



Newsletter
 The Personal Ordinariate of
 Our Lady of the Southern Cross
 Vol 2 No 1 January 2021
Christmas/Epiphanytide



The Wedding Feast at Cana
 Paolo Veronese 1563



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The Ordinary's Message
"Do Whatever He Tells You"

In 2009 while still living in Ottawa, Canada, I was asked to solemnise a wedding – in France. I had baptised the bride-to-be not that many years prior, when she was in her late teens. She had attended the funeral of her grandfather; and both she and her mother were happily “zapped” during the service. Mum returned to Church; daughter was catechised, baptised, confirmed and became a regular.



After completing her Bachelor's degree at the University of Toronto, she went to Dresden, Germany to study for her Master's degree. It was there that she met her husband-to-be. He was from a very small village outside of Lyon, France – which was where the wedding was to be held. Of course, in France, all weddings are performed by the mayor of the town at the municipal hall; subsequently, Christian religious couples would have a full service at the local church.

I hesitated at the call from Europe; but, instantly, the bride informed me that they would pay, not only my way, but also my wife's. We were billeted in a nearby town with family friends, who were also to be part of the festivities.

The bridegroom's parents still lived in the one-business village (a boulangerie) on a short street, charmingly named *Impasse des fleurs* – literally translated, “Dead end of flowers.” And it was; only four or five houses, all festooned with pots and window boxes, chocked full of riotously coloured flowers (it was July). I never did discover whether one had to agree to be a flower gardener if one were to purchase one of the houses on the street. Not that there was any sort of evidence of much real estate activity in the village.

Following the wedding festivities and self-hosted reception in a small, old, converted-to-banquet-

hall cheese factory, we gathered together left-overs from the banquet the next morning and drove across the Swiss border in five separate cars for a picnic in Geneva, sitting on park benches on the border-walk of the lake. Charming.

After another day of touring about that part of southern France, we were off to Paris for three days on the *train à grande vitesse*. As an engineer, I was looking forward to that rail trip; however, the train, and the rails on which it runs, are so well engineered that there is no particular sensation of the speed (300 km/h) unless one looks sideways out the window.

Not having been to Paris before, a day at the Louvre was a must. And of course, one just had to see the *Mona Lisa*. I had no prior conception of the size of the painting; it is only 77cm x 53cm (30 inches x 21 inches), and, as it sits some twenty feet behind a rope, one cannot truly approach it closely enough to appreciate any detail.

But, when one turns 180 degrees, the senses are assaulted by Veronese's painting *The Wedding Feast at Cana*, which measures 6.77m x 9.94m (33 feet! wide x 22 feet tall). I suppose the contrast with the *Mona Lisa* was purposeful on the part of the museum.

So, what does this have to do with Christmas and Epiphany? Well, if you've ever been confused about when Ordinary Time begins (but not for us in the Ordinariate), let me offer a brief explanation. The first *week* of Ordinary Time begins on the Monday following the Sunday on which the Solemnity of the Baptism of the Lord occurs, which itself is the Sunday following the Epiphany of the Lord, whether the Epiphany is kept on its proper date of 6 January, or whether, as in many English speaking countries it is moved to the Sunday closest (between 2 and 8 January). As mentioned, the first *week* of Ordinary time begins on the Monday following the Baptism of the Lord. The following Sunday is the *Second Sunday in Ordinary Time*; thus, there is no *First Sunday in Ordinary Time*.

And what of us in the Ordinariate, you may ask. Well, we keep the former tradition of *Sundays after Epiphany*, up until the third Sunday prior to Ash Wednesday, when we also keep the former tradition of Pre-Lent with the three Sundays named *Septuagesima*, *Sexagesima* and *Quinquagesima*. Does this make us out of step with the rest of the English speaking Catholic Church? Not really, as the readings for Mass are the same: on the Second Sunday in Ordinary Time, being the Second Sunday after the Epiphany for us, we use the same readings as are being read in Ordinary Time ... and so on right through to Ash Wednesday, and then for the rest of the year. It can be a little challenging, as for each year, with the differing number of Sundays prior to Easter, when we come to Trinitytide, the *shift* between Sundays in Ordinary Time vs. Sundays after Trinity will not be the same number year by year. For example, in 2020, there was a difference of 10: the 20th Sunday in Ordinary Time was the 10th Sunday after Trinity. In 2021, the difference when we come to Trinitytide will be nine for 2021: the 19th Sunday in Ordinary Time will be the 10th Sunday after Trinity. This does result in a difference in the minor propers (Introit, Alleluia, Offertory etc) between the Ordinariate and the Ordinary form.

But let us return to January. Personally speaking, I find that one of the unfortunate consequences of beginning Ordinary Time so promptly in January means that there really is no Epiphanytide season. Why unfortunate? Well, as we know the word *epiphany* in context means *manifestation*. Certainly the Baptism of the Lord continues with that thematically, so we're good up to that point. And, interestingly, the theme actually does continue on the following Sundays, and most especially the very next Sunday – the 2nd Sunday in Ordinary Time, or as we refer to it, the 2nd Sunday after the Epiphany (Epiphany 2). Although there are optional readings provided for all three years A, B and C, the first set of Mass readings in all three years includes the Gospel reading

from John Chapter 2 of the Wedding at Cana where Jesus performed His (first) miracle of changing water into wine – a clear *manifestation* of His divinity.

Which finally brings us back to the painting at the frontispiece, and the title of this message. I am writing this article on 1 January – The Solemnity of Mary, The Holy Mother of God; but she also figures in the aforementioned Gospel reading, which contains her last recorded words in Scripture, “Do whatever He tells you.”

The Right Reverend Monsignor Carl Reid, PA
Ordinary



Our Thanks to Father Raphael Kajiwara



A few months ago, Father Raphael Kajiwara of our Tokyo, Japan community of Saint Augustine of Canterbury requested that he be permitted officially to retire. God grant that we can find more like him, who laboured in God’s vineyard well into his 87th year.

Raphael Shiro Kajiwara was born on 25 January 1932 in Toyama, Japan. Prior to attending seminary at The Central Theological College in Tokyo, he attained both a Bachelor of Science (1956) and a Master of Science (1959) from Tokyo University.

After graduating from Central Theological College in 1962, he was ordained on 22 May 1964 at St Andrew’s Cathedral in Yokohama for the Nippon Sei Ko Kai – the Anglican Church in Japan.

After serving in a number of parishes, and also as Vice-Principle and Chaplain to the Central Theological College, he was consecrated as the Anglican Bishop of Yokohama on 25 January 1984 – a position which he held until his retirement in July of 2001. Three years earlier the Anglican Church in Japan had taken the same step as had occurred elsewhere in the Anglican *diaspora* of deciding that the understanding of the Sacraments was now open to a process of democratic vote by members, rather than the traditional understanding that they are gifts from God, beyond our control to alter. Bishop Kajiwara stayed on for another three years to minister to the people of his diocese, as long as he could in the light of this novel direction taken by the national church.

In June of 2002, he joined the Traditional Anglican Communion (TAC), having made a proposal to the then primate, Louis Falk, that he become a member of the College of Bishops of that Communion. His proposal was accepted, and he became a Bishop Suffragan of a newly convened small group called Nippon Kirisuto Sei Ko Kai.

He attended the 2007 College of Bishops TAC meeting in Portsmouth, England at which a petition was promulgated, seeking a way for members of the TAC, clergy and laity, to be reconciled with the Catholic Church while retaining aspects of Anglican patrimony, especially in terms of liturgical expression.

As readers may know, the TAC petition was not the only approach to Rome by Anglicans at that time; there followed the happy and spectacularly speedy response in 2009 by Pope Benedict XVI of the Apostolic Constitution *Anglicanorum coetibus*, which provided the means by which Anglicans could be received corporately into the Catholic Church – and here we are today.

Just like others of us who were Anglican and/or TAC clergy, Bishop Kajiwara, without repudiating his years of ministry as an Anglican clergyman (Rome insisted on this understanding), stepped aside from his Anglican Orders, and was ordained as a Catholic priest on 15 January 2015. Please pray for Father Kajiwara in his retirement; and also for Father Joseph Yamaoka of our Hiroshima community who will travel to Tokyo a number of times per year to celebrate Mass for our small community there.

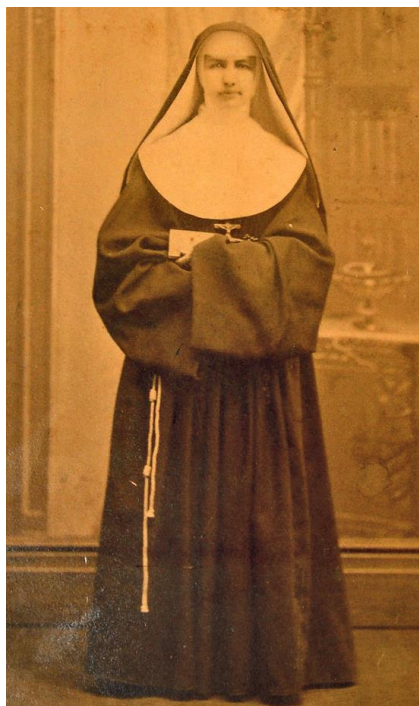


Saint Who?

*Promoting the shining lights of lesser known saints
Submitted by Didymus Astle*

The 23rd of January is the feast of St Marianne Cope of Molokai, a German-American Franciscan Sister who cared for Hawaiian lepers and eventually succeeded St Damien of Molokai after attending to him during his final days on this earth.

St Marianne was born in Heppenheim in the Grand Duchy of Hesse but the next year her family moved to Utica, New York, where she was raised. She left school for textile factory work in grade eight after her father became an invalid, yet she was already sensing a call to the religious life. After his passing when she was 24, she joined the Sisters of the Third Order Regular of Saint Francis wherein she served as a teacher for German migrants and rose to become a member of her congregation’s governing council by age 32.



The Superior General appointed St Marianne to run St Joseph’s Hospital in Syracuse, NY where she served from 1870 and also helped found two other Catholic hospitals in the area. She partnered with the College of Medicine to allow students to train at St Joseph’s on the condition that the patients’ right to refuse care be respected.

By 1883, King Kalākaua of Hawaii was growing desperate as over 50 religious congregations had already declined his call for Sisters to attend to the growing leper colonies. But St Marianne responded joyfully, “I am hungry for the work and I wish with all my heart to be one of the chosen ones, whose privilege it will be, to sacrifice themselves for the salvation of the souls of the poor Islanders.... I am not afraid of any disease”. Soon, Mother Marianne and six other sisters set off for the Kakaako Branch Hospital on Oahu. Two years later they founded the Kapiolani Home for the healthy daughters of lepers within the hospital

Saint Marianne of Molokai	
Born:	23 January 1838
Departed:	9 August 1918
Feast:	23 January
Patron of:	Lepers, People with HIV/AIDS
Image:	Mother Marianne Cope, Syracuse, 1870
Image Credit:	© Expired. Image available via: https://commons.wikimedia.org/wiki/File:Mother_Marianne_Cope,_Syracuse,_1870.jpg

compound. This was necessary because no one but the Sisters would care for them. She also opened a hospital and school for girls on the island of Maui.

St Marianne first met St Damien in 1884, while he was still in good health. Just two years later, she alone would grant him hospitality after hearing that the ill priest was an unwelcome visitor at the church in Honolulu. When a new government decided to close the Oahu Hospital in 1887, St Marianne established a new residence for female lepers on the Kalaupapa peninsula of Molokai. As St Damien was ailing, she assured him that she would also care for the male lepers confined to the island, which she did until the arrival of the Brothers of the Sacred Heart in 1895. Thereafter, she removed the female community to Bishop Home where she reposed in peace.

Prayer:

O God, who callest us to serve Thy Son in the least of our brothers and sisters, grant we pray, that by the example and intercession of the Virgin Saint Marianne Cope, we may burn with love for Thee and for all those who suffer, through Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end. Amen.



New Community

Several months ago, we were contacted by a lay person in Guam who is the chief of a non-profit Lay Association of the Faithful, the Arimathea Society. They bury the unclaimed and homeless



dead, and admired “the reverence and beauty” of our Ordinariate form for funerals/requiems. Along with the query as to permission to use the Ordinariate Form for Funerals, there was the observation that there is a number of former and current Episcopalians on the island who seemed very interested in the possibility of an Ordinariate presence on Guam.

Byrnes, has agreed to support the possibility by agreeing to have a couple of his diocesan priests learn the Ordinariate form of the Mass, and celebrate that form for a nascent community who began worship on the Fourth Sunday in Advent.

The Archbishop, the Most Reverend Michael

Our lay administrator there is the aforementioned first point of contact. He writes:



The Santa Cruz (Holy Cross) Community in Formation is the newest Ordinariate Community for Our Lady of the Southern Cross. Located on Guam in the Marianas Islands which is the Eldest Daughter of the Church in Oceania. The Archipelago was the first islands colonized in the Pacific and was visited by Spanish Conquistadors 500 years ago in 1521. Jesuit Missionaries brought Christianity and firmly planted it, watering the seed of the Church there with their own martyred blood.

In 1898 the United States won Guam in the Spanish-American War; Episcopal and Baptist



At the first Mass - Advent 4, 2020

Missionaries arrived with them. Although about 90% of Guam's aboriginal CHamoru people are still Roman Catholic, Guam is now home to a vibrant multiethnic population from all over the world with 75% Catholic, 18% Protestant, 5% other world religions, and 2% religiously unaffiliated.

The Ordinariate is a new enriching leaven to Guam's spiritual growth in the face of an ever-changing World in the 21st Century.

The small new Community in Formation

gathers for Liturgies on Saturday evenings temporarily at 7pm at:

Father Dueñas Memorial School Chapel
119 Dueñas Lane
Chalan Pago, GU 96910

Adrian Cruz
Lay Administrator, Santa Cruz



A reminder

In last month's newsletter, we asked for an indication of interest/commitment in the upcoming Commonwealth edition of the Divine Worship Office Book.

In a separate communication, we also asked for a similar response with respect to the 2nd edition of the altar missal – *Divine Worship: The Missal*.

The Office book's expected cost is to be £40, which works out to just over \$70AUD; and then there is the yet to be determined shipping costs on top of that. It is important to note that, once this Office book becomes available, we in Australia will no longer be preparing the "pumped up" Ordo that contains the Offices right in it. Rather, in the future, it will be a yearly calendar Ordo only.

The altar missal price has not yet been set, as it is dependent on the size of the print run – thus the need to know ahead of time a minimum number. The 1st edition was £300 plus shipping.

If you are intending to acquire either or both of these, and have not yet emailed me, I am asking that you do so by the end of January: mgrcarleid@ordinariate.org.au

Thank you.



A another reminder

... that there will be no ORDO available in print format this year, as was mentioned in last month's newsletter. Please access these two pdf files:

For the Ordo from the beginning of Advent 2020 to Easter 2 – 2021:

<http://www.ordinariate.org.au/wp-content/uploads/2020/11/OLSC-2021-ORDO-Advent-to-Easter-II.pdf>

And for the Propers of the Divine Office:

<http://www.ordinariate.org.au/wp-content/uploads/2020/11/OLSC-Ordo-Propers-of-the-Divine-Office.pdf>

These links are also provided on our web site ([ordinariate.org.au](http://www.ordinariate.org.au)) under the Liturgy Calendar tab.



Finally, the Bishops Talk Sense About Hymns

Anthony Esolen

Reprinted with permission from Crisis magazine

(Editor's Note: The following article by Anthony Esolen is somewhat timely. In a number of recent dealings with various Catholics who attend "regular" diocesan parishes where the Ordinary Form ["Novus Ordo"] is the form of Mass, they have heard some of our traditionally worded prayers and hymns, and they freely admit that something quite important has been lost to the Church in the banal English and forms of expression used, especially in hymns.

In his fourth paragraph, Dr Esolen makes reference to Plato's having understood the importance of music. In a lecture on Church music that I delivered many years ago, I included this definition from Plato: "The movement of sound, so as to reach the soul for the education of it in virtue [we know not how], we call music."

Mgr Carl)



Photo Credit: Thoom/Shutterstock.com

It is axiomatic that nothing well-written ever comes from a committee. So, I regard as miraculous the recent report, *Catholic Hymnody at the Service of the Church*, put forth by the doctrinal watchdogs of the United States Conference of Catholic Bishops. It is incisive, intelligent, and precise, blessedly free of political correctness, and sensitive to the relationship between the work of the intellect and the delight in beauty that God has placed within our hearts.

"Catholic composers and hymn-writers," say the bishops, "necessarily inhabit a realm of creative interplay: they have the privilege and vocation of honouring and communicating the mystery of faith in word and music, and this requires genuine artistry, industry, and fidelity." About the artistry and the industry they have nothing to say here, as they limit themselves to discussing the fidelity of hymns to the faith, a faith which is itself of surpassing beauty.

I will have a few things to say about artistry, but first let me meet two objections, or rather

let me show how the bishops meet them. The first objection is born of lassitude, insensibility, and neglect. It is that hymns do not really matter. They are only songs, after all, and no one takes songs seriously.

Plato did not think so. He said that, when a state is falling into corruption, look to the music. That was no flight of sentimentality. Plato knew that the part of the soul he named the *thymos*—the high spirit, the drive—was moved, not by rational argument, but by the reason-inclining power of imagination. Concede the imagination to stupidity or Satan, and you will not lose the war: you have lost it already.

The bishops appear to agree. “Christian tradition, both Eastern and Western,” they say, “has from antiquity been acutely aware that hymns and other songs are among the most significant forces in shaping—or misshaping—the religious and theological sensibility of the faithful.”

The second objection is related to the first, and what it implies about the verbal acuity among the faithful is faintly insulting. It is that if a text *can* admit, with some pinching and squeezing, an orthodox interpretation, it should be allowed to pass. But the bishops will have none of it. Wrong emphases, wrong assumptions, wrong expressions, wrong attitudes weigh upon the soul over time, like mud. While granting some room for poetic licence, the bishops require texts whose orthodoxy cannot be misunderstood: “It is important to avoid language that could be easily misconstrued,” or, I might say, justly construed, “in a way that is contrary to Catholic doctrine.”

The bishops go so far as to evaluate the whole corpus of songs in a hymnal, saying that even should each individual hymn be unobjectionable in its focus upon some dimension of a doctrine, if as a group they neglect other dimensions, “then the catechesis offered by the hymnody would, as

a whole, not be in conformity with Catholic doctrine.” If, for example, the eucharistic hymns in *Songs R Us* stress the community of believers at the table “to the exclusion of the vocabulary of sacrifice, altar, and priesthood,” then the people would be suffering a deficient sacramental theology. I will return also to this business of exclusion.

Taking their lead from Archbishop Daniel Beuchlein’s 1997 report on faulty catechetical works, the bishops give us six categories of error, and they dare to name exemplary names in each category.

Deficiencies in the Presentation of Eucharistic Doctrine. This category captures the greatest number of offenders, for reasons the bishops enumerate, each having something to do with a failure to see the bread and wine as having been made the real Body and Blood of Christ, emphasizing instead *our* action and *our* feelings. Out the door go “God Is Here,” “Now in This Banquet,” “All Are Welcome,” and “Let Us Break Bread Together.”

Deficiencies in the Presentation of Trinitarian Doctrine. Most of the mischief here springs from those whom the Lord’s referring to the Father as Father sends into anaphylactic shock. “Father” and “Son” name not only relations but Persons. They are not metaphorical. My being a father is, by comparison with the Father’s essential being, analogous and derivative. Jesus never says that God is *like* a father. God *is* Father, as well as Son and Holy Spirit. They are not modes of one person. The Father is not, by Himself, the Creator. The created universe is the work of the Trinity, and so is man. Out the door go, gnashing their teeth, “The Play of the Godhead,” the common doxology beginning with “All glory be to God, Creator blest,” and “Led By the Spirit.”

Hymns with Deficiencies in the Doctrine of God and His Relation to Humans. “Language which makes it seem

that God is ‘beyond all names’ is misleading, and language that makes it seem that God is dependent upon human beings or any creature is incorrect.” Into Gehenna whence it sprang goes “God Beyond All Names,” with its daft and blasphemous claim that “In our living and our dying / We are bringing you to birth.”

Hymns with a View of the Church that Sees Her as Essentially a Human Construction. News to hymnodists: the Church is Christ’s creation, not ours. He it is who makes us into stones to build up a new temple. It is a gift to us. Into the empty YMCA building across the street goes “Sing a New Church into Being.”

Hymns with Doctrinally Incorrect Views of the Jewish People. The Jews as a people did not crucify Jesus. We crucified him. Here the bishops tag those goats “The Lord of the Dance” and “O Crucified Messiah,” and send them out of the camp. The problem here is not simply anti-Judaism, as the bishops understand it. It is a failure to admit the dire consequences of Original Sin. The problem is not hierarchy or clerisy. It is the person who looks at me from the mirror.

Hymns with Incorrect Christian Anthropology. The bishops say that this category intersects with several of the others, but might also stand alone, and for an example they give these lines from “Canticle of the Sun,” a modern corruption of the hymn by Saint Francis of Assisi. “Praise for our death that makes our life real,” this version goes; “The knowledge of loss that helps us to feel.” How our editors could bear lines so transcendently inept, I have no idea—unless it is that when it comes to poetry, they know less than did a nine year old boy in 1900 opening his father’s Tennyson for the first time. That aside, the bishops remind us that “death is the punishment of original sin,” and that our sloping down to die makes us *less* real than was Adam in his innocence. We may add that our habituation to death

makes us *less* able to feel the goodness and beauty that animate the world.

So far, so good. We owe the bishops a debt of gratitude.

Now let me venture to apply the bishops’ method to two more problems, as I suggested above. The first is simply that of bad poetry. I do not mean poetry that fails to attain greatness. A good solid Amish chair is not a sculpture by Michelangelo. It is sturdy, workmanlike, well-crafted, and fit to accomplish its humble task. A chair with a sagging bottom, or nails sticking out of the side, or spindly legs ready to spread and crack, is not sturdy, workmanlike, well-crafted, or fit to accomplish anything. It is not a good chair. It is hardly a chair at all. Why should it be controversial to say that lousy poems do not belong in a hymnal, any more than to say that leaky pipes do not belong in your bathroom?

Almost everything in our Catholic hymnals written after 1960 is lousy as poetry, as rotten as the rusted chassis of a car that you can see the road through. I will take as a mild example the opening lines of a Eucharistic hymn that the bishops allow to pass at least for being orthodox:

Seed, scattered and sown,

Wheat, gathered and grown,

The living bread of God.

Sorry, but there is no verb in that sentence, nor do the participles as ordered make sense:

“What are you doing there, Farmer Brown?”

“Me? I’m scattering seed.”

“What are you going to do after that?”

“Well, then I’m going to *sow* it. Everything in proper order, you know. The scattering comes first, and the sowing comes later.”

“I see. And what happens in the end?”

“These here seeds are going to become big tall stalks of wheat. I’m going to gather up that wheat, and then I’m going to *grow* it.”

“I think I’m getting the idea. So that you can eat bread, and bake it?”

“Exactly! And warm my hands before the fire, and light it.”

Some minor demon in the employ of Flibbertigibbet has persuaded teachers that it isn’t poetry unless it is ungrammatical, unmusical, irrational, or all three at once. Alas, the rules that govern good prose govern good poetry too; those rules, and more.

Then there is the business of what the hymnals exclude. I collect old hymnals from a wide variety of sources. I know what is in them, and what is not in *Glory N Praise*: hymns that rouse to action the manly Christian soldier; hymns of deep repentance

for sins, *our* sins, and not the conveniently imputed sins of other people; hymns that present dramatically some event in the history of salvation and of the Church; hymns of awe before the holiness of God, or that celebrate some specific and magnificent revelation of his glory: No hymn at all like “Soldiers of Christ, Arise,” very few hymns like “Ah, Holy Jesus,” no hymn like “Blessed Feasts of Blessed Martyrs,” very few hymns like “O Wondrous Type.”

It is all white cake with pink icing. Even when such a thing is cooked all the way through and is not laced with arsenic, still, a diet of white stuff with pink icing does not a healthy body make.



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).



Anniversaries This Month

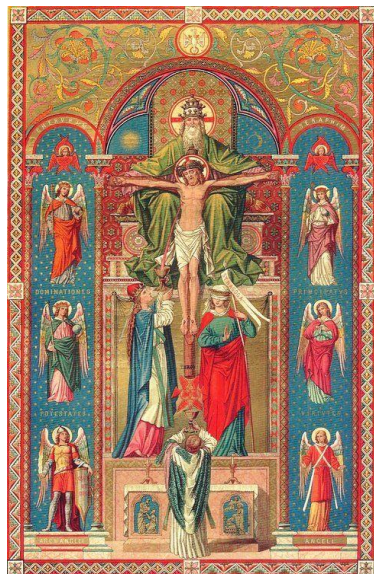
(A new monthly inclusion in which we shall provide certain dates for our Ordinariate clergy.)

ORDINATIONS

Father Raphael Kajiwarra – 15 January
Deacon Neville Rohrlach – 20 January
Monsignor Carl Reid – 26 January

BIRTHDAYS

Father Stephen Gronow – 1 January
Father Ken Hagan – 17 January
Father Owen Buckton – 24 January
Father Raphael Kajiwarra – 25 January



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.