

From the Rector's Desk...

Forty Days and Forty Nights...



In our Advent 2023 Discussion Group we studied several of the Advent hymns. We learned hymns are sung prayers. Like the Psalter that was the Hymn Book in the Jerusalem Temple, the hymns we sing inspire and strengthen us and cover every human condition and emotion.

The compelling words to Hymn #55 in the *Hymnal 1940*, "Forty Days and Forty Nights", set the tone for what we should be thinking about and acting upon during the six-week Lenten-Passiontide period leading up to Easter.

*Forty days and forty nights
Thou wast fasting in the wild:
Forty days and forty nights
Tempted and yet undefiled.*

All three of the Synoptic Gospels record Jesus going out into the desert after his baptism. He stayed in the desert for 40 days and nights. Jesus had to prepare himself for the mission he was about to begin. He fasted and prayed. He was hungry and the Devil tempted him to turn stones into bread. Jesus is fully God and fully man. He experienced every temptation we experience; but he never gave in to those temptations.

*Shall not we thy sorrow share
And from worldly joys abstain
Fasting with unceasing prayer,
Strong with thee to suffer pain?*

Our spiritual journey through Lent is the way we share in the trials and tribulations Jesus experienced. We cannot fully experience the pain Jesus suffered. Many of us give up dessert during Lent. We should also devote more time to prayer or attending the Wednesday Lenten Mass. When we learn to "suffer" as Jesus did, we can refocus and reorient our lives around him.

*Then if Satan on us press,
Flesh or spirit to assail,
Victor in the wilderness,
Grant we may not faint nor fail!*

Lent is often the time we find ourselves most vulnerable to Satan's attacks. He usually doesn't have to resort to the

theatrics we see in movies. He just has to distract us from focusing our attention on God and daily prayer. The Devil tries to get Jesus to jump from the highest point of the Temple. When that didn't work, he offered Jesus all the kingdoms of the world, power and riches beyond our wildest imaginations. We learn from Jesus how to resist the Devil's tricks and lies. We learn from him to tell the Devil to "Get lost"!

*So shall we have peace divine:
Holier gladness ours shall be;
Round us, too, shall angels shine,
Such as ministered to thee.*

Jesus experienced God's peace throughout the time he was being tested in the desert. He experienced God's peace in the Garden of Gethsemane and on the Cross. God did not abandon him and he doesn't abandon us in our Lenten journey. We experience his peace too...the kind of peace our friend Saint Paul talks about in his Letter to the Philippians passes our human understanding...and yet it sustains us through our own trials and tribulations.

*Keep, O keep us, Saviour dear,
Ever constant by thy side;
That with thee we may appear
At the eternal Eastertide. Amen.*

Jesus could not begin the mission that led him to the Cross on the first Good Friday, without first preparing himself, through fasting, prayer, and submitting to God's will for him and for us. Our journey through Lent should be a time of profound reflection, repentance, and asking for God's forgiveness. Our journey through Lent should be a positive and productive time of repentance, renewal and restoration.

Through the Parish's Lent and Passiontide liturgies, we will walk with Jesus on the road that leads us to Good Friday. We will learn it was for us Jesus was baptized and suffered and bore the shame of the Cross. It was for us he died and rose again. We will learn without the Crucifixion there would have been no Resurrection. When we experience Lent...we can more fully experience Easter now...and we can look forward to the eternal Eastertide that awaits us in Heaven.

May God bless us as we strive to make this a Good Lent!

Father Craig Looney+



March 5, 2025

**12:15 PM Blessing and Distribution
of Ashes, Low Mass and Homily**

**6:00 PM Penitential Office, Distribution
of Ashes, Low Mass and Homily**

The Lenten Collect

ALMIGHTY and everlasting God, who hatest nothing that thou has made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

About the Lenten Collect

The Lenten Collect found on Page 124 of the *Book of Common Prayer* is one of two "Seasonal Collects", the other being the Collect for Advent. The Collect was composed for the 1549 *Book of Common Prayer*. The Collect centers our attention on penitence. The rubric, the italicized words printed under the Collect, directs we say the Collect every day after the appointed collects until Palm Sunday. The inspiration for the Collect was clearly Psalm 51, in which we ask God to "make us a clean heart and renew a right spirit within us".



**12:15 PM Low Mass & Homily
Meditation and Healing Service**

From Father Herb's Desk...

What are Covenants?

At Mass, we hear our Lord's words to us, "This is the New Testament in my blood". How can something we encounter in the Prayer of Consecration as "New Testament"--- which we normally associate with the Bible---be related to the consecration of Christ's blood? Ever wonder what's behind the word translated as "testament"? It is the term "covenant".



The priest as celebrant is literally saying, "This is the new covenant in my blood". Jesus uttered these words at the Last Supper, so it behooves us to understand what's behind the term and its place in salvation history. If we understand what covenants are, we strengthen our grasp of what's taking place at the Altar. More acutely, to come to grips with the deep meaning of covenants is to appreciate more passionately our Lord's death on the Cross, and His invitation to come to His Real Presence at the Altar.

We begin the first Lenten Series discussion group on March 9. Our topic will be the major covenants of God in the Bible.

Starting with the Decalogue, we'll look both backwards into the Ancient Near East and forward into the New Testament and the words of Jesus to see how this and other covenants arose, developed various forms, and how they have been understood. We can then appreciate some of the marvelous connections between them.

We plan to survey the patriarchal covenants (the promises God made to Abraham, Isaac and Jacob), their treatment by the kings and prophets of Israel, which followed, and the climactic introduction of the New Covenant. At the final meeting on Palm Sunday, we will summarize briefly how some older covenants were appropriated by Paul, and the author of the Epistle to the Hebrews.

If time permits, we might peer through the lens of our newfound understanding of "covenant" at the biblical accounts of the Creation and Fall.

Father Herb Plimpton+

ember days

IN LENT

The Wednesday, Friday and Saturday following Ash Wednesday (March 12, 14 and 15 this year) are the Ember Days in Lent. The word *ember* may derive from the Latin *quatuor tempora*...“four times” or “four seasons”, or the Old English *ymbren*...“recurring”. Ember Days in the Church are four sets of three days each occurring roughly at the Four Seasons. We also see the word *ember* in **September**, **November** and **December**.

Ember Day observances date to the earliest days of the Church. They were originally days to give thanks for harvests. Around 597 AD, Augustine of Canterbury began to promote the Ember Days as days of prayer and fasting and spiritual exercise and self-examination leading up to the great festivals of the Church Year.

Over the centuries, the Ember Days became less associated with harvests and more with ordinations to the priesthood. Father Massey Shepherd, author of the *Oxford American Prayer Book Commentary*, notes the Gospel appointed for the Ember Days is designed to “set forth our Lord’s own accepted role of ministry as the pattern and example of those who are ordained to carry on His mission”.

The Ember Day Collect

O ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. Amen.

Saint Joseph’s Day March Dedicated to Saint Joseph



Wednesday, March 19 is Saint Joseph’s Day and our Patronal Festival. His feast day has been observed in the Western Church since the 10th Century. In 1870, Pope Pius IX declared the entire month of March would be dedicated to Saint Joseph. In art, Joseph is often shown carrying the infant Jesus and holding lilies.

It’s an interesting historical fact our Carpenter Gothic church building was constructed in 1870 to replace the original Mission San Jose in Fremont. *San Jose* is Spanish for Saint Joseph. In 1985 our parish was placed under the patronage of Saint Joseph. In the Season

of Trinity 2014, the Parish formally restored its identity with Saint Joseph.

In the Gospels of Matthew and Mark, Joseph is described as a pious Jew descended from King David. Matthew further describes him as a *tekton*...a carpenter. We think of Joseph only as a woodworker, but *tekton* also refers to a skilled artisan who worked with metal and stone.

Luke 2.41-52 records the last appearance of Joseph in the Gospels when the 12-year old Jesus gets left behind in the Temple in Jerusalem. There is no mention of his death in the Canon of Holy Scripture. He was not present at the Wedding in Cana at the beginning of Jesus’ public ministry. He was also not present at the foot of the cross, when Jesus placed his mother in the care of Saint John. All four of the Gospel writers record Joseph of Arimathea asking for Jesus’ body and placing it in his own new tomb. That task would have fallen on Joseph, the spouse of the Blessed Virgin Mary, had he still been alive.

We will observe our Patronal Festival at the 12:15 PM Mass on Wednesday, March 19. This is one of the few times the *Gloria in excelsis* may be said during Pre-Lent or Lent.



April 13, 2025

Palm Sunday

9:00 AM Liturgy & Procession

April 16, 2025

Wednesday before Easter

12:15 PM Low Mass & Meditation

Healing Service

April 17, 2025

Maundy Thursday

6:00 PM Maundy Thursday Liturgy

Procession to Altar of Repose

April 18, 2025

Good Friday

12:00 PM Good Friday Liturgy*

***Church open at 10:00 AM for Private Prayer**

March Holy Days

March 10: The Forty Holy Martyrs of Sebaste

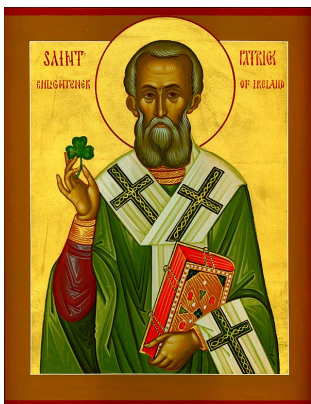
The Forty Holy Martyrs of Sebaste were a group of Roman soldiers who were martyred in 320 A.D. because of their Christian faith. They were killed in Lesser Armenia (in present-day Turkey), victims of the persecutions of Licinius, who after 316 A.D. persecuted Christians of the East.



Although Licinius was a colleague of Constantine I and co-authored the Edict of Milan, which granted official toleration of Christianity in the Roman Empire in 313 A.D., he later became a bitter enemy of Constantine. Licinius may have been a Christian at one time, but appears to have returned to paganism.

The forty soldiers who openly confessed to being Christians were stripped naked and froze to death on a bitterly cold night in a frozen pond near Sebaste. Their feast day is not well known in the Western Church, but is widely celebrated within Eastern Orthodoxy.

March 17: Saint Patrick, Bishop and Confessor



Saint Patrick is known as the "Apostle of Ireland". Eastern Orthodox Christians refer to him as the "Enlightener of Ireland".

He was born in Roman Britain toward the end of Roman rule of Britain. The date and location of his birth cannot be determined with any degree of certainty. He died sometime in the late 4th

or early 5th century. His father was a deacon and his grandfather was a priest. However, Patrick states in his *Confession*, he was not an active believer and described his youth as "shallow".

According to his *Confession*, Patrick was captured by Irish pirates when he was sixteen and taken to Ireland. During the six years he was held captive, he worked as a shepherd. Through prayer, his faith in God increased. He received a vision in which he was told he would soon go home. He escaped from his captors and returned to his native Britain. Now in his early twenties, he reunited with his family and began to study Christianity in earnest.

Patrick spent some time studying in Europe and after his ordination to the priesthood and later consecration as bishop returned to Ireland as a Christian missionary in 431 A.D. He is reported to have used the shamrock, a type of clover with three leaves, to teach the doctrine of the Holy Trinity to pagans.

According to legend, Patrick banished snakes from Ireland. In Patrick's time, there were no snakes in Ireland. In the Bible the snake symbolizes evil. The legend likely refers to Christianity superseding paganism in Ireland. There are still no snakes in Ireland since the climate has proved inhospitable to their survival.

Hymn # 268 in the *Hymnal 1940*, "I bind unto myself today" is traditionally attributed to Patrick. It is commonly known as Saint Patrick's Breastplate and is a powerful Invocation of the Name of the Holy Trinity. The hymn is often sung at ordinations.

March 25: The Annunciation of the BVM

The Annunciation by the Archangel Gabriel to the Blessed Virgin Mary that she would conceive and give birth to a son, who will be called Jesus, is recorded in Luke 1.26-38. Mary is troubled by Gabriel's message, but he calms her down and tells her the Holy Spirit has come upon her, and the child she will bear will be called the Son of God.

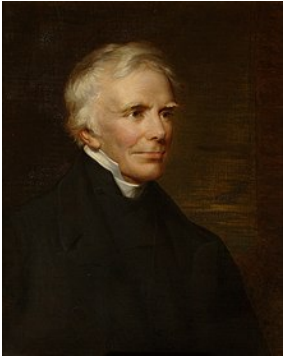


Matthew 1.20-21 gives a shorter and different Annunciation to Joseph, with the Angel of the Lord (Gabriel) appearing to him in a dream, telling Joseph not to be afraid to take Mary as his wife; the son she will give birth to is of the Holy Spirit and will be called Jesus.

The earliest record of the Feast of the Annunciation dates to the 6th Century. . There are many feast days dedicated to the Blessed Mother in both Eastern and Western Christianity. The *1928 Book of Common Prayer* preserves only one of these feast days: The Annunciation. While February 2 is observed as the Presentation of Christ in the Temple and is commonly called the Purification of Saint Mary the Virgin, this feast is primarily a festival of our Lord.

Mary's role in the Incarnation cannot be minimized or understated. She is the *Theotokos*...the "God Bearer". She is the literal mother of Jesus, who physically carried the Second Person of the Trinity inside her for nine months. Her title highlights her role to Jesus, who is fully God and fully man. We will commemorate the Annunciation at the Wednesday, March 26, 12:15 PM Mass.

March 29: Blessed John Keble



John Keble was an English Anglican priest and poet. He was born on April 25, 1792 in Fairford, a market town in Gloucestershire. He and his brother, Thomas, were educated at home by their father, who was also an Anglican priest. He won a scholarship to Corpus Christi College, Oxford, where he excelled in his studies. He was ordained a deacon in 1815 and a priest in 1816.

On July 14, 1833 he delivered his famous Assize Sermon on "National Apostasy" at the University Church of Saint Mary, Oxford. The Sermon addressed the relation between Church and State. The Sermon launched the **Oxford Movement**, which emphasized Anglicanism, along with Roman Catholicism and Eastern Orthodoxy, are the three branches of the "One, Holy, Catholic and Apostolic" Christian Church.

Father Keble contributed seven articles for **Tracts for the Times**, a series of papers dealing with faith and practice. He and his colleagues, John Henry Newman and Edward Pusey, were the leading figures behind the Oxford Movement. The goal of the movement was to restore many of the liturgical and devotional customs of the pre-Reformation English Church, with an emphasis on the Sacraments, the centrality of the Holy Eucharist, the Real Presence of Christ in the Sacrament of the Altar, and the Apostolic Succession.

The Oxford Movement has had a profound and long-lasting effect on Anglicanism. The Anglican Catholic Church and Saint Joseph Parish carry on the legacy of Father John Keble and his colleagues and the ideals of the Oxford Movement...that Word and Sacrament, Sacrament and Word reflect the fullest expression of Catholic Christianity. Keble is the author of three hymns in the *Hymnal 1940*:

- #155 *New every morning is the love*
- #166 *Sun of my soul, thou Saviour dear*
- #418 *Blest are the pure in heart*

Father Keble died in Bournemouth on March 29, 1866 after a long-term illness. He is buried in the Churchyard of All Saints' Church, Hursely, a village in Hampshire.

Lenten Devotional Booklets

This year we have two Lenten devotional booklets that will be available after Mass on Quinquagesima. There is no charge for the booklets.

"The Way, the Truth, and the Life", is an inspirational Lenten devotional booklet by renowned Dutch Roman Catholic priest, Henri J.M. Nouwen (1932-1996). Each daily meditation includes quotes from Scripture and one of his books, and a short prayer.

"The Kingdom Come: A Lenten Journey", by Father Dennis Gallagher A.A., offers daily meditations that invite us to make "Thy Kingdom Come" the central theme of our Lenten journey. Each daily meditation includes a short passage from Scripture, a compelling meditation, and a "Dear God" prayer of thanks ending with *Amen!* Father Gallagher is an Augustinian friar and the Vice-President for Mission at Assumption University in Worcester MA.



The last two weeks of the Lenten Season are called "Passiontide". According to Father Massey Shepherd, author of the *Oxford American Prayer Book Commentary*, the title "Passion Sunday" can be traced to medieval times, but the term "Passiontide" originated in 19th Century Anglicanism. The American 1928 *Book of Common Prayer* introduced these designations.

Passion means "suffering" and "endurance". On the Saturday before Passion Sunday, statues, icons and crosses are covered in purple veils. The veils are removed on Easter Even. The veils help focus our attention on our Lord's redemptive sacrifice, and we mystically enter the final days of his life on earth. They are also an expression of the humiliation of Jesus hiding himself when the Jews threatened to stone him when he declared himself "I AM", the name reserved for God alone.

"Palm Sunday" is a title introduced in the 1928 *Book of Common Prayer*. The procession of palms associated with this day began in 4th century Jerusalem. However, the Gospel appointed in the *Prayer Book* for this day is the Passion According to Matthew (St. Matt. 27.1-54). The account of Jesus' triumphant ride into Jerusalem on a donkey was excluded, due to the Reformers' disdain for blessing material objects and processions.

Today we hear the "Palm Sunday Story" (St. Matt. 21.1-13) as part of the Liturgy of the Palms, which includes the blessing and distribution of the palms to the people. The Procession with everyone carrying palm branches is once again an important visual feature of the Palm Sunday Liturgy, as we sing and proclaim Jesus to be our "Good and Gracious King". This is the beginning of our Holy Week walk with Jesus to the cross, where we will witness the completion of his mission to redeem mankind.

Schedule

Sundays – 9:00 AM Parish Mass & Sermon
Coffee Hour and Discussion Group
Weekdays/Holy Days as announced
Sacrament of Penance by Appointment

The Reverend Father Craig Looney, Rector
The Reverend Father Herbert Plimpton, MD, Assisting

THE CONTINUATION OF ANGLICANISM: We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet...are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church

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