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# Newsletter

The Personal Ordinariate of  
Our Lady of the Southern Cross  
Vol 2 No 9  
September 2021  
**Trinitytide**



#### The Ordinary's Message

No, above is not last month's annual clergy meeting of the Ordinariate. I suspect that many of you will recognise it as Caravaggio's *Calling of Saint Matthew* which he painted in 1599-1600.

Art critics are not in agreement as to which

person seated at the table is actually Matthew. Traditional criticism holds that it is the older, bearded man, pointing to himself, as he asks "Me?" More recently, further study wonders whether the bearded man is pointing to the younger man at the left of the painting whose head is slumped, saying "Him?" When we bring St Peter into the equation, who is standing with his back to us beside Jesus, also asking our Lord, "Him?" we might put this into the context of all of Christian history in terms of how that God does not see as man sees, and we should not be surprised at whatever type of despicable person (tax collector) might be called, and promptly respond to God's call. We can't know; however, it is possible that the now perceived ambiguity as to which character is Matthew was purposeful on Caravaggio's part – perhaps underlining the very point that we don't see as God sees.

Our annual clergy meeting, once again this year reduced to a Zoom call of a few hours rather than a full week of talks, retreat silence and dialogue, was a very agreeable time spent "together," at least electronically.



In addition to some encouraging reports of growth from a few of our communities, we also discussed the future, and especially in the light of impending retirements. We also heard a presentation on the use of the Formed programme in our Perth community. We have just acquired a Formed licence for the Ordinariate – Formed being described on their web page (<https://formed.org/>) as “The Catholic Faith. On Demand.” Most certainly, we are encouraging each of our communities to log in, and use the many and varied programmes within Formed as a means of promoting parish growth.

It is not necessary that any or all of the programmes in Formed be led by the clergy; indeed, we are encouraging the laity in our communities to become course leaders – again part of that which we have emphasised in previous communications: people come to church because a friend has invited them. Formed is a wonderful aid to that. And inviting people to church; building the membership in our communities is an absolute essential to ensure the future of the Ordinariate.

It is a calling to which we must respond. All Christians are called to share their faith; evangelism is not a calling exclusive to the clergy. Does it require some effort? Certainly.

The following two articles speak to two very broad areas of such challenge. First, Dr Robert Royal, in reviewing the life of the formidable scientist Steven Weinberg, puts before us the challenge of getting those perhaps lifelong unbelievers to look over the top of their carefully erected empirical barriers to consider that there must be Someone behind that which is sometimes referred to as the General Revelation – the universe.

Then, when we come to the Special Revelation (Scripture – and Christian believers) Eric Sammons asks a perhaps rather damning question as to why the Catholic Church seems studiously, when given the opportunity on sometimes grand stages, to avoid asking non-Catholics to convert.

Thinking of all types of people that might be categorised in these two articles – complete atheistic unbelievers, through people of varying types of philosophies and other religions, and to the marginal or not fully catechised people of other ecclesial bodies – I can relate that, over the years, I have many times been surprised by those who have responded to the Good News. “Me?” “Him?” God does not see as we always might think.

Are we; are you, up to responding to such wonderfully challenging a call?

The Right Reverend Monsignor Carl Reid, PA  
Ordinary



## **From the First Three Minutes to Us**

Robert Royal

2 August 2021

This column first appeared on the website The Catholic Thing ([www.thecatholicthing.org](http://www.thecatholicthing.org)).

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One of the past century’s greatest scientists, Steven Weinberg, died last week amid worldwide acclaim. He wasn’t famous like Einstein or Stephen Hawking, but he probably did more to explain and unify notions about the fundamental constituents

of matter and the origins of our universe than any other recent figure. And unlike many scientists, he could write – for technical audiences as well as for general readers. He rightly received a Nobel Prize in 1979. Weinberg stayed active in research and

teaching until shortly before he died, a fitting finish for an amazingly productive life – but also a tragic life of cosmic proportions.

His death sent me back to his most famous book: *The First Three Minutes*. I began university as a physics student. My turn into whatever I am now was, for my father, puzzling. Physics he understood. Liberal studies, he thought, were for rich people who didn't need to earn a living. At some youthful moments, I almost thought he was right. But in my dotage, I suspect a hidden hand guided me – as it guided Socrates from his early interest in materialist science to philosophy, though with infinitely more modest results. My look back into *The First Three Minutes* confirms that it was right, for me, to turn elsewhere.

That book, as the title indicates, is a popular account of the beginnings of the universe. (Let us leave aside for the moment how to understand those “minutes” since, as St. Augustine was aware long before Einstein, time itself comes into being with space and, therefore, the nature of time is not easy to specify.) The book is a lively portrayal of the stages scientists believe the universe passed through. From the Big Bang (first postulated in 1927 by the Belgian priest Georges Lemaître) to  $10^{-43}$  sec. – so-called Planck Time. If you've forgotten the math, this means:

1 sec. /10 followed by 43 zeroes

An inconceivably short time.

For that brief space, whatever had come into existence was undifferentiated, or at least we can't see back further. At  $10^{-37}$  sec. the universe expands faster than the speed of light (impossible now) and material forms with which we are more familiar started to appear. According to Weinberg – the remark was perhaps meant to be humorous – “After that [the first three minutes], nothing of any

interest would happen in the history of the universe.”

Or perhaps it wasn't a joke. He was also famous for saying, “The more the universe seems comprehensible, the more it also seems pointless.” Like many scientists – and an increasing number of ordinary people who know little real science – the approach that modern physics makes to the world, ruling out value questions and almost all relations that cannot be expressed mathematically, which inevitably results in a vision of the universe not as our cosmic home, but as an immense, indifferent, dead, absurd, hostile place – is now the assumed background of our whole society. It's no wonder so many of our young people say it's “science” that has turned them into “Nones.”



Einstein and Lemaître

And that's the tragedy for Weinberg and us, despite the indisputable genius. I want to ask figures like Weinberg questions such as: but doesn't the fact that you can *know* all this mean we are something other than just another physical structure of cells inside our



skulls? The day you met the wife you were married to for 68 years, your daughter, her daughter, was all that – and the sun as it rose outside your door every morning – “nothing of any interest”? Is human life just all biology with a thin crust of sociology and psychology on top, all three reducible to chemistry, chemistry to particle physics, the old particle physics itself now reduced to quantum indeterminacy with “spooky,” seemingly illogical effects?

To be clear, I still find all these disciplines quite fascinating, not only in themselves but in the many valuable things they have produced for the relief of our human condition. I’ve even cracked my head (privately) on quantum theories several times in recent years. My main puzzle is not with the science, not even with the modern architecture of the sciences as I just oversimplified them. My quarrel is with the sad, now-old song lacking life, beauty, love, meaning – ultimately God.

Weinberg had the usual disdain for religion, which he pronounced false and an obstacle to seeing the nature of the world. That such an intelligent man would hold on to this ancient myth is disappointing. Weinberg must have known that Fr. Lemaître was hardly the only believer who was also a great scientist – and that the relation between faith and reason is not merely a dispute over Galileo or Darwin. What if the scientific method, proper and

productive as it is in its own sphere, is the very thing that for many people prevents them from seeing what might satisfy their deepest desires for meaning, significance, a truth that matters. And where do these urges come from? They make no sense on Darwinian or other materialist theories.

How is it that every known culture has not been content simply to ascribe everything to physical forces that – they as we – of course know exist? What is it that makes us, even makes Steven Weinberg, look *out there*? He’s like a teenage mechanic trying to understand more and more of how the car’s engine runs while everyone else is going out Saturday night.

And what keeps such a person at this mournful task?

Existence – especially life – is too mysterious, strange, wonderful, to limit it to what our brains can determine about the physical world. (For a wiser perspective, try physicist Stephen Barr’s *Modern Physics and Ancient Faith*.) We’ve confused for far too long conceptual genius with human wisdom. Even with goodness. It’s right that we continue to carry out that very human thing, the scientific enterprise. But there’s another kind of science, even though we mostly ignore it. It’s what makes everything after those first three minutes not only “of interest,” but infinitely intriguing.



Dr. Robert Royal is editor-in-chief of *The Catholic Thing*, president of the Faith & Reason Institute in Washington, D.C., and currently serves as the St. John Henry Newman Visiting Chair in Catholic Studies at Thomas More College. His most recent books are *Columbus and the Crisis of the West* and *A Deeper Vision: The Catholic Intellectual Tradition in the Twentieth Century*.

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## Why Don't We Ask Non-Catholics to Convert Anymore?

Eric Sammons

2 August 2021

This column first appeared on the website Crisis Magazine ([www.crisismagazine.com](http://www.crisismagazine.com)).

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**In the first-ever papal sermon**, St. Peter ended his exhortation by urging his Jewish audience to “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38). It was the first of countless invitations made by popes over the past 2,000 years to non-Catholics to convert and become part of the Catholic Church.

And yet in recent decades, those papal invitations to conversion have disappeared.

In research for my most recent book, [\*Deadly Indifference\*](#), I read hundreds and hundreds of modern papal addresses to interreligious groups—particularly from Popes Paul VI and John Paul II. As I read through these addresses, I noticed something peculiar. *Not once did the pope invite his non-Catholic listeners to become Catholic.* Although each pope at times noted the value of Catholicism (usually in how it shared a particular value with the religion his listeners adhered to), never did I find a time when a recent pope directly asked non-Catholics to convert to the One Truth Faith of Catholicism. And of course, Pope Francis seems to have an allergic reaction to conversions. Unlike the first pope, modern popes are reticent to seek conversions.

**Now, I know what many people are thinking:** an interreligious gathering isn't the proper place to seek conversions. The

purpose of such meetings is to focus on the values and beliefs we share, not to tell people to convert. To do so would be both improper and rude.

But isn't that precisely the problem? Such considerations—common among us today—put human respect above eternal salvation. They worry more about what people will think about us than what God thinks about their souls.

This isn't just a papal problem—it impacts all Catholics. Through most of Church history, Catholics from the pope down to the parish pew-sitter understood that we have been given a priceless gift, but we've also been given an obligation to share that gift with others. To withhold that gift because it might be offensive to some is an abuse of what the Lord has bestowed upon us. While recent popes have led the trend, very few Catholics are comfortable today with sharing the treasure they have.

**So why don't Catholics ask non-Catholics to convert anymore?**

Clearly there are a host of reasons, some cultural, and some religious. It's considered impolite to talk about

religion publicly. We live in a “tolerant” society, which means we are supposed to accept every other religious belief and practice as legitimate. We deny there is an absolute truth, speaking in terms of “my truth” and “your truth.”



*St. Peter Preaching in Jerusalem by Charles Poërsen, 1642*

All these attitudes and more are factors. But I would argue that *religious indifference* is the key reason: too many Catholics simply don't believe that it ultimately matters if someone is Catholic. It's not something life-changing, but more a personal preference like your favourite ice cream.

Yet if one is a believing Catholic, he should believe that it is through the Catholic Church—and the Catholic Church *alone*—that one is saved. This isn't a personal preference, but the only path to eternal bliss. Further, *not* being Catholic puts one at risk for a terrible fate: eternal damnation. So why *wouldn't* we want to invite non-Catholics to become Catholic? Don't we think it matters?

The answer is found in the qualifier “believing” Catholic. Most of us don't really believe, or are ignorant of, what the Church teaches when it comes to salvation. It's a common belief among Catholics that [other religions can bring salvation](#). In addition many Catholics can't bring themselves to believe that God would condemn anyone at all (other than perhaps Hitler and a few others) to eternal hellfire.

**This religious indifference is based on a faulty conception of God.** We picture Him as a Santa Claus figure—old and jolly and always giving gifts. But the Biblical picture of God is far different. Unless we embrace the 2nd century heretic Marcion's rejection of the Old Testament, we have to reconcile its conception of God with our own. More precisely, we need to conform our conception with the Bible's—the whole Bible's.



Eric Sammons is the editor-in-chief of *Crisis Magazine*. His most recent book [Deadly Indifference](#) (May 2021) examines the rise of religious indifference and how it has led the Church to lose her missionary zeal.



God desires all men to be saved (cf. 1 Tim 2:4), but He does not force anyone to salvation. While beige ecclesiastics might argue that [we should hope that all men be saved](#), Pope Pius IX condemned the following error more than a century ago: “Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ” (*Syllabus of Errors* [1864], 17). We have to realize that men and women do go to Hell, and it's possible most of them do. After all, we all deserve Hell due to our sins, which are a rejection of life with God. But in God's mercy, He makes salvation available to us—if we become His disciples.

It's hard to imagine that most Church leaders—or most Catholics—actually believe this. If they did, they would see the conversion of non-Catholics as their primary mission in life. Like St. Peter, they would urge them to repent and be baptized, even if such an invitation led to social rejection or even persecution. In fact, it is the height of selfishness to have a great treasure and keep it to yourself. While Church leaders like to focus on our obligations to the materially poor, they ignore the spiritually poor.

We must shake off our indifference about salvation and begin again to invite non-Catholic friends and family to become Catholic. It's the fundamental mission of the Church (cf. Mt. 28:19-20), and if our Church leaders won't fulfill it, it's up to us to do so.

## Seminarian Snippets

Thoughts from the desk of a seminarian,

Bradley Le Guier for the Ordinariate of Our Lady of the Southern Cross

*“Some Christ has appointed to be apostles, others to be prophets, others to be evangelists, or pastors, or teachers. They are to order the lives of the faithful, minister to their needs, build up the frame of Christ’s body, until we all realize our common unity through faith in the Son of God, and fuller knowledge of him. So we shall reach perfect manhood, that maturity which is proportioned to the completed growth of Christ.”* *Ephesians 4:11-13.*

It’s important to remind ourselves that we all have different roles in the Body of Christ. But we might be disappointed that we didn’t get that role, this task, that gift. Some are apostles, some are prophets, and some are really upset that they ‘missed out’ on the role they liked most.

We can get bogged down in this spirit of ‘having missed out’, like a kind of FOMO (‘fear of missing out’) of the Christian life, which will only sap us of our joy.

The reading notes that through our different roles we all work together to build up the Body of Christ towards the completed growth of Christ.

This means all our varied gifts and tasks, when ordered towards building up the Body of Christ, have their end goal in our perfect union with Christ. In the light of eternity, my gifts are your gifts because they are Christ’s gifts; so too are yours mine because they are His.

When we identify ourselves fully in Christ, when we see our lives not as our own but as His, then any jealousy we hold will melt like ice in the sun. When we identify ourselves and everything we have as Christ’s, how can we be jealous? Is there a different Christ handing out gifts? No!

It’s not easy to just ‘not be jealous’. So we should pray to identify ourselves more with Christ, so too with our brothers and sisters in Christ. We should try to see through the light of eternity. One day, we will be perfectly united in Him, and on that day we will rejoice, truly finding that all along it was Christ working in us, uniting us in Him. In hope of that day, we can begin to celebrate now.

*This reflection was given during the Seminary’s Evening Prayer on the Feast of St Bartholomew.*



“I know that I know nothing.”

An important part of the seminarian’s formation for priestly ministry is his academic studies. Most of those studies are in theology. What often surprises people is that seminarians also study philosophy, normally around two years’ worth, before most of their theological study.

Socrates is one of the philosophers we studied, and indeed one we often return to in our study. Socrates would spend his time approaching the leading men, asking them to answer his questions about a topic, of which they claimed to be experts. Some of these conversations were written down and have been preserved. As Socrates asked more questions, he would find holes in the arguments and ideas of these so-called ‘experts’ – contradictions, faulty reasoning, incorrect or untenable conclusions. He would point these out to them, demonstrating that they were not as wise as they claimed to be. This won Socrates no friends among the leading men, but he drew a devoted following among the youths of Athens. He was later put-on trial for ‘corrupting the youth’, among other dubious charges.

The quote “I know that I know nothing,” is attributed to Socrates, a paraphrase of his remarks during the trial. It is the best starting place for philosophical study.

NEWSLETTER OF OLSC



Perhaps a claim about knowing nothing is not exactly what you want to hear in a philosophy student (or a seminarian!). I've found the opposite to be consistently true. The best starting point in philosophy is one of knowing nothing, because it is precisely this that offers you the capacity and availability to learn. "I know that I don't know, so I'm open to learning."

It's not just philosophy. Many of the saints write about the importance of humility. They write that humility allows you to grow closer to God, because with humility you recognise that you don't have ~~all~~ any of the answers: God does.

I think there is something else to recognise. We need to be careful that humble awareness of our lack of knowledge doesn't become a prideful obsession; it can start to sound more like "I don't know anything!" Saying "I don't know anything!" or one of the many variations on its theme, we can easily fall into despair and despondency, and lose our humility – it becomes *me, me, me*. Saying "I know that I know nothing," places the emphasis on self-awareness; saying "I don't know anything!" removes the self-awareness and places the emphasis on ourselves.

Socrates said "I know that I know nothing," in the context of his great pursuit of learning. He wasn't saying "I don't know anything!" rather he was admitting his awareness that he doesn't have all the answers, but that he would certainly like to find them. We can read his statement as an indication of his desire to learn.

We too need to remember to say "I'm open to learning." We need to admit knowledge of our ignorance, but also admit our desire to learn from others.

Studying philosophy has been a constant exercise in saying "I don't know anything!" as a knee-jerk response to the challenge of study, and then trying to rephrase and readjust my attitude to say "I know that I don't know, but I'm open to learning."



### *How are things going?*

Semester 2 is racing along – we are already in week 6.

I imagine you're aware that the lockdown in Sydney has continued. It's been hard not to have the same freedom to go out and about on a Saturday. I did go down to IGA recently, which was rather exciting – the first time stepping outside the grounds in two weeks. Praise God, the Seminary community has met the lockdown with a greater emphasis on fraternity and community, which has been a huge blessing.

### *What have you been reading?*

I'm currently writing an essay on the history of the Second Vatican Council, so I've been reading some history about it. For my other classes, I've been reading about human anthropology and grace, ecclesiology (study of the Church), political philosophy, and epistemology (study of knowing). I've been reading St Bonaventure's *Journey of the Mind to God* in my spare time, and I'm also learning some Welsh. *Brad dw i - sut dych chi?*

Please continue to keep me and my formation in your prayers, and 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

### Baptism, Reception, Confirmations and First Communions at Ss Ninian & Chad in Perth

Mr Alexander Lloyd Thompson was baptised and confirmed by Monsignor Entwistle, and received his first Holy Communion, on the Solemnity of the Assumption of the Blessed Virgin Mary, 15th August 2021. Alex took as his confirmation name, Christopher, after St Christopher the Patron Saint of travellers. Pictured with Alex are Fr Ted Wilson, Mr Nigel McBain (Seminarist OLSC) who stood as Alex's sponsor, Monsignor Harry Entwistle, and Mr Thomas Garlick (member of Ss Ninian & Chad Parish), who initially brought Alex to our parish. Alex has been coming to worship with us for over a year, and received religion instruction from Nigel and Kelly Clark through the parish's RCIA programme. Alex has also been serving as a sidesman this year and parishioners have much appreciated his volunteering in this capacity. We warmly welcome him further into the life of our parish.



Please pray for Alex as he begins his journey in Christ.

### And...

Mr Charles Smith, a former WA policeman and Member of the WA Parliament, who came to Australia in 2005 from Hertfordshire UK, was welcomed into Full Communion with the Catholic Church and received the Sacrament of Confirmation at the hands of Monsignor Harry Entwistle, who was acting on behalf of the Ordinary of the Personal Ordinariate, Monsignor Carl Reid, who was sadly not able to make the journey across to Western Australia due to the lockdown in NSW. Mrs Hayley Doan stood as Charles' sponsor for his Confirmation.



Our congratulations and hearty welcome go out to Charles on his journey home into the Catholic Church, into canonical membership in the Personal Ordinariate of Our Lady of the Southern Cross, and

also into our parish family at Saints Ninian & Chad, where Charles has already begun volunteering as a lector at weekday Masses.



## Our Lady of Walsingham in Rockhampton

This year's celebration of the Assumption was held at St Peter's Catholic Church, Rockhampton 15th



August. Our Procession of Our Lady included a flower decked platform on which was carried a statue of our Blessed Mother, Mary. We took to the streets outside the church singing her praises and with our large bell merrily ringing from the belfry, slowed traffic and moved a few onlookers to join us for the happy event.



## Santa Cruz - Guam



At the Vigil Mass of the Assumption of the Blessed Virgin Mary, new Marian vestments were used for the first time. They were an anonymous gift from a generous donor in the Personal

NEWSLETTER OF OLSC



Ordinariate of Our Lady of Walsingham (UK) who had read about the Guam community, on the *Anglicanorum Coetibus Society* facebook page, as they were first organising.

The community, which began with about 12 people just before Christmas 2020, is now averaging 40-50 people. They are rapidly outgrowing the small chapel!

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### And in Sydney...



... where we are still in lockdown, the Lam family participates in Sunday Mass by joining the livestream from Mgr Reid's tiny home chapel.

### ... and a lighthearted attempt at relieving lockdown stress...

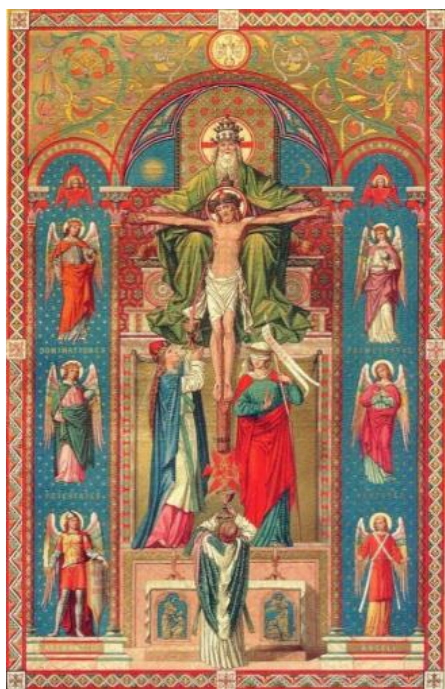
Quite unrelated, but an example of how some people are adjusting to the prolonged lockdown: at a house in the next block to the west in Homebush from where Mgr and Barb live, someone decided to add a daily smile to the faces of passersby. Mgr Reid walks by on his daily brisk walk, and a few weeks ago noticed a garden ornament, which had additional ... ornamentation, altered every day to ensure a smile. It began with just a facemask; that graduated to a hat along with the facemask; then banners or shirts (NRL, Aussie flag).



Everything was a daily smile until the day following a somewhat torrential downpour during the week of 23 August. They had dressed her properly for the weather...which elicited a burst of laughter!



## Anniversaries This Month



### ORDINATIONS

Father Ramsay Williams – 8 September

Father Christopher Seton – 8 September

Father Richard Waddell – 8 September

### BIRTHDAYS

Father Tony Iball – 3 September

Father Joseph Yamaoka – 4 September

Father Neville Connell – 27 September

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.



### Nativity of the Blessed Virgin Mary – 8 Septemeber

St Robert Southwell, S.J.

Joy in the rising of our Orient star,  
That shall bring forth the Sun that lent her light,  
Joy in the peace that shall conclude our war,  
And soon rebate the edge of Satan's spite,  
Lodestar of all engulfed in worldly waves,  
The card and compass that from shipwreck saves.

The Patriarchs and Prophets were the flowers,  
Which Time by course of ages did distill,  
And culled into this little cloud the showers,  
Whose gracious drops the world with joy shall fill,  
Whose moisture suppleth every soul with grace,  
And bringeth life to *Adam's* dying race.

For God on earth she is the royal throne,  
The chosen cloth to make his mortal weed,  
The quarry to cut out our cornerstone,  
Soil full of fruit, yet free from mortal seed,  
For heavenly flower she is the *Jesse* rod,  
The child of man, the parent of a god.





## September – The Month of the Seven Sorrows 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 September</b><br><b>OUR LADY</b><br><b>OF THE</b><br><b>SOUTHERN</b><br><b>CROSS</b>                | <b>2 September</b><br><b>Feria of</b><br><b>Trinity 13</b><br>(Votive of<br>Christ the<br>Eternal High<br>Priest) | <b>3 September</b><br><b>St Gregory</b><br><b>the Great,</b><br><b>Pope &amp; Dr</b>  | <b>4 September</b><br><b>Feria of</b><br><b>Trinity 13</b><br>(Votive of the<br>Immaculate<br>Heart of<br>Mary) |
| <b>5 September</b><br><b>FOUR-</b><br><b>TEENTH</b><br><b>SUNDAY</b><br><b>AFTER</b><br><b>TRINITY</b> | <b>6 September</b><br><b>Feria of</b><br><b>Trinity 14</b>  | <b>7 September</b><br><b>Feria of</b><br><b>Trinity 14</b>                                      | <b>8 September</b><br><b>NATIVITY</b><br><b>OF THE</b><br><b>BLESSED</b><br><b>VIRGIN</b><br><b>MARY</b> | <b>9 September</b><br><b>Feria of</b><br><b>Trinity 14</b><br>(St Peter<br>Claver,<br>Priest)                     | <b>10 Sept</b><br><b>Feria of</b><br><b>Trinity 14</b>                                | <b>11 Sept</b><br><b>Feria of</b><br><b>Trinity 13</b><br>(St Mary on<br>Saturday)                              |
| <b>12</b><br><b>September</b><br><b>FIFTEENTH</b><br><b>SUNDAY</b><br><b>AFTER</b><br><b>TRINITY</b>   | <b>13 Sept</b><br><b>St John</b><br><b>Chrysostom</b><br><b>Bp &amp; Dr</b>                                   | <b>14 Sept</b><br><b>EXAL-</b><br><b>TATION</b><br><b>OF THE</b><br><b>HOLY</b><br><b>CROSS</b> | <b>15 Sept</b><br><b>EMBER</b><br><b>DAY</b><br>(Our Lady<br>of Sorrows)                                 | <b>16 Sept</b><br><b>Ss</b><br><b>Cornelius,</b><br><b>Pope &amp;</b><br><b>Cyprian,</b><br><b>Bp; Mtrs</b>       | <b>17 Sept</b><br><b>EMBER</b><br><b>DAY</b><br>(St Robert<br>Bellarmine,<br>Bp & Dr) | <b>18 Sept</b><br><b>EMBER</b><br><b>DAY</b>  |
| <b>19</b><br><b>September</b><br><b>SIXTEENTH</b><br><b>SUNDAY</b><br><b>AFTER</b><br><b>TRINITY</b>   | <b>20 Sept</b><br><b>St Andrew</b><br><b>Kim Tae-</b><br><b>gon, Pr &amp;</b><br><b>Comp.;</b><br><b>Mtrs</b> | <b>21 Sept</b><br><b>ST</b><br><b>MATTHEW</b><br><b>APOSTLE</b>                                 | <b>22 Sept</b><br><b>Feria of</b><br><b>Trinity 16</b>   | <b>23 Sept</b><br><b>St Pius of</b><br><b>Pietrelcina,</b><br><b>Pr</b>   | <b>24 Sept</b><br><b>OUR LADY</b><br><b>OF</b><br><b>WALSING-</b><br><b>HAM</b>       | <b>25 Sept</b><br><b>Feria of</b><br><b>Trinity 16</b>  |
| <b>26 Sept</b><br><b>SEVEN-</b><br><b>TEENTH</b><br><b>SUNDAY</b><br><b>AFTER</b><br><b>TRINITY</b>    | <b>27 Sept</b><br><b>St Vincent</b><br><b>de Paul, Pr</b>   | <b>28 Sept</b><br><b>Feria of</b><br><b>Trinity 17</b><br>(St<br>Wenceslaus,<br>Mtr)            | <b>29 Sept</b><br><b>Ss</b><br><b>MICHAEL,</b><br><b>GABRIEL</b><br><b>&amp;</b><br><b>RAPHAEL</b>       | <b>30 Sept</b><br><b>St Jerome,</b><br><b>Pr &amp; Dr</b>   |   |   |

The Holy Father's Intention for September: "We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this."