
From the Curate



Last Saturday, there was a diocesan meeting with a guest speaker on the theme of theology of land. The diocesan synod agreed on giving priority to homelessness and housing affordability, in addition to other issues. The project considers various approaches including collaboration with other agencies, property management of each parish and the diocese, and support in community advocacy for this issue during the upcoming two years until the next synod. Also at the synod, there was a remark suggesting that it was not just a matter of what we do in response to social problems, but would be necessary to reconsider how we understand the land in a theological perspective, which should be the radical foundation of the actual work.

Rev. Jason McKinney, an Anglican minister and theologian in Toronto gave a brief lecture on theology of land. In the lecture, he described the way Jesus lived as ceaseless prodigality. Prodigality implies an excess in giving but deficiency in retaining. Jesus showed God's generous giving and witnessed a life of freely receiving and giving. It is the opposite of avariciousness, which implies deficiency in giving but excess in acquiring.

Indeed, the modern culture is embedded in possessive individualism. Jason articulated three features of the possessive individualism as an isolated existence, an acquisitive existence, and a false or fabricated existence. We are living in a world where possession is equated with value of a person, and avarice is encouraged. Sharing has become a secondary or arbitrary option. At least, before or at the beginning of modernity, there had been still a sense of community where extra commodities were spontaneously shared in ordinary life settings, but now, it is considered to be an extraordinary nobleness. With the development of technology, people have come to be more aware of impoverishment of others near and far, but ironically, it is true that people have become more indifferent to the suffering of others.

Jason, at the end of the lecture, suggested a change of concept from having to holding. We do not own. We are holding what belongs to God. If we are more awakened to this truth, we may be able to pause for a moment to reflect on what we are expected to do with what we hold. What is the true meaning and purpose of the created world? It may be quite simply put. Land is there to be a place for growing life, resting, and gathering. Food is there to be fed. Clothes are there to keep bodies warm. God created the world with the intention of prosperity and abundance. If what we have is not being used as it is intended, that means we are possessing it, and our possession is blocking the natural and divine flow of the created world. When we look at the problems of our time, we are overwhelmed not knowing where to start. However, we can start to think about how we can continue to be God's stewards, and engage with the world as God's co-creator.

What can we do with what is given to us to make it serve its purpose?

Fr. James



Choral Evensong The Feast of St. Matthew the Apostle

Featuring the music of Richard Ayleward,
Thomas Morley, and Henry Balfour Gardiner

SUNDAY, SEPTEMBER 24 @4PM
ST. JOHN'S, SHAUGHNESSY
1490 NANTON AVE.

Choral Evensong – This Sunday at 4pm!
Please join us and invite friends!

Our choir has been hard at work preparing for our first evensong of the season. Please join us for this time of reflection and beautiful music. Our guest preacher for the evening will be the Very Rev. Christopher Pappas, Dean of the Diocese of New Westminster and Rector of Christ Church Cathedral.

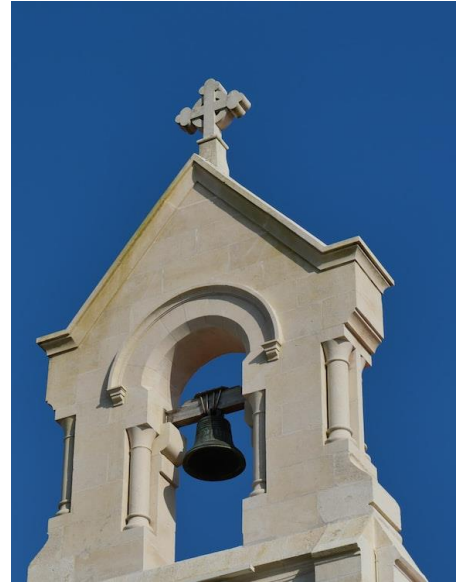
Dear Abbey,

A couple of weeks ago, I was in the narthex when the clergy came in to ring the bell. They were saying prayers as they rang, including the “Hail Mary.” I didn’t know Anglicans prayed to Mary. I thought we were Protestant? Can you tell me more about this, please?

Sincerely,
Perplexed Protestant

Dear Protestant,

You are describing the *Angelus*, a traditional Christian prayer commemorating the incarnation, often recited shortly before worship. Its name reflects the Latin of the first line of the prayer, “The Angel of the Lord announced unto Mary.” Here is the text, as it is practiced now by Roman Catholics as well as many Anglicans (though English translations may vary):



V. The Angel of the Lord announced unto Mary,

R. **And she conceived by the Holy Ghost.**

Hail Mary, full of grace; the Lord is with thee: Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. **Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.**

V. Behold the handmaid of the Lord;

R. **Be it unto me according to thy word.**

Hail Mary . . .

V. And the Word was made flesh

R. **And dwelt among us.**

Hail Mary . . .

V. Pray for us, O holy Mother of God,

R. **That we may be made worthy of the promises of Christ.**

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son 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.**



The text is taken primarily from the Gospels of Luke and John. At the Annunciation, the angel Gabriel greets the Virgin Mary, “Hail, thou that art highly favoured, the Lord is with thee.” (Luke 1:28) She responds to his news by saying, “Behold, the handmaid of the Lord. Be it unto me according to thy word.” (1:38) Later, Elizabeth greets Mary, “Blessed art thou among women, and blessed is the fruit of thy womb.” (1:42) Finally, we recall the incarnation with words from the prologue of John, “And the Word was made flesh, and dwelt among us.” (John 1:14)

The *Angelus* has been prayed since at least the 13th century, but possibly much earlier. It began with the custom in monastic communities of reciting the “Hail Mary” three times at compline. Over time, this practice evolved into the prayer in its current form, recited three times daily—morning, noon, and evening. It consists of a triple stroke of the bell, repeated three times, with a pause in between each set. The ringing of the bells is intended to call the wider community to prayer, even as they go about their daily lives.

As for the question of whether or not the *Angelus* (or Marian devotion in general) is appropriate, that depends on one’s personal piety. For those whose spirituality leans toward the Catholic side, asking saints to pray for us as we continue our earthly pilgrimage makes perfect sense. After all, we believe that in death life is changed, not ended. Many of us have an intuitive sense that our connections to those we love continue even after they have died. Asking for prayers from those who have gone before us is similar to asking a friend who is still living to pray for us. However, even with the best of intentions, in this life we often lose focus on our prayers or forget our commitments to pray for those who have asked our intercessions. The saints, on the other hand, are no longer limited by the demands of this life, and can therefore pray without ceasing.

On the other hand, there is a fine line between asking the prayers of the saints, and worshipping them as we would worship Christ. And despite the Church’s emphasis on the former, Christians have at many times and places succumbed to the temptation to treat saints—Mary in particular—as if they were also divine. If the possibility of crossing that line concerns you or causes you any kind of spiritual discomfort, then engaging in practices like the *Angelus* might not be for you. On the other hand, it is entirely possible to pray the versicles and responses, as they are direct quotes from Scripture. And the concluding collect is simply the collect we use every year at the Annunciation. So you might experiment with the devotions that feel appropriate to you.

Ultimately, this is one of those things we heard about in Sunday's sermon that are *adiaphora*, or "things indifferent." If it enhances your relationship with Jesus through contemplation of the incarnation, great! If it distracts you with worries about idolatry, it's ok to skip it. As with many things, the Anglican church would say, "All may, none must."

Warmly,
Abbey

P.S. In Eastertide, the *Angelus* is replaced with the *Regina Caeli*, which recalls the joy of the resurrection.

O Queen of heaven, be joyful, alleluia; Because he whom so meetly thou barest, alleluia, hath arisen as he promised, alleluia: Pray for us to the Father, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. **For the Lord is risen indeed, alleluia.**

Let us pray.

O God, who by the resurrection of thy Son Jesus Christ didst vouchsafe to give gladness unto the world: Grant, we beseech thee, that we, being holpen by the Virgin Mary his Mother, may attain unto the joys of everlasting life. Through the same Christ our Lord. **Amen.**

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. All questions will remain anonymous.

Weekly Holy Eucharist with Healing Prayers, followed by Bible Study

Thursdays at 10 a.m.

We invite you to join us for our mid-week service of Holy Eucharist. If you'd like to receive prayers for healing, there will be opportunity for anointing with holy oil and healing prayers with the clergy. There is a low-key Bible Study afterwards. All are welcome!





Small Group for Spiritual Practice A Tree of Life

Oct 17th - Nov 21st (5 Tuesdays, no session on Nov 7th)
7:00pm - 8:00pm

in person at St. John's parish

Facilitated by James Hwang and Karin Fulcher

Using scriptures and literature related to the metaphor of a tree,
we will find God in our hearts and within our daily lives.

It will be a time for us to find God-seed in us, be rooted in God,
connect inner and outer life, discover seasons of our journey,
and open a fruitful life throughout 5 weeks course.

Each session will last about an hour
and involve reflection and sharing.

If you are interested or have any questions,
Please email : jhwang@sjs.net



***Vancouver School of Theology & Christ Church Cathedral present
a free workshop with The Rev. Scott Gunn***

Saturday, Sept 30th

Free workshop

10am - 3pm (lunch included)

In-Person & Online

Room 110 - Vancouver School of Theology

6015 Walter Gage Rd, Vancouver

Sometimes you hear people say the church is dying and that our task is to save it. Scott Gunn will lead us through conversation about how Jesus promised that the gates of hell would not prevail against the church, and he's the saviour, not us! But as we look toward the future in a post-Christendom world, the church needs to focus on discipleship and evangelism in a way it has not done for centuries.

The Rev. Scott Gunn is executive director of Forward Movement, a discipleship ministry of the Episcopal Church in the USA. He travels widely as preacher, speaker, and retreat leader. Author of several books, his most recent book is *Easter Triumph, Easter Joy: Meditations for the Fifty Days of Eastertide*. Prior to serving at Forward Movement, Scott was a parish priest in the Diocese of Rhode Island. Before that, he had a career in information technology. He lives in Cincinnati, Ohio with his spouse, the Rev. Sherilyn Pearce.

Register here:

<https://www.eventbrite.ca/e/the-gates-of-hell-will-not-prevail-why-we-dont-need-to-save-the-church-tickets-699172161757?utm-campaign=social&utm-content=attendeeshare&utm-medium=discovery&utm-term=listing&utm-source=cp&aff=ebdsshcopyurl>



TAIZÉ PRAYER

THURSDAY, OCTOBER 5TH AT 6PM

ST. JOHN'S, SHAUGHNESSY
1490 NANTON AVE

Taizé is a form of Christian prayer originating from the ecumenical Christian community of Taizé in France.

One is invited to rest in God through the singing of psalm verses and other simple chants, alternating with periods of silent reflection.



Upcoming Events

SUNDAY, SEPTEMBER 24

4 p.m. Choral Evensong

SUNDAY, OCTOBER 1

3 p.m. Blessing of the Animals

THURSDAY, OCTOBER 5

6 p.m. Taizé Prayer

SUNDAY, OCTOBER 15

4 p.m. Neighbourhood Gospel Band
Concert

FRIDAY, OCTOBER 27

7:30 p.m. 18th Annual RCCO
Organ Spooktacular
Halloween Concert

SUNDAY, OCTOBER 29

4 p.m. Choral Evensong
for All Faithful Departed

EVERY THURSDAY

10 a.m. Healing Eucharist and Bible Study

St. John's, Shaughnessy
1490 NANTON AVE.

Calendar



There's still a spot on the Hospitality Team!

Volunteering for the Coffee Hour Team has never been easier. Our newest team member, Rena, the “Coffee Hour Verger” does much of the preparation and cleanup and as a volunteer you would usually only serve once every 2 months. Besides hosting and helping our guests, you would bring a few goodies

and check the supplies for next week's host. If you'd like to be on this team, please just email Ken Pepin at: ken.pepin@sjsparish.net

Invitation to serve on the Church Greeter Team

Dear Parishioners:

We are thankful for your presence and ministry at St. John's, Shaughnessy. As you know, our church values meaningful times of worship, outreach and fellowship. As we continue to grow and welcome visitors and long-time members, we need to expand our rota of volunteers to serve as greeters on Sunday mornings.



Time commitment: 9:30am-10am once every two months on Sunday mornings.

Duties: You will be greeting entrants at the church door; handing out service leaflets; sharing a smile, a “hello,” and the warmth of your presence; receiving the collection during the service and taking it up to the altar at the appropriate time. You will be trained and paired with an experienced greeter.

Please consider joining this ministry. Contact Joan Stewart, People's Warden, at (604) 805-7315 or email jstewart@westerndriver.com

**Pottery hand building workshop
- spiritual practice of creativity**

September 30th Saturday 2pm
(coiling)

October 14th Saturday 2pm
(pinching)

At St. John's Shaughnessy Parish
Facilitated by James Hwang
Number of participants is limited



Spirituality in general always includes restoring connection. From my experience of doing pottery over 10 years, pottery in that sense, is not just a craft but also a spiritual practice of being in touch with the soil in a tactile way, being in touch with your body, being in touch with your inner creativity. The sessions are offered separately on different dates and will include some reflective sharing about creativity and conversations.

Since there is no wheel at the parish, it will be slap building, coiling, or pinching. Due to the limits of space, each session will accommodate a limited number between 2 and 4 participants, and you may inquire other specific dates of your own if you are registering with someone (non-parishioner is welcome as well).

The materials and kiln will be offered by Hand Eye Pottery Studio. To get the final piece, it will take about 2 weeks, and once it is bisque fired, you will get an email to choose which glaze you would like to choose. The fee is for the material and firing fee. It will be decided by the size of the object later, and I speculate approximately 10 CAD for the size of cereal bowl. Please register at jhwang@sjns.net (please indicate what you would like to make, i.e. cup, bowl, vase, plant pot, plate, etc.)

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.

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.

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@sjns.net
The Reverend James Hwang, Curate	jhwang@sjns.net
The Reverend Dr. Marilyn Hames, Honorary Assisting Priest	
The Reverend Karin Fulcher, Honorary Deacon	
The Reverend Pitman Potter, Honorary Deacon	
Michael Dirk, Music Director	organist@sjns.net
Ann Houghton, Interim Parish Administrator	church.office@sjns.net

Trustees

The Rev. Terry Shields Dirbas, Rector	terry.dirbas@sjns.net
Ken Pepin, Rector's Warden	ken.pepin@sjnsparish.net
Joan Stewart, People's Warden	joan.stewart@sjnsparish.net
Mike Dezell	mike.dezell@sjnsparish.net
Catherine Holmen	catherine.holmen@sjnsparish.net



1490 Nanton Ave. Vancouver, BC, V6H 2E2
(604) 731-4966
www.sjns.net