



The Annunciator

Newsletter of the Church of the Annunciation
of the Blessed Virgin Mary
Anglican Patrimony within the Catholic Communion

Canadian Deanery of St John the Baptist
Personal Ordinariate of the
Chair of St Peter

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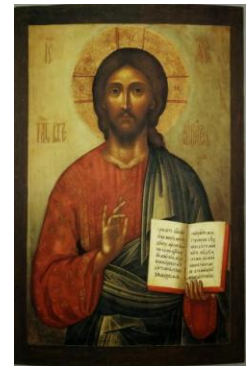


AS OF THE ONLY-BEGOTTEN SON

CHRISTMAS DAY: December 25th: Isaiah 52:7-10; Hebrews 1:1-6; John 1:1-18

In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son. No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, he has made him known.

I remember being told, in my first theology class, back in my Undergraduate degree, the Parable of the Four Blind Men and the Elephant. As the story goes, each man encounters the elephant from a different angle, feeling a unique part—leg; trunk; tail; ear—and concluding that the whole is represented thereby; the elephant is a great pillar; hose or rope-like; wide and flat as a leaf. Such was to teach us that our experience of God is like this, various religions as blind men, encountering only a portion, but imagining that they know the whole truth. So, all faiths see some part of *God*—are all attempts (all paths?) to know the same One—but none is the “one true path”.



Um, no, Christians allege that we are not limited to what we can discover in our stumbling about; God has revealed His face and very nature to us in Jesus Christ. In his first epistle, St. John (1:1-3) states *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you.* He was describing their first-hand encounter with God in Jesus Christ: hearing, handling, seeing face-to-face.

As he writes in the opening to his Gospel, the Word who was “*with God in the beginning*”—who was GOD from the beginning—is the One who became flesh and dwelt among us; manifesting glory *as of the only-begotten Son from the Father.* Then come those stunning words, *No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, he has made him known.* John 1:18. Whatever was known in ages past, whatever blindness might have prevailed, in Him we see God; but it is not that we discover Him, rather He reveals Himself to us.

When Philip, declared, “*Lord, show us the Father, and we shall be satisfied.*” Jesus said to him, “*Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father.*” St. John is abundantly clear about this revelation of God in our flesh: this is Emmanuel: God with us.

The Epistle to the Hebrews echoes this truth, using a slightly different vocabulary. *He reflects the glory of God and bears the very stamp of his nature.* Hebrews 1:3 “*Reflects*” is probably not the most helpful translation here, because it makes us think of Moses, reflecting God’s glory when he returned from the mountaintop; i.e. it was not his own. Regarding Jesus, the light is much more the Transfiguration sense of radiance from the very heart of who He is: His glory which He had with the Father before the world existed (John 17:5). “The more literal KJV reads “*Being the brightness of His glory and the express image of His Person.*” He *is* the brightness; it is His own. The Greek word for

that brightness is the expressive ἀπαύγασμα apaugasma—best captured (to my mind) in English by “*effulgence*”—literally radiating/beaming forth of God’s glory. *ESV* “**He is the radiance of the glory of God and the exact imprint of his nature.**” He is the Light of the world—the light of “men”/all people—but not just the physical light for seeing with mortal eyes. There was Light at the beginning of the Creation of heaven and earth, in which/by which all things came to be: *And God said, “Let there be light”; and there was light.*

Some say this “light” was the first thing created, but I wonder if it is not more accurate to say that it was “revealed” at that time, key to creatures coming into existence—St. Augustine linked it to creatures coming to know their Creator; an “intellectual” light, if you will—because it comes before sun, moon and stars, and is there in the Holy City—New Creation—where it is identified with the very Presence of God and the Lamb, recreating the heavens and the earth—making all things new!—and revealing everything as it really is.

If we might return to our blind men: this is the true Light, by which/Whom we see that which we could not perceive apart from Him—*Jesus answered [Nicodemus], “Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God.” John 3:3*

“And bears the very stamp of his nature.” KJV “the express image of His Person”/ESV “exact imprint” (Greek: χαρακτήρ charaktēr: the impression produced by stamp or die); i.e. the exact imprint of who GOD IS in our flesh—His very character, if you will—and more; because we are flesh AND spirit, the Son reflects the whole.

What’s imprinted? His ὑπόστασις hypostasis: “nature” or “person”; Greek: literally *substance*: hupo (under) + stasis (from histēmi: to stand). (There is some confusion in translation because of the ancient Trinitarian debates. Hypostasis and Ousia had been used almost interchangeably for “substance”, but a distinction needed to be made between the One divine “substance” of Godhood: *ousia*; and the uniqueness of each of the Three Persons: *hypostases*. Our New Testament bears witness to the truth, of the Trinity, but predates the debate). *God of God, Light of Light, ... Very God, Begotten not created.*

We were created, Scripture assures us, in the image and likeness of God. While the image remains—that which makes us human—the likeness is distorted by the Fall, but restored in Christ; hence His Resurrection and Ascension are of body as well as spirit. We think of that as spiritual truth—for God is Spirit—yet our likeness is not simply that of the angels, but is far more profound and substantial, for it is likeness to the Son, whose Incarnation was in the *mind of*

God from the beginning—for we were chosen in Him before the foundation of the world; we were created in Christ’s image. It is a marvel, but we know that we grow in our likeness to God and the clarity of our reflection of His image, as we grow more like Christ Jesus in our flesh. It is sin that separates us, makes us mortal and *unlike* God. He comes to redeem the whole spectrum of human life and make us new in Christ Jesus.

Such reflection takes me back to my favourite quote out of St. Irenaeus, in the Second Century: “*He became incarnate, and was made man, He commenced afresh the long line of human beings, and furnished us, in a brief, comprehensive manner, with salvation; so that what we had lost in Adam—namely, to be according to the image and likeness of God—that we might recover in Christ Jesus....For it was incumbent upon the Mediator between God and men, by His relationship to both, to bring both to friendship and concord, and present man to God, while He revealed God to man. For, in what way could we be partaken of the adoption of sons, unless we had received from Him through the Son that fellowship which refers to Himself, unless His Word, having been made flesh, had entered into communion with us? Wherefore also He passed through every stage of life, restoring to all communion with God...God recapitulated in Himself the ancient formation of man, that He might kill sin, deprive death of its power, and vivify man.*” *From Against Haeresies*

In fact He is recapitulating the whole—gathering up and restoring all that it means to be fully human—in Himself, beginning not just at the Holy Birth in Bethlehem, but at His Conception: passing through the whole course, every stage of human life and development. He has come, not just to patch us back together—to fix a little here, a little there—but to make us new, to re-write the story of our lives; correcting what is broken, yes, but restoring a seamless whole, in the image and likeness of the Father. That is what we were created to be in Him.

Still, for all of that, we cannot yet take in the fullness, as St. John puts it I John 3:2 *Beloved, we are God’s children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.* We need new eyes, full of His glory, re-fashioned like unto His own. Even though John began his epistle with word of having heard, seen, looked upon and handled the Word, there is more to comprehend, when we see no longer “*as in a glass darkly*”, but face to face.

The key is coming to know Him, as we approach in prayer, spend time in His word, and encounter His living presence in the Blessed Sacrament—not so much coming to know things about Him as *knowing Him*—but first, in all of this, He has come to us.

Start at the manger—or, perhaps even imagine coming to Mary, placing your head upon her abdomen as she carries the Child; rest your head upon the Tabernacle. Grow with Him through Bethlehem to Nazareth; in Galilee as He teaches, heals and casts out darkness and unclean things; to Jerusalem and Calvary. Encounter the risen Lord, and Giver of the Spirit; become alive, and renewed in Him. Start here this day: open your heart, mind, and will to Him. Be even as the manger, receiving His real Presence, the vulnerability of the One who comes to meet us in our flesh, and gives us His own.

O come, let us adore Him, Christ the Lord.

Fr. Doug Hayman



The PERSONAL ORDINARIATE
of the CHAIR OF SAINT PETER

- Based in Houston, Texas, this Ordinariate has more than 40 Roman Catholic parishes and communities across the United States and Canada.
- The Ordinariate was created to provide a path for groups of Anglicans to become fully Roman Catholic, while retaining elements of their worship traditions and spiritual heritage in their union with the Catholic Church. The Ordinariate is a key ecumenical venture exemplifying the [Second Vatican Council's vision for Christian unity](#), in which diverse expressions of one faith are joined together in the Church.
- The Personal Ordinariate of the Chair of St. Peter was [established in response](#) to repeated and persistent inquiries from Anglicans who over time, have come to identify the Catholic Church as their home. Those joining the Ordinariate have discerned they are truly Catholic in what they believe and desire full membership in the Catholic Church.
- There are three Personal Ordinariates in the world: Our Lady of Walsingham in the United Kingdom; the Chair of Saint Peter in the United States and Canada; and Our Lady of the Southern Cross in Australia.

Parishes and communities in the Ordinariates are fully Roman Catholic, but retain elements of Anglican traditions in their liturgy, hospitality and ministries.

- In the Second Vatican Council's Decree on Ecumenism (*Unitatis redintegratio*), the Catholic Church specified what it would look like to bring all Christians together into communion. The Council said Christian groups would bring their own distinctive traditions to the Catholic Church; they would not be suppressed or absorbed. The Vatican's remarkable ecumenical gesture in establishing the Ordinariates affirms the Catholic Church's view that the patrimony of differing Christian spiritualities and liturgies is a treasure meant to be shared within the Catholic tradition.

Called to be gracious instruments of Christian unity, members of the Personal Ordinariate of the Chair of St. Peter are **led by a bishop** who is **appointed by the Pope**. [Bishop Steven J. Lopes](#) is the first bishop of the Personal Ordinariate of the Chair of St. Peter.

- Like other bishops in the United States and Canada, the bishop serves under the direct authority of the Pope to build up the Catholic Church through mutual mission and ministry.
- The bishop is a full member of the United States Conference of Catholic Bishops and the Canadian Conference of Catholic Bishops.



MICHAEL'S MUSINGS

My earliest and most enduring memories of the Christmas season all centre around music. Sunday school musicals and church Christmas cantatas are one example. Singing “Silent Night” by candlelight, as was a tradition in many of the churches in which I was raised, (one of a few things that could almost be said to be a fixed part of the ritual), is always something special. It was something called a Festival of Lessons and Carols that provided my first encounter with the Anglican tradition of worship, which is probably one reason why this service has always been a special one for me.

The past two years I've been blessed with an opportunity to help with an Advent Carol Service organized by members of Communion and Liberation as a fundraiser for Jerome Lejeune School, where I've also been teaching music this year. The selection of music was remarkable, and broadened my sense of what might be considered seasonal. A piece by the contemporary Ukrainian-Canadian composer Roman Hurko, with the simple text “Be still and know that I am God” has pierced my soul in a way few new pieces of music have, and on reflection it fits well with our preparation for Christmas Eve, with the earth silent before God.

Of course, Christmas music at its best always places the events of Christmastide within the context of the whole of salvation history. This is one of the reasons why an oratorio like Handel's Messiah is so valuable. In a secular

world that briefly tolerates some sacred music at Christmas, Messiah gives a grand sweep of the prophecies of Advent, the story of Christmas itself, the Passion of Our Lord, and his Easter triumph over death. The oratorio ends with promises of Jesus' coming again in glory, a rousing musical portrayal of the trumpet sounding at the Resurrection of the Dead, and the sort of final "Amen" that really does suggest something of eternity. This is music for any and all times of the year, and a revelation that an entry into one place in the story will, if it is fully embraced, bring you into the rest of it as well. There is something about Christmas, at the same time, that for many people provides the most accessible way into the story. We are still, in some moments of grace, as evil and corrupt as we are, vulnerable before the gaze of a child, particularly the Christ Child.

In last month's article, I reflected somewhat on how we need to not only properly prepare for the Feast with a real acknowledgment of our grief and brokenness, but once we arrive at Christmas, celebrate it properly, as a season, and not simply one day or a week at most. Christmas, "God and sinners reconciled", must be a time that properly reconciles us with time itself, for us to be able to patiently wait for the occasion of celebration, and then not to rush away before it is over.



This brings us to Epiphany, and of course to Candlemas.

Epiphany for many Protestants simply means the visit of the Magi, and is often rolled into the Christmas celebration and later forgotten. The Christian East, in their celebration of Theophany, takes a different starting point, with Christ's Baptism in the Jordan and the beginning of his public ministry as the focal point

for our reflection. There is a tremendous amount of mutual enrichment that has taken place over the years, and continues to take place today — a celebration of the Great Blessing of Water at Theophany is not to be missed, should the opportunity arise—but within our own calendar, the Christmas season proper does also conclude with the Baptism of the Lord, having this larger sense of all that the Epiphany entails. This Child has clearly been revealed as the Beloved Son of the Father.

Epiphany should remain a time for celebration in the spirit of Christmas, a help for us as we endeavour somehow to keep that spirit all year long. I'm glad that we have some traditions around Epiphany within our parish, and that new ones are continuing to emerge. I do wish Twelfth Night parties would make more of a comeback. After all, once the secular world has forgotten about Christmas, it's still there for us to celebrate, as joyfully as ever we might — and who knows who might hear the message, free from the

commercial static?

The same, I insist, should be said for Candlemas, a largely forgotten holiday in the Christian year. I usually mention it every year, but it looks as though it's been five or six years since I've really laid out why. Candlemas serves both an essential theological purpose, as we hold together the mysteries of Christmas with those of Holy Week and Easter, and a desperately needed psychological lift as we survive the long winter nights. I'm a grown man and feel quite comfortable admitting to a certain fear of the dark, of the lack of sunlight. As I get older it affects me more, as my night vision becomes less acute, and as my extremities become less comfortable in the cold weather. A celebration of the Light of the World in February is just what is wanted, is it not? And if this provides us with an opportunity to leave up our lights and some decorations until Candlemas, is this not a grace from God especially suited to our cold and dark days?

This year, we have a special opportunity to celebrate together, as Candlemas falls on a Sunday. The Feast of the Presentation of Christ in the Temple, and the Purification of Our Lady, is properly both a feast of Our Lord and of the Blessed Virgin Mary. It concludes a larger forty day Christmas period, and marks a sort of liturgical half-way point between Christmas and Easter. It helps hold the two together, since the meeting with the righteous Simeon and Anna simultaneously is a celebration still of Baby Jesus, less than six weeks after his birth, and a looking forward to what Simeon proclaims, including the sword that will pierce the heart of His Mother. But along with all of this, it is (even when it falls after Epiphanytide has ended) a high point in the Manifestation of Our Lord, as he personally enters into the Jerusalem Temple, carried in the arms of the Ark of the New Covenant. "A light to lighten the Gentiles, and to be the glory of thy people Israel." Sounds like a good occasion for a party, does it not?

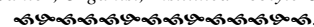
I see that back in 2019 I mentioned that our Cathedral had a Candlemas ball. I haven't looked to see what they have this year, but I've remarked in the past that I would love to see this festival become more prominent in our Christian culture today. There is little secular competition. I haven't been invited to very many Groundhog Day parties, after all, and that sort of longing for spring provides a great opportunity to tell of the real meaning of the day.

As another (anonymous) piece of music, which the children from Jerome Lejeune School learned for this year's Advent concert, puts it: "Long is our winter, dark is our night. O come set us free, O saving light! O come, dwell among us, O Saving Light!" The Light has and is come. Let us bless and light candles, let us rejoice and sing. Let us keep our lights burning bright.

Merry Christmas,

Michael Trolly

(Michael is our Cantor, Organist, Instituted Acolyte & a father of three)





THE CHALKING OF THE DOORS: AN EPIPHANY TRADITION

[Adapted from an article by Jamie Skojec which first appeared in *One Peter Five*, in January of 2019.]

This ceremony of the blessing of the home and inscription of the initials of the three Magi above the entry door can be performed either by a priest or the father of the family. The following is taken from the book, *The Twelve Days of Christmas*, by Elsa Chaney.

The Feast of Manifestation, or Epiphany, is traditionally celebrated the 12th day after Christmas, January 6th.

Prayer on entering the home:

Leader (priest, if present, or father of the family): Peace be to this house.

All: *And to all who dwell herein.*

Leader: From the east came the Magi to Bethlehem to adore the Lord;

All: *And opening their treasures they offered precious gifts: gold for the great King, incense for the true God, and myrrh foretelling his burial.*

Magnificat

Leader : MY soul doth magnify the Lord, /

All: *And my spirit hath rejoiced in God my Saviour.
For he hath regarded / the lowliness of his handmaiden.
For behold, from henceforth / all generations shall call me blessed.*

For he that is mighty hath magnified me; / and holy is his Name.

And his mercy is on them that fear him / throughout all generations.

He hath showed strength with his arm; / he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat, /

And hath exalted the humble and meek.

He hath filled the hungry with good things; /

And the rich he hath sent empty away.

He remembering his mercy / hath holpen his servant Israel;

As he promised to our forefathers, / Abraham and his seed for ever.

GLORY be to the Father, and to the Son, / and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, / world without end. Amen.

During the Magnificat, the room is sprinkled with holy water (and incensed.)

After this is completed, all repeat the antiphon:

From the east came the Magi to Bethlehem to adore the Lord; and opening their treasures they offered precious gifts: gold for the great King, incense for the true God, and myrrh foretelling his burial.

Leader: Our Father. . .and lead us not into temptation,

All: *But deliver us from evil.*

Leader: All they from Saba shall come

All: *Bringing gold and frankincense.*

Leader: O Lord, hear my prayer.

All: *And let my cry come unto thee.*

Leader: Let us pray. O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: mercifully grant that we who know thee now by faith, may be led onward through this earthly life, until we see the vision of thy heavenly glory; through the same Christ our Lord.

All: *Amen.*

Leader: Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee—Jesus Christ born of the Virgin Mary.

All: *And the Gentiles shall walk in thy light and kings in the splendour of thy rising, and the glory of the Lord has risen upon thee.*

Leader: Let us pray.

Bless, ✠ O Lord God Almighty, this home, that in it there may be found health, purity, the strength of victory, humility, goodness and mercy, the fulfilment of thy law, and thanksgiving to thee, O Father, Son, and Holy Spirit. May thy blessing remain upon this home and upon all who dwell herein.

All: *Amen.*

After the prayers of the blessing are recited, each room of the home is sprinkled with Epiphany water (and incensed). The initials of the Magi, Caspar, Melchior, and Balthazar, are inscribed with the blessed chalk above the entry. (The initials, C, M, B, can also be interpreted as the Latin phrase “Christus mansionem benedicat” which means “Christ bless this house”.)

Example: 20 + C + M + B + 25

Concluding prayers, said by all:

May all who come to our home this year rejoice to find Christ living among us; and may we seek and serve, in everyone we meet, that same Jesus who is thine incarnate Word, now and forever. Amen.

O God of heaven and earth, who didst reveal thine only-begotten Son to every nation by the guidance of a star: Bless this house and all who inhabit it; and fill us with the light of Christ, that our concern for others may reflect his love; through the same Christ our Saviour. Amen.

Visit, we beseech thee, O Lord, this place, and drive from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace; and may thy blessing be upon us evermore; through Jesus Christ our Lord. Amen.

However you do it, the chalking is a rich tradition, a worthy invocation of God's blessing, and a great conversation starter for your guests. For every person who asks about the inscription, there's an opportunity for teaching the Faith and for spreading this authentically Catholic practice during the Epiphany.



Annunciation of the Blessed Virgin Mary Catholic Church

CALENDAR OF SERVICES – JANUARY 2025 – YEAR C

**WEDNESDAY, JANUARY 1st, 2025 (MARY, THE MOTHER OF GOD) 8AM SAID MASS (ABVM, 289 Spencer Street)
1:00PM SOLEMN SUNG MASS (ABVM @ St. Theresa's, 95 Somerset Street West)**

Thursday, January 2nd (Sts. Basil the Great & Gregory Nazianzen, Bishops & Doctors) 5:30 Evensong/6:00PM Mass
Friday, January 3rd (The Most Holy Name of JESUS) 7:30 Mattins/8:00AM Mass

ABVM @ ST. THERESA'S CATHOLIC CHURCH, 95 Somerset Street (at Cartier)

Saturday, January 4th (St. Elizabeth Ann Seton, Religious) 8:15-8:45 AM Confession/9:00AM Mass/10:00 Adoration

SUNDAY, JANUARY 5th EPIPHANY OF THE LORD {Solemnity}

8:00AM SAID MASS (Annunciation 289 Spencer Street)

**Confession 12:15-12:45/1:00PM Sung Mass (St. Theresa's, 95 Somerset St)/4:30 Epiphany Lessons & Carols
ABVM @ ST. THERESA'S CATHOLIC CHURCH, 95 Somerset Street (at Cartier)**

Monday, January 6th (Feria the Epiphany) 7:30 Mattins/8:00AM Mass/9:00 Adoration

Tuesday, January 7th (St. André Bessette, Religious) 8:30 Mattins/9AM Mass

Wednesday January 8th (St. Raymond of Penyafort, Priest) 8:30 Mattins/9AM Mass

Thursday, January 9th (Christmastide Feria) 5:30 Evensong/6:00PM Mass

Friday, January 10th (Christmastide Feria) 7:30 Mattins/Mass 8:00AM

**ABVM
289 Spencer Street,
Ottawa**

ABVM @ ST. THERESA'S CATHOLIC CHURCH, 95 Somerset Street (at Cartier)

Saturday, January 11th (St. Mary on Saturday) 8:15-8:45 AM Confession/9AM Sung Mass/10 Adoration

SUNDAY, JANUARY 12th THE BAPTISM OF THE LORD {Feast} 8:00AM SAID MASS (Annunciation, 289 Spencer St.)

Confession 12:15-12:45/1:00PM Sung Mass/4:30 Evensong & Benediction (St. Theresa's 95, Somerset St.)

289 Spencer St. Monday, January 13th (St. Hilary of Poitiers, Bishop & Doctor) 7:30 Mattins/8AM Mass/9 Adoration {Solemnity}

ABVM Tuesday, January 14th (Feria) 8:30 Mattins/9AM Mass

289 Spencer Street Wednesday, January 15th (Feria) 8:30 Mattins/9:00AM Mass

Thursday, January 16th (Feria) 5:30 Evensong/6:00PM Mass

Friday, January 17th (St. Anthony, Abbot) 7:30 Mattins/Mass 8:00AM

ABVM @ ST. THERESA'S CATHOLIC CHURCH, 95 Somerset Street (at Cartier)

Saturday, January 18th (Feria; start of Week of Prayer for Christian Unity) 8:15-8:45 Confession/9AM **HEALING MASS** 10 Adoration

SUNDAY, JANUARY 19th SECOND SUNDAY AFTER THE EPIPHANY {Solemnity}

(OT 2)

8AM SAID MASS (ABVM 289 Spencer St.)

Confession 12:15-12:45PM/1:00 Sung Mass/4:30PM Evening Prayer with Sermon (St. Theresa's, 95 Somerset St)

Monday, January 20th (St. Fabian, Pope Martyr; St. Sebastian, Martyr) 7:30 Mattins/8AM Mass/9:00 Adoration

ABVM Tuesday, January 21st (St. Agnes, Virgin, Martyr) 8:30 Mattins/9:00AM Mass

289 Spencer Street Wednesday, January 22nd (St. Vincent, Deacon & Martyr) 8:30 Mattins/9:00 AM Mass

Ottawa Thursday, January 23rd (Feria) 5:30 Evensong/6:00PM Mass

Friday, January 24th (St. Francis de Sales, Bishop & Doctor) 7:30 Mattins/8:00AM Mass

ABVM @ ST. THERESA'S CATHOLIC CHURCH, 95 Somerset Street (at Cartier)

SATURDAY, JANUARY 25th (CONVERSION OF ST. PAUL) {Feast} 8:15-8:45 Confession/9AM Sung Mass/10 Adoration

SUNDAY, JANUARY 26th THIRD SUNDAY AFTER THE EPIPHANY {Solemnity} "Sunday of the Word of God" (OT 3)

8AM SAID MASS (ABVM Spencer Street)

Confession 12:15-12:45/1:00PM Sung Mass (St. Theresa's, 95 Somerset St)

ABVM Monday, January 27th (St. Angela Merici, Virgin) 7:30 Mattins/8:00AM Mass/9:00 Adoration

289 Spencer Street Tuesday, January 28th (St. Thomas Aquinas, Priest & Doctor) 8:30 Mattins/9:00AM Mass

Ottawa Wednesday, January 29th (Feria) 8:30 Mattins/9:00AM Mass

Thursday, January 30th (Feria) 5:30 Evensong/6:00PM Mass

Friday, January 31st (St. John Bosco, Priest) 7:30 Mattins/Mass 8:00AM

FEBRUARY 2025

ABVM @ ST. THERESA'S CATHOLIC CHURCH, 95 Somerset Street (at Cartier)

Saturday, February 1st (St. Mary on Saturday) 8:15-8:45AM Confession/9:00AM Mass/10AM Adoration

SUNDAY FEBRUARY 2nd CANDELMAS: PRESENTATION OF THE LORD/PURIFICATION OF OUR LADY {Feast}

8AM SAID MASS (ABVM 289 Spencer Street)

Confession 12:15-12:45/1:00PM Sung Mass (St. Theresa's, 95 Somerset Street W)/4:30PM Evensong & Benediction

ABVM Monday, February 3rd (St. Blaise, Bishop & Martyr) 7:30 Mattins/8AM Mass/9AM Adoration

289 Spencer Street Tuesday, February 4th (St. Gilbert of Sempringham, Religious) 8:30 Mattins/9:00AM Mass