



# The Ordinariate Observer

The Newsletter of the Ordinariate of Our Lady of the Southern Cross

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## By A Celestial Command

### *From the Editor's Desk*

With Advent upon us once again, we begin a new liturgical year awaiting the Christ Child's birth at Bethlehem throughout Advent, culminating in the feasts of Christmas, Epiphany, and the Candlemas.

Yet it is easy to forget the profoundly challenging nature of Christmas amidst all the world's imagery of gifts and reindeer and even the material appearance of infants in cribs being celebrated. The key image that is often overlooked is that we, with the Magi, wait for and seek the newborn King of the Jews, who is Christ the King not just of Israel, but of the entire Universe.

Thus, in this context, the recently passed Solemnity of Jesus Christ, the King of the Universe, becomes not just a mark of the end of the liturgical year and a reminder of the end of the world which is to come at our Lord's Second Coming, but also a reminder of the world-ending nature of the Incarnation (and subsequent Passion) of our Lord. He is the King who shall overthrow the world, the flesh, and the devil, conquering it for the Father and renewing it within Himself.

With this, we can then understand Herod the Great's murderous rage and the slaughter of the Holy Innocents as more than just a tyrant left in the lurch by the pious Magi, but also the raging of the tyranny of the world, the flesh, and the devil against the Incarnate Christ Child who shall conquer them all, stumbling to His throne () in His decisive victory on the Mount of Calvary. Christ's victory comes subtly, quietly this first time - as C.S. Lewis described it, as a spy behind enemy lines.

In this light, the duties of we who are this Spy King's subjects are clear. We must take this

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opportunity wherein the world has been remade and renewed in spirit and in year to more fully commit ourselves to Christ our King who is the light that lightens the Gentiles, and the glory of His people and His Holy Church.

This first full edition of the Observer has much to offer in this regard. Monsignor Harry Entwistle's reflection on the faithful Remnant provides some practical pointers that we might all start to do, whether we live in a parish community centred on the Ordinariate or not, while Father Stephen Hill's reflection on his academic work give us an insight into the words we use to pray. Bishop Anthony Randazzo offers some reflections and observations on the Ordinariate in conversation with Fr Hill, while we have some reflections from Professor Hans-Jürgen Feulner on his interest in Anglican Liturgy, and Nan Wilson on her experience of our Adelaide Parish.

I hope then that this Advent is a fruitful time of prayer and preparation so that we might all the more joyfully welcome Christ our infant King this Christmas. In so doing, we might prepare ourselves to be renewed by Him more and more, as He renewed the world, stumbling to His throne (to borrow the

Venerable Archbishop Fulton Sheen's image) to become the King of the Universe. All that remains then is to make him King of our Hearts.

A blessed Advent, and a happy Christmas-tide to all of you.

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## A Preparation for Christmas

### The "O Antiphons" of the Greater Ferias

The Divine Office is a foundational component of the prayer of the Church, and all the more so within the Ordinariates. In seven days before Christmas Eve – December 17-23 – seven antiphons are prayed on the Magnificat, each one beseeching Christ to come to save us, deliver us, enlighten us, and lead us. The Latin titles of each of these antiphons are:

- O Sapientia
- O Adonai
- O Radix Jesse
- O Clavis David
- O Oriens
- O Rex Gentium
- O Emmanuel.

Taking the first letter of each of these and arranging them in reverse order of date, we obtain an acrostic which is our Lord's reply to our pleas for his coming: *Ero cras – I shall come tomorrow.*

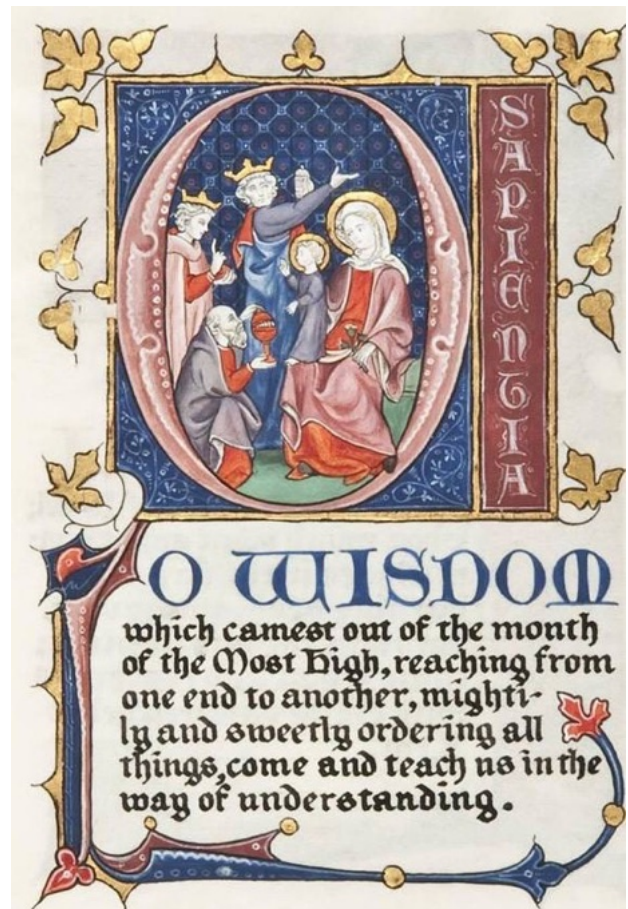
Within the Anglican Tradition, one additional antiphon was prayed last (with the others shifting a day early), giving eight antiphons, the eighth being *O Virgo Virginum*. With this, the reply changes to *Vero cras – Truly, tomorrow.*

However, the Church has decided not to allow this eighth antiphon on the Magnificat and instead asks us to pray with the whole Church in longing for Christ's coming. Obedient to our holy Mother the Church, I invite you to pray Evensong on these days of wondrous anticipation. To assist you, booklets have been assembled for you to pray, choosing to say the prayers or to sing (and thus pray twice). The link is embedded in the QR code below.



If you are unfamiliar with the chants for the office, then the website [singtheoffice.com](http://singtheoffice.com) is an invaluable resource, which you can use to help you learn and sing these wonderful prayers.

I encourage you all to pray these wonderful prayers with you families in this sacred season, all the better to prepare for Christmas, and with it, the Incarnation of our Lord Jesus Christ.



*Illumination of O Sapientia by Edith Ibbes. Public Domain*

# Rethinking the Remnant

*Monsignor Harry Entwistle*

In an address delivered to priests of the Australian Confraternity of Catholic Clergy in June 2021, Colin Patterson suggested that the decline of the Western Catholic church was due in part to the signing of the Peace of Westphalia in 1648 ending the 30 Years War. The peace agreement suggested that the State should be neutral in its dealings with the Churches and in matters of religion. In time, this principle of neutrality was broadened to include all religions and not simply Christian denominations.

Patterson argues that this principle is the default position of modern Western democracies and could explain why the Australian Freedom of Religion Bill is still in limbo if not dead. Even so, Australian States have abandoned neutrality and now interfere in religious matters to push their own agenda. We have experienced this in the topic of the seal of the Confessional and in attempts to force compliance from Catholic institutions in matters of life issues. Patterson argues that this 'neutral' mindset has resulted in the secular view that the God of the Christians is a weak god, one without power who does not interfere in earthly affairs. The Christian God is the God of a religion that is on its way out.

The statistical evidence of church attendance in Australia supports the view that decline is already occurring, not only numerically but in the courageous defence of the Christian Faith by its adherents. In 2016 Pope Benedict XVI said that in the future, "The Church will become small and will have to start afresh more or less from the beginning.... But when the trial of this sifting is past, a great power will flow from a more spiritualised and simplified Church."

Pope Benedict's prophetic message is in harmony with what the Old Testament prophets proclaimed to the Children of Israel and their focus on the faithful Remnant who lived and handed on God's Law to future generations. Martin Thornton explores the concept of the Remnant in his book, *Pastoral Theology: A Reorientation* (1958).

Thornton says that in the Old Testament the salvation of the world depends upon the faith of God's chosen people Israel, which in turn revolves around the faithful Remnant. The Remnant exercises a vicarious ministry in Israel epitomised by Isaiah's

Suffering Servant and brought to fruition on the Cross of Christ. He goes further and suggests that the true extension of the Body of Christ is his Remnant Church which has vicarious responsibility and a common purpose of serving the world through living its spiritual life in adoration of the Father whilst being part of a parochial community.

The Remnant in a parish is not an elite group of people who are cut off from the life of the parish. In contrast they are a group of prayerful, theologically and spiritually informed people who live according to a Rule of Life regarding Mass attendance, the recitation of the Office, private prayer, sacramental participation, intercession and recollection of God in all that they do. Such a Remnant becomes the parish's life, energy and driving force. They are like a team of dedicated sportspeople that is disciplined, trained and dedicated who represent the whole club or organisation. A school known as a 'cricket school' does not mean that everyone in the school plays cricket, it means its cricket team is renowned and successful.



*The Benedictine Abbey of Montecassino is the mother abbey of the Benedictine Order, which had a profound influence on the English Church even after the Reformation, particularly in the emphasis on the Divine Office in Anglican parishes.*

This concept of the faithful remnant is seen in Celtic Christianity and continues in the monasticism of Middle Ages where the monasteries were the spiritual partners of the secular life. Later on, alongside the monasteries, Religious Life was evolving with the emergence of mendicant orders which in part were a lay substitute for the monastic way of life. In England this development was destroyed by the dissolution of the monasteries but with the emergence of the Anglican Books of

Common Prayer in English, the worship of the Church became that of the Mass plus the Divine Office of Mattins and Evensong which are compilations of the monastic offices. The Divine Office was the prayer of the laity and clergy alike and the faithful were encouraged to join the priest in its recitation. The devotional life of the 'monastic' Church spread into the life of the parish clergy and laity and has continued in the English spiritual charism of the Personal Ordinariate of Our Lady of the Southern Cross here in Australia and its sister Ordinariates in the UK and USA.

Thornton suggests (opus cit p.99) that the Remnant consisting of faithful laity and clergy in each parish is not opposed to the monastic life, nor just a mild form of it, but a true successor.

Colin Patterson suggests that as part of the counteraction of the current neutral attitude of

secularism towards the Church, parishes should "establish lay-led (but priest-overseen) fellowship groups of about 30 or 40 members" in order to learn how to care for each other and so strengthen connectedness in the parish community. This has merit, but I would add that if each parish community creates a prayerful Remnant of clerically trained laity living under a Rule of Life there would be a beating heart in the parish. It is holiness that attracts others to Christ not secular driven 'new ways of being Church.'

*Monsignor Harry Entwistle is the Ordinary Emeritus of the Ordinariate of our Lady of the Southern Cross.*

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### **Upcoming Anniversaries**

#### **Ordination:**

- Fr Ted Wilson – 14 December
- Fr Raphael Kajiwara – 15 January
- Dcn Neville Rohrlach – 20 January
- Mgr Carl Reid – 27 January
- Fr Owen Buckton – 1 February

#### **Birthdays:**

- Fr Ken Clark – 3 December
- Mgr Carl Reid – 14 December
- Fr Ian Wilson – 20 December
- Fr Richard Waddell – 20 December
- Fr Ken Hagan – 17 January
- Fr Owen Buckton – 24 January
- Fr Raphael Kajiwara – 25 February



*O Jesus, Eternal High Priest, give grace to Thy priests who serve Thy people.*

# Speak, for thy Servant Heareth

## Writing on the “Language of Divine Worship and Its Pastoral Implications”

Father Stephen Hill

We all know that the Ordinariates resulting from the Apostolic Constitution *Anglicanorum Coetibus* are highly significant in the life of the Church. Much of this significance is found in how we, as Catholics, understand the Anglican Patrimony. A formal definition of the Anglican Patrimony is a definition that exists in context. As Catholics, the Anglican Patrimony is not seen in a sectarian sense, but as something that exists and is understood in the context of the full communion of the Catholic Church. Indeed, this understanding is noted in the Rubrical Directory to Divine Worship: The Missal as being twofold 1) “that which has nourished the Catholic faith throughout the history of the Anglican tradition and” 2) “prompted aspirations to ecclesial unity.” [1]

This context of Communion is also clearly noted in *Anglicanorum Coetibus* itself, describing the “liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.” [2] The Apostolic Constitution envisaged this being

done by means of “the liturgical books proper to the Anglican tradition, which have been approved by the Holy See”. [3] *The Book of Divine Worship* [4] was an important predecessor in making liturgical provision for former Anglicans, however the BDW was always intended to be interim until as such time something else could be provided, and by 2009 it was quite clear that a simple revision of the BDW could not meet the needs of the yet to be erected Ordinariates. The work to bring about these liturgical books would be undertaken by an Interdicasterial Working Group, known as *Anglicanae Traditiones*. The fruit of the Working Group would be *Divine Worship: Occasional Services* (2014) and *Divine Worship: The Missal* (2015).

The Working Group was made up of liturgists and experts in Anglican liturgy from around the world. One of these was Professor Hans-Jürgen Feulner of the University of Vienna. In 2018, Professor Feulner determined to commence a liturgical research project that would examine various aspects of *Divine Worship*. Ordinariate clergy and laity from around the world would be



asked to undertake PhD research projects under the supervision of Professor Feulner. As such, the then Ordinary of the Personal Ordinariate of Our Lady of the Southern Cross, Monsignor Harry Entwistle, asked me if I would take on such a research project.

Having obediently agreed, Professor Feulner asked if I would write a research dissertation that would be centred around a survey that examined the pastoral consequences, or implications, of the *style* of language that constitutes an immediately recognisable distinctiveness of *Divine Worship*. It was this question that informed the title of my dissertation, being “The Language of *Divine Worship* and its Pastoral Implications”. [5]

As a doctoral student at the University of Vienna, I was theoretically required to attend the University twice a year. Professor Feulner received permission for us “long distance” students to only need to attend once per year, and participate electronically in the other semester. Of course, COVID-19 substantially altered those plans.

It is not my intention here to give an overview of the dissertation project as such. I would simply like to note some of the most important aspects of my research. Firstly, a dissertation on the “Language of *Divine Worship*” required me to establish and contextualise just exactly what this language is. This was far more complicated and detailed than I expected, and ended up constituting a major part of the body of my dissertation. Of course, this particular style or *idiom* of English is something that is pre-existing to *Divine Worship* and is therefore *received*. Whilst the particular linguistic *register* of traditional English proper to the Anglican Tradition has been described with many names (Tudor, Shakespearian, Elizabethan, Tudorbethan, Cranmerian), these are all problematic for various reasons and as such for the purposes of my dissertation I use the designation favoured by *Anglicanae Traditiones* member Professor Clinton Brand, being *Prayer Book English*. [6]

Prayer Book English is a particular style of sacral English. Simply adding in some *thees* and *thys* to vulgar English does not turn it into Prayer Book English. [7] Professor Brand has noted that the particular idiom of Anglican prayer is characterised by diction, phrasing, syntax and sentence structure. The coming about of Prayer Book English is intrinsically related to the move from middle English to modern English. Due to the historical importance of this move a significant portion of my dissertation was spent examining the development of sacral vernacular in England.

English as such began with Old English, or Anglo-Saxon. The Norman conquest of 1066 meant

that English was now the language of a defeated people. The language of nobility was French, while the language of the Church was Latin. John Wycliffe had translated the Bible into middle English in 1382. This translation in itself was a quite conservative translation of the Latin Vulgate, however Wycliffe’s association with Lollardy, which became a synonym for heresy, led to the banning of his translation. In 1408 it became illegal in England to translate any part of the Bible into English without permission.

William Tyndale asked for this permission, which was refused. This meant that any efforts to translate the Bible would need to be done outside of official channels, and (hopefully) out of their reach. Tyndale went to the continent and, aided by his assistant, Miles Coverdale, commenced the task of Englishing the Bible. His New Testament was first published in 1526. Tyndale was betrayed and executed before he could complete translating the Old Testament, however Coverdale would complete Tyndale’s work, producing the first complete modern English Bible in 1535. This would in turn lead to the first officially produced Bible for the English Church, again with Coverdale as editor, being the *Great Bible* of 1539. This was the Bible that would fulfil the 1538 Injunctions which required pastors to provide in their churches “one book of the whole Bible of the largest volume, in English”.

Tyndale made a number of pivotal choices in his translation. English was by now moving away from middle English, but there was no template or guidebook as to where it was to go. Tyndale took a leaf out of the book of Erasmus, deciding that his English would be “proper English” rather than technical English. It would also be distinctive English. He deliberately chose to use archaism, especially the first person singular pronouns of *thee*, *thy*, *thou*, and so on, which by the early sixteenth century were already falling out of use. Therefore, Tyndale came up with a distinctive yet pleasing style of English that was natural to the ear attuned to the English language, but was clearly different from the common language of the street.

Coverdale took this principle to the next level, to a certain extent involuntarily, because Coverdale did not have the technical ability of Tyndale. As such, Coverdale prioritised style over accuracy – he would mould his English so that it sounded the best it possibly could, and I am sure we are very pleased that he did.

Of course, today when we think of the classical English Bible, we think of the *King James Bible*, or the *Authorised Version* of 1611. This is not a new translation as such, but a revision, drawing primarily from Tyndale, Coverdale, the *Bishop’s*

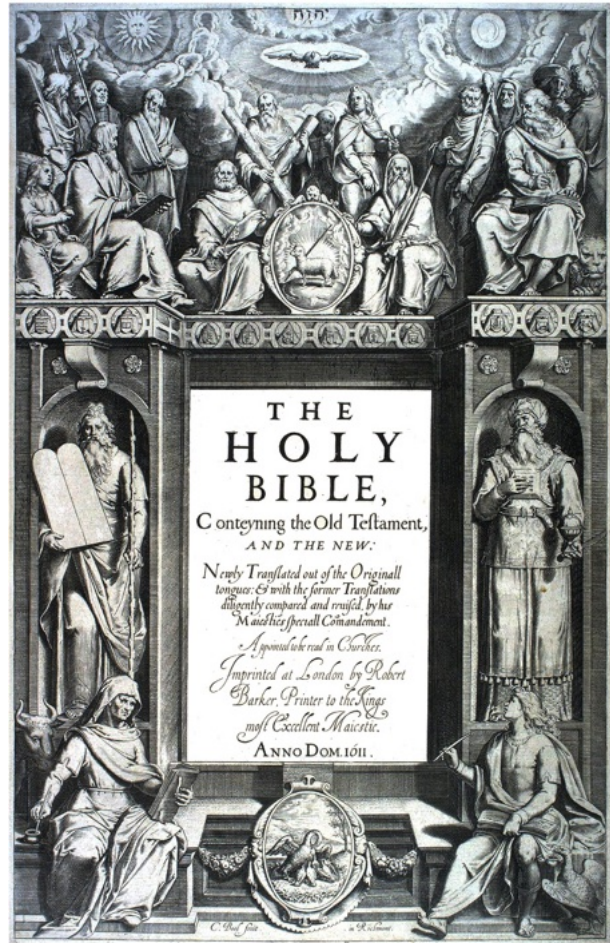
*Bible*, and to a lesser extent, *Douay Rheims*. The genius of the KJV was its *ratio*, which miraculously managed to deliver a Bible that was revised by committee. This resulted in a unity of style and purpose across the entire revision process. Thus, when we consider the English Bible as a constitutive element of Prayer Book English, we understand it primarily as the efforts of Tyndale and Coverdale filtered through the lens of the editors of the *Authorised Version*.

Of course, the other essential pillar of Prayer Book English is the Prayer Book itself. The English Bible was very much a translation project. The Prayer Book was not so much a translation project, but one of appropriation and re-arrangement. Cranmer has often been compared to an interior decorator. He would blatantly re-appropriate whatever he liked and adapt it to his own purposes. If he liked the Sarum Collect for a given day, he would translate it. If he thought he could do better, he would write his own. The core of Cranmer's revised 1549 *ordo* was his 1548 Communion Service.

It was Cranmer's Prayer Book that did more than anything else to move English out of middle English into modern English. Much of this was because of Cranmer's invention, if you will, of English prose. This may seem like a bold claim, however before the *Book of Common Prayer*, English prose did not exist. As the universal, or common, book of the prayers of the English people, it would have a tremendous impact upon the English language. Much of this was to do with Cranmer's use of syntax. In the early sixteenth century, sentences were broken up with virgules - | - as a kind of speaking direction. In the 1530s the English Bibles had begun to dabble with dispensing virgules, however the 1549 Prayer Book from the beginning dispensed with virgules and used modern punctuation.

Thus, we see a coming together of various factors and events that brought about what we call Prayer Book English. This is best understood as a style of English that is built upon the foundation of the English Bibles originating from the Tyndale / Coverdale tradition and filtered through the lens of the editors of the *Authorised Version*, and Cranmer's *Book of Common Prayer*.

My dissertation undertook a rather extensive analysis of the development of sacral English. This was necessary to provide context to the language of *Divine Worship*. I also noted in researching this area that most works approach reformation history primarily from the question of politics or theology, or sometimes in terms of social factors. There is a



Frontispiece to the King James' Bible, 1611, shows the Twelve Apostles at the top. Moses and Aaron flank the central text. In the four corners sit Matthew, Mark, Luke, and John, authors of the four gospels, with their symbolic animals. At the top, over the Holy Spirit in the form of a dove, is the Tetragrammaton.

much smaller proportion of work that considers this historical period in terms of language. Due to the relative rarity of approach, I felt it appropriate to develop this section more than I would have otherwise.

Having examined the development of sacral English in England, my dissertation discusses some particular properties that can be identified as being proper to sacral vernacular, noting that sacral vernacular:

1. Is an identifiable category or register of vernacular,
2. Encompasses both the communicative and expressive dimensions of language,
3. Is distinguished from common speech and avoids colloquialisms,
4. Is highly stylised,
5. Is intelligible,

6. Is stable and resistant to change, changing much more slowly than the common vernacular,
7. Uses archaic linguistic forms,
8. Uses formulaic diction,
9. Uses specialised vocabulary.

Having established these principles, my dissertation examined the language of *Divine Worship* with respect to these principles. The dissertation also gave consideration to *Divine Worship* with respect to sacred tradition, to the organic development of the liturgy, and the place of *Divine Worship* within the Roman Rite.

The second major consideration of the research project was the pastoral implications of the particular style of language which is such a constitutive element of *Divine Worship*. It was firstly necessary to establish a working context to qualify the meaning, at least for purposes of the dissertation, of “pastoral implications”. This was achieved by considering the meaning of “pastoral”, a discussion on the relationship between language and ideas, and the principle of *Lex Orandi – Lex Credendi*.

Upon this foundation, it was now possible to consider the pastoral implications of the language of *Divine Worship*. This was achieved by means of two surveys. One survey was sent to priests in charge of Ordinariate parishes and sought to obtain data relating to the use of *Divine Worship*. The second survey was aimed at members of the faithful who worship regularly in an Ordinariate community.

It was a true blessing, I believe, after the turmoil and uncertainty of three years of COVID to receive 269 responses. COVID meant the survey was delayed, however this delay allowed me to write most of the other parts of the dissertation almost to their final state. It was not surprising that most responses were from the USA. Australia also provided a far greater number of responses than the size of our Ordinariate would suggest would be received. I am truly thankful for that. The number of responses from the UK and Canada was disappointingly low. Nonetheless, I was very pleased with the quality of responses, and this had been my biggest risk factor in beginning the project – I had no idea how many people would respond to the survey, and no real way of controlling that.

Perhaps the most obvious challenge in this line of research was to avoid a seemingly unavoidable truism. Was this research project simply asking people who like *Divine Worship* whether they like *Divine Worship*? For this reason the questions were critical. It was to be presumed that the majority of respondents did indeed like the language of *Divine Worship*. And there’s nothing wrong with that. The

point of the research was to find out why, or precisely, what are the *pastoral implications*. I think it fair to understand a *like* of the liturgy as a positive pastoral implication. After all, what’s the point of a liturgy that people think is horrid? But of course we need to go deeper than that. And it was clear from some of the responses that not everybody in the Ordinariate does *like* the language of *Divine Worship*. Some of them were quite clear in stating that they thought the traditional English was a barrier.

The survey questions were designed to approach the language of *Divine Worship* from various angles, or aspects, so as to determine *from the responses* what the pastoral implications of the language of *Divine Worship* are. Some responses were designed to allow a statistical analysis, and in this case the results were presented in graphs. Other responses allowed respondents to provide answers in their own words. Many of these responses were included in the dissertation verbatim. The various themes that the survey questions addressed with relation to the language of *Divine Worship* include:

1. Sense of closeness to God,
2. Formation of ideas of heavenly things in the mind,
3. Growth of one’s faith,
4. Reverence,
5. Use of archaisms,
6. Memory,
7. Full, active and conscious participation,
8. Proclamation of the Gospel,
9. Sharing of the Anglican patrimony.

In examining the survey responses and their common themes, it was possible to identify particular pastoral properties of the language of *Divine Worship*. These are:

1. Reverent language which inspires worship and instils a sense of otherness,
2. As a consequence, the language is apt for the formation of ideas of divine things in the mind,
3. Immediate association with the good, true and beautiful,
4. Distinctiveness of language which demands engagement and formation,
5. Distinctiveness of language has didactic consequences,
6. Manifestation of the best potentialities of the English language ordered to God, which by imbibing our very selves are changed,
7. Union of otherness and intelligibility,
8. Nostalgia / continuity with tradition.





Professor Feulner has asked me to consider having my dissertation published. I, as yet, don't quite know just what will be involved in that. I am hopeful that my dissertation can serve as a solid foundation for many further research projects that will explore areas of enquiry that I did not have the space to do so in my dissertation. Being published as a scholarly book, rather than existing only as an unpublished university dissertation should assist in that regard.

Someone once said to me that the Catholic Church is still learning to pray in English. There is a certain amount of truth to this, and I hope *Divine Worship* assists in that process, or more precisely, is *allowed* to assist. Genuine liturgical scholarship such as the various projects under Professor Feulner's tutelage, and other similar projects, can, I believe, play an important role in a broadening of the understanding of the significance in the life of the Church of *Divine Worship* and *Anglicanorum Coetibus*.

I would especially like to publicly thank Professor Feulner for his guidance of my project and to his staff, especially Elias Haslwanter, Dr Daniel Seper and Christina Dietl; to Professors Clinton Brand (Houston/TX) and Clare Johnson (Melbourne, Australia) who served as reviewers and examiners; and to Bishop Steven Lopes, Professor Clinton Brand, Bishop Peter Elliott and Father Joseph Fessio SJ who provided expert input to my dissertation.

*The images of Divine Worship: The Missal used in this article were taken by Fr James Bradley.*

*Father Stephen Hill is Vicar General of the Personal Ordinariate of Our Lady of the Southern Cross. He holds a PhD in Catholic Theology specialising in Liturgy from the University of Vienna, and is a Research Fellow of the same University.*

*Father Hill's full dissertation is available online at the University of Vienna Library: <https://bibliothek.univie.ac.at/en/>*

- [1] Divine Worship: The Missal. Rubrical Directory, 120 (no. 3).
- [2] *Anglicanorum Coetibus*, III. Hereafter AC.
- [3] Ibid.
- [4] Cf. The Book of Divine Worship, Mt. Pocono 2003.
- [5] Stephen HILL, The Language of *Divine Worship* and its Pastoral Implications, [unpublished dissertation University of Vienna, Vienna], 2023.
- [6] For Professor Brand's discussion on why he prefers this term, see Clinton Allen BRAND, Very Members Incorporate: Reflections on the Sacral Language of *Divine Worship*, in: Antiphon: A Journal for Liturgical Renewal 19/2 (2015) 132–154.
- [7] As can be seen in the Latinate English of the *Douay Rheims* Bible which is markedly different to Prayer Book English. A similar difference can be noted in the English translations found in the Catholic Latin-English hand missals into the 1960s.

# The Adelaide Experience

## A Reflection on the Parish of St John Henry Newman

*Nan Wilson*

I should begin by saying that both Fr Ian and myself were confirmed and received into the Catholic Church at the Easter Vigil 2013, by Archbishop Philip Wilson after approx. 6 months of catechesis. Fr Ian came from an Anglican background, in fact was an Anglican Priest, ordained by Bp. David Silk in Ballarat in 2000. I was baptised Methodist, was brought up Baptist and confirmed Anglican in the Riverina Diocese by Bp Barry Hunter, in 1989.

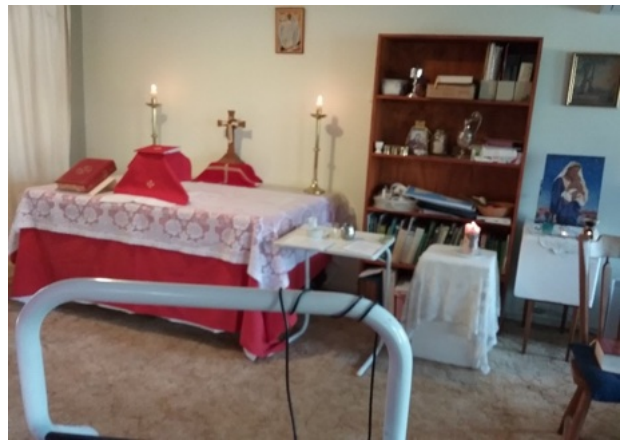
We began our 11am Ordinariate form Mass at St Mary's, North Adelaide, with Fr Paul Cashen as our Chaplain and 4 of us in the congregation, often supplemented by people from the diocesan parish who liked our music. At this stage we only expected to be laity in the Ordinariate. In fact, when Mons Harry Entwistle put the hard word on Ian, I said, "Do you really want to do this again?" After Fr Ian was ordained a Catholic Priest on 18th July 2015, he was employed by the diocese as a supply priest, as well as his Ordinariate duties. We live in the Adelaide Hills, approx. 50kms from the city, so were quite pleased when the hierarchy decided to have him assist at Mt Barker-Strathalbyn parish, only 12-15kms from home.



*Fr Ian Wilson's ordination.*

By October 2016 the Ordinariate was offered a move to St Monica's parish, Walkerville, where we were able to continue with an 11am Mass, after a 9am at the Chapel in Clearview. The Chapel folk were received into the group from the TAC (continuing Anglican Church) after Bp John Hepworth retired, early October 2016. Fr Neville Connell was ordained

Catholic priest in WA in 2017 at 79 yrs old, and on his return to SA he and Fr Ian used to alternate Masses between the 2 centres. When Covid struck and we were locked down for 3 months, we set up an altar on our dining room table, and offered daily mass, when allowed with visitors. When this was also banned, Fr Ian set up on You tube, so that those in SA who could access this were not left in the cold. Fr Neville trekked from his home in Murray Bridge



*The home altar during the pandemic.*

(another 50kms) every Sunday, and for the Easter Triduum, and was a great support.

Of course, it took awhile to get back to normal and we lost some people altogether, as we did after the move from St Mary's, and then consolidation to one centre at St Monica's in 2020, but we continue to slowly grow in numbers, with regular congregation now between 25-30. We have morning tea at the parish hall next door after Mass which helps keep up the family atmosphere, which is something I have noticed disappears with the big congregations. We are on a main road too, which means that we often have visitors.

As the spectre of Covid faded, Monsignor Carl Reid was able to make it for the confirmation of one of our congregation, Aidan, which was on Ascension weekend 2022. He and his wife, Barb, arrived on Friday afternoon, and were promptly whisked off to the Archbishop's palace for dinner, and then stayed with us in Macclesfield. Monsignor Reid and Fr Ian celebrated Mass at Our Lady's Rosary Garden chapel, and then we took them to see a bit of the scenery in the Adelaide Hills on the

Saturday. Sunday was very busy, as there were a lot of visitors coming to support Aidan, and to the luncheon in the parish hall afterwards. I was in a panic about having enough food, and had ordered 50 sandwiches from the local bakery. At least half were left, as people generously supplied a lot of hot food, so Barb and I sat down with them when we arrived home, took out all the perishable greens and then stored them in the freezer. We had them toasted with soup 2 weeks later when we celebrated 10 years since the Ordinariates were formed. On the way home we were able to stop so that Barb could take some photos of the 20+ kangaroos on the hillside near our place. She was keen to see some that weren't 'roadkill'. They left early on Monday morning, and then Tuesday I opened the blinds to see a kangaroo standing in our driveway looking at me, until he took fright and hopped away down the street. Bad luck Barb, although Ian may have got a fleeing photo!

In September last year a Spanish speaking family, originally from Chile, joined us and began the Evangelium course by Zoom, as they live up north of town in Salisbury. There were conditional baptisms performed, marriages performed and blessed, and finally a confirmation of 6 adults, and reception of their 18-month-old boy on Easter day 2023. We are very blessed to have them in our group. They are expecting another boy to join Israel (almost 2 years) in the next few days.

Since then, we've had one more young teenager, Julian, also received into the Church.

It seems that our community is a church-sharing community, with its own clergy and activities, but sharing with a diocesan parish. We hope to become an Ordinariate-led territorial parish in the not-too-distant future, getting a parish entrusted to us by the Archdiocese of Adelaide. We are a 'church in a box' at the moment, but the Archdiocese is very short of priests, and so if we had a move we could help in a parish that could be entrusted to us, as well as grow the Ordinariate community.

My husband, Fr Ian, is still assisting 2-3 days per week in the Mt Barker-Strathalbyn parish (3 centres), as the Priest Administrator also covers 5 centres in the Murray Bridge and Mallee, at the moment also assisted by 2 retired Priests who want to properly retire by the end of this year, and a Deacon. The Ordinariate has also been celebrating Masses at Our Lady's Rosary Garden, which is a committee run organization, set up by a family in the

parish approx. 32 years ago and staffed by volunteers. It is on the outskirts of all the new houses which have been springing up around Mt Barker in the last few years, and is a wonderful haven of peace and quiet, and a great place to hold retreats and prayer days. Currently Frs Neville or Ian have been saying Mass on Mondays and Saturdays, and first Tuesdays, but will have to rethink next year as Fr Neville (bless him) is finishing at the end of 2023 and Fr Ian needs to give more time to the Ordinariate and other commitments in town, as well as continue helping at Mt Barker.



*Fr Wilson leading the Angelus at Mass proximate to the Ordinariate's Feast of Title.*

What role do I play in all this? Apart from keeping my husband on track physically, and monitoring his diary, and acting as unofficial secretary, I choose the hymns, assemble the booklets for Mass each week, play the organ and help with the morning teas. I am very ably assisted with the singing by a small choir, which has been a big boost to the music on Sundays. I retired after 52 years nursing June 2022, which gives me a bit more time to volunteer in the surrounding community.

*Nan Wilson is the wife of Fr Ian Wilson, who is the Parish Priest of the parish of St John Henry Newman.*



*Above: The reception of Aidan into the Church by Monsignor Carl Reid.*

*Below: The reception of a family into the Church, with the completion of their rites of initiation.*



# To Share a Treasure

An Interview with Bishop Anthony Randazzo

Father Stephen Hill



*The Sermon on the Mount by Carl Bloch (1877).*

*"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."*

*Mt 6:20-21*

*Father Stephen Hill, Vicar General of the Ordinariate, interviewed Bishop Anthony Randazzo on his appointment to the pastoral care of the Ordinariate and his hopes for the future.*

**SH:** So thank you Bishop Anthony. For some people it might have been a surprise for a Diocesan Bishop to be asked by Pope Francis to lead the Ordinariate but in fact your connection with the ordinariate goes back to its earliest days – before the

ordinariate even existed in Australia. Would you like to tell us about that?

**+AR:** Yes I think the first thing would be the surprise that a diocesan Bishop might be appointed to lead the Ordinariate — I think it's really important at the ecclesial level to understand that the Ordinariate is the equivalent of a diocese in law and therefore in pastoral governance and care and therefore in mission evangelization and all of the sacramental life, so in fact the name might be

different but the fundamental ecclesial engagement of the community is the same as a local church. In this particular instance it's the first time that the Holy Father has in this country chosen a diocesan bishop and so there's a little bit of a difference there simply because the first two ordinaries weren't bishops – but ecclesially I think it works extremely well. My engagement or my connection with the ordinariate does go back to the earliest days quite simply because as the Holy Father Pope Benedict the XVI was discerning and engaging and listening and preparing for *Anglicanorum Coetibus* and the establishment of the Ordinariate I was working at the then Congregation for the Doctrine of the Faith, so while I wasn't working at the table crafting *Anglicanorum Coetibus* I was working with and alongside some of those members of the Congregation who were assisting the then Cardinal Ratzinger and then Pope Benedict the XVI in the formation, so I was breathing some of the air, while sort of walking alongside the process.

**SH:** And then as rector of Holy Spirit Seminary Banyo you had the first seminarian in Australia for the Ordinariate.

**+AR:** I certainly did! That was a great privilege, fine man he is, [Ed: “he” is Fr Stephen] and that was very interesting also because it was the first time that a member of the Ordinariate had been entrusted to a provincial or a diocesan seminary and again there were positives there – if the seminary was preparing men for a local church formed in a diocese, why would it be any different to preparing a man for the local church of the ordinariate there are again ecclesial parallels and similarities. What was different of course was that, at the time, there was no provision made for us incorporating any of the Divine Worship or any of the other dimensions of the tradition of some of the heritage or patrimony into the formation programme, so while it was good to have a seminarian there at the time, I look back now and say what a shame that we didn't actually have the experience to say “here’s an opportunity to enrich not only the individual in his formation but in fact the entire seminary community and therefore the entire Church in mission in Australia”. I have noted though that the Seminary of the Good Shepherd in Sydney did have the opportunity to walk with a few seminarians at different stages,

men in formation for the ordinariate, and at that particular level some years later of course – that was 5, 8, 10 years later – they had the opportunity to



*Bishop Randazzo (centre) at the community of St Bede the Venerable with Fr Stephen Hill (right) and Monsignor Carl Reid (left) after the announcement of his appointment as Apostolic Administrator.*

be able to connect with the Ordinariate community at least for worship in Sydney, so there was a bit more development by that stage. Ours was sort of like breaking the ice and they then got the opportunity to sort of build upon that.

**SH:** And last year you had the opportunity to meet with many of the priests of the Ordinariate here in Australia, and visit some of the parishes. What sort of a sense did you gain in that time?

**+AR:** Meeting with the priests I was delighted, because they struck me as good faithful men – and for any Bishop or anyone in the Church to meet at face value good faithful men, who are willing to offer their lives in service of the Church and leadership in the Church, who have a wonderful sense of deep spirituality and a deep concern for the mission of the Church, that’s really edifying – and that was my first impression. That’s a really good experience. So I came away from that initial meeting quite encouraged by the quality of the men who are committed to mission.

I did note though, that quite a few of them had been on the road of mission and ministry for

quite some years, and so in the back of my mind I thought ‘well how do we sustain and support the ageing clergy’ and it also arose for me the question of how do we then call others to ordained ministry, specifically for servicing the Ordinariate? I had an opportunity, as you say, to then meet the various communities around Australia – I didn’t get to all of them face to face – but I did have the opportunity to spend sometime particularly with the community in Mentone in Melbourne and also in Perth. They were the two main communities we had the opportunity to spend some time with and in prayer and worship, in conversation, in hospitality and again I found in those two communities a vibrant believing community really engaged and enthusiastic about their worship, about their ministry of catechesis amongst their own young people, of reaching out beyond the communities in evangelization and about making a difference in the parts of the world in which they are situated – engaging in in the world, offering people a place to encounter Christ, a place to come and worship with beautiful liturgy and prayer. I think there are a lot of really positive dimensions in those communities that I met and I was quite delighted – I enjoyed those visits very much.

**SH:** So when Pope Francis asked you to take on this role of leading the Ordinariate, what were your immediate thoughts?

**+AR:** Well I must confess I felt very humbled – every time the Holy Father asks me to do something I feel quite humbled – and he’s asked me to do a few things recently, so I’m clearly on his radar, and it still humbles me though and that’s a good thing. It’s one thing to know the Pope, because all of us know the Pope in some sense, but there’s another dimension to acknowledge the fact that the Pope knows me, and that’s quite humbling – and it’s quite a privileged moment to think that he would know me enough to say ‘I would like to entrust the pastoral care of this community to your Episcopal ministry’. So I felt very humbled. I must say also I thought wow, this is something I know bits and pieces about I’ve met the community I had the advantage of being one of the Apostolic Visitators, I’ve read different things with regards to the community, I know Monsignor Harry, Monsignor Carl, I know Father Stephen, I know several of the other priests in the Ordinariate, so it’s not as if I was a stranger to the individuals or to the community – but I’d never been called into this space before, and so it was somewhat of a surprise – not a

disappointment by any means, not an overburdening kind of work, just a surprise to be called into this area of ministry; and I see it as a wonderful opportunity of embracing the Catholicity of the Church – it’s all expanding embrace, it’s not a restrictive embrace where you pull things into a small bubble. The beauty of being called into this ministry is that I see even more clearly now the Catholicity of the Church which is just so enormous.

**SH:** Your immediate predecessor Monsignor Carl Reid was ordinary for four years. Sadly however, most of his time was spent in the shadow of COVID-19. Many of us in the Ordinariate feel that we’ve spent the last few years figuratively, and perhaps even literally, holding our breath. As we begin this new phase in the life of the Ordinariate of Our Lady of the Southern Cross, what would you say are our immediate priorities in coming out of “holding our breath mode”?

**+AR:** It’s a very physical image, isn’t it? “Holding one’s breath”. Well, if one is to live, one has to let that breath out, and take in another breath, and I think what’s very good about that word breath – it’s the same word that is used in Genesis, which is the breath of the Spirit, the creative breath of God. It’s not just about filling our own lungs and holding in air. It’s actually a life giving image, and the life does not come from me from any member of the Ordinariate community; the life always comes from God. The challenge at times can be to hold the God dimension to ourselves in fear or safety, and COVID sent various communities around the world into fear and lock down – physically as well as psychologically, and dare I say spiritually. I think having pushed through that in faith and perseverance, and in suffering in some instances – people suffered through that, now is the time to not hold the breath in as if it’s all ours. Now is the time to exhale and that’s again a physiological image of blowing that Spirit outwards. In other words, as the air goes out, we go out into the community and at the same time we open our mouths to inhale once more the life giving creative power of God’s Holy Spirit. Remember in the Old Testament the prophet says God is waiting to be gracious to you. This is a moment that has come through shadows, suffering, pain, isolation; to a moment of perseverance which is rewarded through God’s graciousness and graciousness is gift. And the gift is the power of the Spirit who animates us to keep our own body alive in grace in the Church through that air that that breath

breathes, but also the body is animated to embrace the proclamation of the Gospel in the world in which we live.

**SH:** The faithful of OLSC are found in a huge geographical area – all of Australia, Guam and Japan. Our parishes and priests are scattered, and there are many people who don't have a parish near them. What do you think are some things that we can do as individuals, and as Ordinariate, to grow the bonds of communion and fraternity in the face of a tyranny of distance?

**+AR:** There are two dimensions, I think, very clearly with regards to the community of the Church. The first is the most obvious one, that we belong to a physical community. Or, in our instance, a community of communities dispersed across Australia, Guam and Japan. That's very much a physical reality, and that can have an effect on us. If you never see people, if you don't have an opportunity to spend some time with people in prayer, in worship, in convivium, in hospitality – that can have a negative impact on you – psychologically, but also physically, and also spiritually. So there is a need to be able to interact with other people – we are social people, we're not hermits. We are social people, and our communities are important. Those connections with people are important. It's good to remember that even if the community of the Ordinariate might be only a dozen people in a particular area, there are a dozen relationships and a multiplicity of ways of engaging not just amongst those dozen people but other people in in the local parishes and also in the in the workplaces and society – that's where mission is. So I wouldn't be too worried about the fact that we're spread out all over the place. That's been the story of the Church in Australia since the beginning.

There's another dimension though, and that is the spiritual connectivity or communion. And we forget sometimes that the body of Christ is spiritual communion and that means that we are never alone, we are never separated, there is no tyranny of distance in spiritual communion, because we are one in Christ. St Paul tells us this. To be one in Christ, is something that is very deeply personal, so there is a personal dimension – every member of the Ordinariate has an intimate personal relationship with Jesus Christ, and through that relationship of Jesus Christ, and the ongoing outpouring of the Spirit of God, that individual is drawn more deeply into the life of the blessed Trinity. You can never be alone

because there's a community already – in the blessed Trinity. But at the same time, it is profoundly communion or communal. We are called as individuals to a relationship with Christ but we are called to be one in his body as St Paul tells us so beautifully in his Letter to the Corinthians. If we are one in the body of Christ, then we are never separated from each other. So a member of the Ordinariate community in Perth is at one with Christ in the same way that a member in Japan is, and it is in Christ that we meet. So there's no tyranny of distance if we all come to Christ. The difficulty arises for us when we see ourselves as separate geographical locations, and in the Church there is no distance, because we are one. Therefore there's an even more immediate need for us to immerse ourselves daily in the word of God, to bring ourselves to pray in, with, and for the Church, through our Liturgy of the Hours, our prayer, and of course the ultimate is participation in Mass and the sacraments. They are all signs and grace moments of communion, but they are also the divine food and fuel that we need to embrace our mission of proclaiming the Gospel to the world – there's no distance in any of that.

**SH:** The Apostolic Constitution *Anglicanorum Coetibus* describes the Anglican Patrimony as a “treasure to be shared”. It's also quite clear that the Apostolic Constitution sees the erection of the Ordinariate as a pastoral response for the good of the faithful and that the evangelising mission of the Ordinariate is to be exercised in cooperation and indeed even partnership with the local Diocese. Yet, more than a decade after the erection of OLSC we are often faced with a deficient understanding as to what the Ordinariate is, and how it carries out its mission in relation to the local Diocese. Some think of the Ordinariate as some sort of a ghetto and that if an Ordinariate priest is saying mass in a Diocesan parish he's not supposed to bring any of the Anglican tradition to his *ars celebrandi*, and if he does he's somehow imposing an Ordinariate style (whatever that is) on the parish. This would seem to be contrary to the letter and intent of *Anglicanorum Coetibus*. How would you suggest, Bishop Anthony, that we can foster a deeper understanding of just what the Ordinariate is for in the broader Church, and indeed how it enriches the entire Church.

**+AR:** I think the key here is the line from *Anglicanorum Coetibus* which describes the patrimony as a “treasure to be shared”. Unfortunately in the Church, at times, we think that treasures are





*Bishop Randazzo at Domus Australia in Rome.*

either something that are buried, or something that is locked up in a safe, or behind bulletproof glass in a museum. Things to be looked at from a distance – not to be experienced or touched. And so until we have the courage to expose the treasure, to dig it up, to put it out on display – not to pose or show off – but to actually bring it forward, most people won't know what the treasure is because, one, they don't know where to dig and look for it; they don't even know it exists. And secondly, there's a temptation to think 'oh well that belongs to that group over

there', and that's the influence that can form the ghetto mentality.

Now of course in all of this, we're looking at the, as I've mentioned before, the Catholicity of the Church, the universality, the great gift of faith that manifests itself in time and place, in culture, in people, but it's always the one faith. It's always the one Jesus Christ. It's always animated by the power of the Holy Spirit. We're always being drawn more deeply into the life of the blessed Trinity. We're always being called to our heavenly home. Unfortunately in the Church there's often a mentality that says: 'well that's fine as long as you do it our way' and there becomes a great fear of the unknown

and yet this treasure is not something that is designed to bite people, or to lead people astray – it's actually designed to draw people into the evangelical life of Christ. So how can it be scary or bad?

I think for a communion of the Church – this is the whole Church – our *raison d'être* is to proclaim Good News – to announce the Good News – in other words our core business is communication. And yet within our own communion, our own structures, we often fail to talk to each other about what God is doing in our communities. And this for me is one of the great mission activities. We have a treasure. We have a patrimony. We have an animation of the Spirit. How are we going to communicate this to the world and to the Church, so that we can work collaboratively. One of the operative ways is through worship – the *ars celebrandi* that you make reference to is extremely important. We see every single day people looking for ways to pray, looking for ways to worship God, looking for ways to be united in the body of Christ in a community of the faithful to come before the Lord. And we also know that people are walking away from the Church in various ways because they're fed up with different kinds of styles or approaches or works of liturgy and worship – and yet here is a treasure that is offering a whole new avenue of connectivity for people in their faith life. We don't know about it. It's a buried treasure. And until we unearth it and start to expose it in a wonderful way that allows people to draw near – not just to a relic, but draw near to the heart of Christ then it will only ever be a buried treasure.

**SH:** Bishop Anthony, what would you say are the greatest rays of hope for OLSC at this time?

**+AR:** When I was with the Apostolic Visitation team in Melbourne, at Mentone, I came across, in the conversation after Mass, a group of young people, who had great fervour to go out and preach the Gospel, and it was contagious listening to them – the enthusiasm, the integrity with which they spoke was quite remarkable and I saw in those young people and their desire to go out – and it wasn't just a desire, they were going out and encountering others and drawing and inviting people in – I saw in that a moment of grace. Call it a ray of light. It was the Lord shining through those people, and I said, 'there's a future'. This is not some antiquated relic from the past, this is not just a way of dragging people into a particular way of worship or ecclesial life. This was mission. This was evangelization. This was the work

of the Church, and these people were giving new life to it, and they were supported by the rest of the community the older members or the more mature members of the community weren't sitting there saying, 'oh those silly young people what are they doing?' – they were standing next to them and behind them and supporting them and encouraging them, and they were giving each other life for the mission. I found that to be absolutely inspiring – and I'm sure that it's not just in Mentone.

**SH:** Bishop Anthony, I myself know what it's like to wear lots of hats, and you also have a many armed hat rack – as Bishop of Broken Bay, President of the Oceania Bishops Conference and of course Ordinary of the Ordinariate. Over the next 6 to 12 months or so, what are your own personal priorities as ordinary of OLSC?

**+AR:** My first priority is to pray with and for the Ordinariate. I can't do anything effectively as the Bishop Ordinary if I don't first come before the Lord, and that means I begin and end my Apostolic work, my pastoral care, with the Lord – and that's a delight for me, but it's also a promise and a pledge to the people of the Ordinariate – that you are constantly with me before the Lord. That's every day.

I like to meet people, I'm a rather social kind of Bishop, and I don't mean just going out to parties – in fact I'm not a party person – but I like to spend time listening to people. As the Ordinary I don't have a list of things that I'm going to do for the Ordinariate – I want to hear the members of the Ordinariate – the clergy and the people – I want to hear your joys, I want to hear your hopes, I want to hear your sufferings, and the things that preoccupy your minds and your hearts, I want to hear the stories of your own faith, your own life as individuals, as married couples, as families, as a community of communities. And that's how we build a relationship in Christ. And then having heard that we might then look at the Gospel and see how the Gospel fulfils our joys and hopes, and heals our pains and sufferings and then draws us more deeply into the divine life, which is our whole vocation. I think once we start to

do that, mission opportunities, pastoral plans and programmes, and all that sort of stuff, pastoral care, that will all start to emerge, but until we start to meet each other and hear each other in Christ then it just becomes bureaucratic or administrative, and that can't be a personal priority for me, nor can it be a priority for the Ordinariate – we have to be practical, we have to work out our administration, we have to make sure that our governance structures are transparent and honest and integral, but all of that is always there to support those relationships with each other, and with God of course, and with the mission that's entrusted to us.

**SH:** Is there anything further that you'd like to offer?

**+AR:** I would love to invite every member of the Ordinariate to discern deeply the call that the Lord is placing upon their hearts as individual faithful disciples of the Lord, as brothers and sisters of Jesus Christ – that's something I would really love to invite everyone to do – I know there are people already doing it, I would like to invite every member of the Ordinariate to do so, and then I would ask them to do another thing. I would ask them to pray fervently for the Lord to show us as one body in Christ, as one community of the faithful, where it is that he is calling us to mission, because it's a collective gathering. We are one body in Christ – it's always the Church. Where is God calling us as an Ordinariate to engage in mission. They're two things – it's very personal, but it's also deeply communal.

**SH:** Bishop Anthony thank you very much for your time.

**+AR:** Thank you Father Stephen.

*Fr Stephen Hill is the Vicar General of the Personal Ordinariate of our Lady of the Southern Cross and parish priest of the community of St Bede the Venerable in Sydney.*

*Bishop Anthony Randazzo is the Bishop of Broken Bay and the Apostolic Administrator of the Personal Ordinariate of Our Lady of the Southern Cross.*

# A Letter from Vienna

## My personal and academic interest in the Anglican Liturgy (Part 1)

*Professor Hans-Jürgen Feulner*

I grew up in a rather small village in northern Bavaria/Germany, in Steinwiesen (Upper Franconia). The place was predominantly Catholic and the parish priest celebrated Holy Mass in the *Novus Ordo*, but very traditionally (Liturgy of the Word at the people's altar, from the offertory onward at the Marian high altar, Communion on the tongue). There I received my First Communion and Confirmation. Apart from the Catholic liturgy, I also came into contact with the Lutheran liturgy, but very rarely. This changed abruptly with my studies in Munich: first Physics and then Philosophy, Catholic Theology and Philology of the Christian Orient. Through an earlier visit to Mount Athos in 1984, I became interested first in the Byzantine Liturgy and then in the study of Catholic Theology. During my theological studies and through the mediation of Professor emeritus of Liturgical Studies, Walter Dürig († 1992), I also learned the necessary Oriental languages (Old Armenian, Old Georgian) by Professor emeritus Julius Aßfalg († 2001), a student friend of Joseph and Georg Ratzinger. These languages were supplemented still in Munich by Old Arabic and later in Tübingen during my doctoral studies (1992–1998) by Old Syriac, Coptic and Old Ethiopian/Ge'ez (with Professor Gabriele Winkler, Professor Stephen Gerö, Professor Alexander Böhlig [† 1996] and Professor Luise Abramowski [† 2014]).

In 1990, at a university seminar on ordination rites at the Ludwig-Maximilian University in Munich, offered by Professor Reiner Kaczynski († 2015), students had to sign up for a list of paper topics. Since I was quite late with the registration, only the topic "Anglican Ordination Rites" was still available, which I admittedly had

to choose involuntarily and unwillingly, since I had neither contact nor any experience with the Anglican Church and its liturgy up until then. So I worked intensively on the subject and wrote a seminar paper of about 80 pages. Prof. Kaczynski was rather pleased and offered me to develop and expand the detailed seminar paper into a licentiate thesis (over 200 pages), which I did in the following one and a half years (with study visits to Chichester and London: British Library and Lambeth Palace Library). The later Anglican Bishop of Norwich (1999–2019), Graham James, was chaplain (1987–1993) at that time to the then Archbishop of Canterbury, Robert Runcie (1980–1991; † 2000), and assisted me to access the Lambeth Palace Library and also kindly provided a foreword to the later published study on the Anglican ordination rites. David Hebblethwaite, then secretary of the Church of England Liturgical Commission, was on friendly terms with me and helped me in my studies as well. The licentiate thesis ("Das Anglikanische Ordinale/The Anglican Ordinal") was accepted "summa cum laude" in Munich in 1992 and later published in a revised version ("Das Anglikanische Ordinale, vol. 1: Von den altenglischen Pontificalien zum Ordinale von 1550/52/The Anglican Ordinal, vol. 1: From the Old English Pontificals to the Ordinal of 1550/52, Neured: ars una 1997).

*Part 2 will follow.*

*Dr. Lic.theol. Hans-Jürgen Feulner KSG is Professor of Liturgical Studies and Sacramental Theology at the University of Vienna. He served as a member of the Anglicanae Traditiones working group that was responsible for Divine Worship: Occasional Services and Divine Worship: The Missal.*

# Sermon Upon the Nativity

## Preached by Lancelot Andrewes, Christmas Day A.D. 1609

### Galatians iv:4-5

But when the fullness of time was come, God sent forth His Son, made of a woman, made under the Law, To redeem them that were under the Law, that we might receive the adoption of sons.

*At ubi venit plenitudo temporis, misit Deus Filium suum factum ex muliere, factum sub Lege, Ut eos, qui sub lege erant, redimeret, ut adoptionem filiorum reciperemus.*

If, when the fullness of time came, God sent His Son, then when God sent His Son, is the fulness of time come. And at this day God sent His Son. This day therefore, so oft as by the revolution of the year it cometh about, is to us a yearly representation of the fullness of time. So it is; and a special honour it is to the feast that so it is. And we ourselves seem so to esteem of it. For we allow for every month a day look how many months so many days to this feast, as if it were, and we so thought it to be, the full recapitulation of the whole year.

This honour it hath from Christ who is the Substance of this and all other solemnities. Peculiarly, a Christi missa, from Christ's sending. For they that read the ancient writers of the Latin Church, Tertullian and Cyprian, know that missa and missa, and remissa and remissio, with them are taken for one. So that Christa missa, is the sending of Christ. And when then hath this text place so fit as now? Or what time so seasonable to entreat of it as this? of the sending of His Son, as when God sent His Son; of the fulness of time, as on the yearly return and memorial of it?

To entreat of it then, the heads are two. I. Of the fulness of time. II. And of that wherewith it is filled. I. Time's fulness in these, When the fulness of time came. II. Time's filling in the rest, God sent His Son, made of a woman, made under the Law, &c.

I. In the former, *Quando venit plenitudo temporis*, there be four points. 1. *Plenitudo te poris*, that hath a fulness; or, that there is a fulness of time. 2. *Venit plenitudo*, that fulness cometh by steps and degrees; not all at once. 3. *Quando venit*, that it hath a *quando*, that is, there is a time when time thus cometh to this fulness. 4. And when that when is and that is when God sent His Son. And so pass we over to the other part in the same verse, *Misit Deus*; God sent His Son.

II. For the other part, touching the filling of time. There be texts, the right way to consider of them is to take them in pieces, and this is of that kind. And if we take it in sunder, we shall see as it is of fullness so a kind of fullness there is in it, every word more full than the other; every word a step in it whereby it rises still higher, till by seven several degrees it comes to the top and so the measure is full. 1. God sent; the first. 2. Sent His Son; the second. 3. His Son made; the third. 4. And that twice made; made of a woman; the fourth 5. Made under the Law; the fifth; every one fuller than other, still.

And for all this, for some persons, and some purpose; the person *ut nos*, that we. The purpose, *reciperemus*, that we might receive. Nay, if you mark it, there be two *uts*, 1. *ut ille*; 2. *ut nos*, that He might, and that we might. He might redeem, and we might receive; that is, He pay for it, and we reap the benefit. 6. A double benefit, of 1. Redemption, first, from the state of persons cast and condemned under the Law; which is the sixth. 7. And then, of 2. Translation into the state of adopted children of God, which is the seventh, and the very filling up of the measure.

III. All which we may reduce to a double fulness: God's as much as He can send; ours as much as we can desire. God's in the five first. 1. God sent. 2. Sent His Son. 3. His Son made. 4. Made of a woman. 5. Made under the Law. And ours in the two latter; 6. We are redeemed, the sixth. 7. We receive adoption, the seventh.

In that of God's every point is full. The thing sent, full; the sending, and the manner of sending, full. The making, and the two manners of making, 1. of a woman, and 2. under the Law, both full. And our fulness in the two latter, the effects of these two acts or makings, 1. of a woman, 2. under the Law, redemption and adoption, which make up all. That when we were strangers from the adoption, and not that only, but lay under the Law, as men whose sentence had passed on; from this latter we are redeemed He under the Law, that we from under the Law that being so redeemed we might further receive the adoption of children, and as He the Son of man, so we might be made the sons of God which two are as much as we can wish. And this is our fulness.

IV. And to these I will crave leave to add another fulness of ours, rising out of these, and to make a motion for it. That as it is the time when we from God receive the fulness of His bounty, so it might be the time also when He from us may likewise receive the fulness of our duty. The time of His bountifulness, and the time of our thankfulness: that it may be *plenitudo temporis, qua ad illum, qua ad nos*; downward and upward, from Him to us, and from us to Him again; and so be both ways the fulness of time.