



# The Ordinariate Observer

The Newsletter of the Ordinariate of Our Lady of the Southern Cross

Volume 2 No. 1 - Lent 2025

## The End is the Beginning

*From the Editor's Desk*

With Epiphanytide now past, we have passed through the end of one year, and the beginning of another, both in the liturgical and secular calendars. This constant cycle of one year passing away and another commencing calls to mind the passing away of the old Heavens and the old Earth with the old dispensation, giving way to the new Heaven, the new Earth, and newer rites of grace brought to us by the Christ Child who is now coming to his Glory; who is the unchanging God, for “they shall perish, but thou shalt endure; they all shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail.” (Ps 102:26-27)

So too does this happen in our lives as we move from childhood, through adolescence, into adulthood, middle age, and then come to our time as elders. Each movement from one stage to the next, though inexorable and in the moment imperceptible, is still marked by rights of passage where one time ends, and another begins. Several priests of the Ordinariate have, in the past year, undergone one of these later transitions, retiring from the fullness of active ministry. This pioneering generation who took a great risk and plunged across the Tiber to answer Pope Benedict's invitation are now making way for those younger to step up.

The question then, is how – how do we keep the Faith in the manner that is now being passed to us?

For those like myself who are married and with children, and who struggle through distance and the practicalities of family life, to make it regularly to the Ordinariate communities in the

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capital cities, I would propose a more “High Church” approach to this conundrum, in the form of the regular praying of Morning and Evening Prayer from the Divine Office. This practice, which succoured much of the English Church and her confreres during separation, keeps us in touch with our liturgical roots. While the standard obligations to attend Mass still apply, this is also something where we can enrich our communities, wherever we so happen to be and live.

It is a curious thing that the venerable Archbishop John Bede Polding originally envisioned the Australian Church as being set up around Benedictine monasteries, scattered across the sunburnt land and being the centres of lay, consecrated, and priestly life. Perhaps his vision was two centuries too soon. Perhaps its time has come, where a family here and there adds that practice of the Office that to this day remains so pivotal in the Benedictine – and by succession, the Anglican – charism of prayer.

But for those who are single, it is worth also considering what the Good Lord is calling you to be – a priest, a religious, or a spouse. It is a time to be bold, to ask deep questions, and to be willing to answer the call. Discernment is key, and requires attention to the small, still voice of the Lord, which requires a regular practice of prayer. Here too, I encourage the praying of the Divine Office.

With the launch of [dailyoffice.online](http://dailyoffice.online) to supplement the versatile [singtheoffice.com](http://singtheoffice.com) (which uses Divine Worship: Daily Office as its normative guide), we now have the capacity to say or sing the office on the go, without needing our office books continually by us. With these resources, it has never been easier to learn to pray the office, and pray it often. While one may pray twice when one sings the prayers, if it be not appropriate (such as when travelling on a train or settling a sleepy child), we have the versatility now to access these riches which have for so many centuries nourished the separated churches of the British Isles as Henry's divorce loomed large over the land.

In this, those of us can develop the strength and the will to follow those who now are passing the torch to us, having laboured long in the Lord's vineyard, and even now still giving what service they can. It falls to us who are coming to succeed them in our communities, in the midst of family, religious, or priestly life, to take our place, that we might guide the young, encourage the faint-hearted, father lost, and bring the wandering to the fold.

The garden has been laid out and planted; now comes time to water the shoots, to supplement them with new bushes as needs be, and to build up a shady and green oasis in this sandy vale of tears, and perhaps prepare some shade which even those of us here today will not live to enjoy.

As we go with Magi to Bethlehem at Epiphany, and then with Christ into the desert, let us make our own part of the holy Catholic Church a place where those who seek may find the Christ Child as the Magi did, and find refuge for their weary souls in the desert of this life.

A blessed Lent to you all.

LW

## Anniversaries

### Ordination:

- Fr Ted Wilson – 14 December
- Fr Raphael Kajiwara – 15 January
- Dn Neville Rohrlach – 20 January
- Mgr Carl Reid – 27 January
- Fr Owen Buckton – 1 February
- Fr Stephen Hill – 1 March
- Fr Andrew Kinmont – 5 April
- Fr Gordon Barnier – 26 April

### Birthdays:

- Fr Ken Clark – 3 December
- Mgr Carl Reid – 14 December
- Fr Ian Wilson – 20 December
- Fr Richard Waddell – 20 December
- Fr Ken Hagan – 17 January
- Fr Owen Buckton – 24 January
- Fr Raphael Kajiwara – 25 February
- Andrew Iswahyudi – 10 March



*O Jesus, Eternal High Priest, give grace to Thy priests who serve Thy people.*

# News from our Communities

## Teach us thy ways, O Lord

Our Vicar General, Father Stephen Hill, has joined the Faculty of Theology at Catholic International University.

Based in West Virginia, USA, Catholic International was founded in 1983 by Fr John Hardon SJ as the Catholic Home Study Institute. A pioneer in distance learning, its online campus opened in 2005, and was amongst the first such campuses in the world.

The university is

fully accredited, and offers continuing education and degree programs in liberal arts, theology, emerging technologies, and ecclesial administration.



Father Hill is developing a new Masters level course for the University under the topic “Principles of Sacred Theology” which he will teach in 2026.

We congratulate Father Hill on his appointment and wish him well as begins teaching the first of many students.

## Divine Worship: Daily Office Online is now Live

An initiative of the Personal Ordinariate of Our Lady of the Southern Cross, [dailyoffice.online](http://dailyoffice.online) is the only online publication of Divine Worship: Daily Office by an Ordinariate. This has been a phenomenal undertaking, and is an excellent resource that will continue to develop, complementing [singtheoffice.com](http://singtheoffice.com) and [covert.prayer](http://covert.prayer) (which though well used, are not official publications of one of the Ordinariates).



## Bishop's Visit to the Community of St John Henry Newman

On the weekend of the 9<sup>th</sup> of February (Epiphany V), Bishop Anthony Randazzo visited the Community of St John Henry Newman in Melbourne. Sunday Mass was celebrated, followed by a meeting afterwards in which the bishop spoke to the parishioners. He was accompanied by Fr Stephen Hill VG.



## Baptism/Confirmation at St Edmund Campion Community



Melbourne's St Edmund Campion Ordinariate community based at St Patrick's Church, Mentone, welcomed two new members on Sunday November 24th, the Solemnity of Christ the King.

26-year-old Zoe [Ha Phuong Thanh] Diep, a childcare educator, was first baptised, then confirmed on delegation from Bishop Anthony Randazzo, by the priest in charge, Fr Ramsay at Solemn Mass, along with 25-year-old law graduate Simon Farrow.

Zoe is pictured below with her sponsor, Ordinariate parishioner Mary

Richardson, and Fr Ramsay. Simon is also pictured below with his sponsor Jack Allen, and Fr Ramsay.

A lavish champagne brunch to celebrate the occasion was held after Mass in the Parish Centre, with members of Simon's family and friends, and work colleagues of Zoe present.

Both Simon and Zoe had been worshipping at Mentone in 2024 after being introduced to Sunday's Ordinariate community through friends.

Zoe's family, who live in Vietnam, are non-Christians. Simon was formerly an Anglican, having been a server, vestry member and synod representative for the Anglican parish of St Andrew's, Brighton. He was baptised as a year 12 student at Brighton Grammar School.



## Lighter Duties for Fr Ramsay Williams



Fr Ramsay Williams has retired as priest in charge of Melbourne's Ordinariate Community of St Edmund Campion.

He told his congregation: "Now in my 80th year, and after 12 years as founding priest of the Ordinariate community at St Patrick's, Mentone, it is time to step aside and allow someone younger and in better health to take over. [A trip by ambulance to hospital earlier this year, plus two recent admissions to hospital, convinced me!]"

Fr Ramsay's final Sunday Mass was the 9.30 am Mass at St Patrick's, on the Fourth Sunday of Advent, December 22nd which was the day following his 51st anniversary of ordination [firstly as an Anglican and latterly as a Catholic priest].

He was the celebrant at the 8 pm. Vigil Mass of Christmas at St John Vianney's, Parkdale, and the celebrant at the 10 am Christmas Mass.

At a farewell function, the Archdiocesan Parish of Mentone-Parkdale, where Fr Ramsay has been Honorary Associate Priest these past 12 years, a presentation was made of a bank transfer of \$3000. An additional \$2040 was gifted by individual parishioners.

Bishop Randazzo has appointed Fr James Grant as Fr Ramsay's successor. Fr James, who was ordained with Fr Ramsay in 2012 at St Patrick's Cathedral, currently has a chaplaincy ministry based in the Melbourne CBD.



Fr Ramsay writes: The last 51 years of ministry has been quite extraordinary when I reflect on the diverse ministries the Lord has called me to exercise: parish, school and aged care, chaplaincy, stretching from Victoria's Western District, the Wimmera, Ballarat, Albury NSW, Brighton, Murrumbena and East St Kilda. My longest consecutive ministry in one place has been here at Mentone, followed by nine years at

All Saints' Anglican parish, East St Kilda.



More extraordinary however than the geography has been the people, lay and clergy, whose lives have touched mine in so many ways. An enormous privilege.

I am particularly thankful to His Holiness Pope Benedict XVI, of blessed memory, whose vision and pastoral concern created the Ordinariates for former Anglicans in 2009, thus enabling me and many others to complete our journey and find our true home in the one, holy Catholic and Apostolic Church."

## Diamond Jubilee for Fr Ken Hagan

Fr Ken commemorated on the 19th December the 60th anniversary of his first Ordination for Christian Ministry when he was made a Deacon on the 19th December, 1964 by Bishop James Housden, Eighth Bishop of Newcastle. His Ordination had taken place in the Cathedral of Christ the King, Newcastle, on that date and Fr Ken served in Newcastle Diocese for a number of years.

A Mass was celebrated at the Church of Our Lady Star of the Sea, Terrigal NSW, attended by Anglican and Catholic parishioners and friends and was an opportunity to thank God for Fr Ken's service: just over fifty years in the Anglican Church and for nearly ten years in the Catholic Church.

Margaret, to whom Fr Ken has been married for 55 years, led the Prayers of the Faithful and their younger son, Timothy read the New Testament Reading. They, together with the concelebrating priests and the people, created a sense of community - something Fr Ken identified as being essential to his ministry.

During his homily, Fr Ken mentioned the various places ministry had taken him: from growing up in Sydney's Eastern Suburbs to the heat and dust of Mt Newman in Western Australia via Newcastle. From there to the inner city district of Landport in Portsmouth, then rural England and London before returning to Australia. All of which made it possible for Fr Ken and Margaret to experience different life-styles and people as they responded to God's leading. Laus Deo.



## A New Home for St Ambrose

A delightful statue of St Ambrose, carved by Englebert Piccolruez, was placed on display at each Ordinariate Mass celebrated by the Central Coast community. The figure is a copy of the statue on the pulpit in Stratford on Avon's Parish Church (UK) except for the face which was reproduced from an ancient tile in Milan Cathedral.

It was the conditional gift of two families who asked that, should the community cease to function, it would be given to another St Ambrose Church. When the Central Coast community no longer met, following Fr Ken Hagan's retirement, a new location had to be found. The process triggered an amazing series of events: In the course of one afternoon while endeavouring to locate St Ambrose establishments, Fr Ken was prompted to "Google" the Church at Woodend in Victoria – a place of which he was unaware!



Fr John Hely, the Parish Priest, responded later that afternoon to express his delight at accepting the statue. In fact, that same afternoon Fr John's Pastoral Council had met to discuss placing a photograph of St Ambrose in their Church where there had not previously been anything depicting the saint. The matter was not resolved at the meeting and so the Central Coast's offer was fortuitous. A very satisfactory result for both communities was achieved.

On Sunday, 8th December, the day following the Memorial of St Ambrose, the statue was blessed and installed at Woodend during a Mass at which their Regional Bishop, Bishop Terry Curtin, presided. The celebrations continued with a Garden Party after the Mass.





# Some Lenten Devotions

## Mothering Sunday

*A Celebration of our Mothers – our Holy Mother Church, and our own dear Mothers*

Mothering Sunday falls on the Fourth Sunday of Lent, also known as Laetare Sunday. The rose vestments and the introit of the day “Rejoice ye with Jerusalem; and be glad for her, all ye that delight in her” implore us to take a brief break before heading in to the final period of Lent – Passiontide. It is not for nothing that this Sunday is also known as Refreshment Sunday.

As such, it is a laudable custom to give flowers to our mothers (one can continue the rose theme, if so desired), as well as to visit our mother Church (traditionally this was the church in which we were baptised; not always possible these days of mass movement. The local Cathedral – the mother church of the diocese – is another traditional option), and as well to reflect on the upcoming Pascal narrative with the simnel cake.

This cake (a recipe for it is below) was traditionally blessed and shared amongst parishioners. It contains some simple symbolism – eleven balls for eleven faithful apostles, and one cross for Christ in the centre of the cake. If one has the capacity, it is a part of our Anglican Patrimony that we can all share whichever community we regularly attend (given that not all of us are fortunate enough to live close to our Ordinariate parishes).

I encourage those in that situation to contact your local parish priest and suggest putting on a morning tea after the Mass you regularly attend. It is sure to give everyone a rosy time!

## Mr Roger Starbuck’s Simnel Cake Recipe

### INGREDIENTS

Cake Mix:

- 250g butter;
- 250g margarine/vegetable (or another 250g butter);
- 2 cups caster sugar;
- 1 tablespoon grated lemon rind;
- 1 teaspoon vanilla essence;
- 8 eggs;
- 125g mixed peel;
- 500g sultanas;
- 500g currants;
- 4 cups plain flour;
- 1/2 teaspoon baking powder;

- A good pinch of salt.

Almond paste:

- 2 cups almond meal;
- 1 1/2 cups caster sugar;
- 1 egg;
- 3 teaspoons lemon juice;

Glaze:

- 1 beaten egg

### METHOD

#### ALMOND PASTE

1. Mix almond paste and sugar together;
2. Whisk the lemon juice and the egg together and add to almond mixture;
3. Knead the mixture until smooth;
4. Wrap in greaseproof paper and set aside.

## CAKE

1. Grease and line (as necessary) a 22/23cm (9") cake tin;
2. Sift flour together with the salt and baking powder;
3. Add the dried fruit and peel to the flour mix;
4. In a separate, larger mixing bowl, cream butter + margarine and sugar together thoroughly;
5. Beat in the eggs one by one, into the creamed butter and sugar mixture, adding a little flour if they show signs of curdling;
6. Mix in the flour and fruit mixture with a wooden spoon or spatula, into the creamed butter and flour mixture (a little milk may be added to this cake batter to give it a dropping consistency);
7. Pour half the cake mixture into the cake tin, and smooth it until level;
8. Take a third to half of the almond mixture and roll it out to a 1cm thickness over the first layer of the cake mixture;
9. Pour the rest of the cake mixture over the almond paste, and level it out gently;
10. Bake in a slow over 155 - 160°C oven, between two to three hours, keeping a watchful eye on it, skewering it to test when ready (the skewer should come out clean), the top should feel firm and resilient to the touch. If the top is getting too brown while cooking, cover it with a doubleness of baking paper;
11. Take it out of the oven, and turn it out onto a wire cake rack and let it cool;
12. With the almond paste make eleven small egg-shaped balls (about hazel nut size) rolling them between the palms of the hands, and two short, thin strips to make the centre cross.
13. When the cake is cool, use the rest of the almond paste to cover the top the cake.
14. Glaze the top with a beaten egg;
15. Use some of the beaten egg mixture then to glaze the eggs and cross
16. Arrange the eleven "eggs" around the edge of the cake on the almond paste layer, then form a cross shape in the middle with the two strips of paste (This represents the eleven faithful apostle surrounding Christ);
17. Put the cake in a very hot oven at 230°C for 5-8 minutes - or just long enough for the almond eggs and cross to brown lightly.
18. Remove from the oven and set aside.
19. Store until you take the cake to Mass for the blessing on Lent IV.

## Blessing of the Simnel Cake

V. Our help is in the Name of the Lord.

**R. Who hath made heaven and earth.**

V. The Lord be with you.

**R. And with thy spirit.**

Let us pray.

Lord, heavenly Father, Almighty and everlasting God: vouchsafe to (+) bless this cake with thy spiritual benediction; that, as thou dost nourish thy

people with the finest wheat flour in the blessed sacrament of thy Body and Blood, so all those who partake of this cake may be reminded of the new life to which they are called and the rewards thereof: rejoicing, too, in the love of the Blessed Virgin Mary, the Mother of our Lord and God Jesus Christ and our Mother, of Holy Mother Church, and in the nourishment provided us through the love of our own Mothers both living and departed; through the same Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. **Amen.**

# **A Time of Grace and Renewal: Lenten Penance and Preparation for Easter in the Jubilee of Hope**

*Bishop Anthony Randazzo*

We are three months along our pilgrim way of the Holy Year 2025, the Jubilee of Hope, and we are invited once more to open our hearts to the transforming grace of God. This year is a time for all of us to renew our faith and hope in Jesus Christ, who has overcome the world and offers us the gift of eternal life. Our Lenten journey - marked by penance, prayer, and preparation - calls us to draw nearer to Christ and to one another as members of His Body, the Church.

The theme of this Jubilee is anchored in the words of St. Paul from his Letter to the Romans: *“Hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.”* (Romans 5:5). As we meditate upon these words, we are reminded that our Christian life, from the grace of our Baptism to the ongoing call to conversion, is built upon the foundation of hope. Hope in the promise of salvation, hope in the mercy of God, and hope in the eternal life that awaits us in Christ Jesus.



## **Renewing the Grace of Baptism**

The grace of Baptism, which we celebrate once for all, is not a one-time event, but a continual reality in the life of the Christian. Through Baptism, we are restored to God’s divine life, washed clean of sin, adopted as children of God, and called to live according to the promises made at our Baptism. Each day, the Church calls us to renew these promises by striving to live as faithful disciples of Jesus Christ. This ongoing renewal is an invitation to embrace the hope we have in God’s love, a love that sustains us in every moment of our lives.

## **The Sacrament of Penance: A Path to Reconciliation**

Lent is a time of penance, but penance is not merely a matter of outward actions; it is about turning our hearts back to God. The sacrament of Penance offers us the grace of forgiveness and reconciliation. In this sacrament, God’s mercy is poured out upon us, healing the wounds of sin and division, and restoring us to full communion with the Church. The Lord calls us to reconciliation not only for the forgiveness of our sins but also to restore the unity of the Body of Christ, which sin can harm. In the sacrament of Reconciliation, we are reminded that God is always ready to forgive and to embrace us with open arms. For those who may have fallen away from the practice of this sacrament, I encourage you to return with confidence, trusting in God’s infinite mercy. As Pope Francis reminds us, *“For all of us, may the Jubilee be an opportunity to be renewed in hope. God’s Word helps us find reasons for that hope.”*

## The Call to Penance: Fasting, Abstinence, and Charity



The days of Ash Wednesday and Good Friday stand as significant moments in our Lenten journey of penance. On **Ash Wednesday**, 5 March 2025, we begin the season with a powerful reminder of our mortality and need for repentance. On Ash Wednesday and **Good Friday**, 18 April 2025, the Church calls us to abstain from meat and to fast as acts of penance and self-denial. All those who have completed their fourteenth year of age are to abstain from meat on these days, and those between the ages of 18 and 60 are urged to fast.

While these days of penance are vital, the Church also encourages us to embrace each Friday throughout the year as a special day of penance and prayer, as well as a day to accompany others, through charitable works of mercy. These practices of self-denial and charity help us to grow in holiness, especially as we follow Christ's example of self-sacrificial love, which we commemorate most powerfully in His Passion and death on the Cross. I urge all the faithful to embrace these Lenten disciplines not as a burden or imposition, but as joyful opportunities to grow closer to the Lord and to one another, as we share in the love and mercy of God.

## The Holy Days of Lent and Easter

Lent and Easter are the heart of the Church's liturgical year, and I encourage all the faithful to make a conscious effort to participate in the sacred liturgies of these Seasons, but most especially the Sacred Triduum. On Holy Thursday, 17 April 2025, we celebrate the **Mass of the Lord's Supper**, marking the institution of the Eucharist. On Good Friday, 18 April 2025, we observe the **Passion of our Lord**, remembering His suffering and death for our salvation. On Holy Saturday, 19 April 2025, we gather in vigil to celebrate the **Resurrection of the Lord**, the triumph of life over death. And finally, on Easter Sunday, 20 April 2025, we celebrate the glorious victory of Christ's Resurrection.

The *Paschal Precept*, also known as the Easter duty, calls all the faithful who have received the sacraments of Initiation: Baptism, Confirmation, and Eucharist; to prepare themselves to receive Holy Communion between Ash Wednesday and **Trinity Sunday**, 15 June 2025. This is a time to renew our commitment to Christ and to the community of the Church, to participate fully in the Eucharist, and to be transformed by the grace of God, which equips us for the mission of announcing the Good News to the world.



**Christian**

Receive this Holy Communion  
as if it were

Your First Holy Communion

Your Last Holy Communion

Your **ONLY** Holy Communion

### Embracing the Hope of Christ

The Holy Year, and especially the season of Lent, invites us to rediscover the joy and hope that comes from knowing Jesus Christ. I urge all of you, my sisters and brothers, especially those people who have suffered harm from members of our community, or who may have chosen to distance themselves from the Church or from the sacraments, to seek out Christ, who is love and mercy and who is the hope of the world. Read the Scriptures, pray with your heart, seek spiritual direction, and make use of the rich devotional practices of our faith, such as the Rosary and the intercession of the Blessed Virgin Mary and the Saints. And, most importantly, come back to the Sacrament of Reconciliation. God is waiting to be gracious to you, to heal, to forgive, and to restore you to the fullness of His love.

This Jubilee of Hope is an opportunity for each of us to be renewed in our faith and to be witnesses to the world of the good things the Lord has done for us. Let us allow the Word of God to inspire our hearts and open our eyes to the many reasons we have for hope. May this season of Lent prepare us to celebrate Easter with renewed hearts, full of the hope that only Christ can give.



## Ash Wednesday

### Part 1

*T.S. Eliot*

Because I do not hope to turn again Because I do not hope Because I do not hope to turn Desiring this man's gift and that man's scope I no longer strive to strive towards such things (Why should the aged eagle stretch its wings?) Why should I mourn The vanished power of the usual reign?	Because I cannot hope to turn again Consequently I rejoice, having to construct something Upon which to rejoice  And pray to God to have mercy upon us And pray that I may forget These matters that with myself I too much discuss Too much explain Because I do not hope to turn again Let these words answer For what is done, not to be done again May the judgement not be too heavy upon us
Because I do not hope to know The infirm glory of the positive hour Because I do not think Because I know I shall not know The one veritable transitory power Because I cannot drink There, where trees flower, and springs flow, for there is nothing again	Because these wings are no longer wings to fly But merely vans to beat the air The air which is now thoroughly small and dry Smaller and dryer than the will Teach us to care and not to care Teach us to sit still.
Because I know that time is always time And place is always and only place And what is actual is actual only for one time And only for one place I rejoice that things are as they are and I renounce the blessed face And renounce the voice	Pray for us sinners now and at the hour of our death Pray for us now and at the hour of our death.

## A Life Dedicated to Christ

### John Bradburne, a saint for our time

*Warren Featherstone, ofs*

An American Catholic commentator always signs off his programs with the comment: "Be a saint, what else is there?" Indeed. The Catechism of the Catholic Church (#688) says that one of the places we know the Holy Spirit is in the witness of

His saints, through whom He manifests His holiness and continues the work of salvation.

Saints come in all shapes and sizes and – I would suggest – with all sorts of "name recognition". Recently we have seen Cardinal John

Newman raised to the altars, most worthily. What follows is a paean to another Englishman, although somewhat less known.

John Randal Bradburne was born in 1921, the son of an Anglican minister. His family was minor English nobility. During WWII he found himself in charge of the 9th Gurkha Rifles, and he bravely served in Burma. He was considered, though, somewhat eccentric by the Gurkhas. A propensity to climb trees and play his recorder certainly confirms this view.

On May 23 1943 during his war service he wrote to his parents that: "My life is dedicated to Christ once and for all".

It would be unfair to diminish his courage. In the face of the Japanese advance John managed (barely) to get to Sumatra on a sampan and thence to India. In his malarial delirium, John felt he'd seen the Virgin Mary.

Didier Rance's book on John "The Vagabond of God" later recalled that John used to say that he'd: "wed Miriam, the mother of God so that she might lead him into the sanctuary of the Spirit".

What followed after WWII was many years of searching and discerning for John. He was received into the Catholic Church by Dom Raphael Stomes on October 26 1947.

At one point he was the janitor at the country home of the Archbishop of Westminster, at another time he tried religious life with the Benedictines first at Buckfast Abbey, another time at Prinknash Abbey.

He travelled around Italy (where he once lived in a loft of a parish near Naples) and he



wandered throughout then Palestine, where one aspect of his charism became clear. John prayed at the Wailing Wall in Jerusalem. He very much was in accord with Pope Pius XI's comment that Christians are 'spiritual Semites' but he saw this in the sense of helping Jews see the appropriateness of the man of Judea, Jesus of Nazareth, as the culmination of the Covenant.

His "wandering" went further though. It was an interior journey of discovery as well, and ultimately, of a finding. In 1950 he was in Louvain, as a postulant with the Fathers of Sion. One revealing fact in the book of Didier Rance is a comment by John about discovering God: "Oh to love His present, His now, I am learning that bit by bit at last'. Something all believers must do.

It was also whilst in Louvain that John visited the church of St. Anthony of the Picpusians, where the mortal remains of Father Damian de Veuster, the apostle of the lepers of Molokai lay. As Rance relates, John often went there to pray and meditate and he wrote to his mother: "He was a hero and a saint to have done what he did." This was to be quite revelatory.

It was in 1955 that John Bradburne had become a Franciscan Tertiary ( Secular Franciscan) something which meant a great deal to him. His guilelessness, poverty and profound faith are great tributes to the Poor Man of Assisi. So was his later lived witness.

John Dove, SJ met John whilst both of them were in the 9th Gurkha Rifles. John Dove at numerous points counselled John and it was he who suggested to him that he go to Africa, to work on the missions. Bradburne had asked Dove: "If he knew of any cave he could retire to in Africa"!

Dove suggested the Franciscans might be a good fit for John and in 1962 John Bradburne set sail for Africa, Southern Rhodesia as it was then called (Zimbabwe).

He found himself at Mutemwa Leprosy Settlement and here he remained until his death in 1979 caring for approximately 70 lepers. He defended them, he fed them, he bathed them, he advocated for them, he loved them. One example was that when ordered to, he refused to put a 'number' around their necks. For John, they were Christ personified and his brothers and sisters. John's life was one of prayer and service to others, a life of lived integrity.

Politics and violence gradually encircled Mutemwa and in 1979 he was captured by guerillas fighting the Rhodesian government. All “whites” had fled this area but John wanted to remain with the defenceless lepers. Despite some appeals to spare him after his capture, he was ultimately ordered to kneel and he was shot in the back.

Martyrdom, one of his wishes, was granted to him.

By his life and death in Zimbabwe John in a way ceases to be only an Englishman, he also becomes an African. He becomes, too, a universal figure of holiness.

On Sep 5 2019, Archbishop Robert Ndlovu of Harare, 400 priests and 15,000 faithful gathered

at Mutemwa to open the cause for his beatification, and, God willing, his canonisation.

Since his death there have been many signs of his sanctity: reports of miracles, claims of cures, as well as many answers to prayer. More importantly, many have turned to God through John's extraordinary example. “Be a saint, what else is there?”

*Warren Featherstone, ofs.*

*For more information about John Bradburne, please contact the John Bradburne Memorial Society. [johnbradburne@hotmail.com](mailto:johnbradburne@hotmail.com).*

## **A Lenten Pastoral Letter**

*An excerpt from the 1840 pastoral letter of Archbishop John Bede Polding*

Dearly Beloved, we exhort you not only to renounce the works of the flesh, but also to bring forth fruits worthy of penance. In bitterness of heart, survey that large period of your life you have passed in neglect of your religious duties. O, in that vast extent are there not numberless crimes to be atoned for? With unfeigned humility and compunction bewail your sins; examine what have been the causes of your transgressions; destroy the root whence spring your evil doings, and in all sincerity disclose to the minister of God the miserable state of your souls. These are the first fruits a penitential spirit will produce - a sincere and humble confession of your sins accompanied by a bitter sorrow for the past and amendment for the future. To these dispositions and good works must be added other works of penance. For this reason the holy fast of Lent has been instituted. Our bodies have been incentives to sin; it is not fitting that they should endure the punishment of sin? By immoderate indulgence of the appetite, guilt has been contracted; is it not right that the appetite should be restrained? In the Sacred Scripture, fasting is frequently mentioned as a just and proper means to atone for sin and to satisfy the Divine Justice.

*Be ye converted to me*, says Almighty God by the prophet Joel, *with your whole hearts in fasting, and weeping and mourning...* Thus the people of Nineveh fasted and *cried to the Lord in their affliction and he heard them*. David humbled his soul in fasting in the spirit of penance for his sins. Our Saviour strongly recommends fasting to us; his Apostles, and the first Christians rigorously fulfilled the recommendation which had the sanction of his example. During the forty days of Lent, they abstained not only from fresh meat, but also from eggs, butter, and fish. They only broke the fast after sunset, and then took for their meal herbs, roots and bread ... happy times of Christian fervour, far different from the degenerate age in which we live!

Source: <https://inthosedayes.blogspot.com/2021/02/lenten-pastoral-1840.html>





## A Letter from Vienna

### My personal and academic interest in the Anglican Liturgy (Part 3)

*Prof. H-J. Feulner*

Historical background: It is well known in Liturgical Studies that various rites and liturgical traditions developed in the West during the High and Late Middle Ages. Western non-Roman Rites are the Ambrosian or Milanese Rite (still in use today in the ecclesiastical province of Milan), the Old Spanish or Mozarabic Rite (today only occasionally celebrated in a few cities in Spain). Other earlier rites, on the other hand, disappeared in the first millennium, such as the Celtic Rite (Ireland, Scotland, Brittany) and the Old Gallican Rite (southern France). In addition, many dioceses developed special liturgical traditions, *Usus* or *Uses*, some of which were lost during Reformation in the 16th century (e.g. Sarum Use in England or Nidaros Use in Norway [today Trondheim]) or at the latest during the Second Vatican Council (e.g. the *Usus* of Lyon). Of these Diocesan *Uses*, only that of Braga in northern Portugal and the Glagolitic *Usus* (in present-day Croatia) have survived.

Various Religious Orders also developed special liturgical traditions, such as the Carthusians, Dominicans, Carmelites, Premonstratensians and Cistercians, of which only the Carthusian *Usus* has been preserved

continuously and the others have only recently been revived after a decades-long interruption. In the papal approval bulls of the *Breviarium Romanum* (Roman Breviary) of 1568 and the *Missale Romanum* (Roman Missal) of 1570, all particular liturgical traditions of dioceses and Religious Orders that were older than 200 years at the time were allowed to continue their traditions. The liturgical *Uses* in England (Salisbury, York, Bangor, Lincoln, and Hereford) and the Norwegian Use of Nidaros had already been abolished by the Reformation.

Content-related thoughts: In contrast to “Rites” (Milanese and Old Spanish), the “Uses” are merely medieval variants of the Roman Rite. The Sarum *Usus* was the most widespread Diocesan Use in England in the 15th and first half of the 16th century and also served Archbishop Thomas Cranmer as a fundamental source for the drafting of the first Book of Common Prayer (1549). In his Preface to the BCP 1549, this liturgical Use of the Roman Rite is mentioned first. Queen Mary I restored the Use of Sarum in 1553, but it was finally abolished under Elizabeth I. A brief resurgence of interest in this *Usus* in the 19th and 20th centuries did

not lead to a revival within the Catholic Church. However, some “Western Rite Orthodox” communities have adopted the Sarum Usus due to its age and supposed similarity to the Byzantine Rite. Other such communities in France have tried to reconstruct (but have not really succeeded) and use the Old Gallican Rite, which has been lost for over 1100 years.

Regarding “Divine Worship”: When working on the liturgical form “Divine Worship”, the Anglicanae Traditiones Working Group was also initially confronted with the question of reviving the Sarum Usus after more than 450 years, but this was not an option. The Apostolic Constitution Anglicanorum Coetibus assumes the preservation of the Anglican liturgical patrimony in Divine Worship, which only indirectly included elements via the Prayer Books or English Missal Tradition. Moreover, the Sarum Usus, even in an English translation, would have no real foundation in the Personal Ordinariates outside England.

Even if the Sarum Usus (in Latin or English) is occasionally celebrated here and there due to a certain interest, the practical discontinuation of several hundred years must not be overlooked, even if this Usus is very well

researched and handed down through edited manuscripts etc. Furthermore, it is not unimportant to mention that the Sarum Usus is actually only a variant of the pre-Tridentine Roman Rite and differs relatively little from the “Extraordinary Form” of the Roman Rite.

This does not affect attempts to revive the Diocesan Usus of Lyon or Uses of various Religious Orders (Dominicans, Cistercians, Premonstratensians), as these were only out of use for a few decades, and this is not (yet) a case of “liturgical archaeologism” (or antiquarianism), which Pius XII had already rejected 1947 in his encyclical “Mediator Dei”, albeit in a broader sense.

In retrospect, the Anglicanae Traditiones Commission was certainly well advised at the time not to simply adopt the Sarum Usus as the liturgical form for the Personal Ordinariates.

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## **God knows what He is about...**

*St John Henry Newman*

God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons.

He has not created me for naught. I shall do good; I shall do His work. I shall be an angel of peace, a preacher of truth in my own place, while not intending it if I do but keep His commandments.

Therefore, I will trust Him, whatever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him, in perplexity, my perplexity may serve Him. If I am in sorrow, my sorrow may serve Him. He does nothing in vain. He knows what He is about. He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide my future from me. Still, He knows what He is about.

# Book Reviews

## The Ransom Trilogy

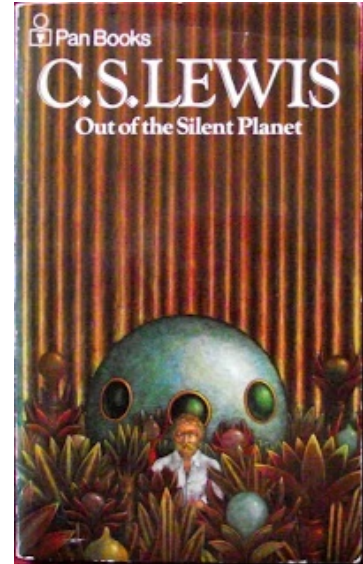
C.S. Lewis

Review by L Wells

C.S. Lewis is well known as an author within the Anglo-Catholic tradition. His apologetic works are renowned, along with his famous children's stories *The Chronicles of Narnia*. Far less well known, however, is his trilogy of science fiction novels – *Out of the Silent Planet*, *Perelandra (Voyage to Venus)*, and *That Hideous Strength*. For those used to the more scientifically developed and psychologically intense works of Isaac Asimov, Arthur C. Clarke, and Frank Herbert, this trilogy of novels will seem almost quaint, like watching Flash Gordon for cutting edge special effects.

However, to the trained eye, it is a real treat, for Lewis does something that none of these other authors do – he reenchants the world.

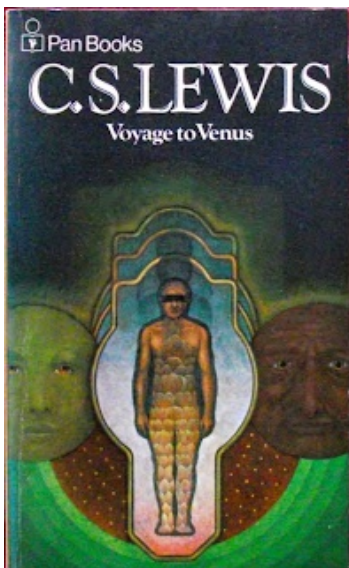
It behoves me therefore to give a brief overview of each novel (I will try to avoid spoilers where possible), and make some brief comment on each.



To begin with, *Out of the Silent Planet* introduces Professor Elwin Ransom, a philologist at Oxford on holiday. He is kidnapped and taken through the heavens to Mars, where he encounters alien beings who live in a harmony that is not vapid and saccharine, but genuine, as though the Fall never happened there. He learns much about the Solar System and the immanence of the transcendent, but must elude those who took him there.

Following on from this is *Perelandra*, which is recounted by Ransom after he returns from another interplanetary adventure. Ransom is sent across the Solar System to fight an important battle that will determine the fate of the eponymous Perelandra, the world known to us as Venus.

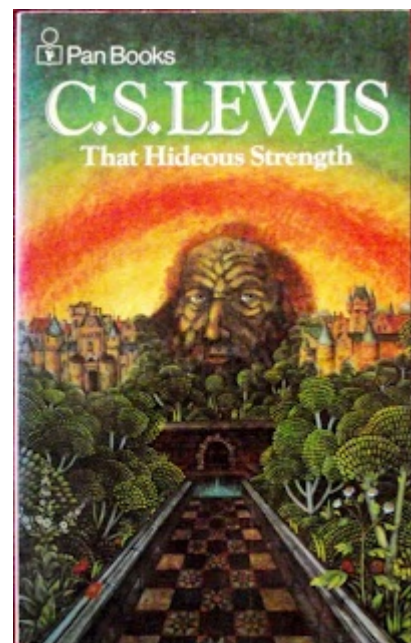
The conclusion comes in *That Hideous Strength*, in which the fate the Earth hangs in the balance. With World War II over, Britain founds the National Institute of Co-ordinated Experiments (NICE), which is in league with the wicked spirits that rule over the



Earth, and which seek to annihilate all life upon it. Opposing them is the Director, a seer, a few professors, and Merlin, not just the wizard of King Arthur's Court, but a living link to the spiritual powers of Atlantis.

The fact that so much is brought together in these three novels makes a fascinating read. The first explicitly seeks to go against something called *disenchantment*, in which the world is emptied of its transcendental, spiritual aspects, leaving only the husk of material reality to be observed, dissected, used, abused, and destroyed. Space is not space, but *the heavens*, and the light there is qualitatively different to that which is on Earth. That has different qualities in different places and times is something we all know, but to reflect on it in this way reminds us that the whole world (and beyond) is charged with the grandeur of God.

Along with that, the creatures Ransom encounters on Mars are not some proto-vision of James Cameron's Na'vi from *Avatar*, but



rather a true kind of noble savage, touched by death, but kept from sin by the planet's overlord, the Oyarsa. They display a nobility of resignation, as there are remains of another species that now no longer lives; they know all things must come to an end, and death is something they do not fear, regarding it as the will of God (whom they call Maleldil).

By contrast, *Perelandra* takes place on a world in infancy, untouched by war and by sin. It is a wondrous world, largely covered in oceans, but with floating islands full of sensuous wonders. Yet again, the place has an effect on Ransom, as instead of indulging in any sort of gluttony, he allows himself to be satisfied. As the Green Lady might have said, he lets go of the wave that is past (the wonderful thing he has experienced) and is thus ready to face the wave that is to come (the next thing). It is a fascinating meditation on the Fall of our own race, and perhaps the most captivating of the three books.

*That Hideous Strength* is by contrast to the first two much more parochial, and seems almost dull by comparison until about half way through. Once the pace picks up, however, we see how Lewis is seeking to cheat the devil even of magic and the old gods. The true Venus, Mars, Mercury, and even Jupiter descend to Earth, in fealty to the will of Maleldil and in opposition to the imposters whom we once worshipped. Merlin is linked not only with Atlantis, but also has an almost Roman bent to him, reflecting Constantine the Great's conversion and late baptism. The NICE, by contrast, is shown to be horrific in its goals, the end state of disenchantment. It is in many ways disturbing just how callous they are, and shows how clearly Lewis could see the trends that were still in there infancy, but now stand in grotesque maturity as morbid science fiction becomes horrific science fact.

I would greatly recommend these books, yes in part for the adventures contains, but just as much (if not more) for their theological thoughtfulness and insightfulness into many of the problems of our age. It pays dividends to read, and to think, and they are easy reads, each books requiring perhaps a week or two of reading at an hour a day. The phrases I now use (seeing sin as holding on to the wave that is past, grasping after it instead of being ready to receive the next wave to come) are eloquent in their understanding. While Lewis was not the first to mix the scientific and the supernatural in this way (he claims inspiration from David Lindsay's *Voyage to Arcturus*), he does so in a way that helps to remind us that angels do indeed tread among us and we ought beware as we may entertain them unawares

## God's Grandeur

*Fr Gerard Manley Hopkins SJ*

The world is charged with the grandeur of God.  
It will flame out, like shining from shook foil;  
It gathers to a greatness, like the ooze of oil  
Crushed. Why do men then now not reck his rod?  
Generations have trod, have trod, have trod;  
And all is seared with trade; bleared, smeared with toil;  
And wears man's smudge and shares man's smell: the soil  
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;  
There lives the dearest freshness deep down things;  
And though the last lights off the black West went  
Oh, morning, at the brown brink eastward, springs —  
Because the Holy Ghost over the bent  
World broods with warm breast and with ah! bright wings..

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