



THE LAMP



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

THE ST. MICHAEL'S YOUTH CONFERENCE IN ONTARIO

19 years old and counting!

The St. Michael's Youth Conference in Ontario has long been supported by local branches of the PBSC. It offers a week-long program of Prayer Book worship, learning and recreation, aimed at teenagers. This fall the director, Dr. Diana Verseghy, has been invited to give a presentation on the Conference to the Grand Valley and Toronto Branches of the PBSC. The presentation will give an outline of the history and development of the Conference, and will describe how it is organized and what takes place during the week. It will be profusely illustrated with photos taken at this year's and previous years' conferences.



The presentation to the Grand Valley Branch will take place in the context of the branch's Annual General Meeting. The meeting is scheduled to start at **2:00 PM on Saturday, October 4th**, at St. Luke's Church, 130 Elgin St., Brantford, and will include annual reports and elections of branch officers. Refreshments will be served. It will conclude with Evensong at approximately 4:00 PM.

The presentation to the Toronto Branch will be given at **2:30 PM on Saturday, October 18th**, at St. Olave's Church, 360 Windermere Ave., Toronto. Refreshments will be served, and Evensong will follow at 4:00 PM.

Anyone interested in learning more about the St. Michael's Youth Conference is invited to attend!

THE BOOK OF COMMON PRAYER IN THE DEANERY OF THE SAUGEENS, DIOCESE OF HURON

(Eleanor DeWolf, a member of the PBSC Grand Valley Branch and a resident of Owen Sound, writes about Prayer Book usage in her area of the Diocese of Huron.)

When Brian Munro (Grand Valley Branch president) suggested I write a piece on the use of the Book of Common Prayer in our area, I agreed with some trepidation. It is, after all, easier to fulminate with your friends about the state of the church and its use (or not) of the Book of Common Prayer than to go into print for all to read. And I have no qualifications to support profound commentary on the theological issues involved.

But I do represent a certain kind of churchgoer: someone whose Anglican identity and Christian practice was, and is, shaped by the Book of Common Prayer. As a member of the Prayer Book Society I want to try to ensure its continued use. And as Secretary of Saugeens Deanery Council for several years, I have gained some perspective on where things stand in our corner of the world.

Except in summer when schedules are irregular, the largest churches in Saugeens, single-church parishes mostly, will have an early 8:00 or 8:30 service of Holy Communion from the Book of Common Prayer, in the chapel or the choir to accommodate small numbers (in the church I now attend, 6 would be considered a good turnout, compared with around 50 at the 10:30 service). In this scenario the principal service at 10:30 or 11:00 would be a BAS Eucharist, with Morning Prayer from time to time. There may be a mid-week eucharist, and my Owen Sound church also has Evening Prayer on Friday afternoons. However, in Saugeens there are only 5 or 6 churches large enough to have such a variety of services. Smaller churches in multi-point parishes will have only one service per Sunday, often lay-led, and may use BCP Morning Prayer as an alternative to modern "Liturgies of the Word". Eucharistic liturgy will depend on the preference of the priest and accordingly, in some parishes the BAS is used exclusively.

One 4-point parish with a fairly complex schedule balances the 2 liturgies in a more even way. The BAS is used throughout the parish on 1st and 4th Sundays while the BCP is used on the 2nd and 3rd. On 5th Sundays, a

eucharist alternates between BCP and BAS. The sole church in the entire Deanery to use the BCP exclusively for Sunday worship is St. James', Fairmount (St. James' is not only unique in Saugeens, it must be one of very few in the entire diocese: St. Luke's, Brantford is the only other I know of). As a result, St. James' has picked up a few new members who were previously in a BAS church or who had stopped attending the Anglican church altogether.

(Editor's note: Our National Chairman, the Revd. Gordon Maitland, tells us that there are also two churches in Windsor, St. George's and St. Michael's, which continue to use the BCP exclusively.)

So the BCP continues to be used, but more for Morning Prayer than for Holy Communion. For baptisms, the BAS is used everywhere (I think this is by diocesan decree) and for funerals and weddings, unless the BCP is insisted upon by those directly involved, the BAS is the default liturgy.

The Anglican Church of Canada has two authorized liturgies, and of the two the Book of Common Prayer is still our canonical standard. So why is its use – especially for Holy Communion – so secondary in some places? Most of the faithful attendees who constitute the core of our congregations were brought up with the Prayer Book. Many of them may still prefer it, but there tends to be an attitude of resignation that the battle has been lost and, after so many years, the BAS is simply now the "official" liturgy. Where BCP Holy Communion is offered at an early hour, older people may find it difficult to attend, and then the small numbers at the early service are taken as an indicator of low (and declining) demand. Or, congregants don't dare to ask for more BCP services because they know very well where their priest is coming from and, because they value their priest, do not want to raise an issue that might damage their relationship. Most of the answer, therefore, rests with the clergy.

There may be one priest in our Deanery who prefers the Book of Common Prayer. The others I have known all lean toward the BAS, one to the extent of having declared that she has never conducted a BCP service and wouldn't have the foggiest idea of how to go about it. Ah, you say – but are not all faithful priests of the church required to use both authorized liturgies,

ONTARIO REGIONAL CYCLE OF PRAYER, OCTOBER-DECEMBER

(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.)

OCT.	5	<i>Trinity XVI</i>	St. George's Memorial Church, Oshawa
	12	<i>Trinity XVII</i>	Christ Church, Bobcaygeon
	19	<i>Trinity XVIII</i>	St. Alban's Church, Delhi
	26	<i>Trinity XIX</i>	St. Anne's Church, Toronto
NOV.	2	<i>Trinity XX</i>	St. George's Church, Guelph
	9	<i>Trinity XXI</i>	St. Martin-in-the-Fields, Toronto
	16	<i>Trinity XXII</i>	St. John's Church, Norway (Toronto)
	23	<i>Next Before Advent</i>	Christ Church, Brampton
DEC.	30	<i>Advent I</i>	St. Bride's Church, Mississauga
	7	<i>Advent II</i>	St. John's Church, Cambridge
	14	<i>Advent III</i>	Grace Church-on-the-Hill, Toronto
	21	<i>Advent IV</i>	St. James' Church, Fairmount
	28	<i>Holy Innocents</i>	St. Paul's Church (Bloor St.), 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

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, L6A 1G8. Tel. and fax: (905) 303-4490