



THE LAMP



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

PBSC TORONTO BRANCH LENTEN QUIET DAY SATURDAY, MARCH 22, 2014

Theme: The Psalter: The Perennial Expression of the Mind of Christ

Leader: The Revd. Dr. Walter Hannam

A native of Nova Scotia's Annapolis Valley, the Revd. Dr. Walter Hannam held the chair of Theology and Anglican Studies at the College of Emmanuel and St. Chad in Saskatoon, Saskatchewan for seven years before his appointment as Associate Priest at St. James' Cathedral and Vicar of St Bartholomew's Church, Regent Park. He holds degrees from the University of King's College (B.A. in Classics and Philosophy), Dalhousie University (M.A. in Classical and Patristic Philosophy), and Boston College (Ph.D. Theology). He was made deacon and ordained to the priesthood in the Diocese of Saskatchewan, where he served as Chaplain of St Mary's Church, Prince Albert; he also served as Honorary Assistant at All Saints' Parish in the Diocese of Saskatoon. Dr. Hannam is married to Sarah, a professional librarian.

Schedule for the day:

9:30 AM	Morning Prayer (parish service)
10:00 AM	Holy Communion (parish service)
10:30 AM	Coffee and welcome
10:45 AM	<i>First talk: Some Theological Presuppositions of Praying the Psalter</i>
11:30 AM	Period of silent reflection
12:15 PM	Lunch
1:00 PM	<i>Second talk: Christ is One: The Whole Christ – the Head of the Church and of His Body</i>
1:45 PM	Period of silent reflection
2:30 PM	Coffee break
2:45 PM	<i>Third talk: "As If Our Own Songs": The Psalter As the Mirror of the Soul and the Means of Our Spiritual Transformation</i>
3:30 PM	Wrap-up
4:00 PM	Evening Prayer



Revd. Dr. Walter Hannam

The Quiet Day will be held at **St. Thomas's Church, 383 Huron Street, Toronto**. St. Thomas's is located a short walk south of Bloor Street, midway between the St. George and Spadina subway stops. A voluntary contribution of \$10 is suggested to cover lunch and refreshment breaks, but you are welcome to pay what you can. Please notify Diana Versegby (416-739-4422) if you intend to come, if possible by March 15 in order to help us plan for the catering.

SECOND MEANINGS IN THE PSALMS

(In preparation for the Toronto Branch Lenten Quiet Day, we reprint here an excerpt from C.S. Lewis' book "Reflections on the Psalms".)

Two figures meet us in the Psalms, that of the sufferer and that of the conquering and liberating King. In psalms 13, 22, 55 or 102 we have the Sufferer; in 2 or 72, the King. The Sufferer was, I think, by this time generally identified with (and may sometimes have originally been identified as) the whole nation, Israel itself (they would have said, "himself"). The King was the successor of David, the coming Messiah. Our Lord identified Himself with both these characters

Interpretations which were already established in the New Testament naturally have a special claim on our attention. We find in our Prayer Book that Psalm 110 is one of those appointed for Christmas Day. We may at first be surprised by this. There is nothing in it about peace and goodwill, nothing remotely suggestive of the stable at Bethlehem. It seems to have been originally either a coronation ode for a new king, promising conquest and empire, or a poem addressed to some king on the eve of war, promising victory. It is full of threats. The "rod" of the king's power is to go forth from Jerusalem, foreign kings are to be wounded, battlefields to be covered with carnage, skulls cracked. The note is not "Peace and goodwill", but "Beware. He's coming."

Two things attach it to Christ with an authority far beyond that of the Prayer Book. The first of course is that He Himself did so; He is the "Lord" whom David calls "my Lord". The second is the reference to Melchizedek. The identification of this very mysterious person as a symbol or prophecy of Christ is made in

Hebrews 7 ... We should be vividly aware that his unrelated, unaccounted for appearance sets him strangely apart from the texture of the surrounding narrative. He comes from nowhere, blesses in the name of the "most high God, possessor of heaven and earth", and utterly disappears. This gives him the effect of belonging, if not to the Other World, at any rate to *another* world; other than the story of Abraham in general. He assumes without question, as the writer of Hebrews saw, a superiority over Abraham which Abraham accepts. He is an august, a "numinous" figure. What the re-teller, or last re-teller, of Genesis would have said if we asked him why he brought this episode in or whom he had got it from, I do not know. I think, as I have explained, that a pressure from God lay upon these tellings and re-tellings. And one effect which the episode of Melchizedek was to have is quite clear. It puts in, with unforgettable impressiveness, the idea of a priesthood, not pagan but a priesthood to the one God, far earlier than the Jewish priesthood which descends from Aaron, independent of the call to Abraham, somehow superior to Abraham's vocation. And this older, pre-Judaic priesthood is united with royalty; Melchizedek is a priest-king. In some communities priest-kings were normal, but not in Israel. It is thus simply a fact that Melchizedek resembles (in his peculiar way he is the only Old Testament character who resembles) Christ Himself. For He, like Melchizedek, claims to be a priest, though not of the priestly tribe, and also King. Melchizedek really does point to Him; and so of course does the hero of Psalm 110 who is a king and also has the same sort of priesthood.

The assignment of Psalm 68 to Whitsunday has some obvious reasons, even at a first reading. Verse 8, "The

UPCOMING STUDY SERIES AT THE CHURCH OF THE GOOD SHEPHERD, TORONTO

The Revd. Dr. Schuyler Brown has led several study series in past years. Those in 2011 and 2012 were on the life of Archbishop Thomas Cranmer and on John Henry Newman respectively. In 2013 the series looked at Bishop Stephen Neill's book *Anglicanism*.

This year's series will be on "The Art of the Prayer Book". It will be based on John N. Wall's book *Transformations of the Word* (University of Georgia Press, 1988). Participants will meet at the Church of the Good Shepherd on the four Tuesday evenings in May (the 6th, 13th, 20th, and 27th), from 7 p.m. until 9. For those who wish to stay, the evening will conclude with Compline. The church is located at 1149 Weston Road. For further information, call the parish office at 416-766-1887.

earth shook and the heavens dropped at the presence of God, even as Sinai also was moved”, was, no doubt, for the original writer a reference to the miracles mentioned in Exodus, and thus foreshadows that very different descent of God which came with the tongues of fire ...

But I think the real New Testament authority for assigning this Psalm to Whitsunday appears in Verse 18: in the Prayer Book, “Thou art gone up on high, thou hast led captivity captive, and received gifts for men”.

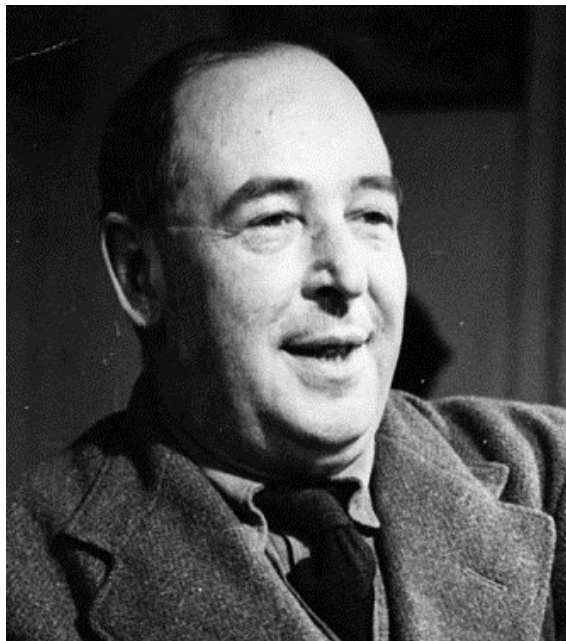
According to the scholars the Hebrew text here means that God, with the armies of Israel as his agents, had taken huge masses of prisoners and received “gifts” (booty or tribute) from men. St. Paul, however (Ephesians 4:8) quotes a different reading: “When He ascended up on high He led captivity captive and gave gifts to men”. This must be the passage which first associated the Psalm with the

coming of the Holy Ghost, for St. Paul is there speaking of the gifts of the Spirit (4-7), and stressing the fact that they come after the Ascension. After ascending, as a result of ascending, Christ gives these gifts to men, or receives these gifts (notice how the Prayer Book version will now do well enough) from His Father “for men”, for the use of men, in order to transmit them to men. And this relation between the Ascension and the coming of the Spirit is of course in full accordance with Our Lord’s own words, “It is expedient for you that I go away, for if I go not away the Comforter will not come unto you” (John 16:7); as if the one were somehow impossible without the other, as if the Ascension, the withdrawal from the space-time in which our present senses operate, of the incarnate God, were the necessary condition of God’s presence in another mode. There is a mystery here that I will not even attempt to sound.

The choice of Psalm 8 for Ascension Day again depends on an interpretation found in the New Testament. In its literal sense this short, exquisite lyric is simplicity itself – an expression of wonder at man and man’s place in Nature (there is a chorus in Sophocles not unlike it) and therefore at God who appointed it. God is wonderful both as champion or “judge” and as Creator. When one looks up at the sky, and all the stars which are His work, it seems strange that He should be concerned at all with such things as man. Yet in fact, though He has made us

inferior to the celestial beings, He has, down here on earth, given us extraordinary honour – made us lords of all the other creatures. But to the writer of Hebrews (2:6-9), this suggested something which we, of ourselves, would never have thought of. The Psalmist said “Thou hast put all things in subjection under his (man’s) feet”. The Christian writer observes that, in the actual state of the universe, this is not strictly true. Man is often killed, and still more often defeated, by beasts, poisonous vegetables, weather, earthquakes, etc. It would seem to us merely perverse and captious thus to take a poetic expression as if it were intended for a scientific universal. We can get nearest to the point of view if we imagine the commentator arguing not (as I think he actually does) “Since this is not true of the present, and since all the scriptures must be true, the

statement must really refer to the future”, but rather, “This is of course true in the poetic sense which the poet intended; but how if it were far truer than he knew?” This will lead us, by a route that is easier for our habits of mind, to what he thinks the real meaning – or should I say the “over-meaning”, the new weight laid upon the poet’s words. Christ has ascended into Heaven. And in due time all things, quite strictly all, will be subjected to Him. It is He who having been made (for a while) “lower than the angels” will become the conqueror and ruler of all things, including death and (death’s patron) the devil.



C.S. Lewis

To most of us this will seem a wire-drawn allegory. But it is the very same which St. Paul obviously has in mind in 1 Corinthians 15:20-28. This, with the passage in Hebrews, makes it pretty certain that the interpretation was established in the earliest Christian tradition. It may even descend from Our Lord. There was, after all, no description of Himself which He delighted in more than the “Son of Man”, and of course, just as “daughter of Babylon” means Babylon, so “Son of Man” means Man, the Man, the archetypal Man, in whose suffering, resurrection, and victories all men (unless they refuse) can share.

ONTARIO REGIONAL CYCLE OF PRAYER, APRIL-JUNE

(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.)

APR.	6	<i>Lent V</i>	St. John's Church, Peterborough
	13	<i>Palm Sunday</i>	St. George's Church, Hamilton
	20	<i>Easter</i>	Parishes of PBSC members outside of Ontario
	27	<i>Easter I</i>	St. Mary's Church, Walkerville (Windsor)
MAY	4	<i>Easter II</i>	St. Luke's Church, Broughdale (London)
	11	<i>Easter III</i>	St. John's Church, Woodhouse (Simcoe)
	18	<i>Easter IV</i>	St. Paul's Church, Port Dover
	25	<i>Rogation</i>	St. Bartholomew's Church, Toronto
JUNE	1	<i>After Ascension</i>	St. James Church, Humber Bay (Toronto)
	8	<i>Whitsunday</i>	Parishes in the ACNA
	15	<i>Trinity Sunday</i>	Christ Church, Deer Park (Toronto)
	22	<i>Trinity I</i>	St. Brice's Church, North Bay
	29	<i>Sts. Peter and Paul</i>	St. Paul's Church, Dunnville

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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