

~ The Epistle ~

Vol. 16

TRINITYTIDE 2013

No. 2

NEWSLETTER OF THE CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST
THE ANGLICAN CATHOLIC CHURCH OF CANADA • TRADITIONAL ANGLICAN COMMUNION
990 FALMOUTH ROAD, VICTORIA, BRITISH COLUMBIA, CANADA V8X 3A3

THE RIGHT REVEREND SHANE B. JANZEN, BISHOP AND RECTOR

THE Season of Trinitytide is upon us already. With the celebration of Trinity Sunday and the coming of the summer months, half the Christian year is soon to be behind us. In the course of what seems to be rather short and busy months we have celebrated the holy Seasons of Advent, Christmas, Epiphany, Septuagesima, Lent, Easter and Pentecost. We now settle down for the long months following Trinity Sunday.

Yet this season – Trinitytide – is very important, for it is during this time and in these days that we are called upon to put into practice all that we have heard and received in the revelation of our Lord Jesus Christ: His Nativity, Ministry and Teachings, Passion, Death, Resurrection, Ascension, and His gift of the Holy Spirit at Pentecost.

The call to holiness is as real and pressing today as it was in our moments of joyous celebration and interior reflection. We must now make our own the Good News of the Gospel. We must now make our own the life of Christ in us and for us. And we must be prepared to share what we have heard and seen, received and cherished, as the only true way to life and happiness and ultimately, eternal salvation.

The mystery of the Holy Trinity then is met by faith. We recognize God as Creator in the formation of the universe; we acknowledge God as Redeemer in the life and saving work of Jesus Christ; and we realize God as Sanctifier in the constant influence and guidance of the Holy Spirit. In all three Persons of the Holy Trinity we recognize one and the same God, constituting the whole universe and framing its operations, but also calling men and women to a personal relationship with Him. What we know of God's revelation of Himself is progressive: First, as the transcendent Creator 'outside' us; then as the Incarnate Saviour 'beside' us; then as the indwelling Spirit 'inside' us. The reason for this progression: Father, then Son, then Holy Spirit, is found in God's very Being, which is love. For as love's aim is always greater intimacy, deeper union, so the stages of God's revelation are stages of increasing intimacy and love for His Creation and with in each of us.

But faith in the doctrine of the Holy Trinity, is not enough. If faith does not lead to worship and good works, it has failed. If we truly believe in God, we must acknowledge His greatness. When the prophet Ezekiel beheld God, he fell on his face in worship; when Jeremiah received his call he could only say, 'Ah, Lord God, I am but a child'; when Isaiah had his vision, he could only stammer out, 'I am a man of unclean lips'; when the Apostle Peter acknowledged the Godhead of the Son, he could only fall down at Jesus' feet, saying, 'Depart from me, O Lord, for I am a sinful man'. In every case the perception of God revealed the mystery of His greatness; and our only worthy response is one of worship and awe.

Our Cathedral Parish continues to take a leadership role in witnessing to Christ and to His saving truths both within the larger Christian community and in the marketplace. Together we continue to explore various means with which to provide outreach and awareness of our Parish and of the Traditional Anglican Communion in and around Greater Victoria. However, regardless of any special events or programs or advertising we may undertake, the real witness, the most effective outreach, will always come from our personal relationships with others – the welcoming smile as a newcomer enters the church doors, the invitation to a friend or neighbour to join us in prayer and worship on a Sunday, the offer of a ride to church, the extending of a welcoming hand and hospitality at coffee hour. These are the ways and means of Christian evangelization and perhaps the most effective means of Parish growth. Let us never grow weary of witnessing to our faith in Christ nor our love of His Church.

May this Trinitytide be for each of us a season of hope, a time of renewal, and days filled with family, friends, prayer and fellowship. Summer will soon be upon us. Let us take this time for God, for family and friends, for recreation and fun, committing our days and doings to His care and providence. May God continue to richly bless His Church in our Parish, and our lives to His praise and service.

Bishop Shane B. Janzen

OUR Parish has been blessed over the years with the wisdom, experience and renewing energy of grandparents, parents, children and young people. At a time when the very institution of the family is under attack by secular forces in our society, it is important to reflect on the nature and importance of the family.

The family is, and will always remain, a foundation of our society and of the church. In fact, the family is often called the 'domestic church'. It is in the domestic church that we are raised in the Christian faith, taught our prayers, given examples of self-giving love, witness acts of sacrifice for the good of the whole. In family life, the individual is honoured and respected – individuality with all its unique characteristics, skills, and talents, are nurtured -- yet all within the compact of parental and sibling relationships. Despite what some in our society might propagate, men and women, husbands and wives, fathers and mothers, have distinct roles and responsibilities within the Christian home. I am not referring to who should do the cooking or washing up or who should oil and lube the car or mow the lawn. The roles and responsibilities I refer to are those which Holy Scripture speaks of in terms of an harmonious, loving, and ordered Christian home and family life. It is one which is founded upon the love of God, and the love and respect each member of the family ought to have one for the other. These are not startling revelations – yet ones which seem to be forgotten by some in society.

At the heart of family life is love; and at the heart of that love is God. It is the love witnessed by Christ in the home at Nazareth and upon the Cross. Our Lord, we read in Holy Scripture, was submissive and obedient to His Blessed Mother and Saint Joseph. In His incarnation and ministry, we are told that Jesus "did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant." Our Lord's submission to the authority of God the Father, and to His earthly mother is the very antithesis of the spirit of self-assertion, of self-will, of the insistence on one's own rights, which generally characterize today's social structures and family relationships. Our Lord's sacrifice, His example of love and humility, are set out as models of what true Christian marriage and family life are to be like.

Saint Paul writes: "Wives, submit yourselves unto your own husbands as unto the Lord. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Saint Paul is speaking to us about the kind of relationships we are to have within the family. He is speaking to every husband and wife, mother and father, about Christian marriage, about relationships within the family, and about what true headship means within the context of

the domestic church. The role of the husband and father in the family is not one of lordship; it is not the same type of headship often quoted by some from the Book of Genesis, when God tells Eve: "Your desire shall be for your husband, and he shall rule over you." Male lordship and domination, the ruling of husband over wife is the way of unredeemed man, resulting from the Fall. It is not the pattern of Christian marriage.

In the Christian context of marriage, husband and wife are equal; they are partners for life. In Christian marriage, in the Christian home and family life, submission and respect are mutual. "Be ye subject one to the other" is the inclusive command of Holy Scripture toward family relationships. Under the Gospel of Christ, mutual submission and respect are inseparable from love of God and love of husband and wife, mother and father. Love of husband and wife, of mother and father, of parent and child, means accepting the other as a 'thou' and not an 'it'. In the context of God's redeeming love and grace, a person is never an object, never one's property or possession. Rather that person is one who has been created in the image of God and redeemed by the love of Christ upon the Cross.

As we celebrate 'Father's Day' this month, I would be remiss if I did not address some words to the fathers of our Parish. Fathers, you have a tremendous responsibility. You have as your standard and model none other than God the Father. In an era of broken marriages, broken homes, absentee fathers and single mothers, as Christian husbands and fathers, you have a duty before God to lead your family in the way of Christ, to put your wife and children first before all else, and to model the love of Christ in your family and in society. This includes coming to Church on Sunday with your family; participating in the life of the Parish; and, in partnership with your wife, raising your children in the love and fear of God. In this most important vocation, God the Father will not fail you. And lest you feel somewhat overwhelmed by all of this, I can assure you that Christ will provide you with the grace, and the strength, and the wisdom to meet the demands placed upon you, if you in turn, place yourself and your family under His loving care and protection.

May God continue to bless, guide, and sustain the mothers and fathers, husbands and wives, of our Parish family. May we do all in our power to foster, sustain, and promote the importance and fundamental value of family life in our society.



SYNOD 2013

On July 9-12, 2013, the Bishops, Clergy and Lay Delegates of the Anglican Catholic Church of Canada will gather from across our Diocese 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. It will also be a time of renewal as we come out of the turmoil and divisions of the past couple of years. 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.

Father Roland Palmer, SSJE, wrote a short article on the history and nature of Synods in the 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.



Cathedral Church and Society of the Parish of Saint John the Evangelist Annual General Meeting Sunday, May 26, 2013

**Metropolitan of the Province of Canada
Bishop Ordinary of the Diocese of Canada
Rector, Parish of St John the Evangelist**

His Grace
The Right Reverend Shane B. Janzen, D.D.

Honorary Assistant Curates

The Reverend Douglas F. Ohs
The Reverend Canon Richard W. Root
The Reverend Mr. Jack Archbold

Licensed Lay Reader & Master of Liturgical Ceremonies

Mr. Rory Kulmala

The Parish Council & Society Board of Directors

Bishop Shane B. Janzen
Rector & President

Mr. Rory Kulmala
Rector's Warden & First Vice-President

Mrs. Gwen Fletscher
People's Warden & Second Vice-President

Miss Christine Crawley
Cathedral Parish & Society Treasurer

Mr. Brian Kennedy
Parish Clerk & Society/Council Secretary

Cathedral Parish & Society Officials

Sonia Nicholson
*Administrative Assistant to
The Bishop and Cathedral Parish*

Ted Wilson
Envelopes Secretary

Gwen Fletcher & Rory Kulmala
Lay Delegates to Synod

Christine Crawley & Ted Wilson
Alternate Lay Delegates to Synod

William Jamieson, C.A., Auditor
Avis Michalovsky, Bookkeeper

*Sermon preached by Bishop Craig Botterill
On the 60th Anniversary of the Coronation of
Her Majesty Queen Elizabeth II
Pro-Cathedral of Saint Aidan, Halifax, NS*

LIKE King David from the Old Testament, who was chosen by God to rule over his people Israel, Her Majesty Queen Elizabeth II was not born to reign, nor did she covert or seek to become monarch. The burden of being the heir apparent fell to her upon the abdication of her uncle, King Edward VIII. On her twenty-first birthday in 1947, the then Princess Elizabeth broadcast a radio message to the people of the British Commonwealth. In it she pledged to commit her whole life 'whether it be long or short' to duty and service. She spoke in solemn words about going forward together 'with an unwavering faith, a high courage, and a quiet heart.' She went on, 'I know that your support will be unfailingly given. God help me to make good my vow.' At this service of thanksgiving we celebrate the 60th anniversary of Her Majesty's coronation as Queen of Canada, sixty years of faithful service, sixty years in which she has truly made good the vow. In this act of worship, we thank God for his help and for his blessing on The Queen and her reign.

Today we look back over sixty years to The Queen's Coronation in 1953. Today we remind ourselves of the power of that occasion. The high point of the ceremony was of course the coronation itself, when the crown of St Edward, the eleventh-century King and Confessor, was placed on The Queen's head by the Archbishop of Canterbury. Leading up to that moment were great symbolic gestures.

Handel's anthem sung at the Coronation began with the words 'Zadok the priest and Nathan the prophet anointed Solomon king'. And The Queen was anointed with holy oil, in the same ritual performed traditionally, at the ordination of priests and bishops. This anointing carries great meaning, because the words Messiah and Christ, titles of our Lord Jesus, mean in Hebrew and Greek 'the anointed one'. So the anointing of the Sovereign is a setting apart for service after the example of Jesus Christ, who said of himself that he came not to be served but to serve. The link with the setting apart of priests and bishops is emphasized when the Sovereign is clothed with a stole and mantle in cloth of gold, like the stole and cope worn by a priest.

The Queen was then presented with the Orb of State and told: 'Receive this Orb set under the Cross, and remember that the whole world is subject to the power and empire of Christ our Redeemer.'

In words reminiscent of the command of the Prophet Micah to "do Justice" the Archbishop presented Her Majesty with the Royal Sword:

*Receive this kingly Sword,
brought now from the Altar of God . . .
With this sword do justice,
stop the growth of iniquity,
protect the holy Church of God,
help and defend widows and orphans,
restore the things that are gone to decay,
maintain the things that are restored,
punish and reform what is amiss,
and confirm what is in good order:
that doing these things you may be glorious
in all virtue; and so faithfully serve our
Lord Jesus Christ in this life,
that you may reign forever with him
in the life which is to come.*

The final stage of the Coronation service at Westminster Abbey 60 years ago was the moment when the Sovereign received the Body and Blood of Christ in Holy Communion, confirming her intention to be nourished and sustained by God so that she could live and work after the example of our Lord and Saviour, Jesus Christ. Jesus said: 'Whoever would be great among you must be your servant, for I am among you as one who serves'. Her Majesty has given her entire life to the selfless service of her people.

The Queen said in a radio broadcast at the end of Coronation Day, 'Throughout this memorable day I have been uplifted and sustained by the knowledge that your thoughts and prayers were with me. It is hard for me to find words in which to tell you of the strength which this knowledge has given me.'

Let us this morning [Sunday, June 2, 2013] as we celebrate the 60th anniversary of the coronation of Her Majesty Queen Elizabeth II as Queen of Canada, add our heartfelt prayers that her reign may be long, that her heirs shall continue to reign over us, and together with one heart and voice may we and all Canadians boldly proclaim "God Save the Queen". Amen.





At her Coronation 60 years ago, the most important moment for Elizabeth II was not the crowning but swearing to God to serve her people all her life.

by William Shawcross

ONLY the weather seems the same. Sixty years ago on Sunday, June 2 1953, the day of the Coronation of Queen Elizabeth II, rain fell constantly on the massive crowds that had gathered in London to see her crowned. The weather that day was as drear as it has been this spring and early summer. But for those old enough to remember 1953 – the young Queen herself had turned 27 on April 21 – nothing else remains the same.

Britain [and indeed Canada] was then another world. It has changed beyond recognition since 1953. Only the Queen has remained our constant.

If it seems a miracle that we should have the same head of state today as we did when Truman was president of the United States, then it probably is just that. The 20th century saw the disappearance of five emperors, eight kings, 15 minor dynasties, and unnumbered presidents. The British monarchy has survived them all.

Britain in 1952 was a white, Christian country, the centre of a great empire, where, to most people, the jewel really was the Crown – and this beautiful young woman ascending the throne almost seemed a reward to ourselves for all the sacrifices we had made to win the war. When she acceded to the throne on the death of her father in February 1952, people began to speak hopefully of a “New Elizabethan Age”.

Whatever their dreams, through all the decades that have followed, our Elizabethan age has been a storm of constant change. The country has grown richer and we have been mostly at peace. Our population has almost doubled. This is no longer a white, Christian nation – we are far more diverse. The class structures and deference typical of the early Fifties are gone. We have undergone a social revolution.

Maybe we would have survived all this in a republic, too. But I think it is not coincidental that, instead of one politician succeeding another as president, we have, at the centre of the tempest, a still, small voice of calm.

In seeking to understand how Her Majesty has done it – how she still does it at the age of 87 – I think one has to look to her belief in God.

She was brought up by a mother who was taught by her own mother (Lady Strathmore) to

believe in three things: love of God, love of family, love of country; as well as cherishing a sense of duty, Princess Elizabeth inherited all those commitments.

In advance of her Coronation, she said: “I want to ask you all, whatever your religion may be, to pray for me... to pray that Christ may give me wisdom and strength to carry out the solemn promises I shall be making, and that I may faithfully serve him, and you, all the days of my life.”

That prayer, that commitment, has informed her and guided her always.

One of the most difficult questions was whether to allow the newfangled machinery of television into Westminster Abbey to transmit the great event live. This was a momentous decision. The Queen was at first against the idea, fearing the eyes of the world on her every facial movement and on possible mistakes. These were sacred rituals, surely not to be flashed live around the country and thence at once around the world.

Churchill agreed with her. The great war leader had been aghast at the death of the King and worried that he barely knew his new monarch. He need not have worried; in a romantic, chivalrous manner, he fell instantly in love with her. Although she has always been careful never to say that she liked one premier more than another, her affection for Churchill was enduring. Their weekly meetings, she once said, were “always such fun”.

When the decision to keep television cameras away from the Abbey was announced in October 1952, there were immediate protests from the BBC and clear disappointment from the public. The Queen gave way, insisting only that there should be no close-ups of her face at the most sacred moments of all – when she was anointed and took Communion. She wanted her moments with God to remain unseen by the world.

The sales of television sets duly soared, and on the day some 27 million out of Britain’s then population of 36 million are thought to have watched the extraordinary ritual on their small, grainy black-and-white screens.

As the Coronation approached through early 1953, excitement grew. Houses were painted red, white and blue, and thousands of street parties were planned. Over a million people came to London to share in the excitement, which even rain did not dampen; they cheered the Princess as she was pulled to the Abbey in the Gold State Coach by eight grey horses, one of them named Eisenhower.

Marching in her Coronation parade with her were 50,000 soldiers from more than 50 countries, including India, Pakistan, Malaya, Fiji, Australia, New Zealand and Canada.

She wore the diadem of her great-great-grandmother, Queen Victoria, and a white satin gown embroidered with symbols of Britain and the Commonwealth. Beside her sat Prince Philip in his naval uniform. At the door of the Abbey they parted, for ever to be separated by rank, though not by love. In the service, he knelt before her and pledged to be her "liegeman of life and limb and earthly worship". Ever since, he has proved a remarkable, essential consort. He has been, in the Queen's later words, "my strength and stay all these years".

She met her maids of honour and they clothed her in the monarch's crimson-velvet Robe of State, edged with ermine and gold lace. Then, according to Anne Coke, one of the six maids, "she just looked behind her and said, 'All right, girls'", and she set off on the long, unknown journey into monarchy, a journey she is still on today.

The service was clearly Christian but with elements of older, almost *primaeval*, rituals of sacrifice and dedication. The words resound with glory. It began with the Archbishop of Canterbury, Geoffrey Fisher, declaring four times to those assembled: "Sirs, I present unto you Queen Elizabeth, your undoubted Queen." This was followed each time by cries of "God save the Queen" and the sounding of trumpets.

Then she took the oaths of office. She swore to govern her peoples all over the world, to judge with law, justice and mercy, to maintain the law of God." Laying her right hand upon the Bible, she said, "The things which I have here before promised, I will perform and keep. So help me God."

At the heart of the service, there was an almost sacrificial quality. Her maids of honour removed her crimson robe, her gloves, her jewels and her diadem, and helped her to put a simple white linen dress over her satin gown. The choir sang the rousing anthem *Zadok the Priest*, which Handel composed for the coronation of King George III. Under a canopy held by four Knights of the Garter, the Archbishop of Canterbury anointed her. He declared: "Be thy hands anointed with holy oil. Be thy breast anointed with holy oil. Be thy head anointed with holy oil: as kings, priests and prophets were anointed. And as Solomon was anointed King by Zadok the Priest and Nathan the Prophet, so be thou anointed, blessed and consecrated Queen over the peoples who the Lord thy God hast given thee to rule and govern, in the name of the Father, and of the Son, and of the Holy Ghost."

It was her anointing, rather than her crowning with St Edward's crown of solid gold, that was the moment of supreme importance to the Queen. Indeed, it was the most solemn and important moment in her entire life.

She was now consecrated, and that was what made her Queen, in the eyes of man and in the eyes of God. The Archbishop said the anointing brought her "into the presence of the living God", and there is no doubt she believed that.

Dermot Morrah, the Somerset Herald Extraordinary who stood near her, later spoke of "the sense of spiritual exaltation that radiated from her" at the moment of the anointing. Jane Vane Tempest Stuart, one of the maids of honour, said of the anointing: "I think that moment is etched on my memory for ever... she looked so vulnerable, rather like a novice in a very simple shift." Anne Coke said she murmured a prayer at that moment that the "Queen's reign be a long and happy one". Such prayers were said across the land.

Whenever you wonder at the Queen's endless service to her many realms, think of that moment. She was committed now to the throne and to her people for life.

She left the Abbey wearing the Imperial State Crown, which contains the Black Prince's ruby that Henry V wore at the Battle of Agincourt in 1415, the Stuart sapphire, and the Cullinan II diamond. This is the crown she has worn ever since for the opening of Parliament and other major state occasions.

Then, after a snack in the annexe of the Abbey, she and Prince Philip settled back into the Gold State Coach to rock uncomfortably through the cheering crowds on an extended seven-mile route back to the Palace. Wearing her crown and holding her sceptre, she smiled without ceasing, acknowledging the happiness and the pride of the massive throng.

Once back at the Palace, she and her family came out on to the balcony six times to wave to the sea of people in the Mall below. Everyone was cheerful.

She eventually sat down on a sofa and said: "Oh, that was marvellous. Nothing went wrong." Prince Charles tried on the crown – and fell over under the weight. Princess Anne, just three years old, darted around under her mother's train as the Queen Mother tried to control her two grandchildren.

That night, Churchill spoke to the nation in a way that was second nature to him and seemed entirely appropriate at the time. "The words 'gracious' and 'noble' are words familiar to us all in courtly phrasing. Tonight, they have a new ring in them because we know they are true about the gleaming figure whom providence has brought to us, and brought to us in times where the present is hard and the future veiled."

One of the official American guests, Earl Warren, reported to President Eisenhower that the Coronation had unified the nation to a remarkable degree. That unity around the

Crown has, amazingly, remained – and it is centred on the young woman who has grown older with us.

That is one of the central points about monarchy and the Royal family. When it works well (and even when it doesn't), it is a family that reflects ourselves. Paul McCartney put it well, describing the Coronation as “a thrilling time. I grew up with the Queen, thinking she was a babe. She was beautiful and glamorous.”

Meanwhile, the philosopher Roger Scruton has called our monarchy, in a happy phrase, “the light above politics which shines down on the human bustle from a calmer and more exalted sphere”. Parliament is the voice of today; the monarch is the voice of history. The monarchy gives space to politics, but it enhances the spiritual and timeless above the merely practical and temporal.

As the country has become more diverse and restless, the only real focus of unity today is the monarchy. And we saw in both the Golden and Diamond Jubilees how much people value that. The union is mystical and, I would say, that it is vital.

The paradox – indeed, the genius of constitutional monarchy – is obvious in the Coronation ceremony. The Queen is anointed in the presence of God, as she truly believed; she was crowned and she sat in the chair in which so many of her forebears had sat to be crowned. Lords temporal and spiritual paid homage to her. But at the same time, she swore oaths to preserve the laws of her lands.

Put another way, she was God's anointed that day but she swore to God to obey the elected representatives of her people.

This system of government may seem archaic to those who consider themselves progressive, but it has worked remarkably well for centuries.

Never better, perhaps, than under this monarch. And that is at least in part because she is utterly true to everything she experienced at her Coronation.

At Christmas 2000, she explained: “For me, the teachings of Christ and my own personal accountability before God provide a framework in which I try to live my life.”

That Christian framework has enabled her to keep every one of the vows she made on that wet summer's day 60 years ago.

GOD SAVE THE QUEEN



PRAYER TO MARK THE
60TH ANNIVERSARY OF
THE CORONATION OF
HER MAJESTY QUEEN ELIZABETH II

With the approval of Her Majesty The Queen, the following Prayer is to be incorporated in the Service of Thanksgiving on the 60th anniversary of Her Majesty's Coronation in Westminster Abbey on Tuesday 4th June 2013.

Other churches are also welcome to use this prayer.

ALMIGHTY God, who through anointing with the oil of gladness at the hands of priests and prophets dost strengthen thy chosen servants with the gifts of thy Holy Spirit: Be pleased to accept our joyful praise as with united voice we give thanks for the long and glorious reign of our Sovereign Lady Queen Elizabeth; and to receive our humble prayer that, by renewing thy blessings, thou wilt pour upon her thy choicest gifts, and upon all thy people the spirit of humility and service, shown forth in the life and death of Him who is the anointed King of all, our Lord and Saviour, Jesus Christ. Amen.



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

<i>May 26</i>	TRINITY SUNDAY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>May 30</i>	<i>Feast of The Visitation (transferred) ~ Mass 9:30 am</i>
<i>June 2</i>	FIRST SUNDAY AFTER TRINITY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>June 16</i>	SECOND SUNDAY AFTER TRINITY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>June 19</i>	<i>Parish Council Meeting 7:00 pm</i>
<i>June 23</i>	THIRD SUNDAY AFTER TRINITY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>June 29</i>	<i>Feast of St. Peter and St. Paul ~ Mass 9:30 am</i>
<i>June 30</i>	FOURTH SUNDAY AFTER TRINITY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>July 7</i>	FIFTH SUNDAY AFTER TRINITY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>July 9 to 12</i>	ACCC SYNOD 2013 <i>FCJ Christian Life Centre, Calgary</i>
<i>July 14</i>	SIXTH SUNDAY AFTER TRINITY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>July 17</i>	<i>Parish Council Meeting 7:00 pm</i>
<i>July 21</i>	SEVENTH SUNDAY AFTER TRINITY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>July 25</i>	<i>Feast of St. James the Apostle ~ Mass 9:30 am</i>
<i>July 28</i>	EIGHTH SUNDAY AFTER TRINITY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>

*In addition to the Sundays and Holy Days set out above
The Holy Eucharist is celebrated each Thursday at 9:30 am
followed by the Study Group at 10:30 am in the Church Hall.*