



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. 26 No. 10 - September 2024

“LET US GO FORTH IN PEACE, IN THE NAME OF THE LORD!”

At last the time is at hand.

Before the month is out, we will have moved our main Masses on Saturdays, Sundays, Feasts and Solemnities to St. Theresa’s Catholic Church, 95 Somerset Street West (at Cartier). We will celebrate a special Sung Mass there on Tuesday, September 24th, marking the Feast of Our Lady of Walsingham, but our first Sunday will be the 29th, with Mass beginning at 1:00 p.m. Beyond the relocation, this will be the most significant point of change: the 10:00 Sunday morning Mass will shift to 1:00 Sunday afternoon; and while Saturday mornings will continue to be at 9:00, the weekday Feasts and Solemnities will move from 6:00 to 7:00 p.m., all at St. Theresa’s. Further, given the nature of our co-ordination with St. Theresa’s schedule, there will be no office of morning or evening prayer offered publicly before these Masses. However, it is anticipated that one or both of the priests will be available to hear confessions up to 15 minutes before Mass time. Weekday said Masses will continue to be celebrated at the Annunciation, 289 Spencer Street.

I must admit to feeling excited, but also a little anxious about this new venture. We will have much to adjust to in the new setting, some of it invigorating, opening up all kinds of new possibilities for celebration, outreach and growth, but also some which will be daunting, inconvenient, maybe even a little unsettling. Of course this is to be expected as we step out in faith, but as the Lord leads and we follow faithfully, He will supply all things needful, and help us to grow into what He desires to accomplish in and through us.

As I remarked last month, we need “all hands on deck” as we make this move. Everyone will play a part, for all members are needed for the body to function as it ought. Some of you are already gearing up to be Altar Servers, members of the Altar Guild, Singers, etc., but we also will need people to greet, direct and attend to visitors, to take up the collection, to set up and take down things upstairs in the church and downstairs in the hall, to say nothing of those who will pray faithfully, lifting up the whole operation, helping everyone to enter into the spirit of worship, worshipping the LORD in the beauty of holiness.

Over the next few weeks, lists will be drawn up, questions will be fielded, and directions will be given about how each and every one of us can become involved, and opportunity will be given for those who are willing and able to sign up for various responsibilities. Stay tuned!



Father Doug Hayman
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BEHOLD THE FLESH OF HIS FLESH

Nativity of the BVM, September 8th: Romans 8:28-30; Matthew 1:1-16, 18-23

“Behold, a Virgin shall conceive and bear a son, and his name shall be called Emmanuel.” “Behold, the handmaid of the Lord.”

Today we mark the Nativity of the Blessed Virgin Mary. We will mark her Immaculate Conception in three months, which in many ways would seem to be the more significant event. Yet we live in a day in which birth is considered by many to be the dividing line between the granting of human rights and withholding them; and in any age, miscarriages and complications are always a fear, at least in the back of the mind, and in every age birth is celebrated as the day of meeting face-to-face, being able to hold that tiny life in one’s arms, and giving thanks to God for the miracle.

I have noted in the past regarding St. John the Baptist, that we mark both his birth and his death, whereas of most saints we mark just the ending of their earthly lives: their birth into eternity—and, of course, with John, we also celebrate his life in the womb at the Visitation, as we recall his gymnastics at the greeting of Mary, **“Mother of [his and his mother’s] Lord.”** In John’s case, we do this because of how his beginning and ending—and, yes, his time in utero as well—intersect with the Advent and ministry of Jesus. Likewise, and even more so, what we mark, celebrate and honour of the Blessed Virgin Mary is all bound up with her relation to her Son, by whom she was created and subsequently redeemed. In that great Mystery of divine Providence, God the Son drew His flesh from her own, His human Nature from hers, for there is no other earthly parent; she alone was uniquely prepared—we might imagine looking upon His face and catching glimpses of her own, as we often remark that a child has *“his father’s eyes, mother’s nose, etc.”*

When the first Woman was drawn forth from the first Man, he declared, **“This at last is bone of my bones and flesh of my flesh.”** Here, in Mary, we see the One of whom the Last Adam—Christ—might say likewise; although here He is, in turn, drawn out of her, His flesh of hers, the Gospel turning this upside-down world on its head, setting all things right. **Yet woman will be saved through bearing children.** *1 Timothy 2:15*; and through this new and last Eve will proceed the Last Adam, Jesus the Saviour, by whom all things will be made new.

We know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

Romans 8:28-30

The Fall did not catch God off-guard; He set out the way of redemption from the foundation of the world; the Saviour was there from the beginning. While these verses from Romans 8 employ the plural, we might do well to read it in the singular, and see it fulfilled in the Blessed Virgin Mary’s Immaculate Conception by the saving grace of her Son.

The letter to the Hebrews notes that the true Temple and Sanctuary, and all the perfection of Priestly ministrations and Sacrifice, were heavenly realities, of which God’s people were granted simply shadows on earth, temporary and partial versions of the eternal and complete heavenly substance. It was revealed to Moses on the mountain that, of which he was to take hold and oversee construction on earth, and the glory of the vision was overwhelming, so much so that its reflection had to be veiled before the people. St. John the Divine was taken up even higher to gaze upon the wonders before the heavenly Throne, and beheld God’s true Temple opened and the eternal Ark revealed: **Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, loud noises, peals of thunder, an earthquake, and heavy hail. And a great sign appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.** *Rev.11:19 – 12: 1*

I commented, when we celebrated the Solemnity of the Assumption, that we tend to skip over those words at end of chapter 11 (i.e. v.19b & c) and miss how the reference to the Ark leads directly into the Sign of the Woman clothed with the sun, the moon at her feet and the crown of stars, then into word of her Child, to whom she will give birth.. **“Behold the handmaid of the LORD!”**—the Ark of the New Covenant, whom the cloud of the LORD’s Presence overshadows, as His glory descends, and the Divine Son takes flesh! Today we celebrate that the heavenly Ark, held in God’s Mind from the beginning in eternal Reality, took real flesh in the womb of St. Anne, and at Mary’s birth was revealed and drawn forth into holy hands.

Her Assumption reminded us that we look to the redemption and resurrection *of the body*, not just the soul: the whole person. Such we behold in Christ, and in the Blessed Virgin as she is in Him. WE need to mark this birth of her, who will be the holy Mother of our Lord—Theotokos!—to behold the tiny form, flesh and blood, an anticipatory glimpse of His own.

I have spoken before of how some have questioned what became of God’s promise to David of an “House”: a perpetual royal line, continuing to reign over Israel. They have argued that we no longer see such a ruler in place, so has not the promise failed? I have responded that the promise contained the provision for punishment—chastisement of those who were unfaithful—and, at times, the pruning of the

“Tree/Vine” has been severe, sometimes cut back to the point that the growth has become invisible above ground, and yet continues lively in the Root, for that is in GOD. So we read of the Shoot which comes forth from the Stump of Jesse, of the Righteous Branch which will spring forth as King and Priest, as well as Shepherd of the LORD’s own flock. St. Matthew traces the Root through Joseph’s line, the adoptive father of Jesus, which legally, would be sufficient; but the Tradition, followed particularly by the eastern churches, maintains that Mary too comes of that stock; i.e. her mother, Anne, was daughter of a Priest of Aaron’s line, while Joachim was of the house of Judah; so both priestly and royal lines are to be found here. Accordingly, most of what we know of Joseph’s line would be applicable to Mary’s as well, assurance that the Davidic promise is fulfilled, the Root producing, to quote St. Augustine, *“The Flower of the field from which bloomed the precious Lily of the Valley.”*

In addition, she is the new Eve, through whom God’s promise to the whole human race fulfilled: the Seed of the Woman who will crush the head of the serpent’s seed—and wonderfully, Matthew’s genealogy actually points to this as well by his strange choice of adding to the simple line of *“begats”*—the patrimonial line of fathers begetting sons—four mothers as well. This is not only unusual, but his choices highlight scandal and irregularity on the human level. Tamar was the daughter-in-law of Judah, who conceived by her father-in-law and through whom the messianic line advanced (Genesis 38); whereas Rahab takes us back to Jericho, and the harlot who hid Israel’s spies, and accordingly was saved when her city was destroyed, and she and her household were joined to Israel. Hard on her heels, comes Ruth, (from the time of the Judges); a Moabitess—of a people, related through Lot’s incestuous relations with his daughter, which became a snare to Israel, drawing them into idolatry, sexual immorality and child sacrifice. Yet through faithful bonds of matrimony, first in time of famine, then in bountiful harvest in Bethlehem, Ruth is joined to the LORD and His people, and becomes the great grandmother of David. Lastly comes Bathsheba, unnamed, called simply “wife of Uriah”, but thereby underlining King David’s sin. The child conceived of their adultery died, but Solomon followed, he who was temple builder and “Son of David”. Though he apostatized in the end, yet the promises continued.

In all of these cases, we see God working His redemption upon human sin to draw not just Israel, but other nations to Himself. Now all of this is focused in Mary as she is born, and we see for the first time the tiny form of the Ark of the New Covenant: the frail earthen vessel which will contain the glorious treasure of God; the burning bush which will bear His majesty and yet not be consumed; she who will grow

and blossom in holiness and grace; whose pure fiat, will disarm and displace Eve’s rejection of the word of God, and in the fullness of time, GOD the Word became flesh of her flesh and dwelt among us.

“Behold the handmaid of the LORD!”

Fr. Doug

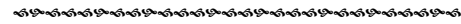


Thomas Tallis
 Spem in alium nunquam habui
 Absterge Domine
 Loquebantur variis linguis
 Missa à 4 | O sacrum convivium
 Salvator mundi | Te lucis ante terminum

Caelis Academy Ensemble
 with special guests Byrdsonge

Directed by Matthew Larkin
 Nathan Jeffrey, Organ

15 September 2024 | 3:00 PM
 Église St. François d'Assise | Wellington and Fairmont Streets, Ottawa
 caelis.ca



ANNUNCIATION OF THE BLESSED VIRGIN MARY
 CATHOLIC CHURCH
 @ St. Theresa
 95 Somerset St. W
 abvm.ordinariate.ca
 ORDINARIATE OF THE CHAIR OF ST. PETER

Feast of
 Our Lady of Walsingham

TUESDAY, SEPTEMBER 24
 7PM Procession and Solemn Mass

MICHAEL'S MUSINGS

As we move into September, there are an awful lot of things happening at once, both in the church and in the Trolly household. A lot of these things come with, as they say, "big feelings." As many of you know, my parents have now moved into the house in which we live – one which they own, and which they've rented to us on very generous terms during the past eight years. This much is, I think, a recap for most of you, except to say that they (and we, and all of us together) are now in the process of getting settled; their little dog is adjusting to her new surroundings, and our cat is (surprisingly) more unsettled by the second (larger) piano that has appeared in our living room than he is by the canine in the basement. Nothing to do with him, I suppose he's thinking – not at all like when my brother had his cat, a younger male who wanted to be in charge, living down there!

More big feelings. Everyone is starting back to school, or in the case of our youngest daughter, going to school for the first time, joining the others at Timothy Christian School in Williamsburg. She was so excited attending "kindergarten camp" this past spring. Rebecca and I felt something indescribable when she just walked happily away with the teacher, not even looking back to say goodbye, but when we went to the open house this past Wednesday, and showed her where she'd leave her indoor shoes, I think things hit home a bit more closely. The same when I showed her the chair with her name on it in the beautifully decorated classroom. She didn't want to sit down, so I tried it out, saying that I'd really love to go to kindergarten if she would go to work for me, instead. She soberly determined that this was not, perhaps, a good idea, and said she'd go to school. I promised her I'd go to work.

It's a promise I intend to keep, although we're still working out some details, and I do still need more work, or ideally, more piano students. At the moment, it looks like I'll be teaching, including a mixture of classes and private piano lessons, at three local independent Catholic schools. Trusting God brings everything together, I should have lots of exciting stuff to recount next month, but I can say really confidently that God is doing some wonderful things right now in our city, raising up a group of people who are committed to innovation and excellence, as well as faithfulness to God, in Catholic education. Then again, I'll also be returning to school myself.

I think it's official enough to say that last week, I received an email from Fr. Richard Kramer, our Vocations Director, that my application to enter formation for the Permanent Diaconate within the Ordinariate had been accepted. More big feelings. I have no idea what comes next, or how long this will take, or what the ultimate outcome will be. At this point, all I know is that I'm (on very short notice, since I thought nothing would begin until the new year) registered in an online course beginning the second week of September. This, for anyone who attended Mass on August

29 for the Passion of Saint John the Baptist, is the reason why I quietly excused myself after Holy Communion (leaving David Noël to lead the final two hymns *a cappella*), as I had to join a video call for our Ordinariate diaconal candidates. I know that I say this all the time, but more than ever, please pray for us, especially that God will help me put first things first. If this isn't really what God wants me to do, I pray for the grace to choose not to do it, although I know I'd probably still feel a strong desire for it – lots of big feelings, as I say.

Rebecca will be back at school, too! This year, she's not only a catechist for Catechesis of the Good Shepherd at Blessed Sacrament on Saturday mornings, but she'll also be helping offer that program to the students at Jérôme Lejeune School on Friday mornings. We're still praying that God will prepare the way, and give us the necessary volunteers, to offer this program for our own parish as we grow – perhaps a joint project with St. Theresa's, but who knows? We're taking things slowly.

Of course, this leads us to the big thing that I haven't mentioned yet, and which we're all going through together right now. We're moving, at least for our primary Sunday and feast day liturgies, to St. Theresa's. September 24 is the big day. The Feast of Our Lady of Walsingham, as some of you may know, is the anniversary of my Anglican diaconal ordination (in 2011), and of my institution as an Acolyte in the Ordinariate (in 2017). Of course, it is also the name of our Cathedral in Houston, which as I told you last month, Becca and I had the great joy to visit recently, and (though each of our Ordinariate churches is unique) which is a very good example, in many ways, of what a large and growing Ordinariate parish can become — so many children running around, and so many different ministries. We know we can't do everything at once. That parish in Houston has been part of the Catholic Church for over forty years. We know that we're just getting started, but it's absolutely amazing to think of what God might do with us, if we truly give him permission. Becca hopes some of you will pick up a crochet hook or knitting needles, because we're praying God will bless us with lots of additional families that will need baby blankets and lovies as baptism gifts. But whatever way we're called to serve, full surrender is really hard, and like everything else, comes with so many big feelings.

Our own building, where I'm typing this now, has been almost the centre of my physical universe since the first time I visited twenty-five years ago; but the focus here must be the Kingdom of God. Our churches are meant to be physical signs, a type of sacramental, of God's reign on earth. As much as we love them, they point beyond themselves. We don't exist for ourselves, either. And so, in addition to moving sometimes, as we are now, we also need to go back to school. Just like our little girl beginning kindergarten, or me trying to figure out how to teach classes at three different schools, we have a lot to learn. In some

ways, what we're embarking on is almost like planting a new church. New time, new location, and a plan for something much larger than what we have now, as if – to use an image Fr. Doug often does, and which I might have mentioned recently – we're a seed about to be planted. This means to die to ourselves, to our expectations of the future, to having things our own way, and becoming something we can't imagine now. We have to see ourselves as going back to the very beginning, to get a thorough handle on the basics. (This month I'm taking a course called "Introduction to Catholicism" with our diaconal cohort, to ensure we're all on the same page about the essentials. Good musicians never outgrow practising scales; if anything, the best practice the simplest things the most.) One of the most important for us right now is simply inviting people to come to church, telling them what's happening, what we believe God is doing in our lives, and that we would love them to be a part of things.

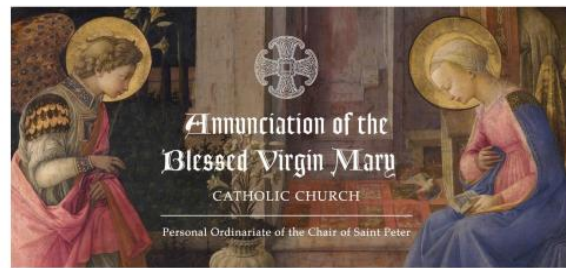
There will be more information coming over the next month, but just to focus on the aspect with which I'm most familiar, we have lots of plans for music, including a children's choir. On the organ front, I'm positively delighted that Matthew Larkin, who has covered for me a number of times in the past (imagine being backed up by someone from a much higher league!) and who has been a special guest of ours for at least one choral Mass at St. Theresa's already, will be playing for us on September 24. He may even be available to help us some Sundays. His gift of music is incredible, and he's been a very gracious help to us in many ways, so I was very pleased (and excited) when he invited me to be a guest for a concert Caelis is presenting on the afternoon of Sunday, September 15, with selections from Thomas Tallis, including the forty-part motet *Spem in alium*, which is truly amazing. Please do come if you're able – it's a fundraiser for them, and it would be a nice way to thank Matthew for what he's doing for us. Tickets are available online or possibly at the door.

Michael Trolly

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



ALMIGHTY and everlasting God, who dost govern all things in heaven and earth: Mercifully hear our prayers and grant to this Ordinariate of the Chair of St. Peter, this Deanery of St. John the Baptist and this Parish of the Annunciation of the Blessed Virgin Mary all things needful for our spiritual welfare (priests and deacons to labour in this portion of Thy vineyard; holy, learned, and zealous religious; churches complete in the beauty of holiness and the financial means to sustain them.) Strengthen and confirm the faithful; protect and guide the children; visit and relieve the sick; turn and soften the wicked; arouse the careless; recover the fallen; restore the penitent. Remove all hindrances to the advancement of Thy truth; and bring us all to be of one heart and mind within the fold of Thy holy Church, to the honour and glory of Thy blessed Name; through Jesus Christ our Lord. *Amen*



On Divine Mercy Sunday 2012, Archbishop Prendergast received a small community of traditional Anglicans into the Catholic Church. An annunciation of the Blessed Virgin Mary has since flourished and outgrown her building at 289 Spencer St, Ottawa.

**Annunciation of the Blessed Virgin Mary
Catholic Church
IS MOVING!**

Starting September 29 you can find us downtown at

St. Theresa Catholic Church, 95 Somerset St. W

SUNDAYS Solemn Mass | 1p (starting September 29)

SATURDAYS Mattins | 830a

Said Mass | 9a

Adoration | 10a

Faith Formation and Potluck Lunch | 11a

WEEKDAY FEASTS AND SOLEMNITIES Sung or Solemn Mass | 7p

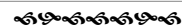
OPENING MASS @ St. Theresa

Feast of Our Lady of Walsingham

Tuesday, September 24

Procession and Solemn Mass

Annunciation of the Blessed Virgin Mary became Catholic under Pope Benedict XVI's Apostolic Constitution *Anglicanorum coelibatus* that provided Personal Ordinariates for former Anglicans that allow them to "maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared."



Pray for our Parish...invite God to inspire in us holy imagination, that we might see real vibrancy in ministry: light filling and flowing forth from the building and from all of our clergy and lay people. Let's picture every pew filled and God-delighting worship being raised up, hearts overcome with awareness of His presence, healing happening in hearts, minds, memories, souls, bodies and relationships. Pray for a vision of God's Kingdom coming, His perfect will being accomplished in our midst even as it is in heaven. Then let us say, "Amen!" and let us live such that our lives echo that Amen: "So be it!" in everything that we do and say and think and pray.



Annunciation of the Blessed Virgin Mary Catholic Church

CALENDAR OF SERVICES – SEPTEMBER 2024 – YEAR B

SUNDAY, SEPTEMBER 1st FOURTEENTH SUNDAY AFTER TRINITY {Solemnity} (OT 22)

**8:00AM Mass /9:20 Mattins/10:00AM Sung Mass
4:00PM Solemn Evensong and Benediction**

Monday, September 2nd (Blessed Andre Grasset, Priest & Martyr/Labour Day) 7:30 Mattins/8AM Mass/9 Adoration
 Tuesday, September 3rd (St. Gregory the Great, Pope & Doctor) 8:30 Mattins/9:00AM Mass
 Wednesday, September 4th (St. Cuthbert, Bishop) 8:30 Mattins/9:00AM Mass
 Thursday, September 5th (St. Theresa of Calcutta ("Mother Teresa"), Virgin & Foundress) 5:30 Evensong/6PM Mass
 Friday, September 6th (Feria of Trinity XVI) 7:30 Mattins/8AM Mass
 Saturday, September 7th (St. Mary on Saturday) 7:45-8:15AM Confession/8:30 Mattins/9AM Mass/10AM Adoration

SUNDAY, September 8th FIFTEENTH SUNDAY AFTER TRINITY {Solemnity} (OT 23)

8:00AM Mass /9:20 Mattins/10:00AM Sung Mass

Monday, September 9th (St. Peter Claver, Priest) 7:30 Mattins/8:00AM Mass/9:00 Adoration
 Tuesday, September 10th (Feria of Trinity XV) 7:30 Mattins/8:00AM Mass
 Wednesday, September 11th (Feria of Trinity XV) 8:30 Mattins/9:00 AM Mass
 Thursday, September 12th (The Most Holy Name of Mary) 5:30 Evensong/6:00PM Mass
 Friday, September 13th (St. John Chrysostom, Bishop & Doctor) 7:30 Mattins/8:00AM Mass

SATURDAY, SEPTEMBER 14th (EXALTATION OF THE HOLY CROSS) {Feast}

7:45-8:15AM Confession/8:30AM Mattins/9:00AM Sung Mass 10:30AM Adoration

SUNDAY, SEPTEMBER 15th SIXTEENTH SUNDAY AFTER TRINITY {Solemnity} (OT 24)

8:00AM Mass /9:20 Mattins/10:00AM Sung Mass

**NO EVENING PRAYER so people can attend: (Caelis Academy) Thomas Tallis: Latin Sacred Music
3:00pm at St. Francoise D'Assise Catholic Church, 20 Fairmount Ave.**

Monday, September 16th (SS. Cornelius, Pope, & Cyprian, Bishop, Martyrs) 7:30 Mattins/8AM Mass/9 Adoration
 Tuesday, September 17th (St. Robert Bellarmine, Bishop & Doctor) 8:30 Mattins/9:00AM Mass
 Wednesday, September 18th (Ember Day) 8:30 Mattins/9:00AM Mass
 Thursday, September 19th (St. Theodore of Canterbury, Bishop) 5:30 Evensong/6:00PM Mass
 Friday, Sept. 20th (Ember Day/SS. Andrew Tae-gon, Priest, Paul Ha-sang & Companions, Martyrs) 7:30 Mattins/8AM MASS

SATURDAY, SEPTEMBER 21st (ST. MATTHEW APOSTLE & EVANGELIST) {Feast}

7:45-8:15AM Confession/8:30AM Mattins/9:00AM Sung Mass 10:30 Adoration

SUNDAY, SEPTEMBER 22nd SEVENTEENTH SUNDAY AFTER TRINITY {Solemnity} (OT 25)

8:00AM Mass /9:20 Mattins/10:00AM Sung Mass

4:00PM Sung Evening Prayer and Sermon

Monday, September 23rd (St. Pius of Pietrelcina (Padre Pio), Priest) 7:30 Mattins/8:00AM Mass/9:00 Adoration

TUESDAY, SEPTEMBER 24th (OUR LADY OF WALSHINGHAM) {Feast} 8:30 Mattins/9:00AM Mass

****7:00PM SUNG HIGH MASS at ST. THERESA'S CATHOLIC CHURCH, 95 Somerset St. at Cartier Ave.****

Wednesday, September 25th (SS. Cosmas & Damien, Martyrs) 8:30 Mattins/9:00AM Mass

THURS., SEPT. 26th (SS. JEAN DE BREBEUF & ISAAC JOGUES, PRIESTS, & COMPANIONS, MARTYRS) {Feast}

5:30PM EVENSONG/6:00PM SUNG MASS

Friday, September 27th (St. Vincent de Paul, Priest) 7:30 Mattins/8:00AM Mass

Sat., September 28th (St. Wenceslaus, Martyr) 7:45-8:15AM Confession/8:30 Mattins/9AM Mass/10AM Adoration

SUNDAY, SEPTEMBER 29th EIGHTEENTH SUNDAY AFTER TRINITY {Solemnity} (OT 26)

8:00AM SAID MASS

****NEW TIME & LOCATION: main Sunday Mass: 1:00PM Sung Mass****

(Saturdays 9:00AM; Weekday Feasts & Solemnities 7:00PM)

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

Daily Mass, Monday to Friday, continues at 289 Spencer Street.

Monday, September 30th (St. Jerome, Priest & Doctor) 7:30 Mattins/8:00AM Mass/9:00 Adoration

OCTOBER 2024

Tuesday, October 1st (St. Thérèse of the Child Jesus, Virgin & Doctor) 8:30 Mattins/9:00AM Mass

Wednesday, October 2nd (Holy Guardian Angels) 8:30 Mattins/9:00AM Mass

Thursday, October 3rd (Feria of Trinity XVIII) 5:30 Evensong/6:00PM Mass