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# Newsletter

The Personal Ordinariate of  
Our Lady of the Southern Cross

Vol 2 No 10

October 2021

**Trinitytide**



*Saint Teresa of Avila, François Gérard (1770-1837)*

## The Ordinary's Message

October includes two great Carmelite Doctors of the Church, both named Teresa. These days, the more recent of the two – Saint Thérèse of Lisieux – The Little Flower – is perhaps more prominent on the radar screens of many. However, in my



own journey, I discovered the “original” (after whom The Little Flower took her name), Saint Teresa of Avila (Saint Teresa of Jesus) first. It's certainly not difficult to be attached to both in terms of finding spiritual inspiration.

My attachment to Teresa of Avila had an early start, when as a young man I asked my Anglican parish priest for a good book on prayer. Clearly, he took me to be serious about the topic, as he loaned me the splendid, over 500 page *The Crucible of Love*, written in 1963 by Dr. E. W. Trueman Dicken – on Teresa of Avila, John of the Cross – and Carmelite spirituality. Initially, I found it slow going, but very quickly I was hooked. While I can recommend the book, unfortunately it only had one print run, so it is only available via used book sources. The last time I checked, the only available copies were several hundred dollars, even though I managed to find one 10 or 15 years ago for about \$10.

If you're not familiar with St Teresa's life, I might encourage “googling” her biography where you will discover that, while any of us might find her ultimate soaring heights of spirituality, indeed, mystical union with God, to be very daunting; still, the various stages of her life, her trials and hardships, and her growth towards sanctification, are inspiring. Perhaps most encouraging is

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that, even as she herself rose to ever loftier spiritual heights, she remained accessible and a source of very practical advice, not least in encouraging patience and a simple abandonment to God and His love. One observed her to “have been holy without ceasing to be human.”

She is eminently quotable, “Let nothing disturb you, Let nothing frighten you, All things are passing away: God never changes. Patience obtains all things. Whoever has God lacks nothing; God alone suffices.

Sometimes even humorously so, “One must not think that a person who is suffering is not praying. He is offering up his sufferings to God, and many a time he is praying much more truly than one who goes away by himself and meditates his head off, and, if he has squeezed out a few tears, thinks that is prayer.”

And of course, the now massaged-into-modern-English quote of her speaking to the Lord, “If this is how you treat your friends, it’s no wonder you have so few of them.” A fact-finder did some considerable digging and discovered the likely origin of this in a 1912 English translation of *The Life of St Teresa*. In the last year of her life, as she and companions were on their way to establish yet more convents of the discalced Carmelite Order, “Teresa describes the journey thus: ‘We had to run many dangers. At no part of the road were the risks greater than within a few leagues of Burgos, at a place called Los Pontes. The rivers were so high that the water in places covered everything, neither road nor the smallest footpath could be seen, only water everywhere, and two abysses on each side. It seemed foolhardiness to advance, especially in a carriage, for if one strayed ever so little off the road (then invisible), one must have perished.’ The saint is silent on her share of the adventure, but her companions relate that, seeing their alarm, she turned to them and encouraged them, saying that ‘as they were engaged in doing God’s work, how could they die in a better cause?’ She then led the way on foot. The current was so strong that she lost her footing, and was on the point of being carried away when our Lord sustained her. ‘Oh, my Lord!’ she exclaimed, with her usual loving familiarity, ‘when wilt Thou cease from scattering obstacles in our path?’ ‘Do not complain, daughter,’ the Divine Master answered, ‘for it is ever thus that I treat My friends.’ ‘Ah, Lord, it is also on that account that Thou hast so few!’ was her reply.”

But it is from much earlier in her life that I think we might make a particular connection in our current circumstances in terms of a certain pandemic that has caused such disruption around the entire globe. Teresa’s entire adult life, even as she experienced frequent ecstasies and raptures, was connected to serious physical illnesses in her 20s, one of which included her being in a coma for four days, and from which she only recovered gradually. She remained afflicted with partial paralyses, fevers, palpitations and various other ailments for the remainder of her life. Some suggest that one of the early illnesses was malaria.

Would the mystical yet practical Teresa have taken the vaccine, all things considered? Of course, we can’t say for certain. There are subtleties about the situation that would not have been on the horizon 450 years ago. Fortuitously, the NSW government has just announced an easing of restrictions from the current lockdown that includes a very important acknowledgement, “worship is more like an essential service than a recreation.” What that provides is that, at Stage 2 (80% vaccination level), church services may resume with the same social distancing restrictions with which we became familiar last year; but, and most importantly, there will be no distinction – fully vaccinated, partially vaccinated and as yet unvaccinated will all be welcome.

While this will surely cause a collective huge sigh of relief, the issue of vaccine hesitancy, or

even opposition will persist for some. For Catholics, when it comes to the morality of receiving vaccines, we might perhaps be reminded of that which the Congregation for the Doctrine of the Faith promulgated in December 2020:

([https://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20201221\\_nota-vaccini-anticovid\\_en.html](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20201221_nota-vaccini-anticovid_en.html))

The document, after emphasising that it would be preferable to there to be no association, however remote, to cell lines that are tainted by abortion, goes on to point out that such associations in some of the available vaccines are indeed very remote. So remote that it can be concluded confidently that the development of the vaccines fall very far outside of any purposeful cooperation in evil; and, therefore, it is morally permissible to receive those vaccines.

The document then goes on quite correctly to say that the decision on the part of each individual to receive a vaccination must be voluntary, while also stressing that prudence must also be exercised in terms of the *duty to protect one's own health, but also the duty to pursue the common good*. That last point is for me a compelling reason for anyone who spends much time in public.

Since first reading this, and observing the often inappropriate use of the word “right” when the correct word should be “privilege”, I thought of an analogous everyday life situation. If we drive a car, we will have agreed to the legal authority’s rule that we stop at red lights. In so doing, we are pursuing the common good – protecting our own lives as well as those of others (pedestrians, other drivers). We don’t for a minute suggest that it is our “right” to exercise a freedom of choice in whether or not we are going to stop. Granted, there is not the component of a perceived invasive medical procedure; but the point of agreeing to abide by laws not of our own making, established for the common good and smooth functioning of society, is germane.

The amount of quite unfortunate misinformation that is constantly being published in this era of instant communication and *influencers*, using social media to express opinions as if they were fact (when fact checking proves so much of the information to be purposely skewed or incorrect) appears to have clouded the picture for some who aren’t necessarily anti-vaxxers but may be hesitating. One important indicator is that there is now a considerable volume of statistics that show that the vaccines have been very effective, especially in terms of reducing the severity of illness and even moreso in terms of mortality rates for the infected – those being the primary intentions of the vaccines. That they have also provided a significant degree of immunisation against contracting COVID is a secondary benefit.

Yes, I would hope that everyone would receive the vaccine, both for their own protection and also “to will the good of the other as other.” Yes, we all firmly agree with Church teaching that everyone has the right to make their own choice; also praying that, whatever the choice, each will accept the consequences of having made that choice. Yes, I also respect that not everyone will choose to stop at the red light; but I pray that they will.

The Right Reverend Monsignor Carl Reid, PA  
Ordinary



*...and then there is the other Saint Teresa (Thérèse)*



## “La Douceur de Vivre”

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MICHAEL PAKALUK - WEDNESDAY, SEPTEMBER 15, 2021

There were a handful of jokes that Michael Novak told regularly. One went: “The pessimist says, ‘Things can’t get any worse.’ The optimist says, ‘Oh yes they can!’” Another was: “In a well-functioning marriage, the husband always has the last word. And it’s ‘Yes, dear.’” I learned from Novak, or at least I learned to admire, a certain equanimity and balance. Yes, which included a sense of humour, ready-to-hand, that would put even serious problems in perspective.

I have been thinking about him recently, while re-reading St. Thérèse of Lisieux’s *Story of a Soul*. Novak was convinced that the astonishingly rapid spread of devotion to St. Thérèse throughout Europe prepared the way for the great “Catholic Renaissance” in thought and letters of the first part of the century. (If you want to know more about this, your best guide will be Robert Royal’s *A Deeper Vision: The Catholic Intellectual Tradition in the Twentieth Century*.) Novak saw the 20<sup>th</sup> century with its crises as bounded by an arc within the Church, between the teaching of the Little Flower at the start and that of Pope John Paul II at the end.

I never understood his insistence on St. Thérèse. Surely Pope Leo XIII was more important, in [his great encyclicals on social questions](#), and his promotion of St. Thomas Aquinas as a remedy to [misguided modern trends](#)? And yet now, reading St. Thérèse again, I think I see his point.

I am reading it in French, finally, which I recommend to anyone who can do so. What I find, expressed with extraordinarily fine sentiment and an almost classical restraint – in writing that is like great poetry, in its carefulness and density – is the interior life

of a child, preserved and magnified by the action of the Holy Spirit. I see the same thing in my children, as others have seen it in Christian family life.

For me, to spend time with St. Thérèse proves to be a tremendous consolation, because she so wonderfully shows the truth of the Gospel. She imparts the joy of Heaven too, because her heart is set on Heaven. And it was in this joy, this rest in the Lord along with St. Thérèse, this repose in the family life of the household of God, that I think I began to see Novak’s point.



*St Thérèse of Lisieux*

I would put that point in this way – that in the midst of crises, we need consolations, and God has given them to us. We should not spurn them, then. Indeed, we should desire them and take them in.

About consolations, for instance – the word means comforts (and even pleasures) amidst sorrow, typically from someone’s being with us and showing compassion. Perhaps you’ve heard it said that Christians “should not seek consolations.” What this wise saying means,

I think, is that we should not make feelings of interior pleasure the standard of spiritual practices, say, to pray only if it makes us feel good. It also means we should avoid deliberately cultivating such pleasures, by attempting to console ourselves, turning upon ourselves, by feeling sorry for ourselves.

And yet we should seek God's consolations and not fail to acknowledge that we need them. After all, another name for the Holy Spirit is the Consoler. "O Comforter, draw near, within my heart appear, and kindle it, thy holy flame bestowing." Pope Benedict in his marvellous encyclical on love, *Deus Caritas Est* (timelier now than ever) taught that Christians need to replenish their souls prior to assisting others: "It is time to reaffirm the importance of prayer in the face of the activism and the growing secularism of many Christians engaged in charitable work. Clearly, the Christian who prays does not claim to be able to change God's plans or correct what he has foreseen. Rather, he seeks an encounter with the Father of Jesus Christ, asking God to be present with the consolation of the Spirit to him and his work." (n. 37)

I came upon a book recently, *The Consolations of Catholicism*, published in 1954. It has chapters corresponding roughly to the main points of a catechism – God, Jesus Christ, The Church, Communion of Saints, Life of Grace, Faith, The Sacraments, Prayer, Mary, Gifts of the Spirit, the Cross, Eternal Life. Under each heading are one page or one paragraph excerpts from spiritual authors, including great saints from history (St. Alphonsus Liguori, St. Augustine), and great theologians (Cardinal Newman, Fr.

Joseph Scheeben), but also, notably, and in the majority, many priests who were recognized and beloved teachers in that day, Fr. Joseph Rickaby, Fr. Vincent McNabb, Fr. Edward F. Garesché, Fr. Antonin Sertillanges, Fr. Cuthbert, Fr. Leo Trese, Msgr. Knox.

My thoughts in succession when I encountered this book were these:

— Ah, yes, I am reminded of how, as a new convert, the reality of so much Catholic truth, unmixed with error (as I could not escape in Protestantism) filled me with such joy. It was like discovering an oasis in a parched land.

— Yet Catholics generally don't read such things anymore but seem preoccupied with internet fights over the pope, sex scandals, the virus, etc., which makes them bitter and gives many of us an unattractive personality.

— We were cut off from this sort of literature, wrongly so, by bad interpretations of the Second Vatican Council. In the 1960s, *Consolations of Catholicism* would surely have been dismissed as "pre-conciliar." But the book's contributions are as true now as they were in 1954.

— Why are there so few priests of a similar public visibility and stature today? They exist (I won't name names), but the Church as an institution seems incapable of or inept at spotlighting them.

— I fear that we prefer being upset over being consoled.

But we need these consolations. "O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations."



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## Seminarian Snippets

Thoughts from the desk of a seminarian,  
Bradley Le Guier for the Ordinariate of Our Lady of the Southern Cross

*“Nothing is lacking where everything is given.”*

One of my classes this semester is ‘Christian Anthropology and Grace’. We’ve been studying the theology of grace and justification, taking a close look at the differences between the Catholic and Lutheran understanding.

In the readings for class, I came across this idea from St Bernard of Clairvaux. It’s from his 83<sup>rd</sup> sermon on the Song of Songs. In the sermon he contrasts God’s love for us with our love for God, and describes how our love for God is so much smaller than His love for us.

He discusses that when God loves us, God desires only that we love Him in return. God also seeks to be revered as Lord, and honoured as Father, but even these become empty and false without love. Only by loving God can we respond to God’s love for us.

Considering this, we might naturally want to love God as much as He loves us. Often with those we love, friends and family, we like to outdo each other in compassion, service, generosity. We seek to respond to love with greater love: serving them as they serve us, responding to generosity with greater generosity. Hopefully it is like a wholesome game or challenge to grow authentically in love and “outdo one another,” in charity (Romans 12:10), rather than an unhealthy obsession with “who is doing more”.

We might naturally apply this desire to respond with greater generosity to our relationship with God. But when we consider how much God loves us, we quickly find that our love for God is incredibly small in comparison – indeed it is no comparison at all! St Bernard writes that “the thirsty wayfarer might as well be compared with the fountain that satisfies his thirst,” if we compare God’s love for us with our love for God.

We can see how much God loves us in all that he does for us. In my prayers before bed, I try to note three things to thank God for in that day. I might be thankful for good food, lovely weather, and some moment where God’s providence worked powerfully and miraculously. But how can I repay God for these? Sending him a plate of chicken schnitzel won’t work, I’m not able to do anything about the weather (much less the weather in Heaven), and my own abilities of providence and miracle working leave an exceeding amount to be desired.

*“What then?”* says St Bernard. Shall our love for God *“perish and become of none effect because we are unable to contend in charity with Him who is Himself Charity and Love?”* Should we give up because we will not even get close to matching, much less outdo, God’s love for us?

*“No,”* says St Bernard.

He writes that although our love for God is less than His love for us, and could never be otherwise, he finds that *“nothing is lacking where everything is given.”* When we offer our whole selves to God, even though the “sum total” of that gift might be decidedly small, there is nothing lacking in it. God earnestly desires our whole selves, regardless of how small we might find ourselves to be. If we were to start rationing ourselves out to God, only giving Him bits and pieces, parts but not the whole, then indeed the smallness would be a concern and something would be lacking.

*“Nothing is lacking where everything is given.”* This is as daunting as trying to outdo God in charity. How do I give God everything? What does that mean? Do I need to give Him one big lump-sum payment and then it’s all sorted? If I give God everything, will there be anything left for me?

I’ve been thinking about these questions, and how I can give God everything. I became aware, quite quickly, that I haven’t given God everything yet, and I’m tempted to think that the “Big Gift of Everything”™ is in the future and can be postponed.

Really it is in today – and only today. I can’t do anything to fix yesterday and stocking up for tomorrow won’t work either. So today I am trying to do everything for God. That means being faithful to my daily prayers. It means setting out to accomplish those tasks set for today: studying for maybe only one class, reading one or two things, some small chores, making time to visit or contact one person, do a little bit of work on a project. It’s not large number or sum of things, but it is enough for today.

I think that it’s unlikely that I will do anything “big” for God today, like convert someone, be martyred, compose a theological book, or write a doctoral thesis. I know that my love for God is small, so I think the ways my love shows itself in action will be small too. But as long as I earnestly intend, choose, and act so as to serve God in everything, to do His will as best as I can understand it, to give God everything that I am, then that is enough. It might be small, but thanks be to God, it is not lacking.

Here’s an extract from that Sermon.

“For when she has poured herself forth entirely in love, what would that be in comparison with the ever-flowing and inexhaustible source of love? Not with equal fullness of resource flows that stream from Love and from the creature that loves Him, from the soul and from the Word, the Bridegroom and the Bride, the Creator and the creature; and the thirsty wayfarer might as well be compared with the fountain that satisfies his thirst. What then? Shall the vow of the Bride, the deep aspirations of her heart, her loving ardour and undoubting confidence, perish and become of none effect because she is unable to contend with a Giant who runs His course, to dispute the palm of sweetness with honey, of gentleness with the lamb, of whiteness with the lily, of brilliance with the sun, or of charity with Him who is Himself Charity and Love? No. For although, being a creature, she loves less than He by whom she is loved, because she is less; yet if she loves with her whole self, nothing can be wanting where the whole being is offered.”

St Bernard of Clairvaux, Sermon 83 in *Life and Works of St Bernard*, ed. John Mabillon, tr. Samuel J. Eales (London: John Hodges, 1896).



*How are things going?*

We are on our mid-semester break now, for a week. I’m trying to balance my time between rest and recreation, while also working on upcoming assignments. I’ve got several due next week and more throughout October, including final exams. Please keep me in your prayers - thank you in advance!



*What have you been reading?*

I've just finished reading *The Practice of the Presence of God* by Brother Lawrence of the Resurrection. Next, I'm going to read *A School of Prayer: The Saints Show Us How to Pray* by Pope Benedict XVI. Plenty of reading for my more immediate upcoming essays as well.

Please continue to keep me and my formation in your prayers, and know that you are in my prayers also.

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## Plow that Field

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Tuesday, 24 August 2021 – Randall Smith

I've been watching *The Chosen* with friends, a show about Jesus and his disciples. I'm not going to comment on it, but you can [read Brad Miner's review here](#). This column isn't really about *The Chosen* as a show. There is a scene in Season 2, however, where James and John are plowing and planting a field because Jesus has asked them to. They don't know whose field it is or why they have been told to plow it, and since they are fishermen, not farmers, they find the work extremely toilsome and unpleasant. But they do it.

Because it's Jesus.

This scene got me thinking about our relationship with the Incarnate Lord. I mean, if we really understood in our minds and hearts that the man talking to us was the Lord of all Creation, the One who was the ultimate Source of every planet, galaxy, cosmic black hole, and time and space itself, how would we react to His requests?

You sometimes see science fiction shows in which mankind encounters an alien race of incredible intelligence, and the lesson of such shows is usually that we should approach such beings with deep respect. Only the

idiots try to kill these super-intelligent beings. But we have something greater than a "superior intelligence" with the Incarnate Lord. We have the Source of All Being and Truth. Not just an intelligent being, but *the* Intelligence that created whatever exists. Standing before Him would be like standing before Zeus, if you multiplied the power and wisdom of Zeus to an infinite degree.

More daunting yet, you would be standing before the One who knows all those evil thoughts and designs you so diligently hide from everyone else. How utterly humbling would *that* be? The point is, I can't imagine doing anything other than kneeling in abject unworthiness. I sometimes think about this when I'm going up for Communion. It's not that I think everyone should kneel, although personally, I prefer taking Communion at a Communion rail. But even then, I think, "Who am I that my Lord should come to me?" Kneeling just doesn't cut it. There's a big part of me that just wants to slink away into the floor. But I take it that Jesus wouldn't like that. So I stay there.



Now, I take it that if Jesus found me kneeling there, pitifully, He would likely say something like: “Get up. Look at me. Your sins are forgiven. Now go out and plow this field.” And it’s hard to imagine that, if the God of the Entire Universe said, “I know your sins, but I forgive you, so now go plow this field,” you wouldn’t jump up and say to yourself: “Wow, I thought that was going to be a *lot* worse.” And then say to the Lord: “*This* field, Jesus? No problem. I am *on* it.”

I mean, it’s *God*. You have a chance to do something He thinks is important. What are you going to say? “Yeah, well, thanks God, but I’ve got some . . . you know . . . important paperwork to fill out.” If the CEO of your company came to you and said, “I have something I’d really like for you to do,” would you say, “Um, yeah, well, pretty busy here. Why don’t you check with Bill next door?” No. I think you’d probably say to your spouse or all your friends:

“The boss came and asked *me* – me personally – to do something for him today.”

“You mean he actually noticed that you exist?”

“Yeah, and he addressed me by name and asked *me* to do something special.”

Would it be less compelling somehow if you believed that the God of the Entire Universe said, “Hey, would you do something for me?” It seems to me it could only be less compelling if you didn’t *really* believe it was God. And quite frankly, even on the off chance that it was, it seems to me you’d hop to it.



*He Sent Them Out Two by Two (Il les envoya deux à deux)*  
by James Tissot, c. 1890 [Brooklyn Museum]

Of course, what’s odd, is that we *don’t* jump up and go plow the field. In my case, there I am, kneeling at that altar rail, feeling totally unworthy (and I am), saying to myself, “Why would He have anything to do with *me*?” but then He actually embraces me (yay!) and asks one small thing — “Go plow this field for me” — and I start looking around as though I’ve got something better to do. I should be skipping like a young child just released from the hospital over to that field, but instead I’m hanging my head wondering “Why me?”

So God – not just any god, but *the* God, the God of All Creation – has asked us to plant *this* field, the field we have before us in the first half of the twenty-first century in the United States of America. And we do. .

.what? We grumble. About everything under the sun. (And God just *loves* grumbling. On this, see the Book of Exodus.)

We say: “I want to plow a perfect field, the field over there with better soil, where the weather is

nicer, not *this* field.” But God says, “No, *this* field.” And you say: “But there’s a pandemic. And corrupt politicians. And horrible people. And stupid bishops. And the pope says things I don’t like.” And God says: “Yup, *that* field.”

So you say to God: “Nope, not doing it. Not *this* field. Too rocky. No obvious pay-off. It’s owned by a jerk I don’t like.” We grumble. And moan. And complain.

But it’s *God*. Not your mother; not your boss; not a politician of the other political party. It’s the God of All Creation – the One who loved you so much He suffered horribly

and died so that you could live. *That* God.  
*The* God. If *that* God asked you to plow a  
field, how stupid would you have to be to say

no and then grumble about the working  
conditions?



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## Goings On About the Ordinariate

**In Guam – The Feast of the Exaltation of the Holy Cross (Holy Cross Day) – Feast of Title  
for our Community of Santa Cruz**



Adrian Cruz reports, “we had a Mass, Baptism, and Procession with a Crucifix with a relic of the true Cross in it.

“Sadly, due to Corona we had not had a chance to have a traditional feast, as is customary in the islands, with tables and tables laden with foods fit for the Queen of England! One of the Parishioners already has a pig that will be roasted once we are able to have a proper Fiesta.

“Baby Royce is the first in his family to join the Ordinariate; next week his older Brother will receive 1<sup>st</sup> Communion & Confirmation, then his parents will be received into the Church after preparation and will solemnize their Marriage in the Church next Summer. They have been coming to Mass since Spring and feel they found a home in the Ordinariate. How providential that our first feast of the Holy Cross had our first infant Baptism as well!”

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**Two Members of the Ordinariate (Perth), stars of the ballet world, called to their eternal rest.**

It was with great sadness, but also with profound thankfulness for their lives of service, that the Perth Ordinariate Parish has farewelled two of its parishioners in recent months. Both were

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canonical members of the Personal Ordinariate of Our Lady of the Southern Cross, and both were very deeply connected to the world of ballet here in Australia.

### **Lucette Aldous AC (26 September 1938 - 5th June 2021)**



*Lucette dancing with Nureyev*

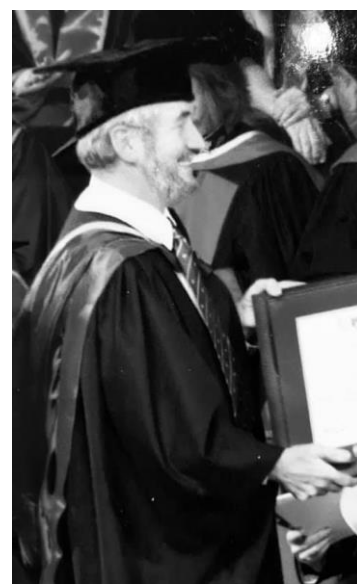
Lucette Aldous, who grew up in Perth, was a deeply spiritual person, who prayed before every class and performance she ever took. She was an international ballet star, who danced all over the world, but is famous as a principal dancer of the Australian Ballet, her onstage partnerships with Kelvin Coe and Rudolph Nureyev (the latter with whom she recorded a performance of *Don Quixote* still available on DVD, which is a standard for the work). She was noted for her self-discipline and her ability to prepare herself for everything she did. In her latter years she was a faculty member at the Western Australian Academy of the Performing Arts WAAPA, where she, with her husband, Alan Alder, established the dance department in 1983. Lucette was awarded an honorary doctorate from Edith Cowan University in 1999. In 2018, she was made a Companion of the Order of Australia. She was also a Dame of the Sovereign Order of St John of Jerusalem. An extremely generous soul, Lucette, according to Barry

Moreland, Artistic Director of the West Australian Ballet, “never stopped giving back to the art-form she loved so much.” It was a privilege to have Lucette among the congregation.

### **Henry Frederick William (Bill) Miles (29th August 1941 - 26th August 2021)**

Bill Miles, was also a star of the ballet world, though not one to be seen on stage in person. Bill instead, was a genius for making ballet costumes of the highest quality, working also as a costumier on many Australian films. Costume making was a skill which he seems to have taught himself, and which saw him become the Wardrobe Master of the Australian Ballet, with which he toured internationally, notably sewing Nureyev into his costumes before he went onstage. Later on, probably with a hankering for home in Perth, he became the Wardrobe Master of the West Australian Ballet, and a lecturer in costume at WAAPA, which later recognised him with an Honorary Fellowship of the Academy. It was revealed, during the eulogy, that Bill had devised a mathematical formula for creating tutus that is still used today.

In addition to being a wizard with the needle, Bill was also an organist. As a young man, Bill had learned to play the organ at St George's Anglican Cathedral in Perth. After he returned to Perth, Bill became the organist at the Anglican Parish of St Patrick's, Mount Lawley. Amid the upheavals of the Anglican Communion, Bill decided to join (the now) Monsignor Entwistle, who had been the Vicar at St Patrick's, in the formation of the TAC parish from which congregation the Ordinariate's Perth community was initially formed. Bill's love of music, sacred and secular, stayed with him his whole life, and he became in the last stage of his organ playing, the organist



*Bill receiving his Fellowship at WAAPA (ECU) in the same ceremony that Hugh Jackman received his*



at Saints Ninian and Chad. Bill generously donated the cost of the digital pipe organ to the parish, and he played for services until his failing eyesight precluded him from playing for the liturgy.

Bill was much beloved by all the parishioners for his warmth, patience, generosity and kindness. When the parishioners had to move out of the church in Maylands, Bill kept the organ at his retirement home in Mount Lawley, waiting for the day when it could be used again. The parish has now brought it to St Paul's and has placed it in the choir gallery so it can once more be used in the Liturgies.

Bill received the Sacrament of Viaticum (Final Communion), and a few days later the Sacrament of the Anointing of the Sick, before passing. A Requiem Mass was celebrated by the parish community, as it had been for Lucette, and a week later Bill's public funeral was celebrated according to the Burial Service in Divine Worship Occasional Services. At his funeral, Bill had requested the hymn "Christ is Made the Sure Foundation", which is the Office hymn for the Dedication of a Church. The third verse might sum up, though, the impetus and goal of Bill's Christian journey:

Here vouchsafe to all thy servants  
What they ask of thee to gain  
What they gain from thee for ever  
With the blessed to retain,  
And hereafter in thy glory  
Evermore with thee to reign.

Of your charity, please continue to pray for the repose of the souls of Lucette Aldous and Henry Frederick William (Bill) Miles. Requiescant in pace.



### **Daylight Savings Time!**

Sunday, 3 October at 2am – depending upon your location. Western Australia, the Northern Territory and Queensland do not move clocks forward. The rest of us do...



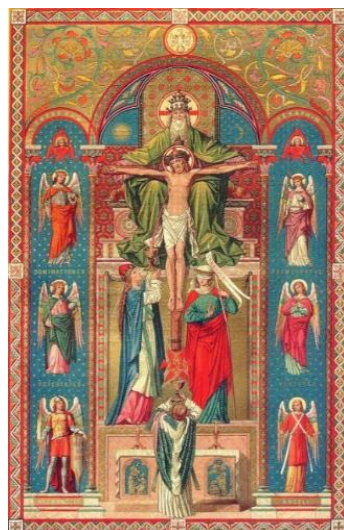
### **Anniversaries This Month**

#### **ORDINATIONS**

Fr Ken Clark – 18 October  
Fr Tony Iball – 18 October  
Father Lyall Cowell – 18 October

#### **BIRTHDAYS**

Nigel McBain – 20 October  
Father Christopher Seton – 27 October  
Father Ramsay Williams – 28 October



O Jesus, Eternal Priest, keep Thy priests within the shelter of Thy Sacred Heart, where none may touch them. Keep unstained their anointed hands, which daily touch Thy Sacred Body. Keep unsullied their lips, daily purpled with Thy Precious Blood. Keep pure and unworldly their hearts, sealed with the sublime mark of the priesthood. Let Thy Holy Love surround them from the world's contagion. Bless their labours with abundant fruit, and may the souls to whom they minister be their joy and consolation here and their everlasting crown hereafter.

Mary, Queen of the Clergy, pray for us: obtain for us numerous and holy priests. Amen.



## October – The Month of the Holy Rosary



*For the Readings at Mass and the Daily Offices please refer to the Prayer Resources tab on the Ordinariate web page ([www.ordinariate.org.au](http://www.ordinariate.org.au))*

| Sunday   | Monday   | Tuesday  | Wednesday  | Thursday   | Friday   | Saturday   |
|--|--|--|--|--|--|--|
|  |  |  |  |  | 1 October<br>St Thérèse<br>of the Child<br>Jesus, Vg &<br>Dr                               | 2 October<br>Holy<br>Guardian<br>Angels                                    |
| 3 October<br>18th<br>SUNDAY<br>AFTER<br>TRINITY  | 4 October<br>St Francis of<br>Assisi                                       | 5 October<br>Feria of<br>Trinity 18<br>( <i>St Faustina<br/>Kowalska,<br/>Virgin</i> )                         | 6 October<br>Feria of<br>Trinity 18<br>( <i>St Bruno,<br/>Priest</i> )             | 7 October<br>Our Lady of<br>the Rosary   | 8 October<br>Feria of<br>Trinity 18<br>( <i>St Denis, Bp<br/>&amp; Mtr and<br/>Comp.</i> ) | 9 October<br>St John<br>Henry<br>Newman,<br>Priest                         |
| 10 October<br>19th<br>SUNDAY<br>AFTER<br>TRINITY | 11 October<br>Feria of<br>Trinity 19<br>( <i>St John<br/>XXIII, Pope</i> ) | 12 October<br>Feria of<br>Trinity 19<br>( <i>St Wilfrid,<br/>Bishop</i> )                                      | 13 October<br>Feria of<br>Trinity 19<br>( <i>St Edward<br/>the<br/>Confessor</i> ) | 14 October<br>Feria of<br>Trinity 19<br>( <i>St Callistus<br/>I, Pope &amp;<br/>Martyr</i> ) | 15 October<br>St Theresa<br>of Jesus,<br>Virgin &<br>Doctor                                | 16 October<br>Feria of<br>Trinity 19<br>( <i>St Mary on<br/>Saturday</i> ) |
| 17 October<br>20th<br>SUNDAY<br>AFTER<br>TRINITY | 18 October<br>ST<br>LUKE,<br>EVAN-<br>GELIST                               | 19 October<br>Feria of<br>Trinity 20<br>( <i>Ss Jean de<br/>Brébeuf, Isaac<br/>Jogues, Pr &amp;<br/>Comp</i> ) | 20 October<br>Feria of<br>Trinity 20   | 21 October<br>Feria of<br>Trinity 20   | 22 October<br>Feria of<br>Trinity 20<br>( <i>St John Paul<br/>II, Pope</i> )               | 23 Sept<br>Feria of<br>Trinity 20<br>( <i>St Mary on<br/>Saturday</i> )    |
| 24 October<br>21st<br>SUNDAY<br>AFTER<br>TRINITY | 25 October<br>Feria of<br>Trinity 21                                       | 26 October<br>Feria of<br>Trinity 21   | 27 October<br>Feria of<br>Trinity 21   | 28 October<br>Ss<br>SIMON &<br>JUDE,<br>APOSTLES   | 29 October<br>Feria of<br>Trinity 21   | 30 October<br>Feria of<br>Trinity 21<br>( <i>St Mary on<br/>Saturday</i> ) |
| 31 October<br>22nd<br>SUNDAY<br>AFTER<br>TRINITY |  |  |  |  |  |  |

The Holy Father's Intention for October: "We pray that every baptised person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavour of the Gospel."