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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 some much needed rain, the rustling leaves and sunny 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 are also blessed at this time to welcome new parishioners into our parish family; I look forward to visiting with them.

Sunday, October 2, is Dedication Sunday, the anniversary of the first Mass of our newly founded Parish in 1977 (though this year we will keep the Sunday as Trinity 19); next year we celebrate our 40th Anniversary, in spite of so many who said at the time that we wouldn't last six months! The second Sunday in October (Oct. 9) brings us Harvest Thanksgiving. We will decorate our Church and sing the old familiar hymns of harvest brought in. We will 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, we will give thanks for God's gift of faith and the promise of everlasting life in His Son Jesus Christ. As part of this year's Thanksgiving, I would invite everyone in the Parish to bring some non-perishable food items to help fill the new Mustard Seed Food Bank warehouse.

On the Tuesday following Thanksgiving, I will be traveling to Lincoln, UK for the meeting of the College of Bishops of the Traditional Anglican Communion, at which we will elect our new Primate as well as conduct the general business of the Communion around the world. Returning home in time for Sunday the 23rd, at Mass that Sunday we will have the Laying on of hands and Anointing of the Sick, in commemoration of the Feast of St. Luke the Physician (Oct. 18), praying for those in our Parish, our family and friends who are in need of God's healing in body and mind. We will end the month of October with the feast of All Hallows' Eve.

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 Sunday (Nov. 13) we will pause to remember those who served and gave their lives in the cause of freedom and peace not only in the two great World Wars but also in Korea and Afghanistan, and those who gave their lives as Peace Keepers.

The autumn months provide us with an opportunity to enliven our faith through renewal of spirit, thanksgiving for life and the gift of salvation; and remembrance of those who have gone before us in the sure and certain hope of the resurrection. God calls us to celebrate life. Jesus said to His disciples: "I have come that they might have life, and have it more abundantly." God also calls us to give thanks in everything. God doesn't want this because He is greedy for praise, or so that He will feel better about Himself -- He wants it because it will bless us and because it will bless and transform the world He has made.

So, as we now turn ourselves away from the summer months to autumn days, let us be reminded of the many blessings which God has graciously bestowed upon His Church in this 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 to others. We give thanks too for those whom God will yet send to bless our way in the days and months ahead.

May we in this Cathedral Church be a constant sign of faith in Christ crucified and risen; and a welcoming community of believers to all who would seek for an authentic expression of faith in God and in His Son, our Lord Jesus Christ. And may these autumn months bear much spiritual fruit and a rich harvest in our lives.

Archbishop Shane B. Janzen

THE POLITICAL MAGIC OF C.S. LEWIS

by Peter Wehner

The New York Times • September 24, 2016



When I was on Christmas break from college in 1980, I wrote a letter to the editor of my hometown newspaper, *The Tri-City Herald*. It was published soon after I began to embrace Christianity, a gradual rather than a dramatic process that didn't come all

that easily.

The letter was a response to a man who had written that Christians were obligated to support a long list of conservative policies. (This was in the immediate aftermath of Ronald Reagan's election and the rise of the religious right.) "Mr. Mays appears to believe that Christianity and his personal views are synonymous," I wrote. "Conceivably, they are not. Christianity does not identify with a political ideology or party."

I was politically conservative at the time, and believed that my religious faith, carefully understood, should inform my politics. Yet I was also troubled by what I believed was the subordination of Christianity to partisan ideology — the ease with which people took something sacred and turned it into a blunt political weapon. It was only years later that I learned that one of the seminal intellectual figures in my journey toward faith, C. S. Lewis, shared a similar approach and concern.

In 1951, Lewis — the author of "The Chronicles of Narnia," Oxford don, medievalist, lecturer on philosophy and the leading Christian apologist in the 20th century — declined an offer from Winston Churchill to recommend him for an honorary Commander of the British Empire. "There are always knaves who say, and fools who believe, that my religious writings are all covert anti-Leftist propaganda, and my appearance on the Honours List wd. of course strengthen their hands," Lewis replied. He would not allow vanity and misplaced political ambitions to discredit his public witness.

As this dispiriting election year has shown, there are many politically prominent Christians today who should think and act more like Lewis.

He was known to have "contempt for politics and politicians," in the words of his brother Warnie, and he steered clear of the political controversies of his time. Yet as Justin Buckley Dyer and Micah J. Watson, associate professors at the University of Missouri and Calvin College, show in their groundbreaking new book, "C.S. Lewis on Politics and the Natural Law," Lewis's understanding of truth and human nature, of what constitutes the good life

and the good society, had significant political implications.

Lewis saw public matters, and indeed all of life, through a theological lens; his Christian belief had important public consequences because it provided him with insights into the human condition.

Lewis also believed in objective moral truth and considered subjectivism a grave threat to civilization. "If your moral ideas can be true, and those of the Nazis less true," Lewis wrote in 1952, "there must be something — some Real Morality — for them to be true about." The moral law, he argued, was revealed in nature and known by reason.

Professors Dyer and Watson write that Lewis had "a very limited view of government's role and warrant," was skeptical of its capacity to inculcate virtue and worried about its paternalistic tendencies. The duty of government was to restrain wrongdoing. Because he believed in the fallen nature of humanity, Lewis was concerned by the concentration of political power. "It is easy to think the State has a lot of different objects — military, political, economic, and what not," Lewis wrote. "But in a way things are much simpler than that. The State exists simply to promote and to protect the ordinary happiness of human beings in this life."

Lewis was wary of "morals legislation." For example, during a period when the criminalization of homosexuality was considered by many to be justified, Lewis asked, "What business is it of the State's?" Nor did he believe it was the duty of government to promote the Christian ideal of marriage. "A great many people seem to think that if you are a Christian yourself you should try to make divorce difficult for everyone," he wrote in "Mere Christianity." "I do not think that. At least I know I should be very angry if the Mohammedans tried to prevent the rest of us from drinking wine. My own view is that the Churches should frankly recognize that the majority of the British people are not Christians and, therefore, cannot be expected to live Christian lives."

"Lewis was committed to classical liberalism in the tradition of John Locke and John Stuart Mill," according to Professors Dyer and Watson, meaning he believed in the wisdom of limited government, equality under the law, and a robust private sphere. Lewis also presciently warned that Christians were tempted to abuse political power in ways that were bad for both Christianity and the state. He believed that theocracy was the worst form of government and detested the idea of a "Christian party," which risked blaspheming the name of Christ. "The danger of mistaking our merely natural, though perhaps legitimate, enthusiasms for holy

zeal, is always great," Lewis wrote. "The demon inherent in every party is at all times ready enough to disguise himself as the Holy Ghost; the formation of a Christian Party means handing over to him the most efficient makeup we can find."

Lewis knew that a faith-informed conscience could advance justice and that Christianity played an enormous part in establishing the concept of natural rights and the dignity of the human person. But he also believed that legislation is not an exact science; that a Christian citizen does not, in the words of Professors Dyer and Watson, "have the authority to represent his or her prudential judgment as required by Christianity"; and that no political party can come close to approximating God's ideal. Christianity is about ends, not means, according to Lewis, and so he spent a good deal of his life articulating what he believed was the telos, the ultimate purpose, of human beings. Lewis was convinced that partisan political engagement often undermined that effort.

For those of us who believe in the truth of Christianity and still believe in the good of politics, the last several decades — and the last 15 months in particular — have often been painful. Like water that refracts light and changes the shape of things, politics can distort and invert Christianity, turning a faith that at its core is about grace, reconciliation and redemption into one that is characterized by bitterness, recriminations and lack of charity. There is a good deal of hating and dehumanization going on in the name of Christ.

Followers of Jesus aren't doing a very good job of living faithfully in a broken world, perhaps because we're looking inward instead of upward. "Aim at heaven and you will get earth 'thrown in,'" Lewis reminded us. "Aim at earth and you will get neither."

Peter Wehner, is a Senior Fellow at the Ethics and Public Policy Center in the United States; & New York Times Contributing Op-Ed Writer

I BELIEVE IN CHRISTIANITY AS
I BELIEVE THAT THE SUN HAS RISEN
NOT ONLY BECAUSE I SEE IT
BUT BECAUSE BY IT I SEE
EVERYTHING ELSE

C. S. Lewis



1 Corinthians 11:24-25

When he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

WHY NOT 'OPEN COMMUNION'?

Archbishop Louis Falk

Primate Emeritus

Traditional Anglican Communion

WORSHIP is the prime responsibility for all Christians. Traditional Anglicans believe that the life of Christian service is possible only through a full life of worship, through which we receive God's love and express our love to Him. Hence, we believe it is our obligation not only to worship God together every Lord's Day (Sunday) but also to have a daily life of prayer.

When we pray together in services of worship, our 'common prayers' are liturgical, that is, they are structured. Only in this way can we truly share our worship of God. Our liturgical worship involves the whole person - body, mind and spirit. We are active participants rather than just listeners. Worship to us is not 'show business.' It goes from us to God rather than from a preacher to us. We come to church to give God the praise and worship which, as His creatures, we owe Him, not to get something for ourselves.

The center of our worship is the Holy Eucharist. Other traditional names for this service are: the Holy Communion, the Mass, the Lord's Supper, and the Divine Liturgy. It is the service specifically commanded by Jesus in the New Testament. The Eucharist joins our offering of worship to Christ's offering of Himself upon the altar of the Cross, as He promised. Jesus is truly, spiritually present under the outward forms of the consecrated Bread and Wine, to infuse our lives with the spiritual strength of His life. By receiving Holy Communion, we give our Solemn Assent, our "Amen," to the entire Eucharistic service. We express our belief that the Eucharist is a spiritual sacrifice which must be administered by a bishop or a priest whose ministry derives in succession from the Apostles themselves. We express also our faith in Christ's Real Presence in the Eucharist. Because of the seriousness of these affirmations, this Church does not presume to invite those who in good faith cannot yet accept these beliefs to compromise their conscience by receiving Holy Communion at our Altar. It is for these reasons that we are not an "open Communion" Church. Those who do so believe, and who have been confirmed by a Bishop in Apostolic Succession, and who are spiritually prepared, are welcome to receive Holy Communion.



"WHY GO TO CHURCH?"

IN the busy and over-scheduled lifestyle of our times, I am often asked the question, directly or indirectly, 'Why go to Church?'. Of course, the answer is simple and straight-forward: 'We go to Church to worship God'. To which the reply is given: 'But could I not worship God at home, in my easy chair, between games or after a hot bath at the end of a hectic day; why must I take time to gather with others in a special building in order to worship God?'

True enough -- we can worship God in our homes, in the privacy of our quiet moments; but as Christians, those private times with God cannot replace our common times with each other in worship and praise -- for God calls His people into relationship, a relationship of love, called a Covenant.

This relationship with God is similar to marriage; and our worship of God is the physical or outward expression of our loving relationship with Him. God desired to enter into such a deep and meaningful relationship with His people, that in time He came to earth as one of us in the person of Jesus Christ, His Son and our Redeemer.

Jesus established a new covenant, a new relationship with us and for us with God. He gathered about Him men and women who desired to know and love God more clearly and more deeply. He formed a new people of God, a new community of believers. Jesus revealed this new relationship with God by calling us all to be, with Him and through Him, sons and daughters of God. And Jesus taught us to call God, "Abba" -- "Father." Our relationship to God, established in His Son, is therefore one of family. And like all relationships, our relationship with God needs to be expressed, to be nurtured, and to grow, if it is to be real in our lives.

We come to Church as the family of God to express our love and worship of God the Father, to strengthen our commitment to Christ, and to renew and celebrate our fellowship with each other. Here the Christian community gathers,

sometimes welcoming new members -- those searching for truth, for answers to life's questions, seeking for God -- but always as a community gathered to be nourished on the Word of God, to receive grace through the Sacraments, and to refresh ourselves to go out and live our lives -- not separately from our love of God, but strengthened by that love and by our fellowship with each other.

Any and all relationships require communication. If a husband and wife, a parent and child, friends and family fail to communicate with each other, then their relationship will soon wither and fail. For love to grow, for a relationship to develop and grow stronger, people need to talk to each other; to express their fears, their hopes, their dreams, and yes, their everyday trials and triumphs. God wants no less in our relationship with Him. In prayer we come together as Church to place before our loving Father our hopes and fears, our joys and sorrows, our troubles and temptations, even our sins and failings.

God wants to know what is going on in your life -- what is filling your days or troubling your nights -- He wants to know because He cares. Yes, of course God knows before you tell Him but in our going to God we express our love and confidence, and are able to share our most inward thoughts with the One who is absolute, unconditional, never-ending Love.

In Church, God hears our prayers, receives our worship, and strengthens us for our every day lives. In Church we share with our fellow Christians the love of God and with them walk the road of faith, journeying in faith to the place prepared for us by Christ where 'pain and sorrow are no more, neither sighing but life everlasting'.

Together in our worship and praise in the holy place called 'Church' we are lifted up. We are renewed knowing that Jesus calls His followers to be a community of faith. We come to Church as people of God, brothers and sisters in Christ. We come to worship, to pray, to seek for God's guidance, forgiveness, grace; and to celebrate our life in God witnessing to the love and redeeming power of Jesus Christ in our lives.

As you come to Church, as you share with others your journey of faith, may you come to know the love and peace of God which is ours in Christ Jesus our Lord. May you grow in your worship and praise of the God whom we call "Father". And may your relationship with God in Christ be built upon the foundation of the Apostles and Saints, and be made stronger each time you come into His holy Church.

by Archbishop Shane B. Janzen

CATHEDRAL CALENDAR

OCTOBER 2	TRINITY XIX MATTINS 9:15 AM SUNG MASS 10:00 AM
OCTOBER 6	MASS 9:30 AM STUDY GROUP 10:30 AM
OCTOBER 9	HARVEST THANKSGIVING (COMM. TRINITY XX) MATTINS 9:15 AM HIGH MASS 10:00 AM
<i>OCTOBER 11 ~ OCTOBER 21</i>	<i>ARCHBISHOP SHANE JANZEN AWAY (TAC COLLEGE OF BISHOPS IN LINCOLN, UK)</i>
OCTOBER 13	MASS 9:30 AM NO STUDY GROUP
OCTOBER 16	TRINITY XXI MATTINS 9:15 AM SUNG MASS 10:00 AM
OCTOBER 18	SAINT LUKE ~ MASS 9:30 AM
OCTOBER 20	MASS 9:30 AM NO STUDY GROUP
OCTOBER 23	TRINITY XXII MATTINS 9:15 AM SUNG MASS 10:00 AM (ANOINTING OF THE SICK)
OCTOBER 26	PARISH COUNCIL MEETING 7:00 PM
OCTOBER 27	MASS 9:30 AM STUDY GROUP 10:30 AM
OCTOBER 28	ST. SIMON AND ST. JUDE, APOSTLES MASS 9:30 AM
OCTOBER 29	MASS 9:30 AM STUDY GROUP 10:30 AM
OCTOBER 30	TRINITY XXIII MATTINS 9:15 AM SUNG MASS 10:00 AM
NOVEMBER 1	ALL SAINTS DAY MASS 9:30 AM
NOVEMBER 2	ALL SOULS DAY REQUIEM MASS 9:30 AM
NOVEMBER 3	MASS 9:30 AM STUDY GROUP 10:30 AM

NOVEMBER 8	TRINITY XXIV MATTINS 9:15 AM SUNG MASS 10:00 AM
NOVEMBER 10	MASS 9:30 AM STUDY GROUP 10:30 AM
NOVEMBER 13	REMEMBRANCE SUNDAY (COMM. TRINITY XXV) MATTINS 9:15 AM SUNG MASS 10:00 AM
NOVEMBER 16	PARISH COUNCIL MEETING ~ 7:00 PM
NOVEMBER 17	MASS 9:30 AM STUDY GROUP 10:30 AM
NOVEMBER 20	CHRIST THE KING: SUNDAY NEXT BEFORE ADVENT MATTINS 9:15 AM HIGH MASS 10:00 AM EXTRAORDINARY GENERAL MEETING (BUDGET) 11:30 AM
NOVEMBER 24	MASS 9:30 AM STUDY GROUP 10:30 AM
NOVEMBER 27	FIRST SUNDAY IN ADVENT MATTINS 9:15 AM HIGH MASS 10:00 AM
NOVEMBER 30	ST. ANDREW THE APOSTLE ~ MASS 9:30 AM
DECEMBER 1	MASS 9:30 AM STUDY GROUP 10:30 AM
DECEMBER 4	SECOND SUNDAY IN ADVENT MATTINS 9:15 AM SUNG MASS 10:00 AM
DECEMBER 8	CONCEPTION OF THE BLESSED VIRGIN MARY MASS 9:30 AM STUDY GROUP 10:30 AM
DECEMBER 11	THIRD SUNDAY IN ADVENT MATTINS 9:15 AM SUNG MASS 10:00 AM
DECEMBER 15	MASS 9:30 AM STUDY GROUP 10:30 AM
DECEMBER 18	FOURTH SUNDAY IN ADVENT MATTINS 9:15 AM SUNG MASS 10:00 AM
DECEMBER 21	SAINT THOMAS THE APOSTLE MASS 9:30 AM PARISH COUNCIL MEETING 7:00 PM