



The Anglican Catholic Chronicle

*Newsletter of the Anglican Catholic Church of Canada
A Province of the Traditional Anglican Communion*

FEBRUARY 2013

WE open the month of February with the beautiful Feast of Candlemas: The Presentation of Christ in the Temple and the Purification of the Blessed Virgin Mary. On this Holy Day in the Church Calendar we recall the promise of God that He would suddenly come to His temple, and through the life, death and resurrection of His Son, our Lord Jesus Christ, bring salvation to a sinful, fallen world.

Candlemas has been observed by the Church since the year 350 AD. One of the distinctive rites celebrated on Candlemas (hence its name) is the blessing of candles. Candles, which are blessed, distributed, and lit while the *Nunc Dimittis* is sung, are carried by the faithful in procession commemorating the entrance of the Christ Child, the 'True Light', into the Temple in Jerusalem. There His Mother Mary, together with St. Joseph, encounter the aged Simeon, who filled with the Holy Spirit, pronounces the beautiful words of the *Nunc Dimittis* and prophesies that this Child shall deliver His people from their sins and be the true Light of the nations. Amidst this glorious proclamation comes also the bitter prophesy to the Blessed Virgin Mary, that a sword of sorrow would pierce her heart. It is a reminder to each of us that to follow Jesus, the Light of the world, is to walk the way of the Cross, and to bear suffering and sorrow for His sake.

With Septuagesima Sunday (Jan. 27) comes the Pre-Lent Season. This is a time of preparation for the great fast of Lent. It is meant "to call us back from our Christmas feasting and joy, in order to prepare ourselves for fasting and humiliation in the approaching time of Lent." (Wheatley) In making this transition, we need to remind ourselves that the Babe of Bethlehem is also the Christ of Calvary. The three Sundays before Lent are called respectively, Septuagesima, Sexagesima, and Quinquagesima. The Epistles and Gospels appointed for these three Sundays encourage us to reflect upon the virtues that are necessary for

holiness of life: faith, hope, love, prudence, courage, temperance, and justice. The object of these virtues is our happiness on earth and our eternal blessedness in the world to come. We enter into Septuagesimatide with minds open to learn about the virtues necessary for holiness of life; and in fervent prayer that the grace of Christ may fill our lives and remedy our sins.

On February 13th the Church will mark Ash Wednesday and begin the solemn days of prayer, fasting, and self-denial that mark the holy Season of Lent. And so, as we enter into Lent, let us be mindful of our obligations as Christians. Lent is the ideal time to focus our mind, spirit, and body on the things of God. It is a Season in which we are called back to the things which matter most; it is a time of reckoning, repentance, and renewal. Lent provides each of us an opportunity to reflect on our lives and on God's place in it. We are exhorted to examine our thoughts, words, and deeds in light of His commandments; and to undergo a *metanoia* -- a change of heart -- that our old lives may be transformed into the likeness of our Lord and Saviour Jesus Christ.

Lent also draws us back to a simpler life -- a life focused on God and His saving actions in our lives. Through abstinence, fasting and self-denial we are provided opportunities to spend time with God in prayer and meditation. By forsaking some temporal nourishment and entertainment we are able to partake of eternal nourishment, fortifying our spiritual lives by meditating on God's holy Word, and by a more dedicated regular reception of Holy Communion, wherein we are nourished by the spiritual food of Christ's Body and Blood in Holy Communion.

Finally, the Season of Lent is also a time for a renewed prayer life. Prayer is our soul's conversation with God, a time to listen to God and what He has planned for our lives; a time to share with God the things of our own lives, seeking His counsel and guidance.

May you be richly blessed with a Holy Lent.

THEREFORE, CHOOSE LIFE....

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live."

Deuteronomy 30:19.

THROUGHOUT the 20th century and now into the 21st century, Western civilization has witnessed a struggle between two radically opposed philosophies of human life: the traditional "sanctity of life" ethic and the new "quality of life" ethic. The "quality of life" morality judges human lives by the standard of "quality", and by this standard it declares some lives not worth living and the deliberate "termination" of these lives morally legitimate. The opposite "sanctity of life" ethic is taught by all the great religions of the world, is the foundation of our historic Judeo-Christian laws respecting human life, and is the basis of the Church's teachings about the Fifth Commandment. In the late 1970s early '80s, the Law Reform Commission of Canada produced a working paper on the merits and application of these two 'ethics' to Canadian public policy. The emergence of a "quality" based public policy on human life is not new; it first received public acceptance in the work and publication of a group of German doctors before World War II, entitled *Life Unworthy of Life*, which became the basis of the Nazi medical practices.

It is important for us, as Christians, to understand the criteria of both the traditional "sanctity of life" ethic and that of the "quality of life" ethic, if we are to make a meaningful contribution to the debate on the beginning and end of human life in our secularized society. For all of us in this Parish, these issues are of extreme importance as their outcomes may well determine our future life-span as well as that of our grandchildren and great-grandchildren.

The "quality of life" ethic sets out the following criteria by which to judge the viability of human life:

(a) Whether the human life is *wanted* by another. Today this is usually applied to unborn children -- is the baby "wanted" by the mother, or predicted to be "unwanted" by "society"? If the answer is that the new life is deemed to be "unwanted" by either its mother or society, then it is thought morally right to take that life, in other words, to kill the unborn child.

(b) Whether the human life poses or will pose a *burden* upon the parents or society. This criteria is particularly evident when dealing with the severely handicapped, mentally or physically. If the unborn child, infant, young person or adult requires special medical treatment, care, support or education, then the question of that person's 'quality' of life as determined by subjective standards of feeling and desire become the measure by which that life is to be continued or terminated.

(c) Whether the person in question has "too much" pain. Today this is usually applied to justify euthanasia and assisted suicide -- the killing of the aged and the sick. In an age where pain and suffering are avoided or dwelt with through self-indulgence and substance abuse, there is no clear dividing line between "much" pain and "too much" pain. And with no objective criteria upon which to base one's decision in such a matter, once again the continuation or termination of life is based upon subjective standards of feeling and desire.

The traditional "sanctity of life" ethic, in turn, sets out three reasons for the sanctity of human life: its origin, its nature, and its end.

(a) Human life is sacred because from its beginning it involved the creative action of God, Who is the Author and Giver of life. Even primitive man instinctively understood this reality and felt a strong sense of the sacredness of human life; including the sense of shame and guilt attached to killing, especially the killing of the innocent.

(b) Human life is sacred because each human life remains forever in a special relationship with its Creator as a child of God, made in His image and likeness, endowed with an immortal soul and reasoning mind. Human beings are not things, objects of manipulation and control and design, to be judged by some other, higher standard of persons. There is no higher standard than God, the great "I AM". Human beings are not to be judged as worth more or less on some abstract, impersonal scale of health, intelligence, physical or mental ability.

(c) Human life is sacred because in its unique relationship to God the Creator, it finds in the eternal plan of God its sole end. Each life, each individual, each human being is unique, and each is equally and infinitely precious in the sight of God. God alone is the Lord of life from its beginning until its end.

From the Christian perspective, we must constantly be reminded that Jesus Christ our Lord became Incarnate, thereby sanctifying the human body and human life. He did not shrink from suffering and pain but rather endured the agony of His passion and death to redeem man from sin and death. He rose again from the dead and ascended into Heaven, thereby raising human life to the very heights of the heavenly court, placed at the right hand of God the Father. His birth at Bethlehem and His Cross on Calvary stand for the ultimate truth that God alone determines life and death. The Commandment, "Thou shalt do no murder" is a direct condemnation of the modern "quality of life" ethic. The halt, the lame, the blind, and the dumb; the child and the aged, the whole and the broken, were all embraced by Christ and welcomed into the Kingdom of God. What then should be our standard in determining those "worthy of life"?

Unfortunately, most of the fundamental questions of life and death, questions at the very heart of our morality as a society and as children of God, are being determined by an activist judiciary and not by our elected legislators. The courts have sought not only to interpret the law with respect to human life but to create new law where public policy and the consent of the governed has not been sought nor obtained. So long as Parliament continues to abdicate its responsibilities to defend human life, to establish and protect the right to life of the unborn child, the mentally and physically handicapped, the aged and the sick of our society, then we as Christians must make our voice heard in defence of the sanctity of human life. It is our God-commanded responsibility and our obligation as Christians and Canadians.

The *Affirmation of Saint Louis*, a founding document of the Traditional Anglican Communion, firmly declares:

Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

As Christians we are called by God to protect, defend and support the sanctity of life from conception to natural death. In this there can be no compromise, no equivocation.



IN AND AROUND THE ACCC

CONSECRATION AND ENTHRONEMENT

The Right Reverend Craig Botterill, Apostolic Administrator and Bishop Suffragan, is pleased to announce the Consecration of The Very Reverend Shane B. Janzen as a Bishop in the Church of God, and his Enthronement as Metropolitan and Ordinary of the Anglican Catholic Church of Canada (Traditional Anglican Communion) on Saturday, March 9th at 2 pm in the Cathedral Church of Saint John the Evangelist, Victoria, B.C. A Reception and Dinner will follow at the Fairmont Empress Hotel.

Clergy and Laity desiring to attend are asked to respond in writing by February 19th to the Cathedral Church Office at 980 Falmouth Road, Victoria, BC V8X 3A3, or by email at ccsje@shaw.ca so that numbers may be determined. The Fairmont Empress Hotel has given us a special rate for both the dinner and for guests wishing to stay at the Empress Hotel for the Consecration. Our group rate at the Fairmont Empress Hotel is \$151 per night (for 10 or more guest); there will be no charge for the Reception and Dinner as it is being hosted by the Cathedral Church of St. John the Evangelist.

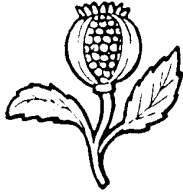
Any parishes or individuals wishing to give a Consecration gift to our new Metropolitan and Ordinary are asked to make a donation to the "Parish of Saint John the Evangelist", marking it as "Consecration Gift" – which will be used to defray the costs associated with Dean Janzen's new episcopal vestments and regalia.

*Parish of St Peter and St Paul, Burnaby &
Parish of St Michael and All Angels, Abbotsford*

Father Robert Short, together with his wife, Tami, and their four children have arrived safe and sound from Newfoundland, and taken up residence in their new home in Burnaby, BC. Father Robert and Tami look forward to getting to know the people, and sharing in the ministry and life of the two BC Lower Mainland parishes.

Holy Trinity Parish, Medicine Hat

Father Alan Edwardson, his wife, Alice, and their two children have arrived safely from Thunder Bay to take up residence in Calgary, Alberta. Father Alan will be the priest-in-charge of Holy Trinity Parish, Medicine Hat, while Alice takes up her nursing responsibilities in Calgary.



...from
MAGGIE'S
KITCHEN

SEVERAL years ago, I came across a little tidbit of useful information. It seemed that scientists had found a gene in some people predisposing them to novelty-seeking. Of course, a number of such genes have been found, predisposing, for example, to music, and to language acquisition, and now to religion – though in these three cases predisposing the whole human race (and why not, given that God Himself designed us!). But the risk-taking gene, along no doubt with many others, isn't universal. Actually, we've known for a long time that the basic outlines of personality are inherited. Which is why adopted children sometimes don't fit in (at least not easily) with their adoptive parents: their inherited personalities are a mismatch.

But the scientist who was being interviewed was, as I remember, at some pains to differentiate between such predispositions and the actual outcome in a person's character, which has at least as much to do with how that person was brought up. In other words, what I've inherited in the way of personality (and other characteristics as well, including the universal ones) is merely raw material, which may be shaped for good or for ill. It's no good blaming my genes for the way I've turned out.

Or my parents, either. I still have free will, and I can ask God to make something beautiful out of the mess I am. Whatever state I'm in, it's all raw material for Him. At any stage, He can remold me into what He intended me individually to be, if only I will let Him.

I guess that's why I so much enjoy reading the lives of the saints and other holy souls. I see in them not what they made of themselves -- that would merely discourage and intimidate, no matter what the heretic Pelagius claimed -- but what God (with their cooperation, of course) made of them. St. Bridget (February 1) had her habit of reckless generosity turned into true Christian charity. The St. Lawrence (February 3) who succeeded St. Augustine as Archbishop of Canterbury had his discouragement over failure turned into the constancy necessary for success.

In the case of Caedmon (February 11), God gave what was apparently not much there even as raw material: Caedmon, a mere herdsman, had neither talent nor training for poetry and song, yet in a dream he received these in such a measure that he is known as "the father of English sacred poetry". His dream-song began, "Now must we praise the Maker of the heavenly kingdom, the might of God and the thought of his mind ... "May our lives, whatever our genes, similarly bring praise to the God who made, and remakes, us!"

If, unlike Caedmon, you have no voice for singing, what with winter colds and flu, you might be interested in the ancient custom of blessing throats on the Feast of St. Blaise (February 3, along with St Lawrence), as still found in the Episcopal Church "Manual for Priests" of 1970. According to tradition, Bishop Blaise, on his way to martyrdom, stopped to heal a child who was choking to death from an obstruction in his throat. And before the Lenten fast is upon us (Ash Wednesday is the thirteenth of this month), perhaps you will find time to celebrate the life of Blaise or any other of the foregoing February saints remade in Christ.



BLAISE BISCUITS

These should be hard biscuits to be authentic, though how that would help sore throats is beyond me. The only recipe I could find (in Catholic Traditions in Cooking) was for a softer, lighter sort, though still different from our usual biscuit.

In a bowl, combine 1 egg with 1/2 cup beer and 1 Tbsp sugar. Stir in 2-1/2 cups biscuit mix (or 2-1/4 cups flour, 1 Tbsp baking powder and 1/2 tsp salt, sifted together). Roll to 1/2-inch thickness, cut into rounds, and place them, touching, on oiled pie plate. Bake at 375 degrees about 15 minutes.