

~ The Epistle ~

Vol. 25

EASTER 2022

No. 3

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



MORE than the Season of Christmas, Easter is the season of Christian joy and celebration. Christmas, with all its wonder and beauty, only announces the birth of the Christ-Child, who would one day redeem the world. Easter on the other hand brings to us the announcement of new life, eternal life, and the good news of our salvation in Jesus Christ, who on the Cross has defeated death and risen in glory.

Born in a stable and placed as a Babe in a wooden manger, Jesus the Incarnate Son of God was nailed to a wooded cross, and laid to rest in a borrowed grave hewn from the rock. But death could not hold Him, just as the world, the flesh, and the devil, could not defeat Him. He is risen; and dwells now at the right hand of God the Father, holding us close to His heart, where Love is found.

Ours is an Easter Faith. During the fifty days of Easter we will celebrate as people of faith; an Easter people charged with the spirit of the Risen Christ; eager to spread the good news, and to share with all we meet the joy which is ours as Christians. And in the conditions of our present world, with war and violence, and so many innocent lives taken without thought, it is all the more important that we live as people of faith, hope, and love. People who believe in Jesus Christ, the Lord and Saviour – Risen, Ascended and Glorified.

Regardless of what may happen in our world or in our lives, we know Christ lives.

He has told us not to be anxious or afraid – He is ever with us, even in our darkest hours. In His abiding presence we are safe from the powers of evil at work around us. We need not fear the power of the enemy nor the power of death. We need not fear the grave nor gates of hell; Jesus has overcome all and shown us the way to God.

We, who profess belief in the Resurrection from the dead of our Lord Jesus Christ, profess not only an historical fact, a religious dogma, but a way of life. For those who believe walk with the risen Christ each day; they know the power of His presence in their lives: transforming, healing, forgiving, loving, empowering. As we read in the Easter Gospel, it was only when Mary Magdalene turned her back away from the grave that she beheld her risen Lord. When we turn our backs on sin and death, and away from a life lived only for self, then we too are transformed and experience the power and the joy of the Risen Christ in our lives. Life was not the same for the Apostles and disciples who, on Easter morning, stood before the empty tomb and then beheld Jesus, risen from the dead. It will never be the same for us who profess with our hearts and lives the reality of the Resurrection as people of faith.

As we rejoice in the blessings of Easter, we know our journey of faith is not yet complete. We have more trials and joys to encounter and to overcome; but we do so in the knowledge that we are not alone; we are part of the family of God, brothers and sisters in Christ, much loved by the Father and precious in His sight.

Let us therefore live on in His love as ‘the children of God, members of Christ, and inheritors of the kingdom of heaven’. Let us celebrate with true Christian joy this most holy Season of Easter!

Archbishop Shane B. Janzen



*Christ is risen, alleluia!
He is risen indeed, alleluia!*

AT the centre of the Christian Creed is the belief in the resurrection from the dead of our Lord and Saviour Jesus Christ. In turn, the belief in the resurrection from the dead is at the very centre of the Christian Faith. For, as St. Paul writes, "If Christ be not risen, then is our preaching in vain, and your faith is also vain." (1 Cor. 15:14)

Christ's resurrection is a real event, with manifestations of His resurrected and transfigured body historically verified. The witness of more than five hundred people, in addition to that of the Apostles themselves, testifies that the Resurrection is fact not myth. The Resurrection did not come from the Apostles' faith; their faith came from the Resurrection. It was not just some inner mystical experience of a few disciples but a dramatic life-altering change which transformed a small band of frightened, demoralized disciples into bold, fearless, faithful Apostles and Evangelists. So much so, that today there are more than two billion Christians in the world.

If Christ did not really rise from the dead, then those who say He did -- His disciples and the five hundred other witnesses -- were not telling the truth. They either knew their story was untrue, or they did not. If they knew, they were deliberate liars, deceivers; if not, they were themselves deceived. But they had touched the risen Christ (John 20:24, 29). He had eaten food before their eyes (Luke 24:36-43). He had had long conversations with many people at the same time (Luke 24:13-35; Acts 1:34). He had been seen by all who were present, not just some (Mark 16:14; John 24:36, 50).

Christ indeed *is* risen from the dead. The testimony and witness of those who were privileged to see and hear and touch the risen Lord -- even unto their own torture and death -- is living proof of this profound event in the history of the world and in the

lives of men. No hallucination or lie has ever had such power to transform lives and to give love, joy, peace, hope, and meaning to millions of men and women for thousands of years. For the sake of the crucified and risen Lord Jesus, saints joyfully endured tortures, persecutions, crucifixions, and martyrdoms. The experience of the Resurrection changed soft, cowardly hearts into hard, courageous ones and converted hard, cruel rulers and criminals to a religion of unselfish love.

What difference does the Resurrection of our Lord Jesus Christ make? In answering this, we have only to turn to Holy Scripture. "If Christ has not been raised, then (1) our preaching is in vain; (2) your faith is in vain. (3) We are even found to be misrepresenting God.... (4) If Christ has not been raised,...you are still in your sins. (5) Then those also who have fallen asleep [died] in Christ have perished. (6) If for this life only we have hoped in Christ, we are of all men most to be pitied." (1 Cor. 15:14-19)

Nothing more concretely and conclusively proves Christ's divinity than His Resurrection. No one but God can conquer death; and no one but the One who can conquer death can conquer sin. We cannot be saved by a dead Saviour. The difference the Resurrection makes is nothing less than this: our hope of salvation.

Even more, the personal and practical importance of the Resurrection is not a past event but a present one: Christ *is* risen! The grave of every other person who lived says: Such and such a person is here. But at Christ's grave His disciples heard these words from the angel: "He is not here; He has risen." (Luke 24:5) Jesus is not to be found in the dead past but in the living present. He is not absent; He is not one 'whom we have loved and lost awhile' but is present with us still: "Behold, I am with you always." (Matt. 28:20) The angel's question continually reminds us: "Why do you seek the living among the dead?" (Luke 24: 5).

In His resurrection from the dead, Christ promises us victory over death, and new life with God, "where sorrow and pain are no more, neither sighing, but life everlasting". As Christ's death conquered sin for us, His Resurrection conquered death for us. We live because He lives!

**The Paschal Homily of
St. John Chrysostom (AD 347-407)
Patriarch of Constantinople**

IF anyone be devout and a lover of God, let him enjoy this beautiful and radiant Feast of Feasts!

If anyone is a wise servant, let him rejoice and enter into the joy of his Lord. If anyone has wearied himself in fasting, let him now receive his recompense. If anyone has labored from the first hour, let him today receive his just reward. If anyone has come at the third hour, with thanksgiving let him keep the feast. If anyone has arrived at the sixth hour, let him have no misgivings; for he shall suffer no loss. If anyone has delayed until the ninth hour, let him draw near without hesitation. If anyone has arrived even at the eleventh hour, let him not fear on account of his delay. For the Lord is gracious, and receives the last even as the first; He gives rest to him that comes at the eleventh hour, just as to him who has labored from the first. He has mercy upon the last, and cares for the first; to the one He gives, and to the other He is gracious. He both honors the work, and praises the intention.

Enter all of you, therefore, into the joy of our Lord, and whether first or last receive your reward. O rich and poor, one with another, dance for joy! O you ascetics and you negligent, celebrate the Day! You that have fasted and you that have disregarded the fast, rejoice today! The table is rich laden; feast royally, all of you! The calf is fattened; let no one go forth hungry!

Let all partake of the Feast of Faith.
Let all the riches of goodness.
Let no one lament his poverty, for the Universal Kingdom has been revealed.
Let no one mourn his transgressions, for Pardon has dawned from the Tomb!
Let no one fear Death, for the Savior's death has set us free!

He that was taken by Death has annihilated it! He descended into Hell, and took Hell captive! He embittered it when it tasted of His Flesh! And anticipating this Isaiah exclaimed, "Hell was embittered when it encountered thee in the lower regions." [Cf. Is. 14:9] It was embittered, for it was abolished! It was embittered, for it was mocked!

It was embittered, for it was purged! It was embittered, for it was despoiled!

It was embittered, for it was bound in chains!

It took a body, and face to face met God! It took earth, and encountered Heaven! It took what it saw, but crumbled before what it had not seen!

"O Death, where is thy sting? O Hell, where is thy victory?" [cf. I Cor. 15:55]

Christ is risen, and you are overthrown!
Christ is risen, and the demons are fallen!
Christ is risen, and the angels rejoice!
Christ is risen, and life reigns!
Christ is risen, and not one dead remains in the tombs!

For Christ being risen from the dead, has become the firstfruits of them that slept.
[I Cor.15:20]

To him be glory and dominion unto ages of ages. Amen.

IF EASTER BE NOT TRUE

by Henry H. Barstow

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb
If Easter be not true.

If Easter be not true,
The faith must mount on broken wing;
Then hope no more immortal spring;
Then love must lose her mighty urge;
Life prove a phantom, death a dirge
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain Who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth while the struggle, sure the prize,
Since Easter, aye, is true!

JESUS CHRIST
THE GOOD SHEPHERD

ONE of the best known and most loved of all passages in the Bible is that of the 23rd Psalm. On the Second Sunday in Eastertide, the Church celebrates 'Good Shepherd Sunday'. Here is a meditation on Psalm 23 focusing upon Jesus as the Shepherd of our souls.

The Lord is my shepherd; I shall not want.

If you travel in the Middle East, or through the hillsides of Italy and Spain, you will encounter shepherds tending their flocks. You will come across an area where various flocks may be sheltering in a common fold, and if you watch closely, you will see that when a particular shepherd comes to the gate and calls, a shivering movement can be seen here and there among the sheep; in little groups of two or three they turn toward the gate and edge their way through the other flocks. No sheep of another flock will move; for these know the voice of the shepherd. Later you may see them journeying, with the shepherd in the lead; the sheep following in his path. First they lift their heads in the fold and listen. Is it his voice or not? Then they hear; they have verified his tones. Then they move obediently behind him, and "follow whithersoever he goeth." Also, if you observe the shepherd closely, you will see that he not only watches over the flock as a whole but each separate sheep. Shepherds declare that they can recognize their sheep individually and thus 'know' their sheep. Christ, the Good Shepherd, declared that He knows His own and they know Him.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

In the 23rd Psalm we have set before us a day in the life of a follower of Christ; and also that of a Christian's whole life. We begin with the morning -- the sheep implicitly awakened by their shepherd's call, setting out for pasture lands. The early journey is assured; steadily if slowly the flock completes the first stage to its appointed place, and then is given rest and refreshment beside the still waters, whereby energies are restored for the longer journey that awaits.

This reminds us that as we move along life's pathways we should not only be aware of our journey and its direction but also of the

resting times. In our modern hectic life we sometimes lose the power to relax -- to pause along the way. So our Lord has given His people a Sabbath rest -- Sunday, the Lord's Day, a day of worship and a day of rest.

He maketh me to lie down in green pastures.

Green is one of the most restful of all colours, and at the same time the most hopeful, implying showers as well as sunshine; life and growth. God not only provides for periods of rest but He gives us our rest beside still waters, or more accurately translated, beside waters of rest. The need for peace and quiet, stillness, in this noise-racked, demanding world is essential. But rest is not an end in itself. The 23rd Psalm continues:

He restoreth my soul.

Rest is a means to an end. The restored soul is expected to renew the pilgrimage; to continue the journey. Life is a movement, not a stagnation -- we can never be content to remain where we are for that would be to miss out on all that God has in store for us. The life God has given us is a journey, and an adventure worth discovering. Green pastures and still waters afford no permanent dwelling. If we are content with them and nothing else, God may have to drive us forth. (I know I have experienced God's driving force in my life -- even though I would have been content to have stayed where I was -- but had I done so, I would not be here with you today.) The new energy we have gained in our resting, has to be used -- we move on, following the lead of the Shepherd.

He leads me in paths of righteousness for His name's sake.

The "paths of righteousness" -- these are roads and highways of our journey, the dusty and long paths of duty and service we are called to walk. The journey, however, is not haphazard. The paths lead somewhere; for the Shepherd knows the place where He leads His sheep. That 'somewhere' is the fold, which for the sheep is home. They have been awakened in the morning; they have been led to the mountainsides of pasturage, where necessarily they have been given rest for tired hoofs and weary limbs; and now it is reaching eventide, and they must take the trek again to reach the fold before nightfall.

The Shepherd leads his flock along straight paths which lead back home. The honour and the reputation of the shepherd is at stake; he must see his flock safely to its fold. Christ, the Good Shepherd, leads us by paths that take us home again -- for His Name's sake; and will not lead to homeless night those who trust in Him.

We know in life that the straight path is not always the easiest way; the Christian may come across roads, smooth and inviting, which veer off to right and left; while the straight path ahead may be long and seemingly dark and unknown. Nevertheless is it that path -- 'the straight and narrow way' -- which leads us in the right way through life to God. To take seemingly easier pathways would mean that the Christian would be overtaken by night before the sheepfold could be reached, there to face the uncertainty and the danger of the unknown way.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Even if the path is sometimes dangerous and uncertain, the shepherd in his wisdom leads the way; he keeps close to the sheep, with his rod (his offensive weapon) and his staff (his weapon of guidance) ready, so that when darkness comes, the shepherd and the sheep are safely home. So our Lord, the Good Shepherd, promises His faithful that sin, Satan, and death cannot prevail; for He has walked the way before us from the Cross to the grave to the glory of the Resurrection.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

The good shepherd has brought his flock home; the imagery is vivid. It is journey's end and there is welcome and provision at the end of the day. The enemies of the flock are outside, glaring but helpless; the sheep are within and safe. Whenever you are struggling with some difficulty; when the journey seems too long and you are weary; when the spiritual warfare of this life is at its most bitter, then come to the Lord's Table and receive at His Hands the Bread of Eternal Life and the Cup of Everlasting Salvation. Our enemies, the powers of darkness, the weariness of life, the struggles

of daily living, will all fade away and you will be restored.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Throughout our days, and in each of our days, the Lord continues to shepherd us along our pilgrimage. He has not left us orphaned; but has gone before us to prepare a place for us, where we will be no longer guest but family.

To be sure in our journey of life we shall have good days and bad days, but Christ will see us through; and as long as we are His sheep and He our Shepherd, we shall dwell secure. And at the end of our days, when death's dark night shall enfold us, then we shall hear His voice softly calling. And as a lamb listens for the voice of its shepherd, so our soul will listen and recognize the voice of the Saviour. He will recognize each of us individually as His own; and lead us safely home, where we shall dwell in the house of the Lord for ever.

There is the story of the Scotsman, who upon hearing the 23rd Psalm, remarked: "'The Lord is my shepherd', aye, and more than that, He has two fine collie dogs, Goodness and Mercy. With Him before and them behind, even poor sinners like you and me can hope to win home at last."



EASTER V: ROGATION SUNDAY

ROGATION Sunday in the Spring of the year draws to mind fresh gardens and furrowed fields ready for the planting. For Canadians, the Victoria Day long-weekend signals not only the official birthday of The Sovereign but also the start of planting season in our gardens and across our farms.

For Christians, Rogation Sunday also brings to mind four particular gardens found in Holy Scripture. These gardens, each in their own way, produced life and death; growth and destruction; sin and salvation. I am thinking, of course, of the Garden of Eden, the Garden of Gethsemane, the Garden of the Empty Tomb, and the Garden of the Soul.

Back in the mists of time, we have recorded in Genesis God's creation of heaven and earth. In the beginning we are told God created a beautiful garden, teeming with life of every sort, plant, animal, fish and fowl, and the crowning glory of that creation – man and woman, made in the image of God. We can almost picture God, the loving Creator of all, preparing this beautiful, life-sustaining, abundant provision, for our first parents. Everything they would need was there; no labour was required; no hunting or killing or gathering was required. There was no sickness, no suffering, no disabilities, no sorrow, no sin, no death. In short, it was paradise, the Garden of Eden.

Then into this Paradise, into this perfect world made by God, filled with life and love and happiness, came the Tempter, Satan.

In no time at all the man and woman were convinced that something better awaited them, something more beautiful, something more bountiful, something more life giving – a world they could control and make in their own image. And so, entered the sin of pride; and with it, the sin of disobedience. So too came corruption, decay and death. The peaceful, life filled beautiful Garden of God's creation was threatened with ruin. Our first parents were given what they demanded – a creation made in their own image, a world of their own dominion, a life apart from God.

We read in Genesis that humanity was cast out, to sojourn and live 'east of Eden'. There to face the harsh realities which come

of sin and disobedience: struggle, toil, hardship, sickness, killing, and death – the very opposites of the life and love freely given by God without cost in the Garden of Eden.

In the place of rich producing soil, mankind found dust; in the place of pleasure, mankind discovered suffering; and in the place of immortality they faced the reality of separation and death. And instead of men and women being equal partners in life and love, the headship of man was to dominate the woman; and she in turn would bear children in pain; both struggling to meet the challenges of life. Not a pretty picture. God's perfect garden, perfect world, destroyed by the crown of His creation, and all by our pride and disobedience.

Now I would take you through time to the second garden – the Garden of Gethsemane. Not the garden of olive groves and shaded grass but the garden on the night of Jesus' betrayal. For it is that garden, in that time and place, that is the mirror of our human condition, the garden 'east of Eden' – the garden which bears the bitter fruit of sin and suffering, of disobedience, betrayal, and ultimately, death.

Into this garden walks the new Adam, He who is the true image of God, the Incarnate Word, present at creation, designer of that earlier Garden. Now He steps into the Garden of Gethsemane. This time to repair the damage done and to undo the destruction of disobedience, sin and evil. He would that night take onto Himself all of the old Adams' and all of the old Eves' nature. And like the old Adam and the old Eve, He would face the Tempter in the Garden and hear the devil's lies, spewing words of sin and disobedience. But the new Adam, Jesus, would have none of it. Though filled with the dread and sorrow of the price which He would need to pay for our sin, Jesus remembered the Garden of Eden and the place humanity holds in the love of His heavenly Father.

In the Garden of Gethsemane, Jesus would offer, in the place of disobedience, perfect obedience; in the place of pride, humility; in the place of death, life. His perfect obedience, utter humility, and once-for-all sacrifice, would bring about the salvation of the world and the restoration of humanity.

Which brings us to the third garden – The Garden of the Empty Tomb, the Easter Garden.

It is the dawn of a new day – an eternal day. For God’s garden is restored through the power of Christ’s passion, death and resurrection. We celebrate this fact throughout Eastertide. On Easter Day, we hear the Gospel story of Mary Magdalene’s encounter with the Risen Christ. How in the midst of the garden she encountered a man whom she supposed to be the gardener, and asked him if he knew where they had taken the body of her Lord. On the face of it, it would appear that Mary had been mistaken, that she had failed to see Jesus, but in reality she had indeed seen Him, for He is the ‘Gardener’. He had come to restore and tend God’s new garden, now filled once more with life and love and immortality.

Which brings us to the fourth and final garden of Rogation Sunday – the Garden of the Soul.

The ‘garden of the soul’ mirrors the gardens of which I have just spoken. The Garden of the Soul may have at its centre the design and care of the Master Gardener, watered in baptism, nourished by Word and Sacrament, pruned in penitence, made strong by grace, bearing the fruit of the spiritual life hid in Christ. But the Garden of the Soul may also be aired and barren, having neither life nor fruit, overgrown with weeds, and even the poison ivy of jealousy, envy, pride, and self-will.

Sometimes the garden of our soul produces, not so much the fruit we would want, but the harvest we sow. To be sure, we want to abide in Christ, we want to see the spiritual fruit of joy and peace and patience and love, but sometimes we find tares instead of wheat, thistles instead of vines, rocks instead of soil.

Sometimes it may even seem like winter in the garden of our soul. Yet, God has said He can still care for a garden filled with tares, thistles and rock. God can even use the winter of our garden; for wintertime is the season of waiting, the season of planning, the season of rest and nourishment beneath the frost and snow. In the garden of our soul, the Master Gardener is still at work, pruning, cultivating, and nourishing our souls so that we may bear the abundant fruit of faith, hope and love.

For our part, we need to cooperate with the Master Gardener in the cultivation of our soul’s garden through reading God’s holy word, receiving the nourishment of the Sacraments, and by daily prayer – thereby providing the optimum growing environment for the garden of our soul.

In Rogationtide, let us reflect on the four gardens, which trace our lives and form our salvation. Let us tend to the Garden of our Soul, cooperating with the Master Gardener, willing to undergo the cultivation, pruning, and seasons, which prepare us for the Harvest of the Kingdom.

May God richly bless the garden of our souls that we may bear the fruit of righteousness and the glorious harvest of salvation.

Archbishop Shane B. Janzen

THE ROGATION PRAYERS

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. Amen.

ALMIGHTY and merciful God, from whom cometh every good and perfect gift: Bless, we beseech thee, the labours of thy people, and cause the earth to bring forth her fruits abundantly in their season, that we may with grateful hearts give thanks to thee for the same; through Jesus Christ our Lord. Amen.

ALMIGHTY God, who has blessed the earth that it should be fruitful and bring forth abundantly whatsoever is needful for the life of man: Prosper, we beseech thee, the work of our farmers, and grant such seasonable weather that all may gather in the fruits of the earth, and proclaim thy great goodness with thanksgiving; through Jesus Christ our Lord. Amen.

OALMIGHTY God, who hast made the sea, and all that move therein: Bestow thy blessing on the harvest of the waters, that it may be abundant in its season, and on our sailors and fishermen, that they may be safe in every peril of the deep; so that all with thankful hearts may acknowledge thee, who art Lord of the sea and of the dry land; through Jesus Christ our Lord. Amen.

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

APRIL 17 EASTER DAY
MATTINS ~ 9:15 AM
HIGH MASS ~ 10:00 AM

APRIL 20 PARISH COUNCIL MEETING 1:30 PM

APRIL 21 THURSDAY IN EASTER WEEK ~ MASS 10:00 AM
NO STUDY GROUP

***THE ARCHBISHOP ON EPISCOPAL VISITATIONS TO THE PRAIRIES
APRIL 22 TO MAY 2***

APRIL 24 OCTAVE DAY OF EASTER (LOW SUNDAY)
MATTINS ~ 9:15 AM
HOLY EUCHARIST ~ 10:00 AM

APRIL 28 NO MASS OR STUDY GROUP

MAY 1 ST. PHILIP & ST. JAMES, APOSTLES
MATTINS ~ 9:15 AM
HOLY EUCHARIST ~ 10:00 AM

MAY 5 ST. JOHN THE EVANGELIST IN EASTERTIDE
MASS 10:00 AM
STUDY GROUP 10:45 AM

MAY 8 THIRD SUNDAY AFTER EASTER
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM

MAY 12 FERIA IN EASTERTIDE ~ MASS 10:00 AM
STUDY GROUP 10:45 AM

MAY 15 FOURTH SUNDAY AFTER EASTER
(SILVER JUBILEE OF PRIESTHOOD - ARCHBISHOP JANZEN)
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM
SILVER JUBILEE LUNCHEON ~ NOON

MAY 18 PARISH COUNCIL MEETING 1:30 PM

THE ARCHBISHOP ON PRIMATE VISITS TO THE USA ~ MAY 20 TO MAY 27

MAY 22 EASTER V: ROGATION SUNDAY
MATTINS ~ 9:15 AM
HOLY EUCHARIST ~ 10:00 AM

MAY 26 NO MASS OR STUDY GROUP

MAY 29 SUNDAY AFTER ASCENSION DAY
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM