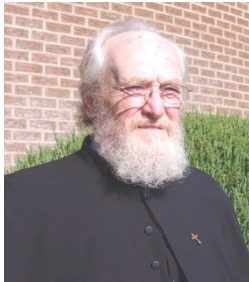


THE TRADITIONAL ANGLICAN NEWS

JUNE 15, 2021

VOLUME 9, ISSUE 6

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

The thoughts of his Heart shall endure from generation to generation: To deliver their soul from death, and to feed them in the time of dearth. Ps Rejoice in the Lord, O ye righteous: For it becometh well the just to be thankful. Glory be; The thoughts of His heart...

Introit for the Sacred Heart of Jesus

Greetings! The Lord be with you!

The words above are from Psalm 33 (vv 11, 19—v, 18 in the Canadian BCP, & 1.) and they serve, in the English Missal, as the antiphon and psalm verse for the Introit of the Feast of the Sacred Heart of Jesus, a feast we celebrated last Friday and continue to celebrate throughout this week. They also serve as the Introit for the Mass “*Of Many Martyrs*”. I think that I do not do “martyr” well. I have to confess that, since COVID struck, I have recognised and identified more than a few personal challenges in rejoicing and giving of thanks. They have required some effort and the work continues.

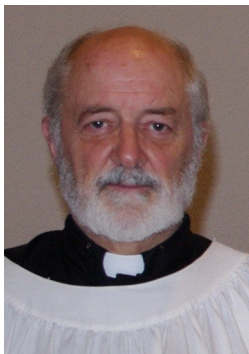
For us as a District, one of the challenges of this past year has been that we have not been able to have had our usual residential Synod which had been planned for Queen of Apostles Renewal Centre. We do have dates for October of 2022. The District Council has supported an interim arrangement of

(Continued on page 14)

INSIDE THIS ISSUE

<i>Bonnie's Reflections</i>	2
<i>Frances Ridley Havergal: Kept For The Master's Use</i>	4
<i>Fr. David Marriott, SSC: An Update On Africa</i>	10
<i>The Church Mouse</i>	12

Rev. Peter Jardine: Come Unto The Supper



REV. PETER JARDINE

Jesus wants all of us to join Him in heaven. That is a crystal clear message in the passage from St. Luke's Gospel which we read today. It is a message we should bear in our minds constantly and live our lives accordingly. Sadly, the parable of the great supper tells us that all too many of us will willfully neglect our Lord's invitation – His great desire – to join Him in heaven. Let us make sure that we are not of that category, but that we love our Lord, absorb His teachings and, with His help, live our daily lives following those teachings as closely as we can

I am the bread of life, Jesus teaches us and, *he that cometh to me shall never hunger; and he that believeth on me shall never thirst.* (John 6:35) A little later He tells us, *He that eateth my flesh and drinketh my blood dwelleth in me and I in him.* John 6:56. There is surely no better reason to come to church

on Sunday for our Holy Communion service. Jesus, as He so often does in His Holy Scriptures, is telling us what is essential to our salvation. We must seek Him and do our very best to welcome Him into our living souls. Let us never forget that Jesus is always ready to cleanse from sins all who ask for forgiveness with faith in Him. Let us also remember that God the Father is ready to receive all of us who come to Him by our beloved Lord Jesus Christ.

We are so blessed to be offered so frequently the opportunity to come to church to receive the precious body and blood of our Lord. We should regard such church visits as nothing less than the expression

Rev. Peter Jardine: Come Unto The Supper

of our willingness to be saved.

Are we perhaps laboring and heavy laden? Jesus says, ***Come unto me and I will give you rest.*** (Mt. 11:28) Do we feel thirsty? Jesus tells us, ***If any man thirst, let him come unto me and drink.*** (John 7:37) And, the Gospel of St. John tells us, ***Him that cometh to me I will in no wise cast out.*** (John 6:37).

The Bible makes it so clear that our beloved Lord is always with us and all we have to do is recognize our need for Him and open our hearts to Him. Coming to Holy Communion should be, no – MUST be our active acknowledgement of our need for Him and of the opening of our hearts to Him. Coming to Holy Communion services often is surely a good sign that we have done what He wants – opened our heart to Him.

The Gospel passage we read today contains a dire warning of the consequences of ignoring our Lord's desire to help us. That is tantamount to refusing His sacred help to welcome us into our heavenly home. In the Gospel passage we are told of many who rejected God's invitation. The result for them was dreadful – they would never taste the Lord's supper. They would not join Him in heaven. We must take great care never to be included in such rejection of our Lord. Love Him with as much dedication as possible. Follow as closely as possible the path He lays out for us in the Bible.

God is infinitely willing to save souls. Let us be determined to set our minds as strongly as possible on God's invitation to join Him in heaven. Our Lord is saying constantly, ***Come unto the supper; Come unto me.*** Let us never forget that unique and wonderful invitation. If we die without having come to Christ, we had better never have been born.



Bonnies' Reflections: How Many Loaves Do You Have?

This article was co-authored by Mary Lynne Mountjoy, Bonnie's daughter and a Goddaughter of Muriel Eileen Newton-White



BONNIE IVEY (& LAD)

Jesus drew crowds. "Nobody ever spoke like this man!" people said. They would gather at a crossroads, or a hillside, with their neighbours and maybe their children. When evening came they would settle down to sleep on whatever bit of ground offered comfort, and wake early to hear more from Jesus.

One particular day Jesus told the disciples of his concern for the crowd. They had been with him for three days, in a barren, isolated place. They had no food left for their journey home and would faint on the way. His disciples threw up their hands. There were about four thousand people! No way could they provide for this crowd!



Bonnies' Reflections: How Many Loaves Do You Have?

"How many loaves do you have?" asked Jesus.

"Seven." In Jewish tradition, the number seven represented enough, complete, just the right number. Jesus blessed the loaves, which fed the crowd. There were baskets full of leftovers, which the disciples and Jesus could use for their own journey. *Seven* baskets.

Archbishop Haverland has been teaching that we now live, not in a post-Christian, but a PRE-Christian society. Like the first Christians, we live surrounded by people who are spiritually running on empty. Too many mainstream churches have wandered away from Christian teaching. The majority of our neighbours have no concept of the church community as "the body of Christ". They might never have set foot in a church building and may have weird ideas about what Christians believe. Self-help books and internet gurus will not nourish them spiritually. How many loaves do we church members have in our hands?

Archbishop Mark Haverland, Bishop Terry Lowe, and others are assembling materials to help us laypeople refresh our neighbours with the good news of Jesus. We must be equipped and ready to tell them the reason for the hope that is in us. (1 Peter 3:15) It is our *experience* of the Lord we must share, not a theological treatise. If someone asks you to build a bookshelf, don't waste time lecturing about the lumber industry and the publishing business. Give them something they can actually use to fill their need.

If we ask the Holy Spirit for his aid in speaking with people about Jesus, he will bring persons and situations to our attention. He will show us a need. Then we should use what we have "in our hand" to minister to that person.

Here in northern Ontario there lived a woman who used what God had given: her talents as an artist and writer. Her name was Muriel Newton-White. She grew up poor during the Depression. From earliest childhood she drew and made up stories. A singular perception of God's presence in his creation was her special gift. I met this tiny, quiet, bright spirit at a retreat. She visited my town to exhibit her artwork and read her books to school children. She became our daughter's Godmother.

Muriel had frail health and never married. She lived in a tiny home named "The Mouse House". She welcomed children into her miniature kitchen after school for snacks and stories. Muriel was not much bigger than the children.

Certain Canadian Anglicans were appalled when the B.A.S. or Book of Alternative Services (called by some the "B.A.D. – the Book of Alternative Doctrine") replaced the Book of Common Prayer. They fled to the newly-emerging movement of continuing Anglicanism. When her beloved parish church began to slide down the slippery slope of innovation, Muriel continued to be that parish's layreader. We asked her why she stayed on. "Well, you see, *I want to provide the antidote.*" She developed a Sunday School curriculum based on the readings from the B.A.S. services but providing a more orthodox view of the scriptures.

She ministered to individuals as well. Her life had been spent in a cluster of

IF WE ASK THE
HOLY SPIRIT FOR
HIS AID IN SPEAKING
WITH PEOPLE
ABOUT JESUS, HE
WILL BRING
PERSONS AND
SITUATIONS TO OUR
ATTENTION. HE
WILL SHOW US A
NEED. THEN WE
SHOULD USE WHAT
WE HAVE "IN OUR
HAND" TO MINISTER
TO THAT PERSON.

Bonnies' Reflections: How Many Loaves Do You Have?

small communities with family ties between them. Seeing generations grow up, she was aware of people's needs and histories. My daughter was able to stay with her Godmother for a brief time and made the following observations.

"Muriel got to know the children and their parents. She dropped off Sunday School papers at their homes, hoping that the adults also might receive at least some teaching about God. They were illustrated with her own drawings as well as copies of classical artwork. Little gifts were given to children, and Muriel dropped off things to colour for an adult woman whose childhood had been deprived."



MURIEL EILEEN NEWTON-WHITE
HWWW.HAILEYBURYHERITAGEMUSEUM.CA/
MNWPICS.HTML

"Her curriculum was not only an antidote to insipid teaching, but also to the ugliness that children get exposed to. There is a need for beauty in people's lives. She talked about seeing school teaching materials and books, as well as cheaply-produced Sunday School materials, that were all cartoons. The pictures, ideas, and words were cheap, unbeautiful, and disconnected from the real natural world. She wanted to give children something real, so that even if they grew up and stopped coming, at least they had that somewhere inside them and it might do them some good someday."

"She kept a list and prayed for all the Sunday School children and their families with much compassion. Many people called her Auntie Muriel. There were probably many people over the years, young or not so young, who had her for an example of someone really caring for them; bringing them missed lessons, and asking about things happening in their lives with genuine concern."

"Tiny little house, tiny little meals, tiny amount of heat. Very humble about needing help from neighbours or the occasional carer, she was busy giving to others all the time."



Frances Ridley Havergal: Kept For The Master's Use

Chapter XIII.

Christ for Us.

'So will I also be for Thee.'—Hos. iii. 3.

The typical promise, 'Thou shalt abide for Me many days,' is indeed a marvel of love. For it is given to the most undeserving, described under the strongest possible figure of utter worthlessness and treacherousness,—the woman beloved, yet an adulteress.

The depth of the abyss shows the length of the line that has fathomed it, yet only the length of the line reveals the real depth of the abyss. The sin shows the love, and the love reveals the sin. The Bible has few words more touching, though seldom quoted, than those just preceding this wonderful promise: 'The love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.' Put that into the personal application which no doubt underlies it, and say, 'The love of the Lord toward *me*,

Frances Ridley Havergal: Kept For The Master's Use

who have looked away from Him, with wandering, faithless eyes, to other helps and hopes, and have loved earthly joys and sought earthly gratifications,—the love of the Lord toward even me!’ And then hear Him saying in the next verse, ‘So I bought her to Me;’ stooping to do *that* in His unspeakable condescension of love, not with the typical silver and barley, but with the precious blood of Christ. Then, having thus loved us, and rescued us, and bought us with a price indeed, He says, still under the same figure, ‘Thou shalt abide for Me many days.’

This is both a command and a pledge. But the very pledge implies our past unfaithfulness, and the proved need of even our own part being undertaken by the ever patient Lord. He Himself has to guarantee our faithfulness, because there is no other hope of our continuing faithful. Well may such love win our full and glad surrender, and such a promise win our happy and confident trust!

But He says more. He says, ‘So will I also be for thee!’ And this seems an even greater marvel of love, as we observe how He meets every detail of our consecration with this wonderful word.[6]

1. *His Life* ‘for thee!’ ‘The Good Shepherd giveth His life for the sheep.’ Oh, wonderful gift! not promised, but *given*; not to friends, but to enemies. Given without condition, without reserve, without return. Himself unknown and unloved, His gift unsought and unasked, He gave His life for thee; a more than royal bounty—the greatest gift that Deity could devise. Oh, grandeur of love! ‘I lay down My life for the sheep!’ And we for whom He gave it have held back, and hesitated to give our lives, not even *for* Him (He has not asked us to do that), but to Him! But that is past, and He has tenderly pardoned the unloving, ungrateful reserve, and has graciously accepted the poor little fleeting breath and speck of dust which was all we had to offer. And now His precious death and His glorious life are all ‘for thee.’

2. *His Eternity* ‘for thee.’ All we can ask Him to take are days and moments—the little span given us as it is given, and of this only the present in deed and the future in will. As for the past, in so far as we did not give it to Him, it is too late; we can never give it now! But His past was given to us, though ours was not given to Him. Oh, what a tremendous debt does this show us!

Away back in the dim depths of past eternity, ‘or ever the earth and the world were made,’ His divine existence in the bosom of His Father was all ‘for thee,’ purposing and planning ‘for thee,’ receiving and holding the promise of eternal life ‘for thee.’

Then the thirty-three years among sinners on this sinful earth: do we think enough of the slowly-wearing days and nights, the heavy-footed hours, the never-hastening minutes, that went to make up those thirty-three years of trial and humiliation? We all know how slowly time passes when suffering and sorrow are near, and there is no reason to suppose that our Master was exempted from this part of our infirmities.

Then His present is ‘for thee.’ Even now He ‘liveth to make intercession;’ even now He ‘thinketh upon me;’ even now He ‘knoweth,’ He ‘careth,’ He ‘loveth.’

BUT HE SAYS MORE.
HE SAYS, ‘SO WILL I
ALSO BE FOR THEE!’
AND THIS SEEMS AN
EVEN GREATER
MARVEL OF LOVE,
AS WE OBSERVE
HOW HE MEETS
EVERY DETAIL OF
OUR
CONSECRATION
WITH THIS
WONDERFUL WORD.

Frances Ridley Havergal: Kept For The Master's Use

Then, only to think that His whole eternity will be 'for thee!' Millions of ages of unfoldings of all His love, and of ever new declarings of His Father's name to His brethren. Think of it! and can we ever hesitate to give all our poor little hours to His service?

3. *His Hands* 'for thee.' Literal hands; literally pierced, when the whole weight of His quivering frame hung from their torn muscles and bared nerves; literally uplifted in parting blessing. Consecrated, priestly hands; 'filled' hands (Ex. xxviii. 41, xxix. 9, etc., margin)—filled once with His great offering, and now with gifts and blessings 'for thee.' Tender hands, touching and healing, lifting and leading with gentlest care. Strong hands, upholding and defending. Open hands, filling with good and satisfying desire (Ps. civ. 28, and cxlv. 16). Faithful hands, restraining and sustaining. 'His left hand is under my head, and His right hand doth embrace me.'

4. *His Feet* 'for thee.' They were weary very often, they were wounded and bleeding once. They made clear footprints as He went about doing good, and as He went up to Jerusalem to suffer; and these 'blessed steps of His most holy life,' both as substitution and example, were 'for thee.' Our place of waiting and learning, of resting and loving, is at His feet. And still those 'blessed feet' are and shall be 'for thee,' until He comes again to receive us unto Himself, until and when the word is fulfilled, 'They shall walk with Me in white.'

5. *His Voice* 'for thee.' The 'Voice of my beloved that knocketh, saying, Open to me, my sister, my love;' the Voice that His sheep 'hear' and 'know,' and that calls out the fervent response, 'Master, say on!' This is not all. It was the literal voice of the Lord Jesus which uttered that one echoless cry of desolation on the Cross 'for thee,' and it will be His own literal voice which will say, 'Come, ye blessed!' to thee. And that same tender and 'glorious Voice' has literally sung and will sing 'for thee.' I think He consecrated song for us, and made it a sweet and sacred thing for ever, when He Himself 'sang an hymn,' the very last thing before He went forth to consecrate suffering for us. That was not His last song. 'The Lord thy God ... will joy over thee with singing.' And the time is coming when He will not only sing 'for thee' or 'over thee,' but with thee. He says He will! 'In the midst of the church will I sing praise unto Thee.' Now what a magnificent glimpse of joy this is! 'Jesus Himself leading the praises of His brethren,'[7] and we ourselves singing not merely in such a chorus, but with such a leader! If 'singing for Jesus' is such delight here, what will this 'singing *with* Jesus' be? Surely song may well be a holy thing to us henceforth.

6. *His Lips* 'for thee.' Perhaps there is no part of our consecration which it is so difficult practically to realize, and in which it is, therefore, so needful to recollect?—'I also for thee.' It is often helpful to read straight through one or more of the Gospels with a special thought on our mind, and see how much bears upon it. When we read one through with this thought—'His *lips* for me!'—wondering, verse by verse, at the grace which was poured into them, and the gracious words which fell from them, wondering more and more at the cumulative force and infinite wealth of tenderness and power and wisdom and love flowing from them, we cannot but desire that our lips and all the fruit of them should be wholly for Him. 'For thee' they were opened in blessing; 'for thee' they were closed when He was led as a lamb to the slaughter. And whether teaching, warn-



Frances Ridley Havergal: Kept For The Master's Use

ing, counsel, comfort, or encouragement, commandments in whose keeping there is a great reward, or promises which exceed all we ask or think—all the precious fruit of His lips is ‘for thee,’ really and truly *meant* ‘for thee.’

7. *His Wealth* ‘for thee.’ ‘Though He was rich, yet for our sakes He became poor, that ye through His poverty might be made rich.’ Yes, ‘through His poverty’ the unsearchable riches of Christ are ‘for thee.’ Seven-fold riches are mentioned; and these are no unminted treasure or sealed reserve, but all ready coined for our use, and stamped with His own image and superscription, and poured freely into the hand of faith. The mere list is wonderful. ‘Riches of goodness,’ ‘riches of forbearance and long-suffering,’ ‘riches both of wisdom and knowledge,’ ‘riches of mercy,’ ‘exceeding riches of grace,’ and ‘riches of glory.’ And His own Word says, ‘All are yours!’ Glance on in faith, and think of eternity flowing on and on beyond the mightiest sweep of imagination, and realize that all ‘His riches in glory’ and ‘the riches of His glory’ are and shall be ‘for thee!’ In view of this, shall we care to reserve anything that rust doth corrupt for ourselves?

8. *His ‘treasures of wisdom and knowledge’* ‘for thee.’ First, used for our behalf and benefit. Why did He expend such immeasurable might of mind upon a world which is to be burnt up, but that He would fit it perfectly to be, not the home, but the school of His children? The infinity of His skill is such that the most powerful intellects find a lifetime too short to penetrate a little way into a few secrets of some one small department of His working. If we turn to Providence, it is quite enough to take only one’s own life, and look at it microscopically and telescopically, and marvel at the treasures of wisdom lavished upon its details, ordering and shaping and fitting the tiny confused bits into the true mosaic which He means it to be. Many a little thing in our lives reveals the same Mind which, according to a well-known and very beautiful illustration, adjusted a perfect proportion in the delicate hinges of the snowdrop and the droop of its bell, with the mass of the globe and the force of gravitation. How kind we think it if a very talented friend spends a little of his thought and power of mind in teaching us or planning for us! Have we been grateful for the infinite thought and wisdom which our Lord has expended upon us and our creation, preservation, and redemption?

Secondly, to be shared with us. He says, ‘All that I have is thine.’ He holds nothing back, reserves nothing from His dear children, and what we cannot receive now He is keeping for us. He gives us ‘hidden riches of secret places’ now, but by and by He will give us more, and the glorified intellect will be filled continually out of His treasures of wisdom and knowledge. But the sanctified intellect will be, must be, used for Him, and only for Him, now!

9. *His Will* ‘for thee.’ Think first of the *infinite might* of that will; the first great law and the first great force of the universe, from which alone every other law and every other force has sprung, and to which all are subordinate. ‘He worketh all things after the counsel of His own will.’ ‘He doeth according to His will in the army of heaven, and among the inhabitants of the earth.’ Then think of the *infinite mysteries* of that will. For ages and generations the hosts of heaven have wonderingly watched its vouchsafed unveilings and its sublime developments, and still they are waiting, watching, and wondering.



Frances Ridley Havergal: Kept For The Master's Use

Creation and Providence are but the whisper of its power, but Redemption is its music, and praise is the echo which shall yet fill His temple. The whisper and the music, yes, and 'the thunder of His power,' are all 'for thee.' For what is 'the good pleasure of His will'? (Eph. i. 5.) Oh, what a grand list of blessings purposed, provided, purchased, and possessed, all flowing to us out of it! And nothing but blessings, nothing but privileges, which we never should have imagined, and which, even when revealed, we are 'slow of heart to believe;' nothing but what should even now fill us 'with joy unspeakable and full of glory!'

Think of this will as always and altogether on our side—always working for us, and in us, and with us, if we will only let it; think of it as always and only synonymous with infinitely wise and almighty love; think of it as undertaking all for us, from the great work of our eternal salvation down to the momentary details of guidance and supply, and do we not feel utter shame and self-abhorrence at ever having hesitated for an instant to give up our tiny, feeble, blind will, to be—not crushed, not even bent, but blent with His glorious and perfect Will?

NOW SHALL
WE, CAN WE,
RESERVE ANY
CORNER OF OUR
HEARTS FROM HIM?

10. *His Heart* 'for thee.' 'Behold ... He is mighty ... in heart,' said Job (Job xxxvi. 5, margin). And this mighty and tender heart is 'for thee!' If He had only stretched forth His hand to save us from bare destruction, and said, 'My hand for thee!' how could we have praised Him enough? But what shall we say of the unspeakably marvellous condescension which says, 'Thou hast ravished (margin, *taken away*) my heart, my sister, my spouse!' The very fountain of His divine life, and light, and love, the very centre of His being, is given to His beloved ones, who are not only 'set as a seal upon His heart,' but taken into His heart, so that our life is hid there, and we dwell there in the very centre of all safety, and power, and love, and glory. What will be the revelation of 'that day,' when the Lord Jesus promises, 'Ye shall know that I am in My Father, and *ye in Me*'? For He implies that we do not yet know it, and that our present knowledge of this dwelling in Him is not knowledge at all compared with what He is going to show us about it.

Now shall we, can we, reserve any corner of our hearts from Him?

11. *His Love* 'for thee.' Not a passive, possible love, but outflowing, yes, outpouring of the real, glowing, personal love of His mighty and tender heart. Love not as an attribute, a quality, a latent force, but an acting, moving, reaching, touching, and grasping power. Love, not a cold, beautiful, far-off star, but a sunshine that comes and enfolds us, making us warm and glad, and strong and bright and fruitful.

His love! What manner of love is it? What should be quoted to prove or describe it? First the whole Bible with its mysteries and marvels of redemption, then the whole book of Providence and the whole volume of creation. Then add to these the unknown records of eternity past and the unknown glories of eternity to come, and then let the immeasurable quotation be sung by 'angels and archangels, and all the company of heaven,' with all the harps of God, and still that love will be untold, still it will be 'the love of Christ that passeth knowledge.'

But it is 'for thee!'

Frances Ridley Havergal: Kept For The Master's Use

12. Himself 'for thee.' 'Christ also hath loved us, and given Himself for us.' 'The Son of God ... loved me, and gave Himself for me.' Yes, Himself! What is the Bride's true and central treasure? What calls forth the deepest, brightest, sweetest thrill of love and praise? Not the Bridegroom's priceless gifts, not the robe of His resplendent righteousness, not the dowry of unsearchable riches, not the magnificence of the palace home to which He is bringing her, not the glory which she shall share with Him, but Himself! Jesus Christ, 'who His own self bare our sins in His own body on the tree;' 'this same Jesus,' 'whom having not seen, ye love;' the Son of God, and the Man of Sorrows; my Saviour, my Friend, my Master, my King, my Priest, my Lord and my God—He says, 'I also for thee!' What an 'I'! What power and sweetness we feel in it, so different from any human 'I,' for all His Godhead and all His manhood are concentrated in it, and all 'for thee!'

And not only 'all,' but '*ever*' for thee. His unchangeableness is the seal upon every attribute; He will be 'this same Jesus' for ever. How can mortal mind estimate this enormous promise? How can mortal heart conceive what is enfolded in these words, 'I also for thee'?

One glimpse of its fulness and glory, and we feel that henceforth it must be, shall be, and by His grace *will* be our true-hearted, whole-hearted cry—

Take *myself*, and I will be
Ever, ONLY, ALL for Thee!

TAKE MYSELF,

AND I WILL BE

EVER, ONLY,

ALL FOR THEE!

Notes

[6]The remainder of this chapter is printed in a little penny book, entitled, I also for Thee, by F. R. H., published by Caswell, Birmingham, and by Nisbet & Co.

[7]See A. Newton on the Epistle to the Hebrews, ch. ii. ver. 12



Fr. David Marriott, SSC: Update On Africa



FR. DAVID MARRIOTT, SSC

ACC parishes in Congo and Rwanda under threat after the volcanic eruption.

As we, here in Canada, savour the gentle easing of the restrictions on our pandemic lives, we might consider the threats which affect others in the ACC, other than the coronavirus. This region has had to deal with Ebola virus outbreaks, endemic violence from militia groups, cholera and malaria: and now, a volcanic eruption!

I received this from Bishop Steven Ayule-Milenge, today, May 27th, 2021, as well another message on the 26th of May from Fr. Niyibizi in Rwanda, who writes: ‘a number of our church members have been affected leaving their houses; and right now, I am housing two families. There has been earthquakes after the eruption that has destroyed houses. The earthquakes are strongly being felt even by us who live 60 kilometers away. Keep

these faithful in your prayers that the Lord may be with us’. The threat results from the presence large amounts of methane at the bottom of Lake Kivu. This has caused the potential for the volcanic eruption to be the cause for lava to get into the lake which borders on both Goma and Bukavu in Congo, as well as Rubavu and Cyangugu in Rwanda, a population of some 2,000,000 souls.

There is an industrial installation in the lake which extracts methane gas under the water, which can then be used for cooking and to generate electricity, expanding household access to power, lowering costs, and reducing environmental hazards. The methane lies at the bottom of the lake: this from a Rwanda newspaper:

‘Panic and fear has gripped communities bordering Rwanda and their counterparts in Democratic Republic of Congo following a sudden eruption of Nyiragongo volcano on Saturday. The likelihood of flow of extremely hot magma into the waters of Lake Kivu is feared to potentially cause a deadly explosion. Carefully considering the scientific explanations, Rwanda’s Lake Kivu is one of the world’s three “exploding lakes” and is at serious risk of “overturn”.

An overturn occurs when the gases at the bottom of a lake are disturbed and rise to the surface, creating a deadly fog that kills. In more simpler terms an overturn is a process whereby huge amounts of carbon dioxide are released from under its surface, suffocating everyone in the surrounding areas. In Cameroon two lakes with characteristics to Rwanda’s Lake Kivu have previously exploded and causing a catastrophe. The



Fr. David Marriott, SSC: Update On Africa

first recorded limnic eruption occurred in Cameroon at Lake Monoun in 1984, causing asphyxiation and death of 37 people. In 1986, Lake Nyos, in the volcanic region of Cameroon, released a cloud of Carbon dioxide into the atmosphere, killing 1,800 people and 3,500 livestock in nearby towns and villages. Since then, engineers have been artificially removing the gas from the lake through piping. However, Lake Kivu is 2,000 times larger and thus presents a disaster threat of monstrous proportions.' <https://taarifa.rw/nyiragongo-eruption-could-overturn-lake-kivu/>

On the 27th of May, Bishop Steven wrote: 'Since this morning the people of Goma are living in anxiety, the government authorities have just authorized the evacuation of part of the city of Goma to the small center of Saki and another large part is heading towards the nearby town of Bukavu where we are.

The situation is catastrophic according to volcanologists of the Volcanic Center of Goma, there are observed fissures in the ground that connect the mountain of Nyiragongo where the volcano is, and in the direction of Lake Kivu. This is very dangerous for us, because in Lake Kivu there is very toxic methane gas with a possible explosion would be very dangerous for the population of our two neighbouring towns Goma capital of North Kivu Province and Bukavu capital of the Province of South Kivu, which are separated by Lake Kivu and also for our neighbors of Rubavu and Cyangugu in the Republic of Rwanda, as we share the same Lake.



People have been very panicked since this morning. The provinces of North Kivu and Ituri have been ruled by the military for two weeks with authority taken from Mayors of the municipalities, Mayors of cities, Administrators of the Territories and Provinces replaced by military with the aim of eradicating armed groups in the east of the country. People are worried if this is not also a way to impose a military dictatorship on the population very weakened by wars from 1996 until today?

The same population that denounces the mismanagement of the country by the people of the west (the capital, Kinshasa) and centre.'

Pray for all those affected by this volcanic activity, the ensuing earthquakes, and all the consequences, especially the great risk of a methane explosion!



The Church Mouse: The Father At Home

The children's Bible class had gathered on the church lawn for a special picnic. It was the beginning of summer, the perfect time to sit in the shade of a tree and eat a summery lunch. Each child had brought some food from home that could be shared. Fr. Palmer had brought a big watermelon, cold and sweet, cut up into little triangles. I had one all to myself (he left it behind a tree trunk so I could eat in private). I was feeling very full and very sticky. I licked my paws and lay down to listen.



Fr. Palmer was talking about the Trinity. "You and I are a certain kind of being. Do you know what kind?" There were various answers.

"A kid." "A mammal." "A girl." "A person." "A human being."

"Yes! A human being. And how many *persons* are you?" The children gave him funny looks.

"One, of course. Just me, myself!" answered several at once.

"But God," said Fr. Palmer, "Is a *Divine* being, very different from us human beings. He has all power and knows all things. His life is endless. And he is *three* persons."

"Ooo I know!" cried Jesse, "Father, Son and Holy Spirit!"

"That's right, Jesse. Sometimes we say 'Holy Ghost' instead of 'Holy Spirit'. There is a special word for the three persons of God together: we say, 'The Holy Trinity.' The "Tri" part of that word means three. A photographer sets a camera up on a tripod, a stand with three legs. A little girl rides a tricycle with three wheels."

"Ummm, Father," said Mona, "Can a person like just one person of the Trinity and not the other two?"

"That's an unusual question," said Fr. Palmer. Can you tell me why you asked it?"

"Well, it's my cousin Barbara. She's fourteen and really smart in school, but she gets me all confused when she talks about God. She says she doesn't like the Holy Ghost because that's spooky stuff. She



The Church Mouse: The Father At Home

says the Father is all about rules we have to keep and he's really strict and watching us all the time to see if we do something wrong. And if we do something wrong, he won't like us. But Barbara says Jesus was kind, especially to children. So she likes *him*. But she doesn't go to church."

"I see how that might confuse you, Mona. But your cousin is making the kind of mistake that people make when they have only a little bit of information. When we receive the church's teaching week after week, we get a better idea of God. A while ago we heard the story of the Prodigal Son in church. You remember that 'prodigal' means spending money foolishly."

"The father in the story had two sons. One of them wants his inheritance right now instead of waiting to get it when his father dies. He takes the money, goes far away and lives in a foolish, selfish way. His money runs out, his friends leave him, and he gets a job feeding pigs. He is so poor he can't buy food and wishes he could eat the pigs' food."

"Ew, Yuck!" said the children.

"He decides to go home, admit he was selfish and foolish, and ask to be kept as a servant because he is unworthy to be his father's son anymore. Now, do you remember what the father in the story did?"

"He was watching for him," said one. "He ran out to meet him."

"He hugged his son and gave him new clothes and a ring, and then there was a party!" said another.

"That's right! And the reason Jesus told this story is this: we need to know that our heavenly Father is 'at home' in heaven, watching for us even if we go far from him and get ourselves in a big mess."

"... WE NEED TO KNOW
THAT OUR HEAVENLY
FATHER IS 'AT HOME'
IN HEAVEN, WATCHING
FOR US
EVEN IF WE GO FAR
FROM HIM
AND GET OURSELVES
IN A BIG MESS."



TRADITIONAL ANGLICAN CHURCH OF CANADA

TACC Office
136 William St.
Parry Sound, ON
P2A 1W2

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.

PARISHES

St. Matthew the Apostle
Ottawa, ON
613 256 8494

St. Athanasius
Belleville/Roslin, ON
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
705-746-9720

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

Fr. Robert's Remarks

(Continued from page 1)

holding a brief virtual Synod on June 28, 2021 at 7:00 pm Eastern Time/4:00 pm Pacific Time in order that we may deal with some necessary items—budget and elections, principally—using the video-conferencing system ZOOM. ZOOM has the video capability and also can be accessed by telephone. We have gained a bit of experience with ZOOM using it for Council Meetings over the past year and for a couple of small conferences.

We shall have an opportunity to see some familiar and, perhaps, not so familiar faces or, at least, hear some whom we have not seen for a while. Details have been sent out for the parishes, clergy, and delegates. More details will follow.

The time for Synod is quite close at hand. I want to ask for your prayers for the Synod, for the delegates and observers as we try something “new to us”.

Till next month; God Bless! R+

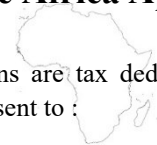


Newsletters 4 U

You may subscribe to this free Newsletter by going to <https://traditionalanglican.ca/news/newsletters/newsletters.htm> and clicking on <Subscribe> or send an email to Newsletters@traditionalAnglican.ca

The Africa Appeal

Donations are tax deductible and may be sent to :



The Parish of St. Bride
c/o 20895 Camwood Ave.,
Maple Ridge, BC V2X 2N9

Please make a note on the front of the cheque that the funds are for the Africa Appeal. Tax receipts will be issued.

Contact Info:

Fr. David Marriott, SSC
drm274@hotmail.com
409-15210 Guildford Dr.
Surrey BC V3R 0X7
604-551-4660