

~ The Epistle ~

Vol. 22

MICHAELMAS~AUTUMN 2019

No. 3

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

THE MOST REVEREND SHANE B. JANZEN, ARCHBISHOP & RECTOR

SEPTEMBER brings us back to work, school, the end of vacation time, and the return of autumn's routine. I must admit that, at least for me, summer seemed to go by way too quickly. I enjoyed time away with friends and family; and seeing some of the beauty of Canada's North. Early June the College of Bishops of the Traditional Anglican Communion gathered in Calgary. Later in July, the bishops, clergy, and lay delegates of the Anglican Catholic Church of Canada also gathered in Calgary at the FCJ Centre for our tri-annual General Synod. An eventful summer but one which included some fun and downtime – even a 'hot dog' Sunday!

September starts up our Cathedral calendar of events for the autumn months. On Sunday, September 8, we celebrate the Nativity of the Blessed Virgin Mary, the Mother of our Lord. On Thursday, September 12, our weekly Study Group will resume, continuing the study of the New Testament – newcomers always welcome. I will be away making an episcopal visitation to St. Barnabas Parish in Moose Jaw, Saskatchewan on the weekend of September 14-16. I will also be away on the first weekend in October (5-6) making an episcopal visitation to the Church of the Resurrection in Edmonton, Alberta. Harvest Thanksgiving will follow on the second Sunday in October, as we give thanks to God for the bounty of land and sea. The Church ends the month of October with the traditional feast of All Hallows' Eve.

The month of November, of course, brings us the dual feasts of All Saints' Day and All Souls' Day. These will be followed by Remembrance Sunday on November 10th. The month of remembrance of the faithful departed ends with the celebration of Christ The King on the Sunday Next Before Advent, November 24th. And then, before we know it, we will enter the Season of Advent and begin a new Church Year.

September ~ October ~ November, these 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.

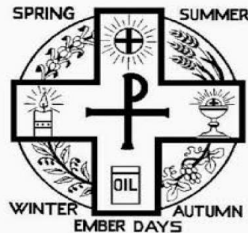
In addition to the Holy Days and Festivals of the Church Calendar in these autumn months, our civic calendar also has its 'red-letter' days. This year, Canadians from coast to coast to coast will be called upon to exercise their civic duty in the Federal General Election which will take place on Monday, October 21. Political Parties and their candidates will each present their respective platforms to the electorate as they seek election to the House of Commons. Voting is an important responsibility, indeed obligation, of every adult citizen in our country. It is a right and privilege fought for, defended, and protected by men and women through many centuries – and one not to be taken lightly. It is also a godly duty. For the outcome of any election will have its implications in terms of policies and programs initiated by the successful Party forming government. It is important that each of us, as Christians, consider the various platforms and policies of the political parties and candidates in light of the teachings of Christ and the message of His Gospel. We bring to the ballot box our Christian beliefs, convictions and moral standards – all of which must be weighed against the policies, behaviours, and promises of those who would hold public office in our land. In this, we are well to pray this prayer from the *Book of Common Prayer* on page 50:

Almighty God, the fountain of all wisdom: Guide and direct, we humbly beseech thee, the minds of all those who are called at this time to elect fit persons to serve in the House of Commons. Grant that in the exercise of their choice they may promote thy glory, and the welfare of this Dominion. And this we beg for the sake of our Lord and Saviour Jesus Christ. Amen.

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 Cathedral Church, and indeed upon our country. May these autumn months bear much spiritual fruit and a rich spiritual harvest in our lives, all to the glory of God!

*Archbishop Shane B. Janzen
Primate and Metropolitan*

Autumn Ember Days



The Ember Days, of which the Autumn Ember Days are the last of the church year, are three days set aside in every quarter of the year during which we fast and pray, thanking God for his many blessings, and asking for the grace to use them well and in the service of others.

Saturday of the Ember Days was traditionally the time to ordain priests, and a day when the faithful are called to offer up prayer, fasting and abstinence "for the purpose of obtaining worthy Ministers of the Word and the Sacraments, and true Pastors of the people."

The other Ember Days are the Wednesday, Friday, and Saturday after St. Lucy (December 13); the Wednesday, Friday, and Saturday after the first Sunday in Lent (sometimes February, sometimes March); the Wednesday, Friday, and Saturday after Pentecost (most often in May, but not always); and finally, the Wednesday, Friday, and Saturday after Holy Cross Day (Sept. 14).

The history of the Ember Days brings us to the very origins of Christianity. The Old Testament prescribes a fourfold fast as part of its ongoing consecration of the year to God (*Zech. 8:19*). In addition to these seasonal observances, pious Jews in Palestine at the time of Jesus fasted every Monday and Thursday—hence the Pharisee's boast about fasting twice weekly in the parable involving him and the publican (*Luke 18:12*).

Early Christians amended both of these customs. The *Didache*, a work so old that it may actually predate some books of the New Testament, tells us that Palestinian Christians in the first century A.D. fasted every Wednesday and Friday: Wednesday because it is the day that Christ was betrayed and Friday because it is the day He was crucified. The Wednesday and Friday fast were so much a part of Christian life that in Gaelic one word for Thursday, *Didaoirn*, literally means "the day between the fasts."

In the third century, Christians in Rome began to designate some of these days for seasonal prayer, partly in imitation of the Hebrew custom and partly in response to pagan festivals occurring around the same time. Thus, the Ember days were born. And after the weekly fast became less prevalent, it was the Ember Days which remained as a conspicuous testimony to a custom stretching back to the Apostles themselves. Moreover, by modifying

the two Jewish fasts, the Ember days embody Christ's statement that He came not to abolish the Law but fulfill it (*Matthew 5:17*).

This fulfillment of the Law is crucial because it teaches us something fundamental about God, His redemptive plan for us, and the nature of the universe. In the case of both the Hebrew seasonal fasts and the Christian Ember days, we are invited to consider the wonder of the natural seasons and their relation to their Creator. The four seasons, for example, can be said to intimate individually the bliss of Heaven, where there is "the beauty of spring, the brightness of summer, the plenty of autumn, the rest of winter."

This is significant, for the Ember days are the only time in the Church calendar where nature is singled out and acknowledged. Certainly the liturgical year as a whole presupposes nature's annual rhythm (Easter coincides with the vernal equinox, Christmas with the winter solstice, etc.), yet here we celebrate not the natural phenomena per se but the supernatural mysteries which they evoke. The Rogation Days commemorate nature, but mostly in light of its agricultural significance (that is, vis-à-vis its cultivation by man), not on its own terms, so to speak.

The Ember days, then, stand out as the only days in the supernatural seasons of the Church that commemorate the natural seasons of the earth. This is appropriate, for since the liturgical year annually renews our initiation into the mystery of redemption, it should have some special mention of the very thing which grace perfects.

The theme of the autumn Ember days is the harvest of the works of our hands, whether agricultural or spiritual. A fifteenth century homily tells us to fast "that we may have grace to gather the fruits of God into the barns of our conscience."

According to the medieval Golden Legend, there are different sins assigned to each set of Ember days from which we pray to be delivered. For the autumn days, the sins are pride and covetousness. As the autumn is considered cold and dry, we fast to prevent the drought of pride, and the coldness and darkness of ignorance. From the choler of summer with its frenzy of living, we pass to the melancholy of autumn, whose nature is cold and covetous; we pray for the grace to combat that temperament with the fruits of good works. The summer represents youth; autumn represents the adult, wherein we look at the harvest of our lives - what we have done, and what we have failed to do - and pray for the grace to do better, and for our harvest - our deeds - to be used for the glory of God and in the service of others.

❧ THANKSGIVING ❧

ALL too quickly it would seem comes the changing of the seasons. Spring to summer, and summer to autumn. With the changing of the seasons comes planting, ripening, and harvest. For us here in Canada, autumn brings with it the traditional festival of Harvest Thanksgiving, perhaps one of the oldest festivals in the world. It is as old as the fields and valleys. It began when primitive man felt within himself a stirring of thankfulness to some one or some thing for the mystery of life and the bounty of the land and sea.

The ancient Israelites of the Old Testament had their service of thanksgiving for the fruits of the earth. The Jews today continue this festival in their homes and synagogues. Even the secular world pauses briefly on the first Monday in October to give thanks, even if it is sometimes more a festival of overstuffed turkeys and overstuffed people.

So too, we at St. John's welcome Harvest Thanksgiving each autumn. Our cathedral is decorated in an array of produce, including the traditional cornucopia. We sing the familiar harvest thanksgiving hymns. But over and above all of these familiar rituals of Thanksgiving is the underlying truth universally held but not always realized that God is a bountiful Provider; and that in this bountiful provision we learn of God's love and goodness toward us – in the fields of our land, in the teaming seas, and in the gift of His Body and Blood under the form of Bread and Wine.

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.

Note well that all these are free. It is always so with God's gifts. There is nothing mean, nothing grudging about His giving for our well-being and for our salvation. If more than half the children in the world go to bed hungry every night it is not because God has withheld His hand. It is because we, who have been created in His image, have failed to be good stewards of His bounty. So our prayer at table this Thanksgiving, and each day, should include the call to be 'ever mindful of the needs of others'; and our prayer should be made real by our every day actions.

Thanksgiving is not only a time to give thanks for the generosity of God's provision for our physical well-being and for the freedoms and blessings we enjoy in this great land of ours, but it is also a time to give thanks for God's care and concern for our spiritual well-being. Every soul is precious in God's sight, whether the person be rich or poor, learned or ignorant, mentally or

physically challenged; whether a sinner, weak and easily tempted; be it the unborn, the aged, the sick and the dying -- all are precious in God's sight. His love for us is unconditional; He desires only are well-being and our salvation.

Like His generous bounty at harvest, the salvation of God from sin and death is free. We cannot buy it. We cannot earn it. We can never deserve it. It is completely and unconditionally free in God's loving gift to us in His Son, our Saviour Jesus Christ. All we are required to do in return is to accept God's generous, loving gift of salvation with penitent hearts and humility of soul – giving God in turn our praise and thanksgiving.

A farmer sowing seed in a field in the cold of a Spring day may seem to be doing something rather foolish -- and when the young shoots first appear they seem so frail as to have no real chance of survival. It is not until harvest, when food for man and beast is before the eyes of all, that the whole mysterious process is made clear. It is then that God's design, God's promise of seedtime and harvest, are fulfilled and made evident ~ the harvest of wheat and grain, vegetables and fruit, witness to the plan of God for His creation from all eternity.

And what of God's design in your own life? Perhaps you can see no design, no plan or purpose for your life, or for the life of a loved one. Perhaps there are more questions than answers. But, as so many faithful Christian men and women have come to know through the years, when we look back over our life and reflect on the past with the eyes of faith, we can indeed see the design of God; and know that behind all the things we could not understand and found so difficult to accept at the time, there was the loving hand of God: ever-present, leading, guiding, comforting, forgiving.

God indeed has a design and a plan for each life. No life is useless. Each life has a meaning and a purpose. By God's loving plan, our lives are moving toward a destiny, a goal and a place chosen of God. Our life here is but a preparation for a fuller life, for the perfect vision of God; Who has prepared for us such wonderful things beyond anything we could ever imagine or conceive.

One day soon will come the harvest of our souls. The day when God will call us home for the Great Thanksgiving, when we shall know ourselves even as God knows us. When we shall be able to see what sort of yield there has been in the harvest of our lives. When we shall behold our God face to face, and give account for our stewardship. When the wheat and the tarres shall be separated, and the harvest of salvation is brought Home.

*"The eyes of all wait upon thee, O Lord:
and thou givest them their meat in due season."*

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.

SERMON FOR TRINITY IX

Sunday, August 18, 2019
Archbishop Shane B. Janzen

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Corinthians 10:16.

A good friend of mine, Bishop Chandler Jones, the Bishop Coadjutor of the Anglican Province of America – one of the four 'Continuing Anglican Churches' in the United States – sent me an article last week from one of the American news magazines. In that article, the author and researcher Gregory Smith, reported that "just one-third of U.S. Catholics agree with their church that the Eucharist is the Body and Blood of Christ."

This is an astonishing statement by people who profess to be Catholics; though not altogether surprising in an age of 'cafeteria Christianity' and 'self-made religion'. The astonishing part is that the doctrine of the Holy Eucharist is at the core of Christian belief and a central teaching of all orthodox and catholic churches since the first century, including the Anglican church, both before and after the Reformation.

Articles and findings such as this are a key opportunity to set the record straight, as it were; and to clarify the teaching of the Church. St. Paul's Letter to the Corinthians, which we read in this morning's Epistle, is a clear Scriptural statement on the nature and importance of the Holy Eucharist.

In light of this news article, Bishop Chad responded with the following teaching:

"Anglican Catholics believe... The Eucharist is different from all other Sacraments, in that all other Sacraments convey or communicate the grace or life of Christ to those who receive them, but in the Blessed Sacrament, we do not simply receive grace - but Christ Himself. Jesus Christ is the Blessed Sacrament, for It is His Most Blessed Body and Blood, present really, truly, and objectively in and under the outward form and elements of Bread and Wine (1 Corinthians 10:16-17). The Eucharist is the Lord Jesus, True God and True Man, the whole and entire Person of Christ, present in a heavenly, supernatural, glorified manner, truly present under the forms of the Sacrament. Jesus Christ is present in the Eucharist in His glorified Body and Blood, the Resurrection-Body (1 Corinthians 15:44), given to us as heavenly food and drink, as spiritual nourishment for our souls and bodies, to unite us with Himself in His own incarnate human life."

As I have said, the Holy Eucharist is at the very heart of the Church's doctrine, worship and fellowship – the central liturgy which we participate in on the Lord's Day, each and every Sunday. It is important then that we understand

the nature, purpose and power of the Holy Eucharist – the Body and Blood of Christ. For as St. Paul also wrote: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord."

If we reach back to our early years when we were instructed in the Catechism prior to Confirmation, we know that in the Eucharist we are talking about a sacrament; and that a sacrament is "an outward and visible sign of an inward and spiritual grace." Another phrase used to refer to the Sacraments is *Holy Mysteries*. But here the 'mystery' is not a riddle: it is the visible means by which we can approach invisible things of God which pass our understanding.

We have the Holy Eucharist from our Lord Himself. All four Gospels are unanimous. They all report Jesus saying the same words: "This is my Body...this is my Blood." Did He mean it was merely *a sign or a symbol* of His Body and Blood? What would be the point of that? In His Son, Jesus Christ, God did not give us some token or symbol or mere sign – He gave us Himself – God Incarnate, the Word-made-flesh.

Even the Communion Service in the Prayer Book points to a meaning beyond words or symbols or signs. Is it just a memorial? -- *Do this in remembrance of me?* To be sure it is a memorial, but a memorial of a particular kind: the word used in the Gospels is *anamnesis*, which means making real in the present something from the past. Jesus, in His sacramental giving of Himself to His Church under the elements of bread and wine, calls us to the Upper Room on the night before He was betrayed, and in turn recalls for us today His Presence in a very real and powerful sacramental reality.

This theological and mysterious understanding of 'making real in the present something from the past' (which is more than mere mental recollection) has been planted deeply in our minds from the very beginning of our spiritual awareness. Holy Scripture records that nearly four thousand years ago, when Abraham returned from his victory over the kings, "Melchizedek king of Salem brought forth bread and wine...the priest of the Most High God." *Melchizedek* means *King of Righteousness*. He foreshadows the incarnate Christ the King of Righteousness. He is also King of Salem, meaning *shalom*, that is, like Christ, the King of Peace. We are told in Scripture that Melchizedek is without father or mother or genealogy, and has neither beginning nor end of life, but resembles the Son of God, a priest forever. He is the prefigure of the Incarnate God who would dwell among us, Jesus Christ.

There are so many ancient events and signs in Scripture which prepare us for The Sacrament of Christ's Body and Blood. There was the Bread of the Presence in the ancient Jewish Tabernacle.

God commanded Moses, some 1,250 years before Christ: "Thou shalt set the bread of the Presence on the table before Me always." The Old Testament sacrifice of a lamb, as opposed to any other animal, was important. The lamb did not resist, run away, or even cry out. Isaiah had foretold that the Lamb of God would do the same.

In Christ, and in Holy Communion, we have God sacrificing Himself for humanity. In the Jewish Passover the blood of a lamb caused God's judgement to pass over the people and they were spared. Christ is the true Lamb of God. In the *Prayer Book* Easter Antiphons, we proclaim: *Christ our Passover is sacrificed for us, therefore let us keep the feast.*

During the Passover meal, the head of the family takes three pieces of unleavened bread, prefiguring the Father, the Son, and Holy Spirit. He breaks in half the second piece, foreshadowing Christ the Second Person of the Trinity crucified. He then wraps one of these two pieces in white linen, prefiguring Jesus' linen burial cloth, and buries or hides it, as Jesus was entombed. Later the youngest at table resurrects or finds it, showing it to all – even as Jesus rose from the dead and appeared to His disciples (St. John, the youngest Apostle, being the first to witness the empty tomb). The head of the family then breaks this piece of bread and passes it around for all to eat, as Jesus did at the Last Supper.

Jesus said, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." (*John 6:53*) And, as the Gospels record, on hearing this many of His disciples said, "This is a hard teaching. Who can accept it?" "After this many of His disciples drew back and no longer followed Him." (*John 6:60;66*)

All the Fathers of the early Church are agreed that in the Holy Communion we do truly receive the Body and Blood of Christ; not a symbol, not a sign but Christ's Body and Blood under the elements of bread and wine.

St Augustine wrote: "You ought to know what you have received, what you are going to receive, and what you ought to receive daily. That Bread which you see on the altar, having been sanctified by the Word of God, is the Body of Christ. The chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the Blood of Christ."

Queen Elizabeth I, amidst all the arguments and controversies of the English Reformation, when asked how she understood the Sacrament, replied:

*"T'was God the Word that spake it,
He took the bread and brake it;
And what the Word did make it,
That I believe and take it."*

A statement of faith echoed in our own hymn book, where in the second verse of Hymn 235, we sing:

*"Here our humblest homage pay we;
Here in loving reverence bow;
Here for faith's discernment pray we,
Lest we fail to know thee now.
Alleluia, Thou art here, we ask not how."*

Even the great Protestant reformer, Martin Luther, believed in the sacramental understanding of the Real Presence. It is recorded that he got angry with those who would not believe the Real Presence of Christ in the Eucharist, and wrote:

*"Who, but the devil, has granted such licence of wresting the words of the holy Scripture? Who ever read in the Scriptures, that *my Body* is the same as the sign of my Body? What language in the world ever spoke so? It is only then the devil, that imposes upon us by these fanatical men. Not one of the Fathers of the Church, though so numerous, ever spoke like that: not one of them ever said, It is only bread and wine; or, The Body and Blood of Christ is not there present."*

But here this morning we are not come to a theological theory. We come to Christ in the mystical Presence of His Body and Blood. Holy Communion is close, intimate and personal. This is our very real meeting with Jesus. We stretch out our hands to Him and He gives us His life, His very Presence – His Body and Blood – shed for the remission of our sins.

In the Eucharist, the priest only echoes Christ's words; it is Jesus himself who says to you:

This is my Body...This is my Blood. Take, eat. For my Flesh is food indeed, and my Blood is drink indeed. He that eateth my Flesh and drinketh my Blood dwelleth in me, and I in him.

Echoing the Apostle Thomas on encountering the Risen Christ, we respond reverently to our receiving of Christ's Precious Body and Blood in Holy Communion with the words: "My Lord and my God."

For, "T'was God the Word that spake it, He took the bread and brake it; And what the Word did make it, that I believe and take it."

O GOD, who in a wonderful sacrament hast left unto us a memorial of thy passion: Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. Amen.

*Collect for Maundy Thursday
Book of Common Prayer, p. 169*

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

<i>September 8</i>	NATIVITY OF THE BLESSED VIRGIN MARY <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>September 15</i>	TRINITY XIII <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>September 19</i>	St. Theodore of Tarsus, Archbishop of Canterbury <i>Mass 10:00 am</i> <i>Study Group 10:45 am</i>
<i>September 21</i>	Feast of St. Matthew the Apostle & Evangelist <i>Mass 10:00 am</i>
<i>September 22</i>	TRINITY XIV <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>September 25</i>	<i>Parish Council Meeting 1:30 pm</i>
<i>September 26</i>	Proto-Martyrs of Canada <i>Mass 10:00 am</i> <i>Study Group 10:45 am</i>
<i>September 29</i>	ST. MICHAEL AND ALL ANGELS <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>October 3</i>	In the Octave of St. Michael & All Angels <i>Mass 10:00 am</i> <i>Study Group 10:45 am</i>
<i>October 6</i>	FEAST OF DEDICATION <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>October 10</i>	St. Paulinus, Missionary, Archbishop of York <i>Mass 10:00 am</i> <i>Study Group 10:45 am</i>
<i>October 13</i>	HARVEST THANKSGIVING <i>Mattins 9:15 am</i> <i>Sung Mass 10:00 am</i>
<i>October 16</i>	<i>Parish Council Meeting 7:00 pm</i>
<i>October 17</i>	St. Etheldreda, Virgin, Queen, Abbess of Ely <i>Mass 10:00 am</i> <i>Study Group 10:45 am</i>
<i>October 18</i>	Feast of St. Luke the Evangelist <i>Mass 10:00 am</i>

<i>October 20</i>	<i>TRINITY XVIII Mattins 9:15 am Sung Mass 10:00 am</i>
<i>October 24</i>	<i>Feria in Trinitytide Mass 10:00 am Study Group 10:45 am</i>
<i>October 27</i>	<i>TRINITY XIX Mattins 9:15 am Sung Mass 10:00 am</i>
<i>October 28</i>	<i>Feast of St. Simon and St. Jude, Apostles Mass 10:00 am</i>
<i>October 31</i>	<i>Feria in Trinitytide Mass 10:00 am Study Group 10:45 am</i>
<i>November 1</i>	<i>ALL SAINTS' DAY Mass 10:00 am</i>
<i>November 2</i>	<i>ALL SOULS' DAY Mass 10:00 am</i>
<i>November 3</i>	<i>TRINITY XX Mattins 9:15 am Sung Mass 10:00 am</i>
<i>November 7</i>	<i>Founders, Benefactors and Missionaries Mass 10:00 am Study Group 10:45 am</i>
<i>November 10</i>	<i>REMEMBRANCE SUNDAY Mattins 9:15 am Sung Mass 10:00 am</i>
<i>November 14</i>	<i>Gregory Palamas, Bishop, Doctor Mass 10:00 am Study Group 10:45 am</i>
<i>November 17</i>	<i>TRINITY XXII Mattins 9:15 am Sung Mass 10:00 am</i>
<i>November 20</i>	<i>Parish Council Meeting 7:00 pm</i>
<i>November 21</i>	<i>St. Columbanus, Abbot & Missionary Mass 10:00 am Study Group 10:45 am</i>
<i>November 24</i>	<i>CHRIST THE KING: SUNDAY NEXT BEFORE ADVENT Mattins ~ 9:15 am High Mass ~ 10:00 am</i>