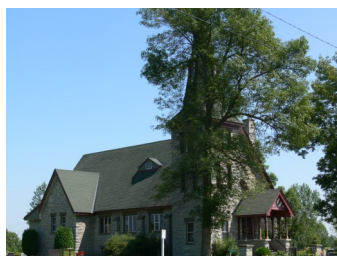


THE GOOD NEWS

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LENT 2022

SUBMITTED BY FATHER JOHN STOPA

Arabic: الصوم الكبير

Chinese: 大齋期

Spanish: Cuaresma

French: Carême

Polish: Wielki post

Urdu: روژلینٹ

Russian: Великий пост

Source: Wikipedia "LENT"

We're in the deep woods of Lent, and this Sunday – the Fourth Sunday in Lent – is formally known as Laetare Sunday. Theoretically, the liturgical colour for the day is rose or pink. It is a lightening up or celebration that Lent is almost over. The term "Laetare" comes from the traditional *Introit* of the Mass: "Rejoice O Jerusalem!" You can see a similar parallel to *Gaudete* Sunday in Advent, which is the third Sunday of the Season.

This might come as a total shock to you, but I was a nerd in Junior High and High School. One of the things I liked to do – and still enjoy doing – is reading dictionaries, especially dictionaries that show the etymology or root of a word. For instance, let's look at the word Lent. Now before we look at the English word, I draw your attention to the word that is used in other languages. In French, Lent is called *Carême*. It – like the Spanish word – *Cuaresma* come from the old forms of these two languages, and

means forty. Forty is a biblical number which means a lot, a large number. In this specific case, Jesus spent forty days in the desert just after his baptism. (See Matthew 4:2, Mark 1:17, Luke 4:2). The use of the number forty conveys that it was a long time. The Slavic languages (Polish, Russian, Ukrainian, etc...) emphasize the idea of fasting. For instance, the Polish words *Wielki Post* literally translate to mean «great fast». Here we also see a reference to Jesus's time in the desert, where for forty days and forty nights he fasted.

This brings us to the English etymology of the word Lent. Surely it too is rooted in some Olde English word meaning forty or fasting or something sacred? Sadly, that isn't the case... Lent is a Middle English word stemming from the Old High German *lenzin*. It's meaning and root are in the theme of spring. This theme is carried even further when we look to the word Easter, which itself is derived not from the Paschal mysteries, but from the Old English name for the Anglo-Saxon goddess of spring, Eastre (I have seen some spellings as (Eostere). English, for some reason, shuns all reference to the Paschal Mystery and to the 40 Days in the Desert.

Furthermore:

Easter is linked to the Jewish [Passover](#) by its name

([Hebrew:](#) פֶּסַח *pesach*, [Aramaic:](#) כְּרִיסְמָסָא *chrisma* are the basis of the term Pascha), by its origin (according to the [synoptic Gospels](#), both the crucifixion and the resurrection



Lent is not necessary, but it is good. It is good because of what it is for and who it brings us nearer to. Lent is "high time" to prepare our hearts to encounter the living Christ

Paul Robinson,
Anglican Compass



Movie Discussion Evening – Friday, April 8 at 7 PM

Our parish Outreach Committee is hosting an online movie discussion evening open to all. The idea is similar to a book club, in that you must have seen the movie beforehand.



The movie we are focusing on for this discussion night is "Unfinished Song", starring Vanessa Redgrave and Terrence Stamp. You can obtain the movie on YouTube by rental for \$3.99 by going to https://bit.ly/PFH_Movie1

If you have any questions or need more info please contact Lisa Probst or Father John.

What Is Lent and Why Do People Give Things Up?

Source Hollie Clements, Shelterbox.org (for whole article)

Lent honours the story of Jesus' 40 days and nights spent in the desert, where he fasted and avoided temptation from Satan. Traditionally, there are several foods that some Christians avoid during the six-week period such as meat, eggs, fish, dairy and wine. More often, people choose to mark Lent and remember Jesus' fasting by abstaining from just one thing which they really enjoy.

WHAT ARE THE THREE PILLARS OF LENT?

The first of these is **almsgiving**, which in simpler terms means charity, or helping those in need. The second pillar is **fasting**, in other words, giving something up. Finally, the third pillar

is **prayer**.

WHEN IS THE FIRST DAY OF LENT 2022?

Lent began on Ash Wednesday, which fell on March 2nd this year. Lent is a period of penitential preparation for Easter. Good Friday falls on April 15th this year, with the Easter weekend following. Easter ends with East Monday on the 18th of April.

HOW LONG IS LENT AND WHEN DOES IT END?

Lent lasts 40 days – not including Sundays! So technically this makes it 46 days, from Ash Wednesday to Maundy Thursday. This year, the last day falls on April 14th.

things worth living for

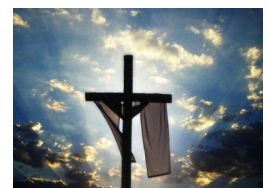
- sunsets and sunrises
- polaroid pictures
- falling in love
- laughing until your stomach hurts
- sleeping during a rain storm
- stargazing
- staying up till 3am just talking
- hot showers
- waking up with a few more hours to sleep
- the smell after rain
- dogs
- getting a package in the mail
- finding new songs
- long hugs
- first kisses
- late night drives
- making someone else smile
- roadtrips
- trying new things
- making new friends
- fields of flowers
- clean bedsheets
- fresh baked cookies
- hot chocolate on a cold day
- holding hands
- big breakfasts
- long walks

What to Give Up...

Give up complaining ...	focus on Gratitude
Give up pessimism ...	become an Optimist
Give up worry ...	trust Divine Providence
Give up bitterness ...	turn to Forgiveness
Give up hatred ...	return Good for evil
Give up negativism ...	be Positive
Give up anger ...	be More Patient
Give up pettiness ...	become Mature
Give up gloom ...	enjoy the Beauty all around you
Give up jealousy ...	pray for Trust
Give up gossiping ...	control your Tongue
Give up sin ...	turn to Virtue
Give up giving up ...	Hang in there!



Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes with the gospel of peace. In addition to all this, take up the shield of faith [...] the helmet of salvation and the sword of the Spirit, which is the word of God.



Ephesians 6:14-18

ROSLYN HALE AND MARG HYLAND: SISTERS OF ST. THOMAS

SUBMITTED BY LORRAINE MADORE



Through the many twists and turns in their separate lives, Roslyn and Marg, have found St. Thomas and made it their home.

They are sisters who come from a family of five children. When they were young, they attended St. Stephens, which at the time was a simple clapboard church in Britannia Village. They have deep roots in the church and surrounding community. Their father was instrumental in building the church and they remember attending services in the basement through the time it took for the rest of the building to be constructed. As the family grew, they were all involved in the church, taking part different activities, from joining and teaching Sunday school, through to the building committee.

Marg stayed at St. Stephens until she married. She then moved to Kars, south of Ottawa, where she attended the Anglican church. Following an incident where her son ran into the busy road outside the church, she moved to the United Church. She took her energy and sense of community involvement there, becoming a worship leader. This meant taking and preaching as needed. She eventually moved back home to take care of her father who had dementia.

Both sisters had the calling to work in health care. Roslyn was a nursing assistant. Marg was a nurse, then child care provider, and finally a PSW.

Roslyn chose to stay at her home in Britannia for a good part of her life. She eventually moved to Constance Bay, and was working long hours. She was not able to attend church as frequently as she wished and St. Thomas was the closest one. She brought her work ethic from St. Stephens'. She saw the need and started teaching Sunday school, and has been a very active member ever since. She is often seen at the front as server, but also in the background and at various Bible studies. Her home was hit by the floods in 2017 and again in 2019 when her foundation was damaged. Marg moved in when Roslyn began looking for a new home, and joined her at St. Thomas.

The sisters now share a place with their two chihuahuas and golden retriever. And yes, the pups do all get along! They enjoy walks with the dogs and snowshoeing. Roslyn likes to be outdoors, where she kayaks and swims. Marg is a painter and creates scenes with acrylics.

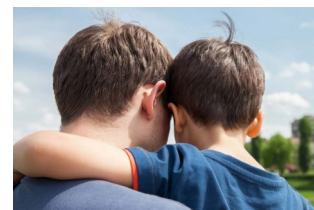
While they are no longer in the immediate community, St. Thomas' remains home. Marg no longer has her worship leader license from the United Church. But she admits that she missed the liturgy in her years away from the Anglican church and is glad to be back. She is eager to continue in the choir and as the world reopens, to meeting people who will be coming to church, as well as those in her new community.

For Marg, her relationship with God is strengthening. While she is looking forward to the end of COVID, she was able to meet the people of St. Georges over the Zoom services, "now we never see them." For Roslyn, St. Thomas is home. She says, "I have always loved God and want to worship as much as I can. This is what keeps me."



God is not working toward a particular end—His purpose is the process itself. What He desires for me is that I see Him walking on the sea, no shore, no success, no goal in sight, but simply having the absolute certainty that everything is all right because I see him.

Oswald Chambers,
My Utmost for His Highest



A father was approached by his small son who told him proudly, "I know what the Bible means!" His father smiled and replied, "What do you mean, you know what the Bible means?" The son said, "I do know!" "Okay," said his father. "What does the Bible mean?" "That's easy, Daddy," the young boy answered excitedly,

"It stands for

'Basic Information Before Leaving Earth.'

Anonymous



Spring is a Gift

What a delightful gift is spring;
when flowers bloom and songbirds sing,
when the air is warm and fresh and sweet
and I feel promise beneath me feet.
Trees wear shades of dark green lace
and showers come to wash their face.

Each and every spring I see
I know is a gift from God to me.

by Hazel Dolan

Dear Lord, when our life on earth is done, may we stand before you and hear the words, "Well done, my good and faithful servant." Father, we know our time on earth is but a few words in the cosmic story. Help us to use our time wisely, and leave our mark when our time is done. In Jesus' name, we pray, Amen.

Pastor Jack Graham



For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted;

Ephesians 2:10



Time is the brush of God, as he paints his masterpiece on the heart of humanity.

Ravi Zacharias



So never worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own.

Matthew 6:34

Reclaiming Lost Time During Lent

Source Paul Robinson, Anglican Compass, February 18 2021

In Greek, there are two words for time, *chronos* and *kairos*. While the distinction isn't absolute, the two terms generally express these alternative ways of thinking about time. *Chronos* is scientific, linear time (8:00 am). *Kairos* is existential, human time ("breakfast time"). The former is concerned with the question, "what time is it?" The latter asks the question, "what is time for?"



The Gospel writers seem largely unconcerned with scientific time. So much so that they seem to get it wrong and to contradict one another (on which day was Jesus crucified? How many years was Jesus' ministry? When did Jesus turn over tables in the temple?). The apparent contradictions are, at least in part, due to the fact that historical order is not what matters to the evangelists. Rather, they are very concerned with the *occasion* and with the purpose of time. As in Mark 1:15, "the time (*kairos*) is fulfilled, and the kingdom of God is at hand. Repent and believe the gospel."

Time, when considered this way, does not merely *order* our lives chronologically. It orders our lives *existentially* and *teleologically*. In other words, *kairos* time is about *meaning* and *purpose*. Spring is not *simply* March and April. Spring is *seedtime*.

For many of us, the pandemic has dragged us further and further from meaningful *kairos* time and exclusively into the realm of *chronos*. The presence of Christ is found in the *kairos*, the meaningful occasions upon

which we unite ourselves to the only one who isn't bound by *chronos*.

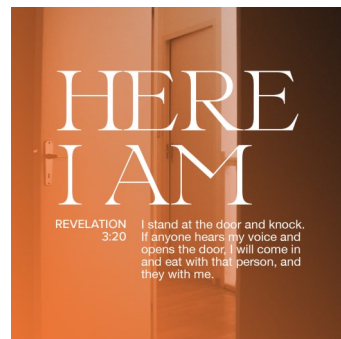
The seasons and festivals of the Church, much like our seasons of harvest and weather, are not, in the first place, *chronos* seasons but *kairos* seasons. Church time is *meaningful* time. It is attention to these occasions and to the meaning of this churchly time which *re-orient*s us towards Christ. The Lord Jesus is "the resurrection and the life" (John 11:25). But this resurrection life is not awaiting us in the future, further along our chronological timeline and after COVID-19 has come and gone. It is present now, available as we attend to the meaning and purpose of time in Christ. The rhythms, rituals, and meanings of the Church's calendar, including Lent, serve as the very means by which time is redeemed and we are renewed in Christ.

Pause now for a *kairos* moment. Just what is Lent for, anyway? Why all the asceticism, fasting, and austerity? Why do we *give up* anything at all?

Lent, it must be remembered, has *no* meaning without resurrection day. It is a part of the "Easter cycle" for a reason, just as Advent is a part of the cycle of Christmas. Both are *Kairos* seasons of orientation, pointing us towards the two greatest mysteries of our faith: the incarnation of the Word of God and the crucifixion and resurrection of that very same incarnate Word.

Our concern is not that we might let Lent pass us by unawares. It is much more grave: we may just miss Christ as he passes by. We may just miss Easter. Strictly speaking, Lent is not necessary, but it is good. It is good because of what it is for and who it brings us nearer to. Lent is "high time" to prepare our hearts to encounter the living Christ.

If you, like me, find yourself stuck along the *chronos* timeline, then Lent just may be your lifeline. In our *reorientation* towards its-*kairos* meaning. This is the season for us to *reclaim lost time*. Behold! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me" (Revelation 3:20).



The *how* is another question. Consider first the church's traditional Lenten summons of prayer, almsgiving, and fasting. In particular, take *time* to pray. Take *kairos* time to pray. The rhythm of the church's *Kairos* calendar is as expansive as an entire year and as immediate as every hour of the day. Perhaps you can begin to reclaim lost time this Lent by entering into the rhythm of praying the Daily Office.

Most importantly, do not let Jesus pass you by. If you, like me, find yourself stuck in *chronos*, perhaps Lent can re-orient you towards the one who saves us from the end towards which *chronos* leads: death.



We gather on the traditional territory of the Algonquin Nation.

HOW THE BIBLE ANSWERS THE QUESTION, “WHERE IS YOUR GOD?”

SOURCE: JOHN PIPER, JUNE 25, 2013, DESIRING GOD.ORG

“Where is God?” during calamity? Let these examples shape the way you answer this question.

1. God is in heaven, doing all that he pleases. The psalmist asks, “Why should the nations say, ‘Where is their God?’” And he answers, “Our God is in the heavens; he does all that he pleases” (Psalm 115:2-3).

So one answer to the question that is always true is that God is reigning on his throne in heaven and doing things according to his infinitely wise and good plan. That’s why it *pleases* him. It is always wise and always good.

2. God is in the same place he was when you sang in the night.

In Job 35:9-10, Elihu says, “Because of the multitude of oppressions people cry out; they call for help because of the arm of the mighty. But none says, ‘Where is God my Maker, who gives songs in the night?’”

Most of the time, people don’t think about God. He is a non-factor in their lives. For example, they usually don’t say, “Where is God?” when he is giving them songs in the night. For millions, God is not a worshiped treasure in times of fortune; he is a whipping boy in times of trouble. We bring him out of the back pocket of our neglect and wag our finger in the face of the Almighty. This is very dangerous.

So another answer to the question, “Where is God?” is this: God is in the same place he was when he gave you thousands of good days and nights.

3. God is testing me in his hiddenness and will rescue me perfectly.

The sons of Korah sing their hope-filled lament in Psalms 42 and 43. “My tears have been my food day and night, while they say to me all the day long, ‘Where is your God?’ . . . Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God”

The people of God suffer calamity. And those who love the sovereignty of God are often taunted, “Where is your God now?” The psalmist answers, “I shall again praise him, my salvation and my

God.” In other words, sooner or later, my God will restore my fortunes — in this life, or a million-fold in the next — and I will praise him.

So a third answer to the question is this: My God is testing me and will come to save me at the perfect time, in life (2 Timothy 4:17) or in death (Revelation 2:10).

4. God is preparing for his vengeance on those who taunt his beloved.

The psalmist Asaph gives another blunt answer of warning. “Why should the nations say, ‘Where is their God?’ Let the avenging of the outpoured blood of your servants be known among the nations before our eyes!” (Psalm 79:10).

God often brings his loved ones into trouble for their purifying discipline (Hebrews 12:5-11). While they are in distress, the nations may say, “So much for your good and loving God! Where is he now?” The answer is, “He is preparing for a day of vengeance on those who taunt his loved ones.” “Return sevenfold into the lap of our neighbors the taunts with which they have taunted you, O Lord!” (Psalm 79:12).

5. God is standing in front of them, ready to forgive.

Finally, Jesus said to his adversaries, “I am the one who bears witness about myself, and the Father who sent me bears witness about me.” They said to him therefore, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.” (John 8:18-19)

Where is God when non-Christians scoff at Jesus, saying, “Where is your Father?” The answer is, “He is in their midst.” He is pursuing them. He is on the way to the cross to open a way for his enemies to be rescued from his vengeance. He is standing in front of them: “Before Abraham was, I am.” (John 8:58). And so it is today. When skeptics deride the suffering followers of Jesus, and say, “Where is your so-called loving Father?” the answer is this: He is right there in front of them. His people are his witness to the world. And what we say is, “The Lord reigns & if you will trust his Son, he will turn all your losses (like ours) into everlasting gain.

Hot Cross Buns



Ingredients

2–1/4 oz. packages active dry yeast
2 cups warm whole milk (110–115 degrees F)
2 large eggs (room temp)
1/3 cup softened butter
1/4 sugar
1-1/2 tsp. salt
1 tsp. ground cinnamon
1/4 tsp. ground allspice
6-7 cups all-purpose flour
1/2 cup dried currants
1/2 cup raisins
1 large egg yolk
2 Tbsp water

Icing

1-1/2 Cups confectioner's sugar
4-6 tsp whole milk

Directions

1. In a small bowl, dissolve yeast in warm milk. In a large bowl, combine eggs, butter, sugar, salt, spices, yeast mixture and 3 cups of flour; beat on medium speed until smooth. Stir in currants, raisins and enough remaining flour to form a soft dough (dough will be sticky).

2. Turn onto a floured surface; knead until dough is smooth and elastic, 6-8 minutes. Place in a greased bowl, turning once to grease the top. Cover and let rise in a warm place until doubles about 1 hour.

3. Punch down dough. Turn onto a lightly floured surface; divide and shape into 30 balls. Place 2 in. apart on greased baking sheet. Cover with kitchen towels; let rise in a warm place until doubled, 30-20 minutes. Preheat oven to 375 F.

4. Using a sharp knife cut a cross on top of each bun. In a small bowl whisk egg yolk and water; brush over tops. Bake for 15-20 minutes or until golden brown. Remove from pans to wire racks to cool slightly.

5. For icing, in a small bowl, mix confectioners sugar and enough milk to reach desired consistency. Pipe across a cross on top of each bun. Serve warm.

WHY WE EAT HOT CROSS BUNS AT EASTER

BY KARLA WALSH

The history of hot cross buns is a bit fuzzy, but they likely date back to the Middle Ages when it was a cultural institution to share sweet sacrifices with the gods. Many believe that monks first developed hot cross buns in the 1300s, then distributed them to feed the poor. In the late 1500s, when many English citizens believed the buns had magical or healing powers, Queen Elizabeth I restricted their sale to only Good Friday, Christmas, and at funerals so the magic wouldn’t be abused. Primarily because of the use of dairy, hot cross buns were often forbidden during Lenten periods—when Catholics would instead eat non-dairy breads. The shape of the cross, of course, also represents Catholic imagery of the crucifixion of Jesus Christ and the spices in the bread dough are said to represent the spices used to embalm Jesus before he was buried (and rose again), just like the buns

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If you know
of or have
any pictures of
events that
you would like to have included
in the next newsletter
please send them to Cathy or
Lorraine at church office
613 623 3882



Prayer Requests

Do you have a special prayer request, or a concern that needs prayer support? Click [here](#) or call the Parish Office

The Parish of Fitzroy Harbour is a community inspired and strengthened by the Holy Spirit guided through spiritual discernment, to Support, Share and Serve

LENT 2022 (CONT'D)

SUBMITTED BY FATHER JOHN

took place during the Passover), and by much of its symbolism, as well as by its position in the calendar. In most European languages the feast is called by the words for passover in those languages; and in the older English versions of the Bible the term Easter was the term used to translate passover.

(Source: Wikipedia)

It's a shame when language is not capable of conveying that for which we purpose it. True, no human words could fully describe the Paschal Mystery—what that first Good Friday and first Easter was like..... But it would be nice if the language we use at least gave it a try.

I have a special request. It's an invitation really. I invite you to come and celebrate Holy Week, and especially the three days we call the Triduum—Maundy Thursday, Good Friday and The Great Vigil on Holy Saturday night. Oh yes, and Easter Sunday too!! As part of your Lenten preparation, please pray that these days will be Covid free, and ask the Lord to call people to the church for this special week (and beyond).

May the rest of your Lent be holy, and may your experience of it be a precious and sacred one.

Pax et Bonum!
Fr. John+

HOLY WEEK & EASTER SCHEDULE

Date	Time	Liturgy	Location
April 10— Palm Sunday,	10:00 a.m.	Liturgy of the Palms & Holy Eucharist	St. George's FH
April 11— Holy Monday	7:00 p.m.	Holy Eucharist	St. George's FH
April 12—Holy Tuesday	7:00 p.m.	Stations of the Cross	St. Thomas's WN
April 13—Holy Wednesday	10:00 a.m.	Holy Eucharist	St. George's FH
April 14—Maundy Thursday	7:00 p.m.	Holy Eucharist w/ Stripping of the altar	St. Thomas's WN
April 15—Good Friday	11:00 a.m.	Good Friday w/Communion (reserved sacrament)	St. George's FH
April 16—Holy Saturday	7:30 p.m.	The Great Vigil	St. Thomas's WN
April 17—Easter Sunday	9:00 a.m.	Holy Eucharist	St. Thomas's WN
April 17—Easter Sunday	11:00 a.m.	Holy Eucharist	St. George's FH



PRAYER

submitted by Father John Stopa

I invite you therefore, in the name of the Lord, to observe a holy Lent by self-examination, penitence, prayer, fasting, and alms giving, and by reading and meditating on the word of God.

God of compassion, through your Son Jesus Christ you reconciled your people to yourself.

Following his example of prayer and fasting, may we obey you with willing hearts and serve one another in holy love; through Jesus Christ our Lord. AMEN