

ORDINARIATE NEWS

8th Sunday after Trinity

July 26th, 2020

[Edition 1, Volume 5]

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SUNDAY HYMNS

Father, We Thank Thee Who Hast Planted
(1941)

Bland Tucker (1895-1984)
OLW, Houston

Thy kingdom come! On bended knee (1891)

Frederick Hosmer (1840-1929)
St. Barnabas, Omaha

O Day of Radiant Gladness (1862)

Chris. Wordsworth (1807-1885)
St. Mary the Virgin, Arlington

God moves in a mysterious way (1774)

William Cowper (1731-1800)
St. Barnabas, Omaha

GOOD NEWS FOR ST. NEWMAN SOCIETY!

Ordinariate members were happy to hear that St. Thomas More (Scranton)'s mission parish will be moving to a new church, where newly ordained Fr. Hummel, whose first Mass at St. John the Baptist's is coming up, will be able to minister to them. More on this in the coming weeks, but see their [newsletter](#) and the [ACS blog](#) for the big announcement.

This issue features John Covert's explanation of his *Cycle of Prayer*, which is now in print, as well as a homily by Fr. Catania, passages excerpted by Dr. Nicholas, and a review of the Minnesota group's first event since Masses re-opened.

Thank you to all contributors this week. Has your community not been featured? Is there a ministry or event you'd like others to know about? Send an email to ordinariateneewsletter@outlook.com.

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

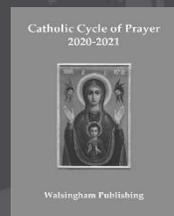
ABOUT THE CYCLE OF PRAYER

The idea for the Cycle of Prayer was first mentioned at a virtual coffee hour one day after Morning Prayer during Eastertide. Pedro d'Aquino suggested we should do something like the Anglican Communion Cycle of Prayer. I thought for a couple of seconds and said, "That's a great idea. I could have that ready in a couple of days." We began testing it almost immediately, and formalized it in time for Pentecost, the Birthday of the Church. It includes all of The Catholic Church, not just the Latin Church, and it is intended both to encourage prayer, and to show the Church's vast diversity beyond one's own diocese.

Many Catholics have no idea that the Catholic Church consists of 24 Churches in full communion under the Pope: the Latin, 15 Byzantine, 3 Alexandrian, the Armenian, and 4 Syriac. Using this, we can pray each year for all 3169 current Catholic dioceses (and ordinariates, eparchies, exarchies) taken from the *Annuario Pontificio*. Because the Catholic Church is so large, almost every year some new diocese is erected or some group of dioceses are merged into one, requiring an annual adjustment of the cycle. For this reason, and also so that no diocese would find itself assigned to either an inconvenient or a prestigious day from year to year, I decided to do an annual "random shuffle" of all the dioceses, like a deck of cards, assigning each diocese to a different day each year.

The cycle runs from Whitsunday (the birthday of the Church, and also the first day I formally published the cycle in 2020) through Whitsun Eve in the next year. There are 357 days in the 2020-2021 cycle, which results in 8 or 9 dioceses per day over the 357 days in the cycle. The next cycle will be published shortly after Easter 2021. There will be 378 days in the 2021-22 cycle, which will begin again on Whitsunday, 23 May 2021, and conclude on Whitsun Eve, 4 June 2022. The cycle is available both online and as a printed book. For more information, see [Walsingham Publishing](#).

John Covert is an Instituted Acolyte at St. Gregory's, a sister community of St. Athanasius' in Boston MA.



ON CHRISTIAN PERFECTION

William Law, *A Serious Call to a Devout and Holy Life*, Chp. 11

Some people perhaps object that all of these rules of holy living unto God in all that we do are too great a restraint upon human life; that it will be made too anxious a state, by thus introducing a regard to God in all our actions. And that, by depriving ourselves of so many seemingly innocent pleasures, we shall render our lives dull, uneasy, and melancholy.

To which it may be answer'd:

First, That these rules are prescrib'd for, and will certainly procure, a quite contrary end. That, instead of making our lives dull and melancholy, they will render them full of content and strong satisfactions. That by these rules we only change the childish satisfactions of our vain and sickly passions for the solid enjoyments and real happiness of a sound mind.

Secondly, That as there is no foundation for comfort in the enjoyments of this life but in the assurance that a wise and good God governeth the world, so the more we find out God in everything, the more we apply to him in every place, the more we look up to him in all our actions, the more we conform to his will, the more we act according to his wisdom and imitate his goodness, by so much the more do we enjoy God, partake of the divine nature, and heighten and increase all that is happy and comfortable in human life.

Thirdly, He that is endeavouring to subdue and root out of his mind all those passions of pride, envy, and ambition, which religion opposes is doing more to make himself happy, even in this life, than he that is contriving means to indulge them.

For these passions are the causes of all the disquiets and vexations of human life: They are the dropsies and fevers of our minds, vexing them with false appetites and restless cravings after such things as we do not want, and spoiling our taste for those things which are our proper good.

Do but imagine that you somewhere or other saw a man that propos'd reason as the rule of all his actions, that had no desires but after such things as nature wants and religion approves, that was as pure from all the motions of pride, envy, and covetousness as from thoughts of murder; that, in this freedom from worldly passions, he had a soul full of divine love, wishing and praying that all men may have what they want of worldly things, and be partakers of eternal glory in the life to come.

The Pursuit

LORD ! what a busy, restless thing
Hast Thou made man !
Each day and hour he is on wing,
Rests not a span ;
Then having lost the sun and light,
By clouds surpris'd,
He keeps a commerce in the night
With air disguis'd.
Hadst Thou given to this active dust
A state untir'd,
The lost son had not left the husk,
Nor home desir'd.
That was Thy secret, and it is
Thy mercy too ;
For when all fails to bring to bliss,
Then this must do.
Ah, Lord ! and what a purchase will that be,
To take us sick, that sound would not take Thee!
--Henry Vaughan (1621-1695)

Do but fancy a man living in this manner, and your own conscience will immediately tell you that he is the happiest man in the world, and that it is not in the power of the richest fancy to invent any higher happiness in the present state of life.

And, on the other hand, if you suppose him to be in any degree less perfect, if you suppose him but subject to one foolish fondness, or vain passion, your own conscience will again tell you that he so far lessens his own happiness and robs himself of the true enjoyment of his other virtues. So true is it, that the more we live by the rules of religion, the more peaceful and happy do we render our lives.

William Law (1686-1761) was a priest and Cambridge professor who lost his position as a non-juror on the ascension of King George I. His devotional works remained popular after his death, notably influencing William Wilberforce.

Passages selected by Dr. Lisa Nicholas, freelance editor, former professor, and parishioner at St. Mary the Virgin in Arlington.

Daniel Mitsui Sale

Ordinariate members may be interested to hear that some of the artist Daniel Mitsui's work, including his print of Our Lady of Walsingham, is [on sale due to the pandemic](#). Mr. Mitsui specializes in Medieval-inspired art and poetry with dense typology. During Coronavirus, he has made available many free resources for fellow Catholics' prayer and comfort.



HOMILY EXCERPT: 7TH SUNDAY AFTER TRINITY

Today, as he sets out in the region of Galilee, calling his first disciples, and begins preaching, there is certainly no room for misunderstanding. Like John the Baptist, his message is one of repentance of sin, of turning away from evil and corruption. But unlike John, who dwelt in the wilderness where people had to go out of their way to hear him, Jesus goes forth, to cities and to towns, always travelling, always on the move. “Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.” Like John, Jesus seeks to warn his listeners, to warn them against spiritual laziness, against a complacency which just might lead them straight to hell. Like headlines about a disaster, the words and actions of Jesus are urgent and often unsettling. Our Lord makes it clear that we cannot afford confusion about where we are headed. We have to realize that our words and actions of each day, of every moment, have eternal significance, eternal consequences. Which is why the call to repentance and conversion is one we must heed each and every day.

Conversion is a frequent theme in St Matthew’s Gospel. Perhaps that’s because its author, the apostle Matthew, knew a thing or two about it from personal experience. He himself tells us that when he first encountered Jesus, he was found “sitting at the receipt of custom”, [a publican]... Matthew was apparently one of many such sinners who followed Jesus, but the account of

his conversion and call is the only such story recorded in the Gospels. The simple obedience to Our Lord’s command of “follow me” is reminiscent of the calling of the fishermen Andrew, Peter, James, and John. Without hesitation, like them, Matthew immediately abandons his station to follow the Lord, and his case leaving behind an extremely lucrative profession, in order to be numbered among the apostles...

What all true conversions have in common, whether they are the product of a troubled conscience or a sudden crisis, is transformation, transformation of mind and of heart, by faith in Jesus Christ.

Conversion is fundamentally a turning away from sin. But Christianity is not simply a roadmap for escaping punishment at the hands of an angry God simply by strict observance of rules. Christianity is about a relationship, one that’s important above all others. Our faith should be our very life, more precious than anything else, like that treasure hidden in the field, or the pearl of great price. Our hope is that ours will be lives of heroic holiness, so that when the Lord returns in glory to judge the living and the dead, we will be among those whom the angels catch up into eternal glory. The stakes are high: eternal life, or the place of weeping and gnashing of teeth. So “Repent,” as Jesus says elsewhere in St. Matthew’s Gospel, “repent, for the kingdom of heaven is at hand.”

Fr. Jason Catania is the Pastor of St. Barnabas’ in Omana NE.

MINNESOTA ORDINARIATE: MASS OF THE 5 WOUNDS

When Minnesota began shutting down in March, the Ordinariate Community of Minnesota was forced to cancel a major mid-Lent event, part of a pattern of Masses and Offices the community was initiating. While this was disappointing, they went back to the drawing board when parishes began to open up, settling on July 17th for a 4:30 PM Votive Mass of the 5 Wounds. They received enthusiastic support from an Archdiocesan priest, Fr. William Brenna, and used the event to chart a path forward.



During Coronavirus, the community has stayed in contact between members, though without group meetings. They put together a new website for the community, in preparation for the event. Fr. Brenna, a retired priest of the Diocese of Superior, celebrated Mass, while Deacon Stephen Hilgendorf, their community’s transitional deacon, served Mass and preached the homily in which Christ’s five wounds were described as tokens of the atonement calling us to greater unity: with Christ, the Church, and each other.

In accordance with safety guidelines during Coronavirus, they chose to not have coffee hour, while making it a point to greet each other afterwards and welcome new guests—allowing plenty of room to avoid “transmitting anything more deadly than joy”. Congratulations to the community on a safe re-opening!

Written with the assistance of Deacon Hilgendorf of the Ordinariate Community of Minnesota.

AROUND THE ORDINARIATE

- *St. George, Republic*— The parish has recently acquired a relic of their patron
- *St. Augustine of Canterbury, San Diego*— New study on Zoom, “The Bible & the Church Fathers”, Mondays 7PM
- *St. Alban, Rochester NY*— New group study, “Introduction to St. JH Newman”, Wednesdays 7-9PM (& Fridays on their YouTube)
- *St. Thomas More, Scranton PA*— Bishop Lopes’ pastoral visit to receive candidates and celebrate their mission’s inaugural Mass, Aug. 15-16
- *OLW, Houston*— Due to rising Coronavirus cases, the camp has been cancelled
- *St. John the Baptist, Bridgeport*— Fr. Hummel’s first Mass, Aug. 9th
- *St. Thomas More, Toronto*— Four-Part Choral Mass, Aug. 2nd
- *OLSJ, Louisville*— God & Geek, Bible Study on Zoom continues Mondays & Tuesdays

PARISH PROFILE: ST. ALBAN’S, ROCHESTER NY



St. Alban’s began in 2012 with a small group of Anglicans that realized their discipleship of Jesus Christ was calling them into full communion with the Catholic Church. Today, St. Alban’s has a strong vision to evangelize the Rochester area, calling others into lifelong discipleship with Christ through Ordinariate Catholic forms of worship, prayer, biblically-rooted preaching, and fellowship. It has benefited from a strong culture of lay co-responsibility with collaborative leadership from their clergy. St. Alban’s emphasizes communications outreach with its website, social media (YouTube, Facebook and Instagram), and especially the Flocknote service. They added a Catechesis of the Good Shepherd for youth in 2019, which drew more families to join the parish community.

Altogether, the St. Alban’s approach has been blessed with incredible growth. The parish is noted for its warm welcome to all newcomers, and particularly for its hearty support of young families. Under Fr. Evan Simington, St. Alban’s parishioners evangelized, increasing the congregation from 12 worshippers on a Sunday in 2017 to approximately 80 worshippers on a given Sunday post-pandemic. Sustained outreach and witness through the COVID-19 pandemic, especially in digital engagement, saw St. Alban’s congregation increase despite a nearly 3-month shutdown.

St. Alban’s has an 11 AM Sunday Mass preceded by Confession, and study groups, Masses, Evensongs, and community events throughout the year. Their new parochial administrator is Fr. Nathan Davis, who hit the ground running on July 1, and recently began a lecture series on St. JH Newman. With Father Davis, the St. Alban’s community is eager to build up the good work that Jesus Christ has been begun in them through the Ordinariate in Rochester.

Peter Smith is an Instituted Acolyte and Parishioner at St. Alban’s.

LESSONS FOR THE WEEK (2019-2020 ORDO)

EIGHTH SUNDAY AFTER TRINITY (OT 18) (Green)

Aug. 2: MP (Ps. 148-150) Jer 36:1-26 ♦ Acts 25:1-12(13-end) *Te Deum* DWM 504 Gloria Creed, Lec 112
(Sun.) EP II (Ps. 114-115) 1 Kgs 22:1-38 ♦ Jn 16:16-22

Feria of Trinity 8 (OT 18) (Green)

Aug. 3: MP (Ps. 25) 2 Kgs 14 ♦ 1 Cor 4:18-5:end D 504, L 407
(Mon.) EP (Ps. 9, 15) 2 Chr 26 ♦ Lk 10:25-end

Saint John Mary Vianney, Priest *Memorial* (White)

Aug. 4: MP (Ps. 26, 28) 2 Kgs 15:17-end ♦ 1 Cor 6 D 795, L 408/612
(Tues.) EP (Ps. 36, 39) 2 Kgs 16 ♦ Lk 11:1-28

Feria of Trinity 8 (OT 18) [*The Dedication of the Basilica of Saint Mary Major* ; Can: *Bl. Frédéric Janssoone, Priest*] (Green/White)

Aug. 5: MP (Ps. 38) Is 7:1-17 ♦ 1 Cor 7 D 504, L 409; D 795, L 613; D 932
(Wed.) EP (Ps. 119:IV-VI) Is 8:1-18 ♦ Lk 11:29-end

Transfiguration of the Lord *Feast* (White)

Aug. 6: MP (Ps. 96-97) Ex 34:29-end ♦ 2 Cor 3 *Te Deum* D 796 Gloria, L 614
(Thurs.) EP (Ps. 27, 93) Sir 48:1-16 ♦ 1 Jn 3:1-8

Feria of Trinity 8 (OT 18) [*St. Sixtus II, Pope and Martyr, and Companions, Martyrs* ; *St. Cajetan, Priest*] (Green/Red/White)

Aug. 7: MP (Ps. 31) 2 Kgs 18:1-8 ♦ 1 Cor 9 D 504, L 411; D 797, L 615; D 798, L 616
(Fri.) EP (Ps. 35) 2 Chr 30 ♦ Lk 12:35-53

Saint Dominic, Priest *Memorial* (White)

Aug. 8: MP (Ps. 30, 32) 2 Kgs 18:13-end ♦ 1 Cor 10:1-11:1 D 798, L 412/617
(Sat.) EP I (Ps. 42, 43) 2 Kgs 19 ♦ Lk 12:54-13:9

The Cycle of Prayer (prayer.covert.org)

Sunday, August 2:

Morning

Diocese of Jesi, Italy

Diocese of Mzuzu, Malawi

Archdiocese of Pontianak, Indonesia

Diocese of Radom, Poland

Diocese of Tshumbe, Democratic Republic of the Congo

Evening

Diocese of Atlacomulco, México, México

Diocese of Belize City-Belmopan, Belize, Antilles

Archdiocese of Kampala, Uganda

Slovakian Catholic Eparchy of Košice, Slovakia

Monday, August 3:

Ethiopian Catholic Eparchy of Adigrat, Ethiopia

Diocese of Bacabal, Maranhão, Brazil

Diocese of Syros, Greece

Diocese of Talibon, Philippines

Diocese of Vanimo, Papua New Guinea

Ethiopian Catholic Eparchy of Emdeber, Ethiopia

Diocese of Nancy, France

Archdiocese of Patna, India

Diocese of San Carlos de Ancud, Chile

Tuesday, August 4:

Diocese of Bangassou, Central African Republic

Archdiocese of Denver, Colorado, USA

Diocese of La Dorada-Guaduas, Colombia

Archdiocese of Saint Paul and Minneapolis, Minnesota, USA

Archdiocese of Yucatán, México

Diocese of Gap, France

Diocese of Malang, Indonesia

Diocese of Rodez, France

Diocese of Texcoco, México, México

Wednesday, August 5:

Diocese of Baucau, Timor-Leste

Diocese of Kakamega, Kenya

Diocese of Santa Rosa, Argentina

Diocese of Yanzhou, China

Diocese of Lokoja, Nigeria

Diocese of San Marco Argentano-Scalca, Italy

Diocese of São Carlos, Sao Paulo, Brazil

Diocese of Syracuse, New York, USA

Thursday, August 6:

Diocese of Cholulteca, Honduras

Diocese of Kasese, Uganda

Diocese of Laohekou, China

Diocese of Muyinga, Burundi

Diocese of San Pedro de Macoris, Dominican Republic

Diocese of Amboina, Indonesia

Diocese of Bubanza, Burundi

Diocese of Coimbra, Portugal

Diocese of Girardota, Colombia

Friday, August 7:

Diocese of Cheju, South Korea

Diocese of Fargo, North Dakota, USA

Diocese of Kankan, Guinea

Diocese of Mantova, Italy

Archdiocese of Monrovia, Liberia

Diocese of Bergamo, Italy

Archdiocese of Dar-es-Salaam, Tanzania

Diocese of Hengyang, China

Archdiocese of Southwark, England

Saturday, August 8:

Diocese of Dharmapuri, India

Archdiocese of Évora, Portugal

Diocese of San, Mali

Archdiocese of Siena-Colle di Val d'Elsa-Montalcino, Italy

Diocese of Sofia e Plovdiv, Bulgaria

Military Ordinariate of Belgium

Diocese of Hải Phòng, Viet Nam

Diocese of Iringa, Tanzania

Diocese of Salem, India

ATONEMENT SANCTUARY RE-ORDERING: AFTER

For those who may be interested, here are photos of Atonement's new arrangement overseen by Fr. Lewis, pastor of the parish. The altar-piece, salvaged some time ago by Fr. Phillips, the founding priest (now retired), is now at the center of the sanctuary, with the statue of Our Lady of the Atonement given new prominence on top of the reredos and a tabernacle added at the bottom—as is fitting, given it was previously used as a side altar. The altar-piece has been touched up, as is visible in person. The altar itself was also moved, as it is designed to go with the reredos.

The former high altar occupies its place in the side chapel, with a statue of Our Lady of the Immaculate Conception over it, until a second statue of Our Lady of the Atonement is acquired. This will allow parishioners who have incorporated the chapel into their devotions to continue using it during the transition. We look forward to seeing the final steps of this re-ordering, which are currently planned to include greater visibility for the parish's relics, a statue of Our Lady of the Atonement, and a display of the reredos and certain parish documents.

