



ECCE

The Newsletter of S. John the Baptist Anglican Church
Marshall, Virginia

Issue 29, March 2010



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Dear Family and Friends of S. John's,

With this newsletter, we find ourselves in deep Lent, following the traditional disciplines of prayer, fasting and almsgiving. We find in Scripture the recurring theme of 40 days spent preparing for some serious undertaking: Moses fasting 40 days before receiving the Law; Elijah fasting for 40 days after his confrontation with the reprobate Queen Jezebel, and before God sends him out again to continue his prophetic ministry; Our Lord fasting 40 days before beginning His public ministry. Our Lenten fast is meant to prepare us for the rest of our journey, our pilgrimage to the Promised Land. We do so by learning to strip away those things that keep us focused on the here and now, rather than on the eternal.

Many of you participate in the Stations of the Cross on Friday evenings as well as in coming out to the Wednesday Mass and Bible study. The point is to undertake some additional practice of prayer during this Lenten season, so that we might draw nearer to God. When we sacrifice time that we would normally be giving over to ourselves, then God will truly bless that effort.

Our fasting, or eating less than we normally might, also teaches us the difference between what it is we desire and what we truly need. Cutting out the snack, or the after dinner sweet, or even going without the spoonful of sugar in the coffee is a small sacrifice, but one that makes us more aware of our need for the sustaining Bread of Life.

Almsgiving, or giving above and beyond what we may have pledged to the parish or what we might give to charity, teaches us detachment from material comforts, and again points us away from the temporal to that which is everlasting.

All of this prepares us for a deeper understanding of the Paschal mysteries; the life that animates Our Risen Lord is meant to animate each one of us. As S. Peter writes in his second epistle, we are to "partakers of the divine nature." But for that to happen, we must learn detachment from the things that would keep us bound to the world. And so, another Lent is here to teach us this deep truth.

Affectionately, your Friend and Pastor,

The Services of Holy Week

As Holy Week is almost upon us, I thought it might be worthwhile reflecting on the various services that occur, starting with **Palm Sunday**. The close observer will realize that there are two “Masses” within the Palm Sunday liturgy; the first is centered around the triumphal entry of Our Lord into Jerusalem while the second centers around the Passion Gospel from S. Matthew. While properly not a Mass in the sacramental sense, the structure of the “Mass of the Palms” follows that of a traditional Mass, with an “Introit,” Collect, Lesson, and Gospel. Then follows the Sanctus, Benedictus, and the blessing of the palms with five prayers, corresponding to the five prayers that make up the traditional Canon of the Mass. The palms are distributed from the altar rail and then a procession is formed. Going through the Annex, the procession moves to the church porch, where the crucifer knocks at the front door (symbolizing the gate of Jerusalem) with the base of the processional cross. At once, the hymn “All glory, laud and honour” is begun and the procession continues into the church until everyone is back in place. The Mass then begins and proceeds as usual until the Gospel. In its place the Passion is read, with the congregation holding their palms over their right shoulders. After the Passion, the deacon is blessed and returns to recite the final part of the Gospel, and the Mass proceeds as usual.

On Monday through Wednesday, Mass will be celebrated as usual, with the exception that at the Gospel, the Passion will again be read, Monday and Tuesday from S. Mark and Wednesday from S. Luke, the rest of the Mass proceeding as usual.

On **Maundy Thursday**, the Mass is again comprised of several different strands. We give thanks for the

Kudos

For all who contribute to our Lenten suppers, which almost qualify as Lenten feasts [sic].

For Michele Ballarin for providing the frames for the Stations of the Cross, and for **Larry Knutsen** who provided the eloquent prints.

institution of the Blessed Sacrament and the Priesthood with white vestments and the singing of the *Gloria*, absent throughout all of Lent until tonight; even the bells are rung to emphasize our joy. The Gospel for the Mass commemorates the *Maundatum*, or “commandment” of Our Lord to love one another, and includes the washing of the Apostles’ feet, a sign signifying them as priests of the New Covenant. The Mass proceeds as usual until the end when the Blessed Sacrament is translated to the Altar of Repose for the all-night vigil of prayer and meditation (following the example of Our Lord in the Garden of Gethsemane), and to be brought back to the High Altar for the Good Friday Mass of the Pre-sanctified. Finally the altars are stripped, signifying the stripping of Our Lord before He was nailed to the Cross, during the recitation of Psalm 22. A sign-up sheet for the Altar of Repose will be found in the Annex. The time is divided up into hour intervals and you may feel free to sign up for several different time slots. I have always found that one hour goes very quickly in front of the Blessed Sacrament, as one might expect in such an intimate setting.

For **Good Friday**, the Three Hours will be kept from noon until 3pm, and will include Mattins, Stations of the Cross and Evensong, interspersed with meditations, prayers and hymns. This corresponds to the time that Our Lord hung upon the Cross until the moment He breathed His last and “gave up the ghost.”

In the evening, we will participate in the Good Friday Liturgy. The colour for the day is black as at a Requiem, signifying the death of Our Lord. The Sacred Ministers enter and immediately prostrate themselves before the empty altar. They rise and the Old Testament Lesson is read (a passage from the prophet Hosea who speaks of Israel being “raised up” after the third day), followed by
cont’d on page v.

Transitus

Chris Patnode, brother of Michelle Needham, passed into the next part of life on Monday, 22 February.

S. Jean-Marie Vianney

In our continuing look at S. Jean-Marie Vianney during the Year of the Priest, below are some of his thoughts on the matter of sin, followed by a suggested prayer before the crucifix.

- *Sin is the executioner of the good God, and the assassin of the soul. It snatches us away from Heaven to precipitate us into Hell. And we love it! What folly! If we thought seriously about it, we should have such a lively horror of sin that we could not commit it. O my children, how ungrateful we are! The good God wishes to make us happy; that is very certain; He gave us His Law for no other end. The Law of God is great; it is broad. King David said that he found his delight in it, and that it was a treasure more precious to him than the greatest riches. He said also that he walked at large, because he had sought after the Commandments of the Lord. The good God wishes, then, to make us happy, and we do not wish to be so. We turn away from Him, and give ourselves to the devil! We fly from our Friend, and we seek after our murderer! We commit sin; we plunge ourselves into the mire. Once sunk in this mire, we know not how to get out. If our fortune were in the case, we should soon find out how to get out of the difficulty; but because it only concerns our soul, we stay where we are.*

- *When we offend the good God, if we were to look at our crucifix, we should hear Our Lord saying to us in the depths of our soul, "Wilt thou too, then, take the side of My enemies? Wilt thou crucify Me afresh?" Cast your eyes on Our Lord fastened to the Cross, and say to yourself, "That is what it cost my Saviour to repair the injury my sins have done to God!" A God coming down to earth to be the victim of our sins, a God suffering, a God dying, a God enduring every torment, because He would bear the weight of our crimes! At the sight of the Cross, let us understand the malice of sin, and the hatred we ought to feel for it. Let us enter into ourselves; let us see what we can do to make amends for our poor life.*

A Look at the Liturgy

When it comes to the Liturgy, whether at S. John's or at other parishes, it's fair to say that people have some pretty definite ideas. Some may say that our liturgy is "too Catholic," to which the question may properly be addressed: when is the last time they have been to a Roman Catholic Mass, if at all?

The present normative parochial Mass is done according to the *Novus Ordo*, or "New Order" of Pope Paul VI. When this Mass was promulgated in the United States shortly after the second Vatican Council, it was concurrently influenced by modern liturgists who sought to diminish the traditional theology of the Church through liturgical revolution. According to the new order, the Mass was to be done *versus populum* or facing the people, rather than *ad orientum* or eastward facing. Thus in Roman Catholic churches throughout the world, altars became free-standing from the wall, altar rails were removed eliminating the demarcation between sanctuary and nave and the faithful were left to receive the Sacrament standing in a queue, rather than kneeling at the rail.









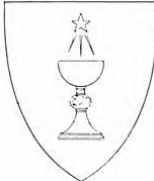
All of these changes diminished the sense of "mystery,"

which the liturgical reformers thought a "good thing," as well as minimized the differences between priest and people, also thought to be a "good thing." The latter was facilitated particularly by the rather disingenuous mis-translation of the Latin: "*Dominus vobiscum. . .et cum spiritu tuo*" to "The Lord be with you. . .and also with you." Our Prayer Book translation, although retaining Middle English usage, is quite accurate: "and with thy spirit."

Often what people really mean, as their understanding of the Catholic Mass is often formed from prejudiced sources, is not that the Liturgy is too Catholic, but it is too demanding. It's not casual enough; it's not comfortable enough.

The worship of Almighty God is not meant to be comfortable, although it does bring us comfort; the worship of Almighty God is meant to change us, to transform us. Admittedly, change and transformation may be painful as we try to hold on to that with which we are most familiar. But after all, isn't our worship here on earth meant to prepare us for the biggest transformation of all: our union with the Blessed Trinity, for which we will have to learn to let go of everything, except Him.

March 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p>S. JOSEPH</p>	<p>1</p> <p>S. David, BC (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>2</p> <p>S. Chad, BC (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>3</p> <p>S. Aelred, Ab (Lenten Feria)</p> <p>M.P. 9.30am Mass 10.00am <i>Bible Study 10:30</i> E.P. 5.30pm</p>	<p>4</p> <p>S. Casimir, C (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>5</p> <p>Lenten Feria</p> <p>M.P. 9.30am E.P. 5.30pm SOC 6.30pm</p>	<p>6</p> <p>Ss. Perpetua and Felicity (Lenten Feria)</p> <p>M.P. 9.30am Rosary 9.45am E.P. 5.30pm</p>
<p>7</p> <p>LENT III (S. THOMAS AQUINAS, CD)</p> <p>L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am</p>	<p>8</p> <p>S. John of God, C (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm Mass 7.00pm</p>	<p>9</p> <p>S. Frances of Rome, W (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>10</p> <p>40 Holy Martyrs</p> <p>M.P. 9.30am Mass 10.00am <i>Bible Study 10:30</i> E.P. 5.30pm</p>	<p>11</p> <p>Lenten Feria</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>12</p>  <p>S. Gregory the Great, PC (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm SOC 6.30pm</p>	<p>13</p> <p>Lenten Feria</p> <p>M.P. 9.30am E.P. 5.30pm</p>
<p>14</p> <p>LENT IV</p> <p>L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am</p>	<p>15</p> <p>Lenten Feria</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>16</p> <p>Lenten Feria</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>17</p> <p>S. Patrick, BC (Lenten Feria)</p> <p>M.P. 9.30am Mass 10.00am <i>Bible Study 10:30</i> E.P. 5.30pm WNM 7pm</p>	<p>18</p> <p>S. Cyril of Jerusalem, BCD (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>19</p>  <p>S. JOSEPH, SPOUSE BVM</p> <p>M.P. 9.30am E.P. 5.30pm L.M. 6pm SOC 6.30pm</p>	<p>20</p> <p>S. Cuthbert, BC (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm</p>
<p>21</p> <p>PASSION SUNDAY (S. BENEDICT, AB)</p> <p>L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am</p>	<p>22</p> <p>Monday in Passion Week</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>23</p> <p>Tuesday in Passion Week</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p>24</p>  <p>S. GABRIEL THE ARCHANGEL</p> <p>M.P. 9.30am Mass 10.00am <i>Bible Study 10:30</i> E.P. 5.30pm</p>	<p>25</p>  <p>Annunciation of the BVM</p> <p>M.P. 9.30am E.P. 5.30pm Mass 7pm</p>	<p>26</p> <p>The Compassion of Our Lady</p> <p>M.P. 9.30am E.P. 5.30pm SOC 6.30pm</p>	<p>27</p> <p>S. John of Damascus, CD (Lenten Feria)</p> <p>M.P. 9.30am E.P. 5.30pm</p>
<p>28</p>  <p>PALM SUNDAY (S. JOHN CAPISTRAN, C)</p> <p>L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am</p>	<p>29</p> <p>Monday in Holy Week</p> <p>M.P. 9.30am E.P. 5.30pm L.M. 7pm</p>	<p>30</p> <p>Tuesday in Holy Week</p> <p>M.P. 9.30am E.P. 5.30pm L.M. 7pm</p>	<p>31</p> <p>Wednesday in Holy Week</p> <p>M.P. 9.30am Mass 10.00am <i>Bible Study 10:30</i> E.P. 5.30pm</p>	 <p>S. CYRIL</p>	 <p>ANNUNCIATION</p>	 <p>S. THOMAS AQUINAS</p>

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the Epistle. The S. John Passion is read as in previous liturgies, followed by the Solemn Collects, a series of prayers for those both within and without the Church. The Cross is then unveiled and the faithful approach, genuflect and venerate with a kiss. Then follows a procession to the Altar of Repose and the Blessed Sacrament is retrieved and brought to the High Altar, censed and elevated, and distributed to the faithful, in one kind only.

At the **Easter Vigil**, we are again introduced to various strands interwoven to teach us more fully about the great mystery of the Resurrection. The evening begins with violet vestments, as we are still in Lenten mode, recalling most recently the death of Our Lord on the Cross. The New Fire (symbolizing the radiance of the Risen Christ dispelling the darkness of sin and death) is kindled and blessed at the porch, and will be used to light the Paschal (*Pascha*, meaning "Passover") Candle. The deacon takes a triple candle in procession up the aisle singing three times, "The Light of Christ," to which the congregation responds, "Thanks be to God," while each separate wick of the triple candle is lighted. Upon reaching the front of the church, the *Exsultet*, or Easter proclamation, is sung during which the five nails (representing the five wounds of Our Lord) embedded with incense are affixed to the Paschal Candle. Four prophecies from the Hebrew Scriptures are read, pointing to the various aspects of the Paschal mysteries fulfilled in Christ, beginning with creation and including the Exodus and the entrance into the Promised Land. The procession then forms to move down to the baptismal font, which is then blessed using oils and the Paschal Candle. After this blessing, the congregation is then sprinkled, reminding them of their entrance into the death and resurrection of Christ through the waters of baptism. As the procession then returns to the front of the church, the Litany of the Saints is chanted. The altar is then stripped of the purple frontal and replaced with white, while the Sacred Ministers change into white vestments for the first Mass of Easter. There is no Introit to the Mass, and the bells are rung during the *Gloria* as they were at Maundy Thursday, signifying the return of joy. The statues and icons, having been veiled in purple since Passion Sunday are uncovered. Before the Gospel, the celebrant chants the Alleluia three times, each time on a higher pitch, re-introducing it to the liturgy after its long absence, since Septuagesima. The Creed is not recited, nor the Agnus Dei, as this is the Mass unchanged from its most ancient form. Holy Communion is given to the people, who may receive it both to-night and again in the morning, as at Christmas. The Mass ends with an abbreviated sung Vespers, and the altar is censed during the Magnificat, as normal. The psalm, canticle and collect comprise a shortened first sung office of Easter.

*Adapted from the Pascha Nostrum
of the Church of the Resurrection, NYC*

UPCOMING EVENTS

Thursday Night Home Study: 4 Mar, 7pm

We continue our study of "The Practice of Religion," by Archibald Campbell Knowles, this week meeting at Anita Kamphuis' home at the corner of Conde Road and Great Dane Ct.

First Saturday Rosary: 6 Mar, 9:45am

We will meditate on the Sorrowful Mysteries this month. Please join us even if you have never prayed the Rosary before. Rosaries and prayers are available at the Lady Shrine.

Christian Formation: Sundays, 9:30am

In March, we continue our examination of the life of John Henry Newman, one of the leaders of the Oxford Movement. This class is strongly recommended for all who are new to the parish or who would not 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*

Wednesday Night at the Movies:

On Wednesday 17 March we will meet at 7pm to watch and discuss the film, **The Ninth Day**. Here is the Netflix review: During World War II, Abbé Kremer is released from the infamous Dachau concentration camp and sent home to Luxembourg. But it's not a reprieve. The Abbé soon learns that he has nine days to convince the Bishop of Luxembourg to work with the Nazi occupiers ... or he'll be transferred to a death camp in the East. Ulrich Matthes, August Diehl, Hilmar Thate, Bibiana Beglau and Germain Wagner star. Volker Schlöndorff directs.

Vestry Meeting: 21 Mar, 12.30pm

The Vestry will meet for their quarterly meeting, following the Coffee Hour on 21 March, Passion Sunday.

March Agenda

Thursday Night Home Study Thursday, 4 March 7pm

Rosary Saturday, 6 March, 9:45am

Wednesday Night at the Movies Wednesday, 17 March, 7pm

S. Joseph, Spouse BVM Friday, 19 March, 6pm

S. Gabriel, Archangel Wednesday, 24 March, 10am

Annunciation of the BVM Thursday, 25 March, 7pm

Compassion of Our Lady Friday, 26 March, 6pm

Stations of the Cross Fridays, 5, 12, 19, 26 March, 6.30pm

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

Parish Brochure

Color brochures are available for advertising our parish. You may find them in the back of the church by the west doors and in the Annex. Please take a few, and leave them in any place you frequent during the week.

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