



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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Vol. 27 No. 5 – April 2025

DISCERNMENT – SEEKING THE WILL OF GOD

A RETREAT WEEKEND – MARCH 28-30

I have been talking a lot lately about discernment: seeking and coming to know the will of God for us as a community. I have spoken of the Reverend Terry Fulham, an Episcopalian (Anglican) clergyman, who became quite well known back in the 1980s, particularly through a book called Miracle in Darien, which told the story of the renewal of St. Paul's Episcopal Church in that Connecticut town. He focused on what it meant for Christ to be the acknowledged Head of their community, in which they would earnestly seek to know and do His will.

I recall him being interviewed, back in those days, and there are two things which he said that have stayed with me ever since. First, he remarked that, if God expects us to do His will, it must be possible for us to know what it is. Secondly, while he asserted that he knew of no “formula” for finding out God's will, he was convinced that the first step was our willingness to obey that will once we discerned it. That is, we are not to be seeking simply another opinion to consider in making our decision on what to do. If it is God's will, we must be committed to do what He desires of us. Can we begin there?

The prophet Samuel was instructed, by the old priest, Eli, to say, “Speak, LORD, for your servant hears.” I want to invite all of us to a time of being attentive to our Lord, however He would speak to us. To that end, I am going to offer two sets of reflections, one today (Saturday) and the second tomorrow (Sunday), then encourage you to go and spend time in Adoration of Jesus in the Blessed Sacrament, presenting yourselves in the spirit of Samuel's prayer. Some of you will find it easy to enter into the quiet, but others might find that, once you are away from the bustle of the world outside, the noise will rise up within, distracting thoughts, irritations, discomforts, etc. Give yourself time. Pray simply the Name of Jesus, over and over, perhaps in the rhythm of “Jesus Christ; Jesus Christ; Jesus Christ; Jesus Christ.” If distractions present themselves in reminders of things you need to do, people you need to be in touch with, etc., scratch a reminder word on paper, then set it aside for later. If anything else comes to mind, whether or not you think it is “from the Lord”, be it an image, a verse, a Scripture, a word—whatever; it might even seem nonsensical, like a colour, or an animal, a memory—write that down as well. The distractions can be attended to later; the other things are worth holding onto. Feel free to ask the Lord for more direction on why these things might have come to mind, and if something further comes to you, make a note. The days and weeks to come will provide some sifting, and we will have some chance to reflect together after Easter.

REFLECTION #1 – THE OUR FATHER

When His disciples asked for some instruction in how to pray, Jesus offered them a prayer which is surely the one truly universally prayed Christian prayer. Some see it as simply a “pattern”, but I treasure the thought that we pray the words He gave us, confident that we not only follow Him in this, but pray it with Him, because this is ever the prayer of His heart. Walk through it with me, if you would. ...2...

“Our Father.” **“Our”** reminds us from the outset that we do not pray on our own. It is not just about “me and God”, but I pray first with Jesus— **“Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.”** *John 20:17b*—but then with all who are members of His Body, brothers and sisters in Christ. He is “Our Father”, for we have all been reborn of Him by our baptism into Jesus, and are to grow up into His likeness. We are not simply creatures before their Creator, or servants before their Master; we are children before their Father; our Father, who knows and loves us as His own, and calls each by name.

“Who art”—Who is: IAM WHO I AM—the One by whom all things come to be, and apart from whom, nothing is. He is our Beginning and our End; He knows us better than we know ourselves. Dwell on that.

“In heaven”. What is heaven? It is not so much a place where He dwells, far above the sky, but like the Kingdom of God, is the state of His perfect integrity, where His perfect will is known, embraced and accomplished; it is life eternal, and its heart is the living Presence of God. All is well; all is as it should be.

“Hallowed be Thy Name.” To hallow is to make holy. His Name is already holy, but we would have all people, especially ourselves, honour and worship Him in His holiness. As we have reflected on in the past, the “Name” is more than the syllables by which we call Him; it refers to His very character. This is the positive counter to the negative commandment not to use His Name in vain. His people are called to be holy as He is, and they accomplish that by obeying His word and commandments, and calling upon His Name. The Gospel equivalent is in the words of Jesus, to be perfect as your Father in heaven is perfect. Perfection here is completeness in our integrity: like God who is perfectly One. Who He is is how He thinks, and speaks, and acts. When we, as sons (and daughters) of our heavenly Father, reborn of Him in Christ Jesus, reflect that integrity, we manifest like perfection—holiness—and we hallow His Name; but not just as the “I AM”, for St. Paul tells us that Christ has been given the Name above all names: Jesus. ***That at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Jesus Christ; Jesus Christ; Jesus, Jesus, Jesus.***

“Thy Kingdom come, Thy will be done on earth as it is in heaven.” The Kingdom, as heaven, is not so much a place as the state of God’s reign: where His perfect will is desired, sought, known and accomplished fully. We know that that Kingdom is the very substance of heaven, and we pray now for that to become the state of things here in the earthly realm. I have spoken of a late Anglican colleague of mine who wrote about having learned the prayer as “in earth as it is in heaven.” as one finds in the KJV. For him, this spoke of the “earthly” part of his own life, i.e. the body, as in the “heavenly”, i.e. the spirit (*cf. Mt. 26:41 “The spirit indeed is willing, but the flesh is weak.”*). So the prayer

continues that these things might take hold in our own lives; that we might participate in the heavenly life, and that it might flow out to embrace and transform the world.

“Give us this day our daily bread.” We cannot effectively live this life without being fed by God’s grace, and the true Manna, Bread from heaven. The prayer asks for more than physical sustenance. The word translated as “daily” is ἐπιούσιος *epiousios*, most literally rendered as “supersubstantial”. Jesus was clear in declaring Himself to be the true Bread, which nourishes unto eternal life. ***I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.***... ***Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him.***

“And forgive us our trespasses, as we forgive.” The end to which He gives us our daily Bread is not simply our salvation in the life to come, but that we might live out the Kingdom life here and now—be ambassadors for Christ 2 Cor.5:20. This is the most dangerous part of the prayer, where we ask God to let our own forgiveness of others be the standard for His dealing with our own sins. This reinforces the call to live with integrity like unto that of our Father in heaven, essential to those who would be known as sons/daughters. If we do not let God’s grace flow through our lives, we cannot continue to receive what He would pour in.

“And lead us not into temptation, But deliver us from evil.” *James 1:13-15* reads: ***Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted with evil and He Himself tempts no one; but each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death.*** We ask the Lord to guide us into His paths and away from the places of stumbling—or near occasions of sin—and to protect us from evil ones wiles, especially when we must face trials. Recall Jesus’ prayer in Gethsemane (to which we will return tomorrow), when He requests that, if it be possible for the cup—the immensity of suffering, beyond what any man could bear—to pass, that He be spared the drinking; but, if not, He commends Himself to the Father’s will, into the graceful hands, where alone He can persevere. So we pray, likewise, that He go before and with us in all things.

“Amen.” “So be it.” The Our Father is a prayer to be prayed with confidence by sons and daughters of God. We ask for what is impossible apart from His grace, but we do so assured that He will supply, for we pray as His own, and in concert with Jesus Himself to His Father and our Father, His God and our God.

Fr. Doug Hayman



REFLECTION #2 – ELIJAH, and GETHSEMANE

I have always been impressed by Elijah's confidence: God directs and he acts, seemingly without hesitation.

I spoke yesterday of Terry Fulham's assertion that the first step towards discerning God's will is our willingness to do it when we find it; not just to consider it, but to obey. Elijah's profound obedience is remarkable, whether it is pronouncing divine judgement upon Israel under King Ahab and Queen Jezebel, promising miraculous provision for the widow at Zarephath in Sidon to whom he was sent during the subsequent drought and famine, or challenging the prophets of Ba'al to a "winner-take-all" contest on Mount Carmel. He appears to hear so clearly, and to act without doubt or fear. However, we get a glimpse in 1 Kings 17 of a time when such discernment is not so easy to come by. In spite of the initial blessings granted to the widow and her son, through the LORD's blessing upon Elijah's presence, the boy becomes deathly ill and appears to have died. Elijah carries the young man to his own room, and pours out agonized prayer before the LORD, interceding for the boy. Although he believes that God can restore this life, we may well detect many anxious moments, as he perseveres in active prayer until the breath returns..

Then there is the aftermath of the great contest on Mount Carmel (1 Kings 18:20-40; 18:41-19:18). Clearly at the LORD's direction, the prophet had challenged the 450 prophets of the Canaanite god Ba'al (and 400 of goddess Asherah 1 Kings 18:19), to call upon their deity to bring fire upon their prepared sacrifice. They did so in vain for hours and weary hours. Then, having rebuilt the altar of the LORD, and thoroughly dousing the sacrifice, wood and altar with water, even filling a trench around the whole, he cried out to the LORD, who sent a fiery blast, which consumed sacrifice, wood, altar, and licked up every bit of water, scorching everything, and leaving no doubt who was truly GOD. The prophets of the false deities were slain, and Elijah was vindicated in his faithfulness. Yet in his return from that battle, word reached him that Queen Jezebel was apoplectic, and sought to slaughter him. First he ran for his life. Then, when he could go no further, he lay down and begged the LORD to slay him. He was exhausted and overwhelmed, and began to give way to despair. He poured out his agony before the LORD; you might say that the mighty man of God gave up.

The LORD took it all in, without condemnation of Elijah, yet He remained silent. He did grant him sleep, from which an angel awakened him only to eat and drink that which was provided. ***"Arise and eat, else the journey will be too great for you." And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights to Horeb the mount of God. 1 Kings 19:7-8***

Mount Horeb, if you don't recognize the name, was where the LORD first met with Moses at the burning bush, and where he led the people to worship and receive the Law (it

is also know as Mt. Sinai). There God addressed him, and the prophet choked out his lament, ***"I have been very jealous for the LORD, the God of hosts; for the sons of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."*** The LORD responded, but not in the powerful signs and tones of wind, earthquake, and fire—all ways in which His presence had been manifested on other occasions—rather He addressed His prophet quietly, intimately, yet directly. Reassurance was offered—Elijah was not alone; the LORD had preserved some 7,000 faithful souls—and direction was given, for Elijah to fulfil before his time was done. For all his impressive abilities, Elijah was fully, imperfectly human. At times he knew so clearly the LORD's will, and acted upon it. At others he too struggled, and needed both the silence and the freedom to pour out his own heart, to confess his own doubts and fears; to express his own will, before he could say truly, "Thy will be done."

Now, let us go to Gethsemane. There is no one, Elijah included, who knew and obeyed more fully the will of the Father than Jesus. None had a more intimate relationship with God than the One who is the true Son of God and Immanuel, God with us. Yet, in Gethsemane, the garden to which He went to pray on the night of His betrayal, Jesus entered an agony of prayer, that He might submit wholly to the Father's will, although that "chalice", which He was to drink, was almost beyond imagining. ***Then He said to them, "My soul is very sorrowful, even to death; remain here, and watch with Me." And going a little farther He fell on his face and prayed, "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as You will."...Again, for the second time, He went away and prayed, "My Father, if this cannot pass unless I drink it, Your will be done." And again He came and found them sleeping, for their eyes were heavy. So, leaving them again, He went away and prayed for the third time, saying the same words.***

He did not hide the struggle within, but poured out His heart to the Father. No one, in his right mind, would choose the way of scourging, mocking, humiliation and crucifixion. If it were not the only way to redeem us, He would let that cup pass; but if it be the Father's will, and indeed the only way to set us free, He would—and did—choose no other way. Sometimes we need to set before the Lord all of our fears and frustrations, as well as our deepest desires and heartfelt dreams, before we can pray in all honesty, "Lord, you know what I really want; but if it is not Your will, I do *not want* it to happen. Only Your will will be the best and most fruitful in the end."

Elijah might well have known far more of the LORD's ways than most of us do, but he perceived only a fraction of what Jesus knew. Yet both of them needed to pour out themselves before the Father of us all, in order to embrace His perfect will; and both of them were lifted up: Elijah in his fiery chariot, Christ Jesus in Resurrection and Ascension

to the Father's right hand. Key to knowing and entering into God's will, is our willingness to place all things, our very selves included, onto the Altar, losing ourselves that we might find ourselves—who we really are—in Christ.

So, be honest before Him, regarding your own will— anxiety, fear, unworthiness, inadequacy; but also hopes, dreams, earnest longings—and seek to yield all to Him, that you might know, receive, and embrace His own. ***“Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!”***

You might not hear a specific word, but you might find yourself noticing new things, or old in a new way, your heart strangely warmed, inclining towards fuller opportunities to grow in Christ and to share that new life with others. As we commit ourselves to attend to Him and to seek His will in all things, He will guide us in our common life. He will make His will known to those who would truly pray, “Thy will be done.”

In Christ Jesus,

Fr. Doug Hayman

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A PRAYER FOR THE CANADIAN ELECTION

from Fr. Chad Ripperger

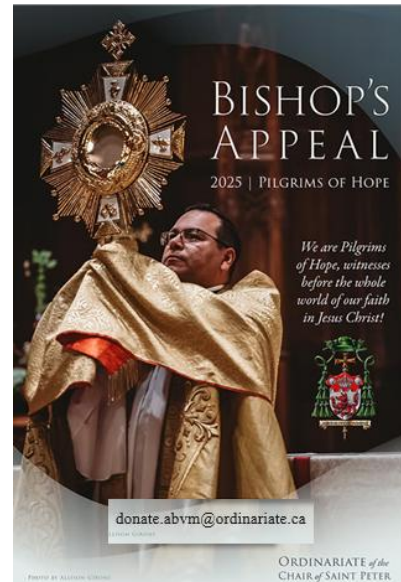
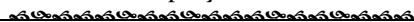
Mary Immaculate, living tabernacle of the Divinity, where the eternal Wisdom lies hidden to be adored and served by angels and men, Queen of heaven and of earth, beneath whose sway are subject all things that are lower than God, earthly spouse of St. Joseph, patron of Canada, sorrowful and mindful of our own sinfulness and the sins of our nation, we come to Thee, our refuge and hope.

Knowing that our country cannot be saved by our own works and mindful of how much our nation has departed from the ways of Thy Son, we humbly beg that Thou wouldst turn Thine eyes upon our country of Canada to bring about its conversion.

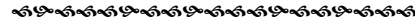
We consecrate to Thee and St. Joseph the integrity of the upcoming election and its outcome, so that what is spiritually and morally best for the citizens of our country may be accomplished, and that all of those who are elected would govern according to the spiritual and moral principles which will bring our nation into conformity with the teachings of Thy Son.

Hear the pleading of the Foster Father of Our Lord and give grace to the citizens of this land so that they will choose leaders according to the Sacred Heart of Thy Son, that His glory may be made manifest, lest we be given the leaders we deserve. Trusting in the providential care of God the Father and Thy maternal care, we have perfect confidence that Thou wilt take care of us and will not leave us forsaken.

Our Lady of the Americas, pray for us. Amen.



Our Parish goal for 2025 is \$5,000. Have you made your commitment? Every bit helps, and enables more fully the ministry of the Ordinariate.



## MICHAEL'S MUSINGS

Last month we ran an article that I had written several years back, and it mentioned in passing a visit to the Church of the Holy Sepulchre I had made some years ago. It was part of a three week study tour of the Holy Land – part pilgrimage, part Biblical studies and archeology course, part prayerfully considering a Christian response to various conflicts in the region. That trip was, in itself, part of a bigger adventure, in which I spent time in Britain and Europe, exploring, visiting some family, and spending another three week period in an Anglican monastery near London. But this month we need to go back to the Church of the Holy Sepulchre.

I was actually in the church twice. The first time, our whole group was there, and it was very busy. We had a brief tour. It was estimated that the wait time to actually go into the small structure built over the tomb would be a couple of hours, and we had a schedule to keep, but we weren't staying far away, and we were told that we were free to come back on our own. A few of us did that one morning, very early in the morning, as the sun was just coming up. There is an altar over the slab where Jesus' Body was laid, where Jesus was raised from the dead. We were there in this small chapel, lit primarily with the natural light of the sun rising, as a lonely light bulb blew out just as we entered. The lack of artificial light and the sound of birds singing overhead gave it an outdoor sort of feel, even though we were inside a very large church.

After Mass, we were given the opportunity to venerate the tomb itself, to kneel down and touch the stone. I've talked about it and written about it so many times since, but I can never really explain it. I knelt down and placed my head and my hands on the stone. It was a moment of absolute clarity and assurance that this was a place where a dead Man had come back to life, utterly defeating death and the grave in the process. I felt in that moment that there was absolutely nothing in the world that I should fear, in light of that Reality. The only possible fear would be somehow to separate myself from Jesus. With him I have everything. Without him... well, that's not even imaginable. There's nothing. This is not to say that I have felt no fear since that time. I've felt fear many times since then. But the experience of the Holy Sepulchre has stayed with me nonetheless, as something that goes deeper, as a peace that passes understanding, and stays true in spite of the storms.

It is my prayer for all of us that this Lent, as we move towards Passiontide and Holy Week, we would grow increasingly aware of this reality; that we would – in light of the joy set before us, as St. Paul says of Christ – endure our experience of the cross, in whatever form that takes. Because we will all suffer, in various ways. Some of us will suffer deeply in physical pain, disability, or various types of mental distress. Some of us will be out of our minds, and wonder how it is possible to believe that we have the "mind of Christ" when we are constantly going

crazy. We will lose people who are close to us, and not always at the end of a long and happy life. I know that I could die any moment. The grave is not just a reminder of the Resurrection. It is a reminder of our own deaths. Will they be deaths like Jesus' death?

How do we get ourselves there? Well, we don't. It's the gift of God's grace, although we do need to cooperate with it. Frequent confession is key. Going to Mass every chance we get. Entering into the liturgical year more and more fully.

Our parish offers a very immersive experience of Holy Week, with Tenebrae on Wednesday of Holy Week, in addition to the Triduum itself. Please do plan to come to as much of it as you can, and I would add a request to keep in mind those parents of little ones (there's a lot more of us now – I remember when it was just us with Robert!) who may need some extra help to enter into the season more fully.

There is also the concert of sacred music that will be presented by Caelis on Passion Sunday afternoon, at St. Theresa's Church, instead of our normal Evensong. Although this is a fundraiser for Caelis, our parishioners are invited to attend free of charge. This concert is a really stellar opportunity to reach out to people who might not accept an invitation to Mass, but it's to something at our church, and conducted by one of our fellow parishioners. This is really something to get behind, both for our own spiritual edification and as a blessing to others.

God bless you all,

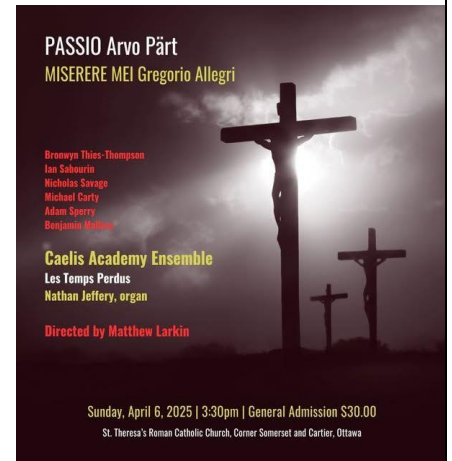
Michael

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

**CAELIS CONCERT  
APRIL 3:30 PM at St.  
Theresa takes place  
instead of our  
Evensong and  
Benediction usually  
scheduled for the first  
Sunday of the month.**

**Please note that  
Matthew Larkin, the  
director of Caelis,  
welcomes fellow  
members of**

**Annunciation of the Blessed Virgin Mary (ABVM) to  
come to the concert. There is a special arrangement  
through the Eventbrite link for ABVM members to obtain  
a ticket with a voluntary donation. However, Matthew  
does not want anyone who wishes to come to be deterred  
by Eventbrite or concern about cost. Just tell the  
organizers you are from ABVM and take a seat!**  
<https://www.eventbrite.ca/e/1281008152869?aff=oddtcreator>



# Annunciation of the Blessed Virgin Mary Catholic Church

## CALENDAR OF SERVICES – APRIL 2025 – YEAR C

|                                                              |                            |                                                        |
|--------------------------------------------------------------|----------------------------|--------------------------------------------------------|
| <b>DATE</b>                                                  | <u>@289 Spencer Street</u> | <u>@ St. Theresa, 96 Somerset Street West</u>          |
| Tuesday, April 1 <sup>st</sup> (Fourth Week of Lent)         | 8:30 Mattins/9:00AM Mass   |                                                        |
| Wednesday, April 2 <sup>nd</sup> (Fourth Week of Lent)       | 8:30 Mattins/9:00 AM Mass  |                                                        |
| Thursday, April 3 <sup>rd</sup> (Fourth Week of Lent)        | 5:30 Evensong/6:00PM Mass  |                                                        |
| Friday, April 4 <sup>th</sup> (Fourth Week of Lent)          | 7:30 Mattins/8:00AM Mass   | <b>7:00PM Stations of the Cross</b>                    |
| Saturday, April 5 <sup>th</sup> (St. Vincent Ferrer, Priest) |                            | <b>8:15-8:45 Confession/9AM Sung Mass/10 Adoration</b> |

**SUNDAY, APRIL 6<sup>th</sup> LENT 5/PASSION SUNDAY**

|  |                                                                                                  |                                                |
|--|--------------------------------------------------------------------------------------------------|------------------------------------------------|
|  | 8:00AM SAID MASS                                                                                 | <b>Confession 12:15-12:45/1:00PM Sung Mass</b> |
|  | 3:30 PM Caelis academy Ensemble: Arvo Pärt's PASSIO & Gregorio Allegri's Psalm 51 (Miserere mei) |                                                |

|                                                    |                                         |                                                       |
|----------------------------------------------------|-----------------------------------------|-------------------------------------------------------|
| <b>DATE</b>                                        | <u>@289 Spencer Street</u>              | <u>@ St. Theresa, 96 Somerset Street West</u>         |
| Monday, April 7 <sup>th</sup> (In Passion Week)    | 7:30 Mattins/8:00AM Mass/9:00 Adoration |                                                       |
| Tuesday, April 8 <sup>th</sup> (In Passion Week)   | 8:30 Mattins/9:00AM Mass                |                                                       |
| Wednesday, April 9 <sup>th</sup> (In Passion Week) | 8:30AM Mattins/9:00AM Mass              |                                                       |
| Thursday, April 10 <sup>th</sup> (In Passion Week) | 5:30 Evensong/6:00PM Mass               |                                                       |
| Friday, April 11 <sup>th</sup> (In Passion Week)   | 7:30 Mattins/Mass 8:00AM                | <b>7:00PM Stations of the Cross</b>                   |
| Saturday, April 12 <sup>th</sup> (In Passion Week) |                                         | <b>8:15-8:45AM Confession/9AM Mass/10AM Adoration</b> |

### SUNDAY, APRIL 13<sup>th</sup> LENT 6: PALM SUNDAY {Solemnity}

## HOLY WEEK BEGINS

8:00AM MASS

**1:00PM Sung Mass with PALM PROCESSION**

|                                                                                                 |                                           |                                               |
|-------------------------------------------------------------------------------------------------|-------------------------------------------|-----------------------------------------------|
| <b>DATE</b>                                                                                     | <u>@289 Spencer Street</u>                | <u>@ St. Theresa, 96 Somerset Street West</u> |
| MONDAY IN HOLY WEEK, APRIL 14 <sup>th</sup>                                                     | 7:30AM Mattins/8:00 Mass/9AM Adoration    |                                               |
| TUESDAY IN HOLY WEEK, APRIL 15 <sup>th</sup>                                                    | 8:30AM Mattins/9 AM Mass                  |                                               |
| WEDNESDAY IN HOLY WEEK, APRIL 16 <sup>th</sup>                                                  | 8:30AM Mattins/9AM Mass                   | <b>8:00PM TENEBRAE</b>                        |
| <b>MAUNDY THURSDAY, APRIL 17<sup>th</sup> 7:30PM MASS of the LAST SUPPER/STRIPPING OF ALTAR</b> |                                           |                                               |
| GOOD FRIDAY, APRIL 18 <sup>th</sup>                                                             | 1:30PM SOLEMN LITURGY (at Spencer Street) |                                               |
| HOLY SATURDAY, APRIL 19 <sup>th</sup>                                                           | 8:30AM Mattins & Ante-Communion//         | <b>EASTER EVE 10:00PM EASTER VIGIL</b>        |

**SUNDAY, APRIL 20<sup>th</sup> EASTER DAY {Solemnity}**

|  |             |                                                |
|--|-------------|------------------------------------------------|
|  | 8:00AM Mass | <b>Confession 12:15-12:45/1:00PM Sung Mass</b> |
|--|-------------|------------------------------------------------|

|                                                                         |                                     |                                               |
|-------------------------------------------------------------------------|-------------------------------------|-----------------------------------------------|
| <b>DATE</b>                                                             | <u>@289 Spencer Street</u>          | <u>@ St. Theresa, 96 Somerset Street West</u> |
| MONDAY, APRIL 21 <sup>st</sup> (In the Octave of EASTER) {Solemnity}    | 7:30 Mattins/8AM Mass/9AM Adoration |                                               |
| TUESDAY, APRIL 22 <sup>nd</sup> (IN THE OCTAVE OF EASTER) {Solemnity}   | 8:30 Mattins/9:00AM Mass            |                                               |
| WEDNESDAY, APRIL 23 <sup>rd</sup> (IN THE OCTAVE OF EASTER) {Solemnity} | 8:30 Mattins/9AM Mass               |                                               |
| THURSDAY, APRIL 24 <sup>th</sup> (IN THE OCTAVE OF EASTER) {Solemnity}  | 5:30 Evensong/6:00PM Mass           |                                               |
| FRIDAY, APRIL 25 <sup>th</sup> (IN THE OCTAVE OF EASTER) {Solemnity}    | 7:30 Mattins/Mass 8:00AM            | <b>@ St. Theresa, 96 Somerset Street West</b> |

**SATURDAY, APRIL 26<sup>th</sup> (In the OCTAVE of EASTER) {Solemnity} 8:15-8:45 Confession/9AM Mass/10AM Adoration**

**SUNDAY, APRIL 27<sup>th</sup> SECOND OF EASTER: DIVINE MERCY {Solemnity}**

|  |                                                                    |                                                |
|--|--------------------------------------------------------------------|------------------------------------------------|
|  | 8:00AM SAID MASS                                                   | <b>Confession 12:15-12:45/1:00PM Sung Mass</b> |
|  | <b>Special Divine Mercy Prayers with Adoration and Confessions</b> |                                                |

|                                                                           |                                         |                                               |
|---------------------------------------------------------------------------|-----------------------------------------|-----------------------------------------------|
| <b>DATE</b>                                                               | <u>@289 Spencer Street</u>              | <u>@ St. Theresa, 96 Somerset Street West</u> |
| Monday, April 28 <sup>th</sup> (St. Louis de Monfort, Priest)             | 7:30 Mattins/8:00AM Mass/9:00 Adoration |                                               |
| Tuesday, April 29 <sup>th</sup> (St. Catherine of Siena, Virgin & Doctor) | 8:30 Mattins/9:00AM Mass                |                                               |
| Wednesday, April 30 <sup>th</sup> (St. Marie de l'Incarnation, Religious) | 8:30AM Mattins/9:00AM Mass              |                                               |

## MAY 2025

Thursday, May 1<sup>st</sup> (St. Joseph the Worker) 5:30 Evensong/6:00PM Mass  
 Friday, May 2<sup>nd</sup> (St. Athanasius, Bishop & Doctor) 7:30 Mattins/Mass 8:00AM

**Saturday, May 3<sup>rd</sup> (IN THE OCTAVE OF EASTER) 8:15-8:45 Confession/9AM Mass/10AM Adoration**

**SUNDAY, MAY 4<sup>th</sup> THIRD OF EASTER: DIVINE MERCY {Solemnity}**

|  |                                               |                                                |
|--|-----------------------------------------------|------------------------------------------------|
|  | 8:00AM SAID MASS                              | <b>Confession 12:15-12:45/1:00PM Sung Mass</b> |
|  | <b>4:30PM Sung Evening Prayer with Sermon</b> |                                                |