

~ The Epistle ~

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NEWSLETTER OF THE CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST
ANGLICAN CATHOLIC CHURCH OF CANADA • TRADITIONAL ANGLICAN CHURCH
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THE MOST REVEREND SHANE B. JANZEN, ARCHBISHOP & RECTOR

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

Sadly, on September 8th, our Queen passed away peacefully in her home at Balmoral. We mourn the death of our Sovereign Lady, the only Monarch most of us have known throughout our lives. Our prayers go out to our new Sovereign, His Majesty King Charles III, to the Queen Consort Camilla, the Prince and Princess of Wales, and all the Royal Family. May Her late Majesty Queen Elizabeth II rest in peace and rise in glory. Well done good and faithful servant, enter into the joy of thy Lord.

On Thursday, September 22, we will return to the celebration of our weekday Masses at 10:00 am. In addition, we resume our weekly Study Group on Thursday, Sept. 22 at 10:45 am downstairs in the Hall, beginning our study of the Book of Revelation—newcomers always welcome.

Sunday, October 9, brings us Harvest Thanksgiving. We pause to give thanks to God for His bounty and provision: For the sun, the rain, the beauty of land and sea; for food and shelter; freedom and peace; for our families and friends. And, most importantly of all, for God's gift of faith and the promise of everlasting life.

As Primate of the Traditional Anglican Church, I will be traveling to Boston and New Hampshire in the third week of October to attend the Synod of the Diocese of the Northeast, as their Bishop, Brian Marsh, retires after 14 years as their Bishop Ordinary and three terms as Presiding Bishop of the Anglican Church in America. In addition, I will be making my episcopal visits to our Parishes in Edmonton and Moose Jaw in October.

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 and Remembrance Day we will remember those who served and gave their lives in the cause of freedom and peace. We conclude Trinitytide on The Sunday Next Before Advent, November 20th.

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

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

Archbishop Shane Janzen

ON THE PASSING OF HER LATE MAJESTY QUEEN ELIZABETH II

"I cannot lead you into battle. I do not give you laws or administer justice but I can do something else – I can give my heart and my devotion...."

The Queen's Christmas Message 1957.

ON Thursday morning, September 8th, many of us woke to the news that The Queen was under 'medical supervision' at Balmoral Castle. We were told Her Majesty was "comfortable". Words which drew the attention of the world, and certainly those for whom she was 'our Queen'.

It was only a short time thereafter that the more shocking news was received, 'The Queen had died'. I must admit I did not expect this news, I did not expect to hear of the Queen's passing. Nor did I expect my own emotional reaction -- reactions which were shared across Canada, the United Kingdom, and in many parts of the Commonwealth and world.

The woman whom the world knew simply as 'The Queen', who was not only Head of State but Head of the Nation, a grandmother figure to millions; a mother, grandmother and great-grandmother to her own family -- she was no longer with us. She had passed in the peace and tranquility of Balmoral, amidst the highlands of Scotland. A place she loved, and a place that loved her.

When the young Princess Elizabeth was suddenly called to ascend the Throne on the unexpected death of her beloved father, King George VI, in February 1952, she made a commitment to serve her people and to dedicate her life to our service, pledging "I shall strive to be worthy of your trust."

Earlier in 1947, on her 21st birthday, Princess Elizabeth, the heiress presumptive to the Throne, had shared with the world the vow which she would live out to the end: "I declare before you all that my whole life whether it be long or short shall be devoted to your service."

Service - Duty - Sacrifice - Faithfulness; these were the hallmarks of Her Majesty's life and reign. As a young Princess, and as a mature Monarch, Queen Elizabeth II put duty, dedication to her people, and the well-being of others before all else. Sustaining her in this life of dedicated service was Her Majesty's deep, abiding Christian faith.

Over and over again, The Queen spoke of her faith in Jesus Christ; her belief in the tenets of the Christian religion; and the power of prayer in her life. The Golden Rule, a care of duty towards others, and the importance of living out

the Gospel message of Christ, formed the creed of her life and reign.

It was only two days prior to her death, that Her Majesty continued to fulfill the duties of Sovereign, appointing what would be her last Prime Minister of the United Kingdom.

That last picture of the Queen at Balmoral, stooped, frail, holding on to a walking stick, yet smiling and alert will be a lasting memory for so many of us who were privileged to know her as our Sovereign Lady, Queen Elizabeth II.

Surrounded by her family, with her eldest Son and Heir by her side, Queen Elizabeth II passed into eternity; joining her beloved husband of 73 years, her parents of blessed memory, King George VI and Queen Elizabeth, and her much loved sister, Princess Margaret.

Duty and service now claim the life of her heir, His Majesty King Charles III. We listened to his heartfelt tribute to his mother on his accession to the Throne. In the faces of the Prince and Princess of Wales, together with the other members of the Royal Family, are etched the marks of sorrow. They have lost a mother, grandmother, and great-grandmother; we have lost our Queen—a constant presence in our national life for over 70 years.

At the Memorial Service, following the horrific events of 9/11, the Queen sent a message to the people of the United States, which said simply: "Grief is the price we pay for love."

In our grief, we express our love; and in our remembering we give thanks to Almighty God for Her Majesty's years of devoted service and loving attention as our Queen. May she rest in peace; and rise in glory.

CANADA

ACCESSION PROCLAMATION

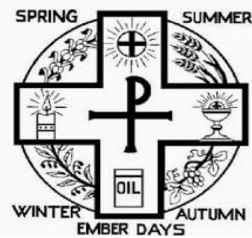
WHEREAS our late Sovereign, Queen Elizabeth the Second, passed away on September 8, 2022, by whose death the Crown of Canada vests in His Royal Highness Prince Charles Philip Arthur George;

We, the Right Honourable Mary May Simon, Governor General of Canada, assisted by His Majesty's Privy Council for Canada, proclaim that His Royal Highness Prince Charles Philip Arthur George is now, by the death of our late Sovereign, Charles the Third, by the Grace of God of the United Kingdom, Canada and His other Realms and Territories King, Head of the Commonwealth, Defender of the Faith, to whom we acknowledge faith and allegiance.

Given under my Hand and Seal of Office at Ottawa, this tenth day of September, two thousand and twenty-two.

GOD SAVE THE KING

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."*

Reflections of Autumn

David Jeremiah

MY childhood autumns hold precious memories—the fall revival at church, unpacking warmer clothing, hot cocoa, harvest moons, fires in the hearth, a well-stocked pantry, and best of all—FOOTBALL! I loved it.

The autumn of life is a strange mixture of nostalgia, blessings, and potential. It yields the harvest of seeds we've sown throughout life and braces us for colder days to come.

When life's autumn arrives, we look back and better understand the way God led us; but we still have work to do—the best and fullest. It's a good transition time.

"Autumn" only occurs once in the Bible. In Jude 1:12, false teachers are compared to "autumn trees without fruit," implying that autumn should be a fruitful season, the most abundant of the year. How can we take advantage of the "autumn of life"?

The Unchanging Nature of God

The seasons come and go, so focus on the God who remains unchanged and unchanging. "LORD, You have been our dwelling place in all generations. Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God" (Psalm 90:1-2).

There's a lot of unwelcome change in our world. Moral and societal changes bother us most when we turn on our television or glance at the magazines. We're painfully aware our kids are growing up in a world far different from the one we knew as children.

And personal changes—children leaving home, the passing of dear friends, and the slow, steady decline in our vitality and health. Sometimes we feel outdated at work.

But amid all the changes, one thing, one person, never changes—our eternal God. Remember this verse from "Abide with Me"?

*Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.*

Henry F. Lyte

J. I. Packer points out that God does not change. His life is always the same. His character is always dependable. His truth, ways, and purposes do not change. His Son does not change. He's the same yesterday, today, and forever (Hebrews 13:8).

His children will enjoy His fellowship a million years from now. The world may fade, the stars may fall, the seasons may change, and winter may come. But the God who has been our help in ages past is our hope for years to come. In Him we have permanence, stability, joy unshakable, and life unending.

The Divine Foresight of God

We've all suffered setbacks along the way. But God promised, "I will restore to you the years that the swarming locust has eaten. . . . You shall eat in plenty and be satisfied, and praise the name of the LORD your God" (Joel 2:25-26). His divine forethought knew it all in advance, and He can be trusted with what has happened to us in years past.

Our omniscient Savior knows the end from the beginning, and He will bless whatever is yielded to Him. Focus on His foreknowledge, providence, and sovereignty.

The Wonderful Blessings of God

The autumn of life is a great time to focus on God's wonderful blessings—family, friends, strength, shelter, provision, guidance, care, fruitful ministry, opportunities to serve, more time to pray and study His Word, and eternal life still to come.

During life's autumn, we have a richer perspective and can count more blessings than ever before.

A Renewed Commitment to God

Autumn is a good time to focus on your commitment to God. Some of the saddest words in the Bible are in Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved." If you've never made a commitment to Jesus Christ, do it now, while there is still time.

If you are a follower of Christ, remember to remain close to Him during the shifting seasons of life.

During autumn, we all know that winter lies ahead, but if winter comes, can spring be far behind?

❧ HARVEST PRAYER ❧

OALMIGHTY God and heavenly Father, we glorify thee that we are once more permitted to enjoy the fulfillment of thy gracious promise, that, while earth remaineth, seedtime and harvest shall not fail. Blessed be thou, who hast given us the fruits of the earth in their season. Teach us to remember that it is not by bread alone that man doth live; but grant that we may feed on him who is the true bread which cometh down from heaven, even Jesus Christ, our Lord and Saviour; to whom with thee, O Father, and thee, O Holy Spirit, be honour and glory, for ever and ever. Amen. BCP. p. 617.

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.

✘ REMEMBRANCE DAY ✘

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

On November 11th we will pause again to remember those who in the spring-time of their lives paid the ultimate price for our freedom and peace. We honour the thousands of soldiers, sailors and airmen who are buried in foreign fields or beneath the ocean depths.

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

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

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

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

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

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

The battle against evil, injustice, and tyranny requires the giving of self for the well-being of others; and sometimes, unfortunately, given the nature of man, it requires the sacrifice of life that others may continue to live – even as our Lord Jesus Christ declared to His disciples: "Greater

love hath no man than this, that a man lay down his life for his friends." (John 15:13)

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

Our nation has been truly blessed. God has guided us in times of peace and in times of war. In our remembrance, and in our acts of love and service, may we be worthy of the sacrifice of so many who have gone before us.

May we, in turn, be remembered by generations yet to come, that in serving God, we served His call to labour for peace and justice among the nations, 'that the day may be hastened when war shall be no more'.



"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.



SERENITY PRAYER

*GOD, grant me the serenity
to accept the things I cannot change;
Courage to change the thing I can;
and Wisdom to know the difference.*

*Living one day at a time;
Enjoying one moment at a time.*

*Accepting hardship as a
Pathway to peace.*

*Taking, as Jesus did,
This sinful world as it is,
Not as I would have it.*

*Trusting that You will make
All things right,
If I surrender to Your will.*

*So that I may be reasonably
Happy in this life,
And supremely happy with You
Forever in the next.*

Amen.

NOVEMBER 1 ALL SAINTS DAY ~ MASS 10:00 AM

NOVEMBER 2 ALL SOULS DAY ~ MASS 10:00 AM

NOVEMBER 3 RICHARD HOOKER, DOCTOR ~ MASS 10:00 AM
STUDY GROUP 10:45 AM

NOVEMBER 6 REMEMBRANCE SUNDAY
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM

NOVEMBER 10 COMMEMORATION OF FAITHFUL DEPARTED
MASS ~ 10:00 AM
STUDY GROUP ~ 10:45 AM

NOVEMBER 13 TWENTY-SECOND SUNDAY AFTER TRINITY
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM

NOVEMBER 16 PARISH COUNCIL MEETING ~ 1:30 PM

NOVEMBER 17 ST. HILDA, ABBESS OF WHITBY
MASS ~ 10:00 AM
STUDY GROUP ~ 10:45 AM

NOVEMBER 20 SUNDAY NEXT BEFORE ADVENT:
FEAST OF CHRIST THE KING
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM

NOVEMBER 24 ST. JOHN OF THE CROSS
MASS ~ 10:00 AM
STUDY GROUP ~ 10:45 AM

NOVEMBER 27 FIRST SUNDAY IN ADVENT
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM

DECEMBER 1 ST. ANDREW THE APOSTLE (*TRANSFERRED*)
MASS ~ 10:00 AM
STUDY GROUP ~ 10:45 AM

DECEMBER 4 SECOND SUNDAY IN ADVENT
'SCRIPTURE SUNDAY'
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM

DECEMBER 8 CONCEPTION OF THE BLESSED VIRGIN MARY
MASS ~ 10:00 AM
STUDY GROUP ~ 10:45 AM

DECEMBER 11 THIRD SUNDAY IN ADVENT
'GAUDETE SUNDAY'
MATTINS ~ 9:15 AM
SUNG MASS ~ 10:00 AM