ANNOUNCEMENTS

The Bulletin is Downloadable from our website at https://fssp-canberra.org/bulletin/

The next **MEN OF ST JOSEPH** meeting will be on 11th November (This Wed) following the usual schedule, beginning at 5:30pm with Holy Rosary, Mass at 6pm, dinner and group discussion. This time the topic is on **Spiritual Warfare and Discernment of Spirits.**
ALL MEN ARE WELCOME!

The next **ALTAR SERVERS' PRACTICE** will be held on **28th Nov (Sat), at 4PM.** If you are interested in learning how to serve Mass, you are most welcome to join us!

LUNCH WITH YOUNG ADULTS will be held **TODAY** at 12:15pm. @ Irish Club. NEW MEMBERS ARE WELCOME!

LEGION OF MARY meeting will be held THIS MONDAY at 6:30pm.

The Archdiocese will be hosting the **WALK OF ST JOSEPH** on 20th - 21st Nov (Next Fri and Sat) for Catholic men. Pilgrims will journey on foot from St Joseph's Church in O'Connor to Mary Help of Christians Church in Pearce, stopping at **OUR CHURCH** along the way for a time of Eucharistic Adoration.
To support the pilgrims and pray for their safety, we will have adoration of the Blessed Sacrament from **5-5:45am**, followed by Mass at **5:50am** for anyone who would like to join. For more details, please see the notice board in the foyer.

CASH & ONLINE DONATIONS
1st Nov - 7th Nov, 26
First Collection: $ 2270.95
Second Collection: $ 1359.1
Building fund: $ 945

THANK YOU FOR YOUR SUPPORT

The next series of our **THURSDAY ONLINE CLASSES** will focus on **Mental Prayer**. It will begin on **26th Nov (Thurs) at 7pm.**
To register, please visit our website, click on Activities, then select Thursday Online Class and complete the registration form. Login details will be sent to you by email.

SATURDAY BIBLE CLASS
Due to the recollection day, class will be cancelled this Saturday.

CHILDREN'S CATECHISM meets **EVERY SUNDAY** between 9:05-9:55am.

DONATIONS:
Cheque donations to:
FSSP Australia
PO Box 6241, Mawson, ACT2607

Bank Account Details:
*For online donations **ONLY***

First Collection (Apostolate)
***BSB** 062 786 **A/c No:** 00020007*
***A/c Name:** Priestly Fraternity of St Peter*

Second Collection (Church)
***BSB** 062 786 **A/c No:** 00021179*
***A/c Name:** Priestly Fraternity of St Peter*

Church Building Fund
***BSB** 062 786 **A/c No:** 00029891*
***A/c Name:** Priestly Fraternity of St Peter (Building fund)*

The FSSP District of Oceania has a zero tolerance policy towards abuse in any form.

SAFEGUARDING OFFICER
Denise Sheehan: 0401 404 539
Latinmass.safeguarding@cg.org.au

St Michael the Archangel Latin Mass Chaplaincy, Canberra

Served by **The Priestly Fraternity of St Peter (FSSP)**

Chaplain:
Rev. Paul Leung, FSSP
Tel: 0405 527 880

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Rev. Brendan Boyce
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Mass & Confession Schedule

Sunday:	8:00am	(Low Mass)
	10:00am	(Sung Mass)
Mon - Thurs:	7:00am	(Low Mass)
Friday:	6:30pm	(Low Mass)
	followed by Adoration of the Blessed Sacrament until 8:15pm	
Saturday:	9:00am	(Low Mass)

Venue: **Sts. Peter and Paul Church, Garran**
2 Boake Pl, Garran, ACT 2605

CONFESSION
30 minutes before all Masses until circa 5 minutes before Mass.
Also during Masses where two priests are available.

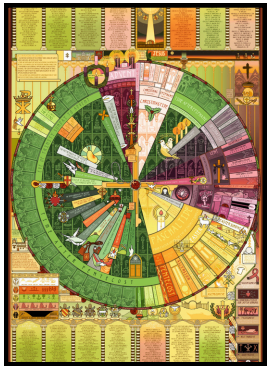
8 November 2026
Resumed 5th Sunday after Epiphany

CALENDAR

DATE	FEAST	LOCATION / TIME
Mon, 9th Nov	Dedication of Lateran Basilica	7AM (Low)
Tue, 10th Nov	St Andrew Avellino	7AM (Low)
Wed, 11th Nov	St Martin	7AM (Low)
Thurs, 12th Nov	Pope St Martin I	7AM (Low), followed by Adoration of the B. Sacrament until 8:30am
Fri, 13th Nov	St Didacus	6:30PM (Low), followed by Holy Hour until 8:15pm.
Sat, 14th Nov	St Josaphat	8:30AM (Rosary) 9AM (Low)
Sun, 15th Nov	Resumed 6th Sunday after Epiphany	8AM (Low); 9:30AM (Rosary) 10AM (Sung)



Why Do the Last Sundays of the Liturgical Year Have the Same Chants?



Those who attend the Traditional Latin Mass may have noticed something unusual towards the end of the liturgical year: for several consecutive Sundays, the Church repeats exactly the same five Proper chants: the Introit, Gradual, Alleluia, Offertory, and Communion, even though the Epistle, Gospel, and prayers change each Sunday. Why does the Church do this?

To understand this, we must first look at how the traditional liturgical calendar works. Since Easter falls on a different date each year, the number of Sundays after Epiphany and Pentecost varies. When Easter comes early, fewer Sundays can be celebrated after Epiphany before Septuagesima begins. Rather than allowing these Sundays to disappear entirely, the Church transfers them to the end of the liturgical year, where they are known as the Resumed Sundays after Epiphany. The 24th Sunday after Pentecost is always celebrated on the final Sunday of the liturgical year, regardless of how many Sundays have occurred since Pentecost. Any resumed Sundays are inserted immediately before it. Interestingly, when these Sundays are celebrated after Epiphany, they have their own readings and prayers, together with the chants assigned to that period. However, when they are resumed after Pentecost, they retain their original readings and prayers but use the five Proper chants of the 23rd Sunday after Pentecost. Even the final Sunday of the liturgical year shares these chants. This arrangement reflects an ancient characteristic of the Roman liturgy. In its early development, certain Sundays shared common chants, rather than having an entirely distinct musical arrangement for every Mass. However, this does not mean that the chants have no relationship with the readings. Rather, the same chants can illuminate different aspects of Scripture according to their liturgical setting.

For example, after Epiphany, the Gospel readings particularly emphasise the manifestation of Christ's divinity through His miracles and teaching. When these same readings are proclaimed towards the end of the liturgical year, the accompanying chants emphasise supplication, divine mercy, deliverance, and hope. Consequently, the same Gospel can acquire a different theological emphasis.

This becomes especially striking on the final Sunday, when the Gospel describes the destruction of Jerusalem, great tribulations, and the coming of the Son of Man. Yet the Introit begins, Dicit Dominus: Ego cogito cogitationes pacis - “Thus saith the Lord: I think thoughts of peace.” While the Gospel speaks of the passing away of this world, the Introit reminds us that God's promises remain unshaken. Similarly, the Alleluia and Offertory, De profundis - “Out of the depths have I cried unto Thee”, express the Church's longing for divine deliverance.

Thus, this ancient arrangement teaches us something important about Gregorian chant. The chants are not merely beautiful music added to the Mass. They form an integral part of the liturgy, helping us understand Scripture within the wider mysteries of salvation.mIt also reminds us why the Church carefully preserves her inherited liturgical traditions. What might initially appear to be an unnecessary repetition can reveal a profound theological richness. Through these repeated chants, the Church teaches us to approach the end of the liturgical year not merely with fear of judgment, but with confidence in God's mercy and hope in Christ's final victory.