

Tuesday, 31 March	<i>Tuesday in Holy Week</i>	
	10:30 a.m.	Low Mass (Rite of Trent) †
	6:15 p.m.	Low Mass
Wednesday, 1 April	<i>Spy Wednesday</i>	
	7:30 a.m.	Low Mass
	8:30 a.m.	Morning Prayer
	7:30 p.m.	Tenebrae (<i>Gregorian Chant; music by Zelenka, Gesualdo and Willan</i>)
Thursday, 2 April	<i>MAUNDY THURSDAY</i>	
	6:00 a.m.	Breakfast Ministry (Doors open at 5:30 a.m., till 8:00 a.m.)
	8:30 a.m.	Morning Prayer
	10:00 a.m.	Food Bank (till 11:30 a.m.)
	6:30 p.m.	Mass of the Institution of the Eucharist (Followed by Evening Prayer)
	8:00 p.m.	Maundy Vigil at the Altar of Repose (till 12:00 a.m.)
Friday, 3 April	<i>GOOD FRIDAY</i>	<i>Major Fast Day</i>
<i>Confessions will be heard immediately following the Solemn Liturgy, and again at 5 p.m.</i>	8:30 a.m.	Morning Prayer
	10:00 a.m.	Stations of the Cross
	10:30 a.m.	The Solemn Liturgy
	5:30 p.m.	Evening Prayer
Saturday, 4 April	<i>HOLY SATURDAY / THE HOLY NIGHT</i>	
	10:30 a.m.	Mattins, Litany & Ante-Communion
	11:30 a.m.	Church cleaning and polishing (till 4:00 p.m.)
	9:00 p.m.	The Great Vigil of Easter & First Mass of Easter
Sunday, 5 April	<i>EASTER DAY</i>	
	8:30 a.m.	Mattins
	9:00 a.m.	Low Mass
	11:00 a.m.	Solemn Mass

† indicates Eucharistic celebrations of the Anglocatholic Church, a worldwide church within the Old Catholic succession.

Please check the website and subscribe to our enews list to stay informed of scheduling changes.

✠ WEEKLY NOTICES ✠

Father Hannam requests that all cases of sorrow or suffering be reported to him.

MAUNDY THURSDAY: *‘Could ye not watch with me one hour?’* Can you watch with Our Lord in dark Gethsemane? If so, please sign up for an hour of silent prayer before the Altar of Repose between 8:00 p.m. and midnight. Sign up using the sheet on the sidesmen’s table.

HOLY SATURDAY: On this day we contemplate Our Lord’s Descent amongst the Dead and His liberation of the Old Testament Saints from the bonds of sin and death. The Lessons of Mattins and Ante-Communion focus our thoughts upon this quiet work; they ‘breathe a quietness and a confidence that God reigns, so everything will be perfected in His time and according to His purpose’ (Fr Palmer). Following morning service, between 11:30 a.m. and 4:00 p.m., we will be cleaning the church and polishing silver and brass to prepare for our Easter celebrations. In this quiet work, as the world forgets the Passion and Death of Christ, we enter with Our Lady in Solitude into His quiet preparation for the Paschal Feast. Can you join us for this neglected part of the Lenten Journey? Hot cross buns, tea, and coffee will be served.

DONATIONS FOR THE ALTAR OF REPOSE AND EASTER: For the past several weeks we have had no flowers on the Altar or in the Church during Mass. This is a mark of the penitential season of Lent, symbolizing our sorrow for Our Lord’s suffering and eventual crucifixion. On Maundy Thursday, we will return beautiful lilies to the high altar to symbolize the site of the Last Supper and we will create an Altar of Repose (a magnificent side-altar covered in flowers and candles) where the Sacrament will sit in wait for the Solemn Liturgy of Good Friday. Finally, we will redress the High Altar during the Great Vigil of Easter with lilies and spring flowers to symbolize the coming of a new life in Christ. This undertaking requires many volunteers, but also financial generosity. If you are able to support the Easter

Flower Fund this year, please send an e-transfer or cheque with the words “Easter Flowers” in the memo, or include a note with your donation to the offering plate. Easter flowers may be given in memory of a loved one. **The deadline for submitting memorial names is tomorrow: Monday, 30 March.**

THE BREAKFAST PROGRAMME continues each Thursday. The doors open 5:30 a.m. until 8:00 a.m., and hot food is served beginning at 6:00 a.m.

THE FOOD BANK: Our doors are open Mondays and Thursdays from 10:00 a.m. until 11:30 a.m.

✠ MUSIC NOTE ✠

THE MUSIC at our Palm Liturgy and Palm Sunday mass reflects both Jesus’ triumphant entry into Jerusalem and the anticipation of his betrayal and crucifixion. In recognition of Jesus as Messiah, the Hebrew word *Hosanna* (an expression of praise or adoration to God) appears several times during the Palm Procession, as well as in its usual place during the *Sanctus*; notably, the *Sanctus* is sung at both liturgies. In contrast to the ancient processional chants of the Palm Liturgy, our Mass music features a choral mass setting by Venetian composer Antonio Lotti (1667-1740), full of mournful yet rich harmonies. Our two motets, (*Ecce quomodo moritur justus* and *In monte Oliveti*) reflect a sixteenth-century musical style in which a composer’s choice of rhythms creates a striking sense of declaimed speech. With all voices ‘speaking’ at the same time, the effect of a single, magnificent utterance emerges, painted by the colours of changing harmonies.

✠ PARISH GIVINGS UPDATE ✠

2026 Actual to 28 February: \$ 20,884

2026 Budget to 28 February: \$ 34,166

(2025 Actual to 28 February: \$25,560)

*To date for 2026, we have a shortfall of \$13,282
Please keep in mind that the financial health of our parish
relies not only on generous giving, but on regular giving.*

✠ INTERCESSIONS ✠

*The Sanctuary Lamp burns for the repose of the soul of Susan Johnson.
Rest eternal grant unto her, O Lord.*

ANGLICAN CYCLE OF PRAYER:

- **TODAY: Sunday, 29 March:** *The Anglican Church of Melanesia*
- **Monday, 30 March:** *The Diocese of Venezuela – The Episcopal Church*
- **Tuesday, 31 March:** *The Diocese of Vermont – The Episcopal Church*
- **Wednesday, 1 April:** *The Diocese of Victoria Nyanza – The Anglican Church of Tanzania*
- **Thursday, 2 April:** *The Diocese of Virgin Islands – The Episcopal Church*
- **Friday, 3 April:** *The Diocese of Virginia – The Episcopal Church*
- **Saturday 4 April:** *The Diocese of Southern Virginia – The Episcopal Church*

INDIGENOUS CHURCH: For +Chris, National Indigenous Archbishop: For courage as the Anglican Church of Canada, the Anglican Council of Indigenous Peoples, and National Indigenous Ministries discern polity and process that will best support Indigenous self-determination and self-government within our national communion. For Adam, retired Bishop of Mississippi and Rick, Bishop

of Saskatchewan as together they discern how best to support and grow the ministry of the Church in Northern Saskatchewan.

THE SICK & THOSE IN NEED: **WED:** Theresa Adderly, Andrew, Luther & Xavier; Peter & Margaret Bell, Ronald Bentley, Catherine, Sr Christine SLG; | **THURS:** David Conaster, Kimberley Curtis, Demetra, Derek, Dragan, Esther, Alexis Gray, Joanna, Joshua; | **FRI:** Maria K., Paul Kent, Audrey Kern, Laura, The Mackey family, Marlyn, Nigel; | **SAT:** Patrick, Paul, Randy, The Smith family, Tegan, Hazel Thornhill, Trish, Wendy

DAILY INTERCESSIONS: Clifton Aaron, Sharon Baig, Beverly Bodnar, Chantal Fowler Brown, Ranfurly Brown (*priest*), Patricia Buckland, Catharine, Christopher (*priest*), Dierdre, Donna, Grace, Jamie, Todd Jeffrey, Kyla, Laura, Leotha, Lionel, Paul Macina, Mark, Mary, Brian McGinnis, Norma Miller, Margaret Moxey, David Mulholland (*priest*), Gordon Neish (*priest*), Marguerite Pigott, M. Elliott Siteman (*priest*), Vidhu

DEPARTED: Véronique, Claville, John, Sarah, Joan Schafer, Kokila, Maria

THOSE WHO MOURN: Fr Khai; Romaine, Keastner, & Sandy; Joseph; Andrew; Prit

✠ POETRY CORNER ✠

PALM SUNDAY

by Christina Georgina Rossetti

I lift mine eyes, and see
Thee, tender Lord, in pain upon the tree,
Athirst for my sake and athirst for me.
“Yea, look upon Me there,
Compassed with thorns and bleeding everywhere,
For thy sake bearing all, and glad to bear.”
I lift my heart to pray:
Thou Who didst love me all that darkened day,
Wilt Thou not love me to the end alway?

“Yea, thee My wandering sheep,
Yea, thee My scarlet sinner slow to weep,
Come to Me, I will love thee and will keep.”

Yet am I racked with fear:
Behold the unending outer darkness drear,
Behold the gulf unbridgeable and near!

“Nay, fix thy heart, thine eyes,
Thy hope upon My boundless sacrifice:
Will I lose lightly one so dear-bought prize?”

Ah, Lord; it is not Thou,
Thou that wilt fail; yet woe is me, for how
Shall I endure who half am failing now?

“Nay, weld thy resolute will
To Mine: glance not aside for good or ill:
I love thee; trust Me still and love Me still.”

Yet Thou Thyself hast said,
When Thou shalt sift the living from the dead
Some must depart shamed and uncomforted.

“Judge not before that day:
Trust Me with all thy heart, even tho’ I slay:
Trust Me in love, trust on, love on, and pray.

✠ DEVOTIONAL VIGNETTE ✠

HOLY WEEK BEGINS with the description of the triumphal entrance of Jesus into Jerusalem on the Sunday before His Passion. Jesus, who had always been opposed to any public manifestation and who had fled when the people wanted to make Him their king (cf. John 6:15), allows Himself to be borne in triumph today. Not until now, when He is about to die, does He submit to being publicly acclaimed as the Messiah, because by dying on the cross, He will be in the most complete manner Messiah, Redeemer, King, and Victor. He allows Himself to be recognized as King, but a King who will rain from the



“The Betrayal by Judas” from the Maestà Altarpiece, Duccio (d. 1319)

Cross, who will triumph and conquer by dying on the Cross. The same exultant crowd that acclaims Him today will curse Him in a few days and lead Him to Calvary; today’s triumph will be the vivid prelude to tomorrow’s Passion.

Jesus enters the holy city and triumphs, but only in order to suffer and die there. Hence, the twofold meaning of the Procession of the Palms: it is not enough to accompany Jesus in his triumph; we must follow Him in His Passion, prepared to share in it by stirring up in ourselves, according to St. Paul’s exhortation (Epistle: Phillipians 2:5-11), His sentiments of humility and total immolation, which will bring us, like Him and with Him, “unto death, even to the death of the Cross.” The Palms which the priest blesses today have not only a festive significance; they also “represent the victory which Jesus is about to win over the prince of death” (Roman Missal). For us too, they must be symbols of triumph, indicative of the victory to be won in our battle against the evil in ourselves and against the evil which surrounds us. As we receive the blessed palm, let us renew our pledge to conquer with Jesus, but let us not forget that it was on the Cross that He conquered.

- Adapted from Father Gabriel of S. Mary Magdalene, O.C.D.,
Divine Intimacy: Meditations on the Interior Life for Every Day of the Liturgical Year