

ORDINARIATE NEWS

18th Sunday after Trinity

Oct. 11, 2020

[Edition 1, Volume 15]

SUNDAY HYMNS

Now Thank We All Our God (1636)

Catherine Winkworth (1827-1878)
OLW, Houston

Jesus Calls Us (1852)

Cecil F. Alexander (1818-1895)
St. John the Baptist, Bridgeport

Jesus, the very thought of thee (St. Bernard)

Edward Caswall (1814-1878)
St. John the Baptist, Bridgeport

Christ Whose Glory Fills the Skies (1740)

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

Rejoice, the Lord is King (1744)

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

O Saviour, bless us ere we go (1849)

Frederick W. Faber (1814-1863)
St. Barnabas, Omaha

Give praise and glory unto God (1688)

A. W. Farlander & W. Douglas
St. Barnabas, Omaha

Come, Risen Lord, and Deign (1931)

GW Briggs (1875-1959)
St. Thomas More, Scranton

Deck Thyself, My Soul, With Gladness (1649)

Catherine Winkworth (1827-1878)
St. Thomas More, Scranton

CONFIRMATIONS

Last week, Bp. Lopes was in Florida, administering confirmation as the Ordinariate gradually moves to the more traditional order of sacraments of initiation. Today, the Cathedral is having its own confirmation Mass. Congratulations to the confirmands! In addition, we have a follow-up on the news coming out about the Ordinariate Office. This week and next, we'll discuss some of the (very) recent history of the Daily Office in the Ordinariate, with a big piece of news. Happy Sunday!

We are looking for new names for this newsletter! "Ordinariate News", while clear, does not accurately denote the scope of this newsletter, which is primarily limited to the POCSF. Do you have a suggestion? Make sure to write to us.

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 ordinariateneWSletter@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.

BP. LOPES' VISIT TO ORLANDO

Last Sunday, Bp. Lopes visited the two communities in Orlando, Incarnation and St. John Fisher. This was his fourth visit to administer confirmation and first communion (Oct. 2016, Aug. 2017, Dec. 2018), though he has visited on two other occasions as well, during Holy Week 2016 and 2019. There were about 29 confirmands,

and the Mass and following pot-luck were well attended, in accordance with Florida's guidelines. Steven Rabanal composed a setting of the Latin antiphons for the solemn reception of a Bishop, which he sang as a prelude. Mr. Josue Vásquez-Weber, the Bishop's executive assistant, accompanied him on the trip and served as MC. Bp. Lopes preached the homily.

That morning, Bishop Lopes also visited the St. John Fisher Mission of Incarnation, located East of Orlando at Andover Elementary. Bishop Lopes celebrated the 10:30 Mass, preaching on the infinite grace of God, from which no one is excluded. Nathan Nasby, an artist and new attendee at St. John Fisher's, presented Bp. Lopes with a print of his ink depiction of Our Lady of Walsingham. The pot-luck after morning Mass was a hearty meal of pork and rice.

Have a submission or an announcement? Want to help? Contact ordinariateneWSletter@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.

PENTECOST, TONGUES OF FLAME

From Loss and Gain Part 3, Chapter 10 1874

This was a special favour from God, for all the propagation of His Gospel far and wide, this division of tongues, and it is by the ancient writers all reckoned a plain reversing of the curse of Babel, by this blessing of Sion, since they account it all one and so it is, either as at the first for all men to speak one language, or as here one man speak for all. That is here recovered, that there was lost; and they enabled for the building up of Sion in every nation, to speak so as all might understand them of every nation.

But this withall we are to take with us; that with their many tongues they spake one thing, and that univoce. 'With one mouth,' 'with one voice.' With divers tongues to utter one and the same sense, that is God's cloven tongue; that is the division of Sion, serving to edification. With one tongue, æquivoce, to utter divers senses, divers meanings; that is none of God's, it is the serpent's forked tongue, the very division of Babel, and rendeth to nothing but confusion...

And indeed the world was then so overwhelmed with ignorance and error, and so overgrown with dross and other bad matter, by paganism, it long had been that their lips did need to be touched with 'a coal from the altar.' Tongues of flesh would not serve the turn, nor words of air, but there must be fire put into the tongue, and spirit and life into the words they spake, a force more natural, that is, the force of the Spirit; even to speak sparks of fire instead of words, to drive away the darkness, and to refine the dross of their heathenish conversation so long continued.

Our Saviour Christ saw this and said, Every sacrifice then had need to be seasoned with fire, but there was no fire to do it with. Therefore He addeth in another place, 'I came to send fire upon earth,' and this day He was as good as His word, and sent it. And with such a tongue spake He himself when they said of Him, 'Did not our hearts burn within us, while He spake unto us by the way?' With such a tongue St. Peter here, in this chapter; for sure there fell from him something like fire on their hearts, when they were pricked with and cried, 'Men and brethren, what shall we do?' And even to this day, in them who move the dead and dull hearts of their hearers, and make them to have a lively apprehension of things pertaining to God, there is a remainder of that which this day was sent; and they show plainly, that yet this fire is not clean gone out.

-Lancelot Andrewes (1555-1626), Bishop of Winchester, oversaw the translation of the KJV and is known for his sermons.

Son-dayes

(Silex scintillans, 1650)

*Bright shadows of true Rest! some shoots of blisse,
Heaven once a week;
The next worlds gladnes prepossess in this;
A day to seek;
Eternity in time; the steps by which
We Climb above all ages; Lamps that light
Man through his heap of dark days; and the rich,
And full redemption of the whole weeks flight.*

2.

*The Pulleys unto headlong man; times bower;
The narrow way;
Transplanted Paradise; Gods walking houre;
The Cool o'th' day;
The Creatures Jubile; Gods parle with dust;
Heaven here; Man on those hills of Myrrh, and flowres
Angels descending; the Returns of Trust;
A Gleam of glory, after six-days-showres.*

3.

*The Churches love-feasts; Times Prerogative,
And Interest
Deducted from the whole; The Combs, and hive,
And home of rest.
The milky way Chalkt out with Suns; a Clue
That guides through erring hours; and in full story
A taste of Heav'n on earth; the pledge, and Cue
Of a full feast; And the Out Courts of glory.
-Henry Vaughan (1621-1695) was a Welsh
translator and poet, known especially for his
religious metaphysical poetry.*

AROUND THE ORDINARIATE

- *OLW Cathedral, Houston TX*— Oct. 25, a "White Elephant" sale will be held 10-2 PM in the Parish Hall
- *St. Mary the Virgin, Arlington TX*— will be participating in the Advent Box of Joy fundraiser, hoping to provide 100 Christmas boxes
- *St. Mary the Virgin, Arlington TX*— This month saw the return of Friday Family Adoration, 11-11:45, every 1st & 3rd Friday
- *St. Thomas More, Toronto ON*— The most recent 4-part Choral Mass will correspond with Bp. Lopes' visit, Oct. 18th
- *St. Alban, Rochester NY*— Men's Fellowship with the St. Ignatius Center, Oct. 10 5-9 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*— Evening Prayer daily on Zoom at 5 PM continues
- *St. John the Baptist, Bridgeport PA*— Holy Hour for the country was held, Sept. 30 at 7:30 PM
- *Incarnation, Orlando FL*— Bishop Lopes will celebrate Mass and confirm the community's confirmands, followed by a potluck 6 PM, Oct. 4
- *OLA, San Antonio TX*— Saturday Mass is moved to 7 AM. Confessions will now occur throughout the week, starting Oct. 3
- *St. Barnabas, Omaha*— Deacon Simons will arrive in Omaha early October with his family, and Oct. 11 as his first official Sunday
- *St. Thomas More, Scranton PA*— Every first Saturday will be verger training, covering both its liturgical and defensive role

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

Sunday, October 11:

Morning

Diocese of Belluno-Feltre, Italy
Archdiocese of Camagüey, Cuba
Diocese of Kerema, Papua New Guinea
Diocese of Makeni, Sierra Leone
Archdiocese of Modena-Nonantola, Italy

Monday, October 12:

Diocese of Coxim, Mato Grosso do Sul, Brazil
Diocese of Cuautitlán, México, México
Apostolic Vicariate of Meki, Ethiopia
Apostolic Vicariate of Quetta, Pakistan
Diocese of Roermond, Netherlands

Tuesday, October 13:

Archdiocese of Gaeta, Italy
Archdiocese of Granada, Spain
Maronite Catholic Archeparchy of Haifa and the Holy Land, Israel
Diocese of Jundiá, Sao Paulo, Brazil
Archdiocese of Resistencia, Argentina

Wednesday, October 14:

Archdiocese of Bamberg, Germany
Diocese of Chimoio, Mozambique
Archdiocese of Lusaka, Zambia
Archdiocese of Owerri, Nigeria
Archdiocese of Sydney, Australia

Thursday, October 15:

Diocese of Fukuoka, Japan
Archdiocese of México, Federal District
Archdiocese of Port-au-Prince, Haïti
Archdiocese of Trivandrum, India
Diocese of Yingkou, China

Friday, October 16:

Archdiocese of Beijing, China
Apostolic Vicariate of Leticia, Colombia
Ukrainian Catholic Archiepiscopal Exarchate of Lutsk, Ukraine
Archdiocese of Mobile, Alabama, USA
Archdiocese of Zadar, Croatia

Saturday, October 17:

Ruthenian Catholic Apostolic Exarchate of Czech Republic
Diocese of Girardot, Colombia
Archdiocese of Santiago de los Caballeros, Dominican Republic
Diocese of Tibú, Colombia
Archdiocese of Trani-Barletta-Bisceglie, Italy

Evening

Diocese of Great Falls-Billings, Montana, USA
Diocese of Ocaña, Colombia
Diocese of Savannah, Georgia, USA
Archdiocese of Yangon, Myanmar

Diocese of Eldoret, Kenya
Diocese of Fort Wayne-South Bend, Indiana, USA
Diocese of Mondovi, Italy
Archdiocese of Toulouse, France

Syro-Malankara Catholic Eparchy of Battery, India
Diocese of Buxar, India
Diocese of Chikmagalur, India
Military Ordinariate of Italy

Maronite Catholic Eparchy of Batrun, Lebanon
Armenian Catholic Eparchy of Sainte-Croix-de-Paris, France
Diocese of Saint Paul in Alberta, Canada
Archdiocese of Tabora, Tanzania

Diocese of Amparo, Sao Paulo, Brazil
Diocese of Kimberley, South Africa
Apostolic Prefecture of Lixian, China
Ruthenian Catholic Eparchy of Passaic, New Jersey, USA

Diocese of Erie, Pennsylvania, USA
Archdiocese of Gniezno, Poland
Military Ordinariate of Kenya
Diocese of Sandomierz, Poland

Ukrainian Catholic Archeparchy of Philadelphia, Pennsylvania, USA
Apostolic Vicariate of Puerto Gaitán, Colombia
Diocese of Rustenburg, South Africa
Diocese of Yinchuan, China

EXCERPT FROM A HOMILY ON THE 18TH SUNDAY AFTER TRINITY

Incorporation into the Body of Christ comes through baptism and the Eucharist which is, of course, a reference in the Wedding Supper of the Lamb in today's parable. And this is a common analogy the Lord uses to describe heaven. But the received and sure means of grace that we find in the sacraments by which our sins are forgiven and we gain the strength to do as we ought, we must approach them with the correct disposition. St. Paul tells us in the Epistle today, "I have learned the secret of facing plenty and hunger, abundance and want: I can do all things in Him who strengthens me,": that is to say, if we are to approach the Sacraments correctly, if we are to approach the sure means of grace in the right manner, we have to first live in gratitude

for that grace as dependent children. The secret, of course, is that we can do all things in Him who strengthens us. But in order for this to really affect our lives, we must begin with gratitude: gratitude, of course, that we don't have to do everything ourselves, gratitude that we are strengthened by the Lord who tells us what to do, and gives us strength to do it. Gratitude for God's love for us, and His willing help to govern our lives. Otherwise, we would be like those who scoff at the invitation...This reminds us, if you think of the Apostolic age, of how many of those to whom the Apostles preached were attached to their possessions.

Fr. Eric Bergman is pastor at St. Thomas More's, Scranton P.A.

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

EIGHTEENTH SUNDAY AFTER TRINITY (OT 28) (Green)

Oct. 11: MP (Ps. 93, 96) Dn 3 ♦ Lk 11:37-end *Te Deum* DWM 530 Gloria Creed, Lec 142
(Sun.) EP II (Ps. 34) Neh 2 ♦ Phil 2:1-18

Feria of Trinity 18 (OT 28) [*St. Wilfrid, Bishop*] (Green/White)

Oct. 12: MP (Ps. 80) Jb1 ♦ 1 Thes 4:1-12 D 530, L 467; D 857
(Mon.) EP (Ps. 77, 79) Jb 2 ♦ Jn 21

Feria of Trinity 18 (OT 28) [*St. Edward the Confessor*] (Green/White)

Oct. 13: MP (Ps. 78:I) Jb 3 ♦ 1 Thes 4:13-5:11 D 530, L 468; D 857
(Tues.) EP (Ps. 78:II) Jb 4 ♦ Heb 1

Feria of Trinity 18 (OT 28) [*St. Callistus I, Pope and Martyr*] (Green/Red)

Oct. 14: MP (Ps. 119:XIII-XV) Jb 5 ♦ 1 Thes 5:12-end D 530, L K 469; D 857, L 656
(Wed.) EP (Ps. 81-82) Jb 6 ♦ Heb 2

St. Teresa of Jesus, Virgin and Doctor of the Church *Memorial* (White)

Oct. 15: MP (Ps. 83) Jb 7 ♦ 2 Thes 1 D 858, L 470/657
(Thurs.) EP (Ps. 85-86) Jb 8 ♦ Heb 3

Can: St. Marguerite d'Youville, Religious *Memorial*; USA: Feria [*St. Hedwig, Religious*; *St. Margaret Mary Alacoque, Virgin*] (Green/White)

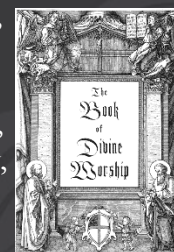
Oct. 16: MP (Ps. 88) Jb 9 ♦ 2 Thes 2 D 530/944, L 471; D 858, L 658; D 859, L 659
(Fri.) EP (Ps. 91-92) Jb 10 ♦ Heb 4:1-13

Saint Ignatius of Antioch, Bishop and Martyr *Memorial* (Red)

Oct. 17: MP (Ps. 87, 90) Jb 11 ♦ 2 Thes 3 D 859, L 472/660
(Sat.) EP I (Ps. 136) Jb 12 ♦ Heb 4:14-5:10

DAILY OFFICES: WHAT WE KNOW SO FAR (PART I)

Since *Divine Worship: The Missal* was published, Ordinariate members have eagerly anticipated the arrival of what would likely be titled “Divine Worship: The Office”, an Office Book that would formalize the role of Mattins and Evensong in the Ordinariate. Various steps have been taken since the 2003 *Book of Divine Worship*, which included an initial order for Mattins & Evensong (in Rite I & II), Noonday Prayer, and Compline, with a ‘traditional’ and ‘contemporary’ psalter. The 2012 *Customary of Our Lady of Walsingham*, made for the UK Ordinariate, provided a provisional step forward, adding Sext, Terce, and None, a different version of various services, a substantially more complicated Office lectionary, and an impressive cycle of non-scriptural lessons, drawn from Catholic and Protestant sources. Advent 2016, the POCSP began publishing its Ordo online for the faithful, eventually making the Advent 2018 Ordo the first available for purchase. This included an order of lessons and alternate psalms for morning and evening prayer, which have slowly been corrected and modified over the past 4 years. As a stop-gap, John Covert’s Walsingham Publishing made available a simplified 1928 prayer book that could be used with this Ordo, published on Jan. 27 2016. Around the same time, he also began prayer.covert.org, which provided this Office online, along with a conference call. Finally, around December 2018, the Australian Ordinariate published through lulu.com both their Ordo and draft office, giving an insight (to whoever snatched up a copy!) of the work going on behind the scenes.



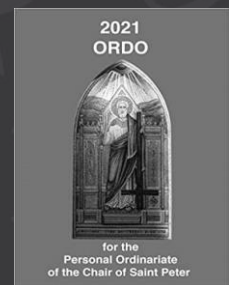
As many are aware, the Official POCSP Office has existed throughout this process, being periodically updated and modified. Over the last 5 years, it has become more common for priests in the Ordinariate to fulfill their obligation through this Office, rather than through the LotH of St. Paul VI (as of Sept. 2017, this required one minor hour, in addition to the major hours). Priests have periodically used it to celebrate Evensong, which in some places has become a weekly event. Bp. Lopes last year expressed the desire that the Office eventually play a role in the spirituality of the many Ordinariate schools, academies, and co-ops. Of course, the public recitation of the Office has naturally gravitated around the Cathedral, where it was permitted that portions of the Office be available for public use since at least Sept. 2017, and Deacon Barnett and the other Cathedral clergy have, day in and day out, provided the Office in full on every weekday, morning and evening.





So, why provide all this recent history now? In mid-September, the UK Ordinariate announced that the official *Divine Worship: Daily Office (Commonwealth Edition)* would be published by Advent 2021 by the Catholic Truth Society (CTS) which had previously published most other official Ordinariate texts since the *Customary*. This announcement came with some big surprises: the Pacific and UK Ordinariates would have the same Office. As with the *Customary*, it would include Office Hymns. It will, however, also add to the minor hours Prime, which was suppressed by the Second Vatican Council, though the CDF had permitted it as an option for the Ordinariates to pursue. It also seemed to say that only the two major hours would be part of the priest's obligation, though "Prime and Compline [should] form an important part of the spiritual lives of our laity", an aspiration that likely assumes the same of the clergy. The book will also include the complete text of the lectionary, while still allowing for the use of a separate Bible, as the Prayer Book assumed for much of its history. This will be the first Ordinariate Office to do so. It will reproduce a modified version of the 1961 Table of Lessons. Next week, we will include a discussion of this lectionary's many positive attributes, and what they mean for the Daily Office.

What does this mean for the POCSP? As of September, nothing. But, when the 2021 Ordo went into publication 4 days ago, a sharp-eyed reader noticed a paragraph on page 6: "This Ordo includes citations for first and second Lessons at Morning and Evening Prayer for every day of the liturgical year, as found in *Divine Worship: Daily Office* (2020, Newman House Press). This Ordo also indicates a distribution of proper psalms for Morning and Evening Prayer each day. Alternatively, psalms may be read in sequence, over the course of each month, according to the traditional 30-day schema designated in the Psalter of *Divine Worship: Daily Office*." Newman House Press had previously printed the *Book of Divine Worship*, back in 2003. Coronavirus may have delayed their progress, but it seems very possible that by Advent 2021, or perhaps much sooner, the POCSP may have its Office Book as well. In a little over a week, the POCSP will have its annual clergy assembly in Houston (Oct. 19-23). It is possible that announcements may at some point follow.




What is a Canonical Ordinariate Member?

A reader has asked for a clarification on this point, which other readers may find interesting. The Ordinariate is a Catholic Diocese, and therefore, any Catholic can attend its Masses to fulfill their Sunday Obligation. As with Eastern Catholic parishes, many people who are not necessarily members of the Ordinariate find a spiritual home at Ordinariate communities. Some communities will register non-

members, or have "friends of the Ordinariate". Canonical members, however, have the advantage of being able to request the Ordinariate's liturgy from local diocesan priests if they move away from their communities, and are also under the personal jurisdiction of Bishop Lopes, not of their local diocesan Bishop. This means that, for instance, they are required to observe Ember Fridays as days of abstinence and attend Mass on Ascension Thursday, a Holy Day of Obligation in the Ordinariate. This continues to have surprising ramifications during Coronavirus, as the Ordinariate was one of the few dioceses to commute, not lift the Sunday Obligation, and has been among the first dioceses to reinstate it for most parishioners. In ordinary circumstances, those applying for membership must be former Anglicans or Methodists or have received sacraments of initiation at an Ordinariate parish. Spouses, children, and parents, are all brought over by sacraments of initiation, meaning that many families that regularly attend an Ordinariate parish may eventually join as members. To learn more, go to ordinariate.net/join.

NEWMAN'S BIRETTA



Fr. Stainbrook, now pastor of St. Mary the Virgin in Arlington, recounted on Newman's feast that when the Ordinariate's clergy assembly has been held at Mundelein Seminary, many Ordinariate priests would visit a special second-class relic, kept on display for veneration: the cardinalatial biretta of St. John Henry Newman, a special patron of the POCSP. Many will be asking for his prayers that our priests have a blessed and fruitful assembly next week!