

# ~ The Epistle ~

Vol. 21

TRINITYTIDE 2018

No. 3

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

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SINCE the last edition of *The Epistle* at the start of Lent, we have celebrated the holy mysteries of Passiontide and rejoiced to proclaim again the 'Alleluia' of Eastertide. Pentecost reminded us of the source and origin of the Christian Church, even as we petition God the Holy Spirit for His abiding presence among us today.

As I write this message for Trinitytide it is the Thursday After Pentecost, the day set aside in the Prayer Book for the Unity of the Church. Through the years, this petition has taken many different focuses. Over the past few months, as Primate of the Traditional Anglican Communion, I have been involved in ecumenical discussions with our brethren in the various Continuing Anglican Churches and jurisdictions across North America. Increasingly, the past church politics and personalities have given way to a desire to heal past hurts and schisms; together with a desire to pursue the unity once enjoyed following the signing of the *Affirmation of St. Louis* in 1977. It is our firm intention as Continuing Anglicans to put our own house in order, as it were, before we seek further ecumenical dialogue with other Christian Churches. This intention is taking form through discussions between the Traditional Anglican Communion and other major Continuing Anglican jurisdictions. In addition to which we continue to have ongoing discussions with both the Polish National Catholic Church and the Nordic Catholic Church.

On a national note, our recent ACCC Clericus in Calgary, Alberta drew together clergy from across our two Dioceses. Led by Bishop Stephen Strawn from the Diocese of the Missouri Valley (ACA), the theme of the 2018 Clericus was 'Priest as Physician of the Soul'. It is only by the healing of the soul through forgiveness and grace that as Christians we are able to effectively witness to our faith in Christ and His saving Gospel. This same Gospel calls us to recognize sin in our lives, to reject sin, and ask for God's forgiveness and healing grace.

Following Clericus, I accepted the invitation of the Speaker of the Senate to attend the National Prayer Leadership Dinner and Breakfast in Ottawa. In attendance were Prime Minister Justin Trudeau, Leader of the Opposition Andrew Scheer, the Speakers of the Senate and House of Commons, the Chief Justice of Canada, and the Chaplain-General of the Canadian Forces, in addition to numerous MPs, Senators, various Ambassadors, as well as clergy from across Canada. The keynote speakers were Kim Phuc, the little girl (now a mother and grandmother) who was captured burnt in that dramatic picture from the Vietnam War; and Dr. Os Guinness, who spoke about religious freedom. It was a powerful time of prayer, Christian fellowship, and testimony. I also learned that, though the National Prayer Breakfast is an annual event, these same MPs and Senators gather every Wednesday morning when Parliament is in session to pray together, to seek ways of sharing their Christian faith, and to discuss national issues from a Christian perspective. All the more reason to keep the parliamentarians and leaders of our country in our daily prayers.

Now as we enter into the Season of Trinitytide we settle into the long 'green season'. In this Season, the Church bids us reflect on the lessons of Christ's teachings in our everyday lives. For it is in these times, in the everyday ordinary encounters with others, that we are able to witness our faith in the saving grace of God in our Saviour Jesus Christ. The Prayer Book offers 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 Scripture readings and prayers that God is the "strength of all them that put their trust in [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."

*Archbishop Shane B. Janzen*

## GOD THE FATHER

When last I was on a *WestJet* flight to Calgary, our takeoff was delayed so the stewards decided to tell jokes over the intercom while we waited to taxi out. After expressing apologies to the "Father" aboard [yours truly], one of the stewards asked what the difference was between the pilot and God? To which he responded, 'the difference is that God doesn't think He's a pilot'.

For centuries, almost since the creation of man, humans have wondered and asked the question: "Who is God?" It is, perhaps, the hardest question in the world. Tradition says that Thomas Aquinas at the age of four asked his mother that question, "Who is God?" Because his mother was unable to answer his question satisfactorily, Aquinas spent his life searching for the answer and seeking to understand the nature of God. The results of his exploration and writings have served the Church ever since -- and Saint Thomas Aquinas is recognized as one of the great theologians and Doctors of the Church.

"I believe in God the Father Almighty, Maker of heaven and earth." The Creed of the Church begins where all reality begins -- with God. Beginning with God means that we think not just theistically but also theocentrically. This is an incredibly important distinction. Many people in our world are theistic but not theocentric, because their God, their *theos*, is something less than the absolute centre and point of all reality and of all life. 'He, she or it', is a God out there (*deism*) or a God down here (*naturalism*); or a God who is an ingredient in reality (*paganism*); or a God in which we are ingredients (*pantheism*); or a God of the 'gaps', who comes in only to explain whatever we can't, or to fix whatever has gone wrong. In short, a god but not The God.

But the Creed of the Church does answer the question: "Who is God?" God is the God of Abraham, Isaac, and Jacob, the God of Jesus Christ, the Absolute, the Alpha and Omega, the point and pinnacle of all reality; God is Truth and Love itself. He is not an 'it' or an object; His Name is "I AM" -- the absolute subject. He is not our object, nor our creation, nor an image of ourselves -- we are His. He is the I and we are His thou. Theocentrism is not just theory. The practical difference it makes is a total one: because God is God, we can live utterly relative to Him, immersed in the God relationship, surrounded and confronted by God through all things. As the Psalmist says, "Thou hast beset me behind and before." (*Ps. 139:5*) Everything in the universe is between God and us. We are

characters in His unfolding story of salvation, not He in ours. As the ancients knew and Saint Paul quotes: "In Him we live and move and have our being." (*Acts 17:28*) Early man did not know this. They were not theocentric but cosmocentric -- their gods found their place in the cosmos, the ordered and fated whole that was their understanding of the universe. Everything had a place, even the gods. Modern man also does not know the theocentric God, for the modern mind is anthropocentric. God and the cosmos are thought of in relation to man and their effect in and on human life. As C.S. Lewis put it, man is the judge and God is "in the dock", like a prisoner on trial. You can almost hear it being said in the vernacular of our time, "That's great God, but what have you done for me lately?"

But the Creed and the Bible give us a much different idea of God. God is omnipotent, omniscient, omnipresent, all-good, all-just, all-loving, all-holy, all-merciful, "that than which nothing greater can be conceived", as Saint Anselm put it.

If God is but an anthropomorphic creation, an 'opiate' of the people, and not the God revealed in creation, Scripture, and reason, then our lives, with all the darkness and sham and tragedy of our world, are surrounded by emptiness. We would truly dwell in a 'culture of death'. But God is not anthropomorphic; He is the God of light and goodness, the God of truth, beauty and holiness; the God who is Life and Love. He is the God of creation, of all time and space. Lady Julian of Norwich, one of the great English Christian mystics, saw the whole universe, in a God-given vision, as a tiny hazelnut held in God's palm. We read in Isaiah 9:12, "and His hand is stretched out still."

We are able to profess our belief in the true and living God because God has revealed Himself to us; it is as simple as that. Though mysterious and beyond the comprehension of mortal man, God Is. We know Him because He has willed to reveal Himself to us.

The Creed mentions three of the most important things we can know about God, through His revelation: that He is the Father, that He is Almighty, and that He is the Creator.

We may think that Father is a metaphor for the nature of God but it is not. Saint Paul tells us: "I fall on my knees before the Father, from whom every family in heaven and on earth is named." (*Eph. 3:14*) To call God "Father", means first of all what the First Person of the Trinity is to the Second Person by nature; and to us by grace through our adoption in Baptism as His sons and daughters. Earthly, biological

fatherhood is the metaphor, the translation of the Fatherhood of God into the lesser language of dust and clay. We call God "Father" rather than 'Mother' or the neuter 'Parent', because God Himself has told us how to speak of Him. It is not a matter of lack of respect for women nor is it a feminist issue trying to resolve male chauvinism in the Church. No, it is the fundamental issue of the authority of Holy Scripture -- the revealed word of God whereby He has made known to men and women in every age Who He is and how He is to be called. "O Lord, thou art our father; we are the clay, and thou our potter; we are all the work of thy hand." (*Isaiah 64:8*)

When we call God "Father", we are really referring to three things. First, in the Trinity, the first Person is Father to the Son, His eternal Word. Second, God fathers us by creating us in His image. He is not made in our image; we are made in His. He is not like us; we are like Him. Third, God becomes our Father and we become His children if and only if we are born again by faith and baptism. People often confuse these last two meanings and ask whether God is not everyone's Father. If so, why is it necessary to believe in Jesus Christ in order to be saved? The answer is that by the creating Fatherhood of God we have His image but not His life, somewhat as a picture or a statue has the image of a person but not the life of a person. When God gives us His very life in baptism, we become, like Christ, sons and daughters of God, infused with divine grace and sharers in God's own divine life.

The Creed goes on to call God "Almighty" -- not just "mighty", like the pagan gods of mythology or modern day movies, but all-mighty, omnipotent. We read in Matthew 19:26, "With God all things are possible." This is not just omnipotence, but the omnipotence of God the Father. That is why "all things work together for good to those who love God." (*Romans 8:28*) It is important to note that the Creed puts "Father" before "Almighty" because we are to worship God first for his love and goodness, not for His power. The motive for our worship and obedience should be that of love, inspired by God's tender care for us -- His fatherhood; and not out of fear, inspired by His power. God's power is the power of authoritative love.

The Creed concludes its statement of faith in God the Father with the words "Maker [or Creator] of heaven and earth". Creation is the distinctive act of God and is distinctively biblical. All other gods in mythology or legend form or shape an already-existing world. Only

the God of the Bible creates the very existence of the universe -- creation out of nothing. Creation forms the essential dividing line between God and everything else. God exists eternally, without beginning or end. The material world of the universe has both a beginning and an end. Because God is Creator, the world is real and precious. All those who "worship the creature rather than the Creator" (*Romans 1:25*), who place the world or anything in it in the highest place, dishonour God and His creation. They who idolize the world do not have a higher view of the world but a lower, lesser one. To idolize anything -- the world, drink, money, sex, ambition, fame -- is to miss out on its proper pleasure and beauty and goodness as well as that of knowing and worshipping the true God, Who is Creator.

What difference does the Christian doctrine of creation make? First, it makes a difference to our knowledge of God. We know God is generous with the gift of life, omnipotent in being able to create being out of nothing, and that He is creative as only the Divine Artist could be -- one has but to look upon the beauty of creation to know the artistic grandeur of God. Second, it makes a difference to our knowledge of the world. We know the world is real not an illusion, as some of the eastern religions teach. And we know the universe is ordered, designed, rational. Third, it makes a difference to our knowledge of ourselves. We know we are precious because we are the handiwork of God, created in His image and likeness, Who has "carved us on the palm of His Hand;...Who loves us with an everlasting love." (*Is. 49:16; Jer. 31:3*) We know too that God is the Author of life, and that, therefore, all life is sacred, from conception to death.

With all of God's power to create, to rule and to govern with absolute perfection and power the whole of the universe, all things visible and invisible, there is yet an even greater revelation of God the Father Almighty, Creator of heaven and earth. And I will close with this revelation.

The philosopher Kierkegaard put it this way: "Do you think it was a great thing for God to create the world out of nothing? I will tell you a greater thing: He makes saints out of sinners." And Kierkegaard is right. By and through His love, even to the death of His only-begotten Son on the Cross, God makes saints out of sinners like you and me. And though we are unworthy of His love, God calls us in Christ, His beloved sons and daughters. With the truth of these revelations, we can, with faith and certainty, profess: "I believe in God the Father Almighty, Maker of heaven and earth."



## CANADA DAY

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* (with slight alternations made in 2018). The French lyrics had always referenced the Cross of Christ; however, the English lyrics made no such divine 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 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.*

## Nativity of Saint John the Baptist

On June 24th, the Church celebrates the Nativity of Saint John the Baptist, the Forerunner of the Lord, the last of the great Prophets of Israel. We know the story well yet in the retelling each year we gain new understandings, new appreciation for the intervention of God in the affairs of man for the salvation of the world.

Holy Scripture reveals that in the fullness of time an angel appeared to Zechariah, an elderly man, husband to Elizabeth, a woman who was past childbearing years. We are told that this couple had no children and now faced old age with resignation and regret, for God had not blessed them with a family. However, even in their resignation and regret Zechariah and Elizabeth remained devout, their faith in God strong as ever. They believed with all their heart and soul that where human will and human desire fail, God could overcome.

We read that while in the Temple at prayer, the Archangel Gabriel appeared to Zachariah with a divine message that Elizabeth, in her old age and barrenness, would bring forth a son. And not only a son but the Forerunner of the Lord: The one who would 'prepare the way' for the coming of the long-awaited Messiah, who would be the Saviour of the world. Zachariah have difficulty believing this joyous, incredible news – and so was struck dumb until he would speak again his great Canticle of faith, as he held in his arms the fulfillment of God's promise.

Like Sarah and Hanna before her, Elizabeth would also find it incredible that God would do such a thing and for such a one as her. In her faith, humility and wonderment, she could only praise the wonderful works of God.

This humble, aged couple held true to their faith in God and in His promises to Israel. And in the fullness of time their faith was rewarded; they beheld the child of their love and of God's love for the world. As commanded by the Angel of the Lord, Zachariah and Elizabeth would name their son, 'John'; whom Christians through the ages have come to call, 'Saint John the Baptist'. He would come in the power of Elijah, the last of the prophets of Israel, calling ancient Israel to repentance.

Yet the story of God's intervention for the salvation of the world is so much more than these recorded facts. With the birth of Saint John the Baptist, God's divine plan of salvation was now coming to fruition. God had now intervened in human history to restore His creation, and to offer men and women in every age, the gift of salvation in Jesus Christ.

Zechariah would in his silence proclaim of his son that 'his name shall be called John' and in that proclamation of faith regain his speech and be filled with the Holy Spirit, prophesying: "And thou, child, shalt be called the Prophet of the Highest: For thou shalt go before the face of the Lord to prepare his

ways; To give knowledge of salvation unto his people, by the remission of their sins...."

With the Nativity of Saint John the Baptist the Old Covenant was coming to its end; with his nativity the prophets of Israel would appear no more. His advent would herald the advent of the Lord Jesus Christ; his prophetic ministry and baptism of repentance in the Jordan would foreshadow the ministry of the Saviour and baptism by water and the spirit of the new Israel, the Church.

As a man, John the Baptist would come among his people clothed in the raiment of a prophet, the raiment of the Forerunner of the Lord. His was the voice prophesied of Isaiah, crying out in the wilderness: "Prepare ye the way of the Lord. Make straight his paths. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And all flesh shall see the salvation of our God."

We too, as servants of the Lord, as heralds of His salvation, need to proclaim in our lives, in what we say and by what we do, the truth of the revelation of God in Jesus Christ. As our Collect bids we must, "Speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake." And it takes courage, faith, and the grace of God, to fulfill this sacred obligation.

Yet in our proclamation of the saving grace and abiding truth of Christ, we must also be aware of the command to repentance. Not only the repentance of the world but of our own personal repentance; our own need to follow Christ.

So let each of us take our part in proclaiming the salvation of God in His Son, our Saviour, Jesus Christ. Let each of us be mindful of our sinfulness and of our own need for repentance, calling upon the enduring love and mercy of God. Then let us boldly proclaim our faith with conviction and true belief.

Saint John the Baptist, pray for us and for our country (whose Patron Saint you are), that we may repent of our sins, be faithful to the Gospel, and suffer patiently for the truth's sake.



## THE FALLING ASLEEP OF THE BLESSED VIRGIN MARY

The Christian Church customarily commemorates saints on the day of their death, and although the date and place of the Blessed Virgin Mary's death are unknown, for centuries the 15th of August has been celebrated as her principal feast, known in the English Church as 'Lady Day in August'. In the Eastern Orthodox Church as 'The Dormition of the Virgin'; and in the Roman Catholic Church, it is called 'The Assumption'. In our own Prayer Book, it is entitled, 'The Falling Asleep of the Blessed Virgin Mary'.

In Christian tradition, Mary is described as 'the second Eve' who unlocks Eve's disobedience. She is the 'Theotokos', the 'Mother of God', the title given her by the Church at the Ecumenical Council of Ephesus in 431. She is the mother of the Church and the mother of all believers -- for she was the first to hear the glad tidings of salvation in Christ, and the first to receive her Lord and Saviour. Her response, 'Let it be to me according to thy word', and her life of obedience and faithfulness have been upheld as a model for all who hear and obey God's holy word.

Mary remains for all Christians in all centuries a perfect symbol of those who wait faithfully upon God. Instead of the vain aspiration to a life entirely under her own control, she accepted her place in God's divine plan of salvation. She often had to ponder in her heart the mysterious ways of God, but she trusted Him. She saw herself as a handmaid, not in any demeaning sense, but because 'servanthood' was to her the vocation of a true believer.

Because of her faith, her utter obedience to God's will in and for her life, we see in the Blessed Virgin Mary a calm, a strength, a confidence, which comes to those who accept God's will, and humbly submit to His divine purpose for their life. Mary's womanhood and her motherhood are without doubt, ones of devotion, faith and love.

Unlike some in the modern Church who would have God emasculated in the name of gender equality or a false sense of human dignity, we do not elevate the Blessed Mother above that which God Himself has decreed. Mary is no goddess nor is she the feminine face of God. She is simply and most profoundly the one chosen by God above all women to bear His Incarnate Son, our Lord Jesus Christ. To her belongs the dignity of being the Mother of the Lord, the Mother of God Incarnate. Her role, therefore, is unique, for she is the Mother of the Saviour and a figure and model of the whole Church in time and eternity, as evidenced in St. Luke's Gospel and St. John's Book of Revelation.

We know from Holy Scripture that the Blessed Mother went forward in her pilgrimage of faith in close union with her Son, even to His crucifixion. In accordance with God's plan, she stood at the foot of the Cross, suffering with her Son, uniting herself to His sacrifice. And finally, the dying Christ gave her

to His disciples and to the larger Church when He said from the Cross: "Behold, thy mother."

Living out the rest of her life in the company of the Apostle John, amidst the infant Church, Mary traveled to Ephesus, where tradition has it that at the end of her life, the Blessed Mother was taken up into the glory of heaven -- the Chosen Vessel now exalted beside the Throne of Her Son. As the Apostle Paul says: "When...this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'." (1 Cor. 15:54, Isa. 25:8) Tradition also holds that when the Apostle Thomas arrived for the Blessed Mother's funeral, he asked to see her face once more before burial; the casket was opened but in the place of Mary's body lay a single lily -- hence the ancient tradition of the Church that the Blessed Virgin Mary upon death was taken up soul and body into heaven (and from that time forth her symbol would be the lily -- a symbol of resurrection).

What is most important about our celebration today is that, whenever and wherever the Blessed Virgin Mary is proclaimed and honoured she leads the faithful to her Son, Jesus -- and to His meritorious sacrifice on the Cross, and to the love of God the Father. True Christian faith leads us to realize the tremendous dignity of the Blessed Mother, to honour her, and to take our place in the fulfillment of the prophecy set out in Holy Scripture: "Behold, from henceforth, all generations shall call me blessed." Our veneration of the Blessed Virgin Mary does not detract from our faith in Christ nor our worship of God, to Whom alone is owed worship and adoration.

For billions of faithful around the world, for Christians in all the centuries past, Our Lady, the Blessed Virgin Mary, Mother of our Lord, shines out as a sign of faith and hope and comfort for the pilgrim people of God until the Lord returns again in glory.

May the Blessed Virgin Mary, the Mother of our Lord, intercede for us with her Son, in the communion of saints, until all peoples of the world may look unto Christ and be saved, to the glory of God the Father.



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

- May 27* TRINITY SUNDAY  
Mattins ~ 9:15 am  
Sung Eucharist ~ 10:00 am
- May 31* Feast of the Visitation – Mass 10:00 am  
Study Group ~ 10:45 am
- June 3* FIRST SUNDAY AFTER TRINITY  
Mattins ~ 9:15 am  
Sung Eucharist ~ 10:00 am
- June 7* Feria or Votive – Mass 10:00 am  
Study Group ~ 10:45 am
- June 10* SECOND SUNDAY AFTER TRINITY  
Mattins ~ 9:15 am  
Sung Eucharist ~ 10:00 am  
(The Archbishop in Moose Jaw for Confirmations)
- June 14* St. Basil the Great – Mass 10:00 am  
Study Group ~ 10:45 am
- June 17* THIRD SUNDAY AFTER TRINITY  
Mattins ~ 9:15 am  
Sung Eucharist ~ 10:00 am
- June 20* Parish Council Meeting ~ 7:00 pm.
- June 21* Feria or Votive – Mass 10:00 am  
Study Group ~ 10:45 am
- June 24* NATIVITY OF ST. JOHN THE BAPTIST (Comm. Trinity IV)  
Mattins ~ 9:15 am  
Sung Eucharist ~ 10:00 am
- June 28* St. Irenaeus, Bp & Dr. – Mass 10:00 am  
Study Group ~ 10:45 am
- June 29* ST. PETER & ST. PAUL ~ Mass 10:00 am
- July 1* FOURTH SUNDAY AFTER TRINITY  
(Canada Day • Octave of St. John the Baptist)  
Mattins ~ 9:15 am  
Sung Eucharist ~ 10:00 am
- July 5* In Octave of Ss. Peter and Paul ~ Mass 10:00 am
- July 8* SIXTH SUNDAY AFTER TRINITY  
Mattins ~ 9:15 am  
Sung Eucharist ~ 10:00 am  
(The Archbishop at Holy Trinity Parish, Medicine Hat)

*July 12* *Feria or Votive ~ Mass 10:00 am*  
*July 15* **SEVENTH SUNDAY AFTER TRINITY**  
*Mattins ~ 9:15 am*  
*Sung Eucharist ~ 10:00 am*  
*(The Archbishop at All Saints Parish, Calgary)*  
*July 19* *Feria or Votive ~ Mass 10:00 am*  
*July 22* **SAINT MARY MAGDALENE (Comm. Trinity VIII)**  
*Mattins ~ 9:15 am*  
*Sung Eucharist ~ 10:00 am*  
*July 25* **SAINT JAMES THE APOSTLE ~ Mass 10:00 am**  
*July 26* *Saint Anne, Mother of the Blessed Virgin Mary ~ Mass 10:00 am*  
*July 29* **NINTH SUNDAY AFTER TRINITY**  
*Mattins ~ 9:15 am*  
*Sung Eucharist ~ 10:00 am*  
*August 2* *Feria or Votive ~ Mass 10:00 am*  
*August 5* **TENTH SUNDAY AFTER TRINITY**  
*Mattins ~ 9:15 am*  
*Sung Eucharist ~ 10:00 am*  
*August 6* **TRANSFIGURATION OF OUR LORD ~ Mass 10:00 am**  
*August 9* *Feria or Votive ~ Mass 10:00 am*  
*August 12* **ELEVENTH SUNDAY AFTER TRINITY**  
*Mattins ~ 9:15 am*  
*Sung Eucharist ~ 10:00 am*  
*August 15* **FALLING ASLEEP (ASSUMPTION) OF THE BLESSED VIRGIN MARY**  
*Mass 10:00 am*  
*August 16* *Feria or Votive ~ Mass 10:00 am*  
*August 12* **TWELFTH SUNDAY AFTER TRINITY**  
*Mattins ~ 9:15 am*  
*Sung Eucharist ~ 10:00 am*  
*August 23* *Roland Ford Palmer, SSJE ~ Mass 10:00 am*  
*August 24* **ST. BARTHOLOMEW, APOSTLE ~ Mass 10:00 am**  
*August 26* **THIRTEENTH SUNDAY AFTER TRINITY**  
*Mattins ~ 9:15 am*  
*Sung Eucharist ~ 10:00 am*  
*August 30* *Beheading of St. John the Baptist (transferred) ~ Mass 10:00 am*  
*September 2* **FOURTEENTH SUNDAY AFTER TRINITY**  
*Mattins ~ 9:15 am*  
*Sung Eucharist ~ 10:00 am*