

ORDINARIATE NEWS

12th Sunday after Trinity

August 30th, 2020

[Edition 1, Volume 9]

SUNDAY HYMNS

Lift High the Cross (1887)

George W Kitchin (1827-1912)
OLW Cathedral, Houston

All Hail the Power of Jesus' Name (1780)

Edward Perronet (1721-1792)
St. Mary the Virgin, Arlington

Take Up Your Cross (1833)

Charles W. Everest (1814-1877)
St. Mary the Virgin, Arlington

God is Love (1740)

Charles Wesley (1707-1788)
St. Mary the Virgin, Arlington

All people that on earth do dwell (1650)

William Kethe (1594-1594)
St. Barnabas, Omaha

Here, O my Lord, I see thee face to face (1855)

Horatius Bonar (1808-1889)
St. Barnabas, Omaha

How sweet the Name of Jesus sounds (1779)

John Newton (1725-1807)
St. Barnabas, Omaha

TAKE UP YOUR CROSS

This week features signs of growth from many different parts of the Ordinariate: a note from the community in Guam, a description of how St. Thomas More's (Toronto) music ministry has adapted to restrictions, a status update on St. Luke's, and this week's big news, the generous gift that will allow St. John Vianney's to begin work on a permanent building on the land they bought back in 2017. In addition, there is Part II of the series of short articles on the St. Benet Biscop chapter of Oblates. Special thanks to Br. John-Bede, Joseph DiCaria, David Lewis, Adrian Cruz, and Peter Smith for contributing.

Would you consider writing a Parish Profile? Would your Parish priest consider allowing us to transcribe an excerpt of his homily? Is there a ministry, good work, or event you'd like others to know about? Email ordinariateneewsletter@outlook.com to tell us more. Thank you to all the contributors this week.

The opinions expressed here by different authors are their own, and do not officially represent the Ordinariate unless otherwise indicated.

GOOD NEWS FROM ST. JOHN VIANNEY

Last Sunday, Rev. Deacon Scott Wooten announced that St. John Vianney in Conroe had received an anonymous donation of \$1,000,000 for the construction of their church. They had raised \$329,000, and were looking at loans to build a make-shift building on the land they purchased 3 years ago for their future home (they currently meet in an elementary school). Not only does this cover the remaining money to pay off the land, it provides all the necessary funds to begin construction. Deacon Wooten, ordained in May, is determined to have the community involved in the planning at every step, and is looking at substantial progress before 2021 is up. The donor, who wishes to remain anonymous, is passionate about supporting small, growing churches. Please keep the community in your prayers as they begin building. Deacon Wooten's video is available [here](#).



Have a submission or an announcement? Want to help? Contact ordinariateneewsletter@outlook.com.

Enjoyed the paper? Please donate \$2 or more to the Diocesan seminarian fund, at <https://ordinariate.net/give-to-sff>.

Feel free to print out and distribute copies.

ON PRAISE DUE TO THE SAINTS

Edward Pusey, *Plain Sermons : Sermon LXXXII* (1842)

Say I this as if I would herein praise St. Barnabas? Oh no! What have we to do with praising Saints and Martyrs of Apostolic days, who, at our best estate, are so unlike them? What have we to do with praising, as from ourselves, those whose praise GOD hath sealed? Our safest praise is (as our Church this day doth for us) reverently to repeat what Scripture saith of them. Our safest praise, said I? No, for ourselves, our safest praise were to awake, to arouse ourselves, to be following his steps, to praise him by actions conformable to his, to realize his life again on earth, to be in our measure St. Barnabas'; so shall his praise, and the praise of GOD in him, be the more multiplied, when many, like him, shall add to their faith manly courage, and to manly courage knowledge, and to knowledge self-restraint, and to self-restraint enduringness, and to enduringness godliness, and to godliness brotherly kindness, and to brotherly kindness charity, and so be—what? perfect saints? no—but “neither barren nor unfruitful in the knowledge of our LORD JESUS CHRIST;” when many, like him, shall hear their SAVIOUR’S voice, “Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow ME.”

It is indeed part of natural piety to keep in grateful remembrance these our benefactors, our fathers in CHRIST, the founders of our Church, the foundation whereon, in CHRIST JESUS, we are built up: we keep the birth-day of our kings, and rightly, since through them we may “lead a quiet and peaceable life, in all godliness and honesty;” we keep the anniversary of our victories, (would we kept them as the memory of GOD’S deliverances,) where Christian blood has been by Christians shed, and we think that the memory thereof will increase the patriotism and courage of our citizens. And would not our Christian courage in fighting our good fight, and would not our love for our heavenly country be more stirred up within us, if we kept the birth days of our heaven-born warriors (the days on which by the death of martyrdom they were born to endless glory); if we meditated thereon, what they had been, what they are, what they shall be, saints on earth, with their LORD in Paradise, with “white robes,” as the emblems of their acceptance in Heaven, to reign with HIM for ever? Yet they were also men like ourselves, with the same feelings, the same weakness of the flesh, though with mightier temptations; it was not their strength, but their weakness, and their LORD’S “strength made perfect in their weakness,” which triumphed over their weakness and Satan’s strength.

Edward Pusey (1800-1882) was an Anglican priest and father of the Oxford movement, who edited the Library of the Fathers.

The Crosse

*What is this strange and uncouth thing?
To make me sigh, and seek, and faint, and die,
Untill I had some place, where I might sing,
And serve thee; and not onely I,
But all my wealth, and familie might combine
To set thy honour up, as our designe.*

*And then when after much delay,
Much wrastling, many a combate, this deare end,
So much desir'd, is gin'n, to take away
My power to serve thee; to unbend
All my abilities, my designs confound,
And lay my threatnings bleeding on the ground.*

*One ague dwelleth in my bones,
Another in my soul (the memorie
What I would do for thee, if once my grones
Could be allow'd for harmonie)
I am in all a weak disabled thing,
Save in the sight thereof, where strength doth sting.*

*Besides, things sort not to my will,
Ev'n when my will doth studie thy renown:
Thou turnest th' edge of all things on me still,
Taking me up to throw me down:
So that, ev'n when my hopes seem to be sped,
I am to grief alive, to them as dead.*

*To have my aim, and yet to be
Farther from it then when I bent my bow;
To make my hopes my torture, and the fee
Of all my woes another wo,
Is in the midst of delicates to need,
And ev'n in Paradise to be a weed.*

*Ab my deare Father, ease my smart!
These contrarieties crush me: these crosse actions
Doe winde a rope about, and cut my heart:
And yet since these thy contradictions
Are properly a crosse felt by thy sonne,
With but foure words, my words, Thy will be done.*

George Herbert (1593-11633) was a Anglican priest, musician, and poet writing in English, Latin, and Greek.

AROUND THE ORDINARIATE

- *St. George, Republic MO*— Parish picnic, Aug. 30 after Mass (transferred due to heat)
- *St. Mary the Virgin, Arlington*— Preparations are underway to begin children’s catechesis for the restored order of sacraments, starting Sept. 13
- *St. Augustine of Canterbury, San Diego*— New study on Zoom, “The Bible & the Church Fathers”, Mondays 7PM
- *St. Alban, Rochester NY*— Second lecture “Introduction to St. JH Newman”, Wednesday 7-9PM (& Fridays on their YouTube)
- *St. John Fisher Mission, Orlando FL*— The community has resumed Masses.
- *St. John the Baptist, Bridgeport PA*— Fr. Bochanski, the founder of Courage, spoke about the work of his apostolate, Aug. 19 7:30 PM
- *St. John the Baptist, Bridgeport PA*— Patriotic Rosary, a nonpartisan communal prayer for the government, Sept. 12 10:30 AM
- *St. Barnabas, Omaha*— The Saint Barnabas Academy opened Aug. 19
- *OLSJ, Louisville*— The Transferred Feast of St. Magnus, celebrated at his shrine, Aug. 16
- *St. Barnabas, Omaha*— St. Padre Pio’s relics will be visiting the parish, Sept. 12

The Cycle of Prayer (prayer.covert.org) (purchase [here](#))

Sunday, August 23:

Morning

Diocese of Bagdogra, India

Archdiocese of Katowice, Poland

Diocese of Shuoxian, China

Diocese of Xochimilco, México, México

Monday, August 24:

Diocese of Mainz, Germany

Diocese of Mansa, Zambia

Diocese of Noto, Italy

Diocese of Piedras Negras, Coahuila, México

Diocese of Rockville Centre, New York, USA

Tuesday, August 25:

Diocese of Doba, Chad

Diocese of Huelva, Spain

Diocese of Margarita, Venezuela

Diocese of Nakhon Ratchasima, Thailand

Diocese of Troyes, France

Wednesday, August 26:

Diocese of Irecê, Bahia, Brazil

Diocese of Mallorca, Spain

Diocese of Same, Tanzania

Diocese of Sikasso, Mali

Diocese of Yantai, China

Thursday, August 27:

Diocese of Bunda, Tanzania

Diocese of Gómez Palacio, Durango, México

Diocese of Gumla, India

Diocese of Molegbe, Democratic Republic of the Congo

Diocese of Nicosia, Italy

Friday, August 28:

Diocese of Daejeon, South Korea

Chaldean Catholic Archeparchy of Diarbekir, Turkey

Diocese of Uromi, Nigeria

Diocese of Wonju, South Korea

Diocese of Zielona Góra-Gorzów, Poland

Saturday, August 29:

Archdiocese of Poznań, Poland

Diocese of Rutana, Burundi

Diocese of San Benedetto del Tronto-Ripatransone-Montalto, Italy

Diocese of Umuarama, Parana, Brazil

Diocese of Wilmington, Delaware, USA

Evening

Diocese of Barra do Piraí-Volta Redonda, Rio de Janeiro, Brazil

Archdiocese of Nueva Segovia, Philippines

Diocese of Pereira, Colombia

Diocese of Verona, Italy

Diocese of Concordia, Argentina

Diocese of Meath, Ireland

Diocese of Yibin, China

Maronite Catholic Eparchy of Zahleh, Lebanon

Diocese of Leribe, Lesotho

Archdiocese of Maseru, Lesotho

Diocese of Saint-Claude, France

Diocese of Sibolga, Indonesia

Diocese of Buffalo, New York, USA

Military Ordinariate of Colombia

Archdiocese of Indianapolis, Indiana, USA

Diocese of Tsiroanomandidy, Madagascar

Diocese of Koudougou, Burkina Faso

Archdiocese of Pisa, Italy

Apostolic Vicariate of Rundu, Namibia

Diocese of Versailles, France

Diocese of Berbérati, Central African Republic

Archdiocese of Lagos, Nigeria

Archdiocese of N'Djaména, Chad

Diocese of Santorini, Greece

Diocese of Gaoua, Burkina Faso

Diocese of Itumbiara, Goiás, Brazil

Diocese of Musoma, Tanzania

Diocese of Teófilo Otoni, Minas Gerais, Brazil

EXCERPT FROM A HOMILY ON THE 11TH SUNDAY AFTER TRINITY

Would your Parish priest consider allowing us to transcribe and include an excerpt of his Sunday homily? Let us know at ordinariatnewsletter@outlook.com.

LESSONS FOR THE WEEK (2019-2020 ORDO) (purchase [here](#))

TWELFTH SUNDAY AFTER TRINITY (OT 22) (Green)

Aug. 30: MP (Ps. 66-67) Ez. 18:1-4, 19-end ♦ Lk 4:16-30 *Te Deum* DWM 512 Gloria Creed, Lec 124
(Sun.) EP II (Ps. 19, 46) 2 Kgs 18:17-22, 28-19:7 ♦ Gal 6:1-10

Feria of Trinity 12 (OT 22) [*St. Aidan, Bishop, and the Saints of Lindisfarne*] (Green/White)

Aug. 31: MP (Ps. 89:I) Ez 13:1-16 ♦ 2 Cor 11 D 512, L 431; D 821
(Mon.) EP (Ps. 89:II) Ez 14:1-11 ♦ Lk 23:26-49

Feria of Trinity 12 (OT 22) (Green)

Sept. 1: MP (Ps. 97, 99-100) Ez 14:12-end ♦ 2 Cor. 12:1-13 D 512, L 432
(Tues.) EP (Ps. 94-(95)) Ez 20:1-20 ♦ Lk 23:50-24:12

Feria of Trinity 12 (OT 22) [*Can: Bl. André Grasset, Priest & Martyr*] (Green/Red)

Sept. 2: MP (Ps. 101, 109) Ez 20:27-44 ♦ 2 Cor. 12:14-13:end D 512, L 433; D 919
(Wed.) EP (Ps. 119:XVI-XVIII) Ez 33:21-end ♦ Lk 24:13-end

Saint Gregory the Great, Pope and Doctor of the Church *Memorial* (White)

Sept. 3: MP (Ps. 105:I) Ez. 34:1-16 ♦ Gal 1 D 823, L 434/635
(Thurs.) EP (Ps. 105:II) Ez. 34:17-end ♦ Jn 1:1-28

Feria of Trinity 12 (OT 22) [*St. Cuthbert, Bishop; Can: Bl. Dina Bélanger, Virgin*] (Green/White)

Sept. 4: MP (Ps. 102) Ez. 36:22-36 ♦ Gal 2 D 512, L 435; D 825; D 938
(Fri.) EP I (Ps. 107:I) Ez. 37:1-14 ♦ Jn 1:29-end

Feria of Trinity 12 (OT 22) [*BVM: Mass of Saint Mary 5*] (Green/White)

Sept. 5: MP (Ps. 107:II, 108) Ez. 37:15-end ♦ Gal 3 D 512, L 436; D 996, L 707-712
(Sat.) EP II (Ps. 33) Ez. 47:1-12 ♦ Jn 2

PARISH PROFILE

Would you be interested in writing a profile of your local Ordinariate parish? Do you know someone who might? Write us at ordinariateneewsletter@outlook.com.



THE CHOSEN

VidAngel's *The Chosen* is a new TV series on the life of Jesus Christ. The first season is now available for viewing on [the website](#) or by streaming via the app. The project is entirely funded by crowd sourcing, so a free-will donation is solicited to make the episodes free to others.

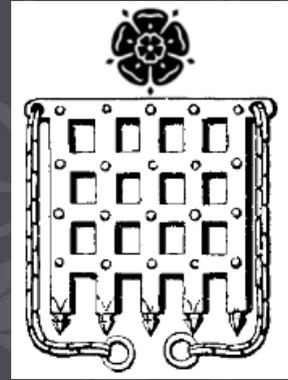
Bishop Lopes recommends this series, saying, "I have just two more episodes to watch in the first season and I am simply blown away by the quality of the production and the fidelity to the Gospel. There is a freshness to this presentation that I have not seen in a very long time, and the treatment of Our Lady at Cana is beautiful! The series can be used as an evangelization tool, or simply as quality Christian entertainment for families. Just watch the first episode and you'll see what I mean."

*From St. Alban's,
Rochester.*



ST. THOMAS MORE: CHORAL MASS FOR FOUR VOICES

The community of St. Thomas More in Toronto was one of the original communities of the Ordinariate after the POCSOP was erected by Pope Benedict. The founding members of the community brought with them a strong tradition of excellent choral music, which has been a major part of our liturgical life ever since. For most of our existence we have had a professional choir of at least 4 parts leading the congregation in song. Finances in most Catholic parishes naturally wax and wane over time due to external economic influences, and while we never thought of the paid choristers as an “extra”, there have been times when we just didn’t have the money and so there have been periods of hiatus for the polyphonic aspect of our patrimonial musical tradition.



During the COVID-19 crisis, when the Churches in Toronto were closed for 3 months, our community was not able to gather in person, but all of our regular donors continued their sacrificial giving - without exception - and so unlike many parishes, our finances did not take a hit. Since the civil government has condescended to permit us to worship together again, albeit in a limited fashion, it is especially important that we provide whatever sense of community and patrimony we can during these challenging time of the “ritus covidensis”. Coffee hour has become “cold-drinks on-the-church-steps-hour”, and since we are not allowed to sing congregationally or even hand out hymnals or leaflets, we have decided to “bring back” our professional (and extremely socially-distanced) quartet once a month to present some of those so-called “performance masses” of patrimonial sacred music that we don’t often get to hear in their intended liturgical context because of their length or complexity. Since Catholics in Toronto have been either discouraged or banned from almost all exterior participation in the Sacred Liturgy, this interior participation that we have left must be supported by making the musical component of the sacred liturgy as beautiful and inspiring to our congregation as we can.

We have been livestreaming our masses for years as a pastoral outreach to several of our stalwart parishioners who became homebound, and this continues on our YouTube channel.

Joseph DiCaria is the administrative contact at St. Thomas More’s in Toronto.

GUAM ORDINARIATE

Hafa Adai! Greetings from Guam in the Marianas Islands in the far flung Western Pacific, the newest Community in Formation of the Ordinariate of Our Lady of the Southern Cross based out of Australia. Next year marks 500 years since the first Christians reached the shores of the Marianas which makes it the Eldest Daughter of the Church in Oceania and again this crossroads of empires is a first in the Pacific for the Ordinariate.

In the year 2000 a small group of Episcopalians entered the Catholic Church and now 20 years later a small neophyte community is born once again bringing Anglican patrimony to enrich the Church of Guam and provide a home to those wishing to cross the Tiber into Communion or those hearing the Gospel for the first time. Currently we ask for your prayers for our new community.

Adrian Cruz is a member of the Guam community.

UPDATE FROM ST. LUKE’S

St Luke's DC Metro, worshipping since last fall at historic St. Ignatius of Loyola Church in Oxon Hill MD, is doing well during the pandemic.



Attendance is running around 2/3 of normal. For most Sundays, to assure proper social distancing, two 11 am Masses are celebrated, one in the church and one in the school auditorium. Choir and congregational singing and incense are used at both. A properly refreshed social period follows Mass. We also stream this Mass (and those on other days) so that those unable to attend may participate and receive Communion spiritually. Saturday afternoon Confessions continue, and financial support has only slightly decreased, but a parish photo directory has been delayed due to distancing rules.

David Lewis is an instituted acolyte at St. Luke’s.

PRIEST COOKIES!

As reported by the [National Catholic Register](#), Genevieve Alejandro, who grew up at Our Lady of the Atonement in San Antonio runs a baking company called “Simply Yummy” making cookies for special occasions: birthdays, honoring firefighters, and ordinations. Her first batch of sugar cookies were made for Bishop Lopes’ birthday, with priests complete with roman collars. Most recently, for her brother Fr. Armando Alejandro’s ordination last month, she made cookies themed especially around his ordination “out of love”. She bakes with a secret recipe including a special Mexican vanilla. During the Pandemic, she has been able to expand her business: “If I can help someone and make their birthday, or baptism, or ordination, or whatever it is, a little more meaningful with dessert, that’s the best that I can do. That’s all I can ask for.”



THE ST. BENET BISCOP OBLATES CHAPTER PT. 2

The Oblates are mostly located outside Minnesota, which limits their ability to have regular fellowship. There have been some attempts at video-conferences, however, to better connect members. In addition, a cluster of members have been able to organize in person meetings in their area. Their most concrete form of regular interaction is through the chapter’s [blog](#), where Br. John-Bede posts almost daily. They are clear, however, that the main purpose of the Oblates is to participate communally in monastic prayer and support through it Ecumenical efforts. In this sense, the chapter is not focused on providing online community. This especially means that it cannot replace local participation at a parish, for Catholic and non-Catholic members, and can sometimes involve “taking on loneliness...an opportunity to grow in an appreciation of solitude.”



Br. John-Bede is most known to Ordinariate members active online for popularizing the Patristic Lectionary, which he sees as key to understanding Anglicanism’s interaction with monastic spirituality. Below is the beginning of his explanation of this connection:

“this question is worth answering carefully because it gets to what is key to understanding the Anglican patrimony, monasticism, and opportunities these two traditions present us for ecumenism, not to mention the core of the SBBC’s mission.

This can be broken into two questions. The first is what role do the Church Fathers play in the Anglican patrimony and in monasticism? (I hope what follows explains why I must discuss the Anglican patrimony and monasticism at the same time. Indeed, the two are so symbiotic that I suspect not even Cranmer—whose sister was a Cistercian nun, by the way—was fully aware how influenced he was by monastic spirituality, even as he played his role in Henry VIII’s Dissolution of religious foundations.) The following sentence could serve as an effective summary: A unique aspect of the English Reformation was its appeal to the Church Fathers.

The Protestant reform movements on the continent largely dismissed the Church Fathers. Continental Catholicism had largely shifted its focus from patristic theology to scholastic. In Western Christianity, therefore, it was the Anglicans who continued to develop along patristic lines.

It is easy to dismiss this fact because it is intellectual history, which arguably puts it at some distance from our daily lives, and because it happened centuries ago, which puts it at a further remove from our daily lives. But the patristic way of thinking and praying continued to influence the Church in both the East and the West because of monasticism, and monasticism is in the very bedrock of English spirituality, about which I write a bit more below. (A point I must often make is that by “monastic” I mean mostly-Benedictine monasticism, not the charisms of other religious institutes, such as canons regular, mendicants, clerks regular, and so on.) [Continued next week]

Br. John-Bede is a monk of St. John’s Abbey in Minnesota, a former member of St. Marvaret of Scotland, and founder of this Oblate Chapter.