

September Agenda

Nativity of the B.V.M.	Wednesday, 8 September, 10am
Holy Cross Day	Tuesday, 14 September, 6pm
Wed. Night at the Movies	15 September, 7pm
S. Matthew, Apostle	21 September, 6pm
Ordination	Saturday, 25 September, 11 am
Bishop Hewett Visitation	Sunday, 26 September, 10.30am
S. Michael & All Angels	Wednesday, 29 September, 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



In this issue...

Meditation	ii
Kudos	ii
Transitus	ii
Ordo Kalendar	iv
Lighting a Candle	v
Upcoming Events	v
September Agenda	vii

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

Ecce@st-johnthebaptist.org

The Anglican Church of S. John the Baptist

4107 Winchester Road
P.O. Box 550
Marshall, VA
20116-0550

Office: 540.364.2554
Rectory: 540.253.5113

www.st-johnthebaptist.org

ECCE

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

Issue 35, September 2010

Dear Family and Friends of S. John's,

As we ramp up our parish schedule once again in September, I encourage all of you to make a commitment to engage as fully as is possible in the life of the parish. Far from operating only one day a week, each day we have at least one opportunity to participate in the rhythm of prayer that beats at the heart of our common life. Just as the human organism requires food, water and air to maintain its health, so too with the spiritual organism of the parish.

To the extent that we do engage ourselves, we will also benefit. When we see ourselves as a part of a living, growing organism, we will also see the necessity of contributing to the well-being of that organism. The Vestry, in its last quarterly meeting, committed to each member bringing one visitor to worship on a Sunday morning within the remaining months of this year. They then challenged each parishioner to do so as well. This may seem a daunting challenge to those of us who are perhaps a bit introverted and not used to talking about our faith with others.

Perhaps if we approach this task from a different perspective, it may become a little less daunting. Often called "personal evangelism," this approach looks to the example set by Our Lord in the Gospels. For example, in S. John's account of Our Lord meeting the Samaritan woman at the well, we can learn the following: 1) Use our existing social contacts - friends and neighbors and acquaintances from work; 2) Establish a common interest to engage with them; 3) Arouse spiritual interest through our actions (friendliness, exercising the virtues of faith, hope and charity); 4) Listen carefully to what they say or do not say; 5) Engage them where they are in their beliefs without condemnation; 6) Challenge them charitably to deepen their experience and knowledge of God; 7) Speak from our own experience (of worship or study) as that will reveal both authenticity and integrity.

Most importantly, we ought to pray both for the opportunity to share with others as well as for those with whom we will share, that God may direct our words and prepare their hearts.

Affectionately, your Friend and Pastor,

A Meditation

A MEDITATION ON I CORINTHIANS 11:2 – 16

“The Great Exaltation of the Mitzvah of Covering the Hair”
by

The Rt Rev Paul C Hewett, SSC,

Bishop of the Diocese of the Holy Cross

On the Feast of the Transfiguration, August 6, 2010

(This is Part One of his Meditation)

In this section of the First Epistle to the Corinthians, St. Paul gives a theological rationale for women at divine worship wearing a headcovering, a veil, a mantilla or a hat. It is not the intent of this meditation to set up a dress code, but to lift the lid on this theological rationale, which had widespread acceptance as recently as two generations ago in North America. We will be examining what for many is counter-cultural, but in doing so, can give a biblical witness for our confused and confusing times.

Our way of interpreting this passage from Scripture is from “Bo Giertz’ Biblical Perspective.”¹ Bo Giertz, sometime Bishop of Gothenburg, Sweden, was one of the great theologians of our time. For him, the Bible was written as God wants us to have it, for all time. Jesus’ disciples are to interpret the Scriptures as He did. One is not to come to the Bible with one’s own predispositions, but is to let the Scriptures speak for themselves. “Just as I believe in Christ, so I believe in the Word. It is through the text of Scripture that Christ comes to us and awakens faith.”² The Bible itself is the norm and rule in all questions of interpretation. “Scripture interprets Scripture.”

There are those who say that the Bible, or certain parts of it, is not the eternal Word written, but is determined, or at least shaped, by the culture that produced it. We might

Kudos

To everyone who has donated towards Fr Needham’s vestments.

To those who have been faithful to their yearly financial pledges during these difficult financial times.

answer this by pointing out that God chose the first century and the Jewish people as the matrix for His ultimate revelation. The Bible is His Word, but He chose and formed the culture which would shape and transmit it. God did not choose the twentieth century, He chose the first, and those centuries that preceded it. St. Paul calls the time when God sent forth His Son as the fullness of time (Gal. 4: 4), the ultimate kairos, when everything was ready for Him: Jewish religion, Roman law and Greek philosophy. The sense of gracious patriarchy inherited by the early Church from the Old Testament, is the norm for all time. It is the Father’s plan, shown in the total self-emptying (kenosis) of His Son on the Cross (Phil. 2: 5 – 11). Gracious patriarchy is kenotic, self-emptying, modeled on the three Persons of the most holy Trinity. So we do not impose today’s culture on the first century. We are not to be conformed to this world, but “transformed by the renewing of (our) mind(s).” (Rom. 12: 2)

Then when our Lord arrives on the scene, he does not abrogate the Law, but He fulfills it, with its mitzvahs, its commandments. (Matthew 5: 17 – 19) He is in fact the perfect Israelite, who perfectly obeys the Father, in the total anointing of the Holy Spirit. He is the one who can recite Psalm 119, “the rosary of the Psalter,” with perfect integrity. Jesus does not undo the Old Testament understanding of the hierarchy of the Kingdom. He is the perfect Son, co-equal with the Father through His submission to Him. (John 5: 19 – 47) The Father is the Fountain-head of the Trinity. God is the Father Almighty, from Whom eternally is begotten the Son, and from Whom eternally proceeds the Holy Spirit. The three Persons are co-eternal and co-equal, One by begottenness, and One by procession. In the Kingdom, hierarchy and submission-in-hierarchy never implies inequality or inferiority, because in the Trinity, the Son and the Holy Spirit are perfectly united in absolute love with the Father.

Transitus

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

LIGHTING A CANDLE

As many are aware, we have a bank of candles situated beneath the Shrine of the Blessed Virgin Mary. Properly speaking, the church assigns various colors to the shrines of the Saints. Red is assigned for Martyrs, signifying the blood they shed for the Faith. White is assigned for Confessors, signifying the purity of their teaching and of their lives. Blue is assigned only to the Blessed Virgin and is a tradition that reaches back to the early centuries of the Church.

In S. John’s Revelation (Rev. 11:19-12:1), he sees the Ark of the New Covenant, the Blessed Virgin Mary having been assumed into Heaven, wearing a crown of twelve stars, with the moon beneath her feet. She is the Queen Mother, following the tradition of the Hebrew Scriptures, crowned as the *Theotokos*, or the Mother of God. As such, she was designated early on in the Church as Queen of Heaven, and thus was always shown in the iconography of the Church as wearing the royal color of blue, as would an earthly empress. Additionally, since blue pigments came from the very rare and expensive *lapis lazuli*, the use of this color reflected the sacrifice and expression of devotion on the part of the donor of the icon or painting.

While the present shrine has a mixture of both red and blue candles, over time we intend to replace the red with blue and then use the red at a shrine to be erected to our patron Saint John the Baptist.

But why do we light a candle at the shrine in the first place? When we light a candle, it represents our prayer offered at that shrine. We state in the Creeds our belief in the Communion of Saints. We believe that the Mystical Body of Christ is not limited by death, and that those who stand in the nearer presence of God are in a more efficacious place to intercede on our behalf. Who of us has not asked someone we know to pray for something on our behalf? We might especially ask prayers of someone we know to be more advanced in the spiritual life than are we. Who better to ask than one of the Saints who stand round the Throne of God!

Just as a prayer doesn’t expire once the words have been expressed, so the candle continues to burn, reminding us and others that the prayer we offered is being brought to the Throne of Grace by an intercessor who now stands in the heavenly court. The light of that candle, as it shines forth in our darkened world, brings encouragement that what we have asked is heard by God, as well as the hope He will answer our prayer. God works through the stuff of nature, and in this simple gesture of lighting a candle, we have confidence that He will act in our lives.

UPCOMING EVENTS

Christian Formation: Sundays, 9:30am

In September, we continue discussing Archibald Campbell Knowles’ book, “The Practice of Religion.” 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

We will restart our Mass and Bible Study after taking the month of August off. Please join us for Mass at 10am and our study of the Acts of the Apostles, chapter 13, and bring your friends.

Rosary: Sat., 9.45am

We continue our Saturday meditations on the Mysteries of the Rosary this month. Please join us even if you have never prayed the Rosary before. Rosaries and prayers are available at the Lady Shrine.

Wednesday Night at the Movies:

On Wednesday 15 September we will meet at 7pm to watch and discuss the film, “The Remains of the Day.” Here is the Netflix review: *Dutiful butler Stevens dedicates himself wholly to tending Lord Darlington’s house, turning a blind eye to Darlington’s Nazi sympathies. When housekeeper Miss Kenton tries to coax Stevens out of his staid shell, his reluctance may cost him dearly. He finally seeks out Miss Kenton later in life, but is it too late?*

Ordination for Fr John: Sep. 25, 11am

God willing, Bishop Hewett will ordain Fr John Needham to the Priesthood in Christ’s One, Holy Catholic and Apostolic Church. Please pray for Fr Needham and for his future ministry.

September 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 HOLY NAME OF MARY	 S. MATTHEW	 ORDINATION	1 S. Giles, Ab (Seven Holy Brethren) M.P. 9.30am E.P. 5.30pm	2 S. Stephen, KC M.P. 9.30am E.P. 5.30pm	3  S. PIUS X, PC M.P. 9.30am E.P. 5.30pm	4 Of Our Lady M.P. 9.30am Rosary 9:45 Confessions 5pm E.P. 5.30pm
5  TRINITY XIV (S. LAWRENCE JUSTINIAN, BC) L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	6 Feria (Labor Day) M.P. 9.30am E.P. 5.30pm	7 Feria M.P. 9.30am E.P. 5.30pm	8 NATIVITY OF THE BLESSED VIRGIN M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm	9 S. Peter Claver, C M.P. 9.30am E.P. 5.30pm	10  S. Nicholas of Tolentino, C M.P. 9.30am E.P. 5.30pm	11 SS. Protus and Hyacinth, MM M.P. 9.30am Rosary 9:45 Confessions 5pm E.P. 5.30pm
12  TRINITY XV (HOLY NAME OF MARY) L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	13 Feria M.P. 9.30am E.P. 5.30pm	14 EXALTATION OF THE HOLY CROSS M.P. 9.30am E.P. 5.30pm Mass 6pm	15 SEVEN SORROWS OF THE BVM M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm WNM 7pm	16 S. Cyprian, BM M.P. 9.30am E.P. 5.30pm	17  Stigmata of S. Francis (Ember Day) M.P. 9.30am E.P. 5.30pm	18 S. Joseph of Cupertino, C (Ember Day) M.P. 9.30am Rosary 9:45 Confessions 5pm E.P. 5.30pm
19  TRINITY XVI (S. THEODORE, BC) L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	20 Vigil M.P. 9.30am E.P. 5.30pm	21 S. MATTHEW, APM M.P. 9.30am E.P. 5.30pm Mass 6pm	22 S. Thomas of Villanova, BC M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm	23 S. Linus, PM (S. Thecla, VM) M.P. 9.30am E.P. 5.30pm	24  Our Lady of Ransom M.P. 9.30am E.P. 5.30pm	25 Of Our Lady M.P. 9.30am Rosary 9:45 Ordination 11am Confessions 5pm E.P. 5.30pm
26  TRINITY XVII (MARTYRS OF NORTH AMERICA) L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	27 SS. Cosmas & Damian, MM M.P. 9.30am E.P. 5.30pm	28 S. Wenceslas, Duke, M M.P. 9.30am E.P. 5.30pm	29 S. MICHAEL & ALL ANGELS M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm	30 S. Jerome, PrCD M.P. 9.30am E.P. 5.30pm	 S. MICHAEL AND ALL ANGELS	

Ab=Abbot; Ap=Apostle; B=Bishop; C=Confessor; Dn=Deacon; D=Doctor; E=Emperor; 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

So when St. Paul says in 1 Cor. 11: 3 “that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God,” he is not implying that woman is inferior to man. Biblical submission to what is above one in the hierarchy is precisely what exalts that person. The communion in the Holy Spirit with the person above one in the hierarchy exalts, lifts up and hyper-personalizes us in the hypostasis of the Son, through Whom we have union with the Father, in the glory of absolute, infinite love. Jesus, Who descends to the lowest place, ascends to the highest. His Mother followed the same biblical pattern. The lowly handmaiden is now blessed by all generations. In the union of lover and beloved, the beloved says “I have no life of my own. He is my life. Christ is my life. His will is mine. In that submission I find my identity. In that service comes perfect freedom. “He brought me to the banqueting house, and his banner over me is love.” (Song of Solomon 2: 4, 16)

The mutual submission of Ephesians 5: 21 is the theology of ekstasis developed by St. Maximos the Confessor, in which the three Persons of the Trinity eternally go out of stasis in their relationships with each other, each eternally and absolutely pouring Himself into the other, co-inhering each other, in an ecstasy of outpouring and indwelling.³ Each Person gives His glory to the other, and all glory goes to God, the Father Almighty.

In the sacramental world-view that supersaturates all Holy Scripture, all theology, all experience of God, has its outward and visible sign. To cover the head, or not to cover it, is an outward sign, and St. Paul tells us why it is important. “The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man, praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head...for a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.” (1 Cor. 11: 3 - 7) The woman's head covering shows that she is under authority in the hierarchy of the Kingdom – the authority of either her husband or her father, or a father-figure, which could be a family member or a pastor. In the Kingdom, where all is communion-in-love, to be under authority also means to be protected, and to be cherished. The authority of the Christian husband and father is the gracious, kenotic patriarchy of God, the Father Almighty. Authority in the Kingdom

is the sanction to serve, to wear the maniple of service and wash the disciples' feet.

Here now is St. Paul's Christian anthropology, taken from Genesis, chapters 1 and 2. “For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels.” (vss. 8 – 10) One of the roles of angels is to protect and uphold God's order in creation and the hierarchy of the Kingdom. The angels notice when this order is disobeyed and seek to minister in the ensuing confusion. Has any time in history ever been more confused than ours? The basic confusion today relates to sexual identity. So many of our boys do not grow up to be men-in-Christ, due to the break-down of Christian fatherhood. So many of our girls do not grow up to be daughters of the new Eve, our blessed Mother. But the angels minister, invisibly, to renew the Bride of Christ in submission to the eternal Word. One summer at a youth camp the girls all made chapel-caps to wear during the Liturgy. They were delighted to enter more fully into God's plan for their distinctive role. The boys served at the Altar, and the girls had chapel-caps, and the angels rejoiced.

The head coverings we wear in church are a dress rehearsal for heaven. When clergy wear head coverings, they take them off during times of prayer, and during the Gospel and the Great Thanksgiving. Women leave theirs on through the whole Liturgy, as St. Paul directs. If we do not like this arrangement on earth, why are we suddenly going to like it in heaven? God wants us to get ready for heaven, where the worship is as He directs, not as we prefer. In heaven, among the many big surprises God has for us, is the amazing transformation of our head covering. We are to be crowned. “Be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2: 10) The Bible gives different names for these crowns, such as “crown of righteousness” and “crown of glory;” all pointing to the wondrous participation our Lord gives us in His eternal victory. He has given us “exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (2 Peter 1: 4)

¹ Johansson, Torbjörn in Imberg, Rune, ed., Talet om Korset – Guds Kraft, pp. 205 – 236.

² Ibid, p. 205

³ cf. Zizioulas, Being as Communion, pp. 44 & 91 – 92.