



## The Prayer Book Society of Canada

Nova Scotia and Prince Edward Island Branch

PO Box 8292 CSC, Halifax, NS B3K 5M1

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### *Trinity 2014*

#### *Mark Your Calendar*

Michaelmas Service of  
Evening Prayer

St. Mary's, Crousetown  
*Sunday, September 28<sup>th</sup> at  
4:00pm*

The Society's annual commemoration  
of the work and ministry of Rev'd Dr.  
Robert Crouse

Preacher: The Rev'd Gordon Neish

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Choral Evensong  
St. Peter's Cathedral,  
Charlottetown

*Sunday, October 19<sup>th</sup> at  
4:00pm*

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Choral Evensong  
Halifax  
*Sunday, January 25<sup>th</sup>, 2015*

Specific location to be confirmed.  
Watch for details on the website and  
in the Anglican NetNews.

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Lenten Quiet Day  
King's-Edgehill School,  
Windsor

*"This is my beloved Son, in whom I  
am well pleased; Hear ye him"*

We "*behold a voice*", as Matthew puts it, illuminating one of the intriguing features of every theology of revelation. Images are pushed to their utter limits to reveal their substantial meaning. After all, what can it literally mean to "*behold*" or see "*a voice*"? We are in the presence of mysteries that are not concealed but revealed in and through the paradoxes of sensible images. The senses of hearing and seeing are especially significant. They are, we might say, the most intellectual and spiritual of our physical senses.

The voice which we behold is the Father's voice at the occasion of Christ's Transfiguration. In *The Book of Common Prayer*, following the older western logic of the feasts and seasons of the Church year, *the Feast of the Transfiguration* is a festival of the high summer celebrated on August 6<sup>th</sup>. Of interest is the interplay between the feast days of the Church year and the seasonal Sundays; in this case, the interplay between the Transfiguration and the summer Sundays of the Trinity Season. It reveals something of the dynamic of the theology of revelation that lies at the heart of the classical Prayer Book tradition.

The Father's words on the Mount of Transfiguration echo the words of the Father upon the occasion of the Baptism of Christ with one significant addition, the words, "*hear ye him*". It

speaks to a feature of the Trinity season, namely, the project of sanctification which is about the internalization and realization of the principles of justification in us rehearsed in the pattern of readings from Advent through to Trinity Sunday. As the 17<sup>th</sup> century Anglican Divine, Dean Anthony Sparrow, notes, we are in the first part of the year *“running, as it were, through a great part of the Creed”* now, in the Trinity season, the project turns towards the Creed, as it were, running through us. *“In the first part, we are to learn the Mysteries of the Christian Religion; in the second, we are to practice that which is agreeable to the same”*; in short, justification and sanctification which are the theological principles of our participation in glory.

*“Hear ye him”* brings out the dynamic of our participation. It is not just something passive. Two gospels in the early part of the Trinity season suggest something about what this means. The first is Luke’s Gospel reading for Trinity V. Jesus, after setting out in a boat that he has transformed into a pulpit to teach *“the people who pressed upon him to hear the word of God”*, bids Simon Peter to launch out into the deep and to let down his net. Peter responds with the words, *“Master we have toiled all the night and have taken nothing; nevertheless, at thy word I will let down the net”*.

The second is Mark’s account of the feeding of the four thousand in the wilderness, the Gospel for Trinity VII, where the disciples react to Jesus’ statement about having *“compassion on the multitude”* who have been with him three days *“and have nothing to eat”*, with the question, *“How can any one satisfy these men with bread here in the wilderness?”* The questions of Simon Peter and the disciples go to the heart of our engagement with God’s Word revealed. *“Hear ye him”* requires our thinking engagement with what is revealed. *“Nevertheless, at thy word”* reveals the response of thinking faith.

These two Gospel stories, seen in the light of the Transfiguration, point to the ways in which we are transformed through our engagement with God’s Word. They suggest, it seems to me, ways in which the Gospel of Christ speaks to the uncertainties and confusions of our

## Your Donation Is Important

The Treasurer reported to the Branch AGM in June that while we have some money in the bank, our modest expenses are more than the financial support the Branch has received over the past 12 months.

What are your donations used for? **Communications:** They cover costs (envelopes, printing and postage) for mailing hardcopy newsletters to those unable to be reached electronically. And we have an annual expense for a post office box. **Support:** Funds provide some nominal support to the annual Atlantic Theological Conference held annually in rotation in Halifax, Fredericton and Charlottetown. **Fellowship:** When we are able to gather from around the diocese on a handful of occasions during the year, we share a time of fellowship, to discuss concerns, renew friendships and make new contacts.

Could we do more? Definitely, but not without your support. Please consider a donation payable to **The PBSC - NS & PEI Branch**. Our address is at the top of this newsletter.

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world and day, doctrinally and theologically. Against the nihilism of our day – the assertion of the empty nothingness or meaninglessness of life – the Christian response is captured in Peter’s words, *“nevertheless, at thy word I will let down the net”*. That engaged response turns upon the doctrine of creation *ex nihilo* that underlies the provision of bread in the wilderness. Against the background of a host of stories about God providing for his people by making more out of very little lies the late Judaic and Christian concept of the radical doctrine of creation *out of nothing*; the Christian understanding of which is especially shaped by the Incarnation. God does not simply create out of what is already there but radically calls the whole of the material and intellectual universe into being. It is not about more from less; it is about something from nothing. Our response to that is about our radical hearing of his word and our appropriation of that word in our lives. We are recalled to the vision of God, to behold the voice which bids us *“hear ye him”*. In him we discover the something more of eternal life, *“the glory of the only-begotten Son of the Father, full of grace and truth”*. Such things counter the forms of nihilism in our church and culture. They are about something more and about prayer as *“something understood”* in George Herbert’s rich and wonderful phrase; in short, *doctrine in devotion*. We are engaged with the Father’s Son and Word; *“hear ye him”*.

The Prayer Book Society of Nova Scotia and Prince Edward Island offers a series of events for the 2014/2015 year. On September 28<sup>th</sup>, at 4:00pm, there will be a Michaelmas service of Evening Prayer at St. Mary’s, Crousetown, as part of the Society’s annual commemoration of the work and ministry of Rev’d Dr. Robert Crouse. The Rev’d Gordon Neish will be the preacher. On Sunday, October 19<sup>th</sup>, at 4:00pm, there will be a Choral Evensong at St. Peter’s Cathedral, Charlottetown. On Sunday, January 25<sup>th</sup>, either at King’s College or at St. George’s there will be a service of Choral Evensong at 4:00pm. On Saturday, March 14<sup>th</sup>, from 9:00am-4:00pm, there will be a Lenten Quiet Day held at King’s-Edgehill School in Windsor, Nova Scotia.

(Rev’d) David Curry  
President

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