



The Anglican Catholic Chronicle

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

JANUARY 2013

WE have celebrated with joy the Nativity of our Lord Jesus Christ; and now, as we enter upon the month of January, we welcome in the new secular year. On January 6th, we shall celebrate the Feast of the Epiphany, the Manifestation of Christ to the Gentiles. Unlike the secular world, the Christmas Season for Christians begins with December 25th and concludes on January 6th – the Twelve Days of Christmas.

December 25 is described in the Book of Common Prayer as “The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas Day.” The term *Christmas* comes from the old English word *christmasse*, Christ’s Mass. Christmastide is the name for the Christmas Season, the twelve days which mark the time between the Nativity of our Lord (Christmas Day) and the Epiphany or Manifestation of our Lord to the Nations (Epiphany).

In the early Christian church more stress was laid on Christ’s Passion, Death, and Resurrection, than on His Nativity. Thus for the first centuries of Christianity, Holy Week and Easter were the principal Feasts of the Christian Calendar. It was not until the fourth century that the Church began to celebrate December 25th as the day for the observance of the Nativity of Jesus Christ – Son of God and Sun of Righteousness (borrowing in part from the pagan festival of the winter solstice in which the triumph of the light over the darkness was celebrated).

Coupled with the celebration of Christmas is the Feast of the Epiphany on January 6th. The Gospel for the Epiphany is the story of the three Wise Men (*Magi*) who came to visit the infant Christ, bringing Him costly gifts symbolizing Jesus’ life and ministry: gold (king), frankincense (priest), and myrrh (passion and death for the salvation of the world). The Wise Men symbolize the non-Jewish peoples of the world, the

‘nations’, of every race, colour, and language, paying homage to the King of kings, Jesus the Christ, Who is the Redeemer of all mankind. We hear echoed in the Song of Simeon (*Nunc dimittis*) the significance of the revelation of Jesus to both the shepherds (Jews) and the Wise Men (Gentiles): “To be a light to lighten the nations (Gentiles), and to be the glory of thy people Israel (Jews).” Thus in the Feasts of Christmas and Epiphany we celebrate the revelation of God to His people in every time and place, of every race and tongue.

Throughout Epiphanytide we will be hearing again the many and varied ways in which our Lord Jesus Christ manifested His divinity and power to the world. The Propers for the Sundays after Epiphany as set forth in the Book of Common Prayer provide us with a sequence of Gospels which manifest the glory and set forth the divinity of Jesus. First, we learn of the divine wisdom as manifested in Christ’s teaching in the Temple at Jerusalem (Epiphany I). Next, we hear of the manifestations of divine power: Christ turning water into wine at the Wedding at Cana (Epiphany II); Christ healing the leper (Epiphany III); Christ stilling the raging storm by His words (Epiphany IV); Christ gathering in the wheat and tares of the world for judgment at the end of time (Epiphany V); and finally, Christ in the glory of His second Coming (Epiphany VI). [This liturgical year we will only observe two Sundays after Epiphany.] The Season of Epiphanytide exhorts us to an imitation and a manifestation of Christ in our lives and, in the light of His divine majesty, to steadfastness and hope in Him throughout the tribulations of our world.

Let us then go forth with renewed faith and hope as we enter upon the new year. Let us take with us the joy of Christmas, the truth of the revelation of Christ in Epiphanytide, and the love manifested in the Babe of Bethlehem, Who is for all peoples the Christ of Calvary.

A blessed Epiphanytide and happy New Year!



Primate's New Year Message

My dear brothers and sisters in Christ:

On behalf of myself, my family and all the Bishops and Vicars General of the Traditional Anglican Communion worldwide, I take this opportunity to wish you all a blessed and prosperous 2013.

Thank you for the support and prayers you have given your leadership in 2012. It has been a year of challenges, but we have triumphed over adversity by the power of Jesus Christ Our Lord, and the Traditional Anglican Communion has emerged far stronger than before, and is ready to embrace the New Year with vigour and determination as we carry the Gospel into the world and follow our Lord's command. I urge you to spend time in prayer this New Year, and to pray for the peace of all Christians and the Traditional Anglican Communion in particular. We have many who would try and disturb and disrupt our peace, but theirs is a way of darkness and not the way of Christ. As we focus on Christ and His Gospel, all these other matters will fall away and the purity of the Gospel will shine through.

The words of the Apostle Peter are as true today as they were so many years ago:

"Be sober, be vigilant, your adversary the devil, like a roaring lion walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

Do not allow any man to disturb your inner peace, or shake your trust in Jesus Christ Our Lord. He is with us, and will guide us through whatever trials that the New Year may hold. We trust our Good Shepherd and the Guardian of our souls, and He alone will sustain us, bless our health and protect our families.

May God be with you all.

Archbishop Samuel P. Prakash

Acting Primate

Traditional Anglican Communion



IN this new month and new year we move from the Holy Season of Christmas to the Season of Epiphany. It is the Season in which we celebrate the manifestation of the Godhead of Jesus as our Lord and Saviour. It is a Season when we celebrate, amidst the darkness of winter, the Light of the world!

To understand the Epiphany of our Lord we need to go back to the beginning, to the very dawn of creation, to the beginnings of mankind. It is there that we encounter the first manifestation of God, as Creator. Holy Scripture records that in the beginning God created the universe and within this universe He created the earth. God populated His creation with creatures of His own making and design. As the crown of His creation, He created man -- male and female, giving them dominion over all He had created; subject only to God's loving order. The Bible goes on to relate that, despite being provided by God with everything needful for life and happiness, man rebelled and rejected the love of God for love of self. However, even with the sinful selfishness of man, God did not abandon mankind to the curse of sin and death. Instead, God entered into a covenant relationship with us, setting out the laws whereby mankind was to find health and salvation; and within this covenant promising to save His creation from the bondage of sin.

We are told that as part of God's manifestation to man, He revealed Himself as El Shaddai, the 'Almighty God'. He established a covenant with Noah, saving Noah and his family from the dissolution of the world. Through the Noaic Covenant mankind was able to search for and find God in His creation, and in the divine laws written upon their hearts. Yet the ancient Noaic Covenant, though universal in nature, was nevertheless distant and had become obscured by man's continued sin.

Into this state of affairs, God again manifested Himself, this time to a wondering nomad and his wife, Abraham and Sarah. God made a covenant with Abraham, choosing him and his descendants as God's own people, setting them apart from the other nations of the world. By this Covenant, if a man was born of the seed of Abraham and circumcised on the eighth day (as was our Lord, the day we commemorate as the Octave Day of Christmas, January 1st), he was in a covenant relationship with God and became part of God's Chosen People. Through Moses and the prophets, the Chosen People were given the Law, which was to regulate their faith and provide the means by which, through faith, they might abide in the peace and love of God.

But the story of God's love for His creation, and His desire to manifest His love, forgiveness, and grace does not conclude with the Chosen People, Israel. In the fullness of time, God would complete His work of salvation, foreshadowed in the very Covenant which Israel claimed for its own -- the coming of the Messiah, and the manifestation of God on earth.

The Law and the Prophets had revealed God's nature and character to Israel (and through this Covenant to a waiting world). The Old Covenant revealed that God would manifest Himself beyond the Chosen People; to be the Saviour of all mankind. The Scriptures record: "All nations whom Thou hast made shall come and worship Thee, O Lord, and shall glorify Thy Name." (Ps. 86:9)

The fulfilment of the prophecies of Isaiah regarding the Gentiles was begun when the Wise Men crossed the desert on their way to Bethlehem that first Epiphany some twenty centuries ago. That visit marks the turning point in the religious history of mankind; and indeed looking backward in time, the turning point of the whole history of the world. A Star shining in the east, a sign sent by of the Creator, led the Wise Men to the place where the Christ Child dwelt; there to behold the most glorious sight ever seen, the manifestation of God on earth -- the Word made flesh in Jesus Christ, the Son of God and Son of Mary.

The divine revelation of God through time, leading up to the final and everlasting Covenant in His Son Jesus Christ, reveals to us how varied and mysteries are the ways God speaks to His

people. In His infinite love and compassion, God has reached out to men and women in every age, language and circumstance, to reveal His redeeming love. To the Wise Men, the humility, simplicity, and silence of the manger, spoke to them, more eloquently than words, of the wisdom and glory of God. By the presence of these three Gentile sages, the peoples outside the Abrahamic Covenant were drawn into the light of God's grace and mercy. By their worship and offering of gifts, the people 'who sat in darkness and the shadow of death' knelt before the Redeemer King, and acknowledged Jesus as Lord and Saviour.

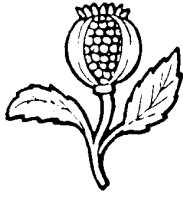
The manifestation of God in His Son would continue beyond the manger in Bethlehem. In the Gospel we hear of the Child Jesus addressing the elders in the great Temple in Jerusalem -- manifesting the Wisdom of God to the very teachers of the Word -- He who is Himself the Word of God come to His Temple. Later, as a Rabbi, our Lord would guide the teachers of the Law in the way which they did not understand; revealing Himself to the people of the Old Covenant as the Wisdom of God manifest to the world.

Throughout the Season of Epiphany we will hear the Scriptures proclaim the manifestations of God's presence in and through His Son, Jesus. For the Season of Epiphany celebrates the going forth of the Word of God to reveal His saving grace to all peoples in all times. A truth that is all the more important in our modern world of pluralism and relativism.

Epiphanytide is also our time as Christians to shine forth in the world -- to manifest the presence and power of Christ in our lives. Saint Paul exhorts us to present ourselves 'a living sacrifice, holy, acceptable unto God'; and not to be conformed to this world, but to be transformed by the light of the Gospel, and the truth which is Christ. (Romans 12: 1, 2)

Following the example of our Saviour in the Temple, we too must be about our Father's business; manifesting forth His glory, His love, His power, and His saving grace in our lives to all we meet -- "until we see the vision of His heavenly glory" in the kingdom that shall not end.





...from
**MAGGIE'S
KITCHEN**

A blessed Christmastide to you all -- at least the last couple of days thereof -- and after that, a blessed Epiphanytide!

It was my luck more than a decade ago to show up with suddenly elevated cholesterol levels just a month before Christmas. I was given until the end of January to see if dietary and exercise changes worked. They didn't. But in a way I was grateful not to have to go through sweets withdrawal after the Twelve Days. And for the shove to get my sluggish body moving!

The really hard thing to face then was that the cholesterol problem is probably hereditary and I might not be able to make it go away. I began to realize just how much I like being in control of my life, and not of my body only: "I am the captain of my soul, I am the master of my fate" and such drivel. The heretic Pelagius taught that we could save ourselves -- pull ourselves up by our own bootstraps, so to speak, if only we had the will. I wonder how certain he'd have been of that if his body had been less hale and hearty. Of course, he was talking about eternal salvation, but the possession of social graces and good physical health (Pelagius was the picture of success) tends to make one a bit cocky about one's spiritual state. Psalm 49 might have been written about him: "Man being in honour abideth not; he is like the beasts that perish. This is the fate of them that are foolishly confident. . . While he lived, he counted himself a happy man; and men praise thee because thou doest well unto thyself."

And what did Jesus have to say about all this? "You cannot make one hair white or black" (though with a bit of Grecian Formula you might think you can). On the other hand, "Even the hairs of your head are all numbered" by your heavenly Father. Therefore, "Fear not." "You may not be in control, but God is."

For many years now I've pondered Reinhold Niebuhr's famous "Serenity Prayer": "God grant me the serenity to accept the things I cannot change, the courage to change the things I can,

and the wisdom to distinguish the one from the other" (often phrased, "the wisdom to tell the difference"). The prayer has offered untold comfort to recovering alcoholics, among others, because it rejects the common North American notion that "You can do it!" regardless of what "it" is.

On the other hand, AA members learn that God can (and will) change some things -- things that must be changed -- things that they, on their own, can't. For instance, He can be trusted to give them the grace they need to stay off the bottle. He can take their little day-by-day prayers for help and turn them to victory. But only if they let go of those bootstraps.

Something from Mexico. I'll have to try it again with stand-ins for the never-healthy white flour and sugar. Though Mexicans would be horrified.

ROSCAS DE VINO BLANCO

Over moderate heat, cook the peel of half a lemon or orange in 1/2 cup canola oil, until the peel turns golden brown. Remove from heat and discard peel. Add 1 tsp anise seed to the oil; cool to room temperature. Add 1/2 cup white wine and 2 cups flour sifted with 1/4 cup sugar, 1/2 tsp salt, and 1/2 tsp cinnamon; beat to form a smooth ball, leaving the sides of the pan clean. (I put everything but the wine in my food processor, then add the wine and process till the dough forms a ball.) On an unfloured counter roll tablespoons of the dough into 6-inch ropes. Form into rings on an ungreased baking sheet, pinching ends together to seal. Bake about 20 minutes at 375 degrees. Dip hot cookies in a mixture of 1/4 cup sugar and 1/2 tsp cinnamon. Cool on racks. Makes about 2 dozen eggless, butterless, creamless but heavenly cookies. Their shape will serve to remind you of the Eternal God, in whom you will be placing trust each day of the coming year.

