

October Agenda

Rosary Saturday, 3 October, 9:45am

Blessing of the Animals

Sunday, 4 October, 12:30pm

Most Holy Rosary of the BVM

Wednesday, 7 October, 10am

Wednesday Night at the Movies

Wednesday, 21 October, 7pm

Christ the King

Sunday, 25 October, 10:30am

Ss Simon & Jude

Wednesday, 28 October, 10am

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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ECCE

The Newsletter of S. John the Baptist Anglican Church
Marshall, Virginia
Issue 24, October 2009

Dear Family and Friends of S. John's,

Now that our second year together as priest and parish is completed, I thought it may be helpful to review the nature of this relationship, as well as its purpose. From the early days of the Church, several models have served consistently to elucidate this relationship. Perhaps the most common is that of father and family. This model is rooted in Scripture and S. Paul makes use of it in his first epistle to the Christians at Corinth: *For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel.* In all of his epistles, S. Paul takes a fatherly stance with his readers; sometimes correcting them, sometimes encouraging them, but always with paternal love and concern. His *raison d'être* was to instruct his spiritual offspring in the fulness of the Gospel, to protect them from heresy and apostasy, and to do all in his power to usher them into the Kingdom of God. Calling a priest "Father," reminds both him and the parish of his responsibility towards them.

A second often used model is that of shepherd and flock. This has its antecedents in the Hebrew Scriptures and is used by Our Lord Himself, as we recall from Good Shepherd Sunday (Easter II). From David, who was called to become king of Israel while tending his father's flocks, to S. Peter who was called by Our Lord to "feed [His] sheep," this model has shown effectively the nature of the pastoral relationship. The shepherd's role is several-fold: first, he is to provide "green pasture" for the sheep; he is to protect them from wolves and other predators; he is to lead them from one pasture or sheepfold to another; he is to seek those sheep who have gone astray; and lastly, he is to lay down his life for the sheep, living sacrificially for them. This model has such force that even today the parish priest is called "pastor;" from the Latin word for pasture.

One day I will stand before the judgement throne of God and will give an account of my vocation as your priest. I will be judged on my faithfulness as your "father in God" and as your shepherd. Will I have done all that I could have to lead you into the Kingdom of Heaven? I pray that in spite of my failures, I will be found faithful in this regard.

Affectionately, your Friend and Pastor,

The Deacon's Dais

What if scholars were to find a lost letter of S. Paul?

I owe this question to Dr. Anderson of Nashotah House Seminary, but I would not want my thoughts on this question to in any way imply his endorsement. Disclaimers duly made, what if the letter of S. Paul to the church at Laodicea, as is referenced by S. Paul in Holy Scripture (Colossians 4:16) was discovered and, suspending criteria and more importantly the theological implications, is authentically verified?

Would it immediately be included in the Canon of Scripture? Would Bible publishers find a new boon in reprinting all Bibles with this extra book instead of churning out yet another "helpful" translation? Not to belittle the profits of any publisher, but my qualified answer to this question is "no."

I say "no" because the Church is defined by Holy Scripture and Holy Tradition as elucidated in the Seven Ecumenical Councils. That is, the Church is *conciliar* and can only speak as *the* Church -- inspired and maintained by the Holy Ghost -- when She speaks with *one* voice. So we can imagine the extraordinary effect of such a find on the divided church, as she is now constituted.

A council of the entire Church would be needed to comply with the Vincentian Canon (i.e. *that which has been believed everywhere, always and by all*) to adopt this new letter into the canon of Holy Scripture. Then, and only then, would it be the boon to the Bible printing community.

The explosion of such a find would force the Church to examine her ability to declare a statement of something much more than the various independent Councils, both East and West, since the time of S. Edward the Confessor. Of course, my Anglican stripes are showing. That is, while it is not a huge problem to assume Anglicanism began

Kudos

To **Susan Knutsen and the ACW** for their hard work in organizing the parish Yard Sale that generated over \$1000 for outreach!

To **the Mullers and Anita Kamphuis** for the various edible temptations offered at the Yard Sale.

with Henry VIII (consanguinity, Defender of the Faith, Cranmer's agenda, etc...), it does miss the point of our Anglican *ethos*: we have no theology of our own, for we speak with the one voice of the one Church. I know this appears to whitewash a lot of Church history. But in response to the argument that the Church has never spoken with one voice is that the Church for *one thousand years* spoke with one voice, against heresy and apostasy.

The necessary answer, should such a document as S. Paul's letter to the church of Laodicea ever be found, would be for the Church to reconstitute Herself as one. Perhaps, more importantly, we should wonder why it would take such a discovery to force us to beg Our Lord to reconcile His Church as one. Should we not now be in prayer for her unity?

The Rev'd Deacon John Needham

SUMMARY PARAGRAPH OF A SCIENTIFIC STUDY: SURVIVAL OF BACTERIA ON THE SILVER COMMUNION CUP WILLIAM BURROWS AND EILZABETH S. HEMMENS JOURNAL OF INFECTIOUS DISEASES 1943: 73:180-190

"Evidence is presented which indicates that bacteria swabbed on the polished surface of the silver chalice die off rapidly. Experiments on the transmission of test organisms from one person to another by common use of the chalice showed that approximately 0.001% of the organisms are transferred even under the most favorable conditions; when conditions approximated those of actual use, no transmission could be detected. Only small numbers of bacteria from the normal mouth could be recovered from the chalice immediately after its use by 4 persons. **It is concluded that in practice the silver communion cup is not an important vector of infectious disease.**"

Since this study was conducted, there has never been reported in the scientific literature any evidence of infectious disease transmitted by the common cup. After all, it is the Blood of Our Lord Jesus Christ, which brings healing.

Transitus

Col. H.B. "Brownie" Wells was interred at the Arlington National Cemetery 25 September.

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in which thanksgivings were offered over the cup. In short, he had a different purpose in mind.

A central theme in the traditional Mass is that we join in the self-oblation of the Son to the Father that goes on eternally in Heaven. "*Therefore with Angels and Archangels. . .*" gives reference to that fact. But in the Gregorian Canon there is a further reference to this with the words: "*We humbly beseech thee, almighty God: command thou these [gifts] to be brought by the hands of thy holy Angel to thine altar on high, in the presence of thy divine majesty. . .*"

Also, at the central point of the Canon -- the words our Lord spoke when he instituted this Sacrament -- the traditional rite has: "*Who the next day afore He suffered, took bread into His holy and reverent hands, and His eyes being lifted into heaven unto Thee, God almighty His Father, rendering thanks unto Thee, He blessed, He brake, and gave unto His disciples, saying: Take and eat this, ye all, FOR THIS IS MY BODY.*" The giving of thanks is expressly meant to convey our Lord offering these gifts to His Father as **Victim**. The blessing after the thanksgiving conveys His role as **Priest**. One cannot negate the sacrificial nature of *this* action and remain within the historic Catholic tradition.

To that end, I have begun to use the Gregorian Canon printed in our parish Mass Booklet in our weekday Masses. By doing this, I hope to provide balance to the Prayer Book Canon with which we have the most familiarity. I will continue to use the Prayer Book Canon on Sundays, although on occasion, we may worship on a Sunday using the Gregorian Canon as translated by Miles Coverdale (who has also given us our wonderful Prayer Book Psalter) as it appears in the Anglican Missal and in our Mass Booklet.

Of course, as constituent members of the Diocese of the Holy Cross, we are bound to the canons and traditions of our Diocese. However, the canons allow each parish to use any of the rites contained within the Anglican Missal, including the Gregorian Canon.

So that we may keep the substance of the Faith entire, I believe it is in our best interest to experience this ancient Eucharistic Canon, so that we may meditate on its intent and thus enter more fully into the mystery of our Lord's great gift to us of His most precious Body and Blood.

UPCOMING EVENTS

Christian Formation: Sundays, 9:30am

In October, we continue our examination of C.S. Lewis' book, "The Great Divorce." 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*

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.

First Saturday Rosary: 3 Oct, 9:45am

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

Blessing of Animals: Sun, 4 Oct, 12:30pm

In honor of S. Francis of Assisi, we will offer the Blessing of Animals after the Coffee Hour. It doesn't happen often that the Feast of S. Francis falls on a Sunday: how wonderful to be able to hold the blessing on his actual feastday.

Wednesday Night at the Movies:

On Wednesday 21 October we will meet at 7pm to watch and discuss the film, *Ushpizin*. The Netflix review says: A downtrodden couple finds hope and good fortune -- amid unexpected houseguests -- in this humorous take on religious Jews living in a modern world. Moshe (Shuli Rand) and his wife are given a sum to help prepare for the holy holiday of Succoth and end up hosting two unannounced guests (rather, escaped prisoners). The couple must deal with their boorish visitors, who reveal Moshe's not-so-holy past, while upholding their faith.

October 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 St Remigius, BC M.P. 9.30am E.P. 5.30pm	2  Holy Guardian Angels M.P. 9.30am E.P. 5.30pm	3 St Thérèse of the Child Jesus, V M.P. 9.30am Rosary 9:45am E.P. 5.30pm
				4 ✠ TRINITY XVII (ST FRANCIS, C) M.P. 9.00am SCF 9.30am Mass 10.30am <i>Blessing of Animals 12:30</i>	5 feria	6 St Bruno, C
11 ✠ TRINITY XVIII M.P. 9.00am SCF 9.30am Mass 10.30am	12 feria	13 St Edward, KC	14 St Callistus, PM M.P. 9.30am Mass 10.00am <i>Bible Study 10:30</i> E.P. 5.30pm	15 St Theresa, V	16 St Hedwig, W	17 St Margaret Mary Alacoque, V
18 ✠ ST LUKE, EV (TRINITY XIX) M.P. 9.00am SCF 9.30am Mass 10.30am	19 St Frideswide, V	20 St John Cantius, C	21 St Hilarion, Ab M.P. 9.30am Mass 10.00am <i>Bible Study 10:30</i> E.P. 5.30pm WNM 7.00pm	22 feria	23  feria	24 St Raphael the Archangel
25 ✠ CHRIST THE KING (TRINITY XX) M.P. 9.00am SCF 9.30am Mass 10.30am	26 Feria	27 Vigil	28 ✠ SS SIMON AND JUDE, APP, MM M.P. 9.30am Mass 10.00am <i>Bible Study 10:30</i> E.P. 5.30pm	29 feria	30 feria	31 Vigil of All Saints

Ab=Abbot; Ap=Apostle; B=Bishop; C=Confessor; Dn=Deacon; D=Doctor; Ev=Evangelist; K=King; M=Martyr; P=Pope; Pn=Penitent Pr=Priest; Q=Queen; V=Virgin; W=Widow; SCF=School of Christian Formation; SOC=Stations of the Cross; WNM=Wednesday Night at the Movies

S. Jean-Marie Vianney

As mentioned in the previous newsletter, beginning on the Feast of the Sacred Heart, this year has been named “the Year of the Priest,” under the patronage of S. Jean-Marie Vianney. Who is this saint, and why has he been chosen as Patron? Jean-Marie was born near Lyons in 1786, a time of great persecution for the Church in France. Even though religious persecution was eventually lifted, his attempts at religious training were thwarted repeatedly. Only God’s grace and his singleminded conviction that he had been called to the priesthood enabled him to overcome these challenges. He was eventually ordained and sent to the small village of Ars, with about 250 inhabitants.

Here he discovered the effects of the French Revolution on the lives of these villagers. Sundays were often spent working the farms or else in the taverns, drinking and dancing. He set to work immediately to restore Ars back to its Catholic heritage by emphasizing the Sacrament of Penance. He quickly became known for his spiritual direction as well as his devotion to the Blessed Sacrament. He would often spend up to 16 hours a day in the confessional, and as his fame grew, pilgrims from around the world journeyed to this little village to seek out its parish priest. Hundreds of thousands of people were said to have made their confession to the Curé d’Ars.

His life of simplicity and sanctity set a new standard for the priestly life, and after forty-one years as parish priest at Ars, he went to his reward in 1859, aged 73. He is known for many of his pithy statements concerning the priestly life, such as: “Do not try to please everybody. Try to please God, the angels, and the saints – they are your public.” And: “The priesthood is the love of the Heart of Jesus. When you see the priest, think of our Lord Jesus Christ.” “Oh, how great is a priest! The priest will not understand the greatness of his office till he is in Heaven. If he understood it on earth, he would die, not of fear, but of love. . .The priest is not a priest for himself; he does not give himself absolution; he does not administer the Sacraments to himself. He is not for himself, he is for you. After God, the priest is everything.”

A Look at the Liturgy

If we were to study the background and origins of the traditional Anglican Eucharistic liturgy, we would discover among its antecedents the Sarum (Salisbury) Rite which was in use throughout England up to the break with Rome in the 1500’s. The Sarum Rite was slightly modified from the rite in use throughout much of the Western Church, often referred to as the Gregorian Canon named after S. Gregory the Great (Pope from A.D. 590 - 604). On close inspection, one would detect where Archbishop Thomas Cranmer borrowed heavily from this earlier rite in composing his Eucharistic canon for his Book of Common Prayer. Understanding his desire to distance his reformed rite from any superstitious view of the Mass, we would see where he minimized the sacrificial emphasis in his Eucharistic canon. While there were some in the 16th century Church who failed to see the Mass principally as the occasion for the faithful to receive our Lord’s Body and Blood sacramentally, Cranmer wanted to emphasize that Holy Communion was meant for all the faithful, not just the priest. However, in so doing, he made changes which to some degree are not only unfortunate but also misleading.

For example, the Church has always believed and taught that the Mass is a participation in the sacrificial offering of our Lord to the Father. To downplay this is to miss a central doctrine of our Catholic faith. Cranmer not only eliminated specific references to that sacrificial component, but also altered the Words of Institution, removing the reference to our Lord’s “blessing” the bread and the wine. In the Synoptic Gospels, only S. Luke fails to include that reference in his retelling of the Pascal narrative in the Upper Room. But Luke is tying together the institution of the Sacrament with Jewish devotional meals

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