

From The Dean . . .



THE CANTICLE

Instant, unfiltered information via social media can provide valuable insight into a quickly unfolding situation, but it can be equally deceptive in giving the impression that a single image or snippet of video footage gives a dependable accounting of a complex event. Imagine for a moment how Instagram photos of Jesus' passion could be used to tell drastically different stories about what was actually taking place. At one point the Roman soldiers dress Jesus in a regal robe and kneel before him saying: "Hail King of the Jews!" (Matthew 27:28ff) while just moments later they strip him of his clothing, spit on him and strike him violently. The "truth" of any conflicted interaction is more elusive than social media is capable of representing, yet, people tend to forget this and rush to judgment (and sometimes vigilante justice) based on what they think they have seen.



Tension is high and palpable in America this summer. The root of this seems to be a combination of fear, desperation and intolerance. Inflammatory rhetoric from any source demonizing the "other" runs counter to Jesus' teaching, and poisons the atmosphere upon which we all depend for survival. Our nation and world are in the midst of rapid, massive change on many levels, and as I mentioned above, instant digital connectivity tends to intensify this exponentially. Changing demographics lead to a richer tapestry of cultural diversity at one level, but also to a rising sense of paranoia that people who differ racially and or religiously threaten the safety and prosperity of the society at large.

We recently had the parable of the Good Samaritan as our Sunday Gospel. This is perhaps Jesus' definitive teaching when it comes societal discord. In this parable he tells us unequivocally that eternal life is promised to those who love God and neighbor as ourselves and that *all* human beings are to be considered our neighbors. The Samaritan should have abhorred the beaten and robbed Israelite as a mortal enemy, instead in a spirit of compassion, he saw him as a fellow human and showed mercy, that most God-like quality. When Jesus tells us to "go and do likewise" it is a tall order. Our instincts tend toward tribal self preservation, so to actively seek to acknowledge and address our fear and intolerance of those who differ from us is painful and can even lead to conflict with family and friends. Through Baptism, we were born again into an eternal realm where love triumphs, and whenever we seek to emulate Jesus' lavish and universal love for all of God's people, we make small but crucial progress in building the beloved community that the body of Christ seeks to be.

THE
EPISCOPAL
CHURCH



WELCOMES YOU



The Presiding Bishop, the Most Rev. Michael Curry, will preach here next Sunday, July 31 at 7:00 PM for the Opening Eucharist of the Annual Business Meeting and Conference of the Union of Black Episcopalians. The Rt. Rev. Morris K. Thompson, Jr. will celebrate. All are invited!

LECTIONARY TEXTS
(Sunday Readings)

August 7

Genesis 15:1-6
Psalm 33:12-22
Hebrews 11:1-3, 8-16
Luke 12:32-40

August 14

Jeremiah 23:23-29
Psalm 82
Hebrews 11:29—12:2
Luke 12:49-56

August 21

Isaiah 58:9b-14
Psalm 103:1-8
Hebrews 12:18-29
Luke 13:10-17

August 28

Sirach 10:12-18
Psalm 112
Hebrews 13:1-8, 15-16
Luke 14:1, 7-14



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EPISCOPAL DIOCESE OF LOUISIANA

The Right Reverend
Morris K. Thompson, Jr., *Bishop*

CHRIST CHURCH CATHEDRAL

The Very Reverend David A. duPlantier,
Dean
The Reverend Canon Steven M. Roberts
The Reverend David B. Lowry,
Theologian in Residence
The Reverend W. Gedge Gayle, Jr.,
Priest Associate
The Reverend Travers C. Koerner,
Priest Associate
The Reverend Bridget K. Tierney,
Director of Advent House
Mr. Jarrett R. Follette, *Canon Precentor*
Ms. Lisa Wilkie, *Parish Administrator*
Ms. Lisa Sibal,
Executive Assistant to the Dean
Ms. Suzette Follette,
Parish Secretary & Wedding Coordinator
Ms. Linda Roberts, *Facilities Coordinator*
Mr. James Jennings, *Sexton*
Mr. Kevin Kelley, *Assistant Sexton*
Ms. Sharon Henry, *Nursery Worker*
Ms. Karen Landry, *Nursery Worker*
Ms. Halima Dargan, *Nursery Worker*

Submissions for Cathedral publications
are always welcome.

*Items for the September, 2016 issue of
The Canticle are due August 12.

Please e-mail articles to
canticle@cccnola.org.

Send photos to
photos@cccnola.org

Sunday bulletin and/or weekly e-blast
announcements should be submitted
before noon on Tuesdays to
canticle@cccnola.org.

Christ Church Cathedral
2919 Saint Charles Avenue
New Orleans, Louisiana 70115
504.895.6602
504.895.6662 (fax)
<http://cccnola.org>

**HONORARY CANONS
NON-RESIDENTIARY**

The Reverend S. Chad Jones
Mr. David R. Pitts
The Reverend E. Mark Stevenson

VESTRY

2017

Mikey Corcoran,
Sandy Jackson (Senior Warden)
Karen Whitfield (Secretary)

2018

Kendall Genre,
Jesse George (Junior Warden)
Lawrence Marrione, Rick Mithun

2019

Ryan Garrity, Angela Kellum,
Dan LeGardeur

2020

Alan Brackett, Laura Brown,
Robert Clepper

Treasurer

Chris Beary

Weekly Liturgies

Sundays

7:30 AM ~ The Holy Eucharist (Spoken)
1928 Prayer Book
10:00 AM ~ The Holy Eucharist (Sung)
Rite II (Rite I in Lent)
6:00 PM ~ The Holy Eucharist (Sung)
Real Presence

Weekdays (M-F)

12:15 PM ~ The Holy Eucharist

Saturdays

9:30 AM ~ The Holy Eucharist (Spoken)
Rite II

WGSO 990AM

Sunday Morning 10 AM Eucharist
Live Broadcast on WGSO 990 AM
Radio.
Online streaming and downloadable
podcast at www.wgso.com
Broadcasts underwritten in part by
St. Martin's Episcopal School.

Nurturing Center (Nursery) News

The Nurturing Center will be unavailable on Sunday, July 31. Please bring your little ones to church!

We welcome a new staff member: Ms. Halima Dargan as we say goodbye to Jeanette Gilmore-Burrell.



For Teens ...

*Registration for Happening #77 is Now Open
August 26-28, 2016*

Happening is a youth-led spiritual formation weekend designed for high school teens. It is an amazing experience that changes the way you think about yourself and your faith.

Happening is open to 9th through 12th grade teenagers of any denomination who have not participated in Happening in the past. If you have participated in Happening and would like to serve on staff you can email the Rev. Canon John Kellogg at jkellogg@edola.org. You need not be Episcopalian to attend, however you must be committed to engage in theological reflection from a Christian perspective.

Happening #77 will be held August 26-28, 2016 at the Solomon Episcopal Conference Center. Registration deadline is August 15, 2016.

Cost is \$150. Scholarship assistance is available. For more information, please contact the Rev. Canon John Kellogg.

For more information, registration details, and permission forms, go to:

<http://www.eventbee.com/v/secc/event?eid=175949222>



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|----|------------------|----|-----------------|
| 1 | Annie King | 18 | Larry Marrione |
| 2 | Jennifer O'Brien | 19 | Braylen Benoit |
| 6 | Alex LaBauve | 19 | Pudney Pointer |
| 9 | Olive Forman | 20 | Winston Purvis |
| 9 | Steven Roberts | 20 | Liz King |
| 10 | Barbara Muller | 25 | Julian Figueroa |
| 10 | Arthur Nead | 25 | Will Goforth |
| 11 | Meg Leche | 25 | Chris Kirkwood |
| 12 | Lisa Sibal | 27 | Elsa Nichols |
| 13 | Bill Becker | 27 | Linda Belletto |
| 13 | Bill Forman | 28 | Boyd Fink III |
| 13 | David Spencer | 28 | Pam Lanaux |
| 14 | Peter Dorsett | 30 | Sam Schieffelin |
| 15 | Jay Mansfield | 31 | Robert Clepper |
| 16 | Krysta Henry | 31 | Michael Ibiwoye |
| 16 | Michelle Lee | 31 | Rick Rhodes |
| 17 | Barbara Ellis | | |



O God, our times are in your hands: Look with favor, we pray, on your servants as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives; through Jesus Christ our Lord.

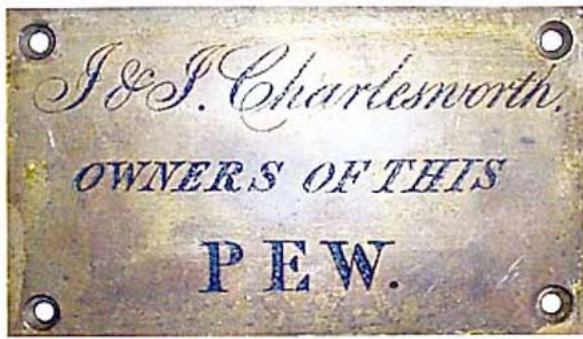
If your name isn't listed, we don't have your date of birth in our records. Please send an e-mail to acs@cccnola.org or call the cathedral office and we'll be sure to wish you a Happy Birthday next year!

Did you know?

You can listen to Sunday services anytime online!



Visit our website at <http://cccnola.org> and click on the Archives link at the bottom right of the page.



Financing the Church

by Robert W. Prichard

Although it might not always be clear from stewardship sermons, Christian attitudes about Church finance have changed frequently over the centuries in response to changes in the cultures and economies of the nations in which Christians lived. In the case of the Episcopal Church in United States, there have been multiple overlapping patterns of church support.

During the colonial era, patterns of support depended on the colony in which a church was located. In those states in which the Church of England came to be established (Maryland, Virginia, North Carolina, South Carolina, and Georgia) the legislature designated land for church buildings and glebes (land that could be farmed by clergy or rented to produce income) and gave the church vestry the right to levy a tax (called a tithe but actually a flat tax on everyone who had wealth above a certain level). With the right to tax came also the responsibility for social welfare; churches supported orphans and widows, and other impoverished persons, and assisted with the care of the sick. (The move to give these duties to the vestries began when Parliaments in Elizabethan England realized that no one had assumed the public welfare responsibilities once exercised by the non-longer existing monastic orders.) The combination of glebe lands and tithes was at times sufficient to support the church, but it generally was not big enough for major capital projects, such as the construction of church buildings. That was often financed by soliciting subscriptions from church members and staging fundraising events such as lotteries.

This system in the colonies with Anglican establishment did not produce uniform returns or lead to a uniform clergy salary structure. Eighteenth-century clergy salaries in Maryland, where the governor selected the clergy, were, for example, higher than those in other colonies. Church finance also differed within individual colonies. In Virginia, for example, clergy were paid in pounds of tobacco; where soil was rich—in the Tidewater area—the tobacco brought a higher price, and thus more financial assets for the parish, than it did in upland areas.

The major source of income of those colonies that lacked Anglican establishment was the missionary societies: the Society from the Promoting of Christian Knowledge (SPCK), which bought books; the Society for the Propagation of the Gospel (SPG), which paid clergy salaries; and Dr. Bray's Associates, which funded missionary efforts to African Americans. This support

was particularly important in rural parts of New England, where the more affluent people attended the established Congregational Church, and the Anglican Church ministered to people of modest income. There may have been, however, a handful of self-supporting congregations in major cities in New England and the Middle colonies.

Tax and missionary society support halted at the American Revolution. The English missionary societies cut off funds as a result of provisions in their charters that limited support to British territory. Colonial legislatures ended the taxing ability of the vestries and—in the case of Virginia—began to confiscate glebe lands and other church property. This sudden change left clergy with very little in the way of financial resources and led many congregations to close. Clergy filled the economic gap in a variety of ways, including serving as military chaplains and doubling as school masters.

By the early part of the 19th century, the church had found a two-part system to replace lost income. They began to rent pews (or in some cases to levy an annual fee for pews that were already owned by parishioners), much as professional sports teams or opera houses do today. Funds received were used for the ongoing support of the parish budget. Special fundraising campaigns were still conducted for church building and special offerings were also collected for charitable projects: Sunday school, missions, etc.

This system was relatively effective and was used widely by multiple denominations. By the middle of the 19th century, however, some began to notice that the system had social implications. Those too poor to rent pews were either limited to balconies and “stranger pews” in the back of the church, or stayed away from the church altogether. William Augustus Muhlenberg's Church of the Holy Communion in New York City eliminated pew rents in 1846, becoming one of the first mainline Protestant Churches to do so. It was a bold move, made possible in part by the support of Muhlenberg's sister, who was a wealthy widow. In 1877, two years before Muhlenberg's death, supporters of the idea created the Free and Open Church Association of the Protestant Episcopal Church. The General Convention kept statistics about the success of the association's campaign, recording figures about the number of free and rented seats in the Episcopal Church up until the second decade of the 20th century.

By 1910, only 20% of the seats in the Episcopal Church were rented; the remaining seats were free. It was not immediately clear what system was to replace pew rents, however. Women's groups were increasingly successful in fundraising at that point, financing the construction of buildings, overseas mission, and charitable projects through such mechanisms as parish aid societies and the United Thank Offering. They owed their success in part, however, to their focus on special projects rather than to more hum-drum continuing parish costs, and were unlikely to replace funds lost by the elimination of pew rents. Endowments were another possible resource. By 1910 the pooled parish and diocesan endowment funds managed by the Trustees of the Estate and Property of the Diocesan Convention of New York had reached \$840,815.11, a significant increase over the \$61,587.16

in the fund in 1886. Returns were, however, relatively modest with only five parishes in the diocese receiving more than \$1,000 a year from the fund. Other forms of support were needed.

The solution would be the every member canvass, a reformulation of the tithe as a percentage of cash salary (rather than a flat tax), and a technique for linking giving to support the parish to external charitable support. Two major national Episcopal fundraising campaigns—one to create the Church Pension Fund (1915–17) and the other a “Nation-wide Campaign” (1919) to create endowment to support outreach projects—demonstrated the value of concerted fundraising campaigns. Individual Episcopalians had been extolling the merits of a tithe of one’s cash salary since the publication a pamphlet by the Rev. C. P. Jennings of the Diocese of Central New York titled *The Christian Treasury, or the Church’s Sources of Income* (1878). It would not be until the 1920s, however, that the majority of Americans lived in towns or cities and earned cash salaries that made the tithing argument reasonable. A new invention—the duplex envelope system—allowed parishioners to use a single envelope to link the previously separate giving to the parish budgets and outreach. This funding approach would be re-emphasized following the Depression and World War II, both of which depressed church attendance and giving.

While the General Conventions of the late 20th and early 21st centuries have continued to affirm the importance of tithing a tenth of one’s income (General Convention Resolutions 1982-A116, 1988-A164, 1994-A120, 2009-D055), there have been shifts in the pattern of giving put in place in the 1920s. It has been common, for example, to suggest that the tithe is not only a standard of giving for individuals but also a target for parish giving to the diocese and diocesan giving to the National Church. There has been a renewed emphasis on the creation of endowments to support parishes and programs (*The Consortium of Endowed Parishes*, 1985). Some churches have followed a 19th century English pattern and begun to charge fees for use of facilities. Under Dean Gary Hall (2012-15), for example, the National Cathedral began to impose admission fees on those who visit the building outside of occasions of worship. It is common for some parishes in urban areas to charge significant fees for non-members in search of a venue for weddings. New financial instruments such as debit and credit cards, automatic bank withdrawals, and online donations have created new ways in which people can make contributions. It would appear that the Episcopal Church is in a period of transition similar to that of a century ago—a period in which old funding approaches are being tested and new ones tried, but one in which a single consistent new approach to church finance has not yet emerged.

The Rev. Robert W. Prichard is the Arthur Lee Kinsolving Professor of Christianity in America and Instructor in Liturgy at Virginia Theological Seminary.

Christian Formation

Sunday, August 14

Kelly Lyman of The Young Adult Service Corps speaks during Coffee Hour.

Are you (or someone you know) 21 to 30 years old? Are you ready for an experience that will transform your life? Do you want to be a part of what God is doing in the world? Do you want to experience diverse cultures, make a spiritual commitment, and reflect on your vocational possibilities? If your answer is “Yes!” then you are ready to work with the Young Adult Service Corps in a one-year assignment. Applicants must have a high degree of maturity and possess a faith commitment, the willingness to be a humble guest, and the ability to be an authentic companion. The Young Adult Service Corps brings young adults into the life of the worldwide Anglican Communion and into the daily work of a local community. At the same time, it brings the gifts and resources of the church into the lives of young adults as they explore their own faith journeys.

Gardening



Please join us on Saturday, August 20 at 8:00 AM to help spruce up our landscaping. Your help is much appreciated!

From Advent House

The Reverend Bridget K. Tierney

(Here's a description of one of the types of Energy Healing modalities which will be offered at the workshop on August 27. Margaret offered me a session recently and I can tell you I came out of there feeling relaxed and balanced and would recommend that you try it! She will be here for the workshop where you can hear more and ask questions and try out this or Reiki, Healing Touch or Sound Healing. Free lunch, too! Don't miss it. Please register with me (504-895-0553 or btierney@cccnola.org) so I will know how much lunch to have prepared.)



Jin Shin Jyutsu, a style of acupressure, is an ancient Oriental art of harmonizing the body, mind and spirit. It's literal translation from Japanese is "the art of the creator through compassionate man."

This modality works with a set of 26 specific points or locations along the body's energy pathways to balance the life force energy in those points where energy tends to become stuck or stagnated. As these pathways are cleared through a gentle hands-on application, balance is restored and the client experiences physical, mental and spiritual harmony. It is a simple and relaxing process allowing the body to harmonize, heal and renew.

Jin Shin Jyutsu promotes optimum health and well-being, reduces the effects of stress and facilitates the body's own capacity to heal itself.

- Margaret Nicolson has been a student of Jin Shin Jyutsu since 1991 and became a certified practitioner in 2015.

EXPERIENCING ENERGY HEALING WORKSHOP ON

SATURDAY, AUGUST 27, 2016

9:30 AM – 3:30 PM

ADVENT HOUSE

HEALING MODALITIES REPRESENTED:

REIKI ~ HEALING TOUCH ~ JIN SHIN JYUTSU ~ SOUND
HEALING

THERE WILL BE TIME FOR THOSE WHO WISH TO
PERSONALLY EXPERIENCE THESE TYPES OF HEALING.
THERE IS NO COST FOR THE WORKSHOP, AND LUNCH IS
PROVIDED.

DONATIONS ACCEPTED.

QUESTIONS? CALL:

ADVENT HOUSE 504 895-0553

THE REV. BRIDGET TIERNEY 504 669-1216, OR

PAT POWER AT PATPOWER9@GMAIL.COM

PLEASE REGISTER SO THAT WE WILL HAVE ENOUGH
HANDOUTS AND FOOD.

This is my Cathedral ...

*This is what I love about
Christ Church Cathedral*

We are looking for pictures (even short videos) that express this theme.

They can be events, places, or people.

Pictures and video will be used in a variety of ways and media to tell our story.

Simply email items and short description with your name to photos@cccnola.org.

Questions or comments may be submitted to the same address.

Submit as many and as often as you can....and Click away!!!



EfM

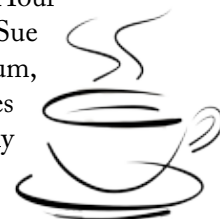
E D U C A T I O N F O R M I N I S T R Y

EDUCATION FOR MINISTRY GROUP is being continued. Bill Forman is seeking additional members for the Education for Ministry Group to continue in September at Christ Church Cathedral. The group is open to all denominations. EFM is a four-year study program sponsored by the Episcopal Diocese of Louisiana and The University of the South School of Theology. EFM provides an opportunity to develop a greater understanding of Christian Theology from the Old Testament to the present. The program also gives one a perspective to consider the possibilities of various ministries. EFM is thirty-nine years old and has thousands of graduates worldwide. The group will meet for two hours each week from September until May. For further information, please call Bill at 504-891-0524.

Coffee Hour

Please consider hosting Coffee Hour one Sunday. Drinks are provided by the cathedral and volunteers provide their choice of food. Host with a friend or two. If you have no time to shop and prepare food, donations are always gladly accepted. Back-up refreshment supplies are low and contributions are welcome. For additional information or to volunteer, contact Kathy Boyd, 891-1360 or kboydaj@yahoo.com. Recent Coffee Hour participants: Judy Loudon, Pam Laneaux, Sue Blankenship, Troy Buttone, Barbara Mangum, Jim Buck, Ray Goeler, Susan Carswell, Frances Beverly, Les Bradfield, Pudney Pointer, Kathy Boyd, Jennifer and Sam Buckley.

Many thanks to all!



Around the Diocese of Louisiana

August 3-5

Daughters of the King Retreat
Solomon Episcopal Conference Center

It is with great pleasure that Daughters of the King, St. Catherine of Siena Chapter, Christ Church Cathedral, New Orleans, invite you to join us in a semi-Silent Retreat on August 3-5, 2016.

A full agenda has yet to be finalized. However, here is what we do know:

August 3rd - Arrive 3pm / August 4th full day / August 5th - Depart after lunch

Taize Service with Kimberly Mouledoux

Restorative Yoga

Meditation

Labyrinth

\$250 includes a two-night stay in a single-occupancy room and meals

We are excited about being with other Daughters for a retreat of fellowship, meditation and in growing our prayerful life.

There are 40 rooms available, please let us know if you are interested by July 10th by emailing Annette Figueroa at annettefigueroa@cox.net.

We hope you can join us.

August 5-7

Happy, Joyous, and Free: 33rd Annual Addiction Recovery Retreat for Men and Women
Solomon Episcopal Conference Center

The Addictions Recovery Ministry of the Diocese of Louisiana will hold its 33rd annual retreat for men and women who are in recovery, wish to be in recovery, or are just interested in recovery spirituality. Feel free to forward this information to anyone who might be interested. The retreat is the weekend of August 5-7, 2016 at the Solomon Episcopal Conference Center.

Our facilitator is Fr. John Gubbins, who currently assists at St. Gregory the Great Catholic Church in San Diego and volunteers at Hospice. Fr. John is a former Navy chaplain who retired in 2012 with 20 years of service. He was born in Connecticut and raised in North Carolina and Florida. Fr. John began his sobriety journey in August 1988 and has led 12-step retreats throughout the U.S. and Canada since 1999. He enjoys antique maps and rare books.

The theme of this weekend is "Happy, Joyous, and Free". Recovery is the road from restless, irritable, and discontent to happy, joyous and free. This weekend, we will come together to reflect, pray, discuss, and achieve greater balance with ourselves, our fellows, and with God.

During our time together, we will have an opportunity to share Morning Prayer, Holy Eucharist, a Taize Service, 12-step meetings, Reconciliation, Spiritual Direction, Reiki, and a Dream Workshop. This weekend is a great opportunity for relaxing, reflecting, renewing, and visiting. It is a wonderful gift to ask for or to give yourself.

To register online, please visit: <http://www.eventbee.com/v/secc/event?eid=123341002>

Saturday, October 1

Forgiveness Retreat: Resolving Resentment
Trinity Episcopal Church, 1329 Jackson Ave,
New Orleans

- Knowing we need to forgive without knowing how to forgive is radically unhelpful.
- Are you tired of living with resentment?
- Is there someone in your life you just can't forgive?
- Do you want to find a more resourceful way of dealing with bullies in your life?
- Do you need to find self-forgiveness?
- Do you want a more compassionate way of being in the world?

If you said yes to any of the above then this retreat day is designed for you!

In this retreat you will learn how to forgive.

One of the main reasons people don't forgive is that they confuse forgiveness with reconciliation.

Forgiveness: Is how you personally resolve what has happened in your past.

Basic Rule of Forgiveness: The primary beneficiary of your forgiveness is yourself. When others have hurt you in the past forgiveness means you get to put down the hurt and leave it behind, rather than carry it resentfully into your future.

Presenter: The Rev. Dr. Rob Voyle,
The Appreciative Way Institute

To Register Please See:
www.appreciativeway.com/training/forgive-retreat.cfm?programCode=NewOrleans-Sep-16



LIFT YOUR GAZE - LIFT YOUR HEART YOGA IN THE CATHEDRAL

Cathedrals evolved to become spaces which invite the eyes and the heart to lift toward the heavens. The arches point the way for eyes to lift; the stained light from windows high above entice the vision higher; and the lofty vaulted ceilings complete the illusion.

Yoga teaches that the heart follows the eyes. This yoga practice will focus on opening the heart to loving kindness, accepting the human-ness of our selves and others and creating a lightness in the heart. But 'you gotta move' to teach your heart to open.

ALL LEVELS OF EXPERIENCE ARE WELCOME

EVERY TUESDAY

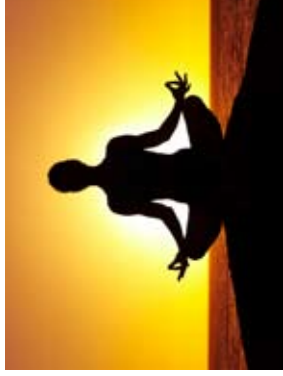
5:30 pm - 6:30 pm

Cost: FREE (Donations are welcomed but are not required)

What to Wear: Comfortable, layered clothing

What to Bring: A yoga mat

About the Instructor: Jim Sones
Studied yoga at the Satchidananda Ashram in southern Virginia and in South India and has been teaching classes in Pearl River County, MS for almost 10 years. He teaches with the goal of helping people clear their minds and bodies of clutter through meditation and simple physical poses. Jim journeyed through Europe on a self-guided tour of cathedrals in the mid-90's and has traveled to India three times to visit ancient temples. He is happy to have this opportunity to lead yoga classes in the setting of Christ Church Cathedral.



MARK YOUR CALENDAR

Sunday, July 31
The Union of Black Episcopalians (UBE)
National Conference Opening Eucharist
Bishop Thompson, Celebrates
The Presiding Bishop, Preaches
7:00 PM

Sunday, August 7
The Evangelical Lutheran Church of America
Hymn sing
8:00 PM

Sunday, October 2
Annual Saint Francis Day
Blessing of the Animals

Sunday, December 11
4:00 PM - A Festival of Nine
Lessons and Carols

