

# ST. JOHN'S EPISCOPAL CHURCH

*St. John's Episcopal Church is a diverse, welcoming Christian family. We are committed to using our God-given talents to continually grow and improve in our desire to worship, spread God's love, and minister throughout our communities.*



## Bishop

The Rt. Rev. Morris K. Thompson, Jr.  
mthompson@edola.org

## Rector

The Rev. Stephen Shortess  
shortess31@gmail.com

## Vestry

Allen Alexander  
(Senior Warden)

David Cassard  
(Junior Warden)

Jonathan Baumann  
Alice Strausser  
Julie Green  
Earl Woodard

## Parish Treasurer

Sue Herpel

## Cemetery Warden

David Cassard

## ECW President

LaDonna Alexander

## Organist

LaDonna Alexander

## Administrative Asst.

Cherie Voisin

stjohnoffice@bellsouth.net  
985-447-2910

## Services:

8:00 a.m. Holy Eucharist  
10:30 a.m. Holy Eucharist  
(with music)

--- Fr. Stephen's message for June ---

As we close out the season of Easter and make our way into Pentecost, I am reminded of one of my favorite Easter stories. That is the story from Luke's Gospel of the disciples on the Road to Emmaus (Easter 3-year A). Two disciples, who were on the way to Emmaus, were discussing all that had happened to Jesus at Jerusalem. They were living in a new doubt about the events that had passed. That is when Jesus drew near to them, but they had no idea who he was and did not recognize him. Later, once they arrived at the village to which they were traveling, they asked him to stay, and Jesus sat and broke bread with them. Once they broke bread, it is said the eyes of the disciples were opened. They recognized Jesus, and their hearts were inflamed with his burning love. Moreover, they remembered who they were as disciples of Christ!

Do you think anyone has ever wondered in what direction the disciples were headed - East, West, North, South, up the bayou, or down the bayou? Most likely, a biblical cartographer somewhere could enlighten us. Indeed, though, I think these disciples, in their minds, were leaving the Kingdom of God and heading back down the road to the earthly kingdom. In that case, what difference would the direction of their physical movements make? It only mattered that they remembered Jesus' love in the breaking of the bread.

Ironically, the geographical positioning of a church has been a crucial component of church architecture specifically in relation to the liturgical spaces for the sacraments. Before the conversion of Emperor Constantine, when Christians were still persecuted by the Romans, most Christians experienced worship in the hospitality and intimacy of a domestic location. A church home, so to say. Thus, the bread of life was celebrated close to the heart of the worshiper, and it was easily accessible.

Once Christianity became legal and respectable, most churches historically began being built with the altar on the East end of the building and that being because it is believed Christ's second coming will come from the East (Matt. 24:27).

As the churches adopted the joy of grand and significant buildings and the need for more liturgical spaces, in that complexity, "was the retreat of the altar-table from the proximity to the congregational space until the sanctuary space became located at the farthest extremity of the building, away from the congregational space."<sup>1</sup> Of course, what came with distancing the altar from the congregation was also the theology that the sacrament of the body and blood were mainly for the clergy. Thankfully, we theologically outgrew that idea, and the body and blood of Jesus are something that belongs to all people.

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I guess the first Christians and those two disciples on the way to Emmaus would walk into any cathedral nowadays and say, "This ain't my momma and daddy's church." And it's funny, even though Trinity-Morgan City and St. John's –Thibodaux are constructed facing opposite directions, I still believe the sacrament of the body and blood of Jesus is paramount to many of the people of our congregation's faiths. To be able to taste, touch, feel, and see the sacraments is key to the life of a Christian. It is the partaking in the cosmic experience that is the love of God, and at the same time the epicenter of who we are as a community.

As we head down the road of our own faith journeys as individuals, and as communities, it is for us to ask, how accessible are we making the sacraments of God? Is there anything we can do so that people have more access to receive the bread and wine, to feel the waters of our baptismal initiation? How can we share more of the love of Jesus that inflames our own hearts?

Fr. Stephen+

<sup>1</sup> James F. White, *Introduction to Christian Worship Third Edition: Revised and Expanded*, 3 edition (Nashville, Tenn: Abingdon Press, 2001), 94.



Confirmation and Reception Classes: Bishop Thompson will visit St. John's on September 15. If you are interested in being confirmed or received into the Episcopal Church, please notify the office or Fr. Shortess no later than Sunday, June 23. Classes will begin Sunday, July 14 at 9:30am in the library.



The St. John's Historic Cemetery Association board meets at 6 PM on June 11 in the St. John's Library.



# Poetry Moment

by David Middleton

“Whitsunday” (the Day of Pentecost) by John Keble, Anglican Priest and Poet,  
Prefaced by a Note on Keble’s Life and Times by David Middleton

John Keble (1792-1866) was born in Fairford, Gloucestershire on 25 April 1792—St. Mark’s Day. Keble was ordained a deacon in 1815 and a priest in 1816. While serving as a curate in country parishes, Keble wrote the poems that make up *The Christian Year: Thoughts in Verse for the Sundays and Holydays Throughout the Year* (published anonymously in 1827). With ninety-five editions printed before Keble’s death, *The Christian Year* became in England “the most popular volume of verse in the nineteenth century” (Michael Wheeler). When Keble was eventually revealed as its author, he was appointed to the prestigious Chair of Poetry at Oxford (1831-1841)...Keble’s purpose in *The Christian Year*— which contains poems for every Sunday and major feast day on the church calendar as well as for occasional services—was to bring the hearts and minds of readers into unison with the teachings of *The Book of Common Prayer*...Keble’s feast day is celebrated in the Episcopal Church on 29 March, the day of his death.

On 14 July 1833 Keble preached his famous sermon “National Apostasy” as the Assize Sermon at St. Mary’s Church, Oxford for the opening of a new court term (the assizes). The purpose of such sermons was to urge all officers of the courts to act justly in the coming sessions. Basing his sermon on 1 Samuel xii. 23, Keble admonished the people of England both for seeing the church as being anything less than a divine institution to be left mostly alone by Parliament to govern its own affairs—even though being the “established” church—and also for drifting away from orthodox Christian teaching into secularism as well as for a spreading loss of or even rejection of faith (apostasy). The preaching of this sermon became the symbolic public beginning of what would later be called the Oxford Movement in the Church of England. (This movement is also referred to as the Tractarian Movement because of the 90 tracts—pamphlets—published by one or another of its members such as Keble and John Henry Newman.) The Oxford Movement emphasized the significance of the priesthood (the unbroken Apostolic Succession), the ancient sacraments and liturgy, the beautifying of clerical vestments and of church buildings (including the Gothic Revival in church architecture), the doctrine of the real presence of Christ in the bread and wine, and the importance of weekly participation in the service of Holy Communion as well as daily common prayer. Keble called upon every Englishman who remained steadfast in his adherence to timeless and unchanging catholic faith and order to continue to persist: “I do not see how any person can devote himself too entirely to the cause of the Apostolical Church in these realms. There may be, as far as he knows, a very few to sympathize with him. He may have to wait long, and very likely pass out of this world, before he sees any abatement in the triumph of disorder and irreligion. But if he be consistent, he possesses to the utmost the personal consolations of a good Christian; and as a true Churchman, he has the encouragement which no other cause in the world can impart in the same degree; he is calmly, soberly, demonstrably sure that, sooner or later, his will be the winning side, and that the victory will be complete, universal, eternal.” The dates of the original Oxford Movement are usually given as 1833 to 1845, but the influence of the movement—combining High Church principles and practices with building churches in poverty-stricken industrialized urban areas and ministering to the poor—remains an important part of Anglicanism today.

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The following poem by Keble celebrates the Day of Pentecost (Whitsunday\*). Whitsunday falls on Sunday, June 9, in the 2019 Episcopal Liturgical Calendar.

### Whitsunday

*And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost. Acts ii. 2-4*

When God of old came down from Heaven,  
In power and wrath He came;  
Before His feet the clouds were riven,  
Half-darkness and half flame:

Around the trembling mountain's base  
The prostrate people lay;  
A day of wrath and not of grace;  
A dim and dreadful day.

But when he came the second time,  
He came in power and love,  
Softer than gale at morning prime  
Hovered His holy Dove.

The fires that rushed on Sinai down  
In sudden torrents dread,  
Now gently light, a glorious crown,  
On every sainted head.

Like arrows went those lightnings forth  
Winged with the sinner's doom,  
But these, like tongues, o'er all the earth  
Proclaiming life to come:

And as on Israel's awe-struck ear  
The voice exceeding loud,  
The trump, that angels quake to hear,  
Thrilled from the deep, dark cloud;

So, when the Spirit of our God  
Came down His flock to find,  
A voice from Heaven was heard abroad,  
A rushing, mighty wind.

Nor doth the outward ear alone  
At that high warning start;  
Conscience gives back th' appalling tone;  
'Tis echoed in the heart.

It fills the Church of God; it fills  
The sinful world around;  
Only in stubborn hearts and wills  
No place for it is found.

To other strains our souls are set:  
A giddy whirl of sin  
Fills ear and brain, and will not let  
Heaven's harmonies come in.

Come Lord, Come Wisdom, Love, and Power,  
Open our ears to hear;  
Let us not miss th' accepted hour;  
Save, Lord, by Love or Fear.



## June Ministry Schedule

MINISTRY	June 2	June 9	June 16	June 23	June 30
LEM 8:00	Cam Herpel	Fred Sollars	Cam Herpel	Fred Sollars	Cam Herpel
Lector	Mary Katherine Blackburn	Earl Woodard	David Plater	Lloyd Chiasson	David Plater
Usher	Bill Borskey				
Altar Guild	Leslie Marcello Mickey Guillory Mary K. Blackburn				
LEM 10:30	Bailey Alexander	Lesley Marcello	Jim Koontz	Jonathan Baumann	Chelsea LeBlanc
Scripture	Lesley Marcello	Bobby Marcello	Chelsea LeBlanc	Mary K. Blackburn	Gloria Hunter
Prayers of People	Bobby Marcello	Earl Woodard	Peggy Baumann	Lesley Marcello	Julie Green
Usher	Allen Alexander	Jonathan Baumann	Allen Alexander	Bobby Marcello	Jonathan Baumann
Usher	Bobby Marcello	Allen Alexander	Bobby Marcello	Allen Alexander	Allen Alexander
Acolyte	Bailey Alexander	Bailey Alexander	Jim Koontz	Jonathan Baumann	Chelsea LeBlanc
Greeter	Gloria Hunter	Julie Green	Volunteer	Volunteer	Julie Green
Counters	Alice & Kate	Peggy & Mary K	Alice & Peggy	Peggy & Mary K	Alice & Kate
Hospitality	ECW – Leslie Liebert	Cassards	Chelsea LeBlanc	Lesley Marcello	Ann McDonald
Celebrant	Fr. Stephen	Fr. Spencer	Fr. Travers	Fr. Stephen	Fr. Travers



David & Cynthia Cassard - 6/12  
Chelsea & Blake LeBlanc - 6/18  
Rita & Walter Lanier, Jr. - 6/22



Austin Utley - 6/1  
Grace Guthrie - 6/8  
Kate Baumann - 6/11  
Violet Liebert - 6/12  
Elise Utley - 6/14  
DeVonne Herring - 6/15  
Marie Sheley - 6/17  
Calleigh Thibodeaux - 6/24  
William Lanier - 6/30



# St. John's Calendar

## June 2019

Call or email the office to schedule activities at the church or parish hall:  
985-447-2910 or stjohndoffice@bellsouth.net

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 7a Bayou Jr. Women's Club 5p Grace Lutheran
2 8a Eucharist 10:30a Eucharist	3 6p AA subgroup 6:30p Bible Study 7p CODA	4 7p AA Infinity	5 6:30p Choir Practice	6 7p AA Infinity	7 5p Gonzalez Rehearsal	8 Gonzalez Wedding
9 8a Eucharist 10:30a Eucharist	10 6p AA subgroup 6:30p Bible Study 7p CODA	11 6p StJHCA Board Meeting 7p AA Infinity	12 6:30p Choir Practice	13 7p AA Infinity	14 1p Jani-King	15
16 8a Eucharist 10:30a Eucharist 	17 6p AA subgroup 6:30p Bible Study 7p CODA	18 7p AA Infinity	19 6:30p Choir Practice	20 6p Ta-Wa-Si 7p AA Infinity	21	22
23 8a Eucharist 10:30a Eucharist	24 6p AA subgroup 6:30p Bible Study 7p CODA	25 7p AA Infinity	26 6:30p Choir Practice	27 7p AA Infinity	28 1p Jani-King	29
30 8a Eucharist 10:30a Eucharist						

**\*\*Church Office Hours: Tuesday through Thursday, from 8:30-11:30am.**



## WEEKLY MEETINGS

### AA Infinity Group

Alcoholics Anonymous meets in the parish hall Tuesday and Thursday evenings at 7:00pm.

### CODA

Co-Dependents Anonymous meetings are on Monday evenings at 7:00-8:00 p.m. in the parish hall. For more information, call 985-447-8159 or 985-526-8565 or visit [www.coda.org](http://www.coda.org).



Join the choir!

If you like to sing or just want to hear what hymns we are singing next Sunday, join us in the church on Wednesday nights at 6:30 for choir practice. (No practice on June 19.) You may contact LaDonna Alexander for more information or talk to any choir member.

## Bible Study



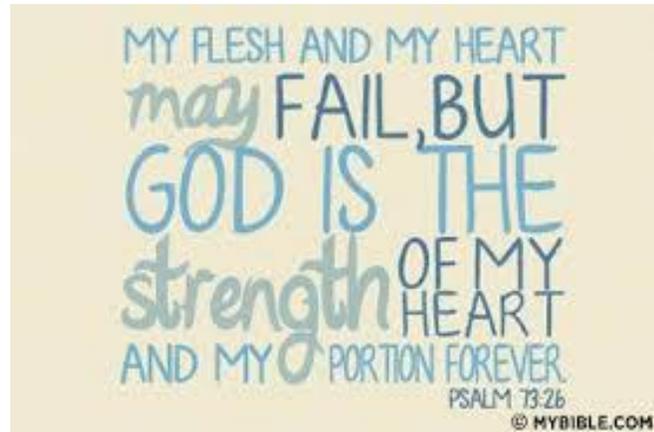
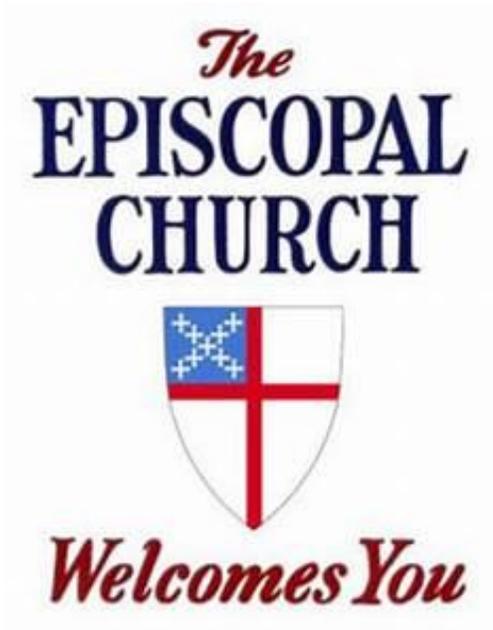
Adult Bible Study is held on Monday evenings at 6:30. For additional information, please contact Alice Strausser.

## ST. JOHN'S ITEMS



Taste of St. John's Cookbooks.....	\$20
"Tea Time Temptations" Cookbooks.....	\$15
"The Remarkably Neat Church" book.....	\$15
Note Cards .....	\$2
Postcards .....	\$0.25
Tree Ornaments .....	\$13
Prints (large) .....	\$2.50
Prints (signed/numbered) .....	\$45
Plates .....	\$8
Tote Bags .....	\$4
Brooms .....	\$10
Frozen Gumbo - quart .....	\$10
Frozen Gumbo - pint .....	\$5





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