



The Anglican Catholic Chronicle

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

JUNE 2012



IN this article I would like us to consider a word from St. Paul's Second Epistle to the Corinthians, 'God-ward', which is no longer found in our English vocabulary. I think that's a shame, but more importantly I think that's an indictment of our modern society - and a sign of what has

gone wrong with modern Christianity.

The word comes to us from the King James Version of the Bible, the Church of England's Authorised Version translated into English in 1611. To the people of that age, the focus of their faith, and the focus of their public worship was indeed to God-ward. They looked to Almighty God to reveal mysteries, to answer profound questions, to settle doubts, to give direction, to answer prayers. Not like our New Age society which turns to tea leaves, palm reading, tarot, transcendental meditation, astrology, wicca, metaphysics, druidism, crystals, neo-paganism, the occult, feng shui, and on and on and on. In fact, it seems today that people turn to anything but God.

So too in the focus of public worship. In 1611, indeed for nearly 2000 years the focus of Christian worship was to God-ward. The priest stood at the altar, together with the people, facing East, facing Jerusalem, the direction of the new dawn, the day spring from on high, together with the people awaiting the second coming of Christ, facing Jesus in the Sacrament of His Body, consecrated at Holy Communion, and reserved in this tabernacle.

The priest, in the ancient male line of Melchizedec, the priest who ministered to Abraham, in the line of Jesus Christ, the eternal High Priest, stood at the altar to offer sacrifice on behalf of the people. Stood at the altar at every Holy Communion in persona Christie, in the person of Christ, to re-present the sacrifice of Christ offered at Calvary. This was the focus

of our public worship for nearly 2000 years. Our worship was indeed to God-ward.

But then came the 1960's, and a spirit of public rebellion swept the world. People, especially the young, marched and protested against anything and everything "established". Their outward behaviour and even appearance boldly proclaimed this pathological need to change the established Order. I'm sure most of you remember all too vividly tie-died tee shirts and long hair and beards, peace symbols, marihuana, LSD, and unrestrained human sexuality.

Well a wind of change began to blow through the Church establishment at that time also. Churches began to wonder why Church attendance was down. No one was bright enough, it seems, to conclude that the trend was merely a product of those turbulent '60's - that if the Church just left well enough alone, had stood her ground - people would again fill the pews when the pendulum swung, when society returned to a more conservative equilibrium.

But the same pathological need for change which struck society struck the Church. With the Second Vatican Council of the Roman Church leading the parade, the Established Churches decided that they needed to "get with it", to "be hip", to be "cool", to be liked by the world. Ah yes, if they were less identified with the establishment, if they were more identified with the modern, liberal world, people would like them and would flock back to the Church. So ran the thinking of Church leaders and liturgical reformers. To be relevant, the Church had to conform to the world. No one seemed to remember Jesus' admonition that the world is our enemy, that we must not cater to or conform ourselves to the whims and ways of human society, but that in all things we must seek God and conform to his Holy will.

And so it began - the pathological need for change within the Church. Modern language liturgies and public worship, they kind where you

would never hear a word like to God-ward, were introduced to entice people to fill the pews.

The music was jazzed up, the ancient priestly vestments, which I think they forgot were prescribed by God and described in the Books of Moses, were cast aside in favour of flowing multi-coloured polyester vestments.

The liturgical colour for Advent, purple, being the colour of penitential preparation for the coming of our Lord, was replaced with bright blue - a party colour, the colour of celebration. No penitence or long faces in the modern, happening Church.

The B.C.P.'s prayer of humble access: was the first to go in the new liturgy. None of this humility, this we are not worthy stuff. In the modern, happening Church, bright blue rather than penitential purple, there was no room for gloomy repentance for sins. This was a new age, a new Church which embraced the power of positive thinking, no negativity here. We are what we make ourselves to be, we are the masters of our own fate.

But did they forget God? Did they forget that purple is the colour of Royalty and was chosen for advent in honour of him whom we were preparing to receive? Did they forget, in their zeal to be liked by the world that the Holy Bible says: "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise"? Did they forget, in this new focus, that sorrow and repentance for our sinful nature must precede any relationship with God?

As the focus of public worship shifted from being to God-ward and became directed solely towards feeling good, to meeting just to pat ourselves on the back, out came the altars from the wall. The priest in this New Age Church no longer stood together with the people facing God, rather he turned his back on God to focus on the circle of people who had come forward for mutual support and encouragement. The priest now "played" to an audience. He directed and choreographed what the English call "happy, clappy" - that is, the new feel good liturgy.

The focus of the new liturgy is inward looking; it is no longer to God-ward. This is the entire direction of all that is new age. We no longer look to God. Of course the altars are only a symbol, a sign of what has gone wrong. In the head long rush to be liked by the world, to conform to modern views of political correctness, other Anglican jurisdictions have

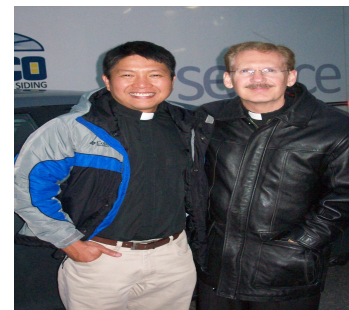
purported to ordain women to the sacred priesthood. No thought given to the ancient doctrine of the Church, of the teaching of the Fathers, or of Holy Scripture, just of what is politically correct.

All to please the masses. Similarly many Churches today will no longer take the unpopular view of Scripture which condemns abortion, but rather support what they euphemistically call "freedom of choice". They have ridiculed the absolute truth of God's Word and called it pluralism. They have worshipped other Gods and called it multiculturalism. They have endorsed perversion and called it alternative lifestyles. And so it goes on.

"Conform ye not to the world" Jesus said. How sad that so many of our Christian brothers and sisters have become so intent on filling the pews at the cost of what we are really called to be about. "What profiteth a man if he gain the whole world and lose his own soul" Jesus said. We traditional Anglicans have been accused by many of standing in the way of "progress" in the Church and of no longer being "relevant", but I for one take great comfort in belonging to a Church which can still boldly proclaim: *Such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but the sufficiency of our confidence is of God.*

+Craig Botterill

Acting Metropolitan/Apostolic Administrator



Bishop Botterill is pleased to announce that the ACCC has appointed its first full time Federal Prison Chaplain. The Rev. Dr. John Funelas is a distinguished academic, having taught at universities in Canada and the Philippines. Ordained in 1997, Fr. John has previously served as Chaplain to the National Bureau of Investigation in the Philippines, and is currently employed at the Federal Penitentiary at Warkworth, Ontario. We are happy to welcome him, his wife and family, to the ACCC.



PRIMATE'S MESSAGE

I greet you all most warmly in the Name of Our Lord Jesus Christ. I pray that the Holy Season of Pentecost and Trinity may fill you and your communities with the Gifts of the Holy Spirit. The Holy Scriptures exhort the people of God to live at peace with one another, and although this *ad Clerum* contains some issues that may appear to be of conflict, in reality, we are fully engaged in the process of restoring the "Peace of God that passes understanding" to the people and parishes of the Traditional Anglican Communion. Already, since the College of Bishops meeting in Johannesburg at the end of February, we have restored order and peace to many areas. Our Heavenly Father will enable us to conquer those who remain determined to sow discord within the Church of Christ Jesus our Lord. We aim to prayerfully restore the church as a place of spiritual comfort and tranquility.

As Acting Primate, it is my privilege and pleasure to address you on behalf of the College of Bishops of the Traditional Anglican Communion. Our vision is clear and our sense of purpose strong and The Traditional Anglican Communion is poised for a time of growth and stability. I am confident, both in my fellow Bishops and Vicars General, but most particularly in our Lord Jesus Christ, whose Death and Resurrection have brought us such a blessed and costly Salvation.

The College of Bishops of the Traditional Anglican Communion:

At the end of February 2012, Bishops and Vicars General from throughout the Traditional Anglican Communion met in Johannesburg, South Africa to discuss issues that have been long overdue. Members came from Zambia, Zimbabwe, Guatemala, United States of America, Canada, Southern Africa, Ireland, Australia, Japan and India. Apologies were received from England and Kenya. Nine of our twelve TAC churches were represented. The College of Bishops had been called and cancelled on a couple of occasions

prior to this, and it had become vital for us to meet. The meeting was formally constituted as a full meeting of the College of Bishops of the Traditional Anglican Communion, in accordance with the provisions as set out in the Concordat of the Traditional Anglican Communion. All active Bishops and Vicars General were invited to this meeting, although a few (most noticeably Archbishop Hepworth, Bishop Entwistle and Bishop Moyer) declined to attend. Bishop Nona, Bishop Garcia and Bishop Kajiwaru were not able to be contacted, although subsequently, Bishop Kajiwaru had been contacted and has given his full support to the College of Bishops meeting and the resolutions emanating there from. Retired Bishops were also invited, in the capacity of observers and advisors. Apologies were received and minuted from Bishop Falk, Bishop Campese and Bishop Stewart. There have been some detractors that have attempted to dismiss this pivotal meeting by referring to it as a meeting of a "few Bishops" of the TAC. It was, in fact, a fully constituted meeting of the College of Bishops of the Traditional Anglican Communion, and was held in a prayerful and deeply spiritual atmosphere, with all present aware of the gravity of their decisions.

The College of Bishops in Session, Johannesburg, February 2012

There were three main items for discussion at the meeting of the College of Bishops. Firstly, the matter of the careless lack of leadership from Archbishop Hepworth and his intended decision to resign as announced by the blogs and media; secondly, the issue of *Anglicanorum Coetibus* (2009) and the impact on our Communion, and lastly the focus of the work and witness of the Traditional Anglican Communion going forward.

a) *Archbishop John Hepworth*: The College of Bishops unanimously accepted the resignation of Archbishop John Hepworth with immediate effect. He is therefore as of 28 February 2012, no longer Primate of the Traditional Anglican Communion, and has no *locus standi* to act or to speak in any way on behalf of the College of Bishops of the Traditional Anglican Communion. His resignation also affected appointments he had made of Episcopal oversight, and the College of Bishops meeting allocated Bishops to various vacant jurisdictions within the Communion. His resignation, furthermore,

nullified any and all *ex officio* appointments held by him on *inter alia* the Board of the International Anglican Fellowship and Primate of the Anglican Catholic Church of Canada. The College of Bishops then appointed me as Acting Primate, unanimously and with immediate effect. I am humbled by their confidence in me and will endeavour to serve you all to the best of my ability. I undertake to uphold the integrity of our Anglican heritage. I am pleased to announce that Bishop Michael Gill (Southern Africa) will be the Secretary to the College of Bishops.

b) Anglicanorum Coetibus (2009) and the TAC response: As you are aware, the Roman Catholic Church made this document public in October of 2009 to enable disaffected Anglicans to enter the Roman Catholic Church. It was not a TAC-specific document. Although we had petitioned for an arrangement of intercommunion in 2007, this answer, although welcomed by some, left others disappointed. It does not recognise existing Anglican Orders or Sacraments. This was not acceptable to many members of the TAC. Some of our members have taken the step to be admitted as members of the Roman Catholic Church as per the terms and conditions outlined in *Anglicanorum Coetibus*. Bishops Mercer, Reid and Wilkinson have left the TAC for the Roman Catholic Church and we wish them every blessing on their journey. The meeting of the College of Bishops took the decision that although we are most grateful for the offer made in *Anglicanorum Coetibus*, we will, for the foreseeable future, continue as Anglican Christians. We remain fully committed to positive dialogue with the Roman Catholic Church into the future, and will make every effort to foster strong relationships with all Christian denominations.

c) The future of the Traditional Anglican Communion: Two full sessions of the meeting of the College of Bishops were devoted to this important topic. Firstly we explored a new and more efficient structure for the TAC to allow for greater regional autonomy and faster communication at local church level. This model was received with enthusiasm by the College of Bishops and will be presented at future Synods. Secondly, the members of the College of Bishops committed themselves and all the member churches to renewed efforts in the areas of Mission and Evangelism. The call of our Lord to

take the message of the Gospel to all people was embraced by all present with great passion and determination.

As the College of Bishops meeting drew to a close, there was a wonderful sense of brotherhood, of optimism and of unity of purpose in our calling as Christians. Our thanks go to the people of the TAC in South Africa for hosting such a good and successful meeting of the College of Bishops of the Traditional Anglican Communion.

The current situation within the Anglican Catholic Church in Australia:

a) Bishop John Hepworth: Following lengthy communication with Bishop Hepworth, I have taken the very serious decision of suspending Bishop Hepworth as Ordinary of the ACCA. He is no longer in control of the ACCA, and may take no decisions concerning its management and may make no appointments of any sort whatsoever. It is with deep regret that I have to inform you that further steps against Bishop Hepworth are being considered in the light of a document sent out by Bishop Hepworth openly advocating schism within the TAC. These steps are deemed necessary in the best interests of the church in Australia and indeed the whole of the TAC.

b) Vicar General Owen Buckton: is appointed as Administrator of the ACCA with the full confidence of the College of Bishops of the TAC and is mandated to take control of all matters material to the management of the church in Australia as of 18 May 2012. All clergy and laity in the ACCA are urged to give Fr. Buckton their full and prayerful support. This is mentioned as a result of a message to me with the copy of an ad Clerum from Bishop Hepworth, sent out after his suspension, and in defiance of the respectful instruction that he steps aside as Bishop Ordinary of the ACCA. Fr Kinmont is NOT the recognised Vicar General of the ACCA.

c) Bishop David Robarts: An attempt was made by Bishop Hepworth to have Bishop Robarts suspended in Australia for daring to seek clarification on serious matters pertaining to the management of finances in the ACCA. No due process for the removal of a Bishop, as set out in the *TAC Concordat* was followed, and at the College of Bishops meeting in February 2012, it was confirmed that Bishop David Robarts is and

will remain a full and active member of the College of Bishops of the Traditional Anglican Communion. He continues to minister with our full support and blessing. It is our understanding that an Ordinariate will be set up in Australia on 15 June 2012 in Australia, and that Bishop Harry Entwistle will be departing the ranks of the TAC on that date. Matters in Australia will proceed under Fr Buckton, and he is mandated to do all that would be required to address areas of grave concern within the ACCA.

General: Ordinariates have now been erected by the Roman Catholic Church in North America, England and Australia. Some of our people have joined an Ordinariate, but by far the majority have declared their intention to continue their journey of Faith as Anglican Christians. The Traditional Anglican Communion will continue to exercise Anglican faith and praxis, and will remain committed to dialogue with all Christian people. We envisage a strong period of growth for the TAC into the future. A new Traditional Anglican Church website has been setup at:

www.traditionalanglicancommunion.org

International Anglican Fellowship: We urge you and your parishes to support the work of the IAF in enabling Mission and Evangelism worldwide. We have included people from throughout the TAC on the Board, including businessmen from Africa and the USA.

In closing, I remind you of the words of St Paul, writing to the Church in Ephesus. He says: "I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge -- that you may be filled to the measure of all the fullness of God. *Eph. 3:16-19*

May God in His Mercy bless and keep you all in His care. May He have His hand upon you and your families. Please pray for me and for all the Bishops of the Traditional Anglican Communion as we seek to do God's work.

Your servant in Christ our Lord,
+*Samuel Prakash*
Acting Primate
Traditional Anglican Communion

IN AND AROUND THE ACCC

*Cathedral Church of Saint John the Evangelist
Victoria, British Columbia*

ON Sunday, May 6th, the Cathedral Church celebrated its Patronal Festival, joined by Bishop Craig and Angela Botterill. At the Sung Mass, which the Bishop celebrated and preached, one of our young 'twenty-something' men, Andrew Wilson, was Baptized and Confirmed, and received his First Communion. Following the Service, everyone gathered in the Church Hall for a special parish luncheon. Bishop Botterill spoke to the gathering about recent events within the TAC, as well as the future of the ACCC. Everyone left the luncheon encouraged and uplifted.



We were pleased that Bishop Craig and Angela were able to spend the rest of the week in Victoria doing some sight-seeing, as well as meeting with parishioners, the clergy, and with members of the Parish Council. On Wednesday, Bishop Botterill and Dean Janzen went over to Vancouver to meet with the Church Wardens from the two Lower Mainland Parishes. At the Thursday Eucharist, another parishioner received the Sacrament of Confirmation; and on the Friday our guests were winging their way back home to Halifax.

Deacon Glenn Galenkamp, will be with us for the months of June and July, completing his theological training leading to his priesting on July 28th. As part of his pastoral training, Deacon Galenkamp will be leading the Services of worship on Sundays at the Parish of Saint Peter and Saint Paul, Vancouver and the Parish of Saint Michael and All Angels, Matsqui.

*Parish of Saint Peter and Saint Paul
Parish of Saint Michael and All Angels*

THE two B.C. Lower Mainland Parishes have a new 'Curate-in-Charge', the Reverend Deacon Glenn Galenkamp, replacing the Rev. Michael Shier, who resigned his position and Anglican Orders to become a Roman Catholic. Deacon Galenkamp will be taking Services on Sundays in June and July at both the Parish of Saint Peter and Saint Paul, Burnaby, and the Parish of Saint Michael and All Angels, Matsqui. During his tenure as 'Curate-in-Charge', Deacon Glenn will be providing spiritual as well as administrative leadership to these parishes. Over the course of the summer, it is expected that a new full-time Rector will be selected and appointed.

*Parish of All Saints, Renfrew
Calgary, Alberta*

THE Parish of All Saints, Calgary, has a new website (www.allsaintscalgary.net). Be sure to check it out with its new additions, including homilies, music and liturgy, and contact information. Well done to Father Jim Schovanek and the good people of All Saints, Calgary!

*Parish of Saint Barnabas
Moose Jaw, Saskatchewan*

THE Parish of Saint Barnabas, Moose Jaw, continues to prosper. Father Jim Schovanek travels to Moose Jaw from Clareshome, Alberta in order to celebrate the Holy Eucharist one or two Sundays a month, with their Lay Reader, Raymond Mynett, taking Sung Matins on the other Sundays, while awaiting the selection and appointment of a new Rector.

*St. Michael's Parish
Fredericton Area, New Brunswick*

SAINT Michael's Parish was formed in 2003, bringing together the small congregations at the Chapel of the Annunciation, Kingsclear (under Fr Ron McBrine), and Our Lady of the Sign Chapel, Fredericton Junction (under Fr Richard Harris). We arranged to have Sunday Masses, as well as Christmas, Good Friday and Easter services, at the University of New Brunswick chapel in Fredericton, and Fr Harris was named Rector of the newly-established parish. As lovely as the UNB chapel was, many changes in the past year compelled us to rethink our location. The McBrines moved to Saint John

and only one of the Fredericton contingent was still with us, for a variety of reasons. Since the remainder of the congregation were all in the Fredericton Junction area, it made sense to return to Our Lady of the Sign Chapel. One great benefit is that we are no longer a "church in a box", having to transport, and then set up, the necessities of worship Sunday by Sunday.



With the move has come the opportunity to enjoy a coffee hour after Mass in the Rector's new, 95% complete house. Our Sunday school, which had contended with a very makeshift arrangement in a lobby, is also in more elegant quarters upstairs in the house, with a gorgeous view of orchard, sheep pasture, wooded valley, and ridge beyond.

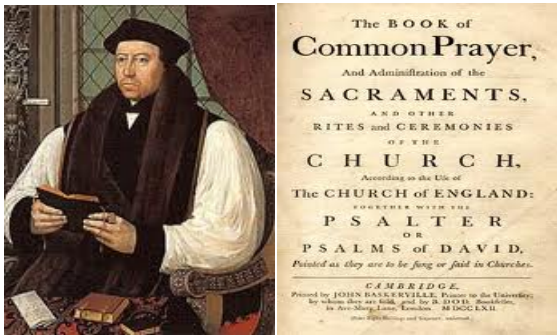
Now that we are settled in our new (old) quarters, the congregation is looking to the future. A first step, before actively advertising our presence, has been the purchase of chairs with kneelers, to replace a mishmash of four pews (acquired by Fr Harris from a closed-out church in Hermitage Bay, Newfoundland), various folding chairs, and a large stack of dollar-store garden kneeling pads. Of course, chairs do not a Church make, and we must now seriously attend to local outreach and witness to our Lord. Fr Harris and Fr John Hall alternate Sunday responsibilities. We are too small to enjoy the luxury of a choir, but the congregation has learned to sing "lustily, and with good courage" -- hymns and a capella service music, plus the introits and graduals from the English Gradual. During the week, Mass is celebrated daily, along with Mattins and Evensong, an offering on behalf of our parishioners, all of whom are working or in school, or have family or other non-negotiable commitments. On major feasts, Mass is scheduled in the early evening to allow them to attend. May God honour this very generous congregation with stability and growth, to His glory.

Our Anglican Heritage

WHAT is historic, traditional Anglicanism? This is not an easy question to answer. Sometimes it seems as if Anglicans sometimes have problems explaining themselves to themselves.



There are many ways of looking at the matter of defining traditional Anglicanism. One factor that is central to any sense of Anglican identity is the fact that Anglicanism is very much a liturgical movement. The worship of the Church always has been seen as essential. The liturgy for traditional Anglicanism is encompassed and expressed in the Book of Common Prayer. It is the Book of Common Prayer that does much to define traditional Anglicanism and express its common life. It is the reason why so many attach great importance to the Prayer Book and what is done with it.



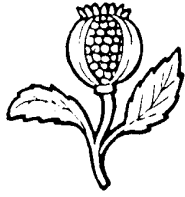
When Archbishop Cranmer produced the first Book of Common Prayer in 1549, he did not write a new liturgy. What he did was to translate and consolidate the service books that were used in the ancient Catholic Church in England (*Ecclesia Anglicana*). Thus the worship of the traditional Anglican Church is a continuation of the worship of the whole English Church from its beginning.

The Daily Offices of Morning and Evening Prayer were a compilation of prayer services used in the monasteries (the seven fold offices). Archbishop Cranmer in fact restored parish Morning (Matins) and Evening (Evensong) Prayer. These services include opening and closing prayers and a systematic reading of the Bible, with the monthly recitation of the Psalms, together with the traditional Canticles.

Services for such occasions as baptisms, confirmations, weddings, anointing of the sick, confession and absolution, ordination, and burial of the dead, were drawn from the Manual and from the Bishop's Book and Ordinal. Also use was made of the Psalter and books of devotions such as The Primer.

The Holy Eucharist, which is the central service of the Church's worship, was taken in large part from the Sarum Missal. It is this Service that shows clearly how Anglican worship is a continuation of the liturgical worship of the ancient Church. The Eucharist has always had a basic structure shaped by centuries of liturgical practice and prayer. The liturgy of the Word, with opening Collects and readings from Holy Scripture based on the Lectionary, concluded with a sermon or catechetical instruction. After the sermon there followed the offering of prayers and preparation of the bread and wine leading into the liturgy of the Eucharist and administration of Holy Communion. The bishop or priest would offer the great prayer of thanksgiving and consecration, recalling our salvation through the passion, death and resurrection of the Lord Jesus Christ. After all had received Holy Communion, the service concluded with prayers of thanksgiving and a blessing. All Catholic services of the Holy Eucharist, including the Book of Common Prayer, follow this basic structure. There have been some variations over the centuries but the historic Book of Common Prayer has remained true to the ancient worship and traditions of the undivided Church, including that of the Book of Common Prayer (Canada) 1962.





...from
MAGGIE'S
KITCHEN

AS I remember relating to you once upon a time, several years ago my daughter became very interested in cacti -- surprisingly, since she once found any association of her person with the cactus an insult (a long story, dating from junior high years, which I won't go into here). One tidbit of information: To graft one cactus onto another, use superglue.

Of course, since Susan's phone call conveying this advice coincided with my finishing up the Sunday bulletin for Pentecost, with a quote from St. Basil the Great on the Holy Spirit in relation to baptism, my mind made connections -- and disconnections. Is what happens to us in baptism like superglue, attaching us at least semi-permanently to the Godhead?

It sounds like a wonderful paper-bag sermon topic -- you know, the kind of sermon where the preacher pulls an object out of the bag and uses it to launch into a theological explanation. Unfortunately, the analogy, however attention-getting, can carry unwanted messages of its own (in this case uncomfortably likening God to a kind of giant prickly pear). All analogies have their limitations, but some are particularly misleading or dreadfully inadequate. *Caveat emptor.*

Is baptism like superglue? St. Basil would probably not have found the analogy apt for Christian baptismal theology: "Shining upon those who [through baptism] have been purified of every stain," he wrote, "He [the Holy Spirit] makes them spiritual in heart, through union with Himself." Superglue remains external to the process of grafting, a mere aid, though a whole lot easier to employ than the usual splints and splices. Baptism, on the other hand, is integral to the graft, as we have been taught: "an outward and visible sign of an inward and spiritual grace" -- a "sign effecting what it signifies". All superglue can do is hold two disparate things together. It doesn't of itself effect or change anything. It doesn't make the two things one, and it does nothing to prepare the cutting for grafting.

Superglue, I suppose, is more akin to the parents and godparents who bring the child to be baptized. Or, to change the analogy, like the marriage broker, who sets up the deal but in no way effects the union. Well, you get the drift of my thoughts: Unlike the sacraments, superglue isn't character-changing, though it's definitely useful in some applications.

Think about the character change in the holy Apostles Peter and Paul (June 29). They each came equipped with admirable -- but unenlightened -- loyalty and zeal. Only by the power and grace of the Holy Spirit were they transformed into Christ-likeness, so much so that Paul's handkerchiefs and Peter's mere shadow were enough to cure the sick. Somewhat earlier in June, on the 24th, there is the Feast of St. John the Baptist. Consider the difference between the baptism he administered (a kind of superglue, if you will) and the baptism "with the Holy Ghost and with fire" which he foresaw.



From the Azores -- too late now for Pentecost but food for thought anytime:

HOLY GHOST SOPAS

Sopas refers to the bread, which rather changes the character of pot roast! Tie 1 tbsp pickling spices and half a stick of cinnamon in a cheesecloth bag. Place a 4 lb. chuck roast in 10 cups boiling water, along with a small minced onion and the spices; simmer 3 hours, then add a quartered head of cabbage and half a cup each of red wine and tomato sauce. Simmer 15 minutes longer. Slice a loaf of French bread; place slices in 9x13 pans and top with fresh mint sprigs (2-3 per pan). Remove spice bag from pot and salt broth to taste. Pour broth over bread. Serve with the meat and cabbage.

[*Editor's Note: I am sure I join with our readers across the ACCC and indeed the TAC in expressing our appreciation and delight at having 'Maggie's Kitchen' back as a regular column in the new, Anglican Catholic Chronicle. Thank you, Maggie Harris, for agreeing to contribute your insights and recipes once again to our readership.*]

