

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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ROGATION

Acts 8:5-8, 14-17; 1 Peter 3:15-18; John 14:15-21

“If you love me, you will keep my commandments. And I will pray the Father, and He will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; you know Him, for He dwells with you, and will be in you.”



At the Last Supper, Jesus spoke of what was to come, in particular His going away: first in His death, from which He would return, raised on the third day. Then, secondly, His departure by His bodily Ascension into heaven, from which He would not return as He had been there with them, although He promised that He would not leave them desolate (orphans), but would send Another “Counsellor/Helper/Comforter/Advocate/Paraklēte.” The Greek word translated in these various ways is παράκλητος *paraklētos*: Para + klētos (from kaleō=I call) literally “one called alongside”. “Advocate”, from the Latin for one who speaks on your behalf (is on your side), captures this fairly well. In fact, Jesus says “another”, which suggests that He is the first—which perhaps will bring to mind the “Comfortable Words”: **Hear also what Saint John saith. “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.” 1 St John 2: 1, 2.** This is the Holy Spirit. “**And I will ask the Father, and He will give you another Counsellor, to be with you for ever, even the Spirit of truth, ... Whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, He will bear witness to me.**” John 14:16, 15:26

So, on one hand, the Spirit will continue the work begun by Jesus, for He will remind them of all He had to say and lead them into all truth—for He is the “*Spirit of Truth*”, and Jesus had just declared Himself to be the Way & the Truth & the Life—i.e. more deeply into the heart and life of Jesus; if not, it’s not His Holy Spirit. On the other hand, He will also take them beyond what Jesus had done or could do, for He will be not only **with** them but **within** them as well.

Our baptism into Jesus is with water and the Holy Spirit. It is not just an external washing, but an inward transformation, a reorientation of our lives; i.e. the new birth “from above”.

St. Paul writes (2 *Corinthians* 1:22 & 5:5) of the Spirit being given as a down payment—earnest ἀρραβών *arhabōn*—of the fullness of life which is to come; and in *Romans* 8:23 he refers to us having the firstfruits—ἀπαρχή *aparchē*—of the Spirit, which we know from the Mosaic Law to be the offering of the first of the harvest, as a pledge that the rest of the offering due will follow at the end. **In [Christ] you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, who is the guarantee (ἀρραβών) of our inheritance until we acquire possession of it, to the praise of his glory.** *Ephesians* 1:13-14

We are reborn of the Kingdom of God, and begin again as infants in need of growing up into full maturity in Him, which requires *interior* formation of heart, mind and spirit. Our hope is that we will grow up to be full partakers of the divine nature—the eternal nature, which is ours in Christ Jesus: the Kingdom Life—i.e. the restoration of what human beings were created to be: the image and likeness of God, which we see perfected in Christ Jesus.

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Here I might remind us once more of the distinctiveness of Christian hope set against that of the world. Rather than the wistful sense carried most often by the sentiment “*I hope,...*”—often longing for something which is hardly likely, and therefore more a *wish* than expectation—our hope in Christ rests upon His promises, and therefore is confident and assured. We hope, because we are not there yet, not because the outcome is uncertain.

That is the hope for which St. Peter wrote we should be prepared to “*make a defense*” (Greek: ἀπολογία apologia) —recall *Luke 21:14-15* “***Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.*** . It is a hope which is realized more and more fully as we give ourselves to Him and become His “*temples*” (I Corinthians 6:19); the “*defense*” comes of His grace, as we are in Him and He in us.

This is “*Rogation Sunday*”, from the Latin *Rogatio: asking/rogare: to ask*; and further Rogation Days follow this week. Traditionally it is a time, especially in rural parishes, of praying for the sowing of fields, and asking God’s blessing upon their fruitfulness and the harvest to come, which of course ties in with beseeching the Lord for the *spiritual* harvest of our souls as well.

There has been the practice of “*beating the bounds*” of the parish, circumnavigating the geographical territory and praying for all within—and, of course, our own parish boundaries are less clear than many in that sense. In rural jurisdictions, going about the fields makes sense, but what of the urban setting? Some years ago, the Anglican musician and composer, Graham Kendrick, started conducting a “*March for Jesus*” in downtown London, where his community was situated, walking about the streets and office buildings to pray blessing upon all who worked and/or lived there. A couple of these marches were held decades ago in Ottawa, but I also engaged in something similar in one seaway town under my charge in Anglican days, where I joined with other Christians in praying for homes, businesses and churches throughout the village. More recently, we might recognize something similar in our Corpus Christi processions with St. George’s, around our own neighbourhood, for I have always considered Rogation prayers to be about more than just beseeching God’s blessing. They ought to be focused upon reclaiming the territory as well, reasserting the authority of Jesus Christ over the whole.

We thereby declare, before Satan and all spiritual powers in heaven, on earth and below the earth, that the evil one has no rights in this territory—even if doors have been opened by sin, he has no right in

those who belong to Christ, and we can renounce the opening, deliberately close the doors, and seal them with the precious Blood of the Lamb, in the Name of Jesus!

Frankly, all of us can do this with our own houses, apartments and all our property—everything and everyone for whom we have responsibility—perhaps even sprinkling holy water as we go, in the Name of Jesus Christ, asking God to disarm the enemy and mark all as Christ’s own.

We do well to do this outwardly, but further to do so within our lives, for the holy Paraklēte is not only *with* but *within us* as well.

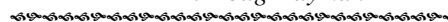
I have used these images before, but let me return. The Holy Spirit is given to fill us and make us His own: Temples of the Spirit! He is not to be just a guest in *your* home, however honoured that Guest may be. He is to be Lord of *His Temple*, where He is worshipped, honoured and obeyed. Recall Jesus’ words about obeying His commandments. We take this more seriously when we recognize that it is His territory; His temple; the realm of His Kingdom.

The other image, which most of you have heard me use before, is of the Holy Spirit as the heavenly “*Dove*”, who is given us in baptism, but too often resides as one caged within us. I hear His singing/cooing, and am comforted to know that He is there safely in place in “*my house*”; but it is not to be *my house* but *His temple!* He is to have free and full run of His own!

If we did not receive the Spirit in baptism, it was not Christian baptism—i.e. in the Name of the Father, and of the Son, and of the Holy Spirit—and our subsequent Confirmation has to do with the stirring up of His gifts, as we boldly renew promises made for us in baptism, to be His own, growing up into full maturity in Christ Jesus. So we need to pray for consecration of the whole of our lives to that end. Reclaim the territory; use Holy Water; pray over home, property, and over and through your whole body, mind and spirit.

St. Peter speaks of need to be “*prepared to make a defense*”, and that primary preparation comes of “*reverencing Christ in your hearts*”, because Jesus (Luke 21:14-15) said that words would be given to those who trusted in Him; the Spirit will supply. Walk with Him; be anchored in Him and filled with His Holy Spirit. “*Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened.* (Matthew 7:7-8) Let us ask, pray, and obey His word and commandments, declaring to all creation that we are His own.

Fr. Doug Hayman



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.

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



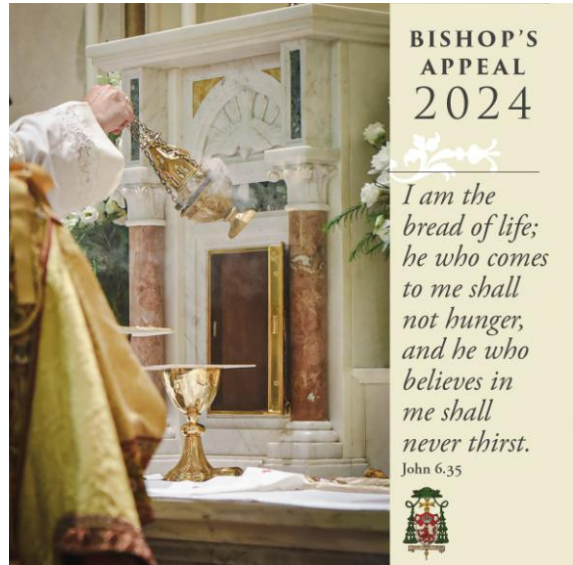
The PERSONAL ORDINARIATE
of the CHAIR OF SAINT PETER

- Based in Houston, Texas, this Ordinariate has more than 40 Roman Catholic parishes and communities across the United States and Canada.
 - The Ordinariate was created to provide a path for groups of Anglicans to become fully Roman Catholic, while retaining elements of their worship traditions and spiritual heritage in their union with the Catholic Church. The Ordinariate is a key ecumenical venture exemplifying the [Second Vatican Council's vision for Christian unity](#), in which diverse expressions of one faith are joined together in the Church.
 - The Personal Ordinariate of the Chair of St. Peter was [established in response](#) to repeated and persistent inquiries from Anglicans who over time, have come to identify the Catholic Church as their home. Those joining the Ordinariate have discerned they are truly Catholic in what they believe and desire full membership in the Catholic Church.
 - There are three Personal Ordinariates in the world: Our Lady of Walsingham in the United Kingdom; the Chair of Saint Peter in the United States and Canada; and Our Lady of the Southern Cross in Australia.
- Parishes and communities in the Ordinariates are fully Roman Catholic**, but retain elements of Anglican traditions in their liturgy, hospitality and ministries.

- In the Second Vatican Council's Decree on Ecumenism (*Unitatis redintegratio*), the Catholic Church specified what it would look like to bring all Christians together into communion. The Council said Christian groups would bring their own distinctive traditions to the Catholic Church; they would not be suppressed or absorbed. The Vatican's remarkable ecumenical gesture in establishing the Ordinariates affirms the Catholic Church's view that the patrimony of differing Christian spiritualities and liturgies is a treasure meant to be shared within the Catholic tradition.

Called to be gracious instruments of Christian unity, members of the Personal Ordinariate of the Chair of St. Peter are **led by a bishop** who is **appointed by the Pope**. [Bishop Steven J. Lopes](#) is the first bishop of the Personal Ordinariate of the Chair of St. Peter.

- Like other bishops in the United States and Canada, the bishop serves under the direct authority of the Pope to build up the Catholic Church through mutual mission and ministry.
- The bishop is a full member of the United States Conference of Catholic Bishops and the Canadian Conference of Catholic Bishops.



BISHOP'S
APPEAL
2024

*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



Donate Online – ordinariate.ca/giving/ba

Michael's Musings

It is likely that almost everyone reading this knows that Bishop Steven Lopes visited Annunciation this past Sunday, April 28, and that our son Robert received the Sacrament of Confirmation at that time. Some of you may not know that there was actually another Trolly family milestone this week, also celebrated at Annunciation. Two days later, our daughter Anna made her promise as an Otter, the youngest branch of the Federation of North American Explorers, receiving a blessing from Archbishop Ivan Jurkovič, the Apostolic Nuncio to Canada, who was making a visit to the Otter Lodge. Both of these, especially together within a few days, provide a snapshot of how our children are growing up, and also of how God has blessed our parish during the time since we entered into the Catholic Church.



Robert Benjamin Clement Trolly, newly confirmed, with Bp. Steven Lopes

Robert's life began shortly after we entered into Full Communion. We like to tease Archbishop Prendergast that he knew about Robert before we did. He came up to us at the reception after Fr. Bob Bedard's internment at Hope Cemetery, and asked us "How's the baby?" We looked at him blankly, and he said that he probably had us confused with someone else, but it was less than a week later that we knew that Rebecca was pregnant. Robert is named after Fr. Bedard, as well as after (former Anglican bishop) Msgr. Robert

Mercer. As we began our life as parents, we constantly prayed that God would enable us to hold together these various parts of our Catholic tradition represented by these two priests, and to pass these on to our children. That Robert was able to reaffirm his baptismal vows and receive the laying on of hands using a rite very similar to the one we used as Anglicans is a wonderful thing, and he did so in a community that has benefitted so much from the charismatic renewal within the Catholic Church, exemplified by the teaching of Fr. Bedard and the Companions of the Cross. It was so important for us that Robert's grandparents, three of whom are Wesleyan Church ministers, were able to share the day with us, and that they could recognize within the liturgy, and within the Bishop's sermon, a call to the holiness and dedication to Christ that they have taught their grandson. It is our prayer that Robert will live his life as one who is fully Catholic, but who seeks to reconcile in that Full Communion all of the goodness found in communities that have been separated from the Catholic Church, and to work to continue our work of bringing people inside.

It is also amazing to see the growth of Annunciation since Robert was a baby, to be joined by other young families, to see how joyfully our community welcomes nursing mothers, screaming babies and toddlers, as well as (occasionally) well-behaved children. Many parishes, I'm sad to say, don't make parents feel nearly so welcome as Annunciation has always made us. Two years ago, Robert received his First Communion. To accommodate the guests, and to help support Robert in his own nervousness, Fr. Doug very generously scheduled a special Mass. Although the Mass was scheduled specifically so that Robert could receive his First Holy Communion, no unnecessary attention was drawn to this point; it was not mentioned explicitly in the prayers or homily, although everyone knew why they were there—and this was exactly what he needed at the time. This past Sunday, Robert had to profess his faith in front of a large overflow crowd, in front of a Bishop he has only met once before—and he did so, loudly, clearly, and—I believe—with his whole heart. Our parish has likewise grown more confident. We have our growing pains, and we have our family squabbles. Sometimes some of us, such as myself, act more like we're four years old than forty, but at our best, we embrace the beautiful chaos of being child-like, and it shows in that we've made our church a nest where children can come to that place of being able to profess the Faith with firmness and zeal.



Otters' Promise Ceremony – April 30th, 2024

Anna receiving her Otter promise badge and the blessing from the Nuncio ties in with all that. Fr. Doug, with the support of many other parishioners, has warmly and enthusiastically welcomed the Otters into the church when we had difficulty finding a suitable place for them. Whereas other potential hosts were seeking rent, the Otters' presence has been considered to be a gift to our parish. The program has doubled in size over the last couple of years, and has drawn attention from many other Catholics, both throughout the Archdiocese and even in the Nunciature.



Michael, Rebecca & Rober Trolly, Bp. Lopes & David McConkey

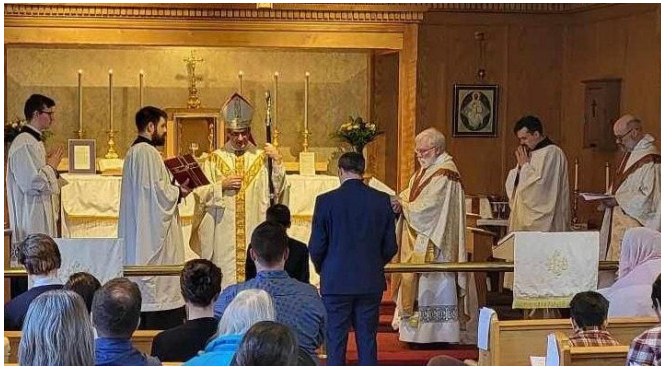
(Photo © Essey Arcega)

There are a lot of words of thanks we need to offer. We were very grateful for the Bishop's presence with us, and the concern and attention he showed Robert. We were thankful for the friends and family who came to share the day with us. But we're particularly grateful for the community at Annunciation, and the clergy and laity who have come alongside us, helping support us in raising Robert as a Catholic Christian in the Ordinariate. Fr. Doug provided pastoral care with grace and patience to a young boy who is often hyperactive or distracted (just like his father). We're grateful to Robert for following through on his promise to be serious when he needed to be serious, and to be lovingly goofy when that was appropriate—more importantly for putting up with us as parents, for praying for us and forgiving us time and time again. David McConkey, aka "Bagheera" in our Timberwolf Den, was not simply a sponsor for Robert's Confirmation day, but has spent years coming alongside him (and me) at meetings, hikes and



camping trips, teaching him everything from how to put his face in the water without being afraid, to how to behave

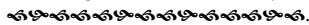
properly at Mass. He and our other Timberwolf and Otter leaders have given so much to our children, which is one reason why Rebecca and I are so devoted to helping the FNE movement as leaders ourselves. We're hoping to participate in more leadership training this summer, happily enough in Houston, where our Cathedral has an active and growing program, supported strongly by Bishop Lopes.



There are, of course, so many things on the horizon that we don't see clearly. We know that our building could hardly have held another person this past Sunday, but we are only just beginning to know what the next right step is, and we need to build up more consistency and stability, welcoming people who are with us from time to time into fuller participation in the parish, and having the proper lay leadership equipped and in place to support a larger church. The day showed how important sometimes underappreciated ministries of greeters and ushers really are, as well as people who know how to use technology. (A special thanks to Becca's father for working the camera for the livestream!) We have a lot of growing up to do still. It takes time, but I know that will happen, and we want to continue inviting people to join us.

Michael Trolly

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



The Shepherd & the (crocheted) sheep.



(Photo © Essey Arcega)



(Photo © Essey Arcega)



(Photo © Essey Arcega)



Annunciation of the Blessed Virgin Mary Catholic Church

CALENDAR OF SERVICES – MAY 2024 – YEAR B

Wednesday, May 1st (St. Pius V, Pope//St. Joseph the Worker) 8:30AM Mattins/9:00 AM Mass

Thursday, May 2nd (St. Athanasius, Bishop & Doctor) 5:30PM Evensong/6:00PM Mass

FRIDAY, MAY 3rd SAINTS PHILIP & JAMES, APOSTLES {Feast}

7:30Am Mattins/8:00AM Mass/5:30PM Evensong/6:00 SUNG MASS

Saturday, May 4th (The English Martyrs) 7:45-8:15AM Confession/Reconciliation/8:30AM Mattins/9:00AM Mass/10:00AM Adoration

SUNDAY, MAY 5th EASTER 6: ROGATION SUNDAY {Solemnity}

8:00AM Mass/9:20 Mattins/9:45 Litany Procession/10:00AM Sung Mass/4:00PM Evensong & Benediction

MONDAY MAY 6th (ST. JOHN IN EASTERTIDE) 7:30 Mattins/8AM Mass/9 Adoration

TUESDAY MAY 7th (Rogation Day) 8:30 Mattins/9AM Mass

Wednesday, May 8th (Rogation Day) 8:30 Mattins/9AM Mass

THURSDAY, MAY 9th ASCENSION OF OUR LORD {Solemnity – Holy Day of Obligation}

8:30 Mattins/9AM Mass/MARCH FOR LIFE/5:30PM Evensong/6:00PM SUNG MASS

Friday, May 10th (St. John of Avila, Priest & Doctor) 7:30 Mattins/8AM Mass

Saturday, May 11th (The Blessed Virgin Mary, Mother of the Church) 7:45-8:15AM Confession/8:30 Mattins/9AM MASS/10 Adoration

SUNDAY, MAY 12th EASTER 7 AFTER ASCENSION {Solemnity}

8:00AM Mass/9:20AM Mattins/10:00AM Sung Mass

Monday, May 13th (Our Lady of Fatima) 7:30 Mattins/8AM Mass/9 Adoration

TUESDAY, MAY 14th ST. MATTHIAS THE APOSTLE {Feast}

8:30 Mattins/9AM Mass/5:30PM Evensong/6:00PM SUNG MASS

Wednesday, May 15th (St. Isidore the farmer) 8:30 Mattins/9AM Mass

Thursday, May 16th (Eastertide Feria) 5:30PM Evensong/6:00PM Mass

Friday, May 17th (Eastertide Feria) 7:30 Mattins/8AM Mass

Saturday, May 18th (St. John I, Pope & Martyr) 7:45-8:15AM Confession/8:30 Mattins/9AM MASS/10: 00AM Adoration

SUNDAY, MAY 19th PENTECOST/WHITSUNDAY {Solemnity}

8:00AM MASS/9:20AM Mattins/10AM SUNG MASS/4:00PM Sung Evening Prayer with Sermon

Monday, May 20th (In Whitsun Week/Victoria Day) 7:30 Mattins/8AM Mass/9 Adoration

Tuesday, May 21st (In Whitsun Week) 8:30 Mattins/9AM Mass

Wednesday May 22nd (Ember Day in Whitsun Week) 8:30 Mattins/9AM Mass

Thursday, May 23rd (In whitsun Week) 5:30PM Evensong/6:00PM Mass

Friday, May 24th (Ember Day in Whitsun Week) 7:30 Mattins/8AM Mass

Saturday, May 25th (Ember Day in Whitsun Week) 7:45-8:15AM Confession/8:30 Mattins/9AM HEALING MASS/10AM Adoration

SUNDAY, May 26th TRINITY SUNDAY {Solemnity}

8:00AM MASS/9:20AM Mattins/10AM SUNG MASS

Fr. Doug speaking at AC Summer Conference***Monday, May 27th (St. Augustine of Canterbury, Bishop) 7:00AM Mass***

Fr. Doug speaking at AC Summer Conference ***Tuesday, May 28th (Feria) 7:00AM Mass***

Fr. Doug speaking at AC Summer Conference ***Wednesday, May 29th (St. Paul VI, Pope) 7:00AM Mass

Thursday, May 30th (Eastertide Feria) 5:30PM Evensong/6:00PM Mass

FRIDAY, MAY 31st *Fr. Doug speaking at AC Summer Conference***7:00AM Mass**

VISITATION OF THE BLESSED VIRGIN MARY TO ST. ELIZABETH {Feast} 5:30 Evensong/6:00PM SUNG MASS***

JUNE 2024

Saturday, June 1st (St. Justin, Martyr) 7:45-8:15AM Confession/8:30 Mattins/9:00AM MASS/10:00AM Adoration

SUNDAY, June 2nd CORPUS CHRISTI {Solemnity} 8:00 AM Mass at Annunciation

****9:00AM JOINT MASS with ST. GEORGE'S CATHOLIC CHURCH 415 Piccadilly Ave.****

PROCESSION WITH THE BLESSED SACRAMENT – LUNCH IN ST. GEORGE'S HALL

4:00PM Evensong & Benediction at Annunciation

Monday, June 3rd (St. Charles Lwanga & Companions, Martyrs) 7:30 Mattins/8AM Mass/9 Adoration

Tuesday, June 4th (Feria of Trinity I) 8:30AM Mattins/9 AM Mass

Wednesday, June 5th (St. Boniface, Bishop & Martyr) 8:30 Mattins/9 AM Mass

Thursday, June 6th (St. Norbert, Bishop) 5:30 Evensong/6:00PM Mass

FRIDAY, JUNE 7th THE MOST SACRED HEART OF JESUS {Solemnity}

7:30 Mattins/8AM Mass/5:30PM Evensong/6:00PM SUNG MASS

Sat., June 8th (The Immaculate heart of the Blessed Virgin Mary) 7:45-8:15AM Confession/8:30 Mattins/9AM Mass/10 Adoration

SUNDAY, June 9th TRINITY {Solemnity} 8:00AM MASS/9:20AM Mattins/10AM SUNG MASS