

ANGLICAN CATHOLIC CHRONICLE

Epiphanytide Message

Archbishop Shane Janzen



WE have entered into the beautiful season of Epiphanytide, starting with the celebration of the Feast of the Epiphany and carrying us through to Septuagesima. What makes the Season of Epiphany unique is that in this Season we celebrate not what Jesus did or said, but Who He is. We celebrate Him, Jesus Christ – not as on His field of battle or in His solitary retreats in prayer to His Father, nor even upon His Cross of victory, but as the eternal Son of God, the glorious King of kings, the Lord of heaven and earth, and the Saviour of the world. In the holy Season of Epiphany we behold Him as the object of our worship and not as the focus of our petitions, needs and wants. We worship God for being God -- nothing more, nothing less.

Throughout the six weeks of Epiphany the manifestation of Jesus' glory as the only-begotten of the Father, is revealed to us in the Lessons of the Prayer Book lectionary; yet in the telling of the Scriptures, the events and the people portrayed seem to be but ordinary occurrences, ordinary men and women going about the daily things of life, except to those who see them through the eyes of faith.

*A Province of the
Traditional Anglican Communion*

IN THIS EDITION

Features:



Epiphany Message, Archbishop Shane Janzen, Primate of the TAC, Metropolitan of the ACCC, and Bishop Ordinary of the Diocese of Canada West

1



From the ACCC Archives: The Epiphany, a sermon by the late Father Jim Corps

3



Feature: Not a Christian, by Rick Hiemstra (Evangelical Fellowship of Canada)

5

Around the ACCC and TAC



Parish and Mission Updates

9



TAC Updates

15



Anglican Church of India: Photo Gallery

17



ACA Diocese of Puerto Rico: Photo Gallery

18

In the First Sunday of Epiphany, Jesus manifests His glory in the Temple at the age of 12 years, sitting among the doctors of the Law, and astonishing them with His wisdom and insight.

In the Gospel for the Second Sunday, our Lord manifests His glory at the Wedding in Cana of Galilee by turning water into wine – a miracle not of necessity or urgency, but an act of generosity and hospitality – the act of a King, who out of His abundance gave a gift to His own, ‘wine to gladden the heart of man’.

In the Third Sunday, the leper (outcast of his people) worships Christ, who in turn heals him; the centurion, one who is outside the faith of Israel and indeed regarded as an enemy of the nation, approaches Jesus with a plea for His healing mercy upon his servant, and the Lord of life grants his plea while hearing the words of humble access: “Lord, I am not worthy that thou shouldst come under my roof but speak the word only and my servant shall be healed.”

In the Gospel of the Fourth Sunday, we hear of the great storm which arose upon the lake while Jesus slept peacefully in the boat, and how the Apostles were terrified they would perish; but Jesus rises and rebukes the wind and sea, and

immediately the wind ceases and the waters are calm again; and the beholders worship Jesus, the Lord of earth, and sea, and sky.

On the Fifth Sunday After Epiphany, we have revealed to us something of Christ’s kingdom on earth; of the enemy sowing tares amidst the good seed, how both must grow together, for good and evil must dwell together for a time, but that justice and righteousness and truth will prevail in the Kingdom of our God. For, as we have revealed to us on the Sixth Sunday After Epiphany, the Lord of righteousness will come again in glory at the end of time, and His epiphany will be “with power and great glory” to judge the nations and to receive the homage of His holy people, redeemed for all time by His saving grace upon the Cross of Calvary.

But even as we have revealed to our eyes Who Jesus is, both for us and for the world, we also have revealed to us in the Epistles and Lessons of this Season, our place, our duties and responsibilities in the Kingdom of God. We are called to be God’s own people, gathered together as the Flock of Christ, formed to show forth His glory and praise in the world.

Who Jesus is stands clearly revealed to us, if we but behold His manifestations with the eyes of faith. Jesus in the Temple in Jerusalem amidst the doctors of the Law stands revealed as Prophet; in the turning of water into wine at the Wedding in Cana, as Priest; in the healing miracles, as the Lord of life; in the rebuking of the wind and sea, as Sovereign King, whose word is Law; in the parable of the wheat and tares, as Guardian and Ruler of His people; and in His Second Coming, as the Lawgiver and Judge.

But even as we have revealed to our eyes Who Jesus is, both for us and for the world, we also have revealed to us in the Epistles and Lessons of this Season, our place, our duties and responsibilities in the Kingdom of God. We are called to be God’s own people, gathered together as the Flock of Christ, formed to show forth His glory and praise in the world.

As Christians, we are called out beyond ourselves to proclaim the good news of salvation, and to manifest the glory of Christ in our own lives – so that others may come to worship Him with us as Lord and Saviour.

+Shane
Primate and Metropolitan



The Epiphany

*The Reverend James (Jim) A. Corps
(1923-2011)*

"When Jesus was born in Bethlehem of Judaea, in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East and are come to worship him." (Matthew 2:1)

The Feast of The Epiphany, which we are celebrating today, and the Season of Epiphany, which we begin today, commemorate a number of different events. First, there is the coming of the wise men from the east to worship at the cradle of the Infant Jesus. Next, there is the Baptism of Jesus in the River Jordan, during which came the voice from heaven declaring that this Jesus is the beloved Son of God. Then we have the visit of the boy Jesus, at the age of twelve years, to the temple at Jerusalem, where the learned doctors were astonished by his understanding and the wisdom displayed by his questions and his answers to their questions. Finally, there is a series of Jesus' miracles:

the changing of water into wine at the marriage feast at Cana of Galilee; the healing of the leper and the centurion's palsied servant; and the calming of the stormy sea.

All these diverse commemorations are linked together by a common theme: they all have to do with the showing forth, or shining forth, the "Epiphany" of the divine glory of Jesus Christ, the eternal Son of God. Thus they make up a continuing meditation upon the meaning of the Christmas miracle: the miracle of God with us - God in our flesh - Emmanuel; the miracle of God become visible to human eyes, God audible to human ears, God tangible to human touch; the miracle of God manifest in human life, restoring and transforming it by the grace and truth he brings.

The Gospel lesson we have read this morning - the story of the coming of the wise men from the east - has been the Gospel lesson for the Feast of the

Epiphany since at least as early as the fourth century. And so we join with the ancient Church of Saints and Martyrs, with countless generations of great and humble Christian people, as we turn our thoughts, today, to the meaning of this story.

“When Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East and are come to worship him.”

The learned travellers had come to Jerusalem, the Royal City, but they were directed further on, to Bethlehem. In some translations these ‘wise men’ are referred to as ‘astrologers’ and even as ‘magicians’ which is probably tied to the word ‘magi’. In later tradition they are referred to as ‘kings’ – hence the well-known carol about the three kings from that peculiar place called ‘Orientare’! Whatever they were they were led to Jerusalem and from thence to Bethlehem. They were looking for a king. A ‘star at its rising’, which is what it is believed they had seen, signified to them the birth of a great king who would command universal homage, hence their journey. While the circumstances may only be legend, it could easily have happened that way and such thoughts have intrigued astrologers and others for centuries.

It was a strange sort of king they found there: they found a little child with Mary, his mother, and they knelt and worshipped him. There, in the most humble of places, they offered their gifts: gold, acknowledging a king; incense, the symbol of God’s presence; and myrrh, the ancient funeral spice, recognising the mortal human nature of the Son of God, destined to suffer and to die in sacrifice for all mankind.

*Our human inclination is to look for
the spectacular, the novel,
the entertaining, the compelling.*

What a truly remarkable performance it was! What was there, after all, about the humble manger scene to suggest the kingship, the divinity and the sacrificial offering of the Son of God? As St. Augustine said, : “He was not clad in purple, nor did a diadem shine upon His brow. Neither did the splendour of a court, nor the fear of a great army, nor the renown of victories, bring these men from remote lands in such fervour of supplication. He lay in a manger, a child newly born; tiny in body, abject in poverty. But in this child something great lay hidden, of which these, the first-fruits of the gentiles, had learned, not from earthly rumours, but from heavenly revelation. Hence they say, We have seen His star in the East. They announce, yet they ask; they believe, and yet they seek to know; as though prefiguring those who walk by faith, yet still desire to see.”

They walk by faith, and what a faith it is: they see in a helpless infant, the Almighty word of God. They see the King of kings and Lord of all worlds in a swaddled infant. They see in the baby Jesus the very Song of God – God, of God; Light, of Light – in all the simplicity and poverty of a cattle-stall, exposed to all the hurt of human indifference.

But that is the proper work of Faith; that is the pattern of Faith for all of us. “Where is He that is born King of the Jews?” Where is the Son of God, who comes to save? For we would worship Him. Faith bids us find Him in the common and the ordinary. Faith bids us to find the Word of God in human words; faith bids us taste the very life of God in bread and wine; and faith bids us find the Son of God in one another.

Our human inclination is to look for the spectacular, the novel, the entertaining, the compelling. Faith calls us back to work out our salvation in the common, ordinary, everyday life of Christian fellowship, in the discipline of Christian worship and Christian charity – as a well-known old hymn puts it – “the daily round the common task.”

In Epiphany we celebrate the showing forth, the shining forth of the grace and truth of God the Son, and we begin in Bethlehem at the manger-bed of the Infant Jesus, with the wise men from the east, the 'magi'. We come to worship Him in Bethlehem, His "House of Bread", for that is what Bethlehem means. We, too, may see His glory shining forth, as long as we have a faith like theirs, which sees beyond our worldly expectations and rejoices in His obscure and humble presence. This presence is God with us in bread and wine, God with us in one another, here and now in Bethlehem; here we kneel and worship Him; and here we offer Him our gifts. Perhaps we have no gold or incense to bring, but we have a gift which is ours alone to give, which He will treasure more than gold - the gift of our obedient love. Remember the final verse of that lovely Christmass hymn, 'In the Bleak Mid-Winter':

*What can I give him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what can I give him -
Give my heart.*

Not Christian Anymore

A major new survey suggests half of Canadians are either agnostic, atheist or unreligious. And only a tenth attend religious services weekly.

By Rick Hiemstra

I'm usually trying to lose a few pounds, especially after Christmas (anybody else?). There's a new snugness around my waist and I see the need for change in my profile in the long mirror by the front door. But until I step on the scales I can delude myself into thinking, Who knows? *Maybe my pants shrank in the dryer or the mirror needs a tune-up.*

Polls are like that too. The Evangelical Fellowship of Canada uses polls about every five years to measure church and faith trends. In August we used the polling company Maru to reach 5,014 Canadians over age 18.

Religious affiliation and service attendance are some of the trends we monitor. We use questions that basically ask, "Do you have a religion, and if so, do you participate?"

Of course, faith is far more complex than these simple questions, but they do indicate a lot. For example, we know from other research that religious service attendance is correlated with better health, more giving and volunteering (both inside and outside the church) and many other positive outcomes.

So in addition to its obvious importance to our spiritual lives, church attendance also impacts many other aspects.

In our poll we asked people about their affiliation and attendance at two points in their lives -when they were 12 and now at their current age. We chose age 12 because that's just before many parents give up trying to get their kids to church on Sunday.

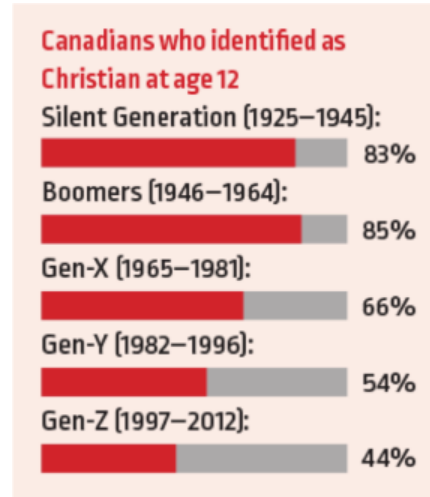
So what did we discover?

RELIGIOUS IDENTITY

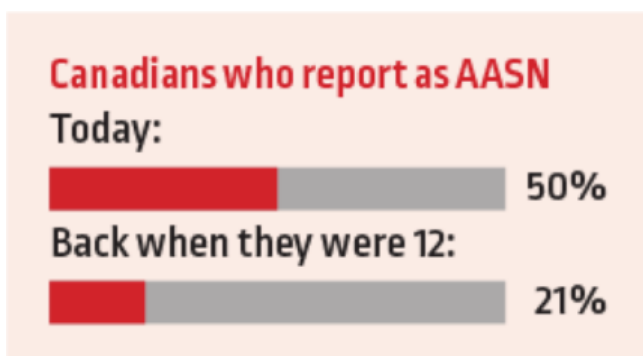
Let’s start with an oversimplification, then explain more.

First, we found half of Canada’s population say they are either agnostic or something similar. And second, we found about half the Canadians who went to church as a 12-year-old eventually switched to those agnostic categories.

The details offer more nuance – and are also really interesting.



The agnostic categories mentioned here are actually a composite group called AASN, made up of atheists, agnostics, those who say they are spiritual (but not religious), and those who simply say they have no religious affiliation. They are now the biggest religious affiliation block in Canada – more than all Christians combined.



Most of that 21 per cent were born after 1964. They were not raised to go to church. In all likelihood their parents had left church, if they had ever attended, by the time their offspring were 12.

What happened to all those church-attending 12-year-olds? Our research shows many of them becoming AASN. Regardless of Christian tradition just under half of former 12-year-old affiliates have relocated to the AASN camp.

What about evangelical churches? Don’t we do a good job sharing the gospel and attracting members of that AASN group to our churches? Not really, it seems.

There are small tributaries of new members flowing in from Catholic and mainline Protestant traditions (as there are also Evangelicals flowing in the other direction), but these new members do not compensate for the overall declining attendance in the churches of Canadian evangelicalism.

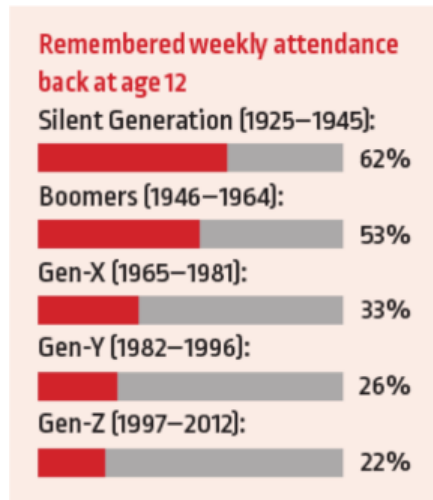
The 1996 *God and Society in North America* poll found 12 per cent of Canadians were evangelical affiliates. A 2015 poll found 9 per cent. Today that seems to have dropped to 6 per cent.

RELIGIOUS ATTENDANCE

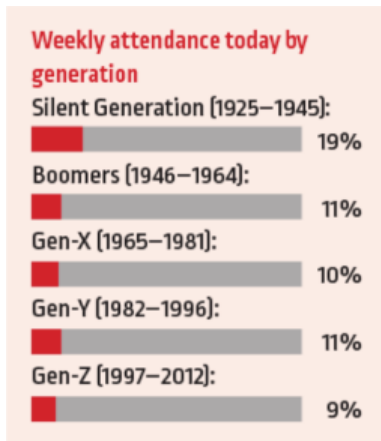
As for current attendance at religious services, 11 per cent of Canadians now attend at least weekly (all religious traditions, not just Christians). This is down from 67 per cent just after the Second World War in 1946 and from 30 per cent in 1996.

Are poor attendance numbers all about young people not showing up for church? Yes and no.

Young people aren't showing up, but neither are older people.



As these numbers show older people *did* once attend more often. But fewer still attend as adults.



Statistically speaking weekly attendance is around 10 percent among all the generations born since 1945. The biggest declines in weekly attendance are not found among younger generations, but in the Silent Generation and Boomers.

So how often do Canadians attend church these days? A few times a month is the new normal now, correct? People are just a

little bit busier now, so they're going just a little bit less.

Wrong and wrong.

The new normal is not having attended a single religious service in the last 12 months. Among those who attended as 12-year-olds (at whatever rate), half have moved to the "never" category. (That includes people who as children were in either the weekly, monthly or less often categories.)

Our poll shows there are nearly eight times as many Canadians who never attend religious services as those who attend once, twice or three times a month.



Affiliation and attendance numbers have clearly and strongly fallen. You probably had an inkling this was the case, but the reality is still jarring in the way that stepping on the scale after Christmas is shocking.

RESPONDING TO THE NUMBERS

Now what? Do we simply decide who will turn out the lights in a few decades and continue the same until then? Not at all. God has moved sovereignly to work revival in the past, and we should have every expectation He will do so again. Surely God loves Canada

at least as much as He loved Nineveh (remember the story of Jonah?). We can pray. We can also consider what these numbers might mean.

We used to depend on older folks to be more faithful, to hold the line when young people were falling away. What changed for the more mature members of our congregations? We used to say biblical orthodoxy was the key to holding people in our churches. But now evangelical churches seem to be losing people quickly along with our mainline counterparts. What happened for all those Bible believers?

Evangelicals are the entrepreneurial branch of the Church. We try new strategies and paradigms when the old ones don't seem to work. We experiment. The revivalism of preachers like Charles Finney, efforts and strategies like the Church Growth Movement, Healthy Church and Missional Church, to name a few, all arose from evangelical entrepreneurialism. Yet despite our efforts there has been a steady decline in religious service attendance since the Second World War.

Perhaps the culture is changing too fast for us to reinvent church before the culture changes again.

Often our methods are different ways to "do church." What we do as a church is enormously important. Could it be, however, that we're actually doing church pretty well (or reasonably well)

but haven't given enough attention to where people place their attention?

HOW PEOPLE SPEND TIME TODAY

Several of the Church Fathers thought of the eyes and ears as the servants of the soul. They imagined these servants bringing food (what they see and hear) to the soul, causing it to be nourished or poisoned. The eyes and ears are also the principal ways our attention is focused.

We can gain insight into how people are spiritually formed today by studying where they place their attention.

How have our big blocks of time and attention moved over the last few decades? Maybe that is one of the questions we need to consider.

Economists talk about *opportunity costs* - those things you don't get to do because you've chosen to do something else instead. Our attention choices also have opportunity costs. This is an important idea when we think about the exodus from Canadian churches.

Certainly there are many people who quit going to any church because they disagree with its theology, have been hurt by someone or a number of other reasons.

However, how many regular attenders just got busy, so that church (and devotions and small group) became attentional opportunity costs? They chose a different way to spend their time and attention.

We are all busy in so many different ways - working, commuting, sleeping, eating, grooming, visiting, cleaning, exercising, etc. But the biggest change in our time use has come through technology. Significantly smartphones and social media have both become part of our attentional ecology, and have become widespread for all age demographics. Technology is everywhere, all the time.

Technologies reach the tipping point of being

culture changers when they become affordable consumer products. The internet and email reached this point in the late 1990s and early 2000s. Reliable high-speed internet ushered in high bandwidth social media platforms with Facebook (2004) pre-eminent among them. Smartphones, beginning with the iPhone (2007) and closely followed by the first Android phone (2008), were made feasible consumer products by wireless plans that were relatively affordable (ahem).

Adding free and low-cost social media apps resulted in the most successful attention-harvesting devices ever. Research shows the average iPhone user spends about four hours a day on their phone and they unlock it between 80 and 150 times a day. There is also time spent watching television, playing video games or using a tablet. (Even if people engage in some of these activities simultaneously, the numbers are still astounding.)

For the most part we don't choose to use our devices this much. We're *nudged* there by visual notifications, the fear of missing out, emails, gifs, buzzes, etc. The content on our devices might actually be good. But there's an opportunity cost and it is important to consider that cost might be church, prayer, Bible reading and small group.

What if recovering our agency from the nudges - and consciously choosing the way our souls will be formed - could be a significant part of changing the trendlines? Clearly there is no easy solution to the problem of falling church attendance and affiliation, and many of the things we're already doing are good things to do.

Why not try an attention audit? (This is like me getting on the scales.) You have 168 hours in a week. How do you use them? Be honest. How much time do you spend on your phone? You don't have to guess. Your phone will tell you (look up Screen Time on iOS or Digital Well-Being on Android). What about video games? Netflix binge-watching? Regular TV? Facebook?

We never chose to have these digital distractions own our lives - it just kind of happened. And on the way to this happening we ran out of time for

church. Could it be that the bigger threat to our faith is not the culture, but the notifications, the social media threads, the three-minute videos that erode our capacity to hear from God or be shaped by our churches?

Can we choose for it to be otherwise?

Rick Hiemstra of Ottawa is director, research and media relations at The Evangelical Fellowship of Canada. Listen to the EFC podcast discussion about this survey with Rick Hiemstra and Dr. Sam Reimer at www.TheEFC.ca/Podcasts. This article reprinted with permission from *Faith Today*, Canada's Christian magazine (Jan/Feb 2020). Free sample copies or subscriptions: 1-866-302-3362 or www.faithtoday.ca.



Rick Hiemstra

Parish and Mission Updates

News from Around the ACCC

Parish of St. Barnabas Moose Jaw, SK



The Altar at St. Barnabas

The parish of St. Barnabas was pleased to see Brian Allen be made a deacon at Synod this past July. Dn. Brian was appointed Assistant Curate to the parish and we are very thankful for the sacramental ministry that he has provided us while Fr. Glenn is away from the parish, especially when he is in Medicine Hat at Holy Trinity. Dn. Brian assists Fr. Glenn with various pastoral, sacramental, and

administrative matters pertaining to the parish and our ministry to the community at large. In our latest parish newsletter Dn. Brian writes:

"Since being ordained a Deacon in July 2019, it has been a journey of learning and development these past six months. As Assistant Curate in a parish that shares its' priestly ministry with another parish, I have had abundant opportunities to exercise my responsibilities as a deacon

both at the Mass with Fr. Glenn, and providing Administration of Holy Communion From the Reserved Sacrament to the parish using the Deacon's Liturgy. As well as it being a time for practical formation, regularly assisting at the Mass and offering administration of the Blessed Sacrament, it has been a time of abundant spiritual growth in new and different ways.

My primary introduction to the ministry of a deacon was the Deacon's Liturgy. Straight out of the gate, the Sunday immediately after ordination, I was the sole officiant to the parish. It was an experience that was surreal, and at the same time, possessed a very tangible reality that changed with the movement from laity to clergy. I am not one to shy away from public and group activities, however, as I offered the Liturgy I was continuously aware of, and reminded internally that the care and concern I had, and still have, towards the souls of those in the parish took on a new dimension. As a deacon and Assistant Curate, this "cure of souls" is a responsibility that I now share as a member of the clergy. From a perspective of spiritual growth, it closed a previous chapter - spiritual growth and development as a lay-person - and opened up a

new chapter - spiritual growth as a member of the clergy.

From the perspective of a new deacon our parish has a family atmosphere that is common within a smaller group, an environment that has allowed me to work through and find a balance between secular work and sacramental ministry. Driving a tractor-trailer and operating farm equipment is a task that requires focus and presence of mind. These workplace aspects are elements that I have taken purposefully into ministry. Just as I focus on the task at hand, whether it be operating a grain auger, blowing snow or loading trucks, there is a similar focus that I work at maintaining as I exercise my duties as deacon."



*L to R: Dn. Brian Allen,
Mrs. Lisa Allen,
Archbishop Shane Janzen*

Dn. Brian continues his studies, training, and discernment, towards the priesthood through St. Bede's Anglican Catholic Theological College. Please do keep him and his wife Lisa in your prayers.

Upon a renewed interest from parishioners and people in the City of Moose Jaw, Fr. Glenn has re-instituted the "Women's Coffee Group".



Social media post for the Women's Coffee Group

The group meets Wednesday afternoons at 3:00 pm at the A&W on Main Street. This is a time for people to come together with Fr. Glenn or Dn. Brian for fellowship, a short bible reading, meditation, and prayer. Though the group has taken a bit of a Winter pause (weather here has been quite cold, -40C) we are looking forward to meeting again, once the deep cold has departed the frozen prairies. We advertise the group through word of mouth (the most successful advertising is a personal invitation), and on our Facebook page, and

twitter feed. Sonia Nicholson at the Diocesan office has been very helpful to the parish for increasing our presence in the social media realm. We would encourage parishes who would like some assistance in this area to contact her.

The parish is pleased to announce that the recipient of the "Father Dennis Dickson Memorial Scholarship Fund" for the 2019/2020 academic year is the Rev. Mr. Brian Allen. This is an annual disbursement of \$250 made to an individual who is continuing traditional Anglican related studies and is open to both clergy and laity alike in the ACCC or TAC. Please contact Fr. Glenn at father.glenn.g@hotmail.com for more information.

During Lent of 2019 a parish quiet day retreat was lead by Fr. Glenn. This quiet day focused on the passion narrative from the gospel of St. Mark, with the theme being "From the Upper Room to Garden Tomb". Beginning with Morning Prayer, we explored the Last Supper, Passion, death, and resurrection of Jesus Christ. There was a silent, bag lunch, more sessions in the afternoon and the day was concluded with Evening Prayer. Participants were given binders at the beginning with

point-form notes of the talks, the scripture verses (from the English Standard Version), questions, and note taking space. The quiet day was well attended and warmly received. Feedback sheets were provided and the recommendations were appreciated by Fr. Glenn to make the next one even better! The parish looks forward to having another parish quiet day this coming Lent.



All set for Evening Prayer during the Summer.

It was with sadness that Mr. Raymond Mynett, B.A. B.Ed. passed away on December 24th, after suffering a brain bleed in early November. Raymond was a long time member of the parish and served as a Lay Synod Delegate, Licensed Lay Reader, and Member-at-Large on the Parish Vestry. Fr. Glenn said Vespers for the Dead the night before the funeral. A full Requiem Mass with Absolution, and graveside Burial Office was done on Saturday, January 4th by Fr. Glenn with the assistance of Dn. Brian. A number of parishioners from

St. Barnabas were able to attend the services which were held in Assiniboia, SK at St. George's Roman Catholic Church. Raymond will be missed by all those who knew him, especially the parishioners of St. Barnabas. Jeannette Mynett would like to thank you for your cards, emails, phone calls, and all the condolences she received. The parish would like to thank St. George's for the use of the church and hall for the funeral. Well done thou good and faithful servant. May he rest in peace and rise again in glory.



Mr. Raymond Mynett and His Wife Jeannette at His 85th Birthday Party

During our Harvest Thanksgiving weekend, Dr. Andrew & Elizabeth Adkins hosted a Thanksgiving supper in the church hall. The supper began with Evening Prayer and the event was open to the general public. We had a fantastic time and appreciated all the hard work that the Adkins did to make the event a success. The parish assisted with the set-up, clean-up, and decoration of the hall for the festivities.

The parish has been exploring ways in which our online presence can be improved. We know of course that the best and most effective way to "advertise" is by personal invitations to Sunday services, events, and programs. We have also found that an online presence helps augment this personal invitation. Our website has been redesigned from scratch utilizing a free website design/builder page called DoodleKit: doodlekit.com. The work on the website www.saintbarnabasmoosejaw.ca is ongoing. Updates to the website can be done from a computer or mobile device. This makes it easier to make changes and keep the website up to date with events and a twitter feed. We do our best to make regular posts to our facebook page: www.facebook.com/saintbarnabasmoosejaw and have found that "scheduled posts" can be created in advance, which makes the work easier, as multiple events, Sunday services, and reminding posts can be made in one sitting, rather than trying to remember what is coming up and posting close to the event. We have also ventured into the twitter world:

www.twitter.com/St_Barnabas_MJ by creating a "twitter feed" which is automatically updated on our website. For creating those snazzy facebook and twitter pictures, we use a free program call Canva: www.canva.com which allows us to use our own picture (or one of the many thousand free ones they provide) and add text over it for our events. There is a "transparency" feature for pictures so that the text comes out clear. Our total **annual** cost for all our social media and internet presence is \$19.74, which is for our website domain name through DomainPeople: www.domainpeople.com. Though it does take some time to learn how to make posts and tweets, it becomes easier as time goes on. Again, if you would like assistance in setting up a website, facebook page, twitter feed, or other social media, please feel free to contact Sonia Nicholson at the Diocesan office.

Respectfully Submitted,
The Parish of St. Barnabas

Some social media posts





Holy Trinity in Winter

**Holy Trinity
Medicine Hat, AB**

The parish of Holy Trinity was pleased to have the Rev. Glenn Galenkamp appointed as Priest-in-Charge this past May. Fr. Glenn is also the Rector of St. Barnabas in Moose Jaw, Saskatchewan and spends approximately two weeks in each parish providing sacramental and local ministry to both parishes on a rotating basis. Mr. Bryan Schnell continues as a Licensed Lay Reader and officiates at Morning Prayer during Fr. Glenn's absence. Though we don't have an organist, Mrs. Maggy Onoferychuk leads the congregation in the hymns and we have an *a cappella* mass when Fr. Glenn is with us.



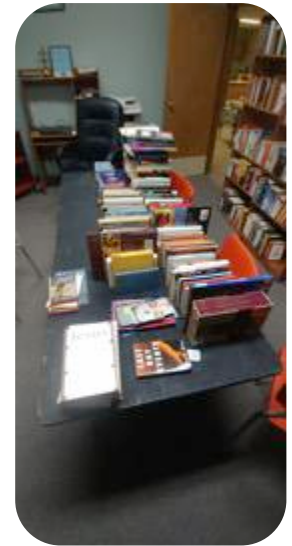
The High Altar

While Fr. Glenn is with us, we have Evening Prayer each night with a time for quiet prayer and meditation before each of the services. Afterwards we enjoy a time of fellowship with a variety of snacks and goodies! This time for prayer and fellowship provides the parish with the opportunity to come together in corporate worship and the

deepening of our relationship with God and each other.



Evening Prayer



Organizing the books

We have recently reorganised our church library into more of a topical format, making it easier to choose from our rather extensive library for a small parish. In addition to books and periodicals, we have a large selection of religious themed DVD's and VHS tapes, including lives of the saints. The library occupies a multi-use room of library, A/V, Sunday school, and administrative area for Fr. Glenn.

We have a number of small maintenance and improvement projects that we are currently working on. Most recently, we have completed a crying room/nursery/autistic spectrum disorder (ASD) friendly space at the back of the nave. Additionally, a large crucifix has been restored and mounted on the wall above our Lady Altar. The surrounding area has also been reorganised to allow for better use of this side altar. One of our larger maintenance projects that we are working on is the replacement of our roof. We have begun fundraising by selling some Christian music CD's, dedicating the monies from votive candles to the replacement and receiving general donations for the project. We are also looking into other forms of funding and hope to raise the \$18,000 to \$21,000 (dependant upon what the roofers find under the current shingles)

that the new roof will cost. Should parishes or individuals be interested in contributing to this expensive, but much needed work, feel free to send donations to the parish. Please make cheques payable to "Holy Trinity Anglican Catholic Church" and mark "Roofing Fund" in the memo section. The address is: Holy Trinity, 402-12th Street N.E., Medicine Hat, AB T1A 5V2. All donations, no matter how small, are greatly appreciated and most welcomed!



The Lady Altar

One of the benefits that we have seen by having clergy on the ground is the doors being open more often during the weekday. There has been some "walk-in" traffic which has resulted in people coming on Sunday to worship with us and see what we are about. The fellowship time that we enjoy after all of our services, gives us an opportunity to connect with the larger community. Of course our best form of advertising is through personal contact and extending an invitation to people we know. By our continued reaching out to various social organisations, we have seen an increase in our church membership. Fr. Glenn had been asked by Bryan Schnell recently to say the opening prayers for the local Moose Lodge as they gathered in Medicine Hat for their annual meeting and national convention.

In the Autumn of 2019 the movie "Unplanned" was shown at a local independent movie theatre. We decided to do a "parish movie night" which saw a number of parishioners attend the movie. The filming and content was presented well and it was fantastic to see so many people from the community at large attend.

Fr. Glenn has become involved with the Ministerial Association here. Due to his schedule however he is unable to attend the meetings as often as he would like. The Association is currently involved with assisting the local health region with the formation of a new model of spiritual care in hospitals and care homes. They are pleased that the Government has asked for their input and glad that they are able to assist in such an important ministry to those who are needing short and long-term spiritual care.

In solidarity with our brothers and sisters in Christ at St. Patrick's Roman Catholic Church, Fr. Glenn attended "Red Wednesday" on November 20th. This was an event which was organised by the Roman Catholic Diocese of Calgary, specifically to pray for persecuted Christians who are affected by discrimination and religious persecutions. St. Patrick's had a time to pray the rosary before the mass, which was followed by exposition of the Blessed Sacrament and Benediction. After the services, there was a continental breakfast and fellowship time in the church hall. Fr. Glenn was warmly welcomed by the parish priest and parishioners of "St. Pat's" (as it is affectionately known in the City). The name Holy Trinity was familiar to the parishioners of St. Pat's, as they fondly recall meeting and getting to know Fr. Howard Patterson, as well as members of Holy Trinity who attend various social events held there. Fr. Glenn was pleased to be able to renew and strengthen the connection between the clergy and parishioners of the parishes.

We are trying to be a bit more active on our Facebook page with Fr. Glenn posting our services, especially the weekday Evening Prayer and fellowship times. We are glad that we can reach out to the larger community through social media. Of course we have found, like so many other churches and secular organisations, that the most effective way to reach out to people is through personal contact and invitation.

Respectfully Submitted,

The Parish of Holy Trinity

TAC Updates

Anglican Church of America Synod Supports Creation of Global Church

The Anglican Church in America Executive Council and national church delegates meeting in General Synod in Atlanta, Georgia have ratified the decision to change the Traditional Anglican Communion to the Traditional Anglican Church, part of Christ's One Holy Catholic and Apostolic Church. For a number of years, the TAC has been a worldwide federation of national churches within the historic Anglican tradition. The Anglican Church in America is one of those national churches. This decision changes the TAC from a communion of national churches into a single global church. The ACA will be a Province of this global church. National Church bodies within the TAC from all over the world are in a similar process of approving this change.

The Traditional Anglican Church will be comprised of eight Provinces: The Anglican Catholic Church in Australia; The Anglican Catholic Church of Canada; The Anglican Church in America; The Anglican Church of India; The Province of the Anglican Church in Latin America; The Province of Africa of the Traditional Anglican Church; The Church of Ireland (Traditional Rite); The Traditional Anglican Church in Britain; and The Church of Torres Strait.

The international church will be governed by a Primate, together with a General Synod consisting of a House of Bishops, a House of Clergy, and a House of Laity, representing each diocese within the TAC. This also expands the efforts of the TAC to seek unity



ACA General Synod in Atlanta, Georgia

with other similar traditional church bodies. This is also inclusive of our efforts to continue the strengthening of the intercommunion relationship with the G4 jurisdictions which includes the ACA, the Anglican Catholic Church, Anglican Province of America, and Diocese of the Holy Cross.



*Bishop Juan Garcia,
ACA Presiding Bishop*

Congratulations to the new ACA Presiding Bishop

On behalf of the College of Bishops, Archbishop Janzen (in his capacity as Primate of the Traditional Anglican Communion) extends his congratulations, prayers and blessing to Bishop Juan Garcia on his election as Presiding Bishop of the Anglican Church in America.

He also extends our prayers to Bishop Garcia, his clergy and people as Puerto Rico continues to experience further earthquakes and tremors.

TAC Updates

Generator Donated to Makeni Ecumenical Centre



New generator donated to the Makeni Ecumenical Centre, Zambia

The community of Makeni Centre is very grateful to the International Anglican Fellowship (I.A.F.) that donated US\$4,000 and to the Busy Lizzies of Flanders that donated Euro 6,500. The generator has now been installed and tested but yet to handed over to the Centre by the technician who has been installing it. It has taken long to install it because a number of things were needed which we had to procure. We will give you a full report when it is finally operational. Once again we thank you and pray that the good Lord will keep on blessing you in every way.

Bishop Andrew Mukuyamba

Saint Bede's Anglican Catholic Theological College

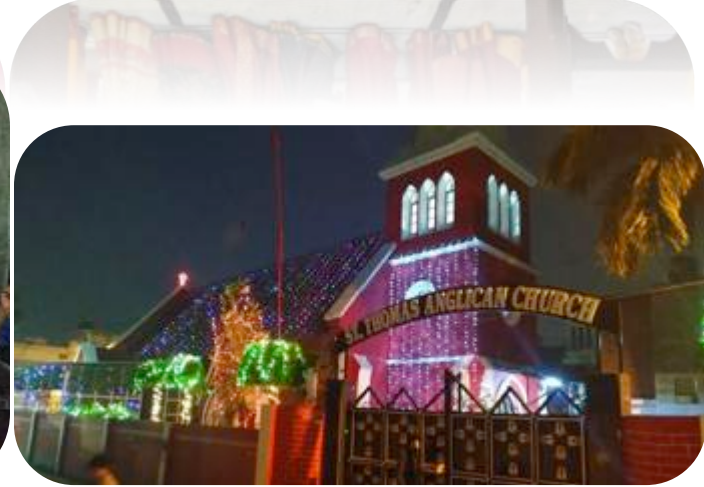
During the recent G4 Joint Synods held in Atlanta, Georgia, Saint Bede's Anglican Catholic Theological College had the opportunity to have an information booth at the "trade show". The Dean of the College, the Reverend Dr. Norman Flowers, was kept busy answering questions from prospective students and instructors. The brochures and postcards were popular, and a laptop allowed visitors to be shown the College website. There was a high level of interest in the College, and having a presence at this event was very good exposure.



Fr. Norman Flowers and Archbishop Janzen

Anglican Church of India: Photo Gallery

A few images from 2019



ACA Diocese of Puerto Rico: Photo Gallery

Recent Images

