

## **From the Rector**

### Ten Rules of Respect (Plus One)

Every year in January, it is my custom to publish the Ten Rules of Respect (Plus One). These guidelines have been shared in many parishes in many denominations over the years. I continue to offer them, year after year, as a framework for our common life together, because they encourage us to communicate in healthy, respectful ways, honouring one another's dignity and well-being.

There will be times when we adhere to these rules well, and other times when we fall short. I only ask that we engage these rules with an intention to incorporate them into our lives (both within and outside of the parish). As we do, I trust God will work through us and in us in our relationships with one another, and together we will grow into the individuals, and the parish, God hopes we will be.

Peace,  
Mother Terry+

### **Ten (Plus One) Rules for Respect**

1. **If you have a problem with me, come to me** (privately).
2. **If I have a problem with you, I will come to you** (privately).
3. **If someone has a problem with me and comes to you, send them to me.** (I'll do the same for you.)
4. **If someone consistently will not come to me, say, "Let's go to Mother Terry together. I am sure she will see us about this."** (I will do the same for you.)
5. **Be careful how you interpret me—I'd rather do that.** On matters that are unclear, do not feel pressured to interpret my feelings or thoughts. It is easy to misinterpret intentions. Assume the best of me, and ask if you have questions about my intentions.
6. **I will be careful how I interpret you.** I will assume the best of you, and ask if I have questions about your intentions.
7. **If it's confidential, don't tell.** If you or anyone comes to me in confidence, I won't tell unless a) the person is going to harm themselves, b) the person is going

to physically harm someone else, or c) a child has been physically or sexually abused. I expect the same from you.

*A caveat on this: the confidentiality in prayer and support groups is meant to build up the Body of Christ by strengthening one's spiritual life. It is not intended to provide cover for breaking these rules of respectful communication. It is not wise to assume that speaking ill of someone, or behaving destructively in a confidential group, will somehow not get out. These things have a way of doing so.*

8. **I do not read unsigned letters or notes.**
9. **I do not manipulate; I will not be manipulated; do not let others manipulate you.** Do not let others try to manipulate me *through* you. I will not preach "at you." I will leave conviction to the Holy Spirit (the Holy Spirit does it better anyway!).
10. **When in doubt, just say it.** The only dumb questions are those that don't get asked. Our relationships with one another, at the end of the day, are the most important things so if you have a concern, pray, and then (if led) speak up. If I can answer it without misrepresenting something, someone, or breaking a confidence, I will.

... and the 11<sup>th</sup> Rule

11. **Pray for one another.** That's not just a throwaway line. Lifting one another to God in prayer is how we learn, slowly and sometimes painfully, but ultimately joyfully, to see each other with God's eyes, hear each other with God's ears and love each other with God's heart. My holding you in prayer will always include me asking God to love you through me. Pray that for me, and for one another.

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Dear Abbey,

There is a statue in the narthex of someone who has what appear to be horns on his head. Who is this, and where do the horns come from? Is it appropriate for Christians to have in our churches?

Sincerely,  
Perplexed Parishioner

Dear Perplexed,

What a fun question! That is a statue of Moses, who has been depicted with horns for centuries. There are different theories of how this came about. In Exodus, after Moses came down the mountain with the Ten Commandments, the Bible says he had “keren” which is typically translated in English as “horns.” However, the word also means “rays of light.” Most modern translations say that the skin of his face was shining.

The main theory about the horned depictions of Moses is that when Jerome undertook a translation of the Bible into Latin in the 4<sup>th</sup> century, he didn’t know a convenient Hebrew word for “rays of light” so he simply used the word “horns.” (If you think about it, the light from a flashlight is shaped a bit like a horn.)



On the one hand, this seems plausible—after all, there are many words and phrases in one language that can’t be easily expressed in another. However, Jerome was quite skilled at translating other highly complex or esoteric parts of Scripture without issue. For that reason, some scholars think Jerome may have chosen the word intentionally, and that something about the meaning of “horns” must have been lost in our understanding over the years.

It is also worth noting that at the time of Moses, horns carried no negative connotations. The only animal associated with evil was the serpent from Genesis. Most religions back then depicted at least some of their gods with horns. The people of Israel would envision the projections on the altar in the tabernacle as “horns”, and this description would be picked up again in Revelation. It may be that the author of Exodus wanted to communicate that Moses had become almost “godlike” in his encounter with God on the mountain. Or, in a more appropriately theological way, we might say that he had become “an altar” himself, thus the need to veil the horns when he was among the people.

Finally, some believe that even though artists depicting Moses knew that “horns” signified “rays of light,” it would be rather difficult to sculpt Moses with light emanating from him. A halo wouldn’t really work, because many saints are depicted with halos but only Moses had skin that shone with divine light. How would they portray this unique feature? Perhaps they did so by sculpting the horns, even if they weren’t meant to be taken literally. Some even suggest the two horns represent the two stone tablets

that he carried down the mountain. I'm not so sure about that one, but I never took art history, so I'll defer to those with more experience.

Even if we don't know exactly how it came to be this way, there is a long tradition of both Jewish and Christian believers depicting Moses with horns. How people have interpreted that in various communities throughout the ages may have differed, but it is a part of our heritage of faith, art, and culture. It's one of those questions that doesn't have an easy answer but invites a fascinating dialogue. I'm so glad you have started the conversation!

Abbey

*Do you have a question about church, liturgy, Anglicanism, etc.? Is there something you've always wanted to ask but thought you should already know? Send those questions to Mother Terry at [terry.dirbas@sjs.net](mailto:terry.dirbas@sjs.net). All questions will remain anonymous.*

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### **Upcoming Parish Events**

- January 18 at 7 p.m. - Parish Council Meeting
- February 5 at 3 p.m. - Choral Evensong
- February 6 at 11 a.m. - Property Committee Meeting
- February 7 at 7 p.m. - Outreach Committee Meeting
- February 19 after 10 a.m. service - Pancake Breakfast (in anticipation of Shrove Tuesday)
- February 22 - Ash Wednesday (services at 9:30 a.m. and 7 p.m.)
- February 26 after the 10 a.m. service - Annual Vestry Meeting

### **Hospitality and Greeting volunteers needed at the 10am service**

Please contact the office ([church@sjs.net](mailto:church@sjs.net)) for more details if you are interested in greeting or helping out with hospitality on Sunday mornings.

### **WNM items for Homeless Needed**

Thank you so much for your kind donations! We are a little low on pudding cups, protein (small cans of tuna or chicken), fruit cups and as always socks. We are quite well stocked at the moment for other items.

### **SJS Prayer List**

If you request that someone's name be added to the prayer list, please keep in touch with us. At the end of each month, all names will be removed, so you will need to add the names again at the end of each month. Please also let us know if you want someone removed from the list. Email the office ([church@sjs.net](mailto:church@sjs.net)) anytime! Thank you.

## **Organ Virtuoso Loreto Aramendi**

Saturday, February 4th, at 7.30 pm : St James' Anglican Church, Vancouver

St James' Music Series presents Loreto Aramendi, an international concert artist and main organist of the Basilica of Santa María del Coro in San Sebastián, Spain. She has given numerous recitals in Europe, Argentina, Japan, Russia, and the United States, and her extraordinary skill and musicianship have been highly praised. What sets Loreto Aramendi's concerts apart are the symphonic transcriptions of works by Liszt, Fauré, Rachmaninoff, and Saint-Saëns, which show off the rich tonal colours of the organ necessary for interpreting orchestral music, which are otherwise unheard in strict organ repertoire. As well, the organ transcriptions require a musician of exceptional virtuosic and artistic skill – and that, Loreto Aramendi has in spades.

This will be the first time for this Spanish virtuoso to perform on Canada's West Coast as she embarks on a tour in Canada and the USA. A rare opportunity to hear this extraordinarily-talented musician perform on the mighty pipe organ at St James' Church, this is a concert not to be missed !

## **The Gesualdo Six Return**

Friday, February 10th, at 7.30 pm : St James' Anglican Church, Vancouver

This outstanding choral group from the UK made their Canadian debut at St James' in 2018, and it was glorious. Now, five years later, The Gesualdo Six return to Vancouver to present a programme of music from their most-recent Album,

including selections by Cristóbal de Morales, Josquin des Prez, William Byrd, Howard Skempton, Donna McKevitt, Eleanor Daley, John Tavener, and Richard Rodney Bennett.

The 2018 Gesualdo Six concert at St James' was a sold-out, and the same is expected for their 2023 appearance.

## **Financial Support - Stewardship**

If you would like to make a financial contribution to help support the worship and ministry of St. John's Shaughnessy,



please do! You can use this QR code (point your phone's camera at it) and it will take you to the donation page of our website. If you have recently made a contribution online or by cheque, thank you so very much! If you currently give by Pre-Authorized Donation, thank you! Our church has been affected by COVID-19 in many ways and financial giving is certainly one.

If you would like to give via monthly Pre-Authorized Donations (easy to change and easy to cancel), please contact Cynthia in the office ([church@sjs.net](mailto:church@sjs.net) or 604-731-4966). If you would like to give to the church using a credit card, please use the DONATE button on our website (Canada Helps on top of page one, and Paypal on the bottom of page one). Cheques may be mailed or dropped through the church mail slot.

## ST. JOHN'S, SHAUGHNESSY STAFF AND LEADERSHIP

Please contact the parish office if you would like to be added to our mailing list, so that we may let you know about upcoming events.

### Clergy and Staff

The Reverend Terry Shields Dirbas, Rector [terry.dirbas@sjs.net](mailto:terry.dirbas@sjs.net)  
The Reverend James Hwang, Curate  
The Reverend Dr. Marilyn Hames, Honorary Assisting Priest  
The Reverend Karin Fulcher, Deacon  
The Reverend Pitman Potter, Deacon  
Michael Dirk, Music Director [organist@sjs.net](mailto:organist@sjs.net)  
Jaime Yoon, Interim Choir Director [jaime.yoon@sjsparish.net](mailto:jaime.yoon@sjsparish.net)  
Cynthia Jutras, Interim Parish Administrator [church.office@sjs.net](mailto:church.office@sjs.net)  
Patrick Mahon, Verger

### Trustees

Ken Pepin, Rector's Warden  
Maggie Sanders, People's Warden  
Mike Dezell, Property Trustee  
Donald Wood, Treasurer



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