

# ~ The Epistle ~

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TRINITYTIDE 2022

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NEWSLETTER OF THE CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST  
ANGLICAN CATHOLIC CHURCH OF CANADA • TRADITIONAL ANGLICAN CHURCH  
990 FALMOUTH ROAD, VICTORIA, BRITISH COLUMBIA, CANADA V8X 3A3  
THE MOST REVEREND SHANE B. JANZEN, ARCHBISHOP & RECTOR

*Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to thee;  
Holy, Holy, Holy! Merciful and Mighty,  
God in Three Persons, Blessed Trinity!*

WE began the Season of Trinitytide with the great traditional hymn, "Holy, Holy, Holy, Lord God Almighty!" Trinitytide draws together the holy mysteries which we have celebrated through Advent, Christmas, Epiphany, Lent, Passiontide, Holy Week, Easter and Pentecost. Through His ministry, our Lord and Saviour Jesus Christ revealed to us the mystery of God the Holy Trinity – the love of the Father, the saving grace of the Son, and the power of the Holy Spirit.

God's innermost mystery is that He is the Trinity, and everything that we believe about God and His works is interfused with this mystery. Our finite, mortal minds cannot possibly plumb the depth of this mystery revealed to us in Jesus Christ. But this we can know – that from the Father's love everything originates; that through the Son we receive all the Father's grace and love; and that just as the Father and Son are one in the communion of the Holy Spirit, so all who are touched by God's grace share in this communion of life and love.

Through time, God has revealed His Nature; and in the progress of human existence, revealed His divine plan of salvation -- a plan formed from the life, power, and love of the Holy Trinity. When we speak about beauty, truth, goodness, and love; or when we speak of God as a great spiritual force, we touch on the nature of the Trinity but only in an impersonal, imperfect, and incomplete way. For the God revealed to us in the Most Holy Trinity has a definite nature and character; He gives definite commands, and does definite acts. Although outside of time and space, the Holy Trinity entered into the drama of life through being Life itself. At the beginning of time, the love and life-giving nature of the Holy Trinity brought forth creation. The universe was formed, and through the breath

of God, man became a living soul. But unlike the 'watch-maker' of philosophic argument, God the Holy Trinity did not abandon His creation nor remain a formless life-force surging through us -- the 'unknown and unknowable Supreme Being'.

Scripture records, God "did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." He is the living God, "who made the heaven, the earth, the sea, and all things that are in them. And He made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that men might seek for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being."

The discovery of God in the beauty and wonder of His creation reveals only that He is God the Creator, still distant and impersonal. We will only come to understand His true nature if we allow ourselves to be drawn into His self-revelation, and to encounter the Holy Trinity in the treasured memories of God's judgements, promises, and mercies. Our journey of discovery reaches back to a covenant made between a nomad and the 'God of the mountain top' – *El Shaddai*. It moves from such concrete things as the Law, the Passover, the Ark and the Temple – *Yahweh*; to the stable at Bethlehem, the hill of Calvary, and the empty rock-hewn tomb – *Jesus Christ*. It leads us to an upper room, to men and women filled with the utter force and power of God's own Spirit, and to the trials and testimonies of millions through the ages. And it brings us to our present moment, for it is in the retelling of the story of salvation, in the listening anew to the spoken Word of God, and in the partaking of the Body and Blood of Christ in Holy Communion, in the worshipping of God, that we come to know His true nature and the reality of His presence in our lives.

For the God who is the bodiless, timeless, transcendent Being of the whole universe, is also the Incarnate Lord who is 'not far from any one of us'; Whose nail-scarred Hands and riven-side reveal, even now, the depth of His love for those whom He made in His very image. Jesus said, if you want to know God the Father, then look at Me, God the Son. If you want to share in the love of the Father and the Son, then welcome into your heart the Spirit who proceeds from that love.

C.S. Lewis likened our personal glimpses of God to our glimpse of a fringe of the ocean when we walk on the beach. Mystical or personal experiences of God are real but fragmentary, like a walk on the beach. But the Christian faith and the Christian revelation in Jesus Christ is like a map of the ocean. Reading a nautical map is less real and less exciting than walking along the beach; but one cannot cross the oceans without such a map -- and one cannot know God, nor reach the end of the journey to God, by simply feeling the presence of God -- we need to know of Whom we believe and in Whom we are seeking. God has not left us without such a map -- we have the Holy Scriptures of the Old and New Testaments -- The Bible -- the inspired word of God; we have the Church, the Body of Christ and the People of God, chosen by the Father, redeemed by the Son, and guided by the Holy Spirit; and we have the witness and teachings of Christian men and women who have walked the walk of faith, and who, in pondering the waves upon the sea of faith, have come to know the timeless truths of God.

We have said that Christian belief is a discovery of the works and words of the Holy Trinity. And as life is known by being lived, so Christian belief is known by living in this discovery. So the first and last goal of all God's works and words is that we should come to know and love Him and thus, now and forevermore, gain entry into the blessed communion of the One, Holy and Triune God -- revealed to us as Father, Son, and Holy Ghost, Whom we worship and adore, for ever! Amen.

*Archbishop Shane B. Janzen*

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### **The Season of *Trinitytide***

THE Christian Year consists of two parts: from Advent to Trinity Sunday, and from Trinity I to Christ the King (the Sunday Next Before Advent). The first half of the Church year sets before us the saving life and work of

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

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

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

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

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### ***Faith, Hope, and Love***

"Faith, hope and love (or charity) have a certain correspondence with the three divisions of time -- past, present and future. Faith, in one of its chief actings, looks back to the past. It is faith in God's revelation of Christ; faith in what Christ has done and suffered for man, all of which lies behind us in the history of the past. But faith also throws itself forward into the future, and,

when it does so, it takes the complexion of the nearly allied grace of hope; ...of these things which God hath promised, and which we desire to obtain. But are we to live only in the memories of the past, and the anticipations of the future? Assuredly no. In order that those bright anticipations may be well founded we must walk *now* in the way of God's commandments, the 'narrow way', as our Lord calls it, 'which leadeth', and which alone leadeth, 'unto life' (*Matt. 7:14*). God indeed hath 'chosen us to salvation', but it is 'through sanctification of the Spirit and belief of the truth', (*2 Thess. 2:13*).... And this sanctification and belief are evidenced (and can be evidenced) only by love. We shall never obtain that which God doth promise unless we love that which He commands -- not *keep* His commandments only, but *love* them.... The truth is that the commandments, which God lays upon us, are nothing else than the expression of His character and will towards us. And we do not love God Himself, except we love His character and will.... Without this love in the present there is no evidence that our faith really grasps the past, and our hope of a bright future is, in that case, a mere groundless delusion."

E.M. Goulbourn,  
*The Collects of the Day, Vol. II.*

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### **A Reading from *Life Together* by Dietrich Bonhoeffer**

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

By sheer grace God will not permit us to live even for a brief period in a dream world. He does not abandon us to those rapturous experiences and lofty moods that come over us like a dream. God is not a God of the emotions but the God of truth. Only that fellowship which faces such disillusionment, with all its unhappy and ugly aspects, begins to be what it should be in God's sight, begins

to grasp in faith the promise that is given to it. The sooner this shock of disillusionment comes to an individual and to a community the better for both. A community which cannot bear and cannot survive such a crisis, which insists upon keeping its illusion when it should be shattered, permanently loses in that moment the promise of Christian community. Sooner or later it will collapse. Every human wish that is injected into the Christian community is a hindrance to genuine community and must be banished if genuine community is to survive. He who loves his dream of a community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial.

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

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### **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.

Zachariah 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.

St. John the Baptist, pray for us,, that we may repent of our sins, be faithful to the Gospel, and suffer patiently for the truth's sake.

St. John the Baptist is the Patron Saint of Canada, on whose Octave Day (July 1), we celebrate the Confederation of the Dominion of Canada -- now known as 'Canada Day'.

*O Canada, where pines and maples grow,  
Great prairies spread and lordly rivers flow,  
How dear to us thy broad domain,  
From east to western sea  
Thou land of hope for all who toil!  
Thou True North, strong and free.*

*Ruler Supreme, who hearest humble prayer,  
Hold our Dominion in 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.*

*O Canada, our land, our pride, our love,  
High be thine aim, all selfish aims above;  
Thy maple leaves, blood-red, recall  
Christ's Cross of splendid pain;  
Thy golden sheaves, made bread for all,  
His life, whose death was gain;  
Thine be this mind! God's prize to find,  
Follow Christ who calls thee, calls all mankind.*

**CALENDAR OF THE  
CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST**

<b>JUNE 12</b>	<b>TRINITY SUNDAY MATTINS ~ 9:15 AM HIGH MASS ~ 10:00 AM</b>
<b>JUNE 16</b>	<b>ST. BARNABAS THE APOSTLE ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>JUNE 19</b>	<b>FIRST SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM</b>
<b>JUNE 23</b>	<b>NATIVITY OF ST. JOHN THE BAPTIST ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>JUNE 26</b>	<b>SECOND SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM</b>
<b>JUNE 30</b>	<b>ST. PETER AND ST. PAUL, APOSTLES ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>JULY 3</b>	<b>THIRD SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM</b>
<b>JULY 7</b>	<b>ST. THOMAS MORE, MARTYR ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>JULY 10</b>	<b>FOURTH SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM</b>
<b>JULY 14</b>	<b>ST. BONAVENTURE, BISHOP ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>JULY 17</b>	<b>FIFTH SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM</b>
<b>JULY 21</b>	<b>ST. MARY MAGDALENE ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>JULY 24</b>	<b>SIXTH SUNDAY AFTER TRINITY MATTINS ~ 9:15 AM SUNG MASS ~ 10:00 AM</b>
<b>JULY 28</b>	<b>FERIA OR VOTIVE ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>

**[THE ARCHBISHOP ON SUMMER VACATION ~ JULY 31 TO AUGUST 18]**

