



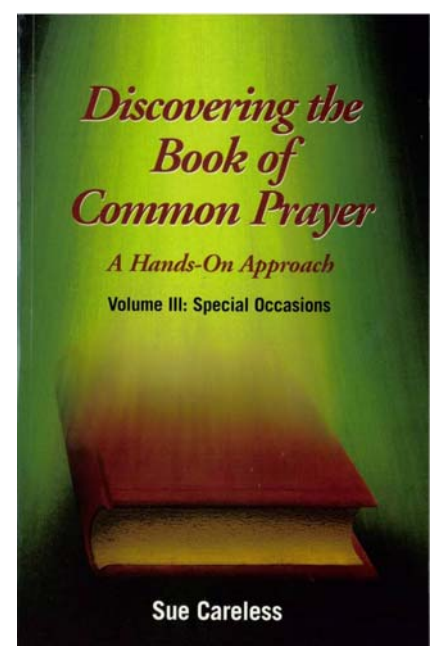
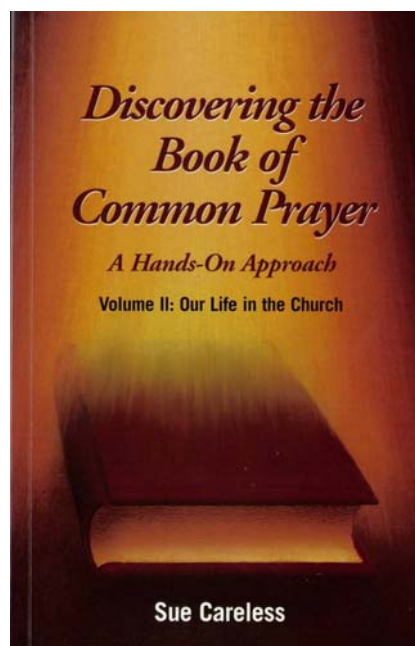
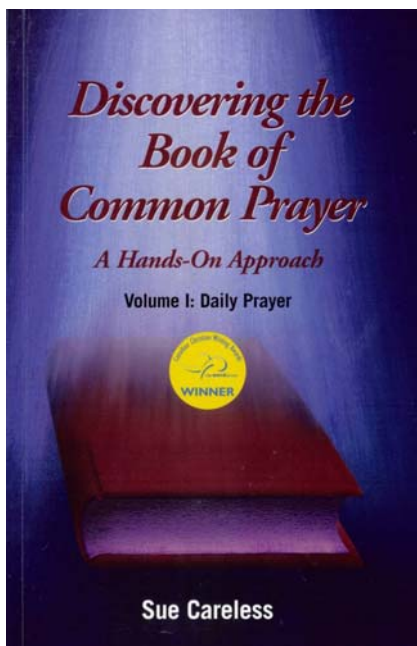
THE LAMP



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

“DISCOVERING THE BOOK OF COMMON PRAYER - A HANDS-ON APPROACH”

Fresh stocks of all three volumes now available!



Volume I (“Daily Prayer”), winner of a prestigious Word Guild Canadian Writing Award in 2004, is now in its third printing! Volume II (“Our Life in the Church”) and Volume III (“Special Occasions”) are also still freely available. In Toronto they may be purchased from the Anglican Book Centre, 80 Hayden St. (416-924-1332) or from Crux Books located at Wycliffe College, 5 Hoskin Ave. (416-599-2749). Retail prices for the three books remain unchanged at \$19.98, \$22.95 and \$24.95 respectively. Great for Christmas gifts!



Author Sue Careless

SACRED VISION – THE PRAYER BOOK ANNIVERSARY

(2012 will be the 350th anniversary of the 1662 English Book of Common Prayer, as well as the 50th anniversary of our Canadian 1962 version. The following article, by the Revd. Andrew Hawes, a priest in the Church of England, is reprinted by permission from the October 2011 issue of the journal “New Directions”.)

Next year will see the 350th anniversary of the 1662 Book of Common Prayer. The highlight of the celebrations will be a service of Evening Prayer on Wednesday 2 May at 5 PM in St. Paul’s Cathedral. In addition, the Prayer Book Society has commissioned an exhibition which will be hosted by most cathedrals and will publish a booklet to celebrate the contribution of the Book of Common Prayer to our national life. Next year will be an opportunity for both individuals and parishes to think again about their attitude to and their use of the Prayer Book.

Treasury of prayer

This is an overdue exercise for many. In all the changes and chances of life in the Church of England the Prayer Book has remained “the deposited book”. It remains the touchstone of doctrine, liturgy and order; it is the source of and sets the limits to our “Anglican Patrimony”. Despite the woeful ignorance of many clergy (the result of deliberate policy on the part of most training courses and colleges) it still is the treasury of prayer and a lifelong companion to many laity.

There is the “Prayer Book Myth” and it is not my intention to deny it. The “Prayer Book Myth” tells the story of a universally accepted and much-loved book that bound the English nation together and was the bedrock of the one building that was church and society in English life. This was the lofty vision of the Prayer Book, but despite all the legal measures in place that favoured uniformity, the reality fell far short. Nevertheless, it was the Prayer Book that gave common prayer to a nation that had become fatally divided over religion.

Continuity

The rejection of the Prayer Book as a source of common life has in no small part contributed to the present unhappy state of the Church of England. The Prayer Book also provided continuity, it gave voice to the praise and prayer of the English from “one generation to another”. The Prayer Book “to things eternal looked” and made a deliberate effort to place political correctness outside the prayer and worship of the Church. It

achieved this without any loss of conviction proclaimed in strong, clear creedal statements.

There is no denying the essential contribution of the Prayer Book to Anglican spirituality and the insights and theological method which make up our “Anglican Patrimony”. I would suggest that this contribution has six major themes. The first is a vision for unity. Arising out of the tragedy of the English Civil War and the repression of the Protectorate the Prayer Book looks to be a vehicle for community and communion, and looks for this in the call to unity of Christ the Lord. The primacy of unity is the source of the “via media”; it is also the cause for the second “theme” of the Prayer Book which is penitence.

Personal yet corporate

The prayers of the General Confessions in the Prayer Book are among the most beautiful in terms of language, but they have the genius of being at the same time profoundly personal and yet corporate. The Prayer Book liturgies are unique in their frequent expression of penitence. The Prayer Book leads a community in an ever-deepening need for God, a spiritual poverty which, as the Beatitudes teach us, is the key to the Kingdom. Related to penitence is the third theme of intercession. The father of Catholic renewal, John Keble, often exhorted clergy and people not to forgo the prayers for state and church which have prominence in the Prayer Book offices. Here the vision and hope of a nation united in faith and bound by religious practice is taken up in a drumbeat of prayer every morning and evening and at every Eucharist. Add to this the Litany (the first liturgical text in English), and in the prayers and thanksgivings for all sorts and conditions of men, individuals and parishes were given tools for the task of intercession, a task which itself is a source of unity.

The fourth theme of the Prayer Book is praise. The most striking example of the note of praise that resounds in the Prayer Book is the *Te Deum* which becomes part of the daily prayer of the church (not just reserved for Sundays or feasts).

Centrality of Scripture

The fifth theme is the centrality of Holy Scripture. The lectionary of the Book of Common Prayer deliberately liberates the Bible from all liturgical constraints. It is given whole and without dilution. The Prayer Book creates a liturgical setting where the Word stands over

and under all things. Finally, the Book of Common Prayer is Eucharistic. The Eucharist stands at the heart of the Prayer Book and the hope was that it would stand at the heart of every English community.

There are some clergy who have been taught that the Prayer Book rite is “deficient” and even “not a Eucharist”. Space does not allow for a thorough

destruction of these particular claims, but my own view is “if it was good enough for Pusey, Keble and Edward King, it’s good enough for me!” I am sure many readers of this journal will join with me in wishing the anniversary God’s speed and hoping and praying that next year will mark a new beginning for the Prayer Book in our common life.



ANGLICAN ESSAY COMPETITION FOR YOUNG CANADIANS

\$4,750 available in prizes!

In celebration of the 350th anniversary of the 1662 Book of Common Prayer and of the 50th anniversary of the 1962 Book of Common Prayer (Canada) in 2012, an essay competition is announced with the intention of raising the interest in and use of the *Book of Common Prayer* amongst Canadians aged 17-30. The competition is sponsored by the Prayer Book Society of Canada, Ottawa Branch.

Prizes of \$2,500, \$1,500 and \$750 are being offered for the best essays of approximately 3,000 words on the following topic: “Discuss the relevance of the *Book of Common Prayer* in the 21st century (in the light of two given quotations)”. Competition details, and a list of suggested reference books, are available from the addresses below.

The essays, to be submitted in e-mail format, will be judged by a jury of three eminent Canadian Anglican theologians. The closing date for applications is **June 30, 2012**, and the prizes will be awarded by December 31, 2012. Essays may be written in either English or French.

Further information, and a complete statement of the Terms of Reference for this competition, are available. Interested candidates or teachers are urged to contact:

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fbmacdonnell@sympatico.ca
613-726-7984

OR

Revd. Dr. Ronald Hunt
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613-283-0740



ONTARIO REGIONAL CYCLE OF PRAYER, JANUARY-MARCH

(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.)

JAN.	1	<i>Christmas I</i>	St. Paul's Church (Bloor St.), Toronto
	8	<i>Epiphany I</i>	St. John the Evangelist's Church, Elora
	15	<i>Epiphany II</i>	St. Mark's Church, Niagara-on-the-Lake
	22	<i>Epiphany III</i>	Church of the Resurrection, Toronto
	29	<i>Epiphany IV</i>	Little Trinity Church, Toronto
FEB.	5	<i>Septuagesima</i>	St. Joseph of Nazareth's Church, Brampton
	12	<i>Sexagesima</i>	St. Luke's Church, Brantford
	19	<i>Quinquagesima</i>	St. Thomas's Church, Toronto
	26	<i>Lent I</i>	St. Barnabas' Church, St. Catharines
MAR.	4	<i>Lent II</i>	St. George's Church, Windsor
	11	<i>Lent III</i>	St. John the Evangelist's Church, Port Hope
	18	<i>Lent IV</i>	St. John's Church, North Bay
	25	<i>Lent V</i>	St. George's Church, London

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 quarterly in the months of March, June, 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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