

ORDINARIATE NEWS

10th Sunday after Trinity

August 16th, 2020

[Edition 1, Volume 7]

SUNDAY HYMNS

- Praise My Soul the King of Heaven* (1834)
Henry Francis Lyte (1793-1847)
Our Lady of Walsingham, Houston
- Now from the altar of my heart* (1683)
John Mason (1646-1694)
St. Barnabas, Omaha
- There's a Wideness in God's Mercy* (1862)
Frederick W. Faber (1814-1863)
St. Mary the Virgin, Arlington
- Thou, Whose Almighty Word* (1813)
John Marriott (1780-1825)
St. Mary the Virgin, Arlington
- My God, Thy Table Now is Spread* (1755)
Philip Doddridge (1702-1751)
St. Mary the Virgin, Arlington
- From All that Dwell Below the Skies* (1719)
Isaac Watts (1674-1748)
St. Mary the Virgin, Arlington

HAPPY ASSUMPTION!

This weekend saw Bishop Lopes' visit to the three Pennsylvania communities to celebrate the Assumption, reinaugurate a mission, and receive entrants into the Church. Happy Feast! Of course, as those events haven't wrapped up, news about them will come next week.

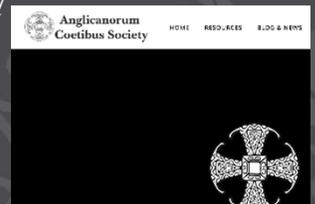
This week, we have many interesting contributions: news about the ACS website, detailed information about the St. Benet Biscop Oblates Chapter, a summary of Mount Calvary's fantastic bus stop ministry, and news from around the Ordinariate. In addition, Fr. Scharbach generously allowed us to transcribe his homily from two weeks ago and include it in full. Many were moved by his preaching on the verse "I am sure that neither death nor life, or anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord."

Is there a ministry, good work, or event you'd like others to know about? Email ordinariateneewsletter@outlook.com to tell us more. Thank you to all the contributors this week: Fr. Scharbach, Br. John-Bede, Dr. Nicholas, and Mr. Smith.

The opinions expressed here by different authors are their own, and do not officially represent the Ordinariate unless otherwise indicated.

REVAMPED ACS WEBSITE!

Peter Smith, the instituted acolyte at St. Alban's in Rochester and reporter for the *National Catholic Register*, has been working for the past few months on revamping the website for the *Anglicanorum Coetibus Society*. This new website will go live on the Feast of the Queenship of Mary this Saturday. It will combine both halves of the existing website, the blog and the website, into a whole, and will be more user-friendly in a more comprehensive set-up: a news portal for Ordinariate news in other Catholic media, links to existing Ordinariate resources, and a more accessible presentation of the ACS' quarterly journal, *Shared Treasure*. It will also feature a formal home for this Newsletter. The ACS as an organization works to better connect Ordinariate members, make the Patrimony more accessible, especially as formally defined, and foster the growth of existing communities. This will make the ACS' existing tools more effective at achieving these ends. Make sure to take a look when it's up!



Have a submission or an announcement? Want to help? Contact ordinariateneewsletter@outlook.com.

Enjoyed the paper? Please donate \$2 or more to the Diocesan seminarian fund, at <https://ordinariate.net/give-to-sff>.

Feel free to print out and distribute copies.

ON THE ASSUMPTION

St. JH Newman, *Discourses to Mixed Congregations*,
Discourse 18 (1849)

Original sin had not been found in her, by the wear of her senses, and the waste of her frame, and the decrepitude of years, propagating death. She died, but her death was a mere fact, not an effect; and, when it was over, it ceased to be. She died that she might live, she died as a matter of form or (as I may call it) an observance, in order to fulfil, what is called, the debt of nature,—not primarily for herself or because of sin, but to submit herself to her condition, to glorify God, to do what her Son did; not however as her Son and Saviour, with any suffering for any special end; not with a martyr's death, for her martyrdom had been in living; not as an atonement, for man could not make it, and One had made it, and made it for all; but in order to finish her course, and to receive her crown.

And therefore she died in private. It became Him, who died for the world, to die in the world's sight; it became the Great Sacrifice to be lifted up on high, as a light that could not be hid. But she, the lily of Eden, who had always dwelt out of the sight of man, fittingly did she die in the garden's shade, and amid the sweet flowers in which she had lived.

Her departure made no noise in the world. The Church went about her common duties, preaching, converting, suffering; there were persecutions, there was fleeing from place to place, there were martyrs, there were triumphs; at length the rumour spread abroad that the Mother of God was no longer upon earth. Pilgrims went to and fro; they sought for her relics, but they found them not; did she die at Ephesus? or did she die at Jerusalem? reports varied; but her tomb could not be pointed out, or if it was found, it was open; and instead of her pure and fragrant body, there was a growth of lilies from the earth which she had touched. So inquirers went home marvelling, and waiting for further light. And then it was said, how that when her dissolution was at hand, and her soul was to pass in triumph before the judgment-seat of her Son, the apostles were suddenly gathered together in the place, even in the Holy City, to bear part in the joyful ceremonial; how that they buried her with fitting rites; how that the third day, when they came to the tomb, they found it empty, and angelic choirs with their glad voices were heard singing day and night the glories of their risen Queen.

St. John Henry Newman (1801-1890) was vicar of St. Mary's University Church in Oxford when he helped found the Tractarian movement within the Church of England. In 1845, he entered the Catholic Church. As a priest, he helped found what would become University College Dublin, and was created Cardinal in 1879. He is a special patron of the Ordinariates established by Anglicanorum Coetibus.

The Evening Prayer

Matthew, Mark and Luke and John
Bless the bed that I lie on. Four angels to my bed
Two to bottom, two to head,
Two to hear me when I pray, Two to bear my soul away.

Monday morn the week begin,
Christ deliver our souls from sin. Tuesday morn, nor curse nor swear,
Christes Body that will tear. Wednesday, middle of the week,
Woe to the soul Christ does not seek.

Thursday morn, Saint Peter wrote
Joy to the soul that heaven hath bote,
Friday Christ died on the tree To save other men as well as me.
Saturday, sure, the evening dead,
Sunday morn, the Book's outspread.

God is the branch and I the flower,
Pray God send me a blessed hour.
I go to bed, some sleep to take,
The Lord, he knows if I shall wake.
Sleep I ever, sleep I never, God receive my soul for ever.

Traditional, collected by Sabine Baring-Gould.

Selected by Dr. Lisa Nicholas, who has recently begun [a site](#) on the reception of the Robin Hood legend.

AROUND THE ORDINARIATE

- *St. George, Republic MO*— Parish picnic, Aug. 16 after Mass (transferred from the previous Sunday due to heat)
- *St. Mary the Virgin, Arlington*— Preparations are underway to begin children's catechesis for the restored order of sacraments, starting Sept. 13
- *St. Augustine of Canterbury, San Diego*— New study on Zoom, "The Bible & the Church Fathers", Mondays 7PM
- *St. Alban, Rochester NY*— Second lecture "Introduction to St. JH Newman", Wednesday 7-9PM (& Fridays on their YouTube)
- *St. John Fisher Mission, Orlando FL*— The community has resumed Masses.
- *St. John the Baptist, Bridgeport PA*— Fr. Bochanski, the founder of Courage, will speak about the work of his apostolate, Aug. 19 7:30 PM
- *St. John the Baptist, Bridgeport PA*— Patriotic Rosary, a nonpartisan communal prayer for the government, Sept. 12 10:30 AM
- *St. Aelred, Athens GA*— Mass for the Assumption at noon, followed by blessing of fruit and herbs, and a fish fry Aug. 15
- *OLSJ, Louisville*— The Transferred Feast of St. Magnus, celebrated at his shrine, Aug. 16
- *St. Thomas More, Scranton PA*— Bishop Lopes' pastoral visit to receive candidates and celebrate their mission's inaugural Mass, Aug. 15-16

The Cycle of Prayer (prayer.covert.org)

Sunday, August 16:

Morning

Diocese of Enugu, Nigeria
Apostolic Vicariate of Esmeraldas, Ecuador
Melkite Greek Catholic Archeparchy of Latakia, Syria
Diocese of Marquette, Michigan, USA
Diocese of Pinheiro, Maranhão, Brazil

Evening

Apostolic Vicariate of Jaén en Peru o San Francisco Javier
Diocese of Oeiras, Piauí, Brazil
Archdiocese of Oristano, Italy
Diocese of Sincelejo, Colombia

Monday, August 17:

Diocese of Adria-Rovigo, Italy
Diocese of Allahabad, India
Diocese of Celaya, Guanajuato, México
Archdiocese of Jinan, China
Apostolic Prefecture of Tongzhou, China

Archdiocese of Imphal, India
Diocese of Jackson, Mississippi, USA
Diocese of Pankshin, Nigeria
Diocese of Rockford, Illinois, USA

Tuesday, August 18:

Diocese of Cefalù, Italy
Diocese of Izcalli, México, México
Archdiocese of Portland in Oregon, USA
Archdiocese of Regina, Saskatchewan, Canada
Territorial Prelature of Sicuani, Peru

Diocese of Guadix, Spain
Maronite Catholic Eparchy of Joubbé, Sarba e Jounieh, Lebanon
Archdiocese of Messina-Lipari-Santa Lucia del Mela, Italy
Diocese of Riohacha, Colombia

Wednesday, August 19:

Armenian Catholic Archeparchy of Baghdad, Iraq
Archdiocese of Durango, México
Diocese of Limeira, Sao Paulo, Brazil
Diocese of 's Hertogenbosch, Netherlands
Diocese of Witbank, South Africa

Diocese of Jericó, Colombia
Archdiocese of Korhogo, Côte d'Ivoire
Diocese of Massa Marittima-Piombino, Italy
Diocese of Rotterdam, Netherlands

Thursday, August 20:

Diocese of Altoona-Johnstown, Pennsylvania, USA
Archdiocese of Bangalore, India
Archdiocese of Kingston in Jamaica, Antilles
Diocese of Šibenik, Croatia
Diocese of Terni-Narni-Amelia, Italy

Archdiocese of Dakar, Senegal
Diocese of Mandeville, Jamaica, Antilles
Diocese of Santa Rosa, USA
Diocese of Shinyanga, Tanzania

Friday, August 21:

Diocese of Gizo, Solomon Islands
Diocese of Óbidos, Para, Brazil
Archdiocese of Sorrento-Castellammare di Stabia, Italy
Diocese of Wilcannia-Forbes, Australia
Diocese of Zacatecoluca, El Salvador

Archdiocese of Brasília, Distrito Federal, Brazil
Apostolic Vicariate of Donkorkrom, Ghana
Diocese of Sosnowiec, Poland
Territorial Prelature of Tefé, Amazonas, Brazil

Saturday, August 22:

Armenian Catholic Archeparchy of Alep, Syria
Diocese of San Martín, Argentina
Archdiocese of Santa Fe de la Vera Cruz, Argentina
Diocese of Teramo-Atri, Italy

Archdiocese of Cape Coast, Ghana
Romanian Catholic Archdiocese of Făgăraș și Alba Iulia, Romania
Diocese of Waterford and Lismore, Ireland
Archdiocese of Zaragoza, Spain

HOMILY ON THE 8TH SUNDAY AFTER TRINITY

We are grateful to Fr. Scharbach for allowing us to reproduce here in full his homily preached two weeks ago. Isaac was buried on the Feast of the Transfiguration. An obituary describing his great service to God and others can be found [here](#). Please keep their family in your prayers.

I am sure that neither death nor life, or anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.

I have to begin with the context of the last day. I think most of you know it, but, it explains my demeanor today. As most of you know, my son Isaac died yesterday. And that was--it begs the question, so I will just--not to go into details. He was struck by a car, while he was riding his bicycle and overtaken by a car, who didn't see him.

So someone might wonder: why am I here today? Can't I get someone to fill in? And some people, very reasonably, have asked that question. But it wasn't in God's providence, that on so short notice I wouldn't be here. So perhaps it's in God's--well, it is in God's providence--that I share at least a portion of what I had

prepared to say about this particular passage. And I'm not here because this is work, of course. There's grace for this because I'm here to worship. This is where we need God. And so, what's relevant to our passage here is a story that I was intending to share.

It's the story that many of us know about Corrie ten Boom. Corrie ten Boom was in the Netherlands before World War II. An older unmarried woman in a watch store, who helped the underground resistance against the Nazis, who ended up putting her in a concentration camp. And there she saw a lot of distress, and she saw a lot of death and anticipated her own. St. John Chrysostom, like many other interpreters, when he looks at this passage he says that so many things are listed by Paul to say that these things cannot separate us from God, as to show that nothing can separate

us. This is a list of seven things that will not separate us from God. And that includes tribulation, distress, persecution, famine, nakedness, danger, or sword. But while these things encompass all the things all the fears that we might have—that's the idea, it encompasses all our fears—death features certainly prominently among them.

And so I won't go into the details about what Corrie ten Boom faced in the concentration camp. You can imagine. Women crammed together naked, beatings, sleeping with fleas—that only scratches the surface. We've heard the stories, and they experienced it all. She lost her father, immediately almost. They were very close. And her stalwart support, Betsy, she had to watch starve in this concentration camp as well. But this was the passage that gave them hope. This was it. And they had hope. Listen to how she describes this passage: "I would look about as Betsy read, (because they had a small Bible smuggled that they managed to keep from the guards). watching the light leap from face to face as she read more than conquer her. It was not a wish. It was a fact. We knew it. We experienced it. Minute by Minute. Poor, hated, hungry. We are more than conquerors—not we shall be, we are. Life in Ravensbruck (that was the concentration camp) took place on two separate levels, mutually implausible. One, the observable, external life grew every day, and more horrible. The other, the life we live with God, who grew daily better, truth upon truth, glory upon glory."

How can that be true from them for them in such horrid conditions? Well, Let me say this: a big part of the story is that, Betsy and Corie were prepared ahead of time for what they were to face in the concentration camps. So yes, the scripture helped them while they were there, but Cory describes how much loss she faced before: a lost love, lost loved ones. And these things prepared her heart to hold on to what cannot be taken away. And so, a few days ago, I was reading this passage and praying about it, the imperative was to say, 'how is God preparing you now?' How is he working in your heart, even through your trials, so that you hold on to what cannot be taken away. Because he is working in now. And so I thought of different examples: Corrie ten Boom's lost love is one I think we can relate to. The one man she ever could love and loves desperately ended up by the constraints of his parents marrying a wealthy woman in town. And she knew she would never marry again. How many people feel abandoned in a situation like that? Fill in the blanks with your fear, what your identity is attached to that could be taken away.

But then I thought, well, you know, this is even true for a lost child. Then I thought, 'No, I can't share that, that's too heavy. It's too much for the people in the congregation to really hear and

relate to, most of us anyway.' So I decided not to use that example—actually, it came up last week as well. You may remember. I talked about Samuel Rutherford, a man who experienced much tribulation, and I didn't go into detail about how much heartache he had over his life. He survived, he outlived six of his children. In fact, that was more common, of course, in the 17th century, but I decided I wouldn't share that either too. Too hard to relate to. But today I have my own example.

I will say this, as I considered sharing this example before I believed it was true, that even—look. For a parent, there's nothing worse than the loss of a child. You'd rather die than have your child die. But I believe this is true: nothing can separate us from the love of God in Christ Jesus our Lord. So let's look again briefly at our passage to see why this is true. Verse 32 is not in our lectionary reading today, but it sets the context, actually, just before the lectionary reading. We read: "He who did not spare his own Son, but gave him up for us all. How will he not also with him, graciously, give us all things." Let me read that again. "He who did not spare his own Son, our Lord Jesus Christ" who on the cross said, "My God, my God, why have you forsaken me?". He was cut off from God on the cross, from his Father, so that you and I never have to be.

In Him, this happens so that God can graciously give us, Paul tells us all things. Which leads us to the last verse in our passage, verse 39. "For I believe, neither death nor life, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord." The love of God in Christ Jesus our Lord. This is not some nebulous love of God, you know. God loves, He does, but He loves specifically in Christ Jesus our Lord. What does that mean? It means that we don't only have gifts from God. But we have to give them. If you're in Christ Jesus, you are in Him to give in love in order for you to hold on to that give her more. Sometimes you will take away gifts. But all these gifts that we have. This is not our hope. These are passing things to give her is our eternal home. And so, have your in him, then nothing can separate you from Him.

Not only that, but nothing will separate you from others who are in him. Just the night before Isaac died, I was trying to get our toddler to sleep. Very late, I took out an old hymn book I hadn't used for a while. And you notice there, a number of pages marked on this hymnbook. And as I looked at the hymns that I had marked—I don't know when I did this, 10 years ago?—almost all the hymns had to do with the peace of God in the midst of trial. And so as I was reading, Isaac went to bed last before me. This was very late. And, as I rocked her, I read, "Thou, mighty Father, in thy Son / Didst love me ere thou hadst begun / This ancient world's

foundation. / Thy Son hath made a friend of me, / And when in spirit him I see, / I joy in tribulation. / What bliss / Is this! / He that liveth / To me giveth / Life forever; / Nothing me from Him can sever.” So I stand with conviction today, that Paul’s words, that sentiment distilled in that hymn, these words are true. Nothing me from Him can sever. For, as Paul said, “in all these things we are more than conquerors through Him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height, nor depth, nor anything else and all creation will be able to separate us from the love of God in Christ Jesus our Lord.”

LESSONS FOR THE WEEK (2019-2020 ORDO)

TENTH SUNDAY AFTER TRINITY (OT 20) (Green)

Aug. 16: MP (Ps. 24, 29) Jer 52:1-11 ♦ Acts 28:11-end *Te Deum* DWM 508 Gloria Creed, Lec 118
 (Sun.) EP II (Ps. 8, 84) 2 Kgs 5:1-19(20-end) ♦ Jn 17

Feria of Trinity 10 (OT 20) (Green)

Aug. 17: MP (Ps. 56-58) Jer. 25:1-14 ♦ 1 Cor 15:35-end D 508, L 419
 (Mon.) EP (Ps. 64-65) Jer. 27:2-end ♦ Lk 17:20-end

Feria of Trinity 10 (OT 20) (Green)

Aug. 18: MP (Ps. 61-62) Jer. 28 ♦ 1 Cor. 16 D 508, L 420
 (Tues.) EP (Ps. 68) Jer. 29:1-20 ♦ Lk. 18:1-30

Feria of Trinity 10 (OT 20) [*St. John Eudes, Priest*] (Green/White)

Aug. 19: MP (Ps. 72) Jer. 32:1-25 ♦ 2 Cor. 1:1-22 D 508, L 421; D 810, L 624
 (Wed.) EP (Ps. 119:X-XII) Jer. 32:26-end ♦ Lk. 18:31-19:10

Saint Bernard, Abbot and Doctor of the Church *Memorial* (White)

Aug. 20: MP (Ps. 70-71) Jer. 33 ♦ 2 Cor. 1:23-2:end D 811, L 422/625
 (Thurs.) EP (Ps. 74) Jer. 34:8-end ♦ Lk 19:11-28

Saint Pius X, Pope *Memorial* (White)

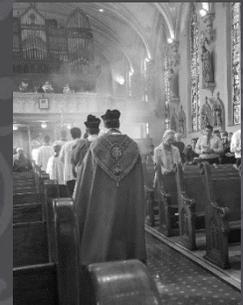
Aug. 21: MP (Ps. 69) Jer. 37 ♦ 2 Cor. 3 D 812, L 423/626
 (Fri.) EP I (Ps. 73) Jer. 38:1-13 ♦ Lk. 19:29-end

The Queenship of the Blessed Virgin Mary *Memorial* (White)

Aug. 15: MP (Ps. 75-76) Jer. 38:14-end ♦ 2 Cor. 4 D 812, L 424/627
 (Sat.) EP I (Ps. 23, 27) Jer. 39 ♦ Lk. 20:1-26

PARISH PROFILE

Would you be interested in writing a profile of your local Ordinariate parish? Do you know someone who might? Write us at ordinariateneewsletter@outlook.com.



CHARITY PROFILE: BUS STOP BREAKFAST, MOUNT CALVARY, BALTIMORE

“The Bus Stop breakfast is one way that the *beauty of holiness* is brought **outside our church.**”

Twice a month, Mount Calvary, embracing the spirit of the Oxford Movement, provides a hot breakfast to recovering opioid addicts that are participating at two methadone clinics across the street.

Fr. Scharbach noticed regular, rowdy crowds gathering near the Church, and learned what they were there for. Talking over it with his wife, she proposed Saturday breakfasts of homemade egg sandwiches and coffee, as an opportunity to share the Gospel. Volunteers worked hard to honor their human dignity, giving time to run the ministry well and build friendships with the visitors, who can see themselves as a tight-knit but stigmatized group. There have been conversions and a widespread renewal of hope: “that’s the only church that cares about us!”

During the pandemic, the ministry had to pause, though Fr. Scharbach has been able to continue friendships during this time. Pray that they can resume work in September, and consider [helping them](#) extend their ministry to every Saturday, in honor of Theresa Ortman and Tom Cassedy. “We have, right outside our church building, a mission field where we can bring forward the power of Christ’s redemption. ”

Thank you to Fr. Scharbach for providing information about this charity.



THE OBLATES OF ST. BENET BISCOP: PART 1

Many Ordinariate members may be only vaguely aware of a group known as ‘the St. Benet Biscop Chapter of St. John’s Abbey Oblates’. St. John’s Abbey is a Benedictine monastery in Minnesota, with a strong group of Oblates, laity devoted to following some portion of the rule, associated with the monastery. For Benedictines, the Oblates are attached to a particular Abbey, meaning that they absorb the life of that particular Abbey, not Benedictine monasticism broadly.

Normally, Oblates are organized into chapters based on geographic location. The St. Benet Biscop chapter is unique, because it is organized around a shared Anglican tradition—much like the Ordinariate itself. Br. John-Bede Pauley was approached in the Fall of 2015 by a founding member of St. Bede’s, what is now the “Minnesota Members of the Ordinariate” group, who was moved by his essay on monasticism’s influence on the Anglican patrimony. With the oblate director’s support, he enrolled the first group of candidates on January 14 2016 (2 days after St. Benet’s feast), with their final oblations a year later. So far, 13 members have made final oblations, and 4 members are currently candidates. There are also associated friends who have not discerned a call to join formally.

Oblates are obligated to pray the Office in a truncated form: at least one major hour, ideally both, with some sort of short prayer to mark the hours of the day. They are free to use the Ordinariate’s breviary, the St. Paul VI Breviary, the Roman Breviary, or other approved forms. This limited obligation acknowledges the reality of their state in life. They are also obligated to read the Bible regularly according to *Lectio Divina*, visit St. John’s Abbey annually for retreat (though distance is taken into account), read St. Benedict’s rule and an approved commentary during their first year, and maintain involvement in a community—usually identified as regular Church attendance. Because of its ecumenical focus, the Oblates welcome non-Catholic members, working for on-the-ground ecumenism. While not formally associated with the Ordinariate, they are well-known to its leadership and have their support. Next week, we’ll look at how they overcome distance, as well as further exploring their spiritual focus.

This article is a summary of information generously provided by Br. John-Bede Pauley.

