



Newsletter
 The Personal Ordinariate of
 Our Lady of the Southern Cross
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The Ordinary's Message

Here, during the Holy Season of Lent, and still quite early in my position as the second Ordinary for The Personal Ordinariate of Our Lady of the Southern Cross, I admit to being still deficient in knowing, and knowing about, our membership across this vast country ó and into Japan!



In resurrecting an Ordinariate newsletter after a hiatus of some four years ó the last issue of *Australia Wide* having been 2016 ó and inviting members from every part of the Ordinariate to contribute, it is quite possible that I might benefit more from this venture than many or even most of the readers.

And now, with fierce travel restrictions having been put in place by the Australian government, owing to the COVID-19 outbreak, it may be very many months before I am able to visit those Ordinariate communities to which I have not yet been. Perhaps I might encourage newsworthy articles from our communities, not just for my benefit, but also as a means of maintaining or even increasingly the solidarity of the Ordinariate as we all are in the early throes of enduring this time of testing.

One means, not only of staying in touch but also in satisfying our need to remain somehow connected to the Sacramental Presence of our Lord, is to avail ourselves of live-streamed or on-line celebrations of Mass. I am certainly not alone in providing this resource; our Ordinariate Facebook page presents daily Mass as celebrated at 7:30am in my small private chapel in the Homebush suburb of Sydney: <https://www.facebook.com/ordinariateolsc/>



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The Mass is live-streamed, after which the video is posted and remains on our Facebook page for a few days.

With very few exceptions, I presume that most of our readers will not be able actually to receive the Blessed Sacrament, and indeed, we have *commuted* that Sunday obligation for the faithful. In commuting the Sunday obligation, the faithful are required to ðperform some other pious work.ö The usual thing would be for the faithful to be encouraged to reflect on the



Scriptural readings of the Sunday (posted on our web site), perhaps to recite the Rosary, and certainly to make an Act of Spiritual Communion. In the case of this latter item, it is not just a simple reading of the very brief Spiritual Communion prayer (examples also on our web site); rather:

1. Make an act of faith. The key here is to express to the Lord our faith in His merciful love and His Real Presence in the Eucharist. A sample act of faith (from the USCCB): *O my God, I firmly*

believe that you are one God in three divine Persons, Father, Son, and Holy Spirit. I believe that your divine Son became man and died for our sins and that he will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because you have revealed them who are eternal truth and wisdom, who can neither deceive nor be deceived. In this faith I intend to live and die. Amen.

2. Make an act of love: *O Lord God, I love you above all things and I love my neighbour for your sake because you are the highest, infinite and perfect good, worthy of all my love. In this love I intend to live and die. Amen.*
3. Express our desire to receive him.
4. Invite Jesus to come into our hearts spiritually: *With a humble and contrite heart, I ask the Lord to come to me just as He would if I was able to receive the Sacrament.*

Example act of Spiritual Communion (St Alphonsus Liguori): *“My Jesus, I believe that thou art present in the Blessed Sacrament. I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee. Amen.”*

Would you please join me, at least on Sunday, for Mass?

The Right Reverend Monsignor Carl Reid, PA
Ordinary



New Assignments

In mid-January, a few re-assignments occurred among Ordinariate clergy in the New South Wales area. Fr Stephen Hill moved from Newcastle to Sydney to assume a ðcureö formerly occupied by Fr Richard Waddell ó that of being the parish priest for the Sydney diocesan parish of St Josephø, Newtown, and also in the same location, our priest for the Ordinariate community of St Bede the Venerable. Fr Waddell was re-assigned as the full time parish priest, for the Archdiocese of Sydney, of St Augustine, Balmain with St



The Very Rev Stephen Hill, VG

Josephø, Rozelle. He remains an incardinated priest of the Ordinariate, even as he assumed these full time diocesan assignments.

For those not familiar, the diocesan parish of St Josephø, Newtown ó the physical home of our Ordinariate community for Greater Sydney, is a lovely old building. While it may look a little ðwornö on the outside, it is decidedly beautiful inside, having escaped the destruction of its traditional sanctuary. A photograph of the sanctuary, taken at the midnight Mass of Christmas 2019, is the banner of the Ordinariate Facebook page.

Associated with Fr Hillø move to Sydney, I have appointed him as Vicar General of the Ordinariate, a position that had been vacant for over a year. Fr Hill is also the Vocations Director for the Ordinariate, a position he has occupied for some time. He is also working on a doctorate through the University of Vienna.



The Future?

On a broad, world-wide Catholic scope, most are aware of stirring historical examples of how Catholic communities survived for decades with either the Sacrament or the ministrations of a priest. One thinks of Japan, with its prolonged periods of persecution beginning in the late 16th century, the time of the ðhidden Christiansö, and the over 200 years when there were no Catholic priests in the country.

Here in Australia, although not as prolonged, nor as fraught with violent persecution that involved martyrdom, the trials of the Catholic faithful in the early 1800s are well-documented. Even when there were no Catholic priests, or when there were so few that the Catholic faithful only rarely saw a priest, the Church continued to grow.

Which brings us to the current pandemic crisis, when we are not allowed to gather collectively, or even in small groups to practise our faith.

We must surely acknowledge that, over the past half-century, it is not persecution or lack of priests that has challenged the Church. Rather, consumerism, post-Enlightenment relativism, worldly distractions, post conciliar subjectivism and *zeitgeist* ó and the list goes on ó have all powerfully mitigated against Church growth, and even against maintaining a healthy membership. And suddenly, the image to the right is where we now find ourselves, not as a result of any of the aforementioned human causes, but rather by a microscopic contagion.



Will the Church, when the contagion has been repelled, or safely óput in a boxó recover quickly so that it may once again look like this? How many of those who had been regular attendees will have adopted

different Sunday habits that have become, in their minds, essential aspects of their daily and weekly activities.



Now ó before the crisis has even peaked, and then for the months it will take before things even begin to return to normal ó now is the time for all of us to remain very firmly in touch. Not just in touch, albeit in a very armó length manner, with the Sacramental life of the Church. In that regard, it is hoped that every practising Catholic outside of the priesthood has availed him or herself of various resources aimed at this sudden

reality of not being able to receive the Precious Body and Blood of our Lord. In addition to the *commuting*, not *dispensing*, of the Sunday obligation to other pious works (reflecting on the Sunday Mass readings, engaging in acts of devotion and love to our Lord, and making an act of Spiritual Communion), we should find inspiration in our Catholic forebears who similarly lived without the Blessed Sacrament for prolonged years. Pray; there are very many resources in that regard, such as: <https://www.ourcatholicprayers.com/>. And we all may have more time to read than since we were still in school. It would take a very long time indeed to go through this list of classics from the Catholic tradition: <http://www.traditionalcatholic.co/free-catholicbooks/>. There is also a part two of that site. These are very valuable resources that will help each of us to maintain and perhaps even enliven our faith.

And even though we are now generally forbidden to gather together to pray, please, during this time of isolation, take time to stay in touch with not only the other members of your respective biological and spiritual families, but perhaps equally important with workmates, extended friends, and so forth.

Think of doing something perhaps quite radical: set up Skype *groups* (it is now free to do so) and pray the Rosary together; maybe even the Daily Offices. Be creative.

If we remain thus connected and motivated, might we yet again see great good come out of this evil, as has happened repeatedly in human history?



... And Beyond

Beyond just staying in touch by telephone, Facetime, Skype and other more personal means than texting or emailing (such as actual speaking resources, even electronically are much to be preferred), wouldn't it be a splendid thing if each of us could extend our bubbles? Might you therefore consider submitting something newsworthy for subsequent issues of this Newsletter (email to: admin@ordinariate.org.au)? It would be splendid if we could establish a very frequent distribution; I think a source of encouragement to all, even as we find ourselves physically, geographically isolated.

As is obvious to all, this scourge is most certainly not restricted to Australia and Oceania; it is profoundly affecting the entire world. Therefore, in addition to Our Lady of the Southern Cross members and friends submitting newsworthy articles and updates, wouldn't it be splendid if whomever might see this in the international electronic world would also consider sending articles to us? Photographs are most welcome, as they add an extra level of connectedness which can be a subtly important source of encouragement.

For our Aussie members and friends, if you do not already do so, perhaps you might also look outward. Particularly you might wish to become readers of the information from our sister Ordinariates in North America: <https://ordinariate.net/>



and the United Kingdom: <https://www.ordinariate.org.uk/>.





Epilogue

I bind unto myself today
The strong name of the Trinity,
By invocation of the same
The Three in One and One in Three.

I bind this today to me forever
By power of faith, Christ's incarnation;
His baptism in Jordan river,
His death on cross for my salvation;
His bursting from the spiced tomb,
His riding up the heavenly way,
His coming at the day of doom
I bind unto myself today.

I bind unto myself the power
Of the great love of cherubim;
The sweet Well done in
judgment hour,
The service of the seraphim,
Confessors' faith, apostles' word,
The patriarchs' prayers, the
prophets' scrolls,
All good deeds done unto the
Lord
And purity of virgin souls.

I bind unto myself today
The virtues of the star lit heaven,
The glorious sun's life giving
ray,
The whiteness of the moon at
even,
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea
Around the old eternal rocks.

I bind unto myself today
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need.
The wisdom of my God to teach,
His hand to guide, His shield to ward;
The Word of God to give me speech,

His heavenly host to be my guard.
Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course;
Or few or many, far or nigh,
In every place and in all hours,
Against their fierce hostility
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil
craft,
Against the death wound
and the burning,
The choking wave, the
poisoned shaft,
Protect me, Christ, till Thy
returning.

Christ be with me, Christ
within me,
Christ behind me, Christ
before me,
Christ beside me, Christ to
win me,
Christ to comfort and
restore me.

Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the name,
The strong name of the Trinity,
By invocation of the same,
The Three in One and One in Three.
By whom all nature hath creation,
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.

