



The Anglican Catholic Chronicle

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

JULY 2013

From The Editor

WHILE attending the “March for Life” in Regina a few weeks ago, I had the opportunity to meet a number of people involved in the pro-life movement from various communities in Saskatchewan. Having recently come from Alberta, I was keen on becoming an active participant in the local pro-life organisations. In speaking with some of the walkers, we discussed the role of men, or perhaps more accurately the lack of their role in today's society.

There has been, over the past number of decades, an erosion of the positive male role model in society. When we examine the images and the content that we see in the media, both in print and television, the big screen, Youtube etcetera, we see men portrayed in their worst light. The examples of how we are to be men are distorted and show only the worst aspects of our fallen humanity. There seems to be a constant degrading of men, especially so in their role as husbands. They are often portrayed as bumbling, uncaring, idiots that do not have the slightest clue as to what is going on around them. As these images and concepts of men as husbands are viewed so often, we, and those around us, start to believe that is who and what we are. It is not who we are, nor who God has called us to be.

Also contributing to this erosion is the radical change that we have seen in the family unit. There was a time when

households were multi-generational affairs which provided the younger generation with examples of both a father figure and a grand-father figure (think of *The Waltons*). Sons were involved in the life of the home in a very hands on way, learning from their elders. They had opportunities to seek advice from learned men; learned in the ways of the world; learned in scriptures; learned in what it means to be a husband and father. They were able to see the commitment, duty and responsibilities that were required of them when they married. With divorce, serial “monogamy”, and the loss of the multi-generational home, boys growing up in today's society are not exposed as they once were to positive male role models. This is where it is very important for Christian men to set positive examples of what it looks like to be a loving, caring, husband and father.

First, we must do this in our own homes beginning with our wives. Loving them the way that we are admonished to by Saint Paul in his Epistles to the Colossians:

“And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord.”

Fathers, do not provoke your children, lest they become discouraged.”(Colossians 3:14-21, ESV)

and the to Ephesians:

“Therefore be imitators of God, as beloved children....Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to speak of the things that they do in secret. But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light. Therefore it says, "Awake, O sleeper, and arise from the dead, and Christ will shine on you." Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil....And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, submitting to one another out of reverence for Christ. Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband.” (Ephesians 5:1-33, ESV)

and the many other examples found throughout Holy Scripture. Loving our children in healthy and positive ways. Not being afraid to rebuke them when necessary and encourage them constantly.

I do not believe that we will see a return to the multi-generational home any time too soon, so we must reach out to those who do not have a positive male role model in their home. There are many different ways in which this can be accomplished.

First beginning at our local church. Continuing to attend church every Sunday to show boys that “yes, men do go to church”. Serving on church boards, councils, and various groups that specifically work with children through the church. Scouts Canada, Kid's Club, Boy's and Girl's Club, Uncles at Large, Adopt a Grandchild, are just some programs that allow men to be involved with children who perhaps do not have a stable male role model in their life.

We must also stand up for the truth that we are asked by Christ to proclaim to the world, that God has created order to His universe and when that order is disregarded, things start to fall away from His plan. We need to be prayerful men who seek the counsel of other godly men, or at least men trying to model themselves after the image of Christ. The tasks set before us by God as men, husbands, and fathers, is not an easy one and we need to keep in mind that when we fall or fail, we only need to turn to Him who paid the price for our sins, ask forgiveness and mend our ways to fulfill God's plan for us. In our own parish cycle of prayer, we pray for men, that they might be godly examples to their children and wives.



Submissions to the newsletter are most welcome and may be sent to the Editor at:
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#77, 1300-12th Ave. SW, Moose Jaw SK, S6H
6N6; or phoned in to him at the Rectory:
306-691-2715. Deadline for the August
edition is Tuesday, July 30.



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

JULY 1st is the day set aside in our national calendar to commemorate the Confederation in 1867 of British North America into the Dominion of Canada. The date chosen by Queen Victoria to inaugurate the new Dominion was the Octave Day of the Nativity of Saint John the Baptist (who in turn would become the Patron Saint of Canada). With this national holiday Canadians from coast to coast to coast come together to celebrate our nationhood, its values and heritage. This is well and good in it self but as Christians we should perhaps take some time to reflect upon this day as it is marked and celebrated within the Christian calendar (and set aside as a 'national' holiday in the Province of Quebec – *St. Jean Baptiste Day*).

On June 24th (and its Octave leading to July 1st) the Calendar of the Church celebrates one of the principal moments in salvation history, the birth of the forerunner of the Lord – the Nativity of Saint John the Baptist. In the fullness of time, we are told in Scripture, an angel appeared to Zechariah, an old man, husband to Elizabeth, who was also great in years and past childbearing. We are told they had no children, something that troubled them both as they faced old age together, knowing that for some reason God had not blessed them with a family. However, Zechariah and Elizabeth remained devout, their faith in God strong. Saint Luke records in his Gospel that Zechariah always took his part in the priestly ministry of the Temple, praying for the salvation of Israel and for

the coming of the Messiah. Where human will and human desire failed, Zechariah believed with all his heart and soul, God would overcome. While fulfilling his priestly duties in the Temple one day, Zachariah was confronted with the divine message that Elizabeth, in her old age and in her barrenness, would bring forth a son. And not only a son but the Forerunner of the Lord Himself: The one who would 'prepare the way' for the coming of the long-awaited Messiah, the Saviour of the world.

The aged Zechariah was astonished at the Angel's words, even doubting what he had heard, and in that doubt would be struck dumb until God's promise was fulfilled in his sight. Much the same, when Elizabeth discovered she was with child in her old age, she too found it incredible that God would intervene in her life with such a gift. In her faith and wonderment she marveled at the ways of God, giving praise and thanksgiving. In the fullness of time the faith of Zachariah and Elizabeth would be rewarded; they would behold the child of their love and of God's love for the world. As commanded by the Angel of the Lord, Zachariah and Elizabeth would name their son, 'John'; whom Christians through the ages would come to call, 'John the Baptist'. He would come in the power of Elijah, the last of the prophets of Israel; he would be the Forerunner of the Messiah; he would be the one who would call Israel to repentance; he would prepare the way for Christ.

But the story of God's intervention for the salvation of the world goes deeper than the story of Zechariah and Elizabeth alone. For we are also told that Elizabeth was a close relative of the Blessed Virgin Mary. In the midst of her own pregnancy, Mary we are told went to visit Elizabeth and Zechariah. This was not to be just a visit among the relatives, a casual meeting of cousins. Scripture records that upon Mary's entrance into their home, Elizabeth was

filled with the Holy Spirit, exclaiming with joy: "Blessed are thou among women, and blessed is the fruit of thy womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of thy greeting came to mine ears, the babe in my womb leaped for joy." The mother of the Forerunner of the Lord we are told recognized and paid homage to the Mother of the Lord; and the unborn babe in the womb of Elizabeth would pay worship and adoration to the unborn Christ Child in the womb of the Blessed Virgin Mary. In this astonishing encounter the fullness of time had come, God's divine plan of salvation was now bearing fruit. God had indeed intervened in human history to restore His creation to its original state of grace and immortality.

At the Annunciation, Mary had accepted in faith and obedience what she could not understand with her mind or heart. At the Visitation, the aged Elizabeth bowed to the will of God who called her to bear the last prophet of Israel who would herald the imminent coming of the Messiah. Zechariah, even in his silence, would proclaim, 'His name shall be called John' and in that proclamation of faith regain his speech and be filled with the Holy Spirit, prophesying: "And thou, child, shalt be called the Prophet of the Highest: For thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people, by the remission of their sins...." (*St. Luke 1:76*)

With the Nativity of Saint John the Baptist the Old Covenant was coming to its end; with his birth the prophets of Israel would appear no more. His advent would herald the advent of the Christ; John's prophetic ministry and baptism of repentance in the Jordan would

foreshadow the ministry of the Saviour Christ, Who, by water and the spirit, would bring about the new Jerusalem. Although proclaimed by Jesus to be 'greatest among those born of woman', John himself would proclaim: "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose...."

John the Baptist would come among his people clothed in the raiment of a prophet, the raiment of the Forerunner of the Lord. His was the voice prophesied of Isaiah, crying out in the wilderness: "Prepare ye the way of the Lord. Make straight his paths. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And all flesh shall see the salvation of our God." (*Isaiah 40:3,4; St. Luke 3:4-6*)



Like John the Baptist, we too are servants of the Master, we too are heralds of His salvation. As Christians we too are called by God to proclaim in our lives the saving truth of Jesus Christ. We too are called (as the Collect for this feast day bids) to: "Speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake." (*BCP, p. 278*)

The feast of the Nativity of Saint John the Baptist is more than a mere commemoration of a past event in salvation history, it is a clarion call to us today to take our part in boldly proclaiming the message of salvation in Jesus Christ to a generation and a world as needy, yet as unwilling, to listen as that of the Baptist's own time and people. And, as in days past, it will take courage, faith, and love – not to mention the grace of God – for us to fulfill this solemn calling in Christ. Yet, in our zeal to proclaim the saving grace and abiding truth in Christ, you and I as Christian men and women also need to be aware of the command of John the Baptist to repentance. Not only the repentance of the world, of our contemporary society, but our own personal repentance. We need to recognize our own need to follow Christ's doctrine and commandments 'in holiness and righteousness all our days.' In other words, as Christians we need to 'walk the talk'. Ringing our hands, or shaking our heads at the world around us, will do no one any good, nor will it further the Kingdom of God. Like Caesar's wife, we too must be beyond reproach. With all that is now taking place within the larger Christian Church, and within our increasingly secularized world, we must each do our part to proclaim the salvation of God in Jesus Christ. In this we can take our cue from the words of the Baptist: "I must decrease, and He must increase." ✨

Saint John the Baptist, pray for us and for our country (whose Patron Saint you are), that we may repent of our sins, be faithful to the Gospel, and suffer patiently for the truth's safe. Amen.



"Teach me thy way, O Lord, and I will walk in thy truth"
~ Psalm 86:11 ~

Bishop Shane Janzen's Schedule

(Subject to change)

April 21 St. Michael & All Angels, Abbotsford, BC for Induction of Fr. Robert Short as Rector

April 24-27 Consecrations of two Bishops for the ACA in Brockton, MA and Rochester, NH (USA)

May 5-6 Cathedral Church of St. John the Evangelist, Victoria, BC Patronal Festival (St. John in Eastertide)

May 12 St. Peter & St. Paul, Burnaby, BC for Induction of Fr. Robert Short as Rector

June 1-3 Our Lady & Saint Michael, Edmonton, AB for Parish Visitation

June 8-10 St. Barnabas Parish, Moose Jaw, SK for 100th Anniversary Celebrations

July 7 Holy Trinity Parish, Medicine Hat, AB for Parish Visitation

July 9-12 ACCC SYNOD 2013 FCJ Christian Life Centre, Calgary, AB

July 14 All Saints' Parish, Calgary, AB Confirmations and Parish Visitation

Following consultation with Bishop Botterill and the Clergy of Atlantic Canada, Bishop Janzen intends to visit those parishes and missions in September/October.

The diocesan website for the ACCC is

www.anglicancatholic.ca

For those with mobile devices that can read QR codes.



Please pray for our Synod this July 9 – 12.

Guide, we beseech thee, Almighty God, by the light of thy Holy Spirit, the counsels of the Bishops, Clergy, and Laity at this time assembled in Provincial and Diocesan Synod; that thy Church may dwell in peace, and fulfil all the mind of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. Amen.

(Book of Common Prayer p. 43)

A Letter to Parents With Young Children in Church

by Anonymous

DEAR Parents with young children in church: You are doing something really, *really* important. I know it's not easy. I see you with your arms overflowing, and I know you came to church already tired. Parenting is tiring. Really tiring.

I watch you bounce and sway trying to keep the baby quiet, juggling the infant car seat and the diaper bag as you find a seat. I see you wince as your child cries. I see you anxiously pull things out of your bag of tricks to try to quiet them.

And I see you with your toddler and your preschooler. I watch you cringe when your little girl asks an innocent question in a voice that might not be an inside voice let alone a church whisper. I hear the exasperation in your voice as you *beg* your child to just sit, to be quiet as you feel everyone's eyes on you. Not everyone is looking, but I know it feels that way.

I know you're wondering, is this worth it? Why do I bother? I know you often leave church more exhausted than fulfilled. But what you are doing is so important.

When you are here, the church is filled with a joyful noise. When you are here, the Body of Christ is more fully present. When you are here, we are reminded that this worship thing we do isn't about Bible Study or personal, quiet contemplation but coming together to worship as a community where all are welcome, where we share in the Word and Sacrament together. When you are here, I have hope that these pews won't be empty in ten years when your kids are old enough to *sit quietly and behave in*

worship. I know that they are learning how and why we worship now, before it's too late. They are learning that worship is important.

I see them learning. In the midst of the cries, whines, and giggles, in the midst of the crinkling of pretzel bags and the growing pile of crumbs I see a little girl who insists on going two pews up to share peace with someone she's never met. I watch a child excitedly color a cross and point to the one in the front of the sanctuary. I hear the echoes of Amens just a few seconds after the rest of the community says it together. I watch a boy just learning to read try to sound out the words in the worship book or count his way to Hymn 672. Even on weeks when I can't see my own children learning because, well, it's one of *those* mornings, I can see your children learning.



I know how hard it is to do what you're doing, but I want you to know, *it matters*. It matters to me. It matters to my children to not be alone in the pew. It matters to the congregation to know that families care about faith, to see young people... and even on those weeks when you can't see the little moments, it matters to your children.

It matters that they learn that worship is what we do as a community of faith, that everyone is welcome, that *their* worship matters. When we teach children that their worship matters, we teach them that they are *enough* right here and right now as members of the church community. They don't need to wait until they can believe, pray or worship a certain way to be welcome here, and I know adults who are still looking to be shown that. It matters that children learn that they are an integral part of this church, that their prayers, their

songs, and even their badly (or perfectly timed depending on who you ask) cries and whines are a joyful noise because it means they are present.

I know it's hard, but thank you for what you do when you bring your children to church. Please know that your family – with all of its noise, struggle, commotion, and joy – are not simply tolerated, you are a vital part of the community gathered in worship.

The above letter was sent to me and there was no indication of the source of the letter. However, the content contained in it seemed timely to me as we continue, with God's help and guidance, to grow His church here on earth. As new people come to know Christ and as we worship with them Sunday by Sunday we need to be mindful that a positive change is occurring within our parishes and we need to respond accordingly to this growth.



Around the ACCC

Episcopal Visit to The Church of Our Lady and St. Michael Edmonton, Alberta

by Mrs. Kay Hilton

WE may be traditional in our worship and orthodox in our faith but we do not need to be conventional in our thinking nor old fashioned in our outreach. It is important that the Church be relevant – not by conforming to the modern age but by offering the truth in Christ within the community and times in which we live.

Quoted from the Right Reverend Shane B. Janzen's article in the June issue of the Anglican Catholic Chronicle. Such was the message of Bishop Janzen in the

Chronicle, and the same one, a welcome one, when he came to visit us at the Church of Our Lady and St. Michael in June.

This Episcopal visit was important, allowing us to get to know the new Bishop and, equally important, letting the new Bishop recognize us. It was easier because our Rector, Canon Trevor, and his wife Vera had visited with the Bishop and his mother when they attended his Consecration in Victoria. Also, as Dean, the Bishop had been very supportive of our parish through e-mail contact.



Left to Right: Bishop Shane Janzen; Mrs. Kay Hilton; Father John Hilton; Canon Trevor Elliott

So we arrived at the hotel to pick up the Bishop in our Alberta truck and found out that he drives a similar truck in Victoria. Our first scheduled get together was at the Sawmill Restaurant. There the Bishop chatted with Canon Trevor, Vera, Fr. John, our Rector's Warden Eugene Phoa, Q.C., People's Warden Kay Hilton and Webmaster Tom Hilton. Topics ranged from the personal, to the health of the parish, to the topics which we had formulated for Synod. The Bishop's experience as Rector of his parish in Victoria was evident in his grasp of practical issues of outreach and growth. As the tables around our alcove grew quiet, the staff graciously kept the restaurant open beyond closing hour and continued to offer coffee.

Because our Mass (Holy Eucharist) is celebrated at 2:00 p.m. on Sunday, the Bishop had time for breakfast with Eugene and to meet with Eugene and the priests before preparing for the service. Again he asked practical questions and offered his support and resources, exhorting our frail priests not to quit because he (and Christ) had need of them. He also demonstrated his hands on approach by specifically approving our Order of Service, giving permission for the inclusion of the Old Testament lesson, read in part to encourage participation by the laity, because it is supported by the 1928 Prayer Book.



Fr. John and Bishop Janzen entering the Sanctuary

For his Trinity I sermon the Bishop emphasized that the Traditional Anglican Communion is bound together by the threefold cord of the Catholic Faith; the Anglican Tradition; and the Book of Common Prayer. He exhorted our Parish to continue to worship the living God, and to continue to offer through worship, fellowship, abiding faith and sure witness, the saving truth and redeeming grace of our Lord Jesus Christ to all who call upon His Holy Name. He gave us his Episcopal Blessing.



Bishop Janzen with Canon Trevor and Vera

During supper in the Fellowship Hall afterwards, there was the opportunity to mingle with and talk to our parish members including Father Theodore our ex-Anglican, Greek Orthodox friend and frequent visitor. Following this fellowship, Eugene, Canon Trevor, Vera, and Fr. Theodore took advantage of the Bishop's foresight in booking a hotel suite with sitting room and carried on the conversation into the night.



Left to Right: Fr. Theodore; Mr. Eugene Phoa, Q.C.; Fr. John Hilton & Bishop Shane Janzen



Mr. Tom Hilton, Synod Delegate & Webmaster; Canon Trevor Elliott