



# *The Anglican Catholic Chronicle*

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

## TRINITYTIDE 2016



### **A Message from Archbishop Shane Janzen Metropolitan of All Canada and Bishop Ordinary of the Diocese of Canada West**

IN the course of five months we have celebrated the major feasts of the Christian Year: Christmas, Epiphany, Maundy Thursday, Good Friday, Easter Day, Ascension Day, Pentecost and Trinity Sunday. The times of celebration and festival, worship and prayer, penitence and praise, have gone by all too quickly. And now we settle down to the long Season of Trinitytide.

While it is true that the Season of Trinitytide includes many festivals of Saints and other holy days of commemoration and celebration, it is for us as Christians a time of living out our faith in the midst of the everyday things of life – work, play, family, church and home. It is during this time and in these days that we are called upon to put into practice all that we have heard and received in the revelation of our Lord Jesus Christ: His Nativity, Ministry and Teachings, Passion, Death, Resurrection, Ascension and His gift of the Holy Spirit at Pentecost.

Trinitytide is the season encompassing and speaking to our 'ordinary lives'. While we continue to celebrate the festivals of the Christian Year, and those in our own personal lives, birthdays, anniversaries, births, weddings, and other milestones, we do not live in continual ceremony and celebration. Rather for most of us our day-to-day living is taken up with the 'ordinary' things of work, household chores, grocery

shopping, picking up the kids, balancing the cheque book, and all the other regular things of family life, including the worship of God.

The Prayer Book offers us in the Collects, Epistles and Gospels of Trinitytide, the lessons and prayers we need in order to live our 'ordinary daily lives' as true and faithful Christians. We hear and learn through the petition of prayer that God is the "strength of all them that put their trust in [Him]"; that "through the weakness of our mortal nature we can do no good thing without [Him]"; and that it is only with the help of God's grace that we are able to "keep His Commandments and so please God both in will and deed."

Maybe not 'earth shattering' but as we begin the long season of Trinitytide, these petitions put into perspective the reality of our daily existence as Christian men and women. If we are to be strong, if we are to be faithful, if we are to please God in will and deed, then it is to Him, and to His saving grace, that we must turn – each and every day, in each and every moment of our lives. Without God, without His grace and supernatural strength, we don't stand a chance of succeeding in the struggles of daily living, let alone of being victorious on the battlefield, which is the spiritual warfare every Christian must fight as we 'work out our salvation with fear and trembling'. (Phil. 2:12)

In living out our lives as Christians, the First Epistle of Saint John provides us with the 'secret', if you would, of living daily our vocation as Christians in but not of the world. That secret, writes St. John, is

“love”. He writes: “Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.” (1 John 4:7)

The love of which St. John writes, is the love reflected in the Gospels. It is the love reflected in our Saviour Christ and His sacrifice upon the Cross. It is the love of which St. Paul writes in the 13th chapter of his First Epistle to the Corinthians. While the modern world may romanticize ‘this thing called love’, we do not. Nor, on the other hand, do we as Christians shy away from ‘this thing called love’, whether from fear of sentimentalism or a sign of weakness or being accused of permissiveness. No, love is of God and that love is sacrificial, kind and caring, seeks not itself, is life affirming and other-centred. There is no fear in love.

So, as we begin Trinitytide, the ‘season of ordinary living’, we are provided in our Sunday liturgies the lessons and the means to live daily the Christian life. In this we come to know that in order to live our daily lives and to meet its daily challenges we must seek for God’s guidance and grace. We know that through the Sacraments, the visible means of grace provided to us by Christ in His Church, especially the Sacrament of Christ’s Body and Blood in Holy Communion, we have been given the means of our salvation and the supernatural strength to live out our lives with faith, hope and love.

We know too that we are to have at the very centre of our daily existence, God’s holy Word, God’s love for us, and our love for God and our neighbour. We are reminded that on the Last Day we shall stand before our God to give account for what we have done and what we have failed to do; but even in that we are assured of God’s mercy. Let us then live out our ‘ordinary lives’ with faith, hope, and love.

*Archbishop Shane B. Janzen*

## TRINITY SUNDAY AND TRINITYTIDE

THE fundamental doctrine, on which everything in the Christian Faith is based, is that of the Most Holy Trinity, in whose name all Christians are baptized. Holy Trinity Sunday needs to be understood and celebrated as a prolongation of the mysteries of Christ and as the solemn expression of our faith in this triune life of the Divine Persons, to which we have been given access by Baptism and by the Redemption won for us by our Lord Jesus Christ. Only in heaven shall we properly understand what it means, in union with Christ, to share as sons and daughters in the very life of God.

The doctrine which forms the object of this holy day is this: There is one God and in this one God there are three Divine Persons; the Father is God, the Son is God, the Holy Spirit is God. Yet there are not three Gods, but one, eternal, incomprehensible God. The Father is not more God than the Son, neither is the Son more God than the Holy Spirit. The Father is the first Divine Person; the Son is the second Divine Person, begotten of the Father from eternity; the Holy Spirit is the third Divine Person, proceeding from the Father and the Son. No mortal can fully fathom this sublime truth; but as Christians we submit humbly and say: ‘Lord, I believe, help thou mine unbelief.’

Why is this feast celebrated at this particular time? It may be interpreted as a finale to all the preceding feasts. All three Persons of the Holy Trinity contributed to and shared in the work of redemption. The Father sent His Son to earth, for “God so loved the world as to give His only-begotten Son.” The Father called us to the faith. The Son, our Savior Jesus Christ, became man and died for us. He redeemed us and made us children of God. He ever remains the One to whom we are united in all sacred functions. After Christ’s ascension, the Holy

Spirit became our Teacher, our Leader, our Guide, our Consoler.

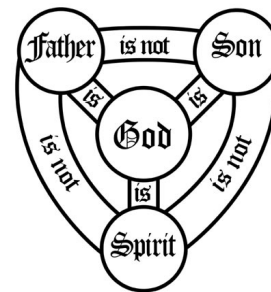
The Feast of the Most Holy Trinity may well be regarded as the Church's *Te Deum* of gratitude over all the blessings of the Christmas and Easter seasons; for this mystery is a synthesis of Christmas, Epiphany, Easter, Ascension and Pentecost. This feast, which falls on the first Sunday after Pentecost, should make us mindful that actually every Sunday is devoted to the honor of the Most Holy Trinity, that every Sunday is sanctified and consecrated to the triune God. Sunday after Sunday we should recall in a spirit of gratitude the gifts which the Holy Trinity is bestowing upon us. The Father created and predestined us; on the first day of the week He began the work of creation. The Son redeemed us; Sunday is the "Day of the Lord," the day of His resurrection. The Holy Spirit sanctified us, made us His temple; on Sunday the Holy Spirit descended upon the infant Church. Sunday, therefore, is the day of the Most Holy Trinity. "Let us therefore keep the Feast!"

During the first thousand years of Christianity, there was no special feast celebrated within the Church to honor the Holy Trinity. In the year 1073, Pope Alexander II declared that every day of the liturgical year should be devoted to honor the Holy Trinity. However...two centuries before this, a special Mass was introduced to honor the Holy Trinity in order to counter the Arian heresy. This heresy, which denied the fullness of the divinity of Jesus Christ the second person of the Holy Trinity, originated in the fourth century, and plagued the Church for a couple of centuries despite being condemned by the Council of Nicaea in 325, and by great theologians like St. Athanasius, St. Basil, and Saints Gregory Nazianzus and Gregory of Nyssa. Originally, this special Mass in honor of the Trinity was not assigned a definite day, but could be used on certain Sundays according to the private devotion of each priest or bishop.

From the ninth century on, various bishops of the Frankish Kingdoms (the area we know today as France and parts of Germany) promoted within their own dioceses a special feast for the Holy Trinity ... usually on the Sunday after Pentecost. The Mass texts themselves are said to have been composed by the great English Benedictine Abbot and liturgist, Alcuin, around the year 804. Thus, the custom of observing a special feast in honor of the Holy Trinity became increasingly popular in the Northern countries of Europe.

The feast of the Holy Trinity gained a special popularity in England due to its association with St. Thomas Becket, the famous Archbishop of Canterbury, who directed its regular observance throughout the English realm. This feast was considered so important within the Sarum (Salisbury) Use and its kalendar, that the Sundays from Trinity Sunday until Advent were reckoned as the Sundays after Trinity Sunday, instead of after Pentecost Sunday, which was observed by most of the European Church. This tradition remains part of our own liturgical use today, as the composers of the First Prayer Book drew most of the liturgy for the book from the Sarum Use. So, the Feast of the Holy Trinity now belongs among the great annual festivals of Christianity. The great celebrations of Easter, the Ascension, and Pentecost are now over...but in the spirit of Pope Alexander's declaration of devoting the liturgical year to the Trinity...the Sundays now following are entitled after this great Feast.

*~ Adapted from The Church's Year of Grace*



## **SYNOD 2016**

On July 12-15, 2016, the Bishops, Clergy and Lay Delegates of the Anglican Catholic Church of Canada will gather from across our two Dioceses to meet once more in General Synod. It will be a time of fellowship, worship, and deliberation. It will be a time of looking to the future, as well as taking account of the past. New faces and new challenges will greet us; as well as familiar friends and age-old traditions.

While there will be much to debate and review this Synod, the most important aspects of our gathering in Calgary will be those of worship and fellowship. We will gather to affirm once more our faith in the one true God, Father, Son, and Holy Spirit; in our belief in the gospel of our Lord Jesus Christ as the one and only standard of faith and morals; and in our place as part of the one, holy, catholic, and apostolic Church. In a time of increasing secular intrusion in the affairs, faith, and morals of the Christian Church our gathering together will be an important time in which to witness to the truth in Jesus Christ and our intention to live that truth with faith and integrity, both in private and in public life. We will affirm once more our intention to remain traditional Anglicans, living out and expressing the Christian Faith within the historic Anglican tradition of the Holy Bible, the ancient Creeds, and the Book of Common Prayer.

As we each prepare for our national Synod, it would be good to reflect on what Father Roland Palmer, SSJE, wrote on the nature and purpose of Synods in our Anglican tradition:

*The first Synod ever held in the Church is that recorded in the fifteenth chapter of the Acts of the Apostles. The members of that Synod, the Apostles and the Brethren, came to it with divided opinions as to whether Gentiles who became Christians should be required to keep the Mosaic Law or not. They prayed together and listened to what others had to say, and were free to express their own opinions. Their*

*object was to come to a common mind. The Holy Spirit enabled them to do this and they all agreed to certain rules which were communicated to the churches in other places.*

*A synod is not a parliament with a government and a loyal opposition. It is the whole Church met together by representation. Those who take part are not delegates chosen and sent to vote according to the opinions of those who chose them. They are members of the Synod. The other members of the Body of Christ chose them because they could trust them to go to the Synod, to join the prayers to the Holy Spirit to guide the Synod, to listen to what their brethren have to say, and to put in their own piece of wisdom if moved to do so, and then vote as they believe the Holy Spirit is directing them.*

*A synod consists of three orders, the Episcopate, the Clergy, and the lay Members. On matters of faith or orders voting may be by the three orders voting separately. Majority in each order is needed to pass a resolution. The Bishops represent the Episcopate.*

Please keep the Bishops, Clergy, and Lay Delegates to Synod in your prayers, that they may do all to the glory of Almighty God and the edification of His Church in this Diocese.

### **Prayer for Synod**

**A**LMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be present with the General Synod of the Anglican Catholic Church of Canada about to be assembled in thy Name. Save its members from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe so to direct, govern, and sanctify them in their deliberations by thy Holy Spirit, that through thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of thy Church maintained, and the kingdom of our Lord and Saviour enlarged and extended. Grant this, we beseech thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

BCP, p. 42, No. 7.

## Diocese of Canada West

From April 12<sup>th</sup> to 15<sup>th</sup>, Clergy from the Diocese of Canada West (along with Rev. Romeo Miano from Ontario) gathered at the Cathedral Church of St. John the Evangelist in Victoria for their annual clericus. The retreat was led by the Right Reverend Chandler (Chad) Holder Jones, SSC, of the Anglican Province of America (Diocese of the Eastern United States). Bishop Jones' talks explored the rich theology of Eucharistic Sacrifice according to the Anglican inheritance of the Faith of the ancient undivided Church. The evenings provided an opportunity for fellowship and some sightseeing.



Right Reverend Chandler (Chad) Holder Jones, SSC, saying Mass during clergy retreat in Victoria.  
Photo by Rev. Glenn Galenkamp.



Clergy enjoying fellowship after a day in retreat.  
Photo by Rev. Glenn Galenkamp.

## Unity, Among the Anglican Diaspora

By Father Robert Short

UNITY, among the Anglican diaspora seems to be on the minds of many of the different Anglican bodies around the Anglican sphere of influence. It was something that many felt a little apprehensive over especially after the days of the *Anglicanorum Coetibus*, the phrase uh-oh here we go again was used in some circles. Fortunately this is a totally different creature than *Anglicanorum Coetibus*, one built on mutual respect and the willingness to heal old wounds. We have seen it in the USA with our sister Church the Anglican Church of America and the Anglican Province of America; our brother and sister Anglicans separated over many issues and hurts that were able to heal and to come together. Praise the Lord, with such a wonderful occurrence.

It is no different here in Canada; separated Anglicans of different stripes feel the hurt that these divisions cause the body of Christ, and to our mutual Christian witness. These things however must be approached with thought and mutual respect. If you cannot respect your fellow brother or sister there can be no union, for out of this respect, the seeds of love are sown. This was the case with our continuing Anglican brothers and sisters in the Christian Episcopal Church here in the Lower Mainland of British Columbia. We were able to gather enough mutual respect and willingness to heal, and the ability to let that healing happen, that we have come to the happy event of an intercommunion agreement between the Christian Episcopal Church of Canada and the Anglican Catholic Church of Canada.

We at the Parish of St. Peter and St. Paul have responded to our brothers and sisters in the Christian Episcopal Church. We have welcomed them to our Services and every respect was shown them. It was something that Bishop Robert Redmile had specifically

mentioned to me at one such occasion, "There is a lot of healing going on here tonight." This was on the occasion of Maundy Thursday Service 2015; after seeking permission from Archbishop Janzen, we were able to respond to their pastoral need, because they were not able to use their building to hold a Maundy Thursday Service, so the people of St. Saviour's Parish joined us at St. Peter and St. Paul.

The symbolism of this coming together and washing of the feet of all those in the congregation was a powerful message that I don't think was lost on our brothers and sisters. Thus the healing had started. This relationship has prospered, invitations came requesting me to join them for special services such as St. Benedict's Day retreat, and many wonderful conversations on the phone helped feed that growth and healing. I encouraged Bishop Redmile to contact Archbishop Janzen, and the lines of communication between the two bishops was initiated and continues to this day.

The Parish of St. Peter and St. Paul was one of the congregations that wrote the two Bishops to consider opening lines of communication which might lead to mutual recognition and intercommunion. It was shortly after that I received communications concerning this petition and things looked good for intercommunion to arise. I was still cautiously optimistic, but I redoubled my prayers for this to become reality.

Again this year, St. Saviours (Christian Episcopal Church) was unable to use their building for Maundy Thursday, but this time it was Archbishop Janzen who would inform me that Bishop Redmile may be asking to join us for the Service, and that he gave his permission for us to extend the invitation. Happily they did join us, and happily Bishop Redmile was vested and took part in the service. Bishop Redmile gave a short message at the service and it was there that he officially mentioned to the people of St. Saviours and St. Peter and St. Paul that on

his desk were the documents that would formalize the intercommunion relationship between the Anglican Catholic Church of Canada and the Christian Episcopal Church of Canada, ready to be sent off to Archbishop Janzen and Bishop Botterill, to complete the process.

Praise the Lord that this intercommunion has become a reality. I ask you all to pray that by God's grace and guidance such wonderful work may continue within the Body of Christ and the Continuing Anglican churches.

### **AGREEMENT OF INTERCOMMUNION**

THE ANGLICAN CATHOLIC CHURCH OF CANADA  
(TRADITIONAL ANGLICAN COMMUNION)

AND

THE CHRISTIAN EPISCOPAL CHURCH

It is with great joy that the Bishops of the Anglican Catholic Church of Canada (Traditional Anglican Communion) and the Bishops of the Christian Episcopal Church of Canada announce these two Churches of the historic Anglican tradition have entered into full sacramental communion and fellowship.

"The Bishops of the Anglican Catholic Church of Canada (Traditional Anglican Communion) and the Bishops of the Christian Episcopal Church of Canada, desiring to walk together in the Way of the Gospel of Jesus Christ, believing and upholding the Christian Faith and Catholic Religion, and particularly as the same was received and is expressed in the historic Anglican Tradition, and seeking to be in full communion one with the other, do hereby agree and bind ourselves to the following Agreement of Full Communion:

"1. We do by this Agreement enter into Christian fellowship and full sacramental communion (*communio in sacris*) one with the other, and thereby recognize each other's Orders, Liturgy, Doctrine, and Discipline, while respecting the canonical independence and doctrinal integrity of each Church.

“2. We do by this Agreement admit all members in good standing of each Church to full participation in the Liturgy of each Church and to receive the Sacraments one of the other.

“3. We do by this Agreement recognize and declare that full sacramental communion does not require from either Church the acceptance of all doctrines, sacramental devotion, canonical discipline, or liturgical practice, characteristic of either Church; but that each believes the other to hold all the essentials of the Christian Faith and Catholic Religion and of the historic Anglican Tradition.

“4. We do by this Agreement recognize and encourage the licenced Clergy of each Church to minister, preach, and otherwise participate in the Liturgy and Devotions of each Church, subject always to the canonical discipline and liturgical practice of the respective Church and the prior expressed permission of the respective Bishop Ordinary.

“5. While seeking full reconciliation with all historic Branches of the one holy Catholic and Apostolic Church of Jesus Christ, and working for a true restoration of the visible Unity of all orthodox Christians, it is our desire to preserve and maintain our Anglican identity; that is to say, to uphold and remain faithful to the Catholic Faith, Apostolic Order, Orthodox Worship, and Evangelical Witness of the historic Anglican Tradition revealed in Holy Writ, defined in the Creeds, maintained by the undivided primitive Church in the undisputed Ecumenical Councils, and set forth in the Book of Common Prayer.

“With faith in the love of God, the fellowship of the Holy Ghost, and the saving grace of our Lord Jesus Christ, We do enter into this Agreement of Full Communion, proclaiming thereby our Christian Faith, our Anglican inheritance, and our desire to maintain the same, through Jesus Christ our Lord, to

whom with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.”

+Shane B. Janzen  
*Metropolitan Archbishop and  
Ordinary of the Diocese of Canada West  
The Anglican Catholic Church of Canada*

+Craig Botterill  
*Bishop of the Diocese of Canada East  
The Anglican Catholic Church of Canada*

+Theodore C. Casimes  
*Primate and Metropolitan  
The Christian Episcopal Church*

+Robert D. Redmile  
*Bishop of Richmond  
The Christian Episcopal Church*

+Timothy J. Klerekoper  
*Archbishop of Seattle  
The Christian Episcopal Church*

### **THE CHRISTIAN EPISCOPAL CHURCH**

**T**HE Christian Episcopal Church is a “Catholic and Apostolic Church of the Anglican tradition”, one of the Continuing Anglican Churches, established in 1992; with parishes in Canada, the United States and the Cayman Islands.

The Christian Episcopal Church is a living and integral part of the One Holy Catholic and Apostolic Church. The bishops, clergy and people profess, believe, and uphold the One Faith given to us by Our Lord and His Apostles within the One Church which is the Body of Christ and the whole company of baptised Christian faithful – the Faith set forth for us in the Bible, the Creeds, and the Definitions of the undisputed Ecumenical Councils of the undivided Church. The Christian Episcopal Church has received, preserved, and transmits unimpaired, the authentic Apostolic Succession of bishops, and maintains the integrity and sacramental validity of the Orders of Bishop, Priest and Deacon. The Church adheres to the Anglican Religious Settlement as it was set forth by the Church of England in the 39 Articles and in the Book of Common Prayer.

## The Maple Tree

It is usually in Passiontide or mid Lent that the sap begins to run. Pierce the side of the Maple and the sap flows into the bucket. Sap must be rendered down by heat over a fire made by crisscrossed sticks. Left unboiled down, it sours and is worthless.

Blood and water flowed from the pierced side of our Lord on the Cross to cleanse us from sin and to give us grace to do God's will. We receive grace through prayer and the sacraments but grace must be used. We must gather the sticks of doing God's will and loving work for others. The fire is the fire of love of God and love of our fellow men. The grace we receive sweetens our character and we begin to be more like our Lord in His obedient love the Father, and love even of those who wronged him.

Later in the year the Maple comes out into leaf and provides shade for the cattle in the heat of summer. In the fall the Maple is at its most beautiful as it turns to every shade of scarlet and gold. It shows us the Reality of God. Beauty is God shining out at us from the things He has made. The Maple is praising God by reflecting His Beauty which is His perfect selfgiving love for all that He has made. When the Maple is at its most beautiful the wind blows and the rain falls – like the wind of the Spirit and His gentle dew. The Maple casts its leaves down at God's feet in loving worship. It covers the dark ground. But that is not the end, for it goes back into the soil. It shelters the bulbs and seeds which will come up in the spring and also nourishes them.

The good Maple sticks which we put into the stove crackle and sends out kindly heat to keep us warm through the long winter. The blue wood smoke goes up into the heavens like praises and prayers as the Maple makes its whole burned sacrifice of praise.

*Father Roland F. Palmer, SSJE*

## The Maple Leaf Forever

*The Maple Leaf, our emblem dear,  
The Maple Leaf forever!  
God save our Queen and Heaven bless  
The Maple Leaf forever!*

*O, land of blue unending skies,  
Mountains strong and sparkling snow,  
A scent of freedom in the wind,  
O'er the emerald fields below.  
To thee we brought our hopes, our dreams,  
For thee we stand together,  
Our land of peace, where proudly flies,  
The Maple Leaf forever.*

### Episcopal Travel

Archbishop Janzen will visit a number of parishes in the Diocese of Canada West over the coming weeks. Along with Bishop Botterill, Archbishop Janzen will also attend the meeting of the College of Bishops of the Traditional Anglican Communion in Lincoln, UK in October.

*June 26  
Parish of St. Peter and St. Paul  
Burnaby B.C.*

*July 9-10  
Parish of the Resurrection  
Edmonton, A.B.*

*July 12-15  
ACCC Synod  
Calgary, A.B.*

*July 17  
All Saints, Renfrew  
Calgary, A.B.*

*October 11-19  
College of Bishops Meeting  
Lincoln, UK*