

~ The Epistle ~

Vol. 22

SEPTUAGESIMA/LENT 2019

No. 1

NEWSLETTER OF THE CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST
ANGLICAN CATHOLIC CHURCH OF CANADA • TRADITIONAL ANGLICAN COMMUNION
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THE MOST REVEREND SHANE B. JANZEN, ARCHBISHOP & RECTOR

SEPTUAGESIMA marks the beginning of the Pre-Lenten Season. This is a time of preparation for the discipline of Lent. It is meant "to call us back from our Christmas feasting and joy, in order to prepare ourselves for fasting and humiliation in the approaching time of Lent." (Wheatley)

The three Sundays before Lent are called respectively, Septuagesima, Sexagesima, and Quinquagesima. The Latin names for these Sundays signify that they are the seventieth, sixtieth, and fiftieth days before Easter -- for the Church Year, as with the Christian Faith, focuses upon and culminates with the Resurrection of our Lord Jesus Christ. The Epistles and Gospels appointed for these three Sundays encourage us to reflect upon the virtues that are necessary for holiness of life: faith, hope, love, prudence, courage, temperance, and justice. The object of these virtues is our happiness on earth and our eternal blessedness in the world to come.

We enter into Septuagesimatide with minds open to learn about the virtues necessary for holiness of life; and in fervent prayer that Christ may fill our lives and forgive our sins.

This year Ash Wednesday falls on March 6; and the first Sunday in Lent on March 10. On Ash Wednesday, Christians everywhere began the solemn days of prayer, fasting, and self-denial that mark the holy Season of Lent. The focus of Lent is not only upon sin but also upon our redemption; it is not only be about ourselves as sinners in need of God's mercy and grace but also about the corporate sin of the world.

As in days of old in the time of the patriarchs, in the time of the apostles, in the time of the great fathers, the Church universal, with all her faithful, is called back from the life of sin to the life of grace in Jesus Christ. Through the daily readings from Holy Scripture set out in the Prayer Book Lectionary for the Forty Days of Lent, our original conversion to the life of a Christian will be recalled; and through self-examination and repentance, be renewed. Acknowledgement of sin in our life will give way to contrition of heart and soul – the sincere and heartfelt sorrow for our sins, negligences and offences which were the cause of our Lord's

Passion and Death. Our contrition, in turn, will be met by God's loving forgiveness, absolution and pardon. The power of Christ's atoning death upon the Cross will seal our forgiveness in the redemption of our souls and bodies, washed and made clean in the blood of His all-sufficient Sacrifice. This is the pattern of Lent; it is the pattern of our redemption.

Lent provides each of us an opportunity to reflect on our lives and on God's place in it. We are exhorted to examine our thoughts, words, and deeds in light of His commandments; and to undergo a *metanoia* -- a change of heart -- that our old lives may be transformed into the likeness of our Lord and Saviour Jesus Christ. Lent also draws us back to a simpler life -- a life focused on God and His saving actions in our lives; principally the salvation wrought for us by the Passion and Death of His Son, our Lord Jesus Christ. Through fasting and self-denial we are provided opportunities to spend time with God in prayer and meditation. By forsaking some temporal nourishment and entertainment we are able to partake of eternal nourishment -- fortifying our spiritual lives by reading and meditating on God's holy Word, and feeding on the spiritual food of the Body and Blood of our Lord Jesus Christ in Holy Communion. We are reminded by our Lord, 'man does not live on bread alone but on every word that proceeds out of the mouth of God'.

Finally, do not forget to practice acts of charity and self-discipline in memory of our Lord's great act of love and self-denial on the Cross. 'Give up' something in order to 'give of' yourself to God and others. Do all as *true* acts of penitence and discipline; remembering that your Father in heaven sees what you do 'in secret' and will reward you, both in this life and in the life to come.

As we move from Epiphanytide to Septuagesimatide to Lent, may we use these days to devote ourselves wholly unto Him, Who was born for us, manifested His glory unto us, and Who died and rose again for our salvation, our Lord and Saviour, Jesus Christ.

+Shane B. Janzen

The Mystery of Septuagesima

THE season upon which we are now entering is expressive of several profound mysteries. But these mysteries belong not only to the three weeks which are preparatory to Lent: they continue throughout the whole period of time which separates us from the great feast of Easter.

Let us then meditate on the doctrine hidden under the symbols of the Church's liturgy. First, let us listen to St. Augustine, who thus gives us the clue to the whole of our season's mysteries. 'There are two times,' says the holy Doctor: 'one which is now, and is spent in the temptations and tribulations of this life; the other which shall be by then, and shall be spent in eternal security and joy. In figure of these, we celebrate two periods: the time before Easter, and the time after Easter. That which is before Easter signifies the sorrow of this present life; that which is after Easter, the blessedness of our future state... Hence it is that we spend the first in fasting and prayer; and in the second we give up our fasting, and give ourselves to praise.'

The Church, the interpreter of the sacred Scriptures, often speaks to us of two places, which correspond with these two times of St. Augustine. These two places are Babylon and Jerusalem. Babylon is the image of this world of sin, in the midst whereof the Christian has to spend his years of probation; Jerusalem is the heavenly country, where he is to repose after all his trials. The people of Israel, whose whole history is but one great type of the human race, was banished from Jerusalem and kept in bondage in Babylon.

Now, this captivity, which kept the Israelites exiles from Zion, lasted seventy years; and it is to express this mystery, as Alcuin, Amalarius, Ivo of Chartres, and all the great liturgists tell us, that the Church fixed the number of seventy for the days of expiation. It is true, there are but sixty-three days between Septuagesima and Easter; but the Church, according to the style so continually used in the sacred Scriptures, uses the round number instead of the literal and precise one.

The duration of the world itself, according to the ancient Christian tradition, is divided into seven ages. The human race must pass through the seven ages before the dawning of the day of eternal life. The first age included the time from the creation of Adam to Noah; the second begins with Noah and the renovation of the earth by the deluge, and ends with this the vocation of Abraham; the third opens with this first formation of God's chosen people, and continues as far as Moses, through whom God gave the Law; the fourth consists of the period between Moses and David, in whom the house of Juda received the kingly power; the fifth is formed of the years which passed between

David's reign and the captivity of Babylon, inclusively; the sixth dates from the return of the Jews to Jerusalem, and takes us on as far as the birth of our Saviour. Then, finally, comes the seventh age; it starts with the rising of this merciful Redeemer, the Sun of justice, and is to continue till the dread coming of the Judge of the living and the dead. These are the seven great divisions of time; after which, eternity.

In order to console us in the midst of the combats, which so thickly beset our path, the Church, like a beacon shining amidst the darkness of this our earthly abode, shows us another seven, which is to succeed the one we are now preparing to pass through. After the Septuagesima of mourning, we shall have the bright Easter with its seven weeks of gladness, foreshadowing the happiness and bliss of heaven. After having fasted with our Jesus, and suffered with Him, the day will come when we shall rise together with Him, and our hearts shall follow Him to the highest heaven; and then after a brief interval, we shall feel the Holy Ghost descending upon us, with His seven Gifts. The celebration of all these wondrous joys will take us seven weeks, as the great liturgists observe in their interpretation of the rites of the Church. The seven joyous weeks from Easter to Pentecost will not be too long for the future glad mysteries, which, after all, will be but figures of a still gladder future, the future of eternity.

Having heard these sweet whisperings of hope, let us now bravely face the realities brought before us by our dear mother the Church. We are sojourners upon this earth; we are exiles and captives in Babylon, that city which plots our ruin. If we love our country, if we long to return to it, we must be proof against the lying allurements of this strange land, and refuse the cup she proffers us, and with which she maddens so many of our fellow captives. She invites us to join in her feasts and her songs; but we must unstring our harps, and hang them on the willows that grow on her river's bank, till the signal be given for our return to Jerusalem. She will ask us to sing to her the melodies of our dear Zion: but how shall we, who are so far from home, have heart to 'sing the song of the Lord in a strange land'? No, there must be no sign that we are content to be in bondage, or we shall deserve to be slaves forever.

These are the sentiments wherewith the Church would inspire us during the penitential season which we are now beginning. She wishes us to reflect on the dangers that beset us; dangers which arise from ourselves and from creatures. During the rest of the year she loves to hear us chant the song of heaven, the sweet *Alleluia*; but now, she bids us close our lips to this word of joy, because we are in Babylon. We are pilgrims absent from our Lord, let us keep our glad hymn for the day of His return. We are sinners, and have but too often held fellowship with the

world of God's enemies; let us become purified by repentance, for it is written that 'praise is unseemly in the mouth of a sinner.'

The leading feature, then, of Septuagesima, is the total suspension of the Alleluia, which is not to again be heard upon the earth until the arrival of that happy day, when having suffered death with our Jesus, and having been buried together with Him, we shall rise again with Him to a new life.

The sweet hymn of the angels, *Gloria in excelsis Deo*, which we have sung every Sunday since the birth of our Saviour in Bethlehem, is also taken from us; it is only on the feasts of the saints which may be kept during the week that we shall be allowed to repeat it. After the Gradual of the Mass, instead of the thrice repeated Alleluia, which prepared our hearts to listen to the voice of God in the holy Gospel, we shall hear but a mournful and protracted chant, called, on that account, the Tract.

That the eye, too, may teach us that the season we are entering on is one of mourning, the Church will vest her ministers (both on Sundays and on the days during the week which are not feasts of Saints) in the sombre purple. They must lay aside the vestments of joy, [for with the passing of Septuagesimatide comes Ash Wednesday, and then] Lent will have begun and our holy mother the Church will inspire us with the deep spirit of penance, by suppressing everything of that glad pomp, which she loves at other seasons, to bring us into the sanctuary of her God.

~ Extracts from Dom Gueranger's, "The Liturgical Year"

Holy Season of Lent

ON March 6th this year we will enter into the Holy Season of Lent. The imposition of ashes at Mass on Ash Wednesday marks for Christians around the world the beginning of a season of penitence, reflection, and conversion. For many people it is not a particularly joyous season. But it can be. To be sure the acknowledgement of personal sin, the call to repentance, and the spiritual discipline that accompany the Lenten Season are not particularly fun loving in and of themselves. But joy is more than a feeling, encompasses more than fun-filled events, and is more than a mental or emotional state of contentment or well-being. I would put it to you that one of the reasons some do not look forward to this Season is that their experience of Lent has been one of mere self-denial, spiritual drudgery and frustration. Denial of what they would want to eat or do, and frustration in not actually accomplishing all that they set out to do in terms of spiritual exercises, devotions, and promises to God of repentance and new Christian zeal. I fear that sometimes we try to do too much in Lent and yet at the same time too little.

This Lent I would ask you to consider doing less, and in so doing, accomplishing more. If we take as our theme the threefold offering of 'time, talent and treasure', we can experience a joyous Lent, all the while deepening our devotion meeting our spiritual goals. We need not promise God or ourselves more than a balanced spiritual life should contain. We need not promise to attend Mass each and every day in Lent; nor that we will abstain from all flesh and fowl, desserts, movies, entertainments, hockey games and dinners out. Nor for that matter must we commit to praying Morning and Evening Prayer, along with Compline, each day and every day. Though all of these are worthy goals and if possible should be incorporated into our everyday routines, we must be realistic according to our station in life. It is better and more productive if each of us keeps the Season of Lent simple, and commits to those things which, while certainly stretching our spiritual muscles, should not cause us to give up after the first week. Examining our lives in terms of time, talent and treasure we can come to some fairly concrete and simple ways in which to enrich our spiritual lives, turn away from habits of sin, and offer God and our neighbours something of our better natures.

TIME. Instead of setting unreasonable goals and expectations around times for prayer, choose only one reasonable goal that you can begin now, and then incorporate into your life beyond the Season of Lent. Look at your daily schedule and determine a period of time each day (say between 15 to 30 minutes) that is going to be your time with God. Now, don't just plunk yourself down in the living room or den and say, 'now this is God's time'; then stare at the wall waiting for whatever to happen. Have a simple plan – as simple as reading a portion of the Bible appropriate for the Season about which you can think and pray. Or, with Prayer Book at hand, pray either the Morning or Evening Prayer contained in the Family Prayers section at the back of the book – having in mind particular persons or needs to place before God. Keep your prayer time simple, realistic and consistent.

Most, if not all of you, lead busy lives – even in retirement. Many have family responsibilities, work schedules, volunteer duties, doctors' appointments, and other such commitments. Somewhere in all of that you need to make time for God. Let your time with God in prayer become the bookends of your day; let prayer be the anchor that steadies your daily schedule and busy life. And in that time with God in prayer, let God get a word in – *listen* as well as speak. Prayer is nothing more than our conversation with God. Speak to God honestly, plainly and in your own way. God is our Father in heaven, He knows you and wants you to know Him better. Then, when you have finished speaking

to God, listen to what He has to offer you for your spiritual growth and eternal salvation. You may be surprised at how much forgiveness, guidance, and blessing can come from a few minutes each day with God.

TALENT. I know that many of you already volunteer your time and talent to others. Some as part of a regular weekly pattern, for others as the opportunity arises. The offering of our talents and skills for the on-going work of the Church, for the betterment of society, or for the individual needs of those around us, is an important part of our commitment as Christians. Service to others should also form part of our Lenten discipline. Visiting the sick in hospital or the shut-in at home; driving a person to the doctor or picking up groceries; volunteering your time and talent as part of the ministry of our Parish – all of these are examples of ways to grow spiritually while furthering the kingdom of God.

TREASURE. Christ said that where our treasure is, there will our hearts be also. Lent is a good time to reexamine the place of money in our Christian lives. Are we the master of our money or is money our master? Do we offer God and His Church a sacrificial tithe of what we have or is our weekly offering whatever is left after everything else gets paid? Do we heed the words of Holy Scripture which state: "Honour the Lord with thy substance, and with the first-fruits of all thine increase"? (*Prov. 3:9*) Do we honour and respect the godly admonition of the Prayer Book by offering our money according to our means for the support of the work of the Church at home and overseas? The ministry and mission of Christ's holy Church are sustained only by your generosity and faithful offerings. I know how generous you all are in your weekly offerings and there is certainly evidence of your faithful stewardship. But as each new year comes upon us, many of you review your family budgets and spending habits; so too, with the Season of Lent, let each of us review our offering to God, that it be a true reflection of our love and devotion to Christ and His Church.

I invite you to the observance of a holy Lent – a time for repentance of sin, for spiritual reflection and renewal, and for an offering in sincerity and love of your time, talent, and treasure to Christ and His Church.

May God richly bless each of you as you undertake your Lenten discipline and devotions; knowing that what you offer God is but as nothing compared to all that He gives to you.

Archbishop Shane Janzen

THE DAYS OF LENT

IN accordance with the ancient practice of the Church, and as set forth in the Book of Common Prayer (p. xiii), the Forty Days of Lent are days of abstinence from flesh and fowl; and Ash Wednesday and Good Friday are also days of fasting.

Christian Fasting consists of a reduction of food so that the permanent state of a certain hunger may be lived as a reminder of God and a constant effort to keep our mind on Him. The exact amount of food we cut down on depends on our individual capacities, occupations, age and state of health. It is best and safest to begin at a minimum, and increase our effort little by little.

In a letter to the clergy, our first Bishop, Carmino deCatanzaro, provided us with sensible guidelines in the matter of fasting. He pointed out that some people should not fast at all, such as pregnant women, nursing mothers, those in poor health, the elderly, children, and those engaged in heavy manual labour. In other words, it is for those adults in normal health. He also stated that the list of days of abstinence and fasting in the Prayer Book (p.xiii) are as simple as can be, yet wholly traditional. Any of us ought to be able to remember them. He links fasting and abstinence to penitence. We go without because our Lord denied Himself, even to the point of death on the Cross, for us sinners. Fasting and abstinence are meant to reinforce our "fasting from sin" which is a Christian duty at all times.

Bishop deCatanzaro also pointed out that while fasting refers to a notable reduction in the food we eat, abstinence refers to what we eat or drink. Traditionally the Friday abstinence applies to meat dishes. In Lent this is extended to each of the weekdays (Monday - Saturday). Our abstinence, whatever form it takes, must be a real act of self-denial, and that we do it "for the Lord", not to be seen by men (*see S. Matt. 6:16-18*). It must be real! Lent is also the time to increase our charitable givings and doings; to reach out to others by giving of our time, talent and treasure.

GOD AND THE CIVIC RELIGION

Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.
Romans 12:2.

FROM the emperor worship of Rome to the self-worship of the modern world, every culture has a civic religion, a set of beliefs and values held by the leaders, influencers, and often the majority of citizens. Whatever the specifics of the civic religion, everyone in the society is expected to follow it, or at least to act like they do. From Perpetua in ancient Carthage to Bonhoeffer in the Third Reich, millions have been persecuted and even killed for opposing their society's civic religion.

In the face of society's civic religion, people of faith often feel pressure to bring their beliefs, their morals and lifestyle in line with the words and thoughts of those around them. For some Christians today that isn't too difficult, for they find enough doctrinal flexibility in their beliefs to accommodate almost any idea, even ones which contradict the Faith. In their desire to fit into society, or in a misguided way to fill the pews, compromise and accommodation become the bywords.

This can also result in God being brought down to the least common denominator. As I listen to the news or read news articles one of the great concerns I share with others in the Church is that some people who call themselves 'Christians' today do not have a true understanding of who God is – not as we think He is (or would like Him to be) but as He has revealed Himself to us. We've become familiar with God, without really knowing God. We make God out to be less than He is and ourselves more than we are.

In our current culture, we hear over and over again the demands for personal recognition, personal affirmation. The demands of the individual for acceptance of who they are, on their terms, in their way, and in their time. But do we do the same for God? Do we accept God as He is, on His terms, in His time, in His way? Or has God been so abridged, reduced, modified, edited, changed and amended until He is no longer the God whom Isaiah saw, 'high and lifted up'? No longer the God of Holy Scripture? No longer the God of Jesus Christ?

Are we, as Christians, following Christ or do we walk with one foot in each camp – one in the world and one with Jesus? Do we conform our beliefs to that of the current 'civic religion'? Are we strong enough in our convictions, in our Christian Faith, in our walk with Christ, to stand up in the face of social pressure, social confrontation and even ridicule, or do we make the 'little' compromises, the 'little' concessions, the 'little' alterations, which make for an easier

way – all the while convincing ourselves we are doing it 'out of respect for religious pluralism' or not wanting to be singled out, or worst of all, social acceptance?

Jesus said: "My kingdom is not of this world." Jesus also warned: "I know your works; I know that you are neither cold nor hot. I wish you were either cold or hot. So, because you are lukewarm, neither hot nor cold, I spew you out of my mouth. (Rev. 3:15,16.). If there is one word which has no place in our witness to Christ nor in our life of faith as Christians, it is the word 'compromise'. Compassion, yes; understanding, yes; loving, yes; forgiving, yes. But compromise, conformity and collusion with the world – NO!

Since Constantine in the fourth century, western civilization has made a form of Christianity the civic religion of society, but that time has ended. Today, followers of Christ find their beliefs at odds with the wider world, and feel enormous pressure to water down their faith and values. Christian concepts like a loving God, angelic protectors, and social justice may be popular, but beliefs such as a holy omnipotent God who demands a code of just conduct, moral rectitude, faithful obedience, exclusive worship; a God who judges in truth and righteousness; a God who sets limits; who reveals the way of peace, happiness and life beyond the immediate limit of our own self-interest – these are not popular. For they contradict the modern mantra of society's civic religion.

But popular or not, God Himself demands that His faithful speak His word in His way at His time. We cannot be silent, we cannot edit the socially objectionable parts of the Gospel, and we cannot water down the message of Christ in an absurd idea that by doing so we further His kingdom and grow His Church. The 'comfortable pew' may be good in prayer but it is not the means of effective evangelization or of our own personal salvation.

Jesus Christ, God's only Son, is central to our faith. His divinity, His incarnation, His perfect life, His substitutionary death, His bodily resurrection, His coming again in glory, are the bedrock of our belief. And they are the foundation of our faith and mission.

God gives us the opportunity to have infinite meaning and purpose in life by joining His Son in His work of salvation. A work which demands of us constant faith, sure belief, and abiding confidence in His plan for our life and for the life of His creation. A work in the world but not a work determined by the world.

As the Prayer Book Collect states, Jesus knows that 'we are set in the midst of so many and great dangers that by reason of the frailty of our nature we cannot always stand upright'. So, He offers us the surety of His Word and the grace of

His Sacraments. For our part, we have only to believe on His Name, to cooperate in His saving work, and to proclaim our faith in His love and providence amidst the world around us – the true religion of the true and living God; and not that of society’s civic religion of nihilism and narcissism.

As Jesus warned, and St. John wrote in his Revelation, to be lukewarm in our witness to Christ, is to be damned. God does not demand of us perfect faith but only the faith of a mustard seed – which is the smallest of all seeds but grows into the largest of all bushes. But that imperfect, growing faith must be founded on God as He is, and not as we would have Him be.

With this Christ-centred faith we can move mountains, influence people for good, and bring about the peaceable Kingdom of God so longed for in our world today. That is the hope of the future of the human race, not the false doctrines of society’s ‘civic religion’.

*Sermon preached on Epiphany IV - 2019
by Archbishop Shane B. Janzen*



SIN AND REPENTANCE

FROM time to time, often in preparation for the Sacrament of Penance, I find myself discussing the nature of sin with a parishioner or with a person who has asked for spiritual counsel. During these times I frequently need help the person understand the difference between actual ‘sin’ and what is so often merely human error or human folly. It is not that the person feels that he or she has not sinned, but rather the person has been overly scrupulous and somehow, somewhere along the way has misunderstood the nature of sin and its commission. Because the penalty for unrepented sin is so great – eternal death – it is important that all Christians know and understand what it is to commit sin; and also to know and make use of the remedy for sin, the Sacrament of Penance (Confession).

So now, once again, a brief lesson in moral theology 101. In order for any one of us to be guilty of sin, we must have: (1) know that the thought, word, deed or omission is an actual sin prohibited by God; (2) actually committed the sin in question; and, (3) have done so with full intent and free will. In other words, we must have knowingly, willingly, and freely committed the sin – a sin which is an offence against God or neighbour, as set forth in Holy Scripture and the moral teachings of Christ and His Church. There is no guess work involved. We may wish we had not committed the sin, hopefully we regret that we committed the sin; but we should never be in doubt that indeed it was a sin for which we are morally culpable.

Firstly, then, it is important to know what is or is not a sin; which in turn requires of each of us knowledge of the commandments of God and the teachings of Jesus Christ; and in so knowing, a conscience formed according to the faith and teachings of the Church. As in matters of faith, so in matters of morals, it is not a question of whether you or I think something is a sin or not a sin, but rather what is the teaching of Christ revealed to His Church?

This revelation is not a matter of speculation (contrary to what popular opinion may say), but is set forth by God’s in His Word. God does not lie to His people nor does He conceal the truth from us in tiny fine print or hidden teachings. God is a just Judge and loving Father, who desires only our well-being and eternal salvation.

So then it is the duty of Christ’s faithful followers to know, through the study of His Word and the teachings of His Church, what is our bounden duty and responsibility with respect to the moral life. And it is one of my primary responsibilities to see to it that none of you is in doubt or ignorance as to the nature of sin or its consequences for your life and salvation.

Each of us needs to remember that sin and temptation are not respecters of age, nor of financial or marital status, or of lifestyle. We are all guilty of sin and in need of God’s mercy and forgiveness in our lives. To help us determine the nature and degree of sin in our lives, especially during the penitential season of Lent, we need to undergo an examination of conscience. Like our annual physical examination with our doctor, so too as Christians each of us needs to undergo a complete annual moral examination – one which asks us the hard soul-searching questions and probes into our lives, our thoughts, our motives, our intentions and our actions.

During the Season of Lent, Christ and His Church calls upon each of us, personally, to examine our lives in light of the Gospels; to peer into the hidden recesses of our souls; and to weigh our actions and intentions against the commandments of God. We need to undertake this examination, this spiritual ‘housekeeping’, with humility, faith and honesty.

So, with all of this in mind, let us with faith and humility turn once again to our Saviour Christ; lifting up our hearts and confessing our sins; and by His grace, renewing our lives. God will surely answer our prayers and defend us from “all troubles which may happen to the body, and from all evil thoughts which may assault and hurt the soul”. He will strengthen us in temptation and deliver us from evil; and in His love and mercy we will forever abide.

~ ~ ~ **CATHEDRAL CALENDAR** ~ ~ ~

<i>February 17</i>	SEPTUAGESIMA <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>February 20</i>	<i>Parish Council Meeting 7:00 pm</i>
<i>February 21</i>	<i>Feria Mass 10:00 am</i> <i>Study Group 10:45 am</i>
<i>February 24</i>	SEXAGESIMA <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>February 28</i>	<i>Feast of Saint Matthias the Apostle (transferred)</i> <i>Mass 10:00 am</i> <i>Study Group 10:45 am</i>
<i>March 3</i>	QUINQUAGESIMA <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>March 6</i>	ASH WEDNESDAY <i>Blessing & Distribution of Ashes and Holy Communion ~ 10:00 am</i>
<i>March 8</i>	<i>Stations of the Cross ~ 5:30 pm</i>
<i>March 10</i>	FIRST SUNDAY IN LENT <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>March 15</i>	<i>Stations of the Cross ~ 5:30 pm</i>
<i>March 17</i>	SECOND SUNDAY IN LENT <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>March 20</i>	<i>Parish Council Meeting 5:00 pm</i>
<i>March 21</i>	<i>Lenten Feria ~ 10:00 am</i> <i>Study Group at 10:45 am in Church Hall.</i>
<i>March 22</i>	<i>Stations of the Cross ~ 5:30 pm</i>
<i>March 24</i>	THIRD SUNDAY IN LENT <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>March 25</i>	FEAST OF THE ANNUNCIATION ~ Mass 10:00 am
<i>March 28</i>	<i>Lenten Feria ~ 10:00 am</i> <i>Study Group at 10:45 am in Church Hall.</i>

