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The Personal Ordinariate of
Our Lady of the Southern Cross

Vol 3 No 2

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Epiphanytide – Pre-Lent



The Ordinary's Message

As we approach the 10th anniversary (June) of the formal erection of The Personal Ordinariate of Our Lady of the Southern Cross, perhaps it might be worthwhile for a bit of a review.

There are three promptings in that regard: first and second are the two articles that follow my opening message, both from Crisis Magazine, and which encourage those who are perhaps confused or even feeling abandoned in the Catholic Church to have a look at the Ordinariate Form of the Mass; third, concerning some comments posted that purport to explain the impetus from the Anglican side of the



fence for the creation of the Ordinariates.

I suspect that many may already have read the two articles that follow. While they both are commendable in terms of their essential content, once again we must emphasise to all and sundry that the terms *Anglican Ordinariate(s)* and *Anglican Use* (as applied to our liturgy) are quite incorrect terms. As Bishop Steven Lopes remarked in an interview some years ago now, “Oh, I didn’t know that the Anglicans had an Ordinariate.” And, of course they don’t.

Yes, the core of our original communities was made up of former Anglicans, and the Apostolic Constitution by which the Ordinariates were created does have the word *Anglicanorum* in it; however, as pointed out on many, many occasions, the persistent use of the terms, neither of which have ever had official status, have caused, and continue to cause much confusion in the minds of Catholics. Many think that we in the Ordinariates are not really Catholics when they hear the word “Anglican” applied to us.

Further, since 2019, when Pope Francis expanded the Complimentary Norms so that any baptised non-Catholic may come into the Catholic Church through the Ordinariates, the persistent use of

the word begins to smack of exclusivity.

It is notable that, for both articles, the editors of Crisis have included a note, “*The term ‘Anglican Use’ is still sometimes used in reference to the liturgy celebrated by the Personal Ordinariates, but the official term for this liturgy is ‘the Ordinariate Use of the Roman Rite’.*”

To the third prompting, which is best described as that which are only personal opinions, purporting to offer the reasons why the Ordinariates were created. Foremost among these comments was one that claims that the Ordinariates came into being primarily as a means for married Anglican clergymen to become Catholic priests. Without being too harsh to the person that posted that comment, this is just profoundly incorrect.

Whether it be the Episcopal Diocese of Fort Worth; or the Traditional Anglican Communion (TAC), the Pastoral Provision in the United States, or the subset of Forward in Faith – the four primary groups petitioning Rome for some sort of vehicle for Anglican communities (not just clergy) to be reconciled to the Holy See – the primary impetuses were consistent, and it was not about the marital status of Anglican clergy seeking ways to become Catholic priests. Even before *Anglicanorum coetibus* was promulgated, married Anglican clergy, on a case-by-case basis, were permitted to undergo a formation process and become Catholic priests.

In terms of origins, let me share with you that in which I was personally involved – the movements of Anglicans that began in 1977 at the Congress of St Louis, where I was present as an unmarried layman. Of the nearly 2000 people present at that Congress, only a small percentage were clergymen. It was a movement of the laity, prompted by alarm that the Episcopal Church in the US and the Anglican Church of Canada had, by a process of presuming to democratise doctrine, departed from the fundamental understanding of the nature of the Sacraments as “covenanted means of grace” – gifts from God. Rather than received revelation, it might be argued that they had opted to “make this up as we go along” (and yes, please do read alarm bells into that observation as we see large groups in various parts of the Catholic Church now demanding the same departure from the established teachings of the Church, based on revelation, into the morass of perceived social relevancy).

A document was promulgated, *The Affirmation of St Louis* which, while it did mention twice a desire to seek unity with other bodies that held to the traditional beliefs of Christendom, it did not suggest any immediate movement toward rapprochement with Rome; rather, a desire to remain faithful to the teachings of the undivided Church of the first millennium and how that was expressed in the traditional Anglican liturgy. Many of us, without being terribly prophetic, knew that Canterbury herself would follow suit in the years ahead – which happened in 1992. But even in 1977, immediately following the Congress, there were many discussions among us of the problem of being truly separated from the historic Sees of Christendom.

Even more actively post St Louis, a group in the United States began direct communication with the Holy See, which resulted in the Pastoral Provision (which became colloquially known as the “Anglican Use” – see the second article below), but only applied to the United States. Several communities of Anglicans became Pastoral Provision parishes, but were subsumed, some immediately, some a little later, into the Personal Ordinariate of the Chair of Saint Peter.

The concerns articulated at the 1977 Congress (beliefs, sacraments, structure and conduct) were the same that characterised the other groups who later joined the discussions with Rome. Certainly there was no mention of married clergy in the 2007 petition of the TAC to Rome; and, so far as I know, that was also true of the other groups. Indeed, over the years after 1977, and leading up to

the TAC being invited by Rome in 1991 to “have a chat” we had begun to pray that there might be some way for groups, communities, parishes of Anglicans to be reconciled with Rome while bringing traditions, forms of worship, *patrimony*, with us.

Which leads to the second recently posted comment was that there was already a patrimonial version of the Mass in English in the Latin Rite of the Roman Church. Perhaps the person who posted that was referring to the situation in England that did not characterise the geographies where the other Ordinariates were erected – that in England Anglo Catholic clergy had abandoned the Anglican Book of Common Prayer in the 1970s and 80s, and were already using the Ordinary Form (Novus Ordo) of the Mass, even before becoming Catholic. Upon becoming Catholic priests, apparently, some argued that the Novus Ordo was patrimonial to the Anglican heritage – which of course, it most decidedly is not. They may also have not been keen on using the Book of Divine Worship from the Pastoral Provision in the United States, which was the basis of the draft missal for the Ordinariates in the first few years. However, in 2015, when *Divine Worship: The Missal* was formally issued, it became the approved Ordinate Form of the Mass – it is the *only* patrimonial (to the Ordinariates) version of the Mass in English.

It might also be a good thing to revisit the Apostolic Constitution, *Anglicanorum coetibus* under which the Ordinariates were created. The very opening words emphasise that it was not promulgated to satisfy the desires only of individuals here and there, “In recent times the Holy Spirit has moved **groups** of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually *as well as corporately*” (emphasis mine). And of course, that part of Clause III about which the two following articles speak, “...liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, *as a precious gift nourishing the faith of the members of the Ordinate and as a treasure to be shared.*”

The Right Reverend Monsignor Carl Reid, PA
Ordinate



The Anglican Use: A Better Novus Ordo?

Andrew Slankard – 7 January 2022

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

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The Tridentine Mass is one of the most beautiful things the Church has at her disposal. For centuries it has been, and remains, the most effective weapon in her arsenal. Ever since I converted in 2017, I’ve admired it from afar, often by watching YouTube videos and reading articles, unable to attend a Tridentine Mass in person since the closest one was over 90 miles south of me. This was what brought me to Rome in the first place, not the mid-20th-century church buildings, felt banners, and Marty Haugen praise music.

When I relocated to Washington, D.C., in 2021, I suddenly had a few options in my backyard. So, I started going to a Low Mass every other Friday after the end of my workday. I have to say, it was everything I expected it to be: peaceful, noble, beautiful, bold, deliberate, and, most importantly, befitting of the One we call the King of Kings.

Here we are now at the start of 2022, bleeding from a couple of heavy hits dealt by the Vatican, starting with *Traditionis Custodes* in July and continuing in December

with the Congregation for Divine Worship's answers to the 11 dubia questions. It seems the fears of traditional Catholics were confirmed rather than assuaged.

As these events have unfolded, I've begun looking with renewed curiosity at the Anglican Use—the Mass celebrated by “Personal Ordinariates” for former Anglicans, more commonly called the Anglican Ordinariates. They are canonical structures set up in 2009 by Pope Benedict XVI when he issued *Anglicanorum coetibus* for Anglicans who wanted to be in full communion with Rome without losing their Anglican patrimony.

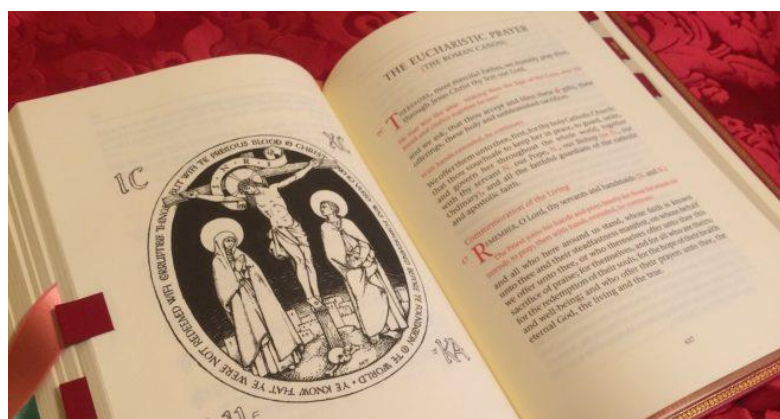
This established three Ordinariates in three geographical dioceses that span multiple ordinary dioceses: one in the U.K. (the Personal Ordinariate of Our Lady of Walsingham), one in North America (the Personal Ordinariate of the Chair of Saint Peter), and one that covers Australia and Japan (the Personal Ordinariate of Our Lady of the Southern Cross). They celebrate a Mass that borrows heavily from multiple versions of *The Book of Common Prayer*, including the 1662, 1928, and 1970 versions; all of this was vetted and given Rome's imprimatur to eventually produce what they now call *Divine Worship: The Missal*.

Really, this liturgy is stunningly beautiful, and if you haven't seen it before you should find a way to attend one. If there's one thing that we might agree the Anglicans have done well, it's preservation of the liturgy (at least, the “high church” or “Anglo-Catholics” have). I recall the first time I discovered the Anglican Use through a video on YouTube that an Ordinariate parish used for promotional purposes on their website. The priest described their liturgy as “where the sacred meets Elizabethan English.”

Much of what is sacred about the Tridentine Mass is packed into it, but it's celebrated in English. Not just any English, mind you, but a much more formal English that nowadays

is perhaps most commonly heard in recitations of Shakespeare. I think this is consistent with what many traditionalists believe: that God deserves the best we have to offer; and if not Latin, then at least a more beautiful English.

Doesn't the Roman Canon sounds much more beautiful in the manner below, which is the first paragraph extracted from the Anglican Use rubric:



THEREFORE, most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord, and we ask, that thou accept and bless these gifts, these offerings, these holy and unblemished sacrifices. WE offer them unto thee, first, for thy holy Catholic Church: that thou vouchsafe to keep her in peace, to guard, unite, and govern her throughout the whole world; together with thy servant N. our Pope, [N., our Bishop] [or N., our Ordinary], and all the faithful guardians of the catholic and apostolic faith.

This is subtle, but the language's departure from our more vulgar everyday usage is another reminder that we've left the profane for the sacred. We've crossed that threshold from the secular world into the mystery of Holy Mass.

For a long time, I've felt convinced that this is the sort of Mass that was intended to come out of Vatican II, but instead we got something else. It's been noted that in the immediate aftermath of the council, priests attempted to conform to the new decrees by celebrating the Tridentine Mass in English, before the Mass of Paul VI was established.

So perhaps this is a solution of sorts. Not a surrender, or a compromise, but maybe more of a loophole. Traditionally-minded Catholics can maintain access to a sacred and noble Mass similar to the Tridentine Mass, but because it's technically not that Rite, it does not violate any guidelines or rules established by Rome. Given what may sadly turn out to be a decreasing number of liturgical options as Church officials potentially choke the life out of the Latin Mass, the Anglican Use Mass may be one way forward.

Bishop Steven Lopes presides over the Personal Ordinariate of the Chair of St. Peter, the Ordinariate here in the United States. He was also recently appointed to chair the Committee for Divine Worship in the USCCB. This might be a unique opportunity for him to at least start the wheels turning in promulgating this wonderful Mass.

Even if it's not possible to directly transfer the Anglican Use from the Ordinariate to diocesan rubrics, perhaps an option can be created wherein this Mass is laid out as an alternate English-language Novus Ordo. The same way the Tridentine Mass has a Low Mass and a Solemn Mass, perhaps the compromise is to have a "low" and "high" Novus Ordo where the Mass of Paul VI and the Anglican Use exist side by side as two expressions of the same form. After all, they are similar: they're both Masses of the Roman Rite and they're said in the vernacular. The rubrics might be a bit different in terms of propers, order, and the orientation of the priest, but that can be

attributed to differences between low and high.

Obviously, this would likely still be impossible in places like the Archdiocese of Chicago, where Cardinal Cupich recently wielded the full weight of *Traditionis Custodes* to crush the Tridentine Mass, and even traditionally-leaning Novus Ordos, into oblivion. But we should still take it where we can get it. I imagine others, like Bishop Strickland in Tyler, Texas, Archbishop Cordileone in San Francisco, and Archbishop Sample in Portland, to name a few, would at least be open to examining it as an option to integrate into their respective dioceses and archdioceses.

It's not a perfect solution, and I have already seen detractors on both sides, generally from the extreme fringes. Obviously, some modernists dislike it because it's not the New Mass, and some traditionalists dislike it because it's not specifically the Tridentine Mass. But my gut tells me that most Catholics would appreciate this sort of Mass for its "third way" approach: it achieves all of the nobility of the Tridentine Mass and the accessibility of the Novus Ordo.

If there just so happens to be any bishops out there—American or not—reading this, I would humbly request that Your Excellencies perhaps consider how the Anglican Use of the Roman Rite might be more broadly executed in diocesan life as a way to spiritually nourish your flock in this post-*Traditionis Custodes* Church we now find ourselves in.

[Editor's Note: The term "Anglican Use" is still sometimes used in reference to the liturgy celebrated by the Personal Ordinariates, but the official term for this liturgy is "the Ordinariate Use of the Roman Rite."]



Andrew Slankard converted from evangelicalism in 2017, works as a video editor for EWTN in Washington DC, and is co-host of the Saint Joseph's Workshop podcast. He is dedicated to his family, and to finding a balanced approach to the historic and traditional Catholic faith.



An Anglican Use Success Story

Bob Landry – 7 January 2022

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

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Faithful Catholics weary of depressing headlines highlighting the fall in Mass attendance, papal persecution of the Traditional Latin Mass (TLM), weak bishops, and myriad liturgical abuses within the Ordinary Form of the Roman Rite, take heart.

There are parishes out there that are seeing extraordinary growth by celebrating the majesty and beauty of the Mass in a reverent, joyful way. Some do so using the Ordinary Form (aka the Novus Ordo), while others celebrate using different forms of approved liturgical rites.

One such parish is [Our Lady of the Atonement](#) (OLA) in San Antonio, Texas. OLA was the first “Anglican Use” parish erected under the 1980 Pastoral Provision proclaimed by Pope John Paul II allowing

Canada. The POCSP was the second of three personal ordinariates to be established after the promulgation of the apostolic constitution *Anglicanorum coetibus* by Pope Benedict XVI in 2009. The other two are the Personal Ordinariate of Our Lady of Walsingham (England, Wales, and Scotland) and the Personal Ordinate of Our Lady of the Southern Cross (Australia and Japan).

The first bishop of the POCSP is Steven J. Lopes, who also served for several years in Rome with the Congregation for the Doctrine of the Faith.

Ordinariate parishes celebrate Mass according to a special form of the Roman Rite (*Divine Worship: The Missal* or sometimes called the Ordinariate Form of the Roman Rite) that incorporates many elements of Anglican patrimony but still

conforms to the Church’s liturgical standards.

Our Lady of the Atonement parish is attracting families far and wide who seek a Mass filled with solid and orthodox preaching, traditional sacred music, liberal use of incense, male altar servers, and beautiful architecture that uplifts the spirit and

nurtures the soul—the “smells and bells” that so many faithful Catholics hunger for.

The ministers celebrate the Ordinariate Mass in English, but also *ad orientem*, that is, facing “to the east.” Only during certain prescribed moments during the Mass does the celebrating priest turn to face the congregation. It is quite amazing what a difference this makes when compared to the typical use of *versus populum*, where the



[Photo: Our Lady of the Atonement (credit: Brian Moran)]

former (mostly) Episcopalians to form parishes within existing U.S. dioceses. Under the care of the Archdiocese of San Antonio, OLA has gradually expanded since its founding in 1983.

In early 2017, OLA was transferred into the Personal Ordinariate of the Chair of St. Peter (POCSP), a special, non-territorial diocese based in Houston, which oversees more than 40 Ordinariate parishes in the U.S. and

priest faces the congregation for essentially the entire Mass. This is one of those “reforms” that became prevalent but was never actually mandated by the Second Vatican Council. *Ad orientem* keeps the focus of the Mass where it should be, on our Lord Jesus Christ and not on the celebrating priest.

At OLA, Sung Masses are accompanied by a 50 rank Casavant pipe organ and one of several parish choirs leading the congregation in traditional English hymns and chants. No silly guitars or Dan Schutte lyrics here.

Holy Communion is administered via intinction (where the Sacred Host is dipped into the Sacred Blood) while the recipient is kneeling at the altar rail. At any given Mass, roughly two-thirds or more of the females in attendance are wearing chapel veils. Young, growing families are abundant; crying children in the congregation are a regular feature because the two crying rooms in the rear of the church are already filled to capacity.

The two Sung Masses on Sunday mornings are often overflowing with attendees. Since the end of 2019, the number of registered families has grown impressively to over 1,000 families. Many parishioners travel long distances to attend Mass, knowing the spiritual fulfillment is well worth the drive.

Lay ministries abound. In addition to a robust Adult Inquiry program, OLA is blessed with ministries active in the pro-life movement (Culture of Life), mothers who have experienced the sorrow of miscarriage (God’s Comfort in Loss), CYO, Knights of Columbus, Women of Grace, Fulton Sheen Catechism, St. Vincent de Paul Society, and The Troops of St. George/American Heritage Girls, among many others.

OLA offers both Morning and Evening Prayer, Eucharistic Adoration, and uniquely Anglican traditions such as Choral Evensong

(monthly) and Nine Lessons & Carols (during Advent).

An important ministry for OLA is the Atonement Catholic Academy, a PK3 through 12th-grade school that enrolls about 350 students. The school offers a classical curriculum with a particular strength in music. Students attend daily Mass and the faculty swear an oath of fidelity to the Magisterium of the Church.

Prominent Catholic laymen have taken note of OLA’s growth and have given presentations to packed congregations during 2021. They include theologian and apologist Dr. Scott Hahn (St. Paul Center), Johnnette Williams (Women of Grace), and Jason Evert (Chastity Project). Dr. Hahn noted that he still possesses a set of rosary beads sent to him many years ago by OLA’s founding pastor, Fr. Christopher Phillips. Dr. Hahn spoke of his visit to OLA as a “dream come true,” as he had seen the campus several times in the past but had never been inside the church itself.

Distinguished clergy who visited (and concelebrated Mass in the Ordinariate Form) in 2021 include Archbishop Gustavo Garcia-Siller of San Antonio and Bishop Joseph Strickland of Tyler, Texas.

In addition to the POCSP website, the website Reverent Catholic Mass has a searchable map to locate the nearest Ordinariate parish. For many people, an Ordinariate parish will not be conveniently located. Fortunately, Reverent Catholic Mass also tracks parishes celebrating the Mass using other liturgical rites, as long as they meet its criteria for reverence.

Catholics who yearn to attend a reverent Mass and/or join a growing, vibrant parish have options. The Ordinariate Form celebrated by the parishes of the POCSP may just be the home they are looking for. OLA in San Antonio is proof positive that traditional Catholic worship will fill the pews. Church leaders, take note.

[Editor’s Note: The term “Anglican Use” is still sometimes used in reference to the liturgy celebrated by the Personal Ordinariates, but the official term for this liturgy is “the Ordinariate

Use of the Roman Rite.”]

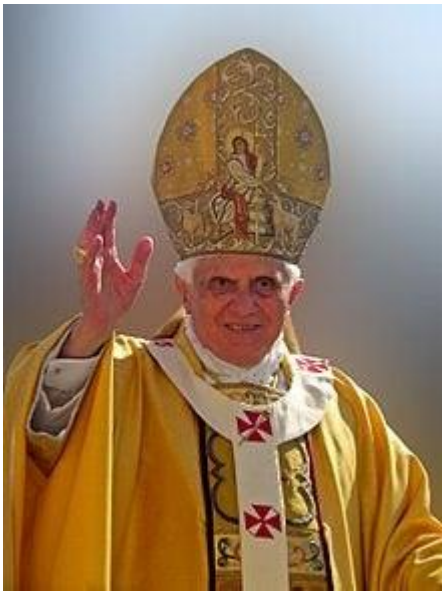


Bob Landry is a parishioner, board member, and Instituted Acolyte at Our Lady of the Atonement Catholic Church. He serves as Savings & Retirement Director for H-E-B, a large grocery chain serving Texas and Mexico.



Goings On About the Ordinariate

Trinity Sunday, 12 June 2022 will mark the 10th anniversary of the establishment of the Personal Ordinariate of Our Lady of the Southern Cross. We were the third to be founded, following the Personal Ordinariate of Our Lady of Walsingham in England and Wales on 15 January 2011, and the Personal Ordinariate of the Chair of Saint Peter on 1 January 2012.



Pope Benedict XVI

As mentioned, our 10th anniversary falls exactly on Trinity Sunday. In a discussion at our Governing Council meeting just last week, it was agreed that we plan to celebrate *locally*, in each of our communities. Each community, based on those resources available, not least the church building in which services are held, might begin planning now on advertising and inviting others from the local Catholic communities to join in the celebration on Trinity Sunday.

While our sister Ordinariate in England held a 10th anniversary celebration last November, several months after their actual anniversary date, I have seen nothing to indicate that the North American Ordinariate is planning a similar celebration sometime this year. Perhaps they have simply not yet announced it yet. Or perhaps owing to the attendant chaos that still surrounds the coronavirus pandemic, they have decided against planning anything.



The First Ordinaries: Monsignors Jeffrey Steenson, Keith Newton and Harry Entwistle, at Walsingham in England



Seminarian Snippets

Thoughts from the desk of a seminarian

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

In a couple of day's time, the Seminary will commence with the annual Opening Mass. This will be my fourth year of seminary formation. *Fourth year, already!* Time does fly.

Seminary formation is normally around seven years. God willing, this year is the ‘half-way mark’ for my classmates and me.

I have learned a great deal so far. No wonder we call it ‘formation’ – we are ‘formed’ for the priesthood, like clay formed and moulded to receive a precious treasure. *“But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us.”* (2 Cor 4:7)

No one enters seminary ready to be ordained ‘tomorrow morning’. I was, and am, no different. My own particular ‘earthen vessel’ still has its fair share of imperfections, though thankfully I am led to believe there are fewer than I started with.

I am grateful to be in seminary. Grateful for the formation, grateful for the opportunity to discern and discover my vocation, and especially grateful for my vocation itself. I am also grateful for the people I have met while in seminary, particularly my seminary brothers.

There have been hard times. Perhaps I should be more grateful for those too, in what they taught me and how I grew through them. It has been hard to be away from family and friends. Sydney is still somewhat unfamiliar to me, and I often find myself missing Perth.

It has been hard to realise, as I said, that no one enters seminary ready to be ordained. Perhaps I was more able to recognise the weaknesses I was aware of, the ones I had learned to tolerate, but it was hard to acknowledge the ones of which I wasn’t aware. Harder still to admit that something should be done about them. Harder yet to live with other men who are going through their recognition, acknowledgement, and attempted remedy of their very own faults and foibles.

I wonder which I would prefer: that I can be perfect ‘tomorrow morning’ so that I can stop being haunted by my faults and failings, or that everyone else around me can be perfect ‘tomorrow morning’ so that I won’t be so annoyed all of the time.

God allows all this for a reason. Not because I’m a seminarian, but because I’m a Catholic Christian. God’s grace abounds ever more than all these challenges, such that through the challenges we face in ourselves and in others we grow ever more into the image of Christ. And, no, we don’t become a Christian, or indeed repent of our failings, and then suddenly become perfect images of Christ ‘tomorrow morning’. This takes time, and He is the one who, in time, brings abundant good out of our failings. *“We know that in everything God works for good with those who love him,”* (Rom 8:28)

He has given me His grace not because I deserve it (because I don’t), but because of His love for me. “Everything is grace.” And in a few days, I am embarking on yet another year of God’s drama of bringing grace out of all things, played out through my fourth year of formation. In time, I think, I will be grateful for this too. Thanks be to God.

I’m also grateful for your prayers. I would not have got this far without them – *thank you*. Please keep me, my brothers, and our formation in your prayers. Know that you are in our 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.



The Ordo 2022

The Ordo for the full year, actually into January 2023 has been posted on the Ordinariate web page. There are buttons for it which can be found in three places on the web page: at the bottom of the home page; in Prayer Resources at the bottom of the Daily Office Readings page; and, at the Liturgy Calendar tab.

Or, you can go straight here:

<http://www.ordinariate.org.au/wp-content/uploads/2022/01/OLSC-ORDO-2022.pdf>

In answer to a possible question: no, there are no plans to make printed copies available. The last printed version was so poorly bound; and, as almost everyone has access to the web page – computer, tablet, smart phone – we’ve decided against printing again this year.

And, in further answer to some feedback: yes, there are lots of “extras” in the Ordo that perhaps you might not use. However, if it were simplified to just a table of Lessons for Mattins and Evensong, and Mass reading references, as some seem to prefer, then for those who *are* in the practice of “enhancing” particular the praying of the Offices (with Office Hymns, alternative Canticles at particular seasons etc.), they would be left without those very helpful inclusions. It is similar in that sense to the new Divine Worship: Daily Office (Commonwealth Edition) prayer book. It too includes much more than just the basics. It doesn’t take very long to familiarise oneself with both the Office Book or the Ordo to just simply skip over the part that one might not be inclined to include in one’s daily prayers (although I pray that you might make it a practice).



Anniversaries This Month

ORDINATIONS

Fr Owen Buckton – 1 February

BIRTHDAYS

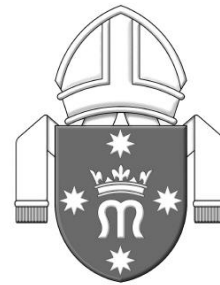
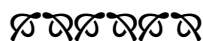
Fr Raphael Kajiwaru – 25 February

Fr Kopel Gibuma – 26 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.



THE ORDO 2022

FOR USE IN THE PERSONAL ORDINARIATE OF
OUR LADY OF THE SOUTHERN CROSS

*Ordo Anno Domini MMXXII, per usum in Ordinariatu
Personale Dominae Nostrae Meridianae Crucis*

February – The Month of the Holy Family



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 February Feria of Epiphany IV	2 February THE PRES- ENTATION OF THE LORD	3 February Feria of Epiphany IV (<i>St Blaise or</i> <i>St Ansgar</i>)	4 February Feria of Epiphany I (<i>St Gilbert of</i> <i>Sempringham</i>)	5 February St Agatha, Virgin & Martyr
6 February FIFTH SUNDAY AFTER THE EPIPHANY	7 February Feria of Epiphany V	8 February Feria of Epiphany V (<i>St Jerome</i> <i>Emiliani or</i> <i>St Josephine</i> <i>Bakhita</i>)	9 February Feria of Epiphany V	10 February St Scholastica, Virgin	11 February Feria of Epiphany V (<i>Our Lady of</i> <i>Lourdes</i>)	12 February Feria of Epiphany V (<i>St Mary on</i> <i>Saturday</i>)
13 February SEPTUA- GESIMA	14 February Ss Cyril, Monk & Methodius, Bp	15 February Pre-Lent Feria	16 February Pre-Lent Feria	17 February Pre-Lent Feria (<i>Seven</i> <i>Holy Founders</i> <i>of the Servite</i> <i>Order</i>)	18 February Pre-Lent Feria	19 February Pre-Lent Feria (<i>St</i> <i>Mary on</i> <i>Saturday</i>)
20 February SEXA- GESIMA	21 February Pre-Lent Feria (<i>St Peter</i> <i>Damian, Bp</i> <i>& Dr</i>)	22 February THE CHAIR OF SAINT PETER	23 February St Polycarp, Bp & Mtr	24 February Pre-Lent Feria	25 February Pre-Lent Feria	26 February Pre-Lent Feria (<i>St</i> <i>Mary on</i> <i>Saturday</i>)
27 February QUINQUA- GESIMA	28 February Pre-Lent Feria					

The Holy Father's Intention for February: For religious sisters and consecrated women, "We pray for religious sisters and consecrated women; thanking them for their mission and their courage; may they continue to find new responses to the challenges of our times."