



# *The Anglican Catholic Chronicle*

## *Newsletter of the Anglican Catholic Church of Canada*

### *A Province of the Traditional Anglican Communion*

**JUNE 2013**

#### **From The Editor**

**N**EXT month we will be gathering together as a Province and Diocese in Calgary, Alberta for our tri-annual Synod. Various reasons have caused some vacancies to occur within our diocesan structure. At the Synod, nominations and appointments will take place to fill these positions which are important for the continued operation of our Province and Diocese. I would encourage all Synod delegates to prayerfully consider serving the wider church in the various capacities as one is called to and able.

In the early Christian church there were many different tasks that needed to be done in order for the church to function under the daily persecutions that it faced. By the assignment of duties to various members of the congregation, the church was able to remain an active, hidden, part of society and the local community. People opened up their homes for worship services to take place in. Government authorities who had come to know the Good News of the resurrected Christ, were able to slowly begin to influence decisions of morality with a Christian understanding of our relationship to our fellow man. Many wonderful things continued to occur for the Christians and those that were brought to know Jesus Christ by them. Through much prayer, conversations, and study of scripture, people's faith in the loving and merciful God that created the heavens and earth flourished. We are fed Sunday by Sunday both by the Word of God and the

word of God. Our receiving the Body and Blood of our Lord Jesus Christ, fills us and sustains us spiritually week by week. Our receiving His word through sermons, homilies, and the reading of Holy Scriptures also sustains us.

There is a humorous story of the young English Curate who preached his first sermon. The next Sunday the Rector was away and the churchwarden asked the curate to preach again. "But I only have one sermon prepared which I preached last Sunday," the Curate replied. "That's all right," said the Churchwarden. "No one remembered a word you said and we will enjoy it just as much the second time." This leads to some letters-to-the-editor concerning the usefulness of sermons. Most letters complained that sermons are useless. No one remembers the content of sermons from one day to the next. However, one letter-to-the-editor made the following interesting observation. "I have been married fifty years. During that time my wife prepared 54,750 meals. Although I cannot remember any one particular meal, they kept me alive for fifty years." The Word of God is like the air we breathe every few seconds, the water we drink every few hours, and the meals we eat three times a day. Although we quickly forget each breath, each glass of water, and each mouthful of food, they are life-giving. Sermons work exactly the same way. Because they strengthen us spiritually on Sunday, they nourish us throughout the week in spite of our forgetfulness.

With the legalisation of the Christian religion by the Roman Emperor Constantine the Great in A.D. 313, the persecution of Christians began to lessen and the proclamation of the Faith was able to be made more publicly. Persecutions of Christians and their faith, was not entirely removed and remains with us to this day. It takes on different forms depending upon where one lives in the world. One of the benefits of this continued persecution, is that it pushes us to stand up for our Faith and present to people the truth of our Christianity. In our first world society we need to be ever vigilant that our faith does not succumb to a slow erosion by the subtle, and sometimes not so subtle, messages that we hear from the media and people around us. Elements that aid us in preventing an erosion of our Faith can be found in attending Divine Worship on a regular basis, immersing ourselves in Holy Scripture, attending Bible Studies or educational lectures put on by our clergy and others with an orthodox understanding of Christianity. A methodical way of reading scripture is found near the beginning of any Book of Common Prayer (BCP). Turning to page xvi in the BCP we find a two year cycle for reading a lion's share of the Bible. The way that the readings are laid out in this systematic way provide us with an opportunity to read the word of God that is strengthening to our faith.

It is expected of every member of the clergy to have a rule of life that provides for the growth of their Christian faith and relationship with God. The laity too are exhorted to purposefully design a rule of life that will give them a foundation from which their faith will grow and be seen by others. At the end of *The Catechism, A Supplementary Instruction*, (BCP, page 555) we are all called to form a rule of life:

*"Every Christian man or woman should from time to time frame for himself a RULE OF LIFE in accordance with the*

*precepts of the Gospel and the faith and order of the Church; wherein he may consider the following:*

*The regularity of his attendance at public worship and especially at the holy Communion.*

*The practice of private prayer, Bible-reading, and self-discipline.*

*Bringing the teaching and example of Christ into his everyday life.*

*The boldness of his spoken witness to his faith in Christ.*

*His personal service to the Church and the community.*

*The offering of money according to his means for the support of the work of the Church at home and overseas."*

In my short time as Rector of St. Barnabas I have discovered that the people in the parish, as well as the larger community, are desiring to hear the truth of our Christian faith. That proclaiming it boldly and "telling it like it is" is something that people are hungering for. If something is a sin, call it that, then in the same breath tell them of the kind, loving and ever merciful God that will wash them from their sins and will continue to love them no matter what it is that they have done to separate themselves from the love of God that He so freely gives to all that ask it of Him.

*"Come unto me all that labour and are heavy laden, and I will refresh you."*

*~ St. Matthew 11:28 ~*



Submissions to the newsletter may be sent to the Editor at: [father.glenn.g@hotmail.com](mailto:father.glenn.g@hotmail.com) mailed to: The Rev. Glenn Galenkamp, #77, 1300-12<sup>th</sup> Ave. SW, Moose Jaw SK, S6H 6N6; or phoned in to him at the Rectory: 306-691-2715. Deadline for the July edition is Friday, June 21.



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

**O**NE of the great privileges of being a bishop is visiting the various parishes that make up our Diocese. These visits afford me an opportunity to worship with my brethren in their local church and to spend time in fellowship with them. The Christian community is more than a social organization or welfare agency (though these are important aspects of our Christian discipleship); the local parish is primarily a place and a people gathered together for the worship, praise and glory of Almighty God, the telling forth of His message of salvation in Jesus Christ, and of our mutual care and concern for the household of the Faith. These then form the foundation of my episcopal visitations.

Building on this foundation is the fostering of the Christian faith, the building up of the body of Christ, and the witness to the universal nature of Christ's Church – the one, holy, catholic and apostolic Church to which we all belong and which is evidenced and lived out in our local parishes but which is greater and more enduring than any one parish or community of believers. When the bishop of the diocese is present with the clergy and people of a parish, then the local church is complete. So it is my intention to visit the parishes and missions of our Diocese as often as I am able (God, the weather, distance and costs permitting).

In these visits I am sometimes asked about the future, about parish growth, the spread of the Gospel, the increase in the traditional Anglican witness. These are

matters easily discussed but more difficult to undertake, especially when human and financial resources are so often limited. We live in a post-Christian era and a post-constantinian Church – meaning, the current conventions and social standards of propriety no longer demand church attendance or recognize or support the place of the Christian Church within the institutions and homes of our modern day society. Those days are gone and there is no sense in pining away at their loss. We have returned in many ways to the times of the primitive Church. While we may lament our present reality it must not impair our efforts at evangelization within our local communities. The Apostles and early evangelists, together with the Christian missionaries of centuries past, all faced the challenges of a pagan world – as we do a society based on secular humanism and the primacy of the individual.

What then are we to do? How are we to 'work the works of God' in an increasingly faithless secular world? Firstly, it is critical that each of us knows the Faith. This may seem axiomatic but when faced with the challenges, morals, debates and divisions within secular society we must each, as Christians, be willing and able to witness to the hope that is within us, and to preach the gospel of Christ 'in season and out of season'. So know the Faith – know the Scriptures; know the Church Catechism; know the teachings of Christ on the issues that confront modern man today. Yet in this knowing, and in this outreach, we must always 'speak the truth with love' as St. Paul exhorts the early Christians. Be positive, not negative; let people know what we believe not what we condemn – let others experience our Christian charity and welcome rather than a litany of woes.

Secondly, let the presence and place of your Parish be known – 'do not hid your candle under a bushel basket but set it up for all to see'. In other words, explore ways

and means of highlighting the fact that there is a traditional Anglican parish and Christian church in the neighbourhood or town or city. Advertising in local newspapers is good but also consider the Internet, Facebook, Twitter, as well as the bulletin board at the local store or community centre or Christian bookstore. Have bookmarks or pamphlets about the Parish and ACCC readily at hand so that when you encounter someone who might be interested in attending, they know where the church is, the times of services, and who to contact.

Thirdly, volunteering at or visiting seniors' centres, residences, hospitals also afford opportunities for outreach. Holding a parish bazaar or tea or offering the use of the church hall for social activities or groups within the community are also ways of getting the word out of who we are and where we worship. Hold an 'Open House' one Saturday or Sunday afternoon, opening up the church building for people to drop by without the pressure of attending a church service. A Mattins or Evensong Service commemorating a national or local occasion can also be a drawing card, especially for those who may have drifted away from the Church.

Most of all 'think outside the box'. 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.

In this the opening paragraphs of *The Affirmation of Saint Louis*, 1977 (one of our foundational documents) may well serve as a 'mission statement' for any Parish in the Anglican Catholic Church of Canada:

*We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the*

*Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same.*

*In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," and acknowledging our duty to proclaim Christ's saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.*

**F**INALLY, in this June edition of our diocesan newsletter, I would like to share some thoughts on the 60th Anniversary of the Coronation (June 2, 1953) of Her Majesty Queen Elizabeth II.

Mr. William Shawcross (author of the official biography of Queen Elizabeth the Queen Mother) recently writing in the Telegraph newspaper, stated: "At her Coronation 60 years ago, the most important moment for Elizabeth II was not the crowning but swearing to God to serve her people all her life." He went on to write:

*At Christmas 2000, [The Queen] explained: 'For me, the teachings of Christ and my own personal accountability before God provide a framework in which I try to live my life'.*

*That Christian framework has enabled her to keep every one of the vows she made on that wet summer's day 60 years ago.*

It is right and proper for us as Canadians and as Christians to celebrate the 60th Anniversary of the Coronation. It was in that sacred ceremony that the young Queen Elizabeth (27 years of age) consecrated her life to the service of God

and her people. Amidst the pomp and splendour of Westminster Abbey, in the presence of the Royal Family, foreign royals, governors-general, prime ministers, bishops and clergy, military and civil dignitaries, Her Majesty was anointed Queen (receiving as she did the 'Eighth Sacrament'), crowned our only lawful Sovereign Lady, and was strengthened by the grace of Holy Communion. The prayers of millions around the Commonwealth, and indeed around the world, were with the young Queen that day...and have remained so these past 60 years of her reign.

Her Majesty has provided all of us with a living example of untiring service and dedication to the wellbeing of her subjects and the commonweal of society. Despite the pressures of change, the demands of public life, and the everyday trials and struggles which she has had to face, The Queen has remained faithful to her vows and constant in her duty. Her Majesty is a committed Christian, a faithful Anglican, one who practices her Christian Faith daily yet does so in the spirit of Christian charity.

Raised as she was within a Christian home and family, William Shawcross writes:

*In seeking to understand how Her Majesty has done it – how she still does it at the age of 87 – I think one has to look to her belief in God. She was brought up by a mother who was taught by her own mother (Lady Strathmore) to believe in three things: love of God, love of family, love of country; as well as cherishing a sense of duty, Princess Elizabeth inherited all those commitments. In advance of her Coronation, she said: "I want to ask you all, whatever your religion may be, to pray for me... to pray that Christ may give me wisdom and strength to carry out the solemn promises I shall be making, and that I may faithfully serve*

*him, and you, all the days of my life." That prayer, that commitment, has informed her and guided her always.*

A wife, mother, grandmother, and great-grandmother, Elizabeth II, by the grace of God, remains always and everywhere simply, 'The Queen'. May God continue to bless, guide and sustain Her Majesty; and may He grant her many more glorious years to reign over us. ✨



### **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](http://www.anglicancatholic.ca)**

For those with mobile devices that can read QR codes.



**Sermon Preached by  
The Rt. Rev. Craig Botterill, QC, DD  
Suffernan Bishop  
On the 60th Anniversary of the  
Coronation of  
Her Majesty Queen Elizabeth II  
At the Pro-Cathedral of Saint Aidan,  
Halifax, Nova Scotia**

**L**IKE King David from the Old Testament, who was chosen by God to rule over his people Israel, Her Majesty Queen Elizabeth II was not born to reign, nor did she covert or seek to become monarch. The burden of being the heir apparent fell to her upon the abdication of her uncle, King Edward VIII. On her twenty-first birthday in 1947, the then Princess Elizabeth broadcast a radio message to the people of the British Commonwealth. In it she pledged to commit her whole life 'whether it be long or short' to duty and service. She spoke in solemn words about going forward together 'with an unwavering faith, a high courage, and a quiet heart.' She went on, 'I know that your support will be unfailingly given. God help me to make good my vow.' At this service of thanksgiving we celebrate the 60<sup>th</sup> anniversary of Her Majesty's coronation as Queen of Canada, sixty years of faithful service, sixty years in which she has truly made good the vow. In this act of worship, we thank God for his help and for his blessing on The Queen and her reign.

Today we look back over sixty years to The Queen's Coronation in 1953. Today we remind ourselves of the power of that occasion. The high point of the ceremony was of course the coronation itself, when the crown of St Edward, the eleventh-century King and Confessor, was placed on The Queen's head by the Archbishop of

Canterbury. Leading up to that moment were great symbolic gestures.

Handel's anthem sung at the Coronation began with the words 'Zadok the priest and Nathan the prophet anointed Solomon king'. And The Queen was anointed with holy oil, in the same ritual performed traditionally, at the ordination of priests and bishops. This anointing carries great meaning, because the words Messiah and Christ, titles of our Lord Jesus, mean in Hebrew and Greek 'the anointed one'. So the anointing of the Sovereign is a setting apart for service after the example of Jesus Christ, who said of himself that he came not to be served but to serve. The link with the setting apart of priests and bishops is emphasized when the Sovereign is clothed with a stole and mantle in cloth of gold, like the stole and cope worn by a priest.

The Queen was then presented with the Orb of State and told: 'Receive this Orb set under the Cross, and remember that the whole world is subject to the power and empire of Christ our Redeemer.'

In words reminiscent of the command of the Prophet Micah to "do Justice" the Archbishop presented Her Majesty with the Royal Sword:

*Receive this kingly Sword,  
brought now from the Altar of God . . .  
With this sword do justice,  
stop the growth of iniquity,  
protect the holy Church of God,  
help and defend widows and orphans,  
restore the things that are gone to decay,  
maintain the things that are restored,  
punish and reform what is amiss,  
and confirm what is in good order:  
that doing these things you may be glorious  
in all virtue; and so faithfully serve our  
Lord Jesus Christ in this life,  
that you may reign forever with him  
in the life which is to come.*



The final stage of the Coronation service at Westminster Abbey 60 years ago was the moment when the Sovereign received the Body and Blood of Christ in Holy Communion, confirming her intention to be nourished and sustained by God so that she could live and work after the example of our Lord and Saviour, Jesus Christ. Jesus said: 'Whoever would be great among you must be your servant, for I am among you as one who serves'. Her Majesty has given her entire life to the selfless service of her people.

The Queen said in a radio broadcast at the end of Coronation Day, 'Throughout this memorable day I have been uplifted and sustained by the knowledge that your thoughts and prayers were with me. It is hard for me to find words in which to tell you of the strength which this knowledge has given me.'

As we celebrate the 60<sup>th</sup> anniversary of the coronation of Her Majesty Queen Elizabeth II as Queen of Canada, let us add our heartfelt prayers that her reign may be long, that her heirs shall continue to reign over us, and together with one heart and voice may we and all Canadians boldly proclaim "God Save the Queen".



### **Around the ACCC**

#### **The Institution and Induction of The Reverend Robert Short as Rector of St. Peter & St. Paul, Burnaby British Columbia**

*by Mrs. Maureen Gee*

**O**N Sunday, May 12, 2013 The Right Reverend Shane B. Janzen, Metropolitan and Bishop Ordinary of the Anglican Catholic Church of Canada, inducted the Reverend Robert Short into the Care of souls of the Parish of St. Peter and St. Paul, Burnaby, B.C. The service was held at 10:00 a.m. instead of our usual start at 9:30 a.m., to

allow time for Bishop Janzen to get over from Victoria.

It was a very interesting service, with the duties of the Rector carefully defined. Having never attended an Induction before, I was thrilled, as the People's Warden, to be invited with our Rector's Warden Mr. Justice Ken Affleck, to escort our new Rector to his "accustomed seat", before the Bishop led him around the church.



*Bishop Shane Janzen giving the Exhortation at the font*

First to the Font; then the "place of prayers"; the place where lessons are read; the pulpit and the altar. At each stop the various duties of the Rector were read.

The Wardens and congregation were then exhorted to pray constantly for the minister in his work, to help and support him in every way. The congregation then promised to do so.

The Rector then presented long time server, and much loved Mr. John Roberts to the Bishop as a candidate for Lay Reader. Following prayers for John's success the Bishop blessed our new Lay Reader.



*The Rt. Rev. Shane Janzen Praying over Mr. John Roberts, Licensed Lay Reader*

The sermon and the Liturgy of the Eucharist followed. At the end of the service the Bishop gave the Episcopal Blessing to the congregation.



*The bun fight begins*

We then withdrew to the Church hall where congregants had collectively supplied a wonderful luncheon to celebrate our new Rector and our Lay Reader. It was a joyful day for all of us!

*The website for the parish is:*

[www.ourchurch.com/member/s/stpeter-stpaul1/index.php](http://www.ourchurch.com/member/s/stpeter-stpaul1/index.php)

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

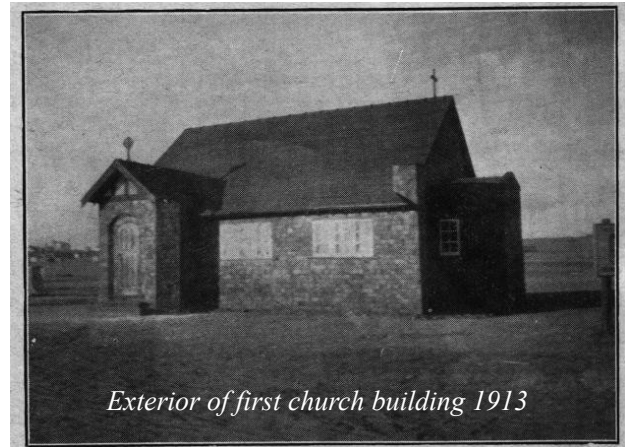


### **A History of the Parish of St. Barnabas, Moose Jaw Saskatchewan**

*by Mr. Larry Hellings*

**A**S we come together to celebrate the 100th anniversary of the Parish of St. Barnabas, a brief history of the past 100 years seems appropriate. There is an interesting story associated with the history of St. Barnabas and, briefly, it is as follows:

The Parish was founded in November 1913 when Mr. H.J. Gabb, an honorary Lay Reader, felt that there was an immediate need for a Parish for east side children. A small frame building (24' x30') was erected for a Sunday School. As many as 200 children once attended the St. Barnabas Mission Sunday School.

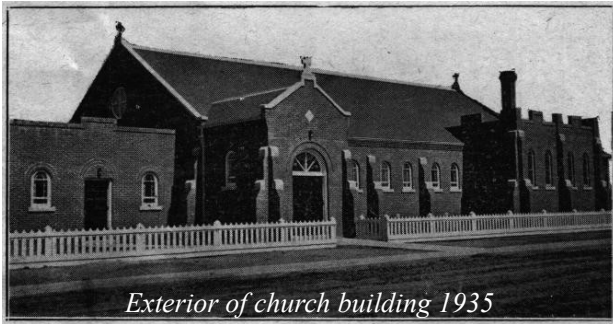


*Exterior of first church building 1913*

The building was constructed by Kitchen Bros. Construction and was located on the northwest corner of Caribou Street East and Ninth Avenue Northeast. The building was officially opened on November 27, 1913 by The Very Reverend F. Wells Johnson, Archdeacon. It was named St. Barnabas after St. Barnabas Church, Ashley Road, in Bristol, England. There are still some parishioners in our parish who attended Sunday School there.

In 1914 it was decided that the church building should be twice as large and the enlarged church was dedicated on September 20, 1914. The Parish did not expand during the war years due to parishioners going to war. Sixty members joined and ten paid the ultimate sacrifice.

Two dirty, battle-scarred crosses were sent directly to the St. Barnabas Mission from Vimy Ridge after the 46th Battalion was successful in that battle. This transaction was brought about through the efforts of Mr. Percy Philpot - brother of Mrs. May Spencer. He was one of the many Moose Jaw men in the 46th Battalion. Those crosses stood in the archway of the little Mission for many years. When the new church was opened, the Reverend Canon Pike chose not to have those crosses in it. For some reason they were sent to St. John's Church, where they were on display for many years. Currently these two crosses are located in Moose Jaw's DV Currie Armoury.



In 1917 and 1918 the building was enlarged again as funds allowed. In 1930 plans were drawn up for the construction of a new church on the northwest corner of Hochelaga Street East and Sixth Avenue Northeast. The large site was given to the church by the City of Moose Jaw. Sod was turned on April 8, 1930. The excavation and the foundations were done through the use of volunteer labour. The cornerstone of the Chapel was laid on June 5, 1930. On June 18, 1930 the cornerstone of the church proper was laid. The rest of the building was constructed over the next few years and it was opened on December 2, 1934. The last service in the original Mission church was held November 25, 1934.

In the 1940's the Parish became self-supporting and enjoyed vigorous growth. The Reverend E.C. Fisher was appointed to the Parish in 1938 and under his guidance the Parish grew and enjoyed a lively spiritual and social life.

During the war years and throughout the 1940's there were a number of organizations formed, including a Server's Guild, Mothers' Union, Anglican Young Peoples' Association (AYPA), Womens' Association (WA), Junior Anglicans, and the Black Diamonds' Whist Club to name a few. At this time the Parish had about 200 members. Other notable events included Mr. Len Burns becoming a server in 1948, musical concerts under the direction of Mrs. L.E. Walter and Mrs. May Spencer and fish and chips meals made in the church basement. The Reverend E.C.

Fisher became the Legion Chaplain; he was appointed Rural Dean and he lectured at St. Chad's Theological College in Regina.

In 1955 Mr. Thomas Herbert Abbott willed a quarter section of farm land to St. Barnabas (title in the name of Diocese of Qu'Appelle). The land was rented for a number of years but in 1980 it was sold. The "T.H. Abbott Memorial Trust Fund" was established.

In February 1957 there was a fire at the church and, thanks to Mr. Jim Bush and Mr. "Happy" Appleton, interior items (vestments, etc.) were saved. The fire damage was repaired and the building was formally re-opened in September 1957.

In the late 1950's numerous organizations were formed such as the Couple's Club, Church Boy's League, Knights Councillor of the Cross, the Junior Auxiliary and the Women's Auxiliary just to name a few.

A number of priests were appointed to St. Barnabas after the relocation of Canon E.C. Fisher in 1966, including: the Reverend Peter Lucas; the Reverend Kenneth Vickers; the Reverend Canon Bob Westfall; and the Reverend Don Shepherd. Fr. Shepherd retired in 1998. No permanent priest was available until Advent 1999 when the Reverend Mabel Campbell was appointed priest. In the interim period Mr. Len Burns, Licensed Lay Reader, took most of the services with special permission from the Bishop. With the departure of the Reverend Campbell in the fall of 2000, Mr. Len Burns again volunteered to take services with the assistance of the Reverend Don Wells; the Reverend Bill Portman and others.

In 2002, in a move initiated by the Reverend Ruth Taylor, the four Anglican parishes voted to merge into one parish. The process lasted a number of months and eventually the Anglican congregation became known as St. Aidan. St. Barnabas

stayed open on an alternating basis until its de-consecration on November 3, 2006. At that time it was referred to as St. Aidan East. The property was subsequently sold for use as a private residence.

The whole process of amalgamation and the liberal attitude towards the Liturgy, convinced a number of St. Barnabas parishioners to start worshipping at the Church of the Epiphany in Regina under the guidance of the Reverend Dennis Dickson. This parish was not a member of the Anglican Church of Canada (ACC) but rather, the Anglican Catholic Church of Canada (ACCC) and the Traditional Anglican Communion (TAC). In 2004 Fr. Dickson and the Epiphany Vestry agreed to give up one Sunday service per month so Fr. Dickson could preside over a service in Moose Jaw. Eventually this grew to a service every Sunday and the Church of the Epiphany was closed. Originally we were known as a Mission of Epiphany but in 2005, it was suggested by Mr. Len Burns that we once again become known as St. Barnabas. We were officially incorporated as St. Barnabas on December 19, 2005.



*Left to right: Mr. Larry Hellings, People's Warden;  
The Rt. Rev. Craig Botterill, Q.C., Suffernan Bishop;  
The Rev. Glenn Galenkamp, Rector;  
Mrs. Jeannette Mynett, Rector's Warden*

Starting in 2004 and until early in 2011, we rented the Chapel at Chateau St. Michael (St. Anthony's) for our worship

services, but in March 2011 we relocated to our present location at Parkview Funeral Chapel. Sadly, Fr. Dickson passed away in February 2012 and visiting clergy provided services for us until August 2012 when the Reverend Glenn Galenkamp was appointed Rector of St. Barnabas Parish.

The past 100 years have seen many challenges but the faith, the generosity, and the willingness to carry on by the parishioners of St. Barnabas has never faltered. At this special time we look forward to the years ahead with optimism and faith in our Lord.

In keeping with the pioneering spirit of previous generations, the Vestry of St. Barnabas has decided to help fulfill our legacy by starting a fund, known as "Thriving for Tomorrow". The purpose of this fund will be to accumulate money that will be set aside for the future needs of the Parish. This use may be for the acquisition of a building, to create a scholarship fund, or to simply ensure that the Parish of St. Barnabas will be able to continue to be a Christian witness to the City of Moose Jaw for many more years to come.

*The Editor wishes to thank Mr. Larry Hellings for providing the history of the Parish of St. Barnabas, Moose Jaw. Photo credit is given to Mr. Scott Hellings. I have enjoyed working with the Vestry and parishioners of the parish as we continue to live out the commission that Christ has given to all Christians, to make disciples of all nations.*

*The website for the parish is:*

**[www.saintbarnabasmoosejaw.ca](http://www.saintbarnabasmoosejaw.ca)**

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



## **Around The TAC**

### **A Brief History of The Church of Torres Strait**

**T**HE Church of Torres Strait is a member church of the worldwide Traditional Anglican Communion (TAC). The Torres Strait church was formed during a historic meeting at Thursday Island held from November 22-25, 1997. Members at the meeting consisted of the clergy, elders and laity of the Torres Strait, who belonged to the Diocese of North Queensland/Carpentaria in the Anglican Church of Australia.

Previous to this meeting, the Torres Strait Regional Council had passed unanimously a motion of "no confidence" in the Anglican Bishop of North Queensland, it asked Dr. Keith Rayner, Primate to appoint an episcopal overseer until such time as the Torres Strait could become a Diocese of the Anglican Church of Australia. The Primate responded with a letter telling the Islanders to listen to the Bishop. He made them feel insulted and dis-empowered.

The Bishop of North Queensland went ahead with the consecration of a man clearly unacceptable culturally and theologically to the vast majority of people who live in the Torres Strait. He ignored requests to postpone the consecration in the interest of further dialogue and the possibility of reaching a common mind. The opportunity that the Anglican Church of Australia had to set an example in this matter, was destroyed by the refusal of its theologically liberal leadership to

put aside its own agenda. Dialogue with the Anglican Catholic Church in Australia, was stepped up. The Islanders wanted self-determination of the Torres Strait Church, and the maintenance of the Catholic way of being Anglican. The Anglican Catholic Church would provide both requests.



On the April 26, 1998, two Islander priests were consecrated for the newly established church in a colourful ceremony, before a congregation of some 2,000 people at St. Mark's Church, Badu Island. The two and three quarter hour service, was a moving and spectacular occasion and a great witness to the deep devotion the Torres Strait people possess in their



*Parishioners of St. Mark's,  
Badu Island singing after a  
service*

Anglican expression of the Catholic faith. This devotion had been introduced by legendary Anglo-Catholic missionaries after the London Missionary Society, who had arrived on Darney Island in 1871, ceded their work to the Anglican Church. Many Islanders wept with joy, the Faith and the Anglican way had returned. Their membership of the TAC ensured that no liberal agenda would have a hold in the new church.

It is to be noted that the Torres Strait, although a recognised part of the Commonwealth of Australia

and within the State of Queensland, is a distinctively separate area of Australia from Cape York and occupy 17 of the many islands in the region.



*The Right Reverend Tolowa Nona,  
Bishop Ordinary,  
The Church of Torres Strait*

Some 5,000 people live in villages varying in sizes between 40 and 400 people. Strong ties and kinship is apparent between all the people and they have formed a closely-knit community. On the mainland of Australia there is an islander community at Bamaga in Cape York and large communities of Torres Strait Islanders are to be found in the northern provincial cities of Cairns and Townsville as well as in Brisbane. Recent statistics show that 75% of Torres Strait Islanders reside on the mainland.

*The Church of Torres Strait consists of approximately 16 parishes on 16 different islands in the Torres Strait and enjoys the episcopal oversight of The Right Reverend Tolowa Nona, Bishop Ordinary of the Church of Torres Strait.*

*The website is:*

**[www.churchoftorresstrait.org](http://www.churchoftorresstrait.org)**

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



**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. Information packages for all the delegates will be sent out by June 9th.

*"In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."*

*~St. Luke 10:21-22 (ESV)~*

