



The Anglican Catholic Chronicle

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

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UNTIL recently traditional Anglicans in Canada have not needed a programme to identify the various jurisdictions of “Continuing” Anglicans south of the border, but with some of the American jurisdictions now establishing missions in Canada and sending

literature to our parishioners, a quick refresher on who we are may be in order.

The “Continuing” Anglican movement began in 1977 at St. Louis, Mo., where clergy and faithful from the Episcopal Church of the USA and the Anglican Church of Canada met to create an Anglican jurisdiction separate from the Canterbury Communion to preserve the historic Apostolic Succession when the latter purported to ordain women to the priesthood and began to adopt new ‘alternative’ liturgies. This meeting culminated with the adoption of our founding document, *The Affirmation of St. Louis*.

For the first three years the dioceses of the new “Anglican Catholic Church” ran north and south so that Canadian parishes in B.C., for example, belonged to the western Diocese of Christ the King, along with parishes in California. By 1980 the Anglican Catholic Church of Canada became a diocese in its own right, and soon, with the four American dioceses and new dioceses from India, South Africa, and Australia, formed the Traditional Anglican Communion (TAC). Today the TAC is a worldwide jurisdiction with Provinces, Dioceses, and Parishes in England, Ireland, Zambia, Zimbabwe, South Africa (four dioceses), India (five dioceses), Australia, Central America, the United States (four dioceses), and Canada (14 parishes and three Missions).

Along the way some of our American clergy left our jurisdiction for one reason or another to form separate Continuing Anglican Churches. Our Diocese of Christ the King, for example,

simply ‘drifted away’ from its American Province and has since become a Province in its own right with several dioceses in the United States (APKC). This former jurisdiction has been replaced by the TAC Anglican Church in America Diocese of the West. Our former Diocese of the Eastern United States also became a Province in its own right known as the Anglican Province in America (APA).

In 1991 a smaller jurisdiction known as the American Episcopal Church (AEC) petitioned to enter the Traditional Anglican Communion, and to ensure the certainty of the apostolic lines of their bishops, our then Primate, Archbishop Lewis Falk, invited Bishop Robert Mercer and other Canterbury Communion bishops to “conditionally” re-consecrate the AEC bishops at Deerfield Beach, Florida. In an act of solidarity and humility our own bishops were asked to submit to conditional re-consecration as well. Some bishops refused and took legal action against Archbishop Falk, who took the majority of the clergy and faithful out of the Anglican Catholic Church Original Province (ACC-OP) to form the Anglican Church in America (ACA), which is the American Province of our Communion.

While the TAC has been growing worldwide, south of the border many, many splinter groups from those groups that left us over the years have continued to add to the “Alphabet Soup” of the Continuing Anglican movement. Some of the American groups, such as the ACC-OP and the APKC have now established missions in Canada with clergy who left the TAC over the proposed unity discussions with the Roman Catholic Church. Those clergy now propose to create yet another Continuing Anglican Church to be known as the ‘Traditional Anglican Church in Canada’ (TACC), with an organizational Synod planned for this month.

Some of our faithful have received literature from and invitations to join this newest jurisdiction. The Anglican Catholic Church of

Canada, and indeed the entire Traditional Anglican Communion, strongly urge our faithful not to further splinter and weaken our mission to preserve the traditional Anglican expression of the Christian Faith. The bishops of the Traditional Anglican Communion have been involved in ecumenical dialogue with the major American jurisdictions that have gone their own way over the years to build bridges and find a way for them to return to the TAC fold. Recently the Anglican Province in America (APA) has done just that through a formal concordat of intercommunion. We believe that unity amongst Continuing Anglicans, not further splintering, is essential to the mandate we have from Jesus to effectively share His redeeming love with our communities as traditional Anglicans.

~ Traditional Anglican Communion ~

English Roots

The Traditional Anglican Communion is a branch of the One, Holy, Catholic and Apostolic Church instituted by Jesus Christ. The word 'Anglican' refers to our spiritual heritage and roots in the historic Church of England.

Traders, merchants and soldiers seem to have brought the Christian Faith to Britain shortly after it became part of the Roman Empire in the middle of the First Century AD. Sixteen hundred years later, during what we call the Reformation, the Church of England emerged as a unique institution. It retained its 'Catholic' heritage enshrined in the Creeds, the decisions of the General Councils, its liturgy and sacraments, and in the threefold ministry of bishops, priests and deacons in Apostolic Succession. It 'reformed' itself by eliminating some nonessential accretions of the later medieval Church, by restoring much of the practice of the earliest Christians, and by insisting upon the authority of Holy Scripture as the rule and guide of Faith.

Members of the Church of England came to North America in the 16th and 17th centuries. In many parts of British North America, the Church of England was the 'established' or official Church. After the American Revolution, American Anglicans established an autonomous branch of the Church, which became known as the Episcopal Church. In Canada, following Confederation in 1867, the Church of England in the Dominion of Canada was established,

holding its first General Synod in 1893 (to be renamed the Anglican Church of Canada). During the last 25 or so years, both the Episcopal Church in the United States and the Anglican Church of Canada have abandoned most of the tradition of historic Anglican Faith and Practice. It is this tradition that many former Episcopalians and other faithful Anglicans are seeking to preserve and proclaim.

Restoration in North America

In 1977, a Congress of Concerned Churchmen took place in St. Louis, Missouri. There, a statement called *The Affirmation of St. Louis* was adopted; it affirms as unalterable the received Faith and Tradition of the Church, the essentials of Christian belief, and the essential foundations of the Holy Scriptures, the writings of the Early Fathers of the Church, the authority of the General Councils, and the Apostolic ministry of male bishops, priests, and deacons.

As a result of this meeting several groups of Anglican traditionalists in the US and Canada began efforts to form a 'continuing,' still-Anglican Church. The work in Canada prospered, but in the U.S., where events were complicated by a lack of unity, several jurisdictions emerged, working independently of each other.

In 1991, a special Synod was held in Deerfield Beach, Florida, at which time members of the 'American Episcopal Church', almost half of the 'Anglican Catholic Church', and others who had reordered their Anglican witness at the Congress of St. Louis, united in one body to form the Anglican Church in America as the continuation of genuine Anglicanism in the United States. This Church is a member body of the worldwide Traditional Anglican Communion with sister churches in Canada, Australia, Central and South America, England, Ireland, India, Pakistan, Japan and Africa.

Our Faith and Worship are set forth in the *Book of Common Prayer*. This treasure of English language, scriptural spirituality and Catholic worship has shaped the lives of countless faithful Christians through the centuries and is the basis of our services of worship.

Catholic and Reformed

As we have seen, the Anglican Church affirms its 'Catholic' heritage. That term is used to affirm our fidelity to the whole Faith as revealed by Jesus Christ (without either additions or subtractions) as proclaimed by the Apostles,

evangelists, saints, scholars and martyrs of the Early Church and taught in Holy Scripture. At the same time Anglicans give thanks for the witness of those pastors and teachers who, in the 16th and 17th centuries, sought to 'reform' the Church, some of whom gave their lives in witness to the authority of the Bible as the principle rule of Faith and Practice.

What is this Faith we have sought to preserve?

Anglican faith is thoroughly grounded in Holy scriptures. Anglicans believe the Holy Scriptures of the Old and New Testaments are the authentic record of God's revelation of himself, his saving activity, and moral demands - a revelation valid for all men and for all times. We hold that the ancient creeds - the Apostles', Nicene, and Athanasian - express the faith of the Church and are to be understood as they are written. The Anglican church is a credal church, not a confessional one. The creeds, which come from the earliest years of Christianity, summarize the 'faith once delivered to the saints' (*Jude 3*). By them we are taught that God is one God in three Persons, Father, Son and Holy Spirit; that God the Son became man, born of a virgin as our Lord Jesus Christ; that by our Lord's sinless life, death and resurrection he gained access for us to God the Father and opened the way for us to be children of God and to live with him for all eternity.

On Christian morality, we believe that every Christian is obligated to form his conscience by the Divine Moral Law of the Mind of Christ as revealed in Holy Scriptures, and by the teachings and Tradition of the Church. Such teaching is especially seen in the Sermon on the Mount (*St. Matthew 5,6,7*) and in our Lord's Summary of the Law, which states that we must first love God with our whole heart, soul and mind, and also love our neighbors as ourselves, as well as in his teaching on the sanctity of all human life, and of marriage and the family.

Worship

Worship is the prime responsibility for all Christians. Anglicans believe that the life of Christian service is possible only through a full life of worship, through which we receive God's love and express our love to Him. Hence, we believe it is our obligation not only to worship God together every Lord's Day (Sunday) but also to have a daily life of prayer. A number of parishes are able to offer the Daily Offices and

the Holy Communion during the week, as well as on Sunday.

Anglicans are expected to pray. When we pray in private, each of us prays in his own way (although guidance and instruction are available for those who wish to grow in the life of prayer). When we pray together in services of worship, our 'common prayers' are liturgical, that is, they are structured. Only in this way can we truly share our worship of God. Our liturgical worship involves the whole person - body, mind and spirit. We are active participants rather than just listeners. Worship to us is not 'show business.' It goes from us to God rather than from a preacher to us. We come to church to give God the praise and worship which, as His creatures, we owe Him, not to get something for ourselves.

The Holy Eucharist

The center of our worship is the Holy Eucharist. Other traditional names for this service are: the Holy Communion, the Mass, the Lord's Supper, and the Divine Liturgy. It is the service specifically commanded by Jesus in the New Testament. The Eucharist joins our offering of worship to Christ's offering of Himself upon the altar of the Cross. As He promised (*Matthew 26; Mark 14; Luke 22; John 6; 1 Corinthians 11*) Jesus is truly, spiritually present under the outward forms of the consecrated Bread and Wine, to infuse our lives with the spiritual strength of His life. By receiving Holy Communion, we give our Solemn Assent, our "Amen," to the entire Anglican Eucharistic service. We express our belief that the Eucharist is a spiritual sacrifice which must be administered by a bishop or a priest whose ministry derives in succession from the Apostles themselves. We express also our faith in Christ's Real Presence in the Eucharist. Because of the seriousness of these affirmations, this Church does not presume to invite those who in good faith cannot yet accept these beliefs to compromise their conscience by receiving Holy Communion at our Altar. It is for these reasons that we are not an "open Communion" Church. Those who do so believe, and who have been confirmed by a Bishop in Apostolic Succession, and who are spiritually prepared, are welcome to receive Holy Communion.

Morning and Evening Prayer

The Daily Offices of Morning and Evening Prayer are prayer services derived in many ways from the Synagogue worship of the Old Testament.

They consist of readings from the Psalms, other Bible readings, canticles (songs), and prayers. They are provided in the Book of Common Prayer in a manner which makes their discipline of prayer, psalmody, and Holy Scripture the daily spiritual diet of the Church, clergy and lay folk alike.

Sacraments

The first Christians regarded the Church as Sacrament. Jesus, Who is God, became truly human in the Incarnation, in the same manner as we are human, except that He was without sin. The Church is truly his Body. It is the outward and visible sign of God's presence with his people. Gradually, teachers identified certain outward and visible signs as 'sacraments', that is as actions of the Church which gave the grace of God's presence and blessing. Anglicans regard the two Gospel Sacraments of Baptism and the Eucharist as being 'generally necessary to salvation'. Five other sacramental rites, in their Biblical sense, are also termed sacraments (being Confirmation, Holy Matrimony, Holy Orders, Penance, and Unction or Anointing of the Sick).

Conclusion

Anglicans take seriously our Lord's call to all Christians to serve Him. This means both a ministry within the Christian family and a ministry to the world to spread the Gospel and actively to show forth Jesus Christ in our lives.

"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', we acknowledge our duty to proclaim Christ's saving Truth to all peoples, nations and tongues.

"We acknowledge that rule of faith laid down by St. Vincent of Lérins: 'Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic.' Accordingly, we declare our intention to hold fast the One, Holy, Catholic and Apostolic faith of God and to transmit the same unimpaired to our posterity.

"We affirm as integral to the history and essential to the formation of this Communion all of the doctrinal, moral and other theological principles set out in the Declaration of loyal Anglicans gathered in the Congress of St. Louis, Missouri, United States of America in the year 1977, generally known as *The Affirmation of St. Louis*."

IN AND AROUND THE ACCC

*Cathedral Church of Saint John the Evangelist
Victoria, British Columbia*

THE Cathedral Church was blessed with the arrival of a baby girl, Rose Phyllis, to Brent and Sonia Nicholson (and her five year old brother, Paul). Baby Rose was baptized by Dean Janzen on Sunday, September 2nd in the presence of her parents, godparents, grandparents, aunts, uncles and members of the congregation. Baby Rose slept through the entire baptismal rite.

Over the summer we were visited by a group of young people who are friends of one of our parishioners, Andy Wilson (grandson of Ernie and Audrey Wilson also of our parish). Andy certainly took his namesake (St. Andrew) to heart as he brought his friends to church. It was a great delight to see their faces and meet them during coffee hour in the Church Hall. An example to us all to welcome our friends and neighbours to join with us in the praise and worship of God.



On Saturday, October 20th, we will be holding a Church Open House and Home Baking, Preserves, and Used Book Sale. The object is not only to raise money but more importantly to raise our profile in the neighbourhood and Greater Victoria. We look forward to meeting new people and possibly new parishioners.

With autumn has come the return of our weekly Thursday Study Group (currently studying the history of the Christian Church), as well as our other parish programs. We celebrated the Dean's mother's (Barbara Gillespie) 75th birthday with an evening party at the Deanery where good food, fellowship and birthday cake were in abundance. In addition to welcoming new parishioners, we look forward to celebrating Harvest Thanksgiving, leading us into the other festivals of October.

*Parish of Saint Peter and Saint Paul
Burnaby, British Columbia
and
Parish of Saint Michael and All Angels
Abbotsford, British Columbia*



*Historic Lutheran Church in Abbotsford (Matsqui)
where the Parish of St. Michael and All Angels worship*

WITH the return home to Thunder Bay of Father Alan Edwardson, the Parish of Saint Peter and Saint Paul and the Parish of Saint Michael and All Angels in the B.C. Lower Mainland welcomed Father Robert Short from Newfoundland to be their priest as they continue their search for a permanent rector. Father Robert arrived in the middle of September and will be with the two parishes into October. Father Robert has spent his time between the two parishes, getting to know the people as well as the Vancouver area and Fraser Valley.

Lay Reader John Roberts (Ss. Peter & Paul) and Peter Slade (St. Michael and All Angels) together with the Church Wardens and Vestry continue to provide lay leadership and ministerial assistance in their respective parishes.

The two parishes are most grateful for the ministry and leadership provided by Father Glenn Galenkamp, Father Alan Edwardson, and now Father Robert Short. They also look forward to the eventual appointment of a permanent Rector in the near future. In the meantime, the two Parishes continue to pray, to worship, to enjoy fellowship, and to maintain the historic Anglican tradition in the B.C. Lower Mainland.



*Parish of Saint Barnabas
Moose Jaw, Saskatchewan*

ON Sunday September 30th, the Rev. Glenn Galenkamp was Installed and Inducted as Rector of St. Barnabas, Moose Jaw by Bishop Craig Botterill. The Service of Installation and Induction was done according to the Book of Common Prayer, 1962, during the celebration of the Holy Eucharist. This took place at Parkview Funeral Chapel, which the parish uses for its weekly Sunday services. Bishop Craig was the celebrant and preacher for the Holy Eucharist. Fr. Glenn assisted at the altar and was further aided by his eldest son, Matthew. Mr. Larry Hellings, the People's Warden of the parish, presented the keys of the church to Fr. Glenn



*Bishop Craig Botterill and Father Glenn Galenkamp
with Church Wardens, Larry Hellings & Jeannette Mynett*

Following the service those present gathered in the Redpath Lounge for a reception and fellowship.



During the luncheon Bishop Craig spoke of his visit to The Church of Our Lady and St. Michael in Edmonton, Alberta and brought with him that

parish's greetings to St. Barnabas. He also pointed out that St. Barnabas was part of the world-wide Traditional Anglican Communion which is well established and includes most continents in the world. Fr. Glenn thanked the bishop for his presence and asked that greetings from St. Barnabas be extended to the Pro-Cathedral of St. Aidan in Halifax.

*Parish of Our Lady and Saint Michael
Edmonton, Alberta*

WHEN we in the Parish of Our Lady and St. Michael, Edmonton planned our fall parish picnic/BBQ for the Sunday afternoon of September 23, 2012, we had no idea what a chain of events was about to happen. Bishop Craig, who had planned to come to us in the fall, accepted our invitation to join us for the weekend even though it necessitated his getting a Red Eye flight back to Halifax to arrive in time for a court case. Our two young souls who had been preparing for their Sacrament of Confirmation were both available that weekend. Our two priests, both with health problems, were well enough to participate in both the service and the social gatherings. Our congregation, mostly seniors but with tenacious spirit, planned the menu and provided the food. Eugene Phoa, Rector's Warden and host extraordinaire, purchased the steaks. The stage was set.

On Saturday evening Bishop Craig joined Father Trevor and Father John, our wardens and two spouses (who happen to be the Treasurer and the Webmaster) for supper at the Sawmill not far from his hotel. It was an informative and relaxed evening as we discussed the Anglican Catholic Church of Canada, past, present and future. He filled in gaps for many, and impressed all of us with his lucidity and vision, as well as his rapport with the group. We in turn were able to ask for practical information we needed.

To quote several of the congregation on Sunday, the Service was very moving. Louise Fairley came to play the organ, Eugene Phoa was Cantor, and we all sang with gusto. Bishop Craig celebrated the Sacrament of Confirmation for two of our parishioners. He chose his sermon detailing the struggle for the church to stay focussed God-ward rather than attempting to become relevant in a society where members want to be liked. Their first communion was more meaningful than they could have imagined.

We followed them to the altar, took time to thank God for His faithfulness.

After the service closed with song and prayer, there was the bustle of putting away all signs of our service (the church in a box), then ensuring that everyone had rides and that the drivers could follow a leader to Eugene's country home. This was a time to rejoice in the new members of our church family, to enjoy each other's company, to offer prayer, talk, eat wonderful food, and have fun. The pictures tell the tale.



As the time came for the Bishop to catch his flight, he reminded us that our regretful goodbyes were only temporary. He expected to be travelling our way again. We look forward to that day. In the meantime we continue to hold our worship dear. As we meet on Sundays and during the week we appreciate our faithful core group and seek to draw others God-ward.

*Ordination of Father Robert Short
St. Stephen the Proto Martyr • Newfoundland*

ON Saturday, August 25th, Father Robert Short was ordained to the Sacred Order of Priest by Bishop Craig Botterill. Father Robert was joined at his ordination by his wife, Tami, their children, family, friends, fellow clergy, and parishioners. The Ordination Service was held in St. Maurice Coptic Orthodox Church in Mount Pearl, Newfoundland.



The Ordination was followed by a reception where good food and fellowship was enjoyed by all present. Father Robert Short received a number of gifts in celebration of his Ordination which he will use in his priestly ministry.



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

Given the unchanging state of affairs in the world around us (think – though hardly exclusively -- election hype in the presidential race in the U.S.), I thought this column from 2001 bore repeating:

WHILE my husband was hammering nails (not my forte), I had time to read cover-to-cover a Lutheran journal, *Forum*, from the United States. We were home again after a couple of days, to a pile of mail and a long list of e-mails. Sometimes I am astonished at the common thread running through such an assortment of reading material, and this was one of those times.

That common thread was neatly summed up by the British Cardinal Murphy-O'Connor, who was telling a gathering of priests that Christianity has almost been vanquished in Britain. What he observed is a phenomenon within the Church as much as outside it: "You see quite a demoralised society, one where the only good is what I want, the only rights are my own, and the only life with any meaning or value is the life I want for myself." The name of this game is "freedom" and "autonomy".

In one of the *Forum* articles, Robert Benne, quoting Robert Bellah's, *Habits of the Heart*, pointed out what "freedom" and "autonomy" presently mean to the western world. The "older traditions of Biblical and republican virtue" thought of freedom as a means to some end beyond the individual: to serve God, to build a better country. Nowadays, especially for our younger citizens, the purpose is what the cardinal described. So our slogans are "Be who you are" and "Follow your bliss," or even "Become a Roman candle shot off in the dark" (shades of Elton John!).

Bellah breaks this "freedom" and "autonomy" into two forms of individualism, "utilitarian" and "expressive". The utilitarian sort, he says, is a "calculating approach to life" which subordinates all other values to the cause of personal success -- in other words, raw ambition. The expressive sort (a phenomenon of leisure time, often coexisting with the utilitarian sort) seeks "the spontaneous expression of internal states, the more individualized and

intense the better" -- an insatiable quest for "experience", and along with it an impatience with the structures and strictures of institutions, including formal religion. As Benne lamented, his own children are able to say with a straight face, "But, Dad, we're very spiritual even though we aren't religious."

Benne lays some (though not all) of the blame for his children's moral and spiritual naïveté at his own doorstep. He and his wife, deeply committed Christians, were content to model Christian behavior without taking time to explain the why's and wherefore's. On the other hand, in the present society "Rigorous moral or religious duties are scarcely thinkable".

To "duties" I would add "dogma", i.e., the formal content of the Faith. A number of years ago my husband had occasion to ask some fellow-clergy their opinion of a sermon which had come into his hands. The sermon spoke approvingly of a painting by Max Ernst which showed the Virgin Mary spanking the child Jesus, whose halo had fallen off and was gathering dust in a corner. One of the clergy thought it demonstrated beautifully the humanity of our Lord; another dismissed the request as somehow questioning his "churchmanship". And we expect the laity not to make up their "spirituality" as it suits them? A recent study by Barna and Hatch (*Boiling Point*) found that 25% of self-professed evangelical "born-again" Christians believe that Jesus committed sins while on earth. Where did they learn their Christianity?

The results, of course, are disastrous -- spiritual and social anarchy and alienation, as well as no hope of heaven -- but the cause of the disaster is seldom recognized. Instead, there is an ever-increasing clamour for even greater "freedom" and "autonomy".

In another piece of mail, a seminarian wrote, "'Spirituality' has become nearly impossible to define. Why? Because it is presently used to mean pretty well whatever the user wants it to mean." Do what works for you. Create a god in your own image. He goes on, "With the loss of religion we have an increasing sense of isolation and alienation. The pursuit of individual, indefinable spirituality marks the collapse of a cohesive society." So where does that leave us faithful Christians? "Unlike the world, we have a God who never changes, Whose Word never changes, Whose standards never change and

Whose love never decreases. With the security that is ours in Jesus Christ, we should be moved with compassion for those around us who know not Christ and wander in spiritual starvation, trying to glean nourishment from the trash heaps of dead or dying civilizations"-- like the one we're living in right now.

For the October 28th Feast of SS Simon and Jude, Apostles of the Eternal and Unchanging Word, Jesus Christ:

DOUBLE QUICK DIRGE CAKES

Dirge cakes -- i.e., doughnuts, the circle symbolizing the eternity -- are traditional for the feast. Short of time? Take a can of refrigerated biscuits, slightly flatten them with a rolling pin, and poke a hole in the centre of each. Fry in hot fat till brown, turning once. Remove one at a time, let excess fat drip back into the pan, then toss in a mixture of 1/2 cup sugar and 2 tsp cinnamon.

