

ORDINARIATE NEWS

13th Sunday after Trinity

Sept. 6, 2020

[Edition 1, Volume 10]

SUNDAY HYMNS

Here, O my Lord, I see thee face to face (1885)

Horatius Bonar (1808-1889)

St. Barnabas, Omaha

All Creatures of Our God and King

William H. Draper (1855-1933)

St. Mary the Virgin, Arlington

Come with Us, O Blessed Jesus

John H. Hopkins (1820-1891)

St. Mary the Virgin, Arlington

Call to Remembrance

Richard Farrant (1530-1580)

St. Mary the Virgin, Arlington

Now Thank We All Our God (1636)

Catherine Winkworth (1827-1878)

St. Mary the Virgin, Arlington

Blest be the tie that binds (1782)

John Fawcett (1740-1817)

St. John the Baptist, Bridgeport

Gracious Spirit, Holy Ghost (1862)

Christopher Wordsworth (1807-1885)

St. John the Baptist, Bridgeport

IF YOUR BROTHER SINS

This week's gospel begins with Christ's words about confronting a brother recalcitrant in sin and ends with His promise to be present where two or three are gathered. This accordingly includes an excerpt from Joseph Butler on Christian justice and forgiveness, as well as news about the community in North Carolina that has gathered in Christ's name for the past year, starting small, with incredible results. In addition to news and worship aids, we also have the continuation of Br. John-Bede's meditation on the monastic and patristic heritage of Anglican theology, which has proven fundamental to the St. Benet Biscop Chapter of Oblates, which he leads.

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 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.

ST. BENET BISCOP OBLATES' CHAPTER: PART 3

In the West, the Rule of St. Benedict became the major expression of monasticism. This document—as well as the monastic tradition that contributed to the Rule and that flows from it—takes reading the Church Fathers and their approach to theological reflection as givens. So, if you like thinking in visual terms, think of third- and fourth-century monasticism making its way from Palestine and Egypt up through what is now Italy, France, and all the way to England—like a golden glow, if I may wax poetic, that moved across much of what had been the Roman Empire in Europe. I say a “glow” because monasticism cherished the light of learning, which included taking great care to safeguard patristic works and give them pride of place in monastic libraries from Jerusalem to Jarrow in the north of England.

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

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Feel free to print out and distribute copies.

AS WE FORGIVE THOSE WHO TRESPASS AGAINST US

Joseph Butler, *Fifteen Sermons Preached at the Rolls Chapel, IX* (1827)

Now, there is an apprehension and presentiment natural to mankind, that we ourselves shall one time or other be dealt with, as we deal with others; and a peculiar acquiescence in, and feeling of the equity and justice of this equal distribution. This natural notion of equity the son of Sirach has put in the strongest way; "He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. Forgive thy neighbor the hurt he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another; and doth he seek pardon from the Lord? He showeth no mercy to a man which is like himself; and doth he ask forgiveness of his own sins? [Eccles. xxviii. 1-4.] Let anyone read our Saviour's parable of "the king who took account of his servants;" [Matt. xviii.] and the equity and rightness of the sentence which was passed upon him who was unmerciful to his fellow servant, will be felt. There is somewhat in human nature, which accords to, and falls in with that method of determination...

Suppose yourselves under the apprehensions of approaching death; that you were just going to appear naked and without disguise before the judge of all the earth, to give an account of your behaviour towards your fellow creatures: could any thing raise more dreadful apprehensions of that judgment, than the reflection, that you had been implacable, and without mercy towards those who had offended you; without that forgiving spirit towards others, which, that it may now be exercised towards yourselves, is your only hope? And these natural apprehensions are authorized by our Saviour's application of the parable; "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." On the other hand, suppose a good man in the same circumstance... This likewise is confirmed by his own declaration: "If ye forgive men their trespasses, your heavenly Father will likewise forgive you." And that we might have a constant sense of it upon our mind, the condition is expressed in our daily prayer. A forgiving spirit is therefore absolutely necessary, as ever we hope for pardon of our own sins, as ever we hope for peace of mind in our dying moments, or for the divine mercy at that day when we shall most stand in need of it.

Joseph Butler (1692-1752) was Bishop of Durham and a noted theologian, philosopher, and moralist.

The Morning Watch

*O joys! infinite sweetness! with what flow'rs
And shoots of glory my soul breaks and buds!
All the long hours
Of night, and rest,
Through the still shrouds
Of sleep, and clouds,
This dew fell on my breast;
Oh, how it bloods
And spirits all my earth! Hark! In what rings
And hymning circulations the quick world
Awakes and sings;
The rising winds
And falling springs,
Birds, beasts, all things
Adore him in their kinds.
Thus all is hur'd
In sacred hymns and order, the great chime
And symphony of nature. Prayer is
The world in tune,
A spirit voice,
And vocal joys
Whose echo is heav'n's bliss.
O let me climb
When I lie down! The pious soul by night
Is like a clouded star whose beams, though said
To shed their light
Under some cloud,
Yet are above,
And shine and move
Beyond that misty shroud.
So in my bed,
That curtain'd grave, though sleep, like ashes, hide
My lamp and life, both shall in thee abide.*
Henry Vaughan (1621-1695) was a Welsh poet and author, writing during the Commonwealth.

AROUND THE ORDINARIATE

- *OLW Cathedral, Houston TX*— The Holy House Academy will open for in-person teaching this week
- *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. 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
- *OLSJ, Louisville*— The Transferred Feast of St. Magnus was celebrated at his shrine, Aug. 16
- *St. Barnabas, Omaha*— St. Padre Pio's relics will be visiting the parish, Sept. 12

Sunday, September 6:

Morning
Maronite Catholic Archeparchy of Beirut, Lebanon
Diocese of Isernia-Venafro, Italy
Diocese of Prato, Italy
Ukrainian Catholic Eparchy of Stryj, Ukraine
Diocese of Wollongong, Australia

Evening
Patriarchate of East Indies, India
Diocese of Mahajanga, Madagascar
Diocese of Pavia, Italy
Chaldean Catholic Eparchy of Saint Peter the Apostle of San Diego, USA

Monday, September 7:

Diocese of Ciudad Real, Spain
Archdiocese of Fianarantsoa, Madagascar
Diocese of Patti, Italy
Diocese of Teruel y Albarracín, Spain

Diocese of Ariano Irpino-Lacedonia, Italy
Archdiocese of Karachi, Pakistan
Diocese of Rzeszów, Poland
Diocese of San Rafael, Argentina

Tuesday, September 8:

Diocese of Bom Jesus da Lapa, Bahia, Brazil
Diocese of Gospić-Senj, Croatia
Diocese of Jefferson City, Missouri, USA
Apostolic Vicariate of Reyes, Bolivia
Diocese of San Vicente, El Salvador

Archdiocese of Chieti-Vasto, Italy
Diocese of Ciego de Ávila, Cuba
Archdiocese of Madras and Mylapore, India
Diocese of Maralal, Kenya

Wednesday, September 9:

Diocese of Eluru, India
Diocese of Mao-Monte Cristi, Dominican Republic
Suburbicarian See of Porto-Santa Rufina, Italy
Archdiocese of Salerno-Campagna-Acerno, Italy
Diocese of Santíssima Conceição do Araguaia, Brazil

Archdiocese of Barranquilla, Colombia
Archdiocese of Khartoum, Sudan
Archdiocese of Samarinda, Indonesia
Apostolic Vicariate of Tabuk, Philippines

Thursday, September 10:

Diocese of Bismarck, North Dakota, USA
Territorial Prelature of Huautla, Oaxaca, México
Diocese of Karonga, Malawi
Diocese of San Carlos de Bariloche, Argentina
Apostolic Vicariate of Tucupita, Venezuela

Diocese of Asti, Italy
Diocese of Kilmore, Ireland
Diocese of Osma-Soria, Spain
Diocese of Singida, Tanzania

Friday, September 11:

Diocese of Colón-Kuna Yala, Panama
Syrian Catholic Archeparchy of Hadiab-Erbil, Iraq
Diocese of Joaçaba, Santa Catarina, Brazil
Diocese of Nanyang, China
Diocese of Raiganj, India

Diocese of Ambikapur, India
Diocese of Springfield-Cape Girardeau, Missouri, USA
Diocese of Tlapa, Guerrero, México
Archdiocese of Tororo, Uganda

Saturday, September 12:

Diocese of Calbayog, Philippines
Diocese of Carabayllo, Peru
Diocese of Encarnación, Paraguay
Diocese of Gurué, Mozambique
Diocese of Puerto Plata, Dominican Republic

Archdiocese of Kuala Lumpur, Malaysia
Apostolic Vicariate of Paksé, Laos
Apostolic Vicariate of Southern Arabia, Yemen
Diocese of Yuci, China

EXCERPT FROM A FERIAI MASS IN THE 12TH WEEK AFTER TRINITY

“They were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill.”

We’ve just witnessed a counter-revelation. We’ve just witnessed an outburst of man’s irritation against God, and the essence of God, which is holiness. And at the bottom of the human heart, side by side with the longing for the eternal source and fulfillment of all things, in there lurks resistance to that source. And it rarely confronts holiness openly, almost always striking the bearer of holiness, whether it be the prophet, the apostle, the confirmed believer. Such people really do irritate. How could people such as these be a bearer of sanctity? The fact that a human, a finite being, could bring forth sanctity into our broken realm—it’s almost too much to bear. That’s exactly what happened to people in Nazareth. This is exactly what they thought they were encountering: tidings of God’s kingdom, confirmed by the Holy Spirit, but proclaimed by human lips. There-in lies the root of the offense.

Blessed is he who does not succumb to the unholy irritation. The enemy whispers “why doesn’t He work the miracles He has worked elsewhere in His home city?” And Jesus says, “There I could work these, because there they believed in Me. You do not believe, because I am one of you.” And indeed he is. “He was sent into his own, and his own received him not” says John. Just as Elias and Isais weren’t accepted among their own. Their own people refused to leave and fell from grace. The holiness which they denied was then given to strangers. A scandal! A scandal closes peoples ears and hearts to this message, however uplifting and however joyful. What occurred in Nazareth is great proof of a spiritual force. The incited mob, infuriated by neighborly hate and a general demonic hysteria surrounds Jesus, and drives Him up a hill, and tries to force him over to death. But not yet... Soundlessly, effortlessly, divine freedom walks through the seething mob.

Fr. Alejandro is the new Parochial Vicar at St. Timothy’s MD.

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

THIRTEENTH SUNDAY AFTER TRINITY (OT 23) (Green)

Sept. 6: MP (Ps. 118) Ez. 33:1-11 ♦ Lk 6:20-38 *Te Deum* DWM 514 Gloria Creed, Lec 127
(Sun.) EP II (Ps. 145) 2 Kgs 19:8-35 ♦ 1 Cor 1:1-25

Feria of Trinity 13 (OT 23) [*Labor Day*] (Green)

Sept. 7: MP (Ps. 106:I) Ezr 1 ♦ Gal 4:1-5:1 D 514, L 437; D 1013, L 907-11
(Mon.) EP (Ps. 106:II) Ezr 3 ♦ Jn 3:1-21

Nativity of the Blessed Virgin Mary *Feast* (White)

Sept. 8: MP (Ps. 45-46, 87) Gn 28:10-17 ♦ Rev 12:1-6 *Te Deum* D 825 Gloria, L 636
(Tues.) EP (Ps. 122, 127, 147) Ez 44:1-4 ♦ Lk 23:50-24:12

Saint Peter Claver, Priest *Memorial* (White)

Sept. 9: MP (Ps. 119:XIX-XXII) Zec 1:1-17 ♦ Gal 6 D 827, L 439
(Wed.) EP (Ps. 128-130) Zec 1:18-2:end ♦ Jn 4:1-26

Feria of Trinity 13 (OT 23) (Green)

Sept. 10: MP (Ps. 131-133) Zec 3 ♦ Eph 1:1-14 D 514, L 440
(Thurs.) EP (Ps. 134-135) Zec 4 ♦ Jn 4:27-end

Feria of Trinity 13 (OT 23) (Green)

Sept. 11: MP (Ps. 140, 142) Zec 6:9-end ♦ Eph 1:15-end D 514, L 441
(Fri.) EP (Ps. 141, 143) Hg 2:10-end ♦ Jn 5:1-23

Feria of Trinity 13 (OT 23) [*The Most Holy Name of Mary; BVM: Mass of Saint Mary 5*] (Green/White)

Sept. 12: MP (Ps. 137, 144) Ez. 5 ♦ Eph 2:1-10 D 514, L 442; D 827, L 707-12; D 996, L 707-12
(Sat.) EP II (Ps. 104) Ez. 6 ♦ Jn 5:24-end

PARISH PROFILE

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



ST. AUGUSTINE PRESS

An Ordinariate member submitted a reminder that [St. Augustine Academy Press](#) has in print the Anglo-Catholic classic, *My Book of the Church's Year*, complete with insular saints (and King Charles the Martyr!). In addition, some of Fr. Robert Hugh Benson's rarer books for younger children are also available: *A Child's Rule of Life* and *Old Testament Rhymes*. Because the illustrations are integral to these books, along with *the Church's Year*, they are harder to reproduce in print than his other works (all of which are, however, in the public domain). Parents take note!

From Dianna Gabbard, OLSJ.



ST. AUGUSTINE ACADEMY PRESS

WESTERN NORTH CAROLINA ORDINARIATE MEMBERS

Hazy mountain peaks, lush forests, waterfalls, and rushing creeks are what draw many to Western North Carolina. But this summer, some unlikely visitors were drawn to this mountainous part of the Bible Belt by something else. It was not the hiking, white-water rafting or canoeing, but a higher mission. Responding to requests of Ordinariate members, over the past eight weeks, three Ordinariate priests have traveled to Western North Carolina to offer the region's first series of Ordinariate Form Masses.



The response to these Masses has shown that folks in the region are not just drawn to natural beauty, but to the beauty and reverence of Mass according to the Divine Worship Missal. Attendance has averaged around 100, with Masses being offered three times in the last month. This past Sunday saw the emerging community's first full sung Mass with a schola.

The genesis of the group began with Mr. Joshua Johnson, a former Methodist minister who went to Duke Divinity School and entered the Catholic Church with his wife in 2007. After two cross country moves to work for Catholic parishes and help found and grow Catholic apostolates, the Johnson's moved back east, settling in the hilly northwest corner of South Carolina, near the North Carolina border in 2014. Blessed with four children in 2018 learned that they were expecting triplets. About half way through the pregnancy they learned that one of the three girls, Chiara, had died, and another, Abigail, had a severe heart condition. In order to save her life, they had to temporarily relocate to Charleston where Abigail could receive the heart surgeries she needed.

As Ordinariate members they quickly connected with Corpus Christi, the established Ordinariate community in Charleston, which became a spiritual home to them in an extremely difficult time. The night before Abigail's first surgeries, Fr. Patrick Allen baptized and confirmed Abigail, along with her healthy sister Bridget, whom Bishop Lopes had given special permission to receive confirmation. Tragically and unexpectedly, Abigail died in surgery on Valentine's day, February 14, 2019.

In the months following, the grief was heavy but as Joshua described, their brokenness allowed God to intensify and prioritize a possible priestly vocation and reveal a new mission. After discernment with his spiritual director, he resolved to call the Ordinariate and inquire about the possibility of applying for the priesthood and starting an Ordinariate community. This began a series of conversations and a trip to Houston to meet with Fr. Richard Kramer, the Director of Vocations.

Last fall, they started gathering with two Protestant families to pray Evensong and discuss the Catholic faith. They also began to share the possibility of an Ordinariate parish in the region with Catholic friends and Charlotte diocese priests. All were supportive, but Fr. Christian Cook, pastor of Immaculate Conception in Hendersonville, saw much value in having an Ordinariate community and offered to assist with sacramental needs. After conversations between Bishop Lopes and Bishop Jugis, the bishop of Charlotte, the group began plans for its first Mass.

COVID restrictions presented challenges, but they were determined to find a way to begin this summer. On July 5, Fr. Phillip Mayer of St. James, Jacksonville, traveled to NC and offered Mass at an outdoor pavilion for over 100 people. Fr. Gregory Tipton of St. Aelred's, Athens, Ga, traveled in a month later, and most recently, Fr. Armando Alejandro traveled from the Baltimore area to offer the group's first indoor Mass at their host parish, again, with over 100 in attendance.

Along with twenty-two canonical members the group has two Protestant families that have committed to be a part of this community's activities, learn the faith and discern the call to become Catholic. On Sunday's when they do not have an Ordinariate Mass, they attend a Novus Ordo Mass at their host parish, and after gather at a nearby park where Josh gives a formational talk, the group prays Morning Prayer, shares a meal and fellowships together. They have also gone on hikes and celebrated feast days with Evensong, recreation and socials at member's homes.

At the suggestion of Fr. Kramer, they have just started a Zoom inquirer's/catechism class. They will also be beginning a hybrid in person/virtual men's and women's groups and will be traveling to St. Aelred's in Athens, Ga on September 20 to visit and meet other Ordinariate members. On October 5, Fr. Kramer will be visiting and meeting with the community.

In the coming months, they hope for continued growth and the establishment of a weekly Sunday Ordinariate Mass offered by Fr. Cook, the pastor of their host parish. You can follow their development at their website wncord.org and their Facebook page: [facebook.com/wncord](https://www.facebook.com/wncord). Please keep them in your prayers, and those priests who have traveled to help make its development possible.

Written with the assistance of Mr. Johnson

THE ST. BENET BISCOP OBLATES CHAPTER PT. 2

Then, from the end of the sixth century on, this monastic coloring of the map becomes even more intense in England. Monasticism and the Rule of St. Benedict were important in England's evangelization to a degree that was unique in the West. And we must remember that evangelization in those centuries meant the formation of England's entire culture, not solely the country's religious life. To mention only two examples, a significant number of important cathedrals in England were monastic foundations; and the King's Great Council, the precursor to Parliament, met in the chapter house of Westminster Abbey. St. Bede the Venerable, in the north of England (about as geographically distant as one can get from where most of the Church Fathers and the Greek philosophers and the writers of the Hebrew Scriptures were active) was honored in England and throughout Europe not only as a holy monk but as a man of great erudition. And this erudition included praying and thinking and writing in line with patristic spirituality.

We must guard against over-simplifying the role of the Church Fathers in English spirituality and in Anglicanism. For one thing, Catholicism in the rest of Europe and to this day has never rejected the Church Fathers, of course. But because of a number of factors, such as England's Benedictine roots, its much-slower shift from an agrarian economy to an urban economy than was the case on the continent, and so on, England remained comfortable with its monastic roots while, on the continent, the scholastic method tended to displace the patristic/monastic approach to theology, spirituality, and liturgy. Scholars at Oxford and Cambridge, most of them clergy, were aware of this, of course. But though one can refer loosely to medieval Europe as forming a transnational Catholic Christendom, there were regional differences as well, which England's universities respected.

Another important caveat is that though the English Reformers explicitly acknowledged the importance of the Fathers, a number of these theologians, Cranmer chief among them, played fast and loose with patristic sources. Though Cranmer was cagey about a number of issues, he was clearly dismissive about some of the Church Fathers. Nonetheless, by appealing to the Fathers, the English Reformers maintained an important connection with Catholicism, regardless of whether they appreciated what this meant both in their own day and in the future. As for Anglicanism's subsequent development, thanks to this acknowledgement of the Fathers, the more Catholic (High Church) stream in Anglicanism, which included the Caroline Divines, the Non-Jurors, and the Tractarians, did not have to pen long justifications for appealing to patristic sources. (Again, wholesale approval by all Anglican theologians of all of the Church Fathers was not without some issues. But once the general library of the Fathers is recognized as an important source, the door has already been opened.)

Finally—and this is a difficult concept for many in our day to grasp—theology, Scripture, liturgy, and spirituality were, in the patristic era and through the Middle Ages, facets of an integrated whole. They were not separate disciplines or activities that could be studied, reflected upon, and lived as distinct aspects of the Christian life. So, important though it is to read the Fathers to learn how they answered theological questions, reading them solely for that reason is not enough. To be open to the richness of the Church Fathers, one must learn to read Scripture the way they did, which means reading it as *lectio divina* (reflective, meditative, prayerful reading). Patristic reading of Scripture also does so in relation to praying the liturgy. Both the early Church and monasticism insisted/insist that this interconnection of liturgy and Scripture is at the core of the Christian life. The Book of Common Prayer was written with the same understanding.

[to be concluded next week]

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