



Inside This Issue

Page 3

Two Cheers for Pessimism

Page 5

Dr Michael Nazir-Ali Discusses

Page 9

Where Else Are We to Go, If Not to Rome?

Page 10

Goings-On

Page 12

October Calendar

Newsletter

The Personal Ordinariate of
Our Lady of the Southern Cross
Vol 2 No 11 November 2021
Trinitytide



*The Forerunners of Christ with Saints and Martyrs - Probably
Fra Angelico*

The Ordinary's Message

Sometime in the early 1990s I was, unexpectedly, asked to repeat my homily for All Saints from the previous year. And the request was made by my Biblical Greek professor – so I took the request to be serious.



He admitted that he found my “teaser” line, repeated several times during the homily, but not resolved until the end, to be a thoughtful prompt for Christians who feel that the study of the lives of Saints, and keeping particular days in their memory borders on idolatry.

The teaser, which I’m certain I borrowed myself from earlier sources was, “Why do we study the lives of Saints? Because they can give us something that our Lord and Saviour Jesus Christ cannot.” In addition to the aforementioned Greek professor (who was also a retired Anglican clergyman), I also recall a very earnest woman in her early 30’s, a recent convert, who was about ready to rush up the pulpit and shake me for the resolution of that teaser.

And the answer to the question, which I finally only gave right at the end of the homily? *The Saints, unlike our Lord and Saviour Jesus Christ, can give us the example of sinners being made perfect.*

The memory of this twice delivered homily from almost 30 years ago, rose quite firmly into my quiet musings and prayer time as we made our way through the First Assembly of the Fifth Plenary Council of the Catholic Church in Australia during the week of 3-10 October.

On the one hand, even though it was a *virtual* (electronic – Microsoft Teams) assembly, it provided a welcome opportunity for me to become acquainted with a much larger cross section of the Catholic Church in Australia, as, with the exception of a few diocesan members here in Sydney

and Newcastle, and the Australian Catholic Bishops Conference, I have not had much opportunity to mingle with other Catholics. There were 278 delegates: clergy, religious, and lay members. To be sure, the vast majority love and happily serve in various capacities in the Church, and it was a delight to meet, mix and engage with them, even if such opportunities were largely restricted to our break-out groups.

Having mentioned that it was a welcome opportunity, I must, now after the fact, offer some genuine concern. The theme of the Plenary is “Listen to what the Spirit is saying”; and Archbishop Costelloe in his homily at the opening Mass in Perth reminded everyone, quite directly, “I want to be so bold as to say, therefore, that perhaps the most important thing God is asking of us at this time is to return the Church to Christ and return Christ to the Church.” Alas, during the week, some voices kept appealing, actually demanding, that it is necessary for the Church to accept, even adopt things that are clearly not centred on Christ. Gladly, there were also those whose devotion to the established teaching of the Church and Her Magisterium, which of course are very Christocentric indeed, were a balance to those demanding unprecedented and frankly just plain secular innovations.

The concern is shared. Reporting from Mass at St Mary’s Cathedral in Sydney on the closing day (10 October), the Catholic Weekly mentioned Archbishop Anthony Fisher’s homily, “The Sydney Archbishop urged Members of the Plenary Council to be guided by the Scriptures, depending on divine wisdom, not merely human thinking as they continue their discussions over coming months in the lead up to the Second Assembly in Sydney next year. *‘Use your mind, of course, have a good look at what’s going on around you, the challenges and opportunities. Reflect on your experience. Reason things out. But bring the patrimony of the Church across time and space to that task. Read the signs of the times through the spectacles of faith and reason. Respond with holy rather than worldly wisdom, with perennial truth, not the fashions of the age’*, Archbishop Fisher said.” There are many other equally direct and pastorally important things Archbishop Fisher said in his homily. You may wish to read the entire article: <https://www.catholicweekly.com.au/be-wary-of-the-fashions-of-the-age-archbishop-fishers-message-to-plenary-council-members/>

Neither are such profoundly important reminders just restricted to the Church here in Australia. We also find ourselves at the beginning of the Synod on Synodality involving the Catholic Church worldwide. I suspect that most are aware of how that, in Germany, their own synod is presenting, demanding even, radical departures from the established teaching of the Church. Against such, Catholic scholars in parts of the world are attempting to raise the same alarm bells as we should here in Australia. Two of them:

“What Holy Mother Church teaches and professes does not depend on majority votes or how an individual may feel about a particular doctrine. While there may be certain things within our Christian faith open for persons or congregations to decide, they are nevertheless limited; these things are small in number. Truth is Truth, and that which the Church teaches cannot be disavowed, regardless of what the majority decrees.” (11 October, 2021 “Church Teaching is Not Up for Vote.” Fr. Mario Alexis Portella – Chancellor Archdiocese of Florence).

“Isn’t the mission of the Church’s hierarchy to teach God’s people the truths of the Faith, especially in times such as ours when religious ignorance and doctrinal confusion have produced a situation in which a Pew survey revealed that 70 percent of Catholics do not believe in the Real Presence of Christ in the Holy Eucharist? Is it the job of the hierarchy to change ecclesial

structures, whatever that means? Which mentalities need renewal, and what new mentalities need to be adopted? It will be a disaster for the Church if the next two years consist largely in a prolonged questioning of the Church's doctrines by dissident Catholics who have ceased to believe in many of the truths taught in the *Catechism of the Catholic Church*. That is what is happening in Germany right now. May the universal Church be spared such a fate." (20 October, 2021 "Whither the Synod on Synods?" in *The Catholic Thing*, Fr. Gerald Murray, J.C.D.)

It certainly wouldn't hurt for the abysmally poorly catechised to learn, and learn very deeply, from the examples throughout Church history of sinners being made perfect.

The Right Reverend Monsignor Carl Reid, PA
Ordinary



Two Cheers for Pessimism

Francis X. Maier – 14 October, 2021

This column first appeared on the website The Catholic Thing (www.thecatholicthing.org). Copyright 2021. All rights reserved. Printed with permission.

I'll start with a simple fact. I'm angry most of the time. And I'm not alone. Most of the people I know are angry about something most of the time. I'm angry at the Taliban. I'm angry at China. I'm angry at Donald Trump and his adolescent narcissism. I'm angry at Joe Biden and Nancy Pelosi and all the other self-described Catholics in Washington who've turned abortion into a sacrament. And most of all, I'm angry with myself for *cultivating* my anger. For dwelling on it, enjoying it, and allowing it to become a poison not just in my own life, but in the life that I share with the people I love.

Now, if you multiply that by 30 or 90 or 150 million people, you get a sense of the real virus infecting so much of current American life. Obviously, our culture has important strengths and positives. We need to remember that. It's not just one vast landscape of rage-addicted troglodytes. But anger is now a pervasive background radiation to our politics, our court battles, and even our conflicts within the Church.

The irony is that we live in the wealthiest, most successful democratic republic in history. Even many of our poor are rich by the standards of half the world's

population. So how do we account for the anger? There's no "one" reason. In the Catholic solar system, bishops get blamed for everything. And sometimes they earn it. But bishops didn't invent the birth-control pill. They didn't create the sexual anarchy that flowed from it. Bishops didn't invent the transistor, or the microchip, or the cell phone, or videogames, or gay dating apps, or the internet cocoon of pornography that's destroyed millions of families and vocations. And bishops don't have a magic voodoo ray to cancel out the massively negative influence of popular culture on their people.

We're living through a sea change in our politics, economy, technology, culture, and self-understanding. This is obvious. And the Church has survived sea changes before. What's unique about our current moment is what the social researcher, Hartmut Rosa, calls "acceleration and alienation." Our tech advances are changing not just the *way* we think and act. They're also radically speeding up the *rate* of change.

This disrupts organizations and behaviors. It undermines traditional loyalties and social stability. We can't digest one change before another overwhelms us. And this renders

individuals confused and frustrated. Which then leads to a sense of powerlessness. Which then triggers anger. Which eventually burns us out in exhaustion. Which then leads to cynicism, or acedia, or despair – or all three. It doesn't always play out this way. Humans have amazing resilience. But it's too common a pattern to ignore.

So what does that mean for the Church? For the next twenty-five years or so the road ahead will be rough for the Church in terms

That can change. But it requires believers who think for the long haul, with evangelical witness as their first priority.

Which brings us to the value of realism. Among America's most annoying traits are relentless optimism and sunny "can-doism" – both lately harder to sustain. But Christian hope and secular optimism are two very different creatures. Augustine of Hippo was a bishop of profound hope, but given human nature, the experience of his own sins, and the turmoil of his times – optimism, not



Christ and the Samaritan Woman by Paolo Veronese, c. 1585 [Kunsthistorisches Museum, Vienna]

of resources, attendance, and infrastructure. And if current trends continue, our culture's attitudes toward Catholic belief are unlikely to improve.

We can mitigate the pain with intelligent planning and fresh evangelical energy. But we can't quick-fix problems we behaved ourselves into. We're suffering from outside factors we couldn't predict and can't control. But we're also harvesting the effects of a century of Catholic assimilation and naïve optimism about the compatibility of Catholic teaching and American culture. I'm a big believer in the potential of Catholics to be a sanctifying leaven in American life. It just hasn't worked out that way.

so much.

Of course, pessimism can be just as toxic as optimism. Nobody likes a chronic downer. It's alien to the spirit of the Gospel. But in medicinal doses, a *little* pessimism – let's call it a sensible realism – forces us to search for, and to treasure, the real sources of hope. To borrow from the late [British philosopher, Roger Scruton](#): A sensible realism restores balance and wisdom to the conduct of human affairs. And we need that. It produces a healthy skepticism that asks sensible questions. For example, when we're told to "follow the science," we should ask: Why? And to where? And if, in fact, we *should* follow the science, then why

don't we follow it when it leads to the heartbeat of an unborn child?

Scruton wrote that "St. Paul was right to recommend faith, hope and love as the virtues that order life to the greater good." But he added that *false* hope, "hope detached from faith and untempered by the evidence of history, is a dangerous asset, and one that threatens not only those who embrace it, but all those within the range of their illusions."

Those words are wise and true. So it's the task of the Church to offer people real hope rooted in Jesus Christ. Among the most urgent problems families face today is the

routine, tepid, practical atheism that seeps into our heads from the noise all around us; the implausibility of the supernatural in a world of nonstop scientific and technological propaganda and mumbo-jumbo. And so much of it boils down to depressing lies about our nature and our purpose as human beings.

We need more than lies. We yearn for things that are better than that: beauty and purity; meaning and truth. The Word of God is water in a desert. And a lot of thirsty hearts are out there. So this isn't a bad time to be a Christian. It's exactly the opposite. It's the *best* time, because what we do now matters.



Francis X. Maier is a senior fellow in Catholic studies at the Ethics and Public Policy Center and the 2020-22 senior research associate at the Notre Dame Center for Citizenship and Constitutional Government.



Most likely you have all heard or read about the announcement...

Former Anglican Bishop Michael Nazir-Ali Discusses His Decision to Convert to Catholicism

© 2021 EWTN News, Inc. Reprinted with permission from the [National Catholic Register](#).

[K.V. Turley Interviews](#) October 28, 2021

He will be ordained a priest Oct. 30 for the Personal Ordinariate of Our Lady of Walsingham.

LONDON — "Because it is the only Church where decisions that affect everyone are made so that they 'stick'; where there is a body of doctrinal and moral teaching that can guide the faithful; and where there is a magisterium that can teach effectively. There is also a lively sacramental and devotional tradition which appeals."

These plainly stated words were the reasons why [Michael Nazir-Ali](#), a prominent former Anglican bishop, decided to become Catholic. Nazir-Ali spoke via email to the Register on Oct. 25.

A week or so before, on Oct. 14, the British political magazine [The Spectator](#) had reported that the Rt. Rev. Michael Nazir-Ali, the retired Anglican bishop of Rochester, England, had joined the Personal Ordinariate of Our Lady of Walsingham. This personal ordinariate, directly subject to the Holy See, was established by Pope Benedict XVI in 2011 to allow Anglicans to enter into full communion with the Catholic Church while preserving elements of their patrimony.

On Sept. 29, the feast of Sts. Michael, Gabriel and Raphael, Archangels, Nazir-Ali was received into communion with the Church by the group's ordinary, Msgr. Keith Newton.

Then, on Oct. 23, it was [announced](#) by the Personal Ordinariate of Our Lady of Walsingham that Nazir-Ali would be ordained as a Catholic priest for the ordinariate by Cardinal Vincent Nichols, archbishop of Westminster, on Saturday, Oct. 30, at the Church of Our Lady of the Assumption and St. Gregory, Warwick Street, in London's Soho quarter. As Nazir-Ali is married, he cannot be ordained a Catholic bishop.

Asked how he sees his future in the Catholic Church, Nazir-Ali told the Register that he awaits "guidance from the ordinariate and Vatican authorities about the next steps." In the meantime, he intends to carry on with his "work of supporting and developing leadership among persecuted Christian communities."

To that end, Nazir-Ali continues today as president of the [Oxford Center for Training, Research, Advocacy and Dialogue \(OXTRAD\)](#), which he established upon resigning as bishop of Rochester in 2009. OXTRAD's mission is "to prepare Christians for ministry in situations where the Church is under pressure and in danger of persecution." It seeks "to enable Christian workers and pastors to engage with these challenges and to bring the Gospel to bear on the important questions they face." OXTRAD sees that ongoing "tensions between the West and Islamic countries in the Middle East, Asia and Sub-Saharan Africa ... have impacted Christians and churches in the region." Thus, the OXTRAD "vision arises from the growing challenge of international religious extremism, terrorism and ideological secularism faced today by Christian leaders and the churches they lead."

In terms of the process that saw him move from being an Anglican bishop to Catholic layman and now on to being ordained a Catholic priest, he replied, "The process has been some years for me but, more formally, [it took] about six months or so."

And now that he has been received into the Church, he explained, "I have described [the experience] as 'bittersweet,' in that it is, inevitably, 'a parting of friends' but [the feeling] is also anticipation of what lies ahead in mission and ministry."

Reflecting on the brief period when he was he was no longer "Bishop" or priest, but a Catholic layman, he shares that the title "Dr." has been "a useful title to fall back on for the coming week or so!"

Nazir-Ali's becoming Catholic was unsurprising in some ways: His views on many moral issues such as abortion and marriage were already Catholic. His conversion was surprising, though, in that he comes not from High Church Anglicanism, where many converts come from, but from the evangelical wing of the Church of England.

As news of his reception into the Church broke, Archbishop of Canterbury [Justin Welby](#) took to Twitter to wish Nazir-Ali well in his new spiritual home.

"I am grateful for Michael Nazir-Ali's decades of devoted service to the Church of England and the Anglican Communion. His expertise in evangelism, interfaith dialogue, ecumenism, and theological education has been a great gift," he tweeted.

Nazir-Ali is just one of a growing list of Anglican bishops who have become Catholic. In September, the ordinariate priest [Father James Bradley](#) noted on his Twitter account that since 1992 the following Anglican bishops have been received into the Catholic Church: Graham Leonard (London); Conrad Meyer; John Klyberg (Fulham); Richard Rutt (Leicester); John Broadhurst (Fulham); Edwin Barnes (Richborough); Keith Newton (Richborough); Andrew

Burnham (Ebbsfleet); David Silk; Paul Richardson; John Goddard (Burnley); and Jonathan Goodall (Ebbsfleet).

Needless to say, this latest former Anglican bishop's decision to "swim the Tiber" [made headlines](#) in the United Kingdom and beyond.

[British daily newspaper](#) the *Daily Mail* reported that he did not see this decision as "a 'conversion' from one religion to another." Yet, in the same interview, he is candid about his views in regard to his former spiritual home.

He said, "The [Anglican] church councils and synods are permeated by activists who each have a single-issue, often faddish agenda, whether it is about cultural correctness, 'climate change,' identity politics, multiculturalism (which actually encourages communities to live separately), or critical theory on race, religion and gender — a neo-Marxist theory developed to create conflict by dividing people into victims and villains." It would have been "easier at the age of 72," he went on to say, "to have remained [an Anglican]" so as "to work from the inside to change the things that I feel so strongly about."

And, he believes, his attempts to improve things from within failed.

"People want a sense of the presence of God and the teaching of Christ when they go to church," he told the *Daily Mail* interviewer, "especially those who don't go often. They don't want a happy-clappy chat show or a glorified yoga center, where the Bible, prayer and true worship are sidelined."

Nazir-Ali was born in Karachi, Pakistan, in 1949. His family background was a mix of both Christian and Muslim; however, he attended Catholic schools. He was ordained an Anglican clergyman in 1976. Thereafter, he worked as an Anglican vicar in the Pakistan cities of Karachi and Lahore.

After becoming the provost of Lahore's Anglican cathedral, he was consecrated the first Anglican bishop of Raiwind in West Punjab. Holding both Pakistan and British citizenship, he came to England in 1988, joining the staff of the archbishop of Canterbury to work on preparations for the 1988 Lambeth Conference, a gathering of bishops from across the Anglican Communion.

In 1994, he became the Anglican bishop of Rochester, an English diocese covering the areas of Southeast London as well as parts of Kent. The Diocese of Rochester was once the seat of St. John Fisher. In June 1535, during the English Reformation, Bishop Fisher was executed by order of Henry VIII for refusing to accept the English king as the supreme head of the Church of England and for upholding the Catholic Church's doctrine of papal supremacy.

From 1991 to 2010, Nazir-Ali took part in the second phase of the ecumenical Anglican and Roman Catholic International Commission (ARCIC-II) and served as a member of the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM).

During a recent press interview, also with [The Spectator](#), he discussed those ventures.

"For 15 years I was a member of the Anglican Roman Catholic International Commission and the stated aim given to us by both churches was to restore communion between the two," he said. "That was an exalted aim and we worked very hard, but each time there was an agreement, it was sabotaged by someone in the Anglican Communion."

By way of example of how someone in the Anglican Communion sabotaged agreement during that time, he cited the case of divorce and remarriage: "When I began my ministry, the Anglican

church had an even stricter policy on marriage, divorce and further marriage than the Catholic church. Now it's open house, and you can't even discuss whether it's right or wrong, even with those who are in ministry."

Since his ordination as an Anglican bishop in 1999, Nazir-Ali has been a member of the House of Lords, Britain's upper house of Parliament, a privilege granted to all Anglican bishops. He married Valerie in 1972, and the couple have two adult sons.

In the most recent *Who's Who*, a directory of the notable in British society, Nazir-Ali's recreations are listed as: "cricket, hockey, table tennis, reading fiction, humour and poetry, writing poetry."

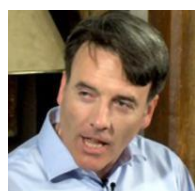
Given his high profile in the Church of England, Nazir-Ali told the Register the reaction of Anglican clergy "has generally been positive, possibly because they see the situation in Anglicanism as critical."

He added that he had given as full answers as he could to clergy who asked him more specific questions on hearing the news of his conversion.

But how does an Anglican bishop go about leaving the religious body that has been so much part of his life?

"I have informed the relevant authorities and received gracious replies from them," he said. What followed was what he described as "a simple ceremony structured around the Eucharist and the Nicene Creed with reception and confirmation." And, so, he became a Catholic on the archangels' feast day.

When asked if there is one Catholic, living or dead, who, more than anyone else, proved instrumental in the process of him becoming Catholic, Nazir-Ali replied: "Pope Benedict XVI," who is, he said, "someone who can make believing credible in a plural world."



[K.V. Turley](#) K.V. Turley is the Register's U.K. correspondent. He writes from London.



(Editor's Note: in the paragraph at the bottom of page 6, Fr James Bradley is quoted in having listed on his Twitter account Anglican bishops who have been received into the Catholic Church since 1992. Please note that Fr Bradley only lists Anglican bishops in England; there are others around the world who have also been received into the Catholic Church since 1992)



And a thoughtful reflection from Regis Martin



Where Else Are We to Go, If Not to Rome?

Regis Martin - 19 October, 2021

This column first appeared on the website Crisis Magazine (www.crisismagazine.com). Copyright 2021.

All rights reserved. Printed with permission.

If I were a convert, which I am not, I think I'd rather resent hearing the Pope tell me

that I'd made a mistake in becoming one. It seems rather off-putting, don't you think, to

go ahead and *pope*, only to have the real one in Rome suddenly announce that maybe you shouldn't have?

What's going on here? Is it a big deal or just a little dustup in a dirt field? Well, it certainly strikes me as a big deal, even if it wasn't actually the Pope saying it but some high-level twit speaking on his behalf, one of those "ecclesial pests" about whom Pope Pius IX used to complain.

And in this particular instance it was, by any standard, an exceedingly big deal. Because here was no ordinary convert crossing the Tiber, as they say, to become Catholic. No, this was one of the brightest stars in the Anglican sky. Not a few fellow Anglicans were eager to hitch their wagon to his star. How dim that sky has since become now that Michael Nazir-Ali has decided to chuck it all for Rome!

The irony of the thing is quite stunning, too. A Pakistani-born immigrant grows up to become the Anglican Bishop of Rochester, where five centuries before a brave bishop by the name of John Fisher lost his head rather than bend it to the will of an irate king determined to make his own church. Fisher was the only bishop standing athwart the usurpations of Henry Tudor, who would not permit Rome, or any mere bishop appointed by her, to get in his way. And when weak and wayward children, driven by fear into abject submission to a wicked prince, dutifully resolve to rid themselves of their Mother, then the center no longer holds.

It was to return to that missing center that Michael Nazir-Ali chose to convert, an event which took place on the feast of his namesake, St. Michael the Archangel, on the 29th of last month. It was exactly ninety-one years to the day, by the way, after another luminary, Evelyn Waugh, made *his* submission to Rome. He was not a churchman, of course, but he was someone destined shortly to become one of the

brightest literary lights in England. For Waugh, the Catholic Church had come to represent "the only genuine form of Christianity and that Christianity was the essential and formative constituent of western culture." In fact, he would argue, "Catholicism *was* Christianity, and that all other forms of Christianity were only good insofar as they chipped little bits off the main block."

Is that, I wonder, what moved Michael Nazir-Ali to jump ship? That he'd come ruefully to realize that there simply weren't enough *bits* left? That Anglicanism was an exhausted project, a dead end? In an email sent to friends, the former Anglican prelate put it more gently: "I believe that the Anglican desire to adhere to apostolic, patristic and conciliar teaching can now best be maintained in the Catholic Ordinariate."

So, why would anyone—least of all the Pope, surely the last person on earth to try and deflect a movement of conversion conceived and executed in Catholic terms—wish to discourage someone like that? Is it being suggested that he wasn't being sincere? Horsefeathers. Indeed, to see it from his vantage point, what would be the point of his remaining Anglican when, however inchoate such desires may be, their consummation can only be found in the One, Holy, Catholic and Apostolic Church of Rome? Is that so strange or disconcerting?

It was more than a century ago, incidentally, that Ronald Knox, another and even brighter Anglican luminary, likewise left everything behind, becoming England's most celebrated convert since Newman. "I could not now find," he tells us in *A Spiritual Aeneid*, a moving account of his life right up to the moment of his conversion, "that any certain source of authority was available outside the pale of the Roman Catholic Church...I did not crave for infallible decrees; I wanted to be certain I belonged to that Church of which

St. Paul said proudly, ‘We have the Mind of Christ.’”

Lacking such certainty in the non-Catholic world, why shouldn't one gravitate to Rome? As the novelist Walker Percy said when asked why he converted, “What else is there?” Or Joan of Arc, for heaven's sake. Confronted by corrupt clergy on either side, her life hanging in the balance, how did she put it? “Concerning Christ and the Church,” she declared, “I simply know they're just one thing, and we shouldn't complicate the matter.”

If we take it as a given that the Eucharist remains the centerpiece of our faith, and that Protestantism can make no provision for Real Presence in their worship service, why shouldn't it follow that people hungry for

God become Catholic? The most telling line I've ever come across was in a letter written by Flannery O'Connor to a woman whom she'd recently persuaded to become Catholic. The conversion did not take, however, and in the aftermath of her leaving, O'Connor wrote the following: “The only thing that is going to make the terrible world we are coming to endure is the Church; and the only thing that makes the Church endure is that it is somehow the Body of Christ and on this Body we are fed.”

How does one improve upon that? Where else are we to go, then, if not to Rome? And when we do, armed with the faith of the apostles, let us have the courage to go straight to the Pope and tell him, smilingly, why.



Regis Martin is Professor of Theology and Faculty Associate with the Veritas Center for Ethics in Public Life at the Franciscan University of Steubenville. He earned a licentiate and a doctorate in sacred theology from the Pontifical University of St. Thomas Aquinas in Rome. Martin is the author of a number of books, including *Still Point: Loss, Longing, and Our Search for God* (2012) and *The Beggar's Banquet* (Emmaus Road). His most recent book, also published by Emmaus Road, is called *Witness to Wonder: The World of Catholic Sacrament*.



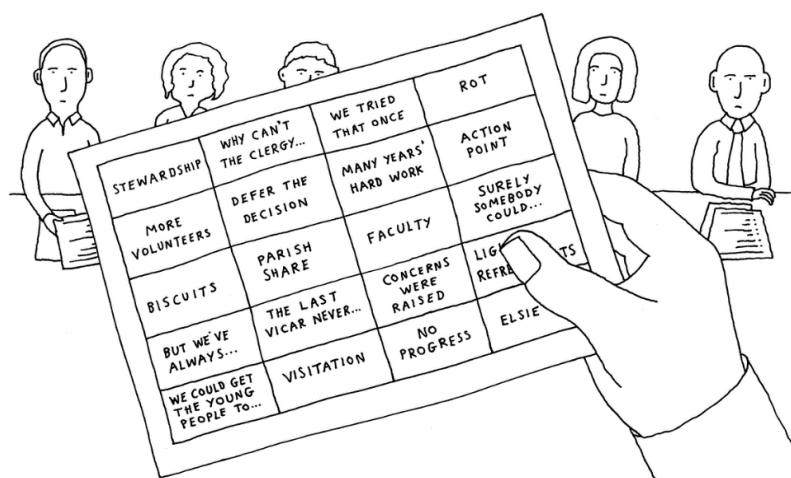
Goings On About the Ordinariate

We are approaching the 10th anniversary in June 2022 of the creation of The Personal Ordinariate of Our Lady of the Southern Cross. For those who are regular members of Ordinariate communities, it is not necessary to be reminded of how, for the first 7+ years, Monsignor Harry Entwistle regularly reminded our clergy and faithful how very important it was for each and every person to “take up Elijah's mantle.” I have continued in the same vein:

each of us must undertake to do whatever we can to ensure the future of the Ordinariate. Most

P.C.C. BINGO

WORDS AND PHRASES OFTEN USED DURING MEETINGS
OF THE PAROCHIAL CHURCH COUNCIL



importantly that means inviting others to join us.

I've come to appreciate in my time here that Australia is perhaps even more secularised than those parts of Canada in which I lived; and that certainly makes evangelism a very great challenge indeed. But even if we've tried, and apparently not seen any growth from the seeds that we have planted, we must resolve to be persistent. Recently, I received the newsletter of my former parish in Victoria, British Columbia. In it was the cartoon – which, while it may not look familiar, will almost certainly ring some very topical bells for each of us in terms of parish life in the Church.



At the Seminary of the Good Shepherd in Sydney



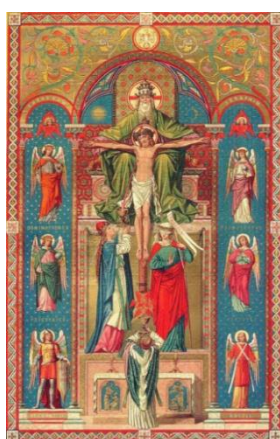
For a little stress relief as term papers and exams are happening, there was suddenly very much noise coming from the tennis court that separates our block from the

back of the Seminary. Dodgeball! Or at least the Australian version of it – not that we played much of it in Canada; it's too slippery on the ice.

But then a few days later, Sunday, 31 October, Brad was installed as an acolyte by Bishop Richard Umbers at the Seminary's Sunday Mass. It's been a very busy month, therefore no "Snippets" in this issue.



Anniversaries This Month



ORDINATIONS

Fr Ken Hagan – 28 November

Fr Stephen Gronow – 29 November

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.

November – The Month of the Holy Souls



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)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 November ALL SAINTS' DAY	2 November Comm. of all the Faithful Departed	3 November Feria of Trinity 22 <i>(St Martin de</i> <i>Porres)</i>	4 November St Charles Borromeo, Bp	5 November Feria of Trinity 22 <i>(Votive –</i> <i>Sacred Heart</i> <i>of Jesus)</i>	6 November Feria of Trinity 22 <i>(St Mary on</i> <i>Saturday)</i>
7 November 23rd SUNDAY AFTER TRINITY	8 November Feria of Trinity 23 <i>(Requiem for</i> <i>the Faithful</i> <i>Departed)</i>	9 November DEDICA- TION OF THE LATERAN BASILICA	10 November St Leo the Great, Pope & Dr	11 November St Martin of Tours, Bp	12 November St Josaphat, Bp & Mtr	13 November Feria of Trinity 23 <i>(St Mary on</i> <i>Saturday)</i>
14 November 24th SUNDAY AFTER TRINITY	15 November Feria of Trinity 24 <i>(St Albert the</i> <i>Great Bp &</i> <i>Dr)</i>	16 November Feria of Trinity 24 <i>(St Margaret</i> <i>of Scotland)</i>	17 November Feria of Trinity 24 <i>(St Elizabeth</i> <i>of Hungary)</i>	18 November Feria of Trinity 24 <i>(Dedication</i> <i>Basilicas of</i> <i>Ss Peter &</i> <i>Paul)</i>	19 November Feria of Trinity 24 <i>(Requiem for</i> <i>the Faithful</i> <i>Departed)</i>	20 November Feria of Trinity 24 <i>(St Edmund,</i> <i>Mtr)</i>
21 November OUR LORD JESUS CHRIST, KING OF THE UNIVERSE	22 November St Cecilia, Vg & Mtr	23 November Tuesday next before Advent <i>(St Clement,</i> <i>Pope & Mtr)</i>	24 November St Andrew Dung-Lac, Pr & Comp., Mtrs	25 November Thursday next before Advent <i>(St Catherine</i> <i>of Alexandria,</i> <i>Vg & Mtr)</i>	26 November Friday next before Advent	27 November Saturday next before Advent <i>(St Mary on</i> <i>Saturday)</i>
28 November FIRST SUNDAY OF ADVENT	29 November Monday of the First Week of Advent	30 November ST ANDREW, APOSTLE				

The Holy Father's Intention for November: "We pray that people who suffer from depression or burn-out will find support and a light that opens them up to life."