



THE LAMP



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

“BACK TO THE ANGLICAN FUTURE”

The Toronto Congress 1963 and the Future of Global Communion

This was the intriguing title of a day-long conference that was held at Wycliffe College, Toronto, on September 18th. The preamble to the conference stated, “Fifty years ago, the Toronto Anglican Congress marked the coming of age of Anglicanism as a global communion. The years that followed, including the recent period of turmoil, have posed the challenge of working out of the meaning of ‘mutual responsibility and interdependence in the Body of Christ’.” The aim of the conference was to think through this theme in light of contemporary questions; the Covenant, the status of the instruments of unity, the role of provinces and dioceses, and the nature of reconciliation.

The original Toronto Anglican Congress in 1963 lasted ten days and involved 2,000 participants from around the world. This conference, although a much more modest affair, still drew over 180 participants and featured an impressive array of global Anglican leaders as speakers, including the Most Rev. Eliud Wabukala, Primate of Kenya and a graduate of Wycliffe College; the Most Rev. Mounser Anis, Primate of Egypt and the Middle East; the Most Rev. Bernard Ntahoturi, Archbishop of Burundi; the Most Rev. Ian Ernest, Primate of the Indian Ocean; the Rt. Rev. Dr. Josiah Idowu-Fearon, Bishop of Kaduna, Nigeria; the Rt. Revd. Stephen Andrews, Bishop of Algoma; the Rev. Canon Dr. George Sumner, Principal of Wycliffe College; and the Rev. Dr. Ephraim Radner, Professor of Historical Theology, Wycliffe College. The Archbishop of Canterbury, the Most Rev. Justin Welby, addressed the conference via Skype.



Wycliffe College

As Sue Careless reported in the *Anglican Planet*, Dr. Radner commented, “Until 1950, all Anglican bishops were either British or American. And the British all went to the same two schools”. By 1963 the imperial British church was “long over” and the American imperial church was, he said, “short-lived”. As national churches, “we cannot be autonomous, sovereign states”, warned Radner. “Conflict is not something that God wants, but that he uses.”

The participating primates and bishops issued a statement at the end of the conference, which is reproduced on page 2.

Greetings to the Faithful of the Anglican Communion and All our Friends in Christ From Primates and Bishops of the Anglican Communion

*Tuesday, September 24, 2013
Toronto, Canada*

We write to you from a conference in Toronto, Canada, celebrating the 50th anniversary of the 1963 Pan-Anglican Congress held here. We are Primates and bishops representing the Anglican Global South, including the chairmen of the Global South Primates' Steering Committee, Council of Anglican Provinces of Africa (CAPA), and Global Anglican Future Conference (GAFCON).

We thank Wycliffe College and her friends for hosting us. We have heard talks recollecting our Anglican legacy from this 1963 Congress, and gave thanks in worship and fellowship for the astonishing missionary growth to which the congress both called and pointed us. In the midst of our gathering, we were blessed by a live address from the Archbishop of Canterbury, Justin Welby, commenting on the Congress theme of Mutual Responsibility and Interdependence in the Body of Christ.

We commend the calls we received in the conference talks, which included:

- Taking the risk of personal evangelism
- Being honest about the structural challenges facing our Communion
- The necessity of truth-telling in our Christian vocation of reconciliation as a Communion
- Programmatic proposals for renewing the Instruments of Communion
- The importance of committed assurances for preserving the faith and witness of traditional Anglicans in North America
- Support and expansion of theological education in areas of rapid growth in the Global South

Our final talk inspired us to a revival of the missionary spirit of the Toronto Congress. In this spirit, we lay before you the following:

- Communion is a missionary movement: as Stephen Bayne said at the time, our common goal is to plant the Gospel “in every place of the world”.
- Mutual Responsibility and Interdependence (MRI) remains a compelling calling for today.
- We need renewal of the structures of the Communion so as to reflect the tremendous growth of the Church in the last 50 years in the Global South. As the Congress noted regarding the fact of mission: “The form of the Church must reflect this”.
- We must reclaim and strengthen Anglicanism’s conciliar character in these structures and in our decision-making, as MRI assumed.
- We are open to a fresh articulation of an Anglican Covenant and commend the role it can have in the renewal of our Communion, and we believe that we ourselves can have a constructive role to play in leading in this.

We ask that our Communion consider our offering and our desire to be faithful in it to the vision laid out not only 50 years ago at the Toronto Congress, but for many years before in our common life.

Finally, please know that we rejoice that Jesus is the center of our unity, amidst all our hopes and struggles. “We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. We write this to make our joy complete.” (1 Jn. 1:3-4)

C. S. LEWIS: HEAR HIM ROAR!

(This article comes from the website of “Episcopalians for Traditional Faith” www.etf1928.org. On November 22nd, in the Poets’ Corner of Westminster Abbey, a memorial stone was dedicated to commemorate the life and work of C.S. Lewis on the 50th anniversary of his death.)

Where were you on November 22, 1963? Many of us recall in detail what we were doing when we were stopped in our tracks by the news that President John F. Kennedy had been assassinated. Fifty years later, relatively few of us know that on that same day one of the most influential Christian thinkers and writers of the 20th century quietly passed away. His death was so overshadowed by the tragic news from Dallas that he received little notice in the media.

Clive Staples Lewis (1898-1963), known to friends and family as “Jack”, wrote more than 50 books for all ages. Like all great classics, Lewis’s books continue to attract additional followers with each passing year. Translated into more than 30 languages and adapted to print, video, and digital media, his works have become accessible to audiences in every corner of the globe.

His 1950 book *The Lion, the Witch, and the Wardrobe*, in the *Chronicles of Narnia* series, has captivated a new generation of admirers through reprints and movie adaptations, the most recent in 2005. It was the best-selling DVD in North America in 2006.

The movie *Shadowlands*, released in the United States on Christmas 1993, with Sir Anthony Hopkins in the role of Lewis, had audiences weeping at the poignant love story of the reserved Oxford don and the spunky American Joy Davidman Gresham who became his wife. After Joy’s death, Lewis raised her son Douglas as his stepson. Douglas remembers Lewis as “a very kind, humorous man”.

During World War II, C.S. Lewis gave a series of talks about Christianity on BBC radio, and later he brought these out as his book *Mere Christianity* (1952). This past summer, the book, which has sold millions of copies worldwide, appeared in the No. 1 spot on the Wall Street Journal Best-Seller List in the e-books category. An official Facebook page is dedicated to Lewis, as are countless clubs and societies.

Lewis’s universal appeal is based on his assessment of “all sorts and conditions of men”, rendered with

astounding clarity. He offers answers, or at least suggestions, to our most vexatious questions. Always thought-provoking, often entertaining, he brings a Christian sensibility to his writings about our relationship to God.

On altering religion to conform with popular opinion, he bares the tooth of wit: “A man who first tried to guess ‘what the public wants’, and then preached that as Christianity because the public wants it, would be a pretty mixture of fool and knave.” (*Letters to Malcolm: Chiefly on Prayer*)

As the Christmas season approaches, heralded by online pop-up ads whipping consumers into a lather – “XX shopping days until Christmas!” – Lewis casts a skeptical eye on the feverish one-upmanship of gift-giving and card-sending. In “Xmas and Christmas: A Lost Chapter from Herodotus”, Lewis describes a seasonal brouhaha orchestrated by a fictional race in Niatirb (“Britain” backwards), “in honor of a god they do not believe in”:

“In the middle of winter when fogs and rains most abound, (the Niatirbians) have a great festival called Exmas, and for 50 days they prepare for it ... This fifty days of preparation is called in their barbarian speech the *Exmas Rush*.

“... When the day of the festival comes, most of the citizens, being exhausted from the (frenzies of the) Rush, lie in bed till noon. But in the evening they eat five times as much as on other days, and crowning themselves with crowns of paper, they become intoxicated. And on the day after Exmas, they are very grave, being internally disordered by the supper and the drinking and the reckoning of how much they have spent on gifts and on the wine.

“(Now a) few among the Niatirbians have also a festival, separate and to themselves, called Crissmas, which is on the same day as Exmas. And those who keep Crissmas, doing the opposite to the majority of Niatirbians, rise early on that day with shining faces and go before sunrise to certain temples where they partake of a sacred feast ...”

In contrast to the annual racket, the true meaning of Christmas is expressed by Lewis in one compelling sentence: “The Son of God became a man to enable men to become the sons of God.” (*Mere Christianity*)

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.	5	<i>Christmas II</i>	St. John the Evangelist's Church, Elora
	12	<i>Epiphany I</i>	St. Mark's Church, Niagara-on-the-Lake
	19	<i>Epiphany II</i>	Church of the Resurrection, Toronto
	26	<i>Epiphany III</i>	Little Trinity Church, Toronto
FEB.	2	<i>Presentation</i>	St. Luke's Church, Brantford
	9	<i>Epiphany V</i>	St. Barnabas' Church, St. Catharines
	16	<i>Septuagesima</i>	St. George's Church, Windsor
MAR.	23	<i>Sexagesima</i>	St. John the Evangelist's Church, Port Hope
	2	<i>Quinquagesima</i>	St. John's Church, North Bay
	9	<i>Lent I</i>	St. Thomas's Church, Toronto
	16	<i>Lent II</i>	St. George's Church, London
	23	<i>Lent III</i>	St. Olave's Church, Toronto
	30	<i>Lent IV</i>	St. Paul's Church, Kanyengeh (Six Nations Reserve)

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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