



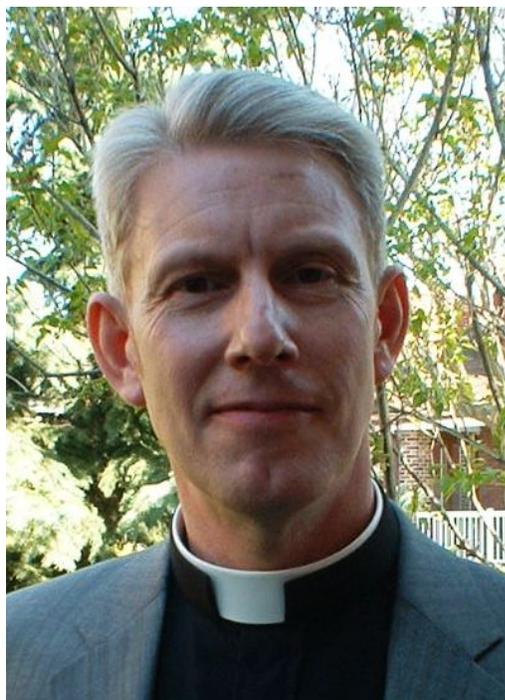
THE LAMP



"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119)

PBSC TORONTO BRANCH FALL EVENT SATURDAY, SEPTEMBER 10, 2016 St. Thomas's Church, 383 Huron St., Toronto

Topic: The Prayer Book and Me: An Unexpected Journey



Fr. Jeffrey Kennedy

Speaker: The Revd. Jeffrey Kennedy

Throughout a full vocation in parish ministry, Fr. Jeffrey Kennedy served within the Anglo-Catholic tradition. Most recently, he was Rector of St. Matthias Bellwoods (which was the first fully Anglo-Catholic parish in the diocese of Toronto), as well as Regional Dean of Parkdale.

After retiring in 2013, Fr. Kennedy began to feel drawn back to the more ancient and traditional words and liturgies of the Prayer Book. Unexpectedly, he is now enjoying an exploration of a familiar spirituality that was more present in his youth than in his decades of ministry. He will share his reflections on his current journey of learning, re-discovery and returning home. An experience of feeling bathed, healed, renewed and nourished.

*Parish services of Morning Prayer at 9:30 AM and Holy Communion at 10:00 AM
Refreshments and welcome at 10:30 AM, followed by the talk
All are welcome*

A NEW RECTOR FOR ST. OLAVE'S!

After many anxious months, it is a pleasure to report that St. Olave's has a new rector, the Revd. Robert Mitchell, who is just as strong a proponent of the BCP as his predecessor (the Revd. David Burrows) was! Below is the letter that Fr. Mitchell wrote to the parish when the appointment was announced. (Reprinted by permission.)

In June 28th 2016

June 28th, 2016

To the people of St Olave's,

Caroline and I are looking forward to meeting many of you this coming Sunday, July 3rd. We are excited about this new beginning and hope to meet as many people as possible in the coming weeks. We also hope that you will be able to attend the Induction service on July 28th, at 6:00 pm. Bishop Poole will preside at the service and my father, Archdeacon Larry Mitchell, will preach. A number of choristers and parishioners from St. Thomas's Church will be joining our own choir for the event, and I know some great entertainment is planned following the service.



St. Olave's possesses many positive attributes including a wonderful community, excellent education, worship and children's program, a commitment to high quality music, active outreach, a lovely building, and strong lay leadership. But perhaps the one thing that truly sets the parish apart from others is the commitment to the Book of Common Prayer. I want to tell you how pleased I am to continue this tradition and to explore new ways to make the most of this wonderful book. Using the Prayer Book is not just about a stylistic preference for one type of language over another, or one order of service over another. It is, as you know well, a way of life. It is an orientation that defines the rhythm of our common life together, our lives as individuals and families, and indeed, our very relationship with God. It is a specific way of praying, it is a unique way of living our faith, and it is a spiritual identity that is authentically ours.

It is my hope for St. Olave's that we will continue to grow into this way of life together and discover yet new ways in which our lives and our community can be enriched by the treasures of the Book of Common Prayer. I wish to see our worship reflect the spirit of the Prayer Book and make the most of its calendar. In this light, I've requested that the altar be moved back to its traditional position. I intend to celebrate Holy Communion facing the same direction as the congregation, which is the way our 1962 Prayer Book assumes the priest will stand. I also hope that we will observe as many of the Holy Days identified in the Prayer Book Calendar as practically possible, in order that we might experience the fullness of the Christian year together. A community that prays together regularly is a community that will thrive.

Thank you for inviting us into your midst. We ask for your patience as we learn new names, customs, and traditions. We invite your friendship as we learn, pray and grow together. And most of all, we ask for your prayers.

May God sanctify St. Olave's parish by his abiding presence. May he bless those who minister in holy things and enlighten the minds of his people more and more with the light of the everlasting Gospel. And may he increase in each of us his manifold gifts of grace, and make us all to be fruitful in good works.

Yours faithfully in Christ, Rob and Caroline Mitchell

THE CLASSICAL TEACHING ABOUT GOD, AND THE PRAYER BOOK AS A SPIRITUAL GUIDE

The following is a brief excerpt from the talks given by the Revd. Dr. David Smith at the PBSC Toronto Branch Lenten Quiet Day last spring.

... As for piety, the Prayer Book continues to provide a framework of enduring value. Prayer Book worship, always leading with Scripture and centred on Scripture, shows us that we always start with God, not with ourselves, not even with our own piety. Wanting to be more prayerful, more reverent, we do well, according to the Prayer Book scheme. But we frequently are shown that it is Scripture that tells us what prayerfulness and what reverence is. Prayer Book worship can never be a celebration of piety of whatever sort, it will always be a celebration of what God has done in Christ.

Prayer Book piety will always emphasize meditation on Scripture. Here is a definition of meditation from J.I. Packer:

“Meditation is the activity of calling to mind, and thinking over, and dwelling on, and applying to oneself, the various things that one knows about the works and ways and purposes and promises of God. It is an activity of holy thought, consciously performed in the presence of God, under the eye of God, by the help of God, as a means of communication with God. Its purpose is to clear one’s mental and spiritual vision of God, and let his truth make its full and proper impact on one’s mind and heart.”

Much of our practical thought is linear – it moves from one idea to another to another. Meditative thought keeps returning to the heart of a deep thought, so that our perception can get deeper. This should be what happens, or what starts to happen, in our worship. And if the starting point of our Christian walk, our self-offering, our prayers, our love of God and man, is what God has done, as revealed in Scripture, then it is obviously very important that what we take from Scripture should be as deep and as true as possible.

This obviously fits well with evangelical theology and it fits well with the founding fathers of Anglicanism. One thing that you will notice as you read Cranmer, Hooker, Lancelot Andrewes, George Herbert, is that they have obviously spent an enormous amount of time reading Scripture and reading it intelligently and meditatively. They know Scripture deeply and they know it broadly – they have a first-hand acquaintance with passages that would seem obscure to us. I started to realize this a long time ago, beginning to read Richard Hooker. He made an off-hand reference to the obedience to God of the angels and quoted the Lord’s Prayer – “thy will be done on earth as it is in heaven”. Like most of you, I must have repeated the Lord’s Prayer thousands of times but the image I have in mind when I say, “as it is in heaven” is rather vague. Hooker clearly saw the host of angels obeying God, and that is not just because he was a learned man and a great thinker – it’s because he thought about the words meditatively.

These great Anglicans meditated on Scripture. And what about us? It is not true to say that you have to be a specialist to be able to read Scripture properly. Some of the most fruitful Biblical scholarship that I read is basically finding Old Testament patterns and echoes in familiar New Testament passages and thus deepening the understanding of what was in the authors’ minds when they wrote. These are matters anyone can make headway with. And when there is specialized knowledge required, there has never been so much clear, helpful material available to explain it to us. Much more is available than there are people to avail themselves of it, especially in our church. My impression is that large parts of our church have shut down when it comes to the hearing of Scripture. Lots of Scripture is read in our services, but the level of engagement with it and desire to find out what it means on its own terms is not high. If lay people do not read Scripture intelligently and meditatively then clergy face an up-hill battle in trying to proclaim it that way.

ONTARIO REGIONAL CYCLE OF PRAYER, OCTOBER-DECEMBER

(Over the coming months, please remember the following parishes in your prayers. You might consider using for this purpose one of Prayer #8 or #9, found on pages 43 and 44 of the Book of Common Prayer, or the prayer "For the Parish" found on page 736.)

OCT.	2	<i>Trinity XIX</i>	St. George's Memorial Church, Oshawa
	9	<i>Trinity XX</i>	Christ Church, Bobcaygeon
	16	<i>Trinity XXI</i>	St. Luke's, Broughdale and St. George's, London
	23	<i>Trinity XXII</i>	St. Clement's Church, Toronto
	30	<i>Trinity XXIII</i>	Grace Church-on-the-Hill, Toronto
NOV.	6	<i>Trinity XXIV</i>	St. George's and St. James' Churches, Guelph
	13	<i>Trinity XXV</i>	St. Bride's Church, Mississauga
	20	<i>Next Before Advent</i>	Christ Church and St. Joseph's Church, Brampton
	27	<i>Advent I</i>	St. John's Church and Trinity Church, Cambridge
DEC.	4	<i>Advent II</i>	St. Martin-in-the-Fields, Toronto
	11	<i>Advent III</i>	St. James' Church, Fairmount
	18	<i>Advent IV</i>	St. John the Evangelist's Church, Elora
	25	<i>Christmas Day</i>	All parishes of PBSC members

The Prayer Book Society of Canada was founded in 1986 by Anglicans who were alarmed at the erosion of classical Anglican doctrine, worship and spirituality that was proceeding alongside the adoption of new liturgies. The Society's aim is briefly to support the continuing use of the Prayer Book for all who value it as their preferred medium of worship, preserving as it does faithfulness to Holy Scripture and adherence to the orthodox Anglican doctrine of the Christian faith. The Mission Statement of the Society, adopted in 1995, is: "To promote the understanding and use of the Book of Common Prayer as a scriptural system of nurture for life in Christ".

The Society operates on two levels: the national level and the branch level. The National Council is responsible for setting policy and direction for the Society, and for overseeing activities with a national scope. All branch presidents are *ex officio* members of the National Council. The branches are individually responsible for organizing local activities and initiatives in their own geographical areas, in support of the aims and objectives of the Society.

The Ontario Council of PBSC Branches is an informal coalition of branches in southern Ontario, formed in 1994. It serves as a forum for the planning of joint activities, and provides a network of support for the branches. It publishes this newsmagazine, "**The Lamp**", which appears in the months of March, September and December. Opinions expressed in these pages are not necessarily those of the Society as a whole. Contributions of articles and news items are welcome, and should be sent to the editor (see opposite).

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