



**Newsletter**  
 The Personal Ordinariate of  
 Our Lady of the Southern Cross  
 Vol 2 No 3 March 2021  
**Lent**



**Inside This Issue**

- Page 3**  
*Saint Who?*
- Page 4**  
*What Does a Real Hymn Look Like?*
- Page 7**  
*Restoring Sunday Obligation*
- Page 9**  
*Seminarian Snippets*
- Page 11**  
*Monthly Calendar*



*Sandro Botticelli - Cestello Annunciation 1489*

**The Ordinary's Message**

This year, we have an unusual sequence in terms of adjacent dates/feasts. The Solemnity of the Annunciation is a fixed date in the Church's Sanctoral cycle – 25 March. Except, in many



years 25 March falls either in Holy Week or Easter Week, in which case the Solemnity is moved to the Monday after Easter 1 (Monday after Divine Mercy Sunday).

Happily, this year, it avoids those date collisions, falling rather in Passion Week. And this is where we have a very interesting “lining up” this year that much of the English speaking Catholic Church will miss. The very next day is the restored-in-the-Ordinariates memorial of *St Mary in Passiontide*, always being the Friday in Passion Week.

Oh... a little aside here before we return to the two Marian feasts on adjacent days. Again, patrimonially and traditionally, in the Ordinariates, as in Extraordinary Form (Latin Mass) parishes, the Fifth Sunday of Lent is referred to as *Passion Sunday*, with a subtitle, *The First Sunday of Passiontide*. Then the Sixth Sunday of Lent is called by its traditional name, *Palm Sunday*, but again with a subtitle, *The Second Sunday of Passiontide*. Where this can provide an opportunity to witness is that, in Ordinary Form parishes, there is no special designation for the Fifth Sunday of Lent; and, the Sixth Sunday of Lent is now called *Passion Sunday (Palm Sunday)*, or *Palm Sunday of the Passion of the Lord*. And, as Holy Week follows immediately, there is no longer any sub-season of *Passiontide*. Which might therefore explain why in the same revised

calendar for Ordinary Form parishes, there is no longer any *St Mary in Passiontide*, there no longer being *Passiontide*. The Marian commemoration was also considered to be a duplication of *Our Lady of Sorrows*, which falls on 15 September, immediately following *The Exaltation of the Cross (Holy Cross Day)* on 14 September.

So, Ordinary Form Catholics, unless they have a decently long memory, will no longer know what we are talking about when we mention Passion Week or St Mary in Passiontide. Although, so far as I am aware, the veiling of crosses and statues is still the normal practice following Evensong/Vespers prior to the Fifth Sunday of Lent. Therefore, a Passiontide connection still exists for which an explanation is perhaps more easily made to our traditional observances.

It is also worth mentioning that, in some non-English speaking countries, the Friday we know as St Mary in Passiontide is called *Friday of Sorrows*, and begins the Holy Week commemorations, being exactly one week before Good Friday.



Which brings us back to the calendar this year that sees St Mary in Passiontide fall on the next day after the Annunciation. If you look back at my message for the February newsletter, it too is a combination of two Marian feasts: The Presentation / Candlemas (2 February) and the Annunciation, considered together to underscore that peculiar Greek word in Luke Ch 1, *kecharitomene*, which signifies that, for all time, Mary is *full of grace*.

I began that February newsletter with a quote from the same Chapter in Luke that lines up with the image to the left, “and a sword will pierce through your own soul also.” As mentioned, part of the Church’s thinking in dropping St Mary in Passiontide is that it is a duplication of Our Lady of Sorrows on 15 September; however, I prefer to think that images just perhaps make a distinction. Usually, that for 15 September shows seven swords piercing the Blessed Virgin (The Seven Sorrows of Mary), whereas there are images that show only one sword – perhaps purposefully associated with St Mary in Passiontide? (Iconographers and art critics might know better than I whether I’m off the mark here!)

Thematically, although they fall on consecutive days this year, the Annunciation and St Mary in Passiontide don’t really *connect* in the same way that the Presentation and St Mary in Passiontide do; however, year by year, I continue to learn things in the symbolism of the religious paintings of the masters. For example, when I first saw Botticelli’s Annunciation (our banner image this month) I initially wondered at the peculiar position of Mary’s hands, where in so many of the paintings of the Annunciation Mary’s hands (or one hand) are placed over her heart. Botticelli thought it rather more important to show how that Mary seems to be moving away from Gabriel while reaching toward him at the same time – perhaps combining a reaction that was both joyful at the news, but also, well, shocking?

One might wonder whether Mary, during her Son’s Passion, may have thought back to that moment when Gabriel brought the news to her.

The Right Reverend Monsignor Carl Reid, PA  
Ordinary





# Saint Who?



*Promoting the shining lights of lesser known saints  
Submitted by Didymus Astle*

The 15th of March is the feast of St Aristobulus, one of the Seventy Apostles and the first Bishop of Britain.

St Aristobulus is one of those figures about which little is sure but a fair amount has been written. He is often identified with Zebedee the father of the Sons of Thunde

r, yet also with the father of St Peter's wife. If both are true, this would make the Apostles Saints James and John the brothers-in-law of St Peter.

Quite a few sources say he was the brother of St Barnabas, a Cypriot Jew, who may have followed him to Britain for a time before returning to the continent. As St Paul greets his house at the end of his Epistle to the Romans, it's possible he may not have departed for Britain until after that letter was written. This would fit well with the tradition of him serving under St Andrew for some years. But either way, he is thought to have preached to the Iberian Celts on his journey over to the British Isles.

The 2<sup>nd</sup> century Saint Hippolytus lists him as one of the Seventy and the Bishop of Britain. This is confirmed by St Dorotheus of Tyre in 303 then later by St Ado of Vienne in the 9th century. St Gildas, writing in the 6th century, says that the Light of Christ first shone in Britain in the last year of Emperor Tiberius, i.e. AD 37. But does that refer to the arrival of St Aristobulus? Another possibility is that St Gildas meant Emperor Claudius (whose birth name was also Tiberius) who died in 54. As the Roman Empire invaded Britain in 43, this may explain why the Greek recounts say the local tribes were hostile, fierce and warlike.

Although all the records agree that St Aristobulus suffered physically for Christ, some say he departed in peace while others say he was martyred in the Welsh mountains at the age of 99.

Perhaps this may indicate that his spirit remained in him for a period after his final torture. For the late 6<sup>th</sup> century Archbishop Haleca of Saragossa states plainly, "The memory of many martyrs is celebrated by the Britons, especially that of St Aristobulus". Even today, the Welsh know him as Arwystli Hen (Aristobulus the Aged) and there remains a district named after him, which was long ago a small kingdom in its own right, in the county of Powys.

Prayer:



## Saint Aristobulus

Born:	Unknown
Departed:	1st Century
Feast:	15 March
Patron of:	?
Image:	St Aristobulus the Martyr & First Bishop of Britain
Image Credit:	Public Domain. Available via: <a href="https://upload.wikimedia.org/wikipedia/commons/6/66/St._Aristobulus_of_Britain.jpg">https://upload.wikimedia.org/wikipedia/commons/6/66/St._Aristobulus_of_Britain.jpg</a>

O Lord God Almighty, who didst endue Thy holy Apostle Aristobulus with the gifts of faith and the Holy Ghost, and set him apart to preach the Gospel of Christ to the Britons, grant that, by his prayers, that same Gospel may evermore be faithfully proclaimed by all Thy servants in word and deed, through Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end. Amen.



## Encouragement

On 21 January, subsequent to a meeting of the Ordinariate Governing Council, our Episcopal Vicar for Clergy, Fr Ken Clark, through the office here in Sydney, sent a letter to all “friends and supporters” who are in the Ordinariate database.

Said letter was meant to be both a “call to action” and also an encouragement for all and sundry to become deeply involved, personally, in doing what they can to ensure the future of the Ordinariate.

It appears that the balance was perhaps not clearly understood. Based on the articulated time-line with concrete benchmarks, some have concluded that, if the financial benchmarks are not met, then the Ordinariate will close next year. The letter certainly does not say that.

What it does say is that, if the first round of benchmarks (January 2022) are not met, then the Ordinariate will seek counsel with the Australian Conference of Catholic Bishops regarding the future. Some read that as “close the doors,” when the import of the words suggest that counsel would be sought on various options for the future of the Ordinariate.

Several ways forward are possible; however, with the blogosphere of speculators already heading off in wrong directions, we shall not feed them. There are also some who may have been associated with one of the Ordinariates in the past, and seem now determined to do their utmost to be as destructive as they can.

May we request that the faithful simply shut off those particular pipelines? In the case of the bloggers, none of them is part of Governing Council; nor do they sit on the Australian Conference of Catholic Bishops, or the Congregation for the Doctrine of the Faith in Rome. Further, none of those sites, even if they have official sounding names that seem to relate directly to the Ordinariates, is an officially sanctioned body of any of the Ordinariates; they do not speak on behalf of the Ordinariates. Which is to say, they are simply speculating, often neither accurately, nor helpfully, nor with encouragement.



## What Does a Real Hymn Look Like?

*(This is a logical follow-on to the article by Dr Esolen in the January issue of the Ordinariate newsletter)*

Anthony Esolen – 21 February 2021

*This column first appeared on the website [The Catholic thing \(www.thecatholicthing.org\)](http://www.thecatholicthing.org). Copyright 2020. All rights reserved. Reprinted with permission.*

In any art, and any genre of the art, we judge the competence, the skill, perhaps the genius of the composer by generally understood directives that govern that art. These directives vary from age to age and from culture to culture, but the variance is not unlimited, and it is not difficult for a lover of an art to make appropriate adjustments.

Someone who has grown up with Monet will find the watercolours of Hokusai, in some ways appearing as from a different world, easy to learn to love. The epic of Gilgamesh should resound

in the soul that loves *Sir Gawain and the Green Knight*.

High art and low art play together on the town green. See what the genius of Brahms could make of Hungarian dances. Dvorak came to America and, in his New World Symphony, made the sounds of this brash young nation immortal. When Ralph Vaughan Williams sought melodies to arrange for sacred poems, he combed the British countryside, seeking the music of the common folk. We do not always want the *Messiah*. We *cannot* always want it, nor is it always and everywhere most fitting.

Still, there is an art to the hymn, and I wish to show a little of what it is, and not from the heights of such Latin works as the *Pange lingua*. I will take a typical effort of the most popular hymnodist in English for more than three centuries, Isaac Watts, set to the sweet English melody Capel, one of those that Vaughan Williams found and saved. ([You may listen to it here.](#))

The poem is “There is a Land of Pure Delight” (1709), written in Common Meter, that is, the 8-6-8-6 meter most favoured in English ballads and love songs (“Drink to Me Only with Thine Eyes,” “America the Beautiful”). Here is the first stanza:

*There is a land of pure delight  
Where saints immortal reign;  
Eternal day excludes the night,  
And pleasures banish pain.*

It is simple and straight, and it sets the scene. We are led to imagine, to want to be in that land: day, and no night; pleasure, and no pain, and the delight all pure, as are the holy souls who reign there.

We want to see more, and Watts tells us, without strain, without gushing; and he tells us something we know already but don’t always wish to hear:

*There everlasting spring abides,  
And never fading flowers;  
Death, like a narrow sea, divides  
This heavenly land from ours.*

How simple, and how human. What separates us from that land we long for? The thing we fear the most, death, which is a sea, not a gangway, but a *narrow* sea – a strait. To cross this sea once is never to return.

The third stanza has the same form as the second. In the first two lines we behold what invites us on; in the last two lines, expressed with great tenderness, we are met with the fearful divide, the crisis:

*Bright fields beyond the swelling flood  
Stand dressed in living green;  
So to the Jews fair Canaan stood,  
While Jordan rolled between.*

A brilliant touch. To cross the waters of death, for the faithful Christian, is like crossing the Jordan with that first Joshua, the son of Nun. But those Jews feared to cross, even though the land flowing with milk and honey stood within their vision on the other side.

So do we fear:

*But timorous mortals start and shrink  
To cross the narrow sea;*

*And linger, trembling on the brink,  
And fear to launch away.*

Watts calls us timorous, but the weakness is one he shares. It is common to mankind, even to the Christian who remembers the promises of Jesus.

The final two stanzas make a single sentence, and place us with the old man of God on Mount Pisgah, whom God did not permit to cross into the Promised Land. Now with the greater light of the New Covenant we see the salvation that Moses himself could conceive but dimly:

*O could we make our doubts remove,  
Those gloomy doubts that rise,  
And see the Canaan that we love  
With faith's illumined eyes:  
Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood  
Could fright us from the shore!*

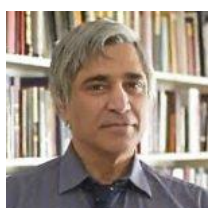
And with that, the hymn is complete. It is a prayer for greater faith, a prayer that acknowledges the doubt, the hesitation we cannot help but feel; yet it is also a prayer of quiet confidence, and in the simple drama of it, we are made to sing like souls no longer doubtful but eager to go, regardless of the cold narrows of death.

Watts doesn't need to pound away with a hammer. His allusion to Moses and the children of Israel is unexpected, but simple, and it lights up the land for us. We say, "Of course, it's just that way," but until he made that connection, we had not thought of it. His language is not a tissue of abstractions or slogans. It's not piety-salad.

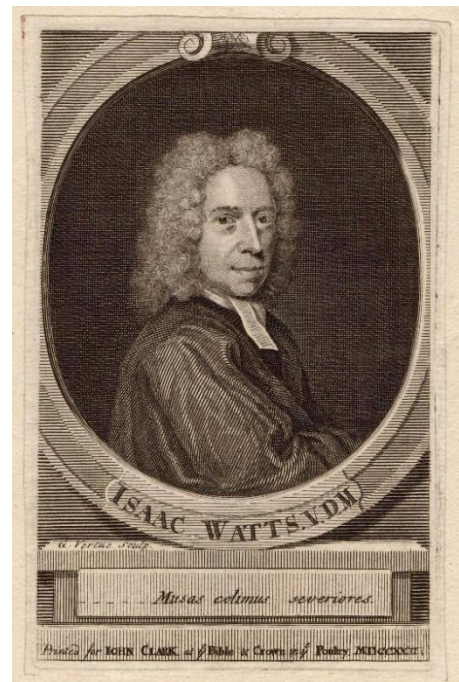
We see the fields, we see the flowers. He feels and thinks at once, and the thought of the poem, organizing every image in it, directs the feelings as by a hand lightly felt. Most of all, he tells a story, one with a beginning, a middle, and an end – an end left to our imagination and our faith, because we stand yet on this side of the sea, but now we stand with more courage. Let the hour come, then! It is but a little passage.

See what a good hymn does? It's not Dante. It doesn't purport to be. It doesn't have to be. It is good solid craftsmanship, solid sense, plain speech, yet powerfully understated. Ordinary people once had hundreds of such songs by heart. Those songs formed the Christian imagination.

Riches, lying in the attic. Discover them again.



Anthony Esolen is a lecturer, translator, and writer. Among his books are [Out of the Ashes: Rebuilding American Culture](#), and [Nostalgia: Going Home in a Homeless World](#), and most recently [The Hundredfold: Songs for the Lord](#). He is a professor and writer in residence at Magdalen College of the Liberal Arts, in Warner, New Hampshire.



Isaac Watts by George Vertue, after an Unknown Artist, 1722 [National Portrait Gallery, London]





## Restoring the Sunday Mass Obligation

*This column first appeared on the website [The Catholic thing \(www.thecatholicthing.org\)](http://www.thecatholicthing.org). Copyright 2020. All rights reserved. Reprinted with permission.*

As American Catholics enter Year II of lockdown, a number of dioceses are beginning to roll back the universal dispensation from Sunday Mass. The Archdiocese of Detroit is the most prominent, announcing that as of March 13, the universal dispensation of the faithful from the dominical precept will be replaced by eight specific grounds for dispensation, including illness of various kinds, caring for sick or homebound people, pregnancy, being 65 or older, not being able to get there, or “significant fear.”

Detroit’s grounds for dispensation generally accord with very traditional moral theology: if I’m sick or physically cannot get to Mass, there is no Sunday obligation. Given the contagious nature of COVID, dispensations like age or exposure of vulnerable populations also fall under the illness rubric. “Significant fear” is a reasonable pastoral application, given what we don’t know about COVID and its variants as well as the histrionics to which we have been treated for a year (including the unique aptitude of COVID – especially in blue states – to identify church walls as opposed to protest marches as particularly apt vectors for transmission).

The usual suspects quickly jumped out to assure us that “conscience” and not the hierarchical church has the final word on so esoteric a discipline for Catholics as participating in the Sunday Eucharist. While one cannot deny the importance of conscience, one must also ask why those inclined to resort to conscience as a cudgel against Church norms think that ordinary-run-of-the-mill situations affecting most people somehow manage to escape the Magisterium’s ability to take them into account and judge them.

It’s time to end universal dispensations. Two obvious things make that case. Lots of secular activities are now pretty robust. Churches aren’t.

Over two recent weekends, I was looking at a local brewery, gym, grocery, and clothing store. They might not be as filled as they were a year ago, but they weren’t doing too badly, either. While arguably people need the grocery store, Friday night foursomes over beers at the bar seem less compelling.

Although my diocese has not yet fully rescinded its universal dispensation from Sunday Mass, parishes did reopen last summer. They generally report anaemic Sunday numbers.

Some bishops have posed the question, “If you feel comfortable dining out in a restaurant, why can’t you return to church?” Today’s Twitter crowd criticized such tactics as stoking people’s “guilt,” a clearly impermissible motivation – for them – to get people to question their behaviour. But the question remains: If we are willing to take public risks on exposure not strictly necessary to at-home survival (e.g., going to a bar or restaurant), what makes the risk factor *of Church* so much more dangerous, at least in our minds?

We are at a dangerous crossroads. Catholicism is a sacramental religion, i.e., one that involves the physical. COVID is a particularly apt disease for our gnostic-tinged age: it treats the physical as suspect, dirty, contaminated.

Governments that have imposed stringent lockdowns on religious assemblies have – whether they acknowledge it or not – struck hard at Christian churches where sacramentality is central, as well as at religions (e.g., Judaism) where communal quotas (e.g., *minyins*) are regarded as essential to

a proper religious service. Governments that suggest we “can worship in the privacy of the home” are governments implicitly advancing a Protestant theology of “Jesus as my personal Saviour,” for which the church is a nice but ultimately unnecessary accessory.



*A pre-COVID Mass (photo by Gregory L. Tracy, Boston Pilot)*

But the problem cuts both ways. While Catholicism may be sacramental, a proper understanding of the essential element of sacramentality has long eluded today’s Catholics. The 2019 Pew survey that found a lack of understanding of the Eucharistic Real Presence is only the tip of the iceberg. The real danger lies in the lost understanding of all seven sacraments as *the ordinary way of God’s interaction with His People, not optional extras.*

The sacraments are not audio-visual aids to underscore what is *really* important: they are an intrinsic part of that *really important*. One subtle shift: I’ve recently noted some places changing the Prayer for Spiritual Communion’s “since I cannot now receive you sacramentally, come at least spiritually into my heart” by dropping the “at least.” With an already attenuated understanding of the Real Presence and a year-long Mass moratorium, how do we protect against Catholics becoming *de facto* Zwinglians when it comes to the Eucharist (it’s nice to have bread and wine but it’s not really needed)?

So, yes, it’s time to get Catholics back to church. But it’s also time to rethink *how* we get them back to church not only post-COVID but in light of the loss of a sacramental sense. We delude ourselves thinking that rescinding universal dispensations absent a spiritual transition back *and* a plan for effective religious instruction at Mass will be effective: we neither can nor should pretend we can pick up where we left off a year ago.

Dioceses that reinstate a general Mass obligation should also begin with a general, diocese-wide spiritual renewal: plenty of opportunity for the sacraments *and* opening Masses of thanksgiving. Neither should be problems in Lent.

Again, if the only thing that happens on the first Sunday after reinstatement of a general Mass obligation is a change in the canonical discipline, accompanied by the usual thirty minutes of Saturday afternoon Confessions, and the usual vacuous homily – as if nothing has happened for the past year – we are setting ourselves up for spiritual failure.

Let’s at least have the honesty to admit it – and the determination to do something about it.



John M. Grondelski – a new contributor to The Catholic Thing – is former associate dean of the School of Theology, Seton Hall University, South Orange, New Jersey. All views expressed herein are exclusively his.





## Seminarian Snippets

Thoughts from the desk seminarian Bradley Le Guier for the Ordinariate of Our Lady of the Southern Cross

AS ANOTHER YEAR OF SEMINARY BEGINS, I'm grateful and excited. Grateful to God that I'm here among my brother seminarians again after time apart, and excited for what the year will bring.

I'm beginning my third year of formation for the Priesthood at the Seminary of the Good Shepherd in Homebush, NSW. Though similar to the previous years, the third year brings new traits of its own.

**What is it like to be in seminary?** Well, it's many things. In some ways, it's like being in boarding school: we have a daily schedule, and a regular pattern of life.

We gather daily as a community for Holy Mass, and to pray, eat, and spend time together 'just hanging out'. Weekly we gather for an informal meal, and after many take the opportunity to play table tennis, billiards, or board games. We also play sports together fortnightly: often soccer, volleyball, and basketball.

But it's not all prayer, food, and sports! We undertake about the same amount of classes and study as the average University student: four courses a semester, which is a full-time load.

While the weekdays are a full schedule, Saturday is our 'day off': a day for Sabbath rest and recreation. We are encouraged to spend the day away from the seminary to catch up with friends, pursue hobbies, go to the movies, or get a meal somewhere.

We gather on Sunday for Holy Mass as a community, enriched with solemnity by the seminary Schola, being the 'advanced choir' as it were.

It's a full life, a challenging life, and an abundantly good life.

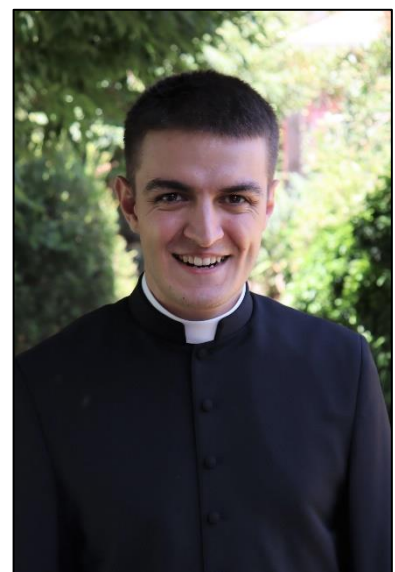
**What is the difference between second year and third year?** Some of our duties and responsibilities have changed. Last year we were instituted as Lectors; and this year we are responsible for the preparation of the liturgical vessels and books to be used at Holy Mass, including the Chalice, the elements which are to become the Body and Blood of Christ, the Missal, and the readings.

Another significant change is that we are permitted to wear the soutane with a clerical collar at solemn liturgical events, including when not serving at the Altar.

**Wait - why are you dressed like a priest if you are not a priest yet?**

In many parts of the world, a seminarian is allowed, and expected, to wear the clerical collar with either a suit or soutane once they have begun their academic studies in theology, beginning in different years of study according to local custom. This is in recognition of his having reached a stage in his formation for the priesthood where he begins to configure himself to Christ's

Daily Seminary Schedule	
7:00am	Morning Prayer and Holy Mass
8:00am	Breakfast
9:00am	Morning Classes, or private study
1:00pm	Lunch
2:00pm	Private study
5:00pm	Evening Prayer and Holy Hour
6:00pm	Dinner; Evening Classes, or Private study
9:10pm	Night Prayer and Examen
10:30pm	Silence



priesthood more fully. At the Seminary of the Good Shepherd, this occurs at the start of the third year.

Wearing the clerical collar and soutane has been humbling. It has helped me to grow in my identity as seminarian, as a man in formation for the Priesthood. On one of the first occasions I wore the collar and soutane, I had a moment to look at myself wearing it. I thought “*Wow – people see the collar as a sign of the presence of Christ the Priest, and here I am wearing it.*” To wear such a clear sign of Christ reminded me of the responsibility Christ has given to me, to bring Him, His Presence, His Love, His Mercy, His Gospel, to everyone I meet. Now I try to constantly stay aware of this responsibility – as much when I am not wearing the collar as when I am.

So, even though I’m not a priest, you’ll often see me at Mass dressing like I am. This is a way I can discern my vocation, and grow as a man desiring to be more like Christ, especially Christ the Priest. Perhaps the old adage could be amended: “*Don’t dress for the job you have, but dress for the job you’re being formed for!*”

Please keep me and my formation in your prayers!

\* \* \* \* \*

### Looking Ahead to Holy Week

Many of our Ordinariate communities worship in diocesan parish church buildings, sharing the location with the host parish. With very few exceptions, this has meant that our communities in past years may not have been able to celebrate the *Sacrum Triduum* – the last three days of Holy Week (Maundy Thursday [Institution of the Eucharist], Good Friday and the Easter Vigil) according to the Ordinariate Form.

Some good news therefore! We are housed next door to the Seminary of the Good Shepherd in the Homebush suburb of Sydney. For the *Triduum*, the seminarians go to St Mary’s Cathedral in downtown Sydney to assist there. As our Sydney Ordinariate community is one of those communities who cannot celebrate the *Triduum* according to the Ordinariate Form, the Rector of the Seminary has graciously consented to permit us to celebrate all three services, with livestreaming, from the Seminary chapel.

Therefore, on the Ordinariate Facebook page, unless these times have to be adjusted: 7pm Maundy Thursday; 3pm Good Friday; 7pm Easter Vigil.

\* \* \* \* \*

### Anniversaries This Month

#### ORDINATIONS

Father Stephen Hill – 1 March

#### BIRTHDAYS

(Seminarian) Andrew Iswahyudi – 10 March



O Jesus, Eternal Priest, keep Thy priests within the shelter of Thy Sacred Heart, where none may touch them. Keep unstained their anointed hands, which daily touch Thy Sacred Body. Keep unsullied their lips, daily purpled with Thy Precious Blood. Keep pure and unworldly their hearts, sealed with the sublime mark of the priesthood. Let Thy Holy Love surround them from the world's contagion. Bless their labours with abundant fruit, and may the souls to whom they minister be their joy and consolation here and their everlasting crown hereafter.

Mary, Queen of the Clergy, pray for us: obtain for us numerous and holy priests. Amen.

NEWSLETTER OF OLSC



## March – The Month of St Joseph



For the Readings at Mass and the Daily Offices please refer to either the Prayer Resources tab on the Ordinariate web page ([www.ordinariate.org.au](http://www.ordinariate.org.au)) or: <http://www.ordinariate.org.au/wp-content/uploads/2020/11/OLSC-2021-ORDO-Advent-to-Easter-II.pdf>

The Holy Father’s Intention for March is “Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.”

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>28 February</b> <b>The Second</b> <b>Sunday in</b> <b>Lent</b>	<b>1 March</b> Monday after Lent 2 (Optional Comm. St David)	<b>2 March</b> After Lent 2	<b>3 March</b> After Lent 2	<b>4 March</b> After Lent 2 (Optional Comm. St Casimir)	<b>5 March</b> After Lent 2	<b>6 March</b> After Lent 2 (Optional Comm. St Mary on Saturday)
<b>7 March</b> <b>The Third</b> <b>Sunday in</b> <b>Lent</b>	<b>8 March</b> After Lent 3 (Optional Comm. St John of God)	<b>9 March</b> After Lent 3 (Optional Comm. St Frances of Rome)	<b>10 March</b> After Lent 3	<b>11 March</b> After Lent 3	<b>12 March</b> After Lent 3	<b>13 March</b> After Lent 3 (Optional Comm. St Mary on Saturday)
<b>14 March</b> <b>The Fourth</b> <b>Sunday in</b> <b>Lent</b> (Laetare Sunday [Mothering Sunday])	<b>15 March</b> After Lent 4	<b>16 March</b> After Lent 4	<b>17 March</b> ST PATRICK (Solemnity)	<b>18 March</b> After Lent 4 (Optional Comm. St Cyril of Jerusalem)	<b>19 March</b> ST JOSEPH (Solemnity)	<b>20 March</b> After Lent 4 (Optional Comm. St Mary on Saturday)
<b>21 March</b> <b>The Fifth</b> <b>Sunday in</b> <b>Lent</b> – Passion Sunday	<b>22 March</b> Monday in Passion Week	<b>23 March</b> Tuesday in Passion Week (Optional Comm. St Turibius of Montenegro)	<b>24 March</b> Wednesday in Passion Week	<b>25 March</b> THE ANNUNCIATION OF THE LORD (Solemnity)	<b>26 March</b> St Mary in Passiontide	<b>27 March</b> Saturday in Passion Week
<b>28 March</b> <b>Palm</b> <b>Sunday</b>	<b>29 March</b> Monday in Holy Week	<b>30 March</b> Tuesday in Holy Week	<b>31 March</b> Wednesday in Holy Week	<b>1 April</b> Maundy Thursday	<b>2 April</b> Good Friday	<b>3 April</b> Holy Saturday