

## January Feast Days

1	<b>The Circumcision of Christ &amp; Octave of Christmas</b> Holy Day of Obligation Low Mass 10am
2	Octave Day of S. Stephen, M.
3	Octave Day of S. John, Ap. Ev.
4	Octave Day of Holy Innocents, MM.
5	Vigil of the Epiphany
6	<b>The Epiphany of Our Lord</b> Holy Day of Obligation Mass with Sermon & Hymns 10:30am
7	Of the Octave
8	Of the Octave
9	Of the Octave
10	Of the Octave
11	Of the Octave
12	The Feast of the Holy Family (Of the Octave)
13	<b>Octave Day of the Epiphany</b>
14	S. Hilary, B.C.D.
15	S. Paul the First Hermit, C.
16	S. Marcellus, P.M.
17	S. Anthony, Ab.
18	Chair of S. Peter at Rome (Comm. S. Prisca, V.M.)
19	S. Wulfstan, B.C.
20	<b>Septuagesima</b>
21	S. Agnes, V.M.
22	Ss. Vincent & Anastasius, MM.
23	S. Raymund of Pennafort, C.
24	S. Timothy, B.M.
25	<b>Conversion of S. Paul, Ap.</b> Low Mass 7pm
26	S. Polycarp, B.M.
27	<b>Sexagesima</b>
28	S. Peter Nolasco, C.
29	S. Francis de Sales, B.C.D.
30	The Decollation of Charles I, King & Martyr
31	S. John Bosco, C.

### 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



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# ECCE

The Newsletter of S. John the Baptist Anglican Church,  
Marshall, Virginia  
Issue 3, January 2008

Dear Family and Friends of S. John's,

Although I have been with you a short time, I believe God has a unique vocation for this parish. As I have come to understand your history as a parish family, the various trials and challenges that you have weathered -- and that have made you stronger -- I see God's hand blessing and upholding your efforts over the years. This suggests that His purpose for us, not yet fully revealed, will continue to unfold as we remain faithful to Him and to our vocation.

As we begin a New Year, I thought it might be helpful to share my vision for our common life together. Let's begin with what we know we are called to be; a people gathered for the greater glory of God, "to worship the Lord in the beauty of holiness," as the Psalmist writes. Our distinctively Anglican approach to worship, combining the best of Western catholic liturgy and reformation convictions and guided by the principles of the 19th century Oxford Movement, has much to offer a culture jaded and disillusioned by the empty promises of self-actualization. Offering God the very best in our worship, both in our music and in our liturgy, should be a hallmark of S. John's. Over the coming months, we will continue to finely tune the various aspects of our worship so that we may honour God by all our efforts.

We are also called to look outside ourselves to those around us. An insular parish will eventually become neurotic and spiritually dysfunctional. Over the coming months, we will look at ways that we can help address those in need at the local, national and global levels.

Finally, as we witness the continued upheaval in the Episcopal Church, particularly within the Diocese of Virginia, we will undoubtedly find ourselves in the position of not only attracting more people to our parish but facing the dilemma of a lack of space. This will raise many exciting possibilities for the months ahead! The future promises to bring new challenges, but we also know that God is good and will bless our efforts when performed to His honour and glory.

Your friend and Pastor

## From the Deacon's Dais

Not long back I received a copy of Ritual Notes in the post. Father Jonathan had pointed me to a web site that was selling the recently re-published Ninth Edition, outlining traditional English catholic worship. I must admit that I first sat down with the book and a cup of coffee intending to "read up" on the details of the liturgy I would need to know as Deacon at Mass. I knew these changes would bring us into conformity with the Mass as celebrated by our Bishop and most of our Diocesan parishes, so I was glad for them, but I was not looking for anything deeper. And this is to my shame.

The text covers all those details of the church and liturgy starting with the Altar and its particulars. Not far into it I came to Note 20 (a) which read: "The processional cross ought not to be veiled at funerals except in Passiontide; *it should have a detachable staff so that the cross alone can be carried at the burial of infants...*" (italics mine).

I was awestruck. We as a parish family recently grieved over the premature death of an infant. I thought of how this simple change in the processional would carry so much meaning for family of the infant and the parish family connected to that child through our union in Christ. At Note 605 this action is explained: "...the processional cross is

carried without its staff (symbolizing (a) the shortness of the little life, now ended; its pilgrimage finished almost as soon as begun, and (b) that the little one was not called to bear its cross in the world."

I thought of how much the life of the Church was intertwined with the life of the community and that each of the nuances acted out in our liturgy were not mere ceremony, but a living breathing community acting in communion with the one true living God.

In the Mass our Lord condescends to reach down to His Church, His Body: the fallen creation he will bring spotless before the Father. In the Mass we, as Church, reach up to receive this Grace upon Grace in His Body and Blood. When we juxtapose this reality of the Mass with the mental picture created by the symbolic detail of the processional cross at the burial of an infant, we gain a new understanding for all the details of our liturgy.

We are one community; those past, present and to come. We live to proclaim our Lord's Glory in everything we do. At the Mass, the moment when we physically touch our Lord and receive His Grace, can there be any detail we should not attend to?

- *The Rev'd Mr John Needham*

### Kudos

**To Michelle Needham** for finding such a splendid Jesse tree.

**To Susan Knutsen** for trimming the Jesse tree and for being gracious when it suddenly "shrunk" mid-Advent.

**To Celeste Wheelwright and Crew** for creating such a beautiful floral setting for our Christmas celebrations.

**To everyone** who made contributions towards the greening of the church.

**To Sherry Twining** for doing "yeoman's work" at the organ console through our *many* Christmas services.

### Thank You!

To all who so graciously remembered me and "the girls" at Christmas. God bless each one of you.

- *Fr Jonathan, Geisha & Eva*

### Transitus

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

## A Look at the Liturgy

As alluded to in various places in this issue of *ECCE*, our liturgy here at S. John's and its governance is characteristic of traditional Anglican worship. Historically, wherever the liturgy was celebrated, it was always done according to standards, or rubrics, that had been passed on through the centuries. These rubrics were meant not only to make worship uniform throughout the Western Church (the Eastern Orthodox having their own well-established rubrics), but to give a sense of importance and elegance to the worship and to instruct the faithful as well.

The fact that worship was standardised was important, for example, to the pilgrim, who would be able to follow the liturgy though perhaps hundreds of miles away from this own parish church. Pilgrims would quite often travel to cathedrals in time for the great festivals of the Christian Kalendar. Once they passed through the massive Western doors, often depicting a scene of the Final Judgement, they would be met by a dazzling array of images etched in glass, statuary and fresco. All of these were meant to instruct the faithful, and often cathedral clergy would walk them around its interior, explaining the details of the Gospel as expressed through art and liturgical worship. Once thus inculcated, the pilgrims would return to their villages as evangelists. Having been instructed in the basics of their faith, they were able to pass that faith on to family members and others with whom they came in contact.

And so it should be in our liturgy and church as well. When entering our church, our hearts and minds should be directed immediately towards God. At the heart and center of the church is the Altar, upon which the Son of God manifests Himself in every Mass. Above the Altar is the Tabernacle, wherein the Word made Flesh dwells in the Reserved Sacrament. The proper acknowledgement to Our Lord's Presence is always to genuflect, that is, to bow with the right knee touching the ground. There are many references to this in Scripture, not the least in The Book of Revelation where the "elders" fall down in worship before the Lamb. When entering or exiting one's pew, genuflecting before the Tabernacle makes us conscious of the reality of Our Lord's sacramental Presence. Just as we wouldn't leave a dinner party without saying goodbye to the host, we ought not to leave church without acknowledging Our Lord. It's also proper to genuflect when passing in front of the Tabernacle, again as a sign of respect, similar to acknowledging someone who has caught your attention from across the room. In this case, the One who has our attention is none other than God Himself.

*To be continued. . .*

## UPCOMING EVENTS

### New Year's Day: Jan 1

Otherwise known as the Feast of the Circumcision, it is also a Holy Day of Obligation and a wonderful way to begin the secular New Year. Mass will be at 10am.

### Adult Forum: Sundays, 9:30am

We continue our discussion on aspects of the Incarnation, including the role of the mother of Our Lord. If you want to grow in your knowledge of the Faith, plan on attending these lively sessions.


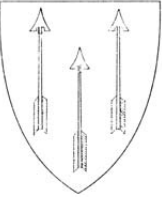













### SSC Chapter Retreat: Jan 16-18

Fr Ostman will be away from the parish to conduct the annual winter retreat for the SSC Chapter of S. Athanasius (comprising the mid-Atlantic states) 16th January through 18th January. His meditations will be on "Aspects of the Priesthood in the Gospel of S. John." Please keep both him and the retreat in your prayers.

### ACW Retreat: Jan 26

The Anglican Church Women are sponsoring a retreat for laity to be held at S. Michael's, Winchester Saturday, 26 January. Fr Ostman has been asked to direct the retreat and his meditations will be on *The Magnificat* (S. Mary's canticle of joy, recited every Evensong in the Book of Common Prayer). For more information, call 540-955-2183.

January 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1  <i>Circumcision of Christ, Octave of the Nativity</i> <b>MASS 10 AM</b> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	2 <i>Octave of S. Stephen, DnM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	3 <i>Octave of S. John, Ap Ev</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	4  <i>Octave Day of the Holy Innocents, MM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	5  <i>Vigil of the Epiphany</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
6  <b>EPIPHANY OF OUR LORD JESUS CHRIST</b> MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	7 <i>Of the Octave</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	8 <i>Of the Octave</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	9 <i>Of the Octave</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	10 <i>Of the Octave</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	11  <i>Of the Octave</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	12  <i>Of the Octave</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
13  <b>FIRST SUNDAY AFTER EPIPHANY</b> MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	14 <i>S. Hilary, BCD</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	15 <i>S. Paul, First Hermit</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	16 <i>S. Marcellus I, PM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	17 <i>S. Anthony, Ab</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	18  <i>Chair of S. Peter at Rome S. Prisca, VM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	19 <i>S. Wulfstan, BC</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
20  <b>SEPTUAGESIMA</b> <i>SS. Fabian, BM and Sebastian, M</i> MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	21 <i>S. Agnes, VM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	22 <i>S. Vincent, M</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	23 <i>S. Raymond of Pennafort, C</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	24 <i>S. Timothy, BM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	25  <i>Conversion of S. Paul, Ap</i> <b>MASS 7 PM</b> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	26 <i>S. Polycarp, BM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
27  <b>SEXAGESIMA</b> <i>S. JOHN CHRYSOSTOM, BCD</i> MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	28 <i>S. Peter Nolasco, C.</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	29 <i>S. Francis de Sales, BCD</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	30 <i>Beheading of Charles I, KM</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	31 <i>S. John Bosco, C</i> 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

The Last Gospel

This is not the title of a new Hollywood film but is, in fact, the last thing we hear in the Mass. As we may be aware, the Western liturgy is commonly called the Mass, coming from the dismissal in the Latin rite: "Ite missa est" or "Go, the [prayer] has been sent." (What we discover, etymologically, is that the words missa, dismissal, and mission are all related.) Originally, as the Mass was developing, there was variation in the Canon of the Mass as well as in the Dismissal. Over time, as a way of preventing liturgical innovations that could lead to deviation in theology, both the Canon of the Mass (the long prayer of Consecration) and the Dismissal were established firmly in the Western rite. The Dismissal rite evolved from the Deacon dismissing the faithful from the Altar followed by the bishop blessing the faithful as the clergy processed from the Altar to the sacristy. Along the route, the clergy would often recite the Prologue from S. John's Gospel as a succinct summary of the Christian faith.

Soon all these actions were standardised in the format with which we are today familiar: The Deacon's dismissal, "Depart in peace" followed by the Celebrant's blessing, now both from the Altar, with the Prologue from S. John's Gospel being the last thing read out at Mass.

Why the Last Gospel? Because if we can learn those words by rote, if they can be imprinted upon our hearts, then we will always have "a reason for the hope that is within us," to quote S. Peter (I Peter 3:15). Will it add a minute or two to the Mass? It will, of course. But those are minutes of infinite worth. Remember the etymology of "Mass." Our mission after the Prayers have been offered, is to go out into our respective spheres of influence and bear forth the Gospel we have just heard. Can there be any better summary of that Good News than the first fourteen verses of S. John's Gospel?

Looking Ahead

As we think about the growth of our parish, there are any number of liturgical items of which we are in need. Some of these items are "on loan" from Emmanuel Church and others will be needed as we practice a more expanded liturgical calendar. Many of these can be found in shops that deal with used church goods and others can be constructed or commissioned from liturgical craftsmen. Perhaps you would like to donate an item or two? Please speak with Fr Ostman for more information.

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|--|---|
| 1. Requiem vestments for funerals/Good Friday          | 8. Holy water stoops                      |
| 2. Aspergillum for sprinkling Holy Water               | 9. Silver cruets                          |
| 3. Bier lights for funerals (placed around the casket) | 10. Altar missal stand                    |
| 4. Funeral pall (for over coffin)                      | 11. Portable lectern                      |
| 5. Smaller chalice/paten for weekday use               | 12. Requiem crucifix/candlesticks         |
| 6. Catafalque (for All Souls Day/funerals)             | 13. "Rose" Sunday vestments               |
| 7. Ciborium for the Reserved Sacrament (for the sick)  | 14. Larger Stations of the Cross for Lent |

