

## THE MESSENGER

ADVENT, CHRISTMASTIDE, AND EPIPHANY, 2020

THE CHURCH OF THE MESSIAH

114 NORTH THIRD STREET AT MADISON

PULASKI, TENNESSEE 38478

THE EPISCOPAL DIOCESE OF TENNESSEE

JOHN C. BAUERSCHMIDT, BISHOP

*THE MISSION OF THE CHURCH OF THE MESSIAH IS TO BE A GROWING WITNESS OF  
OUR FAITH IN JESUS CHRIST IN THE MIDST OF THE COMMUNITY  
THROUGH WORSHIP AND SACRAMENT IN THE EPISCOPAL TRADITION.*

### OUR LEADERSHIP:

- ✠ THE REV. JESS REEVES, PRIEST-IN-CHARGE
  - ✠ PAT WOOLARD, MUSIC DIRECTOR
  - ✠ SENIOR WARDEN, DR. GRACE MEIER ('20)
  - ✠ JUNIOR WARDEN, PATSY BRYANT ('21)
- ✠ SECRETARY TO THE PARISH, MARQUEDA FORRESTER
  - ✠ CLERK OF THE VESTRY, SANDY RING HALL
  - ✠ TREASURER, KRISTI WATSON
- ✠ VESTRY MEMBERS: PAT DUNNAVANT ('19), ANGELA HALLMARK ('19),  
SOLON HOLT ('20), HATHERINE STEEVER ('19), ANDY HOOVER ('21).



## PARISH HOLIDAY RECEPTION

At the Billard's

500 West Jefferson Street, Pulaski

Sunday December 22, 2019, 4:30 – 7 p.m.

[the early starting hour is to convenience those who do not wish to drive after dark]

There will be provided a traditional Christmas Wassail (alcoholic punch), ale, and another non-alcoholic punch from our Messiah cookbook. If you wish other libations, please feel free to bring them.

Ham & trimmings will be served, along with whatever hors' d'oeuvres & canapés you bring to share. Finger foods to be served room temperature are preferable. No electrical service for heating foods will be available in the dining room, and only limited space for such in the kitchen, so please check with your hostess, Rebecca Billard, about that. We're working on musical merriment, as well!

**An amalgam of thoughts coalescing after the Evangelical Fellowship in the Anglican Communion confab recently attended:**

Few would deny that the Anglican Communion is in crisis. The cause of that crisis, however, remains a debated question. Is it about sexuality? Or is it more essentially a crisis of authority—what is the source of governing authority? Have Anglicans lost their commitment to the *via media*, the devotion to a middle road to include all in order to preserve at all costs tranquility, or is that a mischaracterization both historically and theologically? It is a crisis of identity howsoever you spin it. There has been a massive plunge in membership in TEC in the last generation and a contrasting proliferation of new and other branches of Anglicanism worldwide which adhere to identification with Evangelicalism and are burgeoning. Perhaps worth a look?

Evangelicalism is mere Christianity with the ancient foci of the necessity of the justification of every human being before God by faith in the Lord Jesus Christ as the Way to the Father and that understood by the confirmation and warrant of Holy Scripture. In fact, as our Prayer Book formulary has it, adopted and never repealed, Holy Scripture is our rule of faith and practice, and nothing contrary to God's Word written can be rightly ordained or decreed by the church (Articles VI & XX, pp. 868, 871). These two premises are the distinguishing bases of Evangelicalism adhering to the ancient church, all the formative councils of earliest Church, and revived by the Protestant Reformation, of which the Church of England was an integral part.

When it comes to any and all other law and authority, civil or ecclesiastical, Evangelical faith recalls Saint Peter's, "*Whether it is right in the sight of God to listen to you rather than to God, you must judge,* <sup>20</sup>*for we cannot but speak of what we have seen and heard.*" Their, the apostles' seeing and hearing is our legacy and standard as an apostolic church, which we affirm in all creeds and is the mark of the New

Testament canon. It is by their words and witnesses to Jesus and their deference to God's word written that Evangelicals are careful to subscribe.

As to Christian leaders, they are constrained, in the words of the 1662 Ordinal, a traditional statement of essential Anglicanism, "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word," and we are determined "out of the same Holy Scriptures to instruct the people committed to [our] charge and to teach or maintain nothing, as necessary to eternal salvation, but that which [we] shall be persuaded may be concluded and proved by the same." In other words from whatever direction it may come, inside or outside the church, Evangelicals say, no, there are not many correct opinions and God has afforded us a straightforward means to know the truths essential to salvation. That is what Holy Scripture is for - not a history lesson, or an interesting study of culture that can be explained away from application to us. It is God's eternal, everlasting Word, and as Jesus said, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.* <sup>Matthew 15</sup>

Therefore, Evangelicals cannot compromise the clear teachings of God's Word because they are not ours to correct, dismiss, devalue, whatever, but they are God's, written for our leaning, deference, obedience, and formation: <sup>2</sup>*You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you.* <sup>Deut.4; Rev. 22</sup> So, such current debates as over when life begins as sacrosanct, a human's gender or sexuality, & etc., are not open questions by the straightforward reading of the Bible. Accepting mutually contradictory conclusions nor being agnostic about being able to know the truth are simply not Biblical perspectives. You can misrepresent anything, by God's allowance, but that liberty is temporary and has undesirable consequences.

Compiled and written by  
the Rev'd. Jess L. Reeves

**Serving our Worship, ---- The Church of the Messiah:**

PLEASE CONTACT ME IF THIS ORDER IS INCONVENIENT OR MIGHT BENEFIT  
FROM YOUR ADVICE. JLR

Worship leaders are expected to attend worship one Sunday a month on which they do not serve.

**December 1: Advent I:** Acolyte: Logan Dubberley; Chalice bearer/reader: John Hughes; Altar Guild: Catherine Dunnivant/Rebecca Billard; Greeter: Patsy Bryant; Flowers: Evergreens.

**December 8: Advent II:** Acolyte: Kenzie Tate; Chalice bearer/reader: Crystal Woolard; Altar Guild: Gay McKinney/John Davis; Greeter: Andy Hoover; Flowers: Evergreens.

**December 15: Advent III:** Acolyte: Mia Hallmark; Chalice bearer/reader: Cathy Roberts; Altar Guild: Marqueda Forrester/Connie Baker; Greeter: Pat Dunnivant; Flowers: Evergreens.

**December 22: Advent IV:** Acolyte: Calum Lavacot; Chalice bearer/reader: Cynthia Low; Altar Guild: Catherine Dunnivant/Rebecca Billard; Greeter: Angela Hallmark; Flowers: Evergreens.

**December 24 – Christmas Eve:** Acolytes: Calum Lavacot; Walker Hoover, Jackson Hughes; Chalice bearer/reader: Andy Hoover; Altar Guild: All Altar Guild Members; Greeter: Solon Holt; Flowers: see insert in bulletin.

**December 29:** Acolyte: Logan Muth; Chalice bearer/reader: Lewis Foster; Altar Guild: Gay McKinney/John Davis; Greeter: Grace Meier; Flowers: Charly Wood.

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Worship leaders are expected to attend worship one Sunday a month on which they do not serve.

**January 5:** Acolyte: Logan Dubberley; Chalice bearer/reader: Mary Dubberley; Altar Guild: Marqueda Forrester/Connie Baker; Greeter: Patsy Bryant.

**January 12:** Acolyte: Calum Lavacot; Chalice bearer/reader: Rich Woolard; Altar Guild: Catherine Dunnivant/Rebecca Billard; Greeter: Andy Hoover.

**January 19:** Acolyte: Logan Muth; Chalice bearer/reader: Lewis Foster; Altar Guild: Gay McKinney/John Davis; Greeter: Pat Dunnivant.

**January 26:** Acolyte: Kenzie Tate; Chalice bearer/reader: Teresa Hughes; Altar Guild: Marqueda Forrester/Connie Baker; Greeter: Angela Hallmark.

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Worship leaders are expected to attend worship one Sunday a month on which they do not serve.

**February 2:** Acolyte: Mia Hallmark; Chalice bearer/reader: Crystal Woolard; Altar Guild: Catherine Dunnivant/Rebecca Billard; Greeter: New Vestry Member.

**February 9:** Acolyte: Calum Lavacot; Chalice bearer/reader: Andy Hoover; Altar Guild: Gay McKinney/John Davis; Greeter: New Vestry Member.

**February 16:** Acolyte: Logan Muth; Chalice bearer/reader: Cynthia Low; Altar Guild: Marqueda Forrester/Connie Baker; Greeter: New Vestry Member.

**February 23:** Acolyte: Logan Dubberley; Chalice bearer/reader: Cathy Roberts; Altar Guild: Catherine Dunnivant/Rebecca Billard; Greeter: Grace Meier.

### The Once and Future King

Lectionary designated psalm for **CHRISTMAS: Psalm 97**

1 The Lord is King;  
let the earth rejoice; \*  
let the multitude of the isles be glad.

2 Clouds and darkness are round about him, \*  
righteousness and justice are the foundations of his throne.

3 A fire goes before him \*  
and burns up his enemies on every side.

4 His lightnings light up the world; \*  
the earth sees it and is afraid.

5 The mountains melt like wax at the presence of the Lord, \*  
at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, \*  
and all the peoples see his glory.

7 Confounded be all who worship carved images  
and delight in false gods! \*  
Bow down before him, all you gods.

8 Zion hears and is glad, and the cities of Judah rejoice, \*  
because of your judgments, O Lord.

9 For you are the Lord,  
most high over all the earth; \*  
you are exalted far above all gods.

10 The Lord loves those who hate evil; \*  
he preserves the lives of his saints  
and delivers them from the hand of the wicked.

11 Light has sprung up for the righteous, \*  
and joyful gladness for those who are truehearted.

12 Rejoice in the Lord, you righteous, \*  
and give thanks to his holy Name.

Once upon a time the even more militant Psalm 110 was the lection stipulated for Christmas. The message to the careful reader of either is more, *Beware, HE is coming*, than, *peace, goodwill toward those with whom He is pleased*. C. S. Lewis notes, in repeated extended expositions, *For us Gentile Christians it is rather the other way around. We are more likely to start from the priestly, sacrificial, intercessory character of Christ and under-stress that of king and conqueror. For those who first read these Psalms as poems about the birth of Christ, that birth primarily meant something very militant; the hero, the 'judge' or champion or giant-killer, who was to fight and beat death, hell and the devils, had at last arrived, and the evidence suggests that Our Lord also thought of Himself in those terms.*

Let us rejoice not alone in His meekness, the sweet humility of His love, but in the promise incorporated in His Coming: that He will reign forever and ever, making all things new, abolishing all that is set against the glory of God. As the Prayer Book commends, *Our King and Savior draweth near: O come, let us adore Him.*

*Messiah Ministries*

- *Morning Prayer, Monday-Saturday, 7 a.m.*
- *Sunday, Holy Eucharist, 10 a.m.; refreshments following service*
- *Wednesday, 7 p.m., Holy Communion*
- *Seasonal Bible Study, Wednesday, 5:45 p.m.*
- *Vestry meeting, Second Monday of the month, 6:30 p.m.*
- *Luncheon, Second Sunday of the month as announced, except special occasions.*
- *ECW First Thursday, 11:30 a.m., lunch at various locations TBA.*
- *Adult Christian Classic Book Club, fourth Sunday of the month, 4:30-5:30 p.m.*

**Altar Guild....**

The Altar Guild will be preparing and greening the church for Christmas Eve on Monday, Dec 23rd beginning at 9:00 AM. Volunteers to help would be greatly appreciated. Donations of Christmas greenery (holly with and without berries, Jackson vine, magnolia, nandina, pine, cedar and other evergreens) will be needed. Please bring to the church by Friday, Dec 20th and place behind the Parish Hall under the awning.

CD



**Annual Meeting....**

Church of the Messiah's Annual Meeting will be, Sunday, January 19, immediately following the church service with carry-in lunch.



**2020 Ladies Night....**

The 2020 Ladies Night will be Saturday, Feb. 1<sup>st</sup>, in the Parish Hall. This event has become a popular one in which the men of the church cook and serve this meal to the ladies of the church. The men even clean up afterwards! Ladies – come and enjoy the pampering! We will begin with conversation and drinks at 5:30, the meal being served starting at 6pm. The entrée choices this year are smoked salmon or beef prime rib. We need your RSVP with your choice of entrée. And the guys working this event will be eating too! I need the RSVP of the men who plan to help with this night and which entrée you prefer. You may contact me by phone (931-478-0896) or email ([pat.dunnivant@pfgc.com](mailto:pat.dunnivant@pfgc.com)) with your RSVP – both Ladies and Men.

PD

**DECEMBER 24, CHRISTMAS EVE SERVICE, CAROLING 10:30 PM,  
HOLY EUCHARIST 11:00 PM.**

This is the season to be thankful and giving for all our blessings. I believe all of us should be mindful of what our Lord has given us and remain thankful for our Savior's gift of eternal love and life. As recipients of these marvelous gifts, it is our responsibility to share the gifts of faith, hope, and love with others in need – discern what portion you can cheerfully give for God's kingdom on earth – as we continue to sow these seeds, we shall see the joy as they bloom and multiply through others. Peace be to all of this congregation during this season of thankfulness and giving.

*From Senior Warden, Dr. Grace Meier*

## **The Church Year (especially the first quarter)**

Christians live by the secular or Gregorian calendar just as everyone else does. Anglicans also live by another year, more importantly, another calendar (sometimes spelled “Kalendar”), known as the Church year. While this is generally very similar to the Church year observed by other western Catholic Christians, it is different in some details and some nomenclature.

There are eight basic seasons in the Church Year, as well as a considerable number of saints’ days and other special observances. This array is made somewhat confusing by the fact that some of the days of the Christian year fall on fixed dates of the secular calendar while others are “moveable feasts”, falling on dates which vary from year to year, depending upon the date of Christmas (always fixed) and Easter (fixed by the moon). Another fact to bear in mind is that **the Church year begins with Advent in late November or December 1, 2020.**

The eight seasons of the Christian (Anglican) year are:

1. Advent
2. Christmastide
3. Epiphanytide
4. Lent
5. Eastertide
6. Ascensiontide
7. Whitsuntide/ Pentecost
8. Trinitytide/ Sundays after Pentecost.

The dates of all these seasons vary from year to year, except for Christmastide, which of course begins on December 25<sup>th</sup>, and the Epiphany, always January 6th.

All of this information, and more, may be found in those introductory pages of the Book of Common Prayer numbered in small Roman numerals, and all too seldom consulted by good Anglicans! (See pp. vii – lvii, BCP.)

The Church calendar is of much use for keeping track of time, in terms of Church Sundays and Holy Days. It is an invaluable guide to the constant repetition and clarification of the Christian story. It charts our path through salvation history all the mileposts of the Christian story. In a reasonably orderly manner, the Church year refreshes our memory of Christ’s coming, of His manifestation to the Gentiles (the whole of the non-Jewish world), of His temptation, His Passion, His Crucifixion and

Resurrection and Ascension, of the Baptism of the Church by the Holy Ghost. Then, during the Trinity Sunday, the Sunday following Pentecost, it provides an opportunity for study and consideration of the moral teachings of the Bible and the practical duties of the Christian life.

*Without* this arrangement of the Church year, worship loses its narrative flow as God’s story progressing within human history. *With* it, we review and relive, year by year, the facts and meaning of God’s gift to us of His Blessed Son, that we might know the Truth and be set free forever.

It may be added that in the penitential seasons of Advent and Lent, our worship is somewhat muted by the omission of the Gloria and using violet (purple) as the liturgical color. Weddings and other festivities and partying are also forbidden during these seasons, and flowers are not used on the altar.

The color used liturgically for the seasons of Christmas, Epiphany, Easter and Ascension is white, symbolizing purity, joy and hope. For Pentecost and Martyrs’ days, the colors are changed to red, for fire and blood. Epiphany itself, and its octave (the following week) are marked using white.

### **Advent**

The English word, “Advent”, stems of course from the Latin word, “Adventus”, meaning coming or arrival. This word has therefore been applied for centuries to the season of the year when Christians prepare to celebrate the First Coming of our Lord Jesus Christ – His Nativity, His birth at Christmas.

Traditionally, the Church has taught that Advent is a season of preparation. This preparation means a review of one’s life, achieving a fresh sense of one’s sins and mistakes and shortcomings, and stimulating in one’s self a fresh desire for forgiveness and a new start. Therefore, traditionally, the Church has used violet (penitential purple) as the Advent color and has viewed the advent season as one for muted activity, without parties and other merrymaking, including weddings.

At the same time, paradoxically, Advent is a time of joy in looking to the approaching celebration of Christ’s birth. Through Christ, God came among us in human form. This great sign of God’s love and grace should make us joyful and thankful.

Advent is also a time to review the promises God has made to man for our salvation and eternal life. The First Coming was part of these

promises – Christ’s birth, His life and teachings, His death, His resurrection, His ascension into heaven to rejoin the Father. All that has happened as foretold by the great prophets. But God has also promised a Second Coming, a New Advent, when evil will be vanquished, the dead will arise, judgment will be rendered and life eternal be granted to those who love God.

Advent, then, is a time for reflection, for penitence, for rejoicing in God’s love as shown in the First Coming and as promised in the Second Coming.

### Christmas

Of all the celebrations and commemorations in the Christian calendar, there is probably none more familiar to Christians than Christmas. It is also one of the oldest of our feast days, having apparently begun in Rome in the early years of the fourth century of the Christian era. That it falls on December 25<sup>th</sup> is of no historical significance because no one knows the exact date of our Lord’s birth. The Collect for Christmas Day is noteworthy because it is the most comprehensive Collect in the Book of Common Prayer for its theological content. It includes the whole of the doctrines of the Trinity and of the Incarnation, our adoption as children of God by His grace, and the daily renewal of Christ’s birth in us through the Holy Ghost. The Collect is a composition of the 1549 Book of Common Prayer.

The term “Christmas” came into use in England in the twelfth century. It means simply, “Christ’s Mass” and is thus a reminder of the central importance to us of celebrating the Mass, the Lord’s Supper, on this feast day. No Christian should ever miss the Christmas Eucharist save for grave cause. Indeed, the Church has often required such attendance as part of the requirement for communicant status in good standing.

Christmas is a time for joy, marking as it does, the coming among us of God, “veiled in flesh the Godhead see.” We celebrate with special decorations. Christmas begins at earliest on Christmas Eve – not at Thanksgiving time! It ends on January 5<sup>th</sup>, the Eve of Epiphany – and not the day after Christmas or even New Year’s Day!

Christmas has a place of primacy in the Christian story, for the story begins with the literal, physical entry into human history of God Almighty in birth of Jesus Christ, and thereafter unfolds steadily to Good Friday, Easter and Ascension Day. Every Christian should observe Christmas with spiritual rejoicing and should strive to maintain its spiritual primacy.

### Epiphany

As in so many other cases, we have here a word which comes to us from the Greek, and it means an **appearance, a showing forth**. The Book of Common Prayer fixes this feast day for January 6<sup>th</sup> and subtitles it, “The Manifestation of Christ to the Gentiles.”

The beginnings can be traced back even to the end of the second century. As it started and developed, the celebration commemorated Christ’s manifestation in various ways – His baptism in Jordan by John the Baptizer or His first appearances and miracles. Gradually, however, as the Western Churches took up the observance of January 6<sup>th</sup>, they focused on its significance on the coming of the Magi to worship the baby king. Under the influence of such Psalms as Psalm 72, v. 10-11, the Church viewed the Magi as kings representing all the nations of the earth, and thus the visit of the wise men came to be regarded as a manifestation of Christ to all nations, to non-Jews as well as Jews, to “the Gentiles”.

Epiphany emphasizes the universal scope of God’s love, the universality of Christ’s saving mission. He comes not just for the chosen few; He is not just for the good, the faithful, the believers; He is in them to bless them that they might be a blessing. He is for all men, for the sinners, the wicked, the unbelievers – “all sorts and conditions of men”. It is not without reason that we say in the General Thanksgiving at Morning Prayer that “we do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men.” Shrove Tuesday, February 25, in 2020, ends this season as it signals the beginning of Lent.

**REFRESHMENT SERVERS:**

<b>December 1:</b>	Donny & Samantha Muth
<b>December 8:</b>	Allen Dubberley & Gene Hines
<b>December 15:</b>	John Davis & John Hughes
<b>December 22:</b>	Rich Woolard & Rebecca Billard
<b>December 29:</b>	Pat Dunnivant & Kelly Hallmark
<b>January 5:</b>	Andy Hoover
<b>January 12:</b>	Donny & Samantha Muth
<b>January 19:</b>	Annual Meeting with carry-in lunch
<b>January 26:</b>	Allen Dubberley & Gene Hines
<b>February 2:</b>	John Davis & John Hughes
<b>February 9:</b>	Rich Woolard & Rebecca Billard
<b>February 16:</b>	Pat Dunnivant & Kelly Hallmark
<b>February 23:</b>	Andy Hoover

We ask each of you to please wipe off the tables, counter tops, and take out the trash. The cleaning crew only comes twice a month. This will help to keep our parish hall neat and clean.

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**Community Rural Food Delivery....**

RFD was awarded the 2020 WKSJ Radio Auction, February 9<sup>th</sup> and 16<sup>th</sup>. Many volunteers are needed to help make it successful. In February we will need lots of baked goods to be auction off. More information will be forthcoming. For questions contact Pat Dunnivant at 931-478-0896 or [pat.dunnivant@pfgc.com](mailto:pat.dunnivant@pfgc.com).

**RFD Schedule:** December 19, Thursday, 5:30 pm, sorting/repacking food, Sharp Annex; December 21, Saturday, 8:30 am, distribution, **Bridgeforth Middle School**; January 16, Thursday, 5:30 pm, sorting/repacking food, Sharp Annex; January 18, 8:30 am, distribution, **Frankewing**; February 20, Thursday, 5:30 pm, sorting/repacking food, Sharp Annex; February 22, Saturday, 8:30 am, distribution, **Elkton School**.