

# ~ The Epistle ~

Vol. 25

EPIPHANY & SEPTUAGESIMA

No. 1

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

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THE Year of our Lord 2022 is now upon us; and we enter into this new year with faith and hope. We celebrated a white Christmas, somewhat unusual for Victoria, nevertheless pretty and festive. Even with the weather and road conditions we were able to celebrate the glorious Nativity of our Saviour Jesus Christ; and to welcome in a new year. Unlike last Advent-Christmas-Epiphany, churches are open again, though with some restrictions due to the ongoing Covid-19 virus and its variants. Still, we were able to come together in worship and Christian fellowship.

We meet this new year and new Season with the 'faith once delivered to the saints'. As in times past, we are challenged to build, to reach out, and always to remain faithful to Christ's commission to bring His Gospel of salvation to all peoples, in all times. With our brothers and sisters in the Traditional Anglican Church, here and around the world, we seek to live out our Christian faith with courage and conviction. The Holy Scriptures of the Old and New Testaments remain our standard of faith and morals; the Book of Common Prayer remains our standard of worship and doctrine; and the seven Sacraments instituted by Christ for His Church remain, "the outward and visible sign of God's inward and spiritual grace".

With the advent of a new year, we enter also into a new church Season, that of Epiphanytide. Epiphany is the season of manifesting forth the glory and divinity of our Lord Jesus Christ. Throughout this Season, the 'epiphany' or manifestation of our Lord's nature and being, of the reason for His coming among us, is shone forth -- like the Star that shone over Bethlehem, lighting the way for the Gentile kings. The Scripture lessons in Epiphanytide celebrate the going forth of the Word of God to reveal and to redeem. The Gospel lessons for Epiphanytide emphasize the manifestation of Christ's divinity through His preaching and healing -- revealing God's purpose and promises to mankind. The Season exhort us to an imitation and manifestation of Christ in our lives and, in the light of His divine majesty, to steadfastness and hope in Him, even in times of darkness and doubt.

We conclude the first two months of the new year with Septuagesimatide. The three Sundays, Septuagesima, Sexagesima, and Quinquagesima signify 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.

All too soon, January will give way to February. As in years past we begin the month of February with the celebration of Candlemas on February 2, the Presentation of Christ in the Temple and Purification of the Blessed Virgin Mary. One of the distinctive rites celebrated on Candlemas (hence its name) is the blessing of candles. Candles, which are blessed, distributed, and lit while the *Nunc Dimittis* is sung, are carried by the faithful in procession commemorating the entrance of the Christ Child, the 'True Light', into the Temple in Jerusalem.

February 6th will mark the 70th Anniversary of the Accession to the Throne of our Sovereign Lady, Queen Elizabeth II. Celebrations of The Queen's Platinum Jubilee will commence on that date across the Commonwealth and follow through the Spring, culminating in the Service of Thanksgiving at St. Paul's Cathedral in London. We give thanks for the life, reign and dedication of our Queen through these 70 years; and pray God will continue to bless and sustain Her Majesty in the days and years ahead.

This year Ash Wednesday falls on March 2. On that day we will begin the solemn days of prayer, fasting, and self-denial that mark the holy Season of Lent.

As we now enter upon this new year, I pray that each of us will take with us the joy of Christmas, the truth of the revelation of Christ in His Epiphany, and the power of His saving Gospel revealed to us in His holy Word.

*Archbishop Shane B. Janzen*

~ *The Season of Epiphany* ~

WHAT makes the Season of Epiphany unique is that in this Season we celebrate not what Jesus did or said, but Who He is. We celebrate Him, Jesus Christ – not as on His field of battle or in His solitary retreats in prayer to His Father, nor even upon His Cross of victory, but as the eternal Son of God, the glorious King of kings, the Lord of heaven and earth, and the Saviour of the world. In the holy Season of Epiphany we behold Him as the object of our worship and not as the focus of our petitions, needs and wants. We worship God for being God -- nothing more, nothing less.

Throughout the six weeks of Epiphanytide, the manifestation of Jesus' glory as the only-begotten of the Father, is revealed to us in the Lessons of the Prayer Book lectionary; yet in the telling of the Scriptures, the events and the people portrayed seem to be but ordinary occurrences, ordinary men and women going about the daily things of life, except to those who see them through the eyes of faith.

In the First Sunday of Epiphany, Jesus manifests His glory in the Temple at the age of 12 years, sitting among the doctors of the Law, and astonishing them with His wisdom and insight.

In the Gospel for the Second Sunday, our Lord manifests His glory at the Wedding in Cana of Galilee by turning water into wine – a miracle not of necessity or urgency, but an act of generosity and hospitality – the act of a King, who out of His abundance gave a gift to His own, 'wine to gladden the heart of man'.

In the Third Sunday, the leper (outcast of his people) worships Christ, who in turn heals him; the centurion, one who is outside the faith of Israel and indeed regarded as an enemy of the nation, approaches Jesus with a plea for His healing mercy upon his servant, and the Lord of life grants his plea while hearing the words of humble access: "Lord, I am not worthy that thou shouldst come under my roof but speak the word only and my servant shall be healed."

In the Gospel of the Fourth Sunday, we hear of the great storm which arose upon the lake while Jesus slept peacefully in the boat, and how the Apostles were terrified they would perish; but Jesus rises and rebukes the wind and sea, and immediately the wind ceases and the waters are calm again; and the beholders worship Jesus, the Lord of earth, and sea, and sky.

On the Fifth Sunday After Epiphany, we have revealed to us something of Christ's kingdom on earth; of the enemy sowing tares amidst the good seed, how both must grow together, for good and evil must dwell together for a time, but that justice and righteousness and truth will prevail in the Kingdom of our God. For, as we have revealed to us on the Sixth Sunday, the

Lord of righteousness will come again in glory at the end of time, and His epiphany will be "with power and great glory" to judge the nations and to receive the homage of His holy people, redeemed for all time by His saving grace upon the Cross of Calvary.

Who Jesus is stands clearly revealed to us, if we but behold His manifestations and epiphany with the eyes of faith. Jesus in the Temple in Jerusalem amidst the doctors of the Law stands revealed as Prophet; in the turning of water into wine at the Wedding in Cana, as Priest; in the healing miracles, as the Lord of life; in the rebuking of the wind and sea, as Sovereign King, whose word is Law; in the parable of the wheat and tares, as Guardian and Ruler of His people; and in His Second Coming, as the Lawgiver and Judge.

But even as we have revealed to our eyes Who Jesus is, both for us and for the world, we also have revealed to us in the Epistles and Lessons of this Season, our place and our privileges, duties and responsibilities in the Kingdom of God. We are called to be God's own chosen people, gathered together as the Flock of Christ, formed to show forth His glory and praise in the world.

As Christians, we are at one and the same time the temple of Christ, and His worshippers and ministers. We are collectively the Bride and Body of Christ; and individually, we are the friends of the Bridegroom, the guests at the marriage feast. We are called out beyond ourselves to proclaim the good news of salvation, and to manifest the glory of Christ in our own lives – so that others may come to worship Him with us as Lord and Saviour. We are called to live lives of righteousness, knowing that it is by His grace alone that we are saved. We are called to walk the way of the Cross in our journey of faith, knowing that it is the only way to everlasting life.

Let us then be thankful for the holy Season of Epiphany. Let us rejoice and be glad – for Jesus Christ is Lord of heaven and earth, He is the Saviour of the world, and He is the Way, the Truth, and the Life! Amen.



## *The Mystery of Septuagesima*

THE liturgical season called 'Septuagesima' 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"

## A YEAR WITH C. S. LEWIS

Adapted from *C. S. Lewis Mere Christian* by  
Kathryn Lindskoog

C. S. Lewis wrote a dozen books explaining and defending the Christian Faith. These books are both thought-provoking and entertaining. I would highly recommend all of C. S. Lewis' books to you; and suggest the following one-year reading schedule for his theological works (most if not all of which are available in our Cathedral Parish Library and in most bookstores):

**January:** Read *Mere Christianity*, the most popular of Lewis' books on theology. Here you will find an excellent *apologia* of the Christian Faith. Since its publication in 1952, many people have come to Christ and the Christian Faith as a result of reading *Mere Christianity*.

**February:** Read *The Four Loves*. In 1958, Lewis recorded a set of radio addresses about love for the Episcopal Church in the U.S. Then he added some extra material and published this book.

**March:** Read *Miracles*. C. S. Lewis says that the Christian story is precisely the story of one grand miracle. This book is a very involved analysis and defense of miracles.

**April:** Read *The Abolition of Man*. This book was Lewis' favourite of all his books in this category. If you have read, or heard about, the behavioral psychologist B.F. Skinner and his best seller *Beyond Freedom and Dignity*, you will find this book a helpful alternative view. This is a profound work about human values.

**May:** Read *The Weight of Glory* -- a wonderful collection of sermons and Christian talks that Lewis gave in the 1940s. Some Lewis readers say that the sermon "The Weight of Glory" is their favourite of all his writings.

**June:** Read the last book that Lewis ever wrote, *Letters to Malcolm: Chiefly on Prayer*. This series of fictitious letters to a close friend sets out Lewis' personal beliefs about prayer.

**July:** Read *The Problem of Pain*, which, in 1940, was the first book of straight apologetics that Lewis wrote. He wrote this book in answer to a request; I think you will find his response illuminating.

**August:** Read *Reflections on the Psalms*. Lewis wrote this after helping the Church of England with a new translation of the Psalms, which he worked on with T. S. Eliot.

**September:** Read the seven essays in Lewis' book, *The World's Last Night*. This collection deals with eschatology, the return of Christ in glory at the end of time.

**October:** Read the fourteen essays in Lewis' book *Christian Reflections*. The last essay in the book is a Christian view of space exploration -- very timely for us in the 21<sup>st</sup> century.

**November:** Read *God in the Dock*. This collection of forty-eight essays and twelve letters contains a number of excellent, well-reasoned, arguments: including one against the ordination of women to the priesthood; and another, in which Lewis writes against the commercialization of Christmas and the dreadful business of that season in our modern world.

**December:** Finally, read Lewis' little collection of essays, *Fern-seed and Elephants*. This collection contains eight essays (seven of which you will have already read), including one on forgiveness.

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FEBRUARY 6, 2022 marks the Platinum Jubilee of Her Majesty Queen Elizabeth II. This is the first time that the Realms and Territories of the Reigning Sovereign have celebrated an Accession Day marking 70th Anniversary of the Accession to the Throne of the monarch.

Canada is a constitutional monarchy by choice -- freely willed by a free people. Queen Elizabeth II is the Queen of Canada, our Head of State, the Fount of Honour, and Commander-in-Chief of the Canadian Armed Forces. This is a simple statement of fact based on the Constitution, laws, and history of Canada. Canada remains a constitutional monarchy not only out of respect for our past but out of a keen desire to remain a united, free and democratic country for future generations.

In 1867, the Fathers of Confederation met to discuss the future of what was then known as 'British North America'. Their desire was to forge a new nation on the North American continent respectful of its past but looking forward to a future of independent growth and prosperity. The Fathers of Confederation believed strongly in the benefits of constitutional monarchy and, while they desired independence, they also wanted to reaffirm their loyalty to the Crown in a separate and coequal nation. To effect this, the Fathers of Confederation wanted the new country to be called the 'Kingdom of Canada', however there were concerns about objections from the United States of America, and instead the name 'Dominion of Canada' was suggested, drawing from *Psalms* 72:8. On July 1, 1867, Canada became a self-governing nation, loyal to the Crown, but master of its own destiny.

If we look back in history, the Monarchy eased the transition when New France was acquired since it was the form of government with which the inhabitants were most familiar. The Crown was also a strong defender of the language and religious rights of French-Canadians. In much the same way, the historic relationship between the Aboriginal peoples and the Crown is one critical to the understanding of the 'honour of the Crown' today; and the Sovereign remains the guardian of that trust. 'The Queen's Cowboys', as the North West Mounted Police were styled, upheld the Queen's law and enforced the Queen's justice, for native and non-native alike.

However, the Crown is more than just an historic link to our past; it is an integral part of who we are as a nation and a people. The Canadian Crown represents all of the people of Canada, as well as the authority of our governing institutions. The Crown is above and

outside of party politics, able to represent all Canadians and not just a particular political party or faction. It joins together the component parts of government: executive, legislative and judicial. The authority to govern resides with the people of Canada, represented by the Crown, and is delegated to the political party which holds the support of an elected majority in Parliament. Our laws are enacted and administered in The Queen's name, and all judicial proceedings are conducted in the name of the Crown. When the Prime Minister, Cabinet ministers, judges and generals bow to the Monarch or her representative, it is a reminder that they serve the people of Canada; and that all citizens stand equal before the Throne, regardless of power, position, or wealth.

The Crown is also an expression of collective emotion and national pride. There is a mystique and prestige which surrounds the Monarchy which cannot be duplicated by any other institution, and its value is difficult to quantify. The fact that this institution represents an historical lineage and tradition stretching back for over a thousand years does much to give it legitimacy. The fact that the Sovereign reigns for life provides continuity, stability and a basis of experience that cannot be duplicated. In our Queen it has produced a person of formidable experience, knowledge and ability. Queen Elizabeth II represents also a model of Christian virtue and duty, while affirming and celebrating the many faith communities within her realms.

As we celebrate the historic Platinum Jubilee of Her Majesty Queen Elizabeth II, Canadians can look back over the last 70 years with a tremendous sense of pride at all that our Queen has represented and dutifully performed as Canada's Head of State. In her long reign, The Queen's impact has been great and varied. We have much to give thanks for as we commemorate the Platinum Jubilee of a much loved and respected Sovereign the world over.

#### Accession Day Prayer

**A**Lmighty God, who rulest over all the Kingdoms of the world, and dost order them according to thy good pleasure: We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to set thy Servant our Sovereign Lady, Queen Elizabeth, upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let truth and justice, holiness and righteousness, peace and charity, abound in her days; direct all her counsels and endeavours to thy glory, and the welfare of her subjects; give us grace to obey her cheerfully for conscience sake, and let her always possess the hearts of her people; let her reign be long and prosperous, and crown her with everlasting life in the world to come; through Jesus Christ our Lord. Amen. *BCP (Canada 1952) p. 649.*

**CATECHISM TEST**  
*Based on the Book of Common Prayer*

1. What is faith? \_\_\_\_\_  
\_\_\_\_\_

2. What is grace? \_\_\_\_\_  
\_\_\_\_\_

3. Who is Jesus Christ? \_\_\_\_\_  
\_\_\_\_\_

4. God is:  
a. \_\_\_\_\_  
b. \_\_\_\_\_  
c. \_\_\_\_\_  
d. \_\_\_\_\_  
e. \_\_\_\_\_

5. The Holy Bible is the revealed Word of God and is divided into \_\_\_\_\_ main parts; the \_\_\_\_\_ Testament and the \_\_\_\_\_ Testament.

6. At Christmas we celebrate the \_\_\_\_\_ of Jesus; on Good Friday we commemorate the \_\_\_\_\_ of Jesus; and on Easter Day we celebrate the \_\_\_\_\_ of Jesus.

7. Who are the Three Persons of God the Holy Trinity?  
a. \_\_\_\_\_  
b. \_\_\_\_\_  
c. \_\_\_\_\_

8. (a) Who created us? \_\_\_\_\_  
(b) Who redeemed us? \_\_\_\_\_  
(c) Who sanctified us? \_\_\_\_\_

9. What is the name of the prayer that Jesus taught His disciples to pray?  
\_\_\_\_\_

10. What is sin? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

11. What is salvation? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12. How did Jesus save us from sin and death? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

13. What is a Sacrament? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

14. What is the Church? \_\_\_\_\_  
\_\_\_\_\_

15. What are the four marks of the Church?  
a. \_\_\_\_\_ c. \_\_\_\_\_  
b. \_\_\_\_\_ d. \_\_\_\_\_

**CALENDAR OF THE  
CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST**

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|--------------------|-----------------------------------------------------------------------------------------------------------------------------|
| <b>JANUARY 16</b>  | <b>SECOND SUNDAY AFTER EPIPHANY<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                              |
| <b>JANUARY 19</b>  | <b>PARISH COUNCIL MEETING 1:00 PM</b>                                                                                       |
| <b>JANUARY 20</b>  | <b>VOTIVE FOR CHRISTIAN UNITY ~ 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                               |
| <b>JANUARY 23</b>  | <b>THIRD SUNDAY AFTER EPIPHANY<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                               |
| <b>JANUARY 27</b>  | <b>ST. JOHN CHRYSOSTOM &amp;<br/>FOUNDING OF THE ACCC ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                  |
| <b>JANUARY 30</b>  | <b>FOURTH SUNDAY AFTER EPIPHANY<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                              |
| <b>FEBRUARY 2</b>  | <b>PRESENTATION OF CHRIST IN THE TEMPLE AND<br/>PURIFICATION OF THE BLESSED VIRGIN MARY<br/>(CANDLEMAS) ~ MASS 10:00 AM</b> |
| <b>FEBRUARY 4</b>  | <b>ST. ANSKAR ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                                          |
| <b>FEBRUARY 6</b>  | <b>FIFTH SUNDAY AFTER EPIPHANY<br/>AND ACCESSION DAY - PLATINUM JUBILEE<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>      |
| <b>FEBRUARY 10</b> | <b>ST. SCHOLASTICA ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                                     |
| <b>FEBRUARY 13</b> | <b>SEPTUAGESIMA<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                                              |
| <b>FEBRUARY 16</b> | <b>PARISH COUNCIL MEETING 1:00 PM</b>                                                                                       |
| <b>FEBRUARY 17</b> | <b>FERIA ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                                               |
| <b>FEBRUARY 20</b> | <b>SEXAGESIMA ~ MASS 10:00 AM<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                                |
| <b>FEBRUARY 24</b> | <b>ST. MATTHIAS THE APOSTLE ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                            |
| <b>FEBRUARY 27</b> | <b>QUINQUAGESIMA ~ MASS 10:00 AM<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                             |

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|-----------------|-----------------------------------------------------------------------------------------------------------------------|
| <b>MARCH 2</b>  | <b>ASH WEDNESDAY: BEGINNING OF LENT<br/>MASS WITH BLESSING &amp; DISTRIBUTION OF ASHES<br/>10:00 AM &amp; 5:30 PM</b> |
| <b>MARCH 3</b>  | <b>LENTEN FERIA ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                                  |
| <b>MARCH 6</b>  | <b>FIRST SUNDAY IN LENT<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                                |
| <b>MARCH 10</b> | <b>LENTEN FERIA ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                                  |
| <b>MARCH 11</b> | <b><u>STATIONS OF THE CROSS ~ 5:30 PM</u></b>                                                                         |
| <b>MARCH 13</b> | <b>SECOND SUNDAY IN LENT<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                               |
| <b>MARCH 16</b> | <b>PARISH COUNCIL MEETING 1:00 PM</b>                                                                                 |
| <b>MARCH 17</b> | <b>ST. PATRICK OF IRELAND ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                        |
| <b>MARCH 18</b> | <b><u>STATIONS OF THE CROSS ~ 5:30 PM</u></b>                                                                         |
| <b>MARCH 19</b> | <b>ST. JOSEPH OF NAZARETH ~ MASS 10:00 AM</b>                                                                         |
| <b>MARCH 20</b> | <b>THIRD SUNDAY IN LENT<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                                |
| <b>MARCH 24</b> | <b>LENTEN FERIA ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                                  |
| <b>MARCH 25</b> | <b>THE ANNUNCIATION OF THE BLESSED VIRGIN MARY<br/>MASS 10:00 AM<br/><u>STATIONS OF THE CROSS ~ 5:30 PM</u></b>       |
| <b>MARCH 27</b> | <b>FOURTH SUNDAY IN LENT (MOTHERING SUNDAY)<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                            |
| <b>MARCH 31</b> | <b>LENTEN FERIA ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                                  |
| <b>MARCH 17</b> | <b>ST. PATRICK OF IRELAND ~ MASS 10:00 AM</b>                                                                         |
| <b>APRIL 1</b>  | <b><u>STATIONS OF THE CROSS ~ 5:30 PM</u></b>                                                                         |
| <b>APRIL 3</b>  | <b>LENT V: PASSION SUNDAY<br/>MATTINS 9:15 AM<br/>SUNG MASS 10:00 AM</b>                                              |
| <b>APRIL 7</b>  | <b>FERIA IN PASSIONTIDE ~ MASS 10:00 AM<br/>BIBLE STUDY GROUP ~ 10:45 AM</b>                                          |
| <b>APRIL 8</b>  | <b><u>STATIONS OF THE CROSS ~ 5:30 PM</u></b>                                                                         |