



# Newsletter

The Personal Ordinariate of  
Our Lady of the Southern Cross  
Vol 2 No 8 August 2021  
**Trinitytide**





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### The Ordinary’s Message

On 7 August, it will be two years since we arrived in Australia; and, as is often the case, in some senses it seems just like yesterday, but in others as if it happened a very long time ago. And when I think back to that trip, I often recall that, as we left the west coast of Canada on 5 August, and arrived some 15 hours later on, as mentioned, 7 August – we therefore missed 6 August altogether as we crossed the International Date Line in the mid-Pacific. Which of course meant that in 2019, there was no Feast of the Transfiguration for us.



In Canada, there is only one day during the year when those who gave their lives, particularly in the two World Wars, to protect freedom – 11 November being Remembrance Day. The Sunday closest is often referred to as Remembrance Sunday, attended by appropriate prayers and hymnody. One particular hymn, actually a poem, is that which was written just after the end of WWI by Sir J. S. Arkwright – *O Valiant Hearts*. In Ottawa, there were a few faithful who, while recognising how very stirring the hymn is, were hesitant over one particular phrase that ends the 5<sup>th</sup> verse. Said verse begins, “Still stands his Cross.” But it is the last line-and-a-half that was the source of hesitation, “the Victor’s pitying eyes look down to bless our lesser Calvaries.”

“*There is only one true ‘Calvary’ Father!*” Fair enough from a soteriological (salvation) point of view; however, to minimise the “lesser” sacrifices by our aunts, uncles, grandparents, mothers and fathers places us in danger of failing to learn from history.

Which brings us back to the Transfiguration. *The* Transfiguration of our Lord is the only one that truly matters; however, musing again on my missed observance of that Feast in 2019 set me to thinking about the unexpected ways in which life in general has been *transfigured* since we arrived

in Australia. Face masks, hand sanitiser, lockdowns, quarantines, QR codes, social distancing – things that we hope may be somewhat transient rather than a permanent part of the landscape of society. Of course, the Church has been mightily impacted, from the prohibition against singing to the grave restriction of attendance and reception of the Precious Blood. Will the faithful ever be able to communicate from the common Chalice again?

On the positive side of the ledger as it relates to rapid transfigurations prompted by the world-wide coronavirus COVID-19 pandemic are medical considerations: epidemiology and the lightning fast development of vaccines being two that come to mind.

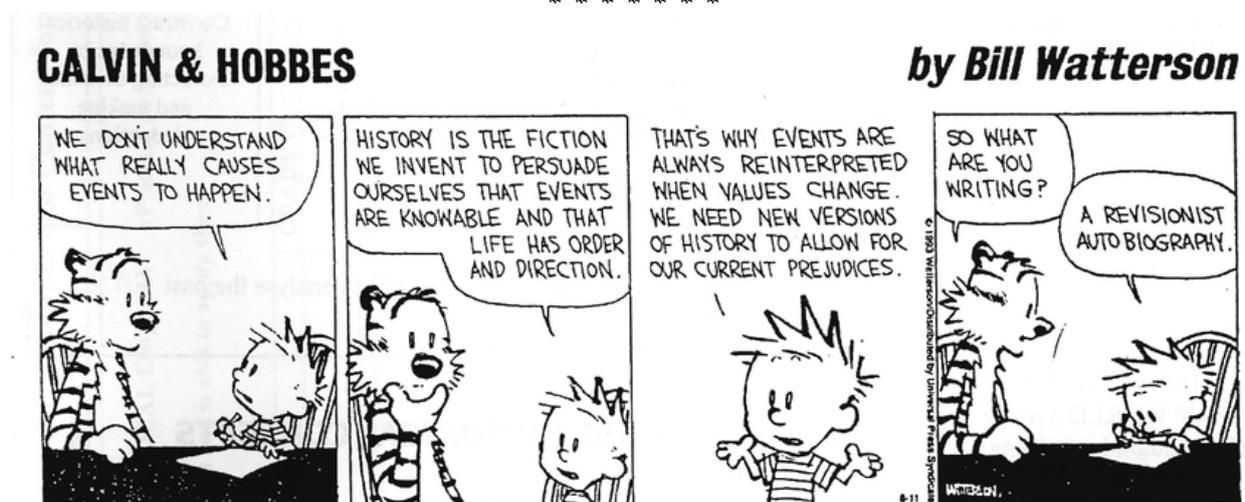
But perhaps most alarming is the equally rapid negative transfiguration of certain societal trends. These may be coincidental; nonetheless, they have “ramped up” considerably during the past 18 months: conspiracy theories, anti-vaxxers (they were there before COVID – measles, mumps, rubella etc.), but perhaps above all the so-called “cancel culture,” and especially as it relates to the alarming trend to just expunge the historical record wherever it is deemed to be inconsistent with the current (and one must observe, ever shifting) accepted “standards.”

And here we might call to mind the aphorism of the early 20<sup>th</sup> century Spanish-American philosopher, George Santayana, “Those who cannot remember the past are condemned to repeat it,” which Sir Winston Churchill massaged slightly in a speech to Parliament in 1948, “Those who fail to learn history are doomed to repeat it.”

In the following article, Professor Anthony Esolen takes this an important step further – not only is it essential to study and learn from history; as Catholic Christians it is also incumbent upon us to read and learn from those with whom we might not agree.

And please note an important distinction as one reads the professor’s article. He is most definitely not advocating the embracing of the various ideologies that litter the landscape, past and present. We should be quite alarmed indeed as we see schools at all levels rushing headlong to enforce curricula that increasingly fly in the face of reason – in a nutshell, replacing facts with feelings; or topically, expunging history whereinsoever it may offend current societal sensibilities, rather than learning from it.

The Right Reverend Monsignor Carl Reid, PA  
Ordinary



## First Things First

Anthony Esolen – 20 July 2021

This column first appeared on the website *Crisis Magazine* ([www.crisismagazine.com](http://www.crisismagazine.com)). Copyright 2021. All rights reserved. Reprinted with permission.



[Photos, from left: Josef Pieper, Aleksandr Solzhenitsyn, Václav Havel, Dietrich Bonhoeffer, Martin Luther King]

**“And now here is my secret, a very simple secret:** It is only with the heart that one can see rightly; what is essential is invisible to the eye.”

That is from *The Little Prince* by Antoine de Saint-Exupéry, who is one among our gallery of honored men and women at Magdalen College of the Liberal Arts. Wonder and gratitude come first. Only if you are capable of wonder can you delight in the beautiful work of art. Only the grateful son can really understand the father.

Need I say that wonder and gratitude are rarely fostered in our time? The “critical” stance is. Most such criticism is canned stuff. And the people who engage in it do not know how absurd they really are. Imagine someone almost entirely ignorant of classical music daring to express a “critical” opinion about Bach because he did not do something or other that everyone now is supposed to do. Imagine someone who cannot place an Italian painting within two hundred years led

by his instructor to look down on Caravaggio because—you may fill in the blank.

Shakespeare hated Jews. He didn’t—but it is a lot easier to say so, and have done with *The Merchant of Venice*, than to deal fairly and intelligently with the theology of grace that informs the play. Milton hated women. He didn’t—but it takes you only a minute to say so, while it takes a long time and some careful attention to read *Paradise Lost* and learn what he does believe about man and woman and marriage.

**If it is criticism first, which is usually one part genuine engagement and nine parts envy or sloth,** then expect all the icons to come down. The churches will not be long to follow. It may be a church in Calgary, whose members have done no harm to anyone, with the excuse that some Catholics or Anglicans long ago and far from Calgary did harm; but that hardly matters. St. Junipero Serra devoted his life to the spiritual and temporal welfare of the Indians in

California, and he wore his body to a wisp in doing it. But he must come down too. You are damned both ways.

Not, as I say, at Magdalen College. And this bears some attention.

The walls of our main building are lined with framed photographs of heroic modern souls who sought the truth and told of what they saw. Some of the portraits are deeply moving; I think of the elderly Josef Pieper, his countenance bespeaking kindness, wisdom, and strength. Not all of them are Roman Catholic. We honor Aleksandr Solzhenitsyn—and we will all be reading, this year, large selections from *The Gulag Archipelago*. We honor Václav Havel, who urges us not to live by lies, and who gives us, as an example to follow, the lone storekeeper who turns about and will no longer post communist propaganda in his window. We honor Dietrich Bonhoeffer, who stood against the massive venality and cruelty of the Nazi regime. We honor Martin Luther King, who stood against the massive sluggishness of a nation not living up to its best lights.

We make no claims about their perfect sanctity or wisdom. It may be truer to say that Saint-Exupéry *longed for faith* and, in his longing, possessed some measure of it. Reverend King was a deeply flawed man. It is not clear that Havel believed in God at all.

Yet at Magdalen College we permit them to teach us—along with others in that gallery, such as John Henry Newman, Flannery O’Connor, and John Paul II; and still others who lived before the days of the camera, Catholics such as Shakespeare, and Cervantes, and Dante; and other Christians too, such as Milton and Dostoyevsky; and the great pagan poets, historians, and philosophers, such as Homer, Herodotus, Plato, Livy, and Virgil.

***We are grateful to them first, and we behold their accomplishments with wonder.***

When you meet someone so committed to truth-telling as Virgil was, even when the truth was not exactly what his patron the emperor Augustus wanted to hear, and when he embodies his human insights in a work as poignantly beautiful as the *Aeneid*, you should give thanks, and let the teacher teach, insofar as he can. Dante did not think himself too high and mighty to learn from the old Roman. And who are we then to presume upon our wisdom?

Donatello dug up the rubble in fifteenth-century Rome to unearth copies of ancient Greek sculpture. He learned from the pagans. His own work transcended theirs because he had the faith they did not have: I am thinking of the intense spiritual life in his prophets Jeremiah and Habakkuk, sculpted for the exterior of the cathedral in Florence. But without the Greeks, he would not have attained those heights.

And maybe this is another way of saying that when you are dealing with most human things, unless you are in the realm of the monstrosly evil or the blankly stupid, you will not see unless you first love. Such love, however, is scorned by anything that I have encountered (in more than four decades of being a student or a teacher in higher education) that bears the adjective “critical.”

“What the professor does not understand,” said the feminist critic at the conference, interrupting the elderly man who dared to suggest that they had gotten things wrong, “is that we *don’t like Shakespeare*.” And the audience erupted in laughter and applause. But think of what she must have been missing.

**Students at Alfred University, in Alfred, New York, objected to a statue of King Alfred—the town was not named for the king, but it was a nice coincidence, as Alfred**

was himself a strong patron of learning. “Would he have been in favor of education for women and minorities?” asked one student, apparently unable or unwilling to imagine the world of ninth-century England. One of the professors objected to it, saying that although he was important for the advancement of learning, still he was in the line of what she called “D.W.E.M.,” dead white European males. Well, the statue stands, but not for honor. The student activities page says that Alfred sports a pumpkin for Halloween. Any resemblance between that squash and the noggin of an Alfred University student is entirely coincidental.

We at Magdalen would never erect a statue of Nietzsche, that great hater of the Christian

world, but we read him, and we do not treat him with contempt, not even when we show how badly wrong is his view of Christian self-denial and martyrdom. And perhaps Nietzsche sees some of the truth; surely he is a bracing nay-sayer to the bland progressive optimists of his time. Even Nietzsche is better defined, though, by what he loved than by what he hated.

But if you really want to know what we love, or Whom, come and listen to our students, all of them, practicing the chants, the polyphony, and the hymns for Mass. What, by contrast, do people sing when they tear good and noble things down? Or do they ever sing at all?



Anthony Esolen, a contributing editor at *Crisis*, is a professor and writer-in-residence at Magdalen College of the Liberal Arts. He is the author, most recently, of *Sex and the Unreal City* (Ignatius Press, 2020).



### **Seminarian Snippets**

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

*“You must do what the word tells you, and not just listen to it and deceive yourselves. But the man who looks steadily at the perfect law of freedom and makes that his habit - not listening and then forgetting, but actively putting it into practice - will be happy in all that he does.”*

James 1:22, 25, from the Liturgy of the Hours, Evening Prayer, Wednesday Week 1.

“Stop. Look. Listen.” is a phrase thoroughly and irrevocably written on my psyche. It was one of the most common things a teacher would say to silence a distracted class and regain their attention, and often directed at me, as I was likely engaged in whatever present mischief the teacher wished to end. The more things change the more they stay the same.

“Stop. Look. Listen.” Our Examen can take a similar format. Our Lord, the Rabbi, the teacher, by the grace of the Examen brings silence to our noisy lives, and calls us back from our distractions to pay attention to Him.

“Stop. Look. Listen.” was never used just for some precious seconds of quiet that would inevitably end. It was always followed by something that needed to be done. A new task to begin, a lesson change, or we needed to get our act together because we acting like ratbags. Either way, hearing this, we knew there was something we were about to be asked to do.

So too with the Examen. We should ask Our Lord what He wants us to do next, or what He wants us to change. And then – and here’s the kicker – we need to actually go do the thing. It’s really simple. Sometimes we don’t do it, because with the Lord, we sometimes act like mischievous children. Praise the Lord, for he redeems from our sinful and disobedient ways.

If we’re listening to Christ but not doing what He asks us to do, then are we really listening? In turning from our own ways to look steadily at Christ, to hear and put His Word into practice, we will be happy in all that we do.

*(This was given as a reflection during the Seminary Community’s Evening Prayer.)*



It’s often said that people don’t like change. I certainly don’t.

We are wary of things that are unfamiliar; when things appear to be going well, or at the very least are ‘mostly tolerable’, we prefer that they stay the way they are.

When things appear to be changing, or indeed after a change occurs, we quite quickly join the Israelites in mourning the change and missing ‘the good ol’ days’, though perhaps not specifically the “fleshpots of Egypt,” (Exodus 16:3).

As the Israelites were quick to forget how they had been saved from slavery in Egypt, so too are we quick to forget all that Our Lord has done for us. We forget how Our Lord has saved and redeemed us from our sins, our weaknesses, our failings, and are more interested in what we lost.

When Our Lord calls us to some kind of change, big or small, we can be quite nervous and unsure. When He calls us to open our lives more fully to Him, to give Him even only some small part of ourselves, it can make us quite rightly tremble in our very boots.

When doing things according to our own will, we move so quickly and with such energy, but when it is Our Lord’s will, we become suddenly interested in taking things slowly and not moving too rashly. We seem to think that by doing God’s will for us, somehow, we are losing out.

Leaving family and friends in Perth and moving back to Sydney, in the middle of a lockdown which isn’t showing any signs of ending, this has all been very much on my mind. These words from Pope Benedict XVI remind me that I’m fooling myself I think I’m ‘losing’ by following God’s call.

“Are we not perhaps all afraid in some way? If we let Christ enter fully into our lives, if we open ourselves totally to him, are we not afraid that He might take something away from us? Are we not perhaps afraid to give up something significant, something unique, something that makes life so beautiful? Do we not then risk ending up diminished and deprived of our freedom? And once again the Pope (Saint John Paul II) said: No! If we let Christ into our lives, we lose nothing, nothing, absolutely nothing of what makes life free, beautiful and great. No! Only in this friendship are the doors of life opened wide. Only in this friendship is the great potential of human existence truly revealed. Only in this friendship do we experience beauty and liberation. And so, today, with great strength and great conviction, on the basis of long personal experience of life, I say to you, dear young people: Do not be afraid of Christ! He takes nothing away, and he gives you everything.

When we give ourselves to him, we receive a hundredfold in return. Yes, open, open wide the doors to Christ – and you will find true life. Amen.”

(Pope Benedict XVI, homily, Mass for the Beginning of the Petrine Ministry, 24 April 2005.)

Our Lord calls us to make changes, and to give ourselves to Him - however young or old we are, however many times we have rejected and avoided Him in the past. We might think that by following His call, even in supposed ‘little things’, we are losing all that made life great. But no, we do not lose these things at all.

With Christ, it is all this and more.

“I came that they may have life, and have it abundantly.” (John 10:10)



*How was the break?*

Wonderful! I thoroughly enjoyed seeing my family and friends, and spending time with the Ordinariate Community in Perth. God was abundantly generous to me during the break, and provided much consolation and strength through the time I was able to spend in person with my family and friends. I also enjoyed wandering and driving around my old ‘stomping grounds’ in Perth. It was good to be back in a place so familiar to me.

I was expecting to return to Sydney in mid-July for a Winter Intensive class, which is a semester’s worth of content condensed into a one-week class. However, the lockdown in Sydney required that class be conducted on Zoom, and as a result I was able to remain in Perth two weeks longer than I had initially expected. I returned to Sydney on the 23<sup>rd</sup> of July.

The Seminary commenced Semester 2 on Sunday, the 25<sup>th</sup> of July. We are deeply blessed to be together as a community, given we are an educational institute functioning as one household. However, we also have many new policies given the present circumstances in Sydney.



Thank you for praying for me while I was on break. As Semester 2 commences, please continue to keep me and my formation in your prayers. Please know that you are in my prayers also.

*Bradley Le Guier is a seminarian for the Ordinariate of Our Lady of the Southern Cross. He is in his Third Year of formation for the Priesthood at the Seminary of the Good Shepherd in Homebush, New South Wales.*

*Bradley is from the Ordinariate Community of Sts Ninian and Chad, in Perth, Western Australia.*



## **Goings On About the Ordinariate**

### **Rockhampton**

In the Order of Our Lady of Mount Carmel (O. Carm.) July 16th was the Solemnity of Our Lady of Mount Carmel, Patroness of the Carmelite Orders and July 20th, that of St.

Elijah The Prophet. He is revered by the Carmelite Orders as the Inspiration and Forerunner of those hermits living on Mt. Carmel, who ultimately evolved into the original Order of Our Lady of Mount Carmel in 1209 AD. At that time, Brocard, Prior of

the Mt. Carmel Hermits, invited St. Albert, the Patriarch of Jerusalem, to codify their Customary Observance into a workable Rule of Life. This was the beginning of the First Order of Friars, followed in time by the Second Order of Nuns and the Third Order, consisting of those single or married, who lived secular lives, yet under a Rule of Life relevant to that situation.



The local Community of the Third Order of Our Lady of Mount Carmel, requested Fr. Owen Buckton, Ordinariate Parish Priest of Our Lady of Walsingham, Rockhampton, to Celebrate Mass for them on these two main events in the Carmelite Calendar. All Monthly Meetings, Reception of New Members and First and Final Professions, are held in local Diocesan Parish Church Buildings and Mass celebrated by local Diocesan or visiting Carmelite clergy. Some annual events, however, are occasionally held in an Ordinariate venue, as some Ordinariate Parishioners are also Members of the local Carmelite Community.

All Ordinariate weekday Mass Celebrations, are now held in the Chapel of the former "Bishops House" opposite St. Joseph's Cathedral. This small and beautiful venue was the perfect setting for the Celebration of each Mass for these Holy Days that have special significance for all Carmelites worldwide. On each Day, Professed and Received Members, as well as those

discerning Membership, gathered in the Chapel for Mass, including the singing of Carmelite Hymns. At the Mass of Our Lady of Mt. Carmel, the annual Renewal of Profession Commitment by all Professed Members took place and Fr. Owen Buckton gave a short Homily on the significance of this Day. Fr. Ron Wallis, semi-retired Ordinariate Priest and current Prior of the local Third Order Carmelite Community, gave the Homily at the Mass of St. Elijah.

In August at a date yet to be confirmed, a Parishioner of St. Mary's Parish will make her First Profession and a Parishioner of the Ordinariate Parish of Our Lady of Walsingham, will make her Final Profession. Please pray for them both, as they make their commitment to the Spiritual Journey and Way of Life under a Rule, that is Carmel. "

Fr. Ron Wallis TOC  
Prior



*Our Lady of Mount Carmel - Pietro Novelli 1641*



### **In Sydney...**

A reminder, especially for Sydney-siders, that my daily livestream of the Mass

continues. The normal time is 11am; however, there are variations week by week in order to accommodate various Zoom call meetings. The times for the week ahead are posted on the Ordinariate facebook page either late on Saturday or early on Sunday each week. On Sundays, the livestream is on the facebook page of the Ordinariate Parish of St Bede at 12 noon.

The lockdown continues, with rumours that it may not be lifted until mid-September. Happily, with mask in hand, I am able to continue my approximately 4 ½ mile walk each morning.

Photographers among our readers know of that “magic light” that characterises early morning and evening – the best time for outdoor photography. Recently, as the fog

was lifting one morning, I came upon this scene in Airey Park in Homebush West, a regular part of my walk. The photo was snapped with my iPhone. That’s a bin

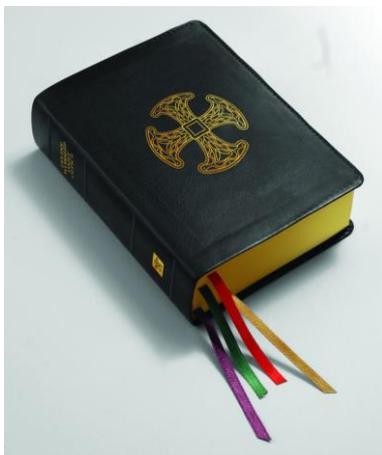


chicken, er, I mean ibis, picking in the grass by the palm tree.



## Divine Worship Office Book

### Commonwealth Edition (Repeat of Last Month’s Notice)



With a projected print and delivery date of mid-September, the Catholic Truth Society (CTS) is now taking pre-orders. Initially, we had hoped to place a large, single order for Australia but this turns out to be far less cost-effective than placing many small orders (Qty 5, or so) in many places around the country. There are two reasons: 1. When such orders exceed \$1000, then there are significant fees charged at the Australian border entry for handling and GST; and, 2. Internal shipping costs, once here in Australia will add to the cost beyond ordering directly in small groups where distribution can be made to others by hand.

Therefore based on the chart below, as prepared with 25 June’s

#### Divine Worship Office Book

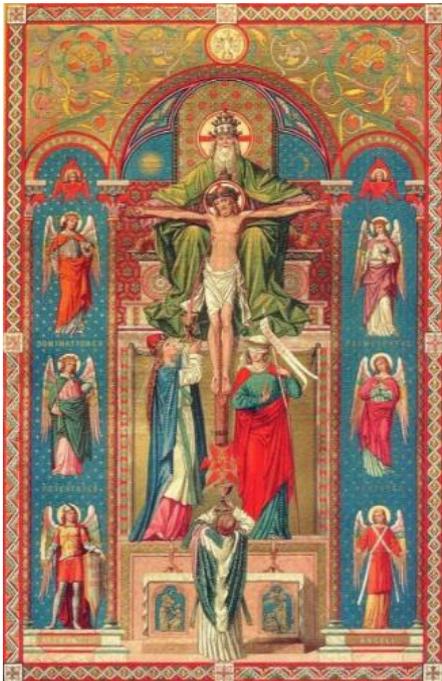
Number of Copies	£ Cost	\$ AUD	£ Shipping	\$ AUD Shipping	Total AUD	AUD per copy
1	£45	\$ 82.52	£36.37	\$ 66.69	\$ 149.21	\$ 149.21
2	£90	\$ 165.04	£43.88	\$ 80.47	\$ 245.51	\$ 122.71
3	£135	\$ 247.56	£50.71	\$ 92.99	\$ 340.55	\$ 113.52
4	£180	\$ 330.08	£53.45	\$ 98.02	\$ 428.10	\$ 107.03
5	£225	\$ 412.60	£59.60	\$ 109.29	\$ 521.59	\$ 104.32
6	£270	\$ 495.12	£65.48	\$ 120.08	\$ 615.20	\$ 102.53
7	£315	\$ 577.64	£70.25	\$ 128.82	\$ 706.46	\$ 100.92
8	£360	\$ 660.16	£73.29	\$ 134.40	\$ 794.56	\$ 99.32
9	£405	\$ 742.68	£78.07	\$ 143.16	\$ 885.84	\$ 98.43
10	£450	\$ 825.20	£83.51	\$ 153.14	\$ 978.34	\$ 97.83

exchange rates, the recommendation is for people to speak to their local Ordinariate priest, or band together otherwise, and place orders for around 5 copies (to stay well below the \$1000 mark):

I sent an example instruction in an email: “Sally orders 5 copies, paying the \$521.59 herself, and then collecting \$104.32 each from Mary, Joseph, Peter and Paul. Sally, go to the CTS web site (<https://www.ctsbooks.org/product/daily-office/>) and place the order from there.” In speaking to FedEx, to ensure that we don’t incur the border/entry/GST fees, they emphasise that orders should be placed by individuals (not companies or even parishes – where there might be suspicion that they are for resale). Then, when Sally has her invoice from CTS, contact FedEx in your town or city to identify yourself as the personal recipient.



## Anniversaries This Month



### ORDINATIONS

Father Neville Connell – 19 August

### BIRTHDAYS

Father Andrew Kinmont – 9 August

Father Gordon Barnier – 24 August

Deacon Neville Rohrlach – 29 August

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.



### 15 August – The Assumption of the Blessed Virgin Mary

(From the *Catechism of the Catholic Church*) “Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.” (Lumen Gentium 59; cf. Pius XII, *Munificentissimus Deus* [1950]: DS 3903; cf. Rev. 19:16) The Assumption of the Blessed Virgin is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death. (Byzantine Liturgy, *Troparion*, Feast of the Dormition, August 15).

## August – The Month of the Immaculate Heart of Mary



*For the Readings at Mass and the Daily Offices please refer to the Prayer Resources tab on the Ordinariate web page ([www.ordinariate.org.au](http://www.ordinariate.org.au))*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1 August NINTH SUNDAY AFTER TRINITY</b>	<b>2 August Feria of Trinity 9</b> <i>(St Eusebius of Vercelli, Bp)</i>	<b>3 August Feria of Trinity 9</b>	4 August St John Mary Vianney, Priest	<b>5 August Feria of Trinity 9</b> <i>(Dedication of the Basilica of St Mary Major)</i>	6 August <b>TRANSFI- GURATION OF THE LORD</b>	<b>7 August Feria of Trinity 9</b> <i>(St Sixtus II, Pope &amp; Comp. Mtrs)</i>
8 August <b>ST MARY OF THE CROSS</b> <i>(MACKILLOP)</i>	<b>9 August Feria of Trinity 10</b> <i>(St Teresa Benedicta of the Cross, Vg &amp; Mtr)</i>	<b>10 August ST LAWRENCE, DN &amp; MTR</b>	11 August St Clare, Virgin	<b>12 August Feria of Trinity 10</b> <i>(St Jane Frances de Chantal, Rel)</i>	<b>13 August Feria of Trinity 10</b> <i>(Ss Pontian, Pope &amp; Hippolytus, Pr, Mtrs)</i>	<b>14 August St Maximilian Kolbe, Pr &amp; Mtr</b>
15 August <b>THE ASSUMP- TION OF MARY</b>	<b>16 August Feria of Trinity 11</b> <i>(St Stephen of Hungary)</i>	<b>17 August Feria of Trinity 11</b>	<b>18 August Feria of Trinity 11</b>	<b>19 August Feria of Trinity 11</b> <i>(St John Eudes, Pr)</i>	20 August St Bernard, Abb & Dr	21 August St Pius X. Pope
<b>22 August TWELFTH SUNDAY AFTER TRINITY</b>	<b>23 August Feria of Trinity 12</b> <i>(St Rose of Lima, Vg)</i>	<b>24 August ST BARTHO- LOMEW, APOSTLE</b>	<b>25 August Feria of Trinity 12</b> <i>(St Louis IX of France)</i>	<b>26 August Feria of Trinity 12</b>	27 August St Monica	28 August St Augustine of Hippo, Bp & Dr
<b>29 August THIRTEENTH SUNDAY AFTER TRINITY</b>	<b>30 August Feria of Trinity 13</b> <i>(Ss Margaret Clitherow, Anne Line &amp; Margaret Ward, Mtrs)</i>	<b>31 August Feria of Trinity 13</b> <i>(St Aidan, Bp &amp; Mss'y)</i>				

The Holy Father's Intention for August: "Let us pray for the Church, that she may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel."