

ANGLICAN CATHOLIC CHRONICLE

Primate's Message

Archbishop Shane Janzen



'The Word was made flesh and dwelt among us'.

Christmas! The joyous Day and Season when we celebrate the birth of the Saviour, Jesus Christ, the Son of God. The world around us for just a brief time pauses; gifts are exchanged, love is renewed, and family and friends gather once more. Yet the Gospel message for Christmas Day would have us look beyond the superficial, the merely human, and stop and ask ourselves, "Who is this babe lying in a manger?" The answer every true believer would offer in response is both profoundly simple and yet profoundly deep: "He is the Incarnation of God - the Word made flesh."

Christmas is ultimately not just about the birth of the Christ Child at Bethlehem, though it is certainly the focus of our celebrations. In truth Christmas, the Nativity of the Lord, is the affirmation, the revelation, that Jesus born of Mary of Nazareth is the only begotten Son of God, The Christ; Who came and lived among us - God in the flesh, the Saviour of the world. For the humble birth of Jesus in Bethlehem which we celebrate at Christmas is the perfect revelation of God to the reality that on that holy night so many centuries ago God Himself was born into the world He created. And that understanding, that truth, is something which so many in our modern world just cannot get, let alone accept. Consequently, for many people the meaning of Christmas has been lost or sadly replaced by a worldly version of romantic love which ultimately disappoints and even fails.

*A Province of the
Traditional Anglican Church*

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None of us could ever fathom what it means for God to be born in a manger. How do we explain Almighty God, Creator of heaven and earth, stooping to become a tiny infant? It was and is, of course, the greatest act of humility the world has ever known or will ever know.

Our minds cannot begin to understand let alone grasp what was involved in God becoming man. We will never comprehend why He who was infinitely rich would choose to

become poor. Why He would assume a human nature and enter into a world He knew would ultimately reject Him and kill Him.

Nor can anyone explain why God would enter the world He created not as a king, or a prince, or a superman; but as a frail, new born babe. Yet He did. Without forsaking His divine nature or diminishing His Godhead in any sense, He was born into our world as a tiny infant.

People ask did He cry; or did He need the normal care and feeding one would give any other baby? Yes, of course He did ... He was fully human, with all the needs and emotions and frailty that are common to every human. Yet He was also fully God - all wise, all powerful, all knowing.

Yet we may ask, how can this be true? How can Jesus be both divine and human, both God and man? I don't know. But the Christmas Gospel, indeed the whole of the Scriptures, clearly reveal that this is so.

Jesus, the Word made flesh, the divine Son of God, voluntarily suspended the full application of His divine attributes and was born of a human mother, the Virgin Mary. He didn't give up being God, but He willingly gave up the independent use of the privileges and powers that were His as God. Through His birth, life, ministry, passion and death, He remained fully

God and fully human.

For nearly 2,000 years, debate has been raging about who Jesus really is. Cults and skeptics have offered various explanations. They say He is one of many gods, a created being, a high angel, a good teacher, a prophet, and so on. The common thread of which is that they make Jesus less than God.

But the Bible reveals the truth. John's Gospel, which we read every Christmas Day, begins with a clear statement that Jesus is God:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made". *John 1:1-3.*

Who is "the Lord" spoken of in these verses? Verse 14 removes any doubt:

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Biblical and historical record of man gives evidence of the fulfillment of the ancient prophecies with respect to His birth and place of birth. In Jesus we have also the fulfillment of the ancient prophecies of the coming Messiah, of His life and ministry, His death and resurrection.

Jesus began His earthly ministry with a simple act, He created wine at a wedding in Cana of Galilee; yet only God can create something from nothing. He healed people who were hopelessly ill. He gave to those who were blind the gift of sight. He opened ears that had never heard. He restored broken and withered limbs. He created fish and bread to feed thousands who were hungry for what He alone could give them. He raised the dead by simply commanding them to rise and come forth. He forgave the woman caught in adultery, and promised the repentant thief Paradise. And He has promised you and me His unconditional love and everlasting life.

Who was this Child? He is God Incarnate. The evidence is clear for all who seek and find Him. The Scriptures are clear, though the world seems content to keep Him as a seasonal decoration, the babe in the manger Who is God Almighty! He is the Saviour of the world, come to earth for you and me.

This Christmas...can you see Him for who He really is? Do you know Him as Lord and Saviour? He came into this darkened frightened world that we might see the light of His love and accept the greatest gift ever offered...eternal life!

A very joyous and blessed Christmas to you all!

Message and Diocesan Updates

Bishop Craig Botterill



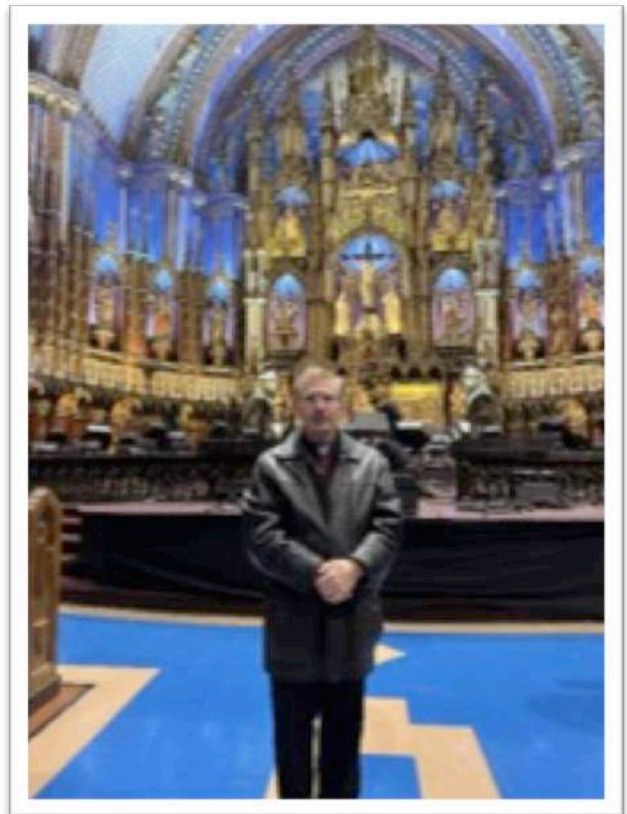
Our Trinity Season concluded appropriately with the Feast of Christ the King, which I had the honour to celebrate at the Parish of Saint Athanasius, in Montreal. As I explained to Canon Doug Nicholson and his congregation, the theme for the final Sunday of Advent points dramatically to the essential meaning of the Season of Advent. Advent means “the coming”, and while the weeks leading up to Christmas do provide a time to prepare for the celebration of the birth of the baby Jesus, they are also a time of penitential preparation for the coming of Christ the King at the end of time.

You would have to live as a recluse without television or the internet not to notice the increasing darkness in the world around us. Wars, famines, pandemics, and horrendous acts of terrorism seem to be growing at an alarming rate. So too does the contempt with which the secular institutions of government, academia, and the media view the Christian Faith. To that list can now be added the Canadian Armed Forces, which has recently decided not to recruit chaplains from denominations that do not support the Gay/Transgender agenda, and whose Chaplain General has ordered military chaplains not to pray in public, including at Remembrance Day ceremonies, noting that prayer offends many Canadians.

As we use these weeks of Advent to prepare our souls for the coming of Christ the King, the scripture lessons we hear in Church each Sunday lift up our hearts and minds in joyful hope of the coming of our Redeemer. The dark world in which we live is suffering from the ancient curse brought on by man’s rebellion against God, but the world is not doomed. Through the gift of the Christ Child, God the Father has given a Redeeming Light that will save mankind from death. He who created the stars of night is indeed Everlasting Light.

As we prepare to receive him now, we join with choirs of angels as we sing in joyful adoration and bow our knees in homage and humble allegiance to our Emmanuel, Christ the King. With every blessing for a meaningful and penitential Advent and a joyful Christmas,

+*Craig*
Canada East



Parish and Mission Updates

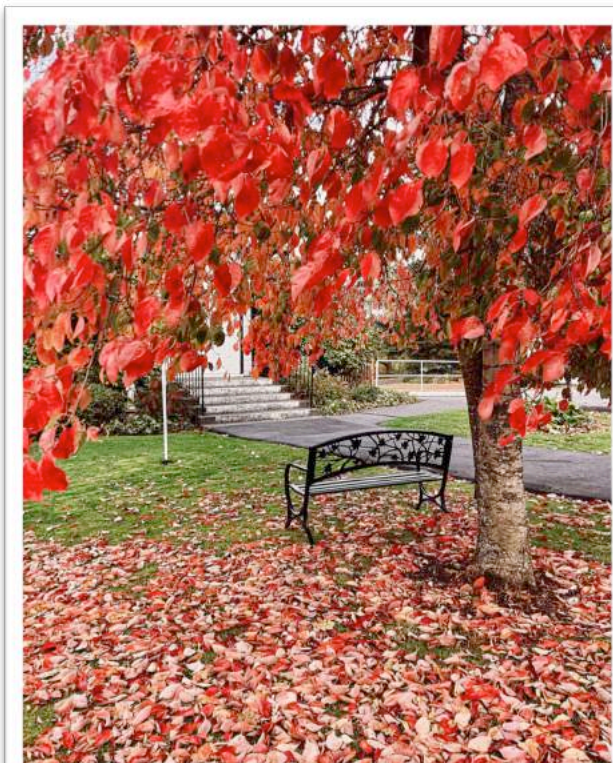
News from Around the ACCC

Episcopal Visitations and Other News

This Autumn, the Cathedral Church of Saint John the Evangelist installed a bench under the dogwood tree outside the building. The bench is a peaceful spot for rest and contemplation on the grounds in front of the Cathedral, and has already been enjoyed by neighbours and passers-by.

On Sunday, October 22, the Cathedral was especially pleased to welcome Frances and her husband Tristan from St. Bride's, Pitt Meadows (Anglican Catholic Church) on the occasion of Frances' Confirmation and First Communion.

As always, the Remembrance Sunday Service was well attended.



Episcopal Visitations and Other News

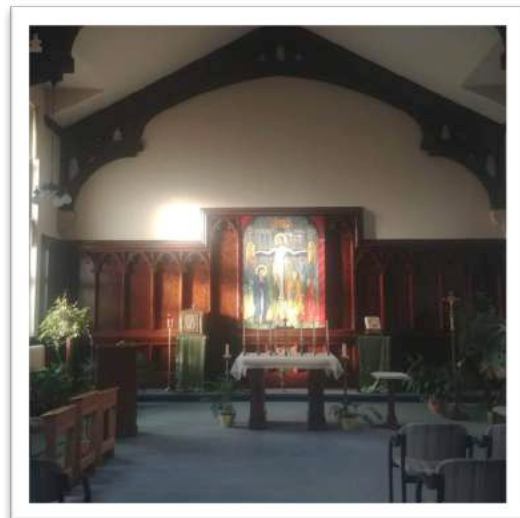
Archbishop Janzen made his 2023 Episcopal Visitations to Parishes in the Diocese of Canada West.

On June 18, he celebrated Mass at All Saints' Renfrew, Calgary.



Fr. Robert Short presented an All Saints' banner to the Congregation on July 2, given to the Glory of God and in Loving Memory of his father Robert Pleaman Short.

Bishops, Clergy, and Licensed Lay Readers from across the country gathered at the FCJ Retreat & Conference Centre in Calgary, Alberta in mid-July



for our annual Clericus. The theme of this year's clergy retreat, led by the Rev. Dr. Norman Flowers, was "Defending the Faith in a Post-Christian Era". Attendees also participated in a series of workshops on liturgical music led by Robert Dukarm (Cathedral Church organist) and Bambie Maree (Cathedral Church Suborganist and music teacher). As we wrapped up our 2023 Clericus, we thanked God for this time of retreat, prayer, worship, learning, and fellowship.

In late October, Archbishop Janzen made his Episcopal Visitation to the Church of the Resurrection in Edmonton, which included the blessing of their new vestments.

The Parish has a new website, available to view here: www.anglican catholic-edmonton.com/



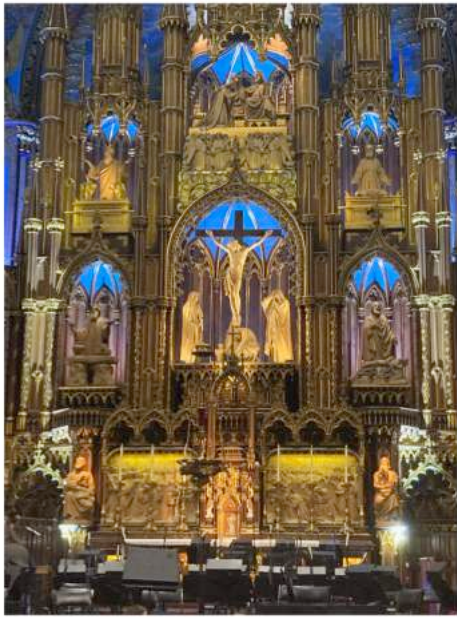
Clericus 2023

Church of the Resurrection, Edmonton



For the third year, Fr. Robert Short (Calgary) was asked to give the message at the Legion Cenotaph for Remembrance Day, and it was well received by all.





Notre Dame Basilica



Canon Doug Nicholson and the Botterills.

At the beginning of October, Archbishop Janzen spent a few days with the people of St. Barnabas, Moose Jaw.

He visited Holy Trinity, Medicine Hat, in mid-October following the 2023 Anglican Joint Synods in Orlando, Florida.



Capt. the Rev. John Funelas, his wife, Dr. Maria Relucio, and their four children visited the Cathedral Parish of St. Aidan, Halifax for Mass on Trinity XXII. Captain Funelas, who is unit chaplain for the Royal Canadian Air Force at C.F.B. Uplands, Ottawa, Ontario, attended a week-long course at C.F.B. Halifax, which allowed Bishop Botterill and his wife Angela to enjoy dinner and fellowship with the Funelas family. We uphold Fr. Funelas and all the padres of the Canadian Armed Forces in our prayers.

Bishop Craig Botterill made his visitation to the Parish of St. Athanasius, Montreal, Quebec, on the Sunday Next Before Advent, accompanied by his wife, Angela. They enjoyed dinner and fellowship with the Rector and Regional Dean, Canon Doug Nicholson, who took time during the week to take Bishop Botterill to pray at the tomb of St. Brother Andre at the famous Oratory on Mount Royal and to tour Notre Dame Basilica. Fr. John

Englehutt, who serves as Priest-in-Charge of St. George-by-the-Sea, Moser River, Nova Scotia, fills in for Bishop Botterill at the Cathedral when the bishop is often away to carry out episcopal duties.

Traditional Anglican Church Updates

As Primate of the Traditional Anglican Church, I attended the 2023 Anglican Joint Synods in Orlando, Florida, accompanied by Bishop Craig Botterill and, as Chaplain, Father Glenn Galenkamp. The Anglican Joint Synods bring together the three main Continuing Anglican Churches in the United States: Anglican Church in America (ACA/TAC), Anglican Catholic Church (ACC), and the Anglican Province of America (APA).

The Joint Synods was held in the second week of October, providing an opportunity for bishops, clergy and laity from the respective Churches to worship together, enjoy fellowship together, and discuss issues of mutual interest. Together with Bishop Botterill, I was able to engage in serious dialogue with Archbishop Mark Haverland (ACC), Bishop Chad Jones (APA), and our brother bishops of the ACA. There was a strong sense among the various delegates of the need for further movement toward greater unity. To which end, Archbishop Haverland and I had very productive and positive discussions around pursuing unity between the TAC and the ACC worldwide. Together we outlined steps which could be taken leading to an agreement similar to the one between the TAC and APA, and between the current G3 (ACA-ACC-APA). Discussions are now underway with the TAC College of Bishops, to be followed up with the ACC College of Bishops. We pray that the Holy Spirit will guide and direct us in bringing together the fractured Continuing Anglican Church worldwide, so that we may faithfully, effectively witness to the historic Anglican expression of the Christian Faith.



*The Rev. Dr. Norman Flowers, Dean; and
The Rt. Rev. Dr. Patrick Fodor, Regent at
the Saint Bede's College table.*



Traditional Anglican Church College of Bishops