

ORDINARIATE NEWS

20th Sunday after Trinity

Oct. 25, 2020

[Edition 1, Volume 16]

SUNDAY HYMNS

Father, We Thank Thee (1855)

Rebecca J. Weston (1835-1895)
OLW, Houston

Love Divine, All Loves Excelling (1747)

Charles Wesley (1707-1788)
OLW, Houston

O Love, How Deep, How Broad (T. a Kempis)

Benjamin Webb (1819-1885)
St. John the Baptist, Bridgeport

My God, I Love Thee (1849) (St. Francis Xa.)

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

Where Charity and Love Prevail (1961)

Omer Westendorf (1916-1997)
St. Mary the Virgin, Arlington

Jesu, Jesu, Fill Us With Your Love (1963)

Tom Colvin (1925-2000)
St. Mary the Virgin, Arlington

See Us, Lord, About Your Altar

John Grealley (1934-)
St. Mary the Virgin, Arlington

Rise Up, O Men of God (1911)

William P. Merrill (1867-1954)
St. Thomas More, Scranton

First Among the Christian Graces

Fanny Crosby (1820-1915)
St. Thomas More, Scranton

CLERGY ASSEMBLY

These last two weeks marked the clergy assembly, which included the ordination of now-Fr. Wooten at the Cathedral. Congratulations to St. John Vianney's! This week includes some brief notes, including a short discussion of the office lectionary.

We are looking for new names for this newsletter! "Ordinate 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 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 Ordinate unless otherwise indicated.

PRIEST'S ASSEMBLY NOTES

From October 19th to 23rd, the POCSF priests were at the Clergy Assembly. In years past, this has often been held at Mundelein Seminary—presumably impossible due to Coronavirus (some priests were unable to travel due to travel restrictions). Instead, the priests gathered at the Cathedral in Houston. As the 2021 Ordo, now [online](#), mentions *Divine Worship: Daily Office*, it is likely that discussion of that book's eventual release played at least a brief part in the assembly.

In the middle of the Assembly, Dcn. Scott R. Wooten of St. John Vianney's, whose



community recently acquired the funds to begin work on their future Church building, was ordained to the Priesthood. This beautiful 2-hour Mass is available [online](#). During the Mass, a relic of St. Gaspar del Bufalo was on display in the Church; many parishioners made the trip down for the event. Congratulations to Fr. Wooten!



Fr. Stainbrook of St. Mary the Virgin had a new chalice and paten, donated by a new parishioner, blessed by Bp. Lopes in his Oratory Chapel on the Feast of Bl. Carl of Austria, a patron of St. Mary's, while the parish took the time off to paint the Church Interior and install a new statue of St. Paul. One final note that can hardly come as a surprise: all priests left with a mask featuring the POCSF arms!

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://ordinate.net/give-to-sff>.

Feel free to print out and distribute copies.

PENTECOST, TONGUES OF FLAME

For this Holy Spirit thus sent, plenteously sent, sent to them, and by them to all and to us, are we here met to render our thanks to God, even to imitate Him; to send this day tongues into heaven, there to laud and magnify Him who as this day sent these tongues into earth...The types were of two sorts, according to the chief senses: 1. Audible to the ear, in the sound of wind; 2. Visible to the eye, in the show of tongues. these two are expounded in the two moieties of this verse. The former, the commentary of the wind, in these words; 'They were filled with the Holy Ghost.' The latter, the gloss of the tongues, in these; 'And they began to speak with other tongues as the Spirit gave them utterance.' For the first. The place was filled with a wind from Heaven. The filling of the place was a sign of the filling the persons in the place; the wind was a sign of the Spirit--the wind from Heaven, of the Holy Spirit; which Spirit filled the persons, no less than did the wind the room they sat in. ...'With the Spirit;' yet, not every spirit. I told you, there was a spiritu without sancto; and I mean not the wicked spirit--away with him, we shall not once mention him -but two others. There is a 'spirit' in a man, says Elihu, that is, our own spirit; and many there be, qui sequuntur spiritum suum, 'that follow their own ghost,' instead of the Holy Ghost; even that spirit takes upon it to inspire, and 'flesh and blood,' we know, have their revelations.

The other is, that the Apostle calleth spiritum mundi, 'the world's spirit;' or worldly spirit, qui posuit mundum in corde suo, saith Solomon, has set up and shrined the world in his heart; thence rise all his reasons, by them he frames and measures religion. Up shall the golden calves, to uphold the present estate; down shall Christ, ne veniant Romani, 'that the Romans come not,' and carry us all away. Either of these is peradventure sacer spiritus, as the Poet calleth auri sacra fames; but neither is sanctus. St. Peter opposeth the first, 'of private resolution,' to the Holy Ghost; St. Paul the second, of 'worldly wisdom,' to the Spirit of God. The wind before had four qualities: two of them, 1. suddenness and 2. vehemency are passed by. Every wind, every spirit hath them. And commonly, other spirits are more violent, and make a greater noise, than the true Spirit.

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

Times go by Turns

*THE loppèd tree in time may grow again,
Most naked plants renew both fruit and flower;
The sorest night may find release of pain,
The driest soil suck in some moist'ning shower;
Times go by turns and chances change by course,
From foul to fair, from better hap to worse.*

*The sea of Fortune doth not ever flow,
She draws her favours to the lowest ebb;
Her tides hath equal times to come and go,
Her loom doth weave the fine and coarsest web;
No joy so great but runneth to an end,
No hap so hard but may in fine amend.*

*Not always fall of leaf nor ever spring,
No endless night yet not eternal day;
The saddest birds a season find to sing,
The roughest storm a calm may soon allay:
Thus with succeeding turns God tempereth all,
That man may hope to rise, yet fear to fall.*

*A chance may win that by mischance was lost;
The net that holds no great, takes little fish;
In some things all, in all things none are crost,
Few all they need, but none have all they wish;
Unmeddled joys here to no man befall:
Who least, hath some; who most, hath never all. -*

St. Robert Southwell (1561-1595) was a convert, Jesuit priest, poet popular among A

AROUND THE ORDINARIATE

- *OLW Cathedral, Houston TX*— Oct. 25, a "White Elephant" sale will be held 10-2 PM in the Parish Hall
- *OLW Cathedral, Houston TX*— Nov. 8, Chorus Angelorum will sing Solemn Choral Evensong for the Faithful Departed
- *OLW Cathedral, Houston TX*— Sunday Mornings' Adult Catechesis will cover the election, court, and themes of English Christian history
- *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*— The 2nd annual Country Store will follow Mass on Dec. 6th
- *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*— November 7th will be Evangelization Day
- *Incarnation, Orlando FL*— All Hallow's Eve prayer at Greenwood Cemetery, and All Saints Day Potluck on the Feast
- *OLA, San Antonio TX*— Rosary Prayer Vigil Oct. 14-Nov. 3 at 7 PM in the Sacred Heart Chapel
- *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 25:

Morning

Diocese of Annecy, France
Diocese of Antipolo, Philippines
Diocese of Bolzano-Bressanone, Italy
Diocese of Málaga-Soatá, Colombia
Diocese of Tucson, Arizona, USA

Monday, October 26:

Diocese of Ambato, Ecuador
Italo-Albanese Catholic Eparchy of Lungro degli Italo-Albanesi, Italy
Apostolic Prefecture of Misurata, Libya
Diocese of Papantla, Puebla, México
Diocese of Zacapa y Santo Cristo de Esquipulas, Guatemala

Tuesday, October 27:

Diocese of Bangued, Philippines
Territorial Prelature of Bocas del Toro, Panama
Archdiocese of Fermo, Italy
Diocese of Vic, Spain

Wednesday, October 28:

Diocese of Como, Italy
Diocese of Kontum, Viet Nam
Syro-Malankara Catholic Eparchy of Saint Ephrem of Khadki, India
Archdiocese of Saint Louis, Missouri, USA
Diocese of Sylhet, Bangladesh

Thursday, October 29:

Diocese of Ballarat, Australia
Military Ordinariate of Korea
Ukrainian Catholic Archeparchy of Kiev-Galicia, Ukraine
Apostolic Administration of Kyrgyzstan
Syro-Malabar Catholic Diocese of Thamarasserry, India

Friday, October 30:

Diocese of Anlong, China
Diocese of Itabuna, Bahia, Brazil
Diocese of Mende, France
Diocese of Sacramento, California, USA
Apostolic Prefecture of Xinxiang, China

Saturday, October 31:

Diocese of Assis, Sao Paulo, Brazil
Armenian Catholic Archdiocese of Beirut, Lebanon
Diocese of Orizaba, Veracruz, México
Archdiocese of Puerto Montt, Chile
Diocese of Zé-Doca, Maranhão, Brazil

Evening

Diocese of Litoměřice, Czech Republic
Diocese of Mostar-Duvno, Bosnia and Herzegovina
Diocese of Paterson, New Jersey, USA
Diocese of União da Vitória, Parana, Brazil

Diocese of Caetitê, Bahia, Brazil
Diocese of Christchurch, New Zealand
Diocese of Grosseto, Italy
Diocese of Tianshui, China

Diocese of Bo, Sierra Leone
Diocese of Ikot Ekpene, Nigeria
Archdiocese of Minsk-Mohilev, Belarus
Ruthenian Catholic Eparchy of Mukachevo, Ukraine

Diocese of Geraldton, Australia
Diocese of Jalpaiguri, India
Archdiocese of Popayán, Colombia
Apostolic Vicariate of Puerto Ayacucho, Venezuela

Diocese of Mouila, Gabon
Archdiocese of Puebla de los Ángeles, Puebla, México
Archdiocese of San Fernando, Philippines
Diocese of Springfield in Illinois, USA

Archdiocese of Aix, France
Diocese of Corner Brook and Labrador, Newfoundland, Canada
Diocese of Joliette, Québec, Canada
Military Ordinariate of Venezuela

Archdiocese of Campinas, Sao Paulo, Brazil
Diocese of Ica, Peru
Diocese of Sioux City, Iowa, USA
Syro-Malabar Catholic Diocese of Ujjain, India

EXCERPT FROM A HOMILY ON FR. WOOTEN'S ORDINATION

The date of a person's sacramental configuration to Christ in Holy Orders takes on special significance in the life of a priest, as to does the saint on whose feast day you are ordained. The Church today gives you a patron saint you have probably never heard of. Today is the feast of St. Gaspar del Bufalo, whose image and relic I have placed here in the sanctuary for this ordination Mass. St. Gaspar is called the "second apostle of Italy" and "the Apostle of the Most Precious Blood of Christ". During the Napoleonic Conquest of the Italian Peninsula, the young Fr. Gaspar accompanied Pope Pius VII into exile, rather than signing the oath of allegiance to the emperor and accepting the secularization of the Papal States. When the French finally left, the Italian Peninsula was in absolute shambles: politically, economically, and religiously. And so the Pope asked this young and faithful priest to assist

him in the monumental task of rebuilding, telling him to focus on the spiritual reconstruction of the Church, without which a physical reconstruction of buildings and places and institutions would be entirely without effect....They heard confessions every day, they preach substantive, biblically based homilies, visited the sick in their homes, taught the children their faith, and celebrated the sacraments in Mass reverently and well. There's the formula. His missionary band was entirely parish based. His system of parish missions was highly effective because it did not rely on individual innovation, but gave the faithful what they needed, where they needed it.

His Excellency Bishop Lopes is the Bishop of the Personal Ordinariate of the Chair of St. Peter.

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

TWENTIETH SUNDAY AFTER TRINITY (OT 30) (Green)

Oct. 25: MP (Ps. 118) Dn 6:1-23 ♦ Lk 12:22-34 *Te Deum* DWM 534 Gloria Creed, Lec 148
(Sun.) EP II (Ps. 145) Ru 2:1-20a, 4:13-17 ♦ Phil 4

Feria of Trinity 20 (OT 30) (Green)

Oct. 26: MP (Ps. 106:I) Jb 27 ♦ Ti 1:1-2:8 D 534, L 479
(Mon.) EP (Ps. 106:II) Jb 28 ♦ Heb 10:19-end

Feria of Trinity 20 (OT 30) (Green)

Oct. 27: MP (Ps. 120-123) Jb 29:1-30:1 ♦ Ti 2:9-3:end D 534, L 480
(Tues.) EP (Ps. 124-127) Jb 31:13-end ♦ Heb 11:1-16

Saints Simon and Jude, Apostles *Feast* (Red)

Oct. 28: MP (Ps. 66) Is 45:18-end ♦ Lk 6:12-19 *Te Deum* D 867, L 666
(Wed.) EP (Ps. 116-117) Jer 3:11-18 ♦ Eph 2:11-end

Feria of Trinity 20 (OT 30) (Green)

Oct. 29: MP (Ps. 131-133) Jb 38:1-21 ♦ 2 Tm 2 D 534, L 482
(Thurs.) EP (Ps. 134-135) Jb 38:22-end ♦ Heb 12:1-13

Feria of Trinity 20 (OT 30) (Green)

Oct. 30: MP (Ps. 140, 142) Jb 39 ♦ 2 Tm 3 D 534 L 483
(Fri.) EP (Ps. 141, 143) Jb 40 ♦ Heb 12:14-end

Feria of Trinity 20 (OT 30) [*BVM: Mass of Saint Mary, 5*] (Green/White)

Oct. 31: MP (Ps. 137, 144) Jb 41 ♦ 2 Tm 4 D 534 L 484; D 996 L 707-712
(Sat.) EP I of ALL SAINTS (Ps. 34) Is 65:17-end ♦ Heb 11:32-12:2

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

This week, I wanted to include some brief notes about one decision that is basically certain in the Office: the use of the 1961 Table of Lessons in both versions of *Divine Worship: The Office*. This has been confirmed by the *Liturgy Bulletin* for the “Commonwealth [excluding Canada]” edition. In addition, this is the lectionary that has been used in the POCSP Ordo up to the present, and appears in the 2021 POCSP Ordo. This decision was certainly aided by Fr. John Hunwicke’s 5-part endorsement ([Whatever happened to Genesis?](#)). This is a significant decision.

In 1549, Acp. Cranmer, troubled by Sarum’s gradual elimination of reading through books of the Bible, created a table of lessons that, like his monthly psalter, prioritized the presentation of scripture over its historic order. This system read through the New Testament 3 times and most of the Old Testament once, with a lesson from each every morning and evening, Jan. 1 to Dec. 31, Genesis through Baruch to Isaiah. Only Isaiah kept its historic place in December. This lectionary was an incredible achievement, leaving out only Song of Songs, and much of Ezekiel and Revelation. It’s limited collection of proper lessons were supplemented in 1559 with Sunday 1st lessons, meaning most, but not all, of the lectionary was read each year. This became deeply engrained in English society, making its way into the American Book of Common prayer as well. This system remained basically untouched until 1871, when reformers uncomfortable with the Deutero-canon’s place of prominence cut back substantially the length of lessons and the books covered.

Though there was much good lost through this, Cranmer’s lectionary had some problematic characteristics. In his loyalty to presenting all of scripture, for instance, his lectionary had the story of Lot and his Daughters read on Friday Jan. 11, 1549. Still, the 1871 was done with insufficient concern to the effect of its changes, and many defects were noticed. It was promulgated as the sole new lectionary, and Cranmer’s could no longer be used. In 1922, when a revision of the Prayer Book was gaining steam, a new lectionary was published. The 1922 reintroduced much of the Deutero-canon (though leaving out 2 Maccabees and Tobit) and ordering it, for the first time, on the Church Year instead of the Civil Year. This allowed a more regular cycle of readings, now put on the immemorial cycle: Lamentations in Holy Week, Genesis in Septuagesima, Job in the Fall. While it preserves the preference for shorter lessons, they still regularly stretch to almost a full chapter, while generally avoiding passages that would be difficult to read in all contexts. This wide, historic presentation of scripture, improved in the 1961 revision (since lapsed) will continue to be used in the Ordinariate combining some of the best instincts of English Protestantism with the fidelity to Roman tradition of the Anglo-Catholics.

Nathan Nasby Art



Nathan Nasby, an artist and user interface designer, converted to the Church from the New Atheist movement while in college at the Rochester Institute of Technology, where he got involved in the local Catholic student center (even visiting the POCSF's St. Alban community). After graduating and moving to Oviedo FL outside Orlando, he got involved in the local Latin Mass.

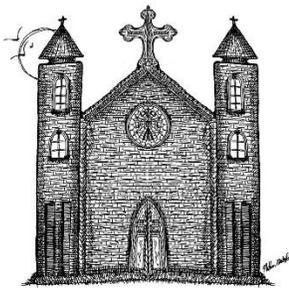


While there, he started doing pen drawings of the Extraordinary Form, which were noticed in Dec. 2019 by the GK Chesterton Society of Orlando, his first sale. After a priest in England purchased his work, his customer base began to grow. In March, he began painting as well, building up a sizeable portfolio.

When Coronavirus hit, the Diocese chose to pause re-opening the Latin Mass, while parishes began to reopen. While looking for a place to find Mass in the interim, he heard about Incarnation's Mission near Oviedo, St. John Fisher. The community has been very hospitable, welcoming him in while his community waits to reopen. While there, he has produced some pieces inspired by the community. One is, of



course, Our Lady of Walsingham! He presented a print of this piece to Bishop Lopes during his visit. He has also done a fuller version of the community's symbol and, more recently, images of the Ordinariate liturgy at St. John Fisher's and Incarnation. Some of his work has been used by Incarnation for event promotion. Additionally, he designed the intro animation for St. Alban's live-streams.



He had originally wanted to be an animator, but experience at the Latin Mass pushed him to greater realism. Given the regular similarities in ceremonial, all of his work may be of interest to Ordinariate members, along with those pieces done for St. John Fisher's specifically. Head over to <https://nathannasbyart.com/> to learn more!