

# ~ The Epistle ~

Vol. 16

AUTUMN 2013

No. 3

NEWSLETTER OF THE CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST  
THE ANGLICAN CATHOLIC CHURCH OF CANADA • TRADITIONAL ANGLICAN COMMUNION  
990 FALMOUTH ROAD, VICTORIA, BRITISH COLUMBIA, CANADA V8X 3A3

THE RIGHT REVEREND SHANE B. JANZEN, BISHOP AND RECTOR

SUMMER has turned to autumn and the lazy days of sand and sun have given way to work and study. With the changing of the seasons seedtime has turned to harvest, as promised by God the Creator. With the arrival of autumn we usher in the last quarter of the Church year, marking Michaelmas and Thanksgiving, the Feasts of All Saints and All Souls, and culminating with the glorious solemnity of Christ The King.

Autumn for most of us is a time of new beginnings with the return to school in September; and of giving thanks for the bounty of land and sea, as we gather around our dining tables to celebrate Thanksgiving in mid-October. In *1 Thessalonians 5:18*, we read: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." And in *Ephesians 5:20* we read: "Give thanks always for all things unto God the Father in the name of our Lord Jesus Christ." Give thanks in all circumstances. Give thanks for everything. Give thanks at all times. Such an attitude of thanksgiving is a step beyond just remembering God and thanking Him for all the prosperity that we enjoy. It is a step beyond just remembering God and obeying His commandments because He has given us fine houses and groceries in our cupboards. It is a step, an attitude, a way of living that is both demanding and rewarding. Giving thanks blesses the person who is thanked and it transforms the person who gives thanks.

September starts up our parish calendar of events for the autumn months. On September 5<sup>th</sup>, our Thursday 9:30 am Mass begins again; and on September 12<sup>th</sup> our weekly Study Group will resume, continuing our study of the history of the Christian Church – newcomers always welcome. The second Sunday in October brings us Harvest Thanksgiving, followed by our civic Thanksgiving Day on Monday, October 14. God willing, I will be traveling to Lincoln, England on October 15<sup>th</sup> to participate in the episcopal consecrations on Oct 18<sup>th</sup> (Feast of St. Luke) of Canon Ian Gray to be the first Bishop Ordinary of the Traditional Anglican Church in Britain (TAC) and Father Michael Pope to be Bishop Ordinary of the Anglican Catholic

Church in Australia. On the last Saturday in October (Oct. 26) we will put on our second annual Parish Autumn Bazaar of jams, jellies, baked goods, and crafts and silent auction, as a means not only of fund raising but more importantly of raising our profile in the community and welcoming people to see our little white church on the hill. We end the month of October with the traditional feast of All Hallows' Eve.

With All Saints Day (Nov. 1) and All Souls' Day (Nov. 2), we pause to remember and give thanks for the lives of the countless Christian men and women who have enriched our lives by their faithful and heroic witness to Christ. On these solemn feast days we remember those saints of God who 'confessed the faith of Christ crucified, fought under His banner against sin, the world, and the devil, and continued Christ's faithful soldiers and servants unto their lives end'. Some are known by name; some are known but to a few; and some walk among us now -- they who light our way by the holiness of their lives. As Christians, our belief in the Communion of Saints is real. We know and believe that those who have exemplified the life of Christ and have gone before us marked with the sign of faith are not separated from the community of believers on earth, but are part of the universal communion of all God's elect -- in time and eternity.

September ~ October ~ November, these months provide us with an opportunity to enliven our faith through renewal of spirit, thanksgiving for life and the gift of salvation; and remembrance of those who have gone before us in the sure and certain hope of the resurrection.

God calls us to celebrate life. Jesus said to His disciples: "I have come that they might have life, and have it more abundantly." God also calls us to give thanks in everything. God doesn't want this because He is greedy for praise, or so that He will feel better about Himself -- He wants it because it will bless us and because it will bless and transform the world He has made. So let us always and everywhere give thanks to Almighty God in Christ Jesus our Lord.

Bishop Shane B. Janzen

## **Report on Synod 2013**

*Rory Kulmala and Gwen Fletcher, Delegates*

The Ninth Provincial Synod and Fourteenth Diocesan Synod of the Anglican Catholic Church of Canada were held simultaneously at the FCJ Christian Life Centre in Calgary, Alberta, July 9 to 12, 2013. In attendance were the Canadian House of Bishops (Bishop Shane B. Janzen, Metropolitan and Bishop Ordinary; and Bishop Craig Botterill, Suffragan Bishop and Chancellor), along with Bishop Michael Gill, Bishop Ordinary of Southern Africa & Secretary to the TAC College of Bishops; nine members of the House of Clergy; and twenty-five members of the House of Laity. The first evening began with Evensong, dinner, and then a wine and cheese reception hosted by All Saints Parish.

While there was ample time for fellowship, much of our time was dedicated to the business of Synod. The agenda was well organized and progressed smoothly throughout the three days. The Synod started with the usual standard business matters, i.e. the Minutes of Synod 2010; Loyal Greetings to Her Majesty The Queen; and greetings to the Acting Primate of the Traditional Anglican Communion, Archbishop Samuel Prakash. Our Metropolitan and Bishop Ordinary, Bishop Shane Janzen, gave his Charge to Synod at the first Eucharist on Wednesday morning, reminding us of the need to heal, to grow, to reach out, to look forward with confidence, and to be faithful to our Anglican heritage and tradition.

Following the regular business and motions, Synod considered the proposed Diocesan Ordinance, 2013, with First, Second and Third Readings. The new Ordinance was explained and reviewed by Bishop Craig Botterill as Chancellor. The new Diocesan Ordinance 2013 was passed unanimously, and subsequently received the Assent of the Metropolitan and Bishop Ordinary, taking effect immediately. The Diocesan Treasurer, Brian Kennedy, presented the audited Financial Statements for Fiscal 2010, 2011, and 2012, which were adopted; following which Synod proceeded to adopt and approve the Diocesan Operating Budgets for Fiscal 2013, 2014, and 2015.

Some of the highlights of Synod were:--

1) Bishop Michael Gill's address which followed his sermon at the second morning Eucharist. Bishop Gill focused on the past events which created a rift in the TAC through lack of communication at one point and through miscommunication at another; and secondly, focusing on the church in Southern Africa and the positive growth of the TAC in the future. It was very uplifting. Our congregation at the Cathedral Church of St. John the Evangelist was

very fortunate in hearing much of Bishop Gill's talk when he visited us in Victoria after Synod.

2) Address by Erv Lischke, Executive Director of the International Anglican Fellowship (IAF). Erv is from Montana (and a member of the Anglican Church in America-TAC). He spoke of the work of the IAF in providing funding to needy Christian projects around the TAC, especially in Africa, India and parts of North America. They have a Board made up of representatives from participating TAC countries. In the past, the ACCC has not had a member on the IAF Board of Directors but as a result of recent discussions initiated by Bishop Shane, our own Diocesan Treasurer, Brian Kennedy, was appointed to the Board. As a result, we in the ACCC are now in a position to donate to this very worthy work both as individuals and as parishes. Delegates were impressed by the work of the IAF and the safeguards they have built into their policies and operations. It looks like a great outreach for us!

3) Parish Reports: All parishes were required to send in a report to Synod on their activity since the last Synod meeting, three years prior. It was very interesting to listen to the delegates speak to their parish reports as it seemed so many had the same concern--- small congregations, aging members, very little growth despite their efforts. However, it was noted in the West, the encouragement given to us all by Bishop Shane. Along with the positive points made by Bishop Shane and Bishop Michael Gill there seemed to be a general air of moving ahead and not concentrating on past events. Our Rector's Warden, Rory Kulmala spoke for St. John's and certainly echoed, ``the past is gone, let's go forward`` approach. One parish in particular (in addition to our own Cathedral Parish) that is actively pursuing this direction is St. Barnabas in Moose Jaw, Sask., under Father Glenn Galenkamp's leadership, as they seek to raise funds for a church building of their own and he seeks to reach out to both the churched and unchurched in the community.

In summation, this past Synod was very uplifting with Morning Prayer, Evening Prayer and the Holy Eucharist each day, followed by well-organized and well-run sessions. The meeting of so many wonderful people from around the Diocese, both clergy and laypeople, was also very encouraging. The meals were generous and delicious as were the coffee breaks; and the facilities were more than adequate although the heat of the day took awhile to dissipate from the bedrooms, and the fireworks from the nearby Stampede grounds in the late evening made settling down to sleep a little difficult, however, it was a joyful time with no complaints! Those in attendance came away with a renewed sense of optimism for the future, and a vision for continued growth and renewal both in the ACCC and across the TAC.

### **The Book of Common Prayer: Some Notes**

"Anglicanism has no specific teaching other than that of Scripture interpreted by the primitive church with which it has continuity, historical and doctrinal." – Lancelot Andrewes.

A principle, which especially characterises the Anglican Church and distinguishes her from every other reformed communion, is her marked and avowed adherence to the catholic faith as received in the primitive and purest ages of Christianity. She has acted on this universally and acknowledged truth that whatsoever is new in the fundamentals of religion must be false. Note: Vincentian Canon, 5<sup>th</sup> century.

Subject always to the supreme authority of Scripture the Anglican Church appeals, in defence of her doctrines and ceremonies, to the ancient Fathers and to catholic antiquity. The canon of 1571 required that priests teach nothing but what is agreeable to Holy Scripture and scriptural patristics. Herein is delineated the limits of toleration in doctrine and manners. Those limits are bound by the Creeds sanctioned by the Ecumenical Councils. Anglican catholicity is indissolubly bound up with the *mind* of the Fathers, which in essence was a scriptural mind, and it was this mind that was made the basis of Christian living and the context of Christian thinking.

The liturgy has always been an expression of belief and doctrine, and properly gradually evolves to reflect development in belief and doctrine (*lex orandi, lex credendi*). One of its essential functions is to preserve the fullness of Christian revelation. However, as liturgy is in constant use by the ecclesial community, it also becomes determinative of belief and doctrine, liturgy and worship mould the character, of the Church. So in the life of the Church there is always going to be an issue of cause and effect. The Church's doctrine will inevitably shape the Church's liturgy, its ethics, its spirituality and its pastoral practice. However, if change is made in the Church's liturgy rather than in her doctrine, then doctrine will be shaped by liturgy rather than the other way round, which is precisely what has been happening for the last fifty years.

There is no tradition more biblically intelligent in its approach to worship than the Anglican tradition. Classically, Anglicans were insistent that we should not so much refer to Scripture as defer to it and that in the light of the Fathers and the creeds. To speak of these things is to speak about how the Church, in our reformed understanding and in critical continuity with our Catholic heritage, places herself and stands under the authority of Scripture credally or doctrinally understood.

Most of the historic divisions in the Church stem from differing opinions about Biblical meaning (epistemology or understanding). Cranmer, however, was quite modest about it in his Book of Common Prayer, in that he allowed Scripture to speak for itself. There are no directives about how to interpret the Bible. In a way Cranmer left the Bible in a state of theological suspension (counterbalanced by the Articles of Religion), yet frequently using its cadences, its very words in the prayers, especially the collects. He eschewed any particular epistemology. The Book of Common Prayer completely sidesteps the problem of epistemology and embraces the Bible as the book of Eternity, not as a source for polemical theology. There is here a spiritual purpose, rather than anything to do with epistemology.

The Book of Common Prayer gives liturgical stability, and has done for over 450 years. It has done this by virtue of qualities in matters sacred and spiritual, by retaining a serenity of spirit and a refusal to heed the extremes of ecclesiastical controversy, by faithfulness to both the tradition of the Bible and the cumulative wisdom of the Church, and expressing these qualities with directness, simplicity and restrained elegance. The mind of the Reformers, considering the interest of the people of England as a whole, was that the cause of true religion was best served by a common form of worship. Hence it was possible to speak, as the Preface to the Book of Common Prayer speaks of the Church's, "Publick Liturgie." Those who stand in this tradition know that these qualities translate into personal and corporate strength, that they are true, that they point to sin, grace, mercy and the possibility of godliness and sanctity, and that one's life can be staked upon their validity and credibility.

The Book of Common Prayer's spiritual system is a way of being taken up into Christ's mind by entering into the mind of the Bible. In worship we are to glorify God by reflecting back his beauty, celebrating his own actions in his own words. At its deepest level, the BCP is about the quest for holiness, a holiness that only comes from the contemplation of eternal verities. And in so doing, we are to become Christ-like, as gradually each worshipper, learns to conform his individuality to the good of the Kingdom of God.

We have in Anglicanism an extraordinary treasury of wisdom on which to draw. For the BCP tradition is, in Robert Crouse's words: "the fullest expression of the *consensus fidelium* for Anglicans."

*Rev. Geoffrey E. Andow  
Traditional Anglican Church in Britain – TAC*

# Traditional Anglican Communion

*The Most Reverend Louis W. Falk  
TAC Primate Emeritus*

## English Roots

The Traditional Anglican Communion is a branch of the One, Holy, Catholic and Apostolic Church instituted by Jesus Christ. The word 'Anglican' refers to our spiritual heritage and roots in the historic Church of England.

Traders, merchants and soldiers seem to have brought the Christian Faith to Britain shortly after it became part of the Roman Empire in the middle of the First Century AD. Sixteen hundred years later, during what we call the Reformation, the Church of England emerged as a unique institution. It retained its 'Catholic' heritage enshrined in the Creeds, the decisions of the General Councils, its liturgy and sacraments, and in the threefold ministry of bishops, priests and deacons in Apostolic Succession. It 'reformed' itself by eliminating some nonessential accretions of the later medieval Church, by restoring much of the practice of the earliest Christians, and by insisting upon the authority of Holy Scripture as the rule and guide of Faith.

Members of the Church of England came to North America in the 16th and 17th centuries. In many parts of British North America, the Church of England was the 'established' or official Church. After the American Revolution, American Anglicans established an autonomous branch of the Church, which became known as the Episcopal Church. In Canada, following Confederation in 1867, the Church of England in the Dominion of Canada was established, holding its first General Synod in 1893 (to be renamed the Anglican Church of Canada). During the last 25 or so years, both the Episcopal Church in the United States and the Anglican Church of Canada have abandoned most of the tradition of historic Anglican Faith and Practice. It is this tradition that many former Episcopalians and other faithful Anglicans are seeking to preserve and proclaim.

## Restoration in North America

In 1977, a Congress of Concerned Churchmen took place in St. Louis, Missouri. There, a statement called The Affirmation of St. Louis was adopted; it affirms as unalterable the received Faith and Tradition of the Church, the essentials of Christian belief, and the essential foundations of the Holy Scriptures, the writings of the Early Fathers of the Church, the authority of the General Councils, and the Apostolic ministry of male bishops, priests, and deacons.

As a result of this meeting several groups of Anglican traditionalists in the US and Canada began efforts to form a 'continuing,' still-

Anglican Church. The work in Canada prospered (with the establishment of the Anglican Catholic Church of Canada in 1979), but in the U.S., where events were complicated by a lack of unity, several jurisdictions emerged, working independently of each other.

In 1991, a special Synod was held in Deerfield Beach, Florida, at which time members of the 'American Episcopal Church', almost half of the 'Anglican Catholic Church', and others who had reordered their Anglican witness at the Congress of St. Louis, united in one body to form the Anglican Church in America as the continuation of genuine Anglicanism in the United States. This Church is a member body of the worldwide Traditional Anglican Communion with sister churches in Canada, Australia, Central and South America, England, Ireland, India, Pakistan, Japan and Africa.

Our Faith and Worship are set forth in the Book of Common Prayer. This treasure of English language, scriptural spirituality and Catholic worship has shaped the lives of countless faithful Christians through the centuries and is the basis of our services of worship.

## Catholic and Reformed

As we have seen, the traditional Anglican Church affirms its 'Catholic' heritage. That term is used to affirm our fidelity to the whole Faith as revealed by Jesus Christ (without either additions or subtractions) as proclaimed by the Apostles, evangelists, saints, scholars and martyrs of the Early Church and taught in Holy Scripture. At the same time Anglicans give thanks for the witness of those pastors and teachers who, in the 16th and 17th centuries, sought to 'reform' the Church, some of whom gave their lives in witness to the authority of the Bible as the principle rule of Faith and Practice.

## *What is this Faith we have sought to preserve?*

Anglican faith is thoroughly grounded in Holy scriptures. Anglicans believe the Holy Scriptures of the Old and New Testaments are the authentic record of God's revelation of himself, his saving activity, and moral demands - a revelation valid for all men and for all times. We hold that the ancient creeds - the Apostles', Nicene, and Athanasian - express the faith of the Church and are to be understood as they are written. The Anglican Church is a credal church, not a confessional one. The creeds, which come from the earliest years of Christianity, summarize the 'faith once delivered to the saints' (*Jude 3*). By them we are taught that God is one God in three Persons, Father, Son and Holy Spirit; that God the Son became man, born of a virgin as our Lord Jesus Christ; that by our Lord's sinless life, death and resurrection he gained access for us to God the Father and opened the way for us to be children of God and to live with him for all eternity.

On Christian morality, we believe that every Christian is obligated to form his conscience by the Divine Moral Law of the Mind of Christ as revealed in Holy Scriptures, and by the teachings and Tradition of the Church. Such teaching is especially seen in the Sermon on the Mount (*St. Matthew 5,6,7*) and in our Lord's Summary of the Law, which states that we must first love God with our whole heart, soul and mind, and also love our neighbors as ourselves, as well as in his teaching on the sanctity of all human life, and of marriage and the family.

### **Worship**

Worship is the prime responsibility for all Christians. Anglicans believe that the life of Christian service is possible only through a full life of worship, through which we receive God's love and express our love to Him. Hence, we believe it is our obligation not only to worship God together every Lord's Day (Sunday) but also to have a daily life of prayer. A number of parishes are able to offer the Daily Offices and the Holy Communion during the week, as well as on Sunday.

Anglicans are expected to pray. When we pray in private, each of us prays in his own way (although guidance and instruction are available for those who wish to grow in the life of prayer). When we pray together in services of worship, our 'common prayers' are liturgical, that is, they are structured. Only in this way can we truly share our worship of God. Our liturgical worship involves the whole person - body, mind and spirit. We are active participants rather than just listeners. Worship to us is not 'show business.' It goes from us to God rather than from a preacher to us. We come to church to give God the praise and worship which, as His creatures, we owe Him, not to get something for ourselves.

### **The Holy Eucharist**

The center of our worship is the Holy Eucharist. Other traditional names for this service are: the Holy Communion, the Mass, the Lord's Supper, and the Divine Liturgy. It is the service specifically commanded by Jesus in the New Testament. The Eucharist joins our offering of worship to Christ's offering of Himself upon the altar of the Cross. As He promised (*Matthew 26; Mark 14; Luke 22; John 6; I Corinthians 11*) Jesus is truly, spiritually present under the outward forms of the consecrated Bread and Wine, to infuse our lives with the spiritual strength of His life. By receiving Holy Communion, we give our Solemn Assent, our "Amen," to the entire Anglican Eucharistic service. We express our belief that the Eucharist is a spiritual sacrifice which must be administered by a bishop or a priest whose ministry derives in succession from the Apostles themselves. We express also our faith in Christ's Real Presence in the Eucharist.

Because of the seriousness of these affirmations, this Church does not presume to invite those who in good faith cannot yet accept these beliefs to compromise their conscience by receiving Holy Communion at our Altar. It is for these reasons that we are not an "open Communion" Church. Those who do so believe, and who have been confirmed by a Bishop in Apostolic Succession, and who are spiritually prepared, are welcome to receive Holy Communion.

### **Morning and Evening Prayer**

The Daily Offices of Morning and Evening Prayer are prayer services derived in many ways from the Synagogue worship of the Old Testament. They consist of readings from the Psalms, other Bible readings, canticles (songs), and prayers. They are provided in the Book of Common Prayer in a manner which makes their discipline of prayer, psalmody, and Holy Scripture the daily spiritual diet of the Church, clergy and lay folk alike.

### **Sacraments**

The first Christians regarded the Church as Sacrament. Jesus, Who is God, became truly human in the Incarnation, in the same manner as we are human, except that He was without sin. The Church is truly his Body. It is the outward and visible sign of God's presence with his people. Gradually, teachers identified certain outward and visible signs as 'sacraments', that is as actions of the Church which gave the grace of God's presence and blessing. Anglicans regard the two Gospel Sacraments of Baptism and the Eucharist as being 'generally necessary to salvation'. Five other sacramental rites, in their Biblical sense, are also termed sacraments (being Confirmation, Holy Matrimony, Holy Orders, Penance, and Unction or Anointing of the Sick).

### **Conclusion**

Anglicans take seriously our Lord's call to all Christians to serve Him. This means both a ministry within the Christian family and a ministry to the world to spread the Gospel and actively to show forth Jesus Christ in our lives.

"In the firm conviction that 'we shall be saved through the grace of the Lord Jesus Christ', and that 'there is no other name under heaven given among men by which we must be saved', we acknowledge our duty to proclaim Christ's saving Truth to all peoples, nations and tongues.

"We affirm as integral to the history and essential to the formation of this [Traditional Anglican] Communion all of the doctrinal, moral and other theological principles set out in the Declaration of loyal Anglicans gathered in the Congress of St. Louis, Missouri, United States of America in the year 1977, generally known as *The Affirmation of Saint Louis*."

**INTERNATIONAL ANGLICAN FELLOWSHIP**  
**THE MISSIONARY ARM OF THE TRADITIONAL ANGLICAN COMMUNION**

The International Anglican Fellowship (IAF) is the official missionary outreach ministry of the Traditional Anglican Communion (TAC).

The IAF has been sponsoring missionary efforts, both within and outside the traditional Anglican community for over 20 years, including post-disaster humanitarian relief. Currently, your contributions allow the IAF to support clergy and churches in South Africa, Zambia, Guatemala, India and the United States. Throughout our missions and outreach devoted and courageous men and women continue to spread the love of Christ by training new clergy and by teaching young people the Christian values of the Catholic Faith in the Anglican tradition.

Your contributions to the IAF allow for the building of new churches, maintaining existing facilities, and expanding congregations. They also help relieve grinding poverty and despair, and a myriad of other less visible but critical faith-related activities; in addition to the training of clergy and financial assistance in their ministry. To all of you who selflessly contribute to the IAF, especially in these challenging economic times, we offer our prayers of thanksgiving to God. However, just saying "thanks" seems inadequate. You can take pride in knowing that your outreach through the IAF is playing a major role in furthering our Christian family in areas of the world that are deeply in need.

The IAF *Sustaining Member Program* was begun in 2012 as a tool to formally recognize those churches and individuals that support the IAF on a recurring basis. For example, if one of the line items in a church budget contains a donation to the IAF, that church is eligible to become a Sustaining Member. Similarly, individuals or families who desire to provide support on a regular basis would be recognized as Sustaining Members. This program helps to give the IAF Board of Directors an idea of how to plan distribution of donated funds for TAC missionary projects and to target those projects that are most in need.

The aim of the IAF is to spread God's word and the influence of the Holy Spirit through our support for building Christ's world both physically and spiritually.

*"I was hungry, and you gave me food; I was thirsty and you gave me drink; a stranger, and you clothed me; ill, and you cared for me; in prison and you visited me. "When?" we ask. Whatever you do for the least of these, my brothers and sisters, you do for me."*      St. Matthew 25: 35-40.

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As part of the International Anglican Fellowship *Sustaining Member Program* in the Cathedral Church of Saint John the Evangelist, I/WE do hereby pledge the following monthly donation, to enable the IAF to plan for projects and donations as part of its missionary outreach ministry in the Traditional Anglican Communion:

**Donation Amount:** \$ \_\_\_\_\_

**Envelope No.** \_\_\_\_\_

*Please cut out this pledge form and place in your Offering Envelope at Mass. Thank you.*

# CATHEDRAL CALENDAR

SEPTEMBER 1

TRINITY XIV  
MATTINS 9:15 AM  
SUNG MASS 10:00 AM

SEPTEMBER 5

THURSDAY MASS RESUMES ~ 9:30 AM

SEPTEMBER 8

NATIVITY OF THE BLESSED VIRGIN MARY  
MATTINS 9:15 AM  
HIGH MASS 10:00 AM

SEPTEMBER 12

MASS 9:30 AM  
STUDY GROUP RESUMES 10:30 AM

SEPTEMBER 14

HOLY CROSS DAY ~ MASS 9:30 AM

SEPTEMBER 15

TRINITY XVI  
MATTINS 9:15 AM  
SUNG MASS 10:00 AM

SEPTEMBER 19

MASS 9:30 AM  
STUDY GROUP 10:30 AM

SEPTEMBER 21

ST MATTHEW THE APOSTLE ~ MASS 9:30 AM

SEPTEMBER 22

TRINITY XVII  
MATTINS 9:15 AM  
SUNG MASS 10:00 AM

SEPTEMBER 25

PARISH COUNCIL MEETING ~ 7:00 PM

SEPTEMBER 26

MASS 9:30 AM  
STUDY GROUP 10:30 AM

SEPTEMBER 29

SAINT MICHAEL AND ALL ANGELS  
MATTINS 9:15 AM  
HIGH MASS 10:00 AM

OCTOBER 3

MASS 9:30 AM  
STUDY GROUP 10:30 AM

OCTOBER 4

ST. FRANCIS OF ASSISI

OCTOBER 6

FEAST OF DEDICATION (COMM TRINITY XIX)  
MATTINS 9:15 AM  
SUNG MASS 10:00 AM

OCTOBER 10

MASS 9:30 AM  
STUDY GROUP 10:30 AM  
HARVEST THANKSGIVING

OCTOBER 13

	MATTINS 9:15 AM SUNG MASS 10:00 AM
OCTOBER 18	FEAST OF SAINT LUKE
OCTOBER 20	TRINITY XXI MATTINS 9:15 AM SUNG MASS 10:00 AM
OCTOBER 23	PARISH COUNCIL MEETING ~ 7:00 PM
OCTOBER 26	<u>PARISH AUTUMN BAZAAR</u> 10:00 AM TO 2:00 PM
OCTOBER 27	TRINITY XXII MATTINS 9:15 AM SUNG MASS 10:00 AM
OCTOBER 28	ST. SIMON AND ST. JUDE, APOSTLES
OCTOBER 31	ALL HALLOWS' EVE
NOVEMBER 1	ALL SAINTS DAY ~ MASS 9:30 AM
NOVEMBER 2	ALL SOULS DAY ~ MASS 9:30 AM
NOVEMBER 3	TRINITY XXIII MATTINS 9:15 AM SUNG MASS 10:00 AM
NOVEMBER 8	OCTAVE DAY OF ALL SAINTS ~ MASS 9:30 AM
NOVEMBER 10	REMEMBRANCE SUNDAY (COMM. TRINITY XXIV) MATTINS 9:15 AM SUNG MASS 10:00 AM
NOVEMBER 11	REMEMBRANCE DAY
NOVEMBER 17	TRINITY XXV MATTINS 9:15 AM SUNG MASS 10:00 AM
NOVEMBER 20	<u>PARISH COUNCIL MEETING ~ 7:00 PM</u>
NOVEMBER 23	CHRIST THE KING: SUNDAY NEXT BEFORE ADVENT MATTINS 9:15 AM HIGH MASS 10:00 AM
NOVEMBER 30	ST. ANDREW THE APOSTLE ~ MASS 9:30 AM