

~ The Epistle ~

Vol. 20

AUTUMN 2017

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NEWSLETTER OF THE CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST
ANGLICAN CATHOLIC CHURCH OF CANADA • TRADITIONAL ANGLICAN COMMUNION
990 FALMOUTH ROAD, VICTORIA, BRITISH COLUMBIA, CANADA V8X 3A3
THE MOST REVEREND SHANE B. JANZEN, ARCHBISHOP & RECTOR

SEPTEMBER brings us back to work, school, the end of vacation time, and the return of autumn's routine. I must admit that, at least for me, summer seemed to go by way too quickly. At first it seemed summer was never going to arrive, and now it is all but over – though hopefully we will enjoy a warm autumn.

September starts up our parish calendar of events for the autumn months. September 8 we celebrate the Nativity of the Blessed Virgin Mary (and my own mother's 80th Birthday). On September 14 (Holy Cross Day) our weekly Study Group will resume, continuing the study of the Deuterocanonical Books of the Old Testament – newcomers always welcome.

On the first Sunday in October we will celebrate our Dedication Festival and commemorate the 40th Anniversary of the founding of our Parish in 1977. We will remember those faithful few who founded this Parish and embarked upon the renewal of the Anglican Church in this country, and around the world. Now the Traditional Anglican Communion spans the globe; and together with our brethren in the other Continuing Anglican Churches, we give a faithful, living and vibrant witness to the traditional Anglican expression of the Christian Faith, growing from strength to strength.

In this same spirit of faithful witness and renewal, as Primate of the Traditional Anglican Communion, I will be traveling to Atlanta, Georgia in the first week of October to participate in the Joint Synod of the four largest Continuing Anglican Churches in the United States, as together we leave behind the jurisdictional battles of the past and look forward to unity in faith and witness. Upon my return it will be Harvest Thanksgiving on Sunday, October 8; the time set aside in our annual calendar to give thanks to God for the bounty of land and sea; followed by our civic Thanksgiving Day on Monday, October 9. We end the month of October with the traditional feast of All Hallows' Eve.

November, of course, brings us the dual feasts of All Saints' Day and All Souls' Day. These will be followed by Remembrance Sunday on

November 12th. The month of remembrance of the faithful departed ends with the celebration of Christ The King on the Sunday Next Before Advent. And then, before we know it, we will enter the Season of Advent and begin a new Church Year.

As we commemorate this autumn the 40th Anniversary of the founding of our Parish in 1977, I would invite each of you to bring a friend or family member to join us in worship and fellowship on any given Sunday. I know from conversations with many of you there are people you know who have stopped going to church or who may very well appreciate your invitation for them to join you here at St. John's. We will grow by personal outreach, prayer, and God's providence. While social media, websites, pamphlets, concerts and special events are all worthwhile means of outreach, nothing but nothing can replace the personal touch, the personal invitation to come and worship – even as Saint Andrew invited his brother Peter to come and meet the Lord. So make it your task this autumn to invite people to join us in the worship and praise of Almighty God. Mighty oaks grow from tiny acorns ~ and parishes grow from personal touch.

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.

As we now turn ourselves away from the summer months to autumn days, let us be reminded of the many blessings which God has graciously bestowed upon His Church in this Cathedral Church. Let us be thankful for the lives of so many who have passed our way, witnessing to Christ in their love and service to others. We give thanks too for those whom God will yet send to bless our way in the days and years ahead. May these autumn months bear much spiritual fruit and a rich spiritual harvest in our lives, all to the glory of God!

Archbishop Shane B. Janzen

THE CALL TO DISCIPLESHIP

by Father Davis Thayaril
*Priest-in-Charge, Church of the Resurrection
Edmonton, Alberta*

THE message we take home for our reflection and practice of the Gospel today is related to the Call of the First Disciples. The first catch of people for Christ's mission was from the fishermen's world, not from the synagogues where self-righteous Pharisees and scribes gathered. He called common fishermen to leave everything and become disciples as fishers of men.

After preaching in the synagogue pulpit, Jesus went to the lakeside. He made use of the boat of Simon as his pulpit. After preaching, Jesus asked Peter to cast his net deep into the lake and let down their nets for a catch. They aired their frustration of not getting any fish even after many hours of toil. When they obeyed Jesus' instruction, the result was unimaginable. It is interesting to note that Jesus who had no experience in fishing commands the experienced fishermen to cast the net to the deep waters. But Peter decided to give a try. Simon Peter objects to Jesus' command to go to the deep water due to desperate long hours of work, but then he obeys as he was told to do

From this Gospel we notice, four responses to the call to discipleship:--

The First Act of Response to the Call to Discipleship is obedience: For most people the disaster of life is that they give up too soon even without trying once. There are people who had tried before and having seen no result, they just don't want to try again. For others, there is a spirit which will attempt what seems hopeless. All the circumstances were unfavorable for Peter, but Peter said, "although we caught nothing, at your word we will try again." This obedience changed the whole story for Peter. The result was miraculous. According to the Bible, obedience is the acid test of true love for God. Jesus makes this clear when he says, "If you love me, you will obey what I command" (John 14:15)

The Second Act of Response to the Call to Discipleship is "accepting our sinfulness". Simon exclaimed: "Lord, depart from me for I am a sinful man." It is a common pattern of response in the Bible when people are called for a particular mission, they feel unworthy in the presence of the divine and say excuses (Exodus 3:10-12). In a way it is sign of humility and fear before the almighty God and in another way they were feeling inferior to stand before others to proclaim God's message. Unless we accept our sinfulness and helplessness to save ourselves, we cannot positively respond to the call of Christ.

The Third Act of Response to the Call to Discipleship is to forsake ourselves: Forsake whatever comes between us and God. "Deny" yourself means to say "No" to ourselves and "Yes" to God. Example: Polycarp, the second century Christian bishop of Smyrna was brought before the Roman authorities and told to curse Christ and he would be released. He replied, "Eighty-six years have I served him, and he has done me no wrong: how then can I blaspheme my King who saved me?" The Roman officer replied, "Unless you change your mind, I will have you burnt. According to the history of the Martyrdom of St. Polycarp, he died a martyr, bound and burned at stake, then stabbed when the fire failed to touch him.

Peter once asked Jesus, "We have left everything to follow you! What then will there be for us?" (Matthew 19:27). Jesus replied: everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. (Matthew 19: 28-29).

The sacrifices of time, money, and hardship that we encounter in serving Christ are nothing compared with the joy of knowing Him. That leads us to many blessings.

The Fourth Act of Response to the Call to Discipleship is to follow: Following Jesus entails both obedience to His teachings and imitating His life's examples. The goal of discipleship is to become like Jesus Himself: to think, to feel, to act, to desire like Jesus. As John puts it, "whoever says he abides in Him ought to walk in the same way in which He walked (1 John 2:6). The motivation to follow Christ is not to get the benefits, but because He is the Messiah who loved us first.

When Christ calls us to follow Him, saying "no" is disregarding Christ's invitation to follow because Christ has no hands except ours to serve others; Christ has no eyes except ours to compassionately to look at others and understand their needs. Christ has no mouth except ours to share the good news of the Kingdom. Whenever there is an opportunity to do something good for others within our ability, Christ has no feet except ours to reach others.

Every good invitation comes from God and every opportunity is an invitation to serve God as a disciple of Christ. May God strengthen our conviction to follow Christ's invitation to discipleship! Amen.

*From a Sermon preached on Trinity V
Sunday, July 16, 2017*



**40 YEARS OF FAITHFUL WITNESS:
THE PARISH OF SAINT ATHANASIUS AND
PARISH OF SAINT JOHN THE EVANGELIST**

AS we celebrate the Fortieth Anniversary of the founding of our Cathedral Parish this October, I would like to draw your thoughts and prayers to the Church, and to its purpose and meaning within the divine plan of salvation. As the Bible is the source of all authority and doctrine, it is important that we first turn to the Scriptures in our understanding of what is 'The Church'. Both the Old and New Testaments provide a host of biblical metaphors to describe the essence of the Church and its mission. In part the Bible describes the Church using agrarian images: "The Church is...a sheepfold, the sole and necessary gateway to which is Christ (*cf. John 10:1-10*). It is also the flock, of which God foretold that He Himself would be the shepherd (*cf. Isaiah 40:11; Ezekiel 34:11ff.*), and whose sheep, although watched over by human shepherds, are nevertheless at all times led and brought to pasture by Christ Himself, the Good Shepherd, who gave His life for His sheep (*cf. John 10:11-15*).

The Bible goes on to provide images drawn from architecture in describing the nature of the Church. Thus the Church is the "building of God" (*1 Cor. 3:9*) whose cornerstone is Christ (*Matt. 21:42*). Built by the apostles on the one "foundation" which is Jesus Christ (*1 Cor. 3:11*), the Church is the "household of God" in the Spirit (*cf. Eph. 2:19-22*); the dwelling place of God among men (*Rev. 21:3*). As living stones, we here on earth are built into it" (*cf. 1 Peter 2:5*). The Church is also described as "the Jerusalem which is above" (*Gal. 4:26*) and the "spotless bride of the Lamb" (*Rev. 19:7*), whom Christ "loved and for whom He delivered Himself that He might sanctify her" (*Eph. 5: 25-26*).

This rich biblical imagery reminds us that the Church is something more than an 'institution'; that the Church is something more than the Cathedral Church of St. John the Evangelist, or Anglican Catholic Church of Canada, or the Traditional Anglican Communion. It reminds us that the Church does not exist for itself, nor to maintain its own institutional presence by putting people into the pews or money into its coffers. Rather, the Church exists as a dynamic evangelical witness to tell the world that "in the fullness of time, [God] sent His Son, born of a woman, for the salvation of the world." (*Gal. 4:4*)

As the fathers of the Church have described her, the Church is "the kingdom of God now present in mystery." She is the 'mystical Body of Christ', who like her Lord and Head, is both human and divine. As such, the Church cannot think of itself as merely one religious organization among many in a supermarket of religious options. The Church is the 'household

of God and the dwelling place of God among men'; the place where the human family learns the truth about its origins, its dignity, and its destiny. The Church is the place where we, as the adopted sons and daughters of God, experience a foretaste of our true destiny, which is eternal life within the light and love of the Holy Trinity.

Which is why the Church – one, holy, apostolic, and catholic – is best described as a *communion* – a communion of believers with the living God, with one another, and with the saints who have gone before us. To be sure the Church has an institutional element, a definite structure as commanded and instituted by Christ and handed down to us from the Apostles. So we can speak of the Church as 'institution' with a human nature or side. But most of all the Church is a *communion of believers*. Those who participate in that communion – husbands and wives, parents and children, friends and colleagues, clergy and laity – have a relationship to one another in that communion which is like none other, for those in the communion of the Church are part of the Body of Christ.

This Church, this 'communion of believers', extends over time and beyond time. It embraces far more than those we see around us in the world. For the Church embraces and encompasses those who now see God as He is (the 'Church Triumphant'); those who have died and gone before us awaiting the Day of Resurrection (the 'Church Expectant'); and those living now who believe on His Name (the 'Church Militant here on earth'). In other words, the Church is (as the Creed professes) a 'communion of saints': both those who are already saints (that is, those who "see God as He is") and those who must become saints in order to fulfill their Christian and human destiny (that is, all the rest of us).

The Church, as the Body of Christ, is also the continuation in time of Christ's commission to His Apostles; and of the mission of the Holy Spirit in the world. As such the Church's primary task is that of *evangelization* – the sharing of the good news that God loves the world; that He gave His only-begotten Son for the salvation of the world; and that He invites all in the world to a life of love, communion, and eternal happiness.

Thus the Church, by its very nature, is missionary, and every baptized Christian has a responsibility – a vocation – to be an evangelist. It is our responsibility as Christians living in the 21st century to share in the prophetic mission of Christ by speaking the truth in Christ, by proposing to the world the truth about Christ and His Church, and to do so with love and conviction.

In turn, the Church and our mission of evangelization must be nurtured in prayer, especially the communal prayer of the Church in its liturgy. By coming together as the Body of Christ in worshipping the Father, through the Son, in the power of the Holy Spirit, we deepen our understanding of the truth in Jesus Christ and are equipped for our evangelical mission in the world. Each of us, as baptized Christians, are called to worship in truth, to give God what is His due, and to receive in return the gift of the God Himself in Holy Communion – given for the salvation of the world.

Finally, the Church is the 'spotless Bride of Christ'. That means that every Christian is called to holiness. Our Lord Jesus Christ calls each of His disciples "to be holy even as your Heavenly Father is holy" (*Matt. 5:48*). As Christians, we each have a vocation to holiness, a unique way in which we are to grow into the saints of God. And the Church is the place and the means by which we grow in that holiness, for she is the dwelling place of the Holy Spirit by which her members are sanctified. In and through the Church, through the Sacraments as channels of God's grace, and the proclamation of the Gospel, we are fitted to become the kind of people who can live with God forever, and so behold Him face to face.

It is this Church, this communion of believers in time and eternity, that we celebrate on the fortieth anniversary of our Parish. We here in this Cathedral Church are a microcosm of the larger Church universal, which is the mystical Body of Christ. Together with the whole Church we celebrate the truth in Jesus Christ; we celebrate the fact of our redemption in and through the Cross of Christ; and we recommit our lives to Christ in loving service and self-giving for the salvation of the world. Let us then be true evangelists building up the Body of Christ until He comes again in glory.

Archbishop Shane B. Janzen



ST. MICHAEL AND ALL ANGELS

Michael -- Gabriel -- Raphael -- these are the three named Archangels of Holy Scripture. Michael, which means 'Who is like God?' is portrayed as protector of Israel and leader of the armies of God, and is perhaps best known as the slayer of the dragon in the Revelation of Saint John. Michael has thus become regarded as the protector of Christians against the devil, particularly those at the hour of death. Gabriel, which means 'The Strength of God', is the angel, according to the Gospel of Saint Luke, who was sent by God to the Blessed Virgin Mary to announce the advent of Christ, the Word Incarnate. Raphael, which means 'The Healing of God', is depicted in the Book of Tobit as the angel who restores sight to Tobit's eyes. Since the 5th century, the Western Church has observed September 29th as a feast in honour of Michael and all Angels.

Holy Scripture refers to those who deliver divine messages as 'angels'; and those who proclaim divine messages of supreme importance in the economy of salvation as 'Archangels'. Thus it was that not merely an angel, but the Archangel Gabriel, who was sent by God to the Blessed Virgin Mary at the Annunciation; and to the shepherds that first Christmas, abiding in the fields keeping watch over their flocks by night. It is indeed fitting that an Archangel should be sent to announce the greatest of all messages to a waiting world -- the Incarnation of the Son of God.

Angels and Archangels are given proper names to denote the service they are empowered or commissioned by God to perform. So it is that with their appearance and wondrous power, action and name may make it clear that no one and nothing can do what God does by their own power. Only the fallen Archangel, Lucifer, attempted in vain to be like God.

In Gabriel, God's strength announced the coming of the Lord of the heavenly powers, mighty in battle, 'who will be called Son of the Most High God' and who will destroy sin and evil, and conquer the power of death over the lives of men. In Michael, the general of God's holy army, the forces of darkness and evil will be enjoined and destroyed by the power of God and the might of His Christ. In Raphael, the 'Healer', God gives the wondrous power of healing to banish the darkness of our blindness, that the light of His saving grace may guide our way and enlighten the path of righteousness.

Holy Angels and Archangels, protect us in the hour of temptation and guard us from all evil. Amen.

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Reflections of Autumn

By David Jeremiah
Turning Point

MY childhood autumns hold precious memories—the fall revival at church, unpacking warmer clothing, hot cocoa, harvest moons, fires in the hearth, a well-stocked pantry, and best of all—FOOTBALL! I loved it.

The autumn of life is a strange mixture of nostalgia, blessings, and potential. It yields the harvest of seeds we've sown throughout life and braces us for colder days to come.

When life's autumn arrives, we look back and better understand the way God led us; but we still have work to do—the best and fullest. It's a good transition time.

Autumn" only occurs once in the Bible. In Jude 1:12, false teachers are compared to "autumn trees without fruit," implying that autumn should be a fruitful season, the most abundant of the year. How can we take advantage of the "autumn of life"?

The Unchanging Nature of God

The seasons come and go, so focus on the God who remains unchanged and unchanging. "LORD, You have been our dwelling place in all generations. Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God" (Psalm 90:1-2).

There's a lot of unwelcome change in our world. Moral and societal changes bother us most when we turn on our television or glance at the magazines. We're painfully aware our kids are growing up in a world far different from the one we knew as children.

And personal changes—children leaving home, the passing of dear friends, and the slow, steady decline in our vitality and health. Sometimes we feel outdated at work.

But amid all the changes, one thing, one person, never changes—our eternal God. Remember this verse from "Abide with Me"?

*Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.*
Henry F. Lyte

J. I. Packer points out that God does not change. His life is always the same. His character is always dependable. His truth, ways, and purposes do not change. His Son does not change. He's the same yesterday, today, and forever (Hebrews 13:8).

His children will enjoy His fellowship a million years from now. The world may fade, the stars may fall, the seasons may change, and winter may come. But the God who has been our help

in ages past is our hope for years to come. In Him we have permanence, stability, joy unshakable, and life unending.

The Divine Foresight of God

We've all suffered setbacks along the way. But God promised, "I will restore to you the years that the swarming locust has eaten. . . . You shall eat in plenty and be satisfied, and praise the name of the LORD your God" (Joel 2:25-26). His divine forethought knew it all in advance, and He can be trusted with what has happened to us in years past.

Our omniscient Savior knows the end from the beginning, and He will bless whatever is yielded to Him. Focus on His foreknowledge, providence, and sovereignty.

The Wonderful Blessings of God

The autumn of life is a great time to focus on God's wonderful blessings—family, friends, strength, shelter, provision, guidance, care, fruitful ministry, opportunities to serve, more time to pray and study His Word, and eternal life still to come.

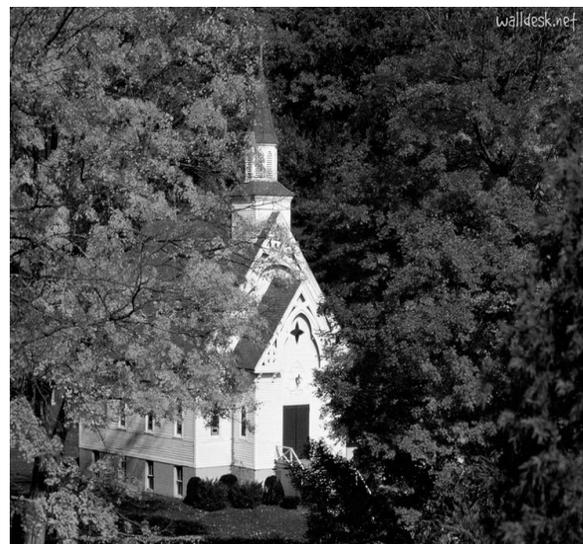
During life's autumn, we have a richer perspective and can count more blessings than ever before.

A Renewed Commitment to God

Autumn is a good time to focus on your commitment to God. Some of the saddest words in the Bible are in Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved." If you've never made a commitment to Jesus Christ, do it now, while there is still time.

If you are a follower of Christ, remember to remain close to Him during the shifting seasons of life.

During autumn, we all know that winter lies ahead, but if winter comes, can spring be far behind?



Autumn Ember Days

*"Fasting days and Emberings be
Lent, Whitsun, Holyrood, and Lucie."*

The Ember Days, of which the Autumn Ember Days are the last of the church year, are three days set aside in every quarter of the year during which we fast and pray, thanking God for his many blessings, and asking for the grace to use them well and in the service of others.

Saturday of the Ember Days was traditionally the time to ordain priests, and a day when the faithful are called to offer up prayer, fasting and abstinence "for the purpose of obtaining worthy Ministers of the Word and the Sacraments, and true Pastors of the people."

The other Ember Days are the Wednesday, Friday, and Saturday after St. Lucy (December 13); the Wednesday, Friday, and Saturday after the first Sunday in Lent (sometimes February, sometimes March); the Wednesday, Friday, and Saturday after Pentecost (most often in May, but not always); and finally, the Wednesday, Friday, and Saturday after Holy Cross Day (Sept. 14).

The history of the Ember Days brings us to the very origins of Christianity. The Old Testament prescribes a fourfold fast as part of its ongoing consecration of the year to God (*Zech. 8:19*). In addition to these seasonal observances, pious Jews in Palestine at the time of Jesus fasted every Monday and Thursday—hence the Pharisee's boast about fasting twice weekly in the parable involving him and the publican (*Luke 18:12*).

Early Christians amended both of these customs. The *Didache*, a work so old that it may actually predate some books of the New Testament, tells us that Palestinian Christians in the first century A.D. fasted every Wednesday and Friday: Wednesday because it is the day that Christ was betrayed and Friday because it is the day He was crucified. The Wednesday and Friday fast were so much a part of Christian life that in Gaelic one word for Thursday, *Didaoirn*, literally means "the day between the fasts."

In the third century, Christians in Rome began to designate some of these days for seasonal prayer, partly in imitation of the Hebrew custom and partly in response to pagan festivals occurring around the same time. Thus, the Ember days were born. And after the weekly fast became less prevalent, it was the Ember Days which remained as a conspicuous testimony to a custom stretching back to the Apostles themselves. Moreover, by modifying the two Jewish fasts, the Ember days embody Christ's statement that He came not to abolish the Law but fulfill it (*Matthew 5:17*).

This fulfillment of the Law is crucial because it teaches us something fundamental about God,

His redemptive plan for us, and the nature of the universe. In the case of both the Hebrew seasonal fasts and the Christian Ember days, we are invited to consider the wonder of the natural seasons and their relation to their Creator. The four seasons, for example, can be said to intimate individually the bliss of Heaven, where there is "the beauty of spring, the brightness of summer, the plenty of autumn, the rest of winter."

This is significant, for the Ember days are the only time in the Church calendar where nature qua nature is singled out and acknowledged. Certainly the liturgical year as a whole presupposes nature's annual rhythm (Easter coincides with the vernal equinox, Christmas with the winter solstice, etc.), yet here we celebrate not the natural phenomena per se but the supernatural mysteries which they evoke. The Rogation Days commemorate nature, but mostly in light of its agricultural significance (that is, vis-à-vis its cultivation by man), not on its own terms, so to speak.

The Ember days, then, stand out as the only days in the supernatural seasons of the Church that commemorate the natural seasons of the earth. This is appropriate, for since the liturgical year annually renews our initiation into the mystery of redemption, it should have some special mention of the very thing which grace perfects.

The theme of the autumn Ember days is the harvest of the works of our hands, whether agricultural or spiritual. A fifteenth century homily tells us to fast "that we may have grace to gather the fruits of God into the barns of our conscience."

According to the medieval Golden Legend, there are different sins assigned to each set of Ember days from which we pray to be delivered. For the autumn days, the sins are pride and covetousness.

As the autumn is considered cold and dry, we fast to prevent the drought of pride, and the coldness and darkness of ignorance. From the cholera of summer with its frenzy of living, we pass to the melancholy of autumn, whose nature is cold and covetous; we pray for the grace to combat that temperament with the fruits of good works. The summer represents youth; autumn represents the adult, wherein we look at the harvest of our lives - what we have done, and what we have failed to do - and pray for the grace to do better, and for our harvest - our deeds - to be used for the glory of God and in the service of others.

Let us then in these Ember Days consecrate to God the season of Autumn and the harvest.

*"The eyes of all wait upon thee, O Lord:
and thou givest them their meat in due season."*

CATHEDRAL CALENDAR

SEPTEMBER 3	TWELFTH SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM
SEPTEMBER 8	NATIVITY OF THE BLESSED VIRGIN MARY MASS 10:00 AM
SEPTEMBER 10	THIRTEENTH SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM
SEPTEMBER 14	HOLY CROSS DAY ~ MASS 10:00 AM STUDY GROUP 11:00 AM
SEPTEMBER 17	FOURTEENTH SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM
SEPTEMBER 20	PARISH COUNCIL MEETING ~ 7:00 PM
SEPTEMBER 21	ST. MATTHEW THE APOSTLE & EVANGELIST MASS 10:00 AM STUDY GROUP 11:00 AM
SEPTEMBER 24	FIFTEENTH SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM
SEPTEMBER 26	PROTO-MARTYRS OF CANADA ~ MASS 10:00 AM
SEPTEMBER 28	ST. WENCESLAS, PRINCE & MARTYR ~ MASS 10:00 AM STUDY GROUP 11:00 AM
SEPTEMBER 29	ST. MICHAEL AND ALL ANGELS ~ MASS 10:00 AM
OCTOBER 1	DEDICATION FESTIVAL (40 TH ANNIVERSARY) MATTINS ~ 9:15 AM HIGH MASS ~ 10:00 AM 40 TH ANNIVERSARY LUNCHEON ~ 11:30 AM
OCTOBER 5	IN OCTAVE OF ST. MICHAEL AND ALL ANGELS ~ MASS 10:00 AM <u>NO STUDY GROUP</u>
OCTOBER 8	HARVEST THANKSGIVING (TRINITY XVII) MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM
OCTOBER 12	ST. EDWIN, KING & MARTYR ~ MASS 10:00 AM STUDY GROUP 11:00 AM
OCTOBER 15	EIGHTEENTH SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM
OCTOBER 18	ST. LUKE THE EVANGELIST ~ MASS 10:00 AM PARISH COUNCIL MEETING ~ 7:00 PM

OCTOBER 19 TRINITYTIDE FERIA ~ MASS 10:00 AM
STUDY GROUP 11:00 AM

OCTOBER 22 NINETEENTH SUNDAY AFTER TRINITY
MATTINS 9:15 AM
SUNG MASS 10:00 AM

OCTOBER 26 ST. CEDD, MISSIONARY & BISHOP ~ MASS 10:00 AM
STUDY GROUP 11:00 AM

OCTOBER 28 ST. SIMON AND ST. JUDE, APOSTLES ~ MASS 10:00 AM

OCTOBER 29 TWENTIETH SUNDAY AFTER TRINITY
MATTINS 9:15 AM
SUNG MASS 10:00 AM

NOVEMBER 1 ALL SAINTS DAY
MASS 10:00 AM

NOVEMBER 2 ALL SOULS DAY
REQUIEM MASS 10:00 AM
STUDY GROUP 11:00 AM

NOVEMBER 5 TWENTY-FIRST SUNDAY AFTER TRINITY
MATTINS 9:15 AM
SUNG MASS 10:00 AM

NOVEMBER 9 FOUNDERS, BENEFACTORS & MISSIONARIES ~ MASS 10:00 AM
STUDY GROUP 11:00 AM

NOVEMBER 12 REMEMBRANCE SUNDAY
(COMM. TRINITY XXII)
MATTINS 9:15 AM
SUNG MASS 10:00 AM

NOVEMBER 15 PARISH COUNCIL MEETING ~ 7:00 PM

NOVEMBER 16 ST. MARGARET OF SCOTLAND ~ MASS 10:00 AM
STUDY GROUP 11:00 AM

NOVEMBER 19 TWENTY-THIRD SUNDAY AFTER TRINITY
MATTINS 9:15 AM
SUNG MASS 10:00 AM

NOVEMBER 23 ST. CLEMENT, BISHOP OF ROME ~ MASS 10:00 AM
STUDY GROUP 11:00 AM

NOVEMBER 26 CHRIST THE KING:
SUNDAY NEXT BEFORE ADVENT
MATTINS 9:15 AM
HIGH MASS 10:00 AM
EXTRAORDINARY GENERAL MEETING (BUDGET) 11:30 AM

NOVEMBER 30 ST. ANDREW THE APOSTLE ~ MASS 10:00 AM
STUDY GROUP 11:00 AM