

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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HOPING TO HEAVEN

ADVENT I, November 28th, 2021: Jeremiah 33:14-16; I Thess. 3:12-4:2; Luke 21:25-28, 34-36

“Now when these things begin to take place, look up & raise your heads, because your redemption is drawing near.”

Context matters. If you're fighting in a fierce battle, the odds are overwhelming, and there appears to be no assistance coming, it is easy to despair. If, however, you hear the trumpets of reinforcements approaching, or see their movement on horizon, there's new vigor for the battle; hope's not lost, perhaps you can fight on until they arrive.



Jesus was describing difficult things to come—extreme circumstances which would cause men's hearts to fail; even: ***You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; you will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives.***

The key to the endurance is that you are not to focus first on the terrors all around, but to look up where Christ is coming on the clouds—where your redemption is at hand. That is, you need to see the troubles and terrors in the context of sure rescue, the darkness through the lens of the Light, and *not vice versa*. Do we behold the things of this world through the lens of our Faith, in the light of the Lord; or do we seek to interpret our faith through the lens of the world?

Both are *real*; but the former is eternal, the latter passing away; which do we allow to form our perspective? This world often offers us the *appearances* of truth, but without the full context; what looks okay, good, even expedient in the moment, may be disastrous in long term. Surely for those in Christ, we need His personal *eye-view*—*heaven's perspective*—for God alone stands outside time and space, discerning things as they really are.

Some of you may recall reading words I wrote when leaving my former denomination, where I had served nearly two decades in ordained ministry: ***The Bible has come to be seen as a “resource” out of which we draw what suits our purposes, rather than the authority under which we stand. The perspective which sees Scripture as the lens through which we view and evaluate the world and its standards, has been replaced by one which views Scripture through the eyes of the world, judging its “relevance” by how well it fits with our modern culture.***

It calls to mind words of Jesus in the Sermon on the Mount, ***“The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!”*** (Matthew 6:22-23) He had been speaking of the need to store up treasure in heaven not on earth; ***For where your treasure is, there will your heart be also.*** This “treasure” is that which you value most, the number one priority, which sets all others in place. Are we holding first to Jesus Christ and our life in Him, or to our security in this world? Are we walking in fear or in hope?

...p.2...

This affects how we think, reason and make sense of who we are, what we are about, what is going on, and what we are to do about it.

I have highlighted before the language employed by St. Paul in Ephesians 5:8, when he reminds them that, *once you were darkness, but now you are light in the Lord; walk as children of light*—i.e. not just you were “*in* darkness”, but you *were* darkness; it permeated, defined and directed thought and action, determining your perspective on all things. To be caught up in darkness causes us to act out of fear, becoming slaves of self preservation. *You did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. Romans 8:15.* Set against this fear is HOPE; hope in Jesus Christ.

I have spoken on a number of occasions about the distinctiveness of Christian HOPE, set against what the world so often means by the word. The latter sense is usually wistful—what we would *like* to see happen, although it might not be likely, but rather doubtful, even unrealistic. In contrast, our true hope is in Jesus—not just a word about Him, or even from Him, true as such might be. No, He is *God the Word* and we hope *in Him. HE IS AT HAND! IMMANUEL!*

Accordingly the hope has to do not simply with what we wish, but what we KNOW in Him—tangible truth; His light within us which lets us see and have assurance—*know*—what has not yet appeared. This is the stuff of *Hebrews 11: 1 Now faith is the assurance of things hoped for, the conviction of things not seen.* (KJV reads “*substance*”; Greek: ὑπόστασις *hupostasis*; literally that which stands under; and “*evidence*” ἔλεγχος *elegchos*; that which clinches the argument). My reading is “*Putting one’s hand in the hand of God.*” We hope because we are not there yet, but not because the outcome is in doubt. Our hope is bound up with who we are in Jesus and what we are to be in Him: like Him, as true sons and daughters. In the face of persecution, death, or crisis of any sort, what matters is what we *know* to be eternal, (as witnessed by His Spirit, Rom.8:15). This is the context in which we are to live our lives, the perspective from which we are to encounter the world.

“Look up and raise your heads, because your redemption is drawing near.” He *is* here with us now as He promised, most profoundly in both His body (the Church) gathered and His Body and Blood given, received and consumed.

I have been deeply troubled over the past year and a half (*2020 into 2021) that we have been discouraged—*some times and places, outright forbidden!*—from assembling as the body of Christ, singing His praises, and being united in His love; and that not just by the world but by Church authorities! We were cautioned to approach Christ only with faces masked, most places being instructed neither to kneel

nor to adore—and you likely all have heard my concerns regarding the setting aside of spiritual armour: holy water; singing praises, gathering together; sharing Eucharist and the other sacraments; human touch and unveiled faces (2 Cor. 3:18)..

Is our LORD truly present? Is Christ at hand? *HE SAID THAT HE IS!* If so, how can we not have eyes, and hearts, and minds filled with His Presence, and Light, and Love?

Let me share what I saw on day of consecration of the icon of “Our Lady of the Passion/Perpetual Help” hanging in our Lady Chapel. Carolyn and I had commissioned the icon, and it arrived with directions on how it might be consecrated. It was wrapped in a cloth and placed upon the Altar. A corporal was spread over top, and the celebration of the Eucharist took place there, effectively on top of the icon. At the “Ecce Agnus Dei!” (“Behold, the Lamb of God!”), as I elevated the consecrated Host above the paten, I saw, as it were, a small imperfection in the Host to (my) the left side, which had a reddish tinge, and seemed to be pulsating, like an artery. The rest of the Host took on a kind of rusty tinge and seemed to be very delicately veined, as though very thin flesh. I have never observed such before or since. This IS His Body; this IS His Blood. “Lord, I am not worthy that Thou shouldest come under my roof, but speak the word only, and my soul shall be healed.” Our Lady of the Passion, pray for us. We are a remnant, yet no more alone than was Elijah in his time of devastation and fear. We are to be of good courage, for we are in the Lord’s hands and He will make for us the way which He has prepared, and will keep our souls safely therein.

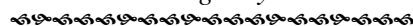
In the early days of “Covid restrictions”, one elderly woman, who came to join us at the Annunciation, despite her family’s fears and exhortations that she should stay inside, isolated to protect herself, responded, “*If I am going to die, I want to be in a state of grace.*”

Whatever we do needs to be in the context of walking with Christ, eyes fixed upon Him and filled with His light. Remember Simon Peter’s stroll upon the sea (*Matthew 14:28*), when Jesus bade him “*Come.*” Eyes on Jesus, he did the impossible—but recall Jesus saying that what is impossible for men is not so with God; for all things are possible with God—but, as his eyes wandered, he was overcome by the storm, and sank like a stone.

We are to be filled with hope for selves, but also that we may be lights of hope for others. The Church is to be a sign, a tangible witness of that which is eternal and eternally true in the LORD. Our Hope is in Heaven; our confidence is in Christ Jesus.

“Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near.”

Fr. Doug Hayman




A D V E N T


LESSONS & CAROLS

4:30-6:00 PM | SUNDAY 15 DECEMBER 2024




ORGANISED & HOSTED BY
Annunciation of the Blessed Virgin Mary
AT ST. THERESA CATHOLIC CHURCH
95 SOMERSET ST W, OTTAWA




FEATURING SINGERS & CHOIRS FROM



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WELCOME MATTHEW LARKIN, RECEIVED & CONFIRMED ON CHRIST THE KING:
SUNDAY, NOVEMBER 24, 2024




Feast of Our Lady of Guadalupe
Thursday, December 12th, 2024
Mass for Lost Children at 7:00 PM



Annunciation of the Blessed Virgin Mary
at St. Theresa Church: 95 Somerset Street West, Ottawa, ON

Post: 289 Spencer Street, Ottawa, ON K1Y 2R1
Ring: 613-722-9139 | Email: abvm@ordinariate.ca | Web: abvm.ca

ORDINARIATE OF THE CHAIR OF SAINT PETER
BISHOP'S APPEAL

"I AM THE BREAD OF LIFE; HE WHO COMES TO ME
SHALL NOT HUNGER, AND HE WHO BELIEVES IN
ME SHALL NEVER THIRST!"
JOHN 6:35
2024

We are about \$300 short of our 2024 goal of \$5,000. Anything raised over the goal will go into the Seminarian Fund.

<https://www.ordinariate.ca/giving/ba>



MICHAEL'S MUSINGS

There is really only one place I can begin my article this month. As most of you know, my wife Rebecca's paternal grandfather, Michael Argot, passed away in early November, and of course he's still very much in our hearts during this holiday season, and for us as Catholics, we're praying for his soul to be completely purified from all sin, and for him truly to rest in peace. We are very grateful for all your prayers as well. It's never easy losing a family member, but Christmas does seem to be that time of the year when the loss is most keenly felt. I want to say more about that, about what it means to have some sadness complicating things at Christmas, but first I have to say something about my grandfather-in-law.

Michael Argot's life is one of these fine examples of everything good and beautiful that my wife and I grew up with in Evangelical, particularly Holiness-Wesleyan circles, the legacy that inspires us so much as Catholics in the Ordinariate. He spent time each day reading the Bible, and went each evening to spend time on his knees in intercessory prayer. The family's faith in God, and the life of the local church congregation where the family worshipped, were central to his life, not some additional extra. I know that his desire was to serve Jesus in everything he did, for every part of his life to be made holy—even how he mowed his lawn. All parts of life were first and foremost opportunities to grow in personal holiness, for everything to be done in a way that would be honouring to God. He was one of the gentlest and kindest people I've had the pleasure to know, and I really always felt truly welcomed into the family, and he and Rebecca's grandmother had really taken me in as a grandchild, not just someone who happened to be married to their granddaughter. This means that while there's a deep thanksgiving for the witness and heritage he gave us, there is also a truly profound sense of loss as we approach this Christmas—something that was always "Poppie's" favourite holiday.

It's a very uncomfortable feeling to be sad at Christmas, during a time when there's often a social expectation to be merry and cheerful. Most of us feel frustrated by this, I think. It certainly doesn't help matters that our culture generally forgets about Advent. We have all the Christmas decorations out often before Advent even begins, and then the Christmas season is over the day after January 1st, just when we might desperately need some extra cheering up. I've written about this problem in previous years, how we really need to be able to prepare for Christmas in a more thoughtful and penitential spirit, and then to continue the Christmas celebration until we're on the cusp

of Lent, but this year there's something additional. This is the first time in my experience having lost someone closely before Christmas. I've lost grandparents shortly after Christmas; in the case of my paternal grandfather, we knew he was terminally ill with cancer during the holidays, but we were grateful to be able to have that time to celebrate the holiday with him, that we had that last Christmas with him. It hurts that we didn't get that. Of course, I know that we in the Trolly household are far from unique in our grief this year, and that many people are going through much worse right now. The general question remains, how do we prepare to celebrate Christmas in the midst of grief? I only have part of an answer, but I'll give what I have.

To begin with, grief is something that cries out to be acknowledged, to be given place. It's painful to feel, and we often want to avoid or hide it somewhere, but it has to be faced head on, and the hurt has to be named, rather than minimized. In our case, even when there is great thanksgiving for the gift of the person's life, and a steadfast hope in his relationship with God and eternal salvation, death is still a loss. The deuterocanonical book of the Wisdom of Solomon says emphatically, twice, that "God did not make death." This was not meant to happen, and even though we see the triumph of Easter morning ahead, we still have to stand at the Cross. God worked for good in the midst of evil, to the extent that we might even cry "O happy fault!" in reference to the fall of Adam, but it's still something we've had to suffer. The sin itself was not right, and even the death of a good and godly man at a ripe old age is still mourned. Death is unnatural, and is still an enemy to be fully defeated.

I think it's helpful to remember that as we celebrate the birth of Jesus, we see that he has taken on our mortal flesh—and also our whole sad family history. He's the last Adam, but he's also a son of Adam, inheriting and then saving and redeeming everything that it means to be human. There is so much hurt and pain that God has worked in the midst of, on the way from Adam to Jesus, and there is so much more to this story being written. The Holy Family were relatively poor, and they lived under the rule of an empire that could be very cruel (the *Pax Romana* notwithstanding), and in Judah they faced a puppet king in Herod who was insanely sadistic. The Christmas story has its incredible beauty, tenderness, and joy, but in order to get to it, there is the adventure of facing a bureaucratic horror of the census, a hard and tiring journey, and the "hopes and fears of all the years" that somehow impress themselves on this moment.

Christ's nativity does not explain away or avoid facing our sadness. Even many of my favourite images of the Holy Family, even some particularly beautiful depictions of Mary nursing the baby Jesus (a scene that always seems to evoke in me a sense of all being well with the world), are set in the context of the Flight to Egypt. A favourite Christmas hymn, "Sleep Holy Babe", ends with a verse calling to mind a lifetime of suffering, "which death alone will close." We are

taken into the Holy Family, adopted and fostered by those who have known a tremendous amount of pain. They don't

provide answers or explanations, let alone excuses, for anything nearly so much as they provide themselves. One of my greatest joys as I've journeyed deeper into Catholic devotional life is that I don't worry that too much contemplation of Christ's incarnation will somehow distract me from his ascended and glorified life in Heaven. His reality is the whole package, transcending our limits of time; and I do get to contemplate him in the manger, at his mother's breast, as a boy in the temple, working long hours sweating in the sun, weeping perhaps over the grave of Joseph—if he wept over the grave of Lazarus, how could he not have wept over Joseph?—and of course, on the cross. It is the cross that gives Christmas its gravity, but also its greatest joy. It's a joy that comes when we cry assertively that light shines in the midst of darkness, not when we pretend that the darkness is not there. It is no frivolous or lightly uttered greeting, to say "Happy Christmas!" It is a defiant statement, that born into this sad and sorry world has been seen the Light of Light, God of the ages, in the arms of a poor young woman.

There is one more thing to add. Some of you may look through the calendar this month and wonder what we mean when we describe our Mass on December 12, the Feast of Our Lady of Guadalupe, as the "Mass for Lost Children." This is because all of those images of Mary and Joseph with Baby Jesus may awake in many of us particular hurts, sometimes long buried, and not even acknowledged—the pain of losing a child in the womb, during birth, or during infancy. We often don't want to talk about it, even sometimes when we fully acknowledge the humanity and dignity of these youngest of God's children; but we need opportunities to do so. That's why a number of years ago a couple of mothers in the parish who had experienced miscarriages asked if the Mass for Our Lady of Guadalupe (the patroness of unborn children) could be celebrated with a particular intention for those lost children, and for the parents grieving them. We have lots of space to invite guests at St. Theresa's. *All are welcome to celebrate*—it is a feast of Our Lady, after all—but *we particularly welcome those who might want to celebrate that feast in a place where there is room to lament*. We are still planning some details of this year's Mass, but Confession is generally available before Mass, and there has in previous years been an opportunity for parents to receive prayer for healing during the Mass. This may be desired for all sorts of reasons. Whether it was a natural miscarriage or stillbirth, or an induced abortion, the focus here is on entrusting that little life fully into the hands of God, and of asking for his mercy and healing for ourselves. It's a way for families who are feeling that loss keenly this time of year, feeling a sense of incompleteness, to reach out and spiritually hold close an unborn child during this festive season, remembering him or her by name, facing what is hard to face but must be faced for us to truly make for a happy Christmas and new year.

From all of our family, to all of yours, a blessed Advent and very happy Christmas.

Michael Trolly

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



THE "O ANTIPHONS"

An antiphon is a sentence, usually taken from the Holy Scriptures, which is said or sung before and after psalms and canticles; e.g. see page 577 of the



Prayer Book where 'O Saviour of the World ...' is said before and after Psalm 23. "The Advent 'O' Antiphons are sung before and after the Magnificat at Evensong, beginning on December 17. Their authorship and date are unknown, but they were already in use in the Sixth century. They are the basis of the well-known hymn "O come, O come, Emmanuel."

There is an ascending order in these 'O' Antiphons. 'O Wisdom' takes us into the recesses of eternity to address Wisdom, the Word of God (see the Scripture references after each antiphon). In the second, 'O Adonai', we have leapt from eternity to the time of Moses and the Law of Moses ('Adonai' means 'Lord'). In the third, 'O Root of Jesse', we have come to the time when God was preparing the line of David (see also Ruth 4:22). In the fourth, 'O Key of David', we have come down to the troubled times of Isaiah. In the fifth, 'O Dayspring', we see that the line of David is elevated so that the nations may look on a Rising Star in the East, and hence in the sixth, 'O King of the Nations', we know that He is the King of all the world. In the seventh, 'O Emmanuel', we at last salute Him as God-with-us, (Emmanuel). The last, 'O Virgin of Virgins', comes from the Old English rite and may be used of Our Lord or of His Blessed Mother.

TO BE SAID DAILY:

O Lord Jesus Christ, Who for our sake didst vouchsafe to descend from Thy throne of glory to this vale of tears; Who wast 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 fast 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 ANTIPHONS, ACCORDING TO THE DAY:

Dec. 17: O Sapientia

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. (See the Wisdom 7:22-8:1; Hebrews 1:1-3)

Dec. 18: O Adonai

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. (See Exodus 2:23-3:6)

Dec. 19: O Radix Jesse

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. (See Isa. 11:1-10)

Dec. 20: O Clavis David

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. (See Is. 22:20-22; Revelation 1:17-19; 3:7)

Dec. 21: O Oriens

O Dayspring, Brightness of the Light Everlasting, and Sun of Righteousness: Come and enlighten him that sitteth in darkness and the shadow of death. (See Micah 4:2; St. Luke 1:78-79; Revelation 1:12-16)

Dec. 22: O Rex Gentium

O King of the Nations, and their Desire, the Corner-stone, who makest both one: Come and save mankind, whom Thou formedst of clay. (See Isaiah 28:16; Ephesians 2:11-12)

Dec. 23: O Emmanuel

O Emmanuel, our King and Lawgiver, the Desire of all nations, and their Salvation: Come and save us, O Lord our God. (See Isaiah 7:10-14; Haggai 2:6-7)

Dec. 24: O Virgo Virginum

O Virgin of Virgins, how shall this be? For neither be-fore thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? I The thing which ye be-hold is a divine mystery. ((Lk. 1:34-38)

FINALLY, CONCLUDE WITH THE OUR FATHER & ADVENT COLLECT
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



Annunciation of the Blessed Virgin Mary Catholic Church

CALENDAR OF SERVICES – DECEMBER 2024 – YEAR C

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

SUNDAY, DECEMBER 1st FIRST SUNDAY OF ADVENT {Solemnity} 8:00AM SAID MASS (Annunciation 289 Spencer Street)/
Confession 12:15-12:45PM/1:00PM SUNG MASS/4:30 Evensong & Benediction (St. Theresa's, 95 Somerset Street)

ABVM Monday, December 2nd (Feria of ADVENT I) 7:30 Mattins/8:00AM Mass/9:00 Adoration
289 Spencer Street, Tuesday, December 3rd (St. Francis Xavier, Priest) 8:30 Mattins/9AM Mass
Ottawa Wednesday, Dec 4th (ADVENT EMBER DAY/St. John Damascene, Priest & Doctor) 8:30 Mattins/9AM Mass
 Thursday, December 5th (Feria of ADVENT I) 5:30 Evensong/6:00PM Mass
 Friday, December 6th (ADVENT EMBER DAY/St. Nicholas, Bishop) 7:30 Mattins/Mass 8:00AM

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

Saturday, Dec. 7th (ADVENT EMBER DAY/St. Ambrose, Bishop) 8:15-8:45 AM Confession/9AM Sung Mass/10 Adoration

SUNDAY, DECEMBER 8th SECOND SUNDAY OF ADVENT {Solemnity} 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, Dec 9th (The Immaculate Conception, for 8th) 7:30 Mattins/8AM Mass/9 Adoration {Solemnity}

****MONDAY, DEC. 9th (THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, for Dec. 8) {Solemnity}**
****7:00PM SUNG MASS at, ST. THERESA'S CATHOLIC CHURCH 95 Somerset St. at Cartier Ave.****

ABVM Tuesday, December 10th (Our Lady of Loreto) 8:30 Mattins/9AM Mass
289 Spencer Street Wednesday,, December 11th (St. Damasus I, Pope) 8:30 Mattins/9:00AM Mass

****THURSDAY, DECEMBER 12th (OUR LADY OF GUADALUPE) {Feast} "MASS FOR LOST CHILDREN"**
****7:00PM at ST. THERESA'S CATHOLIC CHURCH, 95 Somerset St. at Cartier Ave.****

289 Spencer St. Friday, December 13th (St. Lucy, Virgin & Martyr) 7:30 Mattins/Mass 8:00AM

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

Saturday, December 14th (St. John of the Cross, Priest & Doctor) 8:15-8:45AM Confession/9:00AM MASS 10:00AM Adoration

SUNDAY, DECEMBER 15th THIRD SUNDAY OF ADVENT: "GAUDETE" {Solemnity} 8AM SAID MASS (ABVM 289 Spencer St.)
Confession 12:15-12:45PM/1:00PM Sung Mass/4:30PM LESSONS & CAROLS (St. Theresa's, 95 Somerset St)

ABVM Monday, December 16th (Feria of ADVENT III) 7:30 Mattins/8AM Mass/9:00 Adoration
289 Spencer Street Tuesday, December 17th (O SAPIENTIA) 8:30 Mattins/9:00AM Mass
Ottawa Wednesday, December 18th (O ADONAI) 8:30 Mattins/9:00 AM Mass
 Thursday, December 19th (O RADIX JESSE) 5:30 Evensong/6:00PM Mass
 Friday, December 20th (O CLAVIS DAVID) 7:30 Mattins/8:00AM Mass

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

Saturday, December 21st (O ORIENS) 8:15-8:45 AM Confession/9:00AM Mass/10:00 Adoration

SUNDAY, DEC 22nd FOURTH SUNDAY OF ADVENT {Solemnity} (O REX GENTILIUM) 8AM SAID MASS (ABVM Spencer St.)
Confession 12:15-12:45/1:00PM Sung Mass (St. Theresa's, 95 Somerset St)

ABVM Monday, December 23rd (O EMMANUEL) 7:30 Mattins/8:00AM Mass/9:00 Adoration
289 Spencer Street Tuesday, December 24th (O VIRGO VIRGINUM) 8:30 Mattins/9:00AM Mass

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

TUESDAY, DECEMBER 24th (CHRISTMAS EVE) 10:00PM SOLEMN SUNG MASS

WEDNESDAY, DECEMBER 25th (CHRISTMAS DAY) 8:00AM SAID MASS (Annunciation, 289 Spencer Street)
1:00PM SOLEMN SUNG MASS (St. Theresa's, 95 Somerset Street West)

Annunciation of the Blessed Virgin Mary, 289 Spencer Street, Ottawa

THURSDAY, DECEMBER 26th (ST. STEPHEN THE PROTOMARTYR) {Feast} 9:30 Mattins/10:00AM SUNG MASS

FRIDAY, DECEMBER 27th (ST. JOHN, APOSTLE & EVANGELIST) {Feast} 9:30 Mattins/10:00AM SUNG MASS

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

SATURDAY, DECEMBER 28th (THE HOLY INNOCENTS, MARTYRS) {Feast} 8:15-8:45AM Confession/9:00AM MASS

SUNDAY, DEC. 29th HOLY FAMILY OF JESUS, MARY & JOSEPH {Solemnity} 8AM SAID MASS (ABVM 289 Spencer Street)
Confession 12:15-12:45/1:00PM Sung Mass (St. Theresa's, 95 Somerset Street West)

ABVM Monday, December 30th (Sixth Day in the Octave of Christmas) 7:30 Mattins/8AM Mass/9AM Adoration
289 Spencer Street Tuesday, December 31st (Seventh Day in the Octave of Christmas) 8:30 Mattins/9:00AM Mass

JANUARY 2025

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)