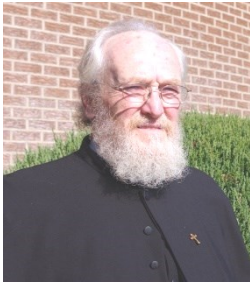


THE TRADITIONAL ANGLICAN NEWS

SEPTEMBER 15, 2021

VOLUME 9, ISSUE 9

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

*How wonderful is life in heaven
Amid the angelic choirs,
Where uncreated Love has crowned
His first created fires!*

*An oh, how lovely they must be
Whom God has glorified;
Yet one of them, oh sweetest thought,
Is ever at my side.*

—Fr. Faber

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Greetings! The Lord be with you!

“One of them, oh sweetest thought, Is ever at my side.”

My whole life has been affected by the holy angels in some way or another. I learned at an early age that my birthday fell on the Feast of St. Michael and All Angels and I think that I have been conscious of that ever since. There have been times that I have been very aware of their protection both for me personally and for our family.

One of my favourite prayers in our BCP is the *Collect for Protection* (p.726, *BCP Canada 1962*).

VISIT, we beseech thee, O Lord, this place, and drive from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace; and may thy blessing be upon us evermore; through Jesus Christ our Lord. *Amen.*

(Continued on page 4)

Fr. James Chantler: The Beheading of St. John Baptist



FR. JAMES CHANTLER

Let the words of my mouth and the meditation of my heart, be always acceptable in Thy sight, O Lord, my strength and my Redeemer. Amen.

Throughout the Church's year we commemorate a great number of Saints : observing their natalitia (their death) as their birth into the eternal life. Among the Saints only St. John Baptist and the Blessed Virgin Mary are also honoured at their nativity (their natural birth). Today is the second feast we keep in honour of St. John Baptist the 'forerunner of the Lord'. The older and higher ranking feast is that of his Nativity (24 June) because of its connection to Our Lord's birth where, as St. Augustine observed, the days after John's Nativity begin to get shorter whereas the days after Christ's Nativity begin to grow longer.

(1)

It is very good thing that the Church declared this day to be worthy of inclusion in her Kalendar for we are reminded that John (by his death) was also the forerunner of the Lamb of GOD who by His death would liberate mankind from the bondage of sin and death for death had no dominion over Him. John constantly spoke the truth; boldly rebuked vice; and patiently suffered for the truth's sake – Christ said 'that none born of a woman was greater than him.'

Fr. James Chantler: The Beheading of St. John Baptist

Let us take some time to reflect on John Baptist's 'decollation' or beheading. In the fifteenth year of the reign of the Roman Emperor Tiberias Caesar, Herod Antipas was the provincial governor or Tetrarch of Galilee and Peraea, a district on the eastern bank of the River Jordan. In the course of John's preaching he had denounced the immorality of Herod's Court and had even rebuked Herod for having taken to himself the wife of his brother Philip which was a violation of Jewish Law. Herod respected John knowing him to be an holy man of GOD but he would not tolerate his marital status being called into question so he had John incarcerated. Herod's wife Herodias, who was also his niece, was an ambitious and manipulative woman who had considerable influence over Herod and she played no small part in convincing him that John should be punished for calling the King's conduct into question.

[JOHN BAPTIST]

"WAS INDEED A MAN

ENDUED WITH

VIRTUE...

Even in prison John could not be silenced and his followers became ever more disenchanted with Herod's Court. This worried Herod and infuriated Herodias who was determined to see John Baptist dead. She seized upon the opportunity afforded her when Herod gave a feast to celebrate her birthday.

He invited the chief men of the region to the feast and had the daughter of Philip and Herodias dance for him and his guests. The young woman, whose name was Salome, pleased Herod so much that he swore that he would give her anything within his power even if it amounted to half of his puppet Kingdom. Salome, acting under the direction of her wicked mother, replied that she wished for the head of John on a platter. Herod was shocked and unnerved but he was a vain man, who could not contemplate being embarrassed in front of his guests and he also felt somewhat threatened by John's popularity so without resorting to any legal proceedings he dispatched a soldier to take off John's head and bring it to Salome immediately. There was great sorrow amongst many people who had come to love John and who had adhered to his teaching. When the disciples of Jesus learned of John's murder they claimed his body and laid it in a tomb which tradition says was at Sebaste in Samaria. The famous Jewish historian Flavius Josephus testified to John's holiness when he wrote:

He was indeed a man endued with virtue who exhorted the Jews to the practice of justice towards men and piety towards GOD; and also to baptism, preaching that they would become acceptable to GOD if they renounced their sins and to the cleanness of their bodies added purity of soul. (2)

We give thanks to GOD today for the life and witness of St. John Baptist: 'the forerunner of the Lord' a prophet; confessor; and martyr whose life is a shining example of faith; humility; and courage. Amen.

Notes

1 St. Augustine (Sermon 287.4)

2. Flavius Josephus (Jewish Antiquities 18 : 116 - 119)



Bonnie's Reflections: Where His Feet Pass



BONNIE IVEY (& LAD)

Eleanor Farjeon (1881-1965) was an English writer, poet, journalist and broadcaster. Many of her works enriched the lives of children, both as educational material and stories read for fun. She wrote a poem which musician Cat Stevens popularized when he recorded "Morning Has Broken." The poet tells of responding to the delights experienced in a garden at sunrise. Here is the blackbird whose

voice springs from silence as though it had just been created. A sun-shower sparkles in the growing light of dawn. The air is sweet. The poet responds with praise because she realizes this moment of time is connected to the Lord's original Creation. She sees it as if it were being created right before her eyes.

This Christian author saw Jesus, the Word of God, as the creator of this experience of beauty in the garden. Secular singers often miss this aspect. They sing the phrase "God's recreation of the new day", pronouncing "recreation" like the word meaning "an activity we do to relax and unwind". The poet means Re-Creation. The world is continually being remade, fresh, "sprung in completeness where His feet pass."

Most of us have likely had such an experience: something so good, so beautiful, so moving, that we realize this is no ordinary moment. We see it. We see Him, though not with our eyes. We perceive God's presence in that moment with our spirit. These are moments of sharing joy in beauty with the Creator of that beauty. Our thankful response brings refreshment to our spirit.

We must beware of trying to "work up" such a moment for ourselves. You can't go back there. We give thanks and move on.

C.S. Lewis, like Eleanor Farjeon, was a poet, a writer for children, an author for adults, and a broadcaster. His *Chronicles of Narnia* stories present some important truths about the Christian life in the adventures of his characters. Adults can be refreshed by "spending a weekend in Narnia."

In the story "The Voyage of the Dawn Treader", a child named Lucy is on a mysterious island. Some strange invisible creatures have captured Lucy and her companions. Lucy must go into the large, silent house of a magician, and find his secret book. In that book there is a spell to make hidden things visible. When she reads the spell out loud, their captors will become visible again.

Shrinking with fear, Lucy creeps upstairs and finds the magician's book. She reads the "Spell to Make Hidden Things Visible", and immediately pictures appear in the book. She is fascinated and keeps turning pages.

She comes to "A Spell to Find Out What Your Friends Really Think About You". A moving picture of two girls from school appear. One asks the other her opinion of Lucy. "Well, she's not a bad little kid in her way, but I was getting pretty tired of her by the end of term." Lucy is hurt and angry. She regrets gaining that new knowledge. She keeps turning pages in the book, tears in her eyes.

She finds "A Spell for the Refreshment of the Spirit." The pictures are very beautiful, and what she reads is more like a story than a spell. She forgets she is reading.

MOST OF US HAVE
 LIKELY HAD SUCH
 AN EXPERIENCE:
 SOMETHING SO
 GOOD, SO
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Bonnie's Reflections: Where His Feet Pass

She feels she is right inside the story, and all the pictures have become real too. "That is the best story I have ever read or ever shall read in my whole life. Oh, I wish I could have gone on reading it for ten years. At least I'll read it over again." But she cannot turn back the pages. The pictures and the words fade away.

"I must remember it!" Lucy tells herself. "It was about a sword and a cup and a tree and a green hill. But I can't remember and whatever shall I do?"

Like Lucy, when we have experienced one of those moments of spiritual refreshment, we are tempted to try to retrieve it; to make it happen again. Lucy is distressed by the fading of the story that touched her so deeply. But when she turns toward the door, she finds Aslan, the great Lion, standing there. Aslan, in these stories, is a Christ figure. Lucy herself was at the scene of Aslan's death and resurrection. He reassures her that he has been there in the room with her all the time.

"Shall I ever be able to read that story again; the one I couldn't remember? Will you tell it to me?" asks Lucy.

Aslan replies, "Indeed, yes. I will tell it to you for years and years."

Our own moments of perception of the presence of the Lord are precious and few. There is no need to pursue him. He is with us all the time. He will bring back to us, in his own time, a renewed reassurance of his love and care.

"But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said to you." (John 14:26)



Fr. Robert's Remarks

For many years it has served as one of my daily prayers. Depending on the day, it might be said several times.

Another regular daily prayer has been:

Holy Michael, the Archangel, defend us in the day of battle. Be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do you, O Prince of the heavenly host, by the power of God cast into hell Satan and all the evil spirits who wander through the world seeking the ruin of souls. *Amen.*

This one takes me into the Epistle of St. Jude and the description of St. Michael contending with the devil over the body of Moses. St. Michael sets a great example for us, especially in these days of theological and political battles on the social media. St. Jude tells us that even Michael the Archangel "durst not bring against him a railing accusation, but said, The Lord rebuke thee."

I shall come back to the angels in a moment, but there is another issue, not unrelated to the Holy Angels, of which I have been conscious throughout these years. This is the spiritual warfare.

HOLY MICHAEL,
THE ARCHANGEL,
DEFEND US IN
THE DAY OF BATTLE. ...

Fr. Robert's Remarks

I became conscious of this when, in Sunday School, we were asked to memorise some verses from Ephesians 6. These are the words about putting on the armour of God.

I share the words from St. Paul's Epistle to the Ephesians with you, not that you do not know them but so that you can have them refreshed in your mind.

¹⁰ Finally, my brethren, be strong in the Lord, and in the power of his might.

¹¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

¹² For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

¹⁵ And your feet shod with the preparation of the gospel of peace;

¹⁶ Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

¹⁹ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

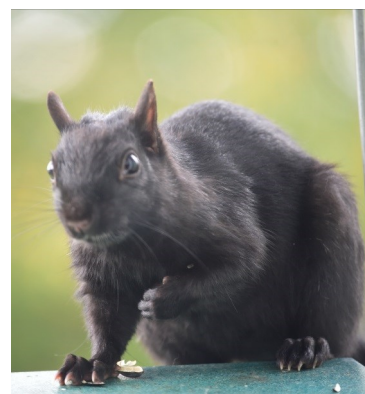
²⁰ For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

At the time, as I remember it, the pictures printed on the memory cards we were given were of a Roman soldier arrayed for battle. It was not until much later that I became aware of the notion that the image could be that of a priest. Think about Joshua and the taking of Jericho. The priests and people, relying on God's direction, marched around Jericho. When they had done what God directed them to do, the walls fell down.

In our Baptism, we have put on Christ our great High Priest and become a priestly people.

I am sure that what we were given to memorise in Sunday School ended at verse 17. While I still cherish the first seven verses of this quote, today, I am also very conscious of the last three verses. While today, I am not in the bonds that St. Paul experienced, I do beg your prayers for me and all those who are responsible to speak and make known the mystery of the Gospel.

This is a time when it is not easy to be heard as a Christian. It is a time in which we see much happening that is not friendly to Christianity at all. There is no question in



Fr. Robert's Remarks

my mind that our culture is shifting radically and we shall not be able to return to some *status quo ante*—say 1920s or 1950s, or whenever. Are we armed and prepared to be the New Testament Church of the 2020s?

We shall need the armour of God; we shall need to trust in God as, for example, Joshua and the Israelites did as they marched around Jericho. We shall need, like St. Michael, not to rail against but to take a humble approach of allowing God to express the rebuke against the evil one.

Now, back to the Holy Angels. There is a wonderful book with the simple title: *The Holy Angels*. It was written by Mother Alexandra. Earlier in her life she was known as Princess Ileana. She was the youngest daughter of King Ferdinand I of Romania and his consort, Queen Marie of Romania and was a great-granddaughter of Queen Victoria. She later in life, her children grown, became a nun and at the writing of the book in the early 1980s was Abbess of the Orthodox Monastery of the Transfiguration in Ellwood City, Pennsylvania.

“This book,” wrote Mother Alexandra,

“is planned as a guide through the Holy Scriptures and the writings of the Holy Fathers, to bring the faithful to a greater knowledge and understanding of the heavenly hosts in the hope that their belief in the holy angels may stand on a firm foundation and reap a rich harvest of grace and all blessings in the heavenly ministrations of the blessed and angelic spirits.”

The holy angels are created beings that we recognise in the Nicene Creed, when we say,

“I believe in One God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

and Mother Alexandra tells us that

“Principally of course, the Fathers firm belief in a spiritual world is stated in the first article of the Creed in the words, “all things visible and invisible.”

By invisible things they meant the angels and the human soul.

My point is not to belabour the subject but to draw your attention to it and to commend this book to you. We are caught up in a very materialistic society and culture. Some things that we hear about angels today are really quite naïve and certainly do not represent biblical or patristic teaching.

St. Athanasius, who as a deacon was present at the Council of Nicaea, wrote,

. . . Without the Word was not made one things. But as regards ministrations, there are, not only one, but many out of their whole number whomever the Lord will send. For there are many archangels, many thrones, and authorities, and dominions, thousands of thousands, and myriads of myriads standing before Him, ministering and ready to be sent.

Our Prayer Book directs our prayer:



Fr. Robert's Remarks

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant that, as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

During October there are a couple more feasts celebrating the Angels. On October 2 the Holy Guardian Angels for which the ACC church in Lantana, Fl. is named and St. Raphael on October 24. St. Raphael who figures in the book of Tobit and whose name is translated as “God heals”. He is also understood to be the angel who in St. John’s Gospel disturbs the waters in the pool where healings take place and by which Jesus performed one of his healings.

I leave it to you—to follow up on and understand this “wonderful order” that God has established in creation. I believe it to be of tremendous importance for how we shall live our lives going forward.

Note also the hymn (see also the back page of this issue) as the realm of spiritual beings is encouraged to praise God .

Ye watchers and ye holy ones, bright seraphs,
cherubim, and thrones, raise the glad strain, Alleluia!
Cry out, dominions, principedoms, powers, virtues,
archangels, angels' choirs: Alleluia!
Alleluia! Alleluia! Alleluia! Alleluia!

Just before the month of the angels but not unrelated to them is the feast of St. Matthew on September 21. St. Matthew was called by Jesus to be an apostle and later an evangelist. The four evangelists have symbols associated with them. All four are shown with wings. A man with wings is St. Matthew’s emblem something that would suggest that he, like the angels, is serving as a messenger.

Above I mentioned that the Archangel Raphael’s name means “God Heals”. Several years ago, I was blessed in receiving the gift of a wonderful book called *Our God Heals: To Set Free Those Who Are Oppressed* written by Fr. Nicholas Broadbridge, OSB, a priest late of Douai Abbey near Reading in the UK. The book a series of three healing workshops.

Since we celebrate the feast of St. Luke, the “beloved physician” in late October, I shall leave anything further on this topic of healing until the next issue.

Thanksgiving Day is upcoming in October. As always we look forward to that with its possibilities of family a get together—assuming that no restrictive COVID related regulations come down on us.

Our Prayer Book reminds us that the first recorded thanksgiving was offered in what is now Canada on the 3rd of September of 1578 in or by Frobisher Bay. The Eucharist (eucharist = thanksgiving) was offered by The Rev. Robert Wolfall who was a presbyter attached to Martin Frobisher’s expedition and a feast was held in thanksgiving for safe travel.



Fr. Robert's Remarks

Thanksgiving has moved about somewhat over the years. From 1921 until 1957, it was being celebrated on the first Monday in November. Armistice Day was celebrated on the same day as a long weekend. On January 31, 1957, Governor General Vincent Massey proclaimed the Second Monday in October as Thanksgiving Day leaving Armistice Day/Remembrance Day free to have the first week of November to itself.

There in St. Paul's Epistle to the Philippians a wonderful section in Chapter 4.4-9.

⁴ Rejoice in the Lord always: and again I say, Rejoice.

⁵ Let your moderation be known unto all men. The Lord is at hand.

⁶ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

⁷ And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

⁸ Finally, brethren,

whatsoever things are true,
whatsoever things are honest,
whatsoever things are just,
whatsoever things are pure,
whatsoever things are lovely,
whatsoever things are of good report;

if there be any virtue, and if there be any praise, think on these things.

⁹ Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

One of the things lacking, for many people, in our present culture is 'peace'. On the assumption that we rejoice, act moderately, don't worry, and have made our prayers and supplications to God with thanksgiving, the framers of the Prayer Book used the words of verse 7 to create the Blessing at the closing of our Eucharistic Liturgy offering us the assurance us that we have peace.

It appears that St. Paul is convinced that his spiritual life is sufficiently well developed that he can actually say, "[t]hose things, which ye have both learned and received, and heard, and seen in me, do". He assures us that, if we imitate him, we shall have the God of peace with us.

Reflecting on the thanksgiving, it is worth noting that the words we have in our prayer of Consecration where the priest says that "we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving" has some connection to the old Hebrew sacrifice known as the *todah*—a word meaning 'thanks'.

Aside from the Great Thanksgiving in the Eucharist, we have other prayers of thanksgiving in our Prayer Book. A most obvious place to start is the set of propers for Thanksgiving Day (p.307)

AND THE PEACE OF
GOD, WHICH
PASSETH ALL UN-
DERSTANDING,
SHALL KEEP YOUR
HEARTS AND MINDS
THROUGH
CHRIST JESUS.

Fr. Robert's Remarks

Reflection on it and praying it helps as an attitude adjustment

THE COLLECT.

O MOST merciful Father, we humbly thank thee for all thy gifts so freely bestowed upon us; for life and health and safety; for power to work and leisure to rest; for all that is beautiful in creation and in the lives of men; but above all we thank thee for our spiritual mercies in Christ Jesus our Lord; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

In the Service *A Form of Thanksgiving for the Blessings of Harvest* are several prayers of thanksgiving. The one for the Eucharist is on page 620.

THE COLLECT.

O ALMIGHTY and everlasting God, who crownest the year with thy goodness, and hast given unto us the fruits of the earth in their season: Give us grateful hearts, that we may unfeignedly thank thee for all thy loving-kindness, and worthily magnify thy holy Name; through Jesus Christ our Lord. *Amen.*

As a counterbalance, the prayer immediately preceding this is a prayer may be used when the harvest has been defective. It is a stark reminder that things do not always go the way that we should like and also that we may need help in seeing our blessings and giving thanks.

ALMIGHTY God and heavenly Father, who hast in wisdom seen fit to withhold from us at this time thine accustomed bounty: We most humbly praise thee for still bestowing upon us far more than we deserve. Make us truly thankful for our many blessings; increase in us more and more a lively faith and love, and a humble submission to thy blessed will; through Jesus Christ our Lord. *Amen.*

Once again, St. Paul addresses this, this time in 1 Thessalonians 5. 16-18 in a parallel to the verses from Philippians quoted above.

¹⁶Rejoice evermore. ¹⁷Pray without ceasing. ¹⁸In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

This, too, is a poignant reminder that we are to be rejoicing, praying, and thanking God. "In everything give thanks." St. Paul does not suggest that we should be thanking God **for** everything; but that **in** every situation in life we should be offering thanks and just like in the Philippian Epistle, the end result is that we are pointed to the "God of peace".

May your Thanksgiving weekend and all your thanksgivings lead you to that God of peace and the peace of God.

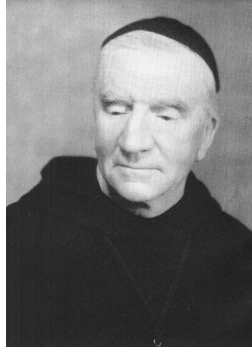
Till next month; God Bless!

R+

IN EVERY THING
GIVE THANKS: FOR
THIS IS THE WILL
OF GOD IN CHRIST
JESUS CONCERN-
ING YOU.



Fr. Andrew, SDC: From Publican to Saint



FR. ANDREW, SDC

S. MATTHEW'S DAY¹

FROM PUBLICAN TO SAINT

'At the place of toll.'—S. MATT. ix. 9, R.V.

ONCE to a man at the place of toll, bending over his business, getting the best material gain he could out of his day's work, came the vision of a face, which smote upon his soul in such fashion that his life could never be the same again. He saw the face of Jesus, and with that vision came an uplift transfiguring life and giving it purpose and direction.

A man's life is altogether affected by the vision of God which he has. Our Lord's conflict with the Pharisees lay in this, that He had one vision of God and they another. Christ Himself is the one true vision of God, but people can have very different ideas of Christ. Just as it is only the real Christ Who can reveal the Father, so it is only the Holy Spirit Who can reveal the Christ. As long as a man is honestly trying to interpret in his life the Christ of his own conscience, the mistakes he makes will ultimately bring him to reality. He is learning all the while. But if a man sees one Christ with his conscience and interprets another with his life, he is killing in himself all power of vision and harming in some degree the spiritual sense of his generation. The sin of the Christian is to see one Christ and to reproduce another.

The test of our lives lies in this—in the word that we leave behind us. Each life is a word, each one of us is the revelation of a faith or a futility. S. Matthew left a Gospel behind him. Matthew the publican revealed what his life might have been if Jesus had never come into it ; S. Matthew the martyr-evangelist revealed what meeting with Jesus could mean.

¹ September 21st



THE TEST OF OUR
LIVES LIES IN THIS—
IN THE WORD
THAT WE LEAVE
BEHIND US.

Have you ever been in a conversation with someone on an elevator or in a grocery line and had someone notice that you were wearing a cross or something else identifiably Christian and been asked, "Do you attend church?"

Perhaps, you have replied, "Oh, yes, I go to the Anglican Catholic Church" or in Canada, one might also hear, "Oh, yes, I go to The Traditional Anglican Church of Canada", and then, after a blank stare and some silence, you hear, "Oh, what's that? I've never heard of it." Now, what do you say? Would you have a short, quick answer to offer in a situation like that? I suspect that many might look rather blank and not be able to come up with a response and by the time they started to speak the other person could be out the door of the elevator or might have picked up their groceries and left..

Maybe you need an "Elevator Speech" See next page



THE TRADITIONAL ANGLICAN CHURCH OF CANADA
A Missionary District of the Anglican Catholic Church, Original Province
 136 William St., Parry Sound, ON P2A 1W2 • Ph. 705-746-7378



An Anglican Catholic “Elevator Speech” Contest!

Write the best 30-second or less presentation of Anglican Catholic Christianity and win a prize!

What is an ‘Elevator Speech’?

An “elevator speech” is a very brief explanation of what a person or one's company or organization does or stands for. It is a mini-presentation useful when one has only a few seconds of someone else's time and attention – such as an elevator ride.

An Anglican Catholic elevator speech could be ideal for those who find themselves asked what they believe or what the Anglican Catholic Church is but have only a few seconds to respond.

The elevator speech should be succinct, theologically accurate, and attention grabbing. The point is to capture and communicate in a nutshell what being an Anglican Catholic Christian means to the speaker.

Contest Rules and Guidelines:

1. Entries must be of a length which can be spoken within approximately 30 seconds at a common rate of conversational speech, and should answer either one of two specific questions: “What is the Anglican Catholic Church?” or “What is Anglican Catholic Christianity?” A single paragraph of no more than three sentences is recommended.
2. Contestants may submit an optional video recording of themselves or someone else presenting the speech, in addition to the required written statement. Videos must be submitted either by a) e-mail attachment, b) weblink, or c) CD/DVD mailed along with written entry.
3. Entries must be submitted (e-mailed or postmarked) no later than Advent II, December 5, 2021, and must include the entrant's full name, mailing address, phone number, and e-mail address (if available). All entries become the property of the Traditional Anglican Church of Canada and will not be returned and may be used by the Church at its discretion for educational and/or promotional purposes.
4. All entries will be reviewed for content, succinctness, persuasiveness and appeal. The winner will be chosen by a panel of judges.
5. The winner will be announced in the January 2022 issue of the *Traditional Anglican News* and will receive a prize

Submit entries to:

Elevator Speech Contest
 Traditional Anglican Church of Canada
 Missionary District of Canada, ACC OP
 136 William St. Parry Sound, Ontario P2A 1W2
 Email: contest@TraditionalAnglican.ca (“Elevator Speech Contest” in the subject line.)

The Church Mouse: Watch Out For The Ding Dongs

There had been a wedding at the church the day before the children's Bible lesson. Today I was mousing around in the grass outside, picking up grains of rice. Imagine! People throw rice and tiny bits of paper at the bride and groom as a sign of wishing them good luck. What a waste of good rice! But I saw to it the precious grains were not wasted. Tasty little mouse snacks!

As the children came clattering in, they were talking about the church bell, which they had heard ringing after the wedding. They wanted to know why it was rung, and how it worked. Fr. Palmer led them to the little tower at the corner of the church building. They all looked up, but it was dim and mysterious in that high space. There was a coloured rope hanging down.



“Up there above us,” he said, “there is a steel beam across the tower. There is a steel wheel attached to it. And attached to that wheel is our bell, which is made of bronze.” He did a little sketch on a piece of paper and showed it around. “I have drawn an X-ray picture of the bell, here. You can see that inside the bell there hangs a long rod with a ball on the end of it. It is made of metal and is like a heavy hammer. It is called the clapper.”

“When I want to ring the bell, I pull on the rope. The wheel turns and lifts the mouth of the bell upward. The clapper flops over and hits the side of the bell. That's the DING. The rope goes up with the turning wheel. I let it slide through my hands. The bell is now upside down. I reach way up to grab onto the rope and give another pull to tip the bell over again. The clapper hits the inside of the bell a second time. That's the DONG. Watch now!”

We all watched as Fr. Palmer worked at bell ringing, pulling down – DING – and letting the rope go up, then pulling down again - DONG - DING – DONG – It seemed to be rather hard work. Some of the children put their hands over their ears because the bell was so loud. So Fr. Palmer let go of the rope to allow the ringing to stop. DING-DONG -Ding- Dong- ding- dong... ding.....dong...

Back in the classroom Fr. Palmer explained that the bell's purpose was to call out to everyone that something is happening: maybe to call people to come to the Holy Communion, or to announce a marriage, or the bell might ring slowly and sadly at a funeral. It tells us

The Church Mouse: Watch Out For The Ding Dongs

that God's people are gathering to worship him and to pray for what we need.

“But Jesus taught that there is something we need to do when we come before God to pray. He says that if we need to forgive someone for something they have done to us, and we don't do it, then our Father in heaven can not answer our prayer!” The children thought this over silently for a moment. Then Jesse asked,

“How come God can't forgive us?”

Fr. Palmer replied, “When you refuse to forgive someone, it's as though you build a hard wall around your heart. God made us to be free to decide about important things. If we are unwilling to forgive, God will not force us to do it. But the hard wall around your heart won't let God's forgiveness IN. It's as if God is sitting outside that wall asking ‘Are you ready to forgive yet? Do you need me to help you do it?’ For he will help us if we are willing.”

Mona asked, “What if it's really hard to forgive that person? What if you can't forget what they did, and you keep thinking about it over and over even after you tell God you are willing to forgive?”

“Mona, do you remember what happened after I let go of the bell rope?”

“There were some ding dongs but they got farther apart and quieter, and then they stopped.”

“We have to let go of a bad thing that was done to us, just as I had to let go of the rope to stop the bell. But the bell was still swinging a little, so we heard those little ding dongs fading away until all was still. Now our spiritual enemy, the devil, likes to tempt us to hang onto a bad thing that happened and keep thinking about what that person did. We need to let go of the rope, that is, stop thinking that way, and instead think about how God has forgiven us ourselves for the wrongs we have done. Even after we make up our mind to forgive someone, there may be some little ding dongs of bad memories. So watch out for those ding dongs! If we ignore those temptations, they will fade away and leave us the peace God wants us to have.”



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GO YE INTO ALL THE WORLD

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Angels: Ye watchers and ye holy ones

1. Ye watchers and ye holy ones, bright seraphs, cherubim, and thrones, raise the glad strain, Alleluia! Cry out, dominions, principedoms, powers, virtues, archangels, angels' choirs: Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!
2. O higher than the cherubim, more glorious than the seraphim, lead their praises, Alleluia! Thou bearer of th' eternal Word, most gracious, magnify the Lord: Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!
3. Respond, ye souls in endless rest, ye patriarchs and prophets blest, Alleluia! Alleluia! Ye holy twelve, ye martyrs strong, all saints triumphant, raise the song: Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!
4. O friends, in gladness let us sing, supernal anthems echoing, Alleluia! Alleluia! To God the Father, God the Son, and God the Spirit, Three in One: Alleluia! Alleluia! Alleluia! Alleluia!

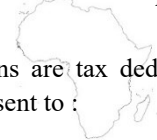


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