

## August Agenda

**7 August –  
20 August** Fr Ostman away

**15 August** Assumption of the  
Blessed Virgin Mary  
(Holy Day of Obligation)  
“Deacon’s Mass” 7pm

**29 August** Beheading of  
S. John Baptist  
Low Mass 7pm

### *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:

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# ECCE

The Newsletter of S. John the Baptist Anglican Church,  
Marshall, Virginia  
Issue 9, August 2008

## Dear Family and Friends of S. John's,

August marks a travel month for many in the parish, and having experienced a rather steamy month of July, I can understand why people vacate this area for cooler climes during the late summer. I, myself, will be away to England this month for retreat at Walsingham, Norfolk, as well as reconnecting with friends and acquaintances in London. During my absence, our beloved Deacon John Needham will be responsible for carrying on our Sunday worship as well as handling any pastoral emergencies. In addition, Fr Raleigh Watson of our sister parish, S. Michael the Archangel, Winchester, has also been notified of my holiday plans, should the ministrations of a priest be needed.

Thank you to all who participated in the recent survey concerning our parish of S. John's. We received many encouraging responses and some helpful suggestions about how we might work together to enable God to grow our parish. More importantly, it revealed a genuine consensus in our sense of parish identity and in our approach to worship. Your Vestry is working to summarize your collective views and will disseminate them to the parish at large. While many of you offered constructive and helpful critiques, I must say that I was a bit dismayed by a lack of charity in several responses. This exercise was a sincere effort on the part of your Vestry to seek the thoughtful counsel of each parishioner, to more effectively communicate our unique approach to worship and parish life as a member of the Diocese of the Holy Cross. This survey was not meant to suggest any lack of leadership on the part of the Vestry, nor was it intended as a vehicle in which we might take cheap shots at one another. I pray that we always exercise charity in our dealings with one another. Anything less is unbecoming of our vocation as Christians, more especially as members of this particular family in Christ. If we have a disagreement about any matter of practice (I hope *not* about matters of faith), we are called by the Gospel to discuss it together as fellow members of the Body of Christ. I appreciate those who have done just that.

Your friend and Pastor,

## The Prayer Book Society at Lambeth

For the first time during the 2008 Lambeth Conference, the Archbishop of Canterbury, Dr. Rowan Williams addressed the press and entertained questions from them. During this 25-minute press conference the Archbishop fielded questions on various topics, including the contentious issue of the ordination of women to the episcopate and the implications of the absence of numerous bishops from the global south.

The session's final question asked for him to offer further comments as to his understanding of the role of the Book of Common Prayer within the Anglican Communion. Previously, during an address given to the bishops gathered for the 3-day retreat which preceded today's official start of the conference, Dr. Williams had indicated that he regards common prayer as a fundamental and necessary element for any future unity which the Anglican Communion might recover and enjoy.

At today's press conference he further affirmed that 'The Book of Common Prayer remains one of the standards of belief for Anglicans.'

When asked how he might relate this to both the historic Anglican formularies in general and The Book of Common Prayer (1549-1962) in particular, Dr. Williams said that the common prayer tradition was crucial and further suggested that members of the

worldwide communion would have been less likely to come to a stand-off with each other if shared disciplines of common prayer and a rule of life arising from this common discipline had been in place and practiced.

He also observed that The Book of Common Prayer in particular has played a foundational role in our shared history and 'we still see the bones sticking through in some places.' He said that the Book of Common Prayer 'remains one of the standards of belief for Anglicans. This does not necessarily mean, he went on to say, that everyone will use it, but it is there as a touchstone. It is important that Anglicans not lose this common touchstone and convergent pattern. He concluded, that a shared rule of life, by which I mean how often one prays, seeks spiritual direction and so forth, is also an important factor when considering the question of unity through common prayer.

The seriousness and interest with which Dr. Williams greeted this question and formed his response to it, underlines the current occupant of the See of Canterbury's commitment to theological rigor and the recovery of inward life as the first priority toward the end of recovering outward unity in the communion.

As Williams has written in another context that might well refer to the common prayer tradition, the 'great and lasting revivals of Christian spiritual seriousness...have all been occasions for the renewal of doctrinal depth and passion for the rediscovery of the dense and vital texture of creedal truth.'

Fr Craig O'Brien, SSC

### Kudos

*To all the parishioners* who have stepped into the breach and provided the wonderful altar flower arrangements.

*To the many parishioners* who came out to help with the Fauquier County Food Coalition distribution at the Warrenton United Methodist Church.

### Transitus

A Requiem Mass was offered for Victoria Stevens, late wife of William Stevens, Thursday, 31 July 2008. *Requiescat in pace.*

## A Look at the Liturgy

Last month, I wrote about the connection between worship and architecture. As this topic is virtually inexhaustible, and I only just touched upon it in last month's ECCE, I would like to address a few more aspects of this topic.

In the early years of Christianity, the Liturgy was often celebrated in homes. However, as the Church grew, larger spaces were necessary to accommodate the growing number of converts. This need to meet in larger spaces had the unintended complication of exposing the early Christians to the Roman authorities, and as they were often the subject of severe persecution for the first three centuries, they were quite literally forced underground in the tombs, or what we call catacombs.

In a way, this was a natural place to celebrate the Liturgy, as Christians had been meeting in the catacombs almost since the beginning of Christianity to honor the martyrs on the anniversary of their "heavenly birth," as their martyrdom was called. There was a real sense of being surrounded by "so great a cloud of witnesses" (Hebrews 12:1). As the Creed makes clear, the Communion of Saints was their family, and it was amongst their family, "both quick and dead," that the Liturgy was celebrated.

After the Edict of Milan, when all religious practice was formally legalized, specifically Christian structures began to be erected in prominent places. Quite often, they took a "cruciform" shape, with the head of the cross being the apsidal (east) end containing the high altar, the arms being transept chapels dedicated to one or more of the Saints, and the main body, or nave, an open space for the faithful to gather for worship. Importantly, the church structure itself taught the faith. Not only in its layout, but the icons, frescos, and later the statuary and windows, spoke to the reality of the continuity of the Faith. The individual Saints depicted were nothing less than the "family photo album."

When we come into S. John's, we are met with our own collection of "family photos," our heroes in the Faith. First and foremost is the Author of our Faith, depicted prominently above the altar, reminding us of the cost of our salvation. Next is His Blessed Mother, and our Mother as well, given to us at the Cross, venerated (*NOT* worshipped) for her complete and absolute surrender to God's will throughout all of her life. Around the altar are reminders of the "Angels and Archangels and the [whole] company of heaven," *with* whom we worship as we too are caught up to heaven in the Mass. This is why the Church has historically celebrated the Liturgy with the greatest of ceremonial, of chanting, hymnody and incense: for the Mass is nothing less than our joining in the on-going worship of the Lamb of God *in heaven itself!*

## UPCOMING EVENTS


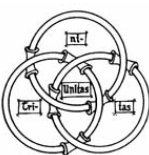
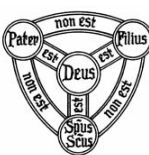


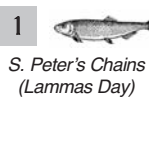


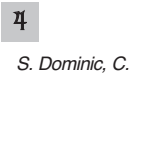
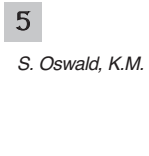
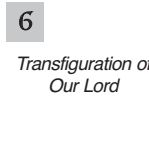
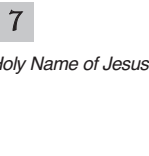
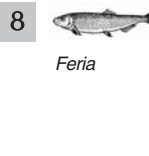
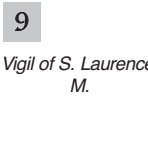



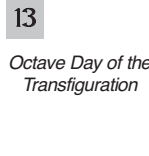
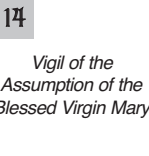
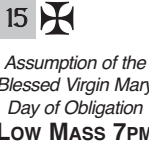
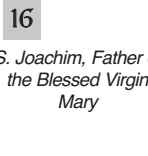
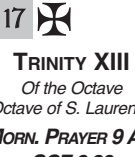

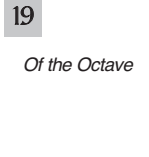
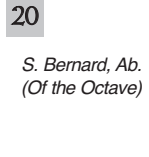
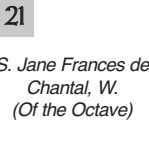
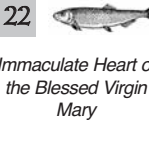
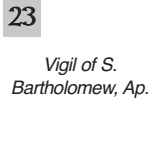
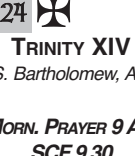



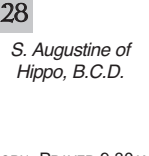
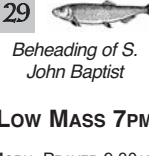
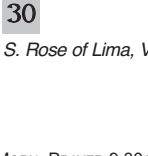


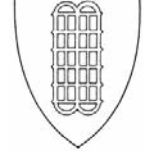
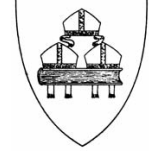



### Christian Formation: Sundays, 9:30am

We will be taking a bit of a break during the month of August as Fr Ostman will be away until the Feast of S. Bartholomew (Trinity xiv). We will meet 4 August to discuss ideas and topics for future classes, and then we will begin in earnest the last Sunday in August with a new topic for the autumn months: Basics of the Christian Faith; A closer look at the Creed. Please seriously consider becoming a part of these classes, especially if you have not done so before or if you are new to the parish.

### Sub-Parish Meetings: Coming in Fall

To encourage greater participation in the life of the parish, and to foster a deeper sense of community, as well as to facilitate parish growth, we will be looking to hold weekly meetings throughout the geographic area that constitutes our parish. Looking at where parishioners are located, there are four or five geographic "centers" that appear to constitute our parish; West Virginia, Front Royal, Marshall, Warrenton and Leesburg/Ashburn. The idea is for a family in each "center" to host an evening of discussion, with coffee and sweets served. As there are often five weeks in a month, Fr Ostman will be able to visit each "center" on a monthly basis. More to come. . .

August 2008

| Sunday   | Monday   | Tuesday  | Wednesday  | Thursday   | Friday  | Saturday  |
|--|--|--|--|--|---|---|
| <br>S. STEPHEN<br>PROTOMARTYR                                  | <br>TRES IN UNO                     | <br>SHIELD OF THE HOLY<br>TRINITY | <br>JESUS OF NAZARETH,<br>KING OF THE JEWS  | <br>S. PETER  | <br>1 S. Peter's Chains<br>(Lammas Day)   | <br>2 FERIA  |
| <br>3 TRINITY XI   | <br>4 S. Dominic, C.                | <br>5 S. Oswald, K.M.             | <br>6 Transfiguration of<br>Our Lord        | <br>7 Holy Name of Jesus  | <br>8 FERIA   | <br>9 Vigil of S. Laurence,<br>M.                          |
| <b>MORN. PRAYER 9 AM</b><br><b>SCF 9.30</b><br><b>MASS 10:30 AM</b>  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM   | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM   |
| <br>10 TRINITY XII<br>S. Laurence, M.                          | <br>11 FERIA                        | <br>12 S. Clare, V.               | <br>13 Octave Day of the<br>Transfiguration | <br>14 Vigil of the<br>Assumption of the<br>Blessed Virgin Mary | <br>15 Assumption of the<br>Blessed Virgin Mary<br>Day of Obligation<br><b>LOW MASS 7PM</b> | <br>16 S. Joachim, Father of<br>the Blessed Virgin<br>Mary |
| <b>MORN. PRAYER 9 AM</b><br><b>MASS 10:30 AM</b>   | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM   | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM   |
| <br>17 TRINITY XIII<br>Of the Octave<br>Octave of S. Laurence | <br>18 S. Helena,<br>Empress, Q.W. | <br>19 Of the Octave             | <br>20 S. Bernard, Ab.<br>(Of the Octave)  | <br>21 S. Jane Frances de<br>Chantal, W.<br>(Of the Octave)    | <br>22 Immaculate Heart of<br>the Blessed Virgin<br>Mary                                   | <br>23 Vigil of S.<br>Bartholomew, Ap.                    |
| <b>MORN. PRAYER 9 AM</b><br><b>SCF 9.30</b><br><b>MASS 10:30 AM</b>  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM   | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM   |
| <br>24 TRINITY XIV<br>S. Bartholomew, Ap.                    | <br>25 S. Louis, K.C.             | <br>26 FERIA                    | <br>27 FERIA                              | <br>28 S. Augustine of<br>Hippo, B.C.D.                       | <br>29 Beheading of S.<br>John Baptist  | <br>30 S. Rose of Lima, V.                               |
| <b>MORN. PRAYER 9 AM</b><br><b>SCF 9.30</b><br><b>MASS 10:30 AM</b>  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | <b>LOW MASS 7PM</b><br>MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM  | MORN. PRAYER 9.30AM<br>EVE. PRAYER 5.30PM   |
| <br>31 TRINITY XV<br>S. Aidan B.C.                           | <br>S. BARTHOLOMEW                | <br>S. LAURENCE                 | <br>S. BERNARD                            | <br>S. AUGUSTINE OF<br>HIPPO                                  | <br>ASSUMPTION OF THE<br>BLESSED VIRGIN   | <br>S. JOHN BAPTIST                                      |
| <b>MORN. PRAYER 9 AM</b><br><b>SCF 9.30</b><br><b>MASS 10:30 AM</b>  |  |  |  |  |   |   |

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

GAFCON

Our Bishop, Paul Hewett, who is the Moderator of the Federation of Anglican Churches in the Americas, represented FACA at GAFCON. What follows is an abbreviated summary of that conference. For additional information and the full text of the Jerusalem Declaration, please visit the website: [www.gafcon.org](http://www.gafcon.org)

*The Global Anglican Future Conference (GAFCON), which was held in Jerusalem from 22-29 June 2008, is a spiritual movement to preserve and promote the truth and power of the gospel of salvation in Jesus Christ as we Anglicans have received it. The movement is global: it has mobilised Anglicans from around the world. We are Anglican: 1148 lay and clergy participants, including 291 bishops representing millions of faithful Anglican Christians. We cherish our Anglican heritage and the Anglican Communion and have no intention of departing from it. And we believe that, in God's providence, Anglicanism has a bright future in obedience to our Lord's Great Commission to make disciples of all nations and to build up the church on the foundation of biblical truth (Matthew 28:18-20; Ephesians 2:20).*

*The Anglican Communion, present in six continents, is well positioned to address this challenge, but currently it is divided and distracted. The Global Anglican Future Conference emerged in response to a crisis within the Anglican Communion, a crisis involving three undeniable facts concerning world Anglicanism. The first fact is the acceptance and promotion within the provinces of the Anglican Communion of a different 'gospel' (cf. Galatians 1:6-8) which is contrary to the apostolic gospel. The second fact is the declaration by provincial bodies in the Global South that they are out of communion with bishops and churches that promote this false gospel. The third fact is the manifest failure of the Communion Instruments to exercise discipline in the face of overt heterodoxy.*

*Sadly, this crisis has torn the fabric of the Communion in such a way that it cannot simply be patched back together. At the same time, it has brought together many Anglicans across the globe into personal and pastoral relationships in a fellowship which is faithful to biblical teaching, more representative of the demographic distribution of global Anglicanism today and stronger as an instrument of effective mission, ministry and social involvement.*

*We, the participants in the Global Anglican Future Conference, are a fellowship of confessing Anglicans for the benefit of the Church and the furtherance of its mission. We are a fellowship of people united in the communion (koinonia) of the one Spirit and committed to work and pray together in the common mission of Christ. It is a confessing fellowship in that its members confess the faith of Christ crucified, stand firm for the gospel in the global and Anglican context, and affirm a contemporary rule, the Jerusalem Declaration, to guide the movement for the future. We are a fellowship of Anglicans, including provinces, dioceses, churches, missionary jurisdictions, para-church organisations and individual Anglican Christians whose goal is to reform, heal and revitalise the Anglican Communion and expand its mission to the world.*

ACW NEWS

Many thanks to everyone who came out to assist with the Fauquier County Food Coalition food distribution this past month. Although we didn't collect as many canned goods as the previous month, we had the opportunity first hand to see just how great is the need for donated food. What comes from the government is only a small fraction of the total amount needed each month. Most of the food is donated by Safeway or Giant in Warrenton (they alternate each month), the rest is provided by parishes and concerned individuals. We need to do more!

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