

St James Parish

Come Join Us in Worship

2777 Townline Road, Abbotsford, BC V2T 5E1

Office tel. : 604.864.8800 | Email: parish.stjames@rcav.org

website: www.stjamesabby.com

Pastor:	Rev. William Ashley
Deacons:	Rev. Alan Cavin Rev. Larry Gorman
Parish Secretary:	Teresa Filiatrault
Parish Office Hours:	Monday-Friday : 8.30am-3.00pm
Sunday Mass:	Saturday (anticipated) @ 4.30pm Sundays @ 9am. 11am 6.30pm
Weekday Mass:	Monday to Friday @ 8.00am Sat. & Public Holidays @ 9.00am
Reconciliation: (Confession)	30 minutes before Sunday Masses 15 minutes before weekday Masses School Confessions: Fridays @ 9.20am
Baptisms:	Please contact the Parish Office.
Marriages:	Contact the Pastor at least six months prior to setting the wedding date.
Communion/Visiting the Sick	Please contact the Parish Office
Chaplet of Divine Mercy:	Fridays @ 11.00am
Eucharistic Adoration	Monday-Thursday: 7.00-8.00am Fridays @ 8.30-11am School Adoration & Rosary: Fridays @ 9.20am

Welcome to the St James Community

A warm welcome to all, especially those who have recently moved to this area. Please introduce yourself to Fr Ashley; he will be glad to meet you. Kindly register in the parish so that we may serve you more efficiently (registration forms in the foyer or on website). Thank you!



Parish Groups & Contacts:

Adult Faith Formation	Deacon Alan Cavin (604.996.7042) & Hazelle Schenk	Knights of Columbus	Walter Dona (604.852.2589)
Altar Servers	Matthew Arendt (604.765.1264) Brandon Kealey (604.376.2610)	Men's Group	Russ Bouwman (604.856.3812)
Altar Guild	Cecilia Tsang (604.864.8800)	Music Ministry	Corinne McCarthy, Bob Buckham, Mark Sweeney, Daniel Anctil, Agnes Krammer.
Catholic Women's League (CWL)	Sheila Hall (604.859.8684)	Parish Council	Monica Roddis (604.853.7985)
Children's Liturgy	Heidi Calzavara (604.859.9199)	Prison Ministry	Bob Buckham (604.852.9311)
El Shaddai	Ghie Javier (604.758.2146)	Sodality of Mary, Queen of Apostles	Rosalina Cole (604.859.8465)
Filipino Ministry/Hospitality	Rosalina Cole (604.859.8465)	St Vincent de Paul Society	Kim McLellan (604.850.2217)
Finance Committee	Della Oberhoffner (604.864.8800)	Stewardship Committee	Monica Roddis (604.853.7985)

Educational Programmes:

PREP (Parish Religious Education Programme)	Connie Slomski (604.613.5665, slomski@telus.net)
Lifeteen	Richard Gumpal (youthministry.stjames@gmail.com)
Alpha/RCIA	Deacon Alan Cavin, Jacques Braconnier, Bob Buckham (604.864.8800)
St James & St Ann's Elementary School	Principal: Terri Sask (604.852.1788)
St John Brebeuf Regional High School	Principal: Gianni Bittante (604.855.0571)

MASS INTENTIONS THIS WEEK:

Sunday, November 11, 2018

32nd Sunday in Ordinary Time (25th Sunday after Pentecost)

9am ◊ Int: - Aaron Achoba

11am ◊ Int: - RIP † Charly Torika

6:30pm ◊ Int: - Owen Omajali

Monday, November 12, 2018

9am *St. Josaphat* ◊ Int: - RIP † Docetio Chumbe

Tuesday, November 13, 2018

8am *St. Francis Xavier* ◊ Int: -

Wednesday, November 14, 2018

8am ◊ Int: -

Thursday, November 15, 2018

8am *St. Albert the Great* ◊ Int: -

Friday, November 16, 2018

8am *St. Margaret of Scotland* ◊ Int: -

Saturday, November 17, 2018

9am *St. Elizabeth of Hungary* ◊ Int: - Zenia Black

4.30pm Anticipated Mass - *33rd Sunday in Ordinary Time*
◊ Int: - Aaliyah Achoba

Sunday, November 18, 2018

33rd Sunday in Ordinary Time (26th Sunday after Pentecost)

9am ◊ Int: - RIP † Enrique Del Valle

11am ◊ Int: - RIP † Jim Waugh

6:30pm ◊ Int: - Achoba Family

MORNING MASS Tuesday, Nov. 13 to Friday Nov. 16 there will be no morning mass at St. James. Fr. Ashley will be away for the Clergy Study Week. St. Ann's will have Mass Tuesday evening at 7pm and Wednesday to Friday at 8am with confessions 30 minutes before. Morning Mass will also be celebrated at Sts Joachim & Ann Parish by Fr. Hawkswell at 9am Tuesday to Friday.

CWL APPLE SALE Okanagan Apples still available - Aurora Golden Gala, Ambrosia, Sailish, and some Jonagold. 40 lb box for \$45.00 or 5lbs \$7.00 - after 9:00 Mass or you can call Jacquie 604-864-2291

FAIR TRADE MARKET Come help support our Fair Trade Market held from December 3-7 (12:30-1:15 pm) at Saint John Brebeuf High School. All products are made from artisans in third world countries and all proceeds go to the artisans. The products we will be selling are from Ten Thousand Villages, Bags by Courtney and Help Burkina Faso Canada. Prices range from \$5 and up (cash only).

Stewardship Reflection

"I say to you, this poor widow put in more than all the other contributors to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living" – Mark 12:43-44.

Jesus gets right to the point – we are all called to give money to support the mission of the Church, regardless of our circumstance. No gift is too small or insignificant! Giving money to support the mission of our local parish is a matter of our faith, just like praying and participating in parish ministries. When you make a financial offering, is it from your "first fruits" or from what is "left over"?

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GREAT OPPORTUNITY TO SUPPORT THE WORK OF PRO-LIFE! Christmas cards, with traditional Christmas themes to help **keep Christ in Christmas**, will be available after the 9am and 11am Mass on Sunday, Nov.18 and 25. These quality cards, with several new designs, are at the great price of **\$8.00 for a pack of 10 cards**. All proceeds will go toward the educational work of LIFECANADA. For more information, or to order, contact Monica Roddis at 604.853.7985 or email monicamary@shaw.ca.

Upcoming Events

NOV. 11 (SUN) ◊ EL SHADDAI @ 12:30pm

NOV. 12 (MON) ◊ KNIGHTS OF COLUMBUS MEETING, 7pm

NOV. 14 (WED) ◊ ST JAMES SCHOOL MASS @ 9am

NOV. 14 (WED) ◊ ST. VINCENT DE PAUL MEETING @ 7pm

NOV 17. (SAT) ◊ 25TH ANNIVERSARY GALA DINNER
@ St Ann's Parish Centre.

NOV. 19 (MON) ◊ CWL Meeting @ 7pm

NOV. 25 (SUN) ◊ CHRIST THE KING EUCHARISTIC PROCESSION & ADORATION

DEC. 13 (THURS) ◊ HANDEL'S MESSIAH

DEC. 15-19 (SAT-WED) ◊ ADVENT PARISH MISSION
To be preached by Fr Emmerich Vogt, OP

DEC. 20 (THURS) ◊ SWEENEY FAMILY CHRISTMAS CONCERT @ 7pm

Please Pray For Healing of our Sick Parishioners

Joseph Billerman, Bill Hireen, Liam McCarthy, Mirella Cervo, Rev. Anthony Boniface, Luka Volentier, James Hargrave, Roger Loiselle, Ian MacDougall, Julie Miller and Joyce Walker

Pregnant? Need to talk? Hurting from a past abortion?

For confidential and compassionate text: "HOPE" to 393939 or "onlinecare.ca"

Eucharistic Adoration: Jesus in the Blessed Sacrament is exposed for Adoration in St James Church *Monday-Thursday* from 7-8am before the 8am Mass and on Friday mornings at 8:30. Spend an hour adoring, praising and glorifying the Lord in the quietness of the morning.

DOMESTIC ABUSE SERVICES - Our Lady of Good Counsel Society invites you to come and enjoy our Gala evening Rhinestones & Angel Wings on Saturday December 1st 2018 at St. Matthews Elementary School Gym in Surrey. Tickets are now available through the Domestic Abuse Services (DAS) office (604) 585-6688. Great dinner, live music, fabulous auctions, and great company!

MASS OF REMEMBRANCE Join us for our monthly Mass of Remembrance as we pray for our family members that have passed away this month. Sunday, Nov. 25, 12:30pm and 2:30pm in our Evangelist Chapel, at Gardens of Gethsemani.

QUO VADIS – MEN’S DISCERNMENT EVENTS Visiting Christ the King Seminary for a weekend is one of the best ways to discern if you are being called to the priesthood. It’s a chance to experience the life of a seminarian. You’ll share meals, attend classes, and talk with others about your interest in priesthood. The weekend includes confession, Mass, talks about discerning your vocation, and plenty of time for personal prayer. We also play basketball and street hockey, so bring athletic clothes and your hockey stick. Nov. 16-18 at Seminary Christ the King, Mission. <http://vocationsvancouver.ca/quovadis>

FIAT: WOMEN’S DISCERNMENT EVENTS – Day of Recollection with Archbishop Miller Fiat, the women’s vocation discernment group for the Archdiocese of Vancouver is getting ready for another year of events. Events are open to single, Catholic young women ages 18-35 who are open to discerning and responding to God’s call in their life. Join us for a Day of Recollection with Archbishop Miller on Saturday, Nov. 17 at 12 p.m. at Franciscan Sisters of the Eucharist Convent, 2811 Venables Street, Vancouver. Sign up now to receive emails of events throughout the year. E-mail womensvocations@rcav.org for more information.

ENCOURAGE GROUP MEETING A support group dedicated to the spiritual needs of parents, siblings, children, and relatives and friends of persons who experience same-sex attraction. Join us for our next meeting on Sunday, Nov. 18, from 2:30pm to 4:30pm. If you would like to join Encourage, please contact Deacon Bruce Fraser at encourage@rcav.org



youthministry.stjames@gmail.com

Just a REMINDER:

There is **NO LIFETEEN** this weekend due to Remembrance Day (Sun, Nov. 11).

In your charity, pray for the souls of the fallen - the men and women who lost their lives during war. Pray for those whom they have left behind, the family and friends of the fallen. Ask that Our Lady of Consolation, that Mary, console them and wipe away their tears.

SJB SCHOOL DRAMA You are invited to sit back, be entertained and laugh out loud as the St. John Brebeuf High School Drama Department puts on their production of *Fawlty Towers!* Three infamous episodes will be brought to life on the live stage. “Communication Problems”, “Waldorf Salad” and “The Germans”. Matsqui Centennial Theatre (32315 South Fraser Way, Abbotsford) Thurs. Nov. 29, 11am and 7pm or Fri. Nov.30@ 7pm. Tickets: \$12 available at <https://www.stjohnbrebeuf.ca/store/>

SECOND COLLECTION: HOME MISSIONS On Nov. 18 there will be a special collection for the Home Missions which supports the 12 Catholic missions in First Nations communities throughout the Archdiocese, and the Apostleship of the Sea serving seafarers who work on ships that visit Vancouver’s ports. Please give generously at your local parish.

HUBBLE-LEMAÎTRE LAW *Fr Georges Lemaître is credited with developing the big bang theory* The International Astronomical Union has voted in favor of a recommendation to rename the Hubble law the Hubble-Lemaître law, to acknowledge the contributions of the Belgian priest and astronomer Georges Lemaître to the scientific theory of the expansion of the universe. “To honour the intellectual integrity and the supremely significant discovery by Georges Lemaître, the IAU is pleased to recommend that the expansion of the Universe be referred to as the Hubble–Lemaître law,” the association stated Oct. 29. Fr. Georges Lemaître, who died in 1966, was a physicist and mathematician who is widely credited with developing the big bang theory to explain the physical origin of the universe.

Daily Mass Scripture Readings:

Sunday 11	Monday 12	Tuesday 13	Wednesday 14	Thursday 15	Friday 16	Saturday 17	Sunday 18
1Kgs 17: 10-16 Ps 146 Heb 9: 24-28 Mk 12: 38-44	Titus 1: 1-9 Ps 24 Lk 17: 1-6	Titus 2: 1-14 Ps 37 Lk 17: 7-10	Titus 3: 1-7 Ps 23 Lk 17: 11-19	Phil 7: 20 Ps 146 Lk 17: 20-25	2Jn 4-9 Ps 112 Lk 17: 26-37	3Jn 5-8 Ps 112 Lk 18: 1-8	Dan 12: 1-3 Ps 16 Heb 10: 11-18 Mk 143: 24-32

The Road to Hell is Paved with Indifference

By Monsignor Charles Pope

The Gospel for Tuesday of the 31st Week features the Lucan version of the parable about a man who gave a banquet. (In the Matthew version, Jesus refers to him as a king and I will refer to him that way in this post.) When all was ready, the servants were sent out to fetch the invited guests, many of whom made excuses: *The first said to him, 'I have purchased a field and must go to examine it; I ask you, consider me excused.'* And another said, *'I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.'* And another said, *'I have just married a woman and therefore I cannot come'* (Luke 14:18-20, see also Matthew 22:2).

None of the excuses is wrong or evil in itself. The guests weren't excusing themselves to be able to consort with a prostitute, oppress the poor, or wage war. Each goes off to do something good. However, as the saying goes, "The good is the enemy of the best." Oddly, the invited guests reject the rare opportunity to attend a banquet in favor of some good but lesser activity.

Their excuses illustrate well the disposition of many today who prefer the passing things of this world to the greater and lasting gifts of God and the things awaiting them in Heaven. While indifference and misplaced priorities have always been human problems, we in the modern age seem to exhibit them in greater abundance. This is likely an effect of having so many options and creature comforts available to us.

Indifference is a huge problem today. Though there are some people who resist, disbelieve, or even hate God, and others actively engaged in serious sins, there are even more who have simply fallen into indifference and drifted away from God and the things of Heaven. They veer off to the modern equivalent of examining their farms, evaluating their livestock, or spending time with their spouse: one goes off to detail his car, another goes shopping, yet another is off to a family function or even to work. If they think of God at all or of the invitation to attend Mass, they casually dismiss it because they have so many other things to do.

What makes this sort of rejection of God's invitation so pernicious is that, as in the parable, most of these people don't go off to do sinful things. Many today who live very secular lives, giving little or no thought to God, are very "nice" people. Many of them pay their taxes, love their families, and dedicate their time to any number of good causes. It is easy to look at their decision to skip Mass and conclude that it's "no big deal." Though they seem to have little time for God or for the things of God they are still "nice" people. Everything is fine because they don't really *mean* to reject God or His invitation to holy things. Surely, they will be saved in the end. Or so we think.

The parable does *not* make this conclusion. Our thinking that everything is probably fine is at odds with the very words of Jesus. The parable teaches that their rejection has catastrophic consequences: they will not have no part in the banquet! *For, I tell you, not one of those men who were invited will taste my dinner* (Lk 14:24).

Their indifference to, and rejection of, the invitation has a lasting effect. At the end of the day you're either at the banquet or you're not. Being "nice" or going off to do good (but lesser) things doesn't get you into the banquet. Accepting the invitation and entering by obedience to the summons of faith gets you in. Once in, there will be plenty of "nice" and good things to do, but you must obey the summons and enter by faith. That many today regard the summons lightly, preferring worldly things to the things of God is, as the parable teaches, very dangerous.

Let us study carefully the king's reaction to the rejections by the invited guests, noting three things about the response. The text says, *Then the master of the house in a rage commanded his servant, 'Go out quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame.'* The servant reported, *'Sir, your orders have been carried out and still there is room.'* The master then ordered the servant, *'Go out to the highways and hedgerows and make people come in that my home may be filled. For, I tell you, none of those men who were invited will taste my dinner'* (Luke 14:21-24)

1. Rage The translation is vivid: the king is described as being in a "rage." Scripture says, *And without faith it is impossible to please God* (Heb 11:6). *Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him* (Jn 3:36).

We must be careful here to understand the implications of the Greek word that underlies this. The Greek word is ὀργίζω (orgizo), and while it can be properly translated as anger or rage, more deeply it expresses a “settled opposition” to injustice. The word does not describe God as being in an egocentric rage, as if he were some sort of a jilted lover. Rather, the anger comes from a settled, serene stance in which God does not (and cannot) adjust Himself to the vicissitudes of sinners or change Himself to placate them. God’s stance remains unchanged. It is our stance that changes and makes us come to experience His love as wrath.

he form of the verb used in the text underscores this reality. The verb form is an aorist, passive participle (ὀργισθεὶς (*orgistheis*)) best translated as “having been angered.” Thus, God does not change His principled stance of offered love; it is those who reject Him who change and experience His love as wrath. It is the result of human rejection that brings forth this experience. God’s settled, steadfast opposition to the human refusal of His love does not and cannot change. It is *our* rejection of His offer that puts us in opposition to Him, not an egotistical rage on His part. God unchanging desire is for His banquet hall to be filled.

2. Resolve Having been rebuffed by some, the king merely intensifies his resolve to extend the invitation further until the hall is filled! He sends his servants out again and again; he will not stop calling until the full number of guests has been reached. Scripture says, *Then [the martyrs] were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete* (Rev 6:11). *For the whole creation hopes for and expects the full revelation of the sons of God*(Rom 8:19). There is an old spiritual that says, “Oh, preacher, fold your Bible. For the last soul’s converted!” God, who does not relent in His resolve or change His settled stance, continues to call until enough sinful, stubborn human beings repent and accept His invitation to the banquet.

3. Respect The final line of the passage is telling. Although it sounds like a denunciation, it should be understood more deeply as a sign of respect. The king says, *For, I tell you, none of those men who were invited will taste my dinner.* At the end of the day, God will respect (though not approve of) the rejection of His invitation. God has made us free. He respects our freedom even if, in His settled opposition to sinful and harmful choices, He regrets our decisions. Scripture says, *If we endure, we will also reign with Him; If we deny Him, He also will deny us* (2 Tim 2:12). Yes, God will at some point either accept and ratify our denial of His offer or He will rejoice in our enduring yes. The decision is ours and it is one that will determine our destiny.

We in the Church must become more sober in our appreciation of what a parable like this teaches. We cannot allow ourselves to be carried away by the unbiblical notion that most people will be saved and that they can do so merely by being “nice.” There are lots of nice people in the world (however vaguely “nice” is defined). The more critical question is this: Do you want what God offers or do you prefer the world, with its offers rooted in the flesh or even in the devil?

There is a strange obtuseness to the human heart, which desires lesser things to greater ones, which is easily carried away by passing pleasures, which hates the discipline of the cross. We must recover an urgency in our evangelization that does not presume that most will “make it in” by some natural “goodness” or “niceness.” We need to draw everyone to the definitive yes that a parable like this teaches is necessary. Vague notions of universalism and of being pleasant, nice people cannot replace the biblical teaching of obedience to the summons to say yes to God’s Kingdom. Naïve and myopic notions cannot save God’s people or motivate vigorous and urgent evangelization. Only an obedience to God’s Word can do that. Presumption is a terrible thing and it stabs evangelization in the heart.

The teaching here is clear: we need a sober, consistent, urgent outreach to the many souls who prefer the secular to the sacred, the passing to the eternal, what is here to what is heavenly. Wishful thinking will not win any souls, only a sober seriousness rooted in God’s Word will do so.

A visit that confirmed all my prejudices about England's Protestant revolution

Norfolk is full of suppressed Catholicism

I recently took Gilda away for a few days in Norfolk. Gilda's not my wife, she's my green Mini Cooper, and she just loves the open country. Like a dog unleashed, she speeds off into the distance and I really have no say on where we end up. When you own a Mini, you're never a driver. You're a passenger.

Norfolk, I discovered, is full of suppressed Catholicism; every field seems to contain a ruined abbey, every house a priest hole. The most impressive hideout is in Oxburgh Hall, home to the recusant Bedingfields. It's an assault course: you have to lower yourself down a trapdoor right onto your bottom, slide along the floor beneath a sunken wall and then pull yourself up the other side into a tiny cell with a wooden bench.

Coming out again, backwards, is even harder. How many arthritic clerics went down that hole and never returned? As I squeezed myself into the cell, I imagined finding there a couple of priests from the 1500s, covered in cobwebs, drinking tea. "Is the Reformation over yet?" they ask.

Sometimes it amazes me that English Catholics don't get angrier about all of this: the desecration of the faith was appalling. What remains of Castle Acre Priory gives visitors an impression of what was lost. A giant Norman religious establishment that housed perhaps 30 Cluniac monks, its enormous west front still stands in tall weeds, almost intact, and the foundational outline of the rest is clear enough that you can trace the nighttime run from dormitory to latrine.

It was dissolved in 1537. Many of the buildings were simply pulled down; only the prior's lodge, which admittedly was the plush part, was retained as a house for a local gent.

It's fascinating how many religious places were destroyed only to be repurposed, either for a venal aristocrat or what became the Church of England – or, indeed, for some profitable alliance of both. All my prejudices about England's Protestant revolution were confirmed at Ickworth, Suffolk; a neoclassical rotunda set in exotic gardens, designed to make a bit of England forever Italy. The guidebook is hilarious. We learn that the Earl-Bishop of Bristol, Frederick Hervey (1739-1803), tried his hand at law, didn't like it, so entered the CofE instead, and gained control of the bishoprics of Cloyne and Derry.

He was, in fact, a supporter of Catholic Emancipation, which is a good thing, but also raised vast sums of money by ensuring that the proceeds from the renewal of agricultural leases went straight into his purse rather than the diocese, much of which was then spent on long trips anywhere but Ireland. "He became a well-known figure dressed in an eccentric adaptation of clerical robes, bowling along the roads of Germany and Italy."

The guidebook says that in one such carriage ride he had an almighty row with his wife and they never spoke again. Never mind: it gave the Earl-Bishop more time to devote to his passion for dotting the landscape with large round buildings packed with expensive art. Napoleon's army confiscated part of his collection and scattered it across Europe, forcing our hero to spend the last years of life trying to rescue it. He died on the road to Albano in 1803, according to the guidebook, "in the outhouse of an Italian farmer who refused to admit even a dying Protestant bishop into his house."

I've a lot of admiration for the Anglican Church, which is a repository for the best of England, and did briefly convert to it before becoming a Catholic – but my heart is as non-conformist as my politics are quietly radical.

Does the decadence of so many of the families who, like the Herveys, did well under the Tudors, tell us something about the moral consequences of the Reformation? Wild things grow from ruins, and the misfortunes of the Herveys read like some sort of morality play. The 6th Marquess was declared bankrupt at 21, in 1936, and was briefly imprisoned for his role in an attempted jewellery heist.

The 7th Marquess was a drug addict. He loved the estate but was unhappy with the National Trust's stewardship and would make his feelings known by hovering over the top storey of the rotunda in his helicopter, "expressing his displeasure" to the people inside. Marquess no. 7 also had a passion for fast cars, with which this Catholic commoner can entirely sympathise.

Tim Stanley is a journalist, historian and Catholic Herald contributing editor

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