

~ The Epistle ~

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TRINITYTIDE 2015

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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

TRINITYTIDE is now upon us; half the Christian year is now behind us. In the course of what seems to be six very short and quick months we have celebrated the holy Seasons of Advent, Christmas, Epiphany, Septuagesima, Lent, Easter and Pentecost. We now settle down for the long “green season” 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.

Trinitytide is the liturgical season encompassing and speaking to our ‘ordinary lives’. While we celebrate the great festivals of the Christian Year, and in our own personal lives celebrate birthdays, anniversaries, births, weddings, and other milestones, we do not live in continual ceremony and celebration. Rather for most of us our day-to-day living is taken up with the ‘ordinary’ things of work, household chores, grocery shopping, picking up the kids, balancing the cheque book, and all the other regular things of family life, including, of course, the worship of God at church.

The Prayer Book offers to us in the Collects, Epistles and Gospels of Trinitytide, the lessons and prayers we need in order to live our ‘ordinary daily lives’ as true and faithful Christians. We hear and learn through the petition of prayer that God is the “strength of all them that put their trust in [Him]”; that “through the weakness of our mortal nature we can do no good thing without [Him]”; and that it is only with the help of God’s grace that we are able to “keep His Commandments and so please God both in will and deed.”

Maybe not ‘earth shattering’ but as we begin the long season of Trinitytide, these petitions put into perspective the reality of our daily existence as Christian men and women. If we are to be strong, if we are to be faithful, if we are to please God in will and deed, then it is to Him, and to His saving grace, that we must turn – each and every day, in each and every moment of our lives. Without God, without His grace and supernatural strength, we don’t stand a

chance of succeeding in the struggles of daily living, let alone of being victorious on the battlefield, which is the spiritual warfare every Christian must fight as we ‘work out our salvation with fear and trembling’. (*Phil. 2:12*)

In living out our lives as Christians, the First Epistle of Saint John provides us with the ‘secret’, if you would, of living daily our vocation as Christians in but not of the world. That secret, writes St. John, is “love”. He writes: “Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.” (*1 John 4:7*)

The love of which St. John writes, is the love reflected in the Gospels. It is the love reflected in our Saviour Christ and His sacrifice upon the Cross. It is the love of which St. Paul writes in the 13th chapter of his First Epistle to the Corinthians. While the modern world may romanticize ‘this thing called love’, we do not. Nor, on the other hand, do we as Christians shy away from ‘this thing called love’, whether from fear of sentimentalism or a sign of weakness or being accused of permissiveness. No, love is of God and that love is sacrificial, kind and caring, seeks not it self, is life affirming and other-centred. There is no fear in love.

So, as we begin Trinitytide, the ‘season of ordinary time’, we are provided in and through our Sunday liturgies, the lessons and the means to live daily the Christian life. In this we come to know that in order to live our daily lives and to meet its daily challenges we must seek for God’s supernatural strength and saving grace. We are to have at the very centre of our daily existence, whether in word, deed or thought, God’s love for us, and our love for God and for our neighbour. We are reminded that every word, every deed, every action and decision we make determines our eternal destiny; and that on the Last Day we shall stand before our God to be judged by what we have done and what we have failed to do. We know too that with a penitent heart and sincere devotion, we can be assured of God’s mercy and love – even on the Day of Judgement. Let us then live out our ‘ordinary lives’ with faith, hope, and love.

Archbishop Shane B. Janzen

A Reading from *Life Together* by Dietrich Bonhoeffer

INNUMERABLE times a whole Christian community has broken down because it had sprung from a wish dream. The serious Christian, set down for the first time in a Christian community, is likely to bring with him or her a very definite idea of what Christian life together should be and try to realize it. But God's grace speedily shatters such dreams. Just as surely as God desires to lead us to a knowledge of genuine Christian fellowship, so surely must we be overwhelmed by a great general disillusionment with others, with Christians in general, and, if we are fortunate, with ourselves.

By sheer grace God will not permit us to live even for a brief period in a dream world. He does not abandon us to those rapturous experiences and lofty moods that come over us like a dream. God is not a God of the emotions but the God of truth. Only that fellowship which faces such disillusionment, with all its unhappy and ugly aspects, begins to be what it should be in God's sight, begins to grasp in faith the promise that is given to it. The sooner this shock of disillusionment comes to an individual and to a community the better for both. A community which cannot bear and cannot survive such a crisis, which insists upon keeping its illusion when it should be shattered, permanently loses in that moment the promise of Christian community. Sooner or later it will collapse. Every human wish that is injected into the Christian community is a hindrance to genuine community and must be banished if genuine community is to survive. He who loves his dream of a community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial.

Because God has already laid the only foundation of our fellowship, because God has bound us together in one body with other Christians in Jesus Christ, long before we entered into common life with them, we enter into that common life not as demanders but as thankful recipients. We thank God for what He has done for us. We thank God for giving us brothers and sisters who live by His call, by His forgiveness, and His promise. We do not complain of what God does not give us; we rather thank God for what He does give us daily.



The Season of *Trinitytide*

THE Christian Year consists of two parts: from Advent to Trinity Sunday, and from Trinity I to Christ the King (the Sunday Next Before Advent). The first half of the Church year sets before us the saving life and work of our Lord Jesus Christ: at Advent and Christmas with the celebration of the Incarnation and Nativity of Jesus; at Epiphany with the manifestation of our Lord to the Gentiles ('the nations'); at Lent with His fasting, temptation, agony, bloody sweat, cross, passion, death and burial; at Easter with His glorious Resurrection; at Ascension with His ascension into heaven at the right hand of God the Father; and at Pentecost with His sending of the Holy Spirit to comfort and guide us. During all this time the Church helps us to remember with thankful hearts those unspeakable benefits we receive from God the Holy Trinity. This part of the Christian year concludes on Trinity Sunday when the Church gives praise and glory to the Holy Trinity, One God in Three Persons.

We begin the second half of the Christian year with the Season of Trinitytide. Trinitytide is a time when we daily offer our life to God so that He may transform it by His life and make it more beautiful to God, to others and to ourselves. The whole emphasis in the Trinity season is on the transformation of our life by and through the love and grace of God the Holy Trinity. The Collects for Trinitytide are prayers for Divine help and guidance to enable us to bring forth the fruits of the Christian life. We seek to understand our faith in a way which shows us how we can become more loving, more compassionate, more humble, more faithful, and more patient. The Sunday Lessons are concerned with the practical life of God's Kingdom within us as individuals and among us as a Christian community.

The Christian life is lived within God Himself: Father, Son and Holy Spirit. The continuing theme throughout Trinitytide is that of the practice of allowing God to live in us so that we might be able to say with St. Paul: "I am crucified with Christ, yet I live, yea not I, but Christ liveth in me." (*Gal. 2:20*)

~ Adapted from "Common Prayer:
A Commentary on the Prayer Book Lectionary"
(Vol. 4)



Some Thoughts on Canada Day by Archbishop Shane B. Janzen

IN 1867, the Fathers of Confederation chose to bind together the new 'Dominion of Canada' with the three-fold cord of constitutional monarchy, parliamentary democracy, and the rule of law. Upon this venture the people of Canada sought the blessings of Almighty God; putting their trust and confidence in divine providence by choosing as the motto of the new Dominion the words from Psalm 72 verse 8: "He shall have dominion from sea to sea". In 1980, the Parliament of Canada enacted into law the music and lyrics of our National Anthem, *O Canada*. The French lyrics had always referenced the Cross of Christ; however, the English lyrics made no such reference, so Parliament, in keeping with our historic religious tradition, amended the English words by adding the phrase: "God keep our land, glorious and free." In 1982, the Constitution was significantly amended by adding a *Charter of Rights and Freedoms*, yet all the while affirming our historical roots by setting out in the Preamble to the Charter that "Canada is founded upon principles which acknowledge the supremacy of God and the rule of law." The founders of this nation, the law-makers, the pioneers and the people of this land have, through the years, acknowledged the admonition set out in the 127th Psalm: "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

God has truly blessed our land. In shaping our country, those who have gone before us were like the householder who, out of his treasure, brought things new and old. We grafted onto ourselves an ancient Throne together with a modern system of responsible government. While welcoming peoples from different faiths and languages, Canada and Canadians have remained loyal to the ideals upon which our nation was founded. Millions who have come to this land from distance places around the globe, my own family included, have found opportunities to realize their dreams and aspirations amidst a thriving, vigorous and peaceable kingdom. And for those of us who share in their vision of Canada as a great nation, the place of God and the importance of faith is an integral part of who we are as a nation and a people.

On July 1, 1960, Prime Minister John Diefenbaker stood in the House of Commons to speak on the introduction of the *Canadian Bill of Rights*. In his address to Parliament and to the Canadian people he made the following declaration:

"I am a Canadian, a free Canadian, free to speak without fear, free to worship God in my own way, free to stand for what I think right, free to

oppose what I believe wrong, free to choose those who shall govern my country. This heritage of freedom I pledge to uphold for myself and all mankind."

The Fathers of Confederation and those who succeeded them in the governance of this country took seriously the words of our Lord Jesus Christ: "Render to Caesar the things that are Caesar's; and to God the things that are God's." (*St. Mark 12:17*) They envisioned within the framework of our constitution and laws the freedom to worship God, the freedom to obey one's conscience, the freedom to live out one's faith in God within the public square. They also envisioned that the supremacy of God would be acknowledged; and that the people of this nation would always respect the laws of God.

It is significant that the very first freedom enumerated in the *Canadian Charter of Rights and Freedoms* is that of "freedom of conscience and religion". The Canadian Constitution did not envision nor enumerate a separation of church and state; nor did it envision or enumerate a 'freedom from religion'. It clearly envisioned a role for the church in the life of the state; and it clearly envisioned a role for religion in the life of the country as well as in the lives of its citizens. In our Constitution, in our Charter of Rights, in our National Anthem, in our Royal Anthem, God is clearly acknowledged. Prayer still attends the opening of every Parliamentary day in Ottawa, and across many of the Provincial and Territorial Legislatures of this land. The holding of the Bible and the swearing of an oath before God still attend the appointment of the great officers of State. Our monarch is consecrated with Holy Oil at her Coronation and swears before God the Coronation Oath to rule the peoples entrusted to her care under God with mercy and justice. Generations fought and died to preserve this way of life – and the memorial of their sacrifice is to be found in churches across this great land – 'For God, King and Country'.

Let us remember on this Canada Day, when we commemorate the Confederation of this Dominion, that we are a nation under God. That our rights and freedoms are only as strong as is our faith in the One who gives us those freedoms. That as citizens of heaven, and citizens of Canada, we can only expect God to prosper our ways and to bless our land when we ourselves, and as a nation, make our ways His ways. The blessings of freedom and peace are not the product of politics or good government; they are the fruits of righteousness.

*Ruler supreme, who hearest humble prayer,
Hold our dominion within thy loving care;
Help us to find, O God, in thee
A lasting, rich reward,
As waiting for the Better Day,
We ever stand on guard.*

CANADA DAY QUIZ

1. What are Canada's two national sports?
 - A. Ice Hockey, Basketball
 - B. Baseball, Tennis
 - C. Basketball, Lacrosse
 - D. Lacrosse, Ice Hockey
2. How many lakes are there in Canada?
 - A. Unknown
 - B. 500 thousand
 - C. 1 million
 - D. 5 million
3. Who was the first Prime Minister of Canada?
 - A. Alexander Mackenzie
 - B. John A. MacDonald
 - C. Louis Riel
 - D. Wilfred Laurier
4. Canada has two national symbols. What are they?
 - A. Beaver & Maple Leaf
 - B. Maple Leaf & Moose
 - C. Beaver & Grizzly Bear
 - D. Moose & Salmon
5. Canada has the longest covered bridge in the world (1,282 feet long). Where is it located?
 - A. West Montrose, ON
 - B. La Sarre, QE
 - C. Gold River, BC
 - D. Hartland, NB
6. Canada is a bilingual country but what is the only officially bilingual province?
 - A. Quebec
 - B. Nova Scotia
 - C. New Brunswick
 - D. Manitoba
7. Andrew Bonar Law was the only Canadian Prime Minister ever to do what?
 - A. Serve on the Military Graves Commission
 - B. Serve as Prime Minister of Great Britain
 - C. Serve as Premier of Ontario
 - D. Serve as Mayor of Montreal
8. How many National Parks are there in Canada?
 - A. 84
 - B. 25
 - C. 40
 - D. 60
9. In which year did Canada adopt the metric system?
 - A. 1975
 - B. 1985
 - C. 1967
 - D. 1970
10. How many time zones are there in Canada?
 - A. 6
 - B. 8
 - C. 4
 - D. 5
11. What is the highest mountain in Canada?
 - A. Mount Forbe
 - B. Mount Logan
 - C. Mount Kitchener
 - D. Mount Lefroy
12. What is the longest river in Canada?
 - A. Fraser River
 - B. St. Laurence River
 - C. Mackenzie River
 - D. Red River
13. What is Canada's most northern island?
 - A. Queen Charlotte
 - B. Ellesmere
 - C. Victoria
 - D. Baffin
14. Which of the following authors is not Canadian?
 - A. W.O. Mitchell
 - B. Margaret Atwood
 - C. A.A. Milne
 - D. Michael Ondaatje
15. Which Province has the largest concentration of moose in North America?
 - A. Alberta
 - B. British Columbia
 - C. Newfoundland
 - D. Quebec
16. Who was named as the second most trusted person in Canada by a recent Reader's Digest poll?
 - A. Stephen Harper
 - B. Thomas Mulcair
 - C. Queen Elizabeth II
 - D. David Johnson
17. Who was the first Canadian born Governor General of Canada?
 - A. Georges Vanier
 - B. Vincent Massey
 - C. Roland Mitchener
 - D. Jules Leger
18. Which Canadian hockey team was the first in the National Hockey League?
 - A. Montreal Canadiens
 - B. Montreal Maroons
 - C. Victoria Senators
 - D. Toronto Maple Leafs
19. In what year did Newfoundland joined Confederation?
 - A. 1949
 - B. 1910
 - C. 1871
 - D. 1952
20. What is the oldest walled city that still exists north of Mexico?
 - A. Quebec City
 - B. Montreal
 - C. Halifax
 - D. Kingston

~ ~ ~ CATHEDRAL CALENDAR ~ ~ ~

- May 31* **TRINITY SUNDAY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 4* **FEAST OF THE VISITATION ~ Mass 9:30 am**
Study Group ~ 10:30 am
- June 7* **FIRST SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 11* **SAINT BARNABAS THE APOSTLE ~ Mass 9:30 am**
Study Group ~ 10:30 am
- June 14* **SECOND SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 17* **Parish Council Meeting ~ 7:00 pm**
- June 18* **Trinitytide Feria ~ Mass 9:30 am**
Study Group ~ 10:30 am
- June 21* **THIRD SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- June 24* **NATIVITY OF ST. JOHN THE BAPTIST ~ Mass 5:30 pm**
- June 25* **In Octave of St. John the Baptist ~ Mass 9:30 am**
Study Group (final class for summer) ~ 10:30 am
- June 28* **FOURTH SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- July 2* **ST. PETER & ST. PAUL ~ Mass 9:30 am**
- July 5* **FIFTH SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- July 9* **Stephen Langton, Archbishop ~ Mass 9:30 am**
- July 12* **SIXTH SUNDAY AFTER TRINITY**
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
- July 15* **Parish Council Meeting 7:00 pm**
- July 16* **Trinitytide Feria ~ Mass 9:30 am**

July 19 SEVENTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

July 22 ST. MARY MAGDALENE ~ *Mass 5:30 pm*

July 23 Trinitytide Feria ~ *Mass 9:30 am*

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

July 26 EIGHTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

July 30 St. Martha of Bethany ~ *Mass 9:30 am*

August 2 NINTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

August 6 TRANSFIGURATION OF OUR LORD ~ *Mass 9:30 am*

August 9 TENTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

August 13 Hippolytus, Dr. & Bp. ~ *Mass 9:30 am*

August 16 ELEVENTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

August 20 St. Bernard of Clairvaux ~ *Mass 9:30 am*

August 23 TWELFTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

August 25 SAINT BARTHOLOMEW THE APOSTLE ~ *Mass 9:30 am*

August 27 Trinitytide Feria ~ *Mass 9:30 am*

August 29 Beheading of St. John the Baptist ~ *Mass 9:30 am*

August 30 THIRTEENTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

August 27 Trinitytide Feria ~ *Mass 9:30 am*

September 6 FOURTEENTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

September 8 NATIVITY OF THE BLESSED VIRGIN MARY ~ *Mass 5:30 pm*