

CROSSROADS

Worship Schedule: Sundays at 9 am

December 28:

Morning Prayer with Libby

January 4:

Rite II with Rev. John and Paul

January 11:

Rite II with Rev. Peggy and Trixie

January 18:

To be determined

January 25:

To be determined

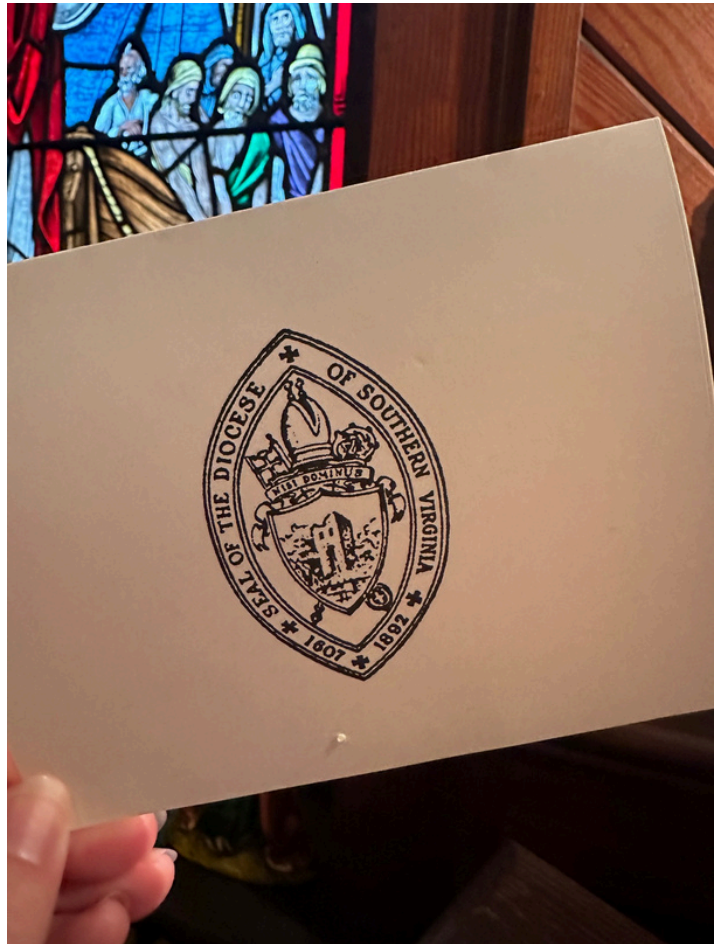


Congregational Meeting:

Your vestry requests your presence at the Congregational Meeting after worship on January 18. Please plan to attend, thank you!



Thank you from the Bishop

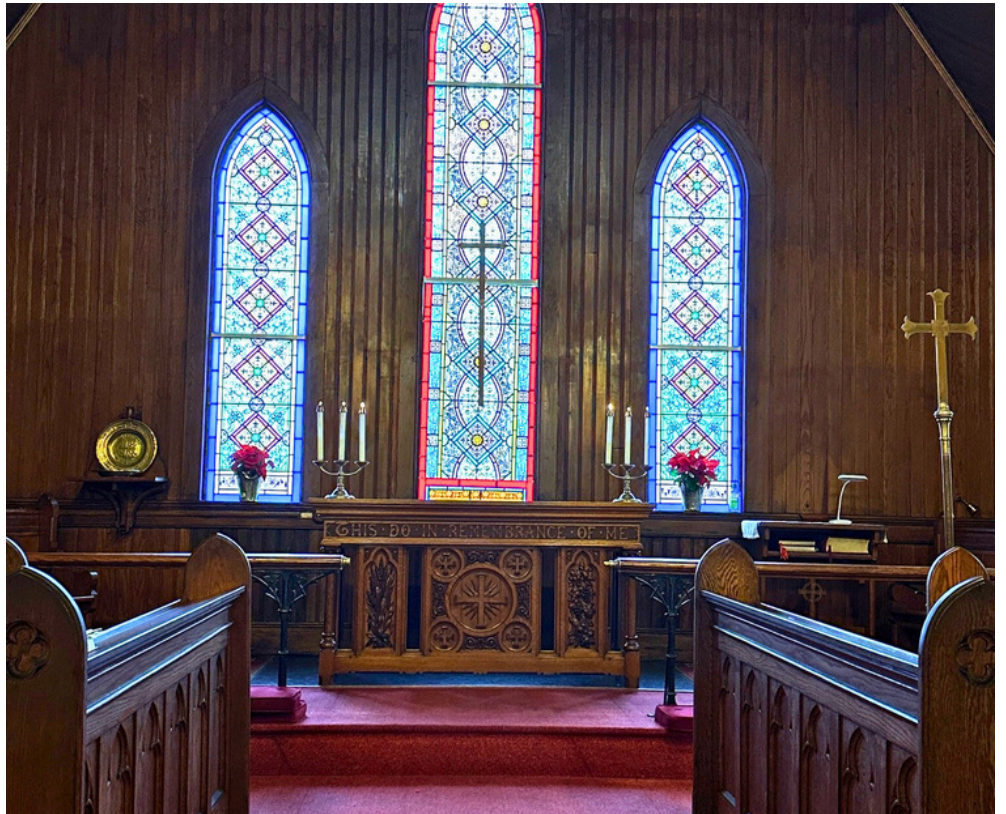


To the people of Emmanuel,
Please accept my sincere gratitude
for your pledge of 10% to the
Diocese of Southern Virginia in 2026.
Saying yes to our full ask of 10%
is an indication of your commitment
to our partnership in ministry here
in this corner of God's world.
Thank you!
With every blessing,
Susan B. Haynes

Altar Guild

Ever wonder how the flowers and linens on the pulpit get changed? Linda Connor, Barbara Grossman and Barbara O'Hara are our Altar Guild. They are looking for others to join this ministry.

To learn more, please call Linda at 215-801-5397 or Barbara Grossman at 804-329-0757.



Do you love to bake?

We have a wonderful coffee hour fellowship after worship with coffee, fruit and delicious baked goods. If you would like to contribute yummy goodness, please contact Barbara Grossman at 804-329-0757 to be put on the schedule.



Church History Part 4, continued from November

Part 4: A Sad Decline After the WW2

Despite outreach and successful programs (like the hugely successful Sunday School), Emmanuel has always been a small church in membership. As early as 1930, church notes record parishioners lamenting Sunday Service attendance and the size of the congregation. However, in contrast to this and the struggles attending the sanctuary construction, the Church (Sunday) School was a remarkable success up to the Second World War. For example, the 1933 church history records 2 Officers and 9 teachers instructing 40 children, plus 3 teachers of an adult Bible class of 15, every week. However, the fortunes of the Church School closely paralleled the town and county, and reflected the precipitous population decline of Cape Charles through the 50's, when the School was disbanded.

After Rev. Ashbury left, having served from 1930 to 1933, Emmanuel would never have another long-term Rector again. The Church was alternately served by resident rectors of short tenure and visits from the Rectors of Hungars Cure Parish. In another expansion attempt, in 1951 the church bought the lot next door. A Parish House was built, used, fell into disrepair due to cost, and was demolished, all in the span in 19 years.

Ten years later, lacking a full-time priest, the Rectory (the building standing behind the Church, facing Monroe) and its lot were sold in 1981 to J. Gilbert Somers (aka Somners in Vestry notes), of Charlottesville, who had previously made stained glass windows for the church.

The painful decline of Northampton County in general (and Cape Charles in particular) during the latter half of the century -accelerating alarmingly after 1970- has been noted elsewhere exhaustively, and Emmanuel Church reflected it. It struggled and dwindled, becoming poorer and smaller, in lockstep with the town.

The worst was yet to come, in the form of a struggle for the soul of Emmanuel that would destroy it.



Holiday donation drive for Dos Santos

KINDNESS STARTS
With you.



PLEASE DONATE FOR DOS SANTOS:

DIAPERS (SIZE 6 MOS TO 1 YEAR)
FEMALE HYGEINE PRODUCTS
MEN'S DEODERANT

**DROP OFF AT CHURCH THROUGH THE END OF
THE YEAR
DELIVERY WILL BE IN JANUARY 2026**

The Angel Tree still has some tags left, please pick them up and bring items back for delivery in January. Thanks to everyone who has donated!



ANGEL TREE
GIVE TO SOMEONE IN NEED

An Instructed Eucharist with Rev. John - Part 2



A word about “high church” and “low church” and how they view the Eucharist:

During the Middle Ages, the “Mass” was very distant from the people. It was said in a language (Latin) that only the highly educated understood. It was performed at the far end of the church, with the priest's back to the people. The term “Hocus Pocus” was derived from the Latin words “Hoc est Corpus” (This is my Body) and for many people it was a magical act the priest performed.

During the Protestant Reformation, protestants rebelled against what they considered corruption in the Papacy and clergy. Martin Luther's “priesthood of all believers” knocked the priests off their pedestals (so to speak) and elevated the role and status of the laity. The Eucharist lost something of its mystery and luster, becoming more of a memorial meal for a departed Lord - the Lord's supper, Holy Communion.

In England there was back and forth conflict between the more Protestant and the more Catholic adherents, that were held in tension by Queen Elizabeth I, and this tension continued in Anglicanism for many generations, with the “low church” being more Protestant, and “High Church” being more catholic, with “broad church” being those in-between. Thus high church adherents valued ceremony, ritual, Smells & Bells, vestments, the Eucharist every Sunday, while low church adherents emphasized “The Word” - preaching more than sacrament, simplicity in ritual, vestments, etc.

During my growing up years, that tension remained. An interesting thing happened during the Prayer Book revision of the 1960's and 70's. The High Church won a decisive victory when the Episcopal Church determined that the Eucharist would be the primary worship service on Sundays, a position the high church had held for centuries. (from p. 13 of the BCP - "The Holy Eucharist, the principal act of worship on the Lord's Day and other major feasts...are the regular services appointed for public worship in this Church")

Part 3 - Liturgy of the Table

The focus of our worship service now shifts to the Table (the altar). The Offertory, the Eucharistic Prayer, the Breaking of the Bread build one upon the other to the climax of the action, the receiving of the blessed bread and wine by the congregation. Then the service quickly concludes and the congregation, strengthened by the sacrament, goes forth into the world to love and serve God in our homes, communities, and places of business.

An Instructed Eucharist with Rev. John, continued

The Liturgy of the Table begins with the Offertory in which we offer up gifts to God. We offer the gift of money for use in ministry and mission, along with bread and wine, which are blessed and returned to us as spiritual food at the altar rail. The gift of money represents a commitment to support the ministry (both lay and ordained) that flows forth from this place. Are we giving generously, in thanksgiving, and with blessing? If not, where are we disconnected from our faith and from God? The bread and wine represent the creativity God has invited us into, in partnership with Him. God created the wheat & grape. Humans have crafted bread and wine from God's bounty. Thus it represents our partnership in creation with God.

The Eucharistic Prayer follows and has several parts. It begins with a short dialogue between Priest and Congregation in which a spirit of thanksgiving and praise is established. During the prayer, the priest reminds the congregation of God's great gift - entering human flesh in the person of Jesus of Nazareth. The Last Supper Jesus shared with his apostles is recalled, along with his command to continue sharing in this meal in remembrance of him. The priest goes on to bless the Bread and Wine by calling upon the Holy Spirit to make them holy.

Following the Lord's Prayer, the bread is broken to remind us of Christ's sacrifice, the breaking of his body upon the Cross. Then all baptized persons are invite to come forward to receive the bread & wine. The Episcopal Church has long practiced "open communion" which is to say that if you were baptized in another denomination please don't hesitate to come forward to receive. You are welcome here.

After everyone has received, including those who for physical reasons request communion in their pews, the Eucharist ends quickly with a short prayer of Thanksgiving and the charge to go forth to serve God in the world.

How very clever of Jesus! Think of the ways in which Jesus might have asked to be remembered: "a moment of silence every day, or once a week," a feast on his birthday, a memorial plaque in the Temple, a shrine by the wayside. Instead he asked his disciples to remember him in a sacred meal that draws people together in communion & fellowship. Jesus set the stage for this meal in his feeding of the multitudes with a few fish & loaves of bread.

Today, the Eucharist is the name still used by Orthodox, Anglican & Lutheran churches. Other Protestant denominations rarely use this term, preferring either "Communion," or "the Lord's Supper." Although "the Eucharist" is used in Roman Catholicism, a more popular name is "the Mass" which comes from the Latin word "missa" meaning go forth at the conclusion of the liturgy.

In the early Church, the Eucharist was celebrated on the Day of Resurrection (Sunday). It was a joyous occasion in which the faithful gathered together in obedience & respect for Jesus' request. New converts were prepared during instruction for baptism & once baptized were welcomed to receive the holy meal.

The Eucharist is like a drama in 2 acts (Liturgy of the Word & Liturgy of the Table). The first half of service is based on Jewish worship of Jesus' time in which God's mighty acts in history are recalled through scripture, & applied to daily living in the sermon. Similar to a theatrical drama, effective worship requires preparation, timing & careful staging. Rubrics (the words in italics) are the equivalent of stage directions provided by a play-wright.

Building Addition Updates!



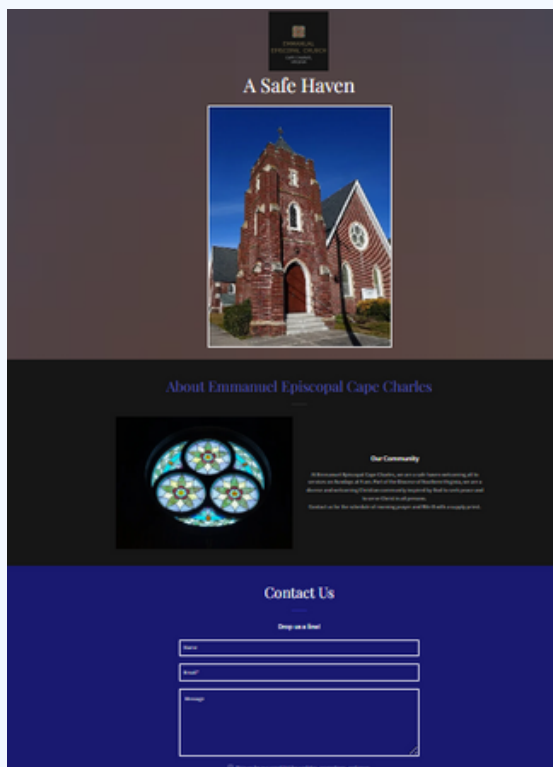
Church Directory 2025

The Church Directory is attached to your monthly newsletter email. If you want to be added or change anything in your listing, please email michellechristine23455@gmail.com and it will be included next month.

It is a great way for new members to get to know everyone, current members to have updated contact information and for supply priests to get to know us a bit better.



Website



Please visit

<https://emmanuelepiscopalcapecharles.com> to see it and share with all your

friends, family, neighbors and those looking for a church (who may not have Facebook).

Facebook

We have a Facebook Page! If you are a Facebook user, please search for “Emmanuel Episcopal Church - Cape Charles” (the dash is very important to get you following the most updated page!) and like and follow the page to see posts and photos. If you have ideas for content, upcoming events or anything you’d like to share please email Michelle Stephenson-White at michellechristine23455@gmail.com.



Your Vestry & Others

Cindy Cooke

William O'Hare

Larry White

George Proto (Senior Warden)

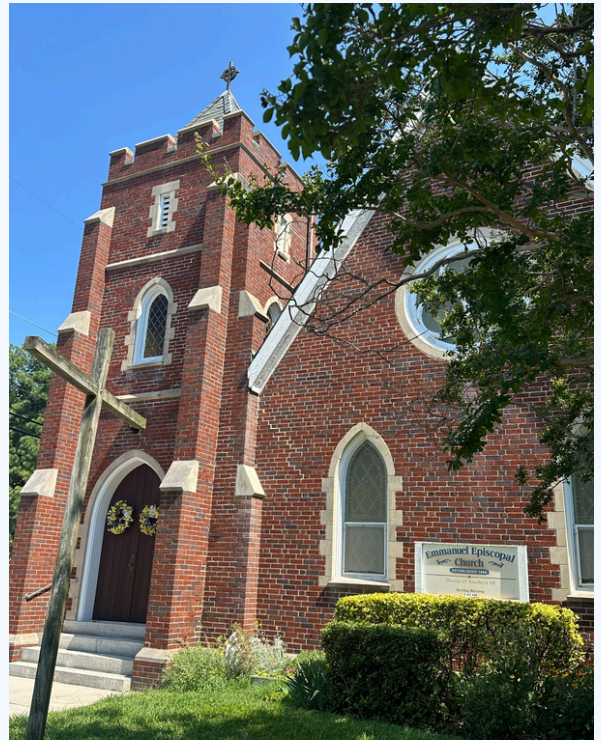
William Ravel (Responsible for Maintenance)

John Burdiss (Junior Warden)

Nancy Proto (Secretary/Registrar)

Barbara O'Hare (Substitute Secretary)

Michelle Stephenson-White (Communications)



Commissions & Groups

Events Committee: Plans and organized church events like the annual picnic and other outings and gatherings

Men's Group: Monthly luncheons providing fellowship for men in the congregation
For more information about these groups please email ccemanuel601@gmail.com.

Newsletter Content

Please email ideas, upcoming events and information for the new monthly newsletter to Michelle by the 15th of each month at michellechristine23455@gmail.com.



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