

June Agenda

Rosary	6 June 9:45am
Corpus Christi	11 June, 7pm
Wednesday Night at the Movies	17 June, 7pm
Sacred Heart of Jesus	19 June, 7pm
Project One Run	20 June, 8am
Nativity of S. John Baptist	24 June, 7pm
Patronal Picnic	28 June
Ss. Peter & Paul	29 June, 7pm

New Brochure

A newly-revised color brochure is available in the back of the church, by the west doors, for use in advertising the parish.

Please take one (or two) to pass on to a friend (or two).

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 call or e-mail 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 20 June 2009

Dear Family and Friends of S. John's,

With the month of June come a number of special events and feast days of the Church. Firstly, June is designated the Month of the Sacred Heart of Jesus, which feast occurs on the Friday after the Octave of Corpus Christi. We might remember that the Church, while recognizing Maundy Thursday as the night in which Our Lord instituted the Sacrament of His Body and Blood, transfers to the first available date after the Easter-Ascension-Whitsun cycle, a more appropriate celebration of so central a Mystery. Thus the Thursday after Trinity Sunday is always kept as the Feast of Corpus Christi, complete with its own Octave. Then on Wednesday 24 June, we celebrate the Nativity of S. John Baptist, under whose patronage our parish was established. We will keep this feast in a special way on the Sunday following with a picnic on the church grounds. This is a perfect opportunity to invite our friends and neighbors to our parish. Then, on Monday evening, we celebrate the feast of the great Saints, Peter & Paul. In addition to the busy liturgical schedule, remember the Project One Run on Saturday 20 May at the Warrenton Greenway.

With all of these parish activities, some might groan at the thought of one more parish event. However, I would hope that we would approach these activities with an attitude both of gratitude for "the pearl of great price," which is our faith, as well as a recognition of the importance of worship in our lives. In reality, we were created for worship and whenever we try to deny this fact, or turn to other things to fill that void within us, we will always come up empty. All the other activities we undertake are only filler and will never truly satisfy our deepest longings. As important as we think they may be, they only address our temporal concerns, not the eternal dimension that lies at the very depth of our being. I hope we will make the effort to be present with others in our parish family, as we come together to give glory to God, Father, Son, and Holy Ghost.

Affectionately, your Friend and Pastor,

From the Deacon's Dais

This afternoon Michelle and I were watching a documentary on an Amish group in Indiana which focused on the Rite of Passage for Amish youth known as *Rumspringa*. At the age of 16, the youth expose themselves to as much of the secular world as they please. Drinking, parties, even spending the night with a girlfriend are all within the realm of the *Rumspringa*. The idea is that the world is controlled by the devil and once you've been in it, seen it, and experienced it, you can renounce it knowledgeably and take lifelong vows to live in the Amish community.

Half watching and half playing with my grandson I said, "It is a shame their lifelong vow is so rules-based as opposed to monks and nuns." No sooner had I begun blabbing to Michelle when, *Shazam!* it came from the television! A man said, "For us [the Amish] we have but one goal. Every day we work towards this goal with no distractions. Very simply, our goal is to go to Heaven." Again I said, "What a shame."

Less than three years ago we were all given a practical lesson in our faith by the Amish of Pennsylvania. After a murderous rampage by an Amish man in October, 2006, the families of the victims embraced his widow in an act of forgiveness. Whatever is taken from these thoughts, I trust that it is not Amish bashing.

Instead, I would like to focus on the differences between the lifelong vows of the Amish, who follow much of the revealed teachings of Holy Scripture, and the lifelong vows of Catholic Religious, who follow a Scriptural rule of life centered around the transcendent worship of the Mass. In fact, we don't need to live in a sequestered community to understand the essential difference

Kudos

To John Hagan and Family members for the regular maintenance of the church grounds.
To Sherry Twining and Parish Ladies for a wonderful reception during Bishop Hewett's recent episcopal visitation.

between "Living to go to Heaven" and "Living to please God (who condescends to touch us with His Grace through the sacraments) until we are with him for eternity." Does the former seem a bit lacking in comparison to the later? It is.

And this is what I meant by saying, "What a shame." We are so very blessed to have the transcendent experience of the Mass! I can only hope for the Holy Ghost to bring more Christians to the same understanding of the fullness of the faith. Many Protestant communities spend hours together sharing joys and sorrows in the love of our Lord. Yet they walk this daily walk without benefit of the Sacraments of the Church whose graces are the very pillars of strength we need in times of trouble and temptation.

We are particular about our liturgy because it is not a social gathering of God's creatures, but the very meeting of God and Man. In the same way, we must recognize the importance of all the times we come together; it is in this way that we knit ourselves together and enrich our lives as the Christian community of S. John's. We cannot compartmentalize the transcendent; we must live it as a community.

I write as one who is often the first to leave, and is sometimes not there at all, so please take these words as encouragement and nothing more: Come to Mass whenever you can, touch God and receive His Grace. Come to Coffee Hour, Christian Formation, Wednesday Night at the Movies and any other gathering of our church community you can. Share your joys and sorrows as we all grow in the fullness of the faith

The Rev'd Deacon John Needham

Transitus

Luke and Cynthia Forrester received the Sacrament of Confirmation on Sunday 10 May.

Look at the Liturgy (continued from page 3)

half seen, so too the divine love within that Heart, or rather that Heart of divine love, always sees our hearts and looks on them with His eyes of love, while we do not see Him, but half see Him. If we could see Him as He is, O God, since we are mortal men we would die for love of Him, just as when He was in mortal flesh He died for us, and just as He would still die for us were He not now immortal. (Quoted in *Heart of the Redeemer*, p.118) S. Francis de Sales helps us very much to know how to live always in the presence of Christ whose Pierced Heart ever lies open for love of us. S. Francis de Sales influenced greatly S. Jane Frances de Chantal, foundress of the Sisters of the Visitation of the Blessed Virgin Mary, in which the devotion to the Sacred Heart of Jesus was very much fostered.

S. Margaret Mary Alacoque, a member of the Sisters of the Visitation of the Blessed Virgin Mary, was deeply imbued with the devotion to the Sacred Heart of Jesus. At her convent in Paray-le-Monial, Christ appeared and revealed His Sacred Heart. The apparitions took place between Dec. 27, 1673, and the Octave of the Solemnity of Corpus Christi in 1675. They are all connected with prayer before the Blessed Sacrament. There were four apparitions, the last of which is the greatest. From the first apparition, our Lord made it clear to S. Margaret Mary that His Heart is burning with love of mankind. It was during the first apparition that our Lord asked for S. Margaret Mary's heart which she mystically gave to Him. In other words, she placed her heart completely in His Sacred Heart. (Here, we are reminded of Psalm 86:11: *O knit my heart unto thee, that I may fear thy Name.*) The union of her heart with the Sacred Heart is the model of the placing of our hearts in the Sacred Heart of Jesus, so that they may be purified of all wrong desire and be aflame with divine love. It was through the fourth or great apparition, during the Octave of Corpus Christi in 1675, that our Lord spoke the powerful words which express the deep significance of the devotion to His Sacred Heart: *Behold this Heart which has so loved men that it spared nothing, even going so far as to exhaust and consume itself, to prove to them its love. And in return I receive from the greater part of men nothing but ingratitude, by the contempt, irreverence, sacrileges and coldness with which they treat Me in this Sacrament of Love. But what is still more painful to Me is that even souls consecrated to Me are acting in this way.*

The significance of this devotion for our present age is summed up in the quote above. In the face of so great a love, our culture spurns the very source of that love. But the Christian who desires to enter into the Mystery of the Sacred Heart will discover the infinite riches available to anyone. For the fire of the Sacred Heart will melt even the most frigid of human hearts, if only we would be willing, like S. Margaret Mary, to place our heart in the Sacred Heart of Jesus. During this month of the Sacred Heart, spend time each day meditating on the Sacred Heart; let the fire of the Sacred Heart melt away any contempt, irreverence, sacrilege or coldness. When we allow ourselves to become vulnerable in such a way we will then discover the richness of this ancient devotion to the Sacred Heart of Jesus.

UPCOMING EVENTS

Christian Formation: Sundays, 9:30am

In June, we continue our discussion of Building a Christian Character. This class is strongly recommended for all in the parish. Scripture teaches we should be prepared to "give an answer to every man that asketh you a reason of the hope that is in you." *1 Peter 3:15*

Weekly Bible Study: Wed, 10:30am

Our Bible Study meets after Morning Prayer at 9:30am and Mass at 10am. Please join us for our study of S. John's Gospel and bring your friends.

Wednesday Night at the Movies:

On Wednesday 17 June we will meet at 7pm to watch and discuss the film, **Enchanted April**. Elizabeth von Arnim's novel tells the story of four dissimilar women in 1920s England who leave their damp and rainy environs to go on a holiday to a secluded coastal castle in Italy. Starring Josie Lawrence, Miranda Richardson, Joan Plowright and Polly Walker, these four women come together at the castle and find rejuvenation in the tranquil beauty of their surroundings, rediscovering hope and love.














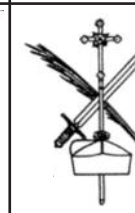
Project One Run: 8am, Saturday 20 June

S. John's will participate in a fundraiser along with other Fauquier County organizations. All proceeds will go to our outreach programs through the ACW. We need volunteers to assist with the fundraiser as well as donors to contribute to this worthwhile effort.

Patronal Picnic: Sunday, 28 June

Please use the sign-up sheet in the Annex to indicate what you will bring to the picnic. And use this opportunity to invite someone to church this Sunday!

June 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Whit Monday M.P. 9.30am E.P. 5.30pm Low Mass 7.00pm	2 Whit Tuesday M.P. 9.30am E.P. 5.30pm Low Mass 7.00pm	3 Whit Wednesday (Ember Day) M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm	4 Whit Thursday M.P. 9.30am E.P. 5.30pm	5  Whit Friday (Ember Day) (St Boniface, BM) M.P. 9.30am E.P. 5.30pm	6 Whit Saturday (Ember Day) (St Norbert) M.P. 9.30am Rosary 9.45am E.P. 5.30pm
7  TRINITY SUNDAY M.P. 9.00am SCF 9.30am Mass 10.30am	8 feria M.P. 9.30am E.P. 5.30pm	9 St Columba, Ab M.P. 9.30am E.P. 5.30pm	10 St Margaret of Scotland, QW M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm	11  CORPUS CHRISTI M.P. 9.30am E.P. 5.30pm Low Mass 7.00pm	12  Octave M.P. 9.30am E.P. 5.30pm	13 Octave (St Anthony of Padua) M.P. 9.30am E.P. 5.30pm
14  TRINITY I M.P. 9.00am SCF 9.30am Mass 10.30am	15 Octave M.P. 9.30am E.P. 5.30pm	16 Octave M.P. 9.30am E.P. 5.30pm	17 Octave M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm WVNM 7.00pm	18 Octave M.P. 9.30am E.P. 5.30pm	19  SACRED HEART M.P. 9.30am E.P. 5.30pm Low Mass 7.00pm	20 Octave Project One Run 8am M.P. 9.30am E.P. 5.30pm
21  TRINITY II M.P. 9.00am SCF 9.30am Mass 10.30am	22 St Alban, M (St Paulinus, BC) M.P. 9.30am E.P. 5.30pm	23 Octave M.P. 9.30am E.P. 5.30pm	24 NATIVITY OF ST JOHN BAPTIST M.P. 9.30am Bible Study 10:30 E.P. 5.30pm Mass 7.00pm	25 St William, Ab M.P. 9.30am E.P. 5.30pm	26  Octave M.P. 9.30am E.P. 5.30pm	27 Vigil of SS Peter and Paul M.P. 9.30am E.P. 5.30pm
28  TRINITY III Parish Picnic M.P. 9.00am SCF 9.30am Mass 10.30am	29 SS PETER AND PAUL, AP M.P. 9.30am E.P. 5.30pm Low Mass 7.00pm	30 COMMEMORATION OF S. PAUL, AP M.P. 9.30am E.P. 5.30pm	 ST JOHN BAPTIST	 ST PETER	 ST PAUL	 ST ALBAN

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; SOC = Stations of the Cross; WNM = Wednesday Night at the Movies

A Look at the Liturgy

Since June is the month of the Sacred Heart, I thought it might be helpful to review the history of this devotion and discuss its relevance to our own spirituality. As with any authentic devotion, it must be rooted in Holy Scripture and the tradition of the historic Church. We begin at the Cross, with the Roman soldier piercing the side of Our Lord. In the early Church Fathers, the birth of Eve from the side of the sleeping Adam was often presented as the foreshadowing of the birth of the Church from the wounded side of Christ asleep in death. We will recall that when pierced, out of Our Lord's side came forth both water and blood. In this act, the new Eve, the Church, is borne from His heart of love. To quote S. Augustine: *The second Adam with bowed head slept on the cross, in order that a spouse might be formed for Him from that which flowed from His side as He slept. Death, by which the dead come to life again! What could be more cleansing than His blood? What more healing than this wound?* (Treatise on John, IX, 10). The early Fathers of the Church taught that, in the Heart of Jesus, the Christian finds the source of his life in Christ. Even as the Church herself came to birth from the wounded side of Christ, so does each Christian come to life spiritually from His glorious Pierced Heart which ever pours out the sevenfold gift of the Holy Ghost upon us.

S. John Chrysostom, the great preacher of the Eastern Church, also points to the wounded side of Christ as the source of all grace, the source of our life in the Church: *Blood and water at once flowed out of the wound. It is not by mere chance or unwittingly that these two fountains sprang up at this juncture. It is because blood and water are two constitutive elements of the Church. Those already admitted to the sacred rites know this well; those, I mean, who have been regenerated in the waters of Baptism and who in the Eucharist feed on Christ's flesh and blood. It is to this one source that all the Christian mysteries trace back their origin. And so when you apply your lips to this awesome cup, do it as though you drank that precious Blood from the open side of Christ Himself.* (Homily on John, 85). In his characteristically strong language, S. John Chrysostom reminds us of the unity of our participation in the Holy Mass and the Sacrifice of Calvary. The wounded side of Christ, His Most Sacred Heart, is a constant reminder to us of His living presence in our midst, in the hearts of those who love Him, who place their hearts in His Sacred Heart.

Perhaps the best representative of this devotion in the Middle Ages is S. Bernard of Clairvaux (1070-1153). Writing about the love of Christ, he reminds us that, through prayer, our hearts are made one with the Heart of Christ. S. Bernard inspired many other theologians and spiritual writers to reflect lovingly upon the Heart of Christ as the source of our love of God and of one another. In a beautiful prayer and hymn to the Sacred Heart of Jesus, composed in the 12th and 13th centuries, *Summi Regis Cor* [Heart of the Supreme King], we find: *Let us live so, Heart to heart, Wounded, Jesus, as Thou art. If through my heart Thou wilt but strike With shame's arrow, sharp and dire. Put my heart within thine own, Hold me, leave me not alone. Here my heart shall live and die, To Thee ever drawing nigh; tringly would it thirst for thee, Jesus, say not no to me, That it may rest in Thee content.* (Quoted in the reprinted edition of Heart of the Redeemer [San Francisco: Ignatius Press, 1992], pp. 96-97). The hymn illustrates, in a striking way, the intimate love of God and of others, which has always been inspired by the devotion to the Sacred Heart of Jesus.

The Friars of the Order of Preachers, or Dominicans, and of the Order of the Friars Minor, or Franciscans, helped very much to bring the devotion to the Sacred Heart of Jesus to all the faithful to whom the Friars preached and ministered. S. Francis of Assisi, founder of the Order of Friars Minor, meditated so deeply upon the deep internal suffering of the Heart of Christ that God granted to him the favor of bearing in his own body the sign of the wounds of Christ, the stigmata, especially His pierced side.

S. Bonaventure, spiritual son of S. Francis and great theologian of the 13th century, gave rich expression to what he had learned from S. Francis about the devotion to the Sacred Heart of Jesus. He has left to us inspiring theological reflections on the union of our hearts with the Sacred Heart of Jesus. In one of his writings, he exclaimed: *Oh, what a blessed lot is mine to have one heart with Jesus!* (Quoted in Heart of the Redeemer, p. 101)

The 17th century witnessed a flowering of devotion to the Sacred Heart of Jesus in France. Several spiritual writers helped to spread the devotion among all the faithful. In his Treatise on the Love of God, S. Francis de Sales gives the foundation of the devotion to the Sacred Heart of Jesus: *God's love is seated within the Savior's Heart as on a royal throne. He beholds through the cleft of His pierced side all the hearts of the children of men. His Heart is King of Hearts, and He keeps His eyes fixed on our hearts. Just as those who peer through a lattice see clearly while they themselves are* (continued on page 5)