

## May Agenda

<b>S. Mark, Evangelist</b>	Monday, 2 May, 6pm
<b>Invention of the Holy Cross</b>	Tuesday, 3 May, 6pm
<b>Ss Philip &amp; James, Apostles</b>	Wednesday, 4 May, 10am
<b>Vestry Meeting</b>	Sunday, 8 May
<b>Patronage of S. Joseph</b>	Wednesday, 11 May, 10am
<b>Society of Mary Annual Meeting</b>	Saturday, 14 May, NYC
<b>Diocesan Synod</b>	19-20 May, Spartanburg, SC
<b>Spring Lawn Sale</b>	Saturday, 28 May, 8am-11am

## 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).

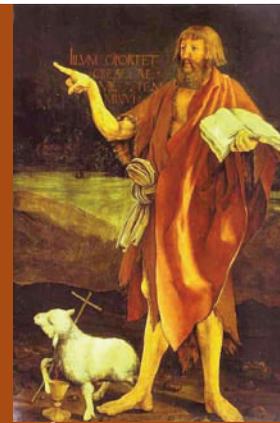
## Standing Notices

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



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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 43 May 2011

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

I have often remarked that the one Bible study I wished I had been at was the one Our Lord gave to his two disciples on the road to Emmaus, as recorded in S. Luke's Gospel. We recall how their hearts burned within them as they looked back on that conversation on the road, when the resurrected Christ opened up the Scriptures "beginning with Moses and the Prophets."

What about us? We, along with the Apostles, have gone through the rigors of Holy Week. We have stood at the Cross with Our Lord's Mother and the Beloved Disciple. We have witnessed the Passion and the piercing of His side. We have waited in silence, watching at the altar stripped of all ornamentation, the tabernacle open and empty. Then we gathered around the New Fire and the lighting of the Paschal candle, listening to those very same Scriptures Our Lord opened up to the disciples. But did our hearts burn within us? Or was this just one more Easter celebration with no discernable change in either our hearts or our minds?

The early Christians did not call their faith a religion. They proclaimed what they called "Good News," the *euangelion*. They had an encounter with the risen Lord and felt the power of the resurrection in their own lives. Our Lord's victory over sin meant that their lives were now transfigured in a powerful way. They became evangelists - bearers of the Good News - because their lives has been changed. And as a result, the entire world was changed through their witness.

But we balk at the prospect of being evangelists ourselves. What can one person do to proclaim the Easter message? The answer to our objection is to be found in the object of our faith, Christ Himself. Our Lord demonstrated in His own human experience of having no earthly power whatsoever, being despised and rejected, betrayed and denied, He was still victorious. The message is clear: only when we out aside our ego can God work through us. May we each take up the challenge to relate, just to one person, the joy we have found in meeting the Risen Lord!

Affectionately, your Friend and Pastor,

## Ordinariate Update

### Catholic Herald: The Holy Spirit is at work in the ordinariate

*William Johnstone explains how he overcame his initial misgivings about Pope Benedict XVI's historic offer to groups of Anglicans on the Catholic Herald website:*

When the Apostolic Constitution Anglicanorum coetibus was first announced I had a few reservations. I was sceptical about the idea of group reception into the Church. My experience as a former Anglican clergyman has convinced me that it is not possible to sugar the pill of conversion. It is a process that involves giving up familiar things for the sake of the truth.

I also wondered if this was an option for the majority of Anglo-Catholics that I knew. The High Church wing of the Church of England has become more Roman in recent years. Many clergy have used Catholic liturgies for the whole of their ministry. It would be ironic if converting to Rome meant adopting Anglican forms of worship for the first time.

Quite recently, I happened to read some of the original Anglican-Roman Catholic International Commission (ARCIC) documents. This gave me a new understanding of the ordinariate and a conviction that it is a profoundly ecumenical gesture. The explicit desire of ARCIC – initiated by Archbishop Michael Ramsay and Pope Paul VI in 1966 – was for visible unity between Catholics and Anglicans. It was not about remaining in separate bodies while appreciating each other's traditions. This is the mistaken mindset of much that has passed for ecumenism in recent years.

The desire was to fulfil the Lord's command that we should be

### Kudos

**To John Hagan & everyone** who assisted with the parish clean-up day.

**To Michele Ballarin** for providing the pictures adorning the west wall of the nave as memorials for Joseph & Lucile Lagler and Violette Celine Marie Thibeault.

one. It was to be done without the Anglican tradition being absorbed.

This seems to be what Anglicanorum coetibus has achieved. The original aim of ARCIC involved the whole Church of England rather than a small section of it. But with developments in the Anglican Communion over the last few decades this vision is now unrealistic. As Cardinal Walter Kasper pointed out at the 2008 Lambeth Conference, Anglican self-understanding seems to be more rooted in the 16th century than the first millennium. This does not mean that we should cease striving for unity. But the fulfilment of this goal will only happen with Christians who have a shared understanding of faith and morals.

The strand of Anglicanism most compatible with this vision is the body which grew out of the Oxford movement. Rather than the disaffected and disgruntled people they are often accused of being they are an immensely positive group of Christians. The communities that developed under the "flying bishops" were dynamic and missionary. Dignity in worship was matched by good pastoral practice and effective preaching. Traditionally, Anglo-Catholics have ministered among the urban poor. Often they served in areas where nobody else would go. This is just something of the patrimony that will be discovered over the months and years ahead. It is not simply a liturgical patrimony. Different groups will be either more or less Roman in practice. But it is a genuine Anglican tradition that can enrich the Catholic Church.

This new development could also help with our peculiar religious history. Most English people have a complicated attitude to Catholicism. On the one hand there is a degree of hostility. This often stems from ignorance about what Catholics believe. There is also suspicion of an uncompromising Church authority. On the other hand there is a fascination with the Church and a recognition that England was once a land of saints and martyrs. The

### Transitus

On Holy Saturday, 23 April, a Requiem Mass was offered for the repose of the soul of Ada "Schotzie" Pailey.

*cont'd from page iii*

local Chapter, and attendance at Chapter is of obligation unless prevented by genuine pastoral duties.

The fortunes of the Society have waxed and waned since the early days of the Catholic Revival, but for its members it has always been an important source of priestly formation, discipline and fraternity. Many of the best-known and best-loved priests of our Anglo-Catholic tradition have been brethren of SSC. Priests of the Society can be recognized by the small gold lapel cross that they generally wear. On it is inscribed the motto of the Society - in hoc signo vinces - in this sign, conquer!

### The Society of Mary

The Society of Mary is dedicated to the Glory of God and the Holy Incarnation of Christ under the invocation of Our Lady, Help of Christians.

Mary, Mother of the Lord Jesus is by far the most popular and beloved of all the saints. Churches throughout the world honor her with chapels, altars and shrines. The Book of Common Prayer honors her with four special feastdays, to which is added several others in many places. It is fitting that there be within the Anglican Communion, a society which honors the Blessed Virgin Mary, and bears witness to the mystery of Christ's Holy Incarnation.

The Scriptures tell us that Mary is full of grace, and was chosen of God. "Be it unto me according to thy Word," was Mary's joyous response to God's plan of redemption. Her obedience initiated the process of our salvation. In her, "the Word became flesh." She has a unique and special relationship with Jesus, and was close to him during his ministry, and the first miracle was performed at her instigation. On the Cross, Jesus gave her to his disciple John, "behold, your mother," and thus to all mankind. And on the day of Pentecost, the Holy Spirit descended upon her and the apostles. She is indeed "Mother of the Church." Her word to us is, "Whatsoever He saith unto you, do it!"

The Society of Mary was formed in 1931 by the union of its parent societies, the Confraternity of Our Lady (founded in 1880) and the League of Our Lady (founded in 1902). It has members all over the world and is not confined to Anglicans alone.

Where there are sufficient members (10-12) in one place or area they combine to form a Ward with a male priest as Superior and an elected Secretary. They can then organize regular services, meetings and other activities. Five or more members may form a Cell and organize joint prayer and fellowship. Petitions for Cell or Ward status should be submitted to the Corresponding Secretary ( [correspondingsecretary@somamerica.org](mailto:correspondingsecretary@somamerica.org) ).

The Society is not affiliated with any single Shrine or Marian institution, and is the only organization endeavoring to promote equally all the different aspects of devotion to Mary.

## UPCOMING EVENTS

### Society of Mary Mtg: Sat., 14 May

The Annual Mass and National Meeting of the Society of Mary will take place in New York City at the Church of the Resurrection on the 14th of May with Mass at 11am followed by a luncheon. For further information, click on their website at [www.somamerica.org](http://www.somamerica.org) Information about the Society of Mary is included in this newsletter.

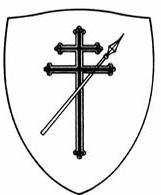
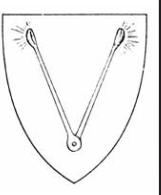
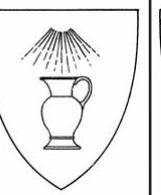
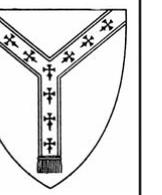
### DHC Diocesan Synod: 19-20 May

From Thursday, 19th of May through Friday, 20th May, the Diocese of the Holy Cross will hold its Annual Synod, hosted by Bishop Timothy Farmer and St. Francis Anglican Church in Spartanburg, South Carolina. The Synod includes a clericus (a meeting of the clergy) and a meeting of the various Anglican Church Women. Also, a Chrism Mass will be held in which Bishop Hewett will consecrate holy oils to be used in parishes throughout the year. The Synod concludes with a banquet on Friday evening, often considered the high point of our gathering.

### Spring Lawn Sale: Sat., 28 May

Over the Memorial Day weekend, the parish will hold a Spring Lawn Sale. This will be an opportunity for all to bring any white elephants (from spring cleaning), books, CDs, DVDs, clothing and crafts for sale to benefit the parish. We are also looking for volunteers to assist in pricing and setting up for the sale. The sale will go from 8am until 11am.

May 2011

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>1</b> ✠</p> <p>LOW SUNDAY</p> <p>L.M. 8am M.P. 9am SCF 9.30am <b>Mass 10.30am</b></p>	<p><b>2</b> ✠</p> <p>S. Mark, Ev</p> <p>M.P. 9.30am E.P. 5.30pm <b>Mass 6pm</b></p>	<p><b>3</b> ✠</p> <p>Invention of the Holy Cross</p> <p>M.P. 9.30am E.P. 5.30pm <b>Mass 6pm</b></p>	<p><b>4</b> ✠</p> <p>SS. Philip and James, App MM</p> <p>M.P. 9.30am <b>Mass 10am</b> E.P. 5.30pm</p>	<p><b>5</b></p> <p>S. Pius V, PC</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>6</b> </p> <p>S. John before the Latin Gate</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>7</b></p> <p>S. Stanislaus, BM</p> <p>M.P. 9.30am Rosary 9.45am E.P. 5.30pm</p>
<p><b>8</b> ✠</p> <p>EASTER II (App. of S. Michael, Archangel)</p> <p>L.M. 8am M.P. 9am SCF 9.30am <b>Mass 10.30am</b></p>	<p><b>9</b></p> <p>S. Gregory of Nazianthus</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>10</b></p> <p>S. Antonius, BC</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>11</b> ✠</p> <p>Patronage of S. Joseph</p> <p>M.P. 9.30am <b>Mass 10am</b> Bible Study 10:30 E.P. 5.30pm</p>	<p><b>12</b></p> <p>SS. Nereus, Achilleus, Domtilla &amp; Pancras, MM (Of the Octave)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>13</b> </p> <p>S. Robert Bellarmine, BCD (Of the Octave)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>14</b></p> <p>Of the Octave (S. Boniface, M)</p> <p>M.P. 9.30am Rosary 9.45am E.P. 5.30pm</p>
<p><b>15</b> ✠</p> <p>EASTER III</p> <p>L.M. 8am M.P. 9am SCF 9.30am <b>Mass 10.30am</b></p>	<p><b>16</b></p> <p>S. Ubald, BC Of the Octave</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>17</b></p> <p>S. Pascal Baylon, C Of the Octave</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>18</b></p> <p>Octave Day of S. Joseph (S. Venantius, M)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>19</b></p> <p>S. Dunstan, BC (S. Peter Celestine, PC S. Prudentia, V)</p> <p>M.P. 9.30am E.P. 5.30pm TNM 7pm</p>	<p><b>20</b> </p> <p>S. Bernardin of Siena, C</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>21</b></p> <p>Of Our Lady</p> <p>M.P. 9.30am Rosary 9.45am E.P. 5.30pm</p>
<p><b>22</b> ✠</p> <p>EASTER IV</p> <p>L.M. 8am M.P. 9am SCF 9.30am <b>Mass 10.30am</b></p>	<p><b>23</b></p> <p>Feria (Monthly Requiem)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>24</b></p> <p>Feria</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>25</b></p> <p>S. Gregory VII, PC (S. Urban I, PM)</p> <p>M.P. 9.30am <b>Mass 10am</b> Bible Study 10:30 E.P. 5.30pm</p>	<p><b>26</b></p> <p>S. Philip Neri, C (S. Eleutherius, PM)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>27</b> </p> <p>S. BEDE, CD</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>28</b></p> <p>S. Augustine of Canterbury, BC <b>Spring Lawn Sale</b></p> <p>M.P. 9.30am Rosary 9.45am E.P. 5.30pm</p>
<p><b>29</b> ✠</p> <p>EASTER V ROGATION SUNDAY (S. Mary Magdalene of Pazzi)</p> <p>L.M. 8am M.P. 9am SCF 9.30am <b>Mass 10.30am</b></p>	<p><b>30</b></p> <p>S. FELIX I, PM (Rogation Monday)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	<p><b>31</b></p> <p>Queenship of the Blessed Virgin Mary (Rogation Tuesday)</p> <p>M.P. 9.30am E.P. 5.30pm</p>	 <p>S. PHILIP</p>	 <p>S. DUNSTAN</p>	 <p>S. BEDE</p>	 <p>S. AUGUSTINE OF CANTERBURY</p>

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

warped genius of Henry VIII in implementing his plan of secession was to rebrand the Catholic faith as un-English. Those who adhered to the old faith were disloyal. This attitude has remained deeply embedded in the English psyche.

The Personal Ordinariate of Our Lady of Walsingham could provide a solution to this historical wound. There are significant numbers of Christians who are doctrinally Catholic but culturally Anglican. Many of these cultural elements have their roots in the pre-Reformation English Church. A mechanism is now available for people to enter into full communion with Rome while retaining something of this heritage as well as their group identity. This is not going to be a soft option. The conversion required is real and individual. But there is no reason why an identity rooted in a legitimate English tradition cannot be maintained.

The real gift of the ordinariate will be the restoration of communion to those groups that seek it. Many Anglicans have hungered for this for years. Such people will be coming home – restored to the rock from which they were hewn. An authenti-

cally Catholic existence is not possible without communion with Peter. This was the Achilles' heel of the Oxford Movement and in their hearts most Anglo-Catholics knew it. The treasures that were nurtured outside the Catholic Church can now find their true fulfilment from within. These gifts will be purified and transformed by grace.

My own journey into the Catholic Church was a momentous step in my life. It involved a parting of friends and the abandoning of many things I held dear. As I stood in Westminster Cathedral nearly 10 years on – at the ordination of three former bishops and the beginning of the ordinariate – I was confronted by my Anglican history. The cathedral was full of familiar faces. Some I had studied with, others had taught me, many were old friends and parishioners. It suddenly felt as if the fragments of my past were being gathered up in that single moment.

As the ordinariate begins to gather momentum it seems that the Holy Spirit is at work. The chief shepherd – with gentleness and love – is gathering in the sheep.

**What is the SSC?**

SSC stands for Societas Sanctae Crucis - the Society of the Holy Cross. The Society was founded in London in 1855 by a small group of Anglo-Catholic priests led by Father Charles Lowder. At a time when the Catholic Revival in the Church of England was threatened by persecution and misunderstanding, these priests came together for support, mutual prayer and encouragement. Fr Lowder spelled out the objects of SSC: 'To defend and strengthen the spiritual life of the clergy, to defend the faith of the Church, and to carry on and aid Mission work both at home and abroad. The members of this society, meeting together as they did in prayer and conference, were deeply impressed with the evils existing in the Church, and saw also, in the remedies adopted by St Vincent de Paul, the hope of lessening them.'

The Society has now spread throughout the world and is organised in autonomous Provinces under Provincial Masters elected by their Brethren. Within each Province are various Regions headed by Regional Vicars, and the work of the Society at local level is carried forward in Chapters led by their Local Vicars. Priests of the Society live under a common Rule and meet together in their local SSC Chapters every month or two for prayer, Mass and some kind of study or conversation. Presiding over the Society worldwide is a Master-General who has a special responsibility to ensure an on-going fidelity among the Brethren to the spirit of the Society. The Americas Province is the province in the Western Hemisphere, with the majority of its members living in the USA and Canada.

SSC is not a devotional guild, but takes its stance upon a shared vision of 'a disciplined priestly life fashioned after a definite spiritual rule.' It is this Rule of Life which unites the Brethren in their various priestly ministries and lives. They are required to 'consider their obligation to the Society as a close spiritual bond...which takes precedence to that of any other voluntary society.' This obligation includes a commitment to attend local SSC Chapter meetings and annual Regional and Provincial Synods. The life of the Society is experienced primarily through the

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