

Fr. Rick Kramer  
celebrates Whitsunday  
Mass for St. Luke's.



ST. LUKE'S ORDINARIATE PARISH ✠ WASHINGTON DC

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# The Epistle

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## FAREWELL TO FR. KRAMER

We were sad to bid farewell St. Luke's old friend, Father Rick Kramer, his wife Kathi, and their three children—Adam, Sam, and Magdalene—during coffee hour after Mass on Pentecost Sunday. But we are also excited about Fr. Kramer's new assignment: vocations director for the Personal Ordinariate of the Chair of Saint Peter, which means we are losing the Kramers to Houston, Texas. [Kathi has been hired as Associate Director of Pastoral Formation for St. Mary's Seminary in the

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Archdiocese of Galveston-Houston.]

We know he will do a good job! Many St. Luke's parishioners have known and loved Fr. Rick Kramer for years. Fr. Kramer often joined us for Evensong gatherings at St. Anselm's Abbey, which were held before St. Luke's (formerly parish of the Episcopal Church) came into the Catholic Church. It was a time of high excitement and great expectations, now happily realized, for all of us.

Top: Fr. Kramer distributes communion to Evangeline Whitehead who had made her First Communion the day before.

Below: Maggie and Kathi Kramer watch Father cut the cake at their farewell reception.



“While I have been here, I have found it a particular joy to celebrate the Mass and get to know members of the St. Luke Ordinariate family,” Fr. Kramer said. “Now I look forward to serving the mission of the Ordinariate more concretely by taking up the vision of *Anglicanorum coetibus* to witness to the vibrant unity of the Church and to celebrate the breadth and riches of worship, pastoral care, and spiritual life expressed in the Anglican Patrimony. My family and I are deeply grateful to St. Luke's Catholic Church, and for your love of the Lord and courageous witness to the

truth of the Catholic faith and life. We will remember you in our prayers of gratitude; kindly remember us in yours.”

A former Episcopal priest, Fr. Kramer was among the first group of men ordained to the Catholic priesthood for the U.S. Ordinariate. He was ordained a priest on June 23, 2012 by Donald Cardinal Wuerl at St. Matthew's Cathedral beside Fr. Ed Meeks of Christ the King [Towson MD] and our former pastor, Fr. Mark Lewis [now at Our Lady of the Atonement in San Antonio TX]. Although an Ordinariate priest, Fr. Kramer served the Archdiocese of Washington as

Director of Family Life and Pastoral Resource Development.

Fr. Kramer and his wife, Kathi (also a former Episcopal priest) came into the Catholic Church in 2005. They moved from Ohio, where he had been rector of an Episcopal parish, to DC so that he could pursue a doctorate at the Pontifical John Paul II Institute for Studies on Marriage and Family in Washington. He and his family have attended St. Hugh of Grenoble in Greenbelt MD since before his ordination.

When then-Pope Benedict XVI issued *Anglicanorum coetibus*, the apostolic constitution that provided for some of the Anglican patrimony to be maintained in the Catholic Church and for married former Episcopal priests to be ordained under specific circumstances,

in 2009, Kathi suggested that it was something he might want to consider. It turned out that Kathi was right.

“I became a priest to respond to the Lord's call to give my life in the service of the Church by offering the holy sacrifice of the Mass,” Fr. Kramer said, “proclaiming the Good News of our wonderful communion with Jesus Christ in the Church, and incorporating the faithful into the mysteries of salvation and helping them to live out of the baptismal grace in their life. It has been a great and humbling honor for me to begin my priesthood in the Archdiocese of Washington; I have learned so much to prepare me for my new assignment.”

Since his priestly ordination, St. Luke's has always been happy to welcome him when we needed a supply-priest, and we will miss him in the coming years. We wish the Kramers Godspeed in their new assignments.

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## SOLEMN RITE OF BETROTHAL

We wish that the Solemn Rite of Betrothal were performed more often, as it drives home the seriousness and sanctity of marriage. We at St. Luke's were privileged to see how powerful this rite is when Franco Madan and Carolyn Hansen, who plan to be married at St. Luke's, joined Fr. Vidal at the altar rail on May 6th for their betrothal. The rite features the couple signing a pledge to become engaged to each other and includes quiet but beautiful liturgical gestures—such as Fr. Vidal placing

*Carolyn Hansen kisses the image of the Crucifixion that faces the Canon of the Mass in the Divine Worship Missal, as her fiancé Franco Madan looks on. This action closes the Rite of Betrothal.*



his stole, in the shape of a cross, over the couple's clasped hands.

The Solemn Rite of Betrothal is a ceremony in which a couple becomes officially engaged to each other in the eyes of the Church. It impressed all who were present—including the couple. “The betrothal rite is a beautiful foreshadowing of the sacramental vows that we will make to each other before God. It also reminds us of the seriousness of promises—of our word,” Franco said. “The rite of betrothal is a longstanding, beautiful tradition in the Church,” Carolyn added. “Particularly in an era where the Sacrament of Holy Matrimony is treated rather flippantly, we thought this was an important public declaration, before God and before the congregation, of our serious and prayerful intention to marry.”

All parishioners are invited to Franco and Carolyn's wedding, which will be held here at Immaculate Conception Church on June 9 at 2:30 pm.

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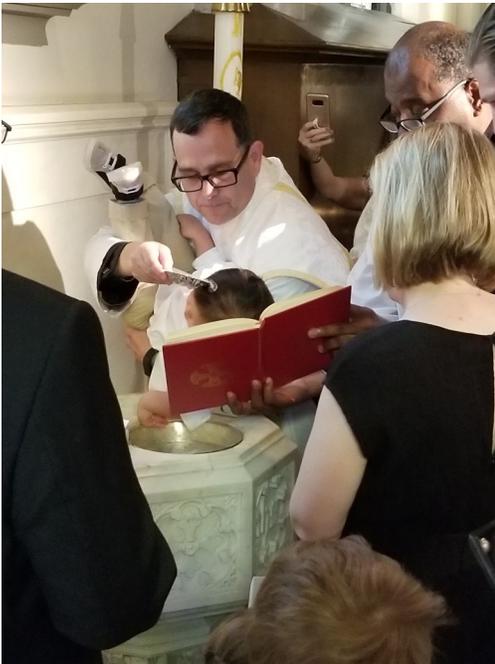
## ORDINATION OF MATTHEW WHITEHEAD

Following the Liturgy of the Word, the candidate for the diaconate or priesthood kneels at the feet of his bishop and promises respect and obedience to the bishop and his successors.

The candidate then prostrates himself before the altar as the entire assembly prays for him, invoking the assistance of the saints in Heaven in the Litany of Supplication.

Finally, with the laying on of hands by the bishop, the candidate is ordained to service through the might of the Holy Ghost whose gifts have been called down upon him.





## **BAPTISM OF LINUS TOOZE**

Colin and Karin Tooze  
presented their son Linus  
for Baptism  
on Trinity Sunday.

**KNOW YOUR FAITH**  
by Randy King



I have completed my series of articles on the order of deacons. Deacon Mark is ordained and has embarked on a vibrant diaconal role at St. Luke's; he is delivering that which a Deacon should and continues to grow in his ministry. As promised I will now turn to a crucial topic all Catholics must know, embrace, and fully understand: the role of the Church Fathers in the formation of the early Church—in its doctrine, tradition, and an in the survival of the Church in the face of Roman atrocities and internal heretical challenges.

*Who were the Church Fathers?* These were Bishops, Priests, Deacons, Monastics, Theologians, and others who faithfully formed our Church. They existed from the times of the Apostles up to around AD 750, roughly the beginning of the Middle Ages. These Fathers formed early doctrine and liturgy and were defenders of the Faith against the pagan Roman leaders who would throw early Christians to the lions. Through the early Ecumenical Councils of the Church, these Fathers faced and corrected early Christian heresies and defined complex theological constructs which form the basis of the Magisterium of the One Holy Catholic and Apostolic Church.

*What makes a Church Father?* St Vincent of Lerins first established ground rules for patristics (the study of the Fathers) and defined "Church Father" as "those alone who, though in diverse times and places, yet persevering in the communion and faith of the one Catholic Church, have been approved teachers." He established four criteria for consideration to be a Church Father:

- *Sound Doctrine/Orthodoxy*-Some fathers did not display comprehensively sound orthodoxy, but their contributions as a whole allowed this criteria to be used
- *Holiness of life*-The Fathers must have exhibited sanctity in their lifestyles
- *Church approval*-General, if not universal, acceptance of a Church figure as a Church Father. Unlike saints, there is no official list but general acceptance of a total of about 100 Fathers
- *Antiquity*-Generally, the Fathers lived/worked before AD 750

*Why should we care about the Church Fathers?* The words and works of the Fathers give us access to the Christianity that emerged fresh from the Apostles' lives and labors. In that Jesus is the cornerstone of the Church, and Apostles and Prophets are the foundation of the Church, the Church Fathers must be considered the "first floor." Reading about the lives of these Fathers and reading their works may just help to heal amnesia suffered by many Christians today. Contemporary issues are extremely important, but we cannot be ignorant of the past. After all, the works of the Fathers are not for theologians; they were written for the faithful, to build on experiences and inform basic Christian life. Their writings provided basics in liturgy and doctrine, and much of what they wrote was to defend the faith against heretics. Some were dry

readings, but most were passionate writings from passionate writers involved in important questions; you can tell how involved in life and death situations these Fathers were, and that they were appealing to their readers on core matters of Faith. All of their lessons apply today.

Most importantly, the Fathers lived and wrote in a time when the Church was One. Even though they dealt in a contentious time, tackling difficult issues, there was still unity. Maybe the Fathers can help us find ourselves again—“that we may all be one.”

Please journey with me through this critical part of Church history-the trek will be worth it. The Church Fathers Rock!

God bless each of you,

Randy

Never Deny, Seldom Affirm, Always Distinguish —St. Thomas Aquinas

## CORPORAL ACT OF MERCY FOR JUNE

Since the homeless can't carry around large bottles of shampoo, they have an urgent need for travel-sized toiletries. Summer is coming and with it warmer weather an increased need for portable toiletries to maintain personal hygiene.

With this in mind, we are asking parishioners of St. Luke's to perform a real service to the homeless by bringing travel-sized toiletries for men to Mass during the



Sundays of June and leaving them at the coffee hour. Soap, shampoo, conditioner, body lotion and disposable razor blades are most welcome.

We will gather the collected items after the final Sunday Mass of June (26th) and they will be delivered to the Father McKenna Center, which carries on the mission of the late Jesuit Father Horace McKenna (1889-1982), who was known as the “priest to the poor.” This is a wonderful way to provide some comfort for another person and perform a

corporal act of mercy for the month of June. We can help people have a greater sense of dignity by collecting these products for homeless men.

If you would like to know more about the McKenna Center, visit their website:

[fathermckennacenter.org](http://fathermckennacenter.org).

# Saint Luke's at IMMACULATE CONCEPTION

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St. Luke's at Immaculate Conception is a parish of the Personal Ordinariate of the Chair of Saint Peter, which was established on January 1, 2012 by Pope Benedict XVI in response to repeated requests by Anglicans seeking to become Catholic. Ordinariate parishes are fully Catholic while retaining elements of their Anglican heritage and traditions, including liturgical traditions.

**THE PERSONAL ORDINARIATE  
OF THE CHAIR OF SAINT PETER**

*That we all may be one*

## FROM THE PASTOR

As I write this letter, I am in Houston to attend Matt Whitehead's ordination to the priesthood. I look forward to the Mass of Ordination because I will once again experience the beauty of the Ordinariate form of the Latin Rite, and I am reminded once again that one of the charisms of the Ordinariate is liturgical beauty, which is why our social media push is based on the theme "The Beauty of Holiness."

Unfortunately, I am also reminded of the poor liturgy that can be found in some parts of our wonderful Mother Church. Last year I attended a Mass in California that truly made me sad, containing serious liturgical abuses that sent very poor—and some very incorrect—theological messages to the faithful that attended that church. Recently I also attended a Mass which I felt that, while done with much respect, fell short on the liturgical excellence that we have come to expect in the Ordinariate and more specifically at St. Luke's.

However, as I sat next to the presider's chair, I had a clear view of the congregation during the homily and saw something that reminded me that there is no such thing as a "bad Mass." In the front row was a family of seven. The mother and father and five clearly adopted children. One of them was blind, two of them had Down's Syndrome, one appeared to have some form of autism, and finally a fifth that, while too young to tell, I would presume also had some sort of disability. What struck me was the love that those parents were exhibiting and the joy that could be seen in the children's faces. They were all attentive to the Mass and projected a beautiful example of the Love of Christ for each person. Because of their presence, I saw in that Mass, in spite of liturgical practices that (in my opinion) missed the mark, the true Beauty of Holiness; the wonderful gift of the Sacrifice of the Eucharist came to life.

As summer now approaches, I want to remind us all that when we are away we still have an obligation to attend Mass on Sundays. I know we will all seek a Mass with strong liturgical practices but if we cannot find one, nevertheless remember that it is not what about what we do in the Mass but what God does to and for us. So please, search out a Mass when you are away and receive the full blessings of God's grace.

I leave you with the advice from a wonderful quote attributed to J.R.R. Tolkien that someone sent me:

*"I can recommend this as an exercise: make your Communion in circumstances that affront your taste. Choose a snuffling or gabbling priest or a proud and vulgar friar; and a church full of the usual bourgeois crowd, ill-behaved children — from those who yell to those products of Catholic schools who the moment the tabernacle is opened sit back and yawn — open necked and dirty youths, women in trousers and often with hair both unkempt and uncovered. Go to Communion with them (and pray for them). It will be just the same as a Mass said beautifully by a visibly holy man and shared by a few devout and decorous people. (It could not be worse than the mess of the feeding of the Five Thousand — after which our Lord propounded the feeding that was to come.)"*

*Fr. John*