



# Newsletter

The Personal Ordinariate of  
Our Lady of the Southern Cross  
Vol 2 No 12 December 2021  
**Advent-Christmastide**



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## The Ordinary's Message

I'm easy prey when it comes to dark chocolate.

In years gone by, my wife often has managed to find an Advent calendar with dark chocolates, sometimes *fortified*, behind each of the 24 doors.



But, of course, that's not why German Lutherans first began to use these calendars sometime in the 19<sup>th</sup> century. In many manifestations of an Advent calendar, the days of December are not necessarily laid out in a regular sequence, but rather scattered about the card. Traditionally, behind each door might have been a different image than on the front of the door, or a poem, or a portion of Bible story pointing ahead to the Nativity of Jesus.

Sadly, as is true with most things that may originally have found their centre or climax in Christmas but that have been commercialised or secularised, many modern Advent calendars have absolutely nothing to do with *the* Centre, Who is Christmas. As corny as it may sound to many, the verse, "Jesus is the Reason for the Season" truly does hit the nail on the head.

God willing, I shall never tire of reminding people that Christmas begins ... on Christmas Day, followed, at a minimum, by 12 days through to the Epiphany on 6 January. There is also a long-standing and commendable tradition that Christmas lasts for 40 days, until 2 February – variously known as Candlemas, The Presentation of Christ in the Temple, and The Purification of the Blessed Virgin Mary.

Against that, moving from North America to Australia has been somewhat alarming in terms of just how far back into the calendar year the commercialised influence has extended. Even in Canada, there was a more-or-less unwritten rule that decorations, carols and all of the associated, didn't "go up" until after American Thanksgiving – being the 4<sup>th</sup> Thursday of November. Here in

Australia, we've been alarmed to see Christmas decorations up at the October/November boundary. Even some Catholic church buildings have put up their Christmas decorations in early November.

I confess that I must wonder how such churches, if they do, manage to keep a meaningful Advent as a time of preparation and penitence in anticipation of, "*When as all the world was in profoundest quietness, and night was in the midst of her swift course: thine almighty Word, O Lord, leaped down from heaven out of thy royal throne*" (Introit for the Second Sunday after Christmas & The Vigil of the Epiphany).

In addition to the "privileged weekday Mass" celebrations for the week prior to Christmas, with their own special propers, that appear both in the current Roman Missal as well as our Divine Worship: The Missal, our Ordinariate Missal contains *The Advent Anthems: Great O Antiphons*, but without providing thorough rubrics other than that they "are sung or said before and after the Magnificat at Evening Prayer. They are also sung or said at Mass as appointed."

Below is a slightly more thorough presentation of said O Antiphons, provided in hope that the faithful might find these of prayerful benefit in individual preparation to celebrate the wonderfully incomprehensible enfleshment of God.

The Right Reverend Monsignor Carl Reid, PA  
Ordinary



### THE ADVENT NOVENA PRAYERS (17-24 December)

*A novena is a nine-day period of prayer in preparation for some particular feast, or to pray for special object. The first novena was kept, at the express command of the Risen Christ, by the Apostles, the Blessed Virgin Mary and the disciples, in the Upper Room from the day of our Lord's Ascension to the day of Pentecost (Acts 1:12-14). The earliest ecclesiastical novena recorded is one in preparation for Christmas. It begins on December 17. In that which follows, one may observe that there are only eight, not nine, antiphons. Formerly, when the Feast of St Thomas occurred on 21 December, the novena included an antiphon "O Thomas Didymus" for use at Evensong on the 20<sup>th</sup> and 21<sup>st</sup> of December – thus providing nine antiphons in total. The traditional reference "Advent Novena Prayers" has been displaced in most worship material by "The Advent Anthems: Great O Antiphons."*

#### *The 'O' Antiphons*

*An antiphon is a sentence, usually taken from the Holy Scriptures, which is said or sung before and after psalms and canticles; e.g. see page 577 of the Prayer Book where 'O Saviour of the World ...' is said before and after Psalm 23.*

*The Advent 'O' Antiphons are sung before and after the Magnificat at Evensong, beginning on December 17. Their authorship and date are unknown, but they were already in use in the 8<sup>th</sup> century. They are the basis of the well-known hymn "O come, O come, Emmanuel."*

*There is an ascending order in these 'O' Antiphons. 'O Wisdom' takes us into the recesses of eternity to address Wisdom, the Word of God (see the Scripture references after each antiphon). In the second, 'O Adonai', we have leapt from eternity to the time of Moses and the Law of Moses ('Adonai' means 'Lord'). In the third, 'O Root of Jesse', we have come to the time when God was preparing the line of David (see also Ruth 4:22). In the fourth, 'O Key of David', we have come down to the troubled times of Isaiah. In the fifth, 'O Dayspring', we see that the line of David is elevated so that the nations may look on a Rising Star in the East, and hence in the sixth, 'O King of the Nations', we know that He is the King of all the world. In the seventh, 'O Emmanuel', we*

at last salute Him as God-with-us, (Emmanuel). The last, 'O Virgin of Virgins', comes from the Old English rite and may be used of Our Lord or of His Blessed Mother."

**TO BE SAID DAILY:**



Lord Jesus Christ, Who for our sake didst vouchsafe to descend from Thy throne of glory to this vale of tears; Who wast conceived by the Holy Ghost, born of the Virgin Mary and wast made Man: Make, we beseech Thee, our hearts a fit habitation for Thyself. Beautify and fill them with all spiritual graces, and possess them wholly by Thy power. Give us grace to prepare for Thy Coming with deep humility, to receive Thee with burning love, and to hold Thee fast with a firm faith; that we may never leave Thee nor forsake Thee, Who livest and reignest, for ever and ever. Amen.

**HERE, SAY ONE OF THE ANTIPHONS, ACCORDING TO THE DAY:**

Dec. 17



Wisdom, which camest out of the mouth of the Most High, and reachest from one end to another, mightily and sweetly ordering all things: Come and teach us the way of prudence. (See the Wisdom of Solomon 7:22-8:1; Hebrews 1:1-3)

Dec. 18



Adonai (Lord) and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the Law in Sinai: Come and redeem us with an outstretched arm. (See Exodus 2:23-3:6)

Dec. 19



Root of Jesse, which standest for an ensign of the people, at whom Kings shall shut their mouths: Come and deliver us and tarry not. (See Isa. 11:1-10)

Dec. 20



Key of David, and the Sceptre of the house of Israel, that openest and no man shutteth, and shuttest and no man openeth: Come and bring the prisoner out of the prison-house, and him that sitteth in darkness and the shadow of death. (See Isaiah 22:20-22; Revelation 1:17-19; 3:7)

Dec. 21



Dayspring, Brightness of the Light Everlasting, and Sun of Righteousness: Come and enlighten him that sitteth in darkness and the shadow of death. (See Micah 4:2; St. Luke 1:78-79; Revelation 1:12-16)

Dec. 22



King of the Nations, and their Desire, the Cornerstone, who makest both one: Come and save mankind, whom Thou formedst of clay. (See Isaiah 28:16; Ephesians 2:11-12)

Dec. 23



Emmanuel, our King and Lawgiver, the Desire of all nations, and their Salvation: Come and save us, O Lord our God. (See Isaiah 7:10-14; Haggai 2:6-7)

Dec. 24 (Morning)



Virgin of Virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery. (See St. Luke 1:34-38)

**FINALLY, CONCLUDE WITH THE LORD'S PRAYER AND THE HAIL MARY.**





## Goings On About the Ordinariate

### The First Sunday of Advent is Vocations Sunday



As always, our annual Vocations Appeal occurs on the First Sunday of Advent, being 28 November this year.

And a gentle reminder: the appeal only *begins* on Advent Sunday. Donations are welcome throughout the year to support our seminarians, those contemplating a vocation, and ongoing clergy development.

Each community has a supply of special donation envelopes that may be used, not just on Vocations Sunday, but at any time. Supporters may certainly

*Bradley Le Guier at his installation as an Acolyte at the Seminary of the Good Shepherd in Sydney, October 2021*

also may direct deposit donations. To protect our banking security, we no longer post our banking details on-line. Just email [admin@ordinariate.org.au](mailto:admin@ordinariate.org.au) and we'll send you the details for completing an on-line donation. Please remember to indicate that you are donating to "Vocations."

Below is the appeal letter that was sent out in early November. Many will already have received the letter; others perhaps not...



### Vocations Appeal 28 November

*YES, I want to support the formation of priests and future vocations in the Ordinariate of Our Lady of the Southern Cross.*

Dear Members and Friends of the Ordinariate,

**It's Your Call** The time of our annual appeal in support of vocations – both those already in progress, and for those discerning a possible vocation – is approaching. As always, the launch takes place on the Church New Year – Advent Sunday, which this year falls on 28<sup>th</sup> November.

In these last few weeks of the Church year, I look back to the previous Sunday's Mass readings and the two widows: she in Zarephath who in radical acts of obedience and faith cared for Elijah; and, the widow in the Temple who put the very last of her material wealth into the treasury in an extraordinary act of faith and trust.

We are taught that the responsibility of bishops (ordinaries) is that of teaching, governing and sanctifying, which at a practical level in the day-to-day life of the faithful in the Church, is dispensed by Her priests. In turn, it devolves to the faithful to practise the same acts of obedience, faith and trust as did the widows, which necessarily includes the support of those men, who, like Elijah, have given up a "normal" life to serve God and His people. That support does not only include that of our respective parish priests. We must always be planning for their succession; a

crucially necessary part of which is seminary education and formation, as our young men also prepare themselves for acts of radical obedience, faith and trust.

As we give thanks to those men who have already made that commitment, and those who are discerning possible vocations, may I add an encouragement to those reading this letter to prayerfully consider your support of this appeal that is so crucially important to the future of the Ordinariate.

Monsignor Carl Reid PA  
Ordinary

On 28<sup>th</sup> November, place your cash donation inside one of the special envelopes, or mark your own envelope “Vocations Appeal.” OR, make your cheque payable to:

“Personal Ordinariate of Our Lady of the Southern Cross.”

Place your cheque inside the special envelope and put it on the plate, or post your cheque to:

Personal Ordinariate of Our Lady of the Southern Cross 44 Abbotsford Rd, Homebush NSW 2140.

Direct debits also can be made. Please contact the chancery [admin@ordinariate.org.au](mailto:admin@ordinariate.org.au) for banking details.

### **Thank you for your generosity**



#### **Father Christopher Cariston Seton**

**1950-2021**



Born in Sydney and baptised right around the corner from where we currently live, at St Anne’s Anglican Church in Strathfield, Father Christopher obtained a BA in Roman History from Macquarie University; but after working for three years on an MA at the same institution and the same topic, he responded to “the call” and moved to Melbourne in 1975 to read for a Bachelor of Divinity at Trinity

College. And yes, he is related to the first American-born Saint, Elizabeth Ann Seton.

He was ordained to the Anglican diaconate in 1978, and the priesthood in 1979.

After a brief time at a few different parishes, and also serving as Chaplain to the Royal Australian Naval Reserve, Father was assigned to the apparently dying parish of All Saints’ in Kooyong in 1986, even as the alarm bells were sounding ever more loudly concerning the Anglican Church in Australia following in the steps of other Anglican provinces in the western world that had moved quite decidedly away from the “faith once given for all.” Father not only bravely soldiered on, he turned the parish into a bastion of orthodoxy that attracted new members. Part of his “fighting for the faith from within” was to become involved in the international part of Forward in Faith.

Even so, by the latter part of the first decade of this century, and with Bishop Peter Elliot of the Catholic Archdiocese of Melbourne encouraging him to continue to “stick it out”, by the end of 2008, even the good Bishop admitted that perhaps it was time for Father and other faithful

Anglicans to contemplate the possibility of “swimming the Tiber.” With the announcement of *Anglicanorum coetibus* in October 2009, that path became the clear way forward, while at the same time being part of something larger whose commission it was to share worthy Anglican patrimony after having been received into the Catholic Church.

That was realised in 2012, following the June creation of The Personal Ordinariate of Our Lady of the Southern Cross. Father was ordained a few months later, having been received along with a group of his now former Anglican parishioners.

As we pray for the repose of his soul, prayers are implored also for the faithful of his community of St Benedict.

I shall be celebrating his Requiem Mass in Melbourne on 2 December, assisted by Bishop Elliot.

Requiescat in pace!



## **Seminarian Snippets**

Thoughts from the desk of a seminarian

Bradley Le Guier for the Ordinariate of Our Lady of the Southern Cross



On the 31<sup>st</sup> of October, I was instituted into the Ministry of Acolyte. It was a very good day, and I was overjoyed to be installed. At the same Mass, three seminarians were installed lectors, and six others were installed acolytes. For the seminarian, institution into the Ministries of Lector and Acolyte represent significant ‘stepping stones’ towards the priesthood. The ministries themselves also have their own significance.

The liturgical rite of installation has the Bishop present the lector with the Bible, to whom he says: *“Take this book of holy Scripture and be faithful in handing on the word of God, so that it may grow strong in the hearts of his people.”*

To the Acolyte he gives the paten, which is the ‘liturgical plate’ that the priest uses in the celebration of Mass. The paten has an unconsecrated host on it. The Bishop then says: *“Take this vessel with bread for the celebration of the Eucharist. Make your life worthy of your service at the table of the Lord and of his Church.”*

The Bishop’s words give a summary of the significance of the ministry of Lector and Acolyte. The Lector receives the Bible, which he is called to read and meditate on daily, so that he may proclaim it to others. The Lector, like all Christians, cannot expect to proclaim the Word of God unless he has first received it and meditated on it himself. The Acolyte receives the paten, used in the celebration of Mass, and is called to order his life more fully to the celebration of Mass. Serving at the Altar, he assists the Priest in bringing the Bread of Life to all people.

While they are ‘stepping stones’, these ministries call the seminarian to a deeper ordering of their life towards the service of Christ. They have their primary role during the Mass, but also influence our service outside of Mass.

I was aware of my ministry as a Lector this year while I taught catechism in a state high school. I became aware that I was not simply teaching, rather I was *“handing on the word of God, so that it may grow strong in the hearts of his people.”* I was practising my ministry as Lector in

the classroom. This reminded me of the importance of daily meditation on Scripture: I won't be able to preach what I haven't first prayed.

Now that I have been installed as an Acolyte, I am called to assist the Priest at Mass in a more deeply involved way than when I served as an altar server. I am yet to see what influence this will have on my service outside of Mass, but I know I will be called to assist in bringing people closer to Christ, who is fully present in the Most Blessed Sacrament.

But first things first: I need to "make my life worthy of my service." Being installed Acolyte was yet another step towards the priesthood, but it was also a reminder that my on-going formation and growth in Christ-likeness are not quite finished yet. Apart from the academic study, this is the most important part of the seminarian's day: that he continues, day by day, to grow ever closer to Christ.

After all, this is the most important part of the life of every Christian: to grow closer to Christ, day by day.

Advent is a time of waiting. In the Church we are waiting for Christ's birth, reminded of the many years the world had waited for her Saviour. In the wider secular world, perhaps we spend December waiting for the various secular Christmas 'ear-worms' to finally stop being played on repeat throughout the supermarket.

In addition to waiting, Advent is the time when we prepare ourselves for Christ's birth. The birth of Christ is one of the greatest mysteries of our faith: that God chose to become man. We can then approach Advent as a time to 'roll out the red carpet' for Him. To use the Bishop's words, we can approach Advent as a time to prepare for the birth of the Incarnate Word by "receiving the Holy Scripture," and by "making our lives worthy," of Christ's coming.

It is like we are preparing a Christmas dinner, knowing Christ is our guest, whose arrival is imminent. "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Rev 3:20).

Advent is the season of waiting and preparation for Christ's coming. We should then approach it as a time to grow closer to Him.



Ÿ: My exams are finished! R̄: Thanks be to God!

Thank you for keeping me in prayer these last few weeks. My exams are, thankfully, all over. More importantly, the end of the semester also marks the end of my third year of seminary formation. It has been a good year despite the various challenges, thanks be to God.

We call the final week of the Seminary year 'Wind-down week'. Despite the name, it is often a busy blend of exams, moving rooms, preparation for placement, formal lunches and dinners, and some wind-down activities.

We had an inaugural Seminary Strong Man competition, which involved the seminarians accomplishing various feats of strength, including some who attempted to pull a van along the drive-way.

We celebrated our annual Newly Ordained's Mass and Dinner, where we invite back the newly ordained Seminary alumni. This is a highlight of the seminary year, as we get to see those men who were up until recently with us in the seminary now ordained priests, and by their presence



we are reminded of the goal which we are all working towards. This year we were joined by three newly ordained priests for the Diocese of Broken Bay, and two for the Verbum Dei Missionary Fraternity.

We also had our Final Formal Lunch of the Seminary year, where we farewelled those seminarians who have completed their studies and are now making final preparations for ordination.

Seminarians in their second year and above complete a Parish Placement during Advent, which I am preparing for now. This year I have been placed in Punchbowl, a parish of the Archdiocese of Sydney. I would normally be placed in an Ordinariate Community, but due to COVID and its consequent border challenges, I was asked instead to complete a placement in a diocesan parish. It will be a very different experience I think, but I am looking forward to it.

I'll be on placement until Christmas Day, after which I have my annual summer break. Unfortunately, I suspect that I will not be able to return to Perth to see my family over the summer break, due to the borders, which makes me even more grateful I was able to spend time with them in July. I haven't got any concrete plans yet, but there are some books I would like to spend a few relaxed weeks reading.

Thank you again for your prayers during my exams. Please keep me in your prayers as I begin my placement and know that you are in my prayers also.

*Bradley Le Guier is a seminarian for the Ordinariate of Our Lady of the Southern Cross. He is in his Third Year of formation for the Priesthood at the Seminary of the Good Shepherd in Homebush, New South Wales.*

*Bradley is from the Ordinariate Community of Sts Ninian and Chad, in Perth, Western Australia.*



## Anniversaries This Month



### ORDINATIONS

Fr Ted Wilson – 14 December

### BIRTHDAYS

Fr Kenneth Clark – 3 December

Mgr Carl Reid – 14 December

Fr Ian Wilson – 20 December

Fr Richard Waddell – 20 December

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.





*At the beginning of Advent, a thought-provoking article from Professor Anthony Esolen, even as he makes reference to American history. The gist of the article, though, applies to all people, everywhere.*

## **All or Nothing**

Anthony Esolen – 16 November 2021

*This column first appeared on the website Crisis Magazine ([www.crisismagazine.com](http://www.crisismagazine.com)).*

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**“Ye shall be as gods,” said the serpent.** Whitaker Chambers called it the second oldest religion in the world. It has always proved popular. In his time, it took the form of communism. But the tempter is not so stupid as to appear in the same guise always; even human beings eventually get the idea that certain “moral mushrooms” will kill them, and they may even remember it for a few generations. In the meantime, the tempter must peddle something else, must appear as someone else. No trouble there. Mushrooms and mountebanks are always ready to hand.

I am thinking about the characteristic sins of our age. These have to do first or most obviously with the body, but they seep their poison into social relations, economics, medicine, education, law, art, and politics, corrupting them all. If holiness is like a royal dye that ennobles all it touches, sin is like acid. And to accept *a principle of sin* is to introduce the sin in a concentrated and absolute form. Then it is mortal and not venial, meaning this: it won’t just make you sick. It kills you. Nothing merely human can then withstand it. Only the might of God can turn the acid to salt, and repair or recreate the things it has destroyed.

**Perhaps we can see the principle more clearly if we turn to a different time and place and a different flavor of acid.** Think of chattel slavery in the United States. Men like Thomas Jefferson inherited the sin and its effects, but they did not accept the principle of the sin. This they rejected—by

no means as courageously and resolutely as they should have, but Jefferson was not alone when he said, “I tremble to think that God is just.” He knew that it was wicked

and that it cried to God for vengeance.

Washington, also sore of conscience, did better. He trained up his slaves in remunerable trades—so that when he emancipated them upon his death, they could earn a living on their own. Apologists for the south often say that their opponents in the north were largely play-acting about their indignation, and I think that there is some truth in that, given how coldly the northerners received blacks after the Civil War.

But to accept the evil *on principle*, to call slavery a good thing, indeed not atavistic but downright progressive, was another matter. And though that was not the sole cause of the Civil War, and perhaps not even the most



[Image: Adam and Eve in the Garden of Eden by Johann Wenzel Peter]

important cause, I believe that Lincoln was correct when he said that the nation could not remain forever half slave and half free. It was like saying that you cannot have half a principle. *You must choose.*

**Here it is in our time.** You can have the world of the sexual revolution, with its birth control, slowly suicidal birth rates, fornication with a shrug, abortion as the fail-safe, pseudogamous relations: both heterosexual and homosexual, a crude and coarse anti-culture, obscenities as common as verbal tics, suspicion and recrimination between the sexes, gender dysphoria injected sub-cranially into the minds of lonely and impressionable children, divorce a common and unremarkable thing, and moral chaos and dysfunction among the poor and the working class.

That world is founded upon the false principle that what you do with your body, sexually, is your business, so long as (for now) you don't do it with children. But you cannot have that principle *and* have a world of strong marriages, healthy and happy children, a wholesome popular culture, a thriving working class, robust parishes and churches, and relations between the sexes that are marked by forbearance, gratitude, mirth, and peace, which is the tranquility of order, as Augustine says. We can no more create the moral laws of the world than we can create the universe.

For a time, in some places and in some respects, the full implications of the evil principle may be delayed—as in a sparsely populated and homogeneous land, where the inertia of old habits still make it so that neighbors depend upon one another and there still are survivals of a common life. I have seen the phenomenon in rural Canada. But the poison still does its work. Wait another twenty years, and then shed a tear for a culture, dead and buried.

**“No man can serve two masters,” says the Lord. We cannot love both God and mammon.** The principle is of general application. We cannot love both God and Belial. We cannot love both God and Moloch. We cannot love God while we want power over all the kingdoms of the world. We dare not say to God, “Thus far and no farther,” giving Him authority over some portion of life, let us say an hour or so on Sunday, while doing as we please for the rest of the week. Nor does it matter how near we draw the boundaries. We dare not say, “Thus far and no farther,” reserving for ourselves an hour or so on Monday, when we get to commit our favorite sins, while granting or pretending to grant to God all the rest.

But, of course, this is what man does all the time. God is the eternal, and man is the temporizer. It's one thing to fall into a sin you acknowledge as such. It's another to refuse to acknowledge the sin—which is to try to circumscribe God. Milton's Eve, once she has eaten of the forbidden fruit, entertains the silly hope that perhaps God was too far away to notice what she did. “Heaven is far,” she says.

That is as stupid as to say, “God will overlook *this* area of sin,” as if He were an overworked Mister Zeus, too busy bothering about war and money to care about sex. It is as proud as it is stupid. It is as if *we could make ourselves*, providing ourselves with our own moral constitutions, saying, “We declare that aconite will no longer do us any harm.” It is to engage in sheer fantasy.

“Be perfect,” says Jesus, “even as your heavenly father is perfect.” Now, He knows that man is weak in will, addled in the mind, easily distracted, prone to thinking well of himself as soon as he fulfills his favorite portions of the law. He said that Peter would deny Him. He said that the sheep would scatter. He did not trust the people who praised Him, because He knew the heart of

man and did not need any instructors in that regard. Jesus is ready to forgive us the worst sins. “You will be with me in Paradise,” He says to the repentant thief.

**We will fall and fall again.** But to accept a principle of sin is not to fall along the way. It is to leap from a precipice. We cannot have it. The Pharisee in the parable wanted to give everything to God except his heart. It cannot be. It is a self-contradiction. The publican said, “Lord, have mercy on me, a sinner.” He went from the temple justified, while the other did not. God can make such a man perfect. But God cannot Himself work a self-contradiction. He cannot welcome us into perfection while we retain our allegiance to some principle of sin. That would be like welcoming mammon, Belial, and Moloch

into Heaven. God will not be fooled or blackmailed.

Of course, we must live in the world, and we cannot demand perfection here. But it is one thing to make allowances for human weakness and confusion and another, as I have said, to accept an evil principle. It’s true enough that our worship of God will often be feeble and frail. But we must not raise up statues to mammon, Belial, and Moloch.

In our time, and not least for the welfare of children and the poor, the evil principle of the sexual revolution must be rejected, root and branch. People will fall. They always have. But not one minute of time, not one millimeter of space, may be *devoted* to the false god, as if we could declare it off limits from God. Ultimately, it is all or nothing.



Anthony Esolen, a contributing editor at *Crisis*, is a professor and writer-in-residence at Magdalen College of the Liberal Arts. He is the author, most recently, of *Sex and the Unreal City* (Ignatius Press, 2020).



## Rorate Caeli – Advent Prose



Drop down, ye heavens, from above, and let the skies pour down righteousness.

Be not wroth very sore, O Lord, neither remember iniquity for ever: thy holy city is a wilderness, Sion is a wilderness, Jerusalem a desolation: our holy and our beautiful house, where our fathers praised thee.

We have sinned, and are as an unclean thing, and we all do fade as a leaf: and our iniquities, like the wind, have taken us away: thou hast hid thy face from us: and hast consumed us, because of our iniquities.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know me and believe me: I, even I, am the Lord, and beside me there is no Saviour: and there is none that can deliver out of my hand.

Comfort ye, comfort ye my people; my salvation shall not tarry: I have blotted out as a thick cloud thy transgressions: Fear not, for I will save thee: For I am the Lord thy God, the Holy One of Israel, thy Redeemer.



## December – The Month of the Immaculate Conception



*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 December Ember Wednesday in Advent	2 December Thursday of the First Week of Advent	3 December St Francis Xavier, Pr (Ember Day)	4 December Ember Saturday in Advent
5 December SECOND SUNDAY OF ADVENT	6 December Feria of Advent II ( <i>St Nicholas, Bp</i> )	7 December St Ambrose, Bp & Dr	8 December THE IMMACU- LATE CONCEPTION OF THE BVM	9 December Feria of Advent II ( <i>St Juan Diego Cauhtla- toatzin</i> )	10 December Feria of Advent II	11 December Feria of Advent II ( <i>St Mary on Saturday</i> )
12 December THIRD SUNDAY OF ADVENT ( <i>Gaudete Sunday</i> )	13 December St Lucy, Vg & Mtr	14 December St John of the Cross, Pr & Dr	15 December Feria of Advent III	16 December Feria of Advent III	17 December Feria of Advent III  O Sapientia	18 December Feria of Advent III ( <i>St Mary on Saturday</i> ) O Adonai
19 December FOURTH SUNDAY OF ADVENT O Radix Jesse	20 December Feria of Advent IV  O Clavis David	21 December Feria of Advent IV ( <i>Collect only of St Peter Canisius</i> ) O Oriens	22 December Feria of Advent IV  O Rex Gentium	23 December Feria of Advent IV ( <i>Collect only of St John Kanty</i> ) O Emmanuel	24 December (Morning) Feria of Advent IV O Virgo Virginum Christmas Eve	25 December SOLEMNITY OF THE NATIVITY OF THE LORD
26 December HOLY FAMILY OF JESUS, MARY & JOSEPH	27 December ST JOHN, APOSTLE & EVAN- GELIST	28 December HOLY INNO- CENTS	29 December In the Octave of Christmas ( <i>St Thomas Becket, Bp &amp; Mtr</i> )	30 December In the Octave of Christmas	31 December In the Octave of Christmas ( <i>St Sylvester I, Pope</i> )	

The Holy Father’s Intention for December: “Let us pray for the catechists, summoned to announce the Word of God: may they be its witnesses, with courage and creativity and in the power of the Holy Spirit.”