



# 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.annunciationofthebvm.org

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## IN HIM ARE ALL THINGS MADE NEW

*CANDLEMAS February 2<sup>nd</sup>; Malachi 3:1-4; Hebrews 2:14-18; Luke 2:22-40*

***When the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord. Luke 2:22***

I have commented often upon my sense of this Feast as the one which best gathers up the whole spectrum of human life to the LORD. The infant Jesus is presented, and will be greeted by the two elderly figures of Simeon and Anna; the latter in at least her mid-eighties, and the former of indeterminate age, but clearly nearing the end of his days, for he holds fast a promise of seeing the Messiah before he dies. Both clearly are possessors of prophetic gifts—it is always worth recalling that Simeon is “*Shimōn*” in the Hebrew, from *Shama*: to hear—and both of them hear, discern, obey, and articulate God’s word to others.



Joseph and Mary arrive, still fairly early in their married life, whereas Anna has been a widow presumably for decades. Jesus is presented as the firstborn, and His parents offer the required sacrifice in fulfilment of the Law, even as His circumcision and naming on His eighth day followed in that path of His people, Israel. Likewise, His presentation marks the completion of His mother’s period of purification after childbirth, in which she offers to the LORD not only the birth—messy, laborious and dangerous a business as that is—but the whole of her pregnancy. The Lord Jesus had already been present within for nine months, growing, being nurtured, sheltered and carried about, but also blessing His mother from within her very flesh.

I am fond of going back to St. Irenaeus’ words about Christ’s recapitulation of the whole spectrum of our human of lives, passing through and reconciling each age and stage to communion with God. That in turn, in the context of the Purification, draws me back to Genesis 3 and the consequences of the Fall.

At Genesis 3:16, the RSV reads, “***I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.***” whereas the KJV reads, ***I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.***

The “sorrow/pain” word (Hebrew: ‘itsābôn) here refers to *labour* or *worrying*; but the “conception/childbearing” word hêrôn does in fact take in the whole process: from the conception of the child to giving birth; and it has long seemed to me that, what follows between husband and wife, illustrates the struggles right into our present day with male-female relations; i.e. all of the things necessary to bring them together in order to conceive. So, I am thinking about all of the interactions between men and women, relating to each other before and after getting married, their communication on every level. The woman is warned that, “***Your desire shall be for your husband, and***

...continued on page 2...

*he shall rule over you.*” Here, the Hebrew “*desire for*” *tʿshûqâh* & “*rule over*” *mâshal* have to do with each trying to bend the other to his or her own ends—which comes as result of the breakdown of real love—he trying to dominate her, she trying to manipulate him. These words are echoed exactly in the next chapter, as God warns Cain about his relation to sin: “*Sin is lurking at the door; its desire is for you, but you must master [rule over] it.*” *Genesis 4:7*

The true Love—KJV *Charity*, (Greek: ἀγάπη *agapē*)—which is the heart of Christ Himself, and the very Nature of GOD who is LOVE, is that whereby the Lover gives himself for his Beloved, asking always: “*How can I give myself.*” In contrast, the Fall brings lust—not simply sexual desire, but coming to behold the former *beloved* as one from whom the *lover* now asks “*How can I get what I want?*”—the other becomes an object of one’s own desire, rather the one for whom one exists and lays down one’s own life. Jesus is that Love made flesh, poured out on the Cross to redeem and restore us.

We are reminded that the Immaculate Virgin Mary comes then as the new Eve, like the first Mother, conceived without sin but giving herself freely, and bearing the sinless Offspring who restores this whole process by His grace, reordering the whole of *conception* (*hêrôn*) and human relations in perfect Love. Her Mother soul will be pierced, but it will be coincidental with the piercing of His own heart, and the redemptive grace which has purified her, will gather her wounding into His own, that she might indeed be the new Eve, Mother of all who are made eternally alive in her Son, Jesus Christ.

He Himself is presented this day, as the firstborn, not just of the Holy Family, but of the new Creation, humanity renewed—recreated—in this new and last Adam. Then there is the *Glory*—the Light celebrated in this Candlemas, in which all things were created and in which all shall be made new; the Light which shines in darkness, and that the darkness did not—cannot—comprehend.

Did Simeon put the prophetic pieces together, as his wording suggests? Did he see Jeremiah’s vision fulfilled in this Holy Family, restoring Glory to this most holy place? 2 Maccabees 2 relates how the prophet Jeremiah, ahead of the Babylonians’ overrunning Jerusalem at the time of the Exile, followed the LORD’s directions to remove the Ark with Tabernacle & Altar of Incense, from the Temple to hide them in a cave in *the mountain where Moses had gone up and had seen the inheritance of God...The place shall be unknown until God gathers his people together again and shows his mercy. And then the*

*LORD will disclose these things, and the glory of the LORD and the cloud will appear, as they were shown in the case of Moses, and as Solomon asked that the place should be specially consecrated.*” 2 Maccabees 2:4-8

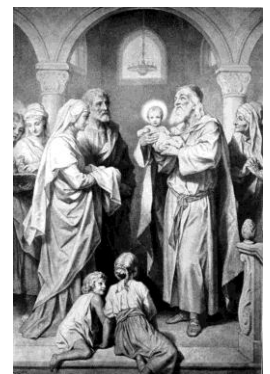
This Glory of God had descended upon the Mercy Seat, the Atonement covering over the Ark of the Covenant, in the Holy of holies in the heart of the Temple—that Mercy Seat which St. Paul identified with Christ Himself (Romans 3:25). (He uses the Greek word ἱλαστήριον *hilastērion* instead of the usual ἱλασμός *hilasmos* for expiation/propitiation, whereas the former is used in the LXX (Septuagint: Greek translation of the Old Testament) and at Hebrews 9:5 to refer to the *Mercy Seat: Hebrew: kappôreth; think Yom Kippur=Day of Atonement*).

So Mary comes as the “Ark of the New Covenant”, bearing this Treasure, and presenting Him, not only as “*the Glory of [His] people Israel*”, but also “*a light for revelation to the Gentiles*”.

Yes, Malachi looked to the Refiner’s Fire to purify the sons of Levi to offer true worship, but we need to remember that Israel was called to be a *priestly people*. The distinct order of priests and Levites was necessary because of the people’s sins, but the whole nation was to be holy as the LORD their God in order to be witnesses of His will and His ways to the world, and ultimately to be those by whom the Saviour of the whole world should come.

Now Christ Jesus has come, of that nation the perfect High Priest, to cleanse and purify all people who would become true descendants of Abraham in Him; that *we* may be a royal priesthood and holy nation, shining as His lights in this world—earthen vessels radiant with His glory within (*cf. 2 Corinthians 4:7*).

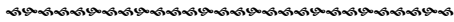
**LORD, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; To be a light to lighten the Gentiles, and to be the glory of Thy people Israel.**



In Christ Jesus,

Fr. Doug Hayman

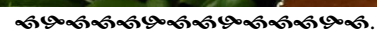
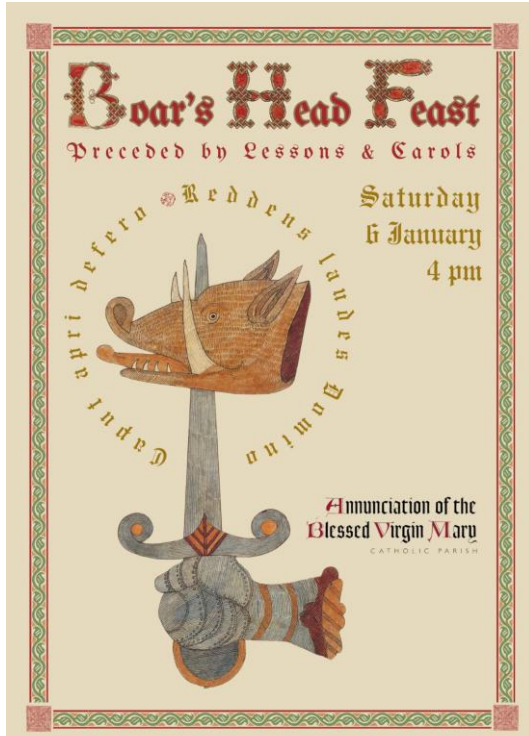




# The Epiphany

## BOAR'S HEAD FEAST

Replete with much food, faith & frivolity, music, fellowship, fun, joyful service & entertainment!



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Michael's Musings

As I write this, the Trolly household is in the midst of our Children's Birthday Season, as the three children have birthdays in the span of seven days, with the eldest and youngest almost exactly seven years apart. It's been an exciting season so far, and I must say that we deeply appreciate the parishioners who were so thoughtful as to bring cakes and ensure that the children's birthdays were celebrated by their parish family. On the homefront, the children themselves have taken more of a hand in making plans. Robert had his all planned out, including which boys from his class were coming, who was bringing extra Nintendo controllers, and what we'd serve for dinner. It had all been worked out in detail at school, and the other parents, I think, knew about it before we did. Anna will have a party in conjunction with a friend from her class, a weekend later. We also had a lovely family dinner on the Sunday sandwiched between two of the birthdays. But the season will reach its exciting high-point on February 2, Anna's actual birthday, which you might also recognize as the Feast of the Presentation, commonly known as Candlemas.

Most years, I go on in some detail about how important I feel it is to keep Christmas decorations up until Candlemas, and to give that celebration its proper place, but I think I did mention it last month, and in any case, you're reading this after the fact. I have been thinking a lot this year about the two characters the Holy Family meet in the course of their visit to the temple, Saint Simeon and Saint Anna the Prophetess, and feel this might be worth thinking about as we prepare for Lent, or even more importantly as we prepare for the end of our lives. Perhaps, as I also might have mentioned last month, I have a milestone birthday coming up, and feel somewhat introspective. Some people set up for themselves things called "Bucket Lists" – things they want to accomplish before, well, you get the idea. I'm very grateful, in one sense, to have completed almost everything that I ever would have wanted to put on mine. I realize it's a blessing few people ever reach. I've attended four different universities, performed piano competitively, was ordained as an Anglican minister (after a full seven years of Fr. Carl's drilling me in everything from the exact length of the pause in the middle of a Psalm to the proper way to bring Holy Communion to a sick person). I got to travel to the Holy Land, and visit my grandfather's ancestral home in Ulster. I am blessed with a loving wife, and three beautiful children. I've had virtually everything I ever could have wanted, but nothing, not the family, not the

service to the church, not any knowledge of theology, really means anything without being able to repeat the words of St. Simeon, "Lord, now lettest thou thy servant depart in peace... for mine eyes have seen thy salvation..."

The biblical text tells us so little about Simeon and Anna, but the little it does (and in some ways, more importantly, what it doesn't say) tells us a great deal. For example, although it says that Simeon had been promised by God that he would not die without seeing the Messiah, we don't know exactly how old he was. We don't know what he did for a living, whether he was married, or even what tribe he was from (although without anything being mentioned, I suppose it's safe to guess he was from the tribe of Judah). We know that he did not, unlike Anna, live in the Temple, although it says that he was "righteous and devout," so he likely was there often; but in some ways, he seems to represent a slightly more active life, whereas Anna might prefigure the life of the cloister. We don't really know how old she was either, in that there is a disagreement as to whether the text should be translated to say that she had been a widow for eighty-four years, or that she was now eighty-four years old. I am no Greek scholar (I know Fr. Doug could offer a lot of insightful commentary here), but I cannot think of a woman aged eighty-four who would appreciate being described as "of a great age"! On the other hand, I have known a woman who was over one hundred, and who used to chase my toddler son around her apartment with her walker, laughing with eyes full of mischief. It is the image of our son, on one of his first visits to the church, along with Ursula Linnett, on what was one of her last, that I pictured as I imagined this encounter, and I have included it here.

Whether Anna was about four-score and four years old, or was something more like 106 years old, the eighty-four is certainly significant. She was married for seven years – a week of years – a number of perfection, and eighty-four years, whether the total years of her life or the years of her widowhood, is twelve times that, a week of years for each of the Twelve Tribes, perhaps? She is the symbol of the completion of their waiting for the Messiah. She herself is not of Judah, but of the tribe of Asher, one of a remnant of those from the Northern Kingdom who remained true to the God of Israel. Just as with many figures in the Old Testament, it was not simply the words she spoke that were prophetic, but the story of her life. She had been in the Temple for such a long time, watching as Herod began to renovate the relatively austere structure, an expansion that would continue until only a few years before it was

destroyed! But despite the grandeur of the construction, the glory that had been present in Solomon's Temple was not there, just as the Ark of the Covenant was not there. Until that day when both the Ark and the Eternal Glory of God, incarnate as a helpless newborn, did enter the Temple. As promised.

Simeon and Anna were especially blessed, as this ministry of the Holy Spirit was not given so often before Pentecost, and they were able to see Jesus in the flesh and tell everyone they met about him. Of course, we have been given the Holy Spirit in our Confirmation, and we have received his living Body and Blood, Soul and Divinity, in the Holy Communion. We see his glory present in our humble church every day, filling his Tabernacle. Why do we not tell everyone? Why is it so easy to be distracted by what is no doubt highly important – questions of what we will do for a living, or in what precise way we will serve the Church, or sometimes truly devastating things, such as the loss of a spouse or other family member – but we do not remember what is most important of all, that the LORD God has truly appeared in his Temple – his Body – and that we have, in fact, seen and touched him. Again, why do we not tell everyone?

Anna and Simeon lived lives defined by their relationship with the Holy Spirit, and regardless of how old they were exactly, or anything else about them, this was the one thing on their bucket list. They wanted to see Jesus. Then they could depart in peace. As proud as I am, and will be, of all their accomplishments throughout life, this is the one thing I truly want for my children. And as many things as I still long for in this life, at the end of the day, there is only one thing that I want for myself: to be with Jesus.

*Michael Trolly*

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



Michael & Robert Trolly with the late Ursula Linnett

## FASTING & ABSTINENCE

*(from the late ACCC Bishop Carmino Joseph de Catanzaro)*

**1. Fasting and Abstinence.** The list of Days of Fasting Abstinence and Solemn Prayer in the (Anglican) Book of Common Prayer is as simple as can be, yet wholly traditional. **Major Fast Days:** Ash Wednesday and Good Friday. **Days of Abstinence:** 1 All the Fridays of the Year except Christmas Day and the Epiphany\*. 2 The Forty Days of Lent.

Fasting and abstinence are penitential exercises linked to particular days of penitence. We go without because our blessed Lord denied Himself, even to the point of death on the Cross for us sinners. In addition, fasting and abstinence are primarily concerned with food. 'Fasting from sin' is a Christian duty at all times! Fasting and abstinence from food are meant to reinforce this. Sunday, the day of the Resurrection, is never a day of fast or abstinence.

*[\*In the Ordinariate, other Solemnities are exempt also.]*

**2. Abstinence.** Traditionally, the Friday abstinence applies to meat and fowl. In Lent this is extended to every day (except Sunday). For practical reasons, however, when we are not in charge of the menu, such as when we are out to a meal, we shall eat what is put in front of us, and maybe quietly abstain from something else on the table if we have a choice. We must make sure that our abstinence is a real act of self-denial, whatever form it takes. It must be done to the Lord, not to be seen by others (S. Matthew 6:16-18). Our Lord had harsh words for people whose religious practices were performed in order to impress other people.

**3. Fasting.** Abstinence refers to what we eat and drink. Fasting refers to a notable reduction in the amount of food we eat. The two are not mutually exclusive. To what extent we fast must be governed by considerations of age and health. We might say that only those in normal health between the ages of 18 and 59 inclusive should fast. Those who should not fast are pregnant women, nursing mothers, those with stomach ailments, those doing heavy work, diabetics, etc.

**Ash Wednesday and Good Friday.** The Ash Wednesday and Good Friday Fasts (the two major fasts prescribed in the BCP), traditionally involve eating only one meatless meal, and two light snacks if needed. Water and hot drinks are not considered as breaking the fast. Lenten Wednesdays and Fridays would also be appropriate days for fasting in addition to the abstinence already required.

**4. Prayer.** We must remember that whatever form our fasting and abstinence takes, it must be an act of devotion to our Lord, if not, it is no different from secular dieting. Prayer, then, is the other side of the fasting and abstinence coin, and must accompany it. Offer the fast and abstinence, and the resulting discomfort, as a token proof, an acted prayer if you like, that you are serious about repenting of your sins both past and present. You might also use it for the sick, for the conversion of others, Church growth, to break a bad habit, for an end to abortion, etc. You could begin these Lenten days with some such prayer as this:

*O dear Lord Jesus, bless this day of prayer and fasting that I offer, with Thy fast and prayers for us, to our heavenly Father. Accept it for (here mention the intention of the fast), and by Thy Holy Spirit sustain me this day; through the same Christ our Lord. Amen.*



# Annunciation of the Blessed Virgin Mary Catholic Church

## CALENDAR OF SERVICES – FEBRUARY 2024 – YEAR B

Thursday, February 1<sup>st</sup> (Pre-Lenten Feria) 5:30PM Evensong/6:00PM Mass

**FRIDAY, FEBRUARY 2<sup>nd</sup> (CANDLEMAS: PRESENTATION of the LORD/PURIFICATION of OUR LADY) {Feast}**  
**7:30 Mattins/8AM Mass/5:30PM Evensong 6:00PM SUNG MASS**

Saturday, February 3<sup>rd</sup> (St. Blaise, Bishop & Martyr)

7:45-8:15AM Confession/8:30AM Mattins/9AM Mass/10:00AM Adoration

**SUNDAY, FEBRUARY 4<sup>th</sup> SEXAGESIMA {Solemnity} [OT 5]**  
**8:00AM Mass/9:20AM Mattins/10AM Sung Mass/4PM EVENSONG & BENEDICTION**

Monday, February 5<sup>th</sup> (St. Agatha, Virgin & Martyr) 7:30 Mattins/8 AM Mass/9 Adoration

Tuesday, February 6<sup>th</sup> (St. Paul Miki & Companions, Martyrs) 8:30 Mattins/9AM Mass

Wednesday, February 7<sup>th</sup> (Pre-Lenten Feria) 8:30 Mattins/9AM Mass

Thursday, February 8<sup>th</sup> (St. Jerome Emiliani, Priest) 5:30PM Evensong/6:00PM Mass

Friday, February 9<sup>th</sup> (Pre-Lenten Feria) 7:30 Mattins/8:00AM Mass

Saturday, February 10<sup>th</sup> (St. Scholastica, Virgin) 7:45-8:15AM Confession/8:30 Mattins/9AM Mass/10:00 Adoration

**SUNDAY, FEBRUARY 11<sup>th</sup> QUINQUAGESIMA[PURPLE] {Solemnity} [OT 6]**  
**8:00AM Mass/9:20AM Mattins/10AM Sung Mass**

Monday, February 12<sup>th</sup> (Pre-Lenten Feria) 7:30 Mattins/8 Mass/9AM Adoration

SHROVE TUESDAY, February 13<sup>th</sup> 8:30 Mattins/9AM Mass/3-5PM Confession/Reconciliation

**ASH WEDNESDAY, February 14<sup>th</sup> 7AM/12 NOON Mass with Imposition of Ashes**  
**(Lent begins) 5:30 Evensong/6:00PM Mass with Imposition of Ashes**

Thursday after Ash Wednesday, February 15<sup>th</sup> 5:30 Evensong/6PM Mass

Friday after Ash Wednesday, February 16<sup>th</sup> 7:30 Mattins/8:00AM Mass

Saturday after Ash Wednesday, February 17<sup>th</sup> - 7:45-8:15AM Confession/8:30 Mattins/9AM Mass/10:00 Adoration

**SUNDAY, FEBRUARY 18th LENT 1 {Solemnity}**  
**8:00AM MASS/9:20AM Mattins/10AM SUNG MASS/4:00PM Evening Prayer with Sermon**

Monday, February 19<sup>th</sup> (First Week of Lent) 7:30 Mattins/8 Mass/9AM Adoration

Tuesday, February 20<sup>th</sup> (First Week of Lent) 8:30AM Mattins/9:00 AM Mass

Ember Wednesday, Feb 21<sup>st</sup> (St. Peter Damian, Bishop & Doctor) 8:30 Mattins/9 AM Mass

**THURSDAY, FEBRUARY 22<sup>nd</sup> (CHAIR OF ST. PETER) {Solemnity} [WHITE]**  
**5:30PM Evensong/6:00PM SUNG MASS**

Ember Friday, Feb 23<sup>rd</sup> (St. Polycarp, Bp & Martyr) 7:30 Mattins/8AM Mass/7PM Stations of the Cross

Ember Saturday, February 24<sup>th</sup> 7:45-8:15AM Confession/8:30 Mattins/9AM Healing Mass/10:00 Adoration

**SUNDAY, FEBRUARY 25th LENT 2 {Solemnity}**  
**8:00AM MASS/9:20AM Mattins/10AM SUNG MASS**

Monday, February 26<sup>th</sup> (2nd Week of Lent) 7:30 Mattins/8 AM Mass/9AM Adoration

Tuesday, February 27<sup>th</sup> (2nd Week of Lent) 8:30AM Mattins/9:00 AM Mass

Wednesday, February 28<sup>th</sup> (2nd Week of Lent) 8:30 Mattins/9AM Mass

Thursday, February 29<sup>h</sup> (2nd Week of Lent) 5:30 Evensong/6PM MASS

### MARCH 2024

Friday, March 1<sup>st</sup> (Lent II/St. David of Wales) 7:30 Mattins/8AM Mass/7PM Stations of the Cross

Saturday, March 2<sup>nd</sup> (St. Mary on Saturday) 7:45-8:15AM Confession/8:30AM Mattins/9AM Mass/10 Adoration

**SUNDAY, MARCH 3<sup>rd</sup> LENT 3 {Solemnity}**  
**8:00AM MASS/9:20AM Mattins/10AM SUNG MASS/4:00PM Evensong with Benediction**

Monday, March 4<sup>th</sup> (3rd Week of Lent) 7:30 Mattins/8 AM Mass/9 Adoration

Tuesday, March 5<sup>th</sup> (3rd Week of Lent) 8:30AM Mattins/9 AM Mass

Wednesday, March 6<sup>th</sup> March 5<sup>th</sup> (3rd Week of Lent) 8:30 Mattins/9 AM Mass

Thursday, March 7<sup>th</sup> (3rd Week of Lent/Sts. Perpetua & Felicitas, Martyrs) 5:30 Evensong/6:00PM Mass

Fri, March 8<sup>th</sup> (Lent 3/St. John of God) 7:30 Mattins/8AM Mass/7Pm Stations of the Cross

Sat, March 9<sup>th</sup> (Lent 3/St. Frances of Rome, Religious) 7:45-8:15AM Confession 8:30 Mattins/9:00AM Mass/10AM Adoration

**SUNDAY, MARCH 10<sup>th</sup> LENT 4 {Solemnity}**  
**8:00AM MASS/9:20AM Mattins/10AM SUNG MASS**