

~ 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

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." St. John 3:5.

AS the Prayer Book Catechism states, Sacraments are "outward and visible signs of inward and spiritual grace" instituted of God for the life and salvation of man. Most Christians are baptized shortly after birth; Confirmation and Holy Communion follow when the boy or girl reaches the age of reason and able to make the promises of baptism for him or herself. In the early Church, however, the norm was that a person would receive all three sacraments during the annual celebration of the Paschal Vigil, following a suitable period of instruction known as the *catechumenate*. For adults today, this same formation is followed and the person receives the Sacraments of Christian Initiation all at one time: Baptism, Confirmation, and Holy Communion (as Clayton did at the Easter Vigil this year).

On Whitsunday: The Day of Pentecost, Madeline Kulmala and Paul Nicholson of our Parish will be Confirmed in the Christian Faith and receive First Communion. Through these two Sacraments of Christian Initiation these young people will be given the power and grace of God's Holy Spirit. They will become full members of Christ's holy Catholic Church, and receive for the first time the Holy Communion of the Precious Body and Blood of our Lord Jesus Christ under the form of bread and wine. As full members of Christ's holy Church they will come to take their part in the worship, service and fellowship of our Cathedral Parish.

In Baptism these two young people were incorporated into Christ. They were formed into God's people, and they obtained forgiveness of all their sins. They were raised from their natural human condition to the dignity of adopted children of God. They became a new creation through water and the Spirit. Hence they are called, and are indeed, the children of God. Then signed with the gift of the Spirit in Confirmation, Madeline and Paul will more perfectly become the image of their Lord and be filled with the Holy Spirit. They will bear

witness to Him before all the world and work for the building up of the Body of Christ. They will come to the Altar, the Table of the Lord, to partake of the Body and Blood of their Lord and Saviour Jesus Christ, so that they may have eternal life and show forth the unity of God's people in His One, Holy, Catholic, and Apostolic Church. Thus the three Sacraments of Christian Initiation combine to bring the faithful to the full stature of Christ and to enable them to carry out the mission of Christian men and women in the Church and in the world.

That these Sacraments are necessary for salvation is made clear by the words of our Lord Jesus Christ in His Gospel, and by the Tradition of the Church evidenced in the writings of the New Testament and of the Fathers. But membership in the Church is not only for individual salvation but also for participation in the saving work of God, in Christ, through the Church.

In the Prayer Book Catechism we read: "What is the vocation of a Christian in this world? To follow Christ and bear witness to him; to fight the good fight of faith and lay hold on eternal life." The Catechism goes on to set out the work of a lay member of the Church, which is: "To take my part in its worship, labours, and councils, according to the gifts of grace that God has given me, and to pray, work, and give for the spread of his kingdom."

As Christians, we are members of Christ, part of His Body on earth, called out of the world to be faithful witnesses of God's saving love in the world through the life, death, and resurrection of His only-begotten Son, our Saviour Jesus Christ.

We pray God's grace and blessing upon Madeline and Paul on the day of their Confirmation and First Communion. In turn, may each of us remain faithful to our baptismal promises and live as true children of God, members of His holy Church, and co-heirs with Christ unto eternal life.

Archbishop Shane B. Janzen

Reflections on the Holy Eucharist by Father Jack Archbold

EACH time we come to church to participate in the Mass, we go through a unique experience that involves prayer, the liturgy, reception of the Holy Sacrament, and coming as close to Our Lord Jesus Christ as we are able while we are still on this earth. It is imperative then that we not permit our mind to wonder, which it very well may do; participation in such a unique occasion should not be allowed to be reduced to the point where one begins to think that attending Mass is the thing to do on a Sunday morning.

The last time that I spoke to you from this pulpit I spoke about The Lamb; about how it is without question, that the Lamb of God is the prime subject of our Sacred Liturgy; and that he is called by the titles of God, Lord, Saviour, Messiah, King, Priest, Prophet, and that Jesus Christ is the Lamb of God, who takes away the sin of the world.

The liturgy of the Eucharist bespeaks our devotion to our Lord. We bring the bread and wine, and money in support of the Churches work; we offer our lives to God, not that we are worthy to do so, but because we are grateful for the fact that the Lord can take what we offer, and make it divine. It is not just the priest who does things holy on behalf of the Lord's flock, the devoted laity consecrate the world to God by living a righteous life, and by showing the face of Christ to people that we pass by daily, whether we actually know them or not: we can learn a lot about someone by reading their facial expression, so can they see Christ in us?

As Christians we are encouraged by the priest to lift our hearts up to Christ, and not just to Christ, but to heaven itself, and the Throne of God. "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne." When the priest pronounces the words, "Lift up your hearts," do you see the door of heaven open? And without looking anywhere but through that door, do you see the Saints and Angels as you sing "Holy, Holy, holy, Lord God of hosts?" Sometimes extra effort is needed to fix our mind, and experience such an occurrence, and not permit irrelevant thoughts to draw us away.

As Christians we are not applying for new employment, going into an office all nervous with cap in hand, thinking perhaps that we are not qualified and therefore not going to get the job. We have come to Christ for a reason, we cannot be groping and tottering alone around the footstool of his throne, we have come not just to learn of his teaching, his life and

resurrection; we have come to offer thanksgiving for what Christ has done and still does for us; to give him honour and glory; to join him at his family table, and being forgiven and made new, he dwells in us and we in him. He has opened the heavenly door that we may see the glory within.

Now just when we think that we cannot ascend any higher there comes the 'Climax,' "Blessing and Glory," resonating forth like the sound of a trumpet, waking us up to the fact that the Prayer of Consecration is about to begin.

The *Epiclesis*, the point where the priest places his hands over the gifts, the bread and wine; and calling down the Holy Spirit we hear him say, "Hear us, O merciful Father, we most humbly beseech Thee." Such a powerful encounter with heaven raises us up, giving us a glimpse of the future that is awaiting us. Now the Institution has arrived, the precise moment in which the Holy Spirit and the Word transforms the elements of bread and wine into the Body and Blood of our Lord Jesus Christ. The celebrant of the Mass, the priest, speaks in the person of Christ; "Take, eat; this is my Body which is given for you:" "Drink ye all, of this; for this is my Blood of the New Covenant, which is shed for you." After the consecration of the Bread, the Body of our Lord is held up; what an excellent time to say to oneself, "My Lord and my God." Likewise when the wine is consecrated, the Chalice is held high, and we are afforded another opportunity to quietly say, 'My Lord and my Redeemer.'

Notice the words "Do this in remembrance of Me." Throughout history God has made many covenants and renewed covenants, all we need to do is read the Old Testament to realize that fact; so at each celebration of the Mass, through the priest, God makes His New Covenant again.

Now, after praying for ourselves, we hear the Doxology, "By whom, and with whom, in the unity of the Holy Spirit, all honour and glory be unto Thee, O Father Almighty, world without end;" and the priest once again lifts up the Chalice and Host: now the congregation, being in full consent, should give a resounding "Amen"

The Holy Eucharist is beyond all that we can possibly envision; the greatness of Shakespeare and all theatrical works of mankind, the music of Bach, and all that man has accomplished cannot compare with heaven and earth meeting at that most holy moment of the Consecration, and we experience God's Love.

Here would I feed upon the Bread of God;
Here drink with thee the royal Wine of heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

Amen.

**WHITSUNDAY:
THE DAY OF PENTECOST**

"And they continued steadfastly in the apostles' doctrine, and in the fellowship [communion or common life], and in the breaking of the bread, and in the prayers."

BEFORE His Ascension into Heaven, Jesus told the Apostles not to depart from Jerusalem, but to wait for "the Promise of the Father" – the Holy Spirit – by whom they would be baptized "not many days from now." After the Lord's Ascension, St. Luke, in his *Acts of the Apostles*, tells us that the Apostles returned to the Upper Room in Jerusalem, and while they waited, "all continued with one accord in prayer and supplication" with the women, and Mary the Mother of Jesus, and with His Brethren.

We read further that after ten days, "when the Day of Pentecost had fully come," they were all with one accord in the Upper Room when suddenly, "there came a sound from Heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one came upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." And what was God's purpose, the reason, for this outpouring of the Holy Spirit?

It was, and is, as the Prayer Book Catechism states: "To enable the Church to offer God on behalf of all [peoples] the worship which is His due; to make known to [everyone] the Gospel of Jesus Christ; and to unite all [peoples] to God in one Family" (*BCP*, p. 553) -- and that Family is not just a human one, but it is also supernatural one. It is the Church, which is (as the Catechism goes on to state): "the Family of God, the Body of Christ, and the Temple of the Holy Spirit."

We are told by St. Luke that pilgrims from many lands had come to Jerusalem for the great Feast of Pentecost that year; and to their astonishment they heard the infant Church speak in their own tongues, "the wonderful works of God." Amazed and perplexed they asked, "What could this mean?" Saint Peter, with the other eleven Apostles, explained it all to them in the first recorded sermon of the Christian Church -- making clear to the astonished crowd of pilgrims what God had done through the life, death, resurrection, ascension, and glorification of Jesus Christ. So powerful was that Sermon, so moved were the pilgrims, that St. Luke records some 3000 men and women gladly accepted God's offer of salvation, were baptized and received the gift of the Holy Spirit.

"And," says St. Luke rather tellingly, "they continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers."

Notice what St. Luke says, "they continued steadfastly." Continuity, faithfulness, steadfastness, these are essential to the practice and teachings of the Christian Religion. The Church is to continue 'steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers'. The Church is to continue with the same life, the same power, the same doctrine, the same divine foundation, as she was given on that first Day of Pentecost.

It may be tempting to argue that change is inevitable, that change is part of the human condition. And to be sure, there is some truth to that statement. But equally there are truths and beliefs and divinely established institutions that cannot change if they are to remain true to their origin, and true to their purpose. And such is the Christian Religion and the Christian Church. Certainly, the truths and teachings, fellowship and prayers, of the Church need to be retold, revised, in the language of each new generation but not so as to change the theology, the belief.

On Whitsunday we commemorate and celebrate once again the coming of the Holy Spirit upon the Apostles and disciples, giving birth to the Church, it is important for us to recall what God commanded and instituted on that first Pentecost. Again, as we turn to St. Luke's account in the *Acts of the Apostles*, we read: "They continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers."

Our Lord taught His Apostles, by word and deed, the truth, the whole truth, and nothing but the truth, about Himself, about His Father in Heaven, and about God's divine plan of salvation. He taught them the way and ways of God. Jesus did not give them (and through them, us today) a partial or incomplete revelation, but a full, complete, and comprehensive doctrine of faith, morality, and conviction. It is this divine revelation that the Apostles received from Christ and transmitted to the Church. And it is this same revelation, this same faith 'once received by the saints', that the Church through the ages has transmitted unimpaired to each generation.

To be sure, the corruptions of man, the human failings of Christian leaders, the sad history of sin, greed and power within the Church and among many of the faithful, have tarnished the image of Christ's Church, but even these have not, and cannot, diminish the plan of God for His Church and People.

For every sinful priest or bishop, for every self-satisfied, self-interested church congregation, or layperson, there have been faithful Christian men and women, faithful clergy and bishops, faithful congregations, who have witnessed to

the truth in Christ with love and fidelity. And they were able to do this because, "They continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers."

Towards the end of his life, in one of his last Epistles, Saint Paul told his disciple St. Timothy, the first bishop of Ephesus, "to guard the deposit" -- "to guard what has been committed to your trust." Timothy in his episcopal office was to keep safe, whole, and undefiled the revelation enshrined in its completeness in the apostolic doctrine, fellowship and prayers. And so must I, and all my brother bishops across the Church today.

Nearly a decade earlier, Saint Paul, in one of his earliest Epistles, told the Christian community at Thessalonica essentially the same thing, writing: "Stand fast and hold the traditions which you were taught, whether by word or our epistle." (2 *Thess. 2: 15*) And we are to continue so here in this place today – in our congregational worship, in our public witness, and in our private lives.

The first Christians, we are told, 'continued steadfastly in the breaking of bread, and in the prayers'. In other words, the first Christians gathered together on the Lord's Day in worship, continued with the Holy Eucharist instituted by Christ at the Last Supper, and kept the ancient prayers of God's people. Thus the liturgy of the Church was established and continued, even as it is to this day.

And so the Church remains faithful to the command of her Lord and Saviour, Jesus Christ; even as we today seek to continue in the historic Anglican expression of the Christian Faith, and so remain faithful to the doctrine, the fellowship, the prayers, and the breaking of bread -- commanded and instituted of God through the Holy Spirit that first Pentecost, and revealed to us in Holy Scripture and the writings of the Church Fathers.

In the midst of our modern world, living as we do in the post-Christian era, we pray the Holy Spirit to continue among us, to sanctify His holy Church in this Cathedral Parish, across the Traditional Anglican Communion, and throughout the Church universal, that as Christian men and women we may be renewed in our faith and continue constant in our witness to Christ crucified, risen, and



PARISH OF SAINT JOHN THE EVANGELIST 1977 ~ 2017

WHAT was to become the Cathedral Church of Saint John the Evangelist of the Anglican Catholic Church of Canada (Traditional Anglican Communion) had its beginnings in 1977, when the then Father Peter Wilkinson, Father Robert Crawley, Carl Reid, Robert Kerr and others, attended a conference of concerned Anglican churchmen at St. Louis, Missouri. From the conference, the *Affirmation of Saint Louis* was formulated, which confirmed the basic principles of Catholic faith and order by which the Continuing Anglican Church in North America would operate. On returning from this conference, Father Peter Wilkinson formally left the Anglican Church of Canada and affiliated with the newly-formed Diocese of the Holy Trinity, under Bishop-Elect Mote, and thus became the first priest of the Continuing Anglican Church in Canada. The first Mass was celebrated on the first Sunday of October 1977 in the home of Father Wilkinson's mother, Mary Wilkinson, together with Denis and Janet Byrne and Nell Bradshaw. These five people were the founders of the Parish of Saint Athanasius (later to be renamed 'Saint John the Evangelist').

The congregation grew slowly but steadily. Moral and financial support was received from other Anglican priests in Canada. Most notable among these was Father Roland Palmer, Founder and for many years Father Superior of the Society of St. John the Evangelist at Bracebridge, Ontario. Due to the growing congregation, arrangements were made to rent space from Grace Lutheran Church in Victoria; and the first public Mass of the new Parish of St. Athanasius was celebrated in that church on Advent Sunday, November 27, 1977. Thereafter, and for the next ten years, the Holy Eucharist was celebrated every Sunday, before an ever-growing congregation.

As 1986 progressed it became increasingly evident that the Parish could not continue indefinitely in rented premises, and steps were taken to secure a church building. In September 1987, a Mennonite Meeting Hall (formerly the Lakehill Anglican Mission) on Falmouth Road came on the market, and was subsequently purchased by the Parish. The first Mass was celebrated on All Saints Day, 1987. The Parish was renamed Saint John the Evangelist, in memory of Father Roland Palmer, SSJE. On May 7, 1988, the church was consecrated by Bishop Alfred Woolcock, together with Bishops Mercer and Crawley.

Since its foundation forty years ago, the Parish has been served by three Rectors: Father Peter Wilkinson, Canon Stanley Sinclair, and Archbishop Shane Janzen. May God continue to bless His Church in this Cathedral Parish; and may we remain faithful to His revelation in Jesus Christ, and the historic Anglican expression of the Christian Faith.

CONFIRMATION CATECHISM TEST

Based on the Book of Common Prayer

1. What is faith? _____

2. What is grace? _____

3. Who is Jesus Christ? _____

4. God is:
a. _____
b. _____
c. _____
d. _____
e. _____

5. The Holy Bible is the revealed Word of God and is divided into _____ main parts; the _____ Testament and the _____ Testament.

6. At Christmas we celebrate the _____ of Jesus; on Good Friday we commemorate the _____ of Jesus; and on Easter Day we celebrate the _____ of Jesus.

7. Who are the Three Persons of God the Holy Trinity?
a. _____
b. _____
c. _____

8. (a) Who created us?
(b) Who redeemed us?
(c) Who sanctified us?

9. What is the name of the prayer that Jesus taught His disciples to pray?

10. What is sin? _____

11. What is the penalty or punishment for sin? _____

12. What is salvation? _____

13. How did Jesus save us from sin and death? _____

14. What is a Sacrament? _____

15. List the Seven Sacraments:

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____
- g. _____

16. What is the Church? _____

17. What are the four marks of the Church?

- a. _____
- b. _____
- c. _____
- d. _____

~ ~ ~ **CATHEDRAL CALENDAR** ~ ~ ~

- June 4* WHITSUNDAY: THE DAY OF PENTECOST
Mattins ~ 9:15 am
Solemn High Mass & Confirmations ~ 10:00 am
- June 8* Thursday After Pentecost ~ Mass 10:00 am
Study Group ~ 10:45 am
- June 11* TRINITY SUNDAY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 15* Festival of the Holy Eucharist – Mass 10:00 am
Study Group ~ 10:45 am
- June 18* FIRST SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 22* St. Alban, Martyr ~ Mass 10:00 am
Study Group ~ 10:45 am
- June 24* NATIVITY OF ST. JOHN THE BAPTIST ~ Mass 10:00 am
- June 25* SECOND SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 28* Parish Council Meeting ~ 7:00 pm.
- June 29* ST. PETER & ST. PAUL ~ Mass 10:00 am
Study Group ~ 10:45 am
- July 2* THIRD SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- July 6* Octave Day of Ss. Peter and Paul ~ Mass 10:00 am
- July 9* FOURTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- July 13* Trinitytide Feria ~ Mass 10:00 am
- July 16* FIFTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- July 20* St. Margaret of Antioch ~ Mass 10:00 am
- July 22* SAINT MARY MAGDALENE ~ Mass 10:00 am
July 23 SIXTH SUNDAY AFTER TRINITY

