



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
289 Spencer Street Ottawa ON K1Y 2R1
613-722-9139
www.abvm@ordinariate.ca



Vol. 26 No. 12 - November 2024

HEAR, O ISRAEL, THE LORD IS ONE

TRINITY 23 (OT 31), November 3rd, 2024: Deuteronomy 6:2-6; Hebrews 7:23-28, Mark 12:28b-34

One of the scribes came up to Jesus and asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’”

If I asked, “What’s the first & greatest Commandment”, how would you answer? I expect most would begin with “Thou shalt/You shall love the LORD your God...” but that’s not where St. Mark tells us Jesus began. Rather He began with what the Jews know as the “*Shema*”: **Shema Israel, ADONAI eloheinu, ADONAI echad.** “*Hear, O Israel, the LORD our God, the LORD is One.*”

That’s the preamble at Deuteronomy 6, but it’s more than just the lead-in; it’s essential context for the rest of the Commandment. In BCP (Book of Common Prayer) Anglican days, we were used to hearing these together, “*Our Lord Jesus Christ said: hear, O Israel...and thou shalt love...*”, whereas in Divine Worship, we hear “*Hear what our Lord Jesus Christ saith, “Thou shalt love...”*”

The BCP follows St. Mark’s Gospel in this, but the Missal looks to St. Matthew; but the latter may well assume the Shema, because it is a fundamental declaration of Faith recited daily by ordinary Jews, and St. Matthew is targeting his own people..

It’s assumed in the commandment, that to love the LORD your God, you know who this God is—not a generic **Supreme Being**, but the One who IS—and the Shema contains the two most fundamental things to know about Him. First is that this is the LORD, the one true GOD; and secondly, that He is perfectly ONE.

Go back to Exodus 3, and the encounter between Moses and the LORD at the Burning Bush. It was there that Moses was called to lead Israel out of bondage in Egypt, to the mountain and on to the Promised Land. The LORD said He was God of their Fathers, of Abraham, Isaac and Jacob; but Moses pressed for a Name—“*God of Fathers? They’ll ask “Who is He? What’s His Name?”*” I read his question as “*Which god are You?*” There were so many in Egypt, of so many things.

The reply is, “**I AM WHO I AM.** Tell them **I AM** sent you.”

In effect, “I am not a god, but GOD; not one you can name and define, but the One by whom all things were created, named and defined.” (*All religions are **NOT** pathways to the same “God/god”*).

Thereafter they call Him HE IS—all consonants in the Hebrew: YHWH (Yod Hē Waw Hē); in English, rendered as either YHWH or JHVH; referred to in Greek as the TETRAGRAMMATON; literally the “four characters/letters—but over time scribes directed that it not be pronounced aloud for fear of profanation (breaking the Second Commandment), but instead one should say, ADONAI (Lord)—i.e. produced the practice in English translation of using all Upper Case **LORD**.

...p.2...

Our God, the Shema declares, is the LORD, who has revealed Himself to Moses, the true GOD who created all things, and Man in His image and likeness, and has called us to be His people. (Orthodox Jews call Him: *“HaShem”*, Hebrew for *“the Name”*).

We actually have moments in St. John’s Gospel, when Jesus evokes the personal connection with the Divine Name, when He utters *“I AM.”* (particularly at *John 8:58 “Before Abraham was, I AM”* & *18:6 re: seeking Jesus of Nazareth, “I AM (He)”* & the soldiers of the Temple guard drew back & fell to the ground. The New Testament statement that Jesus is LORD echoes the circumlocution (*“talking around”*) of the Divine Name, because we believe Him to be Immanuel: God with us, in our flesh. He is as truly present in Jesus of Nazareth as He was in the Burning Bush.

So here is the One who created all that is, who called Israel out of bondage, who has come to be with us in Jesus Christ, to deliver us from sin into life in Him. *“Hear O Israel, the LORD our God…”* It matters *whom* we worship, whom we are to love first and foremost, with all that we have and all that we are, for that first priority sets all others in place.

Further comes the declaration that this LORD is *echad*: ONE; but what does that mean? Clearly the scribe understands the uniqueness: No other is truly God; but is there more to this oneness?

More than 35 years ago now, in my first Anglican ministry, Dr. Bruce Waltke, a fine, Old Testament scholar came to lead a teaching mission. Among other things, he spoke of his quest to understand that word. Eventually, he said, he encountered an article by a (then) young scholar, who put his finger on the heart of the matter: INTEGRITY. This oneness, he argued, is in the perfect unity in God of who He is, what and how He thinks, speaks and acts; He is wholly consistent—completely Light, no darkness in Him *cf.* I John 1. It is into this integrity, this oneness, that He calls His people; in the Old Testament, it is identified as **holiness**; in New, especially in the Sermon on Mount (where Jesus stresses the need for the heart, mind and speech to be aligned with the outward actions), defined as being **perfect**: τέλειος *teleios*; “telos” being our purpose or end.

The sense is of the call to be whole and complete, perfectly on-track with that for which we were created, and Jesus declares that such means being like our heavenly Father. Of course, we ought to hear again the contrast with the demonic

temptation in the Garden, where the serpent urges them to become “like God/gods” by breaking their unity with the LORD who is our end. Instead there is disintegration, and the likeness is lost. Christ offers to reintegrate us by His love, and His life at work within us.

In that context, loving God with all the heart, and mind, and soul, and strength means loving as He loves, being even as He is, wholly in light; nothing hidden; therefore “naked and unashamed”.

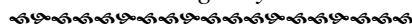
All of the Old Covenant commands are seen as summed up in the First Commandment and the second, *“like unto it”*, and they are bound up with the people of the LORD, old and new, becoming holy and perfect, as the LORD is, showing us to be true sons and daughters, reflecting His likeness. As sin has marred that, Christ has come to cleanse and heal, and make new, by loving us first. In so doing, He gives not only the example, but offers the means of fulfillment. *“We love [Him], because He first loved us.”* I John 4:19. He loves after His nature and calls us, created in His image and likeness, to love as He does, but that is only possible when we allow that love to permeate every part of who we are—the Blood of Christ to disarm sin and darkness within—not only indwelling us, but transforming us into Temples of His Spirit; welcoming His presence into every part of who we are; growing up into that integrity. Then, as every part is yielded, we will find all cooperation with the evil one disarmed, and ourselves freed to love God in return.

In like fashion, the commandment, *“Second like unto it”*, is best fulfilled, not when we try of our own goodness to love neighbour as self, but when we see them and ourselves through the eyes of Christ, embracing His “New Commandment” to love each other *as He has loved us*; and more importantly, *as He continues to love us*. For if we are not receiving of Him, we cannot give out in like fashion. Most wonderfully, though, He meets us here and gives Himself to us in this Sacrament, His very Life to feed and grow within us.

So let us remember this day who this God we worship IS, let go of ourselves to Him, that we may receive His Love, and set ourselves to loving Him first of all things

“Shema Israel, ADONAI eloheinu, ADONAI echad.” And you shall love the LORD your God with all your heart, and with all your mind, and with all your soul, and with all your strength.

Fr. Doug Hayman





❦ VALIANT HEARTS
Sir John S. Arkwright, 1919



1. O valiant hearts, who to your glory came
 Through dust of conflict and through battle flame;
 Tranquil you lie, your knightly virtue proved,
 Your memory hallowed in the land you loved.
2. Proudly you gathered, rank on rank, to war,
 As who had heard GOD's message from afar;
 All you had hoped for, all you had, you gave,
 To save mankind—yourselves you scorned to save.
3. Splendid you passed, the great surrender made;
 Into the light that nevermore shall fade;
 Deep your contentment in that blest abode,
 Who wait the last clear trumpet call of GOD.
4. Long years ago, as earth lay dark and still,
 Rose a loud cry upon a lonely hill,
 While in the frailty of our human clay,
 CHRIST, our Redeemer, passed the self same way.
5. Still stands His Cross from that dread hour to this,
 Like some bright star above the dark abyss;
 Still, through the veil, the Victor's pitying eyes
 Look down to bless our lesser Calvaries.
6. These were His servants, in His steps they trod,
 Following through death the martyred SON of GOD:
 Victor, He rose; victorious too shall rise
 They who have drunk His cup of sacrifice.
7. O risen LORD, O Shepherd of our dead,
 Whose cross has bought them and whose staff has led,
 In glorious hope their proud and sorrowing land
 Commits her children to Thy gracious hand.



JOIN OUR CHOIR

We worship the Triune God with Sacred music in the context of the Holy Mass and Evensong. We are welcoming new singers with a passion for singing and a basic ability to read music.

— REHEARSALS —

Wednesdays 7:30-9:00 pm
 289 Spencer St. Ottawa ON

Annunciation of the Blessed Virgin Mary
 For more information, contact
 bradley.audet@gmx.com

The ORDINARIATE of the CHAIR OF SAINT PETER



ORDINARIATE OF THE CHAIR OF SAINT PETER

BISHOP'S APPEAL

"I AM THE BREAD OF LIFE; HE WHO COMES TO ME SHALL NOT HUNGER, AND HE WHO BELIEVES IN ME SHALL NEVER THIRST."
 JOHN 6:35

2024

Have you made your contribution to the Bishop's Appeal. We are about \$400 short of our 2024 goal of \$5,000. Help us bump things up. Anything we raise over the goal will go into the Seminarian Fund.

<https://www.ordinariate.ca/giving/ba>



SOME NOVEMBER BIRTHDAYS & ANNIVERSARIES**

- ** 4 Msgr. Robert Mercer, CR (Enthronement as 3rd Bishop of the Anglican Catholic Church of Canada - 1989)
- 11 Laurence Candy
- 12 Ryan Ludwick
- 14 Peter Manley (died Oct. 19, 2024)
- 28 Carolyn Hayman
- ** 30 Fr. Doug Hayman & Fr. Kipling Cooper –
 Ordination as Catholic Deacons 2013

FROM THE 2024 ORDINARIATE PRIESTS' CONVOCATION, HOUSTON, TEXAS



Back row blacks: Canadian Seminarians: Brian Wehrle (Ottawa); Andrew Yaremko (Toronto); Bishop Steven Lopes (in “civics”); Luke McDonald (Edmonton);

Front row whites: Some Canadian Priests Fr. Doug Hayman & Fr. Kipling Cooper (Annunciation, Ottawa); Fr. Robert Charles Bengry (Dean & St. John’s, Calgary); Fr. Lee Kenyon (St. John Henry Newman, Victoria).



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*



MICHAEL’S MUSINGS

“Christians do not make a house of God until they are one in charity. The timber and stone must fit together in an orderly plan, must be joined in perfect harmony, must give each other the support as if it were of love, or no one would enter the building. When you see the stones and beams of a building holding together securely, you enter the building with an easy mind... The work we see complete in this building is physical; it should find its spiritual counterpart in your hearts.” (St. Augustine, Sermon 336, 1, 6)

November provides us with a wonderful opportunity to reflect on what the word “Church” means to us, in all of its aspects. Growing up as a Protestant, I remember being told over and over that “the church isn’t a building; it’s the people.” Church is not a place where we go to, it’s something that we are, in Christ; and of course, that is true, as far as it goes. Our month began by remembering particular people, with the Solemnity of All Saints, remembering all of those holy ones who have completed their course, and are shining examples of a Christ-like life, the Church Triumphant. We then remember all of the Faithful Departed, including many whose faith might not have been perfected to such a great degree in this life. The family of God is created by God’s grace, after all, and new birth is offered free of charge in its most conspicuous way when the baptismal candidate is newly born. We are the children of God, not because of how we behave, but because of what Jesus has done for us; but his call, as ever, is for us to become sons of God like Jesus, truly like the Father in every respect. So we pray for all of the dead who are undergoing purification, and we pray for our own growth in holiness, to be saints.

All that being said, it is understandable that the word “church” also brings up in our mind a place where we go, because we are, of course, human beings, and not disembodied spirits. We are created to live in the physical world, and God came to meet us in this world, even becoming human himself, flesh and blood. This means that God does bless physical places, buildings even, making them temples of God, although it is Christ who is the true Temple, and we who are built as living stones into that Temple. November reminds us of this also when, a week after All Souls’ Day, we celebrate the Feast of the Dedication of the Lateran Basilica, the first Church building constructed in Rome after the legalization of Christianity, and the Cathedral of the Bishop of Rome ever since that time. Just as our communion with each other, with the entire people of God, is symbolized by our communion with the Successor of St. Peter, we can also point to a place, to his chair, in his cathedral church, and say that we are who we are because of everything symbolized by this church building—the persecutions that took place in Rome,

and the Gospel that went out from there to so many places on Earth. There is no contradiction. The Church is the people, and the people are who they are to a great extent because of what takes place in a building, in making a home for God and a home for his people. The identification of the term “church” with the building where we meet is not entirely mistaken, but grasps by instinct a certain truth. It is easy to say that we are all brothers and sisters in Christ if we do not actually have to worship together, but if we have to gather together in a building, being gathered together in one place, well then, we really must be family.

It's hard to gather in one place. We've put a lot of focus on our building lately, for good reason—we needed a larger space, and we are grateful to have found shelter. Our use of St. Theresa's Church also points in a very tangible way to the reality of our union with the Catholic Church; that although we are not part of the Archdiocese of Ottawa, and although we use a different Missal—we are, quite literally, not singing out of the same hymnbook—we are still in unity with them via our unity with Rome. Likewise, as members of the Ordinariate of the Chair of St. Peter, we bear a special connection with the Lateran Basilica, the Holy Father's Cathedral, and those who worship there. Because we can point to this building, whether it's St. Teresa's or St. John's Lateran, and say that this is “ours”—ours together—this is a sign of our oneness, of our being one family.

How do we act as such? St. Augustine of Hippo offers a reflection that I've quoted above, on the connection between the spiritual and physical aspects of the Church building, the character of the people who make up the spiritual edifice, as well as those who build the physical one. We must, if we are to build a truly beautiful church building, be a beautiful people, full of love for each other, fitted together perfectly just as finely crafted beams fit together, as the stones are piled gently but firmly on top of one another, making something that will withstand the tests of time, and the assaults of the devil. It's a difficult project to undertake, creating a home which people will feel safe to enter—at home—whether we mean a physical space, or a community.

Over the past few years, before our move into St. Theresa's was imagined, or any move was seen as more than a very distant and far off dream, we spent a lot of time discussing what we were doing, in our small corner, to build the kingdom, to strengthen and grow in love and character together as a body. Fr. Doug often talked about how there were other kinds of growth besides numerical growth—our growth in love, and in our spiritual gifts; the growth of our relationships with Christ and with one another. We had a great deal of fruit to consider, and many things we were excited to see begin. Regardless of where we worship, these are still the things that make us who we are, and in a larger space, with more people, many of these ministries are more important than ever.

We need, for example, more people able to set up for coffee hour, or to welcome new guests at the door, to make sure they have what the need to be able to enter fully into worship with us, and to find ways of helping us all to stay connected as one family. We no longer have the benefit of all being able to see each other (more or less) at the same time. We have more room for people to sit alone, something we all need at times, perhaps, but this space reminds us of the challenge of helping to ensure that guests and newcomers are offered a real opportunity to become part of the community. It means more than ever taking on some of the things we've considered over the years, in terms of Christian education (catechesis, sacramental preparation, youth programs—I've mentioned our Catholic scouting movement, perhaps?) and considering what we can offer at St. Theresa's, either by ourselves or working jointly with these covenant partners in the Gospel. This is how we build the spiritual edifice that must continue to be built, that must match and surpass the glory of any building; and it is made slowly, from our sweat and tears.

The Church militant, expectant, triumphant; and yes, the church edifice, the church as a physical entity which symbolizes the life of the Kingdom. Let us make this place full of that life!

Michael Trolly

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

✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠

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 – NOVEMBER 2024 – YEAR B

Annunciation of the Blessed Virgin Mary, 289 Spencer Street, Ottawa

Friday, November 1st (ALL SAINTS' DAY) {Solemnity & HDO} 7:30 Mattins/8:00AM Mass

FRIDAY, NOVEMBER 1st (ALL SAINTS' DAY) {Solemnity & Holy Day of Obligation}

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

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

Saturday, November 2nd (ALL SOUL'S DAY) 8:15-8:45AM Confession/9:00AM SOLEMN REQUIEM MASS 10:00AM

SUNDAY, NOVEMBER 3rd TWENTY-THIRD SUNDAY AFTER TRINITY {Solemnity} (OT 31)

8:00AM SAID MASS (Annunciation, 289 Spencer Street)

Confession 12:15-12:45PM/1:00PM SUNG MASS (St. Theresa's, 95 Somerset Street)

Annunciation of the Blessed Virgin Mary, 289 Spencer Street, Ottawa

Monday, November 4th (St. Charles Borromeo, Bishop) 7:30 Mattins/8:00AM Mass/9:00 Adoration

Tuesday, November 5th (Feria of Trinity XXIII) 8:30 Mattins/9AM Mass

Wednesday, November 6th (Feria of Trinity XXIII) 8:30 Mattins/9:00AM Mass

Thursday, November 7th (Feria of Trinity XXIII) 5:30 Evensong/6:00PM Mass

Friday, November 8th (Feria of Trinity XXIII) 7:30 Mattins/Mass 8:00AM

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

Saturday, November 9th (Dedication of the Lateran Basilica) 8:15-8:45 AM Confession/9AM Sung Mass/10 Adoration

SUNDAY, NOVEMBER 10th REMEMBRANCE SUNDAY/TWENTY-FOURTH AFTER TRINITY {Solemnity} (OT 32)

8:00AM SAID MASS (Annunciation, 289 Spencer Street)

Confession 12:15-12:45/1:00PM SUNG MASS/4:30 Evensong & Benediction (St. Theresa's, 95 Somerset St.)

Annunciation of the Blessed Virgin Mary, 289 Spencer Street, Ottawa

Monday, November 11th (St. Martin of Tours, Bishop/Remembrance Day) 7:30 Mattins/8:00AM Mass/9:00 Adoration

Tuesday, November 12th (St. Josaphat, Bishop & Martyr) 8:30 Mattins/9AM Mass

Wednesday, November 13th (Feria of Trinity XXIV) 8:30 Mattins/9:00AM Mass

Thursday, November 14th (Feria of Trinity XXIV) 5:30 Evensong/6:00PM Mass

Friday, November 15th (St. Albert the Great, Bishop & Doctor) 7:30 Mattins/Mass 8:00AM

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

Saturday, November 16th (St. Margaret of Scotland) 8:15-8:45 AM Confession/9:00AM Mass/10:00 Adoration

SUNDAY, NOVEMBER 17th TWENTY-FIFTH SUNDAY AFTER TRINITY {Solemnity} (OT 33)

8:00AM SAID MASS (Annunciation 289 Spencer Street)

Confession 12:15-12:45/1:00PM SUNG MASS/4:30 Sung Evening Prayer & Sermon (St. Theresa's, 95 Somerset St.)

Annunciation of the Blessed Virgin Mary, 289 Spencer Street, Ottawa

Monday, November 18th (Dedication of the Basilicas of Sts. Peter & Paul, Apostles) 7:30 Mattins/8AM Mass/9AM Adoration

Tuesday, November 19th (Feria of Trinity XXV) 8:30 Mattins/9:00AM Mass

Wednesday, November 20th (St. Edmund, Martyr) 8:30 Mattins/9:00 AM Mass

Thursday, November 21st (The Presentation of the Blessed Virgin Mary) 5:30 Evensong/6:00PM Mass

Friday, November 22nd (St. Cecilia, Virgin & Martyr) 7:30 Mattins/8:00AM Mass

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

Saturday, November 23rd (St. Clement I, Pope & Martyr) 8:15-8:45AM Confession/9AM Mass/10:00 Adoration

SUNDAY, NOVEMBER 24th CHRIST THE KING {Solemnity}

8:00AM SAID MASS (Annunciation 289 Spencer Street)

Confession 12:15-12:45/1:00PM SUNG MASS (St. Theresa's, 95 Somerset Street)/Thanksgiving Dinner

Annunciation of the Blessed Virgin Mary, 289 Spencer Street, Ottawa

Monday, November 25th (St. Catherine of Alexandria, Virgin & Martyr) 7:30 Mattins/8:00AM Mass/9:00 Adoration

Tuesday, November 26th (Weekday before Advent) 8:30 Mattins/9:00AM Mass

Wednesday, November 27th (Weekday before Advent) 8:30 Mattins/9:00 AM Mass

Thursday, November 28th (Weekday before Advent) 5:30 Evensong/6:00PM Mass

Friday, November 29th (Weekday before Advent) 7:30 Mattins/8:00AM Mass

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

SATURDAY, NOVEMBER 30th (ST. ANDREW, APOSTLE) 8:15-8:45AM Confession/9:00AM SUNG MASS/10:00 Adoration

DECEMBER 2024 – YEAR C

SUNDAY, DECEMBER 1st ADVENT I {Solemnity}

8:00AM SAID MASS (Annunciation 289 Spencer Street)

Confession 12:15-12:45PM/1:00PM SUNG MASS/4:30 Evensong & Benediction (St. Theresa's, 95 Somerset Street)