



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. 8 – JULY 2024



SAINTS JOHN FISHER & THOMAS MORE

June 22nd - 1 Peter 4:12-19; Matthew 10:34-39



Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. 1 Peter 4:12-19



Why were they not to be surprised? Because they knew when and where, and in what society they were living. When the government of your land demands first allegiance to its leaders and the gods whom they worship, you cannot put Christ first and expect not to suffer. The gods of this world are jealous deities, and though their priests may preach *tolerance and diversity*, those who do not worship their lords are branded: *deniers, superstitious, heretics*, worthy of persecution, intolerance, and if necessary, elimination. In the First Century Roman Empire, there was a vast diversity of life-style and religious practice—much deeply distressing to Jewish as well as Christian sensibilities and convictions regarding what God has made us for—and monotheists found themselves branded as *atheists*, because they denied the pantheon of pagan deities.

Of course, Saints John Fisher and Thomas More did not live in ancient, pagan England. King Henry VIII claimed to be Christian—*Catholic* even—but he had come to demand first allegiance to him and what he defined to be true and morally acceptable; the Pope was not to hold sway on English soil.

Some have asserted that all Henry sought to do was replace the temporal authority of the Bishop of Rome over the English people with his own authority—was he *not* their ruler? Should they, say in wartime, be bound to a foreign monarch?

Yet that misses a fundamental fact of Catholic understanding of the papacy: we do not honour and obey him as an earthly ruler, but as the Vicar of Christ; our obedience is not to the man *per se*, but to God, who ministers through him.

Bishop Fisher and Chancellor Thomas More were both clear that allegiance to the King must come after their first priority to be servants of Christ, sons of God—so, More's famous final words, ***"I die the king's faithful servant, but God's first."***

Jesus said that there would be division in the most intimate of relations: ***"...A man against his father, and a daughter against her mother, ...a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow Me is not worthy of Me."*** All other relations must come second.

...continued on page 2...

We have too often trivialized the idea of cross-bearing: *“That’s just one of the crosses I have to bear.”* Maybe it is a significant hardship; sometimes it’s just an irritating inconvenience; usually it is laid upon me by circumstance; but a cross is an instrument of death. To take it up is to die to self-will and a life centred in anything other than God’s will; to be raised up to a life of abiding in Him, holding all things—even the most intimate of relationships—only as we have hold of Him first, *“...And he who loses his life for My sake will find it.”*

Accordingly, our very sufferings become a share in the sufferings of Christ; which means both that He is with us in our sufferings, and that they are gathered up into His redeeming work as well.

I have long thought this to be a distinctly Catholic understanding of how we are to deal with suffering. I grew up with the sense that suffering was simply to be endured. We ought to pray for God’s grace and support, and perhaps a swifter or easier way through; but the suffering—although we might learn and grow because of it—was something through which one had to make one’s way. It was strangely refreshing to be introduced to a different take on all of this: suffering is not simply to be endured, but it may be embraced and *offered up* on behalf of others too, as a small sacrifice to be combined with Christ’s own—not so much us adding to, as us being permitted to share in a part of His Self-oblation—to know it to be redemptive because it is in Jesus Christ.

Saints John Fisher and Thomas More did not suffer and die in vain. They died as witnesses to the Catholic Faith: to the primacy of Christ and His Kingdom in the Christian life, the priority of His truth and moral righteousness, and they have fallen as humble seeds—but *good seed* by their baptism into Christ—to be hidden with Him in the good soil of God’s perfect love. ***For you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory.*** *Colossians 3:3-4*

May their witness bear fruit in us, that we may be faithful Catholics, witnesses to the Gospel of Jesus Christ at all times, wherever He calls us to be; in suffering and glory, in life and death. ***Therefore let those who suffer according to God’s will do right and entrust their souls to a faithful Creator.***

*In Christ Jesus,
Fr. Doug Hayman*

~~~~~  
**HAYMAN HOLIDAYS**

Fr. Doug will be on holidays from Monday,  
July 8<sup>th</sup> until Monday, July 22<sup>nd</sup>.

~~~~~

~~~~~  
**ST. JOHN’S EVE BONFIRE**



Almighty God, by whose providence thy servant Saint John the Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth’s sake; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. *Amen.*



~~~~~

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.*

~~~~~

WHERE TO FROM HERE?

*And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I begged the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong.* 2 Corinthians 12:7-10

How are we to discern God's will? Sometimes He opens a door, and we can see a clear way to go forward; all the pieces fall into place, and little encouragements and affirmations accompany us along the way. Other times He closes a door, and we assume that we are to turn aside into another direction; but perhaps it's a sign to knock, or to seek for a window, or even to break down the barrier—or maybe just to turn the handle, because *closed* doesn't necessarily mean *locked*. . . Occasionally there occur real physical or spiritual roadblocks or afflictions, which distract, irritate and dissuade us from going forward, if they don't render progress quite impossible. Are such things of the evil one—"messengers of Satan"?—to be disarmed, rebuked, and cast aside in Jesus' Name? What if the Lord says, "No."? Surely the devil has no power to afflict us unless our Lord allows it; and if He does, surely He can turn even the greatest evil intended to the purposes of His perfect will, even as the Cross and Passion of Christ Jesus are used to infiltrate the strongholds of hell, and to trample death underfoot in His Resurrection, opening to us the way of eternal life. Key to discovering His will in the midst of our tribulation is giving all things over to Him, yielding our strength as well as our weakness, allowing His grace to be paramount. If whatever we are about drives us there, to lay everything upon His Altar, then we know His hand is in it, redeeming, renewing, granting His grace. **"My grace is sufficient."**

I will be on holidays from the 8<sup>th</sup> to the 22<sup>nd</sup> of July. We certainly are not where I had hoped or expected to be by this point, regarding the possible shift of the location of our main Mass times to a larger venue come September, and there is so much to do should that door be opened, and ever-dwindling time in which to get everything in order. To be frank, I don't feel like I have time to be away, that there is too much to be sorted out regarding parish direction, too many questions to be answered, meetings to convene and decisions to be made; but I desperately need the break, and I know that He is calling me to entrust all of this to Him. I believe that He is calling all of us to very carefully, sincerely and deliberately, offer up ourselves, families, and our whole community of the Annunciation upon the Altar. Let go to Him, then take up His yoke and burden to carry by His grace and for His glory.

***So we come, surely not mistakenly, to lean more and more heavily upon the grace of God. Or rather, we finally perceive the truth that was staring us in the face all the time—that all the while we thought we were moving mountains, it was God's Little Finger, fulcrumed by somebody's prayer and somebody's penance, that actually was doing the work.***

Fr. Leo Trese in *Vessel of Clay*. ©1950 Sheed & Ward Inc. New York


**The Martyrdom of Eleazar**

2 Maccabees 6:18-31

*Eleazar, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine's flesh. But he, welcoming death with honor rather than life with pollution, went up to the rack of his own accord, spitting out the flesh, as men ought to go who have the courage to refuse things that it is not right to taste, even for the natural love of life. Those who were in charge of that unlawful sacrifice took the man aside, because of their long acquaintance with him, and privately urged him to bring meat of his own providing, proper for him to use, and pretend that he was eating the flesh of the sacrificial meal which had been commanded by the king, so that by doing this he might be saved from death, and be treated kindly on account of his old friendship with them. But making a high resolve, worthy of his years and the dignity of his old age and the gray hairs which he had reached with distinction and his excellent life even from childhood, and moreover according to the holy God-given law, he declared himself quickly, telling them to send him to Hades. "Such pretense is not worthy of our time of life," he said, "lest many of the young should suppose that Eleazar in his ninetieth year has gone over to an alien religion, and through my pretense, for the sake of living a brief moment longer, they should be led astray because of me, while I defile and disgrace my old age. For even if for the present I should avoid the punishment of men, yet whether I live or die I shall not escape the hands of the Almighty. Therefore, by manfully giving up my life now, I will show myself worthy of my old age and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws." When he had said this, he went at once to the rack. And those who a little before had acted toward him with good will now changed to ill will, because the words he had uttered were in their opinion sheer madness. When he was about to die under the blows, he groaned aloud and said: "It is clear to the Lord in his holy knowledge that, though I might have been saved from death, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad to suffer these things because I fear him." So in this way he died, leaving in his death an example of nobility and a memorial of courage, not only to the young but to the great body of his nation.*

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.



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

Donate Online – [ordinariate.ca/giving/ba](http://ordinariate.ca/giving/ba)



THE QUEENSHIP OF MARY COMMUNITY INVITES YOU TO...



**Motherhouse**

**GRAND OPENING**

**Thursday, August 22nd, 2024**  
 11 am Holy Mass with Archbishop Marcel Damphousse  
 Lunch & tours to follow



**351 Lake George Road, Plantagenet, ON**

VISIT [WWW.QUEENSHIPOFMARY.CA](http://WWW.QUEENSHIPOFMARY.CA) TO R.S.VP



**MICHAEL'S MUSINGS**

Somewhere in *Mere Christianity*, if I am not mistaken, C.S. Lewis gives the image of a Christian as a little house. When God takes ownership, the house notices what at first seem to be minor renovations, and is quite happy to see itself becoming a nicer version of what it imagines itself to be – that is, a nice little house. Some things get cleaned up, maybe some new paint – or maybe a pool in the backyard! (Now we're getting into how I tell this story – Lewis didn't mention a pool, but I can dream.) It isn't long, though, before the renovation takes on a more, shall we say, aggressive, nature. Things start getting torn out or ripped out. Things that the house thought were nice, maybe even its best features. There's dust everywhere, and everything is in an uproar. The house has no concept of what's happening, it's all very uncomfortable, and at times the house really feels that it would rather not have been taken under new management at all, but the house can't see what

vision the owner has. Before long, the house is not so little anymore. There's an addition put on, perhaps a whole new story. It isn't so much a renovation, as a rebuild. The house, at the end of the process, would, I believe, still be able to recognize itself. Those traits and characteristics that the owner thought truly defined the house's character would still be there, not merely preserved, but expanded and realized on a much larger scale. The little house is now something more like a palace. You see, the important thing to note is that the owner, who is the greatest master builder, has chosen this house for his own home. He's not repainting the place to flip it, or renting it out, but moving in; and, if I can stretch Lewis' analogy further, the builder is making a home for his children.

We as Christians sometimes fall into the trap of believing that the Christian faith is for us. It's our personal relationship with Christ, our spiritual growth — and this is not incorrect; but it isn't nearly so true as that our faith is for the glory of God, for God's own pleasure and joy, and we exist for communion with others, to share the love of God with all and sundry. Our souls, our lives (our churches as well) are not just temples for the Holy Spirit, and they are not just places for us to enjoy that communion with God, rather they are meant to be a place where the least of these find a home, find rest for their souls. We are a tiny seed, but God has in mind a tree where birds would nest and lay their young.

There are a number of reasons this image of the little house is on my mind at the moment. As usual, I am writing this article in a certain amount of haste. This time, there's more than my chronic procrastination in play; things are a little busy here — surprisingly busy for someone without a full-time job! A lot of it is quite exciting, or will be once the dust settles.

At the present time, I am working on plans to begin offering piano lessons at Academia Stella Maris in September. Rebecca is hoping to begin assisting with a second Catechesis of the Good Shepherd program. We're both up to our ears with Federation of North American Explorers stuff (more about that later). But the big news on the home front is that my parents are moving into our basement — their basement, really, since it's their house. We've lived here since 2016, during my time as a student at Saint Paul University, when my grandmother gave my parents a sort of early inheritance. At that time, my parents lived in a house owned by the Wesleyan Church congregation my mother served for the last twelve years, and the vision was that we would have a place to live while I completed my Master of Divinity, allowing us to live as inexpensively as possible while we prepared for future ministry. Now they'll join us as they also discern their future course of ministry. It can be a frustrating wait at times. We've lived here for eight years, and now have completed three masters degrees between the two of us, and we're in some ways no closer to knowing what on earth God has planned. In some ways



# Annunciation of the Blessed Virgin Mary Catholic Church

## CALENDAR OF SERVICES – JULY 2024 – YEAR B

Monday, July 1<sup>st</sup> (Canada/Dominion Day) 7:30 Mattins/8:00AM Mass/9:00AM Adoration

Tuesday, July 2<sup>nd</sup> (Feria) 8:30 Mattins/9:00AM Mass

**WEDNESDAY, JULY 3<sup>rd</sup> (ST. THOMAS the APOSTLE) {Feast}**

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

Thursday, July 4<sup>th</sup> (St. Elizabeth of Portugal) 5:30pm Evensong/6:00PM Mass

Friday, July 5<sup>th</sup> (St. Anthony Zaccaria, Priest) 7:30AM Mattins/8:00AM Mass

Saturday, July 6<sup>th</sup> (St. Maria Goretti, Virgin & Martyr) 7:45-8:15AM Confession/8:30 Mattins/9:00AM MASS/10:00AM Adoration

**SUNDAY, JULY 7<sup>th</sup> SIXTH SUNDAY AFTER TRINITY {Solemnity}**

**(OT 14)**

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

**4:00PM Evensong & Benediction at Annunciation**

Monday, July 8<sup>th</sup> (Feria of Trinity 6) 7:30 Mattins/8AM Mass/9 Adoration

Tuesday July 9<sup>th</sup> (Our Lady of the Atonement) 8:30AM Mattins/9 AM Mass

Wednesday, July 10<sup>th</sup> (Feria of Trinity 6) 8:30 Mattins/9 AM Mass

Thursday, July 11<sup>th</sup> (St. Benedict, Abbot) 5:30 Evensong/6:00PM Mass

Friday, July 12<sup>th</sup> (Feria of Trinity 6) 7:30 Mattins/8AM Mass/

Saturday, July 13<sup>th</sup> (St. Henry, Emperor, Confessor) 7:45-8:15AM Confession/8:30 Mattins/9AM Mass/10 Adoration

**SUNDAY, July 14<sup>th</sup> SEVENTH SUNDAY AFTER TRINITY {Solemnity}**

**(OT 15)**

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

Monday, July 15<sup>th</sup> (St. Bonaventure, Bishop & Doctor) 7:30 Mattins/8AM Mass/9:00AM Adoration

Tuesday, July 16<sup>th</sup> (Our Lady of Mount Carmel) 8:30 Mattins/9:00AM Mass

Wednesday, July 17<sup>th</sup> (Feria of Trinity 7) 8:30 Mattins/9 AM Mass

Thursday, July 18<sup>th</sup> (Feria of Trinity 7) 5:30 Evensong/6:00PM Mass

Friday, July 19<sup>th</sup> (Feria of Trinity 7) 7:30 Mattins/8:00AM Mass

Saturday, July 20<sup>th</sup> (St. Apollinaris, Bishop & Martyr) 7:45-8:15AM Confession/8:30AM Mattins/9AM Mass/10AM Adoration

**SUNDAY, July 21<sup>st</sup> EIGHTH SUNDAY AFTER TRINITY {Solemnity}**

**(OT 16)**

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

**4:00PM Sung Evening Prayer with Sermon**

**MONDAY, JULY 22<sup>nd</sup> (ST. MARY MAGDALENE) {Feast}**

**7:30 Mattins/8:00AM Mass/9:00AM Adoration/5:30 Evensong/6:00PM SUNG MASS**

Tuesday, July 23<sup>rd</sup> (St. Bridget of Sweden, Religious) 8:30 Mattins/9AM Mass

Wednesday, July 24<sup>th</sup> (St. Sharbel Makhluf, Priest) 8:30 Mattins/9AM Mass

**THURSDAY, JULY 25<sup>th</sup> (ST. JAMES THE APOSTLE) {Feast} 5:30 EVENSONG/6:00PM SUNG MASS**

**FRIDAY, JULY 26<sup>th</sup> (SAINTS JOACHIM & ANNE, Parents of the Blessed Virgin Mary) {Feast}**

**7:30AM MATTINS/8:00AM MASS/5:30PM EVENSONG/6:00PM SUNG MASS**

Saturday, July 27<sup>th</sup> (Feria of Trinity 8) 7:45-8:15AM Confession/8:30 Mattins/9AM **HEALING MASS**/10AM Adoration

**SUNDAY, June 28<sup>th</sup> NINTH SUNDAY AFTER TRINITY {Solemnity}**

**(OT 17)**

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

Monday, July 29<sup>th</sup> (Saints Martha, Mary & Lazarus) 7:30 Mattins/8:00AM Mass/ 9-10AM Adoration

Tuesday, July 30<sup>th</sup> (St. Peter Chrysologus, Bishop & Doctor) 8:30 Mattins/9AM Mass

Wednesday, July 31<sup>st</sup> (St. Ignatius of Loyola, Priest) 8:30 Mattins/9AM Mass

## AUGUST 2024

Thursday, August 1<sup>st</sup> (St. Alphonsus Liguori, Bishop & Doctor) 5:30PM Evensong/6:00PM Mass

Friday, August 2<sup>nd</sup> (St. Peter Julian Eymard, Priest) 7:30 Mattins/8AM Mass

Saturday, August 3<sup>rd</sup> (St. Mary on Saturday) 7:45-8:15AM Confession/8:30 Mattins/9:00AM Mass/10:00AM Adoration

**SUNDAY, August 4<sup>th</sup> TENTH SUNDAY AFTER TRINITY {Solemnity}**

**(OT 18)**

**8:00AM Mass /9:20 Mattins/10:00AM Sung Mass/4:00PM Solemn Evensong and Benediction**

Monday, August 5<sup>th</sup> (Dedication of the Basilica of St. Mary Major) 7:30 Mattins/8AM Mass/9 Adoration

**TUESDAY, AUGUST 6<sup>th</sup> (TRANSFIGURATION OF OUR LORD) {Feast}**

**8:30 MATTINS/9AM MASS/5:30PM EVENSONG/6:00PM SUNG MASS**

Wednesday, August 7<sup>th</sup> (Pope St. Sixtus II & Companions, Martyrs) 8:30 Mattins/9 AM Mass

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

Friday, August 9<sup>th</sup> (St. Teresa Benedicta of the Cross (Edith Stein), Virgin & Martyr) 7:30 Mattins/8:00AM Mass