



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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***"I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.
You shall have no other gods before me. Deuteronomy 5:6-7***

Back in November 2014, I wrote in the Annunciator about a word which had come to me while praying before the Blessed Sacrament. I was drawn to Joshua 13 and 24, to the words of Moses' successor as he addressed his people Israel, as they were preparing to settle in the Promised Land. He exhorted them to make a decision about whom they would serve henceforth, warning them that committing themselves to the LORD was not something which they could do lightly. "Of course," they responded at once, ***"We will serve the LORD!"*** But Joshua said to the people, ***"You cannot serve the LORD; for He is a holy God; He is a jealous God; He will not forgive your transgressions or your sins. If you forsake the LORD and serve foreign gods, then He will turn and do you harm, and consume you, after having done you good."*** Joshua 24:16-20. In effect, he was telling them: You cannot do this unless it's whole-hearted. If you 'set your hand to the plow', then turn back, the consequences will be far greater than had you never taken it up at all. You cannot play at being God's people; you must give yourselves completely or not at all. ***And the people said to Joshua, "Nay; but we will serve the LORD." Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the LORD, to serve Him."*** Then Joshua continued by giving stern and clear direction, ***"Then put away the foreign gods which are among you, and incline your heart to the LORD, the God of Israel."***v.21-23

I thought at the time that this was a word to us as a parish, and my sense is that it is becoming more clearly focused as such. Do we truly believe that our Lord has brought us to this place, into the Personal Ordinariate of the Chair of St. Peter, into full Communion with the Catholic Church? Are we willing to let go of *everything* into His hands: i.e. all that we were, and are, and will become? Do we trust Him? Will we trust Him to take us where He wants us to be?

Many of us continue to struggle with questions of **Anglican Patrimony** in the Catholic Church, particularly regarding what we have or have not been able to bring with us into full Communion, and what might yet be part of our life and ministry in the future. Of course when, in our profession of faith, we declared, ***"I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God."*** we acknowledged our willingness to trust the Church to judge what of our Anglican heritage may be gathered in to express full and fruitful Catholic Faith. Still, there may well be some things which we need, in all humility, to continue to discuss—maybe even respectfully argue about—but we must be careful that they not hold first place in our hearts, else they in fact come between us and obedience to the call of our Lord. What are *foreign gods* but those things which, however good in and of themselves, yet compromise our first Priority: the will of GOD the Holy TRINITY, which sets all other priorities in their places. Jesus was absolutely clear that, even love of wife, husband, parents, or children, which surely takes precedence over all other relationships, can yet become idolatrous if it compromises our first Love (cf. Mt. 10:37 & Lk.14:26). Only when we give ourselves wholly to Him first, can we truly love the others as we ought, as Christ forms our hearts after His own. I love the Book of Common Prayer, and so much of the Anglican Tradition which has formed my rhythms of worship, thought, and prayer, but whether that is an asset or an idol depends on how freely I offer it to the Lord.

The most difficult thing which I underwent in coming into full Catholic Communion was yielding my *priesthood*. It was agony to cease to function as an ordained minister in Christ's service; for as I understood an indelible character to have been bestowed upon me at ordination, I *was* a priest; suddenly the Church told me that I

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was *not*; I ceased to be. I did not simply change my name-tag from “Anglican/Anglican Catholic” to “Catholic”; I needed, in a profoundly real way, to be raised from the dead, and whatever experience and priestly skills I had possessed to be transformed into something dynamically new. I had to accept the bull of Pope Leo XIII:

Apostolicae Curae, declaring that, “...*Ordinations Performed According To The Anglican Rite Have Been And Are Completely Null And Void*” .in the spirit of Philippians 2, ***Have this mind among yourselves, which was in Christ Jesus, who... emptied himself, humbled himself and became obedient unto death, even death on a cross.*** I am not what I was, but what I am now is *more* not less than before; so it is to be likewise for all of us in full Communion.

With all of this in mind, I am drawn to a second story and an image which has been with me for a number of years, something which I believe to be a further part of God’s word to us at this time. That is the story of Gideon, particularly as it unfolds in Judges 7, and comes to be focused through the lens of 2 Corinthians 4.

Gideon was called to deliver Israel from formidable enemies—***And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts in abundance, and their camels were without number, as the sand that is on the seashore in abundance.*** Judges 7:12—but when first he is approached by the Angel of the LORD,(6:12-13)he’s greeted with the words, ***“The LORD is with you.”*** to which he replies, ***“...if the LORD be with us, why then has all this befallen us?”***

There’s something familiar about this. We often question why things aren’t going better for us if we really are Christ’s own people, trying to do what He gives us to do. In Gideon’s case—and, I would argue, applicable to us as well—there are two responses, although the first goes unspoken at the moment, for Gideon knows it only too well: Israel has been and continues to be disobedient to the LORD’s direction (***Judges 6:8-10***); there are consequences. The second is the word which is spoken through the stories of Joseph and Esther in the Old Testament (*cf. Genesis 50:20; Esther 4:14*) and articulated by Jesus before the man born blind (*John 9:3*), ***Jesus answered, “Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.”*** Gideon is informed that, he is where he is and in the midst of these overwhelming trials at this time, in order that God might work in and through him in a unique way—in fact his available army will be pruned back to the point that there can be no doubt that the victory belongs to the LORD. So 32,000 is cut back to 10,000, as those who are afraid are invited to go home. Then 97% of those remaining are culled to leave a scant 300; yet they will be enlivened by hope, while the enemy is undermined by fear and doubt (*cf. Judges 7:9-15*), and the tiny band of Israelites will proceed to rout Midianites and companions nearly beyond numbering. How? Strategically, by ranging themselves around the camp, each man equipped with a horn, a torch, and an

earthen pot to cover the latter. At Gideon’s signal, the pots are smashed, glorious light blazes up, trumpets blare, and the Hebrews cry “The sword of the LORD and of Gideon!”. The enemy army, overwhelmed by terror, panic and flee. Spiritually, Gideon took God at His word, trusted and obeyed; and his people followed.

In 2 Corinthians 4, St. Paul writes about a glorious Light which is ours to bear—***the light of the gospel of the glory of Christ...the light of the knowledge of the glory of God in the face of Jesus Christ.***—but reminds us that it is contained within earthen vessels—our mortal human lives—to ***show that the transcendent power belongs to God and not to us.*** He goes on to talk about the resiliency which Christ’s presence gives to us—***We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed;***—and yet, ***Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.*** As the light of Gideon’s army’s torches was not revealed until the earthen containers were broken, so we too need to be broken—to offer ourselves wholly to our Lord, putting off all *foreign gods*, becoming living sacrifices in Him—in order to manifest His light, life and love to the world.

The Ordinariate was not established to be a life-raft to rescue us from Anglo-apostasy and afford us a comfortable corner in which to live in eccentricity, rehearsing quaint Cranmerian prayers, quoting the KJV, intoning plainsong and Sarum Chant, while inhaling clouds of incense. Rather we have been appointed to share the treasure of the Gospel as it has shaped our distinctive forms of worship and rhythms of thought and prayer—where these Anglican Traditions have remained rooted in the Catholic Faith—that we may be an instrument of renewal of the Catholic Church, for her mission to share Christ with the world. To that we end, we are called to live faithfully and sacrificially in the offering of all our resources—money, time, physical presence and energy, prayer and witness—allowing ourselves to be broken, that the glory of God may be made manifest, shining in the face of Jesus Christ, reflected in us, made and renewed in His image. Let us offer ourselves, sincerely, deliberately and completely to Him. Ask what He wills and set our hearts to do it.

In Christ Jesus,
Fr. Doug





PRAYERS FOR THE PERSECUTED CHURCH

Polarized by partisan politics, dictatorships and civil wars, Colombia has been overrun with violent Marxist guerrilla groups, drug cartels and right-wing paramilitary groups. Although a strong government has stabilized the nation in recent years, the country remains volatile and dangerous. Leftist guerrillas and right-wing paramilitaries both seem to have abandoned ideological agendas and have effectively become gangs profiting from cocaine and kidnapping. Those who oppose such groups are targeted.

Despite Colombia's history of crime, lawlessness, terror and murder, the Church continues to grow. And with the 1991 constitution, greater freedom was afforded to ethnic and religious minorities in Colombia. In 1933, there were only 15,000 evangelicals. In 2010, they numbered 3.5 million (7.5 percent of the population). Some estimates are as high as 5 million. Charismatics now number an estimated 18 percent of the population. The greatest denominational growth has been within indigenous Colombian churches. Local, citywide and national evangelistic outreaches have resulted in large increases in numbers of congregations and believers. Some churches have grown 1,000-fold over the last two decades!

Please uphold all those in Colombia who've been victimized through acts of violence, asking the Lord to meet their needs, heal them of their brokenness, and bring about renewed hope and restoration. Also intercede for their persecutors so that they, too, will witness the love of Christ and experience His forgiveness and salvation.

(From the Voice of the Martyrs web site)



Give thanks for the newest Priests of the
Personal Ordinariate of the Chair of Saint Peter

FATHER JONATHAN ERDMAN
FATHER ADRIAN MARTENS
FATHER EVAN SIMINGTON

Ordained June 29, 2017



SOME SERVICES NOTES FOR JULY 2017

i) Saturday, JULY 1st Dominion/Canada Day

8:30 Mattins/9:00 AM Mass

ii) SUNDAY, JULY 2nd TRINITY III

9:20 Mattins/10AM Sung Mass

4:00PM Solemn Evensong & Benediction

iii) JULY 3rd Feast of ST. THOMAS the APOSTLE

5:30PM Evensong/6:00 Sung Mass/

iv) JULY 9th TRINITY IV

9:20 Mattins/10AM Sung Mass

v) SUNDAY, JULY 16th TRINITY V

9:20 Mattins/10AM Sung Mass

4:00PM Sung Evening Prayer & Sermon

vi) Saturday, JULY 22nd ST. MARY MAGDALENE

8:30 Mattins/9:00 AM Mass

vii) SUNDAY, JULY 23rd TRINITY VI

9:20 Mattins/10AM Sung Mass

viii) TUESDAY, JULY 25th ST. JAMES the APOSTLE

5:30PM Evensong/6:00 Sung Mass

ix) WEDNESDAY, JULY 26th Sts. JOACHIM & ANNE

5:30PM Evensong/6:00 Sung Mass

x) Saturday, JULY 29th St. Martha of Bethany

8:30 Mattins/9:00 AM Sung Healing Mass

xi) SUNDAY, JULY 30th TRINITY VII

9:20AM Mattins/10:00 Sung Mass

xii) SUNDAY, AUGUST 6th TRANSFIGURATION

9:20AM Mattins/10:00 Sung Mass

4:00PM Solemn Evensong & Benediction




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Many people in our country today say that they are “spiritual” but not “religious.” Many of those people will further specify that it’s “organized” religion that causes them difficulty – that it is too dogmatic, and too, well, organized. I was talking about this recently with some new acquaintances, who would describe themselves using the “spiritual but not religious” description. They believe in the oneness of all life, in a sense that sounded vaguely Hindu or Buddhist. On one hand, I was surprised by how much we actually had in common—for starters, especially compared to society at large, these folks were largely on the same page as Catholics on a whole host of things related to sexuality, family and society. On the other hand, they stressed their belief that dogma and hierarchy don’t help people in becoming more spiritual, while also claiming that we believed pretty much the same thing. Their reasoning was that whether we call it the “universe” or “God”, it’s really the same thing, isn’t it?

Let's begin with the first of these. Many people claim that everyone believes in the same God, or even that believing in a pantheistic universe where all is one, and we are all God, is pretty much the same as being a Christian. I think there is one question we can ask that can help provide (both them and us) with some insight, and it is this: "Does the universe love you?" What I mean is, if you say that all is one, does this "oneness" love you? Christianity does believe that ultimate reality is a unity, but we believe it is a unity of three Persons -- three Persons who love perfectly, and whose love overflows throughout all of creation -- a creation which is filled with the presence of God, but is not God. God chose freely to create something separate from Himself so that He could love us, and it is precisely this belief in the Trinity, this dogma, that safeguards this very practical, personal, spiritual

The second central thing about our faith, to skip forward to the third feast under consideration, is that (as I heard Bp. Scott McCaig emphasize once in a sermon) “God loves us with a *human* heart.” At the core of reality—even beyond our concept of reality—is a beating human heart. I think that this is a wonderful point to emphasize when people are wondering what it is that Christians believe, and wondering what makes our faith distinctive, because I think it very efficiently makes the point, in a way that is incredibly attractive rather than argumentative. Let me say it again, we believe that the deepest mystery of the universe is a beating, loving, human heart. This is so because of the Incarnation, which again shows how a doctrine is essential to our experience of the spiritual. I may not be able to prove to someone’s satisfaction that God came down from heaven and took on a human heart, (as well as the rest of human existence), and took that heart into Eternity to become the heart of all life, but it should be immediately obvious that this is a unique idea not found in any other belief system, that it is central to my faith, and that it is a supremely beautiful and compelling idea. From the beginning of my life, experiencing the love of my family, and learning to love in turn, I really was being given a (limited and fallen) hint into the deepest meaning of existence.

Christians believe that Ultimate Reality is the loving, beating, human heart of Jesus—in perfect unity with the Father and the Son—freely given to us in the Eucharist, binding us together in unity with God and with each other. Do you believe this?

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CORPUS CHRISTI 2017



MASS & PROCESSION



BISHOP STEVEN LOPES, WITH THE ANNUNCIATION OF THE

BLESSED VIRGIN MARY, ST. GEORGE'S & ST. ALBERTUS



Calendar of Services for JULY 2017

Saturday, JULY 1st (DOMINION/CANADA DAY)
[WHITE] **7:45-8:15AM Sacrament of Reconciliation**
8:30AM Mattins/9:00AM MASS

SUNDAY, JULY 2nd Third after TRINITY
[GREEN] **9:20AM Mattins (OT 13)**
10:00 AM Sung Mass
4:00PM Solemn Evensong & Benediction

MONDAY, JULY 3rd (ST. THOMAS the APOSTLE)
[RED] **FEAST** **5:30PM Evensong**
6:00PM SUND MASS

Tuesday, 4th (St. Elizabeth of Portugal) [WHITE] 8:30AM Mattins/9:00AM Mass

Wednesday, 5th (St. Anthony Zaccaria, Priest) [WHITE] 8:30AM Mattins/9:00AM MASS

THURSDAY, JULY 6th (St. Maria Goretti, Virgin & Martyr)
[RED] **5:30PM Evensong**
6:00PM Mass

Friday, JUNE 7th (Feria) [GREEN] 7:30AM Mattins/8:00AM Mass

Saturday, 8th (The Immaculate Heart of Mary)
[WHITE/Blue] **7:45-8:15AM Sacrament of Reconciliation**
8:30 Mattins/9:00AM MASS

SUNDAY, JULY 9th Fourth after TRINITY
[GREEN] **9:20AM Mattins (OT 14)**
10:00AM Sung Mass

Monday, 10th (Feria) [GREEN] 7:30AM Mattins/8:00AM Mass

Tuesday, 11th (St. Benedict, Abbot) [WHITE] 8:30AM Mattins/9:00AM Mass

Wednesday, 12th (Feria) [GREEN] 8:30AM Mattins/9:00AM MASS

THURSDAY 13th (St. Henry, Confessor)
[WHITE] **5:30PM Evensong**
6:00PM Mass

Friday, 14th (St. Camillus Lellis, Priest) [WHITE] 7:30AM Mattins/8:00AM Mass

Saturday, 15th (St. Bonaventure, Bishop & Doctor)
[WHITE] **7:45-8:15AM Sacrament of Reconciliation**
8:30AM Mattins/9:00AM Mass

SUNDAY, JULY 16th Fifth after TRINITY
[GREEN] **9:20 Mattins (OT 15)**
10:00AM Sung Mass
4:00PM Sung Evening Prayer & Sermon

Monday, 17th (Feria) [GREEN] 7:30AM Mattins/8:00AM Mass

Tuesday, 18th (Feria) [GREEN] 8:30AM Mattins/9:00AM Mass

Wednesday, 19th (Feria) [GREEN] 8:30AM Mattins/9:00AM MASS

THURSDAY 20th (St. Apollinaris, Bishop & Martyr)
[RED] **5:30 PM Evensong**
6:00 PM Mass

Friday, 21st (St. Lawrence of Brindisi, Priest & Doctor) [WHITE] 7:30 Mattins/8:00 Mass

Saturday, 22nd (ST. MARY MAGDALENE)
[WHITE] **FEAST** **7:45-8:15AM Sacrament of Reconciliation**
8:30 Mattins/9:00AM SUND MASS

SUNDAY, JULY 23rd Sixth after TRINITY
[GREEN] **9:20 Mattins (OT 16)**
10:00AM Sung Mass

MONDAY, 24th (St. Sharbel Makhluf, Priest) [WHITE] 7:30 AM Mattins/8:00AM Mass

TUESDAY 25th (ST. JAMES the APOSTLE)
[RED] **FEAST** **5:30 PM Evensong**
6:00 PM Sung Mass

WEDNESDAY 26th (Sts. JOACHIM & ANNE, Parents of the Blessed Virgin Mary)
[WHITE] **FEAST** **5:30 PM Evensong**
6:00 PM Sung Mass

THURSDAY 27th (Feria)
[GREEN] **5:30 PM Evensong**
6:00 PM Mass

Friday 28th (Feria) [GREEN] 7:30 Mattins/8:00 Mass

Saturday, 29th (St. Martha)
[WHITE] **7:45-8:15AM Sacrament of Reconciliation**
8:30 Mattins/9:00AM HEALING MASS

SUNDAY, JULY 30th Seventh after TRINITY
[GREEN] **9:20AM Mattins (OT 17)**
10:00AM Sung Mass

Monday, 31st (St. Ignatius of Loyola, Priest) [WHITE] 7:30AM Mattins/8:00Mass

AUGUST 20017

Tuesday, 1st (St. Alphonsus Liguori, Bishop & Doctor) [WHITE] 8:30AM Mattins/9:00 MASS

Wednesday, 2nd (Feria) [GREEN] 8:30AM Mattins/9:00AM MASS

Thursday 3rd (Feria)
[GREEN] **5:30PM Evensong**
6:00PM Sung Mass

Friday, 4th (St. John Vianney, Priest) [WHITE] 7:30AM Mattins/8:00AM Mass

Saturday, 5th (Dedication of the Basilica of St. Mary Major) [WHITE] 7:45-8:15AM Confession/8:30 Mattins/9AM MASS

SUNDAY, AUGUST 6th TRANSFIGURATION of the LORD
[WHITE] **9:20AM Mattins/**
10:00AM Sung Mass
4:00PM Solemn Evensong & Benediction