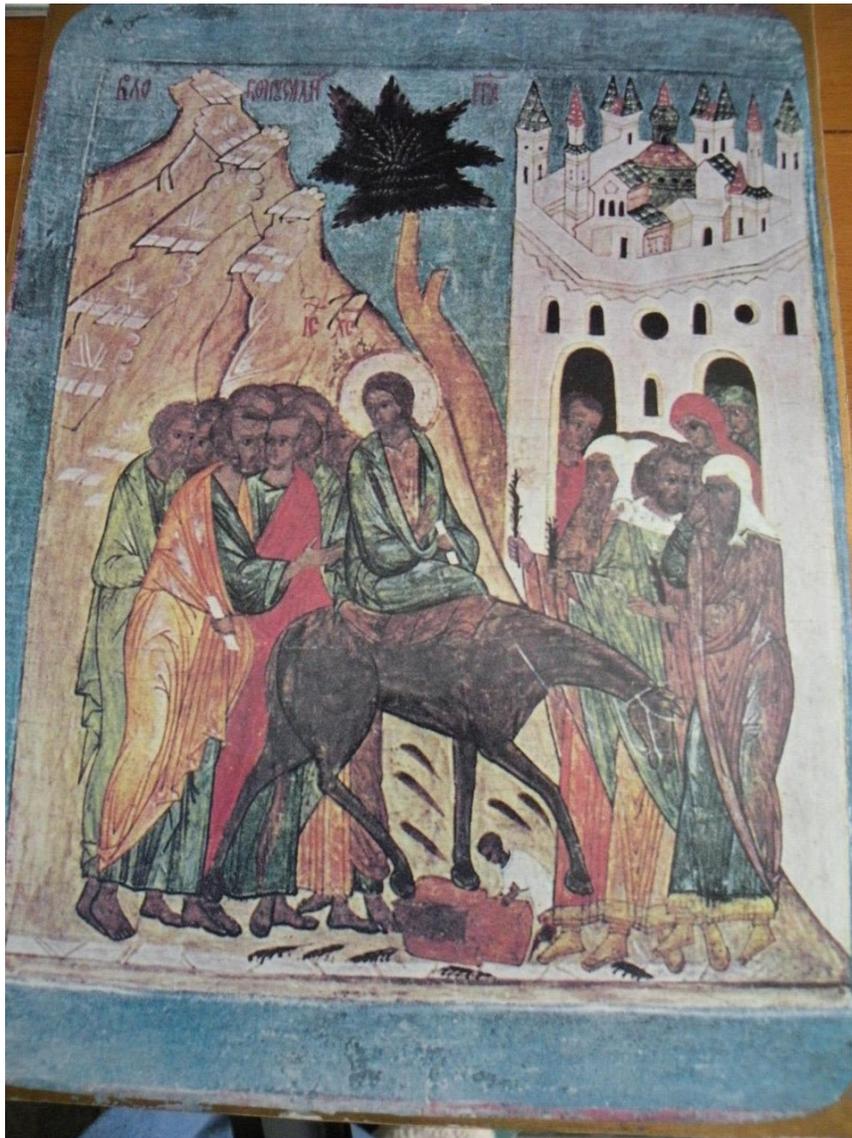


CHURCH OF ST. JOHN THE DIVINE
LENT/EASTER 2021

The **Diviner**



Pam Handley shares this wonderful Palm Sunday icon with us. She has also shared an interpretation of the icon by Bishop Eddie (see page 8)

A Letter from our Incumbent

I cannot believe it has been six years since I was rector of St. John the Divine. We have been incredibly fortunate over those six years to have had two wonderful priests to lead us. Now we are again looking for a priest to lead us. This time it is to become part of a union with the churches of Powassan (St. Mary's) and Callander. (St Peter's) I believe this is a very positive move as it will, I hope, allow us to attract a priest who will be with us for many years and will help us to reach out to others who as yet do not understand, what we already know, the God loves all things God has created.

At this present time, we are dealing with something that is out of our control. COVID-19 with all its variants has taken a toll on us all. As I walk through our church building, I still see the Christmas decorations. The Advent wreath and the wise men are still there. The creche holding the baby Jesus, the Shepard's and, of course, Mary and Joseph are still there.

Strange as this is, seeing this does not make me sad. It makes me think of the promise of Christmas. And as we approach Easter it becomes even more poignant for just as Jesus rose from the dead so will we, both here on this earth and in heaven to come.

We will, once again, fill our buildings with the sound of music, singing and sharing the peace. We will, once again, approach the altar and receive communion and what we are going through now will seem like a bad dream.

Our buildings are closed but our hearts are not. On Easter Sunday we can still welcome the risen Christ just as Mary did as she sat outside the tomb crying. Us not being in our buildings does not change the fact that Jesus rose from the dead for us.

Your interim pastor,

Grahame+

Prayer During the Vacancy of a Pastoral Charge

We are truly fortunate during this period of transition to have the Rev. Grahame Stap serving as interim incumbent of our church. The daily lenten devotions he has shared with us have been a wonderful comfort, and a great reminder that we are the Church, whether we can physically gather for worship in our building or not. I know we all look forward to the day when we can gather together once again on Sunday morning, greet one another in peace and worship together.

Stephen Kitzul has shared this prayer, adapted from the *Book of Common Prayer*, for us to pray while we wait for the arrival of our new incumbent.

Almighty God, you know the needs of your Church in every place: Look graciously at this time upon the people of this parish of St John the Divine; and give to us a faithful Pastor, who shall feed your flock according to your will, and make ready a people acceptable unto you; through Jesus Christ our Lord. Amen.

A NEW ISSUE AT LAST!

By Erik Rogers

I want to thank everybody for their patience. This issue was originally scheduled to be released at the **start** of Lent, but changes in our re-opening plan and competing priorities caused its delay.

I am so thankful for all the wonderful contributors to the Diviner who have helped put this issue together. Their submissions *are* the Diviner. Thank you also to Dawn who is assisting with printing physical copies of the Diviner to share once we can gather once again! (Although I hope many will opt to save a tree and read the Diviner on their tablet or other smart device). Thanks also to Larry Claus, whose example I hope to live up to as editor.

I would like to take this opportunity to invite everyone to bookmark our parish website: <http://www.stjohndivine.ca>. As the pandemic, and our time in a sort of exile from our usual habits, carries on I hope it continues to grow and be a useful tool in keeping us connected.

Pam Handley has submitted many photos from the various events our parish has hosted over the years. These can be found in our Gallery section (along with photos from our wonderful Musical Fundraiser that somehow seems like it was only yesterday, but also long ago).

The Sunday readings and a link to our deanery's online morning prayer service can be found on the homepage. For anyone who has not yet joined in for this service, I welcome you to try it. I have found it wonderful to pray on Sunday morning with people throughout the

deanery. Sermons have been given by many familiar preachers including Archbishop Anne and our own Rev. Grahame Stap!

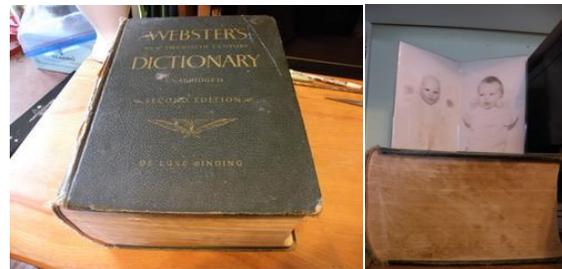
I do hope everyone enjoys the Lent/Easter 2021 issue of the Diviner. It's maybe a little thinner than we're used to. If there are any comments, suggestions or if you would like to make a submission for the summer edition of the Diviner, please email me: erikrogers444@gmail.com

DEVOTIONS FOR MARCH

By Pam Handley

Everyone has different memories, traditions and maybe expectations of Lent. When we

were much younger, the mantra was what are you giving up for Lent? Later on, the focus became what are you taking up for Lent? What message does Lent have for us today?



To me Lent is a time to take up extra studying and quite often the first book I delve into is a big green Webster dictionary which came to me in 1957 when my family first arrived in North Bay. When ordering a subscription to Chatelaine it also entitled one to a nearly 3,000-page dictionary. Not only did it make an excellent paperweight but later

on an excellent booster seat for the children after they graduated from highchairs.

Now they were sitting on a seat of knowledge and were bound to grow up to be very smart. Currently it is serving as a table for my ever-constant cat companion, who getting on in years, finds it easier to eat on an elevated surface. We recently learned from this weighty tome Lent is “The period of forty weekdays from Ash Wednesday to Easter, observed in Christian churches by fasting and penitence to commemorate Jesus’ fasting in the wilderness.” (p. 1037)

However, this definition still begs the question why is Lent called Lent? Much to my chagrin could not find the answer in a book so went to the internet where a plethora of information can be chosen from but what caught my eye was “Initially the word simply meant spring, and later became associated with the fast. The English word lent derives from the Germanic root for Spring (specifically Old English lencten; also, the Anglo-Saxon name for March – lenct (as the main part of Lent, before Easter, usually occurred in March)”. (28/01/12)

Going back to books Klauser tells us “the Commissions wished to keep Lent as free as possible from festivals in order to accord with the spirit of this season”. (p. 125) Also as you know the problem of setting a date for Easter has filled many books and discussions over many years, so we find Cascoigne maintaining The Venerable “Bede says that the local royal household in Northumbria was split down the middle. The Queen had gone over to

Roman customs, the King was still using Celtic ways. As a result, he explains, ‘when the King had ended Lent and was keeping Easter, the Queen and her household were still fasting”. (p.40)

There is a poignant passage where Peter J. Gomes writes “I hated Lent as a child because the Passion story that gained in momentum as we got nearer and nearer to Easter was all about my impetuous namesake, Peter. Poor Peter, he never got it right. He was always promising more than he could deliver. He walked on water, and then fell in. He promised never to deny Jesus, and then he did, not once but three times. His flaws were mine, his anxieties mine, and then, when I thought about it, his redemption and rehabilitation were also mine, and that was not so bad”. (pp186-187)

Dictionaries and books are wonderful companions when our favourite armchair beckons. Have just finished the novel by Martha Grimes, where we read “people went about their business, conversations undertaken in the hushed tones of pilgrims before the service begins. One crusty character sat with a cane and a dictionary, talking to no one, occasionally hemming as he turned a page and tapped his cane on the bare boards” (p 40)

However for more serious Lenten reading we are looking forward to a six-week study of the Archbishop of Canterbury’s book “Christ on Trial; How the Gospel Unsettles Our Judgment”, which is a Lenten Study to be led by our Rector. Maybe during Lent, you might like to meditate on this ancient little

prayer which is known as The Jesus Prayer or Prayer of the Heart:

“Lord Jesus Christ, Son of God, Have mercy on me a sinner”.

May you discover the message Lent has for you this year.

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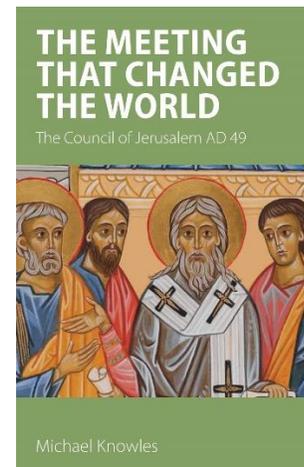
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THE MEETING THAT CHANGED THE WORLD: Thoughts inspired by Michael Knowles' book *by Stephen Kitzul*

In this day and age, with wonderful statements coming from the Presiding Bishop of the Episcopal Church Michael Currie, from the Bishop of Rome, Pope Francis, from our Bishop Anne and from our priest Beth, we must take hope and share in the Ministry of bringing the personal living Christ to all. Let's face it, when our leaders make statements that

disturb our life-long (errant) beliefs and present us with God-given interpretations, the ground moves! The people at Open Arms Café: are they sinners (volunteers and guests) or saints? The people at the Food Bank (volunteers and clients): are they sinners or saints? The women and men presiding at Sunday Liturgy, are they sinners, or saints? (Acts 15:7-12)



We, the people of God, today, are at a crossroads. For two thousand years, the Gospel has been proclaimed, yet we still kill, slander, deride, hit, imprison, and allow corrupt leaders to rule, all because of personal sin, vanity, lust. After four thousand years of this sort of thing, YAHWEH God had enough, and the WORD became flesh to tell us again THE WAY, but, we killed him, because we could not accept that there is no barrier to OUR FATHER, that YASHUA (Jesus) made it all right. Hmmff. We killed Jesus, and we kill daily millions of 'Jesus', because THEY accept the message of our Saviour and 'we' don't.

And so comes this wonderful book by Michael Knowles THE MEETING THAT CHANGED THE WORLD – The Council of Jerusalem AD 49. Let me quote from the back cover jacket:

“The Council of Jerusalem in AD 49 was the MOST IMPORTANT MOMENT IN THE HISTORY OF THE CHURCH. Without it, Christianity would not have become a world faith that has had a transforming influence on many cultures around the globe. In a close re-reading of the Acts of the Apostles, Michael Knowles explores how the Council’s decisions about the gospel as the good news FOR ALL PEOPLE, REGARDLESS OF GENDER, RACE OR BACKGROUND, remains a challenge for the Church today and asks of it questions about its life and practice which cannot be ignored if the Church wants to be credible to its own members and to the world.” (CAPS by the article author)*

And from the Introduction:

“The Council of Jerusalem, held in the year AD 49, some fifteen or more years after Christ’s death, has been called the most important meeting ever in the history of Christianity. That is some statement. It is, however, a correct one to make because if the Council hadn’t been convened and hadn’t taken the decisions it took on what constituted Christian belief, Christianity would not have survived more than two or three more decades. The Council enabled Christianity not just to survive, but to grow and expand by establishing it as a religion distinct from the Judaism that had given it birth. The Council established Christianity as a religion distinct and separate from all others, and by reason of the decisions it made, made it possible that Christian beliefs could be placed before all humanity with genuine confidence that they might be accepted. Christian beliefs have an understanding and a perspective on the nature of God and on humanity which are different from

those of all other religions, cultures and philosophies of life. With that achievement the Council changed the world.”

So now, take out your Bible, and read these four statements of Peter recorded in Acts and expanded by Knowles in his book:

1 *“Men, brothers, you know that in the early days God made his choice among you that from my mouth the Gentiles should hear the word of the gospel and believe.” (Acts 15:7; pg 249 in the book)*

2 *“And God, who knows the heart, bore witness to them by giving the Holy Spirit to them just as he did to us. And indeed he made no distinction between us and them, cleansing their hearts by faith.” (15:7; 252)*

3 *“Now, therefore, why are you tempting God by putting a yoke upon the neck of the disciples which neither our fathers nor ourselves were able to bear?” (15:10; 258)*

4 *“NO, WE BELIEVE THAT IT IS BY THE GRACE OF THE LORD JESUS THAT WE ARE SAVED, AND IN THE SAME WAY SO ARE THEY.” * (15:11; 262)*

Michael Knowles, THE MEETING THAT CHANGED THE WORLD The Council of Jerusalem AD 49. Sacristy Press, UK, 2019

THE ENTRY INTO JERUSALEM

The following (submitted by Pam Handley) is a description of the icon on the cover of this issue of the Diviner as described by Bishop Eddie.



In the Icon entitled the Entry into Jerusalem, Jesus is seated on a donkey. He alone wears a gold colour underneath. The gold reveals that essentially, he is a heavenly figure. Most often, the whole background of Icons is colours golden to show that it is a story with a heavenly meaning behind it. In the nimbus or the halo around his head one can barely distinguish the three-fold sections which indicate that he is one person of the Holy Trinity. It is just possible to see the Greek letters alpha and omega in the fading paint of the halo.

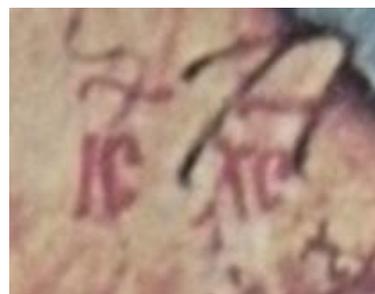


Jesus bears [in] his hands one of the scrolls which only he is able to open (as in Chapter 5 of Revelation). The thought is that judgement depends upon the response of people to the messiah. In

riding into Jerusalem his is fulfilling the prophecy of Zechariah about the Kind entering the city on a donkey.

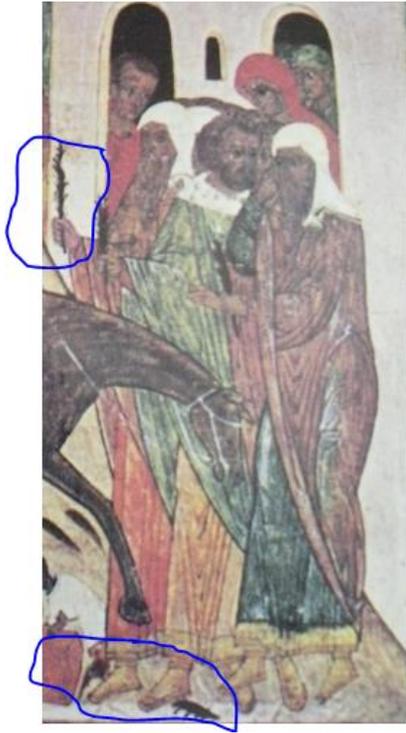


The other figures in green are the apostles who eventually are those who are filled with the spirit at Pentecost. The Icons do not stick strictly to historical sequence. The Apostle with the golden garment outside the green is Peter. He also carries a scroll because Jesus has given the apostles the authority to loose and to bind that is to share his judgement. (whose soever sins ye remit they are remitted, whose soever sins ye retain they are retained.) The apostle wearing the red colour outside the green is the apostle John, the red is the sacrificial love. John is the beloved disciple.



Above the Halo of Jesus is the abbreviation of Jesus name in Greek.

“The days shall come upon you when your enemies will dash you to the ground and your children within you...ant they shall not leave one stone upon another”.



In [the] lower area of the Icon we see a child depicted and two stones which are not resting upon another.

Branches of the tree can be seen on the ground and held in the hands of the townspeople.



The palm tree is mentioned in the Account of the event in John’s gospel.



“7D” HOLOGRAM VIDEO

Have a look at this interesting illusion submitted by Pam Handley

The mountains behind Jesus and the Apostles is representative of the Mount of Olives, and the structure represents the city where the people are coming out to greet Jesus.



The iconographers are interested in symbolism and not in accurate proportion or realistic reproduction of the scene. In Luke’s account of the Triumphal Entry, we read:

<https://youtu.be/rC7Hbjj2Zpl>

Upcoming Holy Days, Memorials and Commemorations

Submitted by Erik Rogers

The Church Calendar has many Holy Days, Memorials and Commemorations in the upcoming months. Not included in the list are Easter (April 4th), Pentecost (May 23rd), and Trinity Sunday (May 30th) which are Primary Feasts and take precedence over other Sundays, Holy Days, etc.

For those interested in learning about the lives of Christian saints, the book [For All the Saints](#) is available as a free resource from the Anglican Church of Canada's website and contains brief descriptions of the various people commemorated by the church as well as collects.

<https://www.anglican.ca/about/liturgicaltexts/>

HD – Holy Day

Mem. – Memorial

Com. – Commemoration

April

1	Frederick Denison Maurice, Priest, 1872	Com.
2	Henry Budd, First Canadian Native Priest, 1850	Com.
3	Richard, Bishop of Chichester, 1253	Com.
4	Reginald Heber, Bishop of Calcutta, 1826	Com.
9	William Law, Priest and Spiritual Leader, 1761	Com.
11	George Augustus Selwyn, First Missionary Bishop of New Zealand, 1878	Com.
21	Anselm, Archbishop of Canterbury, Teacher of the Faith, 1109	Mem
23	George, Patron of England, Martyr, 4 th c.	Com.
24	Martyrs of the 20 th Century	Mem.
25	Saint Mark the Evangelist	HD
29	Catherine of Siena, Reformer and Spiritual Teacher, 1380	Mem.
30	Marie de L'Incarnation, Educator and Spiritual Teacher in New France, 1672	Com.

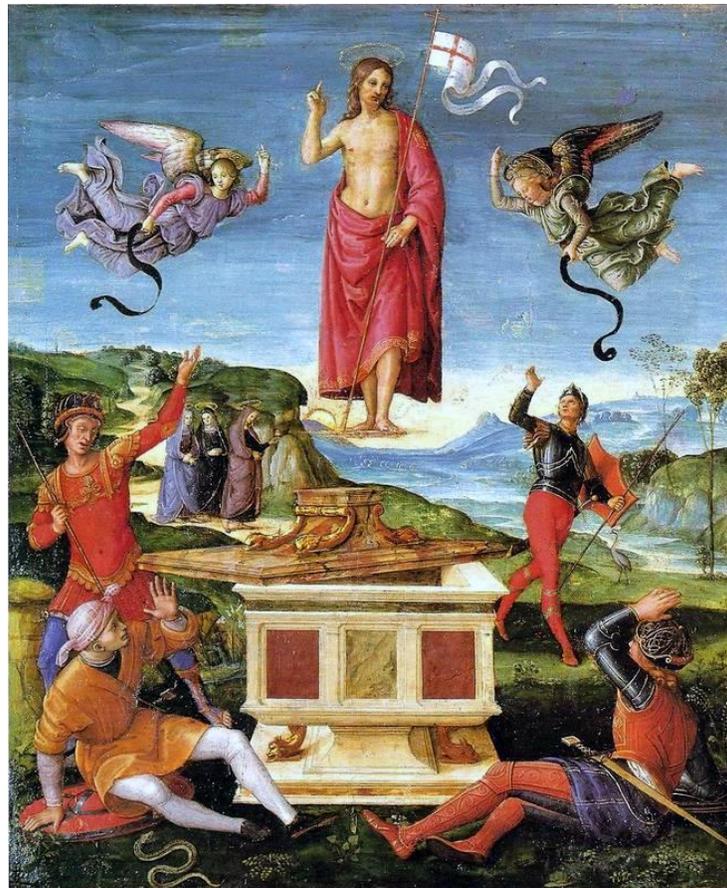
May

1	Saint Philip and Saint James, Apostles	HD
2	Athanasius, Bishop of Alexandria, Teacher of the Faith, 373	Mem.
6	Saint John, Apostle and Evangelist	HD
8	Julian of Norwich, Spiritual Teacher	Com.
12	Florence Nightingale, Nurse, Social Reformer, 1910	Com.
14	Saint Mathias the Apostle	HD
19	Dunstan, Archbishop of Canterbury, 988	Com.
25	Bede, Priest, Monk of Jarrow, Historian and Educator, 735	Com.
26	Augustine, First Archbishop of Canterbury	Mem
31	The Visit of the Blessed Virgin Mary to	

	Elizabeth	HD
June		
1	Justin, Martyr at Rome, Teacher, c.167.	Mem.
2	Martyrs of Lyons, 177	Com.
3	Martyrs of Uganda, 1886 Janani Luwum, Archbishop of Uganda 1977	Mem.
4	John XXIII, Bishop of Rome, Reformer, 1963	Com.
5	Boniface, Archbishop of Mainz, Martyr, 754	Mem.
9	Columba, Abbot of Iona, Missionary, 597	Mem
11	Saint Barnabas the Apostle	HD
16	Joseph Butler, Bishop of Durham, 1752	Com
18	Bernard Mizeki, Catechist in Rhodesia, Martyr, 1896	Mem
22	Alban, First Martyr of Britain, c. 304	Mem
24	The Birth of Saint John the Baptist	HD
28	Iranaeus, Bishop of Lyons, c.202	Mem
29	Saint Peter and Saint Paul, Apostles	HD

Source

“The Calendar” *The Book of Alternative Services of the Anglican Church of Canada*. Toronto: The Anglican Book Centre. 1985



The Resurrection of Jesus Christ (c.1499-1502)
by Raphael