

ANGLICAN CATHOLIC CHRONICLE

Archbishop's Message

Archbishop Shane Janzen



"Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."

Ephesians 5:18-21

With everything that has been, and is still going on around us, it is difficult to keep before us the joy of Christ, the celebration of being Christians, the comfort of our church family, and the peace which is ours in Christ through faith. To be sure, there are struggles, there are times of difficulty, challenges to be met, setbacks and disappointments. These are all real; but what is even more real and more enduring, is our faith.

Saint Paul reminds us to take time to celebrate our Christian Faith. To "give thanks always for all things unto God, in the name of our Lord Jesus Christ." While we give thanks to God for His many blessings, for His grace and mercy; we also celebrate who we are as Christians – the sons and daughters of God. We do not celebrate Christian triumphalism, but we do celebrate our life in Christ – a life

*A Province of the
Traditional Anglican Church*

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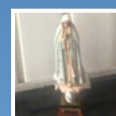
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centred in God; lived not just for ourselves but for others; one for which we at times ask forgiveness but for which we never apologize. It is a life and a faith worth living – and worth celebrating!

Joy is infectious; and so is faith. We have all experienced what it is like to be around a person or people who are joyous, who are optimistic, who live life with enthusiasm. We have also experienced what it is like to be around people who are negative, who are first to criticize and last to praise. And this can be true sometimes of Christians. I am not speaking of false optimism, or a ‘Polly-Anna’ outlook on life. I speak of a Christian faith real in its understanding of life, and real about living that life in Christ to the praise and glory of God.

In the current climate of our times, Christians are faced with a growing group of people who not only do not believe in God or Jesus, but who fervently want to destroy Christianity and completely marginalize anyone who has a religious faith. Some are coming from a place of hurt and pain – hurt and pain caused by or in the name of Christianity and the Church – something for which we need to take ownership and seek healing. Others are coming from a place of anger and hatred. And some from a false sense of self-accomplishment, self-determination, unaware of, or unwilling to admit of, God’s presence and abiding grace. Some see Christians and

Christianity as restrictive, censorious, more about rules than enjoyment. And there is some truth in that but only if seen from a self-centred place of desire and gratification, rather than from a place of Christian charity, service toward others, and a life lived to the full as Christ calls us to live life fully – with faith, hope, joy, and love.

There is a positive though to where we are today; and that positive is the challenge to celebrate our Christian faith, and to live our Christian lives, openly with purpose, intention, humility and love. Not to be embarrassed or apologetic; not just to practice our faith in God behind closed doors or in the silence of our prayers but in the outward and visible witness of our actions, our words, our choices and our decisions. Even when that is difficult or unwelcomed. For if there is one thing Jesus witnessed to His disciples, it is that social convention, social media, political correctness must give way to faith in God – not in arrogance or rudeness but in truth and love. Let our faith in Christ be genuine and not with dissimulation, as Saint Paul writes. Then we will be walking evidence of the power of God in our lives, and the place of faith in our way of life. An open invitation to come and see. To experience the God who is the way, the truth, and the life – even as Jesus gathered the faithful around Him.

It is time to change the narrative some in society would have others believe about faith, and church, and God. And that change will only come about when we celebrate our faith in God, in Christ, in His Church, with joy and enthusiasm, confidence and assurance. Coming as it does from a place of worship, of service, of stewardship, and of hope. Especially at a time where everything is challenged, everyone suspect, and a generation is being nurtured on a nihilistic vision of the world. Jesus is the hope of the world – something we need to celebrate and witness to each and every day.

“It is time to change the narrative some in society would have others believe about faith, and church, and God. And that change will only come about when we celebrate our faith in God, in Christ, in His Church, with joy and enthusiasm, confidence and assurance.”

Let us celebrate our faith in Christ; and be joy-filled Christians. Ready always to give a reason for our hope; a reason to believe; a witness of optimism. And a welcome to all, to come and share with us our faith, our joy, our peace, and the love of God in Christ Jesus our Lord.

+Shane

Message and Diocesan Updates

Bishop Craig Botterill



With lower Covid-19 numbers and the gradual reduction of public health restrictions, the life and worship of the Anglican Catholic Church of Canada is slowly returning to normal in the Diocese of Canada East. Regular worship at the Cathedral of Saint Aidan in Halifax once again takes place with Mass Wednesday evenings and Saint's Days, and a Sung High Mass every Sunday morning. Coffee hour with a light lunch has resumed following the Sunday service, allowing for Christian fellowship. Sunday school has also resumed.

Fr. Deacon John Englehutt travels to the Parish of Saint George, Moser River, Nova Scotia every second Sunday to officiate at a Deacon's Mass and administer the Reserved Sacrament to the faithful. With or without organ accompaniment the congregation shows their lifetime familiarity with the Book of Common Praise and sings lustily and with great courage! They also report that Fr. Deacon Englehutt's gifts as an inspiring homilist feeds and sustains them with the word of God.

The Rev. Capt. John Funelas, who recently transferred to and now ministers the Word and Sacraments to military personnel and dependents at Canadian Forces Base Petawawa, Ontario is spending the month at an advanced chaplain's training course at Borden, Ontario. The Funelas family have settled into their new home at Petawawa, but recently mourned the passing of Capt. Funelas' father in the Philippines. Sadly, because of Covid-19 international travel restrictions they had to watch his funeral Mass by internet. We pray that God will comfort and uphold them in this difficult time.

Fr. Tom Easton of our Cambridge, Ontario Mission is back to school this fall upgrading his nursing skills through advanced health care classes. Saint Paul admonishes us to remain in the calling in which we were called. This is because God needs men and women in all callings to preach the Gospel by the witness and example of their Godly lives. Like the tradition of the Orthodox Church from which Fr. Easton hails, and following the example of Saint Paul himself, many of our clergy have remained in their secular occupations while serving in ordained ministry. The ACCC has numbered medical doctors, funeral directors, truck drivers, sailors, teachers, nurses, military officers, file clerks, statisticians, psychologists, and lawyers amongst its clergy.

The Diocese of Canada East has also been blessed by the ministry of the Rev. Dr. Charles Warner who last year adapted to the changes of our Covid-19 era by transitioning the Parish of the Holy Cross, Sydney, Cape Breton (established 2005) into Morley Road Ministries. Fr. Warner was ordained to the Diaconate by Bishop Wilkinson at the Cathedral of the Annunciation, Ottawa, in 2006, and to the priesthood by Bishop Botterill at the Cathedral of Saint Aidan, Halifax, in 2007.

The Rev. Canon Doug Nicholson, balances a funeral home ministry with his duties as Rector of the Parish of Saint Athanasius, Montreal, made all the more difficult because of the extra Covid-19

"We remain upbeat, committing to heart the admonition of Holy Scripture: 'Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.' Joshua 1:9".

precautions that must be taken at the Les Habitations St. Raymond Senior Citizens complex in Montreal where the Parish meets for worship. Canon Nicholson also ministers to the clergy of the Diocese of Canada East as Regional Dean. Unlike the Archdeacons some of us remember from our previous jurisdiction, our Regional Deans are "motivational facilitators", rather than the bishops' "enforcers"!

As Covid-19 restrictions permit, our clergy in Toronto minister to their families and cultural communities. Fr. Fabian Ollerhead provides outreach ministry in St. John's, Newfoundland, and Fr. Fred Highmore ministers the sacraments to the faithful on Bell Island, off the coast of Newfoundland.

Given the many different civil jurisdictions and public health regulations we encounter across the Diocese of Canada East, we have not universally or uniformly returned to our regular life of corporate worship and Christian fellowship, but looking back on the past eighteen months and periods of being "locked down", there are encouraging signs that we are finally through the worst and moving in the right direction. We remain upbeat, committing to heart the admonition of Holy Scripture: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1:9".

+Craig Botterill
Bishop Ordinary, Diocese of Canada East

Remembrance Day

Since Confederation, more than 1,500,000 Canadians have served around the world in military actions for the defence of freedom and the preservation of peace. More than 118,000 gave their lives.

On Remembrance Day we will pause again to remember those who in the spring-time of their lives paid the ultimate price for our freedom and peace. We honour the thousands of soldiers, sailors and airmen who are buried in foreign fields or beneath the ocean depths.

The battle against evil, injustice, and tyranny requires the giving of self for the well being of others; and sometimes, unfortunately, given the nature of man, it requires the sacrifice of life that others may continue to live. Our Lord Jesus Christ said to His disciples: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13)

Remembrance Day commemorates not war or violence but the willingness of men and women to sacrifice themselves for the greater good of others. And so, at the eleventh hour of the eleventh day of the eleventh month, 'a proud and sorrowing land' will again remember her fallen sons and daughters. Holy Scripture bids us to look at the examples of the faithful who serve and sacrifice themselves; to honour them by remembering who they were and what they did; and to keep faith with them.

To all the brave Canadians who answered the call of their country, and faced the fearsome battle and the violence of the enemy, sacrificing their lives for the simple virtues of peace and freedom, home and family, God and country, we once more remember and give thanks. To those who serve today, we give thanks.

Our nation has been truly blessed. God has guided us in times of peace and in times of war. In our remembrance, and in our acts of love and service, may we be worthy of the sacrifice of so many who have gone before us. And may we, in turn, be remembered by generations yet to come, that in serving God, we served His call to labour for peace and justice among the nations, 'that the day may be hastened when war shall be no more'.



The Reverend Alan Edwardson

"But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?"

Romans 10:14 (NRSV)

Early on in my formal training to be a Christian Youth Worker, a wise professor told me:

"Provided that a young person has one trusted person in their lives in whom they can always confide and who, they know, will 'go to the wall' for them, chances are pretty good that that young person will turn out okay in the end."

Bearing this in mind, Richard Vann (a HealthWatch Officer

with FaithAction, in partnership with LifeLine Projects, for the London, UK Borough of Barking & Dagenham) notes in his March 21, 2019 blog, "Why Young People Need Trusted Adults":

"Young people will experience many different relationships throughout their teenage years; short lived friendships, ones that have been built on trust over a number of years and ones that will continue to grow throughout their adult lives."

"However, life in their final years at school, college or sixth form tend to be periods of transition, preparing them for what is next. This can often look like a series of monumental changes which

leads them to evaluate the existing relationships that they have as they embark on something new.

"At this time, it is paramount that they have at least one strong relationship. This should be someone they trust, somebody who is more experienced and somebody whose heart is in the right place for them."

"HealthWatch Barking & Dagenham met with 138 students from a local school, college and university with the focus of discussing Mental Health & Wellbeing."

"... 60% (of respondents) indicated that the most important people and influence in their lives was their families, with guidance

and a sense of safety being the main form of support that young people indicated they benefited from.

"... Overall, having someone to speak to about all the different aspects of life is something that is really necessary for young people. Building trust can be hard, but it is down to those who have hearts for young people such as parents, teachers, faith groups and youth leaders to make a way and allow for this opportunity - as it is key for their development into adult life."



Source:

<https://www.faithaction.net/blog/2019/03/21/why-young-people-need-trusted-adults/>

As alluded to in the first installment of this three-part series (in the Trinity 2021 edition of the "Anglican Catholic Chronicle"), the mission of any viable and effective campus ministry should be something like:

"To build relationships with youth with the intent of reaching and discipling them for Jesus Christ, nurturing them as they build significant relationships with each other and with Jesus Christ, while motivating and equipping them to be active followers and disciples able to minister in relevant ways in their world."

And to achieve this, the objectives for such a

ministry should entail:

- † Meeting with young people, getting to know them, and, hopefully, building a healthy relationship with them - one based on trust and respect. (Please note: this particular step can take a very long time and may not always be successful.)
- † (Eventually) introducing young people to Jesus Christ - if they do not already know Him - and giving direction on how to have a personal, saving relationship with Him.
- † Equipping young people for Christian Ministry through teaching, discipling, and leadership development.
- † Providing young people with opportunities for service within their church, in their community, and in the world.
- † Offering encouragement to parents, school administration, and staff by establishing and maintaining a "Contacting Ministry" with them in order to build community and to help them better understand, and relate to, the young person (or persons).

All of which, as previously mentioned, takes prayer - LOTS of prayer.

To be sure, such an undertaking is daunting at the best of times; however, the arrival of the COVID-19 pandemic in earnest across Canada magnified the difficulty immeasurably, with the immediate closing down of all Alberta university campuses, including St. Mary's in Calgary, to most administration and staff - and all students - effective Thursday, March 12, 2020. (Alberta campuses did not open again to the wider university community until Tuesday, September 7, 2021.) During these nearly 18 months, all St. Mary's University classes and Community Masses (which were, given the circumstances, only sporadically offered) were relegated to being delivered on-

line; in addition, all science labs were closed. Moreover, most damagingly, no social events or gatherings whatsoever were permitted on campus.



St. Mary's University parking lot during COVID-19. Source: ADE Archives.

To say that this once-in-a-century catastrophe had a detrimental effect on the spiritual, emotional, and physical health of students, staff, and administration at St. Mary's University (as well as at other universities and high schools across Canada) would be putting it mildly. While relatively few cases of COVID-19 ended up being reported among the St. Mary's community, rates of anxiety and depression (not to mention spiritual "backsliding"), skyrocketed alarmingly over time.

Many St. Mary's students, who did not adjust well to the on-line format for classes and lack of face-to-face social contact with their peers, saw their mood and enthusiasm decline precipitously to the point that:

- ⚠ **their grades plummeted;**
- ⚠ **they switched programs or schools; or**
- ⚠ **they quit classes altogether.**

Likewise, several disillusioned faculty and administrative staff sought and found employment elsewhere, causing those "left behind" to feel more and more abandoned – and alone. **To say the least, those 544 days were very dark indeed.**

Even so, those directly involved in Campus Ministry at St. Mary's, most notably the:

- † **Pastoral Ministry Faculty Advisor;**
- † **Director of Campus Ministry;**
- † **Campus Ministry Student Assistant;**
- † **student leaders; and**
- † **concerned clergy,**

remained in close contact with one another, and prayerfully strove to keep the remaining students, administration, and staff motivated and "in touch" (especially during the first lockdown year) through:

- ☞ **social media (most notably, Instagram, TikTok, Snapchat, Discord, Facebook, and YouTube);**
- ☞ **on-line individual and group meetings, including the celebration of Community Masses and other services, when possible (using Zoom, FaceTime, Skype, Duo, or Google Teams);**
- ☞ **frequent texting and emailing;**
- ☞ **regularly updated university and church websites;**
- ☞ **telephone conversations; and**
- ☞ **(even) "old-fashioned" card and letter writing.**

In short, anything was used to stay "plugged in" with each other.

Eventually, as social restrictions began to be lifted, sorely needed "live" celebrations of the Mass in the previously empty St. Mary's

Student Association Building were conducted (using masks and proper social distancing, as required); also, off-campus events such as campfires and get-togethers at local restaurants were organized.



Source:

St. Mary's University Communications

What was of paramount importance throughout this time is that someone who genuinely cared was readily available and willing to meet one-on-one with those – young and “not-so-young” alike – who were either struggling to cope or who “just wanted to talk about stuff,” for as Richard Vann stressed at the beginning of this article:

“... having someone to speak to about all the different aspects of life is something that is really necessary for young people ... it is down to those who have hearts for young people such as parents, teachers, faith groups and youth leaders to make a way and allow for this opportunity ...”

Realizing that we're all in this together, and that, as my sage professor once counselled:

“Provided that a young person has one

trusted person in their lives in whom they can always confide and who, they know, will 'go to the wall' for them, chances are pretty good that that young person will turn out okay in the end.”



Source:

St. Mary's University Communications

And just in case we think that our Lord Jesus Christ does not care about such a small number as “one”, we need to bear in mind that the main objective of campus ministry (and, certainly, in all our callings as followers of Christ) is to introduce others – one-by-one – to Jesus and to guide them on how to have a personal, saving relationship with the Lord, in full knowledge that Jesus Himself declared (twice, in fact!) in St. Luke 15:7 and 10:

“... I tell you that there will be more joy in heaven over one sinner who repents ... In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

Truly, let us, then, as our Lord Jesus commanded (St. Luke 10:27):

“Go and do likewise.”

What is an Anglican?

Jeannette Mynett
(M.A. in Christian Education)

What is an Anglican? Many, even active Anglicans, seem to have some difficulty in answering this question. Perhaps one reason is that, unlike churches – including many Protestant Churches – Anglicanism has no single person credited with starting this church whose writings and statements are basic to its teaching. Many Anglicans are more apt to say what Anglicanism is not. However, that is not a satisfactory answer.

The basic answer to “What is an Anglican?” is: an Anglican is a Christian who is part of Christ's One, Holy, Catholic, and Apostolic Church that goes back to the first Apostles. He is a member of that part of the Catholic Church that was planted in England. The Church in England developed its own spiritual traditions that included the Latin heritage of Western Europe along with Celtic and Anglo-Saxon traditions.

The Church was established in England by the early 300's AD. There is no record on how or by whom the Christian Faith was first brought to England. There is the record of St. Alban being martyred around 304. Also, there is a record of three bishops from England attending the Council of Arles in 314. Over the years the Church in England was drawn ever closer to the Roman tradition of the continent. However it never lost its own character even if at times it was diminished in practice. Salisbury was a centre of this English heritage and maintained its distinct Sarum rite. Many great saints came from the Catholic Church in England.

Henry VIII did not start the Anglican Church. The Act of Supremacy, along with other acts, asserted the independence of the Catholic Church in England from universal jurisdiction in matters relating to domestic affairs in England. The acts did not change the teachings, ministry, liturgy, or

sacraments in the Church. The continuity of the bishops and the fundamentals of Catholic faith, order, and worship were maintained.

There were those who worked to make the Church in England a Protestant Church like the Lutheran, Presbyterian, or Congregational Churches. However the Anglican Church remained Catholic, holding to the basic Catholic elements of Scripture, Creeds, Apostolic ministry of bishops in succession from the Apostles along with priests and deacons, the Sacraments, and the liturgy of the Ancient Church. The Anglican Church also did integrate positive aspects of Protestant teaching into Catholic faith and practice. Thus the Anglican "via media" was not a compromise between Protestantism and Catholicism so that it was neither really one or the other. It was a synthesis of Reformed insights into fundamental Christian Catholicism. Thus the Anglican Church is both Catholic and Reformed.

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The Anglican Church is grounded on Scripture. It holds that the Bible contains all that is necessary for salvation. The basic teachings on Faith, morality, and the Church that are required must be proved by the Bible.

The Anglican Church is a Creedal Church. Its basic teachings on the Christian belief are set forth in the Apostles and Nicene Creeds and the Creed of St. Athanasius. These are the authoritative statements of Anglican doctrine.

The Anglican Church is a Sacramental Church. The sacraments form the core of the life and worship of the Church and the means of grace for its members. They are understood as being fundamental for a life in Christ,

The Anglican Church continues the three-fold apostolic ministry of bishops who are understood to be the successors of the first Apostles, of priests, and of deacons. The Anglican Church also recognizes the importance of various lay ministries of the monastic life, of other ministries, and the role of each member. Each one is called to be engaged in the life and work of the Church according to his/her abilities, calling and opportunities.

The Anglican Church is a Liturgical Church. Its worship is governed by the Book of

Common Prayer. It follows the basic patterns of worship of the Ancient Church. This liturgy enables the active participation of all members in the Services, which is the Church's common prayer. The Book of Common Prayer sets forth the Anglican worship and spirituality.

The Anglican Church is governed by three sources of authority. The first and most basic and authoritative source is the Bible. The Bible "records the Word of God as it was given to Israel and to his Church..." and thus is the basic authority for the Church's teaching, order, worship, and living. The Bible tells how God has revealed Himself to us, how we are to be saved, how we are to live, and how to order the life of the Church. Nothing can be taught as necessary unless it can be proved by Scripture.

The Anglican Church recognizes the place of tradition as a basis for the Church's teaching and life. The tradition of the ancient Church is seen as basic for teaching and living. Also there are traditions that flow from Scripture and guide our understanding of Scripture. Thus they are followed in the Church.

The Anglican Church also recognizes the role of reason for understanding, applying, and teaching what is set forth in the Bible and Tradition. It is

respected, but cannot be used to redefine or change the teachings of the Bible or Tradition.

"The Bible tells how God has revealed Himself to us, how we are to be saved, how we are to live, and how to order the life of the Church. Nothing can be taught as necessary unless it can be proved by Scripture."

Do you want to get a good sense of what Anglicanism is? One of the best ways is to share in the worship of Anglican Church as set forth in the Book of Common Prayer. This will help you experience and understand what is Anglicanism.

Jeannette Mynett



Parish and Mission Updates

News from Around the ACCC

All Saints' Renfrew Calgary, AB

A Little Surprise Showed Up at the Church – Our Lady of Fatima comes to All Saints' Traditional Anglican!

During the week when we were getting the news of the 215 children found on the Kamloops Residential School grounds; an anonymous donor left this statuette at our front door to the Church. It was almost like our Lady was asking the Church to pray for the victims and all those affected by Residential Schools System. Our Lady has a special place in her heart for those who have suffered, and her prayers can ever be counted on for those who call upon her for prayer.

V. For those in pain or sorrow
R. Mother of Jesus Pray.
V. For those in doubt or fear,
R. Mother of Jesus Pray.
V. For all bishops, priests, deacons and other ministers,
R. Mother of Jesus Pray.
V. For all monks, nuns, and other religious,
R. Mother of Jesus Pray.
V. For all the members of the Holy Catholic and Apostolic Church,
R. Mother of Jesus Pray.
V. May all who honor you,
R. Know the power of your prayer.
V. Blessed Father Roland Ford Palmer, Father and Founder,
R. Pray for us.
V. God of Hosts bring us back;
R. Let the light of your grace shine on us and we shall be saved.

Let us pray: Stir up, O Lord, in thy Church the Spirit which our blessed Father and Founder Roland Ford Palmer served; that we, being filled with that same Spirit, may learn to love

what he loved and to put into practice what he taught.

Grant us, O Lord, we beseech thee, to be steadfast in the service of thy will, that your servants may grow in number and holiness; through Jesus Christ our Lord. Amen.

In Deo Gratia

Fr. Robert Short



Statuette of Our Lady of Fatima

Parish of Holy Trinity Medicine Hat, AB

The parish of Holy Trinity continues to minister to the members of the congregation and the larger community in various ways and means. We have had to create unique ways in which we can continue our fellowship time together, whilst respecting the ever changing public health orders that are put out by our provincial government. With restrictions slowly easing, we are still mindful of the need for continued precautions and will, for a time, use individual portions of the snacks that we enjoy during our fellowship times after the various services we hold at the church.

A catechism class with one adult has been completed and they are ready to be confirmed as soon as the Archbishop is able to make his visit to the parish. Additionally, a baptism class with two youths has taken place and they are also interested in being confirmed, along with possibly another youth. The baptism has been delayed at the request of the family until the godparent is able to be present.

We have fine-tuned the recording of our services and post them to our YouTube channel at the completion of each service. They can be found here:

www.youtube.com/channel/UCIIecaY_7Rxlpln27UvvogA/playlists

We have received "likes" and private messages about our videos and people appreciate being able to be part of the services, even-though they may not be able to attend in person due to distance, or mobility issues.

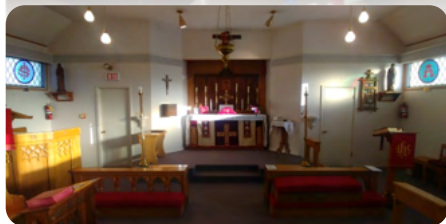
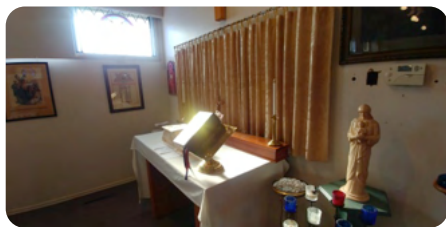
Though we have been fortunate over the past year and a half of not having any parishioners become ill from the virus, during the early Autumn a few members of one family contracted COVID. However, they are mostly well again with two of the individuals have the "long COVID". They greatly appreciate the continued prayers for their recovery and the pastoral ministry which they have received.

During the summer months, as with other parts of

the country, Medicine Hat experienced some very hot days. As part of our presence in the community, we opened our doors and invited people to come inside and take a break in the air-conditioned church hall in the basement. There were cold water bottles, popsicles, and other goodies available in our "cooling centre". People who were waiting for buses, or just walking to where they needed to get to, appreciated being able to shelter in the coolness of the church. For those passer-bys that were looking for a quick drink of cold water, a cooler was set up on the church sidewalk with water bottles inside.

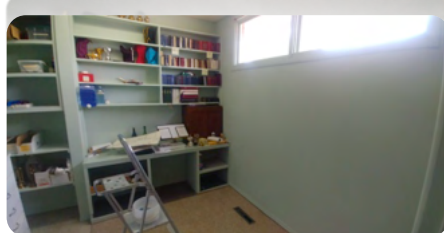
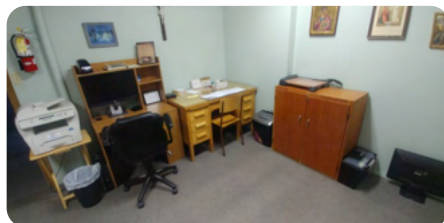


When Fr. Glenn is in the parish, there are mid week services of Morning & Evening Prayer, along with stations of the cross on Fridays. Sundays see the full compliment of services with Compline ending the day. The church is open for an hour before Evening Prayer to provide time for people to come in and meditate and pray in the quietness and stillness of the nave. In these troublesome times, people have been able to find God's peace in some small way through this ministry. For red letter days, mass is said at either the high or lady altar. All the service times are published as a bulletin insert as well as on the parish Facebook page.



A number of members of the congregation use the Prayer Book Society of Canada Daily Office app on their mobile devices for Morning & Evening Prayer and find it easy to navigate and scroll through the service. The Prayer Book Society of Canada has recently added Compline and prayers for the Family to their app. They have also increased the different options which provides for flexibility of the various services for the user. The app is available as a web based app for your computer and for Android or Apple devices. Head to www.prayerbook.ca and select the "Common Prayer App" from the drop-down menu across the top of the page.

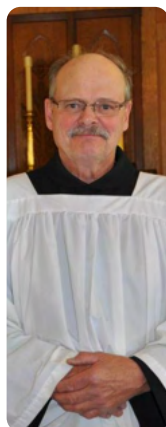
As Fr. Glenn has been able to be at the parish more and more though the months, he has set up some temporary office space to use for the work of the church. We have also been doing some reorganising of our vestry/sacristy room and the outdoor shed which has given us more room to function.



We were able to clean the plexiglass and change some lightbulbs that were burnt out in our sign. This provides much needed visibility in the community and lets people know that, "yes, we are open".



After an absence from being able to serve at the altar, due to a knee replacement, Bryan Schnell, Licensed Lay Reader, has resumed this particular ministry, though in an understandably modified way. We are thankful that Bryan has had a very smooth post-surgery recovery and rehabilitation.



Bryan officiates at

Morning Prayer on Sundays when Fr. Glenn is not in the parish. He has also been doing ongoing training with Fr. Glenn to help augment his role as a Licensed Lay Reader.

Fr. Glenn continues to visit those in hospital or who are unable to make it to church on a regular basis for various reasons. He has also been able to visit with parishioners at their homes in an outdoor setting during the warmer weather. Looking towards the future, Fr. Glenn will be shifting more of his ministerial focus here and spending more time in the parish. The congregation is excited that they will be receiving a more stable and predictable, "boots on the ground" ministry at Holy Trinity. This will enable the beginnings of a weekly bible study group, youth group, afternoon coffee groups and a youth Christian education program in the parish. We pray that God will continue to bless the parish and the work that we are doing here in Medicine Hat to indeed, "make disciples of all nations" as is our mandate and mission statement from Our Lord and Saviour, Jesus Christ.

Respectfully Submitted,

The Reverend Glenn
Galenkamp, Priest-in-Charge

<http://www.holytrinitymedicinehat.ca/>

www.holytrinitymedicinehat.ca

curate@holytrinitymedicinehat.ca

St. Barnabas Moose Jaw, SK

The past year at St. Barnabas has been one of change and challenge as we have had to navigate our way in our new church building, and bear through public health orders related to Covid-19. While our numbers are small, we remain as a spiritual family to each other in the Parish. With the relaxation of travel restrictions, and a date for our consecration of the church building, we set out to get things ready. There were a few late nights, lots of coffee, and a lot of painting. There are two coats of primer and two coats of paint on all the surfaces you see when you look at our sanctuary. It didn't seem like that big of a job until we got going. After things were painted, and the furnishings were moved into place, the transformation from a blank canvas into a space for worship became a visible reality.



Reflecting on the past 10 years, it has been quite a journey at St. Barnabas. We have moved forward from setting up church weekly in rented space, to sharing a space of worship, to having owning a building that we can call our own church.



Reviewing the past, and considering where we have come from is beneficial, and yet as a general premise, we don't drive down the highway in



reverse. Reflecting on the past and considering where we have come from is important as we navigate a new pathway forward as the Parish of St. Barnabas. We have persevered through good times, and through some hard spots, and we have continued onwards.

As we move forwards, I would invite and encourage you to pray for our Parish. Prayer for the clergy, as Fr. Glenn and I continue the sacramental ministry of the church. Prayer for the parish, that we can continue to grow and develop ourselves as the body of Christ. Prayer for the community, that God would move in the hearts of the not-yet parishioners that they would come to experience the saving grace of Christ, and that we would be a welcoming spiritual home for all who come and join us.

Deacon Brian Allen



Music Ministry: Learning New Hymns

What are your favourite hymns? What are favourite hymns of your parish? Why are these hymns personal and parish favourites? Answers to these questions will reveal a great deal about what a person believes about God, Jesus, the Church, and the Christian life. Answers also will show the nature of the spiritual life and overall belief and life in Christ of a parish and its members.

There is a strong relationship between the hymns that individuals and parishes know and prefer to sing and their beliefs. People and parishes will prefer certain hymns over others because they express what they believe about Christian teaching, worship, and living. Parish favourites will speak of the collective spirituality and understanding of the Christian faith and practice of the parish.

Conversely, the hymns parishes and their members generally sing and prefer will do much to shape what they believe and how they worship and pray, and live as Christians. Parish favourites will do much to influence the faith and the nature of the

spirituality, and the quality of the life and character of the parish.

If one were to list the hymns that are personal and parish favourites, he would find that they represent a rather narrow range of possible hymns provided in the Hymn Book. The lists would likely include somewhere between ten and twenty-five percent of all the hymns. Many Anglicans seem reluctant or unwilling to learn new hymns. There are various reasons for this such as a lack of confidence to words or tunes that do not speak to them, to a feeling of why it is good, or why do they need to learn a new hymn. Thus many hymns in the Hymn Book are rarely if ever used.

When an organist without the benefit of a choir is given a new hymn, or several new hymns to play for a service, he or she must keep it simple for the sake of the congregation (some of whom may be able read music, have good singing voices, and others that may not be able to read music and sing particularly well). If the congregation is mostly older people, it may be a good idea

to transpose the hymn down a tone, or several tones (because older people over time lose the ability to “hit the high notes.”) Rather than play the hymn SATB from the start, play the melody in octaves and in the pedal. This will introduce the melody (and the rhythm of the melody) and firmly cement it into the congregation’s mind. If the hymn is only two verses and the hymn is complex, play the melody by itself for the two verses. If it is four verses and the congregation seems to be catching on after the second verse, introduce chords at cadence points for the third verse. On the fourth and final verse, if the congregation is singing the melody properly, then add in the alto, tenor, and bass parts and play the hymn as written. If there are more than 4 verses (depending on the complexity of the hymn) you may need to stick to playing only the melody all the way through. If the hymn melody is simple with no rhythmic tricks (and the congregation is singing the melody correctly with confidence) you can play the hymn as written after the first or second verse.

TAC Elections October 5, 2021

If the person leading the music is a pianist, the same steps outlined above will work on the piano (playing the melody in octaves, introducing chords at cadence points, and finally playing the hymn as written.)

If the music director is an organist or pianist and has a cantor with a strong singing voice (but no choir), he can get his cantor to sing the melody for the congregation while he plays the underlying harmonies.

If the music director is an organist or pianist and has a choir, the choir can help him out by singing the melody in unison for several verses.

If there is no music director and only a priest (and the priest can sing well and on pitch), the priest can lead the congregation in the hymns by facing the congregation and singing the melody with vigour and confidence.

Finally, It is a good idea to learn new hymns from time to time to keep the congregation from getting complacent and to keep the hymn singing tradition alive. Not all newer hymns will be brilliant pieces of music, but there are bound to be some that will eventually become favourites. Singing the same twelve or so hymns and nothing else eventually gets boring. When learning new hymns, always strive to learn hymns that are good quality music. There is nothing worse than a new age hymn sung in a church service that sounds like a toothpaste commercial jingle. That doesn't mean however that the old traditional hymns should be abandoned. They should continue to be sung so that future generations can learn them and be familiar with them.

Jeanette Mynett
Robert Jan Dukarm

On October 5, in accordance with the Constitution of the Traditional Anglican Church, and with the approval of the College of Bishops, the College held via e-vote both the election of the Primate of the Traditional Anglican Church and the election of the Secretary to the College of Bishops. Due to the pandemic and travel restrictions, the election was conducted by eBallot, an outside company specializing in virtual voting and elections.

The College of Bishops is pleased to report that Archbishop Shane Janzen was unanimously re-elected Primate of the Traditional Anglican Church, for a second and final 5-year term. The College is also pleased to report that Archbishop Michael Gill was re-elected Secretary to the College of Bishops, for a second and final 5-year term.

The Primate presides over the College of Bishops as an elder brother, holding a title of honour not of jurisdiction. In addition, he is the chief executive officer of the College and president of the General Synod of the Traditional Anglican Church (which meets every five years).

The Secretary to the College of Bishops is the chief administrative officer of the College, responsible through the Primate, for the administration of the College and its pastoral responsibilities and authority under the TAC Constitution.





St. Barnabas, Moose Jaw



New worship space.



Fellowship space (formerly the Chapel).

Consecration of St. Barnabas, Moose Jaw October 3, 2021

After a year's wait due to the pandemic, Archbishop Janzen consecrated the new church building for St. Barnabas, Moose Jaw on Sunday, October 3 – fittingly, on the Feast of Dedication.

The building, located at 1102 – 3rd Avenue NW, had undergone an amazing transformation since being inspected by the Archbishop in August. Although there is more work to be done, the worship space, fellowship area, and other parts of the upper floor are ready. The Mass held on October 3 marked the first time that the congregation worshipped in their new space; they had been using a smaller room on a temporary basis.

Following the Service, a small reception was held to celebrate the occasion.



*Archbishop Janzen consecrating the land.
Fr. Glenn Galenkamp (left) and
Deacon Brian Allen (right).*

Consecration: Photo Gallery

