus*, Pope Paul VI wrote that "despite its apocryphal content, it presents lofty and exemplary values and carries on the venerable traditions having their origins in the Eastern churches."

The three feasts of the Birthday of Our Lady, the Holy Name of Mary, and her Presentation in the Temple correspond in the Marian cycle with the first three feasts of the cycle of feasts of Jesus: namely, Christmas, the Holy Name of Jesus, and His Presentation at the Temple. November 21 is also a "Pro Orantibus" Day, a day of prayer for cloistered religious "totally dedicated to God in prayer, silence, and concealment."

November 22 – St. Cecilia (Virgin, Martyr) -- Saint Cecilia (Latin: Sancta Caecilia) is the patroness of musicians. It is written that as the musicians played at her wedding she "sang in her heart to the Lord". Her feast day is celebrated in the Roman Catholic, Anglican, Eastern Orthodox, and Eastern Catholic Churches on November 22. She is one of seven women,

excluding the Blessed Virgin, commemorated by name in the Canon of the Mass.

Cecilia is one of the most famous of the Roman martyrs, even if the familiar stories about her are apparently not founded on authentic material. According to Kirsch, while it is a pious romance, like so many others compiled in the fifth and sixth century, the existence of the martyrs, however, is a historical fact. The relation between St. Cecilia and Valerianus, Tiburtius, and Maximus, mentioned in the Acts, has perhaps some historical foundation. Her feast has been celebrated since about the fourth century.

It was long supposed that she was a noble lady of Rome who, with her husband Valerian, his brother Tiburtius, and a Roman soldier Maximus, suffered martyrdom in about 230, under the Emperor Alexander Severus. The research of Giovanni Battista de Rossi agrees with the statement of Venantius Fortunatus, Bishop of Poitiers (d. 600), that she perished in Sicily under Emperor Marcus Aurelius between 176 and 180.

According to the story, when the time came for her marriage to be consummated, Cecilia told Valerian that she had an angel of the Lord watching over her who would punish him if he dared to violate her virginity but who would love him if he could respect her maidenhood. When Valerian asked to see the angel, Cecilia replied that he would see the angel if he would go to the third milestone on the Via Appia (the Appian Way) and be baptized by Pope Urbanus.

The martyrdom of Cecilia is said to have followed that of Valerian and his brother by the prefect Turcius Almachius. The legend about Cecilia's death says that after being struck three times on the neck with a sword, she lived for three days, and asked the pope to convert her home into a church.

There is no mention of this saint in the *Depositio Martyrum*, but there is a record of an early Roman Christian church founded by a lady of this name. The Church of St. Cecilia in Trastevere is reputedly built on the site of the house in which she lived. The original church was constructed in the fourth century; her remains were placed there in the ninth century and the church was rebuilt in 1599.

Cecilia has become a symbol of the conviction that good music is an integral part of liturgy.

The Sisters of Saint Cecilia are a group of women consecrated religious sisters. They are the ones who shear the lambs' wool used to make the palliums of new metropolitan archbishops. The lambs are raised by the Cistercian Trappist Fathers of the Tre Fontane (Three Fountains) Abbey in Rome. The lambs are blessed by the Pope every January 21, the Feast of the martyr Saint Agnes. The pallia are given by the Pope to the new metropolitan archbishops on the Solemnity of Saints Peter and Paul, June 29.

Located on the Isle of Wight, St. Cecilia's Abbey was founded in 1882. The nuns live a traditional monastic life of prayer, work and study in accordance with the ancient Rule of St Benedict.

Cecilia's body was discovered incorrupt in 1599. She is known to be the first saint to be incorrupt.

November 23 – St. Clement (Bishop, Martyr) -- Pope Clement I (Latin: Clemens Romanus; died 99), also known as Saint Clement of Rome, is listed as Bishop of Rome from an early date, holding office from 92 to his death in 99. He is considered the first Apostolic Father of the Church.

Few details are known about Clement's life. According to Tertullian, Clement was consecrated by Saint Peter, and he is known to have been a leading member of the church in Rome in the late 1st century. Early church lists place him as the second or third bishop of Rome after Saint Peter. The Liber Pontificalis presents a list that makes Pope Linus the second in the line of bishops of Rome, with Peter as first; but at the same time it states that Peter ordained two bishops, Linus and Pope Cletus, for the priestly service of the community, devoting himself instead to prayer and preaching, and that it was to Clement that he entrusted the Church as a whole, appointing him as his successor. Tertullian considered Clement to be the immediate successor of Peter. In one of his works, Jerome listed Clement as "the fourth bishop of Rome after Peter" (not in the sense of fourth successor of Peter, but fourth in a series that included Peter), and added that "most of the Latins think that Clement was second after the apostle." Clement is put after Linus and Cletus/Anacletus in the earliest (c. 180) account, that of Irenaeus, who is followed by Eusebius of Caesarea.

Clement's only genuine extant writing is his letter to the church at Corinth (1 Clement) in response to a dispute in which certain presbyters of the

Corinthian church had been deposed. He asserted the authority of the presbyters as rulers of the church on the ground that the Apostles had appointed such. His letter, which is one of the oldest extant Christian documents outside of the New Testament, was read in church, along with other epistles, some of which later became Christian canon. These works were the first to affirm the apostolic authority of the clergy.

A second epistle, 2 Clement, was attributed to Clement, although recent scholarship suggests it to be a homily by another author. In the legendary Clementine Literature, Clement is the intermediary through whom the apostles teach the church. According to tradition, Clement was imprisoned under the Emperor Trajan; during this time he is recorded to have led a ministry among fellow prisoners. Thereafter he was executed by being tied to an anchor and thrown into the sea.

Clement is recognized as a saint in many Christian churches. He is commemorated on 23 November in the Roman Catholic Church, the Anglican Communion, and the Lutheran Church.

November 24 – St. John of the Cross (Confessor, Doctor) --[A great amount of information is available at www.wikipedia.org]

Saint John of the Cross, (Spanish: San Juan de la Cruz; 1542 – 14 December 1591), was a major figure of the Counter-Reformation, a Spanish mystic, a Roman Catholic saint, a Carmelite friar and a priest who was born at Fontiveros, Old Castile.

John of the Cross was a reformer of the Carmelite Order and is considered, along with Saint Teresa of Ávila, as a founder of the Discalced Carmelites. He is also known for his writings. Both his poetry and his studies on the growth of the soul are considered the summit of mystical Spanish literature and one of the peaks of all Spanish literature. He was canonized as a saint in 1726 by Pope Benedict XIII. He is one of the thirty-five Doctors of the Church.

St. John of the Cross is considered one of the foremost poets in the Spanish language. Although his complete poems add up to fewer than 2500 verses, two of them — the Spiritual Canticle and the Dark Night of the Soul — are widely considered masterpieces of Spanish poetry, both for their formal stylistic point of view and their rich symbolism and imagery. His theological works often consist of commentaries on these poems. All the

works were written between 1578 and his death in 1591, meaning there is great consistency in the views presented in them.

Proceedings to beatify John began with the gathering of information on his life between 1614 and 1616, although he was only beatified in 1675 by Pope Clement X, and was canonized by Benedict XIII in 1726. When his feast day was added to the General Roman Calendar in 1738, it was assigned to 24 November, since his date of death was impeded by the then-existing octave of the Feast of the Immaculate Conception. This obstacle was removed in 1955 and in 1969 Pope Paul VI moved it to the dies natalis (birthday to heaven) of the saint, 14 December. The Church of England commemorates him as a "Teacher of the Faith" on the same date. In 1926, he was declared a Doctor of the Church by Pope Pius XI.

Patronage: Contemplative life; contemplatives; mystical theology; mystics; Spanish poets.

Please let the editor of this weekly eNewsletter know if it is useful to you, or not, or have suggestions on how to improve it, or would like to help write it.

If you received this message in error or would like to be removed from the email list please let me know.

Keeping the Faith,

Ed Williams
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