

From the Rector's Desk...

"Welcome, Happy Morning"...



Venatius Honorius Fortunatus' great hymn "Welcome Happy Morning" (#87, Hymnal 1940) is a joyous and fitting way to begin our celebration of the Easter Season. Our Lenten journey gave us time to reflect, repent and be restored. The darkness of Good Friday has been replaced by the Light of Christ.

A good friend recently told me she experienced intense emotions during Lent and Holy Week. She said it was hard for her to embrace the joy and happiness of Easter Day. She wasn't quite ready to let go of the grief she felt on Good Friday. She couldn't turn her emotions on and off like a light switch.

There is no question our Lenten journey from Ash Wednesday to Good Friday has been a spiritual and emotional roller coaster. We were left at the foot of the Cross on Good Friday grieving with the Blessed Mother, Mary Magdalene, and John the beloved Disciple, as they looked upon the dead body of the crucified Lord.

Let's imagine for a moment what Mary Magdalene thought as she was walking to the cemetery to anoint the body of Jesus. She too was grieving and when she came to the grave and found it empty...the Resurrection was not on her mind. She would experience joy and happiness when Jesus made himself known to her.

Now let's imagine what the Apostles thought when Mary told them what she found at the cemetery...an empty grave. John and Peter and the other Apostles ran to the cemetery. They logically concluded someone had stolen Jesus' body. They went to their own homes still in grief and mourning. They too would experience joy and happiness when Jesus appeared to them.

Good Friday was the necessary event that released us from sin and made it possible for us to have everlasting life in heaven. The emotions we felt on Good Friday were real. Jesus had to complete his mission to redeem mankind. But we don't want to leave him on the Cross. Good Friday is ultimately about life not death. Jesus the Light of the World has returned from the dead just as he said he would.

Grief is a natural human emotion. All of us have been saddened over the deaths of friends and family members. Saint Paul tells us in I Thessalonians 4.13 he wants us to know the truth about those who have died so that we will not be sad, as are those who have no hope. We are to strengthen (encourage) each other with Paul's words of hope.

Our journey through Lent and Paschtide is essential if we are to truly celebrate the Resurrection of Jesus on Easter Day. But we must let the grief we experienced on Good Friday give way to the inner peace, joy, and happiness, of Easter Day. It's time for us to leave our grief behind, a distant and fading memory. It's time for us to sing with all determination and conviction:

*"Welcome, happy morning!" age to age shall say:
Hell today is vanquished, heav'n I won today!
Lo! The dead is living, God for evermore!
Him, their true Creator, all his works adore!
"Welcome, happy morning!" age to age shall say.*

And let's not forget to greet each other before leaving the church today with these words:

*Alleluia. The Lord is risen.
The Lord is risen indeed, Alleluia!*

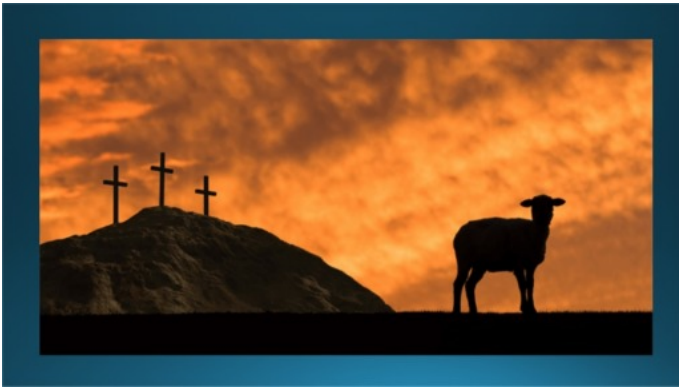
Happy Easter to all!

Father Craig Looney+

The Easter Collect

ALMIGHTY God, who through thine only-begotten Son Jesus Christ has overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with the and the Holy Ghost ever, one God, world without end. Amen.

The Easter Canticle



CHRIST our Passover is sacrificed for us: therefore let us keep the feast,

Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

CHRIST is risen from the dead: and become the firstfruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. xv. 20.

GLORY be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.



The Easter canticle “*Christ our Passover*” consists of three anthems drawn from Holy Scripture. It was Archbishop Thomas Cranmer’s intent the canticle be sung in procession.

The rubric on Page 162 of the *Book of Common Prayer* appoints the canticle be said or sung in place of the *Venite* at Morning Prayer on Easter Day...and it may be said or sung throughout the Octave.

Every Mass is a celebration of Easter Day. The Easter Canticle would be an appropriate devotional at any time of the year.

The Sabbath Day Was By



The life and work of Canon Charles Winfred Douglas is well-documented and was profiled extensively in the Easter 2018 Edition of *The Parish Times*. He is mentioned here because he is one of the Rector’s “heroes”.

It’s OK for Christians to have heroes as long as we remember their “heroism” is a gift from God, manifested in the work they do to spread the Gospel. Canon Douglas’ particular gift was his music, which was not limited to the church. He was program annotator for the Denver Symphony Orchestra from 1937-1941, and a member of its governing board.

Charles Winfred Douglas was born on February 15, 1867 in Oswego NY. His first wife, Mary, was a physician and died in 1938. His second wife, Anne, greatly assisted him with his writing in his later years. She died in 1985. Our late rector, Father John Altberg, once said he met the second Mrs. Douglas while serving Mass at a church in Colorado.

“The Sabbath day was by” (*Hymn #100, Hymnal 1940*) is not a well-known hymn, but it is one of the Rector’s favorite hymns and normally sung on the First Sunday after Easter. The hymn expresses the doubts, fear, and uncertainty, Mary Magdalene and the disciples felt after the Crucifixion, to be replaced by unparalleled joy at seeing the risen Jesus. The tune *Dexter Street* was composed by Canon Douglas and is named after the street he lived on in Denver CO.

Canon Douglas’ work is well-represented in the *Hymnal 1940*. He was the translator, joint translator, composer or arranger of 31 of the hymns, all of the Plainsongs, and the arranger of the Merbecke and Missa Marialis Mass settings.

Canon Douglas died early in the evening of January 18, 1944 in Santa Rosa CA, after finishing an Advent Prelude based on the hymn tune *Stuttgart*. We can call him a “hero” because he began his career dedicated to the Praise of God. He ended his life with the Praise of God on his mind, pen and in his heart.

(*The Hymnal Companion*)

Low Sunday



The First Sunday after Easter is often called "Low Sunday". In most parishes there is less solemnity in the celebration of the Mass and attendance is often noticeably lower than Easter Day. However, Easter doesn't end on Easter Day.

The Easter Season commences on Easter Day (or at the Easter Vigil in parishes where it is celebrated) and continues until Pentecost. We celebrate Easter with great joy for fifty days. The Alleluia reappears after having been "buried" on the Last Sunday after the Epiphany. The Gloria in excelsis is again said or sung during the Liturgy. Easter lilies...a symbol of the Resurrection...decorate the church.

We soon realize "Low Sunday" isn't quite so low after all. We're celebrating the Resurrection and still greet each other with "The Lord is risen. He is risen indeed! Alleluia". Low Sunday...not! How about calling it "High Sunday"...after all every Sunday is a celebration of the Resurrection!

Good Shepherd Sunday



The Second Sunday after Easter is known as "Good Shepherd Sunday", a name it gets from the "Shepherd" theme common to the Epistle and Gospel.

Peter likely wrote his First Letter from Rome during a time of persecution and hardship for Christians. Peter encourages us to follow the example of our Lord, who was subjected to unwarranted and cruel suffering.

In Father Massey Shepherd's commentary on the Epistle, he notes Peter's Letter underlies the "Suffering Servant" passage in Isaiah 53.3. The point of the Epistle is to remind us even though we have been delivered from bondage to the world's sin, we are now more than ever subject to ridicule and suffering in an unbelieving world. Peter gives us powerful words of strength and comfort in reminding us "we were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

In the Gospel, Jesus identifies himself as the Good Shepherd who watches over his sheep. He is not like a hired man who has no vested interest in the sheep he was hired to protect. At the first sign of trouble, the hired man runs away. Jesus is the Good Shepherd who is willing to die for his sheep. He calls his sheep (us) and they (we) come to him. Jesus is often shown in Christian iconography carrying a lamb on his shoulders, back to safety of the sheep pen and beyond the reach of ravening wolves.

Rogation Sunday



The Fifth Sunday after Easter is called Rogation Sunday. The word *rogation* comes from the Latin *rogare*, meaning "to ask". On this day and the three days following, we ask God to provide the rain and sun needed for a good harvest.

We will again this year meet in the Saint Francis Garden after Coffee Hour to bless the seeds planted by Gazelle Creative Learning School, and all the other trees and plants. We will also "beat the bounds", symbolically marking the Parish boundaries.

Rogation Sunday is also the Sunday before the Ascension Day. We ask God to send us the Holy Spirit to empower us. The Gospel reading concludes with our Lord's powerful and encouraging words, "The world will make you suffer. But be brave! I have defeated the world." (St. John 16.33)





The Ascension of Christ, Salvador Dali, 1958

The Ascension of Our Lord Thursday, May 14, 2026

12:15 PM Low Mass & Homily

The small photo above of Dali's *The Ascension of Christ* doesn't do justice to the original painting. Please visit the Parish Library to see a much larger version of the painting.

Pentecost (Whitsunday) May 24, 2026



Pentecost is derived from the Greek word *Pentekoste*...meaning fiftieth day". The feast was originally known as the Feast of Weeks and celebrated the end of the wheat harvest. By Jesus' time it also commemorated God's giving the Law to Moses on Mount Sinai.

The icon above depicts the descent of the Holy Spirit upon the Apostles. The Blessed Mother is shown in the center of the icon. Was she present at Pentecost? Yes...Acts 1.13-14

mentions Mary the Mother of Jesus as being part of a group of women praying with the Apostles. Although she is not mentioned by name she would have been included in the meeting of about 120 believers who received the Holy Spirit.

The Holy Spirit came down on the Apostles and they were able to preach the Good News about Jesus Christ to the many visitors still in Jerusalem after the Passover. The visitors from many different countries heard the Apostles' messages in their own languages...languages the Apostles didn't know how to speak. This miracle was the Divine Reversal of the Biblical account of the division of languages recorded in Genesis 11.1-9 (Tower of Babel). It is a distinct phenomena from "speaking in tongues"...a gift of the Holy Spirit in which the believer is able to praise God in an unknown language.

Pentecost is the third major festival of the Church Year after Christmas and Easter. In the Early Church, the period from Easter through Pentecost was celebrated as one continuous festival of the Resurrection.

Profiles in Sainthood Justin Martyr



Justin, known posthumously as Justin Martyr, was an early Christian apologist (defender of the faith) and philosopher. He was born 90-100 AD into a Greek family in Flavia Neapolis, Judaea, Roman Empire (present-day city of Nablus in the West Bank, Palestine).

The young Justin studied the early Greek philosophers such as Socrates and Plato, but he found his studies failed to answer his theological questions and were unable to explain God's being.

One day, Justin met an old man, possibly a Syrian, by the seashore, who spoke to him about God and how he revealed himself through Jesus Christ. The old man stated the testimony of the prophets was more reliable than the reasoning of the philosophers who claimed to know "truth"...

...There existed, long before this time, certain men more ancient than all those who are esteemed philosophers, both righteous and beloved by God, who spoke by the Divine Spirit, and foretold events which would take place, and which are now taking place. They are called prophets. These alone both saw and announced the truth to men, neither reverencing nor fearing any man, not influenced by a desire for glory, but speaking those things alone which they saw and which they heard, being filled with the Holy Spirit. Their writings are still extant, and he who has read them is very much helped in his knowledge of the beginning and end of things, and of those matters which the philosopher ought to know, provided he has believed them... But pray that, above all things, the gates of light may be opened to you; for these things cannot be perceived or understood by all, but only by the man to whom God and His Christ have imparted wisdom.

Justin was moved by the old man's message and renounced his pagan religion and practices and much of his philosophical background. He dedicated himself to the service of God.

Justin wrote about the Old Testament prophets and the fulfillment of their prophecies in the birth, life, death and Resurrection of Jesus. He argued Jesus was the true *Logos* (Word) of which the ancient philosophers only had partial knowledge. He believed the Church was in the "end times" and we should live moral lives pleasing to God.

Justin's statements are some of the earliest Christian expressions on the Eucharist and the Real Presence of Christ in the Blessed Sacrament...

..."And this food is called among us Εὐχαριστία [the Eucharist] ... For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh."

According to Eusebius, Justin and six of his friends were denounced as Christians to the Roman authorities. They were tried, convicted and sentenced to death. Justin was beheaded circa 165 AD (Aged 65-75) in Rome.

Justin's feast day is April 14. He is the Patron Saint of Philosophers.

Diocesan Synod

The Diocese of the Holy Trinity will hold its Annual Synod at Saint Matthew's Church in Newport Beach, CA, on Friday, June 5, 2026. The Clergy and women will hold separate gatherings the previous evening.



Father Looney and Candyce Francis will be representing Saint Joseph Parish at the Synod. The Rector will provide a brief report of Synod happenings on Sunday, June 7, following the Coffee Hour.

If you would like to attend the Synod as a delegate or alternate, or as an observer, please see Father Looney.

Librarian's Corner by Rebekah Shapiro



Easter is a good time to consider epitaphs, the markers on the temporary resting places of the bodies of our brothers and sisters in Christ. Two of my favorite epitaphs belong to Anglican architects. Neither of these favorites is a traditional tombstone, however.

The first is a kind of living memorial. We are familiar with donating money and designating memorials and dedications for flowers at Easter. In this case, money was donated for the publication of the Anglican Breviary by the Gavin Liturgical Foundation. There are several memorials and dedications in the front of the Anglican Breviary. My favorite is to the great Anglo-Catholic American architect:

Ralph Adams Cram
Architect-philosopher-churchman
Who taught a generation of Americans
The dignity of worship

Ralph Adams Cram designed many churches and academic buildings throughout the United States, including the Cathedral Church of St. John the Divine in New York City, the Doheny Library at the University of Southern California, several buildings at Princeton University, and several buildings at the United States Military Academy at West Point, including the chapel.

My other favorite epitaph is in St. Paul's Cathedral in London. I heard about it when I was a child and was reminded of it when I read *The Cross of Christ* by Fr. John Stott during law school. The book begins with a description of this memorial. But I have never visited London, and I only saw a photo of the full text this Lent. The full text is:

Subtus conditur
Huius ecclesiae et urbis conditor
Christopherus Wren
Qui vixit annos ultra nonaginta
Non sibi sed bono publico
Lector, si monumentum requiris,
Circumspice

Translated:

Under this is placed
The builder of his church and his city
Christopher Wren
Who lived more than ninety years
Not for himself, but for the public good.
Reader, if you require his monument,
Look around.

Christopher Wren designed many churches and other buildings in London after the Great Fire of 1666, including St. Paul's Cathedral. You may recognize other buildings designed by Christopher Wren in the Netflix series *Bridgerton*, including the Old Royal Naval College (especially its Sts. Peter and Paul Chapel, where the wedding scene of Colin and Penelope was filmed) and St. James Piccadilly, where the wedding scene of Anthony and Edwina was filmed.

Very few people are called to worship God with wood, stone, and brick like Christopher Wren and Ralph Adams Cram, but we are all called to worship God with dignity and to live not for ourselves, but for the common good.

Ember Days

The Wednesday, Friday and Saturday after Pentecost (May 27, 29 and 30 this year) are the Summer Ember Days. The *Book of Common Prayer* (Page li), designates the Ember Days as "other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion". Within the Church, abstinence and fasting must always include prayer. The Collect for the Ember Days (*Book of Common Prayer*, Page 260) tells us what we should be praying for:

O Almighty God, who hast committed to men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put 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.

So while we fast, we pray God will inspire men to want to become priests.

April and May 2026 Prayer Book Holy Days

April 29...Saint Mark the Evangelist...Book of Common Prayer, Pages 237-238.

May 1...Saint Philip and Saint James, Apostles...Book of Common Prayer, Pages 238-240

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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