

ORDINARIATE NEWS

15th Sunday after Trinity

Sept. 20, 2020

[Edition 1, Volume 12]

SUNDAY HYMNS

Jesus Shall Reign (1719)

Isaac Watts (1674-1748)

OLW, Houston

Awake, My Soul, and With the Sun (1695)

Thomas Ken (1637-1711)

St. Thomas More, Scranton

Forth in Thy Name, O Lord, I Go (1749)

Charles Wesley (1707-1788)

St. Thomas More, Scranton

Awake, my soul, stretch every nerve (1755)

Philip Doddridge (1702-1751)

St. Barnabas, Omaha

Not Here for High and Holy Things

GAS Kennedy (1883-1929)

St. Mary the Virgin, Arlington

O Master, Let Me Walk With Thee (1879)

Washington Gladden (1836-1918)

St. Mary the Virgin, Arlington

Go, labor on! Spend and be spent (1843)

Horatius Bonar (1808-1889)

St. John the Baptist, Bridgeport

Strengthen for service, Lord (St. Ephraim)

Percy Dearmer (1867-1936)

St. John the Baptist, Bridgeport

OUR LADY OF WALSINGHAM

This week, as the POCSF prepares to celebrate its patron, Our Lady of Walsingham, we have excerpts from Walsingham's ancient and more recent history, as well as a review of the ACS' recent meeting, a profile of Chesterton House, the ministry of St. Benedict's in Edmonton, and more. Happy Feast! Unless you're at the Cathedral—in which case happy Thursday!

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 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.

FR. JAMES BRADLEY INTERVIEW

Fr. Bradley JCD, a priest in the Ordinariate of Our Lady of Walsingham, who is currently teaching in the Canon Law program at CUA, gave a long interview to the Ecclesiastical

Law Society about the canonical structure of the Ordinariates. He goes into detail about their use in different contexts, the implications of the 3 Ordinariates established by *Anglicanorum Coetibus* having personal jurisdiction, and the privileges granted specifically to them, distinguishing them from others. Canonical members and friends of the Ordinariate alike will be interested to learn more about the mechanics Pope Benedict XVI and Pope Francis have used to carry out this project. Watch on their channel, [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.

PIUS XII AND WALSINGHAM

From Walsingham by HM Gillet, 1946

It was certainly a very happy and pious thought that prepared this presentation to Us of a statue of Our Lady of Walsingham. We really find it difficult to express how pleased We are with this gift. It brings to Us England's Loretto. It quickens remembrance of the joy that thrilled the soul of Mary, "when Gabriel said at old Nazareth, Ave". We shall keep it close to our person; and when our eyes rest on it, there will rise from our heart a fervent prayer that the Blessed Mother may win the favor of her divine Son for you, who have had the pleasure of making this presentation, and the privilege of affording Us a deep and holy joy; a prayer for those, too, whom you represent in a special way, and for all the Catholics of the realm; yes, and for the entire English nation and its gracious sovereign: Because Our Lady of Walsingham belongs to England. And it was the 15th century poet laureate of the celebrated Chapel now long since destroyed, who sang, that England belongs to Mary. [A quote from the Pynson Ballad follows]."

Fr. Hope Patten was the first administrator of the Anglican shrine, critical to the cult's growth from the 1920s. Ms. Charlotte Boyd, an Anglo-Catholic who joined the Church at the end of her life, had overseen the restoration of Mallig Abbey to Anglican nuns, and purchased the Slipper Chapel in Walsingham, hoping to restore it as a Catholic shrine. Because another shrine had been built in King's Lynn, it went unused. She passed away in 1906. In the 1930s, when interest was renewed in part by Fr. Patten's work. It was restored and converted into the Catholic shrine, playing an increasingly large role in the nation. After WWII, it was the center of a national pilgrimage, carrying 14 crosses by foot from every corner of England. Her name will always be tied with Our Lady's cult due to her devotion and vision, as it is at the Cathedral.

From the Pynson Ballad

*And syth here Our Lady bath shewyd many myracle
Innumerable, nowe here for to expresse
To suche as visyte thys hir babytacle.
Ever hyke newe to them that call hir in dystresse.
Foure hundreth yere and more the cronacle to witnes
Hath endured this notable pylgrymage,
Where grace is dayly shewyd to men of every age...*

*O Englonde, great cause thou haste glad for to be,
Compared to the londe of promys syon,
Thou atteynest my grace to stande in that degre
Through this glorious Ladyes supportacyon,
To be called in every realme and regyon
The holy lande, Oure Ladyes dowre;
Thus arte thou named of olde antyquyte.*

*And this is the cause, as it apereth by lykelynesse,
In the is belded newe Nazareth, a mancyon
To the honoure of the heavenly empresse
And of hir moste glorious salutacyon,
Chyef pryncypyll and grounde of oure salvacyon,
Whan Gabryell sayd at olde Nazareth 'Ave',
This joy here dayly remembred for to be.*

*O gracious Lady, glory of Jerusalem,
Cypresse of Syon and Joye of Israel,
Rose of Jeryco and Sterre of Bethleem,
O glorious Lady, our askynge nat repell,
In mercy all nymen ever thou doste excell,
Therefore, blissed Lady, graunt thou thy great grace
To all that the devoutly visyte in this place.*

The Pynson Ballad, central to the restoration of the Cult of Our Lady of Walsingham, was a transcription of a long poem, displayed for pilgrims to read the history of Our Lady's shrine. The full poem, 21 stanzas in all, was composed by the canons who kept the shrine, and promises that any "lettred" man may inspect the shrine's records both to learn more and verify this retelling—an option lost to us.

AROUND THE ORDINARIATE

- *OLW Cathedral, Houston TX*— Patronal Solemnity, with a Feast Saturday, Choral Evensong and reception Sunday, Sept. 26-27
- *St. Mary the Virgin, Arlington TX*— Preparations are underway to begin children's catechesis for the restored order of sacraments, starting Sept. 13
- *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*— 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*— Evening Prayer daily on Zoom at 5 PM this week
- *St. John the Baptist, Bridgeport PA*— Holy Hour for the country, Sept. 30 at 7:30 PM
- *Incarnation, Orlando FL*— The KoC chapter will host a men's Holy Hour, 6:30 AM Sept. 26th
- *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

Sunday, September 20:

Morning

Apostolic Administration of Estonia
Diocese of Imola, Italy
Diocese of Les Cayes, Haiti
Diocese of Mongu, Zambia
Diocese of Vasai, India

Monday, September 21:

Diocese of Anse-à-Veau et Miragoâne, Haiti
Diocese of Arras, France
Diocese of Guasdualito, Venezuela
Diocese of Santiago de María, El Salvador
Diocese of Viana, Angola

Tuesday, September 22:

Greek Catholic Diocese of Križevci, Croatia
Diocese of Matamoros, Tamaulipas, México
Diocese of Paulo Afonso, Bahia, Brazil
Diocese of Port-Gentil, Gabon
Diocese of Vannes, France

Wednesday, September 23:

Diocese of Catanduva, Sao Paulo, Brazil
Diocese of Incheon, South Korea
Diocese of Petrolina, Pernambuco, Brazil
Diocese of Segorbe-Castellón de la Plana, Spain
Diocese of Tortosa, Spain

Thursday, September 24:

Diocese of Ciudad Victoria, Tamaulipas, México
Diocese of Dumaguete, Philippines
Diocese of Pasto, Colombia
Diocese of Pointe-Noire, Republic of the Congo

Friday, September 25:

Diocese of Ávila, Spain
Diocese of Bongaigaon, India
Diocese of Kenge, Democratic Republic of the Congo
Diocese of Kindu, Democratic Republic of the Congo
Archdiocese of Shillong, India

Saturday, September 26:

Archdiocese of Barquisimeto, Venezuela
Diocese of Charlotte, North Carolina, USA
Diocese of Civitavecchia-Tarquini, Italy
Syro-Malabar Catholic Eparchy of Faridabad, India
Archdiocese of Szczecin-Kamień, Poland

Evening

Diocese of Abaetetuba, Para, Brazil
Diocese of Fulda, Germany
Diocese of Saint-Jérôme, Québec, Canada
Apostolic Prefecture of Weihai, China

Diocese of Jowai, India
Apostolic Vicariate of Nekemte, Ethiopia
Diocese of Saint-Louis du Sénégal
Diocese of San Sebastián, Spain

Diocese of Kalamazoo, Michigan, USA
Diocese of Kurunegala, Sri Lanka
Diocese of Rockhampton, Australia
Armenian Catholic Ordinariate of Romania

Diocese of Frederico Westphalen, Rio Grande do Sul, Brazil
Archdiocese of Hamburg, Germany
Apostolic Vicariate of Ingwavuma, South Africa
Diocese of Laghouat, Algeria

Diocese of Debrecen-Nyíregyháza, Hungary
Diocese of San Francisco, Argentina
Archdiocese of Westminster, England
Diocese of Zárate-Campana, Argentina

Diocese of Daet, Philippines
Diocese of Jaffna, Sri Lanka
Diocese of San Jacinto, Ecuador
Diocese of Santissima Trinità in Almaty, Kazakhstan

Diocese of Augsburg, Germany
Diocese of Lutsk, Ukraine
Diocese of Shendam, Nigeria
Diocese of Wanxian, China

EXCERPT FROM A HOMILY ON THE 14TH SUNDAY AFTER TRINITY

Those words, “forgive us our sins, our trespasses, as we forgive those that have trespassed against us.” How dare we pray that, invoking that standard, if that's not what we really want. Do we really want God to forgive us in the way that we forgive others? Are we really living out forgiveness to that extent?... [How many times?] Peter says seven. Is that because of what he's seen in Jesus? Perhaps. I referred last time to another teaching of Jesus, where he actually said, “If your brother sins against you seven times in one day and comes back and seven times repents and asks forgiveness, you're to forgive him”. Maybe Peter has that in mind at this point. But when he puts that before Jesus the Lord says not seven times, but 70 times seven.

It is interesting, though, that when he addresses it here, He doesn't say anything about “if your brother 490 times comes and says, “I repent and I'm sorry”.” There's no mention of the repentance here. You think about the prodigal son on his

way home. Yes, he's repenting and turning home, but the father doesn't wait for him to blurt out those words. The Father's heart is already open to embrace that son. Forgiveness that we offer is not first dependent upon whether or not others have asked for it. It's something that has to do with our hearts before God, our letting go of that sin. We're told that we are to forgive, because we have been forgiven. We're also told, as Jesus unfolds a parable today, that we need to forgive in order to be forgiven. They're not really at odds with each other. The first is already granted to us by God's grace, but the second part of that is that we don't really lay hold of it, we can't really retain what has been given us, we can't enjoy the fullness of it, unless there is this flow through our lives.

Fr. Doug Hayman is the pastor at the Church of the Annunciation in Ottawa, Ontario, and Chaplain at Augustine College.

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

FIFTEENTH SUNDAY AFTER TRINITY (OT 25) (Green)

Sept. 20: MP (Ps. 148-150) Ez. 34:1-16 ♦ Lk 7:36-8:3 *Te Deum* DWM 518 Gloria Creed, Lec 133
(Sun.) EP II (Ps. 114-115) Ezr 1:1-8 ♦ 1 Cor 3

Saint Matthew, Apostle and Evangelist *Feast* (Red)

Sept. 21: MP (Ps. 37:I) Prv 3:1-17 ♦ Mt 19:16-end *Te Deum* D 838 Gloria, L 643
(Mon.) EP (Ps. 37:II) 1 Chr 29:9-18 ♦ 1 Tm 6:6-19

Feria of Trinity 15 (OT 25) (Green)

Sept. 22: MP (Ps. 26, 28) Neh 13 ♦ Eph 6:10-end D 518, L 450
(Tues.) EP (Ps. 36, 39) Dn 1 ♦ Jn 9

St. Pius of Pietrelcina, Priest *Memorial* (White)

Sept. 23: MP (Ps. 38) Dn 2:1-24 ♦ Phil 1:1-11 D 839, L 451/643A
(Wed.) EP (Ps. 119:IV-VI) Dn 2:25-end ♦ Jn 10:1-21

Our Lady of Walsingham *Feast* (White) [EXCEPT AT CATHEDRAL]

Sept. 24: MP (Ps. 45-46, 87) Is 52:7-12 ♦ Heb 2:5-end *Te Deum* D 840 Gloria, L 707-712
(Thurs.) EP (Ps. 111, 127, 147) 1 Sm 2:1-10 ♦ Mt 1:18-23

Feria of Trinity 15 (OT 25) [Can: *Ss. Cosmas & Damian, Martyrs*] (Green [Red])

Sept. 25: MP (Ps. 31) Dn 7:9-end ♦ Phil 2:1-11 D 518, L 453; D 843, L 644
(Fri.) EP (Ps. 35) Dn 9 ♦ Jn 11:1-44

US: Feria... [*Ss. Cosmas... ; St. Mary's* 5] Can: *Ss. Jean de Brébeuf & Isaac Jogues, Priests, & Companions, Martyrs Feast* [Green/Red/White]

Sept. 26: MP (Ps. 20-21) Neh 6:1-7:4 ♦ Eph 5:22-end D 518, L 454; D 843, L 644; D 996, L 707-712
(Sat.) EP II (Ps. 110, 116-117) Neh 8 ♦ Jn 8:1-30 Can: D 862 Gloria, L 662

ANGLICANORUM COETIBUS SOCIETY ANNUAL MEETING

Last weekend, I drove from Connecticut to Scranton, PA to attend the ACS members annual meeting in person at St. Thomas More's. While only a few members showed up in person, many more tuned in over the internet, and were able to have a productive meeting (mostly) free of technical trouble! Members from Texas, California, Ontario, and New York, among other places, all participated, discussing the work ACS had done in assisting the growth of the Ordinariates this year. Fr. Bradley of the Ordinariate of Our Lady of Walsingham participated as well. Deborah Gyapong, who ended her term as president this year, included in her report 1) the ACS' work helping run the *Anglicanorum Coetibus* Symposium 2019 in Rome, whose papers will be published soon, 2) the fantastic ACS conference in Toronto, 3) reviving the print edition of the journal *Shared Treasure* through Amazon's print on demand, 4) Peter Smith's total redesign of the website (almost complete!). 5) the ACS podcast series, and 6) this newsletter. During the subsequent board meeting, Clara Chung, previously vice president, was unanimously elected president of ACS. Members ballots cast previously confirmed David Lewis' and Peter Smith's nomination to the ACS board as treasurer and web-master.



While the board was meeting privately, I found plenty of time to explore the beautiful St. Thomas More Church. Fr. Bergman, who served as chaplain of both meetings, told me more about the building: the high altar and altar rail, which has incredible mosaics of the disciples, were donated from an Irish parish. The side altars and pulpit were donated from different Lithuanian parishes. This matches the heritage of their building, which still has a Lithuanian wooden cross outside, commemorating the dead of WWI. Mr. Campbell, the music director had described the Church to me as "having good bones" even when the Diocese was forced to put it up for sale. This included wonderful Bavarian stained glass, including an Assumption in which Mary has a startlingly unique halo, and an image of St. Francis that seems to be quoting, in an interesting way, the iconography of St. Gregory. In addition, a large mural of the Holy Ghost as a dove from the earlier parish remains over the nave. I was very impressed by the effect of the drapery behind each of the altars, which draws attention to them powerfully, especially the central crucifix. It is surprising that the pulpit is Lithuanian—it has the dove emerging from the lectern that is now associated with Anglican architecture!



THE CHESTERTON HOUSE OF ST. BENEDICT'S, EDMONTON

This ministry, a retreat house run by the McDonald family of St. Benedict's, is notable both for its great work in the community, for Catholics and non-Catholics, as well as for its role as current host of the community's masses. Mrs. McDonald, who in addition to her work, maintains [their blog](#), graciously answered some questions about their work.



In response to heavenly direction and the Grace of God, our family acquired the old Mundare Hospital in 2015 (it had more recently been the convent of the Sister Servants of Mary Immaculate). We established a Catholic cultural centre of sorts, an apostolate operated completely on a donation basis. After providing service for about a year, through a series of amazing opportunities, God gave us a priest who serves the Ordinariate (Father David McLeod). St. Benedict's community out of Edmonton has regular Divine Worship on Sundays. Father lives in Mundare and received permission to provide liturgy to us at Chesterton House, which includes daily Mass (T-F) and a Saturday evening (Sunday vigil) Mass at 5:30PM.



After a time, Bishop Steven Lopes visited Chesterton House, consecrated our chapel and designated Chesterton House as an "An educational ministry of St. Benedict Ordinariate Catholic Community". In naming it after the great G.K. Chesterton, we pray this home may reflect his common sense, his example of holiness, loyalty to Christ and His Church, and his profound wisdom. We can only anticipate with excitement the entire plan God has, but we have been inspired with at least a beginning vision. We have established, by invitation, a calendar of events, celebrations, and activities primarily for Catholic families and individuals. Although this endeavour is very much, at the heart, Catholic, we are welcoming of our non-Catholic brothers and sisters. Chesterton House is a place of formation, hospitality, and encouragement.

We seek to promote the New Evangelization, a culture of life, and the best of Western Civilization, as we reach out with invitation to visitors and guests to be part of our activities. We celebrate the feast days, have processions, educate youth and families in catechesis, history, literature, current events, politics, life issues, homeschooling, and catholic culture. We also host sports days, youth events, potlucks, campfire fun, movies, documentary nights with discussion, and whatever else strikes us as building up a community of faith and family.



Our outreach happens in a landscape of ways, which includes a warm welcome to those inquiring about the faith. My husband Glen is a former Anglican and it is through him that we have membership in the Ordinariate. It is not unusual to have non-Catholics retreat at Chesterton House, experience Divine Worship for the first time as they continue on their faith journey. This is also a place of refuge and rest. We welcome private retreatants and group retreats as well. Chesterton House is not a public venue, but is community minded, charitable in nature, and generous to the needs of God's people. Chesterton House needs volunteers! We will welcome ideas, inspirations, and requests. We need practical help with cleaning, gardening, baking, cooking, and building maintenance. This is not a commercial venture, but cannot exist without generous support. The expenses of keeping open a 12,700 sq. ft. building are real. That said, all we do is done on a donation basis. Nobody is charged a fee for anything. Those that can give, give, and those that cannot are equally welcome to activities.

Our son Luke McDonald is Canada's sole Canadian seminarian for the Ordinariate. He completed his philosophy degree at St. Philip Neri in Toronto and is now at Bishop's Lopes's House of Formation in Houston TX. Luke has begun his studies for his Masters of Divinity program through St. Thomas university in Houston and now serves in Houston as he gains more experience and exposure to parish life. We are following directives from the chancery regarding Covid. We moved outdoors under a big tent and this has allowed for greater social distancing and such. During these times, we've come to treasure even more greatly the blessing of our liturgy and especially Holy Eucharist. We've been able to navigate Covid with relative ease and have moved many of our talks and gatherings to online using Zoom. We have a very committed community that keeps in close touch with each other.



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Through Blessed Mary, to Jesus.

Glen, Therese, Maria, Stephen, Luke, and Bernadette JMJ+