

Australian Ordinariate for Convert Anglicans

The ORDINARIATE and its ORDINARY

ITS FULL NAME is the *Personal Ordinariate of Our Lady of the Southern Cross* (OLSC for short).

Personal means it is for a particular category of persons, namely former Anglicans and their families. Also admissible for membership are converts from Protestant denominations and validly baptized Catholics who never received further sacraments.

Ordinariate means a non-territorial diocese overlapping the ordinary dioceses of Australia.

An Ordinariate is a new category not in *The 1983 Code of Canon Law*. The only other ordinariate in Australia is for the armed forces, formerly called a vicariate, and whose present ordinary is a bishop.

It is not worldwide like the *Personal Prelature of the Holy Cross and Opus Dei*, which has a vicar in Sydney for all Australia and a bishop in Rome.

An **Ordinary** is its head cleric, meaning the one who holds ordinary authority, usually a bishop, but it can be a priest who is then privileged to use 'pontificals', meaning mitre and pastoral staff.

Monsignor Harry Entwistle became the Ordinary for Australia by his ordination as a Catholic priest, 15th June, 2012. He is a married man and formerly an Anglican bishop of the Traditional Anglican Community which separated from the Church of England over the ordination of women. As an Ordinary, he has full 'ordinary authority' with the other 'Ordinaries' who are bishops of dioceses and equal status with them in the Australian Catholic Bishops' Conference. As an Ordinary, he gives all the sacraments including Confirmations but not Ordination to diaconate, priesthood or episcopate.

In the United States and Canada, former Anglicans (i.e. Episcopalians) have the **Ordinariate of the Chair of St Peter** with a recently ordained bishop as Ordinary.

In England, there is the **Ordinariate of Our Lady of Walsingham** and its Ordinary is a priest.

These Ordinariates are part of the Roman (Latin) Rite, which itself is distinct from other Rites in union with the Pope, such as Chaldeans, Maronites, Melkites, Syro-Malabar, Ukrainians, all flourishing in Australia.

These in turn are distinct from the Eastern Churches which are separated from the Pope, e.g. Greek Orthodox and Russian Orthodox and various others.

DIVINE WORSHIP, THE MISSAL

The three ordinariates share this new missal mandated in December, 2015 as an authorized variant of the Roman Rite. Though with smaller congregations it has equal status with the 1962 Latin Missal (for the 'extraordinary form') and our new 2011 Missal and it looks the same in size, ribbon markers, tabs and red cover.

These ordinariates have their own Rituals for Baptism, Matrimony and Funerals. All are redolent of *The Book of Common Prayer* (BCP from

1549-1662) in those texts which were completely Catholic.

While only for use within the ordinariates, their existence is comforting for the liturgically oppressed.

The Council of Trent 1545-1563 declared all liturgical rites have equal status. This eluded some apologists in the 1950s who thought that the Roman Rite was the only one recognized in the Catholic Church. Here in Australia, it was not till 1973, when our Maronites got their own Archbishop, that Roman Rite Catholics discovered that the Latin Rite of the Mass was not universal throughout the whole Church.

Here was a delightful irony. The usual apologetic in the Catholic schools for having Mass in Latin was that it was universal throughout the world, which was not true, and that it was possible for Australians touring overseas to go to a familiar Mass in Latin anywhere in the world, which was not true either. The further irony was that most Catholics in Australia did not have the money to tour the world and, just when they did, the Roman Rite Mass went into the vernacular.

The translations for our so-called English Mass were shameful both to our holy religion and to the English language, right from the start on 26th July, 1964, in part-English part-Latin. It mutated through aggravating changes of rubrics, prayers and translations until the *Novus Ordo* about 1970, which was worse. It is only since 2011 that we have had a decent translation, though it lacks the sacral language of *Thou, Thee, Thy, Thine* (with matching verb) of the Ordinariate Missal, as in the laity's Missals till 1962 — archaisms called "*prayer book English*".

FEATURES of the ORDINARIATE MISSAL

Its contents combines:

- **Structure** of the Roman Rite;
- **Sacral English** of the Anglican BCP;
- with **texts and rubrics** a medley derived from:
 1. pre-reformation missals and selected BCP texts.
 2. pre-Vatican II Latin Missal in Sacral English.
 3. Novus Ordo Roman Missal in Sacral English.
 4. High Church Anglican sources that borrowed from pre-VII Roman Missal, thus restoring features of the traditional Latin Mass unwisely dropped from the *Novus Ordo*.

RESULT

The default setting is the **priest facing the liturgical east, ad orientem**, "leading the people to the altar".

The **Introductory Rite** is BCP and the Penitential Rite just before the Offertory. An alternative are the old **Prayers at the Foot of the Altar**, with Psalm 43 [42] and the double *Confiteor*, priest first then people, with triple beating of the breast and with the double listing of the saints.

Introits structured as in Extraordinary Rite with an Entrance Antiphon, a Psalm Verse, "Glory be the Father" etc and repeating the Antiphon.

Collects are sometimes straight out the BCP with our customary Trinitarian long-endings.

The **Sign of the Cross** is made by everyone at the end of the *Gloria, Nicene Creed* and *Sanctus* (and *Apostles' Creed* when used at Evening Prayer).

Bible Readings from our current lectionary.

Offertory prayers: default setting Extraordinary

Rite, said silently by the priest, but in sacral English. The alternative is the *Novus Ordo* Offertory aloud, also in Sacral English.

There are fewer **Prefaces**, and they always conclude:

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; ever more praising thee, and saying...

Eucharistic Prayer is the Roman Canon in sacral English and compulsory on Sundays. On weekdays a shorter option is Prayer n. 2. There are no others.

At the **Consecration**, for both Host and Chalice, the priest genuflects before and after the elevations.

Acclamations as in *Novus Ordo* but Sacral English.

The **Prayer of Humble Access** from the BCP is said by priest and people before Holy Communion:

We do not presume
to come to this thy Table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under thy Table..
But thou art the same Lord
whose property is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus Christ,
and to drink His Blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious Blood,
and that we may evermore dwell in him,
and he in us. Amen.

Holy Communion is normally given to communicants kneeling and under both kinds.

The **Last Gospel** is an option at the end of Mass: "In the beginning was the word..." (John 1:1-14). It is recommended for Christmastide through to the Lord's Baptism or even until Candlemas.

CHOICE of TEXTS and where to go to Mass

The local priest chooses among the options, always making allowance for the customs of his congregation.

Diocesan *Novus Ordo* Catholics disillusioned with antics might try an Ordinate Mass where available. Alas, Australia has only about 13 Ordinate Masses.

Some Catholics in Australia have "gone Anglican" in *cafeteria Christianity*, believing and doing what they like, with liturgies lacking the sense of the sacred and some even unorthodox.

The Ordinate Missal can be used even with "ordinary Catholic" visitors in a majority. Ordinate priests use our *Novus Ordo* Missal for non-ordinate parish Masses. Diocesan priests use the Ordinate Missal for an Ordinate congregation.

Since the Ordinate is completely Catholic, Diocesan Catholics and Ordinate Catholics can receive Holy Communion and Confession in either.

Pope Benedict hoped the Ordinate liturgy, the Latin language Extraordinary Rite and the *Novus Ordo* would mutually interact as part of "the Reform of the Reform" of the latter, which some eagerly await.

There is some hope there may be a future Ordinate for Lutherans similar to that for Anglicans.

WORSHIP & PRAYER an Ordinate Mass Book
This is a wire-bound attractive booklet, especially helpful for those not used to Ordinate liturgies.

It offers a particular selection of the options for Holy Mass, plus people's responses; Evening Prayer (equivalent to Vespers and Compline), Benediction; and Prayers for Personal use, which include these samples:

For Peace

O God, from whom all holy desires, all good counsels and all just works do proceed: Give unto thy servants that peace which the world cannot give; that both hearts may be set to obey thy commandments, and also, that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

For Aid against all Perils

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. Amen.

Blessed John Henry Cardinal Newman

O Lord, support us all the day long of this troublous life, until the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then, Lord, in Thy mercy, grant us a safe lodging, holy rest, and peace at the last; Through Jesus Christ our Lord.

For the Church

Gracious Father, we humbly beseech thee to bless thy holy Catholic Church, and fill it with truth and grace. Where it is corrupt, purge it; where it is in error direct it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is wanting, supply it; where it is divided and torn apart, heal the breaches thereof; for Jesus Christ's sake, our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the Pope

O God, the pastor and ruler of all the faithful, mercifully look upon thy servant Pope N. whom thou hast been pleased to set as pastor over thy Church: grant him we beseech thee, to be in word and conversation a wholesome example to the people committed to his charge, that he with them may obtain unto everlasting life; through Jesus Christ our Lord Amen.

Ordinate of Our Lady of the Southern Cross

Almighty God, Lord of all nations, through the intercession of Our Lady of the Southern Cross may the people of our Ordinate and all who live in this ancient land be gathered together to form one holy people in her Son, working together for Thy kingdom, in unity and peace; through Jesus Christ our Lord. Amen.

For more information, see the Ordinate website ordinate.org.au or phone 08 9422 7988 (note Western Australia time is two hours earlier than EST).

Worship & Prayer, 23 pp wire bound, still available from CNFRI for \$10.

As a convert, I am entitled to join the Ordinate, but am too old to cope with changing from one Missal to another.

Father James Tierney

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