



# 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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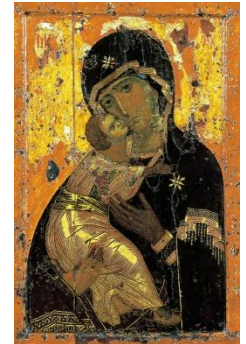


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## REFLECTED GLORY & THE HOLY MOTHER OF GOD

Mary, Holy Mother of GOD (January 1st, 2024) Numbers 6:22-27; Galatians 4:4-7; Luke 2:16-21

**The LORD said to Moses, “Say to Aaron and his sons, Thus you shall bless the people of Israel: you shall say to them, ‘The LORD bless you and keep you: The LORD make His face to shine upon you, and be gracious to you: The LORD lift up His countenance upon you, and give you peace.’ “So shall they put My Name upon the people of Israel, and I will bless them.”**



New Year’s Day has traditionally been observed as the Circumcision and Naming of Jesus—the 8<sup>th</sup> Day. Our Lesson reminds us of the power which is associated with God’s Name—for it is the divine Name, revealed to Moses at the Burning Bush (YHWH), transcribed into English as LORD in upper case, following the scribal rule of pronouncing “Adonai” (i.e. “Lord”) in place of the Name itself, in order to avoid profanation—the verb bound up with His character: the great I AM. Today we are to be reminded that all of the power and Presence associated with that Name has come to be gathered into the Name of JESUS as well—**“the Name which is above every name”**—as it is fulfilled in Christ; for the name “Jesus/Joshua” was formed by adding the Divine Name to “Hoshea/Hosea”; i.e. *“one who saves”* became *“the LORD saves”* (Numbers 13:16b **And Moses called Hoshea the son of Nun Joshua [KJV Jehoshua]**). Further, Philippians 2:10-11 draws a parallel with Isaiah 45:23, asserting that the Name is fulfilled in Jesus Christ. The Name is pronounced over God’s people in blessing, invoking His personal Presence, manifest most clearly in the shining of His Face upon them.

In the Old Testament, the description of the Face of the LORD being lifted up over His people is the language of Blessing, life, and hope. This is His Glory—the Light of His Countenance—and the lifting up of the same gives assurance of His attention and love towards His people. Conversely, there is much anxiety in the prayer, **“Hide not [or “Turn not”] Thy face from me”**, for that would induce darkness, fear and despair. Should God turn away from us, we would be consigned to the Pit—Sheol, the place of the dead. The shining or lifting up of His countenance upon us means that, not only do *we* behold the face of the LORD, but *He beholds us*, attends to us, loves and has mercy upon us. There is life, hope and blessing when His face is turned us-ward, for then we truly know that He is with us: *Immanuel*.

At Sinai, Moses spent forty days and nights up the mountain in the presence of the LORD, communing as it were *face-to-face*—though we understand that no one can actually behold God’s face, i.e. comprehend the fullness of His glory; still Moses experienced that Presence in a profoundly intimate way. The effect was that, when he descended, his own appearance was altered; his face shone with radiance so great that the people could not look upon him without it being veiled.

Writing in his second epistle to the Corinthians, St. Paul asserts that there is still a veil which keeps Israel, *from seeing the light of the gospel of the glory of Christ, who is the likeness of God. For what we preach is not ourselves, but Jesus Christ as Lord,...* For it is the God who said, *“Let light shine out of darkness,”* who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. 2 Corinthians 4:4-6

For nine months the Blessed Virgin Mary carried that glory in her womb. How many more months thereafter did she cradle Him in her arms and hold His face close to her own? Whatever anyone else beheld of her outward

...continued on page 2...

appearance, surely her *spirit* was suffused with that special glory of Christ—that *which [He] had with [the Father] before the world was made*. *John 17:5*—from His Conception onwards; for this Child within was none other than, GOD of GOD, LIGHT of LIGHT, VERY GOD of VERY GOD. Accordingly, we hail Mary as Theotokos: Mother of God.

Growing up in a Protestant context, I recognized Mary was special as the Mother of Jesus, but she was rather peripheral to my sense of the story. She had a role to play, but Jesus filled the screen, and she and Joseph were just supporting cast. When I first encountered the title *Theotokos*, I understood it to be something of Eastern Orthodox piety, lining up with *Mother of God* for the Catholics, born of their over-the-top—and I was not sure wholly justifiable—Marian devotion. (*Mariology?*) How surprised I was to discover, in studying the early Councils of the Universal Church, that the term had been set out firmly at the Third Oecumenical Council, Ephesus I, in 431 AD—although, even then, it was with the understanding that it had long been in use in prayer and worship by many believers for generations as a means, not of *exalting Mary*, but affirming that the two Natures, Divine and Human, were united in One Person, Christ from Conception; *i.e.* that Mary bore in her womb, not just Jesus the Man: *Son of God*; but He who is likewise *GOD the SON*: fully Divine as well.

If you turn to the Athanasian Creed (DW-DO p.157), you will find that the first half deals with the Holy Trinity and the relations between the Three divine Persons; reflecting things addressed in the first two Oecumenical Councils, Nicaea (325) and Constantinople (381), and out of which came the Nicene Creed. The second half carries us through to the fourth Council, Chalcedon (451, 20 years after the 3<sup>rd</sup>: Ephesus), which focused primarily upon clarity of teaching regarding the two Natures in Christ Himself. The work of these three Councils produced clear articulation of doctrines which are essential for all Christians of whatever stripe: *i.e.* fundamentals of the Faith. Ephesus (431) fits right into the midst of them. It is not a later Council of dubious status, its authority questioned because it postdated the Schism between east and west, and the title promulgated for Mary was a direct refutation of, on one hand, the Arians' argument that Jesus was just an anointed man; and on the other, the Nestorians' struggle to hold divinity and humanity together in Him, while arguing that Mary's womb could not contain both—that she could only be mother to the Man; thereby dividing the natures. "Theotokos" is truly Catholic in the full sense of the word: *language of the Faith of the undivided Church of Jesus Christ*.

On one hand, I have heard some reject the translation of Theotokos as "*Mother of God*", because they think it should be "*God-bearer*", and I will admit that the normal Greek word for mother, μήτηρ (*mātār*), does not occur here. However, while *Christopher* properly translates as "*Christ-bearer*", *Christotokos* is properly one who "*gives birth to Christ*", *i.e.* His Mother. Accordingly, Theotokos is quite

correctly rendered as "*Mother of God*".

That said, we might note that in the early debates, objections to Theotokos were not first about translation, but came from those who argued, "*God does not have a Mother, for He is eternal. The idea of reproductive deities is pagan.*" They proposed instead "*Christotokos*", arguing that Mary gave birth to the humanity of Jesus alone. In response, the Church argued that it is essential to the truth of the Incarnation that we understand Christ Jesus to be fully Man *AND* fully God from His conception, and that the two natures cannot be separated. Yes, His human nature was drawn of her own—she was truly mother of His humanity—but the divine nature was His as well when He was conceived; so He whom Mary contained within her womb was not simply *Son of God*, but **GOD the SON!** This understanding has led to the further title employed in the Eastern churches of "Πλατυτέρα τῶν οὐρανῶν" (*Platytera tōn ouranōn*)= "*Wider than the heavens*"—sometimes preceded by *panagia* ("*all holy*"): Παναγία Πλατυτέρα (*panagia platutera*) "*All holy More Spacious*"—for she contains within her womb the eternal One, who created the heavens.

It is *impossible* that this should be; it is beyond human comprehension; but then again Jesus said that all things are possible with God. It brings to mind the prayer in *Ephesians 3:17-19*: ***That Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God.*** It is the miracle of the Incarnation: Eternity contained in the Person of Jesus, living and growing within His Mother.

As I have often stated before, every honour we accord to Mary is first an affirmation of who her Son is. So, we look at Jesus—and Mary herself points us there—but let us not miss the Mother and her essential role in the story. She is there every moment of His life, each step of the way, even to the foot of the Cross, when all of the Apostles save John have deserted her Son. There she stood at what Jesus had prophesied to be His hour of glory—the Father's perfect will fulfilled and the Evil One disarmed—although for all the world it looked like the Father had turned His face away; His attention averted; the glory departed. Might we imagine that, in the face of this simple maiden uplifted, even as a sword pierced her own soul, there was the reflection yet of His glory, veiled perhaps as had been the face of Moses? That veil was removed only when he entered the Tabernacle before the LORD—and at Christ's *Death the veil separating the Holy of holies in the*

*Temple was torn asunder!* Perhaps her agony unveiled the Mother's face, His glory was reflected back, and her Son beheld: ***When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple,***

***“Behold, your mother!” And from that hour the disciple took her to his own home. John 19:26-27***

She was Jesus’ Mother—the bearer of Immanuel—as He grew within her womb; as He nursed at the breast; at His Circumcision and Naming; at mealtimes and bedtimes; as He ran and played, and grew and worked; as He laughed and wept; and as He gave Himself wholly to His heavenly Father—her Father too; and ours—and He has given her to us, to touch and teach, and care for us as only a Mother can; to share with us the reflection of His Divine Presence—a glimpse of His Face: His Glory—that we might seek to know as intimately as She has known that Presence; that we too, likewise humble earthen vessels, might come to shine with that Light, be filled with God’s grace, and overflow with His blessing.



***Hail Mary, full of grace; the Lord is with Thee. Blessed art thou among women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.***

In Christ Jesus,  
*Fr. Doug*



The PERSONAL ORDINARIATE  
of the CHAIR OF SAINT PETER

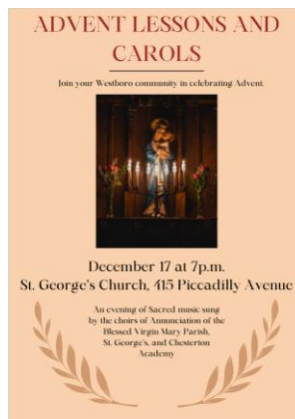
- Based in Houston, Texas, this Ordinariate has more than 40 Roman Catholic parishes and communities across the United States and Canada.
  - The Ordinariate was created to provide a path for groups of Anglicans to become fully Roman Catholic, while retaining elements of their worship traditions and 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.

## **ADVENT LESSONS AND CAROLS**

**MANY THANKS TO ALL WHO TOOK PART IN OUR ADVENT LESSONS AND CAROLS SERVICE AT ST. GEORGE’S CATHOLIC CHURCH ON SUNDAY, DECEMBER 17<sup>TH</sup>. SPECIAL THANKS TO BRIAN WEHRLE, WHO DIRECTED THE CHORISTERS, AND MATTHEW LARKIN, WHO PLAYED THE ORGAN; TO CHOIR MEMBERS FROM ANNUNCIATION, ST. GEORGE’S, CHESTERTON ACADEMY AND BEYOND; TO ALL WHO READ LESSONS, SERVED, AND PARTICIPATED IN SINGING AND PRAYING. IT WAS A WONDERFUL EVENING, AND EXTREMELY WELL ATTENDED.**



Dear members of our little community,



Thank you for being a part of our journey. Thank you for all of the encouragement you have given each of us, together and separately. We appreciate each of your prayers and insights into what marriage is all about. By the leading and what we believe to be God's will, we are getting married on Saturday, April 6, 2024.

We would be honoured to have you join us in celebrating what God has done and all that He is preparing us for. If you would like to attend, please RSVP at [mattandchristinawedding2024@gmail.com](mailto:mattandchristinawedding2024@gmail.com).

May God bless you all in this coming year,

*Matthew Brodie and Christina Austin*

### Michael's Musings

When I was young, January came with a deep sense of excitement, of new possibilities, new growth, and the promise of days gradually lengthening. I got a beautiful reminder of what this looks like on this latest New Year's Eve, as my son came out to join his mother and me, saying that of course a boy of almost eleven years would stay up until midnight, and thrilled that we wanted him to spend that time with us. He sees 2024 as a whole new world of wonder and excitement. Of course, for many of us adults, January comes as something of a letdown, or perhaps a terrible shock after letting loose a bit over the "holiday season." Whether on New Year's Day itself, or whenever we realize the party is over, we stumble about with our literal or metaphorical hangovers, awaiting the dreaded credit card bills, realizing that we still have months of winter ahead.

This problem of the post-Christmas letdown often affects Christians as much as those who simply have a vague sense of "Christmas spirit," inspired by feelings of peace and goodwill, but unsure of what to do when the season is over. This leads to my perennial advertisement for the merits of keeping Christmastide, at least in some form, not only until Epiphany, but until Candlemas comes on February 2. January is when we need the lights and the festivity the most, when the rest of the world, which began its Christmas celebrations months ago, is now tired of them (no matter how much we might try to stretch out the "Boxing Week" sales.) More importantly, it is the time when we, who claim to know the true meaning of Christmas, must really and truly resolve, as one character we might know, to keep it the whole year long.

In many ways, what we do in January says much more about the state of our spiritual lives than what we do in December. No matter how "religious" a person might be, there remains a temptation to hold on to parts of our daily life as if they were somehow ours – to say to God that we went to church, we did the spiritual or religious stuff, and now we have to get back to the cold hard realities of life – paying the bills, trying to lose a few pounds, making sure the kids are doing alright in school, maybe even cleaning up the house. We often forget that it is precisely in those ordinary things that God wishes to meet us. Even when we profess otherwise, it's far too easy to fall into the idea that there's a separation between the "sacred" and the "secular", not realizing that those things that are sacred, such as our holy seasons and our sacraments, are given to us in order to sanctify all of our time, and to bring the whole of our life into a relationship with God. January is as good a place to start as any. Yes, by witnessing to the world around us that Christmas is not over, that after the Advent season comes a long and thorough celebration of the Nativity and Epiphany, culminating in the Feast of the Presentation, one more glimpse of the great light of Christmas—but even more than that, by how we live our lives, precisely in how we approach each little task that we have to do, and those challenges and even disappointments that might present themselves to us in these cold and dark days. Is the way we face those realities a witness to the light of Christ spreading, little by little, just like the lengthening of the days? Or is it with the icy cold of winter in our veins, as we continue to say "Bah, humbug!" to all and sundry? How do we begin our year?

Observing the new year in church is not limited to Catholics, of course. I was recently reminded of the custom advocated by John Wesley himself, of beginning each year with a solemn sanctification of our entire lives to God by a Covenant. My in-laws' church had such a service this weekend. But as a Catholic, I can't help but see how our observance of January 1 reinforces all of this so beautifully. Our year begins with the Octave of Christmas. As a keyboardist, I cannot begin to put into words how important octaves are to me. They reinforce and build – it's the same note, but it's different. It's not a harmony exactly, it's not a unison either. It's something unique. This is the note on which we begin our year. Celebrating Jesus' circumcision on the eighth day reminds us that he did not come to abolish the Law and Prophets, but to fulfil, and that all of life is to be lived with a joyful desire to follow the heart of Torah; and the focus on Mary's motherhood on this day does not conflict with this, but adds an especially important vantage point for our vision of the relationship between the sacred and our daily life.

Nothing is more practical than taking care of a baby. Mary, pure and holy, who bore the Son of God miraculously conceived by the Holy Spirit, and whose birth story witnessed in ways we can't begin to comprehend to the divine nature of her child, was not, I firmly believe, spared the weariness and emotion that comes with midnight feedings, and yet it is here that we find the sacred. From the beginning, the quintessential images of Mary with her Son are those of a nursing mother and child (an icon of which was prominently featured in this year's celebrations in the Vatican.) It's a theme that artists have returned to so often, quite simply because it is hard to imagine something more beautiful. Of course, in our lives, this sort of experience, just as every other aspect of family life, is often difficult and filled with disappointment and frustration, but this is somehow holy and made beautiful by the grace of God. It is this image of mother

and child that is behind all of the Church's teachings on the sanctity of human life, as well as the holiness of human sexuality and marriage. The whole point is not to condemn something so much as to share a vision of the good, and to provide an invitation to an experience of this great beauty. Our concept of Holy Matrimony has the word for "mother" right in it, and we devote ourselves to sharing and fostering the gift of motherhood that Mary shares, and offers to God and to us! Regardless of whether we are blessed with children of our own, we are all invited to live as children of Mary, to be held with Christ in her arms. Our question when facing any difficult question life throws at us is never what we are allowed to get away with, but how closely we may align our lives with this great beauty. We are filled with heavenly music, and enraptured by something that changes the beat of our heart.

There is one more day I will mention, briefly. January 25, exactly one month on from Christmas, brings us to the Feast of the Conversion of St. Paul. We immediately, of course, after Christmas Day, are given the feast of the First Martyr, Saint Stephen, and see the implications of Christ's coming in stark terms, but we have this additional reminder one month on of how we must all personally respond, even if belatedly, to Christ's call. We remember that the message is for those we might least expect to respond, whom we might even perceive as our greatest enemies, such as this young man who assisted with St. Stephen's stoning. All of us are called to be disciples, all of us are called to be missionaries. We can begin, perhaps, by simply reminding the people around us, simply and joyfully, that it is still Christmas, and that they are invited to keep it (whether haunted by three ghosts or not) the whole year long. Once again, a very Happy Christmas and a blessed New Year to you all.

*Michael Trolly*

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



**THE CHALKING OF THE DOORS:  
AN EPIPHANY TRADITION**

20 + C + M + B + 24

[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 (priest, if present, or father of the family):

**Leader:** 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:*

**ALL:** 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 + 24

*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 2024 – YEAR B

**MONDAY, JANUARY 1<sup>st</sup> (MARY, HOLY MOTHER OF GOD: THEOTOKOS) {Solemnity (Obligation abrogated)}**  
**8AM MASS/9:20 Mattins/10AM SUNG MASS**

Tuesday, Jan 2<sup>nd</sup> (Saints Basil the Great & Gregory Nazianzen, Bishops & Doctors) 8:30 Mattins/9AM Mass  
 Wednesday, January 3<sup>rd</sup> (The Most Holy Name of Jesus) 8:30 Mattins/9AM Mass  
 Thursday, January 4<sup>th</sup> (St. Elizabeth Ann Seton, Religious) 5:30 Evensong/6:00PM Mass  
 Friday, January 5<sup>th</sup> (Christmastide Feria) 7:30 Mattins/8:00AM Mass  
**SATURDAY, JANUARY 6<sup>th</sup> (St. Mary on Saturday) 7:45-8:15AM Confession/8:30 Mattins/9AM Mass/10 Adoration**  
**4:00PM Epiphany Lessons & Carols followed by "Boar's Head Feast" in the church hall.**

**SUNDAY, JANUARY 7<sup>th</sup> THE EPIPHANY OF OUR LORD {Solemnity} [OT 1]**  
**8:00AM MASS/9:20AM Mattins/10AM SUNG MASS/4:00PM Evensong with Benediction**

**MONDAY, JANUARY 8<sup>th</sup>, BAPTISM OF THE LORD {Feast}**  
**7:30 Mattins/8 Mass/9AM Adoration/5:30PM Evensong/6:00PM SUNG MASS**  
 Tuesday, January 9<sup>th</sup> (Epiphany Feria) 8:30AM Mattins/9:00 AM Mass  
 Wednesday, January 10<sup>th</sup> (Epiphany Feria) 8:30 Mattins/9AM Mass  
 Thursday, January 11<sup>th</sup> (Epiphany Feria) 5:30 Evensong/6:00PM Mass  
 Friday, January 12<sup>th</sup> (St. Marguerite Bourgeoys) 7:30 Mattins/8AM Mass  
 Saturday, January 13<sup>th</sup> (St. Hilary, Bishop & Doctor) 7:45-8:15AM Confession/8:30 Mattins/9AM Mass/10:00 Adoration

**SUNDAY, JANUARY 14<sup>th</sup> SECOND AFTER EPIPHANY {Solemnity} [OT 2]**  
**8:00AM Mass 9:20 Mattins/10AM SUNG MASS with Holy Baptism**

Monday, January 15<sup>th</sup> (Feria) 7:30AM Mattins/8:00 Mass/9AM Adoration  
 Tuesday, January 16<sup>th</sup> (Feria) 8:30AM Mattins/9:00 AM Mass  
 Wednesday, January 17<sup>th</sup> (St. Anthony, Abbot) 8:30 Mattins/9AM Mass  
 Thursday, January 18<sup>th</sup> (Feria—*Week of Prayer for Christian Unity begins*) 5:30 Evensong/6PM MASS  
 Friday, January 19<sup>th</sup> (Feria) 7:30 Mattins/8AM Mass  
 Saturday, January 20<sup>th</sup> (St. Fabian, Pope & Martyr) 7:45-8:15AM Confession/8:30AM Mattins/9AM Mass/10 Adoration

**SUNDAY, JANUARY 21<sup>st</sup> THIRD AFTER EPIPHANY *Sunday of the Word of God* {Solemnity} [OT 3]**  
**8:00AM Mass 9:20AM Mattins/10:00AM Sung Mass/4PM Evening Prayer with Sermon**

Monday, January 22<sup>nd</sup> (St. Vincent, Deacon & Martyr) [RED] 7:30AM Mattins/8:00 Mass/9AM Adoration  
 Tuesday, January 23<sup>rd</sup> (Feria) [GREEN] 8:30AM Mattins/9 AM Mass  
 Wednesday, January 24<sup>th</sup> (St. Frances de Sales, Bishop & Doctor) 8:30AM Mattins/9 AM Mass  
**THURSDAY, JANUARY 25<sup>th</sup> THE CONVERSION OF ST. PAUL THE APOSTLE {Feast}**  
**5:30 Evensong/6PM SUNG MASS**  
 Friday, January 26<sup>th</sup> (Sts. Timothy & Titus, Bishops) 7:30 Mattins/8AM Mass  
 Saturday, January 27<sup>th</sup> (St. Angela Merici, Virgin) 7:45-8:15AM Confession 8:30 Mattins/9AM **Healing Mass**/10AM Adoration

**SUNDAY, JANUARY 28<sup>th</sup> SEXAGESIMA {Solemnity} *Pre-Lent begins* [OT 4]**  
**8:00AM Mass 9:20AM Mattins/10:00AM Sung Mass**

Monday, January 29<sup>th</sup> (Pre-Lenten Feria) 7:30AM Mattins/8:00 Mass/9AM Adoration  
 Tuesday, January 30<sup>th</sup> (Pre-Lenten Feria) 8:30AM Mattins/9 AM Mass  
 Wednesday, January 31<sup>st</sup> (St. John Bosco, Priest) 8:30AM Mattins/9 AM Mass

## FEBRUARY 2024

Thursday, February 1<sup>st</sup> (Pre-Lenten Feria) 5:30 Evensong/6:00PM Mass  
**FRIDAY, FEBRUARY 2<sup>nd</sup>, (PRESENTATION of the LORD/ PURIFICATION of OUR LADY) {Feast}**  
**7:30 Mattins/8AM Mass/5:30PM Evensong 6:00PM SUNG MASS**  
 Saturday, February 3<sup>rd</sup> (St. Blaise, Bishop & Martyr) 7:45-8:15AM Confession/8:30AM Mattins/9AM Mass/10:00AM Adoration

**SUNDAY, FEBRUARY 4<sup>th</sup> SEXAGESIMA {Solemnity} [OT 5]**  
**8:00AM Mass/9:20AM Mattins/10AM Sung Mass/4PM EVENSONG & BENEDICTION**

Monday, February 5<sup>th</sup> (St. Agatha, Virgin & Martyr) 7:30AM Mattins/8:00 Mass/9AM Adoration  
 Tuesday, February 6<sup>th</sup> (St. Paul Miki & Companions, Martyrs) 8:30AM Mattins/9:00 AM Mass  
 Wednesday, February 7<sup>th</sup> (Pre-Lenten Feria) 8:30 Mattins/9AM Mass  
 Thursday, February 8<sup>th</sup> (St. Jerome Emiliani, Priest) 5:30 Evensong/6:00PM Mass