

ORDINARIATE NEWS

14th Sunday after Trinity

Sept. 13, 2020

[Edition 1, Volume 11]

SUNDAY HYMNS

Behold, O God Our Defender

Noel Rawsthorne (1929-2019)
OLW, Houston

There's a Wideness in God's Mercy (1862)

Frederick Faber (1814-1863)
OLW, Houston

Immittet angelus Domini

Palestrina (1525-1594)
OLW, Houston

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

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

Glorious things of thee are spoken (1779)

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

God that madest earth and heaven (1827)

Reginald Heber (1783-1826)
St. Barnabas, Omaha

All Creatures of Our God and King (1225)

William H. Draper (1855-1933)
St. Mary the Virgin, Arlington

Call to Remembrance (1636)

Richard Farrant (1530-1580)
St. Mary the Virgin, Arlington

Lord, as to Thy Dear Cross We Flee (1838)

John H. Gurney (1802-1862)
St. John the Baptist, Bridgeport

Love Divine, All Loves Excelling (1747)

Charles Wesley (1707-1788)
St. John the Baptist, Bridgeport

AUTUMN EMBERS

Fasting days and Emberings be

Lent, Whitsun, Holyrood, and Lucie.

This week marks Holy Cross Day, and therefore also the Autumn Ember Days which the Ordinariate, following the practice before the 1962 Missal, always observes immediately following Holy Cross ([as Fr. Hunwicke observed](#)). This turning point brings exciting announcements from around the Ordinariate. In addition, we have details on Fr. Davis' now-complete series on St. JH Newman, the final entry on Br. John-Bede's explanation of the St. Benet Biscop Oblate's Chapter, and liturgical notes on this upcoming week, written by Dr. Clinton Brand of the Cathedral. Happy Sunday!

Would you consider writing a Parish Profile? Would your priest consider allowing us to transcribe a homily excerpt? 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.

CHORUS ANGELORUM

On Sunday, September 27th, the Chorus Angelorum at the Cathedral of Our Lady of Walsingham will sing Choral Evensong at 4 PM, followed by a reception at the Shrine and courtyard. The Cathedral's Solemnity of Title is transferred to Sunday, with the Patronal Feast (ticketed) on Saturday at 6 PM. The KoC chapter will be running the Three Ships Pub starting at 5:30 PM.



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.

MYRRH

JM Neale, *Serm. Black Letter Days: 23* (1872)

“A Bundle of Myrrh is my well-beloved unto me...” Cant. 1:13

Now Myrrh is chiefly remarkable for two things: its exceeding bitterness, and its power of healing wounds. By the Bundle, we are to understand all the different works of love which our LORD undertook for us, which cost Him so much--there is the bitterness; which wrought for our salvation--there is the healing. His weariness in His journeys, His labours in teaching, His watchfulness in praying, His temptations in fasting, His tears over sinners, His being plotted against by His enemies; the spitting, the buffeting, the scourging, the mockings and revilings, which He endured for our sakes. All

these things are, as it were, a Bundle of Myrrh; each brought to Him so much bitterness, each brings to us so much strength and healing... He redeemed us, Who was Himself sold; He exalted us, Who was Himself despised; He gave us blessings, Who was Himself loaded with curses; He bestowed on us life, Who was Himself condemned to death. And, being in the form of GOD, He took upon Him the form of a servant, that He might redeem His servants; and being Himself the Tree of Life, He hung on the Tree of Death, namely, the Cross. And this is what we are called at this time to remember. *JM Neale (1818-1866) was an Anglican priest and hymnist, known for his early advocacy of Anglican consecrated life.*

The Morning Watch

*SINCE Christ embraced the cross itself, dare I
His image, th' image of His cross, deny?
Would I have profit by the sacrifice,
And dare the chosen altar to despise?
It bore all other sins, but is it fit
That it should bear the sin of scorning it?
Who from the picture would avert his eye,
How would he fly his pains, who there did die?
From me no pulpit, nor misgrounded law,
Nor scandal taken, shall this cross withdraw,
It shall not, for it cannot; for the loss
Of this cross were to me another cross.
Better were worse, for no affliction,
No cross is so extreme, as to have none.
Who can blot out the cross, with th' instrument
Of God den'd on me in the Sacrament?
Who can deny me power, and liberty
To stretch mine arms, and mine own cross to be?
Swim, and at every stroke thou art thy cross;
The mast and yard make one, where seas do toss;
Look down, thou spiest out crosses in small things;*

*Look up, thou seest birds raised on crossed wings;
All the globe's frame, and spheres, is nothing else
But the meridians crossing parallels.
Material crosses then, good physis be,
But yet spiritual have chief dignity.
These for extracted chemic medicine serve,
And cure much better, and as well preserve.
Then are you your own physis, or need none,
When still'd or purged by tribulation;
For when that cross ungrudged unto you sticks,
Then are you to yourself a crucifix.
As perchance carvers do not faces make,*

*But that away, which hid them there, do take;
Let crosses, so, take what hid Christ in thee,
Your joy in crosses, else, 'tis double loss.
And be His image, or not His, but He.
But, as oft alchemists do coiners prove,
So may a self-despising get self-love;
And then, as worst surjeits of best meats be,
So is pride, issued from humility,
For 'tis no child, but monster; therefore cross
And cross thy senses, else both they and thou
Must perish soon, and to destruction bow.
For if the eye seek good objects, and will take
No cross from bad, we cannot 'scape a snake.
So with harsh, hard, sour, stinking; cross the rest;
Make them indifferent; call, nothing best.
But most the eye needs crossing, that can roam,
And move; to th' others th' objects must come
home.
And cross thy heart; for that in man alone
Pants downwards, and hath palpitation.
Cross those dejections, when it downward tends,
And when it to forbidden heights pretends.
And as the brain through bony walls doth vent
By sutures, which a cross's form present,
So when thy brain works, ere thou utter it,
Cross and correct concupiscence of wit.
Be covetous of crosses; let none fall;
Cross no man else, but cross thyself in all.
Then doth the cross of Christ work faithfully
Within our hearts, when we love harmlessly
That cross's pictures much, and with more care
That cross's children, which our crosses are.
John Donne (1572-1631) was an Anglican
priest and writer counted among the
metaphysical poets.*

AROUND THE ORDINARIATE

- *OLW Cathedral, Houston TX*— The Holy House Academy is open for in-person teaching
- *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*— The first monthly requiem Mass will be celebrated Aug. 26, remembering those in the community's Book of the Dead
- *St. Alban, Rochester NY*— Our Lady of Walsingham Sung Mass and Procession, preceded by confession, Sept. 24, 7 PM
- *St. Mary the Virgin, Arlington TX*— Dr. Ron Ledek will begin leading a course on Card. Ratzinger's *A School of Prayer* on Zoom, Wednesdays
- *St. John the Baptist, Bridgeport PA*— Patriotic Rosary, a nonpartisan communal prayer for the government, Sept. 12 10:30 AM
- *St. Aelred's, Athens GA*— The community is running a liturgical vessels fundraiser, which is almost complete
- *OLA, San Antonio TX*— Saturday Mass is moved to 7 AM. Confessions will now occur throughout the week, starting Oct. 3
- *OLA, San Antonio TX*— CCD classes will resume on Sept. 20th. Catechesis of the Good Shepherd will be offered for children 3-6.
- *St. Barnabas, Omaha*— St. Padre Pio's relics visited the parish, Sept. 12

Sunday, September 6:

Morning

Territorial Prelature of Corocoro, Bolivia
Diocese of Doumé-Abong' Mbang, Cameroon
Greek Catholic Apostolic Exarchate of Istanbul, Turkey
Diocese of Keetmanshoop, Namibia
Archdiocese of Sant'Angelo dei Lombardi-Conza-Nusco-Bisaccia, Italy

Monday, September 7:

Chaldean Catholic Patriarchate of Babylon, Iraq
Diocese of Facatativá, Colombia
Diocese of Kiyinda-Mityana, Uganda
Diocese of Neiva, Colombia
Diocese of San José de Mayo, Uruguay

Tuesday, September 8:

Diocese of Ciudad del Este, Paraguay
Archdiocese of Milan, Italy
Diocese of Mukachevo, Ukraine
Archdiocese of Porto Velho, Rondonia, Brazil

Wednesday, September 9:

Coptic Catholic Patriarchate of Alexandria, Egypt
Apostolic Vicariate of Napo, Ecuador
Apostolic Prefecture of Robe, Ethiopia
Diocese of Sault Sainte Marie, Ontario, Canada
Diocese of Temuco, Chile

Thursday, September 10:

Diocese of Bareilly, India
Diocese of Chifeng, China
Archdiocese of Kingston, Ontario, Canada
Diocese of Tacámbaro, Michoacán, México
Diocese of Ugento-Santa Maria di Leuca, Italy

Friday, September 11:

Diocese of Hong Kong, China
Diocese of Lomas de Zamora, Argentina
Diocese of Lorena, Sao Paulo, Brazil
Archdiocese of Pretoria, South Africa
Diocese of Žilina, Slovakia

Saturday, September 12:

Diocese of Calahorra y La Calzada-Logroño, Spain
Diocese of Campanha, Minas Gerais, Brazil
Diocese of Guarulhos, Sao Paulo, Brazil
Diocese of La Rochelle, France
Archdiocese of Warmia, Poland

Evening

Diocese of Bragança Paulista, Sao Paulo, Brazil
Territorial Prelature of Marajó, Para, Brazil
Archdiocese of New Orleans, Louisiana, USA
Diocese of Vacaria, Rio Grande do Sul, Brazil

Archdiocese of Dubuque, Iowa, USA
Diocese of Guanhões, Minas Gerais, Brazil
Diocese of Sapporo, Japan
Diocese of Udupi, India

Diocese of Cleveland, Ohio, USA
Diocese of Manokwari-Sorong, Indonesia
Diocese of Quiché, Guatemala
Diocese of San Luis, Argentina

Diocese of Hamilton in Bermuda, Antilles
Diocese of Jilin, China
Diocese of Siuna, Nicaragua
Diocese of Tenkodogo, Burkina Faso

Diocese of Hearst-Moosonee, Ontario, Canada
Diocese of Hwange, Zimbabwe
Territorial Prelature of Isabela, Philippines
Diocese of Nashville, Tennessee, USA

Diocese of Andria, Italy
Diocese of Gikongoro, Rwanda
Syro-Malabar Catholic Eparchy of Saint Thomas the Apostle of
Chicago, Illinois, USA
Diocese of Trier, Germany

Diocese of Chikwawa, Malawi
Archdiocese of Ferrara-Comacchio, Italy
Apostolic Vicariate of Galápagos, Ecuador
Archdiocese of Toamasina, Madagascar

EXCERPT FROM A HOMILY ON THE 13TH SUNDAY AFTER TRINITY

Today's readings are not in accord with polite society. They are not ones that go along with what we are told is good dinner conversation. They are not written in such a way as to help one get along with others in an easy and conflict-free environment. Not in the least. But how to truly be a family, how to truly be a church, how to truly make a difference in the world, depends upon the fact that we are willing to be in conflict when necessary. Not on purpose, not when we seek it out, or act as obstinate, stiff-necked people, but that we are willing to speak when we are called to do so. We are willing to act and step out in faith and trust that God is with us. Because we are obligated to care for one another. We have an obligation to love our neighbor as ourselves. And that, at times, means an obligation to correct our neighbor. Woe unto us who have to do so. It is a challenging thing that we are asked to do. It is not a comfortable thing we are asked to do. One of the earliest questions asked after one of the most grievous sins in the Old Testament was asked by Cain after he had slain his brother

Abel. He asks the Lord, "Am I my brother's keeper?" The answer is a resounding Yes...I remember, when I was young, that if I was fine and my brothers were fine, but one of my brothers happened to be covered in mud, muck, and dirt, and who knows what else had happened to him, and mom and dad got home, they would have questions. They wondered what on earth happened and why I didn't do anything about it. I know myself, now being a parent, that if I get home and I find my youngest covered in paint or pen, and the wall likewise, and I see the other siblings nice and neat and nicely adorned, I am going to have a few questions about just what happened. My brothers and sisters, we are not in isolation in this world, we don't live in isolation. Remember that the Church is a sacrament of unity with God and man. And man with one another. And that we do not do these things separately. St. John tells us at one point, "how can you love God, who you don't see, if you don't love your neighbor, who you do?"

Fr. Erdman is the Pastor of Our Lady and St. John's in Louisville KY.

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

FOURTEENTH SUNDAY AFTER TRINITY (OT 24) (Green)

Sept. 13: MP (Ps. 146-147) Ezr. 3:3:21-end ♦ Lk 6:39-end *Te Deum* DWM 516 Gloria Creed, Lec 130
(Sun.) EP II (Ps. 111-113) 2 Kgs 22 ♦ 1 Cor 1:26-2:9(10-end)

Exaltation of the Holy Cross *Feast* (Red)

Sept. 14: MP (Ps. 66) Is 53 ♦ Phil 2:5-11 *Te Deum* D 829 Gloria, L 638
(Mon.) EP (Ps. 118) Is 42:1-12 ♦ Eph 2:11-end

Our Lady of Sorrows *Memorial* (White)

Sept. 15: MP (Ps. 5-6) Ezr 7 ♦ Eph 3 D 830 (Sequence), L 444/639
(Tues.) EP (Ps. 10-11) Ezr 8:15-end ♦ Jn 6:22-40

Ember Wednesday in September [Ss. Cornelius, Pope, and Cyprian, Bishop, Martyrs] (Violet/Red) *PENITENTIAL*

Sept. 16: MP (Ps. 119:I-III) Ezr 9 ♦ Eph 4:1-16 D 524, L 445; D 834, L 640
(Wed.) EP (Ps. 12-14) Ezr 10:1-19 ♦ Jn 6:41-end

Feria of Trinity 14 (OT 24) [St. Robert Bellarmine, Bishop and Doctor of the Church] (Green/White)

Sept. 17: MP (Ps. 18:I) Neh 1 ♦ Eph 4:17-30 D 516, L 446; D 835, L 641
(Thurs.) EP (Ps. 18:II) Neh 2 ♦ Jn 7:1-24

Ember Friday in September (Violet) *PENITENTIAL, ABSTINENCE OBLIGATORY*

Sept. 18: MP (Ps. 16-17) Neh 4 ♦ Eph 4:31-5:21 D 526, L 447
(Fri.) EP (Ps. 22) Neh 5 ♦ Jn 7:25-end

Ember Saturday in September [St. Januarius, Bishop and Martyr ; St. Theodore of Canterbury, Bishop ; St. Adrian, Abbot] (Violet) *PENITENTIAL*

Sept. 19: MP (Ps. 20-21) Neh 6:1-7:4 ♦ Eph 5:22-end D 528, L 448; collect: D 836, 836, 945
(Sat.) EP II (Ps. 110, 116-117) Neh 8 ♦ Jn 8:1-30

ST. ALBAN SERIES

Fr. Nathan Davis' 4-part series on the Life of St. John Henry Newman is now available in its entirety on the St. Alban's YouTube page (links below). Fr. Davis will continue this focus with *Cor ad Cor*, a weekly study of the saint's sermons after Wednesday Mass.

Jane Nicodemi, a St. Alban's parishioner, told the Ordinariate Newsletter that she was curious to hear more about St. John Henry Newman as a newly canonized saint. The Introduction to Newman talks made an impression on her.

"Regarding Newman, I felt he was sincerely always searching for the truth. He pursued it pretty relentlessly despite the fact that it led to his conversion to Catholicism and lead to his separation from his Anglican brethren," Nicodemi said. "He was passionate about his faith and sought to share it all that wanted to hear." She particularly enjoyed learning about the events in Newman's life: "I enjoy anecdotes about people as it helps them come alive...his sermons and prayers help in that aspect also."

[Newman's Life Story](#)

[Newman's Sermons](#)

[Newman's Writings, Poetry, and Letters](#)

[Newman's Prayers, Meditations, and Devotions](#)

With help from Peter Smith, at St. Alban's.

STEEPLE FUND

St. John the Baptist's 'Steeple Fund' has raised \$200k of \$500k necessary to add a steeple to their Church, almost entirely within the community. An anonymous donor has offered a matching gift of up to \$20k of any donations given to the fund by Jan. 15th. Donations should be marked as for the fund.

Submitted by Peter Smith of St. Alban's.



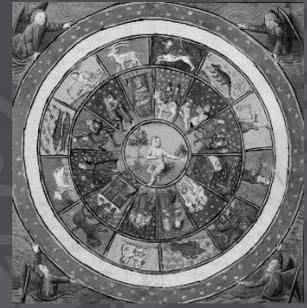
MM ANNOUNCEMENT

The Minnesota Members of the Ordinariate will be having a Sunday Mass celebrated at the local Cathedral of St. Paul's Cana Chapel, celebrated by Fr. William Brenna on Sept. 20th at 8 AM for the 15th Sunday after Trinity. Congratulations to the community!



LITURGICAL NOTES—HOLY CROSS & AUTUMN EMBERTIDE

On Monday, September 14 the Church celebrates the Feast of the Exaltation of the Holy Cross. Also called the Triumph of the Cross, Roodmas, or more simply Holy Cross Day, this venerable festival was first observed in Rome in the seventh century and was instituted to commemorate the miraculous discovery of the True Cross by St. Helena, mother of the Emperor Constantine, while she was on pilgrimage to Jerusalem in the fourth century. The feast also renders thanks for another miracle in the recovery of this precious relic from the Persians and its return to Christian veneration in AD 629.



In contrast to the mournful mood of Good Friday, the Church on this day glorifies Christ's Cross as the sign and instrument of our redemption. Though we often associate the Cross with the passion and death of Jesus, this feast reminds us that the Holy Rood is supremely the emblem of our victory over sin and death. Hence in Christian art, going back to the earliest centuries, the Cross was depicted as a royal banner, as the Tree of Life adorned in regal purple, as a balance upon which mankind's ransom is weighed, and as the Throne and Mercy Seat of Christ the King.

With good reason, Holy Cross Day occurs at the beginning of autumn: like the bronze serpent lifted up by Moses, the Cross is raised against the coming darkness of winter—a symbol of the threat of hell. Awaiting the great harvest and approaching the end of the Church Year with the Solemnity of Christ the King, the Church thus exults to hold up the special sign of the Redeemer that will appear at His Second Coming in the *parousia* of the God-Man who emptied Himself to die on a tree.

Holy Cross Day also signals the Autumn Ember Days which follow on the Wednesday, Friday, and Saturday after September 14. Dating back to the fifth century, the observance of Embertide at the four seasons hearkens back to the ancient Jewish custom of quarterly fasting and serves to sanctify the seasons of the year with works of penance and special prayers for spiritual renewal, as well as prayers for vocations to the priestly and religious life. Though the Embertides have fallen into neglect in the modern Roman Rite, they retain a special place on the Ordinariate's calendar and in *Divine Worship: The Missal*, where they recall elements of the liturgical patrimony that endured in the Books of Common Prayer and where they can still summon and feed the faithful today. Autumn Embertide, thus linked to the glory of the Holy Cross, richly merits our observance as our quarterly occasion for spiritual re-dedication. It is all summed up in the words of the Introit for the Mass of Ember Saturday in September: *O come, let us worship and fall down; and kneel before the Lord our Maker; for he is the Lord our God* (Ps. 95:6-7).

Dr. Clinton Brand is an Associate Professor of English at the University of St. Thomas in Houston, an instituted acolyte and verger at OLW in Houston, knighted in the Equestrian Order of St. Gregory by Pope Francis for his work on Anglicanae Traditiones.

CORPUS CHRISTI DEVELOPMENT

Corpus Christi Charleston SC has just announced the development of a small High School to open in Fall 2021 in the Great Books, Classical Education tradition, but distinctly Catholic—and Ordinariate. School will work on a 4-day week, and incorporate frequent activities outside the classroom, in nature and the city. Dr. Nicole Koopman, a longtime parishioner, will be head of the school, thanks to generous donors. The chancery is working closely with the proto-board of directors in the early stages of development. Please keep this initiative in prayer, and consider [donating](#) to the project, which is hoped to grow with the parish as it moves towards greater stability.



CATHEDRAL BBQ, LECTURES

OLW's KoC chapter will be throwing their annual BBQ fundraiser, this year to benefit the seminarian fund. Orders will be placed online, and pickup will be Sept. 20th.

Starting this week, the Cathedral will host Sunday morning lectures on various topics given by professors, Fr. Hough, and Bp. Lopes, leading up to the Oct. 25th Fall Festival.

THE ST. BENET BISCOP OBLATES CHAPTER PT. 3

The absence of the Divine Office from wider piety is therefore problematic, at least as viewed from the perspective of the Fathers: “The early Church—the Church of the age of the Fathers and of the beginnings of monasticism—would not have understood why this Scripture-liturgy interrelation seems so anemic in much of the Church today. They would also have been wary of regarding “mysticism” as an extreme kind of holiness available only to a spiritual elite. Mystical theology in the early Church was simply a matter of attentively reading Scripture, praying the liturgy (the Eucharistic liturgy and the Office), and carrying out this scriptural-liturgical service in the form of good works. Monastics had basically the same spirituality as secular clergy and the laity but with a greater emphasis on solitude, the idea being that monastics could more readily achieve the ideal of literally praying without ceasing.



Too many Catholics short-change themselves by ignoring approximately fifteen-hundred years of Catholic spirituality. It is true that there is so much there—even before the Council of Trent—that it can be overwhelming. But for those who find the Anglican patrimony and/or monasticism appealing, some familiarity with patristic sources and spirituality is key.”

This explains the centrality Br. John-Bede has given to the Durham Lectionary, a relatively recent Anglo-Catholic attempt to capture and expand the spirit of the Ordinary Form’s Matins Second Reading, drawn from the Church Fathers. As these inevitably departed from the original goal of purely Patristic sources, and were put on a one-year cycle, Dr. Stephen Holmes (a SEC rector) attempted to tie them closer to their Biblical lessons, draw them from purely Patristic sources, and use a two-year cycle, expanding the scripture and patristic content included.

Why are the Church Fathers important to Anglican-Catholic ecumenical dialogue? “Because the Church Fathers are our common inheritance... [Though it is stronger among High Church Anglicans] we live in a time when scholarship and technology have made primary sources available. Anyone even mildly interested in who the Church Fathers were and what they wrote can, with minimal effort, find out more about them than even theologians, with well-stocked libraries, would have been able to in earlier times. And as we know, reading is dangerous! As a Lutheran seminarian said to me, once he started reading the Fathers, he experienced a “crash-and-burn” of some of Luther’s rallying cries, such as sola Scriptura. This particular seminarian has remained Lutheran, but the Church Fathers—both the sources themselves as well as their theological approach and spirituality—give him and Anglicans and Catholics a shared language in addition to the Bible itself. The more we can find in common, the better, especially if what we have in common goes back to the intellectual and spiritual cornucopia that is the age of the Church Fathers.”

The SBBC, independent of the Ordinariate (which has, however, been very supportive) includes Ordinariate members, Diocesan Catholics, and Anglicans/Episcopalians. “This ecumenical membership is one facet of the SBBC’s role in on-the-ground ecumenism... Whenever and however we are able to pray and think and reflect and act in common as Catholics and Anglicans, we do. This has been especially fruitful...when we have prayed choral Evensong together. [Despite technical limitations,] it is, to echo the Psalmist (133), a good and joyful thing to dwell in those moments of unity.”

The SBBC is an interesting development in the recent history of the Anglican Patrimony in the US Catholic Church, helping connect Catholics and non-Catholics both to English Christianity’s monastic heritage, and to the Patristic heritage which Catholics and many Protestants share, aware or unaware—which can act as an unexpected point of unity. Please check out their website, <https://stbenetoblates.wordpress.com/>, to learn more, and remember keep this Oblate Chapter in prayer.

Br. John-Bede Pauley is a monk at St. John’s and former member of the Pastoral Provision community in Austin.