



THE LAMP



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

PBSC TORONTO BRANCH ANNUAL GENERAL MEETING

3:00 PM, Saturday, May 14
at St. Olave's Church, 360 Windermere Ave., Toronto

The annual President's and Treasurer's reports will be presented, and elections of branch officers for the coming year will be held. This will be followed by an address by Dr. Stephen Blackwood on the place and significance of the King James Bible.



Dr. Stephen Blackwood

Dr. Stephen Blackwood was born in western Canada, though he spent most of his childhood and formative years of education in the Maritimes. He was admitted to the degree of Master of Arts in Classics at Dalhousie University in 1999, and received his Ph.D. from Emory University in 2010. He taught for two years in the Foundation Year Programme at the University of King's College. His academic specialty is the literary history of philosophy, and his recent work is on the early church father Boethius. Dr. Blackwood is currently a Visiting Research Scholar at Trinity College.

The event will conclude with a service of Evening Prayer with hymns, at 4:30 PM.

CRANMER CONFERENCES 2011

Open to young adults aged 20 to 30

June 17-19 at St. George's Church, London

Main speaker: Revd. Gordon Maitland

Contact: Diana Verseghy

diana.verseghy@sympatico.ca

August 26-28 at St. John's Church, North Bay

Main speaker: Rt. Revd. Dr. Stephen Andrews

Contact: Kayla Krasnor

kayla@krasnor.ca

ST. MICHAEL'S YOUTH CONFERENCE

Open to teens, aged 13 to 19

August 29 to September 3

at Selah Camp, north of Wiarton, Ontario

Providing Prayer Book worship and
classical Anglican teaching in a lively,
fun-filled camp environment

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“IN LOVE HE SOUGHT ME”

(The following is an excerpt from a tract written by the Revd. John G. Pearce, who recently left a generous bequest to the PBSC Toronto Branch. John Pearce was born and educated in Montreal; he joined the Canadian Navy during World War II, and prepared for the Anglican ministry at Bishop's University in Lennoxville, Quebec. He served in parishes in Montreal, Shawville, Ottawa and Nova Scotia. He wrote numerous tracts and short devotional pieces, both on his own and for the Scripture Union; he was a regular contributor to the "Anglican Free Press", and conducted numerous missions in various churches over the course of his ministry. The tract from which this excerpt is drawn is a meditation on the parable of the lost sheep.)

What happened to the sheep?

As the sheep wandered, he left far behind the flock he had belonged to and the shepherd who had guided him. Now no one was around with whom he could communicate. And he began to feel lonely.

And that is what happens to a person who turns his back on God.

Since he is out of touch with God, he cannot look to Him as an example. He is not able to hear His voice as a warning. He does not open a Bible. And he says it is useless to pray. And therefore he does not reveal his needs and share his problems with Jesus.

And he is out of touch with the people who are following Jesus. Not attending church, he has no real Christian friends. No one is around to offer the spiritual help he requires.

So he feels *lonely*.

But take another look at the sheep.

Sinking in a swamp ... confused in a forest ... caught on a mountain ... wherever he was, his movements were restricted. In leaving the flock, he had exchanged security for freedom. And now even this freedom has been removed. And he is trapped.

That is what happens to a man who wanders from God.

He may be sinking into bad company and evil habits which are tightening their grip on him. Like St. Paul he

feels like crying, "The good that I would I do not, but the evil which I would not, that I do ... O wretched man that I am! Who will deliver me from the body of this death?" (Rom. 7:19,24)

Or he may be entertaining doubts about the meaning of his life. He may be confused by religious cults. And he may say that it is hopeless to find a way back to God.

Or perhaps he is in a business with wrong practices, but his position does not allow him to complain. Or possibly he is in a social clique which demands that he go along with its fancies and pastimes.

So this man's environment is imprisoning him. His ability to make choices and to carry them out is diminishing. And he is *trapped*.

This is bad. But it is not all. Look at the sheep once more.

Without the shepherd to protect him, the sheep would be attacked by wolves, carried off by thieves, battered by storms, or weakened by lack of food. And he could not survive.

Do you see the parallel in the experiences of a person who strays from God?

When he wanders from God, he is being watched by the Devil. We are told that "as a roaring lion (the Devil) walketh about, seeking whom he may devour" (1 Peter 5:8). He is considered fair game by the "thieves and robbers" (St John 10:1) of false leaders. Fancies like money and fashion and sex lead him around by the nose, and entice him down the broad way that leads to destruction (St Matthew 7:13). And the storms of troubles often overtake him, and distress him. And because he does not read the Bible, he is depriving himself of spiritual bread (St Matthew 4:4), and his soul is starving.

And the last experience of this wanderer from God is that he becomes discouraged and weakened and wearied. Life turns into a grind and existence stretches out into a torture. And he ends his days in misery.

For when a person has left God, the only thing left for him is a sad and tragic *death*.

How did the shepherd feel?

Lonely, trapped and awaiting death, the sheep may not have thought about anything else. But if he did remember his shepherd, he may have grown even more miserable.

For he may have felt that because he was only one creature, he was unimportant. No one would even bother about him. And he may have assumed that, since he was out of sight, he was forgotten. No one would even remember him. And perhaps he feared that, even if he were remembered, his wandering away had spoiled his chances. No one would want him any longer.

But let us look back at the fold. Something was happening. The shepherd had gathered the sheep together. He was counting them. For he was alert and noticed that one of them was missing.

Now I would like you to take this on a spiritual level.

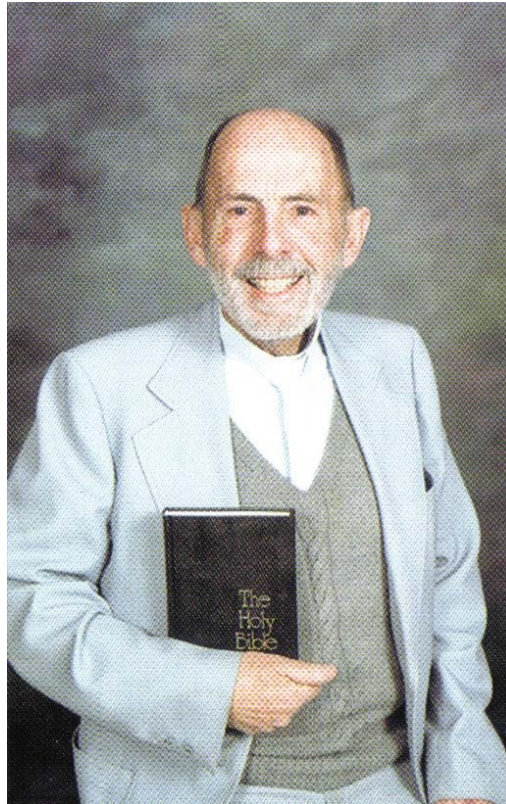
God is aware of you. He remembers that you were once a member of his Church. He recalls the prayers that you made. He recollects the work that you did for his kingdom. And he says, "Behold, I have graven thee upon the palms of my hands" (Isaiah 49:16). Though men may have forgotten you, *He remembers you.*

And He understands you. For he was a Man too. He was "in all points tempted like as we are" (Hebrews 4:15). And the Bible says, "he knoweth our frame; he remembereth that we are dust" (Psalm 103:13). He realizes that we did not intend to get lost. And *He knows that we need help.*

And he sympathizes with you. We read in the Scriptures that "in all their affliction he was afflicted (Isaiah 63:9). So He wept at the grave of Lazarus (St John 11:35) and He sorrowed for a bereaved mother (St Luke 7:13). For He suffers when we suffer. And *he has compassion on the ignorant and on them that are out of the way* (Hebrews 5:2).

But ... look again at the shepherd counting the sheep. And realize this point. The sheep counted to him. Each one mattered. In fact, he prepared to leave the ninety-nine others and go after that lost one. For it was important.

And though, in comparison to the rest of the world, you may be small, God thinks you are significant. The Bible tells us that He calls His own sheep by name (St John 10:3). He sees the little sparrow fall (St. Matthew 10:29). And He numbers the very hairs of our head (St. Matthew 10:30). Even if you had been the only one in the world to get lost, Jesus would still have come here to save you. For *he considers you to be important.*



John Pearce

But we must not leave this passage till we spot another truth. The shepherd's preparing to search for the lost sheep shows us that in spite of the sheep's wandering away, it was still wanted.

And that is the way God feels about you. Though you may have strayed into sin, though it may have twisted your character and tarnished your reputation, though the stench of it may hang about you ... still, yes still, God wants you. *He is anxious to find you.*

And that is because He loves you. He loves you as much as he loves all His other Christians. And He will not be satisfied till He has you back.

If you are wandering or lost today, may this story show you that Jesus Christ remembers you. And may it assure you of His desire to restore you to Himself and to His Church.

If you cry out ever so feebly, He will hear you and He will seek to rescue you. And as He starts to bring you back, may you feel like saying,

Perverse and foolish oft I strayed,
But yet in love he sought me,
And on his shoulder gently laid,
And home rejoicing brought me.

ONTARIO REGIONAL CYCLE OF PRAYER, JULY-SEPTEMBER

(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.)

JULY	3	<i>Trinity II</i>	St. Paul's Church, Dunnville
	10	<i>Trinity III</i>	St. Paul's Church, Port Dover
	17	<i>Trinity IV</i>	St. John's Church, Woodhouse (Simcoe)
	24	<i>Trinity V</i>	St. James' Church, Sarnia
	31	<i>Trinity VI</i>	St. John's Church, York Mills (Toronto)
AUG.	7	<i>Trinity VII</i>	Trinity Church, Cambridge
	14	<i>Trinity VIII</i>	St. James' Church, Guelph
	21	<i>Trinity IX</i>	St. Peter's Church, Erindale (Mississauga)
	28	<i>Trinity X</i>	St. Simon the Apostle, Toronto
SEPT.	5	<i>Trinity XI</i>	Christ Church, North Bay
	11	<i>Trinity XII</i>	St. Clement's Church, Toronto
	18	<i>Trinity XIII</i>	St. Mary Magdalene, Toronto
	25	<i>Trinity XIV</i>	St. Peter's Church, Scarborough (Toronto)

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).

Branch contacts within our region:

Grand Valley: Mr. Brian Munro, 508-258 West St., Brantford, ON, N3R 6N1. Tel. (519) 756-3053

London: Mrs. Patsy Allison, RR #2, Ilderton, ON, N0M 2A0. Tel. (519) 666-0394

Niagara: Jeff Strikefoot, 205-24 Ida St., St. Catharines, ON, L2R 3X5. Tel. (905) 685-3418

North Bay: The Revd. John Stennett, 115 Turner Dr., North Bay, ON, P1A 4H5. Tel. (705) 498-6549

Toronto: Mrs. Diana Verseggy, 12 Sherbourne Dr., Maple, ON, L6A 1G8. Tel. (905) 303-4490

Windsor: The Revd. Gordon Maitland, 1983 St. Mary's Gate, Windsor, ON, N8Y 1J8. Tel. (519) 254-2901

Editor of "The Lamp":

Mrs. Diana Verseggy, 12 Sherbourne Dr., Maple, Ontario,

