



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 21, 2009

Reflections on the Seven Last Words from the Cross

***Leader: The Revd. Robert Mitchell
Associate Priest, St. Thomas's Church, Toronto***

Robert Mitchell is the son of an Anglican priest, and grew up in Saskatoon. After studying theology at Wycliffe College; he was ordained deacon in 2002, and was priested later in the same year. His first position was as Assistant Curate at All Saints', Peterborough, where he served simultaneously as Priest-in-Charge of the Parish of Bridgenorth and Emily. In 2004 he was appointed Incumbent of the Parish of Churchill and Cookstown, and in 2008 he accepted the position of Associate Priest at St. Thomas's Church, Toronto. His wife is a young French Canadian woman, Caroline Audet; they were married in 2003.

Fr. Mitchell writes: "The Gospels allow us to hear time and time again the last words of Jesus as he hung upon the cruel cross. Holy Scripture provides us with the opportunity to pause and savor Jesus' final utterances, probing them for their numerous layers of meaning. Lent is an appropriate time to allow Jesus' final words to speak to us again, challenging, comforting and inspiring us. In them we find inexhaustible meaning, helping us prepare for Easter and for daily life."

Schedule for the day:

9:30 AM	Morning Prayer
10:00 AM	Holy Communion
10:30 AM	Coffee and welcome
10:45 AM	<i>First talk: introduction; "Father, forgive them for they know not what they do"; "Today shalt thou be with me in Paradise"</i>
11:30 AM	Period of silent reflection
12:15 PM	Lunch
1:15 PM	<i>Second talk: "Woman, behold thy son; Behold thy mother"; "My God, my God, why has thou forsaken me?"; "I thirst".</i>
2:00 PM	Period of silent reflection
2:45 PM	Coffee break
3:00 PM	<i>Third talk: "It is finished"; "Into thy hands I commend my spirit"; conclusion.</i>
3:45 PM	Wrap-up
4:00 PM	Evening Prayer



Revd. Robert Mitchell

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 \$5.00 (or pay what you can) is requested to cover lunch and breaks. Please notify Diana Versegby (416-739-4422) if you plan to attend.

The Cranmer Conference 2009

“Stirred, Not Shaken”

*A weekend conference for young adults aged 19-29
May 22-24, 2009 at St. Paul’s Church, Dunnville
Website: www.cranmer.ca*

Highlights of the schedule:

Friday, May 22

- 5:00 PM Informal dinner
6:00 PM **Session #1:** “The Problem of Divine Sovereignty and Free Will: Augustine and Pelagius”
7:00 PM Opening Choral Evensong with “Canticum Novum”, Schola of the Gregorian Institute of Canada
8:30 PM Wine and Cheese Reception
9:30 PM **Session #2:** “A Return to Augustine: Luther’s Debate with Erasmus”
11:30 PM Candlelight choral Compline

Saturday, May 23

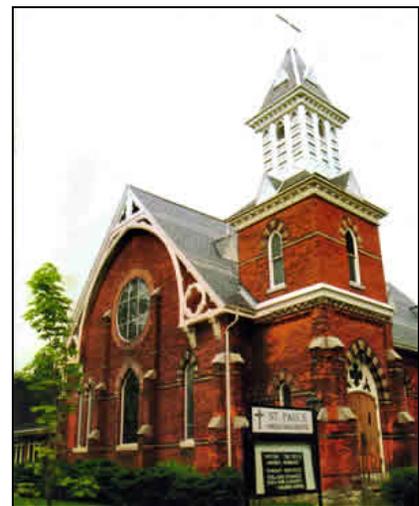
- 8:00 AM Breakfast
9:00 AM Mattins followed by informal time
10:30 AM **Session #3:** “The Triumph of Semi-Pelagianism in the Middle Ages: John Cassian to *Devotio Moderna*”
12:00 Midday prayers and outing to Christ Church, Port Midland
2:30 PM **Session #4:** Lecture on, and singing of, the Great Litany
5:30 PM **Session #5:** “Grace and Free Will in the Book of Common Prayer, the 39 Articles and the Book of Homilies”
6:30 PM Banquet, with address by Ms. Sue Careless
8:30 PM The Cranmer Ball (Salsa dancing)

Sunday, May 24

- 9:00 AM Breakfast
9:30 AM Choral Eucharist with the congregation of St. Paul’s; final summation by Dr. Thorne.
12:00 Lunch with final blessing and closing



*Main Conference Speaker:
The Revd. Gary Thorne
Chaplain, King’s College, Halifax*



St. Paul’s Church, Dunnville

The cost of the weekend is a mere \$50; \$20 for the banquet only. For more information, see the website, or contact the registrar, Mr. Walter Raybould at wraybould@cogeco.ca. (Note: Those over 29 are welcome to attend parts of the conference as observers. Accommodation is hostel-style on air mattresses for the 19-29-year-olds; older participants are asked to find their own accommodation.)

GRAND VALLEY BRANCH SPRING RETREAT

Date: Friday, May 1 - Saturday May 2, 2009
Leader: Revd. John Smith, St. George's Church, Hamilton
Location: Crabapple Creek Bed & Breakfast, Port Dover
(County Road #5 just north of St. John's Road)
Cost \$20.00 per person (includes breakfast and lunch)

The event begins on Friday evening; registration opens at 7:00 PM. It continues on Saturday from 8:00 AM to 3:00 PM. A service of Holy Communion is planned.

For further information, please phone Grand Valley branch chairman Brian Munro at 519 756 3053, or Emily Molewyk at 519 583 1901. Or contact Brian via e-mail, at brian.a.munro@rogers.com.



Crabapple Creek Bed & Breakfast

ST. MICHAEL'S YOUTH CONFERENCE REUNION

The annual reunion of St. Michael's Youth Conference alumni and staff was held at St. Olave's Church, Toronto, on February 7-8. The event began with breakfast and Morning Prayer, followed by a mini-course on Holy Matrimony. A visit from a professional juggler, who gave an impromptu show and then a hands-on juggling lesson, enlivened the morning. Next the participants headed downtown to take in the Winterfest preparations in Nathan Phillips Square, and enjoyed a lunch of Chinese fast food at a Chinatown mall. The afternoon was spent wandering the Kensington market in search of bargains in vintage clothes and other curiosities. A lasagna supper followed back at St. Olave's, and an evening of chilling out, while two of the participants, Julia Meadows from Toronto and Larissa Roechner from Hamilton, accompanied the Revd. David Burrows on his regular Saturday night Hunger Patrol. On Sunday morning, the Michaelites participated in the regular services at St. Olave's, reading some of the prayers, lections and intercessions.



AN INTERVIEW WITH THE NEW CHAIRMAN OF THE PBSC NORTH BAY BRANCH, THE REVD. JOHN STENNETT

(The Editor recently conducted the following interview with John. Stennett via e-mail, on behalf of "The Lamp".)

Tell us a bit about your background. Are you a cradle Anglican? If not, what drew you to Anglicanism? If yes, what has kept you an Anglican?

I was born and raised in London, Ontario, and am a true "cradle Anglican". My mother brought me to Women's Auxiliary meetings and I became a "Little Helper" at the age of four. Later I joined the Boys' Choir at the age of eight in Bishop Cronyn Memorial Church. We moved across the city and went to St. James

(Westminster) Church where I was in the choir and, after confirmation, became a server. What has kept me an Anglican? I will quote the words that I said to Archbishop James Watton in Timmins when I went to test my

vocation to the priesthood. When he asked the same question, I said, "I am not pursuing ordination in the Anglican Church because I am enamoured with it. Frankly, I am disgusted with it! But I feel God is calling me to meet some of the problems and make a difference, unlike so many others today, who are throwing stones at it from outside." This was in 1971! I was at that time a lay reader at St. John's Church, Matheson, Ontario, and a member of Diocesan Synod for the Diocese of

Moosonee. I have remembered my words as each of the traumatic changes in the Church has come along, and still feel called to maintain and promote "the faith once delivered."

Where did you study, and gain your degrees? What parishes have you served, and where? What drew you to North Bay?

I earned my LTh at the University of Emmanuel, the College of Emmanuel and St. Chad, in Saskatoon from 1972 to 1976. In 1976 I and my family went to St.



At left, the Revd. John Stennett, new chairman of the North Bay Branch; at right, the ubiquitous Walter Raybould, past president of the Niagara Branch, who met John recently at a funeral in Quebec; in the middle, Walter's son Alexander.

Thomas', Moose Factory, Ontario, where I served under Canon Redfern Louttit as curate. Just over a year later I was made Priest-in-Charge of St. Peter's, Rupert's House, Quebec (now Waskaganish), situated on the south-east corner of James Bay, where I was saddled with the responsibility of building my own rectory. In 1981 we moved to St. Luke's, Hornepayne, Ontario; 1988 saw us moving once again to Iroquois Falls and the Church of St. Mark along with St. John's, Matheson and

St. Mary Magdalene, Monteith, a three-point parish in Northern Ontario. In early 1996 I was made Interim Priest of St. Barnabas', Waswanipi, Quebec; and finally, in the fall of 1996 we moved to Woodlands, Manitoba, and a four-point parish called the South Interlake Group of Parishes consisting of St. George's, Woodlands, St. Cyprian's, Teulon, St. Michael's, Grosse Isle and All Saints', Erinview. During that time I became District Dean of a deanery with some fifteen congregations and also served as Chairman of the Prayer Book Society Branch in the Diocese of Rupert's Land. We came to North Bay in the fall of 2005 to retire and finally buy our own home after living in rectories all those years. Our daughter and her family lived in North Bay, so it gave us the opportunity to connect with our grandchildren and help her out a bit, since she was going to university at the time. I am now Honorary Assistant at St. Brice's and am called upon to help out with services and interim ministry in various churches in this area. And I am once again Chairman of a Prayer Book Society Branch.

Why do you value the BCP? Why do you think the PBSC is worth supporting, and why did you consent to become chairman of the North Bay branch?

The Prayer Book, along with the Scriptures, has shaped my spiritual journey. I have associated with many different denominations over the years, and have recognized the value of not only the services in the Book of Common Prayer (BCP) but as well the fact that the book contains our doctrines and teachings. No other denomination, outside of some reformed groups, has such a treasure. To date we do not have any other such complete resource book as the BCP.

I discovered early on, when the Anglican Church was exploring alternate and contemporary liturgies in the 1970's, that there needed to be organized voices in support of the BCP in the face of the rising disdainful comments being made in such places as the theological colleges, certainly the one I attended. I realized that the focus seemed to be on updated language liturgies, yet, when I studied them closely, I discovered shifts away from both biblical theology and doctrine which only the BCP carefully preserves. Through these liturgies there also appeared to emerge an attempt to blend with other denominations, and we risked losing our distinctive Anglican identity. The Prayer Book Society is the only organized voice for the very many, that I have discovered over the years, who do not support this shift away from our classical Anglican heritage.

What activities does the North Bay branch undertake?

We are a rather small group, and unlike the Greater Niagara branch, we do not have any under-thirties, not even under-forties or under-fifties! We are presently in the process of purchasing large print Prayer Books for the three churches in North Bay after soliciting donations for that purpose. At our last meeting we committed to raising funds to replace worn-out BCPs, provide leather prayer books to newly appointed lay readers, and, if possible, give a gift of a Prayer Book at baptisms, confirmations, weddings, etc. We want to be more visible, and so we hope to use every opportunity to support and encourage the continued use of the BCP in our churches and to volunteer for positions and tasks in which we can promote its use. Those visiting in hospitals will use the BCP for prayers and try to lend a copy to those visited for their use while there.

What is the situation vis-a-vis Prayer Book usage in the Diocese of Algoma? What proportion of parishes would you say actually use it? Is there hostility towards the Prayer Book?

I can only speak for the parishes in my area, since I have not had much contact with the rest of the Diocese. As you are probably aware, the Diocese of Algoma stretches from Gravenhurst to Thunder Bay, more than a day's journey by car. In my area most of the churches use the BCP regularly. At St. Brice's, for instance, we have two full services each Sunday morning; at the nine o'clock service we alternate using the BCP and the page-230 BAS service. We also have a midweek BCP service on Wednesday mornings.

What are your feelings on the current state of uncertainty in the Anglican Communion?

In these days of uncertainty within the Anglican Communion, I feel that the Prayer Book plays an important and stabilizing part in maintaining "the faith once delivered." I support any who maintain and promote this faith. I am confident that the Lord will bring us through. My constant inspiration comes from the Solemn Declaration of 1893 which contains the following statement: "and we are determined, by the help of God, to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in his Holy Word and as the Church of England hath received and set forth in the Book of Common Prayer...". To this I, as an Anglican priest, am continually obligated to return (as, in reality, are all Anglicans) and am charged with the responsibility "to transmit the same unimpaired to our posterity."

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.)

APRIL	5	<i>Palm Sunday</i>	St. Olave's Church, Toronto
	12	<i>Easter</i>	Parishes of PBSC members outside of Ontario
	19	<i>Easter I</i>	St. Mary's Church, Walkerville (Windsor)
	26	<i>Easter II</i>	St. Aidan's Church, Toronto
MAY	3	<i>Easter III</i>	St. Luke's Church (Broughdale), London
	10	<i>Easter IV</i>	St. Paul's Church, Kanyengeh, Six Nations Reserve
	17	<i>Rogation</i>	St. Bartholemew's Church, Toronto
	24	<i>After Ascension</i>	Church of the Ascension, Toronto
	31	<i>Whitsunday</i>	Parishes in separated Anglican jurisdictions
JUNE	7	<i>Trinity</i>	St. George's Church, Lowville
	14	<i>Trinity I</i>	St. Paul's Church, Dunnville
	21	<i>Trinity II</i>	St. John's Church (Woodhouse), Simcoe
	28	<i>Trinity III</i>	St. Paul's Church, Port Dover

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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