

## Agenda

4 July	National Holiday Office Closed
12 July	Parish Picnic Fruit Hill Shepherdstown WV 4pm until . . .
13 July	Christ Church Picnic Anita Kamphuis Home 2pm until . . .
19 July	Fauquier County Food Coalition Warrenton United Methodist Church (Behind Pizza Hut) Broadview & Church Streets 8am to 10am
25 July	Feast of S. James, ApM Low Mass 7pm

## 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.

PLEASE REMEMBER THE PARISH IN YOUR WILL

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



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

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# ECCE

The Newsletter of S. John the Baptist Anglican Church,  
Marshall, Virginia  
Issue 8, July 2008

## Dear Family and Friends of S. John's,

As we head into the “dog days” of summer, I’ve been warned to not expect the sea breezes off Narragansett Bay I was used to in Newport! The shocking introduction to summer that arrived well before the summer solstice made me quite certain that I was “not in Newport any more,” as Dorothy may have said to Toto.

As we think about our summer plans to escape the heat and humidity, a few comments are in order. First and foremost, we should be committed to worship. God does not take a summer holiday and neither should we take one from Him. If we find ourselves in a place where there is no suitable (that is, *orthodox* expression of the Church), there is always the Prayer Book. Look up the appropriate Sunday lections and spend some time as a family reading, listening, in quiet and in prayer. I can think of no better way to bring a family together than to be intimate before Our Lord as one. For those wanting to pray daily along with the Church, there is the Daily Office of Morning & Evening Prayer as well. These readings are listed in the front pages of the Book of Common Prayer and the Psalms for the day are noted in the Psalter.

Second, *please* do not forget your pledge to the parish. I give thanks for those who, while away, are conscientious about sending in their pledge to the Treasurer. While on the topic of pledging, I would also like to remind people that giving to God of our financial resources is *not* equal to pledging to a parish budget. If that were the case, we would all be off the hook rather easily, for a budget of \$78,000 is not much of a stretch for us, if we’re honest. Our budget most certainly *does not* represent 10% of our collective incomes! Scripture speaks of tithes (10%) and offerings, and God expects both from us. Our Lord himself makes it quite clear, in the Parable of the Widow’s Mite, that we are to give, not out of our surplus - what we wouldn’t really miss anyway - but sacrificially. Just think of what we could accomplish for God if we took seriously the Biblical tithe and actually gave sacrificially!

We should now begin thinking about the next chapter in our life as a parish. We are a people on pilgrimage and ought not to remain attached to a particular building and place that actually prevents parish growth and thus prevents us from serving God as we should. Where is God leading us? Think and pray on these things, and enjoy your summer get-away!

Your friend and Pastor,

## From Forward in Faith/UK

### 175TH ANNIVERSARY OF THE OXFORD MOVEMENT

14 July 2008

In 1833 the Church of England was startled by the Oxford Movement. The spark which ignited this powerful religious reawakening was the proposal of the Whig government to suppress half the Anglican bishoprics in Ireland and to re-dispose their incomes, without first consulting the Church. A group of clerical dons at Oxford, of whom John Keble, John Henry Newman, Richard Hurrell Froude and Edward Bouverie Pusey are the most well-known, took grave exception to the Whigs' proposals. They believed that the Church is a divinely-founded society, with Jesus Christ at its head, and that its reform was nothing to do with a secular Parliament. Their campaign of opposition was inaugurated with an assize sermon preached by Keble in the university church of St Mary in Oxford on 14 July 1833, in which he called Whig government's planned legislation 'National Apostasy.' The Oxford dons next wrote a series of *Tracts for the Times*, examining aspects of the theological crisis created by the government's action, which they had delivered to every parsonage in England.

#### Kudos

**To Gail Muller** for reworking the altar frontals, thus allowing sanity to reign once again amongst members of the Altar Guild.

**To Didi McConnell and Giulia Parli** for their very capable assistance with the Vacation Bible School.

**To the ACW and all** who made our Patronal Feast on the Solemnity of S. John Baptist such a wonderful success.

The Church of England, they taught, has passed *through* the Reformation, but it is not simply *of* the Reformation. It is not a Protestant Church (the word *Protestant* never appears in the Prayer Book, nor in any Anglican formularies), but it is a *reformed catholic* Church, a subtle but significant difference. The Church of England is the historic catholic and apostolic Church of this land. It is part of the wider Church of Christ – a claim made on the title page of the 1662 Prayer Book – cleansed of medieval abuses and unscriptural accretions in the sixteenth century, but in all other respects in continuity with what went before. They pointed out that the Church of England has retained the historic three-fold ministry of bishop, priest and deacon; her bishops are part of the Apostolic Succession; her priests by their episcopal ordination are identifiable with Roman Catholic and Eastern Orthodox priests, and exercise the same priesthood; through them, her faithful are assured of a valid sacramental ministry.

*Continued on page 3*

#### VBS REDUX

During the **Outrigger Island-08** Vacation Bible School hosted jointly with the Marshall Baptist Church, over 65 children participated! We ended with a Friday evening program for the parents and a delicious luau. Thanks to ACW for helping to cover costs of the VBS.

#### Transitus

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

## A LOOK AT THE LITURGY

Last month in this column, I examined the two primary movements within Anglicanism that have profoundly influenced those of us in the Diocese of the Holy Cross: the Evangelical Movement of the late 18th century and the Oxford Movement of the early 19th century. Elsewhere in this newsletter you can read more about the latter, the anniversary of which we will commemorate the 14th of this month.

Concurrent with the Oxford Movement were two other movements: the Gothic Revival in architecture and the Arts and Crafts Movement in design and decoration. Once again, churches were being constructed that evoked a strong sense of God's transcendence.

In the previous century, the predominant ecclesiastical vernacular was Neo-classical or Greek Revival, typifying the Enlightenment and rationalism. Churches did not so much speak of God's transcendence as they did to the triumph of human reason. The clean exterior lines, denuded and light-filled interiors of these "Enlightenment" churches shifted the focus from the "mystery" of worship to a "rationalistic" and intellectual approach. Naturally, this humanist emphasis had a certain appeal to our human hubris, and as a consequence, the eternal truths of Christianity began to be filtered through the lens of human reason. The effects of this trend on the Church of England are explained in the article on the Anniversary of the Oxford Movement.

With a return to the fullness of the Catholic faith brought about by the Oxford Movement, God's transcendence was again emphasized but appropriately balanced by a strong notion of Our Lord's Real Presence in the Blessed Sacrament. The great vaulted ceilings in the naves of these new Gothic churches, and the Rood screens separating the nave from the chancel, enabled one to focus more clearly on the altar and the tabernacle containing the Reserve Sacrament over the altar. The decoration of ceilings and the stenciling of chancel walls enhanced the sense of the great mystery of our faith - the unspeakable love of God - a mystery around which we will never be able to wrap our minds.

Can God be worshipped in Neo-classical churches? Of course He can! After all, S. Peter's Basilica, with its lush Baroque decoration cries out in worship to the same God who has been worshipped in catcombs under the streets of Rabat, Malta, or around a campfire at a Scout outing in Vermont. But the danger with minimalistic worship is that it tends to become either an intellectual or an emotional exercise, and not one that engages the whole of our being. Have you ever wondered why God's instructions to the ancient Jews on the decoration of the Tabernacle were so lavish and so particular? Worship is meant to engage our entire selves, including all of the senses. The Biblical record of worship confirms this. As we think about our next place of worship, may we keep these thoughts in mind.

## UPCOMING EVENTS

**Christian Formation:** Sundays, 9:30am

We are currently discussing Scott Hahn's book, *The Lamb's Supper*, in which he looks at the connection between Revelation and the Mass. Join us for reasonably good coffee and a lively discussion.

**Parish Picnic:** 12 July, 4pm til. . .

Once again, the Hoxtons are very kindly hosting our parish picnic at Fruit Hill in Shepherdstown, WV. Hamburgers, hotdogs and drinks will be provided, but please bring a side dish to share. If anything needs to be chilled, please bring it in a cooler as kitchen facilities will not be available. Remember also to bring a lawn chair. Directions will be available at the church. Please RSVP by 6 July. (304) 876-6582













**Hour of Prayer:** 14 July, 10-11am

We will be joining with parishes around the Anglican Communion for an hour of silent prayer in thanksgiving for the Oxford Movement and to seek Our Lord's direction for the future. (Go to [oxfordmovement.org.uk/places.htm](http://oxfordmovement.org.uk/places.htm) to see our name listed.)

**Fauquier Food Bank:** 19 July, 8am

We will be meeting at the Warrenton United Methodist Church to help distribute food to the needy. Please see ACW News for more information.

## July 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 THE PRECIOUS BLOOD	 THE VISITATION	<b>1</b> <i>The Most Precious Blood of Our Lord</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>2</b> <i>Visitation of the Blessed Virgin</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>3</b> <i>Of the Octave of Ss Peter and Paul</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>4</b>  <i>Independence Day</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>5</b> <i>S. Vladimir, KC</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
<b>6</b>  <b>TRINITY VII</b> Octave of Ss. Peter & Paul MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>7</b> <i>Ss. Cyril, BC, and Methodius, BC</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>8</b> <i>S. Elisabeth of Portugal, QW</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>9</b> <i>S. John Fisher, BM &amp; S. Thomas More, M.</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>10</b> <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>11</b>  <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>12</b> <i>Of Our Lady</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
<b>13</b>  <b>TRINITY VIII</b> MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>14</b> <i>S. Bonaventure, BCD</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>15</b> <i>Translation of S. Swithun, BC</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>16</b> <i>Our Lady of Mount Carmel</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>17</b> <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>18</b>  <i>S. Camillus, C</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>19</b> <i>S. Vincent de Paul, C</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
<b>20</b>  <b>TRINITY IX</b> <i>S. Margaret of Antioch, VM</i> MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>21</b> <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>22</b> <i>S. Mary Magdalene</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>23</b> <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>24</b> <i>Vigil of S. James</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>25</b>  <b>S. JAMES, AP, M</b> Low Mass 7pm MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>26</b> <i>S. Anne, Mother of the Blessed Virgin</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM
<b>27</b>  <b>TRINITY X</b> MORN. PRAYER 9AM SCF 9.30 MASS 10:30 AM	<b>28</b> <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>29</b> <i>S. Martha, V</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>30</b> <i>Feria</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	<b>31</b> <i>S. Ignatius of Loyola, C</i> MORN. PRAYER 9.30AM EVE. PRAYER 5.30PM	 THE HOLY TRINITY	 TRIQUETRA

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

175TH ANNIVERSARY OF THE OXFORD MOVEMENT (*cont'd*)

The leaders of the Oxford Movement were highly intellectual and very serious men. They believed the Church of England to be under threat, and they sought to raise the whole tone of her life and witness. For them, what mattered above all else was personal and corporate *holiness*; and, because holiness may only grow upon a foundation of truth, they were especially concerned with doctrinal purity and theological orthodoxy.

The Oxford Movement teaches us that all truth ultimately comes from God: Jesus Christ himself said "I am the way, *the truth* and the life." Christian truth does not depend for its validity upon the opinions of individual Christians at any one time. Something is true simply because God makes it true and reveals it to us, and for no other reason. If all Christians decided to reject some aspect of Christianity, this aspect would not thereby become untrue because of their rejection of it. Nor, if all Christians decided to believe in something new or decided to amend some old aspect of Christianity, would it therefore suddenly become true because of their new belief. God does not – indeed, He cannot – contradict Himself. Christian doctrine and moral teaching that were true in 33 A.D. and 1833 A.D., remain true in 2008 A.D. They cannot have become false by reason of their contradicting current values and ideas, and because some people find them difficult.

The Oxford Movement did not go unchallenged, but it proved to be the most important religious reawakening in England during the nineteenth century. The renaissance of spirituality, theology, scholarship, liturgy, music, art, architecture, and the revival of religious orders and communities (monks and nuns), which the Oxford Movement began in the Church of England goes under the name of the *Catholic Revival*. To this day in the early twenty-first century, not a single parish church in the Anglican Communion has not been affected by it in some way or other.

On 14 July 2008, the 175th anniversary of John Keble's Assize sermon, Anglicans throughout the world will observe an hour of silent prayer. We will give thanks for the rich inheritance of the Oxford Movement. We will also pray for the future, seeking to discover God's will and fulfil His purposes for us in our own lives, churches and communities. We will be holding our hour of silent prayer after Morning Prayer on Monday, 14 July, from 10am-11am. If you are interested in gaining a deeper understanding of the Oxford Movement, please check out the website: [www.oxfordmovement.org.uk](http://www.oxfordmovement.org.uk)

## ACW NEWS

Last month, Fr. Jonathan and Linda Bixler assisted at the Fauquier County Food Coalition, hosted at the United Methodist Church, Warrenton (behind the Pizza Hut, at Broadview and Church St.). We believe this is where our outreach efforts within the local community will be truly effective. We have marked Saturday, 19 July, for our parish to join with the youth group from St. John the Evangelist in Warrenton to assemble boxes of food and distribute them to those in need. Afterwards, we would like some of you to stay to help carry boxes to the waiting cars and then assist in the cleaning up. We need to be there by 8am with the entire process finished well before noon. We need a head count of who can join us to lend their time and support. Both Fr. Jonathan and Linda have said it was a very rewarding exercise. Why not give it a try if your time permits?

In addition, because it was so successful, we will again be taking along another canned food donation from our parish, so if you are able to participate once again, please drop off your canned goods, preferably with lots of protein, to the church by Friday, 18 July.

Thank you so much for giving this your consideration. Please RSVP to me for the 19th so I can keep track of who is going. We need at least six participants but the more the merrier! Let's show the Community we are out there and ready to help. Thank you!

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