

# The Annunciator

Newsletter of the Church of the Annunciation  
of the Blessed Virgin Mary  
*Anglican Patrimony within the Catholic Communion*

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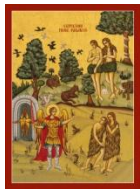
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## ADAM THE FIRST AND LAST #12

*LENT 1 Feb 26<sup>th</sup>, 2023 – Genesis 2:7-9; 3:1-7; Romans 5:12-19; Matthew 4:1-11*

*The serpent said to the woman, “You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”*



The devil’s tactics have not changed from those used on the first Adam to those used on the Last: i.e. Jesus Christ. He twists the Word of God, and imputes false motives to the Father, plays on human weakness, flattering and seducing with half truths and, when necessary, lies outright.

Now some of you might say that he wasn’t tempting Adam in the Garden, it was the woman, but she and he are parts of the one-flesh whole, wife and husband together the one Man. The Hebrew, 'ādām, functions as “Man” traditionally has in English: i.e. there is the *inclusive* use of the term to mean the Human Race, where the singular comprises the whole—Mankind or humanity—; **So God created man in His own image, in the image of God He created him; male and female He created them.**

Then there is the *exclusive* use, meaning an individual human male. 'Âdâm is the “Man” in Genesis 2, when there is but the one; then the woman is drawn out, and he becomes the male, she the female; both made in the image and likeness of God, made for each other. Again, they are to come together in the fruitful matrimonial union in order that God’s mandate, **“Be fruitful & multiply”** *Genesis 1:28* can be fulfilled. So the temptation is not of the woman rather than the man, but of them both: she eats, gives to him; he eats in turn, and by their disobedience the human race—Man—falls.

In like fashion, but now after the order of redemption and recreation, Jesus Christ is the One Man—the Last Adam—who comes to do, by His obedience, what no other could for whole race.

There is a sense in which the woman here represents the passions—heart?—which lead astray the will—the “head”, which the husband was to be (*cf. St. John Chrysostom*). He had been charged with tilling ('âbad) and keeping (shâmar) the Garden, but freely admitted the weeds; he was to be the head, giving Godly direction to his family, but became the tail instead, following into sin.

The devil begins by means of the serpent, engaging the woman in conversation and questioning God’s word, focusing on the limitations—boundaries—He has drawn. **“Did God say, ‘You shall not eat of any tree of the garden?’”**, while her response highlights the abundance of God’s provision: **“We may eat of all...”** Only one thing is forbidden, and that is for our protection from harm, from death. There had been no need, no lack apparent, and simple submission to God’s will kept the tree from troubling them; but the devil focuses on the prohibition: **“Why can’t you have it?!”** It is not for your *\*protection\**, but out of God’s jealousy and desire to would keep from you good things.” **“You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”** He questions God’s word, challenges its veracity (truth), and even asserts that God’s motives are not pure. “No”, he declares, “Not only will you not die, but that the knowledge procured will

make you *like God!!* “(Hebrew: *‘ēlōhîm=God or gods*). Have they forgotten that they were made in God’s image and likeness by His Word? (Have we?)

St. Paul warns, in Ephesians 5:3ff, that certain things *must not even be named among you, as is fitting among saints*. St. John Chrysostom says that the woman’s first mistake was conversing with the serpent. Things of darkness so easily cloud the mind, mislead and deceive; thoughts lead to acts.

Some ask why, given the danger, the forbidden fruit was in the Garden—don’t we put toxic liquids away in a locked cupboard, out of children’s reach? The Church Fathers saw the danger being in the act of disobedience to God’s command rather than the tree itself. In fact, Chrysostom points out that they had to know good and evil already, in the sense of right and wrong, otherwise how could they choose to obey God? Also, their eyes were open before they sinned, or the woman could not have looked upon the fruit, nor beheld anything in the Garden; nor could the man have beheld her. Likewise they were naked and *unashamed* before, but afterwards became aware and *ashamed* of their nakedness. They began to see—perceive/know—in a new way, marked by sin. Selfless love became self-centred lust, no longer beholding the beloved to whom you might give yourself, but an object to fulfil your own desires—knowing without God at the centre, for they had become their own \*gods\*. Perhaps they had had all the good nourishment of the tree through the others, knowing in proper context—as husband knowing wife and she him in matrimonial union, within their one-flesh context, open to full fruitfulness; now they are as strangers, perceiving every blemish: sex divorced from real love.

Of course, the serpent was correct, they didn’t drop dead on the spot. Yet his word was but a half truth, for they had already separated themselves from Life. *Sin came into the world through one man and death through sin, and so death spread to all men because all men sinned...Yet death reigned...even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.*

So, we come to the Last Adam, the antitype—that to which the type has pointed us—Jesus. Our Gospel follows right on His baptism, at which we hear the Father’s declaration, *“This is my beloved Son, with whom I am well pleased.”* We are in wilderness, not Garden, for this is where Man has been cast out. Jesus has been fasting and praying, bereft of abundance; led there by the Spirit, He’s been communing with God, (as Adam and Eve had been, pre-Fall, in the Garden?), and Satan enters,

stage left. With a flash of *déjà vu*, he begins by questioning the Father’s word: *“If you are the Son of God,...”* and then appeals to the passions: *“...command these stones to become loaves of bread.”* Jesus is hungry—aware of the bodily needs now, after coming back to down earth from prayerful communion with the Father—and the devil says, *“Obey your hunger and do something God-like! Prove your status; grasp it like Adam did!”* The fast is finished, so surely food is allowed now. Indeed, eating is a good thing, but the time is not right. He will one day remind human fathers that they surely would not give stones to their sons who ask for bread. It’s not the Father offering stones here, but Satan. Real food will come in God’s time; but there is a higher priority, even when one is physically famished: *“Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”*

The devil is not daunted, however, and once more he begins, *“If you are...”*, daring further to cite Scripture back at the Lord, albeit out of context and containing a fatal flaw. Psalm 91 offers a promise of protection, but Satan would test God by presumption. No, Jesus knows that there will be a time to *prove* God’s word, but it will be by obedience—doing what He said and receiving blessing—not deliberately putting oneself in harm’s way, challenging His Word, as our first parents did.

Then, as St. Matthew recounts it, the last temptation tears off the mask to reveal the heart of the matter: *WORSHIP ME!!* It has all been about doing things the devil’s way—or, if you will, any way but God’s. He offers Christ all the kingdoms of this world—which will one day be His anyway, for the risen Christ will say, *“All authority in heaven and on earth has been given to Me.”*, but must come by way of the Cross—but Satan demands that it be done *his* way. “No!” Because Jesus IS the Son, He will go no way but His Father’s: *He humbled Himself and became obedient unto death, even death on a cross. Therefore God has highly exalted Him and bestowed on Him the Name which is above every name, that at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

We were created in the image & likeness of God, to grow up as true sons and daughters, into the fullness of eternal life with Him. The serpent promised God-likeness if we would go our own way, becoming our own gods, effectively worshipping Satan, doing things his way; but Satan’s kingdom will fall; it *is already defeated*; Christ *is* Lord. The devil still twists the Word of God, and imputes false



## MICHAEL'S MUSINGS

(reprinted from March 2023\*)

If I ever go back to the Holy Land, I have to visit Nazareth. Fifteen years ago, it was a great blessing to spend three weeks on a study tour which included, among other things, five nights in Bethlehem, a week in the old city of Jerusalem, a trip to the top of Mount Sinai on a camel, and some time spent in cottages on the shore of the Sea of Galilee. It was amazing, and I have nothing to complain about, but the one thing that I did miss was a trip to Nazareth, since I was under the weather that day. Several other people were in the same boat, or on the same beach, including an Anglican priest and his wife from the parish which I was attending in Winnipeg. He celebrated a Eucharist for us on the shore of the Sea of Galilee, and this was obviously a truly wonderful experience. That being said, as time goes by, I feel more and more deeply the desire to visit Nazareth.

I remember the incredible feeling of blessing I experienced when visiting the place Jesus was born in Bethlehem. I remember most vividly my experience at the Church of the Holy Sepulchre, when I touched the stone where he lay when he rose from the dead. It was incredible, unbelievable except that it was true -- I was touching a place where a dead man came back to life. But Nazareth, not Bethlehem, is the place where God became Man.

Many early Christians believed that the date of Christ's conception and his crucifixion were one and the same. March 25 was the calendar date given for commemoration of Christ's passion in at least one early calculation. In medieval England, March 25 was the first day of the year, in addition to being the Feast of the Annunciation; and was also believed to be the day on which the universe was first created. Christ becoming human was the ultimate end of humanity, and also its beginning -- Christ is the blueprint, if you will, for God's creation of Adam and Eve. God the Son became human because that was his perfect will. Although the way it happened was God's providential response to our sin, our "happy fault", it is fruitless to speculate on what would have happened without the Fall. We know that Jesus did not only become human because he had to die for us. It was also because, quite apart from that, he wished to be one of us, and he wished to make us share in his divine nature. The Paschal mystery of Christ's death is bound up inseparably with the mystery of his incarnation, and with the creation of the world in the first place. In creating the world, in making a human being in his likeness, the likeness is that of the Son. The Incarnation is, in one sense, the creation, as well as the beginning of the recreation of the world. If God the Son did not become Man, there would have been no Man. So these mysteries are linked so closely, that it is fitting that they were celebrated together.

Now, we no longer begin our year on March 25, and of course our Paschal celebrations have long been spun off to other dates, and Christmas looms much larger in the mind of most Christians than the feast of the Annunciation. Still, it is in the Incarnation of Christ at the Annunciation that it all holds together, and we have the privilege of celebrating this great mystery as our parish solemnity. We get to be at the centre of

all things. Further, as we refer to it as the Annunciation of the Blessed Virgin Mary, rather than simply the Annunciation of the Lord (which it certainly is) we get to see it from her perspective, and realize this incredible miracle of the whole of humanity being carried in the womb of this simple young lady from a simple provincial town.

The Incarnation of God happened, as it were, in the middle of nowhere. Jerusalem and Bethlehem both had their connection with King David. When Jesus was introduced as being from Nazareth, it was asked whether anything good could possibly come from there. Nazareth is, even more than Chesterton said of Bethlehem, a place where extremes meet: that of divinity and humanity, of infinite and finite, and—even in earthly terms—of significant and seemingly insignificant, just as, throughout my life, and I suspect yours as well, we see God alive and moving in the most unlikely places.

\*In my day to day ministry to high school students, I serve at a school that seems (despite being near a large city) to be in the middle of nowhere. It is literally located in a corn field between two small villages, neither of which most people, even from the city, have heard about. It is the smallest high school in our school board, but God is there, and working in the lives of students. I get to go to classes and talk to them about Jesus, to sing to them, to tell them that God loves them, in the midst of their very ordinary, often painfully human, lives. And I share my painfully ordinary human life with them. This is where God comes.

Our parish, named for the Annunciation, named for the greatest thing that has ever happened, is another small, ordinary place. The building isn't much to look at. The congregation is small. The organist hits a lot of wrong notes. We're a goofy bunch, sometimes. But God is here. God the Son has become flesh and blood, and he appears here, making himself really present to us again and again, in the fullness of his humanity and divinity, at every Mass. God has become Man and he has come to visit us here.

Very much a part of our patrimony is the devotion to Our Lady of Walsingham, where the Virgin Mary asked the Lady Richeldis to build a replica of the home where Mary had lived in Nazareth—that place where God entered into human existence. Jerusalem may not have been built in England's green and pleasant land, but a piece of Nazareth was built there, and is carried with us in our hearts. We even have some stones from Walsingham at our Cathedral in Houston, and of course, it is a statue of Our Lady of Walsingham that is placed just outside the door of our Lady Chapel. As we honour Our Lady of Walsingham, it is the Blessed Virgin of the Annunciation who we love, and the child of her womb, the one who died for us, the one by whom, in the beginning, humanity was first created. In him all things hold together. In him we hold together, even in our frightful frailty and weakness.

If I ever have the opportunity, I will visit Nazareth. But if not, I believe I have seen it here. God is human, and he walks with us here, and his word is conceived in our hearts, and we hear the angel's voice that we are blessed, and we somehow, by God's grace, answer with our own "Let it be..."

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



# Annunciation of the Blessed Virgin Mary Catholic Church

## CALENDAR OF SERVICES – MARCH 2025 – YEAR C

**DATE** @289 Spencer Street @ St. Theresa, 96 Somerset Street West  
 Saturday, March 1<sup>st</sup> (St. David, Bishop) 8:15-8:45 Confession/9AM Sung Mass/10 Adoration

**SUNDAY, MARCH 2<sup>nd</sup> QUINQUAGESIMA {Solemnity} Sunday before Lent**  
 8:00AM SAID MASS Confession 12:15-12:45/1:00PM Sung Mass  
 4:30PM Evensong & Benediction

**DATE** @289 Spencer Street @ St. Theresa, 96 Somerset Street West  
 Monday, March 3<sup>rd</sup> (Pre-Lenten Feria) 7:30 Mattins/8:00AM Mass/9:00 Adoration  
 Tuesday, March 4<sup>th</sup> (**SHROVE TUESDAY**) 8:30 Mattins/9:00AM Mass **CONFESSION 3-5:30PM /6PM PANCAKE SUPPER**

**ASH WEDNESDAY, March 5<sup>th</sup> - 7AM/12 NOON Mass with Imposition of Ashes 7PM Sung Mass - Imposition of Ashes**

Thursday, March 6<sup>th</sup> (After Ash Wednesday) 5:30 Evensong/6:00PM Mass  
 Friday, March 7<sup>th</sup> (Sts. Perpetua & Felicitas, Martyrs) 7:30 Mattins/Mass 8:00AM **7:00PM Stations of the Cross**

Saturday, March 8<sup>th</sup> (St. Mary on Saturday) **8:15-8:45AM Confession/9AM Mass/10AM Adoration**

**SUNDAY MARCH 9<sup>th</sup> - LENT 1** 8:00AM SAID MASS **Confession 12:15-12:45/1:00PM Sung Mass**

**DATE** @289 Spencer Street @ St. Theresa, 96 Somerset Street West  
 Monday, March 10<sup>th</sup> (First Week of Lent) 7:30 Mattins/8AM Mass/9AM Adoration  
 Tuesday, March 11<sup>th</sup> (First Week of Lent) 8:30 Mattins/9:00AM Mass  
 Wednesday March 12<sup>th</sup> (Lenten Ember Day) 8:30 Mattins/9AM Mass  
 Thursday, March 13<sup>th</sup> (First Week of Lent) 5:30 Evensong/6:00PM Mass  
 Friday, March 14<sup>th</sup> (Lenten Ember Day) 7:30 Mattins/Mass 8:00AM **7:00PM Stations of the Cross**

Saturday, March 15<sup>th</sup> (Lenten Ember Day) **8:15-8:45 AM Confession/9AM Mass/10AM Adoration**

**SUNDAY, MARCH 16<sup>th</sup> - LENT 2** 8:00AM SAID MASS **Confession 12:15-12:45/1:00PM Sung Mass**  
**4:30PM Sung Evening Prayer with Sermon**

**DATE** @289 Spencer Street @ St. Theresa, 96 Somerset Street West  
 Monday, March 17<sup>th</sup> (St. Patrick, Bishop) 7:30 Mattins/8:00AM Mass/9:00 Adoration  
 Tues, March 18<sup>th</sup> (St. Cyril of Jerusalem, Bp & Dr.) 8:30 Mattins/9AM Mass

**WEDNESDAY, MARCH 19<sup>th</sup> ST. JOSEPH, Spouse of the Blessed Virgin Mary**  
**8:30 Mattins/9AM Mass 7:00PM SUNG MASS**

Thursday, March 20<sup>th</sup> (Second Week of Lent) 5:30 Evensong/6:00PM Mass  
 Friday, March 21<sup>st</sup> (Second Week of Lent) 7:30 Mattins/Mass 8:00AM **7:00PM Stations of the Cross**

Saturday, March 22<sup>nd</sup> (Second Week of Lent) **8:15-8:45 AM Confession/9AM Sung Mass/10 Adoration**

**SUNDAY, MARCH 23<sup>rd</sup> LENT 3** 8:00AM SAID MASS **Confession 12:15-12:45/1:00PM Sung Mass**

**DATE** @289 Spencer Street @ St. Theresa, 96 Somerset Street West  
 Monday, March 24<sup>th</sup> (Third Week of Lent) 7:30 Mattins/8AM Mass/9 Adoration {Solemnity}

**TUESDAY, MARCH 25<sup>th</sup> ANNUNCIATION OF THE BLESSED VIRGIN MARY**  
 8:30 Mattins/9AM Mass **7:00PM SUNG MASS**

Wednesday, March 26<sup>th</sup> (Third Week of Lent) 8:30 Mattins/9AM Mass  
 Thursday March 27<sup>th</sup> (Third Week of Lent) 5:30 Evensong/6:00PM Mass  
 Friday March 28<sup>th</sup> (Third Week of Lent)) 7:30 Mattins/Mass 8:00AM **7:00PM Stations of the Cross**

Saturday, March 29th (Third Week of Lent) **8:15-8:45 Confession/9AM HEALING MASS 10AM Adoration**

**SUNDAY, MARCH 30<sup>th</sup> LENT 4/Laetare/Mothering Sunday**  
 8:00AM SAID MASS **Confession 12:15-12:45PM/1:00PM Sung Mass**

**DATE** @289 Spencer Street @ St. Theresa, 96 Somerset Street West  
 Monday, March 31<sup>st</sup> (Fourth Week of Lent) 7:30 Mattins/8AM Mass/9:00 Adoration

### APRIL 2025

Tuesday, April 1<sup>st</sup> (Fourth Week of Lent) 8:30 Mattins/9:00AM Mass  
 Wednesday, April 2<sup>nd</sup> (Fourth Week of Lent) 8:30 Mattins/9:00 AM Mass  
 Thursday, April 3<sup>rd</sup> (Fourth Week of Lent) 5:30 Evensong/6:00PM Mass  
 Friday, April 4<sup>th</sup> (Fourth Week of Lent) 7:30 Mattins/8:00AM Mass **7:00PM Stations of the Cross**

Saturday, April 5<sup>th</sup> (St. Vincent Ferrer, Priest) **8:15-8:45 Confession/9AM Sung Mass/10 Adoration**