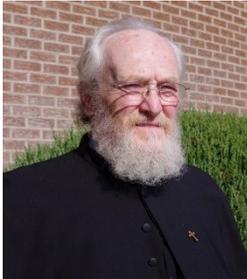


# THE TRADITIONAL ANGLICAN NEWS

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## *Fr. Robert's Remarks*



FR. ROBERT MANSFIELD, SSC  
VICAR GENERAL

Alleluia! Christ hath ascended into heaven. O come let us worship. Alleluia!  
Alleluia! God hath sent forth the Spirit of his Son. O come let us worship. Alleluia!

Greetings! The Lord be with you!

Two of the items inside this issue are sermons—one for Whitsunday; the other for Trinity Sunday—by Fr. Arthur Stanton of St. Alban's, Hoborn, London. He was one of the great Anglo-Catholic priests of an earlier period. Fr. Stanton devoted his whole life as a priest (1862-1913) to St. Alban's, Hoborn.

Generally speaking, this sort of vocational stability seems rarer in the churches these days. I remember, from my childhood and young adult years, more than a few priests who hit the 40 year mark in the same parish. Common factors seem to have been a love for God, a love for their people, and a distain for ecclesiastical politics.

While, in the relatively recent past, one could have wished that there had been a greater distain for ecclesiastical politics; there are positive signs in that regard as several jurisdictions work at coming back into communion with each other and living happily together while looking toward an ever closer unity.

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## *Fr. David Marriott, SSC: Ascension Day*



FR. DAVID MARRIOTT, SSC

There are four major events which we commemorate at Easter.

The first is of course, the Easter Triduum: the events from the Passion in the Garden of Gethsemane, the trial and testing of Our Lord, leading to the Crucifixion on Good Friday.

The second is the Joy of Easter Sunday, and the glorious Resurrection of Our Lord. All around this event, we see the changes wrought in the hearts and souls of the disciples, the new strength and vigour, and the determination to truly follow Jesus, to be one with Him, to do His will.

The third, the reason for us being here this evening, is the Ascension: the day when Jesus leaves this human realm, to take His rightful and honoured place at the right hand of His Father, in heaven above.

And the fourth is yet to come: the day of Pentecost: the gift of the Holy Spirit which will descend on the disciples, a gift proceeding from the Father in Heaven through the Son at His right hand, a gift for each and every one who believes in Him and accepts him as Lord and Saviour.

I have this wonderful picture in my mind's eye whenever I think of the Ascension: it is detailed in the Lesson from the Acts of the Apostles: where S. Luke tells of this vision in which Our Lord 'was taken up,

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*Fr. David Marriott, SSC: Ascension Day*

“GO YE INTO  
ALL THE  
WORLD, . . .”

and a cloud received Him out of their sight’. And then I am sure it was with a smile and a chuckle at himself and the others, he describes how the two men in white apparel say to them, as they are all stood around staring up into the sky, say to them: ‘Ye men of Galilee, why stand ye there gazing up into heaven?’ It reminds me of the sort of thing you might see on that comedy, ‘Just for Laughs’: you know, where two or three people gather together and look up, into the sky, and before long, more and more people gather round, all staring up, trying to see what the others are looking at. And the two men in white, the two angels, might not really have said ‘ye men of Galilee, why stand ye there gazing up into heaven?’, but rather something like, ‘What are you lot all gawping at with your mouths open?’

But they were gawping because they were totally amazed, just as they had been totally amazed to see the resurrected Christ, in that locked upper room - Or on the road to Emmaus; or in the garden of the cemetery.

And they have just been told off by Him who has left them: look at the Gospel of S. Mark for today: ‘Jesus appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.’ Note that this was not directed at Thomas, who had been open about his doubt, but at the eleven, who must have demonstrated some skepticism: and who, in this day and age, might blame them? Because have you ever seen someone who is risen from the dead? Have you ever even seen a ghost of someone who has died? Have you ever had a vision or a spiritual experience whilst in prayer or meditation?

You see, all these things are rare, and most are rarer than others, and if you cannot comprehend how something might have happened, you might well be doubtful. But these eleven, and the other disciples who had been close to Jesus during his earthly ministry were not the average, they had been able to see His works, listen to Him as He taught, experience His wisdom, know that He was the Son of God. And as the Son of God, the impossible becomes possible: and strength can come out of weakness; and faith from unbelief: a faith strong enough to conquer mountains, to conquer the world.

And it was after He had read the riot act to them: literally put the fear of God in their hearts, confirmed their faith for them: that He gave them the Great Commission, the same Great Commission that applies to all who follow in His path, who, like you and me, call themselves, call ourselves, Christian: the Great Commission which is why we are here, why Ascension Day needs to be recognized, needs to be commemorated, the Great Commission to ‘Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned.’

This is what we are to do: this is our duty: our duty is the very salvation of souls: by bringing the message of salvation to each and every one of God’s creatures. Note that Jesus knows and understands that not all will accept the teaching, accept the word of God in their lives: not all will amend their ways, and follow Jesus: but the job you and I have been given is to tell people the Good News of Jesus Christ, on this Ascension Day, and every day.



## Bonnie's Reflections: *The Mask and the Mirror*



MRS. BONNIE IVEY

One sometimes hears the accusation that religious believers are **hypocrites**. Jesus called certain people by that very name. We might think only of deliberate deception or falsehood when considering the word hypocrite. The original meaning in Greek, however, was “**stage actor**”.

In the first century A.D. Greek and Roman customs had spread through all the provinces of the Roman Empire. The Gymnasium, public baths, large entertainment centers and stage plays were parts of this imposed culture that the Jews were slow to accept.

Amphitheaters were built in several cities in Judea, some still in existence. These were built on a slope, with seating arranged in two thirds of a circle facing the stage area below. Some seated thousands. Plays were very popular, first with the Roman rulers, civil servants and military, and eventually with some of the Jews. Audiences enjoyed tragic tales of royalty, superheroes or gods. Music intensified the action. Shocking violence was portrayed with realistic gore. Comedies were mostly of the boy-gets-girl variety, with slapstick humor and sometimes very lewd jokes. Common to all plays was the mask worn by each actor.

Gradually the word hypocrite became used to describe someone “playing a role”. The person might proclaim that certain behaviors are right and good but does the opposite. He or she may intend to fool others. But it is possible to be *self-deceived*, not recognizing the difference between one’s own words and actions. The person might not be aware of “wearing a mask.”

Jesus tells of two men praying in the Temple. (Luke 18:9-14) The Pharisee thanks God that he is not like other men, such as “that publican”. He follows more religious rules than others, congratulating himself on living up to his own standards. He is self-deceived. Looking in the mirror he sees only his false idea of himself. He is looking at a mask. The publican, that weaselly collaborator who collects taxes for Rome while extorting extra fees for himself, feels shame. He has taken a good look at himself and acknowledges his sins. He asks for mercy. Jesus says the publican went home in a right relationship with God.

It is just too easy for us to “offer to remove the mote from our brother’s eye” while being unaware of the log in our own. Jesus uses this exaggeration to make us think about the folly of criticizing and judging others. (Matt. 7:4,5) Yet the temptation remains.

What mirror will show us the truth about ourselves? St. James, in his epistle, calls the word of God the perfect law that gives freedom. But we must shape our lives in obedience to this word. If we don’t let it change the way we live, don’t obey it, don’t act upon it, we become self-deceived about our relationship with God. (James 1:12-25)

We can look into the mirror of the word of God. The Greek word used here means more than a casual glance at our self; it means **to study, to contemplate**. Do we look like someone whose old life is being transformed to be more like that of Jesus? Are we



*Bonnie's Reflections: The Mask and the Mirror*

like the man James describes, who turns from the mirror and promptly forgets what has been revealed? How can we allow the word of God to mold us into our Lord's likeness?

We must call upon the Holy Spirit, whom Jesus has sent to strengthen us. The Gospel for Whitsunday (John14:15) tells us the Spirit will teach us, help us remember, what Jesus wants us to know. Let us **study**, let us **contemplate**, this very important passage.



*The Rev. Vernon Staley: The Christian Way — Concluded*



THE REV. VERNON STALEY

**The Holy Communion.**

In instituting the Sacrament of His Body and Blood, our Lord Jesus Christ had a double object in view—

FIRST, of providing His Church with a great and central act of Christian worship, in which the memorial of His Life and Death might be continually made before God the Father.

SECONDLY, of giving Himself in a heavenly and spiritual manner, under the forms of bread and wine, to be the Food of our souls.

The Holy Communion is thus our Sacrifice and our Feast.

The Holy Communion is the only Christian Service of Divine appointment; and no good Christian should fail to take part in it regularly, as the most important act of public worship. The early Christians would not have understood a Sunday on which, whatever else might be done, the Holy Communion was omitted. A Lord's Day without the Communion Service is a Sunday without the Sun. The modern custom of putting Matins or Evensong in place of the Great Service ordained by Jesus Christ, is quite contrary to the teaching of the New Testament, and the practice of the early Church. We are disloyal to our Lord if we suffer any form of public Service to displace His Own Service of the Holy Communion. Our Lord said, "Do this in remembrance of Me," of the Holy Communion, and not of any other public Service whatever.

Weekly reception of the Holy Communion, at the least, was the custom of the first Christians, carrying with it regular attendance at the offering of the Christian Sacrifice. And, until people are devout enough to receive the Holy Communion every Lord's Day and Great Festival, the next best thing is, that they should remain in church during the celebration of the Holy Communion, and take some part in the offering of the Christian Sacrifice. There is no permission given in the Prayer Book to leave church in the middle of the Communion Service, and no one is at liberty to depart until after the final blessing. In the Communion Service, printed in the Second Part of this book (*ed. earlier issue*), you will find prayers to use on occasions when you are present at the Service, and do not receive the Sacrament.

PREPARATION FOR COMMUNION.

The reception of the Sacrament of the Body and Blood of Christ is the highest and

"A LORD'S DAY  
WITHOUT THE  
COMMUNION  
SERVICE IS A  
SUNDAY WITHOUT  
THE SUN."

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most solemn act of our religion. In going to Communion, we go to meet and to receive our Lord Jesus Christ Himself. This being so, preparation for Communion demands earnest religious effort, on the part of every communicant.

“Let a man examine or prove himself, and so let him eat of that Bread, and drink of that Cup.” The proving of himself, to which St. Paul refers, as a necessary condition of receiving the Holy Communion worthily, has regard to the moral fitness of the communicant. This moral fitness to receive Christ is thus described by the Church, in answer to the question “What is required of them who come to the Lord's Supper?”

“To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.”

With this answer may be compared the words of the Exhortation in the Service for Holy Communion: “Judge therefore yourselves, brethren, that ye be not judged of the Lord: repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those Holy Mysteries.”

The Church's requirements of those who would approach the Holy Communion worthily are clear and definite—Repentance, Faith, and Charity or Love. These three things are absolutely necessary to the qualifying us for the worthy receiving of Christ's Body and Blood.

When St. Paul says, “He that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the Lord's Body,” we are to remember that to *receive unworthily* is a very different thing from *being unworthy to receive*. ‘To receive unworthily,’ is to treat the Consecrated Elements as though they were common food, and so sin against the Person of Christ, Whose sacred Body and Blood they are: or, as St. Paul puts it, “not discerning the Lord's Body.” On the other hand, the very holiest are ‘unworthy to receive’ so great a Gift as the Body and Blood of Christ, as we confess in the Service, “We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness: we are not worthy so much as to gather up the crumbs under Thy Table.” No one who comes to Holy Communion believing that Christ is there present, grieving for his past sins, and honestly striving to lead a good life, can be said to receive unworthily. You should never fear to receive Holy Communion, so long as you are really serious and in earnest, and are honestly trying to please God. And remember, that a good Communion is the very greatest help to enable you to lead a good life.

In cases where persons, on account of sins committed, are unable to approach the Holy Communion with a quiet conscience, the Church recommends the use of Sacramental Confession before a priest .

Upon the carefulness and earnestness of preparation, the blessings of reception of the Holy Communion largely depend. The best preparation is a holy and consistent life. For those who communicate *once a month*, it is a good rule to make the week previous to the day of reception a time of preparation, by the addition of some prayer to the usual daily devotions, making a special examination of conscience and confession of sin on the

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*The Rev. Vernon Staley: The Christian Way*

Friday or Saturday. For those who communicate *once a week*, the three days previous to the day of reception may be similarly used.

Make it your rule to receive the Sacrament early, and before breakfast.

FREQUENCY OF RECEPTION.

The Holy Communion being to the soul what food is to the body, it follows that it should be received with regularity; that is to say, according to a well-considered rule. The Church speaks of three times a year as the minimum of reception. The rubric at the end of the Communion Service runs, “And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one.” But such rare reception cannot be deemed satisfactory in the case of Christians who are in earnest. The rule of the first Christians was, as we have said, to receive once a week at least, and this is the Church’s ideal standard for her devout members. The question is not, How seldom need I receive Communion? but, How often can I receive? Going to Communion is much more than a *duty*: it is a very great *privilege*.

LORD, WHAT LOVE  
HAVE I UNTO THY  
LAW: ALL THE DAY  
LONG IS MY STUDY IN  
IT.

For the newly confirmed, reception at least once a month and at the Great Festivals, with attendance at the Communion Service on all other Sundays and Holy Days, is recommended. Reception will naturally become more frequent, as the soul grows in the spiritual life. It cannot be said too strongly, that a few communions well prepared for are more profitable than many for which a careless preparation has been made. In making a rule as to the frequency of reception, it is well to consult the clergy, as the proper persons to advise in such an important matter.

THANKSGIVING AFTER COMMUNION.

Much of the blessing of reception of the Holy Communion may be lost for lack of proper thanksgiving. We are not to imitate the conduct of beggars, who, after getting what they ask for, go away without thanking their benefactors. It is well to make the most important part of thanksgiving after Communion before leaving church, whilst the priest is occupied at the altar in cleansing the sacred vessels. And this thanksgiving may well be kept up by the addition of some prayer to the usual daily devotions—in the case of monthly communicants for a week, in the case of weekly communicants for three days, after reception.

**Bible Reading.**

*Lord, what love have I unto Thy law: all the day long is my study in it.*

The truths which God has made known to the Church, and which are contained in the Bible, are meant to purify our hearts and to guide our lives. Truth is to the soul what light is to the body. “Thy word is a lantern unto my feet, and a light unto my paths.”

Every earnest Christian should try to make time to read upon his knees a few verses of Holy Scripture every day, and to think and pray about what is read. It is better to read but three or four verses, and think and pray about their meaning, than to read a whole

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chapter without thought and prayer. The early morning is the best time for this good habit. In this matter you will find the most help in reading the Gospels, which are the record of the deeds and words of Jesus Christ our Lord.

### **Holy Customs.**

I. To worship and pray in church, and specially to recite the Creed, facing East. This is one of the earliest Christian customs. The heathen worshipped the sun, the source of light and life to the earth, which rises in the East. Christians worship Jesus Christ, “the Sun of Righteousness,” the Light and the Life of men, Who was born in the East, and Who it is thought will appear there at the last day (*S. Matt. xxiv. 27*).

II. To kneel for prayer: to stand for praise: to sit for instruction. Kneeling signifies humility: standing testifies resolution. We sit for instruction, so as to be at our ease to receive it; but an exception is made whilst the Holy Gospel in the Communion Service is read, at which we stand. “All the congregation,” says an old writer, “stand up at the reading of the Gospel, as being the word of the Master; whereas, at the reading of the Epistle they are indulged the posture of sitting, as being the words of the servants.”

III. To bow the head or curtsy as an act of reverence, as follows :

(1.) Towards the Altar on entering and on leaving a church. In the year 1640 a Canon was passed by Convocation in which it is said: “We heartily commend it to all good and well affected people, that they be ready to tender unto the Lord their reverence and obeisance both at their coming in and going out of church, according to the most ancient custom of the Primitive Church in the purest times.” From very early days the Altar has been regarded as the throne of Christ, because He there vouchsafes His Sacramental Presence in the Holy Communion.

(2.) When the Name of Jesus is mentioned, thus carrying out the spirit of St Paul’s words, “In the name of Jesus every knee should bow.” The English Church enjoins this devout gesture in Canon xviii of 1603—“When in the time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present.”

(3.) At the words “came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary,” in the Nicene Creed, in remembrance of the great humility of the Son of God in becoming Man.

(4.) At the words, “Glory be to the Father . . .,” in honour of the Holy Trinity, and as an act of worship (*Isaiah vi. 1-4; Rev. iv. 8-11*).

IV. To make the Sign of the Cross with the right hand from the forehead down to the breast, and from the left shoulder across to the right. This may be done, as an act of faith in Jesus Christ, Who came down from heaven to earth, descended into hell, and thence rose again to ascend to the right hand of the Father. St. Ambrose gives another explanation: “We make the sign of the cross upon our forehead, that we may always be bold to *confess*: upon our breast, that we may remember to *love*: upon our arm,

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that we may be ready at all times to *work*. It was the old English custom for the people to make the sign of the cross thrice during the Communion Service.

- (1.) At the words, “Glory be to Thee, O Lord,” before the Holy Gospel.
- (2.) At the “Benedictus” (Blessed is He that cometh . . .), before the Consecration.
- (3.) At the end of the “Gloria in excelsis” (Glory be to God on high . . .).

We may also sign ourselves in our private devotions, and in temptation, in memory that we are Christians, who were signed with the cross when we were baptized, and who are bound to fight manfully against the world, the flesh, and the devil. Wherever you see the sign ✠ in this book, you may make the sign of the cross.

LIFT UP YOUR  
HEART TO GOD THE  
FIRST THING ON  
WAKING IN THE  
MORNING.  
COMMEND  
YOURSELF INTO  
HIS HANDS THE  
LAST THING AT  
NIGHT.

**A Rule of life.**

Here are some plain and simple rules to help you in living a good life.

1. Lift up your heart to God the first thing on waking in the morning. Commend yourself into His hands the last thing at night.
2. Say your prayers morning and evening, regularly and carefully, as speaking to God.
3. Examine yourself daily, ask pardon, resolve to avoid sin and the occasions of sin.
4. Read every day a few verses of Holy Scripture, praying about what you read.
5. Say grace before and after meals, at least privately.
6. In temptation, turn at once to God, with prayer for strength to stand firm.
7. Remember the Presence of God ; and learn to think, speak, and act as in His sight.
8. Use your time well and never be idle.
9. Be moderate in eating, drinking, and sleeping ; and also in your amusements, Never let work and play change places.
10. Try to get a few minutes' quiet in the middle of the day for a short prayer, if only the Lord's Prayer.
11. Do all your duty heartily, as to God.
12. Speak evil of no one ; and refuse to listen to evil tales about others.
13. Try to live to make others happier and better.
14. On Fridays deny yourself ; and remember Christ Crucified.
15. On Sundays attend the Services of the Church, and especially the Communion Service, keeping the day holy.
16. Receive the Holy Communion, with careful preparation, and fasting, once a month at least, and on the great festivals—Christmas Day, the Epiphany, Easter Day, Whitsunday, and Ascension Day.

*Concluded*



## Fr. Arthur Stanton: The Holy Ghost



Arthur H. Stanton

*“I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.”—S. John 'iv. 16.*

DEVOUT men waited for the consolation of Israel; then the Lord came suddenly into the temple, and those that waited saw it—they saw their salvation. Again, devout men waited, not for the consolation that had come, but for the Consoler. They waited, not as the others had done in the temple—the glory of the temple with its golden domes and minarets had passed away, the great Sacrifice had been offered, and there was no more the great slaughter of animal life which never could take away sin, the veil of the temple had been torn asunder, and the Holy of Holies exposed—they were in a little upper room, only a little upper room,

where they waited for the promise of the Lord. And, suddenly—for the visitations of God, mark you, dear brethren, will always come suddenly to man—and suddenly He came as a mighty wind which filled the whole house in which they were sitting, as tongues of fire which rested on each of them, and they were filled with the Holy Ghost—that is Pentecost.

Now this morning there are just two considerations: Who is the Holy Ghost? and what is the method of His operation ?

To put it as plainly as I possibly can, let me say this: We speak of God the Son; of the Son of God; and God the Son—our Lord. We say in our creed that He is “co-equal”—“co-eternal” with the Father, “incomprehensible,” “not made, nor created, but begotten”—being the Son. We say of the Holy Ghost that He is the Spirit of God and is God the Spirit “co-eternal,” “co-equal” with the Father, “incomprehensible,” “not made, nor created, nor begotten, but proceeding,” and in the procession or the proceeding of the Holy Ghost from the Father and the Son is the whole mystery and creation of heaven and earth and everything that is in it. It has all proceeded from the Father and the Son.

Well now, I want you to notice this, that the Holy Spirit has never been manifested. The Son was manifested—God manifested His Son, and God so loved the world that He sent His Son that all that believe in Him should never die. And the Son coming revealed the Father, and that tore open the heart of the Father, so that you can understand how the Eternal Father could love, in the accommodation of human thought, and that His love was as strong as death and as deep. So the Son manifested the Father. And the Holy Ghost manifested the Son, for He takes the things of creation and shows them to us, and none of us can say that Jesus is Christ except the Holy Ghost is in our heart and on our lips. But the Son has manifested the Father, and the Holy Ghost has manifested the Son. The Spirit of God has never been manifested, and He is only known by His operation. He does not speak of Himself. The Holy Spirit never speaks of Himself, and He is known only by the method of His operation. The Father is known by manifestation; the Son by Incarnation; but the Holy Ghost only in His operation. The creation of the whole world, and of the heavens above, is all the Holy Ghost in operation. Of the Father we say, Maker of Heaven and earth; of the Son, by Whom were all things made; of the Holy Ghost, the Spirit of the Lord moved and chaos became cosmos. So you see when we address Him we say *Veni Creator*. We call Him the *Creator*. He moved upon the face of the waters; by Him were all things made—*Veni Creator*, the Spirit of the Lord filleth the whole earth. Any flower that is made in its perfection is His work; every snowflake is His work, every body made of things celestial and things terrestrial, the bodies of birds and fishes, of beasts and of men, is the Holy Spirit of God moving in creation. “God giveth it a body as it hath pleased Him.” (1 Cor. xv.38)

SUDDENLY HE  
 CAME AS A MIGHTY  
 WIND WHICH  
 FILLED THE WHOLE  
 HOUSE IN WHICH  
 THEY WERE  
 SITTING, AS  
 TONGUES OF FIRE  
 WHICH RESTED ON  
 EACH OF THEM,  
 AND THEY WERE  
 FILLED WITH THE  
 HOLY GHOST—  
 THAT IS  
 PENTECOST.

*Fr. Arthur Stanton: The Holy Ghost*

And so, too, in redemption : By the operation of the Holy Ghost the body of the Lord Jesus was formed in the Womb of the Blessed Virgin Mary. By the operation of the Holy Ghost, by His Spirit, He offered Himself upon Calvary. By the operation of the Holy Ghost, He was raised from the dead. " If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 2.) And so, too, at the end, do you notice that at the very end, the Bible says: "The Spirit and the Bride say, Come. And let him that heareth say, Come. . . . Even so, come, Lord Jesus"? Rev. xxii. 17-20.<sup>3</sup>

And this is true, of course, in sanctification. Mind you, our justification was finished: the Lord Jesus when He died upon the Cross saved us.

IF, AT THIS MOMENT,  
AS YOU SIT HERE,  
YOU KNOW JESUS TO  
BE YOUR SAVIOUR; IF  
YOU KNOW THE  
LORD JESUS IS YOUR  
SAVIOUR, IT IS BY  
THE OPERATION OF  
THE HOLY GHOST IN  
YOUR HEART. .

“So Man, as is most just,  
Shall satisfy for Man, be judged and die,  
And dying, rise; and rising, with him raise  
His brethren, ransomed with his own dear life.”

Milton’s *Paradise Lost*

It was finished. It is the finished work of Christ. God is to carry the finished work of Christ on into the world by the sanctification of the Spirit, that is the operation of the Holy Ghost. Christ the *consolation* ; the Holy Spirit the *consoler*. I hope you will keep that clearly in your mind. Because, first of all, just apply this to your notion of the Holy Catholic Church. “I believe in the Holy Ghost,” and immediately after, mind you, “the Holy Catholic Church” follows it, for to-day the Holy Catholic Church was established, not established in the sense that we have the established Church, but established by the Spirit—a spiritual kingdom, and anything and any plan that detracts from the spirituality of the spiritual kingdom is an outrage on the Holy Ghost. Christ is the head of the Church—He purchased it with His blood. He fought for it and won it—the Holy Catholic Church is His, and He is King. That is the kingdom. The executor of the kingdom is the Holy Ghost, and the law which guides His kingdom is the Word of God. Have you got that clear? In these days when you have cries and howls about disestablishment and disendowment, come back to the Holy Ghost, and say: Christ is the head of the Church; the executor is the Holy Ghost, and the law is the Word of God. That is the Church to believe in. That is the true Church, and any Church or Churches that attempt to constitute themselves upon any other basis must fall, and the sooner they fall the better.

And secondly, if this is true about the Holy Ghost, mark you, if, at this moment, as you sit here, you know Jesus to be your Saviour; if you know the Lord Jesus is your Saviour, it is by the operation of the Holy Ghost in your heart. If you know in whom you believe and are sure, I know the Holy Ghost is with you. If you know that the Lord Jesus is in His Sanctuary, I know the Holy Ghost has taught you. If you know that you are a child of God—it is the Spirit bearing witness with your spirit, that you are a child of God, and if a child, then heir of God, and joint heir with Christ, and if you suffer with Him, you shall be raised by Him in glory.

Of course, speaking of the operation of the Holy Ghost, I might say much more, but I have no time to-day, for even the world itself could not contain the books that should be written of the operations of the Holy Ghost. If you say, “I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the life everlasting,” take care—be true—let the utterance of your lips be the conviction of your soul.

*Fr. Arthur Stanton: The Holy Ghost*

“The wind sounds only in opposing straits,  
 The sea, beside the shore; man's spirit rends  
 Its quiet only up against the ends  
 Of wants and oppositions, loves and hates,  
 Where, worked and worn by passionate debates,  
 And losing by the loss it apprehends,  
 Its flesh rocks round, and every breath it sends,  
 Is ravelled to a sigh. All tortured states  
 Suppose a straitened place. Jehovah Lord,  
 Make room for rest, around me! Out of sight  
 Now float me, of the vexing land abhorred,  
 Till, in deep calms of space, my soul may right  
 Her nature; shoot large sail on lengthening cord,  
 And rush exultant on the Infinite.”

Mrs. Barrett Browning, *Finite and Infinite*.



“ARISE, SHINE; FOR  
 THY LIGHT IS COME,  
 AND THE GLORY OF  
 THE LORD IS RISEN  
 UPON THEE.”

*Fr. Arthur Stanton: Thy God Thy Glory*

“Thy God thy glory.”—Isa. ix. 19.

THIS chapter is a glorious chapter all through, if you read it. In it comes, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” I know that these prophecies may relate to some intermediate ruler. I quite grant that—that offers no difficulty whatever, because the fulfilment can never be accomplished till we come to Bethlehem. It is a glorious chapter, and full of glory. It dismisses the Sun altogether and the Moon, for it says: “The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee.” Oh! we shall miss the dear old Sun. Look how we have loved the Sun this Springtide! All through April and May, we have enjoyed its warmth and brightness.” It shall be no more thy light.” “Neither for brightness shall the moon give light unto thee”—the pale sweet silver-faced Moon that has been shining all this week—we shall miss the dear old Moon too. But all the glory of creation steps aside. Why? Because “Thy God is thy glory.” Created glory takes a back seat; the untreated glory is all in all. “Thy God thy glory.”

There are some people, dear brethren, who never think of their God. They are not positive but practical atheists. He does not come into their mind, but at any rate “in Him they live, and move, and have their being” (Acts xvii. 28). I know that “when Thou takest away their breath, they die, and are turned again to their dust” (Ps. civ. 29). But they never think of God any more than they think of the beating of their own hearts, till one day something goes wrong, perhaps, then they put their hand to their heart and say, “Oh, my heart.” So too about God; they go the whole way of life, they never think about God till something happens to shake perhaps terribly the earth—some great catastro-

*Fr. Arthur Stanton: Thy God Thy Glory*

phe—and then they suddenly say, “Oh, my God!” But so do they seem to live without God altogether He does not come into their path. They never think about Him.

Then there are some people who not only do not think of Him, but positively they dislike God. They sneer at His providences, when it suits their idea of what is right and wrong, and they say, “Where is now thy God?” (Ps. xlii. 3). Or perhaps they have got some crude idea of Almighty God, as if He were a sort of angry Jupiter in Heaven. And they care not for God—not only that, they positively dislike Him. And there they stand outside the Sanctuary, and they see the incense ascending right up into Heaven, but they take no part whatever in the Sacrifice. You know it is true. Their God is not their glory.

But we to-day, on Trinity Sunday, we come here, and we say from our hearts here at Mass before the Altar, “My God is my glory.”

And our God is our glory, plainly: first of all, because He is. He is, and because He is, He is our glory. There are so many who refer all the things they see in the world to what they call “innate force,” and when they see all the life of the world round about them, they refer to “spontaneous generation.” Or when they see all the wonderful things God does on the earth, they say this is an example of “cosmic energy.” I do not know, myself, what all that means, but I know this, it is just a way of putting God right out of His own creation—not having Him there at all. But we, dear brethren, rejoice in God because *He is*. When we heard the rain this morning, we said, God sends a gracious rain upon His inheritance, and has refreshed it when it was parched and weary. We refer it to God. It is His presence to us. They tell us—the scientists—there is something of electricity in every drop of rain that falls; we say there is something of God in every drop of rain that falls. We say of our God that He is our glory, that our time is in His hands entirely, that He brought us into existence entirely when He willed, and that He will take us out of life when He wills, and that God's time is our time, and our time God's time. He is our God, He who gilded the Sun, and silvered the Moon, and painted the lily. Our glory is in our God because He is. Don't you ever be like those who refer things to “innate force” and tell me “*It rains,*” “*It is cold.*” Who is *It*? God sends the rain, and God “giveth snow like wool : and scattereth the hoar-frost like ashes. He casteth forth His ice like morsels: who is able to abide His frost?” (Ps. cxlvii. 17). That is the way the Bible talks, and that is the way we should talk.

“O listen, then, Most Pitiful!  
To Thy poor creature's heart;  
It blesses Thee that Thou art God,  
That Thou art what Thou art!”

Then our God is our glory because of what He is, not only because He is, but because of what He is; that is, because He is the ever blessed and ever glorious Trinity. Our God is our glory, because of the ever blessed, ever glorious Trinity, the Father, the Son and the Holy Ghost. The doctrine of the Trinity is not a doctrine without meaning; it is a doctrine that should stir our hearts—the beautiful doctrine of the glorious Trinity.

OUR GOD IS OUR  
GLORY BECAUSE OF  
WHAT HE IS, NOT  
ONLY BECAUSE HE  
IS, BUT BECAUSE OF  
WHAT HE IS; THAT IS,  
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EVER BLESSED AND  
EVER GLORIOUS  
TRINITY

*Fr. Arthur Stanton: Thy God Thy Glory*

What would God the Father be without the Son? So far off, so distant, right above us—a cold abstraction. What would the Eternal Son be to us without the Holy Ghost? A marvel of a man, a marvel of a man like Buddha, Mohammed, Confucius. We should have to put Him among the Pantheon of a lot of Gods. Then, the Holy Spirit shows us: “No man can say that Jesus is the Lord, but by the Holy Ghost” (1 Cor. xii. 3). Thus, the Holy Ghost shows us the Saviour to be our Saviour, the Saviour of all men, especially of those who believe. Thus the Saviour shows us the Father to be the Father of all men, opens out the heart of the Father. So the Holy Spirit shows us the Saviour, and the glory of salvation; so the Saviour shows us the Father, the universal Father; so the Blessed Trinity Itself is the glory of our God, our God and our glory, on this day.

Then one more point for you to think of: not only is God our glory because He is, and because of what He is, but also because of what He has done.

There is the work of creation. Oh, you are always saying to me when I meet you, “What a beautiful Spring we have had? Did you ever see anything like the beauty of the country this May? Did you ever?” If creation is so beautiful, what about the glory of the Creator? The glory of creation looks up to the glory of the Creator. Then we say in the Church, Look at the glory of Our Blessed Lady, and the Saints, and the Martyrs, and all who have loved and served God! The glory of the Hierarchy of Heaven! If our Blessed Lord has made Our Lady and the Saints so beautiful, and so glorious, what about Himself? So creation shows us the glory of God our glory.

And if so in creation, so in redemption—redemption shows us the essence of God. What is the essence of God? Love. When Almighty God found Himself in the presence of sin, because of the free will of man, then there arose justice, and that attribute of justice was called out which never had been called out before, and claimed the punishment of sin. And then the love of God was louder than anything else, and cried for love, for love's work, and love's destiny, and out of the Heart of God came the Son: “God so loved the world, that He gave His only begotten Son.” And we write *So* with capitals. How did He love? So—He gave Himself, and that is the last effort of love.

“He held the highest place above,  
Adored by sons of flame,  
Yet such His self-denying love,  
He laid aside His Crown, and came  
To seek the lost, at any cost  
Of Heavenly rank, and earthly fame,  
He sought me—Blessed be His Name.

Long as I live my tongue shall tell  
The wonders of His dying love ;  
And when at length I come to dwell  
In the dear home prepared above,  
My joy shall be His face to see,



*Fr. Arthur Stanton: Thy God Thy Glory*

And bowing down with loud acclaim  
I'll praise Him—Blessed be His Name.”

And Inspiration is the glory of His Truth; just as aspiration is necessary to physical life, inspiration is necessary to the life of the soul. Just think for one moment, what would the world be without inspiration? Dead—dead. “The Spirit of God moved upon the face of the waters”; the Spirit of God moved on the earth; the Spirit of God moves on the souls of men.

So, is it not clear to your mind? It is not a difficult doctrine this about the Trinity, is it? I am not talking metaphysics, but the Inspiration of God—His glory; the Redemption of the world by God the Son—His glory; the Creation by the Father—His glory. Our God is our glory. And as I speak to you in this sort of way, doesn't your heart burn within you? Doesn't it make you feel you love your God?

FROM THE HEART  
OF THE FATHER,  
THE HOLY SPIRIT  
TAKES YOU CLEAN  
STRAIGHT TO THE  
HEART OF THE  
FATHER. .

“Only to sit and think of God,  
Oh what a joy it is!  
To think the thought, to breathe the Name,  
Earth has no higher bliss!

*Faber's Our Heavenly Father*

Well then, if God is our glory, what ought we to do? To bask: just as we like to bask in the Sun and enjoy it, and be warmed by the light of the Sun, so let us bask in the glory of God. You feel *that* the next time you say, “Glory be to the Father, and to the Son, and to the Holy Ghost”—man, bask in the glory of God. Don't you let any cloud come between you and God. The Lord Jesus Christ broke down the wall of partition that separated man from God, and you must not put any wall up that separates you from God. That is why we say, if you think you are guilty of mortal sin you should go to confession, because you must not have any cloud between you and God. Never let there be a cloud between your soul and God.

And the next thing is. Open your heart to the inspiration of the Holy Spirit of God. Isn't it beautiful! From the Heart of the Father, the Holy Spirit takes you clean straight to the Heart of the Father. We have access to the Father. It is the Bible. I am not taking my own words; “We have access to the Father through the Son by the Spirit” (Eph. ii. 18). And if you think you are estranged in any way from our dear God who made us and died for us and who shows His love to us by the Holy Ghost, ask the Holy Spirit to put your hand in the wounded Hand of the Saviour, and ask the Saviour to lead you right up to the Heart of God the Father.

“Father of Jesus, love's Reward  
What rapture will it be,  
Prostrate before Thy Throne to lie,  
And gaze and gaze on Thee!”



*From the Parishes***Parish of St. Athanasius, Belleville, ON**

Father Jim Gibbons  
and grandchildren  
Logan,  
Trent and  
Rosalie  
on  
Easter Sunday.

*Fr. Robert's Remarks*

Happily, our continuing Anglican clergy, for the most part, seem to be quite content to remain where they have been planted, so to speak, working in the communities and among the people whom they love. These devoted pastors, though relatively small in number have given yeoman's service.

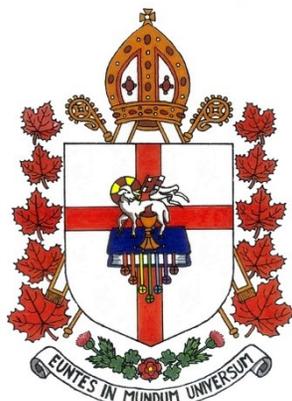
One thing that caught my attention in reading these Sermons was the zeal and enthusiasm with which he preached. The two sermons were preached in 1911 and 1912 respectively—within two years of his death. Fifty times, at the very least, he had preached at Pentecost, at the Feast of the Most Holy Trinity, his joy intact. Fr. Stanton undoubtedly-

## TRADITIONAL ANGLICAN CHURCH OF CANADA

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GO YE INTO ALL THE WORLD

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### *Fr. Robert's Remarks*

ly had his ups and downs through his life but his joy remained intact throughout.

Beloved in Christ, Clergy and Laity alike, as you live out your Christian lives, may this be true for you, that your joy may remain intact whatever the circumstances of your life.

### **Upcoming:**

The Registration information for our October 23-25, 2018 Synod at Queen of Apostles Retreat Centre in Mississauga will be forthcoming this week by email. As at previous Synods, arrival is Monday, Oct. 22 and the Synod from Oct. 23-25.

The motto for his upcoming Synod is  
**"GO YE THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS"**

Guest speaker: Bill Marianes  
d.v., Bishop Florenza will be with us again



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