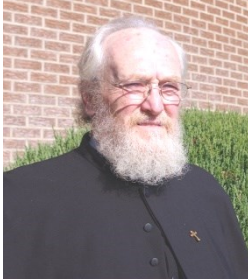


THE TRADITIONAL ANGLICAN NEWS

OCTOBER 15, 2021

VOLUME 9, ISSUE 10

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings! The Lord be with you!

Last month, we announced the “Elevator Speech Contest”. The details are again on page 11 of this issue of the newsletter. I am pleased to say that we have begun to receive submissions.

I know from experience that there are many among us who can express themselves much more eloquently and succinctly than I.

There have been so many times that I have thought, “Oh, how I wish that I could have said it that way or that nicely. You are probably in that number of those who can express themselves well—it might be that some are just not yet conscious of their capability—and you still have seven weeks to send in your

(Continued on page 4)

Fr. David Marriott, SSC: Trinity XIX, comm St. Paulinus on Thanksgiving Weekend



FR. DAVID MARRIOTT, SSC

From the Epistle to the Ephesians: ‘Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.’

On this Sunday, as we are so thankful to Our Lord, that we are able to be together, once more in the church, for the celebration of the Holy Eucharist, and we are also able, on this Thanksgiving weekend, to give thanks for all the good things which we have experienced in the past year. But as we are still under the cloud of the pandemic which has afflicted humanity around the world, we must also come to terms with the immense and continuing cost inflicted on our families, neighbours, and so many more.

On October 5th, 2021, the ‘Economist’ published an article titled, ‘The pandemic’s true death toll’, in which we read: ‘Rather than trying to distinguish between types of deaths, *The Economist*’s approach is to count all of them. The standard method of tracking changes in total mortality is “excess deaths”. This number is the gap between how many people died in a given region during a given time period, regardless of cause, and how many deaths would have been expected if a particular circumstance (such as a natural disaster or disease outbreak) had not occurred. Although the official number of deaths caused by covid-19 is now 4.8m, our single best estimate is that the actual toll is 15.9m people.’

Numbers such as these are truly horrific, but of course, they are also hard to understand! But it is as if the entire population of Ontario, which in 2019 was 14.57 million people, had disappeared!

For many of us, we have ourselves suffered the loss of loved ones, and perhaps all of us have close

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Fr. David Marriott, SSC: Trinity XIX, etc.

relatives, friends, acquaintances, who we know have suffered loss due to the pandemic itself, and for others, by the effect that the pandemic has caused for delayed medical treatment, surgery, and cancer care.

So, how can we truly say to our loved ones ‘Happy Thanksgiving’?

Psalm 31 starts with these words: ‘

IN thee, O LORD, have I put my trust; / let me never be put to confusion;
deliver me in thy righteousness.

² Bow down thine ear to me; / make haste to deliver me,

³ And be thou my strong rock and house of defence, / that thou mayest
save me.

⁴ For thou art my strong rock and my castle: / be thou also my guide, and
lead me for thy Name’s sake.’

And Psalm 31 ends with this good counsel: ’

²⁷ O LOVE the LORD, all ye his saints; / for the LORD preserveth them that are
faithful, and plenteously rewardeth the proud doer.

²⁸ Be strong, and let your heart take courage, / all ye that put your trust in the
LORD.

BE STRONG, AND
LET YOUR HEART
TAKE COURAGE, /
ALL YE THAT PUT
YOUR TRUST IN THE
LORD.

For amidst all these woes, by the Grace of God, we have been able to survive. And know that those who have departed this life, in many cases, before their expected time, are in the arms of their Lord and Father in heaven, in His care and protection, just like the sparrow that has found a house, and the swallow a nest: ‘Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.’ (Psalm 84.3)

In today’s collect we pray, ‘Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*’ For me, as at this time, I mourn the loss of my daughter, Sarah, this message is so very powerful and such good advice: for it is through the power of the Holy Spirit, that I can set aside all those thoughts about what had gone wrong, all the pain and suffering for so many years, not only for Sarah, but for the entire family, and instead, turn my attention towards all that I have learnt from my daughter, her courage, based on a profound faith in Jesus Christ, her laughter and giggles and joy in so much in her life, her joy at being able for some years to live with her husband, James, in their own apartment: but above all in her faith that this life was preparation for what was to come, when this life ended.

‘Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life.’ (I John 2.23-25)



Bonnie's Reflections: The Strength of Kindness



BONNIE IVEY (& LAD)

The prophet Micah asks questions. What does God want from us? What can we bring to him? What can we offer? Costly sacrifices? Thousands of rams, or rivers of oil? The life of a firstborn child? Micah gives the answer.

“He has shown you, O Man, what is good. And what does the Lord require of you but to do justice, *to love kindness*, and to walk humbly

with your God.” (Micah 6:6-8) The word translated as kindness is the Hebrew word *chesed*, which is translated both as mercy and kindness.

In the New Testament, kindness is listed as one of the fruits of the Holy Spirit. (Galatians 5:22-23) The Spirit helps us to imitate the life of our Lord Jesus. Our Lord’s character can begin to grow in us.

We live in difficult times right now. Tensions run high in the face of Covid’s ongoing challenges. T-shirts saying “BE KIND” are on sale precisely because we need the reminder.

Across the street from here there stands an empty house. The man who lived there is dead. He was a friend to many in this small town. They grieve, feeling their loss each time they see the windows dark, the untended garden. He died a sudden and distressing death. People are still talking about the loss. They go online to a memorial page and make their tributes. Each has a story about the kindness of this man. As weeks pass more stories keep appearing. How could one person touch so many?

It was because he paid attention to people’s needs. Having lost a dear wife to cancer, he was attuned to the particular challenges experienced by people in a remote community who are battling chronic illness. He helped many by driving them to distant treatment centres, accompanying one neighbour to weekly dialysis appointments for years.

He knew who was alone. When Covid isolation became necessary, he made phone calls, knocked on doors. You might find a bag of fresh muffins hanging on your doorknob. He might appear on the doorstep with a pot of chicken soup. The phone would ring. “I’m going to the city tomorrow. Anything you want picked up?” Or it would be, “Are you up to going for a walk? Lovely day outside!”

Something happened in response to his caring visits. Other people began to share food around the neighbourhood. The burden of isolation was broken, and shy loners discovered the joy of caring for others. We began to call one another. “Do you want to come out for a walk?” Concerns were shared on those walks, and encouragement given.

Kindness is the virtue that *sees*, then *acts*, with no thought of reward. It brings affirmation to the receiver: you are worthy of care and attention. The Lord has provided for you through this person’s kindness.

KINDNESS IS
LISTED AS ONE OF
THE FRUITS OF
THE HOLY SPIRIT.
(GALATIANS 5:22-
23)



Fr. Robert's Remarks

submission; and, who knows, your submission just might be instrumental in someone's salvation.

Last month I mentioned the names of St. Luke, St. Raphael, and Fr. Nicholas Broadbridge.

October 18 is the feast of St. Luke, the beloved physician. October 22 will be the second anniversary of the repose of Fr. Nicholas Broadbridge, OSB who died at the age of 90 after 65 years a monk and 59 years a priest, and October 24, Trinity XXI, we shall commemorate St. Raphael the Archangel.

A banner for the next week could be "Our God Heals!" St. Raphael's name has the meaning of "God Heals", Fr. Nicholas' book is "Our God Heals: To Set Free Those Who Are Oppressed", and St. Luke writes much about the God who heals.

The Collect for the Feast of St. Luke:

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

There is a lot in St. Luke's Gospel about healing. It was in the reading of the story of the Cleansing of the Ten Lepers a long time ago that I became conscious of the fact that there could be a distinction between a curing of the body and healing of the person. All ten lepers were cured but one was healed and Jesus told him, "Arise, go thy way, thy faith hath saved thee. (We have seen this Gospel reading a couple of time recently—on Trinity XIV and on Thanksgiving Day.)

I was very interested to find that Fr. Broadbridge made this distinction early in his book. The story of the Ten Lepers, Fr. Nicholas describes as his "second analogy". The "first analogy" involved the distinction between a hospital and a hospice. He writes, "In a hospital they are trying to *cure* whereas in a hospice they are not. The hospital is concerned with the *body* whilst the hospice is concerned with the *spirit*, that is with the *whole person*, to allow the person to have peace whilst still living and peace as they are *dying*. This is a form of healing." (Our God Heals, pp 7,8.)

The least that can be said is that these three sentences were definitely the hook that got me into the book. Having worked in a hospital environment and also having been involved with the founding of a volunteer visiting Hospice association, Fr. Broadbridge got my attention. The style of his book is somewhat relaxed. It is not written in a highly technical academic style. It represents workshops worked and reworked and given over years. (videos of the workshops along with worksheets have been made available at https://www.altonrenewal.com/healing_workshop. This site is also a resource that points to a site where Fr. Broadbridge's book may be had.) It is an extensive Bible study.

Our God Heals!

Fr. Robert's Remarks

Fr. Broadbridge's definition of healing is—the emphases are his—

“Inner Healing is simply **God's love** flowing through us, and as it flows, it heals.”

LOVE is the most Important word, more important than forgiveness, but forgiveness is needed in order to unblock the negativity or resentment in us so that we are able to love. It's the love, which does the healing. We will find out later how to love.

John 3: 16 “... *For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.*”

Cardinal Hume gave a talk on prayer in Notre Dame Cathedral in Paris—his first sentence was: **‘The beginning of prayer is the awareness that we are loved by God.’**

The important word is LOVE. Healing is simply God's love flowing through us.

As I type these, I am conscious of another book, that I have mentioned before *In the Eyes of Your Creator: Truly Valuing Yourself and Others* by Fr. David Fontes, a priest psychologist.

In his Introduction, Fr. Fontes describes how he had

discovered over these years that most people tend to come for counseling because they are wrestling with one of two issues, or perhaps both. The first issue is that they don't know in the deepest core of their being—their heart—how truly valuable they are in the eyes of their Creator. The second issue they often wrestle with is how to truly show unconditional value toward others, especially those who have treated them poorly in the past, even those whom they see as enemies.

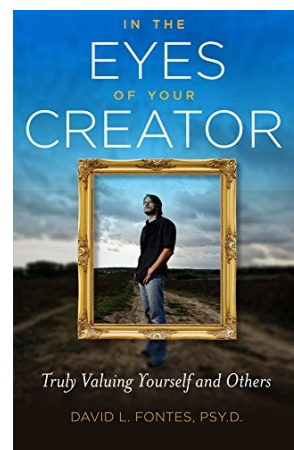
This certainly seems to fit with what Fr. Broadbridge writes a bit later in his book. He suggests a prayer,

Suggested Prayer: How to learn to love oneself:

*Lord Jesus, I **NEED** your gift of love deep down within myself, in my innermost being, so that I know that you love me, so that I can love you, love everybody and love myself.*

This prayer needs to be said often — 1,000 times a day?

We may have to force ourselves to love, because we have had a whole lifetime of doing the opposite. Remember, as I said before, I estimate that 95% of the people I meet do not love themselves, because they have no relationship with Jesus.



Fr. Robert's Remarks

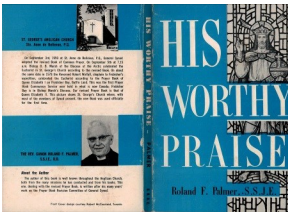
Intermingled throughout the book with the Workshop presentations are stories of people who have experienced inner healing, emotional healing, healing of memories deliverance from issues of rejection, resentment, fear, anger, addiction, shame, guilt, lack of self-worth, despondency, etc.

While reading the book, I have found that there is much to be learned from reflecting, at the same time, on the various elements of our Book of Common Prayer (Canada) 1962's *The Ministry To The Sick* (beginning on page 576. *The Canadian 1918/1922* book, like other versions and revisions, refer to it as *The Visitation of the Sick*.

In the original 1959 edition of his little book *His Worthy Praise*, Fr. Roland F. Palmer, SSJE made the point about *Visitation of the Sick* that "The implication of the old rite that sickness is usually God's chastisement is no longer the prevailing note of the Service."

The Ministry to the Sick is meant as a service, yes; but it is also a guide to repentance. In a much later edition of *His Worthy Praise* formerly published by the Convent Society of the Anglican Catholic Church of Canada but, I believe, no longer in print, Fr. Palmer notes that a "despairing attitude, or self-pity, can stand in the way of recovery". He also comments that Section III is "A Service intended to lead the person to repentance. Unrepented sin, ill-will towards others, rebellion against pain, is a real obstacle to health." Speaking of private Confession and Absolution, he writes, "The priest may be able by counsel to help the person see where he has gone wrong, and bring him to a new frame of mind which will lead towards recovery. Persons may be sick in body or mind or spirit. This form of particular confession is for use, not only with persons who are physically ill, but also with those who are mentally or spiritually ill with the sickness of sin."

Another book to which I have had many occasions to return is Jean-Claude



1 Thou to whom the sick and dying
Ever came, nor came in vain,
Still with healing word replying
To the wearied cry of pain;
Hear us, Jesus, as we meet
Suppliants at Thy mercy-seat.

2 Still the weary, sick and dying
Need a brother's, sister's care,
On Thy higher help relying
May we now their burden share,
Bringing all our offerings meet
Suppliants at thy mercy-seat.

3 May each child of Thine be willing,
Willing both in hand and heart,
All the law of love fulfilling,
Comfort ever to impart,
Ever bringing offerings meet
Suppliant to Thy mercy-seat.

4 So may sickness, sin and sadness
To Thy healing virtue yield,
Till the sick and sad, in gladness,
Rescued, ransomed, cleansèd, healed,
One in Thee together meet,
Pardoned at thy judgment-seat.

Rev. Geoffrey Thring 1823-1903
 (written 1870
 & used in the Canadian Hymn Books of 1908 & 1938)

Fr. Robert's Remarks

Larchet's *The Theology of Illness*. It is a bit heavier but, I think, equally useful. In the second chapter he discusses "The Spiritual Meaning of Illness" and in the first section make a point of the ambivalence of health and illness.

The author sets the scene with a few comments,

"It is true that physical health corresponds to the normal state of human nature—that is, its prelapsarian [ed. note: before the Fall] state—and for that reason health can be considered as good in itself. Nevertheless, from another point of view health is worthless to the human person—if it does not constitute a true good but is only a good in appearance—if it not used well, that is, if it is not used with an aim toward the Good: to fulfil the commandments of Christ and to glorify God.

Dr Larchet then quotes St. Basil, one of the great 4th-century Cappadocian Fathers who declared that,

"Insofar as it does not render good those who possess it, health cannot be counted among those things that are good by nature. In fact it is evil if it contributes to making a person indifferent to his salvation, keeps him away from God by giving him the false impression that he is self-sufficient, and bestows upon him that strength of flesh which actually weakens, rather than giving him that weakness in which God reveals himself, which constitutes true strength (2 Cor. 12:9-10).

It took me quite a while to appreciate that "good health" was not always in the best interest of some people from a spiritual point of view. From the time I began my hospital based training as a radiographer in 1970, I have been conscious of the fact that it appeared that those who handled pain and suffering best tended to be those who had some understanding of the notion of redemptive suffering, of "offering it up". Generally speaking, these tended to be Roman Catholics who had been well catechised before Vatican II and had a strong commitment to Jesus. With a few notable exceptions, others, like me, did not seem to handle pain and suffering well at all. Sometimes it seemed that we considered it an affront that we should have any discomfort at all.

Despondency, anger, frustration, self-pity, lack of self-worth, shame, etc., are things that many people experience, especially in situations of illness or poor health and they are all things of which Fr. Broadbridge speaks.

I certainly commend Fr. Broadbridge's book and the workshop videos and the other books too. I would pray that they might be a value and much help to you—both for your own benefit as you need it and as a means by which you might encourage others to healing.

Till next month; God Bless!

R+



Governor-General Georges P. Vanier

I was reminded as I reflected on "healing" of the humility of the late Governor-General of Canada, George P. Vanier from the book In Weakness Strength (p18-21) written posthumously by his son Jean.

***"The weakness of human means is a source of strength"*¹⁰**

In his inaugural speech as Governor General, on September 15, 1959, my father said: "My first words are a prayer. May Almighty God, in His infinite wisdom and mercy bless the sacred mission which has been entrusted to me by Her Majesty the Queen and help me to fulfill it in all humility. In exchange for His strength, I offer my weakness. May He give peace to this beloved land of ours and to those who live in it the grace of mutual understanding."

The profound link between his own weakness and God's strength and mercy was one of the foundation stones of his spiritual life, as is shown by so many of his letters, particularly this one which he wrote to a Carmelite nun, a friend of my mother. The letter is dated 22nd August 1959 just prior to his installation as Governor General, and is here translated from the French.

To know that you keep me in your heart and prayers is so necessary for me; for without the prayers of those who love me in the Heart of Jesus I would be panic stricken, and I would not dare at my age to undertake the responsibilities that await me.

Knowing that I lack the necessary strength, I can only hope that my very weakness will save me. I say therefore to Jesus, 'I place my heart in Yours. Do with it what You will. May it beat in tune with Your own heart if that should be Your wish, but if not, may it be consumed in the fire of Your love.' Jesus exchanged hearts with Saint Margaret Mary and with other Saints. Pray that He may grant me also this grace, without which I will never be able to accomplish the mission which has been confided to my wife and to myself. Ask Him to give me strength, His strength, from day to day, sufficient unto each day. Until now He seems to bestow his grace upon me in this way—just enough to meet the needs of each day. I often have the impression, and I hope I am not being presumptuous in thinking so, that He keeps me as it were on a leash. There are times when I feel very strong and sure of myself, especially in public, and this is important in front of others. But there are other moments which those around me do not know of, when I am overwhelmed with a feeling of utter weakness and impotence. In these moments of weakness when Jesus pulls upon the leash as it were, to remind me of my nothingness, I say to Him 'Jesus I abandon myself to Your Merciful Love' but I do not always say it with complete and utter confidence. Pray then, my beloved friend, that Jesus will give me the grace to believe, that He will give me total faith, that He will never forsake me. I am, as it were, like St. Peter trying to walk on the surface of the water... .

I have spoken enough of myself. To conclude I can say only 'May His Will be done.' My tour of duty as Governor General is to be of five year's duration. It will be for Jesus to decide how long I will be able in weakness to serve Him and to serve my country."

In another letter dated August 26, 1960, he wrote, "I try to give myself up completely to Divine Providence. I feel that only in weakness can I glorify God. Often exhaustion overwhelms me."

ASK HIM TO GIVE
ME STRENGTH, HIS
STRENGTH, FROM
DAY TO DAY, SUFFI-
CIENT UNTO EACH
DAY. UNTIL NOW
HE SEEMS TO BE-
STOW HIS GRACE
UPON ME IN THIS
WAY—JUST
ENOUGH TO MEET
THE NEEDS OF
EACH DAY.

Governor –General Georges P. Vanier

By giving him strength in these moments of fatigue, and by giving him light and guidance when he needed them, my father felt, that God was providing proof of His wondrous loving-kindness, and of the love of the Holy Spirit. His weakness and his infirmities, from which he could never escape, helped him to become really humble in face of the responsibilities and the honours thrust upon him, and to appreciate to the full, the possibilities for good which still lay open to him.

During his radio and television message broadcast on his first New Year's Day as Governor General, he declared to the Canadian people:

“I have one request to make of you. Whatever your religion may be, pray that, in the coming year, God give me a humble and contrite heart.”

No one was more aware than my father himself of his own physical, intellectual, and spiritual limitations; indeed, so conscious was he of them that it always came as a source of astonishment to him to discover that all his shortcomings in no way prevented him from becoming an instrument of God's grace. He spoke often and with great admiration of those religious men and women who in their generosity achieved great acts of renunciation and faith. But he did so always in a way which suggested that he felt that their accomplishments were completely beyond his own abilities, and that he himself would be incapable of imitating their example.

I am reading the life of St. John of the Cross to your mother, he wrote to one of us on September 23, 1957. What a man! I could never hope to follow his example, having neither the strength nor the courage, but at least he inspires me with a feeling of humility. This especially, I think, is what I gain from the lives of the Saints. How small one feels compared to them.

He underlined the following passage in one of Father Boylan's books, and I am certain that he always tried to remain faithful to the ideas it expresses:

True humility is always accompanied by boundless confidence. Pride sees in our own self with its apparent excellence, our claim on God's co-operation, and on God's rewards; but even pride must admit that the very basis of such a claim sets a limit to it. Humility bases its confidence on personal poverty of spirit, and on the infinite mercy of God; it takes its stand on the merits of Christ, knowing that then nothing will be wanting to us in any grace.

In no way did he let the honours which people piled upon him go to his head. It was accurately said of him that he accepted them in spite of himself; certainly they left him not a whit less sensitive to the needs and suffering of others. In his heart of hearts he considered himself no more than a lowly servant of God, as the signature of one of his letters bears witness, “The humble servant of Christ the King”.

A passage in the very moving sermon given by the Reverend John Gladstone at Yorkminster Park Baptist Church, Toronto on March 30, 1967, admirably summarizes this aspect of his character:

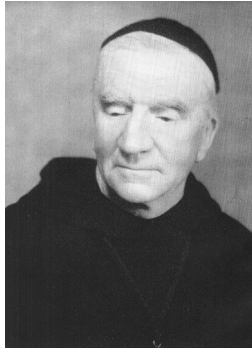
We can say, in conclusion, that his goodness found expression in a *humble walk with God*. Indeed, this was the secret of all that he was and did. When he used the word ‘God’, it was in no sense a glib, meaningless catchword. It was the outward sign of an inward conviction, the natural language of someone to whom the habit of prayer was a daily discipline. His God was alive and active, a God to be worshipped and served, a God to whom in the end a man must give an account of his stewardship. ‘My first words are a prayer . . .’—so began the short speech he

HE CONSIDERED
HIMSELF NO MORE
THAN A LOWLY
SERVANT OF GOD,
AS THE SIGNATURE
OF ONE OF HIS LET-
TERS BEARS WIT-
NESS, “THE HUM-
BLE SERVANT OF
CHRIST THE KING”.



The Church Mouse is on holiday this month but will return.

Fr. Andrew, SDC: RECONCILIATION



FR. ANDREW, SDC

S. LUKE'S DAY'

RECONCILIATION

There is joy in the presence of the angels of God over one sinner that repenteth.—S. LUKE XV. 10

THE whole Gospel of S. Luke is full of the spirit of reconciliation, the reconciliation of man with God, of person with person. The spirit of reconciliation is necessary in all ages. We may have perfect organization and perfect machinery, but, unless we have a right spirit behind them, they will not effect much. The forces of coercion on one side and revenge on the other will never do any good. Christ's religion reveals His spirit, and it is a reconciling spirit. Some people, wherever they go, bring trouble, and others bring blessing and healing, as did this great tender doctor, who was with S. Paul to the end, and must have had so sweet a character.

It is of the first importance that the world should be educated, and rightly educated. If a boy is taught to write beautifully, without a true teaching of morality, he may become a clever forger. If a man is taught the science of medicine without religious faith, he may become an inventor of poisonous drugs. One need not be afraid of education, but only of bad education: nor need we be afraid of the truth, but only of a half-truth. Our religion teaches us that the whole of life is one thing. The interest of India is the interest of England; the interest of Germany is the interest of France; the interest of men is the interest of women. We are one great family, and, as we are created in the image of our Father, it must be our joy, as it is our duty, to produce the perfect life of the true children of God, the life of men and women who can look into each other's eyes with courageous love, because they have the faith that can face any future without fear.

¹ October 18th





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.)

TRADITIONAL ANGLICAN CHURCH OF CANADA

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Phone: 705-746-7378
E-mail:
vicargeneral@traditionalanglican.ca
&
We're on the web at

TRADITIONALANGLICAN.CA



EUNTES IN MUNDUM UNIVERSUM
GO YE INTO ALL THE WORLD

The Traditional Anglican Church of Canada is a Missionary District of the Original Province of the Anglican Catholic Church.

The Anglican Catholic Church is a growing worldwide body with Dioceses, Districts, and Parishes present in North America, the UK, South America, Africa, Pakistan, India, Australia, New Zealand, & the Philippines.

The Anglican Catholic Church enjoys full communion in sacris with the Anglican Province of Christ the King and the United Episcopal Church of North America.; and since the signing of the Atlanta Accord in October, 2017, with the Anglican Church of America, the Anglican Province of America, and the Diocese of the Holy Cross.

The Traditional Anglican Church of Canada is a Canadian Registered Charitable Organization #84410 7235 RR0001 Donations may be sent to the District Office. Income Tax receipts will be issued.

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613-477-3098

Mission of
Our Lady of Walsingham
Brantford, ON
519-756-3053

The Resurrection
Walkerville (Windsor), ON
519-255-1703

St. John's
Parry Sound, ON
705-746-9720

Mission of the Ascension
Waterloo, ON
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Holy Trinity & St. Jude
Thunder Bay, ON
807-622-3931

St. Mary's
Chapleau, ON
705-864-0909

St. Bride of Kildare
Pitt Meadows, BC
604-551-4660

Governor-General Vanier

made when he was sworn in as Governor General. 'If we believe the Lord is our strength,' he said on another occasion, 'then why not act as if it is true?' So General Vanier believed and lived. He could walk in high places with a sure and steady tread because he was accustomed in all places to walk humbly with God. He had the inner strength and invincible serenity that are ever God's gifts to those who wait upon Him, and draw deeply on His inexhaustible resources.

To conclude these few paragraphs on his humility, I'd like to quote from a letter which he wrote on August 20, 1961 to a friend of my mother's and where he speaks of her with such kind simplicity.

You can't imagine to what extent I need your prayers. I feel so clearly that in my great weakness, it is the prayer of my friends which sustains me.

Pauline is admirable. Not only does she second me, but she surpasses me in our tasks and duties. She is the best half of the team and with her failing eyesight which makes her suffer, that demands great courage.

¹⁰ Words of Charles de Foucauld underlined by my father in *Itinéraire Spirituel de Charles de Foucauld*, Edition du Seuil, 1958, p. 252. English translation: *Spiritual Autobiography of Charles de Foucauld*, P. J. Kennedy & Sons, New York.

¹¹ *The Spiritual Life of the Priest*, p. 108.



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