



THE BEACON



The Anglican Church of Saint Dunstan

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“We need to hear the Gospel every day, because we forget it every day.” -Martin Luther

Halloween this year is not only All Hallow's Eve, but it is the 500th anniversary of Martin Luther nailing his 95 Theses to the door of Wittenberg Cathedral. This anniversary has unleashed a flood of celebrations, reassessments and scholarly analyses. I have been thinking a lot about this anniversary, as a scholar and as an Anglican. What does the Reformation mean for Anglicans? Martin Luther's 95 theses are a frequently misunderstood event. In the first place, what Luther did was not unusual. Standard university practice was to post a list of questions (theses) for debate. Luther's list of points for debate was in keeping with this tradition. What changed the impact of Luther's 95 theses was that the document was taken by a local printer, printed in both Latin and German and widely distributed. Overnight Luther became a celebrity. None of his points were new; Jan Hus, the Bohemian reformer who was burned at the stake for heresy and John Wycliffe, the English reformer had presented similar critiques of the church decades earlier. They, along with Luther, spoke against corruption in the church, particularly practices like simony, buying offices such as bishop, pluralism, holding multiple offices, and the somewhat casual approach some clergymen had to the rules of clerical celibacy. Each of the reformers argued that the laity should receive both bread and wine at communion and that the Bible should be available in the vernacular, the language of the people, and spoke out against indulgences.

Luther did not intend to start a revolution or a Reformation. He initially believed that the Pope was controlled by evil advisors, but quickly his rhetoric changed and he started calling the Pope the Antichrist. And this is where Henry VIII comes in. Henry VIII wrote a pamphlet against Luther and for this he was awarded the title *Defensor Pacis*, Defender of the Peace, by the Pope. But this was before Henry realized that his queen, Catherine of Aragon, would never bear him a son and before he became entranced with Anne Boleyn's dark eyes. Sometimes people will call the Anglican Church the church of Henry VIII's, a church that was started because a king wanted to divorce his wife. But this is only part of the picture. We know that there was an English church long before Henry VIII and long before Pope Gregory sent missionaries from the Roman church to convert the pagan Angles and Saxons. It is to this church, the primitive English church that we can trace our heritage to.

One of the English reformers who preceeded Martin Luther was the aforementioned John Wycliff (1330-1384). Wycliff, who is sometimes known as the Morningstar of the Reformation, began the first translation of the Bible into English. He died before it was completed and it was finished by his friend John Purvey. Many argue that, if Wycliff hadn't become involved in the ill-fated Peasant's Revolt, the reformation may have happened in England 200 years before Luther. So reform had been in the air for years before Henry VIII, and while he started the official break with Rome, it took many years to work out the outlines of the church we know today. Battles between Protestant reformers and Catholic groups raged in the years that followed Henry's death. It was Henry's daughter, Elizabeth I, who was able to bring an end (for a time) to the battles. She brokered what is known as the Elizabethan Compromise which brought protestant and catholic factions of the church together. This is why we can say we are both catholic and reformed. Elizabeth famously said, "I would open windows into men's souls."

Ministry Schedule for November

November 5th – All Saints
 Altar Guild Lucille Thornsjo
 Acolytes 8:00 Claeys
 10:00 Woiwor
 Lector John Winslow
 Ushers Dawn DeNio Donna Kaufer

November 12th – Trinity XXIII
 Altar Guild Dawn DeNio
 Acolytes 8:00 Roath
 10:00 B. Murphy
 Lector PK Andersen
 Ushers Myers and Jerry Keehr

November 19th – Sunday Before Advent
 Altar Guild Jane Spann
 Acolytes 8:00 Canada
 10:00 Willard
 Lector Tim Carlson
 Ushers Brian & Dick Davis

November 26th – Christ the King
 Altar Guild Amy Fromayan
 Acolytes 8:00 Canada
 10:00 B. Murphy
 Lector Dick Cochrane
 Ushers Amy Fromayan Gannon Murphy

November 24th – Thanksgiving Mass at 10 a.m.



Anglicanism 101

Anglican services have a lot of moving parts and sometimes you may wonder, what is the purpose of all the kneeling, sitting, standing in the service? The point is not “holy calisthenics,” to get a good workout on Sunday, but rather each posture serves a purpose. The broadest guidelines are these: we kneel to pray, we sit to be instructed and we stand to praise. We kneel to pray, therefore we kneel for the Lord’s Prayer, the Prayer of Humble Access and other prayers in the service. We sit to be taught, therefore we sit for the lessons from the Old and New Testaments and for the sermon. We stand to praise and for the Gospel, the words of Christ. So we stand for hymns, the Doxology and the Gloria and for the Gospel. These actions and gestures are called sacramentals. Sacramentals can be objects like rosaries, crucifixes, saints’ medallions or statues, or they can be signs and gestures. Sacramentals remind us of the truths of the Christian faith. When we dip our fingers in holy water from the stoop or baptismal font and make the sign of the cross, we are reminded of our baptism and the sacrifice of Christ. We cross ourselves when you invoke the Trinity.

Genuflecting is another example of a sacramental. Genuflect comes from the Latin *genu*, meaning “knee” and *flectus*, meaning “bend” or “bow”. We read in Philippians 2:10-11 “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” And again in Roman 14:11 “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” And Isaiah 45:23, “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.” When we genuflect as we enter the sanctuary or our pew, we are bowing to the presence of Christ in the consecrated host in the Tabernacle. The presence candle burning on the altar shows that Christ is present. Technically when we return to our pew after communion we do not need to genuflect again because, having taken communion, we are for that moment a tabernacle. The body and blood of Christ in the bread and wine is within us and we have a presence candle lit above our heads. This is the light of Christ that we then carry out into the world.

Sacramentals are not required, rather they are signs, gestures, and objects that aid in our worship and can help bring us into a prayerful state of mind. And of course if you have physical limitations that make kneeling or standing difficult, please remain seated. If you are unable to come up to the altar rail, please let one of the ushers know and the priest will bring communion to you. The next time you go through the Mass keep in mind that every gesture has an intention behind it and brings purpose to your “holy calisthenics”.

Advent Series

Rushika Hage will be teaching an Advent Christian formation series between the 8 and 10 o’clock services entitled From Jerusalem to Our Town. The series will explore the growth and spread of Christianity and look at the Great Persecution. The series will begin November 26th.

For your prayers our November Birthdays and Anniversaries

November 1	Gannon Murphy	Birthday
November 2	Hannah Ryan	Birthday
	Rhianwyn Hage	Birthday
	Gary and Linda Shuette	Wedding Anniversary 1974
November 4	Bart Ryan +	Birthday
	Bart and Barbara Ryan	Wedding Anniversary
November 8	Angelo DeFrancesco	Birthday
November 9	William Bolkcom	Birthday
November 10	Mathia Roath	Birthday
	Yanna La Favor	Birthday
	Marine Corps Birthday	
November 11	Carolyn Wettersten	Birthday
	Martin Stachnik	Birthday
November 12	Jerry and Tara Keehr	Wedding Anniversary 1960
November 15	Ordway La Favor	Birthday
November 19	Judy Winslow	Birthday
November 24	Tara Keehr	Birthday
November 26	Gary Schuette	Birthday
November 28	Ron Bruncati	R.I.P.
November 30	Lila Estelle DeFrancesco	Birthday

Prayer for a Birthday. Watch over thy child, [N.], O Lord, as his days increase; bless and guide him where he may be, keeping him unspotted from the world. Strengthen him when he stands; comfort him when discouraged or sorrowful; raise him up if he fall; and in his heart may thy peace which passeth understanding abide all the days of his life; through Jesus Christ our Lord. Amen.

Prayer for a Wedding Anniversary. O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon thy servants, N. and N., that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. Amen.

Prayer for an Anniversary ("Year's Mind") of One Departed. Almighty God, we remember this day before thee thy faithful servant [N.], and we pray thee that, having opened to him the gates of larger life, thou wilt receive him more and more into thy joyful service; that he may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. Amen.

Upcoming Events

November 1- All Saints' Day

November 2- All Souls' Day* - Mass at 7 p.m.

November 4- English Tea

November 10th – Marine Corps Birthday

November 11th – Veterans' Day

November 22nd – St. Cecelia's Day, Patron saint of Musicians

November 24th - Thanksgiving Day – Mass at 10:00 a.m.

November 30th – St. Andrew's Day, Patron saint of Scotland

*There is a signup in the back for All Souls' remembrances

Search Committee Update

At the Bishop's recommendation the Vestry is serving as the Search Committee. We had four candidates that Bishop Strawn has passed on to the Vestry. After we review the candidate's resume, we send out an updated questionnaire that was developed from our last search. It is a series of detailed questions about the person's background, beliefs and approach to ministry. When we receive the responses, the vestry reviews them and determines if we want to call that person for a parish visit. Of the candidates we have received so far, two have been determined not to be suited to St. Dunstan's and two are in consideration. Please feel free to ask any of the vestry members about the process. We will keep you updated and ask that you pray for us as we review candidates.

21 Things We Do When We Make the Sign of the Cross

The Sign of the Cross is a simple gesture yet a profound expression of faith for both Catholic and Orthodox Christians. As Catholics, it's something we do when we enter a church, after we receive Communion, before meals, and every time we pray. But what exactly are we doing when we make the Sign of the Cross? Here are 21 things:

1. Pray. We begin and end our prayers with the Sign of the Cross, perhaps not realizing that the sign is itself a prayer. If prayer, at its core, is "an uprising of the mind to God," as St. John Damascene put it, then the Sign of the Cross assuredly qualifies. "No empty

gesture, the sign of the cross is a potent prayer that engages the Holy Spirit as the divine advocate and agent of our successful Christian living,” writes Bert Ghezzi.

- 2.** Open ourselves to grace. As a sacramental, the Sign of the Cross prepares us for receiving God’s blessing and disposes us to cooperate with His grace, according to Ghezzi.
- 3.** Sanctify the day. As an act repeated throughout the key moments of each day, the Sign of the Cross sanctifies our day. “At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign,” wrote Tertullian.
- 4.** Commit the whole self to Christ. In moving our hands from our foreheads to our hearts and then both shoulders, we are asking God’s blessing for our mind, our passions and desires, our very bodies. In other words, the Sign of the Cross commits us, body and soul, mind and heart, to Christ. (I’m paraphrasing this Russian Orthodox writer.) “Let it take in your whole being—body, soul, mind, will, thoughts, feelings, your doing and not-doing—and by signing it with the cross strengthen and consecrate the whole in the strength of Christ, in the name of the triune God,” said twentieth century theologian Romano Guardini.
- 5.** Recall the Incarnation. Our movement is downward, from our foreheads to our chest “because Christ descended from the heavens to the earth,” Pope Innocent III wrote in his instructions on making the Sign of the Cross. Holding two fingers together—either the thumb with the ring finger or with index finger—also represents the two natures of Christ.
- 6.** Remember the Passion of Our Lord. Fundamentally, in tracing out the outlines of a cross on ourselves, we are remembering Christ’s crucifixion. This remembrance is deepened if we keep our right hand open, using all five fingers to make the sign—corresponding to the Five Wounds of Christ.
- 7.** Affirm the Trinity. In invoking the name of God the Father, the Son, and the Holy Spirit, we are affirming our belief in a triune God. This is also reinforced by using three fingers to make the sign, according to Pope Innocent III.
- 8.** Focus our prayer on God. One of the temptations in prayer is to address it to God as we conceive of Him—the man upstairs, our buddy, a sort of cosmic genie, etc. When this happens, our prayer becomes more about us than an encounter with the living God. The Sign of the Cross immediately focuses us on the true God, according to Ghezzi: “When we invoke the Trinity, we fix our attention on the God who made us, not on the God we have made. We fling our images aside and address our prayers to God as he has revealed himself to be: Father, Son, and Holy Spirit.”
- 9.** Affirm the procession of Son and Spirit. In first lifting our hand to our forehead we recall that the Father is the first person the Trinity. In lowering our hand we “express that the Son proceeds from the Father.” And, in ending with the Holy Spirit, we signify that the Spirit proceeds from both the Father and the Son, according to Francis de Sales.
- 10.** Confess our faith. In affirming our belief in the Incarnation, the crucifixion, and the Trinity, we are making a sort of mini-confession of faith in words and gestures, proclaiming the core truths of the creed.
- 11.** Invoke the power of God’s name. In Scripture, God’s name carries power. In Philippians 2:10, St. Paul tells us that “at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth.” And, in John 14:13-14, Jesus Himself said, “And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask anything of me in my name, I will do it.”
- 12.** Crucify ourselves with Christ. Whoever wishes to follow Christ “must deny himself” and “take up his cross” as Jesus told the disciples in Matthew 16:24. “I have been crucified with Christ,” St. Paul writes in Galatians 2:19. “Proclaiming the sign of the cross proclaims our yes to this condition of discipleship.”

13. Ask for support in our suffering. In crossing our shoulders we ask God “to support us—to shoulder us—in our suffering.”

14. Reaffirm our baptism. In using the same words with which we were baptized, the Sign of the Cross is a “summing up and re-acceptance of our baptism,” according to then-Cardinal Joseph Ratzinger.

15. Reverse the curse. The Sign of the Cross recalls the forgiveness of sins and the reversal of the Fall by passing “from the left side of the curse to the right of blessing,” according to de Sales. The movement from left to right also signifies our future passage from present misery to future glory just as Christ “crossed over from death to life and from Hades to Paradise,” Pope Innocent II wrote.

16. Remake ourselves in Christ’s image. In Colossians 3, St. Paul uses the image of clothing to describe how our sinful natures are transformed in Christ. We are to take off the old self and put on the self “which is being renewed ... in the image of its creator,” Paul tells us. The Church Fathers saw a connection between this verse and the stripping of Christ on the cross, “teaching that stripping off our old nature in baptism and putting on a new one was a participation in Christ’s stripping at his crucifixion,” Ghezzi writes. He concludes that we can view the Sign of the Cross as “our way of participating in Christ’s stripping at the Crucifixion and his being clothed in glory at his resurrection.” Thus, in making the Sign of the Cross, we are radically identifying ourselves with the entirety of the crucifixion event—not just those parts of it we can accept or that are palatable to our sensibilities.

17. Mark ourselves for Christ. In ancient Greek, the word for sign was sphragis, which was also a mark of ownership, according to Ghezzi. “For example, a shepherd marked his sheep as his property with a brand that he called a sphragis,” Ghezzi writes. In making the Sign of the Cross, we mark ourselves as belong to Christ, our true shepherd.

18. Soldier on for Christ. The sphragis was also the term for a general’s name that would be tattooed on his soldiers, according to Ghezzi. This too is an apt metaphor for the Christian life: while we can be compared to sheep in the sense of following Christ as our shepherd we are not called to be sheepish. We instead are called to be soldiers of Christ. As St. Paul wrote in Ephesians 6, “Put on the armor of God so that you may be able to stand firm against the tactics of the devil. ... take the helmet of salvation and the sword of the Spirit, which is the word of God.”

19. Ward off the devil. The Sign of the Cross is one of the very weapons we use in that battle with the devil. As one medieval preacher named Aelfric declared, “A man may wave about wonderfully with his hands without creating any blessing unless he make the sign of the cross. But, if he do, the fiend will soon be frightened on account of the victorious token.” In another statement, attributed to St. John Chrysostom, demons are said to “fly away” at the Sign of the Cross “dreading it as a staff that they are beaten with.”

20. Seal ourselves in the Spirit. In the New Testament, the word sphragis, mentioned above, is also sometimes translated as seal, as in 2 Corinthians 1:22, where St. Paul writes that, “the one who gives us security with you in Christ and who anointed us is God; he has also put his seal upon us and given the Spirit in our hearts as a first installment.” In making the Sign of the Cross, we are once again sealing ourselves in the Spirit, invoking His powerful intervention in our lives.

21. Witness to others. As a gesture often made in public, the Sign of the Cross is a simple way to witness our faith to others. “Let us not then be ashamed to confess the Crucified. Be the Cross our seal made with boldness by our fingers on our brow, and on everything; over the bread we eat, and the cups we drink; in our comings in, and goings out; before our sleep, when we lie down and when we rise up; when we are in the way, and when we are still,” wrote St. Cyril of Jerusalem.

Mission Statement of the Anglican Church of St. Dunstan

We are a Traditional Anglican Church – Catholic Faith with the Anglican Tradition

We believe:

- The Bible is the Word of God
- With the Word of God, we hold the Creeds of the Church, the Apostles Creed, the Nicene Creed and the Creed of St. Athanasius to be sufficient statements of our faith
- We are a Liturgical Church and we celebrate the Seven Sacraments of the Church Catholic
- We recognize three orders of ordained ministry in the Apostolic Succession
- God created us to be His people, to proclaim the Good News of Jesus Christ to all the people of the World.

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