

February Feast Days

1	S. Ignatius, B.M.
2	Candlemas Low Mass 10am
3	Quinquagesima
4	Feria
5	S. Agatha, V.M.
6	Ash Wednesday Mass with Imposition of Ashes, 12pm, 7pm
7	Feria
8	Feria
9	Feria (S. Cyril of Alexandria, B.C.D.)
10	Lent I
11	Our Lady of Lourdes (Feria)
12	Feria
13	Ember Day
14	S. Valentine, P.M.
15	Ember Day
16	Ember Day
17	Lent II
18	Feria
19	Feria
20	Feria
21	Feria
22	Chair of S. Peter at Antioch
23	Feria (Vigil of S. Matthias)
24	Lent III
25	S. Matthias, Ap. Low Mass 7pm
26	Feria
27	Feria
28	Feria (S. Gabriel of Our Lady of Sorrows)
29	Feria

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.

The Anglican Church of
S. John the Baptist
PO Box 550
Marshall, VA 20116



In this issue...

The Deacon's Dais *ii*

Kudos *ii*

Transitus *ii*

My Lenten Rule *iii*

Ordo Kalendar *iv*

Look at the Liturgy *v*

Upcoming Events *v*

If you would like to contribute
to this newsletter, please email:

[Ecce@st-
johnthebaptist.org](mailto:Ecce@st-johnthebaptist.org)

The Anglican Church
of
S. John the Baptist

4107 Winchester Road
P.O. Box 550
Marshall, VA
20116-0550

Office: 540.364.2554
Rectory: 540.253.5113

www.st-johnthebaptist.org

ECCE

The Newsletter of S. John the Baptist Anglican Church
Marshall, Virginia
Issue 4, February 2008

Dear Family and Friends of S. John's,

With Easter so early this year, Ash Wednesday and the beginning of Lent are right around the corner. Admittedly, this season of the Church year can leave us cold. We go through Lent only because that's our tradition but we get very little out of it spiritually.

But as is true with so many things, we get out of Lent what we put into it. Not only do we seek to imitate Our Lord when "he was led up of the Spirit into the wilderness, to be tempted of the devil," but we also follow in the Hebrew tradition when we undertake in earnest the Lenten practices of *prayer*, *almsgiving* and *fasting*. Each of these three practices, commended by Our Lord, contribute to purifying ourselves before God. First, in concerted prayer, we see ourselves more honestly in the presence of the Almighty. God's absolute holiness reveals acutely our abject sinfulness. We repeat with the Centurion, "Lord, I am not worthy that thou shouldst come under my roof. . ." But then in God's merciful presence, we have the confidence to continue, "but speak the word only and my soul shall be healed."

In almsgiving, we recognize the hold that money can have on us. How often do we discover that our confidence in the future is derived not from our faith in God as our loving Father, but in our bank account. The giving of alms helps to lessen the grip that money has on our lives: as a result we become more trusting in God's Providence.

In similar fashion, fasting helps us to see how undisciplined we really are. There are so many material things we ought to renounce to our soul's health but cannot because of our weak nature. We find ourselves enslaved to self, and repeat with S. Paul, "For what I would, that do I not; but what I hate, that do I." The reason we continually do the very things we hate most about ourselves is that we are enslaved to them. Only through self-discipline, imbued with the grace of the Sacraments, will we be set free. Again S. Paul says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

This is the Lenten journey; undertaken faithfully, in the end we will discover our lives reborn in the Risen Christ.

Your friend and Pastor,

From the Deacon's Dais

This morning when I came into the office my Comptroller had not yet arrived. In fact, she was just a minute or so behind me. As I had just returned from a three day planning meeting in Kansas, I was anxious to grab her to work on the computer-server based data before the central time employees came to work and started to slow the server's speed.

So, breaking the most important 'unwritten rule' of the office, I pulled her into conference before she could make her first cup of tea (or coffee, as the rule goes). I popped my head around the corner, asking her back to my office, and took little notice of her continence in my haste to beat the clock.

When she came back without her standard note pad, we slowed things down enough to put business aside for the moment. As it turned out, she spent the morning at the hospital visiting one of her fellow parishioner's who had just learned that a life saving transplant would not be a viable solution and that this part of his journey to glory was now being measured in hours. She knew from years of working with me that I would be loading her up with work today. But she also possesses the love

for our brethren in Christ Saint John describes in his first Epistle and made the time to pray and shed tears at this man's bedside before coming to the office.

As we enter Lent this year, we should all be considering how we can authentically incorporate a discipline that will bring us closer to our Lord and not just lose a few pounds from giving up chocolate.

After this morning's experience, I can only offer as advice the message that was finally able to penetrate the wall of my Blackberry and in-basket: spend some time with St. John's first Epistle. Spend some time with your clergy to seek guidance in preparing for a prayerful and fruitful Lent.

This year, let our personal Lenten discipline help us cast off the love of this world. But more than that, let us experience through this discipline the love of our new life in Christ. And that love, as St John teaches us, will show itself to the world around us.

- *The Rev'd Mr John Needham*

Kudos

To J.T. McConnell and Ned Twining for volunteering to serve on the Vestry this coming year.

To Tom Fisher for his service on the Vestry these past few years.

To Larry Knutsen for a well-run Annual Parish Meeting.

To Lionel Dickinson for stepping up to the plate and taking over the parish finances in such a capable fashion.

My Lenten Resolve

This Lent I resolve to:

Achieve:

Overcome:

Renounce:

Transitus

There were no Baptisms, Weddings or Funerals recorded in the Parish Register during the past month.

A Look at the Liturgy

Last month, I spoke about the practice of genuflecting, or bowing on the right knee, before Our Lord's Presence upon the altar or reserved in the Tabernacle. This act of reverence to Our Lord's sacramental Presence speaks of our love for Him and of our recognition of His love for us. In His great act of condescension, "God became man so that man might become God," as S. Athanasius once wrote. But what began in the Incarnation is now fulfilled on Christian altars around the world: Our Lord manifest in His glorified Body and Blood, Soul and Divinity.

But do we believe this critical tenet of the Christian faith? Do we trust that Our Lord is really present in the bread and the wine consecrated, that is offered up to God in the Mass? Are we feeding upon Christ Himself, or is it only a thin wafer and a sip of wine so third-rate that Wine Spectator would hesitate to call it potable?

The Church has always taught that Our Lord's words given at the institution of the Last Supper and as expounded in the sixth chapter of S. John's Gospel are essential to our faith. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Admittedly, this is one of Our Lord's "hard sayings." S. John tells us that after hearing Him on this matter, "from that time many of his disciples went back, and walked no more with him." And we too, are sometimes inclined to walk away, intellectually, from Our Lord's teaching.

I have noticed a practice at S. John's that would suggest we haven't quite taken this teaching to heart, the practice of "intinction" or dipping the Host in the chalice. I recognize I may ruffle some feathers here, but please hear me out. If we come to the altar and see *only* the wafer and the cup, we will, of course, want to refrain from partaking of the common chalice for *fear* of contracting or perhaps transmitting some communicable disease. Aside from the fact that not one scientific study (and there have been many) has ever demonstrated the transmission of disease through the common chalice, there is a spiritual concern. What is it we see when we come to the altar rail? If we come with hearts and minds discerning Our Lord's Presence, the last thing that would ever cross our minds is that eating His flesh and drinking His blood would compromise our health. Far from ingesting something that would harm us, we are partaking of Life Himself.

This being said, I suspect some reservations might remain. It is, after all, a matter of faith. Some may want to receive in only one species, and this in keeping with the Church's teaching that we receive the fullness of Christ in either His Body or His Blood. But then we miss out on sharing the cup, a reminder of the cup of sorrow willingly consumed by Our Lord (cf. John 18:11). As S. Paul reminds us, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" So then, let us partake of His Blood, united as one family in Christ, to receive the Life He offers to each one of us.

UPCOMING EVENTS

Candlemas: Feb 2

This Feast goes by several titles, the Presentation of Christ in the Temple and the Purification of the Blessed Virgin Mary both make reference to the childhood of Our Lord, but it is also known as Candlemas. This designation comes from the practice of the faithful bringing offerings of homemade candles to their parish church to be blessed on this date. While we no longer bring candles, we can present ourselves in the Temple as an act of self-offering to God. Mass will be at 10am.

Adult Forum: Sundays, 9:30am

In Lent we begin a new study, looking at the Passion narratives in the Gospels. To grow in your knowledge of the Faith, plan on attending these lively sessions.
















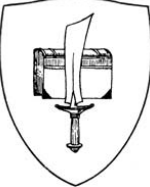
Ash Wednesday: Feb 6

There will be two Masses on Ash Wednesday, at 12 noon and at 7pm, both with Imposition of Ashes. Plan on starting Lent on the right path by attending one of these two Masses.

Stations of the Cross: Fridays, 6:30 pm

On Fridays in Lent, beginning 8 February, we will hold Stations of the Cross, using the stations in the Church. This devotional practice enables us to appreciate more fully the sufferings of Christ.

FEBRUARY 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1  <i>S. Ignatius, BM</i>	2  PURIFICATION OF THE B.V.M. (CANDLEMAS) Low Mass 10AM
3  QUINQUAGESIMA MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	4 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	5 <i>S. Agatha, VM (Shrove Tuesday)</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	6  ASH WEDNESDAY Low Mass NOON, 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	7 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	8  <i>Feria</i> STATIONS OF THE CROSS 6:30 PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	9 <i>Feria (S Cyril of Alexandria, BCD)</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
10  FIRST SUNDAY IN LENT MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	11 <i>Our Lady of Lourdes (Feria)</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	12 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	13 <i>Ember Day</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	14 <i>S. Valentine, PM (Feria)</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	15  <i>Ember Day</i> STATIONS OF THE CROSS 6:30 PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	16 <i>Ember Day</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
17  SECOND SUNDAY IN LENT MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	18 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	19 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	20 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	21 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	22  <i>Chair of S. Peter, Ap, at Antioch</i> STATIONS OF THE CROSS 6:30 PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	23 <i>Feria (Vigil of S. Matthias, Ap)</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
24  THIRD SUNDAY IN LENT MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	25 S. MATTHIAS, AP. Low Mass 7PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	26 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	27 <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	28 <i>Feria (S. Gabriel of Our Lady of Sorrows)</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	29 <i>Feria</i> STATIONS OF THE CROSS 6:30 PM MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	

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

MY LENTEN RULE

1. Fasting and Abstinence. All weekdays of Lent (not Sundays) are fast days, meaning that we reduce the amount of food eaten. A good rule might be no snacks, no second helpings, no dessert and no alcohol. If you don't normally eat snacks or desserts or drink, you may want to consider giving up a favorite food. The idea is to undertake something sacrificial, yet not overwhelming. In addition, Ash Wednesday and Good Friday are strict fasts: one full meal in the evening, and a light meal or collation in the afternoon. All those whose health, work, and age permit should fast. Abstaining from flesh meat on Wednesdays (when Our Lord was betrayed) as well as Fridays (required by the Prayer Book) is a common discipline during Lent. At the very least no flesh meat should be eaten on Fridays of Lent.

This Lent I resolve to:

2. Mass and Daily Office. Although we do not have weekday Masses, they are scheduled as Holy Days occur. Lent is a good time to supplement the Sunday Mass, particularly as these weekday Masses are of a more intimate and quiet nature, and this can be a great blessing. However, we do offer Mattins at 9:30am and Evensong at 5:30pm daily in the Church, and all are invited to join Fr Ostman in daily prayer.

This Lent I resolve to:

3. Stations of the Cross. Each Friday in Lent at 6:30pm, we will follow Our Lord's way to the Cross, using the Stations in the Church. This devotion helps us to appreciate more fully His sacrifice on Good Friday.

This Lent I resolve to:

4. Spiritual Reading and Classes. An ancient tradition is to read one of the spiritual classics or perhaps a book of Scripture during Lent. Fr Ostman can offer several suggestions. You may also want to join us Sunday mornings at 9.30am for our Bible study.

This Lent I resolve to:

5. Service and Self-denial. In addition to "giving up" something for Lent, you may want to "take on" something as well, such as volunteering at a hospital, visiting the shut-in or taking care of a neighbor who may be in need of assistance. You may also want to give up some special pleasure or recreation for Lent and perhaps give what you would have spent on it (if anything) as alms to the Church.

This Lent I resolve to:

6. Confession. A sacramental confession at the beginning and end of Lent is not only an opportunity for a thorough self-examination, but also a powerful weapon against the temptations that come our way in Lent. Nothing helps a shop-keeper plan for the future like a good stock taking. You may schedule your confession with Fr Ostman for any mutually convenient time. He will try always to be available Saturday evenings before Evening Prayer.

This Lent I resolve to: