



the Church
of St Peter and
St Simon-the-Apostle

JUBILATE!

A Letter from the Rector

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Holy Week and Easter Services

Palm Sunday – April 13

9 am Holy Eucharist

10:30 am – Liturgy of the Palms, Passion Reading
and Sung Eucharist

Monday and Tuesday in Holy Week – April 14-15

7 pm The Way of the Cross at 7 pm

Wednesday Holy Week – April 16

11 am - Holy Eucharist

7 pm - The Way of the Cross

Maundy Thursday – April 17

The Maundy Thursday Liturgy

Good Friday – April 18

8 am – The Good Friday Walk

11 am - The Solemn Liturgy

Preacher – The Reverend Canon Beth Benson

Easter Day – April 20

9 am Holy Eucharist

10:30 am Festal

Eucharist

Note:

Vestry Part 2 will be held later in the spring to
deal with the Audited Statements for 2024 and

Many people have commented that Vestry, Part the First on March 9th, was one of the best parish meetings we have had. That is a positive sign, especially at a time when there has been change in the parish. While inevitably part of life, change is always difficult in a parish community and walking through it takes great care, consideration and understanding for all of us. As I said in my remarks at the meeting, some Vestry Reports are easier to write than others. This year's was one of the more difficult – at least it was difficult to get started. I spent many hours looking at a blank screen wondering where to begin.

It was when I went back to the invitation of Bishop Andrew into the Season of Spiritual renewal then some inspiration came. The challenges are there, but with them come opportunities. Seeing our challenges as opportunities is what it means to be people of hope.

The “Cast the Net” strategic vision invites the Church to reflect on John chapter 21. You remember the story. It is after the resurrection. The disciples have gone back to their fishing careers. They have toiled all night and caught nothing. They are tired, worn, frustrated. Jesus appears. He says “Cast the net on the other side of the boat”. They do, and haul in a terrific catch. This raises questions for the Church: What does it mean to cast the net? Why do we cast it? On which side of the boat? And so on. We are invited into this season to help us at SPSS and across the Diocese to cast our net wide and be open to something happening.

It has been a busy year here in the parish but also a year with significant unforeseen challenges. Energy has been needed in unexpected places. More broadly, the post-pandemic world is different, and we are still figuring out, adjusting to a new normal. The Church is no different as we strive to be faithful and Gospel-centred in a changing, uncertain world. Institutions are being challenged and scrutinized, Church membership across the board is uncertain. Yet spiritual demands are there as ever. In our own parish we have an aging building, we had to deal with the roof issue and other significant financial challenges. And, of course, we struggled with and came to the realization that a change in the leadership of our music ministry was necessary.

This was a hard decision that is unsettling, especially for some members of the choir. We give thanks for Robin's positive contribution to the life and ministry of SPSS over the years and wish him well.

Daniel Webb came to us in February as our Interim Director of Music — what a gift to the parish at this time. Dan is an extremely accomplished and sensitive Church musician as well as a great teacher and listener. Week by week, Dan along with our choristers are working faithfully to lead our praises. Some choristers have decided not to continue, and some are waiting to see. To all of you, and our other musicians over the past years, wherever you are on your journey, thank you for the contribution you have made to the ministry of this parish. We pray God's peace for you.

The focus this spring is to begin the process of selecting a new Organist and Choir Director. I am pleased to announce the formation of a Search Committee who will work with me on this important task. The members are, The Reverend Canon Gregory Carpenter, Ian Corlett, Daphne Doake, Spencer Higgins, Jane Rajante, Stephanie Woodside.

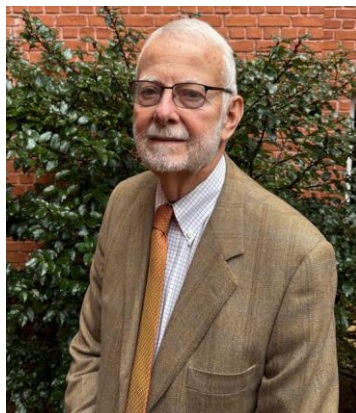
I take this opportunity to acknowledge the extraordinary ministry of the Wardens. Serving as Warden is a huge responsibility in any parish — this has been especially so at SPSS. With the move to Kingston, our People's Warden Jerry Courage had to step down. Thank you to Jerry for his wisdom and dedication. Special recognition is due to Ted Robinson who agreed to serve as People's Warden after Jerry's departure. Ted and our Rector's Warden David Carrington have given countless hours of time to steady the ship

through what has been an often-turbulent sea. A word of thanks here hardly does justice to their dedication to this parish. I also thank the Deputy Wardens, Laurie, John and Johan as well as past Deputy Warden Christopher Ashby and Mary Martin who serves as the faithful scribe for the Corporation. As noted at the meeting we are ending the warden's council model and reverting to the traditional canonical model of a Rector's Warden, David Carrington, People's Warden, David Rounthwaite and two Deputy Wardens, Laurie Sanderson and Spencer Higgins. Thank you to those willing offer themselves for parish leadership positions.

Looking back for a moment, one highlight of 2024 is the sanctuary painting renovation. With the beautification of our historic space, we see once again the image of angels in adoration and prayer either side of the altar. This is a beautiful visual reminder of why we are here. We come together as a community to worship God in the beauty of holiness. We come with many differences — of ideas, styles, interests and so much more. But we come united in our desire to grow in God's love, to know God more and more and to worship God in spirit and in truth.

In her book *Worship*, Evelyn Underhill writes "Worship is in its deepest sense, the response of humans to the Eternal". Worship is our offering to God. It is a sign of God's worth as the Creator of all, an expression of thanksgiving for God's goodness and love.

Our goal through liturgy and music is to proclaim God's glory, uphold God's people, to support and strengthen the faith life of the parish community, and so to witness to God's mercy bestowed on us in Jesus Christ. Thank you to the many dedicated and



From left to right: Rector's Warden, David Carrington; People's Warden, David Rounthwaite; and two Deputy Wardens, Laurie Sanderson and Spencer Higgins.

faithful members of our congregation who join us in this ministry.

May you all have a blessed Holy Week and Easter. And may Jesus, who picked up his cross for the sake of the world, lead us through these days to the joy and hope of Easter.

Geoffrey+

Christians Are People of the Passion

Christians are people of the Passion — not romantic passion, but passion in the sense of the suffering of Christ our Lord.

Unpopular as suffering is (and understandably so) during Holy Week Christians immerse themselves in the story of their Lord's Passion — the suffering and death that led to our redemption and hope for eternal life through Jesus' resurrection on Easter Day.

Unfortunately, some think that the suffering described in the events of Holy Week makes Christianity a religion of blood, with a morbid preoccupation of guilt beside. Of course, the events of 27 AD (the most likely date for the last year of Jesus' earthly life) were brutal in the extreme, but Holy Week — as, indeed, the whole of Lent — is our preparation for a victory celebration! Palm Sunday is, in a way, a kind of dress rehearsal for Easter. Maundy Thursday is a lesson in humility and service, as well as marking the institution of what we now call the Eucharist. And Good Friday, the day on which our Lord was put to death in the cruelest fashion ever dreamed up by human beings, encourages us through the sheer power of Jesus' love for humankind, and his unshakeable trust in his Father in the face of apparent defeat.

Palm Sunday or Passion Sunday — the first day of Holy Week — joins celebration with sorrow, victory with defeat. Jesus' entry into Jerusalem on a donkey, surrounded by well-wishers and cheering children, sounds impressive. But after this scene comes the Scripture reading of Jesus' arrest and punishment at the hands of the authorities. And, remember, it was the religious people of the day who were responsible for this! Even today, religious people don't always get

things right. As people of the Passion, however, we do not mourn. We celebrate our Lord, who chose to endure suffering in order to win the ultimate battle.

Our observance of the next events in Holy Week happens within a continuous, 48-hour period, including three days — Maundy Thursday, Good Friday and Holy Saturday. Together, these three days are known as The Great Triduum and are the most sacred days in the Church's year. We are called to take them very seriously indeed.

Maundy Thursday offers Christians the opportunity to celebrate the Lord's Supper on the very evening of its institution. We also remind ourselves (in a dramatic, acted-out, way) that Christians are called to follow Jesus' example of humility and service — something most of us find very difficult indeed! Behind these observances stand Jesus' words of this evening — his new mandate: "As I have loved you, so you must love one another" (John 13:34). After the service is over, we have the opportunity to meditate for as long or as short a time as we are able, as we symbolically "watch with Jesus in the Garden of Gethsemane" before the Altar of Repose.

Good Friday is the most solemn day of all. On this day we commemorate our Lord's crucifixion and death with a moving and meaningful service which includes the Veneration of the Cross, an ancient Christian tradition.

Holy Saturday is observed as a day of quiet and patient waiting, as we remember how Jesus Christ rested in a borrowed tomb. In the evening, we meet in joy at the most wonderful celebration of the year, The Easter Vigil. This year, we will be joining our friends at St. Bartholomew's for this service, filled with symbolism of New Life and New Light, when we read the Scripture stories describing God's long relationship with his chosen people from creation to the resurrection from the dead of his Son. Candles light the darkness, and the first Easter hymns of the season are sung. We also have the opportunity to renew our Baptismal vows.

What looks like three very different services is, in fact, one continuing service — The Great Triduum — with breaks between them for rest, prayer, and necessary activities. Because the passion, death, and

resurrection of Jesus are not three separate events, but one event, one service, integral and indivisible, celebrated over three days. The word Triduum (“three days”) was first used by St. Augustine to express the essential unity of this single, three-day service. There is no better spiritual or emotional preparation for the joy of Easter than to participate fully in the Great Triduum. All of the meaning and drama of the liturgy throughout the year find their primary source in Holy Week.

We need to remember that the Great Triduum is of special import. As part of the Triduum, the services of Maundy Thursday and Good Friday are not optional extras for the very devout, but essential elements of the entire service, just as opening worship and prayers are to any regular service.

Several years ago, when Dr. Donald Coggan (who at one time had been on the staff of Wycliffe College, here in Toronto) was Archbishop of Canterbury between 1974 and 1980, he wrote an article which seems to me to be every bit as relevant now as when he first penned it. He said:

“One of the most urgent functions of the Church today is to proclaim that it is possible for a nation, as for an individual, to progress materially and regress spiritually; to gain the world and to lose the soul; to reach the moon and have hell on earth; to know a great deal, and be very foolish; to feed, clothe and educate our children, yet so neglect their spiritual welfare as to set their feet on the path of destruction; to be so broadminded as to be utterly shallow; to be so with it as to be without Him; to refuse the absolutes of God’s law, and land in the sands of moral chaos.”

The Cross and Resurrection of Jesus assure us that God has in mind for us something infinitely better than this! Listen to St. Paul: Be rooted in Christ; be built in him; be consolidated in the faith you were taught; let your hearts overflow with thankfulness. The Easter message speaks of fullness of life in Jesus Christ. Let us take hold of it!

However, we cannot truly share in the celebration of our Lord’s resurrection on Easter Day unless we remind ourselves that the triumph of Easter came after his suffering on the cross. To experience the full joy of Easter we need also to experience the events

of Holy Week, especially Good Friday itself.

The early Church called Holy Week “the Great Week,” and the memorable ceremonies and observance of these days can do much to strengthen and deepen our faith.

The Book of Common Prayer reminds us that “it is the duty of every confirmed person to partake of the holy communion frequently, and particularly on the greater Holy days, of which Easter is the chief.”

Please do not neglect this duty and privilege.

Have a good, and holy, Holy Week. Don’t forget that the word Holy means different from — try to ensure that this week is indeed different from the other weeks of the year. Take advantage of the opportunities offered for worship and study. By doing so, your appreciation of our Lord’s passion and death will be enhanced, and your Easter celebrations will have a deeper meaning.

Michael+

Finding Quiet Time

Almost everybody I know is much too busy, yours truly included. Finding quiet time alone is hard. “I’m just too busy to pray,” people often say. It makes busy people feel guilty, at first, to sit in silence when they could be doing something. It is important, then, to remind yourself that when you sit in contemplative silence you are doing something. You’re tending your soul. You’re working on the matrix in which you live your life. You need some time to listen to the Spirit. In my experience, the time I have taken to do this has never ruined my schedule. God will provide, I always tell myself when I am worried about time. And God always does.

Perhaps you will not be sitting, motionless, in a quiet room. It may be that the time God provides will be time formerly used in another way: staring into the middle distance on the evening train, for instance, or during exercise, or in the airport waiting room. Washing dishes. Taking a shower. It is often true that the mind and the soul are quite available while the body is doing something repetitive. This elegant economy should gratify even the most driven among us: You can put hitherto-unused spiritual energy into focused use while performing mindless tasks.

So even the most mundane activity can become holy, if it is accompanied by prayer.

Bishop Edmond Lee Browning (1929-2016),
Presiding Bishop of the US Episcopal Church
between 1986 and 1997

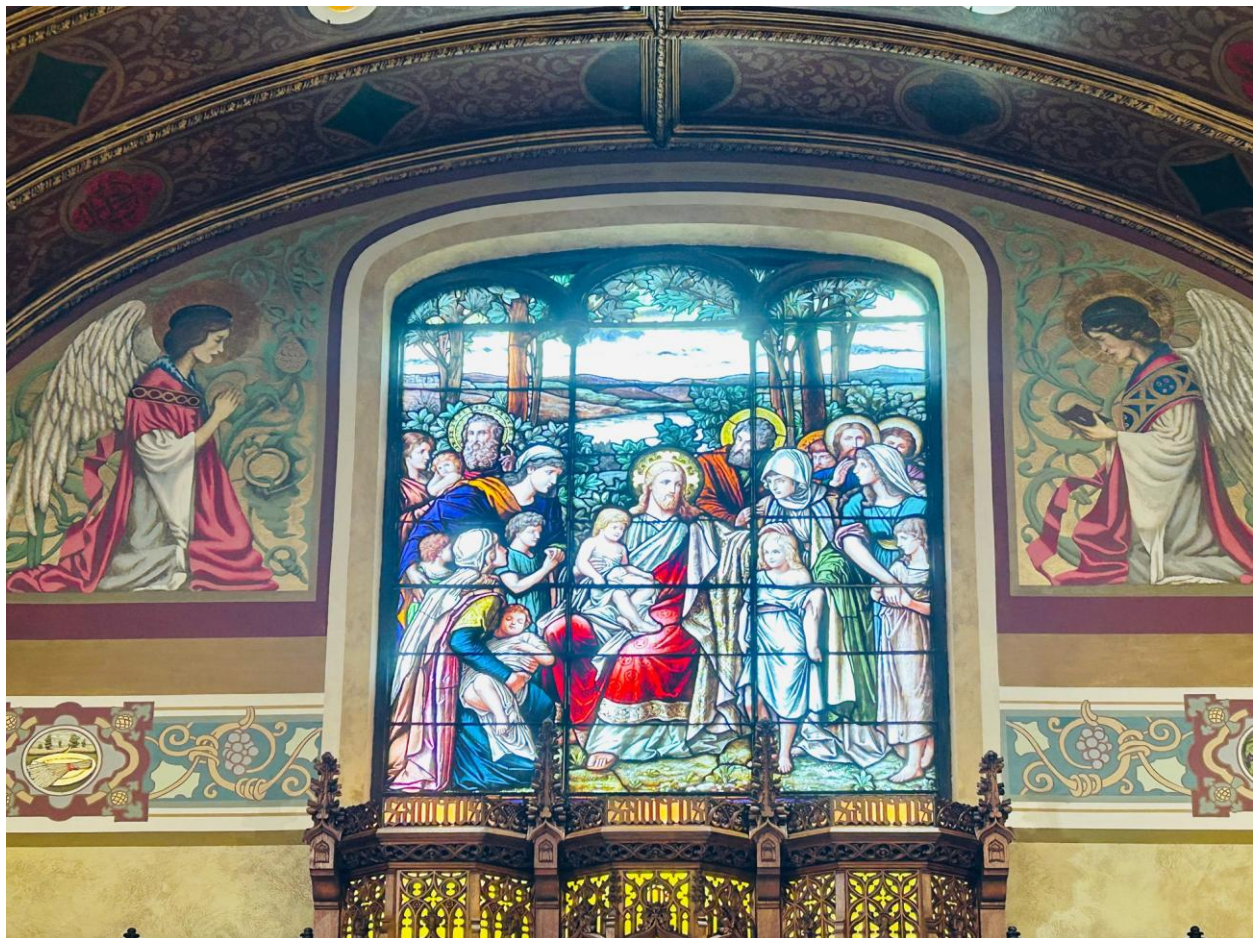
Thoughts on “Do This in Memory of Me”

While I was on vacation in Buenos Aires recently I had the privilege of preaching at St. John’s Anglican Cathedral, an interesting (and, strangely, rather English) building which opened in 1831. After the service I found myself thinking about all the various places where I had attended celebrations of the Eucharist. The vast majority of occasions, of course, have been in Canada and England, although I have also worshipped in Anglican/Episcopal churches in Argentina, Australia, China, France, Israel, Korea,

New Zealand, Scotland and the USA.

I was present in Canterbury Cathedral at the Eucharist to celebrate the enthronement of Robert Runcie as Archbishop of Canterbury; I assisted Archbishop Terry Finlay when he celebrated at a leper colony outside Seoul, Korea. I saw fireworks after the Christmas Eve service in a small town in Argentina; I staged the Eucharist in what was then called the Sky-Dome to celebrate the Sesquicentennial of the Diocese of Toronto at which more than 40,000 people made their communion. I have celebrated Eucharists here at SPSS at which the only other person present was the server.

Since my ordination to the priesthood in 1977, I estimated that I have celebrated more than 7,000 Eucharists – each and every one of which, wherever it may have been offered, has been a unique and special experience. And every single one was in response to our Lord’s commandment, “Do this in memory of me” (Luke 22:19).



Dom Gregory Dix (1901-1952) was an English monk and priest of Nashdom Abbey, an Anglican Benedictine community in Buckinghamshire, which has since closed. He was a noted liturgical scholar whose work had particular influence on the reform of Anglican liturgy in the mid-20th century. His highly influential book, *The Shape of the Liturgy*, first published in 1945, has never been out of print. It is a classic account of the development of the Eucharistic rite and continues to be the definitive and authoritative work on the subject.

In its most famous passage, written before people were conscious of inclusive language, Dom Gregory ponders:

“Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacle of earthly greatness to the refuge of fugitives in the caves and dens of the earth.



Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetich because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for a son for a barren woman; for Captain so-and-so wounded and prisoner of war; while the lions roared in the near- by amphitheatre; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonisation of S. Joan of Arc—one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to make the plebs sancta Dei—the holy common people of God.

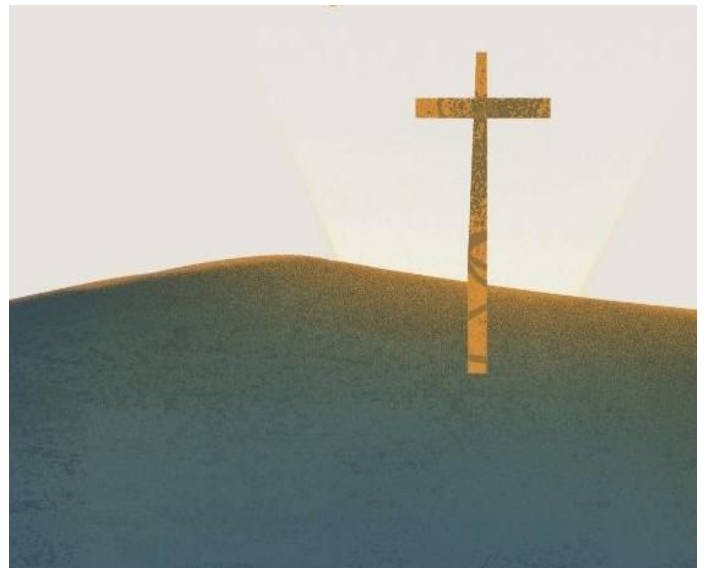
To those who know a little of Christian history probably the most moving of all the reflections it brings is not the thought of the great events and the well-remembered saints, but of those innumerable millions of entirely obscure faithful men and women, every one with his or her own individual hopes and fears and joys and sorrows and loves—and sins and temptations and prayers—once every whit as vivid and alive as mine are now. They have left no slightest trace in this world, not even a name, but have passed to God utterly forgotten by men. Yet each of them once believed and prayed as I believe and pray, and found it hard and grew slack and sinned and repented and fell again. Each of them worshipped at the Eucharist, and found their thoughts wandering and tried again, and felt heavy and unresponsive and yet knew—just as really and pathetically as I do these

things. There is a little ill-spelled ill-carved rustic epitaph of the fourth century from Asia Minor: 'Here sleeps the blessed Chione, who has found Jerusalem for she prayed much'. Not another word is known of Chione, some peasant woman who lived in that vanished world of Christian Anatolia. But how lovely if all that should survive after sixteen centuries were that one had prayed much, so that the neighbours who saw all one's life were sure one must have found Jerusalem! What did the Sunday Eucharist in her village church every week for a lifetime mean to the blessed Chione—and to the millions like her then, and every year since? The sheer stupendous quantity of the love of God which this ever-repeated action has drawn from the obscure Christian multitudes through the centuries is in itself an overwhelming thought. (All that going with one to the altar every morning!)

It is because it became embedded deep down in the life of the Christian peoples, colouring all the *via vitae* of the ordinary man and woman, marking its personal turning-points, marriage, sickness, death and the rest, running through it year by year with the feasts and fasts and the rhythm of the Sundays, that the eucharistic action became inextricably woven into the public history of the Western world. The thought of it is inseparable from its great turning-points also. Pope Leo doing this in the morning before he went out to daunt Attila, on the day that saw the continuity of Europe saved; and another Leo doing this three and a half centuries later when he crowned Charlemagne Roman Emperor, on the day that saw that continuity fulfilled. Or again Alfred wandering defeated by the Danes staying his soul on this, while mediaeval England struggled to be born; and Charles I also, on that morning of his execution when mediaeval England came to its final end. Such things strike the mind with their suggestions of a certain timelessness about the eucharistic action and an independence of its setting, in keeping with the stability in an ever-changing world of the forms of the liturgy themselves. At Constantinople they 'do this' yet with the identical words and gestures that they used while the silver trumpets of the Basileus still called across the Bosphorus, in what seems to us now the strange fairy-tale land of the Byzantine empire. In this twentieth century Charles de Foucauld in his hermitage in the Sahara 'did this' with the

same rite as Cuthbert twelve centuries before in his hermitage on Lindisfarne in the Northern seas. This very morning, I 'did this' with a set of texts which has not changed by more than a few syllables since Augustine used those very words at Canterbury on the third Sunday of Easter in the summer after he landed. Yet 'this' can still take hold of a man's life and work with it."

Michael+



An Easter Prayer

Gracious God, as your people prepare once more to follow the events of Holy Week and Easter, may we be led by your Spirit to deeper insights into your love and saving grace; that we may love you more and serve you better, for the sake of him who died and rose again, our Lord and Saviour Jesus Christ.

Roger Pickering

"Blessed are you, God and Father of our Lord Jesus Christ! By your great mercy we have been born anew to a living hope through the resurrection of your Son from the dead, and to an inheritance which is imperishable, undefiled and unfading. Once we were no people, but now we are your people, declaring your

wonderful deeds in Christ, who has called us out of darkness into his marvelous light.”

Preface of Easter: Church of England Alternative Service Book, 1980

“People who pray for miracles don’t usually get miracles... but people who pray for courage, for strength to bear the unbearable, for the grace to remember what they have left instead of what they have lost, very often find their prayers answered... Their prayers help them tap hidden reserves of faith and courage which were not available to them before.”

Rabbi Harold Kushner

Something to Think About

“There cannot be a God of love,” people say, “because if there were, and He looked upon this world, His heart would break.”

The Church points to the Cross and says, “His heart does break.”

“It is God who has made the world,” people say, “It is He who is responsible, and it is He who should bear the load.”

The Church points to the Cross and says, “He does bear it.”

“God is beyond people’s comprehension, and it is blasphemy to say you know him,”

And the Church answers, “We do not know him perfectly, but we worship the majesty we see.”

William Temple, Archbishop of Canterbury, 1942-1944

“Prayer is not escape; prayer is conquest.”

William Barclay (1907-1978)

“The most convincing evidence for the resurrection of Christ is men and women whose lives bear witness to His living reality.”

John S. Bonnell (1893-1992)



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**DOORS OPEN @
SPSS**

**SATURDAY MAY 24
10 AM - 5 PM &
SUNDAY MAY 25
12 PM - 5PM**