



Newsletter
 The Personal Ordinariate of
 Our Lady of the Southern Cross
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Pre-Lent/Lent



Simeon the God Receiver (Alexei Yegorov 1830s-40s)



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The Ordinary's Message

“Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also).” We might reasonably ponder ourselves how we might have reacted to this proclamation as made by Simeon.



Of course, Mary had already been told at the Annunciation that she was being called to a very particular responsibility in God's plan for mankind by being the human mother of the Son of God, to which we know she responded, “Behold, I am the handmaid of the Lord; let it be to me according to your word.”

And then, after her cousin Elizabeth had blurted out, “Why is this granted to me, that the mother of my Lord should come unto me?” Mary's response after her brief exchange with Elizabeth? “My soul magnifies the Lord ...”

After the finding in the Temple when Jesus was 12, Luke also mentions that, after the family's return to Nazareth, Mary “kept all these things in her heart.”

We do know part of her and Joseph's reaction to what Simeon had said moments before the opening quotation above. After Simeon had uttered the *Nunc Dimittis*, “Lord, now lettest thou thy servant depart in peace ...” Luke tells us that “his father and his mother marvelled at what was said about him.”

Taken together, all of Mary's responses do nothing to alter the Church's recognition of her as being *full of grace*. Here I shall share with you part of a homily that I offered to the faithful on 1 January this year, being the Solemnity of Mary the Mother of God.

We might do well to visit this particular phrase in Scripture, Luke 1:28b, where Gabriel, at the Annunciation greeted Mary, “Hail, full of grace.” Some will translate the particular compound Greek word as “favoured one” or “highly favoured”. The particular Greek word appears nowhere else in all of Scripture, nor in any other classical or secular Greek document:

κεχαριτωμένη – kecharitomene. *The word appears to have been crafted out of thin air, appearing into the Greek vocabulary as unexpectedly as the Angel Gabriel appeared to Mary and as silently as the Word became Flesh. It was the word for the moment.*

Grammatically, and this is where English speakers must expand their restricted-by-only-four-verb-tenses understanding, kecharitomene is the feminine perfect passive voice participle of a verb, specifically the Greek verb χαριτωω - charitoo, which in the passive voice means to have been made graceful. At the risk of putting everyone to sleep, let's not spend too much time attempting, where much better informed scholars than I have trod, to explain, with our English limitations, how the perfect passive in this instance might be understood. Suffice it to say, that "favoured one" falls very short indeed of the deeply essential import of Gabriel's Salutation. Most scholars have emphasized the importance of the passive nature – "having been made graceful"; however, perhaps we should not ignore the perfect aspect of the verb tense - in simple terms we might suggest that Mary, from the beginning (not just at the point of the Annunciation) had been filled with grace, been made graceful, and would continue to be so, and so filled – that's the implication of the perfect aspect of the tense. A simple parallel in terms of eternal impact would be the Crucifixion – an act in history, but that was, and is, and will be effective, past, present and future – of timeless importance – that's how we describe in layman's terms a perfect tense verb.

Tomorrow, 2 February is the Feast of the Presentation of the Lord, Candlemas, The Purification of the Blessed Virgin Mary – at which the encounter with Simeon the God Receiver occurred.

There is a hymn from the English Hymnal (1906/33) that we often used in Canada on this day. I do hope that it might find its way into an Ordinariate hymnal. Verse 2 is so wonderfully full of the paradoxes surrounding the event:

Thou the true Virgin Mother of the Highest,
Bearing incarnate God in awed obedience,
Meekly acceptest for a sinless offspring
Purification.

The Right Reverend Monsignor Carl Reid, PA
Ordinary



In Praise of Dispassion

Reprinted with permission from The Catholic Thing

Brad Miner, 18 January, 2021

Sometimes we say of people emerging from crises that the hard times brought out the best in them. But that's not always true.

Let's be honest: there are a lot of *little* people out there. I'm not speaking of the poor, the marginalized, or the diminutive in stature. I mean the moral midgets whose formerly quiet lives have lately been amplified to a deafening level by social - and other media platforms. These are people emboldened by

the scope of the Internet and the relative anonymity it affords.

Some of the best advice ever given is that one ought to think twice before speaking. But we seem to have lost a vital component necessary to think even once: restraint. We're not restrained, because many believe that blurting out the first thing that pops into one's head is a sign of "authenticity." It's not.



Saint Paul Preaching in Front of the Areopagus by Marià Fortuny, c. 1855-56 [Museu Nacional d'Art de Catalunya, Barcelona]

We really need to be more stoic. I'll capitalize that word in a moment.

The Oxford English Dictionary defines "stoic" as a "person who practises repression of emotion, indifference to pleasure and pain, and patient endurance in adversity."

That's actually in the capital-S "Stoic" entry, which begins, as it should, with mention of the Greek philosophical school. That's the Stoicism I'm thinking about, although I mean to connect it to Christianity. And why not? Saint Paul did.

Paul went to Athens where he got into many debates, which was easy, as Acts 17 tells us, because "all the Athenians and the foreigners who lived there spent their time in nothing except telling or hearing something new."

That may sound like our current cultural moment, except that the Greeks actually

listened to one another and did so temperately.

At the Areopagus, Paul gave his famous sermon based upon an inscription he'd seen about the *Agnostos Theos* or unknown god, the thirteenth deity of the Greek pantheon.

The assumed background of Paul's engagement with the Greeks was his knowledge of Greco-Roman philosophy, in general, and Stoicism, in particular. "Epicurean and Stoic philosophers" were among those gathered to hear him.

Paul knew the Hebrew Scriptures, the tenets of Stoicism, and the teachings of Jesus (the Way, the Truth, and the Life). His intention in preaching was not so much to dissuade the Stoics from their philosophy as to convert them to the one, true faith. Stoicism was very much the fertile ground our Lord spoke of, and Paul was planting seeds therein.

The first principle of Stoicism is that there are things in this world that are within our power (to change or accomplish) and things not in our power. And those latter things ought to be a matter of indifference to us: *neglegentia diligens* (studied negligence). It was part and parcel with *apatheia*, which *did not* mean “apathy” as we understand the word today.

I think of it as a kind of *elegant fatalism*. Of course, I know we’re supposed to “care” about everything and to “fight” to make the world a better place. And we can do that after a fashion, but – as in the OED’s definition of Stoicism – we need to have “patient endurance in adversity.” Call it *dispassion*.

To be blunt: In the last four years, I’ve watched as people I admire tied themselves in knots, practically to the point of misery, over the transit of civil life. I’m referring to “liberals” and “conservatives” alike.

Thirty years ago, while working as a consultant for a major New York publisher, I wanted the company to take on a book by C. John Sommerville called [*How the News Makes Us Dumb*](#), but the title alone was sufficient to scandalize the bluestockings who were my colleagues. It was published elsewhere. Its marvelous subtitle is *The Death of Wisdom in an Information Society*.

Prof. Sommerville’s points are these:

News schedules turn politics into a perpetual campaign. News packaging influences the timing, content and perception of government initiatives. News frenzies make a superstition out of scientific and medical research. News polls and statistics create opinion as much as they gauge it. Lost in the tidal wave of information is our ability to discern truly significant news – and our ability to recognize and participate in true community.

To that, I will add that the news also makes us stressed and angry. And when I say “us”

I mean tens-of-millions of Americans, lately battered by COVID and life’s usual problems – all have fallen into the rapids of rage that have swept up our politics.

Our Lord was not a Stoic: He *made* the Stoics. No doubt Paul caught the Greek and Roman Stoics’ attention by quoting Christ: “So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.” (Matthew 6:24)

No one is saved by the blood of Zeno, Epictetus, Marcus Aurelius, Seneca, or Cicero. But the restraint and dispassion inherent in their philosophy was a precursor to Paul’s effective evangelism in Athens and Rome.

If you want a good example of dispassion and restraint, consider our Lord’s Passion – of Him standing before Pilate, to whom he gave “no answer, not even to a single charge, so that the governor was greatly amazed.” (Matthew 27:14)

“Let your word be ‘Yes, Yes’ or ‘No, No,’” He said, “anything more than this comes from the evil one.” (Matthew 5:37)

Or as Paul wrote to the Ephesians (4:26-27): “Be angry but do not sin; do not let the sun go down on your anger and give no opportunity to the devil.”

So, if it seems that many have slipped into a kind of neo-paganism, don’t despair. The faith of Christ began with twelve men and today claims 2.4 billion. Not all who claim to follow Christ really do, but He warned us about that.

Take no thought for tomorrow. In proclaiming Christ’s love, we are saying His victory has already been won:

I have said this to you, that in me you may have peace. In the world you have tribulation, but be of good cheer, I have overcome the world. (John 16:33)



About the Author

Brad Miner

Brad Miner is senior editor of *The Catholic Thing*, senior fellow of the Faith & Reason Institute, and Board Secretary of Aid to the Church In Need USA. He is a former Literary Editor of *National Review*. His most recent book, *Sons of St. Patrick*, written with George J. Marlin, is now on sale. His *The Compleat Gentleman* will be published in a new edition by Regnery in May of 2021.



Saint Who?



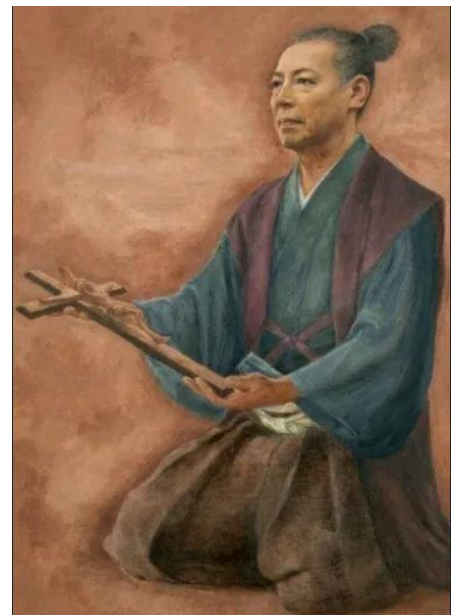
Promoting the shining lights of lesser known saints
Submitted by Didymus Astle

Blessed Justus Takayama Ukon	
Born:	circa 1552
Departed:	3, 4 or 5 February 1615
Feast:	3 February
Patron of:	Persecuted Christians
Image:	Blessed Justo kneels with a Crucifix
Image Credit:	Painting by Mimaki Kazuko. Image supplied by and used with the permission of Terry Jones. Available at: https://i2.wp.com/catholicsaints.info/wp-content/uploads/img-Blessed-Justus-Takayama-Ukon.jpg?w=356&ssl=1

The 3rd of February is the feast of Blessed Justus Takayama Ukon, the Samurai of Christ, being the date on which he is believed to have succumbed to the fever he caught in Manila.

Bl Justo lived in Japan towards the end of the country's turbulent Sengoku period during which civil war raged almost constantly. As the eldest son of the Daimyo (Lord) of Sawa Castle, he was raised in the military tradition of his family. He was baptised at the age of 12 upon his father's conversion to Christianity. Nonetheless, the young man took the duties of his position most seriously, to the point where he killed his rival at his coming-of-age duel in 1571. In spite of this, he had sustained severe wounds during the bout. While recovering, he began to reflect upon the life to come and how he had never cared much for his soul or the Faith into which he had been baptised. Henceforth, his devotion began to grow.

In the ensuing years, he married and raised a



family while fighting alongside his father to maintain their position and acquired another castle. (Perhaps the most significant campaign he participated in would be the decisive Battle of Shizugatake.) Both he and his father strove to implement policies favourable to Christians and many people converted under their guidance. This continued until 1587 when all missionaries were expelled and Christian Daimyos ordered to renounce their faith. Bl Justo protested that he would rather renounce his lands and property than his faith. Though many of his peers complied

with the order, out of respect for him they continued to offer him their protection for over a quarter of a century even as Bl Justo's own words came true. Forsaking much of his worldly wealth and honour to spread the Gospel through those years, he became a wanderer then an exile. For in 1614 the Shogun outlawed Christianity entirely. So, with about 300 faithful companions, he departed Nagasaki for Manila in November.

A month later, the Filipinos granted the refugees much hospitality. Governor Juan de Silva even offered to pay Bl Justo a pension. He declined on the grounds that he did not wish to be treated as a lord when he no longer held such authority. The Spanish then offered to invade Japan to restore his position. But he said he had seen enough violence in life and that it would be better to pray the Lord would protect His children instead. Upon his passing, he was buried as a Christian with full military honours and the Japanese faithful soon began to proclaim his sanctity.

Prayer:

O God our Father, who hast enlightened Thy Church by the example of Thy holy confessor Blessed Justus Takayama Ukon, we beseech Thee to evermore enrich her with Thy heavenly grace, and raise up faithful witnesses who by their life and doctrine may set forth to all men the truth of Thy salvation; through Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end. Amen.



Welcome on the East Coast ...



On 25 October, Annabel Lam, wife of Danny and mother of Heather, received the Sacrament of Confirmation at the Ordinariate parish of St Bede the Venerable in Sydney NSW. The celebration of the Sacrament had been delayed thanks to the coronavirus-related restrictions.

And then, on 24 November (2 ½ months premature) Annabel delivered her second baby – Frederick Christian. A few days later, Monsignor Reid went to the

“preemie” ward at the hospital to baptise “Freddy.” Since then, he has done so well that, just last week (three weeks early) he was able to be taken home by Annabel and Danny. Heather now has a baby brother.

And, no, the Monsignor was not wearing black vestments. It reached 45C that day, so he was doing his best, as a Canadian, not to collapse from the kind of heat that was not part of his upbringing!



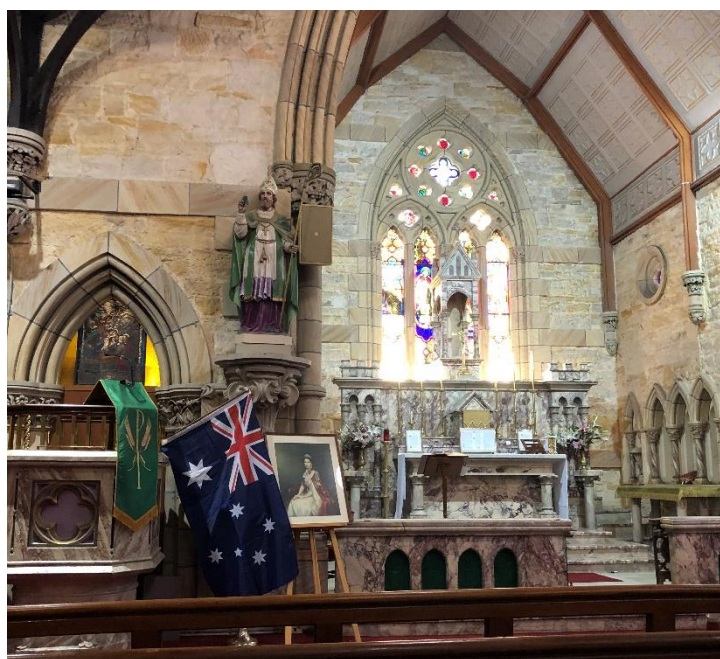
... and on the West Coast



And Callum, son of Taylor and Natsha, now has a baby sister; as, on Sunday, 24 January, Genevieve Ivy Glass was received into the Body of Christ through the Sacrament of Baptism at Saint Ninian and Saint Chad parish in Perth WA.



Australia Day



On 26 of January, Australia Day was commemorated at Mass at St Bede the Venerable in Sydney (Newtown). There is a full set of Mass propers in *Divine Worship: The Missal* beginning on page 1018. They are properly located there, rather than in the Sanctoral cycle portion of the Missal.

It's interesting that we have a full set of propers for Australia, whereas in England, Canada and the US, they all use the propers beginning on page 1015 – *For the Nation*. They each have a particular Collect; but not a full set of unique propers as we do in Australia.

For those who have an interest in matters liturgical; and even more importantly for sacristans and those who set up special occasions in the church, note that secular “furnishings” such as flags and portraits of secular persons, even the Queen, are to be located outside of the sanctuary.



Lent begins in two weeks

“No time to rejoice for those who walk among noise and deny the voice.” (T. S. Eliot)

Australia Day was the hottest day so far this summer in Sydney touching 40C in our suburb, so we huddled inside for most of the day after early morning Mass at St Bede's. It afforded me the opportunity to finish reading Cardinal Pell's *Prison Journal, Volume 1*.

Quite aside from the very important annual Lenten exercise of at least spiritually joining ourselves with our Lord on His last journey into Jerusalem, perhaps this year, we might each add particular prayers every day for the renewal of the Church. That presumes that each of you will by now have seen the letter from our Episcopal Vicar, Fr Ken Clark, following a Governing Council meeting during which the essential contents of that letter were debated, having been prompted by the Congregation for the Doctrine of the Faith in Rome, who directly oversee the Ordinariate.

The letter sets out some benchmarks that we must achieve for the Ordinariate to be viable, and thus sustained into the future. And, of course, without stating it, the letter presumes that renewal is a must.

Let us hear some of the thoughts from Cardinal Pell from 21 June 2019 (used with permission):
“I have mentioned Fr Alexander Sherbrooke’s reflections after sixty years of life and thirty as a priest. Perhaps the best way to demonstrate what I think of their quality is to say that I intend to send a copy of them to special friends, a few archbishops, some key priests who would be open to his message. I don’t agree with every one of the many points he makes, but it is a prophetic document, with a whiff of Savonarola, not so much about the future (where I hope he is somewhat pessimistic), but through its insights into our present situation and the only way forward.

“Karen (from somewhere, with no surname) wrote that her husband was a supporter of mine, because he ‘had read that you took the Church back to the original teachings of the Bible, and he understands and agrees with you why you did it.’ I did try to do what Christ taught as this had come to us through the Church’s Magisterium and practice.

“Fr Alexander is working on the same basic lines in Soho, one of the centres for homosexuality in London, where life can be very raw and the poor and wounded are not in short supply.

“Pope Benedict has repeated that we don’t need a new Church, and we don’t need a new set of teachings. Fr Alexander points out that there is no easy answer, no magic bullet for renewal, and he is more pessimistic than I am about programs and strategies. World Youth Days still provoke conversions.

“But he is absolutely right that we must contemplate Christ in prayer and in the sacraments, that the difficult business of striving for holiness has to be at the centre of any attempt at renewal. He speaks of Satan, of the need to repent of our sins, of the collapse of sexual discipline, of our distance from the poor, of the damage from the crisis of paedophilia and homosexuality, of our introspection, on ‘the unbridled and effective attack on the Church’ weakened by scandals and poor morals, and on the grim reality that many outside the Church are no longer interested in what we say. I don’t believe this is the whole truth, because if the hostile world believed that our teaching was not a provocation and that our forces are spent, they would leave us alone.

“The Church is in decline but is still the Body of Christ, not the ‘old curiosity shop.’ Priests remain central to Church life, and the nine characteristics of priestly life are spelt out. A beautiful and dignified liturgical life is essential, and (Fr) Alexander has a huge enthusiasm for prayer before the Blessed Sacrament, for silent adoration and its fruitfulness. All lovers of Christ and his Gospel will find much to ponder in these reflections.

“Since the French Revolution in 1789, many European countries in many periods have been ruled by governments hostile to religion, anticlerical and sometimes persecutors. The Nazis and the Communists are not alone, and the religious peace in England since the Gordon Riots in 1780 (which coincided with considerable anti-Catholic prejudice) is not typical of all the Continent. We are not sure whether the religious peace in Western Europe since the Second World War,

when the West was remade by Catholic politicians like Charles de Gaulle, Konrad Adenauer, and Alcide de Gaspari is going to be a precedent for the future or an aberration, an island of stability followed by steady hostile pressure or worse.

“Some lines from T. S. Eliot’s ‘Ash Wednesday’ speak of our situation.

*Where shall the world be found, where will the word
Resound? Not here, there is not enough silence
Not on the sea or on the islands, not
On the mainland, in the desert or the rain land,
For those who walk in darkness
Both in the day time and in the night time
The right time and the right place are not here
No place of grace for those who avoid the face
No time to rejoice for those who walk among noise and deny the voice.”*



Lent Approacheth

Ash Wednesday falls on 17 February this year, which is on the “early” side of when Lent might begin – 4 February being the earliest, and 10 March the latest dates for Ash Wednesday. There will be a peculiarity this year as mandated by the Holy See, and of which our priests have already been notified: after the normal prayers of blessing of the ashes, the priest will only say once, “Remember that thou art dust, and unto dust shalt thou return.” He will then, in silence, sprinkle ashes on the top of the head for each of the faithful (ladies, please remove your mantillas or hats!) – i.e. no physical touching of the forehead and making the sign of the cross with the blessed ashes. This method of sprinkling actually has considerable historical precedent, and apparently is still the norm in many non-English speaking countries.

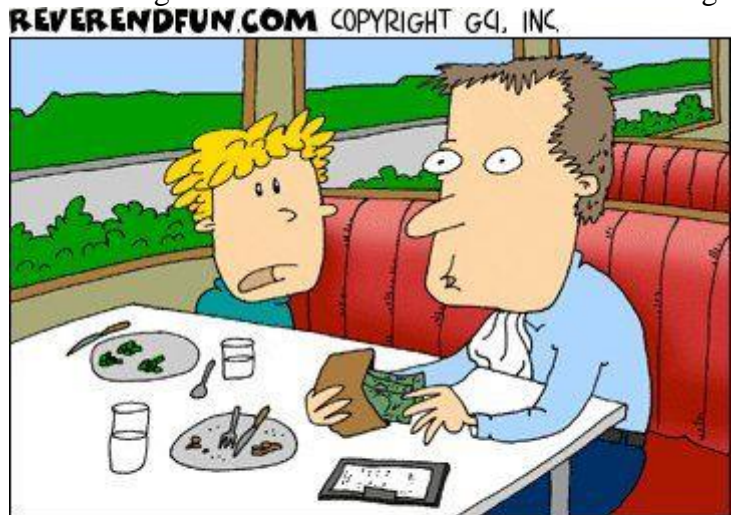
In addition, the usual reminder that Ash Wednesday and Good Friday are the two appointed days of fasting in the Church: one simple meatless meal, and, if necessary, two snacks which combined must be less than a meal.

In years gone by, I often suggested to the faithful of the parishes in which I served that, rather than the traditional practice of “giving up something” for Lent, perhaps a more fruitful spiritual exercise would be to “take something up” for Lent. I would usually offer a number of suggestions: helping out at the food bank; visiting the sick and shut-in; spending an additional half-hour in spiritual reading each day – all of which meant, of course, “giving up” time that would have been spent on other less fruitfully spiritual activities. Of course, I usually suggested that said time that was forfeited from one’s routine would be things like watching TV or engaging in social media.

But, in this year, and at this particular juncture in the life of the Ordinariate; and further in view of the previously mentioned letter to all and sundry from our Episcopal Vicar concerning the fairly immediate future of the Ordinariate, I think it appropriate to list a few other suggestions of things “to take up”:

- Take up the “mantle” of responsibility for bringing new members into the Body of Christ. To be sure, this is often not an overnight thing; we may have to spend a goodly amount of time in so encouraging others;
- Spend time in the Presence of the Blessed Sacrament. Even if your parish cannot for various reasons provide times of Adoration, there will most likely be a Catholic parish close by that does.

- Get involved in starting study or prayer groups (if not already going in your location) in your Ordinariate community – with a particular aim of inviting “outside” friends and acquaintances to join you.
- If not already doing so, take up the Biblical injunction of supporting the Church in terms of material needs – most often today being financial support. Said Biblical injunction of *10% of one’s income belonging to God* has never been supplanted; sadly over the centuries it largely fell off, especially in the Catholic Church. I completely understand the reluctance on the part of parish priests to “harp” on the topic; and, indeed it is not appropriate to do so from the pulpit. But I’m not a parish priest, and I’m not speaking from the pulpit. Regarding the 10%, the proper understanding is that the first 10% of our income belongs to God; support of other worthy causes is over and above that amount. In real terms, what this means is that, if your income is \$50,000 per year, then the contribution to Church should be \$5,000 – in simple terms: \$100 per week. I’m almost certain that, if all of our faithful and regulars took that to heart, we should easily meet the benchmark targets as laid out in the Episcopal Vicar’s letter. The cartoon to the right speaks of the normal, automatic practice in North America of tipping one’s waitress in restaurants – an essential part of their income that is, I understand, included in the meal prices here in Australia. Can we make it automatic for supporting the Church?

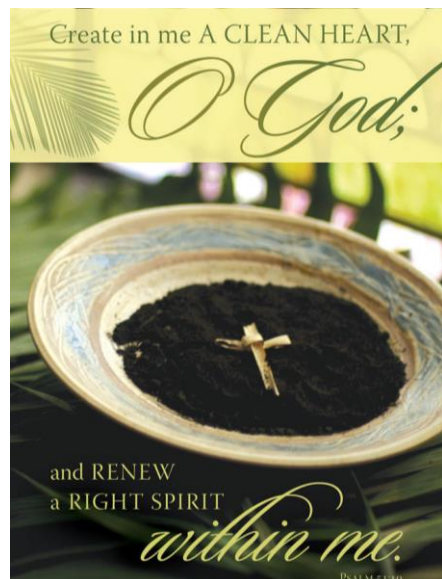


Thanks to Shirley Ostrander
 HOW COME THE WAITRESS GETS 15% AND GOD ONLY GETS 10%?
 01-15-2004



Lent

Lord, bless me this Lent. Lord, let me fast most truly and profitably, by feeding in prayer on thy Spirit; reveal me to myself in the light of thy holiness.



Suffer me never to think that I have knowledge enough to need no teaching, wisdom enough to need no grace, goodness enough to need no progress, humility enough to need no repentance, devotion enough to need no quickening, strength sufficient without thy Spirit; lest, standing still, I fall back for evermore.

Shew me the desires that should be disciplined, and sloths to be slain. Shew me the omissions to be made and the habits to be mended. And behind these, weaken, humble and annihilate in me self-will, self-righteousness, self-satisfaction, self-sufficiency, self-assertion, vainglory.

May my whole effort be to return to thee; O make it serious and sincere, persevering and fruitful in result, by the help of thy Holy Spirit and to thy glory, my Lord and my God.



Vocations Appeal



It's Your Call

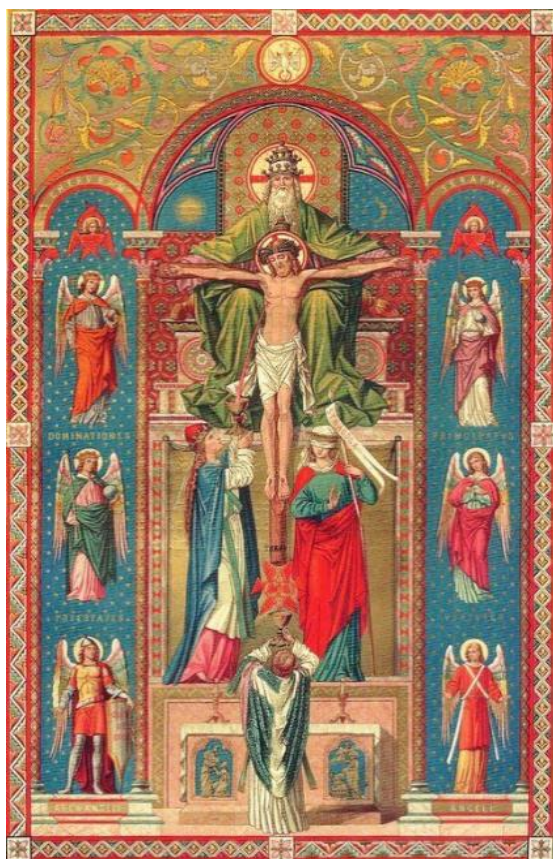
As we receive donations from individuals throughout the entire calendar year, it is not possible to determine to the exact dollar how much was received as part of our annual Vocations Appeal that began on the First Sunday in Advent.

As at the end of January, the amount received in response to the appeal is just under \$26,000.

Many thanks to all who donated so generously to support not only our men who are in seminary, but also those pursuing graduate studies, and also for ongoing priests' formation.



Anniversaries This Month



ORDINATIONS

Father Owen Buckton – 1 February

BIRTHDAYS

(Seminarian) Bradley Le Guier – 22 February

Father Kopel Gibuma – 26 February

(And, apologies. Our database had Father Raphael Kajiwara's birthday in January. It is actually 25 February)

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.