



# Newsletter

The Personal Ordinariate of  
Our Lady of the Southern Cross  
Vol 3 No 4

April 2022

**Lent - Eastertide**

## The Ordinary's Message

The beginning of April finds us on the doorstep of the traditional time of Passiontide – the last *two* weeks of Lent. Just to clarify some possible confusion: in the latest manifestation of the Church Calendar, the last Sunday before Easter is now rendered in Australia as “Passion Sunday (Palm Sunday).” In the United States and Canada it is called “Palm Sunday of the Passion of the Lord.” However, we in the Ordinariate hold to the previous



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practice of the Fifth Sunday in Lent, the Sunday *before* Palm Sunday, being referred to as Passion Sunday. The weekdays that follow are titled in our Missal, “Monday in Passion Week” etc., climaxing on Friday with “Saint Mary in Passiontide.”

I’ve included two graphics: the first above a stained glass representation of four parts of our Lord’s Passion: the scourging at the pillar, the crowning with thorns, the carrying of the Cross, and the Crucifixion. Of course, historically, these all occur within the space of a few hours; and, yes, they are for some, and truthfully should be for all, spiritually painful to contemplate. But is not such contemplation arguably essential for a meaningful preparation for the end of Lent and the subsequent joy of Easter Day?

If you’ve read Cardinal Pell’s *Prison Journals*, thinking of parts of his daily routine of watching *Mass at Home*, and then two of the mega-church evangelicals as their pastors preach, one cannot but wonder at the complete elimination of the seasons of the Church in those evangelical groups.

As mentioned, yes, Passiontide, whether it be only one week, or better still two weeks, can be emotionally gut-wrenching, but I could not imagine being deprived of it year by year.

Holy Week, and in particular the Sacrum Triduum, the Three Holy Days of Maundy Thursday, Good Friday and Holy Saturday, are when our exercises reach their acme. Even though very few of our Ordinariate communities are able to offer all of the Triduum services, I would encourage the faithful, if that is not a local option, to attend a diocesan parish to participate in these most holy three days. It is so very important for each of us to participate as fully as we are able in that solemn week of the Church year in a state of spiritual awareness and preparedness such that we are



*Holy Women at Christ's Tomb - Annibale Carracci 1590s*

more fully attuned to our Lord's supreme example of humility in bearing the sins of the whole of humanity. Having thus "shared" His moments of deepest passion, we can more fully rejoice in the glory of His Resurrection on Easter Day.

The Right Reverend Monsignor Carl Reid, PA  
Ordinary



## **The blood of martyrs**

March 13, 2022 Peter M.J. Stravinskaskas The Dispatch 4 Print

*This column first appeared in The Dispatch of The Catholic World Report*

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My great uncle was ordained a priest in 1917 in Ukraine—and then executed three weeks later by the Bolsheviks.

Honesty compels me to admit that I am an Eastern European mutt: Lithuanian on my father's side, Ukrainian on my mother's, and Polish on both – thanks to shifting political borders. My four grandparents arrived in America between 1910 and 1915. My father was born in Massachusetts in 1912, as was my mother in 1917 (the families didn't know each other there). Both families migrated to Newark and Brooklyn, respectively, by 1925.

My maternal grandmother came to live with us in Newark when I was eight. Since

kindergarten, I had declared my intention to be a priest. While my parents never discouraged this intention, Grandma Makara (her surname bowdlerized at Ellis Island!) took me very seriously.

She shared with me that her baby brother (Michael), ordained in Ukraine in 1917, went home to his village to celebrate his first Divine Liturgy. On his way back to Lviv to assume his first priestly assignment, his train was stopped by the Bolsheviks for a "security check." Espying my grand-uncle in his cassock, they escorted him off the train and put a bullet into his head. He was just three weeks a priest. Not content with that damage,

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MARCH 2022



they then went back to his family home and confiscated the farm since having a religious in the family made one an “enemy of the state.”

Being a very precocious future priest, I had all the vestments of every color and



*(Image: Joshua Davis/Unsplash.com)*

“celebrated Mass” every day! My boyhood sin of pride was that, of all my would-be priestly classmates (three of us did become priests), I had the most beautiful purificators, corporals, and finger towels, thanks to my grandmother’s exquisite crochet-work! My mother would say to her mother, “He’s only a kid; don’t take him too seriously.” Grandma’s response: “No, Anna, he is Mikey!” Of course, she didn’t think I was the reincarnation of her saintly brother (although Michael is my middle name), but she had done the same things for him that she was doing for me and saw a similar attitude and response in me as she had witnessed in him. I must confess, shamefacedly now, that I enlisted my grandmother as my altar server!

By third grade, we had to read a book a week, write a one-page report, and make a one-minute oral presentation to the class on Monday. The first book I read was on the North American martyrs. After I completed my oral presentation, Sister Vera asked, “And, Peter, what did you learn from the book?” “I learned that I want to be a martyr when I grow up!” Very gently, Sister sought to modify my child-like enthusiasm: “Maybe just a confessor (that is, one who suffers for

professing the true faith, without receiving the grace of martyrdom)!”

Sadly, my grandmother died just months before I entered the seminary – although I had been accepted to priestly formation before her untimely death, so that she knew I had made the decisive move, which greatly rejoiced her loving heart.

By almost happenstance, over the years of my priestly ministry, I pastored a Lithuanian parish for seven years, a Byzantine parish for three years, and had bi-ritual faculties for over a decade. Further, likewise for over a decade, I served as the personal secretary of Bishop Paul

Baltakis, charged with the pastoral care of Lithuanians of the Diaspora.

I have visited Poland on a number of occasions, always edified by the vigor and devotion I encountered there. In 1998, I had the incalculable privilege of conducting a week-long workshop for the administrators of the newly-reopened Catholic schools of Lithuania.

Regrettably, I have not yet had an opportunity to visit Ukraine. Of course, if Grandma had been among us when I took on those various responsibilities, she would have urged me to change “happenstance” to “Providence,” believing that her holy brother was “in the mix.” The theological expression for her pious intuition is the maxim of Tertullian, “The blood of martyrs is the seed of Christians.”

I hope that my grand-uncle, Father Michael, and my dear grandmother – looking on “from another shore, in a greater light” – have been at least somewhat pleased by what this confessor has done, following their noble example and benefitting from their salutary prayers.

May St. Josaphat, patron of Ukraine and Christian unity, pray for the flock for whom he gave his life.

Last but not least, I think it would gladden the heart of that son of a Polish father and Lithuanian mother who became Pope, St. John Paul II, if we put on our lips these days the prayer he offered to Our Lady during his longed-for and historic apostolic visit to Ukraine in 2001:

*O Blessed Virgin Mary, Our Lady of Zarvaniza,  
I thank you for the gift of my visit to the Kyivan Rus 'from where the light of the Gospel spread through this whole region.*

*Here before your miraculous icon, kept in this church of Saint Nicholas, I entrust to you, Mother of God and Mother of the Church, my apostolic journey to Ukraine. Holy Mother of God, spread your maternal mantle over all Christians and over all people of good will who live in this great nation.*

*Lead them to your Son, Jesus, who is for everyone the way, the truth and the life.*

A classic maxim of Christian spirituality reminds and assures us: *Post crucem, lucem* (After the Cross, the light).



**Reverend Peter M.J. Stravinskis** founded *The Catholic Answer* in 1987 and *The Catholic Response* in 2004, as well as the Priestly Society of Blessed John Henry Cardinal Newman, a clerical association of the faithful, committed to Catholic education, liturgical renewal and the new evangelization. Father Stravinskis is also the President of the Catholic Education Foundation, an organization, which serves as a resource for heightening the Catholic identity of Catholic schools.



## Of Grizzlies and the New Creation

6 February 2022 Fr. Thomas G. Weinandy, OFM, Cap.

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When I first saw a grizzly bear, many years ago in the Canadian Rockies, for some reason the desire welled up within me to pet him. He was so big and furry. It would be marvellous, I thought, to pet a grizzly bear. Of course, one could pet a sedated grizzly bear, but that really wouldn't count. That would be cheating, and so the joy of petting him would be absent. The obvious problem is that before I could get close enough to pet a grizzly bear, he would "pet" me, and that would abruptly and conclusively end my endeavour. Which brings me to my point.

Any good Thomist would tell us that animals, even the eminent grizzly bear, do not have immortal souls, and so upon death, they cease to exist. That may be true. I know, however, that at the end of time, when Jesus returns in glory, he will usher in a New Creation, a New Heaven, and a New Earth. Normally, when

we envision this new creation, we think that all the stars, mountains, plants, and trees will take on a newness and a splendour that is beyond our imagination. But the animals are missing.

Yet, the Bible speaks, particularly in the Old Testament, of all creatures being encouraged to give praise and glory to their Creator, and so they do. Not only do the sun and the moon praise the Lord, but "the beasts and all cattle, creeping things and flying birds." (Psalm 148) The Book of Daniel tells us that all of God's creatures – whales, birds, beasts, cattle – are to "exalt him *forever*." (Daniel 3) All that God created is good, and so animals, in their merely being who they are, in their inherent goodness, exalt and praise God.

The flying bird praises the Lord, the howling coyote praises the Lord, even the arrogant sleeping cat praises the Lord – not to mention that the lumbering grizzly bear praises the

Lord. What strikes me even more, though, is that “*forever*.” That is the prayerful hope of the Biblical vision. If animals as a species cease to exist entirely, however, they are incapable of praising God *forever*.

Isaiah prophesies that with the coming of the eschatological Messianic Age, “the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together; the cow and the [grizzly] bear shall feed; and their young shall lie down together; and the lion shall eat straw with the ox.” (Isaiah 11:6-7)

A number of years ago, a fox regularly meandered on our friary grounds in Washington, D.C. I began to feed him each evening with the scraps from supper – fat, chicken bones, etc. After some time, he would come within four or five feet of me, whereupon I would toss him his daily fare. My goal was to have him eat out of my hand. Some of my confreres castigated me for feeding a “wild” animal. My riposte was: “I am preparing him for the eschaton.” I figured that if our founding father, St. Francis, could tame a wolf, I could tame a fox. In the end, the anti-eschatological friars won the day, and I was forbidden to feed my friend, the fox.

Nonetheless, St. Paul declares that “the whole of creation waits *with eager longing* for the revealing of the sons of God.” Creation itself “will be set free from its bondage to decay and obtain the glorious liberty of the children of God.” St. Paul concludes: “We know that the whole of creation has been groaning in travail together until now; and not only the creation, but we



*Saint Francis Preaching to the Animals by Jan Siberechts, 1666 [Royal Museum of Fine Arts Antwerp, Belgium]*

ourselves who have the first fruits of the Spirit groan inwardly as we wait for adoption as sons, the redemption of our bodies.” (Romans 8:19-23)

In communion with us, all creation – stars, mountains, plants, trees, and, yes, animals – are groaning, eagerly awaiting to be set free from sin’s curse of death. Only when Jesus returns in eschatological glory, and raises us bodily from the dead, will the whole of creation share in the glorious liberty of the sons of God.

I do not know whether all of the animals that ever existed will come back to life within the New Heaven and the New Earth. Nonetheless, I am confident that nothing of God’s good Creation will be lost, precisely because the good God created it good. As God created the whole of Creation good through his Word, so God re-created the whole of Creation through his incarnate Word. And as God first gave Adam and Eve “dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth” (Genesis 1:28), so the redeemed sons and daughters of God will care for the new creation.



The New Heaven and the New Earth will partake of humankind's risen glory – there will be no more groaning and decay. This is the hope that resides within the full coming of the Messianic Age. When Jesus appears upon his heavenly throne, we will hear him proclaim: “Behold, I make *all things* new.” (Revelation 21:5)



Thomas G. Weinandy, OFM, a prolific writer and one of the most prominent living theologians, is a former member of the Vatican's International Theological Commission. His newest book is the second volume of [\*Jesus Becoming Jesus: A Theological Interpretation of the Gospel of John\*](#).



## Why Are Anglican Bishops Becoming Catholic?

March 17, 2022 [Peter Jesserer Smith](#)

*This column first appeared in National Catholic Register ([www.ncregister.com](http://www.ncregister.com)) Copyright 2022.*

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Within a year, four Church of England bishops became Catholic — a decision rooted both in discipleship of Jesus Christ and a realization that corporate unity between Catholicism and Anglicanism was becoming impossible.



*L-R: Jonathan Goodall (former Anglican bishop) is ordained to the Catholic priesthood. Michael Nazir-Ali is ordained to the Catholic priesthood for the Personal Ordinariate of Our Lady of Walsingham by Cardinal Vincent Nichols. (photo: Courtesy photos / Catholic Church England/Flickr)*

LONDON — Six months ago, Jonathan Goodall lay down his ministry as the Anglican bishop of Ebbsfleet, England, in order to enter into the Catholic Church.

This past Saturday, now-Father Goodall was ordained to the Catholic priesthood in Westminster Cathedral by Cardinal Vincent Nichols — the culmination of a journey from

Protestantism to the Catholic Church taken recently by a number of former Anglican bishops.

“It’s quite a journey,” Cardinal Nichols [said in his homily](#) about Father Goodall’s path to the priesthood. “Yet I know that it is driven by one sole quest, the desire for that one

necessary thing: to live in conformity to the will of God.”

The next part of Father Goodall’s journey will be as a parish priest for St. William of York in London, part of the Archdiocese of Westminster. Cardinal Nichols made clear the Church’s position in his homily that Father Goodall’s service as an Anglican bishop truly engendered God’s grace in others and is “now incorporated into the fullness of the priesthood as understood and lived in the Catholic Church.”

In little more than a year, four former Church of England bishops have come into full communion with the Catholic Church, either through the ordinary Roman Catholic diocese or through the Ordinariate of Our Lady of Walsingham, a Catholic diocese with Anglican traditions for the United Kingdom established under Pope Benedict XVI’s 2009 apostolic constitution [\*Anglicanorum Coetibus\*](#).

Besides Bishop Goodall, three retired Church of England bishops came into full communion with the Catholic Church in 2021: Father Michael Nazir-Ali, the former bishop of Rochester; Peter Foster, the former bishop of Chester; and John Goddard, former bishop of Burnley. Father Nazir-Ali, who was almost chosen as the archbishop of Canterbury, was ordained to the Catholic priesthood Oct. 30 by Cardinal Nichols in London for the Ordinariate. Goddard is set to be ordained to the Catholic priesthood for the Archdiocese of Liverpool on April 2, while Foster has not indicated if he wants to remain a layman or pursue the priesthood.

### Faithful Discipleship

While Anglican bishops will have varied reasons for becoming Catholic, Father Nazir-Ali explained the central question behind these decisions is “how to remain a faithful disciple.”

“I need — and I think most Christians would need — some clarity about how to be a disciple in today’s fast-changing world,” Father Nazir-Ali told the Register about his decision to join the Catholic Church.

Father Nazir-Ali said he was part of the ARCIC ([\*Anglican-Roman Catholic International Commission\*](#)) dialogues between the Anglican Communion and the Catholic Church. The dialogues were originally meant to fulfill an “explicit mandate” from Pope St. Paul VI and then-Archbishop of Canterbury Michael Ramsey to seek a path for restoration of full sacramental communion between the churches — a prospect that Father Nazir-Ali said “now seems, well, humanly speaking, impossible.”

“That is, of course, one of the reasons why people are now giving up on that unity-by-stages idea,” he said.

Father Nazir-Ali said the Anglican Communion seemed to have lost “a kind of impetus towards recovery of catholicity” and instead seems “now set on a course of just being another liberal Protestant denomination.”

“So many of us who believe that we were getting the faith of the Fathers and the Councils by being Anglican are now finding that that is no longer the case,” he said.

Father Nazir-Ali concluded Anglicanism has no way of making “Gospel-based decisions about the way the faithful should live and witness” apply to every part of the Anglican Communion. Additionally, he said, Anglicans have “no agreed body of teaching to which appeal can be made,” and they lack a “competent teaching authority that can declare and clarify and confirm the faith of the Church in respect of questions that arise in the life of the faithful.”

“So that means that there is a contradiction and disagreement about fundamental issues,” he said.

Father Nazir-Ali said the unilateral actions of the Anglican Communion have validated the objections from the Catholic Church and the Orthodox Churches that “Anglicans can’t claim to share the apostolic ministry with them and then change it in such a significant way without overwhelming ecumenical consensus about it.”

Father Nazir-Ali said he joined the Ordinariate in becoming Catholic because he did not want to leave behind what was true, good and beautiful in the Anglican tradition.

“I was very encouraged to see how much of Anglican patrimony could actually be used in good faith by the Catholic Church,” he said. “I think that is a very significant ecumenical development.”

### More Clergy on the Way

More Anglican clergy are concluding the path forward lies in the Catholic Church. Father Paul Martin, who runs the [St. Barnabas Society](#), a U.K. charity that supports Anglican clergy making the journey into full communion, told the Register the canonization of St. John Henry Newman in 2019, followed by the COVID-19 pandemic, “focused the minds of still more who had considered converting.”

“At the St. Barnabas Society, we saw a significant increase in the number of those approaching us for help,” he said in an email. “Many of them were unhappy with the way the Church of England had handled the pandemic and spoke of what they perceived to be the marginalization of Catholic-minded Anglican clergy.”

Father Nazir-Ali said he has already been “approached by other groups of Anglicans who want to use me as a bridge to talking with the Catholic Church.”

“And I will, of course, when that happens, facilitate that conversation,” he added.

The splintering of the Anglican Communion over the division of doctrine has seen Anglicans attempt to forge new Anglican jurisdictions instead of just coming into full communion with the Catholic Church. But Gavin Ashenden, a former Church of England priest who became a missionary bishop for a “Continuing Anglican” jurisdiction, told the Register that he became Catholic in December 2019 after he realized the “Continuing Anglican” movement could not “reconfigure a renewed Catholic Anglicanism.”

“My great discovery as a ‘Continuing’ bishop was that without the magisterium, that was completely and utterly impossible,” he said, explaining that getting pragmatic unity, let alone doctrinal consensus, among Continuing Anglicans proved impossible.

“Every generation needs a settled mind of the Church to weigh the merits and demerits of whatever society throws up,” he said.

Ashenden entered the Catholic Church via his local Latin Rite diocese, but later transferred to the Ordinariate after recognizing the importance of the *Anglican Prayer Book* tradition in his spirituality. He is awaiting a decision from Rome on his application to become a Catholic priest.

Ashenden said Anglicanism from the start had been a “collaboration of a number of different theological traditions.” But while they could agree on baptism and the role of the laity, this continued collaboration could not define what they believe about “the most important elements of Christianity, the nature of the Church, the nature of the Eucharist.”

“None of this had been done theologically in Anglicanism,” he said. “And that’s another reason why it has fallen so quickly prey to the very clearly focused and highly energized, pseudo-ethical energy of progressive politics.”

Ashenden added, “The game changer was third-wave feminism,” which “made subjectivity absolute” in the Anglican world. He said the general synods within Anglicanism, rather than theologically exploring and defining the nature of the priesthood first, ended up voting to approve the ordination of women to the priesthood akin to a political process.

### Unity Christ Prayed For

Msgr. Keith Newton, the ordinary for the Our Lady of Walsingham Ordinariate, told the Register that he left his ministry as the Anglican bishop of Richborough and [came into the Catholic Church](#) in 2010 with the creation of the Ordinariate. As a young Anglican priest, a pilgrimage to Rome had convinced him of the urgency of realizing



Jesus Christ's prayer to the Father for the unity of the Church.

"I was so overtaken with this experience that I really thought the Church of England needs to get back in communion with the Church from which it came," he said.

However, Msgr. Newton watched with dismay as the Churches drifted further apart even, as the ARCIC agreements came together. When Benedict XVI created the ordinariates with *Anglicanorum Coetibus*, he said, "the apostolic constitution was an answer to my prayer for unity."

Today, he said, ecumenism seems to be going through a "rough patch."

While the Catholic Church set its sights on achieving ecumenical unity at the Second Vatican Council more than 50 years ago, today the sights for ecumenism are being lowered from corporate communion. Instead of discussing how the Catholic Church can successfully integrate in its life a

Reformation tradition with the stability of Catholic doctrine, a possibility demonstrated by the ordinariates, Msgr. Newton explained the official dialogue has seen a reluctance to discuss difficult questions resulting in a kind of "ecumenism of niceness."

"It's better to be nice to each other as Christians than being nasty to each other," he said. "But that strikes me to be not what Jesus prayed for ... he prayed that we'd be one."

Ashenden said he hoped the recent entrance of Anglican bishops into the Catholic Church — along with 10% of Catholic priests in the U.K. being former Anglican clergy — would lead to bolder invitations for Anglicans to come into full communion.

"I think the Catholic Church should develop a sense of confidence in England and say, 'If you want Christianity to continue, we're it, and what's more, we're all you've got,'" he said. "So come over and come quickly."



Peter Jesserer Smith is a staff reporter for the National Catholic Register. He covered Pope Francis's historic visit to the United States in 2015, and to Jerusalem and the Holy Land in 2014. He has reported on the Syrian and Iraqi refugee crisis, including from Jordan and Lebanon on an Egan Fellowship from Catholic Relief Services. Before coming on board the Register in 2013, he was a freelance writer, reporting for Catholic media outlets as the Register and Our Sunday Visitor. He is a graduate of the National Journalism Center and earned a B.A. in Philosophy at Christendom College, where he co-founded the student newspaper, The Rambler, and served as its editor. He comes originally from the Finger Lakes region of New York State.



## Goings On About the Ordinariate OK, Now It's Time!



Daylight savings ends at 2am on Sunday 3 April for those States and Territories that observe such. Turn your clocks back one hour Saturday evening and enjoy the extra hour sleep that night, or, perhaps better still in that we are still in Lent, spend some or all of the additional time in prayer.



## 10 Years

I shall be reminding us monthly, until the date, that 12 June this year marks the 10<sup>th</sup> anniversary of the establishment of The Personal Ordinariate of Our Lady of the Southern Cross. That date happens to be Trinity Sunday – might we plan something special that day? Not least would be to invite others to join us, including, if they are available, other Catholic clergy.



## In our Communities

### Consecration to the Immaculate Heart of Mary

I suspect that most of our readers were aware that, in Rome on the Solemnity of the Annunciation of the Lord (25 March), Pope Francis, in prayer, consecrated Ukraine and Russia to the Immaculate Heart of the Blessed Virgin Mary. Catholics around the world joined him in reciting the same prayers. With the different time zone challenges, prayers were offered in some locations so as to occur locally on the Solemnity. Many others committed to praying at exactly the same time as did the Holy Father; here in Sydney, St Mary's Cathedral was packed at 3am when Archbishop Anthony Fisher led the prayers.

Some members of our community of Santa Cruz in Guam participated at 2am in the Cathedral, and then also at the Saturday Vigil Mass which included the same prayers.



*Santa Cruz - Guam*



### Mothering Sunday...

... along with *Laetare Sunday* being the most often used *other* name for the Fourth Sunday in



Lent, at least according to our patrimony. But it is also known, by other names: Mid-Lent Sunday, Refreshment Sunday, and in various parts of England, Simnel Sunday, and in Surrey, Pudding Pie Sunday. Through social media, we know that many of our Ordinariate communities had someone prepare a simnel cake for the Sunday. To the right is a photo of ours in Sydney, with Mgr Reid and Father Stephen Hill in their *rose* coloured vestments.

The origin of the tradition of the simnel cake on Lent IV goes back to mediaeval England. Sadly, many are moving it to Easter Day – thus losing contact with the tradition.

Here are some notes from a sermon I delivered a few years ago:

“The actual Mothering Sunday tradition is venerable. The 13<sup>th</sup> century bishop of Lincoln, Robert

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Grosseteste, in reference to the combined practices (three of the ‘Mother’ references on this Sunday), ‘In each and every church you should strictly prohibit one parish from fighting with another over whose banners should come first in processions at the time of the annual visitation and veneration of the mother church. [...] Those who dishonour their spiritual mother should not at all escape punishment, when those who dishonour their fleshly mothers are, in accordance with God’s law, cursed and punished with death.’

“That refers to three of the traditions: first of visiting the mother church on this Sunday (either where one was baptised, or the cathedral church of the diocese); second, of honouring our ‘fleshly mothers’ and potential mothers (as some parishes do at the beginning or end of the service by giving flowers to them); and third, of the veneration of the spiritual mother of us all.”

Alas, with the revised calendar and the three-year cycle for Sunday Mass readings, the readings in none of the three years are connected to the three-fold mother theme as had previously been the case. At least the Introit at Mass still has the connection to the theme.



### **Seminarian Snippets**

Gleanings from the life and formation of a seminarian

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

*“Oh, come to the water all you who are thirsty; though you have no money, come!  
Buy corn without money, and eat, and, at no cost, wine and milk.”* Isaiah 55:1

We often speak about love with reference to what we can give, do, serve. No doubt this is important, but it has its place, and its place is perhaps not first.

Pope Benedict wrote that there is a *“humility essential to any love,”* but this humility is not one of giving, doing, serving. This humility is *“being able to receive what we are given over and above what we have deserved and achieved.”* Yes, there is humility in giving, doing, and serving, but another which is essential to love, in receiving what we are given when it is greater than what we’ve earned by our giving, doing, serving.

“Though you have no money, come!” God insistently calls us to His table of grace, and His graces are abundant in quantity, excellent in quality. Seeing this, I may cry “Lord, I can’t afford this!”

God still calls. “Though you have not earned this, nor deserved it, come!”

God gives us more than we can ever earn, so He doesn’t want us to worry about trying to earn it. He wants us to be humble in receiving the abundance He offers us in His Love. This is the humility of being loved – accepting from the Beloved all the love that we have not earned.

Jesus gives us His Body and Blood. Have we earned this? No. Can we deserve His Flesh as our food? No, yet He offers it to us every single day, calling: *“Though you have no money, come!”*

*(This reflection was given during the Seminary’s Morning Prayer on Shrove Tuesday.)*

When I wrote this reflection, I had been reading “Beyond Moralism: God is Love”, chapter four of Professor Tracey Rowland’s book *Ratzinger’s Faith: The Theology of Pope Benedict XVI*. Professor Rowland discusses Pope Benedict’s understanding of love, which takes a thoroughly Christian outlook as opposed to a mere moralistic one. Here’s that quote that I referred to in full:



*“They [pious pelagians] want security, not hope. By means of a tough and rigorous system of religious practices, by means of prayers and actions, they want to create for themselves a right to blessedness. What they lack is the humility essential to any love – the humility to receive what we are given over and above what we have deserved and achieved. The denial of hope in favour of security that we are faced with here rests on the inability to bear the tension of waiting for what is to come and to abandon oneself to God’s goodness.”*

Pope Benedict XVI, *The Yes of Jesus Christ*, 82, in Tracey Rowland, *Ratzinger’s Faith: The Theology of Pope Benedict XVI*, (Oxford: Oxford University Press, 2008), 77.

Thank you for keeping me in your prayers. Please continue praying for me and my formation, and know that you are in my prayers.

*Bradley Le Guier is a seminarian for the Ordinariate of Our Lady of the Southern Cross. He is in his Fourth 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 Ron Wallis– 5 April  
Fr Andrew Kinmont – 5 April  
Fr Gordon Barnier – 26 April

### BIRTHDAYS

<<None>>



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.



## April - The Month of the Holy Spirit



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 April Friday in the Fourth Week of Lent	2 April Saturday in the Fourth Week of Lent ( <i>St Mary on Saturday</i> )
3 April FIFTH SUNDAY IN LENT (PASSION SUNDAY)	4 April Monday in Passion Week (Collect only <i>St Isidore</i> )	5 April Tuesday in Passion Week (Collect only <i>St Vincent Ferrer</i> )	6 April Wednesday in Passion Week	7 April Thursday in Passion Week ( <i>Coll. only St John Baptist de la Salle</i> )	8 April St Mary in Passiontide	9 April Saturday in Passion Week
10 April PALM SUNDAY	11 April MONDAY IN HOLY WEEK	12 April TUESDAY IN HOLY WEEK	13 April WEDNES- DAY IN HOLY WEEK	14 April MAUNDY THURSDAY (White for Evening Mass)	15 April GOOD FRIDAY	16 April HOLY SATURDAY SOLEMN VIGIL OF EASTER
17 April EASTER DAY	18 April MONDAY - OCTAVE OF EASTER	19 April TUESDAY OCTAVE OF EASTER	20 April WED OCTAVE OF EASTER	21 April THURSDAY OCTAVE OF EASTER	22 April FRIDAY OCTAVE OF EASTER	23 April SATURDAY OCTAVE OF EASTER
24 April EASTER 2 (DIVINE MERCY SUNDAY)	25 April ANZAC DAY	26 April ST MARK EVAN- GELIST	27 April Wed Easter 2 ( <i>St Louis Grignon de Montfort</i> )	28 April St Peter Chanel, Pr & Mtr	29 April St Catherine of Siena, Vg & Dr	30 April Saturday after Easter 2 ( <i>St Mary on Saturday</i> )

The Holy Father's Intention for April: "We pray for health care workers who serve the sick and the elderly, especially in the poorest countries; may they be adequately supported by governments and local communities."