

~ 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

THE autumn months come upon us with, we pray, much needed rain, the rustling of falling leaves and wind-swept afternoons. Each of us return to our routines with renewed minds and bodies, having enjoyed the summer sun and some vacation time. With the coming of autumn comes another year of church programs, studies, and festivals. We continue to welcome new parishioners into our parish family; I look forward to resuming my parish visits in the months ahead.

September starts up our parish calendar of events for the autumn months. On Thursday, September 13, we will return to the celebration of our weekday Masses at 10:00 am, including the celebration of Holy Cross Day on Friday, Sept. 14. In addition, we resume our weekly Study Group on Thursday, Sept. 13 at 10:45 am downstairs in the Church Hall – newcomers always welcome. Sunday, September 16, is 'Battle of Britain Sunday', when we will commemorate the service and sacrifice of the men and women who served in the Royal Canadian Air Force and the Royal Air Force in the Second World War – some of whom are or have been members of our Cathedral Parish these many years. We give thanks for their service.

Sunday, October 7, brings us Harvest Thanksgiving. We pause to give thanks to God for His bounty and provision: For the sun, the rain, the beauty of land and sea; for food and shelter; freedom and peace; for our families and friends. And, most importantly of all, for God's gift of faith and the promise of everlasting life.

As Primate of the Traditional Anglican Communion, I will be traveling to Denver, Colorado in the second week of October to attend a three-day meeting of the Bishops of the Continuing Anglican Churches in the United States. It will be an important gathering of bishops to discuss ways and means to further Church unity and promote the traditional Anglican expression of the Christian faith both in the United States, as well as Canada and around the world. We end October with the feast of All Hallows' Eve on October 31.

With All Saints Day (Nov. 1) and All Souls' Day (Nov. 2), we pause to remember and give thanks for the countless Christian men and women who have enriched our lives by their faithful and heroic witness to Christ. As Christians, our belief in the Communion of Saints is real. We know and believe that those who have exemplified the life of Christ and have gone before us marked with the sign of faith are not separated from the community of believers on earth, but are part of the universal communion of all God's elect -- in time and eternity. On Remembrance Day (Sunday, Nov. 11) we will pause to remember those who served and gave their lives in the cause of freedom and peace. We conclude Trinitytide on The Sunday Next Before Advent, November 25.

So, as we now turn away from the summer months to autumn days, I would invite each of you to bring a friend or family member to join us in worship and fellowship on Sundays. I know from conversations with many of you there are people you know who have stopped going to church or who may very well appreciate your invitation for them to join you here at St. John's. We will grow by personal outreach, prayer, and God's providence. While social media, websites, pamphlets, concerts and special events are all worthwhile means of outreach, nothing but nothing can replace the personal touch, the personal invitation to come and worship – even as Saint Andrew invited his brother Peter to come and meet the Lord. Let us then make it our task this autumn to invite people to join us in the worship and praise of Almighty God. Mighty oaks grow from tiny acorns, and parishes grow from personal touch.

Finally, let us be reminded of the many blessings which God has graciously bestowed upon His Church in this Cathedral Parish and in our own lives. Let us be thankful for the lives of so many who have passed our way, witnessing to Christ in their love and service; and for those whom God will yet send to bless our way. May we be a constant sign of faith in Jesus Christ, and a welcoming community of believers to all seek for faith in God the Holy Trinity.

Archbishop Shane B. Janzen

“The Art of Prayer”

by Theophan the Recluse

There are various degrees of prayer. The first degree is bodily prayer, consisting for the most part in reading, in standing, and in making prostrations. In all this there must needs be patience, labour, and sweat; for the attention runs away, the heart feels nothing and has no desire to pray. Yet in spite of this, give yourself a moderate rule and keep to it. Such is active prayer.

The second degree is prayer with attention: the mind becomes accustomed to collecting itself in the hour of prayer, and prays consciously throughout, without distraction. The mind is focused upon the written words to the point of speaking them as if they were its own.

The third degree is prayer of feeling: the heart is warmed by concentration so that what hitherto has only been thought now becomes feeling. Where first it was a contrite phrase now it is contrition itself; and what was once a petition in words is transformed into a sensation of entire necessity. Whoever has passed through action and thought to true feeling, will pray without words, for God is God of the heart. So that the end of apprenticeship in prayer can be said to come when in our prayer we move only from feeling to feeling. In this state reading may cease, as well as deliberate thought; let there be only a dwelling in feeling with specific marks of prayer.

When the feeling of prayer reaches the point where it becomes continuous, then spiritual prayer may be said to begin. This is the gift of the Holy Spirit praying for us, the last degree of prayer which our minds can grasp.

But there is, they say, yet another kind of prayer which cannot be comprehended by our mind, and which goes beyond the limits of consciousness.

What then is prayer? Prayer is the raising of the mind and heart to God in praise and thanksgiving to Him and in supplication for the good things that we need, both spiritual and physical. The essence of prayer is therefore the spiritual lifting of the heart towards God. The principal thing is to stand before the face of God with the intellect in the heart, filled with due reverence, and to go on standing before Him unceasingly day and night until the end of life.

Theophan the Recluse (1815-1894) was the son of a parish priest, born in central Russia. Intellectually gifted, following ordination he was made a professor at the seminary in St. Petersburg, and in 1859 was consecrated bishop. After only seven years he resigned his See, and retired to a monastery where he remained until his death, dividing his time between prayer and literary work.

“What is Prayer?”

by Rev. Matthew Slick, B.A., M.Div.

Prayer is the practice of the presence of God. It is the place where pride is abandoned, hope is lifted, and supplication is made. Prayer is the place of admitting our need, of adopting humility, and claiming dependence upon God. Prayer is the needful practice of the Christian. Prayer is the exercise of faith and hope. Prayer is the privilege of touching the heart of the Father through the Son of God, Jesus our Lord.

The Bible speaks much of prayer. But, sometimes, too often, we ignore prayer and seek to accomplish in the strength of our own wills those things that we desire to have or happen. For those of us who are too often guilty of this, we need to bow our knees, confess our sin, receive God's forgiveness, and beg that the will of the Lord be done above our own. God is sovereign and loving, and He knows what is best for us and others even if it doesn't always seem to make the most sense.

We so often come to the Lord with legitimate requests for healing, conversions, and needs; and yet the answers we hope for often do not come. We wonder and sometimes doubt. Yet, we persevere and praise God. We pray because we know that God hears us and because we desire to see results. We should pray by faith--trusting God. We should pray consistently--trusting God. We should pray for healing--trusting God. We should pray for others--trusting God. We should pray; and when our prayers are answered or are not answered, remember this: If we knew what the Lord knew, we wouldn't change a thing.

Prayer changes the one praying because in prayer, you are in the presence of God as you lay before Him your complete self in confession and dependence. There is nothing to hide when in quiet supplication, we are reaching into the deepest part of ourselves and admitting our needs and failures. In so doing, our hearts are quieted and pride is stripped, and we enjoy the presence of God. James 4:8 says, "Draw near to God and He will draw near to you."

There is another benefit of prayer: peace. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus." (Phil. 4: 6-7).

I suppose that we can test our prayer life and dependence upon God by the peace or lack of peace in our hearts. In all things we are to seek the Lord and in His continued presence. Peace will surely be our gain.

Prayer is the practice of the presence of God.

✦ REMEMBRANCE DAY 2018 ✦

*They shall grow not old, as we that are left grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun, and in the morning,
We will remember them.*

Remembrance Day 2018 will mark the 100th anniversary of end of the First World War ~ known to a previous generation as 'The Great War', the 'War to end all wars'. At the eleventh hour on the eleventh day of the eleventh month 1918, guns were silenced along the battlefields across Europe and the Middle East. With the signing of the Armistice hostilities between the warring nations ceased. Out of that terrible conflict, which cost the lives of millions of soldiers and the suffering and sorrow of millions of innocent men, women, and children, came the symbol of our remembrance, the red Poppy; from which came also John McCrae's haunting poem, *In Flanders Fields*.

Between 1914 and 1918, Canada gave of her sons almost a tenth of her population. A whole generation of young men was gone. And those who did return home bore in their hearts and minds and bodies, the scars of battle. Unfortunately, as history would testify, the Great War did not mark the end of all wars. Within a generation, those same soldiers who had answered the call of King and Country watched their own sons march off to fight yet another world war, many never to return home.

Since Confederation, more than one million five hundred thousand Canadians have served around the world in military actions for the defence of freedom and the preservation of peace. More than 118,000 gave their lives.

On Remembrance Day this year we will pause again to remember those who in the spring-time of their lives paid the ultimate price for our freedom and peace. We honour the thousands of soldiers, sailors and airmen who are buried in foreign fields or beneath the ocean depths.

The words of His late Majesty King George VI, at the unveiling of the National War Memorial in Ottawa in 1939 still echo true today:

"The memorial speaks to her world of Canada's heart. Its symbolism has been beautifully adapted to this great end. It has been well named "The Response". One sees at a glance the answer made by Canada when the world's peace was broken and freedom threatened in the fateful years of the Great War. It depicts the zeal with which this country entered the conflict.

"But the symbolism of the memorial is even more profound. Something deeper than chivalry is portrayed. It is the spontaneous response of the nation's conscience. The very soul of the nation is here revealed.

"Surmounting the arch through which the armed forces of the nation are pressing forward are the figures of peace and freedom. To win peace and to secure freedom Canada's sons and daughters enrolled for service during the Great War. For the cause of peace and freedom 60,000 Canadians gave their lives, and a still larger number suffered impairment of body or mind. This sacrifice the National Memorial holds in remembrance for our own and succeeding generations.

"This memorial, however, does more than commemorate a great event in the past. It has a message for all generations and for all countries - the message which called for Canada's response. Not by chance both the crowning figures of peace and freedom appear side by side. Peace and freedom cannot long be separated. It is well that we have, in one of the world capitals, a visible reminder of so great a truth. Without freedom there can be no enduring peace, and without peace no enduring freedom."

The battle against evil, injustice, and tyranny requires the giving of self for the well-being of others; and sometimes, unfortunately, given the nature of man, it requires the sacrifice of life that others may continue to live – even as our Lord Jesus Christ declared to His disciples: "Greater love hath no man than this, that a man lay down his life for his friends." (*John 15:13*)

Remembrance Day commemorates not war or violence but the willingness of men and women to sacrifice themselves for the greater good of others. And so, at the eleventh hour of the eleventh day of the eleventh month, 'a proud and sorrowing land' will again remember her fallen sons and daughters. Holy Scripture bids us to look at the examples of the faithful who serve and sacrifice themselves; to honour them by remembering who they were and what they did; and in so doing to keep faith with them.

To those brave Canadians who answered the call of their country 100 years ago, and faced the fearsome battle and the violence of the enemy, sacrificing their lives for the simple virtues of peace and freedom, home and family, God and country, we once more remember and give thanks. To those who followed them in yet another world war, and in the many conflicts and battles since against tyranny, evil, and hatred, we give thanks. To those who serve today, we give thanks.

Our nation has been truly blessed. God has guided us in times of peace and in times of war. In our remembrance, and in our acts of love and service, may we be worthy of the sacrifice of so many who have gone before us. And may we, in turn, be remembered by generations yet to come, that in serving God, we served His call to labour for peace and justice among the nations, 'that the day may be hastened when war shall be no more'.

ALL SAINTS ✦ ALL SOULS

THE month of November begins with two high feasts in the Church Calendar: All Saints Day and All Souls Day. In these two festivals the Church calls us to remembrance and prayer. We remember and honour the countless men and women who in the course of human history believed in, witnessed to, and lived heroically for Jesus Christ. Those who (in the words of the Baptismal Rite in the Prayer Book) have 'confessed the faith of Christ crucified, fought under His banner against sin, the world, and the devil, and continued Christ's faithful soldiers and servants unto their lives end'. Some are known by name throughout the Church; some are known but to a few; and some walk among us even now -- they who light our way by the holiness of their lives.

Those who are called the 'saints of God' are men and women of humility, love, trust, fidelity, and courage. They are made righteous by faith, and saints by prayer and good works. Their interests and desires are tuned to the kingdom of God. They take seriously the call to take up the cross and follow Jesus. Their lives are testaments of faith in God, even unto death.

In the Christian faith, devotion to the saints is not merely a mark of respect or a brief prayer on certain feast days, but a deeply felt spiritual communion, an attentive study of the precious examples and lessons which the saints give us to inspire and encourage us along life's way. The communion of saints bless God and, in turn, obtain God's blessing for us who soldier on in this earthly pilgrimage; and through their intercession in heaven, we are guided along our spiritual journey. We have revealed to us in the Second Book of Esdras, chapter 2, the glory which is the Communion of Saints in heaven:

"I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, 'Sir, what are these?' He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned, and received palms. Then said I unto the angel, 'What young person is it that crowneth them, and giveth them palms in their hands?' So he answered and said unto me, 'It is the Son of God, whom they have confessed in the world.' Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, 'Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen."

For us, the marks of sanctity, the signs of sainthood, are clearly set out in our Lord's Sermon on the Mount, and in particular, the Beatitudes. The Beatitudes are promises of the kingdom of God and set out the rights and responsibilities of all those who desire to be citizens of heaven. We learn that to be a saint in the kingdom of God is to be obedient to the calling of God, to live a life in conformity with the teachings of the Gospel. It is to be satisfied with the fullness of God; to seek for, and to give in return, mercy and forgiveness; to behold God in the splendour of His creation; and most precious of all, to be a partaker of eternal life in Jesus Christ.

If we examine the words of the Sermon on the Mount, it is clear that Jesus expects His teaching to be put into practice. It is not a formless ethical ideal, nor a set of rights without responsibilities; and, although summed up in the love of God and love of neighbour, the teachings are concrete and specific. Our Lord's Sermon reveals to us that righteousness is more than the sum of God's commandments -- it is a total attitude of mind, body and soul. Those who are praised in Holy Scripture are men and women of faith who strive for righteousness of life. They are not yet perfect, but they are faithful. Their interests and desires are focused on the kingdom of God and His righteousness. The saints take seriously the call to holiness of life, while always recognizing that it is only by the grace and mercy of God that we achieve our salvation. It is these qualities and characteristics that we honour and celebrate on All Saints Day and reflect upon as we remember the faithful departed on All Souls Day.

Our belief in the Communion of Saints is real; for we know that those who have exemplified the life of Christ and have gone before us marked with the sign of faith are not separated from the community of believers living today. When we join in the worship of the Church militant here on earth we echo and partake of the worship of the Church triumphant in heaven and the Church expectant awaiting the Day of Resurrection.

We are part of the communion of saints, and with the saints we worship and glorify God with total commitment of mind, body, and soul -- taking our part in His eternal plan of salvation.

The models and mentors of our lives as Christians stand before us, revealed in the pages of Holy Scripture; told in the annals of the Christian Church; and lived in the faithful witness of those who walk yet among us, 'of whom the world is not worthy'.

May we in our time, and in our lives, be called 'saints of God', and so be made worthy of the promises of Christ.

~ ~ ~ CATHEDRAL CALENDAR ~ ~ ~

<i>September 7 – 9</i>	<i>Archbishop at Church of the Resurrection in Edmonton</i>
<i>September 9</i>	<i>FIFTEENTH SUNDAY AFTER TRINITY Mattins ~ 9:15 am Sung Eucharist ~ 10:00 am</i>
<i>September 13</i>	<i>Feria or Votive Mass 10:00 am Study Group 10:45 am</i>
<i>September 14</i>	<i>Holy Cross Day ~ Mass 10:00 am</i>
<i>September 16</i>	<i>SIXTEENTH SUNDAY AFTER TRINITY 'Battle of Britain Sunday' Mattins ~ 9:15 am Sung Eucharist ~ 10:00 am</i>
<i>September 19</i>	<i>Parish Council Meeting 7:00 pm</i>
<i>September 20</i>	<i>Autumn Ember Day Mass 10:00 am Study Group 10:45 am</i>
<i>September 21</i>	<i>St. Matthew the Apostle ~ Mass 10:00 am</i>
<i>September 23</i>	<i>SEVENTEENTH SUNDAY AFTER TRINITY Mattins ~ 9:15 am Sung Eucharist ~ 10:00 am</i>
<i>September 27</i>	<i>Feria or Votive Mass 10:00 am Study Group 10:45 am</i>
<i>September 29</i>	<i>St. Michael and All Angels ~ Mass 10:00 am</i>
<i>September 30</i>	<i>EIGHTEENTH SUNDAY AFTER TRINITY Mattins ~ 9:15 am Sung Eucharist ~ 10:00 am</i>
<i>October 4</i>	<i>St. Francis of Assisi ~ 10:00 am Study Group 10:45 am</i>
<i>October 7</i>	<i>HARVEST THANKSGIVING (Comm. Trinity XIX) Mattins ~ 9:15 am Sung Eucharist ~ 10:00 am</i>
<i>October 10 – 13</i>	<i>The Archbishop in Denver, Colorado for Meeting of Continuing Anglican Bishops (USA)</i>
<i>October 14</i>	<i>TWENTIETH SUNDAY AFTER TRINITY Mattins ~ 9:15 am Sung Eucharist ~ 10:00 am</i>
<i>October 17</i>	<i>Parish Council Meeting 7:00 pm</i>
<i>October 18</i>	<i>St. Luke the Evangelist ~ Mass 10:00 am Study Group 10:45 am</i>

October 21 TWENTY-FIRST SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

October 25 *St. Crispin & St. Crispinian ~ Mass 10:00 am*
Study Group 10:45 am

October 28 ST. SIMON AND ST. JUDE, APOSTLES
(Comm. Trinity XXII)
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

November 1 ALL SAINTS DAY ~ *Mass 10:00 am*
Study Group 11:00 am

November 2 ALL SOULS' DAY ~ *Mass 10:00 am*

November 4 TWENTY-THIRD SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

November 8 *Octave Day of All Saints:*
The Founders, Benefactors & Missionaries of the Church in Canada
Mass 10:00 am
Study Group 10:45 am

November 11 REMEMBRANCE DAY
(Comm. Trinity XXIV)
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

November 15 *Feria or Votive Mass 10:00 am*
Study Group 10:45 am

November 18 TWENTY-FIFTH SUNDAY AFTER TRINITY
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am

November 21 *Parish Council Meeting ~ 7:00 pm*

November 22 *St. Cecilia ~ Mass 10:00 am*
Study Group 10:45 am

November 25 CHRIST THE KING:
 THE SUNDAY NEXT BEFORE ADVENT
Mattins ~ 9:15 am
Sung Eucharist ~ 10:00 am
Extraordinary General Meeting (Budget 2019) ~ 11:30 am

November 29 *Feria or Votive Mass 10:00 am*
Study Group 10:45 am

November 30 *St. Andrew the Apostle ~ Mass 10:00 am*