

Fr. Robert's Remarks



FR ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings, The Lord be with you!

In the period covered by this issue of the TAN, we have Ascension-tide, Whitsunday and its Octave, the Feast of Corpus Christi, Trinity Sunday, the Feast of St. Barnabus, the Feast of the Sacred Heart of Jesus, and the Feast of St. Anthony of Padua and the least that can be said is that there is a lot here for our

prayerful consideration.

Before I go further on this, I want to note several things related to this issue of the TAN.

Absent from this issue is the “Updates from Africa” column. This is prepared by Fr. David Marriott, SSC who also frequently provides the front page sermon. Fairly recently, Fr. David had a fall and broke a hip. This has been repaired and, at present, Fr. David is out of hospital and in a rehab facility recovering, but unable to provide the material that he has done so faithfully. Your prayers for him would be appreciated.

Also to be noted and for which your prayers are also solicited are the deaths of Beatrice and Bert Dantu on May 1st and May 8th, respectively. Obituaries will be included in the Newsletter as soon as they are available. Bert and Beatrice were part of the community of the Parish of St. Bride, Pitt Meadows, BC and they attended our inaugural Synod in 2012 and Bert served for several years on the District Council.

May the angels lead Bert & Beatrice into paradise; may the martyrs receive them at their arrival and lead them to the holy city Jerusalem. May choirs of angels receive them and with Lazarus, once a poor man, may they have eternal rest.

In 1985 and again in 1989, a little book by Fr. Michael Scanlan, T.O.R. was published. It was entitled, *Titles of Jesus*. Fr. Scanlan referred to the book as a *manual* “because it is meant to be used actively, not merely read”. The book lists 52 titles for Jesus taken from the New Testament. This is not an exhaustive list but rather a useful list. Fr. Scanlan notes in his *Introduction* that “in my own life I began using the titles following a period when I found it difficult to praise God with fervour. I remember searching my mind and asking the Holy Spirit to inspire me.”

On the next page, I offer one example of how Fr. Scanlan prepared this for use, using the very first title that he was given in prayer and that he used. The title was “Faithful Witness”.

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Faithful Witness

Scripture: Revelation 2 1: 4-5

Grace to you and peace from Him who is and who was and who is to come, and from the seven spirits before His throne, and from Jesus Christ, who is the *faithful witness*. . . .

Key Thought: Jesus gave witness to who God is and to God's plan for our salvation. He is absolutely faithful in what he witnesses and he is totally trustworthy. We can stake our lives on these truths.

Prayer Response: Thank you Lord for being faithful to the Father in all things. We praise you for your witness to us.

Decision: Today, I will imitate the Lord and strive to witness to others the truth and love of God.

Petition: Come Lord Jesus. . . .

Titles of Jesus Michael Scanlan, T.O.R. pg 28
ISBN: 0-940535-02-5 Franciscan University Press

This format is used consistently through the year of these fifty-two prayerful reflections.

Of the final petition Fr. Scanlan note, "The petition begins: 'Come Lord Jesus.' In many cases this is sufficient; we pray for the Lord to reign now in our lives and for the hastening of the return of our Lord. Where the title and responses have stirred up additional needs for God's blessing these can be added to this basic petition. For this purpose the petition has been followed by dots."

I can across this helpful little book shortly after it was published in 1989.

Right next to it on the shelf in the bookstore in Toronto was a similar little book entitled *Titles of the Holy Spirit* by Keith A. Fournier. I read and used Scanlan's book/manual first because I was familiar with him and his writing. I read Fournier's book after that and then used it along side.

Fournier comments in his *Introduction* that "this devotional book came to me as a fruit of prayer, the best place for such a book to find its beginning. I had been deeply moved by *Titles*

of Jesus written by my friend, Father Michael Scanlan. My relationship with the Lord and my love for Him have grown deeper as a result of my reflecting on the titles of Jesus".

He continues,

During my family vacation one summer, I began to reflect on the Holy Spirit who is also a divine person of the Blessed Trinity. I began to search the Sacred Scriptures for the names and titles of the Holy Spirit. As I did, I found the same treasure, a new relationship with God.

On the back cover of the book is a quote from the treatise *On the Holy Spirit* by Saint Basil the Great, bishop. *On the Holy Spirit* is a book worth reading itself.

St. Basil wrote,

"The titles given to the Holy Spirit must surely stir the soul of anyone who hears them, and make him realize that they speak of nothing less than the Supreme Being. Is He not called the Spirit of God, the Spirit of truth who proceeds from the Father, the steadfast Spirit, the guiding Spirit? But His principal and most personal title is the Holy Spirit.

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“To the Spirit all creatures turn in their need for sanctification; all living things seek Him according to their ability. His breath empowers each to achieve its own natural end.

“The Spirit is the source of holiness, a spiritual light, . . .

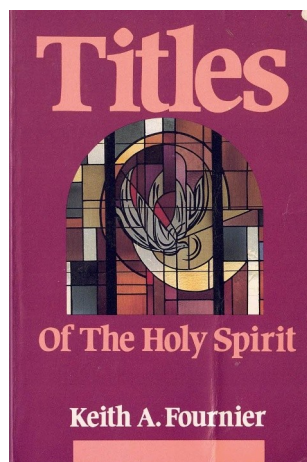
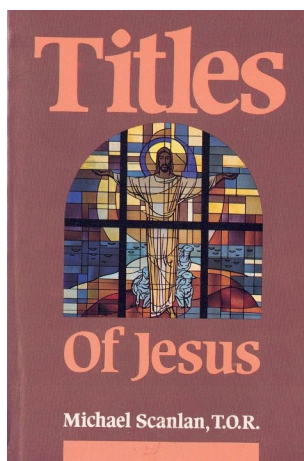
“The Spirit raises our hearts to heaven, guides the steps of the weak, and brings to perfection those who are making progress. He enlightens those who have been cleansed from every stain of sin and makes them spiritual by communion with Himself.”

Fournier's little book/manual follows the pattern of Scanlan's book. To the right is one example out of 25 titles mentioned in the book.

Given that we are close to the Feast of Pentecost, I would commend this little book both in anticipation of and in follow up from Whitsunday.

Come Holy Spirit!

More next month,



Counselor

Scripture: John 14:16

And I will ask the Father, and He will give you another Counselor to be with you forever — the Spirit of Truth.

Reflection: I am no longer alone. I have as my confidant and trusted advisor, the very Spirit of God. The Spirit which searches my heart reveals His mind, and has the assigned task of leading me into all truth (Romans 8: 27). In our age many seek after counselors to clear out the confusion of the contemporary age. Many of those are false counselors leading the way to death and destruction. The Holy Spirit is a true counselor who leads those submitted to his direction to the truth of God's word found in His scriptures and His church. The Holy Spirit is a counselor and a confidant to be trusted, sought out and followed.

Prayer: Lord Jesus, your prayers are always heard by the eternal Father. You petitioned that the Counselor be sent and He has come. Open my ears to hear His advice; soften my heart to be formed by it and direct my paths toward truth.

Decision: Today, I will seek as my first Counselor, the Holy Spirit.

Petition: Come Holy Spirit. . . .

Titles of the Holy Spirit Keith A. Fournier. pg 95

ISBN: 0-940535-21-1 Franciscan University Press

Fr. Arthur Stanton: Sermon for Whitsunday 1911



FR. ARTHUR STANTON

THE HOLY GHOST

*"I will pray the Father, and He shall give you another Comforter,
that He may abide with you for ever."*—S. John xiv. 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? (211)

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 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 (212) 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)

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) (213)

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

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the Cross saved us.

“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 (214) 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.

“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, (215)-
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*.)



Fr. Arthur Stanton: Sermon for Trinity Sunday 1912

"THY GOD THY GLORY"

"Thy God thy glory."—Isa. lx. 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 uncreated 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 (217) 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 catastrophe—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 thing they see in the world to what they call "innate force," (218) 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



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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!" (219)

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. 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?" (220)

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

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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,
And bowing down with loud acclaim
I'll praise Him—Blessed be His Name." (221)

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?

"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, (222) because you must not have



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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!" (223)



Hymns to the Holy Spirit

Come, Holy Ghost, our souls inspire,
 and lighten with celestial fire;
 thou the anointing Spirit art,
 who dost thy sevenfold gifts impart:

2 Thy blessèd unction from above
 is comfort, life, and fire of love;
 enable with perpetual light
 the dullness of our blinded sight:

3 Anoint and cheer our soiled face
 with the abundance of thy grace:
 keep far our foes, give peace at home;
 where thou art guide no ill can come.

4 Teach us to know the Father, Son,
 and thee, of both, to be but One;
 that through the ages all along
 this may be our endless song,

5 Praise to thy eternal merit,
 Father, Son, and Holy Spirit. Amen.



Spirit divine, attend our prayers,
 and make this house your home;
 descend with all your gracious powers;
 oh come, great Spirit, come.

2. Come as the light, reveal our need,
 our hidden weakness show,
 and lead us in those paths of life
 where all the righteous go.

3. Come as the fire and purge each heart
 like sacrificial flame;
 our soul a holy offering be
 to our Redeemer's name.

4. Come as the dew and sweetly bless
 this consecrated hour;
 may barren souls rejoice to know
 your life creating power.

5. Come as the dove and spread your wings,
 the wings of peaceful love,
 and let your church on earth become
 one with the church above.



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GO YE INTO ALL THE WORLD

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Hymn to the Holy Trinity

1. Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee.
Holy, holy, holy! merciful and mighty!
God in three Persons, blessed Trinity!
2. Holy, holy, holy! all the saints adore thee,
Casting down their golden crowns around the glassy sea.
Cherubim and seraphim, falling down before thee,
Who was and is and evermore shall be.
3. Holy, Holy, Holy! though the darkness hide thee,
Though the eye of sinful man thy glory may not see,
Only thou art holy; there is none beside thee,
Perfect in pow'r, in love, and purity.
4. Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy name, in earth, and sky, and sea;
Holy, holy, holy! merciful and mighty!
God in three Persons, blessed Trinity.

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