

From the Rector



Fra Angelico, *The Annunciation of Cortona* (c. 1433)

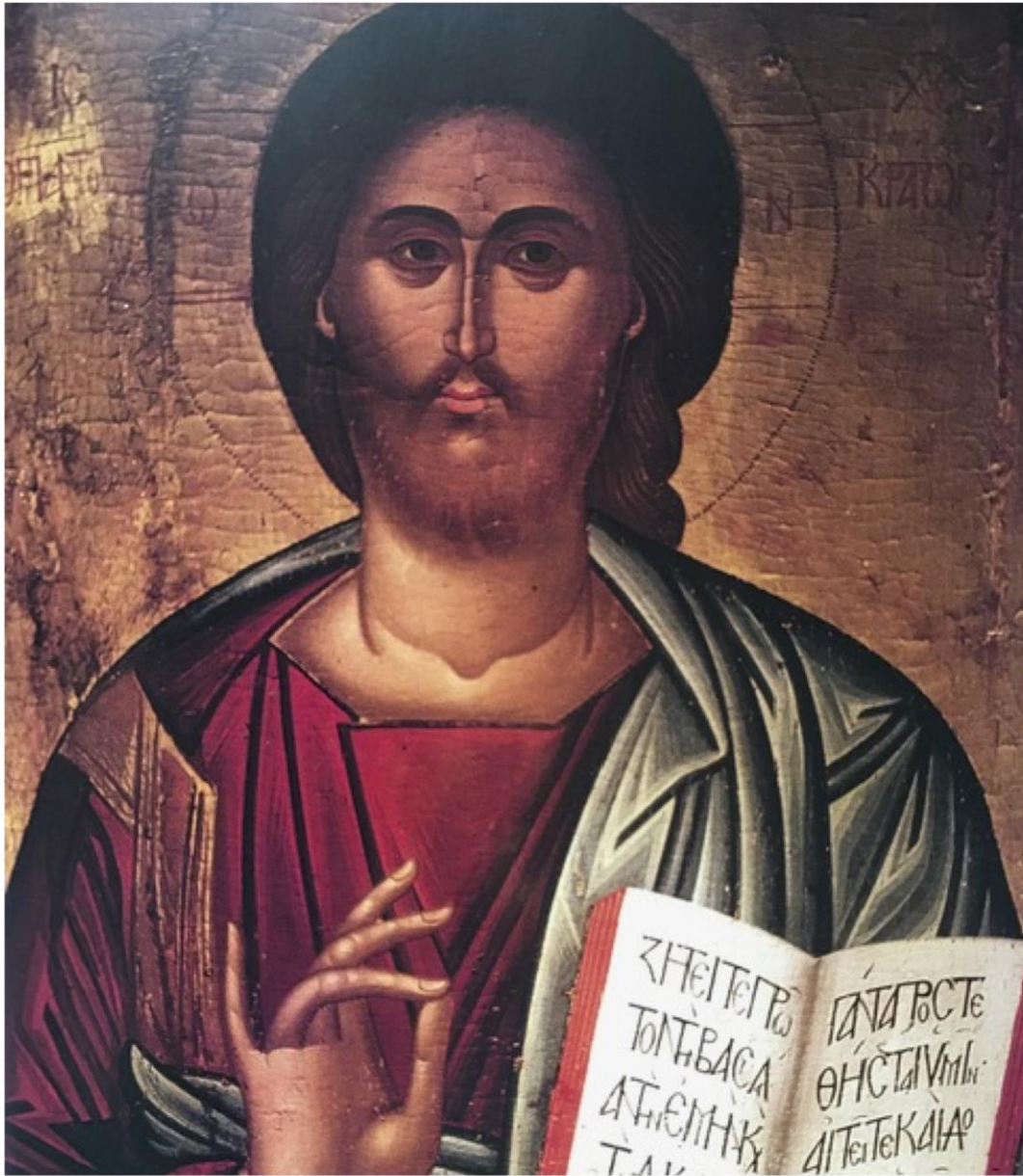
Happy Annunciation Day! March 25 is the Feast of the Annunciation, the day on which we commemorate the visit of the archangel Gabriel to the Virgin Mary, and his announcement that she would bear the Son of God. It is a Principal Feast of such significance that, when it falls during Lent, it is not considered a part of the season at all. That means if you gave something up for Lent, you are free and clear to indulge for the day in celebration!

My children are particularly excited to partake of the Lenten indulgence this year. I think it's the first time they've really been invested in their own Lenten practices. For the record, we tell them all the time that there are no "rules" about Lent—it's not in the Bible and Jesus doesn't expect us to give anything up at all. Keeping Lent is "for us" in the sense that whatever we choose to do is a way of trying to deepen our own relationship with God. There's no such thing as "cheating" because it isn't a test. Yet, if we are trying to cultivate the virtue of self-discipline, then we will want to remain committed to our practices as best we can. And in those cases, breaks like we get at Annunciation, and on every Sunday (Sundays are feast days, too!), can be quite welcome.

I also tell my children that it's best, if they intend to avail themselves of the indulgence, to mark the occasion somehow in their prayer life. On Sundays we do that by going to church. For a feast day like Annunciation, we might read the story in the Bible (Luke 1:26-38) and reflect on Mary's faithfulness. Or, if you're looking for a church service, the Church of the Holy Trinity in White Rock is holding a solemn mass for the Eve of the Annunciation on Friday, March 24 at 7 p.m. (I know a few cute acolytes who will be there!) St. James will also hold a spoken service at 4 p.m. on March 25 at which all are welcome.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

-Book of Common Prayer



PRAYING WITH ICONS

**After the 10 am
service on March
26th.**

Icons are said to provide a mystical window on the heavenly realm, so can help us see ourselves, others and the world around us through the eyes of love—through the eyes of Christ. Speaking to us through profound silence, praying with Icons can be a wonderful way to experience a deeper connection with God and ‘the peace of Christ’.

Gather with us in the Chapel where SJS has two Icons for a brief explanation of their purpose, history and symbolic use of colour. This session will then take the form of a guided meditation, by gazing on another Icon—*Christ Pantocrator*, followed by time for contemplative or centering prayer—using a visual focus rather than ‘holy word’.

LITURGIES OF HOLY WEEK

As we prepare for Easter, I thought it would be a good idea for us to learn a bit more about the liturgies of Holy Week. There is so much material that we can only scratch the surface, but I hope it will help us enter more fully into the mystery of Jesus' crucifixion and resurrection.

Over the remaining weeks of Lent, we will explore one Holy Week service per week. My husband, Joe, who is rector of the Church of the Holy Trinity in White Rock, will join me in creating these articles, so you may hear either or both of our voices in the writing in any given week. (NB: We are also collaborating on our "Dear Abbey" series, so both parishes get the benefit of one another's questions.)

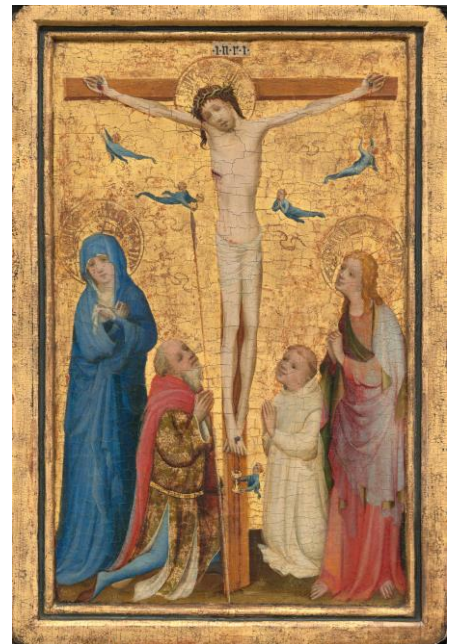
Good Friday

The Proper Liturgy for Good Friday is "part two" of the Paschal Triduum, the three holiest days of the church year in which we remember the events of the Last Supper, Passion, and resurrection of Jesus. (An infographic about the Triduum is included in this week's newsletter.) The three liturgies of Maundy Thursday, Good Friday, and the Easter Vigil are really a single, unified service that takes us through these sacred events.

As for the Good Friday liturgy itself, the service has four basic parts: the Liturgy of the Word, the Solemn Intercession, the Veneration of the Cross, and Holy Communion from the presanctified gifts.

The Liturgy of the Word consists of a confession, Scripture readings, the Passion narrative from the Gospel of John, and the sermon. At St. John's, Shaughnessy, we are fortunate to have our marvelous choir sing the Passion Gospel each year. The story is quite long, so just as on Palm Sunday, the congregation is invited to sit until the point at which Jesus reaches Golgotha.

The Solemn Intercession is the most ancient Western form of Prayers of the People. The clergy bid the congregation to kneel in prayer for a set of concerns, and then give them time to reflect and pray individually. Then all rise for a concluding collect that draws our prayers together. There are five sets of biddings, chanted by the clergy who use a lovely and somber tone only sung on Good Friday. But don't let that



Master of Saint Veronica, *The Crucifixion* (c. 1400)

distract you—the real Prayers of the People on Good Friday are those offered by each individual during the silence after each bidding.



The Veneration of the Cross follows the Solemn Intercession. A large wooden cross is brought into the church, with the minister who carries it stopping three times to chant an invitation to look upon the cross on which hung the world's salvation. This parallels the movement of the Paschal Candle at the Great Vigil of Easter, which pauses three times in procession as the deacon chants, "The light of Christ." The cross is then placed at the chancel steps, and the people are invited to come forward to engage prayerfully with this powerful symbol of Christ's self-offering. Appropriate devotions might include bowing, kneeling, touching, kissing, or

other signs of reverence. Some may choose not to come forward, but to kneel and look upon the cross from their seats.

While we contemplate the weight of Jesus' sacrifice, the choir will sing the Reproaches. This extended meditation on the theme from Micah, "O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me!" has been sung during the veneration since the Middle Ages. Much like the Gospel of John, the Reproaches have been criticized for having anti-Semitic overtones (with some identifying "my people" as the Jews), but both the Reproaches and the Gospel of the day are intended to implicate all of humanity. On Good Friday it is especially appropriate to recognize that "we all, through our sins, are brought to the judgment of the cross, and there are forgiven and saved through Jesus Christ."¹

After the veneration is concluded, the choir will sing the hymn *Sing, my tongue, the glorious battle*, and the ministers will retrieve the sacrament from the Altar of Repose in preparation for **Communion from the presanctified gifts**. The clergy and people say together the Lord's Prayer, and then all are invited to receive the body and blood of the Lord. The service then concludes with the Prayer after Communion. As on Maundy Thursday, there is no dismissal, because the service is "to be continued . . ."

A historical note: Though we have evidence of the liturgies of the Triduum going back at least to the 4th century, by the 7th century the timing of services shifted earlier and earlier in the day, in a kind of "creeping anticipation" which compromised the integrity of the Triduum as a single, unified rite.² Later, the Protestant Reformation in England did away with services for the Triduum entirely, leaving only special readings for morning and evening prayer.

¹ Dennis G. Michno, *A Priest's Handbook: The Ceremonies of the Church*, 3rd ed. (Harrisburg, Morehouse Publishing: 1998), 196.

² Laura E. Moore, *From Easter to Holy Week: The Paschal Mystery and Liturgical Renewal in the Twentieth Century* (Boston: Brill, 2020), 24.

The absence of an official liturgy on Good Friday led to the development of other devotional practices among the faithful. Earlier versions of the present rite were in circulation, along with various forms of Tenebrae, stations of the cross, and the popular *Tre Ore*, a three-hour preaching service between noon and 3:00 p.m. that originated among the Jesuits in South America in the latter part of the 18th century. In many Anglican parishes, these devotions continued to be observed on Good Friday, even after the recovery of the Holy Week rites in the 20th century. However, we must be careful that they do not supplant the principal service of the day, which connects Maundy Thursday to the Easter Vigil and represents the fullness of the Church's theology of the cross within the context of the Triduum.³

Traditionally, **the liturgical colour of the day** was black, but in contemporary practice, "Passiontide red" (a dull oxblood red sometimes trimmed with black) is generally used as a way to maintain consistency with the rest of Holy Week.

The Good Friday liturgy is a solemn commemoration of and participation in the great events of this day, the salvation of the human race through the victory of Christ, who by dying destroyed death, not a funeral for Jesus . . . The older custom of wearing black vestments, and the Anglican custom in some places of vesting choir and acolytes in black cassocks without surplices on this day, tends to reinforce the funeral theme. This latter custom apparently stems from the recognition that the Three Hours was not a liturgical service, and hence "vestments" were not worn, but only the cassock, the "street dress" of the clergy. The liturgical colour of today is Holy Week red, for Christ the King of martyrs, and albs or surplices are appropriately worn.⁴



Finally, clergy are often asked **why Good Friday is called "Good."** People come up with all sorts of well-intentioned explanations, many of which are rooted in sound theology. But the real answer is much less interesting—"Good Friday" comes from the less-common definition of the word "good" meaning "pious" or "holy." (This is the same reason people refer to the Bible as "The Good Book.") The day could just as easily be known as "Holy Friday," and in some places, it is. But if meditating on the goodness of Jesus and his sacrifice is an important part of your Good Friday piety, don't let the etymology get in the way of your devotion!

³ J. Neil Alexander, *Celebrating Liturgical Time: Days, Weeks, and Seasons* (New York: Church Publishing, 2014), 121.

⁴ Leonel Mitchell, *Lent, Holy Week, Easter, and the Great Fifty Days: A Ceremonial Guide* (Lanham, MD: Rowman & Littlefield, 2007), 70.

Holy Week Schedule



April 2	8 a.m.	Palm Sunday Holy Eucharist
	10 a.m.	Procession of the Palms (meet outside the Trendell Lounge) and Holy Eucharist
April 6	5:30 p.m.	Soup Supper
	7 p.m.	Maundy Thursday Holy Eucharist with Foot Washing
April 7	10 a.m.	Children's Stations of the Cross
	Noon	Good Friday Liturgy with Sung Passion, Veneration of the Cross, and Communion from the Reserve Sacrament
April 8	8 p.m.	The Great Vigil of Easter with Holy Baptism **Bring bells to ring at the first Gloria of Easter!
April 9	8 a.m.	Easter Sunday Holy Eucharist
	10 a.m.	Easter Sunday Holy Eucharist and Easter Egg Hunt

Maundy Thursday Soup Supper April 6 at 5:30 p.m.

Once again we shall have our traditional simple supper of soup before the Service beginning at 5:30 p.m.

Please sign up if you plan to attend so we know how many places to set out and if you would like to contribute soup, bread, sandwiches, veggies or fruit please also indicate that.

It is a lovely gathering to start off the Triduum (the three days prior to Easter). Any questions please contact Deacon Karin - 604 786 5198;
fulcher.karin@gmail.com

Palm Sunday Crosses Saturday, April 1 at 1pm

Everyone is invited to join in the making of Palm Sunday Crosses on Saturday, April 1st at 1:00pm. Snacks will be provided. If you have scissors, please bring them!

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) anytime! Thank you.

Easter Sunday Flower Dedications

Every Easter St John's is adorned with beautiful flowers, especially lilies, and fine music. We are collecting flower dedications - a wonderful way to celebrate the resurrection and remember loved ones. For every ten dollars (tax deductible) we can display one six inch pot of lilies. Please send in your special flower dedications, which can be made in honour or in memory of a loved one to the office by Monday morning, April 3. Like all flower dedications, the Easter flower dedications will be printed in the Sunday leaflet. Special Easter envelopes have been placed in the church for this purpose. You may also put your cheque in the mail, and **email the church office your flower dedication.**

Diocesan Pre-Synod Gatherings

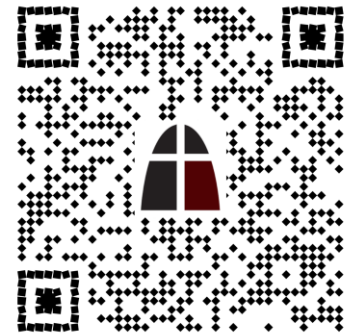
The purpose of these gatherings on this coming Tuesday and Wednesday, March 28 & 29 is to give Synod delegates an opportunity to preview two important matters that will be discussed in detail at Synod 2023 though anyone may participate. Participants will listen to two presentations on 1) Diocesan Priorities and 2) Recommendations from the Taskforce on Homelessness and Housing Affordability.

The link below will connect you to all the information you need to participate and especially to the **Report of the Taskforce on Homelessness and Housing Affordability** which can be read without attending the meeting.

<https://www.vancouver.anglican.ca/events/diocesan-pre-synod-gatherings/2023-03-28>

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 Ann in the office (church.office@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.



THREE GREAT DAYS

A Guide to the Triduum



WHAT IS THE TRIDUUM?

The three-day celebration of the Paschal Mystery: the passion, death, and resurrection of Jesus

In the Jewish tradition, each day begins at sunset. All the events of Jesus' passion, from the Last Supper through the crucifixion, took place on the first day. On the second day, all was still as Jesus' body lay in the tomb and the people rested on the Sabbath. On the third day, early in the morning while it was still dark, Jesus rose again. We observe these events with special services from Maundy Thursday through the Easter Vigil.

MAUNDY THURSDAY

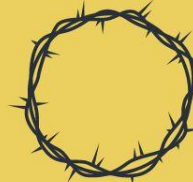
"I give you a new commandment, that you love one another."



We remember the Last Supper as we wash one another's feet and share Holy Communion. At the conclusion of this service, the altar is stripped, symbolizing Jesus' abandonment and humiliation. The sacrament is taken to an Altar of Repose, where we are invited to sit in prayer through the night, responding to Jesus' request that we keep awake.

GOOD FRIDAY

On this day, we worship in an undecorated church. We hear the passion narrative sung, a tradition dating to at least the 8th century. A large wooden cross is brought to the front of the church, and individuals are invited to come forward to venerate the cross through acts of reverence or contemplation. No Holy Eucharist is celebrated on this day, though communion is often distributed from the reserved sacrament.



THE EASTER VIGIL



This service begins at sunset with the lighting of the New Fire. The *Exsultet*, an Easter proclamation from as early as the 5th century, is chanted and the stories of God's saving deeds are told by candlelight. New Christians are baptized, and we renew our baptismal vows. Then the lights are turned on, and with bells and alleluias we welcome the Good News and share the first Eucharist of Easter.

JOIN US FOR THE THREE GREAT DAYS!

MAUNDY THURSDAY: 7 P.M.

GOOD FRIDAY: NOON

EASTER VIGIL: 8 P.M.

www.sjs.net

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
The Reverend James Hwang, Curate jhwang@sjs.net
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
Jaime Yoon, Interim Choir Director jaime.yoon@sjsparish.net
Ann Houghton, Interim Parish Administrator church.office@sjs.net
Patrick Mahon, Verger

Trustees

The Rev. Terry Shields Dirbas, Rector
Ken Pepin, Rector's Warden
Joan Stewart, People's Warden
Mike Dezell
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