



The Anglican Catholic Chronicle

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

MARCH 2013

From The New Editor

Due to the increased duties that the bishop-elect, The Very Reverend Shane Janzen is about to undertake, he had asked if there was anyone willing to undertake the editorship and publication of the monthly newsletter that the Anglican Catholic Church of Canada produces. After much prayer and discussion, I have volunteered to do so until such time as anyone else who is willing to produce the newsletter steps up to the plate.

Submissions to the newsletter are most welcome and may be emailed to me at father.glenn.g@hotmail.com Mailed to: The Rev. Glenn Galenkamp, #77, 1300-12th Ave. Moose Jaw SK, S6H 6N6; or phoned in to me at the Rectory: 306-691-2715. I look forward to hearing from clergy and laity from across the country as we continue to publish this newsletter for the sharing of information and our Christian journey through this life.

We are looking for news, information about events past and up-coming, pictures, and articles about the life and Christian witness of individuals, groups and parishes throughout this vast country to which we minister. I look forward to hearing from you and am hoping that as we grow in our Christian faith we can support and encourage each other in the work that God has called us to.



Around the ACCC

On Saturday March 9th, the Clergy and Laity of our Diocese (in person and in prayer) will gather in the Cathedral Church of Saint John the Evangelist, Victoria, BC, for the Consecration and Enthronement of Dean Shane Janzen as the Fifth Metropolitan and Bishop Ordinary of The Anglican Catholic Church of Canada (Traditional Anglican Communion). God has raised up for us a new Shepherd, one who has ministered among us many years but who has now been called and set apart by Christ to be our Bishop and Chief Pastor, following in the footsteps of the Apostles.



But why do we need Bishops? A question which has been asked by some since the beginning of the Church. The Prayer Book Catechism tells us that it is the work of a Bishop in the Church of God “to be a chief pastor of the flock, to bless, to confirm, and to ordain, following the example of the blessed Apostles.” But there is more to this ministry than these simple words. Our bishops are called to live up to the standards set by God, to imitate the charity

and love of Christ, and to minister amidst the people of God called to be His own in the world.

St. Astorius of Amasea wrote: "Sketched out in the gospel in parables and hidden sayings, I find a man who is shepherd of a hundred sheep. When one of them left the flock and wandered off the shepherd did not stay with those who stayed grazing in the flock without wandering. On the contrary, he went off to search for the single stray, he followed it through countless valleys and ravines, climbed many difficult mountains, searched with great trouble in lonely places, until he found it. When he had found the lost sheep, far from beating it or driving it to return to the flock, he laid it on his shoulders and gently carried it back and returned it to its fellows. The Good Shepherd rejoiced more over this one that was found, than over all the others." This is the model of a Bishop in the Church of God, even today.

To live as a faithful Christian at this time in our world's history is not easy -- it never has been easy. To be a bishop leading Christians facing the trials and temptations of the world, the flesh, and the devil, is a daunting task. It demands a sure faith, a stout heart, and an intellectual capacity capable of discerning God's will in an ever complicated age of technological advances and biomedical breakthroughs. It demands a clear knowledge of Holy Scripture such that he can preach the word "in season and out of season" to an age grown weary of listening, yet clamoring to be heard in expressions of individual rights and self-determination. Saint Paul, writing to the young bishop of Ephesus, St Timothy, wrote that inspired by the faith received in Jesus Christ, "you must wage the good warfare, holding the faith and a good conscience...setting the believers an example in speech and conduct, in love, in faith, in purity." (1 Tim. 1:18; 3:12) St. Paul

goes on to write: "Aim at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses;...and keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ." (1 Tim. 6:11-14.)

These words are not meant just for the benefit of our new Bishop, they are meant for all of us -- that we may appreciate the great vocation to which Bishop Janzen has been called; and the onerous task to which he and his fellow bishops have committed their lives. Beneath the vestments of episcopal office must stand a man of God willing and able to imitate the life and sacrifice of his Lord, that others may come to the Cross and gain salvation.

We may not live in those parts of the world where Christians are persecuted and threatened with death; but we do live in a time and place where Christianity is nevertheless under attack; where the lonely old and the sick and handicapped are sometimes mistreated, neglected; and even advised to end their life quickly by a society so fearful of life that it must deal in death. Drugs, promiscuity, same-sex marriage, and a depraved indifference to human life -- these are the marks of our society here in Canada. But we face the world, the flesh, and the devil, not with hopelessness or despair, but with faith; faith in God's power to break through human misery and sin; faith in God that He will call able men to lead His flock with courage, strength, and wisdom. The Traditional Anglican Communion is part of the one, holy, catholic, and apostolic Church, where men and women of all ages and backgrounds can worship in spirit and truth. To be sure, the moral standards are high, the profession of faith traditional and

unwavering. But the love and compassion supporting the high standards of faith and morals are also strong and enduring. In the Anglican Catholic Church of Canada, the clergy and people have striven to be faithful to Jesus' commandments, in faith and in morals. In the words of a former TAC Primate, Archbishop Louis Falk, we have 'stood firm while the world around us has turned away from the Faith once delivered to the Saints'.

However, self-congratulations are neither becoming nor warranted. For it is to God that we give the glory and honour and thanksgiving. The decision to follow Christ, to be ruled and directed by God's Holy Spirit in every aspect of our lives, and in the life of this Church, is not easy nor taken lightly. Our Lord said: 'The way is narrow which leadeth unto life, and few there be that find it'. But the journey is worth the struggle; and what is more, in the company of Christ and our fellow Christians, we do not travel or struggle alone – the Cross stands ever before us showing the way to life and salvation.

Carmino deCatanzaro, Alfred Woolcock, Robert Mercer, Robert Crawley, Peter Wilkinson, Carl Reid, Craig Botterill – these men have, each in their own time and according to their own gifts and talents, lead the Church in this part of the Lord's vineyard. To this number have been added over the years others, clergy and laity, who have taken upon their shoulders the burdens and the joys of keeping faithful watch. Some, whom we have known and loved have gone before us; some from the early days remain among us still, ever fighting the good fight of faith. Each of us, whether we are new to the Church or a long-time member, must take our part in keeping the flame of faith burning brightly -- not only on Sundays and Holy days, but in our hearts and lives each day -- so that when our Lord returns in glory He will

indeed find a faithful people waiting and watching.

In Bishop Shane Janzen we have a chief pastor and spiritual leader who knows the faith, who knows the history and development of the Christian Church, an educator, administrator, a man of prayer, who is a faithful, traditional Anglican and devote Christian; one who is not afraid to speak the truth in season and out of season. As our Metropolitan and Bishop Ordinary, he will be called upon to admonish, reprove, beseech and rebuke his people in the name of God; being for us all "a wholesome example, in word, in conduct, in love, in faith, in chastity, and in purity". These are awesome responsibilities, and ones which Bishop Janzen neither sought for nor desired; but ones which are now his by divine call. We owe him our duty of service and our ready obedience; holding him up before God constantly in our prayers.

May God bless the life, work and apostolic ministry of our new Metropolitan and Bishop Ordinary, the Right Reverend Shane B. Janzen; and may Christ richly bless and preserve His Church in this Province and Diocese, and throughout the world-wide TAC.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church: Mercifully behold thy servant, Shane, called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, ever one God, world without end. Amen.



About Our Easter Faith

The strong and joyful season of Easter carries a message of great hope. It is, in fact, all good news at this time of the Christian Year and the readings, colours and music in our churches encourage this bright and positive atmosphere. Underlying the good news of the Resurrection is something far more serious that needs our consideration. In each of the post-Resurrection appearances to his disciples, Jesus shows them his hands and side.

He makes them aware of the continuing existence of the marks of his suffering on the cross. This was particularly true of the meeting between Jesus and Thomas. Thomas was confronted by the real and vivid scars of the Saviour – a most painful reminder of the recent events.

Shouldn't the Resurrection have wiped out those terrible marks and restored Jesus to some kind of perfection? Why did he make such a point of showing his hands and feet to the disciples? The answer lies in the nature of sin itself.

Sin was the cause of the suffering of Jesus. Sin was the cause of all the pain and horror of that Good Friday. Not the sin of Jesus, for he was pure, and not the sin of someone else ... but OUR sin, yours and mine. Ours were the specific sins that pinned him to the tree and ours are the sins that have wounded our Lord. It must be conceded that every act of sin leaves its mark, either on the sinner or on some other victim in the process – and so here, ours are the sins that have left their mark on Jesus.

Ours is no faith built on 'cheap grace'. There has been an act of such enormous love and sacrifice that we stand amazed and humbled. The sending of His Son was the ultimate act of love by the Father and we are the recipients of His divine favour...BUT... we cannot forget the cost and we may not forget the reason for those wounds.

Perhaps a time spent in reflection on the wounds of Christ will enable you, the reader, to consider afresh the need for a revised way of life? Are there habitual sins that need to be dealt with and brought to an end? Is there a 'cycle of carelessness' that is wounding Christ again and again?

Whatever our situation, wherever we are in the walk of faith and life, the wounds of Christ speak to us and confront our complacency. If Jesus took our sins seriously enough to die for, then what should our attitude towards them be?

The man or woman of real faith will cringe when realising the cost of salvation. Strangely enough, it only seems to be when we are much closer to Our Lord that we begin to realise the impact of our past and present conduct.....

Go to the post-Resurrection appearances again and consider afresh the wounds of our Lord.

The readings are: Matthew 28:16-20 Luke 24:36-49 John 20:19-29



Around The TAC

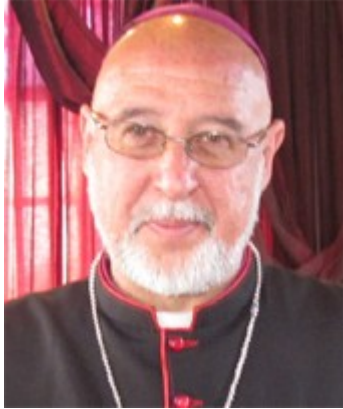
The Story of
The Anglican Church in Southern Africa
(TAC)

We began our journey in 1993, as we were unable to agree with the liberal agendas being pressed forward in every Diocese of the Church of the Province of South Africa (Anglican). We decided then to 'continue' in the faith of our fathers, using the Book of Common Prayer and pressing forward in the teaching of the Catholic Faith as it had been passed to us.

We had to leave our big churches and begin meeting in houses and garages. Our clergy had to find employment to sustain their ministries. It was not easy to live this Anglican life, but gradually, as our fortitude became known, and our integrity tested, we became more established and respected in our communities. We were, in

a real way, like the early church - beginning from nothing! How blessed to begin a work in simplicity and see it come to fruition...

It is 2011, and we have shown considerable growth, with parishes in South Africa, Botswana, Mozambique and Zimbabwe. We maintain a strong link with our



*Bishop Michael Gill,
Ordinary of the Anglican Church
in Southern Africa*

Traditional Anglican brothers and sisters in Zambia. We now have more than 60 parishes and outstations, and some 30 clergy, all of who are self-supporting. God has given us his blessing.

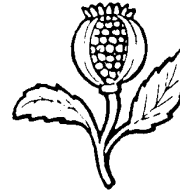
Our Vision and Mission stated below are simple and attainable. Our leadership is dynamic, responsible, hard-working and committed to pursuing excellence. There is no reason for us not achieving that which we have set before us. We are committed to living a fulfilled and lively Anglican life in the service of Christ Our Saviour.

We are the Anglican Church in Southern Africa (Traditional Anglican Communion, also known as Traditional Rite).

Mission: "Our mission is to recall Anglicanism to its heritage, to heal divisions caused by departures from the Faith, and to build a vibrant church for the future based on powerful local leadership."

Vision: "Our Vision is to double our presence in Southern Africa over the next decade. That includes parishes, projects and institutions"

For more information about the Anglican Church in Southern Africa, please visit their website at: www.anglicanlife.org



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

Once, years ago, I encountered a memorable short article by Terry Mattingly called "Learning to Preach in Fog", relating one man's experience:

The question was so simple that Haddon Robinson wasn't sure he had heard it correctly. "What is Christmas?" asked the man in the next airplane seat, once he learned that he was chatting with a seminary professor. The businessman thought he knew, since he was an ordinary American who had grown up surrounded by old movies and television specials. Then he asked, "What is Easter?" That led to, "What do you mean by 'resurrection'?" Robinson described the biblical accounts of God raising Jesus from the dead.

"This man said to me, 'Do all Christians believe that?' I said, 'All Christians should believe that.' Then he said, 'That's interesting. I think I knew about Christmas. But I didn't really know about Easter.'"

Shortly after reading this, as I was going over hymns for the Sunday service I asked our junior choristers what several of the words meant. Like "manna". Blank. Prompts. "Crackers?" These are kids who have been regular in church, coming with their parents and grandparents, regular in Sunday school, where they've had a Bible-based curriculum, and still regular, now that they are confirmed. They are consciously, intentionally Christian. But if they knew as little about math or social studies as they know about the Bible's contents, they'd never graduate.

By contrast, the kids who attended an after-school Bible club I once ran were spotty in their Bible club attendance and

no-shows at Sunday services, and came mostly from families which never darkened the door of a church and showed no interest in having them baptized. But they knew their Bible stories, by gum.

The difference? Exposure. The Bible club kids attended a two-room public school (now closed) where the day began with prayers and a Bible story. The teachers began at the beginning and read straight through, then began all over again. How many parents do that? Can you imagine the possibilities if they did?

We have suffered a great loss in the secularizing of the schools, but have done next to nothing to compensate for it at home. Forty minutes a week of Sunday school doesn't cut it, nor a week of Vacation Bible School or church camp in the summer, nor even an hour every Sunday in church, if that's all the exposure our kids get to the content of the Christian faith. They may be believers, but they'll never be informed believers. They'll be missing crucial pieces of armour in their lifelong battle against sin, the world, and the devil.

So we may lie awake at night, thinking of all the nifty and memorable ways we could present the stories, e.g., of the Patriarchs, and their meaning as "types" of Christ's work of salvation. That's all backwards. First expose the children (and their elders) to daily family Bible readings – even for two-year-olds the daily lectionary in the Prayer Book comes highly recommended! -- then, in time, they'll be ready for the meaning. Meanwhile, get rid of those hours and hours each day of exposure to soft-headed junk, or you'll just be adding one more channel for them to choose from.

So, a last word from Robinson: Our technological environment "communicates with images. It doesn't come out and argue. It just simply shows you pictures, day after day after day after day. Before

you realize it, in the basement of your mind, you discover that you have shifted your values and many times you've lost your faith."

EGGS WITH YOGURT AND GARLIC

For your ongoing Lenten fast, an ancient Middle Eastern meatless meal for two: Crush 2 cloves of garlic; mix with 1/2 cup plain yogurt and set aside. Heat 2 tsp olive oil in a small nonstick skillet. Break 3 eggs into the skillet; season with salt and pepper. Top with the yogurt, cover, and cook over low heat about 3 minutes. Serve with warm pita and a green salad. If your Lenten cooking is this simple, you'll have plenty of time for Bible reading!



SYNOD 2013

The 2013 Provincial/Diocesan Synod of The Anglican Catholic Church of Canada will be held on July 9-12, 2013 at the FCJ Christian Life Centre in Calgary, Alberta. The Parish of All Saints', Calgary will be the host parish; and Father Jim Schovanek has been asked to coordinate the logistics and arrangements. Clerical and Lay delegates to Synod will register the afternoon of Tuesday, July 9; following dinner at 5:30 pm, Synod will officially open with Evensong at 7:30 pm. The First Session of Synod will begin the morning of Wednesday, July 10th. Synod will conclude with Evensong on Thursday, July 11th. The final Mass will be held the morning of Friday, July 12th, followed by breakfast and checkout. Cost for those attending Synod this year will be \$315 per person double occupancy (all inclusive) for the three days; or \$375 per person single occupancy (all inclusive). The cost includes overnight accommodations at the FCJ Centre, three meals per day, snacks and beverages during breaks, and the exclusive use of the FCJ Centre for the duration of Synod. There is also free on-site parking. Registration forms and further information will be sent out to each Parish in early April.