

## March Agenda

<b>The Compassion of Our Lady</b>	Friday, 9 April, 6pm
<b>Palm Sunday</b>	Sunday, 17 April, 8am; 10.30am
<b>Holy Week Masses</b>	Monday-Thursday, 18-21 April, 6pm
<b>Good Friday: Three Hours</b>	22 April, Noon-3pm
<b>Good Friday: Liturgy</b>	22 April, 6pm
<b>Easter Vigil</b>	Saturday, 23 April, 8pm
<b>Easter Week Masses</b>	Monday-Tuesday 25-26 April, 6pm

## Advertising Brochure

A 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...

Ordinariate Update	ii
Kudos	ii
Transitus	ii
Ordo Kalendar	iv
Ordinariate Clarification	v
Upcoming Events	v
April Agenda	vii

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

[Ecce@st-johnthebaptist.org](mailto: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: 540.364.2134

[www.st-johnthebaptist.org](http://www.st-johnthebaptist.org)

# ECCE

The Newsletter of S. John the Baptist Anglican Church  
Marshall, Virginia  
Issue 42 April 2011

## Dear Family and Friends of S. John's,

We find ourselves halfway through Lent, beginning to anticipate Holy Week with Our Lord's sacrificial offering of Himself on Good Friday and looking towards the Father's redemptive act in the Resurrection of His Son on Easter Day. We began Lent with all good intentions, taking on the traditional disciplines of prayer, fasting and abstinence, and almsgiving, and about now we begin to re-examine those disciplines thinking perhaps that we took on a bit too much.

This inner dialogue raises several issues. First, we should expect that Satan will attempt to convince us that any self-discipline is contrary to our self-interest. We ought to indulge ourselves, for we are worth it! Do we not all recognize this temptation as something with which we struggle on a regular basis?

Second, we tend to get sidetracked by any additional motivations we may have for our disciplines. For example, if we give up sweets for Lent, we begin paying attention to the amount of weight we have lost or if we have given up watching the evening news we think about how we can fill that time with other things.

We ought not lose track of the purpose for our Lenten disciplines. They are means to an eternal end, the growth in personal holiness. By taking on a more disciplined life, we discover (again) our own weaknesses and this throws us back on to the grace of God who makes up what we in our poverty lack in the pursuit of sanctity. Our (many) failings force us to acknowledge an uncomfortable truth about ourselves. As self-righteous as we make ourselves out to be, we discover that there is no righteousness within us. Only God's righteousness makes us righteous, and only to the extent we cooperate with His grace. Lent is the Church's gift to us that enables us to see this truth more clearly.

The most important question we can ask ourselves at the end of these Forty Days is this: are we closer to God now than we were when we started? If the answer is "no," then we may have missed the point of Lent, but God will always give us additional opportunities to grow in holiness if we ask. After all, our eternal salvation is ultimately up to us.

Affectionately, your Friend and Pastor,

## Ordinariate Update

Ordinariate Festival, Holy Family Parish, Como,  
Perth, Western Australia, February 26, 2011

### UNITY IN FAITH

Receiving Gifts and Bringing Gifts to the Ordinariate

Bishop Peter J. Elliott  
Auxiliary Bishop, Melbourne

Part II

#### Our Heritage of Heroes

As the historic events leading to the ordinariates unfold, we have around us the prayerful company of the heroes of faith, men and women great in Christian mind and heart. This is where the patrimonies, Anglican and Catholic, merge, a sharing of heritage that is one of the most delightful fruits of unity in Faith. I find that the names of our heroes and heroines are helpful.

The pre-Reformation heritage includes the Venerable Bede, St Columba, St Cuthbert, St Ninian, Duns Scotus, the much loved Dame Julian of Norwich, and, in a wider Europe, the minds of St Albert the Great and St Thomas Aquinas. In the Reformation era, we celebrate St John Fisher, St Thomas More., St Teresa of Avila, St Robert Bellarmine, then in more recent centuries, Rosmini and Scheeben, St Therese of Lisieux, Henri de Lubac, Hans Urs Von Balthasar, St Edith Stein, John Paul II, and our Pope, Benedict XVI.

The Anglican intellectual and spiritual patrimony runs parallel to this stream. The names are familiar: Richard Hooker, Lancelot Andrews, Joseph Butler, John and Charles Wesley, John Keble, Bl. John Henry Newman, Edward Bouverie Pusey, Charles Gore, William Temple, Evelyn Underhill, Dorothy Sayers, Charles Williams, Dom Gregory Dix, Michael Ramsey, John

Macquarrie, Kenneth Kirk, C.S. Lewis, Austin Farrer, Eric Mascall – and after such a list I ask pardon for leaving out other great souls.

We know that these Christian men and women took different paths and often disagreed with one another, influenced by contrasting loyalties, philosophies and cultures. At times even the most brilliant had a limited grasp of what Catholic unity means (Gore), or they were constrained by historical and political conditions (Hooker). Likewise among the Catholics, Bellarmine's Counter Reformation vision of the Church as the "perfect society" was corrected and deepened through the scriptural and patristic work of Mathias Scheeben and Pius XII, which then bore fruit in Vatican II.

However, we dare not make an idol of any theologian. I am deeply influenced by St Thomas Aquinas, but I am not a "Thomist". As the 'Sixties recede from my memory I have less sympathy for Karl Rahner (the last of the scholastics?). Today I would prefer his fellow Jesuit, Henri de Lubac or the former Jesuit, Hans Urs Von Balthasar, men who were named cardinals because they loved the Church. I am also an admirer of a leading English theologian, the Dominican, Aidan Nichols, a friend of the Ordinariates and former Anglican.

We need to recall that the struggle of the theologian to elucidate the tradition is not always easy. Most of the people I name have at some time or other been denounced and criticised by others. Their own speculations may even have led them into all sorts of problems. Therefore the Magisterium can never be a circle of theologians, as Hans Kung proposed forty years ago. That opinion was recently revived by some German-speaking theologians. However, theologians do have a major influence on how the Magisterium proposes truths and how the understanding of doctrine develops.

*cont'd on page iii*

### Kudos

**To Cathy Hagan** for doing a superb cleaning of the church.

**To everyone** who has provided the soup, bread and cheese for our Lenten parish suppers.

### Transitus

On 25 March, *Matthew Rosenberg and Rebecca Precious* were united in Holy Matrimony.

The *McConnells* and *Richard Parli* transferred to the Church of Our Saviour in Oatlands.

*cont'd from page iii*

#### Evangelical Catholicism

Let me end this reflection on unity in the Faith with an appeal to maintain an evangelical vision of our Faith. In recent years there has been talk of an emerging "evangelical Catholicism". Some commentators have found this vibrant phenomenon among the vast gatherings of World Youth Day, such as we saw in 2009 in Sydney and as we will see in Madrid this year.

Crowds of young people praising God and loving the Church in the streets of great cities remind us that the Catholic Faith is to be proclaimed, taught and learnt, shared and celebrated. Our mission from Jesus Christ is to "go out to the whole world". We do not only "keep the faith". We give the faith. We evangelise.

Once the ordinariates are established and settle down, I pray that they will be communities open to people, open to the future, centres for the New Evangelisation. I pray that through the beauty of worship and fine preaching, the ordinariates will inspire people with a loving and prayerful enthusiasm, to give themselves to Jesus Christ, our only Lord and Saviour. He speaks to us in his Word and nourishes us in the Eucharist and sacraments. He alone is the answer, as Pope Benedict always reminds us. He is the answer to cynical post-modern nihilism, the answer to the culture of death, the answer to the threats of secularist totalitarianism and sectarian extremism. He is the centre of the Faith of the Church.

Each person entering the Ordinariate in a group that seeks unity, will profess this One Faith with the words of the creed, then adding these words: "I believe and profess all that the holy Catholic Church believes, teaches and proclaims to be revealed by God." By God's grace may we all live what we profess and generously share what we believe.

#### CLARIFICATION ON THE ORDINARIATE

I have included articles on the Ordinariate over the past several months in response to several in the parish who have asked for such updates. I have not intended to imply that a final decision has been made on the parish's involvement in the Ordinariate. This will be a matter for extensive parish discussion and will necessitate time to discern God's will in the matter. For now, we continue our Anglican witness within the Diocese of the Holy Cross.

Whatever the outcome, we must not pre-empt the work of the Holy Ghost in this matter. However, it must be said that without a clearer picture of the Ordinariate in the United States, we are unable to make any decision regarding our future in it, pro or con.

## UPCOMING EVENTS

**Weekly Bible Study:** Wed., 10:45am

We continue our weekly Bible Study Wednesday mornings following the 10am Mass. Please join us as we study the Book of Genesis, and bring any friends who might be interested. This is a good way to introduce them to our parish.

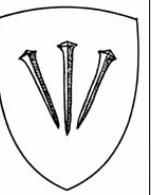
**Holy Week:** Sunday - Saturday, 17-23 Apr

Palm Sunday begins the most Holy Week of the Christian calendar. We mark Our Lord's triumphal entry into the Holy City, carrying our palms to signify His place as King of our lives. Then as we walk with Him through the last days of His earthly life, we listen to the Evangelists Matthew, Mark and Luke detail Our Lord's betrayal, arrest and subsequent crucifixion. Then on Maundy Thursday, we commemorate the Institution of the Sacrament of the Altar, as well as Our Lord's institution of the priesthood. We pay particular attention to the Gospel from S. John, in which Our Lord gives us a "new commandment," that we love one another. We see the love with which He has loved us: "greater love hath no man than this, that a man lay down his life for his friends." We too are called to lay aside our self-centeredness for the sake of others.

Good Friday marks the occasion of Our Lord's sacrifice for us on the cross and we spend that time reflecting upon so great a love.

Finally, in the Easter Vigil, we bless the new Paschal candle, hear again from the Hebrew Scriptures of God's promises to His people, bless the baptismal font and celebrate the First Mass of the Resurrection!

April 2011

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 BETRAYAL	 SCOURGES	 CROWN OF THORNS	 COCK	 NAILS	 1 Lenten Feria M.P. 9.30am E.P. 5.30pm	 2 S. Francis of Paula, C M.P. 9.30am Rosary 9.45am E.P. 5.30pm
 3 LENT IV (S. Richard, BC) L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	4 S. Isidore, CD M.P. 9.30am E.P. 5.30pm	5 S. Vincent Ferrer, C (Lenten Feria) M.P. 9.30am E.P. 5.30pm	6 Lenten Feria M.P. 9.30am Mass 10am Bible Study 10:30 E.P. 5.30pm	7 Lenten Feria M.P. 9.30am E.P. 5.30pm	8  Lenten Feria M.P. 9.30am E.P. 5.30pm	9 Lenten Feria M.P. 9.30am Rosary 9.45am E.P. 5.30pm
10 PASSION SUNDAY L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	11 S. Leo the Great, PCD (Monday in Passion Week) M.P. 9.30am E.P. 5.30pm	12 Tuesday in Passion Week M.P. 9.30am E.P. 5.30pm	13 S. Hermengild, M (Wednesday in Passion Week) M.P. 9.30am Mass 10am Bible Study 10:30 E.P. 5.30pm	14 S. Justin, M (Thursday in Passion Week) M.P. 9.30am E.P. 5.30pm TNM 7pm	15  Compassion of Our Lady (Friday in Passion Week) M.P. 9.30am E.P. 5.30pm	16 Saturday in Passion Week M.P. 9.30am Rosary 9.45am E.P. 5.30pm
17 PALM SUNDAY L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	18 Monday in Holy Week M.P. 9.30am E.P. 5.30pm Mass 6pm	19 Tuesday in Holy Week M.P. 9.30am E.P. 5.30pm Mass 6pm	20 Wednesday in Holy Week M.P. 9.30am Mass 10am Bible Study 10:30 E.P. 5.30pm Mass 6pm	21 MAUNDY THURSDAY M.P. 9.30am E.P. 5.30pm Mass 6pm	22  GOOD FRIDAY Three Hours 12-3pm Liturgy 6pm	23 HOLY SATURDAY M.P. 9.30am Rosary 9.45am E.P. 5.30pm Vigil 8pm
24 EASTER DAY L.M. 8am M.P. 9am SCF 9.30am Mass 10.30am	25 EASTER MONDAY M.P. 9.30am E.P. 5.30pm Mass 6pm	26 EASTER TUESDAY M.P. 9.30am E.P. 5.30pm Mass 6pm	27 Easter Wednesday (S. Peter Canisius, CD) M.P. 9.30am Mass 10am Bible Study 10:30 E.P. 5.30pm	28 Easter Thursday (S. Paul of the Cross, C) M.P. 9.30am E.P. 5.30pm	29  Easter Friday (S. Peter, M) M.P. 9.30am E.P. 5.30pm	30 Easter Saturday (S. Catherine of Siena) M.P. 9.30am Rosary 9.45am E.P. 5.30pm

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; TNM=Thursday Night at the Movies

Breathing with Two Lungs

We dare not limit our understanding of the Faith to the West, because the Church “breathes with two lungs”, the East and the West, as John Paul II insisted. When Anglo Catholics come into full communion they bring with them a well-developed appreciation of the Christian East. This grew through strong ecumenical links with Eastern Orthodoxy, unfortunately weakened in recent years for reasons well known to us all.

The Christian East is evident in the Catechism. It is a useful exercise to go to the back of the Catechism and check the references that are listed under two headings “Liturgy” and “Ecclesiastic Writers”. I believe the Eastern Christian presence in the Catechism is part of a theological and pastoral trend. There is much interest today in the wisdom of St Maximus the Confessor, the poetic depth and rich Mariology of St Ephrem the Syrian, the doctrine and spirituality of St John Chrysostom, St Basil and St Gregory Nazianzen. At the same time we are seeing a revival of interest in the greatest Western Father, St Augustine, so dear to the heart and mind of our Pope.

Through communion with Rome, members of the ordinariates will be in communion with the venerable Eastern Catholic Churches. They will have access to the liturgical and sacramental life of these ancient communities. Therefore the wisdom and piety of Eastern Christianity will no longer be something to be seen and admired from the outside, rather something to appropriate from within the living Church.

Unity and Continuity in Faith

Another dimension of unity in Catholic faith that will be enriched by the arrival of Anglicans is a sense of continuity in faith. This is an obvious example of how Anglicans coming into unity of faith bear gifts, and do not come empty handed.

Anglo Catholics have a keen sense of continuity in faith, knowing that “the Faith once given” has to be passed on with integrity and care across the generations of humanity. Entering the ordinariates they will readily understand the insistent call of Pope Benedict to interpret the Second Vatican Council in continuity with the whole living tradition of our faith that preceded the Council. It was not a rupture with the past, not some revolutionary new beginning.

What is now called the “hermeneutic of continuity”, was first articulated by Pope Paul VI in June 1972 in a challenging address

to the cardinals. Ten years since the Council began he could see how misinterpretations wrench the Council out of its context, which is the centuries-old living tradition of the Church in matters of faith and morals.

Nonetheless the Council represents a development of doctrine, firstly in terms of an enriched understanding of the Church herself and of her mission in this world, which Pope John Paul II took up and proclaimed as a New Evangelization. We need only reflect on the universal call to holiness, the dignity of the human person, the advances in teaching about marriage, the vindication of ecumenism and religious liberty. In these themes all found in the Catechism, we recognise how the Council took up and developed aspects of the Faith so pertinent to our times.

Valuing the faith

However the contribution that Anglicans bring to the ordinariates is not only this sense of continuity but also a sense of valuing the Faith. There are times in life when we only value something because we have struggled and suffered for it, or because someone has tried to take it from us.

Many traditional Anglicans have had to fight for the Faith, making personal sacrifices. I refer not only to the stand taken over the past thirty years as divisive innovations steadily took hold. I recall and honour the historic stand so many men and women have taken to rediscover and affirm a Catholic identity inspired by the Oxford Movement in its successive phases. My own father, Rev. Leslie Llewelyn Elliott, was an example to me of valuing the Faith.

However the times have changed and events have taken a new confronting turn. These realities seem to be lost on some Anglo-Catholics who are tempted to make a desperate “last stand” by just staying where they are.

Permit me to suggest that it is a waste of time and spiritual energy to cling to such a dangerous illusion. Valuing the Catholic Faith should not be confused with polemics. Let me quietly invite you to lay down weapons of controversies that are now pointless, to set aside endless intrigues which led nowhere, to walk away from futile conflicts which cannot build up the Body of Christ in charity. Accept the invitation of the Vicar of Christ on earth.

The gentle man who reaches out to you in Anglicanorum coetibus has no ulterior motives. His apostolic offer is clear. There is no deception here. He calls you to peace.

cont'd on page v