

~ The Epistle ~

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NEWSLETTER OF THE CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST
ANGLICAN CATHOLIC CHURCH OF CANADA • TRADITIONAL ANGLICAN COMMUNION
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THE MOST REVEREND SHANE B. JANZEN, ARCHBISHOP & RECTOR

THERE is a period in human history called the Dark Ages. It started in the fifth century and continued for the next 600 years. You might say it was a 600-year depression, food was scarce, people lived hand-to-mouth, and Western civilization barely hung by a thread. The one bright spot was the local cathedral. Building cathedrals even in small towns gave work to thousands of people. These buildings became the cultural, social and spiritual centres of life. Murals, stained glass windows, sculptures and pageantry helped teach the great stories of the Bible in a time when very few people could read.

With this in mind some of the cathedrals were built especially to impress on the people the meaning of Pentecost. In the great domed and richly painted ceilings were a number of small carefully disguised doors. During worship on Pentecost when the whole town was gathered in the cathedral, some unlucky parishioners were drafted to climb up on to the roof. At the appropriate moment during the liturgy, they would release a live dove through one of the small doors. This dove would swoop over the congregation as a living symbol of the presence of the Holy Spirit. At the same time the choir would make whooshing noise and the doors in the ceiling would be opened again and this time buckets of rose petals were showered on the congregation, symbolising tongues as of flames falling on the worshippers below. You can imagine the impact that this made on the drab and hard lives of those medieval Christians. They may not all have been able to read about Pentecost from the Bible but nevertheless this visual demonstration must have left a lasting impression.

There are no trap doors in our roof here at the Cathedral Church of Saint John the Evangelist and be assured the congregation won't need to duck for a low flying dove. But like those medieval Christians we need to be impressed again on how important the Holy Spirit is for us. When life in the church is drab, when our need to reach out to others with the comfort of God's Word is lacklustre, when telling others about

Jesus loses its urgency or when our own lives face hardship, we need to be reminded that God has sent us His Holy Spirit. We need to be reminded that God has provided us the help we need to be channels of His love and grace to what has become, or perhaps has always been, a violent, self-absorbed, pleasure-seeking, materialistic culture.

The Holy Spirit has been described in many ways. He is like a breath that blows away the dust and makes everything clean. He is like refreshing cool water to a parched throat. He is like a potter who starts with an odd-shaped lump and moulds and shapes it into something beautiful. He is like a renovator who uses what is already there and strengthens, refreshes and revitalizes it all into something new. He is that fierce shaking that wakes us up; reminds us of what is real, what is true, what is holy.

On Ascension Day we commemorated Jesus' ascension into Heaven and taking His place at the right hand of God the Father. Ten days following the Ascension, God sent forth the Holy Spirit, the promised Comforter, who would be the helper of those whom He left behind to carry on His work. The Spirit of God would promote the good news about Jesus and give His followers the courage to do things that they would have otherwise never dared to do.

I think it important to remember that, as we celebrate Whitsunday once again, Pentecost was never intended to be a once only affair. Indeed, what we celebrate is the fact that the power of the Holy Spirit is a daily reality in the life of each Christian and of the Church universal.

The Holy Spirit speaks to us the truth about God, revealing to us the love of the Father and the self-giving of the Son. He testifies to the truth that Jesus is the Son of God, that He became human to save us through His death on the cross and His resurrection from the grave. He guarantees that the promises of God in the Bible are true. When Jesus said that those who live and believe in Him will never die but have eternal life, the Holy Spirit pledges that this is true and will be fulfilled in every believer.

The Holy Spirit testifies who we are. We are God's children, we are spirit-filled people. For each of us our Pentecost occurred when we were baptized and confirmed. Through the water of the font and God's word of promise we were adopted into God's family, our sins were forgiven, and we were assured that we will spend eternity in the joy of heaven. At our confirmation we received the Holy Spirit who promised us that throughout our life's journey, through the twists and turns that life takes us, God will always be there. He reminds us that God never gives up on us. He comforts us when we are sad; He lifts us up when we are down; He leads us along the path of righteousness; and He guides us into all truth.

The Holy Spirit gives us the power to live as disciples of Christ. Through the Spirit working in and with us, God is not distant and remote. The Holy Spirit helps us realize that God is intimately connected to our life. He is our God, He is our Father; Jesus is our Lord, our Saviour, and our Friend; the Holy Spirit our Comforter and Guide. Through the power and inspiration of the Holy Spirit, we are given faith. And that faith relies on God; trusts God to help us in our deepest needs. That Spirit-given-faith moves us to be God's holy and chosen people in everything we say and do, wherever we may be, and in whatever circumstances we may find ourselves.

Unfortunately, even for devout Christians there are times when we forget who we truly are. We let sin, and not the Holy Spirit, affect the way we live our lives. Sin takes control. As a result of which we fail to show love, joy, peace, patience, kindness, goodness, gentleness, faithfulness and self-control – those sevenfold gifts of the Holy Spirit that are evident when the Spirit controls our lives. Or, we may forget that Jesus gave His Church some very important work to do until He returns again in glory: – to share His love with those who need comfort and care; to reach out to those who need to hear that Jesus is the Way, the Truth, and the Life. Or, we may lose sight of the nature and purpose of the Church, namely to witness to Christ crucified and risen, to be the means of sacramental grace in the world; and not to be but just another social agency, community centre or advocacy group.

We need to recall that the Holy Spirit binds us together into the Church. That though there are a variety of gifts, a variety of ministries, and a variety of personalities within the Church, we are all one through our adoption as sons and daughters of God in baptism. It is also reassuring that the Church has survived over many centuries in spite of the diversity of its members, the prejudices, heresies, and schisms. The Holy Spirit binds us together in order to care for one another, love one another, pray for one another, encourage one another, help one

another, as we share in her mission to the world – the spreading of the Good News of salvation in the Lord Jesus Christ.

Without the Holy Spirit there would be no Church. The gospel message would be unknown. The world would be in an even greater mess. The Holy Spirit is to the Church what air is to every human being. Air surrounds us so completely that we sometimes forget it is there. We breathe it continuously without always realizing what we are doing. So it is with the Holy Spirit. He empowers our lives. He deepens our faith. He motivates our mission. And He demonstrates beyond the shadow of a doubt that God has a plan for all.

On Pentecost, God's promised Holy Spirit descended upon the Apostles and disciples in the Upper Room in Jerusalem. At our baptism and confirmation God's Spirit descended upon each of us. Perhaps as our years have gone by and the world has taken its toll we've become a little blasé, a little lackadaisical, a little lukewarm in terms of our faith and devotions. Pray now for the renewal of the Holy Spirit in your life, and in the life of our Cathedral Parish. The Holy Spirit wants to work in the young, the elderly, parents, grandparents, clergy and laity. He wants to work in all of us to make us into a Church that is living, renewed, refreshed, revitalized.

May we always invoke the guidance of the Holy Spirit in our lives and in our fellowship together. May none other than the living Spirit of God dwell within our Cathedral walls; and none other but the Holy Spirit dwell within our souls. May God richly bless His Church and people with the gifts of the Spirit.

+Shane B. Janzen



COME, Holy Ghost, fill the hearts of thy faithful and kindle in them the fire of thy love. Send forth thy Spirit, and they shall be created. And thou shalt renew the face of the earth.

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that by the gift of the same Spirit we may be always truly wise and ever rejoice in His consolation; through Jesus Christ our Lord. Amen.

A Reflection on Pentecost by Dr. Robert Crouse

PENTECOST was an ancient Jewish festival of harvest. Spring comes very early to Mediterranean lands, and on this day, fifty days after Passover, the first produce of the new year was ready to be offered to the Lord. You can find the regulations for the festival set out in the 23rd chapter of Leviticus. It was one of the great festivals of the year, and Jewish pilgrims from all over the world gathered in Jerusalem to observe it: "there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven", says our Epistle lesson.

The offerings of Pentecost were material offerings, of course: lambs, and kids, and loaves of bread: and those who offered them knew that God had no need of such things. But these material gifts were signs and tokens of the spiritual offering of the gratitude and faithfulness of God's people; they were signs of obedience to God's commandments. It was a festival in which God was worshiped as the author of "every good and perfect gift"- above all, the gift of his Spirit, inspiring and enlightening the prophet and the sage, filling the human spirit with expectation and hope in the divine promise: "I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions: And upon the servants and upon the handmaids in those days will I pour out my spirit".

In this setting of thankfulness and expectation on the Festival of Pentecost, the Christian Church was born. In an upper room, at Jerusalem, surrounded by all the preparations for the ancient feast day, the small band of disciples awaited the fulfilment of Jesus' promise of the Comforter. The scene is wonderfully described by St. Luke in the 2nd chapter of the Acts of the Apostles:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance".

Wind and fire: ancient symbols of divine power and presence - The Breath of God, moving over the waters of chaos, producing the forms of life; breathing into lifeless clay, bringing forth a living soul; the breath of God in the Valley of Dry Bones, making those dry bones live. The fire of God: the refining and consuming fire of God's wrath and God's love. "A rushing mighty

wind...and cloven tongues, like as of fire" - these are the mystical symbols of God's coming in power.

"And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Overwhelmed by the divine presence, they spoke the language of religious ecstasy, the language of dreams and visions. Some bystanders mocked and said they were drunk, with wine, but drunk with the spirit of the Lord.

Thus, in the experience of ecstasy, the Christian Church was born; and there have been some in every age who would regard this ecstatic experience as the normal and necessary mark of Christian Life. But Pentecost is not just ecstasy of spirit, not just dreams and visions. The Spirit of God is the spirit of order, and not of chaos; and the spiritual life must be formed and shaped in the precise clarity of doctrine, and must be nurtured in the settled forms of institutions, in fixed patterns of worship and forms of prayer. Thus, as St. Luke records, the disciples, baptized by the wind and fire of the Spirit, "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers".

Our own age is one which tends to be very impatient with formal definition, with subtleties of doctrine and settled institutional forms. We tend to exalt rather the virtues of individual opinion and personal feeling, and it seems difficult to recognize any objective truth or any objective good against which to measure those feelings and opinions. The message seems to be: if you like it, believe it; if it feels good, do it!

But today's Gospel reminds us that the Spirit of Pentecost is the Spirit of Truth - the truth revealed in God's commandments; and that those commandments are the real measure of our opinions and our feelings: "He that hath my commandments, and keepeth them, he it is that loveth me". Pentecost is a festival of religious ecstasy, certainly, a time of dreams and visions; but the Spirit of Pentecost is also the spirit of "right judgements". The Spirit is expressed and comes to fruition in us by our obedience to God's commandments, "in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers".

Pentecost is for us, as for the ancient Jews, a kind of harvest festival, and offering of the first fruits: The word of God, sown in our hearts and minds, by the inspiration and guidance of the Holy Spirit, is brought to fruition, and we offer up to God the first fruits of the grace which he has given us.



SAINT JOHN THE EVANGELIST IN EASTERTIDE

The Feast of Saint John the Evangelist in Eastertide dates back in the Western Church to the 8th century. With the Canadian winters being what they are, the early fathers of the Society of Saint John the Evangelist in Canada (Anglican) choose this Feast Day in May as their festival, enabling them to travel and to celebrate with their brethren. When our Parish took possession of the church building on Falmouth Road, it was decided to rename the Parish and Church as "Saint John the Evangelist" in honour of Father Roland Palmer, former Superior General of the SSJE (whose ashes are buried beneath the High Altar). As a result, it was on the Feast of Saint John in Eastertide on May 6, 1988 that our "little white God-box" was consecrated by the then Diocesan Bishop, the Rt. Rev. Alfred Woolcock.

OBEYING the commandment of his Lord, St. John the Apostle and Evangelist went out into the world that the world might know that Jesus Christ is God Incarnate, the Saviour of the world, and the hope of all mankind. For his preaching and steadfast witness of Jesus Christ, Crucified and Risen, Saint John experienced persecution, ridicule, and exile. Ultimately, he was exiled to the island of Patmos, 'because [as he said] I had preached God's word and borne my testimony of Jesus'. Saint John would pass his final years at Ephesus, dying there, the last of the Apostles, about the year 100 A.D.

Saint John has left to the Church the Fourth Gospel, three Epistles, and book of Revelation. The great Church Father, Origen, wrote in his *Commentary on the Gospel of John*: "The Gospels are the first fruits of all writings, and the Gospel of John is the first fruits of the Gospels, and no one can receive its meaning who has not himself lain back on Jesus' breast."

Through St. John's writings, we receive not only the testimony of one who was there, who lived with Jesus and who stood at the foot of the Cross; but the witness of one who beheld the empty tomb and saw the Risen Christ. Much of the sacramental theology of the Church finds its source and authority in John's Gospel. John reveals to us the post-Resurrection significance of our Lord's words and deeds; and provides for us an authentic witness, not only of the Jesus of history but of the Christ of faith. From St. John we receive in one phrase the whole mystery of the Incarnation -- 'the Word was made flesh and dwelt among us'. His Revelation to the Churches provides for Christians, in all generations, hope and inspiration that times of trial and tribulation are signs of the last days; that Christ will come again to take us unto Himself; where with Christ we shall dwell with the Father in the new Jerusalem, and God shall be all in all.

But we are not there yet; the new Jerusalem still awaits us. As in the time of Saint John and that of the first Christian believers, these are times of trial and tribulation for all who believe on Christ's Name. The day of Christian ascendancy, of our taken-for-granted place in the corridors of power and among society, is behind us. We should not be surprised at this turn of events -- nor should we lament that we are no longer 'in fashion' among the sophisticated and politically-correct of the world. Saint John wrote in his first Epistle, "Marvel not, my brethren, if the world hate you." For Saint John recalled the words of Jesus, "If the world hate you, ye know that it hated me before it hated you. If you were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (St. John 15: 18-19)

Some of our Anglican brethren have sought to appease the world by adopting its standards of morality and belief. That is not our way -- nor is it the way of Christ. Our Lord said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (Jn 16: 33) True witness is faithfulness to the revealed truth received from Christ and transmitted from the Apostles down through the generations. The blood of the martyrs testifies to this fact, and to the price of true faith.

In the words of our first Bishop, Carmino de Catanzaro:

"We do not set up ourselves as being better or more perfect than other people. We know that we are imperfect and sinful, and that our only hope is in trying to obey our Lord Jesus Christ and to worship Him. We don't want to be 'cafeteria style' Christians, who pick and choose the parts of the Christian religion that we like, and turn up our noses at the rest. We accept *all* that Jesus Christ has taught us. He is the eternal Son of God, 'the Way, the Truth, and the Life', who was born into this world as a human child of the Virgin Mary, lived among us as a perfect human being, died on the Cross, rose from the dead, and lives and reigns for evermore. He is the Centre of our Faith -- no one else. What we believe, we believe because of Him. He is the Standard of what is right or wrong, true or false -- not what society or the contemporary world thinks."

Here in the Cathedral Church of Saint John the Evangelist we strive to be faithful to our Lord's command 'to love one another as Christ has loved us'. Young and old, sinner and saint, men and women of all backgrounds and experiences, are welcome here to discover for themselves the joy and the freedom in knowing God the Father, and His Son, the Lord Jesus Christ, Who is the Way, the Truth, and the Life.

THE greatest dogma of our Christian faith is the mystery of the Holy Trinity. By mystery...I refer to a supernatural fact that is revealed by God which in itself goes beyond the natural power of our human reasoning.

During the first thousand years of Christianity, there was no special feast celebrated within the Church to honor the Holy Trinity. In the year 1073, Pope Alexander II declared that every day of the liturgical year should be devoted to honor the Holy Trinity. However...two centuries before this, a special Mass was introduced to honor the Holy Trinity in order to counter the Arian heresy. This heresy, which denied the fullness of the divinity of Jesus Christ ... the second person of the Holy Trinity, originated in the fourth century, and plagued the Church for a couple of centuries after...despite being condemned by the First Council of Nicaea in 325, and by great theologians like St. Athanasius, St. Basil, and Saints Gregory Nazianzus and Gregory of Nyssa. Originally, this special Mass in honor of the Trinity was not assigned a definite day, but could be used on certain Sundays according to the private devotion of each priest or bishop.

From the ninth century on, various bishops of the Frankish Kingdoms (the area we know today as France and parts of Germany), promoted within their own dioceses a special feast for the Holy Trinity ... usually on the Sunday after Pentecost. The Mass texts themselves are said to have been composed by the great English Benedictine Abbot and liturgist, Alcuin, around the year 804. Thus, the custom of observing a special feast in honor of the Holy Trinity became increasingly popular in the Northern countries of Europe.

The feast of the Holy Trinity gained a special popularity in England due to its association with St. Thomas Becket, the famous Archbishop of Canterbury, who directed its regular observance throughout the English realm. This feast was considered so important within the Sarum (Salisbury) Use and its kalendar, that the Sundays from Trinity Sunday until Advent were reckoned as the Sundays after Trinity Sunday, instead of after Pentecost Sunday, which was observed by most of the European Church. This tradition remains part of our own liturgical use today, as the composers of the First Prayer Book drew most of the liturgy for the book from the Sarum Use. So, the Feast of the Holy Trinity now belongs among the great annual festivals of Christianity.

The great celebrations of Easter, the Ascension, and Pentecost are now over...but in the spirit of Pope Alexander's declaration of devoting the liturgical year to the Trinity...the Sundays now following are entitled after this great Feast.

On July 12-15, 2016, the Bishops, Clergy and Lay Delegates of the Anglican Catholic Church of Canada will gather from across our two Dioceses to meet once more in General Synod. It will be a time of fellowship, worship, and deliberation. It will be a time of looking to the future, as well as taking account of the past. New faces and new challenges will greet us; as well as familiar friends and age-old traditions.

While there will be much to debate and review this Synod, the most important aspects of our gathering in Calgary will be those of worship and fellowship. We will gather to affirm once more our faith in the one true God, Father, Son, and Holy Spirit; in our belief in the gospel of our Lord Jesus Christ as the one and only standard of faith and morals; and in our place as part of the one, holy, catholic, and apostolic Church. In a time of increasing secular intrusion in the affairs, faith, and morals of the Christian Church our gathering together will be an important time in which to witness to the truth in Jesus Christ and our intention to live that truth with faith and integrity, both in private and in public life. We will affirm once more our intention to remain traditional Anglicans, living out and expressing the Christian Faith within the historic Anglican tradition of the Holy Bible, the ancient Creeds, and the Book of Common Prayer.

As we each prepare for our national Synod, it would be good to reflect on what Father Roland Palmer, SSJE, wrote on the nature and purpose of Synods in our Anglican tradition:

The first Synod ever held in the Church is that recorded in the fifteenth chapter of the Acts of the Apostles. The members of that Synod, the Apostles and the Brethren, came to it with divided opinions as to whether Gentiles who became Christians should be required to keep the Mosaic Law or not. They prayed together and listened to what others had to say, and were free to express their own opinions. Their object was to come to a common mind. The Holy Spirit enabled them to do this and they all agreed to certain rules which were communicated to the churches in other places.

A synod is not a parliament with a government and a loyal opposition. It is the whole Church met together by representation. Those who take part are not delegates chosen and sent to vote according to the opinions of those who chose them. They are members of the Synod. The other members of the Body of Christ chose them because they could trust them to go to the Synod, to join the prayers to the Holy Spirit to guide the Synod, to listen to what their brethren have to say, and to put in their own piece of wisdom if moved to do so, and then vote as they believe the Holy Spirit is directing them.

CHURCH HISTORY QUIZ

Section I: Matching

- | | |
|--------------------------------------|--|
| _____ 1. One who is sent | A. St. Bartholomew |
| _____ 2. Nicene Creed | B. St. Paul |
| _____ 3. Apostle to the Gentiles | C. Apostle |
| _____ 4. Beloved disciple | D. St. John |
| _____ 5. Bishop | E. Ananias |
| _____ 6. Son of Tomai | F. Simeon |
| _____ 7. Old man at the Presentation | G. Includes the four marks of the Church |
| _____ 8. Restored Paul's sight | H. Gives life to the Church |
| _____ 9. The Holy Spirit | I. St. Matthew |
| _____ 10. Apostle to the Jews | J. A successor of the Apostles who has received the fullness of Christ's priesthood. |

Section II: True - False

- _____ 1. Jesus' teaching constitutes the Deposit of Faith.
- _____ 2. The Church is both the means and the goal of God's plan.
- _____ 3. The Church has three dimensions: visible, spiritual, and intellectual.
- _____ 4. The Church is One, Consecrated, Catholic, and Apostolic.
- _____ 5. St. Paul was the first Apostle called by Jesus.
- _____ 6. Apostolic Tradition is passed down through the Eucharist.
- _____ 7. St. Peter was the first Christian martyr.
- _____ 8. The First Ecumenical Council took place in Jerusalem.
- _____ 9. All Apostles but James died as martyrs.
- _____ 10. On the Feast of the Annunciation the Holy Spirit descended upon the Apostles.
- _____ 11. The name of Peter comes from Kephos or "Anchor".
- _____ 12. Pentecost was originally a Jewish Feast.
- _____ 13. Peter's brother was named Bartholomew.
- _____ 14. Early Jewish Christians rejected their Jewish heritage.
- _____ 15. The Council of Jerusalem declared that all Christians must follow the Mosaic Law.

Section III: Fill in the Blanks

1. _____ is the supreme witness given to the truth of the Faith.
2. The four marks of the Church are _____.
3. The Book of Revelation was authored by _____.
4. The Gospel of _____ was the only one written in Aramaic.
5. On _____ the third person of the Holy Trinity was sent by the Father and the Son.

~ ~ ~ CATHEDRAL CALENDAR ~ ~ ~

- May 15* WHITSUNDAY: THE DAY OF PENTECOST
Mattins ~ 9:15 am
Solemn High Mass ~ 10:00 am
- May 18* *Parish Council Meeting ~ 7:00 pm*
- May 19* *Thursday After Pentecost ~ Mass 9:30 am*
Study Group ~ 10:30 am
- May 22* TRINITY SUNDAY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- May 26* *Feast of Corpus Christi – Mass 9:30 am*
Study Group ~ 10:30 am
- May 29* FIRST SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- May 31* *Visitation of the Blessed Virgin Mary to St. Elizabeth*
~ Mass 9:30 am
- June 2* *Trinitytide Feria ~ Mass 9:30 am*
Study Group ~ 10:30 am
- June 5* SECOND SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 9* *St. Colomba of Iona ~ Mass 9:30 am*
Study Group ~ 10:30 am
- June 11* SAINT BARNABAS THE APOSTLE ~ *Mass 9:30 am*
- June 12* THIRD SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 15* *Parish Council Meeting ~ 7:00 pm*
- June 16* *Trinitytide Feria ~ Mass 9:30 am*
Study Group ~ 10:30 am
- June 19* FOURTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 23* *Trinitytide Feria ~ Mass 9:30 am*
Study Group ~ 10:30 am
- June 24* NATIVITY OF ST. JOHN THE BAPTIST ~ *Mass 9:30 am*

June 26 **FIFTH SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

June 29 **ST. PETER & ST. PAUL ~ Mass 9:30 am**

June 30 **In Octave of Ss. Peter & Paul ~ Mass 9:30 am**
Study Group ~ 10:30 am

July 1 **Octave Day of St. John the Baptist**
Canada Day ~ Mass 9:30 am

July 3 **SIXTH SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

July 7 **Trinitytide Feria ~ Mass 9:30 am**

July 10 **SEVENTH SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

July 12 - 15 **General Synod of the Anglican Catholic Church of Canada**
at FCJ Centre, Calgary, Alberta

July 14 **Trinitytide Feria ~ Mass 9:30 am**

July 17 **EIGHTH SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

July 20 **Parish Council Meeting ~ 7:00 pm**

July 21 **Trinitytide Feria ~ Mass 9:30 am**

July 22 **SAINT MARY MAGDALENE ~ Mass 9:30 am**

July 24 **NINTH SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

July 25 **SAINT JAMES THE APOSTLE ~ Mass 9:30 am**

July 26 **Saint Anne, Mother of the Blessed Virgin Mary ~ Mass 9:30 am**

July 28 **Trinitytide Feria ~ Mass 9:30 am**

Please note that Archbishop Janzen will be away on Parish Visitations:

June 26 ~ St. Peter & St. Paul, Vancouver, BC
July 10 ~ Parish of the Redeemer, Edmonton, Alberta
July 12 – 15 ~ ACCC Synod in Calgary, Alberta
July 17 ~ All Saints, Calgary, Alberta