

The Anglican Catholic Chronicle

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

TRINITYTIDE 2018



*A Message from
Archbishop Shane Janzen
Primate of the T'AC
Metropolitan of the ACCC
and Bishop Ordinary of
The Diocese of Canada West*

AT the heart of the Christian Religion stands a mystery – the mystery of God the Holy Trinity. Equally, at the heart of the Christian Faith exists a relationship – the relationship of God within the Holy Trinity and the relationship of God with His people.

Saint Augustine of Hippo wrote: “Seek not to understand that you may believe, but believe that you may understand.” Our limited understanding of the mystery of God must begin with belief, with faith. It is only in the light of faith that we can begin to comprehend the mystery of God, the mystery of the Holy Trinity.

In reading the Gospels we discover that Jesus taught His disciples, and through them His Church, to see God not through the prism of learned discourse but through the lens of faith. Jesus spoke of the triune God using the language of mystery and relationship. The one triune God, Jesus revealed, is a personal God, the God of life, the God of love; the God who is at one and the same time all powerful yet compassionate, all knowing yet desiring us to think and reason for ourselves, caring and concerned for His people yet giving us free will, even the free will to reject Him. Jesus revealed that God would manifest Himself to those who believe, who invite Him by faith into their hearts and lives; and, in so doing, God would dwell with them in an intimate relationship of life and love.

As the Christian Faith has at its core the mystery and relationship of God the Holy

Trinity, so too do we as Christians in our life of faith. At the core of our belief is mystery; and at the heart of our lives is relationship. The Church is built upon the mystery of the revelation of God in Jesus Christ through the enabling, sustaining, and guiding power of the Holy Spirit. The Church in turn is made up of people – people in relationship, one to the other, and each to God.

Sometimes we lose this fundamental element within the Church, allowing ourselves to get caught up in the temporal affairs and petty jealousies of our lives, forgetting that we are bound together in a full and everlasting communion with Christ in God – a mystery beyond our understanding yet one to which we have been called in faith. We will never fathom the depths of the mystery of God. We will never completely, fully, utterly understand God. Yet to know God, as He would have us know Him, is to enter into a relationship of life and love, worship and obedience, through His Son Jesus Christ.

Jesus declared to His disciples in His Great Prayer to the Father at the Last Supper: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.... that they may be one, even as we are one: I in them, and thou in me.” (St. John 17:20, 21, 22, 23.) As God the Holy Trinity is a communion of Persons, so we as baptized Christians are also a communion – a communion with and in God, and each other. Christ calls us to mirror this divine communion, this divine relationship, “that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

In mirroring this divine relationship of life and love, the Holy Trinity is our model.

Revealed to us in the mystery of the Holy Trinity through the revelation of Holy Scripture we encounter unconditional love; adoration and worship; humility and obedience; sanctifying and sacrificial love; unity and union; and everlasting life. Revealed in the divine communion is the intimate covenantal relationship of oneness, which is the very nature of God and of His communion with us – we with Him; and in and through Him, with each other.

God exists as a communion of life and love, Father, Son and Holy Spirit, in one indivisible union, three divine Persons in one Nature. The Father gives Himself in and to the Son; the Son gives Himself in and to the Father; the giving of the Father and the Son to and in each other is expressed in and through the Holy Spirit.

For all of us, the first and last goal of our lives should be to know and love the God revealed to us in Jesus Christ. And in that knowing and loving, to come to a deeper abiding faith in the One, Holy and Triune God. This same God calls each of us to communion with Him; to a life abundant with grace and joy; and to an eternal inheritance beyond all that the human mind or heart could ever conceive or imagine. We are truly blessed to know God, and Jesus Christ, Whom He has sent.



*A Message From
Bishop Craig Botterill,
Bishop Ordinary of the
Diocese of Canada East
& Provincial Chancellor*

THE ASCENSION

Our Christian year is marked by great events in the life of our Lord Jesus Christ.

And although they are under attack by our increasingly secular society, a few hints of our nation's Christian past, can still be seen in some of our great national holidays.

The birth, death, resurrection, and ascension into heaven are the major events of Jesus' life. When do we celebrate His birth and

what is it called? December 25th. Christmas. And it is a great public holiday.

What do we call the public holiday on which we observe with great solemnity the death of our Lord on the Cross at Calvary? Good Friday.

What do we call the glorious feast on which we celebrate the resurrection of our Lord Jesus Christ from the dead? Easter, and it is still one of the principle public holidays in our country.

But what of our Lord's ascension into heaven? For forty days after Jesus was raised from the dead, He appeared to His disciples in His earthly body, walking with them and teaching them. Then in their presence, He was taken up from them and ascended into heaven, where He sits at the right hand of God the Father.

What is the great public holiday called on which we celebrate this momentous event in the life of Jesus and when is it observed?

The feast is called the ascension, and in Christian theology this event in the life of Jesus is every bit as important as His birth, death, and resurrection. It occurs every year 40 days after Easter.

In Europe for eighteen hundred years the Ascension was such an important feast that it was celebrated with a whole week of public holidays. People went to church every day during Ascensiontide to prepare themselves spiritually for Pentecost, the sending of the Holy Spirit which created the Church.

But today we seem to have forgotten all about the Ascension. While a few Continuing Anglican parishes still observe the Ascension, most Anglican and Roman Catholic churches do not. Imagine saying of Christmas, 'oh, since it falls on a weekday this year we'll just skip the event and make mention of it on Sunday. A few of our faithful might have remembered Ascension Day this year, but clearly the world around us has forgotten this feast day.

You may ask yourselves, why is the Ascension important? In ascending into heaven, Jesus points the way for us to follow him to paradise. Jesus was born of the Spirit, because his mother conceived by the Holy Spirit. Like Jesus we are born of the Spirit at our baptism and become new persons, cleansed and spiritually regenerated, born again.

Jesus died to this world, and we too must die to the world around us, with its vain pomp and glory, its competition, its envy, its jealousy, its lusts, its addictions, its hatred. Like Jesus we are not of this world. This is not our true country. Our true country is in heaven.

Jesus having died to this world was raised to new life, and we too, having died to this physical world, are raised to a new life in Christ. But our journey does not end with being born again. Our journey does not end with dying to the world. Our journey does not end with being raised to new life in Christ, although during our brief time as visitors and sojourners on earth we must behave as his disciples.

Ultimately, our journey takes us from this earthly dimension up to heaven. As Jesus Christ was taken up from this physical world and ascended into heaven, so we too must one day ascend into heaven – our true country, our true home.

And the ascension is also important, because without it we would not have the Holy Spirit with us, guiding us, shaping our conscience, helping us make decisions, giving us courage, inspiring us. While Jesus walked the earth in bodily form people had God with them in bodily form. They could touch him, hear him, learn from him. But when God the Son ascended into heaven mankind might have been left all alone, except that in the place of Jesus physical presence with us, God the Father sent to us the Holy Spirit, the Comforter, the helper, so that God could indwell each of us spiritually here on earth until we too ascend into heaven.

If Christ had not ascended into heaven, the Holy Spirit would not have descended to live in and through us. The coming of the Holy Spirit at Pentecost means that God can dwell in each of us spiritually. We can still hear God, and learn from Him if we just listen in the silence of meditation and prayer. We can sense God the Holy Spirit in the music and the liturgy of the Church.

The word Jesus uses for Holy Spirit in the original Greek of Saint John's gospel is *parakletos*. It means literally "the one who is called to our side." It was, among other things, a legal term that meant "helper in court" or

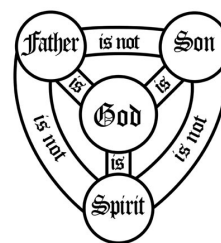
"advocate." A *paraclete* was one who would speak the truth on someone's behalf. The Holy Spirit stands at our side to help us in our conflict with the enemy.

And the enemy is real. The enemy has been successful in tricking us into forgetting the Ascension and treating it like any other day. The enemy attacks Christmas, and Good Friday, and Easter as well, hoping that those days, like Sundays, will become ordinary days, not dedicated to the worship of almighty God, but days of commerce, and work, of rivalry, and envy, and strife.

Governments in this country have profaned the Sabbath by turning Sunday, once a uniform day of rest for families, into just another day of labour and commerce. Similarly, Christmas has simply become "the holidays" for many people. Today most businesses open on Good Friday, and when was the last time you received a mailbox full of Easter cards to commemorate what major retailers now call the "Spring holiday".

The prince of this world, the devil, is engaged in all-out war against traditional morals, values, and the teachings of the Church.

But because Jesus has ascended into heaven, God the Father has sent the Holy Spirit to be with us, to indwell us, and the Holy Spirit will open our eyes and embolden us to stand against the deceptions of the enemy and to remain holy and unspotted from sin, so that we with Jesus can one day ascend to our true country, to our true home – to heaven. The Ascension is essential to our Christian faith. Let us never forget to observe and commemorate it.



NATIONAL PRAYER LEADERSHIP DINNER AND BREAKFAST Ottawa, ON

In May, Archbishop Janzen attended National Prayer Breakfast events in Ottawa by invitation of the Speaker of the Senate on behalf of the Parliamentary Prayer Breakfast Group. With a theme of “Believe Serve Lead”, the program began on the evening of May 7th with the Leadership Dinner. During the Grace, Cathay Wagantall, MP, stated that prayer is important to the nation, a message that was carried throughout these events.

The guest speaker, Kim Phuc, was the young girl running naked down a road in the Pulitzer Prize-winning photograph taken during the Vietnam War. The napalm had burned her clothes and body, leaving her scarred both physically and emotionally. Kim was told that she would never be loved, get married, or have children. But today, she is a wife, mother and grandmother. She spoke of her long journey from fear and hatred to forgiveness and hope, testifying to her faith as a Christian.



Archbishop Janzen with Kim Phuc and her husband

For many years, Kim asked “Why me?”. She explained to the audience that while

recovery and coming to Canada were a challenge, the biggest challenge in her life was learning to forgive. Through faith in God, and with time, her enemies list became her prayer list. In 1996 after speaking at the Vietnam Memorial in Washington, DC, she met the pilot who coordinated the air strike on her village, and forgave him. Kim’s inspirational talk was a testament to her faith and a powerful reminder of the gift of forgiveness and prayer.

The following morning, the National Prayer Breakfast took place, attended by Prime Minister Justin Trudeau, Opposition Leader Andrew Scheer, and Daniel Blaikie representing the New Democratic Party. The Rt. Hon. Richard Wagner, Chief Justice of Canada, said the Prayer for Canada and Nations of the World. Special Guest Rev. Sean Brandow, Pastor of Humboldt Bible Church and Chaplain of the Humboldt Broncos hockey team, spoke briefly of the “brave faces with broken hearts” of everyone affected by the tragic bus crash which occurred on April 6.



Hon. Andrew Scheer, P.C., M.P., reading from Matthew 5

The Keynote Speaker, Dr. Os Guinness, gave an address which focused on the meaning of freedom and religion. He stated that a solid foundation for freedom is found in Scripture – God is free. He ended with this: “If there is no place for faith, will we have free societies in the future? The future of humanity depends on faith in public life”.



Bob Zimmer, M.P. and Archbishop Janzen following the NPB

Bob Zimmer, M.P., gave the closing remarks, reading from Ephesians 6:10 (The Armor of God) and reminding us to “stand firm” in our faith. Major-General Guy Chapdelaine, Chaplain General of the Canadian Forces, said the closing prayer. After the official programme had concluded, attendees had the opportunity to speak informally with each other and with officials. The Leadership Dinner and Prayer Breakfast was a powerful time of prayer, Christian fellowship, and testimony. The National Prayer Breakfast is now available to watch [online](#).



Archbishop Janzen and Major-General Guy Chapdelaine

On the evening of May 9, Archbishop Janzen attended a town hall-style meeting hosted by M.P. Brad Trost entitled “Faith and Politics”. Mr. Trost made the argument that because both religion and government have a large impact on one’s life, that the two will overlap and interact. He outlined four ways in which people approach faith and government: 1) Compartmentalize religion (for example, by keeping it to Sundays only); 2) Cut oneself off from the world (no contact with government); 3) Use faith to gain political power; or 4) Understand the values and principles that guide one’s daily life and bring them into one’s public life. Mr. Trost advocated for the latter, suggesting that people of faith can serve the country by showing that their religious values are relevant and can offer solutions to current issues and challenges. He referenced Os Guinness’s idea that the system and laws only work if there is a strong moral foundation in the culture.



Brad Trost, M.P., during town hall-style meeting

In addition to these events, Archbishop Janzen also attended the service at the National War Memorial on Sunday, May 6 commemorating the Battle of the Atlantic.



CLERICUS 2018

Bishop Stephen Strawn, Bishop Ordinary of the Diocese of the Missouri Valley (Anglican Church in America), was the Retreat Master for this year's Clericus, which took place from April 16 to 20 at the FCJ Centre in Calgary.



Bishop Stephen Strawn leading the Clergy retreat

The theme for the week was "Priest as Physician of the Soul". Session topics included repentance, penance, forgiveness, faith, love, prayer, adoration, thanksgiving, confession, intercession, and holiness.



Chapel at the FCJ Centre

Clergy attended Mattins, Mid-Day Prayer, Eveningsong, Mass, and Compline each day. There was quiet time for meditation between sessions and Divine Services.



ST. BEDE'S ANGLICAN CATHOLIC THEOLOGICAL COLLEGE ACCREDITATION

The Board of Regents of Saint Bede's Anglican Catholic Theological College is pleased to announce that the College has been granted accreditation as an international distance education theological college through ASIC (Accreditation Service for International Schools, Colleges and Universities).

The Dean of St. Bede's College, the Rev. Dr. Norman Flowers, has spearheaded the accreditation inspections and evaluations process over the past two years leading up to accreditation. Previously, at the meeting of the College of Bishops in Portsmouth, England in 2007, St. Bede's College was recognized as a theological college for the education and formation of clergy in the Traditional Anglican Communion.

Saint Bede's Anglican Catholic Theological College is a 'virtual college', established in 2001 to serve the needs of the Anglican Catholic Church of Canada and Traditional Anglican Communion as well as other Continuing Anglican Churches. The College provides academic, spiritual and pastoral training of men for the ordained ministry; post-secondary theological education for lay people; and post-ordination studies and professional development. The College is a registered charity and not-for-profit post-secondary theological institution incorporated under the laws of the Province of British Columbia and the Government of Canada.

ARCHBISHOP'S SCHEDULE

June 10 – St. Barnabas Parish, Moose Jaw
 July 8 – Holy Trinity Parish, Medicine Hat
 July 15 – All Saints Parish, Calgary
 Sept 9 – Church of the Resurrection, Edmonton
 Sept 23 – St. Peter and St. Paul, Burnaby