

November Agenda

All Souls Day: Monday, 2 November, 7 pm

Rosary: Saturday, 7 November, 9.45am

Vestry Meeting:

Sunday, 15 November, 12.15pm

Wednesday Night at the Movies:

Wednesday, 18 November, 7pm

Thanksgiving Day:

Thursday, 26 November, 10am

St Andrew's Day:

Monday, 30 November, 7pm

New Brochure

A newly-revised 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...

Deacon's Dais	ii
Kudos	ii
Transitus	ii
Statement from Vatican	iii
Ordo Kalendar	iv
Upcoming Events	v
November Agenda	vii

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ECCE

The Newsletter of S. John the Baptist Anglican Church
Marshall, Virginia

Issue 25, November 2009

Dear Family and Friends of S. John's,

Just when we think that some things will never change, they do! For decades now, traditional Anglicans have made various appeals to the Vatican for full communion, whilst retaining our particular ethos and liturgical expression, in short our Anglican patrimony. On Tuesday, 20 October, the Vatican finally responded affirmatively. At the time of this writing, we do not know the specifics of the Holy Father's response but from the perspective of what Anglicans have been asking, the preliminary indications are positive. We have yet to receive the actual text of the Apostolic Constitution, and when it becomes available we will want to review it carefully as a parish in order to respond - or not - accordingly.

Why is this development important to us at S. John's? I can think of several reasons, both theological and practical. First, as we have been studying in our Wednesday morning Bible study, Our Lord, in His "High-Priestly Prayer" prays for those who will hear the Gospel through the Apostolic ministry: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The "oneness" Our Lord prays for is to be a visible unity, and thus it is incumbent upon us to not only pray for but to work towards this unity. Second, one of the perennial problems within Anglicanism has been a lack of recognized authority. Surveying the Anglican landscape and observing a dizzying display of Continuing Churches, one cannot help but conclude that hubris and individualism as well as a lack of authority hamper our unity. Perhaps it is now time to look to that authority centered in the Petrine ministry as a means of unifying these disparate groups.

Practically, as we all work to grow our parish, we recognize the difficulty of attracting people to Anglicanism. What makes our Diocese any more attractive than other Anglican group? However, as a part of the Universal Church in communion with the Holy Father, we will still have our distinctive Anglican identity, as well as the confidence that comes from following Our Lord's own expressed prayer. We have much to think and to pray about. May God bless us as we seek His will for our parish.

Affectionately, your Friend and Pastor,

The Deacon's Dais

How can anyone that takes seriously the wish of our Lord for His Church to be one not still be gasping over the announcement from Rome on Tuesday, October 20th? I must confess that when my Press Secretary, Michelle, told me the news on that Tuesday, I did not even Google it out of a deep skepticism that any such good news could be true. I'm sure that I was not alone in this pessimism, as many of you have spent more years in the wilderness than I.

So, rather than recap things, I will remind you that we have been a Forward in Faith Parish from our beginning in 1992. Surely www.forwardinfaith.com is in the "bookmarks" of your favorite web browser! It is all there, the statement and reactions to it during the Forward in Faith annual conference in London: follow the "News" link. Listen to it all, and then I would like to address two things that I believe need to be clarified before the secular press takes this story over: Firstly, the idea of this being a recent whim of Pope Benedict XVI and secondly, the importance of patrimony over liturgy.

On the first point, then Cardinal Ratzinger was appointed in 1981 by Pope John Paul II to head the "Congregation for the Doctrine of the Faith". This is important in that it placed him in a position to be in dialogue with Anglo-Catholics. That is, those Anglo-Catholics and those Roman Catholics that were seeking common ground would have had Cardinal Ratzinger as their common point of reference.

Kudos

To Michelle Ballerin for filling in as organist while Sherry and Linda were away.

To Sherry Twining who gives of her time so generously to provide music Sunday mornings.

Therefore, even from the "public eye", this conversation has very deep roots. The phrase, "Rome thinks in decades, not in years" applies here. Any attempt to frame the words of October 20th, as something done hastily or opportunistically would be wrong.

On the second point, "patrimony" and "liturgy" are not the same. Yet since that day I've seen them being used interchangeably by both the secular press and some Christian internet news sites. Last July I was listening to an interview with the Roman Catholic Bishop Kevin Vann of Ft. Worth, TX, on Catholic Radio (XM 117). The subject was The Year of the Priest, but on a tangent he mentioned that a package to consider Anglican Orders and Patrimony was already on its way to Rome.

Patrimony is a term with Latin and Middle English roots. At its essence it means "that which has been inherited from one's father or ancestors". In the hope for the reunification of our Lord's Body on earth we Anglicans offer our particular ethos, our patrimony, to the whole of the body. The Christian Formation classes offer you a comfortable setting to examine these things in a group setting, but your clergy are charged to attend to any questions of faith one on one. You should never feel alone. This is certainly a time to rejoice, wait and be attentive. But, also it is a time to be in prayer, and seek proper guidance outside the pages of the Washington Post.

The Rev'd Deacon John Needham

Transitus

On Tuesday, 20 October, **Betty (Wood) Jesneck**, sister of Gail Muller, passed into the next part of life. Please remember her and Gail in your prayers. *Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.*

cont'd from page iii

Throughout the more than 450 years of its history the question of the reunification of Anglicans and Catholics has never been far from mind. In the mid-nineteenth century the Oxford Movement (in England) saw a rekindling of interest in the Catholic aspects of Anglicanism. In the early twentieth century Cardinal Mercier of Belgium entered into well publicized conversations with Anglicans to explore the possibility of union with the Catholic Church under the banner of an Anglicanism "reunited but not absorbed".

At the Second Vatican Council hope for union was further nourished when the Decree on Ecumenism (n. 13), referring to communions separated from the Catholic Church at the time of the Reformation, stated that: "Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place."

Since the Council, Anglican-Roman Catholic relations have created a much improved climate of mutual understanding and cooperation. The Anglican-Roman Catholic International Commission (ARCIC) produced a series of doctrinal statements over the years in the hope of creating the basis for full and visible unity. For many in both communions, the ARCIC statements provided a vehicle in which a common expression of faith could be recognized. It is in this framework that this new provision should be seen.

In the years since the Council, some Anglicans have abandoned the tradition of conferring Holy Orders only on men by calling women to the priesthood and the episcopacy. More recently, some segments of the Anglican Communion have departed from the common biblical teaching on human sexuality—already clearly stated in the ARCIC document "Life in Christ"—by the ordination of openly homosexual clergy and the blessing of homosexual partnerships. At the same time, as the Anglican Communion faces these new and difficult challenges, the Catholic Church remains fully committed to continuing ecumenical engagement with the Anglican Communion, particularly through the efforts of the Pontifical Council for the Promotion of Christian Unity.

In the meantime, many individual Anglicans have entered into full communion with the Catholic Church. Sometimes there have been groups of Anglicans who have entered while preserving some "corporate" structure. Examples of this include, the Anglican diocese of Amritsar in India, and some individual parishes in the United States which maintained an Anglican identity when entering the Catholic Church under a "pastoral provision" adopted by the Congregation for the Doctrine of the Faith and approved by Pope John Paul II in 1982. In these cases, the Catholic Church has frequently dispensed from the requirement of celibacy to allow those married Anglican clergy who desire to continue ministerial service as Catholic priests to be ordained in the Catholic Church.

In the light of these developments, the Personal Ordinariates established by the Apostolic Constitution can be seen as another step toward the realization the aspiration for full, visible union in the Church of Christ, one of the principal goals of the ecumenical movement.

UPCOMING EVENTS

Christian Formation: Sundays, 9:30am

In November, we begin a new class to examine the Catechism of the Catholic Church in response to the recent Vatican announcement. This class is strongly recommended as we collectively reflect on this development.

Anglicanism 101: First Three Wednesdays

Fr Ostman will present an introduction to Anglicanism at the Marshall Baptist Church on Wednesday evenings (Nov 4, 11, 18), 6.30pm-7.15pm. Having a few of our folks attend would be terrific!

Weekly Bible Study: Wed, 10:30am

Our Bible Study meets after Morning Prayer at 9:30am and Mass at 10am. Please join us for our study of S. John's Gospel and bring your friends.

First Saturday Rosary: 7 Nov, 9:45am

We will meditate on the Joyous Mysteries this month. Please join us even if you have never prayed the Rosary before. Rosaries and prayers are available at the Lady Shrine.

Vestry Meeting: Sunday, 15 November

The Vestry will have its regular meeting after the Coffee Hour.















Wednesday Night at the Movies:

On Wednesday 18 November we will meet at 7pm to view *A Man for All Seasons*. This compelling drama covers the last seven years in the life of Thomas More, Henry VIII's chancellor, who met a martyr's death rather than compromise his conscience during a period of religious turmoil.

Thanksgiving Day: Thursday, 26 Nov

Mass will be offered 10 am as we gather to give thanks to Our Lord for all his benefits towards us.

November 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 ALL SAINTS (TRINITY XXI) M.P. 9.00am SCF 9.30am Mass 10.30am	2  ALL SOULS M.P. 9.30am E.P. 5.30pm Mass 7:00pm	3 Octave M.P. 9.30am E.P. 5.30pm	4 St Charles Borromeo, BC M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm	5 Octave M.P. 9.30am E.P. 5.30pm	6  Octave M.P. 9.30am E.P. 5.30pm	7 Octave M.P. 9.30am Rosary 9:45am E.P. 5.30pm
8  TRINITY XXII M.P. 9.00am SCF 9.30am Mass 10.30am	9 Dedication of the Archbasilica of Our Saviour M.P. 9.30am E.P. 5.30pm	10 St Andrew Avellino, C M.P. 9.30am E.P. 5.30pm	11 St Martin, BC M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm	12 St Martin I, PM M.P. 9.30am E.P. 5.30pm	13  St Britius, BC M.P. 9.30am E.P. 5.30pm	14 St Josaphat, BM M.P. 9.30am E.P. 5.30pm
15  TRINITY XXIII M.P. 9.00am SCF 9.30am Mass 10.30am	16 St Gertrude, V M.P. 9.30am E.P. 5.30pm	17 St Hugh of Lincoln, BC M.P. 9.30am E.P. 5.30pm	18 St Hilda, Ab M.P. 9.30am Mass 10.00am Bible Study 10:30 WNM 7.00pm	19 St Elisabeth of Hungary, W M.P. 9.30am E.P. 5.30pm	20 St Edmund, KM M.P. 9.30am E.P. 5.30pm	21 Presentation of the Blessed Mother M.P. 9.30am E.P. 5.30pm
22  SUNDAY NEXT BEFORE ADVENT M.P. 9.00am SCF 9.30am Mass 10.30am	23 St Clement, PM M.P. 9.30am E.P. 5.30pm	24 St John of the Cross, CD M.P. 9.30am E.P. 5.30pm	25 St Catherine of Alexandria M.P. 9.30am Mass 10.00am Bible Study 10:30 E.P. 5.30pm	26 THANKSGIVING DAY M.P. 9.30am Mass 10:00am E.P. 5.30pm	27  feria M.P. 9.30am E.P. 5.30pm	28 Vigil of St Andrew M.P. 9.30am E.P. 5.30pm
29  ADVENT I M.P. 9.00am SCF 9.30am Mass 10.30am	30  ST ANDREW, AP M.P. 9.30am E.P. 5.30pm Mass 7pm	 ST ANDREW	 ST HILDA	 ST ELISABETH	 ST CLEMENT	 SALTIRE

Ab=Abbot; Ap=Apostle; B=Bishop; C=Confessor; Dn=Deacon; D=Doctor; 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; WNM=Wednesday Night at the Movies

The Statement from the Congregation for the Doctrine of the Faith

With the preparation of an Apostolic Constitution, the Catholic Church is responding to the many requests that have been submitted to the Holy See from groups of Anglican clergy and faithful in different parts of the world who wish to enter into full visible communion.

In this Apostolic Constitution the Holy Father has introduced a canonical structure that provides for such corporate reunion by establishing Personal Ordinariates, which will allow former Anglicans to enter full communion with the Catholic Church while preserving elements of the distinctive Anglican spiritual and liturgical patrimony. Under the terms of the Apostolic Constitution, pastoral oversight and guidance will be provided for groups of former Anglicans through a Personal Ordinate, whose Ordinary will usually be appointed from among former Anglican clergy.

The forthcoming Apostolic Constitution provides a reasonable and even necessary response to a world-wide phenomenon, by offering a single canonical model for the universal Church which is adaptable to various local situations and equitable to former Anglicans in its universal application. It provides for the ordination as Catholic priests of married former Anglican clergy. Historical and ecumenical reasons preclude the ordination of married men as bishops in both the Catholic and Orthodox Churches. The Constitution therefore stipulates that the Ordinary can be either a priest or an unmarried bishop. The seminarians in the Ordinate are to be prepared alongside other Catholic seminarians, though the Ordinate may establish a house of formation to address the particular needs of formation in the Anglican patrimony. In this way, the Apostolic Constitution seeks to balance on the one hand the concern to preserve the worthy Anglican liturgical and spiritual patrimony and, on the other hand, the concern that these groups and their clergy will be integrated into the Catholic Church.

Cardinal William Levada, Prefect of the Congregation for the Doctrine of the Faith which has prepared this provision, said: "We have been trying to meet the requests for full communion that have come to us from Anglicans in different parts of the world in recent years in a uniform and equitable way. With this proposal the Church wants to respond to the legitimate aspirations of these Anglican groups for full and visible unity with the Bishop of Rome, successor of St. Peter."

These Personal Ordinariates will be formed, as needed, in consultation with local Conferences of Bishops, and their structure will be similar in some ways to that of the Military Ordinariates

which have been established in most countries to provide pastoral care for the members of the armed forces and their dependents throughout the world. "Those Anglicans who have approached the Holy See have made clear their desire for full, visible unity in the one, holy, catholic and apostolic Church. At the same time, they have told us of the importance of their Anglican traditions of spirituality and worship for their faith journey," Cardinal Levada said.

The provision of this new structure is consistent with the commitment to ecumenical dialogue, which continues to be a priority for the Catholic Church, particularly through the efforts of the Pontifical Council for the Promotion of Christian Unity. "The initiative has come from a number of different groups of Anglicans," Cardinal Levada went on to say: "They have declared that they share the common Catholic faith as it is expressed in the Catechism of the Catholic Church and accept the Petrine ministry as something Christ willed for the Church. For them, the time has come to express this implicit unity in the visible form of full communion."

According to Levada: "It is the hope of the Holy Father, Pope Benedict XVI, that the Anglican clergy and faithful who desire union with the Catholic Church will find in this canonical structure the opportunity to preserve those Anglican traditions precious to them and consistent with the Catholic faith. Insofar as these traditions express in a distinctive way the faith that is held in common, they are a gift to be shared in the wider Church. The unity of the Church does not require a uniformity that ignores cultural diversity, as the history of Christianity shows. Moreover, the many diverse traditions present in the Catholic Church today are all rooted in the principle articulated by St. Paul in his letter to the Ephesians: 'There is one Lord, one faith, one baptism' (4:5). Our communion is therefore strengthened by such legitimate diversity, and so we are happy that these men and women bring with them their particular contributions to our common life of faith."

Background information

Since the sixteenth century, when King Henry VIII declared the Church in England independent of Papal Authority, the Church of England has created its own doctrinal confessions, liturgical books, and pastoral practices, often incorporating ideas from the Reformation on the European continent. The expansion of the British Empire, together with Anglican missionary work, eventually gave rise to a world-wide Anglican Communion.

cont'd on page v