

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.

**Sermon Given by Bishop Langberg  
at Bishop Janzen's Consecration**

**T**he Supplementary Instruction to the Catechism in the BCP tells us that "the work of a Bishop in the Church of God" is "To be a chief pastor of the flock, to preach the Gospel, to guard well the Faith, to bless, to confirm, and to ordain, following the example of the blessed Apostles." (1962 BCP p. 554).

Such statements in the Catechism are very carefully constructed, and they merit our serious consideration. We note immediately that the Prayer Book's definition of the bishop emphasizes his work rather than his authority and that it links his duties to the responsibilities Christ

delivered to the Apostles and their successors. The Church clearly intends, by defining the bishop in these terms, to teach that a bishop is answerable for the performance of his duties to Christ, to his fellow bishops, both in the whole Church and especially in his province's college or house of bishops, and to the members of the Church, according to the covenants (the Constitution and Canons) they have established with God for his service and their own governance.

Preaching the Gospel, guarding the Faith, blessing, confirming, and ordaining are given as duties included under the Prayer Book's summary of the bishop's office "to be a chief pastor of the flock." A pastor is literally "a shepherd," and the explicit charge that bishops be shepherds was given to Peter, when Christ commanded him, "Feed my lambs" and "Feed my sheep" (John 21:15-17). Peter understood that the flock he was to feed was not his, but remained Christ's, that the bishop is only a representative of the true "Shepherd and Bishop" of our souls (1 Peter 2:25), and that his pastoral office must be lived out as sacrificially as the life of the Good Shepherd Himself.

The call to this ministry is thus in a very real way a call to martyrdom, rather than an invitation to power over others, since the bishop is to give his life in the service of others. He must be, as God gives him the grace, the visible embodiment of the life of the resurrected Lord in His Church, as much in his private life as in his public life. As chief pastor, he must be a shepherd to all of the other pastors who are placed in his charge by the Church, aiding them in fulfilling their pastoral offices and in living their Christian lives, both in their parishes and in their homes. He must protect all of the flock from the wolves of false doctrine, faithlessness, doubt, envy, hatred, and strife, and he must bind up the wounded

and send them on their way whole and intact.

The bishop is to confirm and ordain. With the outward sign of the laying on of hands, he administers the gifts of the Holy Spirit to laity whose Christian vocation has been tested by their pastors, and he confers Holy Orders upon men



*Bishop George Langberg*

who have been called to one of the three orders of ministry after their vocations have been verified by the Church. The bishop is not the source of these spiritual gifts, but their historic conduit from God. The Apostolic Succession of which he is the visible sign is a ceaseless flow of God's grace, from the Blessed Trinity, through the Apostles and their successors to this moment, and continuing until the Second Coming. Every bishop has the special task of making this flow of grace visible by his ministry.

And he must do all these things "in the Church." A bishop must truly be a "churchman," a term widely used a couple of generations ago, but not heard much any more. A true churchman is not a partisan of some particular sort of "churchmanship," but a lover of the whole Church, with all her history and her rich variety of local traditions and expressions of the Christian faith. Although a bishop may certainly have preferences of his own, his task is not to conform the Church to those preferences but to the image of Jesus Christ.

He is to remember and teach the local Church he serves that they are an embodiment of the one holy, catholic, and apostolic Church of Jesus Christ, that a

diocese is an extended household within the larger household of Christ, and that the "headship" he exercises is to be an imitation of the unifying work of Christ, holding to all of the faith once delivered to the saints and recorded in Scripture by the inspiration of the Holy Spirit.

In *A Priest to the Temple*, George Herbert gives us a summary of the pastor's role: "A pastor is the deputy of Christ for the reducing of man to the obedience of God." As the "deputy of Christ," a bishop must reflect Christ's holiness in his own life and inspire to holiness the lives of those who have been placed in his spiritual charge. Holiness is in a very real way the chief business of the Church, since it gives honor to God and is the Church's special identifying characteristic. The holiness of the Church is the visible evidence of the presence of the Holy Spirit in her life, and the particular holiness of each member is the raw material the Holy Spirit uses to build the Church.

St. Augustine reminds us that the title of "bishop" is more one of labour than of honour, and that any man so designated who seeks pre-eminence for himself before the profit of others is no bishop at all.

A bishop's particular (and fatal) temptation, aided and abetted by the modern notion of him as the chief officer or CEO of a diocesan corporation, is to begin to love being a bishop for its own sake, perhaps as a validation of his person or "career" in the ministry, perhaps from a love of pomp and finery or a desire to reduce others to obedience to himself, or some combination of all of these.

In electing Father Shane as your Bishop, you have, with the Holy Spirit's guidance, chosen a man whom you believe prepared both to resist this grave temptation, and to faithfully carry out the work of being your chief pastor. It is no accident that those bishops who have made the greatest contributions to the life of the Church

throughout her history have been strong pastors and spiritual leaders rather than great administrators. Your new bishop will need not so much your unswerving obedience as your unflinching love and support for the work that lies before him. In particular, free him, as much as you possibly can, from the burden of managing the temporal affairs of that portion of the Church in his charge, so that he can concentrate on the duties the Prayer Book ascribes to his office. Even the best captain cannot guide his ship well if he spends much of his time in the engine room. Pray for him daily, thank God for his willingness to serve sacrificially as your shepherd, and forgive him without hesitation when he makes the inevitable mistakes that remind us all that we are mere mortals, regardless of what title we bear.

For much of what you have heard in these last few minutes, I am indebted to the late Rev. Lou Tarsitano, who wrote a superb paper on the occasion of an episcopal election in his diocese several years ago, and I conclude with a paragraph taken more or less verbatim from that paper.

The definition of the office of a bishop in our Prayer Book intends, therefore, that a bishop dedicate himself to the success of all the members of the Church by lavishing on them every grace that God Almighty is willing to grant. In a life that is nothing so much as a living prayer, the bishop is to hunger for the peace and happiness of each person and each congregation in his charge. He is to promote the spiritual victory of every life he oversees, and especially to cherish the graces and virtues of those fellow clergy to whom he represents the authority and ministry of Christ, bearing their sorrows with them, in a love that is nothing less than a perpetual Eucharist.

*As preached by The Right Rev. George Langberg, Bishop Emeritus, The Anglican Church in America, at The Cathedral Church of St. John the Evangelist on Saturday March 9<sup>th</sup>, 2013. For the occasion of the Consecration and Enthronement of The Right Rev. Shane B. Janzen, Metropolitan and Bishop Ordinary of The Anglican Catholic Church of Canada (Traditional Anglican Communion). Website: [www.acahome.org](http://www.acahome.org)*

*For those with mobile devices that can read QR codes.*



## **An Invitation**

The parish of St. Barnabas wishes to extend to all clergy and laity of The Anglican Catholic Church of Canada, an invitation to join them in celebrating 100 years of the parish's Christian ministry in the City of Moose Jaw. The celebrations will take place Saturday & Sunday June 8<sup>th</sup> & 9<sup>th</sup> of this year. Bishop Shane Janzen will be attending the festivities and celebrating Holy Communion on the Sunday. For registration or more information please contact: Larry or Dianne Hellings at [hellings@sasktel.net](mailto:hellings@sasktel.net); 306-693-6701; 219 Oxford St. East, Moose Jaw, SK S6H 0S8. Further details of the events will be published in the May edition of the Anglican Catholic Chronicle.

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*A Message from  
Bishop Shane Janzen  
Metropolitan &  
Bishop Ordinary*

**T**he Paschal Mystery, which we have celebrated through the Liturgies of the Passion, Death and Resurrection of our Lord and Saviour Jesus Christ, is the most profound of the Christian Faith. The Paschal Mystery proclaims that Christ came in flesh, died upon the Cross, and rose again so that the sting of death and the victory of the grave would be forever destroyed! As the Church proclaims in its great hymn of thanksgiving, the *Te Deum*: Having 'tasted death' our Lord Jesus Christ 'opened the kingdom of heaven to all believers' and we, through His death and resurrection, are 'numbered among the saints in glory everlasting'.

Jesus' death is both the Paschal sacrifice that accomplishes the definitive redemption of fallen humanity, and the inaugural sacrifice of the New Covenant, restoring mankind to communion with God through the 'blood of the covenant poured out for many for the forgiveness of sins'. The Risen Christ proclaims from the empty tomb: "I died, and behold I am alive forever more" (Rev. 1:18). The Resurrection of our Lord is the unique and crowning truth of the Christian Faith. It is the fundamental truth once delivered to the saints, recorded in Sacred Scripture, and transmitted through the Apostolic tradition. The Paschal Mystery has been preached as an essential part of the Christian Faith in every home and from every pulpit since the foundation of the Church, from the sermon of the Apostle Peter in Acts of the Apostles to our own day.

The faith of the first community of Christians was born out of the Apostles' direct experience of the reality of Jesus' death and resurrection.

From that very real experience the Church has told and retold the story of Christ's triumph over the powers of sin and death – not just to recall a unique event in the life of the world but to give continual witness to the power and grace of the Risen Lord in the life of every Christian – as each of us must do in our own witness to the true and living Faith.

Although the Resurrection is an historical event that can be verified by the sign of the empty tomb and the witness even unto death of the disciples' encounters with the risen Christ, it still remains at its core a mystery that transcends and surpasses human history. Christ's resurrection is the fulfillment of the promises of the Old Covenant and of New Covenant instituted by Jesus Himself. The phrase, 'in accordance with the Scriptures', set out in the Creed, indicates that our Lord's resurrection fulfilled the prophecies of Holy Scripture and the promises of God to redeem His people. Christ's resurrection is the source of our resurrection, as Scripture proclaims: 'Christ has been raised from the dead, the first fruits of those who have fallen asleep....For as in Adam all die, so also in Christ shall all be made alive.' (1 Cor 15:20-22) Even now our Lord Jesus Christ dwells in the glory of the Father, lives on in His Church, and is present to us under the sacramental signs of bread and wine in Holy Communion. Through Him we are made 'a new creation' born in time but fashioned for eternity.

In turn, the Paschal mystery is directly tied to the Ascension of our Lord and the coming of the Holy Spirit upon His Church at Pentecost. Since our Lord's Ascension, God's divine plan of salvation has entered into its fulfillment. Already the final age is upon us, and the renewal of creation is

irrevocably under way. We live in the 'final days'; and though already present in His Church on earth, Christ's reign is still to be fulfilled by His coming again 'with power and great glory' at the end of time. As Christians, we live between the two Advents of Christ – His coming in flesh and His coming again in glory. However, we do not live as orphans, Christ has promised us the Holy Spirit, to sustain and comfort us; and He has given us His abiding Presence in His Church and most especially in the Sacrament of His Body and Blood.

As the Holy Spirit came upon the Apostles and disciples at Pentecost, filling them with power and grace, so He fills His Church with the power and grace of the sacramental ministry. Through the Holy Spirit, faith is awakened in each of us, and through the life-giving waters of baptism we are 'born again' into an eternal inheritance. In and through the sacraments, the Holy Spirit comes to us, intimately and personally; and draws us into the fullness of life originating in God the Father and offered to us in Jesus, His Risen Son.

Ours is an Easter Faith. During the next fifty days of Eastertide we will celebrate the Paschal Mystery as a people charged with the spirit of the Risen Christ, called to spread the good news of His redeeming love, and to share with others the joy which is ours as Christians. In the conditions of our present world, as it was in the conditions of the disciples on that first Easter Day, it is important that we live as people of faith, filled with hope, and ever abounding in the love of Jesus Christ, our Lord and Saviour.

As we rejoice in the blessings of Easter, we know our journey of faith is not yet complete. We have many more trials to under go, numerous challenges to overcome, joys and sorrows to experience; but we do so in the knowledge that we are not alone; we are part of the family of God, brothers and sisters in Christ, loved by God

our Heavenly Father and precious in His sight.

Let us therefore abide in the love of God, confident in our inheritance unto everlasting life in Jesus Christ our Lord. Let us celebrate with true Christian joy and devotion this most holy Season of Easter.

May our Lord Jesus Christ richly bless each and every one of you; and may each of us experience in our lives the power, grace and mercy of our Saviour as we go from strength to strength. ☚



### **Around The TAC**

## **THE TRADITIONAL ANGLICAN CHURCH IN BRITAIN**

**T**he first General Assembly of The Traditional Anglican Church (TTAC), which was to become The Traditional Anglican Church in Britain (TACB), was held in Bristol on Saturday, the 4th of May, 1996. The Primate of the Traditional Anglican Communion, Archbishop Falk, and another TAC bishop, the Rt. Rev. W. R. Hudson were present.

On accepting that its fundamental principles and Canons were in line with, and subject to, the documents known as the 'Affirmation of St Louis' and the TAC 'Concordat', the Archbishop admitted the TTAC as a member Church of the Traditional Anglican Communion, a worldwide fellowship of traditional Anglicans now to be found in Australia, Canada, Central America and Mexico, India, Japan, Northern Ireland, Pakistan, Southern Africa, the Torres Strait Islands, the USA and Zambia.

With the exception of the Anglican Church of India, the constituent Churches of the TAC were formed relatively recently by refugees from those Churches of the Anglican (Canterbury) Communion which had begun to embrace the spirit of the Age and to abandon apostolic Order, biblical teaching and morality, along with their historic liturgies.

Attachment to Tradition was to remain characteristic of all those continuing Anglican Churches into which the Anglican Church of North America, (subsequently renamed the 'Anglican Catholic Church').

The TAC founding document, the 'Concordat' makes the following further reference to the nature of holy Tradition in the life of the Church; it is 'that living witness of the Spirit within the Church by which her continuity is assured from age to age'.

The devotion to a 'hermeneutic of continuity' is the reason why members of The Traditional Anglican Church in Britain see themselves as none other than adherents of that catholic Faith which



*St. Katherine's  
In Lincoln*

originally created, and was then propagated by the old Church of England.

After the attempt at corporate communion with the Roman Catholic Church failed, the conference of the College of Bishops at Johannesburg in February and March, 2012, took steps to begin the recovery of a sense of identity and mission, and the Diocesan Assembly of the TACB at Lincoln in October did the same. From Lincoln, the Vicar General was able to announce that clergy numbers were increasing, that new Church officers had been appointed, that a new diocesan Journal had been launched and the Church website reconstructed. St Katherine's, after its £2.3 million restoration was to become the TACB Cathedral Church, and with the united assent of the Assembly delegates, the College of Bishops would be requested to agree to the Assembly's unanimous choice of bishop. For the first time since talks with Rome began, the TACB was confident that it had a future to plan for.

*For more information regarding The Traditional Anglican Church in Britain, please visit their website at: [www.thetraditionalanglicanchurchinbritain.org](http://www.thetraditionalanglicanchurchinbritain.org)*

*For those with mobile devices that can read QR codes.*



*From left to right: Bishop Botterill, Bishop Janzen, Bishop Langberg, Bishop Strawn*



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

**F**or some time now I've wanted to go on Retreat, but the opportunity to do so has proved elusive. So in partial compensation I listen every morning to the Mass broadcast by EWTN from Ironwood, Alabama -- especially the homilies, which are almost always excellent -- and soak up the obvious devotion of priest and people. This morning's homily was no exception to their high standards. My favourite preacher, Fr Anthony Mary, MFVA (Latin abbreviation for the Franciscan Missionaries of the Eternal Word), spoke of our taking up our cross and following Jesus. He quoted from the Diary of St Faustina, who had been given a vision of three companies of cross-bearers. Let's see if my memory can get this right: The first company were shown crucified, the second embracing their crosses, the third dragging their crosses behind them. The first, including the martyrs, were those who had willingly offered up their sufferings in union with Christ's for the sake of the world; their eyes were fixed on Him. The second also willingly accepted their sufferings, though they were apt to be sure that others noticed. The third company were like most of us: receiving the suffering, but not yet ready to offer it up for others, just bearing with it as an unfortunate price to pay.

I googled on St Faustina, but realize I'll have to buy the book. I didn't have a clue who St Faustina was (is), and until now felt no urgency to know. My loss. Maybe you aren't as ignorant as I was but, just in case, I'll tell you something of what I've learned this morning (should I have called this column "From Maggie's Study"?).

St. Faustina was a Pole, born Helena Kowalska in 1905 to very poor peasant parents with many mouths to feed. But they were devout, and thus able to give to their children spiritual gifts infinitely more valuable than the material things we assume every child needs to develop properly. Helena worked as a housemaid from the time she was sixteen, but had known from the age of seven that she was called by God to the consecrated life. There was no money for a dowry (required by convents at that time so they wouldn't be saddled with women who were just looking for an easy way out) and her parents refused consent, but at nineteen she received a clear directive from God that she was to go to Warsaw and enter a convent there. One after another they simply showed her the door, until she found one which agreed to receive her if she could pay for her habit. This she did, turning over to the convent as much as she could each month from her housekeeper's wages, until she had given them the sum required. She took the name Maria Faustina of the Blessed Sacrament. Since she had only a very rudimentary education, she was a lay sister, variously assigned as cook, housekeeper and gardener, at first at the convent in Vilnius (now in Lithuania).

And she began to receive visions. The priest in Vilnius who heard her confessions was sufficiently concerned that he had her examined by a psychiatrist. She was pronounced perfectly sane. So he took up her cause. In 1931 she was given a vision of Christ, the rays of divine mercy streaming forth from His heart, which He had said she was to paint, with the words "Jesus, I trust in You", for public display. The priest, Fr Sopocko, helped arrange for an artist, since Sister Faustina didn't herself possess the talent.

A vision in 1935 provided for the making of a Chaplet of Divine Mercy, much like a rosary but about a third the length, with

prayers to obtain mercy, to trust in Christ's mercy, and to show mercy to others. It's estimated that the chaplet and its accompanying devotional card are in use today by more than one hundred million Catholics, and likely more than a few Anglicans besides. God does continue to invite the world into His arms of mercy!

Faustina died, probably of tuberculosis, on October 5, 1938. Probably because of a mis-translation from Polish to Italian, her Diary was placed on the Vatican's banned reading list in 1958. Twenty years later, the ban was lifted at the request of the Archbishop of Krakow, after more careful investigation. Faustina was beatified in 1993 by Pope John Paul II, a fellow Pole, and canonized by him on April 30, 2000, becoming the first 21st century Saint.

This, sadly, is the last of my columns for the Anglican Catholic Chronicle, since circumstances have somewhat changed for me. I do wish all of you a blessed Paschaltide. For that, something (funny enough!) from Poland, a traditional recipe revamped for the cholesterol-conscious twenty-first century:

### **EASY POLISH EASTER BABKA**

Dissolve 1 Tbsp yeast in 1/4 c. warm water. Place 3/4 c. butter, 3/4 c. sugar and 1/2 tsp salt in a large bowl; pour over it 1 c. scalded milk. Mix to melt the butter, until the mixture is 110 degrees or less; add 1 tsp vanilla and 3 large beaten eggs, then the yeast. Beat in 4-1/4 c. all-purpose flour, 2 Tbsp lemon zest, and 1/2 to 1 c. light or dark raisins. Coat a Bundt or tube pan (or a babka or kugelhopf pan if you should be so lucky as to have one) with cooking spray; pour in the batter and cover lightly with greased plastic wrap. Let rise in a warm place till doubled (no higher than the top of the pan), then bake at 350 degrees for 40-45 minutes, till toothpick inserted near the centre comes out clean. Cool on a wire rack; dust with powdered

sugar or drizzle with a mixture of powdered sugar, lemon juice and boiling water. (A personal note: I'm not all that fond of no-knead recipes, but with the eggs and butter sharply reduced, the "easy" method will produce a cake-like texture similar to the original. You might, however, do your mixing – with at least some of the flour – in a food processor, or in a heavy-duty mixer.)

*The editor wishes to thank Mrs. Maggie Harris for writing articles for the newsletters produced by the Anglican Catholic Church of Canada over the past number of years. She has been able to write about many things in a way that has been informative and encouraging to us, as we continue to deepen our understanding and love for God. Not only has she been able to feed us spiritually, but bodily as well with her wonderful recipes. May God richly bless her in all her future endeavors.*



**Christ is risen, alleluia!**



“And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”

~St. Mark 16:5-6~





THE ANGLICAN CATHOLIC CHURCH OF CANADA  
TRADITIONAL ANGLICAN COMMUNION

**W**E, Shane B. Janzen, D.D., by Divine Permission Metropolitan and Bishop Ordinary of The Anglican Catholic Church of Canada.

**TO ALL TO WHOM** these Presents shall come:

*Greetings:*

**W**HEREAS by Certificate of Election bearing date the twenty-second day of November in the year of Our Lord Two Thousand and Twelve, and by Mandate for Episcopal Consecration issued by The Most Reverend Samuel P. Prakash, Archbishop and Acting Primate of the Traditional Anglican Communion, bearing date the ninth day of February in the year of Our Lord Two Thousand and Thirteen, We were elected Metropolitan of the Province of Canada and Bishop Ordinary of the Diocese of Canada of The Anglican Catholic Church of Canada.

**A**ND WHEREAS in accordance with the aforesaid Certificate of Election and Mandate for Episcopal Consecration We were duly Consecrated a Bishop in the Church of God and Enthroned as Metropolitan of the Province of Canada and Bishop Ordinary of the Diocese of Canada of The Anglican Catholic Church of Canada on the ninth day of March in the year of Our Lord Two Thousand and Thirteen in Our Cathedral Church of Saint John the Evangelist, Victoria, British Columbia.

**A**ND WHEREAS We have caused the said Certificate of Election and Mandate for Episcopal Consecration to be read at Our Consecration and Enthronement with all due solemnity, and have made the Profession of Faith and taken the Oaths and Declarations prescribed by the Concordat of the Traditional Anglican Communion and the Constitution, Canons and Ordinances of The Anglican Catholic Church of Canada.

**N**OW THEREFORE, We do by this Proclamation make known that We have entered into the jurisdiction, authority, duties, and responsibilities, as well as the real, actual and corporal possession of the Province and Bishopric of Canada, with all its rights, privileges and appurtenances thereto pertaining as the Metropolitan of the Province of Canada and Bishop Ordinary of the Diocese of Canada of The Anglican Catholic Church of Canada (Traditional Anglican Communion);

**A**ND WE DO HEREBY require and command that all and singular of the Clergy and Laity of the Province and Diocese of Canada of The Anglican Catholic Church of Canada do continue in the function and execution of their several and respective Licences, offices, duties and responsibilities heretofore appointed and assigned in accordance with the Constitution, Canons and Ordinances of The Anglican Catholic Church of Canada, and that all Our beloved brethren and all others whom these Presents may concern do take notice and govern themselves accordingly.

**G**IVEN under Our Hand at Our Cathedral Church of Saint John the Evangelist, Victoria, British Columbia, this ninth day of March, in the year of Our Lord Two Thousand Thirteen and in the year of Our Consecration the First.