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The Newsletter of S. John the Baptist Anglican Church
Marshall, Virginia
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Dear Family and Friends of S. John's,

As we look to the coming month, we find ourselves in the middle of the Easter season looking toward to the Ascension of Our Lord around the middle of May, and Whitsunday at the end of the month. It is helpful to see the dynamic connection between these events and not see them simply as separate liturgical celebrations.

We know that Easter is the Queen of Feasts, for without the Resurrection, there would be no Christian faith. Our Lord's victory over sin and death, and His risen appearance to the Apostles and to the other disciples marked the beginning of what in Biblical terms is called "the last days." We are living out the fulfillment of all of the promises and prophecies outlined in the Hebrew Scriptures. Not only did the Scriptures prophecy about the coming Messiah and all that He would endure, but they spoke to a "new Israel," and a new Kingdom where all the nations of the world would be gathered together under one King.

We are told that Our Lord spent the forty days between His Resurrection and Ascension teaching and opening up the Scriptures to the Apostles. But instruction alone would not enable them to carry on the ministry of Our Lord in advancing the Kingdom of God. Two more things would be necessary: the Ascension and the sending of the Holy Ghost.

The Ascension is linked to the Resurrection in many ways. Looking simply at two of them, we see first of all that Our Lord's return to the Father signified the Father's acceptance of His self-oblation on the cross. Having perfectly carried the will of the Father, He was accordingly rewarded by being seated "at the right hand of the Father," the place of authority and honor. In this position, in His glorified humanity, He continues to "restore all things" to the Father through His on-going ministry of intercession and reconciliation. As S. John states: "We have an Advocate with the Father, Jesus Christ the righteous."

But we also have the Paraclete, who will "guide [us] into all truth." The gift of the Holy Ghost is not simply an historical fact: He is the Spirit of God, animating everyone who has been made a member of the New Covenant through Baptism. Our Lord's mediating with the Father and the Holy Ghost, to reveal to us the Father's will, works in our lives in a two-fold way: to bring us to our ultimate end, the Beatific Vision, and to assist each of us in our vocation to help bring others into the Kingdom of God. May we do all that we can to honor God's Spirit and to be faithful to Our Risen Lord.

Affectionately, your Friend and Pastor,

How the Kalendar Teaches the Faith

from the People's Anglican Missal

The Church follows two calendars simultaneously. First, she developed her liturgical year, as registered in the Proper of the Season. When dating by the calendar months became customary, she also developed her system of immovable Feasts in honour of the Saints. And we refer to this combination of moveable and immovable Feasts, this union of the Church's Year and the civil calendar, as the Church Kalendar.

Each Churchman is expected to know the Church Year, just as he knows the chief anniversary dates of his own family, without having them in a printed form.

After the death and resurrection of our Lord, the event which every Christian wished to celebrate was Christ's Easter victory over pain, death, and sin. "This is the day which the Lord hath made" was the passage from the Psalms which seemed to describe Easter Day. Straightway they called the first day of the week "The Lord's Day," and celebrated it as the weekly Feast of our Lord's resurrection. The yearly anniversary of Easter they kept for fifty days, ending with the Feast of Pentecost (or Whitsunday) in honour of the Holy Ghost. For Easter came at the time of the Jewish Feast of the Passover which after fifty days was followed by the Jewish Pentecost. In preparation for Easter, they kept a solemn commemoration of the Passion, which finally grew into Lent and Passiontide. Eventually they instituted a commemoration of the coming of Christ, first in the form of the Feast of Epiphany, later still as the Feast of his Nativity, on December 25th, just nine months after March 25th, the Feast of the Annunciation (which traditionally is also the calendar month date of the Crucifixion). By the time the immovable Feast of Christmas had been accepted, the Church found herself committed to the calendar month system in addition to her calendar of moveable Feasts.

Thus the liturgical year developed into three main cycles, in honour of the three central mysteries of the Catholic religion. A moment's thought makes clear that all Catholic doctrine is focussed in three concentric mysteries, (a) the mystery of God (namely, the doctrine of

the Holy Trinity), (b) the mystery of the Incarnation (which is the manifestation of God to us), and (c) the mystery of the Church or of Sanctification (which reveals to us how we are to attain God and his holiness).

Of course, these ideas overlap and are constantly repeated in the Church Year. Even in Passiontide the Church does not use a chronological method. Rather, she takes a theme and illustrates it from many different angles, shewing thereby the inter-relationship and unity of the Faith. The Church Year is like a great musical composition, its main theme being thanksgiving (or Eucharist) for God's goodness, with the minor themes of the three mysteries being developed in and through each other.

The Church begins with the manifestation of God to the world in the Person of Christ. First comes Advent, with its setting forth of the three themes of preparation - (a) the preparation of humanity for Christ's first advent to the world, (b) the preparation of the Church for his second advent by a consideration of the four last things (death, judgement, heaven, and hell), and (c) the preparation of the individual soul for the coming of Christ in the Christmas Communion. As a season of penitence the Advent colour is violet.

Then comes the white of Christmas with its midnight, dawn, and midday Masses, so tender and human in their appeal, followed by three Feasts which remind one of the passion which Christians must share - (a) the Martyr (exemplified in St. Stephen) who suffers unto death, (b) the stalwart servant (exemplified in the Beloved Disciple) who testifies throughout a long life of service, and (c) the many (exemplified in the Holy Innocents) who suffer unknowingly and without choice but who nevertheless are part of Christ's glorious heritage of weakness made into eternal triumph. The Octave Day shews us the divine Babe shedding his first blood (the Circumcision). On January 6th under the title of the Epiphany we celebrate the manifestation of Christ's divinity made to humanity in the coming of the Magi, in his Baptism, and in his first miracle. The Christmas season does not really end until the Purification (Feb. 2nd), theoretically forty days after the Nativity, and constituting the first course of forty days in the Church Year. But after the Epiphany Octave begins the ferial sea-

Vestry Notes

Present at the 29 April Vestry meeting were Bob Ashcom, Dr Dale Forrester, John Hagan, Dr Jim McGee, Fr Ostman and Bill Stevens.

The meeting began with a discussion of **Old Business** and included authorization to remove the dead pine tree at the street corner of the property (scheduled to take place Saturday 5 May), approval for a new sign on Main Street similar to the one on Winchester Road, and a discussion on the upcoming Spring Fair. A banner advertising the fair has been ordered to be placed in front of the church and other means of advertising will be employed as well, including posters to be placed in local shops.

Fr Ostman announced that the date of Bishop's visitation has been set for the week-end of the parish Patronal Feast on 24 June. We will have a welcoming reception for the Bishop at the Rectory on the Friday evening, with a Vestry retreat led by the Bishop on the Saturday following.

Finances: Bill Stevens presented the current financial statements, indicating that all current bills were paid and there is a positive balance in our checking account. We have had to borrow from our savings account to meet our expenses as current income does not meet budgeted expenses.

New Business: The Vestry had an extended discussion about the ways in which new people can be attracted to the parish. This included hosting musical events such as a monthly Choral Evensong. This led to a discussion on the importance of music in our liturgy and the desire to find a quartet to assist in the singing of the Sung Mass as well as in other services.

Additional items included adding a welcome sign in Spanish to attract some of our Hispanic neighbors as well as investigating publishing the Mass in Spanish.

This led to a discussion on providing a service bulletin containing more of the prayers and lessons, to assist those not familiar with the Mass. These changes will be implemented over the next several weeks.

The next Vestry meeting will be held after the Mass on Sunday 27 May.

THE CHURCH KALENDAR - CONT'D

son known as Epiphanytide, which uses green as does Trinitytide, and does not end unto Septuagesima comes with its violet of penitence.

Thus is the cycle of the Incarnation ended, and a new cycle begun, the cycle of redemption which manifests the mystery of sanctification, or as it is better called, the mystery of the Church. This cycle is the most interesting and varied of the three, with its tracing out of the suffering and victory of Christ, the coming of the Holy Spirit, and the founding of the Church whereby is revealed to us the mystery of God and of his blessed will.

First there is an introduction, so that we may not leave the joys of Christmas too suddenly for the penance of Lent. This is the pre-Lenten (or Gesima) season of Septuagesima, Sexagesima, and Quinquagesima, approximately seventy, sixty, and fifty days before Easter. Then Lent begins with Ash Wednesday, and extends for another period of forty days (i.e., not counting the Sundays which are never fast days) through Passiontide and Holy Week, and issues in the Queen of Feasts, the yearly anniversary of Christ's Resurrection. Then comes the Great Forty Days (when Christ again walked the earth), ending in the Ascension of Christ. But Eastertide itself does not end until Pentecost (fifty days) is finished with its Octave Day of Trinity Sunday whereon we worship God in his final revelation of himself.

The foregoing cycle has been violet with penitence (from Septuagesima till Easter, except for the black of Good Friday) and white in honour of Christ the Immaculate, except for the red which is used for the fire of the Holy Spirit during Whitsuntide. Trinity Sunday is also white, as is the Feast on the Thursday after Trinity Sunday, Corpus Christi, the day whereon the revelation of the mystery of God is seen to be completed and fulfilled in the Blessed Sacrament of the Altar.

Trinitytide is the third cycle, and deals with the mystery of God and his blessed will in our lives. It uses green on Ferias, as did Epiphanytide, and ends with the Sunday Next before Advent, when the glorious worship of the Church in the three cycles of the mysteries of our Faith is begun again.

But all through these three cycles come the immovable Feasts with their presentation of heroic servants of Christ (the Apostles and Evangelists, the Martyrs, the Confessors, the Virgins, the Holy Women) and many commemorations of mysteries or of titles of our Lord and our Lady, such as the Precious Blood or the Seven Sorrows. For all Feasts in honour of martyrdom the Church uses red. For other Feasts white.

The moveable Feasts, which so often occur throughout the year, may seem to interrupt this gradual unfolding of the three-fold mystery of our Faith (i.e., the doctrine of God, the Incarnation, and the Church). But if we see the moveable Feasts against the background of the Season, and thus think of them as evidence of the Faith expressed in human life and action, they serve to illustrate and illuminate this three-fold mystery. And let it not be forgotten that we, as Catholic Christians, are an integral part of this mystery, for St. Paul says that the Church is "the fellowship of the mystery".

Kudos

To everyone who came out for the parish clean-up day, working both on the grounds and in the church.

To all who host the coffee hours, sign up for flowers and volunteer in other ways to make our parish welcoming to visitors.

UPCOMING EVENTS

Spring Fair: Saturday, 12 May

Please join us for our second (apparently annual) Spring Fair to be held from 8am through 1pm. We will be selling crafts, books, baked goods and white elephants. If you have not already begun your spring cleaning, this may be good motivation! We are looking for donations as well as your support and time to make this a real success!

Ascension Thursday: 17 May, 6.30pm

The Feast of the Ascension of Our Lord is a Holy Day of Obligation, when we commemorate Our Lord's return to the Father. Please make every effort to be present with us, and note the later time to allow greater attendance.

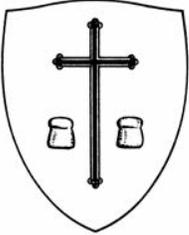
Thursday Night at the Movies: 24 May 7pm

While we usually meet on the third Thursday of the month for our movies, this month, owing to Ascension Thursday, we will meet on the fourth Thursday at 7pm. We will take a break from our usual serious films to begin watching the British comedy, "Bless Me, Father." Here is a summary of the series from the British Comedy Guide: *When a newly ordained young priest, Neil Boyd, comes to the parish of St Jude's, he discovers that nothing in the seminary could have prepared him for Father Duddleswell - a robust and cheerful eccentric, who has been the parish priest for 12 years. Neil is befuddled when Duddleswell insists that as well as the usual virtues of patience, love and charity, a parish priest must have sagacity, and both the reserve and resourcefulness of a poker-player. His confusion increases when Duddleswell and his housekeeper of twenty years start hurling insults at each other...*

Whitsunday: 27 May, 8am, 10.30am

The Feast of Pentecost rounds out our Easter celebrations with the commemoration of the gift of the Holy Ghost in the life of the Church. Please make every effort to attend Mass this Sunday, and pray that God would send His Spirit in a new and fresh way into our parish. It is traditional to wear red on this day in remembrance of the "tongues of fire" that fell on the heads of those in the Upper Room.

CDay 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 S. PHILIP	 S. JAMES	1 Ss PHILIP AND JAMES, APP M.P. 9.30am E.P. 5.30pm Mass 6pm	2 Octave Day of S. Joseph (S. Athanasius, BCD) M.P. 9.30am E.P. 5.30pm	3 INVENTION OF THE HOLY CROSS M.P. 9.30am E.P. 5.30pm	4  S. Monica, W M.P. 9.30am E.P. 5.30pm	5 S. Pius V, PC M.P. 9.30am Rosary 9:45 E.P. 5.30pm
6  EASTER IV L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	7 S. Stanislas, BM M.P. 9.30am E.P. 5.30pm	8 Apparition of S. Michael, Archangel M.P. 9.30am E.P. 5.30pm	9 S. Gregory of Nazianzus, BCD M.P. 9.30am Mass 10am Bible Study 10:30 E.P. 5.30pm	10 S. Antonius, BC M.P. 9.30am E.P. 5.30pm	11  FERIA (Monthly Requiem) M.P. 9.30am E.P. 5.30pm	12 Ss. Nereus, Achilleus, Domitilla & Pancras, MM M.P. 9.30am Rosary 9:45 E.P. 5.30pm
13  EASTER V (Rogation Sunday) L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	14 S. Boniface, M (Rogation Monday) M.P. 9.30am E.P. 5.30pm	15 S. John Baptist de la Salle, C (Rogation Tuesday) M.P. 9.30am E.P. 5.30pm	16 S. Ubald, BC (Vigil of the Ascension) M.P. 9.30am Mass 10am Bible Study 10:30 E.P. 5.30pm	17  ASCENSION DAY M.P. 9.30am E.P. 5.30pm Mass 6.30pm	18  S. Venantius, M (Of the Octave) M.P. 9.30am E.P. 5.30pm	19 S. Dunstan, BC (S. Peter Celestine, PC; S. Pudentiana, V; Of the Octave) M.P. 9.30am Rosary 9:45 E.P. 5.30pm
20  SUNDAY AFTER THE ASCENSION L.M. 8am M.P. 9.00am SCF 9.30am Mass 10.30am	21 Of the Octave M.P. 9.30am E.P. 5.30pm	22 Of the Octave M.P. 9.30am E.P. 5.30pm	23 Of the Octave M.P. 9.30am Mass 10am Bible Study 10:30 E.P. 5.30pm	24 Octave Day of the Ascension M.P. 9.30am E.P. 5.30pm TNM 7 pm	25  S. Gregory VII, PC M.P. 9.30am E.P. 5.30pm	26 Vigil of Pentecost (S. Philip Neri, C) M.P. 9.30am Rosary 9:45 E.P. 5.30pm
27  WHITSUNDAY L.M. 8am M.P. 9.00am SCF 9.30am Mass 10.30am	28 WHIT-MONDAY M.P. 9.30am E.P. 5.30pm Mass 6pm	29 WHIT-TUESDAY M.P. 9.30am E.P. 5.30pm Mass 6pm	30 Ember Wednesday in Whitsun Week M.P. 9.30am Mass 10am Bible Study 10:30 E.P. 5.30pm	31 Of the Octave (S. Angela of Merici, V; S. Petronilla, V) M.P. 9.30am E.P. 5.30pm	 ASCENSION	 PENTECOST

Ab=Abbot; Ap=Apostle; B=Bishop; C=Confessor; Dn=Deacon; D=Doctor; E=Emperor; Ev=Evangelist; K=King; M=Martyr; P=Pope; Pr=Priest; Q=Queen; V=Virgin; W=Widow; SCF = School of Christian Formation; TNM = Thursday Night at the Movies; SOC = Stations of the Cross