



# ECCE

The Newsletter of S. John the Baptist Anglican Church  
Marshall, Virginia  
Issue 58, August 2012

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

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

The month of August is punctuated at its center with the Feast of the Assumption of the Blessed Virgin Mary. In an otherwise dog-day summer month, we have a great reason to celebrate, for the Assumption teaches us not only about the unique place and role of the Blessed Mother but also about our purpose and end as human beings sharing her same humanity. We often think of her exalted status and see her not quite one of us. Yet she is one of us in every respect, save being preserved from the effects of original sin, hence her Immaculate Conception. That dogma will be reserved for another letter in another ECCE!

Back to the Assumption: the Church teaches us that upon her death she was transported corporeally to the Beatific Vision. Although Scripture does not address her death (after all, the Apostolic witness was focused on the ministry and person of Christ), tradition and reason support solidly this dogma. Tradition informs us, based upon the writings of the early Church Fathers, that the Apostles gathered together around her death bed. They were united one final time, recalling those nine days of prayer when they came together in the Upper Room in Jerusalem. Where once they experienced the out-pouring of the Holy Ghost in response to Christ's promise and to their faithfulness, they now experienced the power of the Resurrection in a profoundly new way. Here was a life so animated by grace, so conformed to her original purpose, so infused by the Spirit of God, that she was drawn at her death into the very presence of the Divine Reality. It could not have been otherwise. The same love that enraptured her longed to return to its Source and thus raptured her in the process.

A careful examination of the traditions of the early Church reveals no evidence of any burial site or of any relics relating to her death. This is consistent with the dogma of the Assumption. Unlike S. Peter buried under the Basilica in Vatican City or S. Paul under the church that bears his name "Outside the Walls," or S. James under the high altar in Santiago de Compostela, there is no place on earth marked similarly for the Mother of God. As the Church Fathers wrote, how could the Ark of the New Covenant be allowed to decay and rot away! The womb that bore the living manna, the Bread of Life, was received into heaven when her earthly work was accomplished. And in S. John's Revelation, he sees the Ark of the Covenant in heaven, and it is nothing less than the Mother of God, "crowned with twelve stars and the moon under her feet."

But we rejoice also because we who follow her advice: "Do whatever he tells you," are meant to follow her to this same heavenly state! *Mother of God, pray for us sinners now and at the hour of our death. Amen.*

Affectionately, your Friend and Pastor,

## OUR SOLITARY BOAST

*A Selection from  
Our Solitary Boast  
Why Christians honour  
Our Lord's Mother  
Honour to whom honour is due*

*by Father Colin Stephenson  
Sometime Administrator  
The Anglican Shrine of  
Our Lady of Walsingham*



God has so ordered his creation that where there is a child there must be a mother. When he took flesh there are many ways in which this miracle might have been accomplished. In fact, he entered this world as his creatures do. Having been conceived by the Holy Spirit in the womb of a woman, and maturing for nine months, he was born in a stable at Bethlehem.

When we wish to give a visible demonstration of this mystery of the Incarnation, or the fleshtaking of God, it is by the figure of a woman with a child in her arms. And when we confess our belief that the Child of Bethlehem was 'God of God, Light of Light, Very God of Very God', we do not have to be great theologians to realise that the woman from whom he took flesh, as we have taken flesh from our mothers, must occupy a very special place in the story of man's redemption. In fact, devotion to the Mother of our Lord is as old as Christianity itself, for what she was physically, the mother of the Body of Christ, she remains spiritually, the mother of that Body of Christ of which all we baptised are members. Thus there are two aspects under which Christians have honoured Mary - one as the simple Jewish maiden, 'the handmaid of the Lord', who was close to Jesus during his earthly life, the other as 'the woman in heaven' exalted as the mother of Christ the King, having a tender love and care for all those who belong to him. She loves us because he loves us; we belong to her because we belong to him.

The place of Mary in the Christian Church has been the subject of bitter controversy and, like all things which have been the subject of controversy, it has got out of focus and has become exaggerated by both sides, until the simple biblical and historical facts have become distorted. The Church of England has suffered in this way, but respect and honour for Christ's Mother have always been implicit in her faith and in her formularies, and during the past hundred years much has been done to rectify the suspicion and neglect to which the Blessed

Virgin had been subject as a result of unorthodox teaching. It was the notion that to honour Mary was to detract from the One Mediator, which was, and is, the basis of protestant objection to the honouring of Mary; but it would seem an odd way of honouring our Lord to be indifferent, or even hostile, to the mother who bore and nurtured him.

It is sometimes suggested that the honour due to Mary is an 'extra', which was added to Christianity in the middle ages, but the fact is that from the very beginning Christians had a devotion to the Mother of Jesus, and some of the earliest Christian paintings in the catacombs show a figure of Mary with small, orange figures asking for her prayers. The ways in which this devotion has been expressed have differed from age to age and from country to country, but those in the main stream of historic Christianity have passed on the profound love and veneration for Mary which arises from her unique position as Mother of God, and have given honour where honour is due.

**What the Bible says:** In a mystical reading of the Old Testament there are many types which are fulfilled in Mary. This approach to the Scriptures, which is sometimes called typology by theologians, sees in the recorded persons and events of the Old Testament symbols which point us forward to their fulfillment in the New Testament. Perhaps the most obvious example is the way in which the themes of sacrifice, which appear in such variety throughout the Old Testament, are all fulfilled in our Lord's death upon the cross. In the same way, if we read with the eye of faith, we shall see Mary foreshadowed in the unfolding of the Old Covenant. She is the new Eve, the Mother of All Living, whose obedience is in direct contrast to the disobedience of the first Eve.

She is the burning bush, burned but not consumed, for her virginity was not altered by her maternity. She is the Ark of the Covenant, the dwelling place of God. She is Esther, the queen who intercedes for her people. These are but a few of the Old Testament types of the Blessed Virgin, but there are many passages and texts which have been used to point to her, such as the well-known 'Behold a virgin shall conceive and bear a son' (Isaiah 7.14). When we come to the New Testament it has often been objected that there is little said explicitly about Mary, and that some of the words addressed to her by our Lord seem cold and rather forbidding. A careful study of the Gospels shows that this is not so. The word 'woman' sounds rather rude and brusque in English, but the word translated in this way is not so in the original, and one could hardly in any case believe that our Lord was the sort of boor who would be rude to his mother in public.

## OUR SOLITARY BOAST - CONT'D

Once we have read the stories of Christ's birth in Saint Luke's Gospel, we realise that Mary herself must have been the main source of the information, and we can imagine that having revealed her relationship to Christ she then, of her own choice, steps aside and leaves us to ponder these things in our hearts, as she has done before us. Even if our Lord does sometimes seem to be correcting her, this was something he always did to those he loved, and his tone of voice and the expression of his face must have blotted out any idea of coldness. When on the cross he commends her to the beloved disciple, it has always been considered that Saint John represents the Church to whom is said, 'Behold your Mother'. It is the transition of our Lady of Nazareth to our Lady of the Apostles, and so of the Church. Saint Paul for one moment dwells on the identification of Mary with the Church when he associates Christ's human Sonship with the divine Sonship which it guarantees to us (Galatians 4.4). Saint John in his Revelation portrays the same mystery when he tells of the woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars (Revelation 12.1). She whom we honour at the manger as Mother of God is she whom we honour as Mother of the Church. The heart of the Gospel is that 'the Word was made flesh', and we can never forget for one moment that he was not only the Son of God, but also the Son of Mary.

**What the Anglican Church says:** The Council of Ephesus, which met in AD 431, said that Mary might rightly be called 'Mother of God'. The Church of England is committed by the Thirty-Nine Articles to whole-hearted acceptance of the findings of this Council. The puritans had a great animus against our Lord's Mother, and in the spree of iconoclasm which accompanied the puritan domination of England, few images of Mary were allowed to escape destruction. However, the Book of Common Prayer retained her main feasts, such as the Annunciation, the Conception, and the Purification. The calendars of Oxford University and the Law Courts of the Realm retained the Assumption. The Prayer Book collect for Christmas Day speaks of our Lord being born of a 'pure' virgin, and each day at evening prayer her hymn Magnificat is said. It would be impossible to quote here the many expressions of devotion and reverence for Mary in the writings of the Anglican divines, but perhaps it is in hymns that one gets the clearest expression of Anglican devotion to our Lady.

Such well-known hymns as 'Her virgin eyes saw God incarnate born' and 'Shall we not love thee, Mother dear,' representing different generations, express the deep and sober piety which is the true inheritance of Anglicans. In the past hundred years of the Church Revival, much has been done to repair the indifference of the past, and now there are few Churches which do not have some representation of our Lord's Mother, either in wood, stone, painting, or stained glass. Some of the ancient shrines of Mary have been restored and are again frequented by pilgrims. Perhaps the most remarkable restoration has been the shrine of our Lady at Walsingham in Norfolk, England where a complete shrine church has been built, and where Anglicans throng from all over the world.

## Kudos

**To John Hagan and Carrie Canda** who managed to take down the dead trees on the east end of the property without injury.

**To everyone** who donated to the Diocese of Matabeland project to help in the purchase of a new vehicle for Bishop Cleophas.

## UPCOMING EVENTS

**Transfiguration:** Monday, August 6, 6.30pm

The Feast of the Transfiguration marks the occasion of Our Lord being transfigured with "raiment white and glistening" in the presence of the Apostles Peter, James and John. The traditional site is Mount Tabor located southwest of the Sea of Galilee. This "monadnock" rises out of the Jezreel Valley on the way from Caesarea Philippi to Jerusalem and is on the route Our Lord would have been taking on His way to the Temple for Sukkoth (The Feast of the Tabernacles). The apostles witnessed His glorified nature and saw Him talking with Moses and Elijah about His "exodus" or departure that would take place in Jerusalem, via the cross on Calvary. Join us for Mass at 6.30pm as we reflect on this great mystery of our faith.

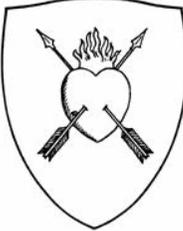
**Assumption:** 15 August, 6.30pm

The Assumption of the Blessed Virgin Mary marks her transition from this life into the nearer presence of God. As noted in my letter, S. John the Apostle sees her in his heavenly vision and describes her as "the Ark of the Covenant" (Rev 11.19-12.1). As this is one of the Holy Days of Obligation in the church calendar, we will have the usual Wednesday Mass at 10 as well as an evening Mass at 6.30pm.

**Wednesday Night Movies:** 22 Aug 7pm

With the emphasis this month on the Blessed Virgin Mary, we will watch the film "The Song of Bernadette," the story of the French peasant girl who in 1858 experienced a series of visions of the Blessed Mother in a grotto near the town of Lourdes. Here is the film review from the original release: *The story of a peasant girl Bernadette Soubirous, a poverty-stricken, pure hearted adolescent, who saw a vision, of a "Beautiful Lady" near her home town of Lourdes in 1858. The wondrous news spreads rapidly throughout France, leaving in its wake a variety of consequences: adoration, suspicion and greed among the people of Lourdes skepticism from the town doctor (Lee J. Cobb) charges of insanity from the town prosecutor (Vincent Price) threats of physical punishment, then support and guidance from the Dean of Lourdes (Charles Bickford), who finally becomes convinced that the miracle has, indeed, taken place. Winner of four Academy Awards, including Best Actress and Best Score, this true story is both first-rate filmmaking and an inspiring tribute to faith, courage and the human spirit.*

# August 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 TRINITY	 S. AUGUSTINE	 ASSUMPTION	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">1</div> S. Peter's Chains (Holy Maccabees, MM) M.P. 9.30am <b>Mass 10am</b> <i>Bible Study 10:30</i> E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">2</div> S. Alphonsus Liguori, BCD (S. Stephen I, PM) M.P. 9.30am E.P. 5.30pm	<div style="background-color: #8B0000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">3</div>  Invention of S. Stephen, M M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">4</div> S. Dominic, C M.P. 9.30am Rosary 9:45 E.P. 5.30pm
<div style="background-color: #008000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">5</div>  TRINITY IX (Our Lady of the Snows) L.M. 8am M.P. 9am SCF 9.30am <b>Mass 10.30am</b>	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">6</div> TRANSFIGURATION OF CHRIST M.P. 9.30am E.P. 5.30pm <b>Mass 6:30pm</b>	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">7</div> S. Cajetan, C (S. Donatus, BM) M.P. 9.30am E.P. 5.30pm	<div style="background-color: #8B0000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">8</div> Ss. Syriacus, Largus & Smaragdus, MM M.P. 9.30am <b>Mass 10am</b> <i>Bible Study 10:30</i> E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">9</div> S. John Vianney, C (Vigil of S. Lawrence) M.P. 9.30am E.P. 5.30pm	<div style="background-color: #8B0000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">10</div>  S. Lawrence, M M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">11</div> Of Our Lady (Ss. Tiburtius & Susanna, V MM) M.P. 9.30am Rosary 9:45 E.P. 5.30pm
<div style="background-color: #008000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">12</div>  TRINITY X (S. Clare, V) L.M. 8am M.P. 9am SCF 9.30am <b>Mass 10.30am</b>	<div style="background-color: #8B0000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">13</div> Ss Hippolytus & Cassian, MM M.P. 9.30am E.P. 5.30pm	<div style="background-color: #4B0082; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">14</div>  Vigil of the Assumption (S. Eusebius, C) M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">15</div>  ASSUMPTION OF THE BVM M.P. 9.30am <b>Mass 10am</b> <i>Bible Study 10:30</i> E.P. 6pm <b>Mass 6.30pm</b>	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">16</div> S. JOACHIM, FATHER OF BVM (Of the Octave) M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">17</div>  S. Hyacinth, C (Of the Octave) M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">18</div> S. Helena, QW (Of the Octave) M.P. 9.30am E.P. 5.30pm
<div style="background-color: #008000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">19</div>  TRINITY XI (S. John Eudes, C Of the Octave) L.M. 8am M.P. 9.00am SCF 9.30am <b>Mass 10.30am</b>	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">20</div> S. Bernard, AbD (Of the Octave) M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">21</div> S. Frances de Chantal, W (Of the Octave) M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">22</div> IMMACULATE HEART OF MARY M.P. 9.30am <b>Mass 10am</b> <i>Bible Study 10:30</i> E.P. 5.30pm WNM 7 pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">23</div> S. Philip Beniti, C (Vigil of S. Bartholomew) M.P. 9.30am E.P. 5.30pm	<div style="background-color: #8B0000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">24</div>  S. Bartholomew, Ap M.P. 9.30am E.P. 6pm <b>Mass 6.30pm</b>	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">25</div> S. Louis, KC M.P. 9.30am Rosary 9:45 E.P. 5.30pm
<div style="background-color: #008000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">26</div>  TRINITY XII (S. Zephyrinus, PM) L.M. 8am M.P. 9.00am SCF 9.30am <b>Mass 10.30am</b>	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">27</div> S. Joseph Calasanza, C M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">28</div> S. Augustine, BCD (S. Hermes, M) M.P. 9.30am E.P. 5.30pm	<div style="background-color: #8B0000; color: white; width: 20px; height: 20px; display: inline-block; margin-right: 5px;">29</div> Beheading of S. John Baptist (S. Sabina, M) M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">30</div> S. Rose of Lima, V (Ss. Felix & Adactus, MM) M.P. 9.30am E.P. 5.30pm	<div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto; text-align: center; line-height: 20px;">31</div>  S. Aidan, BC (S. Raymund Nonnatus, C) M.P. 9.30am E.P. 5.30pm	 S. BARTHOLOMEW

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