



Newsletter
 The Personal Ordinariate of
 Our Lady of the Southern Cross
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Pentecost - Trinity



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The Ordinary’s Message

“Neither confusing the persons, nor dividing the substance.”

The quotation from above is from the English translation of the Creed of St Athanasius for the C of E proposed 1928 Prayer Book. The original English translation rendered it, “neither *confounding* the Persons, nor dividing the Substance.” In either case it is preceded immediately by, “And the Catholic Faith is this: that we worship one God in Trinity, and (the) Trinity in Unity.”



I’m certain that most of us know how the Creed continues for some twenty *verses* until we reach, “... all three persons are co-eternal together, and co-equal.” Splendid stuff, and I suspect that, although, sadly, used very infrequently outside of our patrimony, many of us instantly recognise it when we hear almost any of its verses quoted.

When we do hear it, or recite it in its entirety, how many of us think that perhaps it provides us with a firm understanding of the nature of the Trinity? Truthfully, it really only scratches the surface.

Where the more modern translation of a particular verse reads, “The Father infinite, the Son infinite, the Holy Ghost infinite,” we might surely admit that the original 1662, “The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible,” is probably closer to the truth of the matter in terms of understanding, even for very devout Catholics.

Even the famous “Shield of the Trinity” that prefaces this musing, while it succinctly manages to portray how all three Persons of the Trinity are God, but they are not each other ... except ... well ... it’s deeper than that. Not to mention the risk of the shield leading possibly to the ancient heresy of *Sabellianism* or *modalism*.

Without delving into voluminous theological treatises, which might leave us more “confused” that we might somehow in our minds be “dividing the substance,” one of the better descriptions that is splendidly comprehensive, even as it is mercifully concise, comes from Father “Z” (Fr John Zuhlsdorf). “In the mystery of the Unity and Trinity of God we believe that, from all eternity and before material creation and even outside of time itself, the One God who desired a perfect communion of love expressed Himself in a perfect Word, containing all that He is. The Word God uttered was and is a perfect self-expression, also

perfectly possessing what the Speaker possesses: being, omniscience, omnipotence, truth, beauty, and even personhood. So, from all eternity there were always two divine Persons, the God who spoke and the Word who was spoken, the God who Generates and the God who is Generated, true God with and from true God, Begetter and Begotten, Father and Son. There was never a time when this was not so. These two Persons eternally regard and contemplate each other. From all eternity they knew and loved each other, each offering the other a perfect gift of self-giving. Since the self-gift of these perfect and divine Persons, distinct but sharing one divine nature, can be nothing other than a *perfect* self-gift, perfectly given and perfectly received, the very Gift between them also contains all that each of the Persons have: being, omniscience, omnipotence, truth, beauty, and even personhood. Therefore, from all eternity there exist three distinct divine Persons having one indivisible divine nature, Father, Son and the perfect self-gift of love between them, the Holy Spirit.”

As we prepare in a few days to embark on the Trinitytide season, we would do well to keep in our minds as, Sunday by Sunday we hear our Lord’s teachings and witness His *signs*, how that, as we heard Him say so often through his Farewell Discourse which we read so thoroughly during Eastertide, that He and the Father are inextricably bound, and the unity of that bond is the Holy Spirit.

The Right Reverend Monsignor Carl Reid, PA
Ordinary



(Many thanks to Fr Peter Stravinskias for providing the following, second part of his two part article; timely as we anticipate the Australian Plenary.)

Escriva – Christifideles Laici

A document that would have gladdened the heart of St. José Maria Escrivá



By [Fr. Peter M. Stravinskias](#)

Fr. Peter M. Stravinskias is the founder and superior of the Priestly Society of Blessed John Henry Cardinal Newman. He is also president of the Catholic Education Foundation and editor of *The Catholic Response*.

On June 26, the Personal Prelature of Opus Dei celebrates the feast of their holy founder, José Maria Escrivá, a “grand-daddy,” we could say, of the lay apostolate – decades before Vatican II. In his honour, I offer the following reflections on a critically important text from the Magisterium of St. John Paul II.

Part Two (*Part One may be found in the previous Issue of this Newsletter*)

With the basic theology of communion in place, we can move into a consideration of different roles. All such offices are rooted in Christ's own self-sacrificing activity on behalf of His Church; all must be utilized in such a way that the mission of Christ is advanced in love and truth.

Because of their very nature of establishing and maintaining the sacramental life of the Church, "in a primary position in the Church are the ordained ministries" (n. 22). These "ministries receive the charism of the Holy Spirit from the risen Christ, in uninterrupted succession from the apostles, through the sacrament of Orders." The Pope goes on to observe that it is from Christ Himself that these sacred ministers "receive the authority and sacred power to serve the Church, acting *in persona Christi Capitis* (in the person of Christ, the Head) and to gather her in the Holy Spirit through the Gospel and the sacraments" (n. 22).

Therefore, these ministries must be regarded as "a grace for the entire Church," flowing as they do from the priesthood of Jesus Christ and ordered to the salvation of the entire priestly people of God (n. 22). CL also speaks a word of caution: Clergy should never become puffed up with their special dignity because they must recall that it is given only so that they can serve better. At the same time, the lay faithful "must acknowledge that the ministerial priesthood (differing in essence and not merely in degree, to quote *Lumen*

Gentium) is totally necessary for their participation in the mission of the Church" (n. 22). Here we see how a theology of ecclesial communion works out at the practical level of Christian living.

How *do* people serve Jesus Christ and the Church? Before launching into that question, the Holy Father puts forth one more critical corrective. He reminds everyone that although some may indeed perform particular ministerial functions, "the exercise of such tasks does not make pastors of the lay faithful: In fact, a person is not a minister simply in performing a task, but through sacramental ordination" (n. 23). Concretely, that would apparently require us to restrict the use of the word "minister" to the ordained, just as did Vatican II in every one of its documents. Is this what Pope John Paul intends? Obviously, it is, as he cites – with approval – that in the Synod on the Laity "a critical judgment was voiced. . . about a too-indiscriminate use of the word *ministry*, the confusion and the equating of the common priesthood and the ministerial priesthood, the lack of observance of ecclesiastical laws and norms, the arbitrary interpretation of the concept of 'supply', the tendency toward a 'clericalization' of the lay faithful and the risk of creating, in reality, an ecclesial structure of parallel service to that founded on the sacrament of orders" (n. 23). And just two paragraphs later: "It is also necessary that pastors guard against a facile yet abusive recourse to a presumed 'situation of emergency' or to 'supply by necessity', where objectively this does not exist or where alternative possibilities could exist through better pastoral planning." Rather strong and negative language, leading one to wonder if the lay faithful do indeed have a role to play in the Church.

They most certainly do, and it "ought to be exercised in conformity to their specific lay vocation, which is different from that of the sacred ministry." And what might that be? Relying on the conciliar documents and Pope Paul VI's *Evangelii Nuntiandi*, the John Paul highlights several fields appropriate for the lay apostolate: politics, society, economics, the sciences and arts, international life, mass media. For the average lay person, "realities which are open to evangelization" include: "human love, the family, the education of children and adolescents, professional work and suffering" (n. 23). We shall have to look at these areas of apostolic activity more closely in a bit.

This lay activity occurs in both the particular churches (that is, the dioceses) and in the Universal Church, but will generally take place in the parish, "the most immediate and visible expression" of the ecclesial community (n. 26). However, such activity can also be foreseen beyond parochial boundaries and in smaller gatherings, such as "basic or so-called 'living' communities" (n. 26). Parish-based work for the laity is essential, as are involvement on parish councils and efforts at evangelization and re-evangelization of the lapsed.

The forms of lay participation identified thus far have a predominantly individual character to them, but groups are also possible and even desirable in many situations; one thinks of "the various confraternities, third orders and sodalities," as well as "associations, groups, communities, movements" (n. 29).

CL notes that such groups are formed by the laity not by the largesse of their pastors but according to the rights of the faithful. That having been said, the Pope also lists criteria by which to judge whether or not groups are living in unity and fulfilling the pastoral mission of the whole Church: The primacy of the call of every Christian to holiness; the responsibility of professing the Catholic Faith in obedience to the Church's Magisterium; the witness to a strong and authentic communion in filial relationship to the Pope; conformity to and participation in the Church's apostolic goals; a commitment to a presence in the human society (cf. n. 30).

These criteria are to be judged by the Church's pastors, but even more importantly, the pastors are to provide the training and wherewithal such that these characteristics are truly in evidence. The Holy Father's expression is that "the pastors [are] in service to communion" (n. 31), which is, of course, nothing more or less than living up to the vocation of a shepherd.

With such a marvellous document and more than three decades' passage of time, one should have been able to expect great things from Christ's lay faithful. So, were such expectations fulfilled? Apparently

not, because just ten years after CL, we find the Holy See taking an action which caused the late Archbishop William Borders of Baltimore to declare that "[this] eliminates everything we've been doing."

To what was he referring? In an unprecedented move, eight departments of the Holy See issued a joint instruction entitled, "On Certain Questions regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priests." And, yes, if heeded, this document would, in effect, eliminate the vast majority of activities to which some laity have become accustomed over the past three decades. Especially noteworthy is the fact that this text was approved personally by the Holy Father *in forma specifica*, which means that it has the same binding force as the Code of Canon Law.

The signatories to this Instruction are quick to point out, however, that this is not simply a legalistic effort to curb abuses; indeed, it stems from "many pressing requests" of bishops around the world and is grounded in a desire to give the theological reasons for the Church's discipline.

So, let's rehearse the catalogue of proscriptions.

"Collaboration with" the ordained does not mean "substitution for." The word "ministry" can only be used of lay activity in an analogous manner, and various titles – such as "chaplain" – can be used only for priests. The non-ordained (whether Religious or laity) may never preach the homily at Mass; nor may priests who have left the active ministry, whether or not they left in good standing. In spite of a clergy shortage, the person in charge of a parish must always be a priest, even if non-ordained individuals fulfil certain functions.

Pastoral and finance councils are merely consultative and must always be presided over by the parish priest. When the non-ordained lead various prayer services, they may never "pronounce prayers. . . reserved to the celebrant priest," nor may they wear priestly vestments, nor may they "use gestures or actions which are proper to the same priest celebrant." If Sunday Mass is not available, the faithful may attend a Communion service, but are not obliged to do so and are, in fact, to be encouraged to attend Mass in the nearest parish where it is available.

The following practices, we read, are to be "eliminated": "extraordinary ministers receiving Holy Communion apart from the other faithful"; renewal of their commitment at the Chrism Mass, along with priests; "the habitual use of extraordinary ministers of Holy Communion at Mass." Furthermore, formation of laity involved in pastoral work is to be done "in environments other than that of the seminary" since that place "is reserved solely for those preparing for the priesthood."

Catholics should have rejoiced in this long-overdue Instruction, for it set in clear relief the distinctive roles of clergy and laity alike. The "laundry list" which I gave above should never have been allowed to reach the proportions it did because such confusion about roles harms the entire body of Christ's faithful – clergy, Religious and laity.

When releasing this text to the media, Archbishop Crescenzo Sepe was asked if this wasn't a step backward into a more clericalistic Church. Wisely, he responded with the following analogy. If a nurse performs works proper to a physician, who suffers, he asked? Not the physician, but the patient. The lay faithful have suffered most from all these abuses, either because they have been denied the true meaning of the noble lay vocation, or because the lay involvement with these tasks has diminished the priestly vocations to which they are entitled, or because the sense of the sacred has been obfuscated by the ensuing confusion. Sad to say, that Instruction was essentially "dead on arrival" – roundly ignored at every level of ecclesial life. And we are all the poorer for that fact.

Let us now return to Pope John Paul's apostolic exhortation to bring everything to closure. That text ends where it began – in the high priestly prayer of Christ for the unity of His flock and the success of its mission in the world. In other words, CL is saying that if all Christ's faithful – clergy and laity alike – take seriously their rights and responsibilities in the communion of the Church, their witness will be so convincing that those not yet members will wish to be. That, of course, is the highest calling Almighty

God could ever give to anyone – and it is shared in love and equality by every baptized member of Christ's Church.

St. John Paul II, pray for us.

St. José Maria, pray for us.



Yes, there was a film titled “Ember Days” and there is a Christian music group by the same name; but that’s not what we mean ...

Last issue we presented an overview of Rogation Days, in which was included a humorous image of a Church prelate, sternly suggesting that if one didn’t know what Rogation Days were, then it might be just as likely that Ember Days might also fall into the “not fully understood” category.

They too, like Rogation Days, were largely suppressed during the liturgical revision times that followed the Second Vatican Council. Happily, both are being restored in Catholic dioceses around the world; perhaps more so the Ember Days.

So, what is the history and significance of Ember Days? From the Aleteia web site:

These special days of fasting were established very early on in the Church and are observed at the beginning of each season.

In the Western (Latin) Catholic Church there is an ancient liturgical tradition that revolves around the changing of the four seasons and consists of 3 days set apart for fasting and prayer. In Latin these days are referred to as Jejunia quatuor tempora (the fast of the four seasons), while in English they became known as “Ember Days” (from a corruption of the Latin word tempora). These special days of fasting were established very early on in the Church and consist of a Wednesday, Friday, and Saturday at the beginning of each season (Spring, Summer, Fall, and Winter). This year the Spring Ember Days fell on March 8, 10 and 11. There is even a catchy Latin and English phrase to remember when Ember Days take place, based on the feast days that occur during these four times of the year.

Sant Crux, Lucia, Cineres, Charismata Dia
Ut sit in angaria quarta sequens feria.

Holy Cross, Lucy, Ash Wednesday, Pentecost,
are when the quarter holidays follow.

According to the [Catholic Encyclopedia](#), Ember Days were established “to thank God for the gifts of nature, to teach men to make use of them in moderation, and to assist the needy.” Historically, ancient cultures were bound to the land and members of pagan religions would invoke their gods for protection over their crops. This was the case in Rome and so when the early Christians began converting pagans, they decided to sanctify these agricultural rituals to turn their hearts to the one true God.

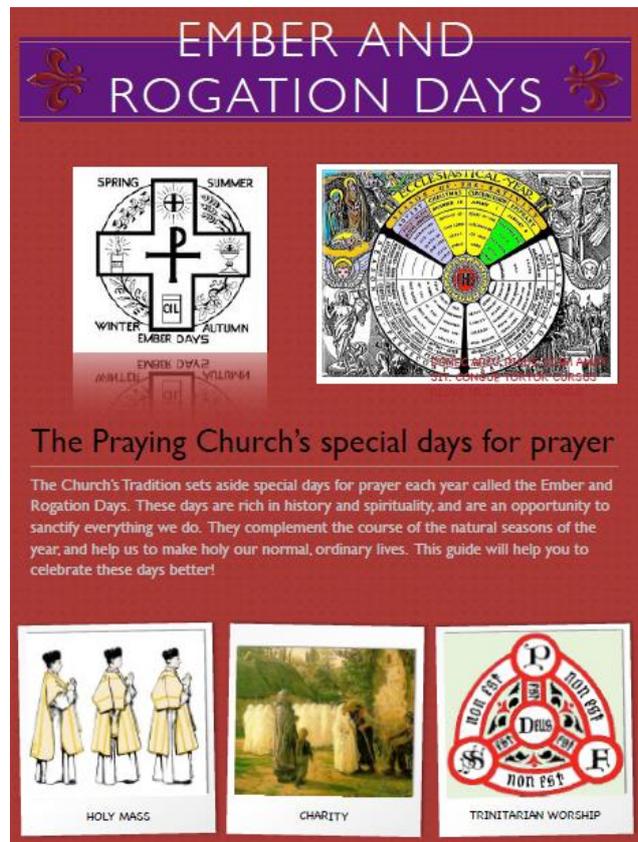


Image from the New Liturgical Movement

Fasting four times a year was also a tradition adopted from the Old Testament.

Thus says the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah seasons of joy and gladness, and cheerful feasts; therefore love truth and peace (Zechariah 8:19).

Ordinations to the priesthood and diaconate were typically celebrated during Ember Days, and the faithful were urged to offer their fasting and prayers for those to be ordained.

Up until Vatican II Catholics were asked to mark these days with fasting and abstinence similar to that of Ash Wednesday and Good Friday (one primary meal and two lesser meals while abstaining from meat completely on Ember Friday and partially on Ember Wednesday and Saturday). However, the Sacred Congregation of Divine Worship came out with General Norms for the Liturgical Year and the Calendar in 1969 and gave local bishops the authority to adapt this custom to their region.

On rogation and ember days the practice of the Church is to offer prayers to the Lord for the needs of all people, especially for the productivity of the earth and for human labour, and to give him public thanks. In order to adapt the rogation and ember days to various regions... the conferences of bishops should arrange the time and plan for their celebration.

The USCCB decided to revise the celebration and removed the obligation to fast as well as their place on the calendar.

Vigils and Ember Days, as most now know, no longer oblige to fast and abstinence. However, the liturgical renewal and the deeper appreciation of the joy of the holy days of the Christian year will, we hope, result in a renewed appreciation as to why our forefathers spoke of “a fast before a feast.” We impose no fast before any feast-day, but we suggest that the devout will find greater Christian joy in the feasts of the liturgical calendar if they freely bind themselves, for their own motives and in their own spirit of piety, to prepare for each Church festival by a day of particular self-denial, penitential prayer and fasting.

In the General Calendar Ember Days no longer have an official place within the liturgy, while in the Extraordinary Form of the Roman Rite as well as the Anglican Ordinariate, they are preserved and continue to be celebrated. Priests are still allowed to offer a Mass for “Various Needs and Occasions” and within the Roman Missal there are specific Masses for “At Seedtime,” “For Sanctification of Human Labor,” “After the Harvest,” and “For Fine Weather.”

Ember Days are a beautiful celebration of God’s providential care over nature. In an age when we are trying to get back in touch with the natural world, it may be worthwhile to revisit this ancient custom and freely celebrate it in gratitude to the Creator of all.



And While We’re At It

In the lengthy quotation above from the Aleteia web site, the author uses the term “Anglican Ordinariate.” Not only is this incorrect, it has caused, and continues to cause much confusion.

In an interview with “Pray Tell: Worship, Wit & Wisdom” Bishop Steven Lopes, who is not only the Bishop of our sister North American Personal Ordinariate of the Chair of Saint Peter, but who was also at the CDF in Rome during the promulgation of, and the establishment of the Ordinariates under *Anglicanorum coetibus*, gave this response to a the following question concerning the proper nomenclature:

Help us with vocabulary. Do we say Anglican or Anglo-Catholic or Church of England or Episcopal, or what terms are appropriate, and what not, in connection with the Ordinariate?

SJL: People are always in search of shorthand, and so we are often called “The Anglican Ordinariate.” My stock response when I hear that is: Well, whether the Anglicans have an Ordinariate or not I could not say, but our folks are all Roman Catholics! Look, the problem is obvious. Our name takes

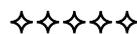
one obscure, abstract concept (Ordinariate) and links it to another theological, abstract concept (The Chair of Saint Peter), resulting in a somewhat unwieldy name. But it is who we are. Our clergy and faithful do not like being called Anglican, both because this is insensitive to actual Anglicans, and because it is a subtle way of suggesting that their entrance into full communion is less than total. We are Catholic in every sense. Also, our clergy and faithful share a common heritage, but they actually come from various jurisdictions and Anglican bodies, of which the Episcopal Church is just one. Some would gladly identify as having been Anglo-Catholic in the past. Many others, however, identify more readily with the evangelical tradition in Anglicanism. So, The Ordinariate of the Chair of St. Peter is what we go by.

In my own experience the continued use of the term has frequently caused somewhat prolonged, and therefore entrenched misunderstandings on the part of diocesan Catholics in cities where Ordinariate communities have been established. Most commonly, they don't think that we are Catholic.

I have heard many people, when it is suggested that they might stop using the term, defend it on the basis of it being short and concise. It reminds me in a sense of a piece of music written by the Canadian piano virtuoso Glenn Gould, *So You Want to Write a Fugue*, a satirical composition for four voices and either string quartet or piano. Two-thirds of the way through the libretto appears this line, "But never be clever for the sake of being clever" which is repeated a few lines later.

If I may paraphrase Gould as it applies to the unfortunate term as regards us, *never be concise if it will guarantee confusion*. Against Bishop Lopes comment about how unwieldy the North American Ordinariate's name is, well, we're even that much wordier here in Oceania!

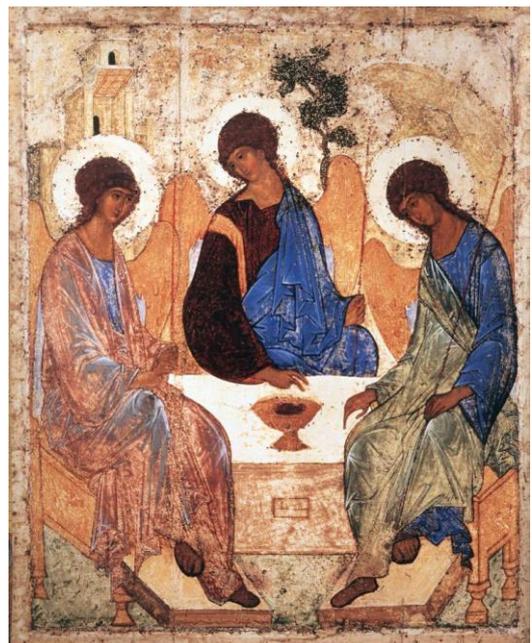
So, if you, or anyone you know, persists in using the term *Anglican Ordinariate*, please try to expunge the same from the vocabulary. But rather than correct someone by articulating our entire name, which doesn't explain who we are in any course, perhaps we might simply say that we are Ordinariate Catholics. That might inevitably lead to a question, which then provides the opportunity for us to tell people that we are a fully Catholic body, of whom some members were previously Anglican, and whose Liturgy contains some splendid prayers from that tradition that have been merged into the Latin rite liturgies.



Holy Sonnet 14

John Donne

Batter my heart, three-personed God, for you
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, and bend
Your force to break, blow, burn, and make me new.
I, like an usurped town to another due,
Labour to admit you, but O, to no end;
Reason, your viceroy in me, me should defend,
But is captivated, and proves weak or untrue.
Yet dearly I love you, and would be loved fain,
But am betrothed unto your enemy.
Divorce me, untie or break that knot again;
Take me to you, imprison me, for I,
Except you enthrall me, never shall be free,
Nor ever chaste, except you ravish me.



Holy Trinity - Andrey Rublyov c. 1411