

~ The Epistle ~

Vol. 25

ADVENT ~ CHRISTMAS 2022

No. 6

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



ADVENT heralds the coming of Christ in time and eternity. The Church year begins anew. The turning of the Season from green to purple vestments, from autumn leaves to winter cold, with the lighting of the Advent candles upon a wreath of green, call us to the approach of Christmas, and to the glorious celebration of the coming of Christ in the Babe of Bethlehem. Advent is a joyous season of preparation, a time to prepare our hearts and our homes for the coming of the Redeemer King.

Advent is not only the Season when we celebrate the coming of our Lord Jesus Christ in time but also the season when we anticipate and pray for His Coming again in glory. Our Lord Jesus Christ reminded His followers that the Kingdom of God was not something external, something imposed by God through arbitrary might; but was within. Christ said that the rule of God, the observance of His spiritual laws, the moral life, dwells in those who seek for His kingdom and righteousness. As Christians we will only help to bring about the Kingdom of God in our midst if we first look to our own lives. "For the time is come that judgement must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" *1 Peter 4: 17*

The establishment of God's reign on earth begins with the establishment of His reign and rule in our own hearts and minds and bodies. The Kingdom of God and of His Christ begins here, now, with us -- not in some distant tomorrow, nor in some place or person beyond ourselves. Our lives, our choices, our decisions, our thoughts and actions, can either help to bring about the Kingdom of God or set it back beyond our grasp.

As Christians we know that the holy Season of Advent has a spiritual dimension, a spiritual importance. We begin the season not with "Joy to the World", but rather "O Come, O Come Emmanuel". Advent means "the coming", or "the arrival". In Advent we anticipate and prepare for the coming of our Lord Jesus Christ in time and eternity. Advent involves the anticipation of both a past and a future event. The Latin word *adventus* from which we get the name of the Season means "the coming", but itself is a translation of the Greek word *Parousia*, which refers to the Second Coming of Christ. Thus Advent includes a time of preparation for the coming of the Christ Child in time, and penitential preparation for the return of our Lord at the end of time, when He will come to judge the living and the dead.

Christ came at His first Advent to save a sinful, anxious world. He called the people of God to repent and to turn again that their lives might be focused upon God and His righteousness. This is the Season for each of us to turn again from old habits and old sins, to draw closer to God and to examine where God rules in our life and where our own self-will still holds sway.

All of the Scripture lessons chosen for the Season of Advent shout with urgency: prepare yourselves! Focus on what is important. By examination of conscience, by prayer, and meditation, by taking our part in the corporate worship of the Church, and in acts of Christian charity and good will, we are able focus on what truly matters. We blend our preparations of home and hearth with those of spirit and soul. In a world searching for meaning and truth, Advent properly celebrated can offer a powerful witness of the saving love of Jesus Christ.

The Season of Advent is the time to begin anew the progress of the Kingdom within us. A time to reach out to others with the message of hope, love and faith in Jesus Christ.

I pray each of you, your family and friends, a blessed Advent, and very joyous, holy, coming Season of Christmas!

Archbishop Shane Janzen

Advent: A Season of Hope and Anticipation

ADVENT is the season of waiting. The chosen people of Israel waited, hoping for the great day of their liberation. Though at times there seemed to be no future, the prophets bid them be patient, for God would be faithful to His promises. Announced by the prophets of old, especially by the prophet Isaiah, the shepherd-king, Jesus Christ the Messiah, was ushered into a distracted world by John the Baptist: "Prepare ye the way of the Lord; make His paths straight!" (*Mt. 3:3*) John the Baptist fearlessly called the world to repent, to put away sin and to live in the fullness of God. He proclaimed Jesus of Nazareth as the Christ -- the Lamb of God who takes away the sin of the world -- the long-awaited Saviour!

Our Lord Jesus Christ came long ago *in history*, Son of God and Son of Mary. He comes to us today *in faith and in mystery*, in the word of holy Scripture, and in the grace-filled presence of the holy Sacraments. He will return again in glory at the end of time, in the first day of the new and eternal week, the day which will have no ending. As Christians, we live in the present, but we look forward in joyful hope to the great return of our Lord Jesus Christ. We live as servants and subjects of the Lord Jesus, ready to meet the Master when He comes. We watch and pray, not attached to possessions or the things of this world, but ready and eager to praise His holy Name and to witness to His holy calling in word and deed, by sacrifice and self-giving. Advent is such a time of waiting, watching, and preparing -- a time for us to search our souls, to straighten out the Lord's avenue into our lives, and to prepare our hearts and our homes for His coming again.

Advent is a time of prayer, for eagerly awaiting the greatest gift of all, Jesus the Lord. He is the light who shines in the darkness of our world. Advent wreaths are lighted. We join the angels and the saints in proclaiming the great wonders God has worked among us. We hear anew the prophecies of old; and we are renewed in our joy and hope at the promise of our Lord's return, when He shall wipe every tear from our eyes, and make all things new.

The liturgical season of Advent is divided into four Sundays. The First Sunday in Advent announces Advent's principal theme -- the coming of the Lord again in glory. We await the coming of the Lord who is our salvation. Penitence and prayer are the elements of our preparation. The Second Sunday in Advent (also known as 'Scripture Sunday') emphasizes both the hope of our salvation and the revelation of God in Holy Scripture. The Third Sunday in Advent ('Gaudete' or 'Rose' Sunday) calls to

mind the proclamation of John the Baptist to repent of our sins and to prepare the way of the Lord in our lives. In the face of His coming in judgement, both final and ever-present, 'the ministers of Christ and stewards of the mysteries of God' prepare His way by preparing His people. With the Third Sunday, we conclude our preparation for Christ's coming *in judgement* and turn once again to the joyful remembrance of our Lord's first coming *in humility* -- as the holy Child of Bethlehem. The preparation for Christ's coming in humility is also the preparation for His coming in judgement. On the Fourth Sunday in Advent all the themes of Advent converge and climax: 'Raise up, we beseech Thee, O Lord, Thy power and come among us'. All is in readiness. We wait in silence and in joyous anticipation for the coming of our Saviour Jesus Christ, Who is our Lord and our Redeemer.

ADVENT TO CHRISTMAS

OUR journey sets out from God in our creation, and returns to God at the final judgment. As the bird rises from the earth to fly, and must some time return to the earth from which it rose; so God sends us forth to fly, and we must fall back into the hands of God at last. But God does not wait for the failure of our power and the expiry of our days to drop us back into His lap. He goes Himself to meet us and everywhere confronts us. Where is the countenance which we must finally look in the eyes, and not be able to turn away our head? It smiles up at Mary from the cradle, it calls Peter from the nets, it looks on him with grief when he has denied his Master. Our Judge meets us at every step of our way, with forgiveness on His lips and succour in His hands. He offers us these things while there is yet time. Every day opportunity shortens, our scope for learning our Redeemer's love is narrowed by twenty-four hours, and we come nearer to the end of our journey, when we shall fall into the hands of the living God, and touch the heart of the devouring fire.

When Mary laid Jesus Christ upon her knees, when she searched Him with her eyes, when she fed Him at the breast, she did not study to love Him because she ought, she loved Him because He was dear: He was her Son. His conception had been supernatural, perplexing, affrighting; it had called for faith in the incomprehensible, and obedience beyond the limit of human power. His nativity was human and sweet, and the love with which she embraced it was a natural growth, inseparable from the thing she loved. She was blessed above all creatures, because she loved her Maker inevitably and by simple nature; even though it needed the sword-wounds of the Passion to teach her fully that it was her Saviour whom she loved. The Son of

Mary is the Son of all human kind; we embrace Him with the love of our kind, that we may be led up with Mary to a love beyond kind, a selfless love for the supreme Goodness, when we too shall have climbed the ladder of the Cross.

THE MYSTERY OF THE INCARNATION

EACH year at this time, Christians, as well as men and women of good will throughout the world, pause to reflect upon that Holy Night, when so many centuries ago lonely shepherds, keeping watch over their flocks by night, looked up and beheld the Christmas Star - 'arise, shine, for thy light has come'. The angel appeared unto them -- they were frightened by all they saw and heard -- yet in the dark and cold of that night the Word had leaped down from heaven and the Saviour was born into the world, His name: JESUS *Emmanuel* God-with-us. The centuries which have come and gone may have dulled the world's sense of its wonder, but not for us -- not for all those who still look with the eyes of a child at the wonder of that Holy night; who ponder anew the mystery of the Incarnation -- God coming among us as one of us. A mortal body, a human soul, became the habitation of God -- the Word was made flesh and dwelt among us.

From the far reaches of time back to the Eternal Word, the divine plan of God was set in motion -- that in the fullness of time He would come to be our Saviour. He would make Himself known to those who He created in His own image and likeness. He who is Love took the one way in which to reveal His love most perfectly: He became one of us. Through the child of Bethlehem and in the life and ministry of the Man who would walk the way of Calvary, God spoke to us with human lips, and looked on us with human eyes. He touched the life of man and woman as only the Son of God could do. He came among us in the frail and lowly child of Bethlehem, born in a manger in an obscure village in the outer edges of a once mighty empire. A son of Adam, but Son of God too, with a capacity for faith and eternal things, bearing within Himself an unquenchable spark of the divine -- the very revelation of God.

Huxley wrote, "The highest altar man can raise is to the unknown and unknowable God." But if you have seen Jesus Christ, you cannot say that, for His birth, His life and passion, and victory over sin and death, these reveal God to man. "He that hath seen me hath seen the Father." No longer can we, who know the story of that holy night -- we who know the child cradled in the arms of Mary and watched over by Joseph and the shepherds -- no longer can we raise an altar 'to an unknown god'. God is with us, and therefore known to us. With the angelic host we

join in the joyful proclamation of that night: 'Glory to God in the highest and on earth peace, good will toward men'.

The mystery of the Incarnation unfolds for us as the majesty of that night unfolded for those who followed the Star to Bethlehem. God is with us to seek and to save. Salvation in its fullness -- forgiveness, healing, comfort, moral strength -- cannot be given from afar or in some impersonal fashion. Sin is not forgiven by the stroke of a pen, and pain is not removed from the heart by a mere word of sympathy from one who knows nothing of its anguish. Therefore God to be our Saviour humbled Himself and entered into our life, faced our temptations, carried our sorrows, and bore our sins on the Cross, that we might know the length and breadth His love would go for our redemption.

All of this in the little child wrapped in swaddling clothes and lying in a manger that long, dark night so many centuries ago. A night in which a young mother and her husband had come because the decree of Caesar Augustus had compelled them to make the journey. They were poor, and when they came to the town, no one took any notice of their coming and no one helped them to find a place in which to stay. Joseph and Mary came wearily to the end of their long road yet found no room in the village inn, and nothing to do but to find a corner in a stable where Mary could come to rest. There amidst the simple creatures of God, she gave birth to the Creator of all, the Son of God.

These travellers from Nazareth had come late, the inn was crowded; through no hostile act or deliberate turning away, the holy family found no room in which to lay their heads, it was as simple as that. Just so casually, through the drift of time and circumstances, and through no any particular hostile will or deliberate act, many men and women too exclude Jesus from the inn of their hearts. We, like them, may have filled all the space we have with other guests. We do not mean to shut God out, but our thoughts and feelings are so occupied with other matters that God, and prayer, and worship cannot find a place. In this world with its noisy and demanding clamour the crowd of common thoughts and common interests may have poured in upon us and taken possession of our time and our attention, and when Christ comes with His infinite gift of love for the enrichment of our souls, for the fulfilling of our lives, there is no room for Him.

The innkeeper did not realize whom he had turned away. We never do know when the great possibilities of God are at our door unless we have taken the time and effort to keep our souls alive to the coming of Christ. The mystery waiting to bring us to the birth of the Saviour is at our doorstep -- do not turn Him away but let us recognize and rejoice in our salvation.

INTO THE DARK WITH GOD
A Christmas Meditation on the Incarnation
By Hans Urs von Balthasar

ON Christmas night the shepherds are addressed by an angel who shines upon them with the blinding glory of God, and they are very much afraid. The tremendous, unearthly radiance shows that the angel is a messenger of heaven and clothes him with an incontrovertible authority. With this authority he commands them not to be afraid but to embrace the great joy he is announcing to them. And while the angel is speaking thus to these poor frightened people, he is joined by a vast number of others, who unite in a "Gloria" praising God in heaven's heights and announcing the peace of God's goodwill to men on earth. Then, we read, "the angels went away from them into heaven." In all probability the singing was very beautiful and the shepherds were glad to listen; doubtless they were sorry when the concert was over and the performers disappeared behind heaven's curtain. Probably, however, they were secretly a little relieved when the unwonted light of divine glory and the unwonted sound of heavenly music came to an end, and they found themselves once more in their familiar earthly darkness. They probably felt like shabby beggars who had suddenly been set in a king's audience chamber among courtiers dressed in magnificent robes and were glad to slip away unnoticed and take to their heels.

But the strange thing is that the intimidating glory of the heavenly realm, which has now vanished, has left behind a human glow of joy in their souls, a light of joyous expectation, reinforcing the heavenward-pointing angel's word and causing them to set out for Bethlehem. Now they can turn their backs on the whole epiphany of the heavenly glory for it was only a starting point, an initial spark, a stimulus leading to what was really intended; all that remains of it is the tiny seed of the word that has been implanted in their hearts and that now starts to grow in the form of expectation, curiosity and hope: "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." They want to see the word that has taken place. Not the angel's word with its heavenly radiance: that has already become unimportant. They want to see the content of the angel's word, that is, the Child, wrapped in swaddling clothes and lying in a manger. They want to see the word that has "happened", the word that has taken place, the word that is not only something uttered but something done, something that can not only be heard but also seen.

Thus the word that the shepherds want to see is not the angel's word. This was only the proclamation (the kerygma, as people say nowadays); it was only a pointer. The angels,

with their heavenly authority, disappear: they belong to the heavenly realm; all that remains is a pointer to a word that has been done. By God, of course. Just as it is God who made it known to them through the angels.

So they set off, heaven behind them, and the earthly sign before them. But, Lord, what a sign! Not even the Child, but a child. Some child or other. No special child. Not a child radiating a light of glory, as the religious painters depicted, but on the contrary: a child that looks as 'inglorious as possible. Wrapped in swaddling clothes. So that it cannot move. It lies there, imprisoned, as it were, in the clothes in which it has been wrapped through the solicitude of others. There is nothing elevating about the manger in which it lies, either, nothing even remotely corresponding to the heavenly glory of the singing angels. There is practically nothing even half worth seeing; the destination of the shepherds' nightly journey is the most ordinary scene. Indeed, in its poverty it is decidedly disappointing. It is something entirely human and ordinary, something quite profane, in no way distinguished except for the fact that this is the promised sign, and it fits.

The shepherds believe the word. The word sends them from heaven and to earth, and as they proceed along this path, from light to darkness, from the extraordinary to the ordinary, from the solitary experience of God to the realm of ordinary human intercourse, from the splendor above to the poverty below, they are given the confirmation they need: the sign fits. Only now does their fearful joy under heaven's radiance turn into a completely uninhibited, human and Christian joy. Because it fits. And why does it fit? Because the Lord, the High God, has taken the same path as they have: he has left his glory behind him and gone into the dark world, into the child's apparent insignificance, into the unfreedom of human restrictions and bonds, into the poverty of the crib. This is the Word in action, and as yet the shepherds do not know, no one knows, how far down into the darkness this Word-in-action will lead. At all events it will descend much deeper than anyone else into what is worldly, apparently insignificant and profane; into what is bound, poor and powerless; so much so that we shall not be able to follow the last stage of his path. A heavy stone will block the way, preventing the others from approaching, while, in night, in ultimate loneliness and forsakenness, he descends to his dead human brothers.

It is true, therefore: in order that he shall find God, the Christian is placed on the streets of the world, sent to his manacled and poor brethren, to all who suffer, hunger and thirst; to all who are naked, sick and in prison. From henceforth this is his place; he must identify with them all. This is the great joy that is proclaimed to him today, for it is the same way that God sent a

Savior to us. We ourselves may be poor and in bondage, in need of liberation; yet at the same time all of us who have been given a share in the joy of deliverance are sent to be companions of those who are poor and in bondage.

But who will step out along this road that leads from God's glory to the figure of the poor Child lying in the manger? Not the person who is taking a walk for his own pleasure. He will walk along other paths that are more likely to run in the opposite direction, paths that lead from the misery of his own existence toward some imaginary or dreamed-up attempt at a heaven, whether of a brief pleasure or of a long oblivion. The only one to journey from heaven, through the world, to the hell of the lost, is he who is aware, deep in his heart, of a mission to do so; such a one obeys a call that is stronger than his own comfort and his resistance. This is a call that has complete power and authority over my life; I submit to it because it comes from a higher plane than my entire existence. It is an appeal to my heart, demanding the investment of my total self; its hidden, magisterial radiance obliges me, willy-nilly, to submit. I may not know who it is that so takes me into his service. But one thing I do know: if I stay locked within myself, if I seek myself, I shall not find the peace that is promised to the man on whom God's favor rests. I must go. I must enter the service of the poor and imprisoned. I must lose my soul if I am to regain it, for so long as I hold onto it, I shall lose it. This implacable, silent word (which yet is so unmistakable) burns in my heart and will not leave me in peace.

In other lands there are millions who are starving, who work themselves to death for a derisory day's wage, heartlessly exploited like cattle. There too are the slaughtered peoples whose wars cannot end because certain interests (which are not theirs) are tied up with the continuance of their misery. And I know that all my talk about progress and mankind's liberation will be dismissed with laughter and mockery by all the realistic forecasters of mankind's next few decades. Indeed, I only need to open my eyes and ears, and I shall hear the cry of those unjustly oppressed growing louder every day, along with the clamor of those who are resolved to gain power at any price, through hatred and annihilation. These are the superpowers of darkness; in the face of them all our courage drains away, and we lose all belief in the mission that resides in our hearts, that mission that was once so bright, joyous and peace bringing; we lose all hope of really finding the poor Child wrapped in swaddling clothes. What can my pitiful mission achieve, this drop of water in the white-hot furnace? What is the point of my efforts, my dedication, my sacrifice, my pleading to God for a world that is resolved to perish?

"Be not afraid; for behold, I bring you Good News of a great joy... This day is born the Savior", that is, he who, as Son of God and Son of the Father, has traveled (in obedience to the Father) the path that leads away from the Father and into the darkness of the world. Behind him, omnipotence and freedom; before, powerlessness, bonds and obedience. Behind him the comprehensive divine vision; before him the prospect of the meaninglessness of death on the Cross between two criminals. Behind him the bliss of life with the Father; before him, grievous solidarity with all who do not know the Father, do not want to know him and deny his existence. Rejoice then, for God himself has passed this way! The Son took with him the awareness of doing the Father's will. He took with him the unceasing prayer that the Father's will would be done on the dark earth as in the brightness of heaven. He took with him his rejoicing that the Father had hidden these things from the wise and revealed them to babes, to the simple and the poor. "I am the way", and this way is "the truth" for you; along this way you will find "the life". Along "the way" that I am you will learn to lose your life in order to find it; you will learn to grow beyond yourselves and your insincerity into a truth that is greater than you are. From a worldly point of view everything may seem very dark; your dedication may seem unproductive and a failure. But do not be afraid: you are on God's path. "Let not your hearts be troubled: believe in God; believe also in me." I am walking on ahead of you and blazing the trail of Christian love for you. It leads to your most inaccessible brother, the person most forsaken by God. But it is the path of divine love itself. You are on the right path. All who deny themselves in order to carry out love's commission are on the right path.

Miracles happen along this path. Apparently insignificant miracles, noticed by hardly anyone. The very finding of a Child wrapped in swaddling clothes, lying in a manger is this not a miracle in itself? Then there is the miracle when a particular mission, hidden in a person's heart, really reaches its goal, bringing God's peace and joy where there were nothing but despair and resignation; when someone succeeds in striking a tiny light in the midst of an overpowering darkness. When joy irradiates a heart that no longer dared to believe in it. Now and again we ourselves are assured that the angel's word we are trying to obey will bring us to the place where God's Word and Son is already made man. We are assured that, in spite of all the noise and nonsense, December 25 is Christmas just as truly as two millennia ago. Once and for all God has started out on his journey toward us, and nothing, till the world's end, will stop him from coming to us and abiding in us.



THE CHRISTMAS NOVENA (December 16th to 24th)

A Novena is a nine-day period of prayer in preparation for some particular feast in the Christian Calendar or to pray for some particular intention. The first novena was kept, at the express command of the Risen Christ, by the Apostles, the Blessed Virgin Mary, and the disciples in the Upper Room from the day of Our Lord's Ascension to the day of Pentecost (*Acts 1:12-14*). The earliest ecclesiastical novena recorded is one in preparation for Christmas. The Christmas Novena begins on December 16, as noted in the Book of Common Prayer, p. xiii.

The Prayers: *(to be said daily)*

O LORD Jesus Christ, Who for our sake didst vouchsafe to descend from Thy throne of glory in heaven to this vale of tears; Who was conceived by the Holy Ghost, born of the Virgin Mary and wast made man: Make, we beseech thee, our hearts a fit habitation for Thyself. Beautify and fill them with all spiritual graces, and possess them wholly by Thy power. Give us grace to prepare for Thy Coming with deep humility, to receive Thee with burning love, and to hold Thee with a firm faith; that we may never leave Thee nor forsake Thee; Who livest and reignest, for ever and ever. Amen.

Here say one of the following 'O' Antiphons, according to the day:

Dec. 16: O WISDOM, which camest out of the mouth of the Most High, and reachest from one end to another, mightily and sweetly ordering all things: Come and teach us the way of prudence.

Dec. 17: O ADONAI (Lord) and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the Law in Sinai: Come and redeem us with an outstretched arm.

Dec. 18: O ROOT OF JESSE, which standest for an ensign of the people, at whom Kings shall shut their mouths: Come and deliver us and tarry not.

Dec. 19: O KEY OF DAVID, and the Sceptre of the house of Israel, that openest and no man shutteth, and shuttest and no man openeth: Come and bring the prisoner out of the prison-house, and him that sitteth in darkness and the shadow of death.

Dec. 20: O DAYSPRING, Brightness of the Light Everlasting, and Sun of Righteousness: Come and enlighten him that sitteth in darkness and the shadow of death.

Dec. 21: O THOMAS DIDYMUS, to thee it was vouchsafed to touch Christ risen: Whom we petition, by His mercy from on high, to aid us in our miseries, lest we be doomed with the lost when the Judge appeareth.

Dec. 22: O KING OF THE NATIONS, and their Desire, the Cornerstone, who makest both one: Come and save mankind, whom Thou formedst of clay.

Dec. 23: O EMMANUEL, our King and Lawgiver, the Desire of all nations, and their Salvation: Come and save us, O Lord our God.

Dec. 24: O VIRGIN OF VIRGINS, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.

Finally, conclude with the Lord's Prayer, and the Advent Collect:

OUR FATHER, Who art in heaven, Hallowed be Thy Name; Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

ALmighty GOD, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the Last Day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.



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

NOVEMBER 27 FIRST SUNDAY IN ADVENT
MATTINS 9:15 AM
HIGH MASS 10:00 AM

DECEMBER 1 ST. ANDREW THE APOSTLE (*TRANSFERRED*) ~ MASS 10:00 AM
STUDY GROUP 10:30 AM

DECEMBER 4 SECOND SUNDAY IN ADVENT
MATTINS 9:15 AM
SUNG MASS 10:00 AM

DECEMBER 8 CONCEPTION OF THE BLESSED VIRGIN MARY
MASS 10:00 AM
STUDY GROUP 10:30 AM

DECEMBER 11 THIRD SUNDAY IN ADVENT (GUADETE SUNDAY)
MATTINS 9:15 AM
SUNG MASS 10:00 AM

DECEMBER 15 ADVENT EMBER DAY ~ MASS 10:00 AM
STUDY GROUP 10:30 AM
STUDY GROUP LUNCH AT THE LEGION 12:30 PM

DECEMBER 18 FOURTH SUNDAY IN ADVENT
MATTINS 9:15 AM
SUNG MASS 10:00 AM

DECEMBER 21 PARISH COUNCIL MEETING 1:30 PM

DECEMBER 22 SAINT THOMAS THE APOSTLE ~ MASS 10:00 AM
DECORATION OF THE CATHEDRAL 10:45 AM

DECEMBER 24 CHRISTMAS EVE
FIRST MASS OF CHRISTMAS ~ 8:00 PM

DECEMBER 25 CHRISTMAS DAY
MATTINS 9:15 AM
THE CHRIST MASS 10:00 AM

DECEMBER 26 SAINT STEPHEN THE PROTO-MARTYR
MASS 10:00 AM

DECEMBER 27 SAINT JOHN THE EVANGELIST
MASS 10:00 AM

DECEMBER 28 THE HOLY INNOCENTS
MASS 10:00 AM

JANUARY 1, 2023 OCTAVE DAY OF CHRISTMAS & NEW YEAR'S DAY
MATTINS 9:15 AM
HIGH MASS 10:00 AM

JANUARY 6 THE EPIPHANY OF OUR LORD
MASS 10:00 AM

JANUARY 8	FIRST SUNDAY AFTER EPIPHANY MATTINS 9:15 AM SUNG MASS 10:00 AM
JANUARY 12	BAPTISM OF OUR LORD ~ MASS 10:00 AM STUDY GROUP 10:45 AM
JANUARY 15	SECOND SUNDAY AFTER EPIPHANY MATTINS 9:15 AM SUNG MASS 10:00 AM
JANUARY 18	PARISH COUNCIL MEETING 1:30 PM
JANUARY 19	MASS 10:00 AM STUDY GROUP 10:45 AM
JANUARY 22	THIRD SUNDAY AFTER EPIPHANY MATTINS 9:15 AM SUNG MASS 10:00 AM
JANUARY 26	CONVERSION OF ST. PAUL (<i>TRANSFERRED</i>) MASS 10:00 AM STUDY GROUP ~ 10:45 AM
JANUARY 29	FOURTH SUNDAY AFTER EPIPHANY MATTINS 9:15 AM SUNG MASS 10:00 AM
FEBRUARY 2	PRESENTATION OF CHRIST (CANDLEMAS) ~ MASS 10:00 AM STUDY GROUP 10:45 AM
FEBRUARY 5	SEPTUAGESIMA SUNDAY MATTINS 9:15 AM SUNG MASS 10:00 AM
FEBRUARY 9	ST. CYRIL OF ALEXANDRIA ~ MASS 10:00 AM STUDY GROUP 10:45 AM
FEBRUARY 12	SEXAGESIMA SUNDAY MATTINS 9:15 AM SUNG MASS 10:00 AM
FEBRUARY 15	PARISH COUNCIL MEETING 1:30 PM
FEBRUARY 16	MASS 10:00 AM STUDY GROUP 10:45 AM
FEBRUARY 19	QUINQUAGESIMA SUNDAY MATTINS 9:15 AM SUNG MASS 10:00 AM
FEBRUARY 22	ASH WEDNESDAY: BEGINNING OF LENT MASS WITH BLESSING & DISTRIBUTION OF ASHES 10:00 AM & 5:00 PM
FEBRUARY 23	ST. MATTHIAS THE APOSTLE (<i>TRANSFERRED</i>) MASS 10:00 AM STUDY GROUP ~ 10:45 AM