



The Anglican Catholic Chronicle

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

PENTECOST 2017



*A Message from
Archbishop Shane Janzen
Primate of the TAC
Metropolitan of the ACCC
and Bishop Ordinary of
The Diocese of Canada West*

WHITSUNDAY – The Day of Pentecost reminds us all of the origins of the Christian Church, and calls all Christians to the foundation of the Church and her mission in the world. It is a call to unity; it is a call to continuity; it is a call to steadfastness; it is a call to Word and Sacrament; and it is a call to fellowship and prayer. Christ our Savior promised His Church the presence of the Holy Spirit, Who would lead the Church into all truth, and remind us of all He had said and done for the salvation of the world.

The unity of the Christian Church has always been somewhat elusive. Even from the beginning we read in Holy Scripture of divisions, disagreements, and doctrinal controversies. Through the centuries these divisions and disagreements became more frequent, more damaging to the Church, leading to heresy and schism. The Church of our own time is not much better. The alphabet soup that has become the Continuing Anglican Church around the world is both a scandal to the faith and a wound to the witness of the Church in an ever-growing secular and godless society. The Christian Church no longer speaks with one voice or one Gospel.

Each of us as Christians, as traditional Anglicans, must take our part, our responsibility, in this state of affairs; and, more importantly, do our part in healing divisions across the many jurisdictions and doctrinal divides of Anglicanism. Happily such healing is beginning to take place, divisions are being addressed, fellowship and unity are being pursued. The Traditional Anglican Communion worldwide has an important and critical part to play in this godly endeavour. Our outreach to our separated

brethren, whether in the United Kingdom or the United States, in Canada or Australia, Southern Africa or India, needs our time and attention. And it needs our prayer and commitment. Beyond the Continuing Anglican Church we look to establish fellowship and ecumenical dialogue with the Nordic Catholic Church, the Polish National Catholic Church, and the Free Church of England. This same ecumenical outreach may even extend in time toward our brethren in the Eastern Orthodox Churches. Though human sin, human pride, and the weight of human history may make this mission and calling seem daunting at times, it is all the more reason to press on with faith in the power of the Holy Spirit to overcome our past and to look toward the future – even in a world facing tremendous challenges from secularization, militant atheism, and the threat of fanatical Islamic extremists.

From the upper room at Pentecost, the Apostles and disciples went out into the pagan world to preach the saving Gospel of the Lord Jesus Christ. With Word and Sacrament, prayer and devotion, courage and fortitude, these men and women fulfilled the Great Commission of Christ to make disciples of all nations, baptizing, confirming, and teaching the commandments of God. That Commission is ours today; their courage and devotion is our model. We cannot simply look back to some past Anglican ‘glory days’, or seek only those of ‘like mind’ but rather we need to go out into our neighbourhoods, our marketplaces, our public squares, and witness to the faith of Christ crucified and risen – calling unbelievers to belief, sinners to repentance, falsehood to truth, hatred to love, divisions to unity, and the nations to Christ.

In the midst of our modern world, living as we do in the post-Christian era, we pray the Holy Spirit to continue among us, to sanctify His holy Church across the Traditional Anglican Communion and throughout the Church universal, that as Christian men and women we may be renewed in our faith and continue constant in our witness to Christ the Lord.

WHITSUNDAY: THE DAY OF PENTECOST

BEFORE His Ascension, Jesus told the Apostles not to depart from Jerusalem, but to wait for "the Promise of the Father" – the Holy Spirit – by whom they would be baptized "not many days from now." After the Lord's Ascension, St. Luke, in his *Acts of the Apostles*, tells us that the Apostles returned to the Upper Room in Jerusalem, and while they waited, "all continued with one accord in prayer and supplication" with the women, and Mary the Mother of Jesus, and with His Brethren.

We read further that after ten days, "when the Day of Pentecost had fully come," they were all with one accord in the Upper Room when suddenly, "there came a sound from Heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one came upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." And what was God's purpose, the reason, for this outpouring of the Holy Spirit?

It was, and is, as the Prayer Book Catechism states: "To enable the Church to offer God on behalf of all [peoples] the worship which is His due; to make known to [everyone] the Gospel of Jesus Christ; and to unite all [peoples] to God in one Family" (*BCP, p. 553*) -- and that Family is not just a human one, but it is also supernatural one. It is the Church, which is (as the Catechism goes on to state): "the Family of God, the Body of Christ, and the Temple of the Holy Spirit."

We are told by St. Luke that pilgrims from many lands had come to Jerusalem for the great Feast of Pentecost that year; and to their astonishment they heard the infant Church speak in their own tongues, "the wonderful works of God." Amazed and perplexed they asked, "What could this mean?" Saint Peter explained it all to them in the first recorded sermon of the Christian Church, making clear to the astonished crowd of pilgrims what God had done through the life, death, resurrection, ascension, and glorification of Jesus Christ. So powerful was that sermon, so moved were the pilgrims, that St. Luke records some 3000 men and women gladly accepted God's offer of salvation, were baptized and received the gift of the Holy Spirit. "And," says St. Luke rather tellingly, "they

continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers." *Acts 2: 42.*

Notice what Saint Luke writes, "they continued steadfastly." Faithfulness, steadfastness, and continuity, these are essential to the practice and teachings of the Christian Religion. The Church is to continue 'steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers'. The Church is to continue with the same life, the same power, the same doctrine, the same divine foundation, as she was given on Pentecost.

It may be tempting to argue that change is inevitable, that change is part of the human condition. And to be sure, there is some truth to that statement. But equally there are truths and beliefs and divinely established institutions that cannot change if they are to remain true to their origin, and true to their purpose. And such is the Christian Religion and the Christian Church. Certainly, the truths and teachings, fellowship and prayers, of the Church need to be retold, represented, in the language of each generation but not so as to change the theology, the belief.

On Whitsunday we commemorate and celebrate the coming of the Holy Spirit upon the Apostles and disciples, giving birth to the Church. It is important for us to recall what God commanded and instituted on that first Pentecost. Again, as we turn to St. Luke's account in the *Acts of the Apostles*, we read: "They continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers."

Our Lord taught His Apostles, by word and deed, the truth, the whole truth, and nothing but the truth, about Himself, about His Father in Heaven, and about God's divine plan of salvation. He taught them the ways of God. Jesus did not give them (and through them, us today) a partial or incomplete revelation, but a full, complete, and comprehensive doctrine of faith, morality, and worship. It is this divine revelation that the Apostles received from Christ and transmitted to the Church. And it is this same revelation, this same faith 'once received by the saints', that the Church through the ages must transmit unimpaired to each generation.

To be sure, the corruptions of man, the human failings of Christian leaders, the sad history of sin, greed and power within the Church, have tarnished the image of Christ's

Church, but even these have not, and cannot, diminish the plan of God for His People.

For every sinful priest or bishop, or layperson, for every self-satisfied, self-interested church congregation, there have been faithful Christian men and women, faithful clergy and bishops, faithful congregations, who have witnessed to the truth in Christ, "continuing steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers."

Towards the end of his life, in one of his last Epistles, Saint Paul told his disciple, Timothy, the first bishop of Ephesus, "to guard the deposit" -- "to guard what has been committed to your trust." St. Timothy in his episcopal office was to keep safe, whole, and undefiled the revelation enshrined in its completeness in the apostolic doctrine, fellowship and prayers. And so must each of us across the Church today.

Nearly a decade earlier, Saint Paul, in one of his earliest Epistles, told the Christian community at Thessalonica essentially the same thing, writing: "Stand fast and hold the traditions which you were taught, whether by word or our epistle." (2 Thess. 2: 15) And we are to continue so today -- in our congregational worship, in our public witness, and in our private lives.

The first Christians, we are told, 'continued steadfastly in the breaking of bread, and in the prayers'. In other words, the first Christians gathered together on the Lord's Day in worship, continued with the Holy Eucharist instituted by Christ at the Last Supper, and kept the ancient prayers of God's people.

And so the Church remains faithful to the command of her Lord and Saviour, Jesus Christ; even as today we seek to continue in the historic Anglican expression of the Christian Faith, and so remain faithful to the doctrine, the fellowship, the prayers, and the breaking of bread -- commanded and instituted of God through the Holy Spirit that first Pentecost, and revealed to us in Holy Scripture and the writings of the Church Fathers.

In the midst of our modern world, living as we do in the post-Christian era, we pray the Holy Spirit to continue among us, to sanctify His holy Church in this Cathedral Parish, across the Traditional Anglican Communion, and throughout the Church universal, that as Christian men and women we may be renewed in our faith and continue constant in our witness to Christ crucified, risen, and glorified.

FORTY YEARS ON: PARISH OF SAINT JOHN THE EVANGELIST



WHAT was to become the Cathedral Church of Saint John the Evangelist had its beginnings in 1977, when the then Father Peter Wilkinson, Father Robert Crawley, Carl Reid, Robert Kerr and others, attended a conference of concerned Anglican churchmen

at St. Louis, Missouri. From the conference, the *Affirmation of Saint Louis* was formulated, which confirmed the basic principles of Catholic faith and order by which the Continuing Anglican Church in North America would operate.

Joining the newly-formed Diocese of the Holy Trinity under Bishop-Elect Mote, the first Mass of the fledgling parish was celebrated on the first Sunday of October 1977 in the home of Father Wilkinson's mother, Mary Wilkinson, together with Denis and Janet Byrne and Nell Bradshaw. These five people were the founders of the Parish of Saint Athanasius (later to be renamed 'Saint John the Evangelist'). The congregation grew slowly but steadily. Moral and financial support was received from other Anglican priests in Canada. Most notable among these was Father Roland Palmer, Founder and for many years Father Superior of the Society of St. John the Evangelist at Bracebridge, Ontario.

Due to the growing congregation, arrangements were made to rent space in Grace Lutheran Church in Victoria, with the first Mass celebrated on Advent Sunday 1977. Thereafter, and for the next ten years, the Holy Eucharist was celebrated every Sunday, before an ever-increasing congregation.

It became increasingly evident that the Parish could not continue indefinitely in rented premises, and steps were taken to secure a church building. In September 1987, a Mennonite Meeting Hall came on the market, and was subsequently purchased by the Parish. The Parish was renamed Saint John the Evangelist, in memory of Father Roland Palmer, SSJE. On May 7, 1988, the church building was consecrated by Bishop Alfred Woolcock, together with Bishops Robert Mercer and Robert Crawley.

Since its foundation 40 years ago, the Cathedral Parish has been served by three Rectors: Father Peter Wilkinson, Canon Stanley Sinclair, and Archbishop Shane Janzen; and many, many faithful parishioners, young and old.

IN AND AROUND THE ACCC

Cathedral Church of Saint John the Evangelist, Victoria BC

"Be filled with the Spirit" (Eph. 5:18). On Pentecost Sunday, the Cathedral family was pleased to witness two of our youth renew their baptismal vows and receive the laying on of hands in the Sacrament of Confirmation. Archbishop Janzen confirmed Madeline Kulmala and Paul Nicholson in front of family and friends including their respective fathers, who were both Servers for the Mass. Fellowship, complete with congratulatory cake, followed in the church hall. The newly confirmed parishioners are looking forward to their new role in life in the Church and at the Cathedral.



Confirmations at the Cathedral Church on June 4th, 2017



Archbishop Janzen with Paul Nicholson and Madeline Kulmala following Confirmation on Whitsunday

Canon Trevor and Vera Elliott's 60th Anniversary

May 27th marked the 60th wedding anniversary of Canon Trevor and Vera Elliott of the Parish of the Resurrection in Edmonton, Alberta. To celebrate, they chose to travel to Victoria where they spent a few days touring and enjoying the spring weather.



Celebratory dinner for Canon Trevor and Vera Elliott's 60th wedding anniversary

Thanks to parishioners Keith and Pat Illingworth who made the arrangements, the Cathedral held a dinner on Saturday, May 27th at the Somerset House retirement residence, with Barbara Gillespie making a special cake to mark the occasion. A group of about a dozen people enjoyed a lovely meal with ocean views – an appropriate location to celebrate this significant milestone for the Elliott's.



Canon Trevor and Vera Elliott with Barbara Gillespie and the 60th Wedding Anniversary cake

CLERICUS 2017
Clergy Retreat at FCJ Centre in Calgary



*Canon Trevor Elliott reading the Lesson;
 Archbishop Shane Janzen and Bishop Tim Klerekoper at left.*

The annual Clericus took place from April 25th to 28th at the FCJ Centre in Calgary. Unlike in years past when this gathering was specifically for the Diocese of Canada West, the Clericus was opened up to all clergy across the Anglican Catholic Church of Canada, with a number of laity and spouses also in attendance.



*Father Doug Nicholson (Montreal) and
 Lay Reader Brian Allen (Moose Jaw)*

The Right Reverend Tim Klerekoper, Bishop Coadjutor of the Christian Episcopal Church, from Seattle led this year's retreat, presenting sessions on Managing Stress, Marriage Counseling, Church Growth, Spiritual Gifts, and The Importance of Prayer. Mattins, Mass, Evensong, and Compline were celebrated daily, and attendees also had time for fellowship and quiet meditation.

We are grateful to our hosts at the FCJ Centre, who as always were most welcoming and accommodating of our group. *Photographs by Kay Hilton, Parish of the Resurrection, Edmonton.*



Bishop Craig Botterill and Archbishop Shane Janzen



*Father Davis Tharayil (Edmonton) and
 Lay Reader Bryan Schnell (Medicine Hat)*



Father Alan Edwardson (Calgary) and Mrs. Kay Hilton (Edmonton)

CHURCH GROWTH
By The Right Reverend Dr. Tim Klerekoper
Excerpts from Clericus 2017 Session

A Major Challenge

Anglican churches are experiencing some major challenges:

- Parish attendance overall is down
- Parishes are “graying”
- Parishes that do gain new parishioners find that they (a) demand more and (b) tithe less
- Many “continuing churches” have bi-vocational clergy
- Many Parishes do not have their own buildings
- Money is tight (on all levels)

10 Essentials to Church Growth

1. Exude More Passion
2. Cut the Weird
3. Expand Your Vision
4. Encourage People to Fall in Love With Your Mission, Not Your Methods
5. Smile More
6. Stop Fighting
7. Pay Much Better Attention to First-Time Guests
8. Treat Your Volunteers Better
9. Invite Someone
10. Become Friends With People Who Aren't Christians

Ten Reasons Small Churches Stay Small

1. Wanting to stay small
2. A quick turnover of pastors
3. Domination by a few strong members
4. Not trusting the leaders
5. Inferiority complex
6. No plan
7. Bad health
8. Lousy fellowship
9. A state of neglect permeates the church
10. No prayer

Bishop Tim's Thoughts

1. Whatever you do, do it well
 - Worship
 - Preaching
 - Worship
 - Discipleship
 - Evangelism
2. Major on the majors, minor on the minors
3. Take Jesus' last words very seriously
4. Technology does not need to be your enemy
5. The Holy Spirit adds the increase, not us

What Does the Bible Say

- Matthew 16:18
- 1 Cor. 3:11
- Ephesians 1:18-23
- John 10:10
- 1 Cor. 3:7
- 1 Cor. 3:8
- Acts 2:42-47



Bishop Tim Klerekoper and his wife Jan after the conclusion of Clericus. Photograph by Kay Hilton.



The Bishop needs a “Chariot”



Bp. Mukuyamba
celebrating Mass



Flag of Zambia

An Appeal from the IAF

Bishop Andrew Mukuyamba has episcopal responsibility for all of the country of Zambia in south central Africa...the Continuing Anglican Church in Zambia (CACZ). Parishes have been established in three of the country’s ten provinces , the furthest one being 372 miles.

from the Bishop’s headquarters in the capital of Lusaka. A variety of issues negatively impact his ability to perform his duties :

- Most CACZ churches are in rural areas.
- In many cases, roads are mere dirt footpaths.
- Public transportation is expensive and extremely unreliable.
- Travel times necessary for pastoral care and visits are therefore unnecessarily long and wasteful.

The IAF Board of Directors has recommended that the Fellowship undertake a project to purchase an appropriate vehicle for the Bishop. To date, over \$US 5800 has been contributed and earmarked for this purpose. The goal is to raise \$16,000 before the end of August 2017. Vehicle maintenance, fuel, repairs , etc., will be funded by the CACZ.

If you would like to participate, please send a check, payable to the:

**International Anglican Fellowship
and earmarked “Bishop’s Vehicle” to:**

**Erv Lischke
1760 Red Crow Rd
Victor, MT 59875
(Call Erv at 406-642-3085
with any questions)**



Typical road conditions
In the Zambian countryside....



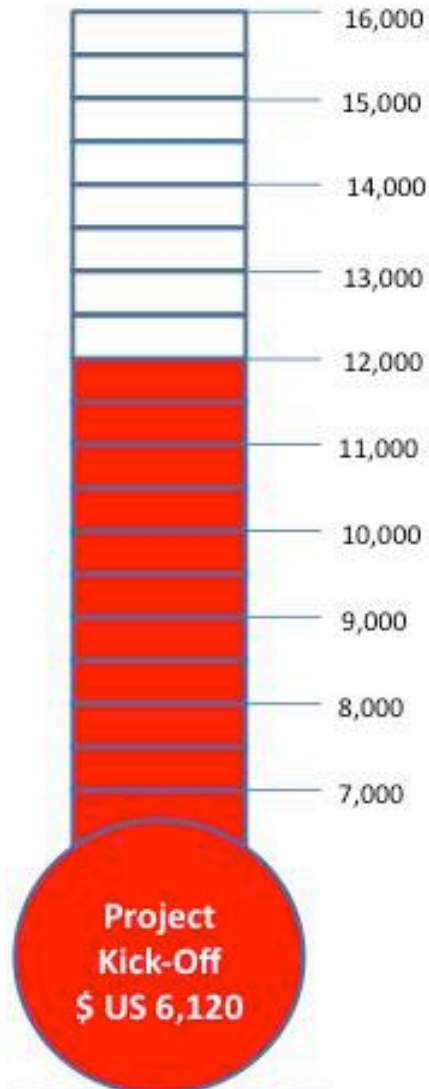
...and it’s not yet the
rainy season



Status memo Number 2

June 1, 2017

Thanks in large part to our friends in Canada and to a very generous contribution from the folks at St. David's in Poultney, Vermont, we have burst out of the "bulb" and are rising up the tube. We are about \$US 3800 from our goal. Generosity thus far has been phenomenal. Many thanks.



*A "Chariot" for Bp. Andrew Mukuyamba,
Continuing Anglican Church of Zambia
"Howgozit"*