

LAUDA, JERUSALEM!

QUARTERLY NEWSLETTER OF THE AUGUSTINIAN CANONS REGULAR OF THE NEW JERUSALEM

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CANONS REGULAR
OF THE
NEW JERUSALEM

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Canons Regular of the New Jerusalem
Ten years of Adoration, Reparation and Intercession
June 22, 2002 - June 22, 2012

In This Issue:

Summer Letter to Friends and Benefactors	.	.	.	.	.	2
Reparation: Man's debt to God for the offense of sin	.	.	.	.	.	3
Photo Gallery of CRNJ Spring Activities	.	.	.	.	.	4

SUMMER 2012: LETTER TO OUR FRIENDS & BENEFACTORS

Most Beloved in Christ,

On June 25th the Canons Regular of the New Jerusalem will celebrate the tenth anniversary of our juridical foundation as a religious community. Even from before that beginning a significant spiritual reality of our foundation has been making a permanent act of reparation for the apostasy of the Augustinian canons who once had pastoral care of the great medieval Marian Shrine of our Lady of Walsingham in England. Nearly from the time of the Norman Conquest in 1066 until the early middle of the 16th century that shrine had been the jewel of English Catholicism. When King Henry VIII declared himself - not the Pope - to be the head of the Church in England the shrine was doomed. It, and so much else besides, would suffer catastrophic loss and ruin.

It was under the persuasive force of savage violence that Henry's ungodly schism was put thoroughly into place. The high road of religious integrity was taken by the few - now known as the English Martyrs - while the low road of human respect and conformity to moral evil was taken by the many. In this category history must place the Augustinian canons regular who lived in the Priory of the Annunciation of the Blessed Virgin Mary at Walsingham. No doubt they hoped that by signing Henry VIII's *Oath of Supremacy* on September 18, 1534 they and their wealthy monastic shrine would be spared. This was not to be. In June 1538 the ancient, deeply loved and venerated image of Mary at the Walsingham priory was taken to London and publicly burned with other objects of devotion. Our Lady's Priory of the Annunciation was formally surrendered by the prior and canonry chapter to the apostate English Crown on August 4, 1538.

The religious and cultural ruin of which Walsingham is but one tragic example was (and still remains) incalculable. Henry's schism unleashed far more than his ascendancy over religion in England. Apart from the attempt to deliberately cut the Christians of England from papal unity by violence and fraud, his schism took no longer than the intervention of his death before it devolved into the deepest forms of heresy. This was institutionalized by the Elizabethan reformers' attack upon, and extirpation of, the very thing defended by a younger Henry which had earned him - from the Pope no less - the title, "Defender of the Faith." Despite all his wicked conduct, Henry died still believing in the Catholic priesthood and the Mass. But the bishops created by Henry's illegitimate daughter, Elizabeth I, ensured that the newly concocted Church of England extirpated Catholic Holy Orders and "massing priests" from its midst while rendering the practise of Catholicism a capital offense. Thus a peculiarly English form of Protestantism arose which by the end of the 19th century had been carried to every corner of the globe through an empire become so large that the "sun never set" upon it. It is a schism which has not yet run its course nor

ceases to exercise a voice contrary to authentic Catholic faith and morals. Surely this constitutes a litany of grave sins for which the Savior is owed reparation. An article on the facing page gives the theological basis for the need of such reparation.

The Canons Regular of the New Jerusalem were founded by someone who grew to young manhood in the religion of Henry's schism. Having received the precious grace of conversion to the true Catholic faith and then the called to serve his Lord through the priesthood, he undertook the making of a permanent reparation to God for the infidelity of



The desecrated credence table in the ruined choir of the ancient Priory of the Annunciation of the Blessed Virgin Mary in Walsingham, England. This would have been used by the Augustinian canons when offering Holy Mass at the High Altar of the magnificent church in their monastery and shrine.

the priests who once cared for medieval Europe's greatest site of Marian pilgrimage. But since reparation is intrinsic to the Christian religion, the CRNJ offers reparation for considerably more than Walsingham's tragic demise. We make this offering for our own sins, the sins of other priests, the sins of a world in which charity has grown cold. We do this by the faithful observance of our life of prayer and penance. Ultimately we seek to respond to the words spoken by our Lord to Saint Margaret Mary Alacoque: "Behold this Heart which has loved men so much and has loaded them with all benefits; and yet for this boundless love has had no return but neglect and contumely, and this often from those who were bound by a debt and duty of a more special love . . ."

As Satan is the implacable enemy of God and any love shown Him, our constant reparation for the enormity of what Walsingham signifies - the world's disbelief and shocking indifference to moral wrong - our reparation may well figure into the spiritual struggle and darts from Satan we have suffered during our first ten years. But God be praised: everything works unto good for those who believe. As faithful canons we con-

tinue to serve the Church by our priestly life of adoration, reparation, and intercession.

It is to this very end that all the work of preparing our founding members for priestly ordination has been undertaken: men thoroughly imbued with the Catholic faith, an abiding love for her traditions, a profound understanding of the nature and role of the Sacraments in the Christian life. And central to all of this is the Holy Mass, that divine means by which the Paschal mystery is brought to the faithful in time and space. It is by willing cooperation with its saving graces that souls are led to the possession of God in glory . . .

I close by asking you, dearest friends, to continue praying and supporting us in our work and witness. May the gracious Lady of Walsingham continue to help us offer fitting service in reparation for sin so God's love may be rightly acknowledged by all, and that His graces will shower down all the more upon a world lost through its departure from Him.

Dom Daniel Augustine + CRNJ

REPARATION: MAN'S DEBT TO GOD FOR THE OFFENSE OF SIN

In 1928 Pope Pius XI issued an all too little known encyclical, *Miserentissimus Redemptor*, on the nature and need of offering to God reparation for offenses committed against Him. In it Pope Pius teaches that *reparation* is an act made to God in compensation for an injury against His divine love. Such offenses may arise from negligence, forgetfulness or deliberate malice. Everyone is bound to make acts of reparation since all have sinned. Thus all have offended God Who created all men out of gratuitous love towards them. Through the exercise of the virtue of religion, itself part of the virtue of justice, love must be returned to God by every person. Those who have been granted a further participation in the divine nature by grace are called all the more to return love to the Creator and Redeemer. Not everyone worships God as he ought - many do not recognize God even minimally as their origin and maker. Even those possessing true Christian faith can (and do) sin against God, even to the extent of apostasy, the complete abandonment of Catholic faith and practice. Christians, as well as those completely devoid of any religious disposition at all, can offend God by violating the Natural Law, a reflection of the mind of God inscribed in the very nature of the created order. Christians can also sin against charity and the revealed truths given to this world by Jesus Christ.

All offenses against God, whatever their nature, cause or origin, require reparation or the rendering of that debt which is due to God for the offense given. Each person has a debt which he owes God for his own offenses. But there are also debts owed to God by those ignorant of them. More tragic still is the reparation due from those who have rejected God and Christ completely, together with any concept of owing anything at all for the offenses which they have committed.

As members of the one Body of Christ, Christians are able to make reparation for themselves as well as for others. This is rooted in the infinite power and merit of the all sufficient reparation Christ made on our behalf as God and man in His Passion. This perfect and infinite reparation is shared through the communion of spiritual goods possessed by the members of His Mystical Body, the Catholic Church. In *Miserentissimus Redemptor* Pope Pius says, "We must always remember that the whole strength of [our] expiation depends

on the one bloody sacrifice of Christ." But he goes on to say, "The more perfectly our oblation and sacrifice corresponds to the sacrifice of Our Lord, and the more perfectly we immolate our love and desires while mortifying our flesh by that mystic crucifixion of which Saint Paul speaks, the more abundantly will we receive the fruit of the propitiation and expiation [we make] for ourselves and for others."

Christians, therefore, are called by faith to make reparation as an act of justice even though no one can fully repay any debt owed the infinite God since He is, in a manner of speaking, infinitely offended by any sin at all. Only the



The CRNJ kneeling in prayer of reparation before the ruined east end of what was once the magnificent monastic church at the Shrine of Our Lady of Walsingham. The CRNJ is founded as a permanent act of reparation for the Augustinian canons who had pastoral charge of this important medieval shrine in England. Those canons were among the first Catholic priests to sign Henry VIII's *Oath of Allegiance* by which the Catholic faith was largely torn from the hearts of her people in 16th century England.

God-man, Jesus Christ, can fully offer reparation for offenses against God's divine majesty. But Christians also make acts of reparation from the motive of love for they desire to offer consolation to the Savior, to make loving amend for the *lack* of love so many exhibit in His regard. It may be objected that it is not possible to console the ascended Redeemer since He now reigns gloriously, never to suffer again. This is true: Christ cannot be consoled now since He lives without the least suffering or sorrow. But it *is* possible to console Him through reparation which He foresaw when He lived in time. Pope Pius gives the theological basis for this teaching: "If the soul of Christ became sorrowful unto death because of our sins which were still in the future but foreseen by Him, it cannot be doubted that at the same time He also derived solace from our reparation which was, likewise, also foreseen." Just as Jesus foresaw all sins - the apostasy of entire nations, the staggering ingratitude and unbelief of

so many - so too He foresaw all the acts of reparation and consoling expressions of love made to Him by faithful hearts throughout the ages. Pope Pius goes on to mention entire religious congregations "whose purpose is by an earnest service, day and night, in some manner to fulfill the office of the Angel consoling Jesus in the garden."

From this scriptural and theological basis has arisen, particularly in modern times, devotion focused on offering loving reparation to the Lord Who has been wounded by the sins of mankind. This is the origin of countless religious movements and communities whose purpose, like the CRNJ, is to offer the God of love the lives of their members in a devoted reparation to Him from Whom they, and all the world, have drawn their origin and hope of redemption.

2012 SPRING PHOTO GALLERY 2012

Lent - Holy Week - Easter - Pentecost . . .



Frater John models a new chasuble made by the CRNJ for Rose Sundays



The solemn Blessing of Palms took place at this beautiful outdoor altar



Easter Sunday Procession at *statio* before Our Lady of Walsingham



The High Altar as it appeared throughout the Octave of Pentecost

Scenes from the Priory . . .



The CRNJ welcomed several guests from Saint Anselm's Abbey



Our library also serves as a classroom as well as the monastic chapterhouse



One of several monastic cells located on the third floor of our priory



After three years this exquisitely perfumed epiphylum finally bloomed

Frater John's activities . . .



Frater John with the students he teaches at the Don Bosco School



Our intrepid baker delivers Russian Kulich to the oven for Easter feasting



All the altar servers are meticulously trained and overseen by frater John



Frater John hard at work in the huge garden now nourishing the canons

Frater Alban's graduation from the Dominican House of Studies . . .



Frater Alban steps down after receiving his diploma and academic hood



An exceptionally proud moment for the CRNJ: our frater Alban graduated *summa cum laude* from the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies in Washington, D.C.



Archbishop Augustine DiNoia, OP, is a personal friend of our community