

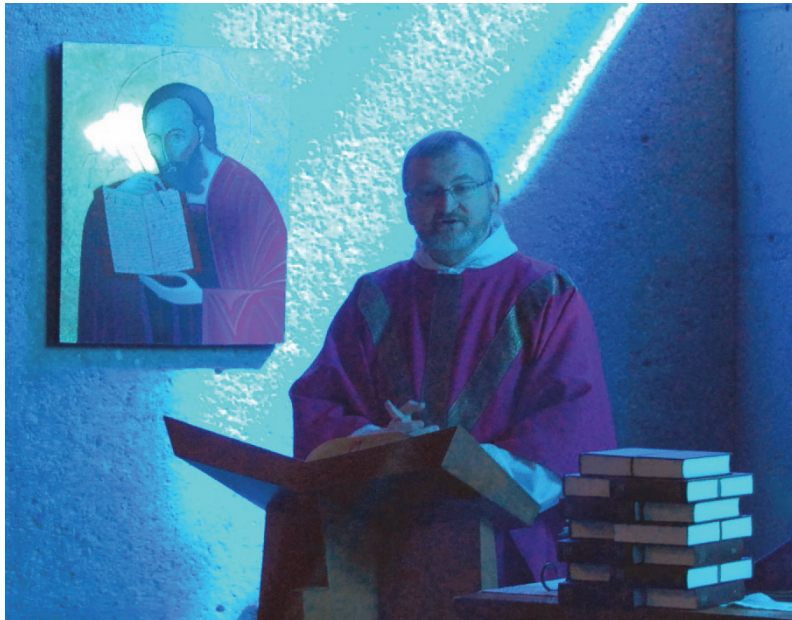
Newsletter

Michaelmas 2014

The BCP in the Great White North

In the Fall of 2013 the Prayer Book Society of Canada was contacted by the Rev'd Dr. Robert Derrenbacher, the president of Thorneloe University, about acquiring some new copies of the Book of Common Prayer for their chapel. Thorneloe University is the Anglican school affiliated with Laurentian University in Sudbury, Ontario. The University chapel, dedicated to St. Mark, had recently undergone some renovations to make it more accessible and it was time to furnish the chapel with some new BCPs to replace the old, worn out copies which were still there. Built in 1968 as memorial to George Parker Fielding and Agnes Caesar Fielding, the chapel is a very modern design consisting of a series of progressively larger triangular walls suggesting a rising spirit with its peak over the altar. The quiet interior is adorned with several unique icons, all created by Canadian iconologist Michael O'Brien of Ottawa. In addition to undergraduate programs in fine arts, Thorneloe University provides a Bachelor of Arts in Theology and an extensive program of theological education by distance learning. Many Anglican clergy in the Canadian north have received their theological education through Thorneloe University, and the liturgy course taught there definitely has a section about the history and theology of the Book of Common Prayer.

In response to Dr. Derrenbacher's request, the National Chairman of the PBSC, the Rev'd Gordon Maitland, travelled north in early April 2014 with 20 new copies of the BCP in a box ready for dedication. Because of the harsh winter, Sudbury was still under a blanket of snow, but this did not dampen the enthusiasm of the Thorneloe community to celebrate the arrival of the Prayer Books. At twelve noon on



Thursday, April 3, the Prayer Books were dedicated and distributed to the congregation of faculty, staff, students, and a few area clergy. A celebration of the Holy Eucharist followed and it can truly be said that the solemn and prayerful cadences of the Prayer Book complemented the *avant garde* architecture of St. Mark's Chapel. We are thankful for Dr. Derrenbacher's faithful ministry at Thorneloe, and we are grateful for the opportunity as a Society to assist their chaplaincy.

The above photo, showing the Rev'd Gordon Maitland preaching before the icon of St. Mark, is included by kind permission of David McDonald, who is the Distance Education and Learning Technologies Coordinator at Thorneloe University.

INSIDE

2
POETRY
CONTEST
WINNERS

3
THE HAZELNUT

4
RENATUS: TO
DAME JULIAN
OF NORWICH

6
BISHOP PETER
COFFIN AND
THE BCP

A CHRISTIAN
RESPONSE TO
THE VIOLENCE
OF THE ISLAMIC
STATE

7
PRAYER BOOK
SOCIETY
SUBMISSION
TO THE
COMMISSION
ON THE
MARRIAGE
CANON



Poetry Contest Winners

The Ottawa Branch of the Prayer Book Society of Canada recently sponsored a poetry contest, for poems inspired by or based upon the works of the fourteenth-century English mystic Dame Julian of Norwich. The winners of the contest were announced on June 30th.

The judges for the contest, in alphabetical order, were:

- Rev. Canon James Beall, Honorary Assistant, Anglican Church of St. Barnabas Apostle and Martyr, Ottawa
- Dr. Ralph Heintzman, Adjunct Research Professor, Graduate School of Public and International Affairs, University of Ottawa, and a Senior Fellow of Massey College
- Dr. Emily Martin, Professor of Literature, Augustine College, Ottawa

The judges, who read the poems with no knowledge of the identity of the poets, decided on the following awards:

- First Prize of \$500, to Patrick Gray, Port Hope, Ontario for a poem entitled *The Hazelnut*. (The first prize was donated by Jean deTemple in memory of her sister, Elaine deTemple.)
- Second Prize of \$300, to Pamela Jones, Toronto, Ontario for a poem entitled *Renatus - to Dame Julian of Norwich*
- Third Prize of \$100, to Marjory Webster, Scarborough, Ontario, for a poem entitled *Inspired by Julian of Norwich*
- Honourable Mention to Patricia Sears, Chelsea, Québec, for a poem entitled *A Simple Soul's ABC - An Acrostic Inspired by Julian of Norwich*

The first and second prize-winning poems are reprinted on the following pages; the others will be appearing in the next issue.

About the first prize winner:

Born in Toronto, raised in Markham, educated at the University of Toronto and at Yale, Rev. Dr. Patrick T. R. Gray had a day job for most of his life as a professor of religious studies and theology, holding posts at U. of T. (Trinity College), McMaster, and York. He has published arcane works on fifth- and sixth-century subjects. Having been ordained a priest in the Anglican Church, he was once a curate, and thereafter an honorary assistant, in various parishes, each of which he came to love. Currently he is honorary assistant at St. Mark's in Port Hope. He and his wife Cathy have seven children between them, and grandchildren beyond all count. Along the way Patrick has nourished a love of poetry, recently encouraged through membership in poetry-writing groups at York University and in Cobourg, has lived in interesting houses, engaged with some wonderful gardens, enjoyed making wine of wildly different qualities (and from wildly different substances), spent happy times at cottages on various lakes, savoured much wonderful music both ecclesiastical and secular, and done a bit of oil-painting (one of his paintings is on the cover of *This Grace of Light*, his first published book of poetry).

About the second prize winner:

Pamela Jones received an MA in English from Ohio State University and completed training in human services counselling at George Brown College. She is retired from her work as a counsellor at Women's Own Withdrawal Management Centre, Toronto. Her poems have appeared in *White Wall Review*, and she has been published in *Angels on Earth* magazine. She is a member of Church of the Resurrection (Anglican) in Toronto. Pamela is the mother of two grown children and has one grandchild.

Dame Julian of Norwich (1342- c1416) was probably not a nun, but was an anchoress, living in a small cell attached to the Church of St. Julian. At the age of thirty she became severely ill and nearly died; during her illness she experienced a series of visions of Christ, which she described in her famous work, "Revelations of Divine Love". She is regarded as among the most important of the medieval English mystics.

THE HAZELNUT

By Patrick Gray

We too have seen it,
Though not with a mystic's inner eye;
Our eyes are the borrowed lens
Of a Hasselblad camera,
Our vision an image
Broadcast back from space.
We have seen it,
This planet
Suspended in the void,
Tiny,
Fragile,
Alone.

How does it dare
To look so jaunty,
So luminous with glorious blue
Bespeaking the generosity of oceans,
The benediction of day and night?
How can its continents presume
To shine with the green abundance
Of grasslands, and of forests?
How can it sleep serenely
In the gravitational arms
Of the fierce yet mothering sun,
Assume the swaddling bands of cloud
And the ozone's invisible cloak
As proof against the interstellar terrors
Arrayed against it?

It knows with its own sweet fierceness
That, despite all there is
Of lack and twistedness,
Its worth,
Its beauty,
And its power
Are not for nothing,
That, called into being by love,
Sprung from Being itself's abundance,
And longing with an ardor born of Love,
It is itself beloved,
And precious.



Statue of Julian in front of Norwich Cathedral, holding her book, "Revelations of Divine Love".

RENATUS *to Dame Julian of Norwich*

By Pamela Jones

It happened near the brown rocks by the shed:
a dark-eyed junco died. Raw and maimed. A squashed oozing tomato,
open beaked.

Some weeks before, my praying had shrivelled away. My line to God
turned into just a piece of yarn attached to paper cups,
a children's craft, fake telephone, now discarded on the snow.
My friends don't know.

They think I pray with zest, with faith.
"Please pray for me", they say, "it would be great",
when all inside me is a cold spare wind
huffing a kite with broken string
across a lonely field, or nowhere.¹

A plane is missing.
Where did it go? In pieces on the ocean floor?
Vaporised in a belch of flame?
Where did they go, those souls on board?
"I want to see my son", a parent cries.

The weeks stretched by, empty canvases
where no artist chose to paint. I didn't
call my friends. And wondered, *were* they truly friends?
I saw only inky winter clouds,
heard news of orphaned children slain,
and where is God? I think I'll pray.
My words and thoughts were swept away
on a foul wind, stinking of decay.

In other winters, I've found hope
through dangling feeders from a rope
to welcome chickadees, and such.
I piled the seeds up high, this year,
But not a bird came even near.

Then one afternoon, a milder interlude,
I looked outside and spied, hopping in a darling dance,
some dark-eyed juncos: smooth and gray
yet underneath, a glowing white,
So deft, so brave, so quick and able,
finding seeds or bits of weed.
For one whole week the juncos stayed.

***The "showings" from
"Revelations of Divine Love"
referenced in the poem:***

1. For many times our trust is not complete; we are not sure whether God hears us, or so it seems, owing to our unworthiness, and we feel quite empty. How often are we barren and dry at prayer, sometimes seeming even more so when they are done. (The Fourteenth Showing, Chapter 41)

2. The feeling was so glad and so spiritual that I was all peace and rest, so that nothing on earth might grieve me. Yet this lasted but a while; then I was changed, left to myself, so that I barely had patience to live. There was no comfort, no ease ... and while I had these in reality, yet they were little in feeling. (The Seventh Showing, Chapter 7)

- Continued on page 5

- Continued from page 4

As often happens when the winter's not quite done
 a snowstorm came. When the wailing winds were gone
 I went outside. And found the junco, dead. His bones were mashed,
 his lovely feathers soaked in blood,

Nothingness and loss are all there is, I thought, and it's a joke
 to pray or sing or worship or feel hope.
 It's just a bird, I told myself,
 think uplifting thoughts. A better mood will follow.
 But words severed from the heart ring hollow.

A week went by. Another week, then three.
 Now it is the very earliest spring. I hear
 a song which brings me to the window. I see
 three birds. Their beauty takes my breath away:
 a cardinal with his crown, a ruby king,
 a chirping black-capped chickadee, a spunky sprite,
 a dark-eyed junco, grey and white and new.
 Our garden angel smiles to see these gorgeous birds,
 these welcome three.

My whole self now is filled with joy. That despair was false –
 I know it now – but at the time it seemed so real!
 Life seems to be a roller coaster-deal.²
 I know there's something in me, which at times
 embraces lies. The serpent smirks.

I have a naturalist friend. He once told me:
 “The dark-eyed junco builds its nest right on the ground,
 in a forest clearing, close by a bush or tree,
 where ferns and may-apples grow all around.”
 Now I recall a toy store long ago, and how they had
 a marvellous doll house made to be a hollow tree,
 and inside, I thought, lived baby birds,
 their mother fed them, tucked them in,
 taught them, led them, spread her wings
 of love around them. At last I see –
 that childhood memory calls to mind –
 the wings of Christ have always sheltered me.³

I sense that, being human, I'll fail some more
 and see only despair, and think God's far away
 or doesn't care. He'll hold me anyway.⁴
 And when my prayers feel dry and cold
 I'll keep on praying. It's okay.
 God who came to earth as man
 will understand my flaws and dullness.
 I will remind myself – I'll try – of the three birds
 I saw today, when my true spring began,
 and I'll repent. I'll pray, and try again.

***The “showings”
 referenced in the poem
 (continued):***

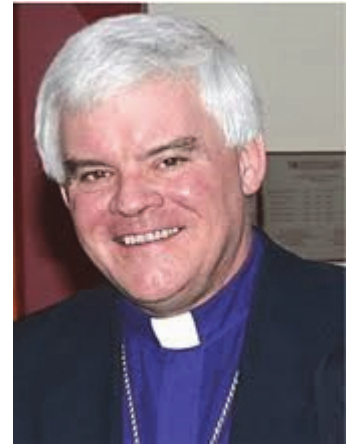
*3. The mother's task is
 nearest, readiest, and
 most sure, for it is the
 most real truth. This
 task might never, nor
 could it, be done by
 anyone other than
 himself ... Our own true
 Mother Jesus, he who is
 all love, bears us to joy
 and endless living –
 blessed may he be! (The
 Fifteenth Showing,
 Chapter 60)*

*4. And our good Lord,
 with all the tender love
 he has for all those that
 shall be saved, comforts
 readily and sweetly, for
 thus is his meaning: “It
 is true that sin is the
 cause of all this pain,
 but all shall be well, and
 all shall be well, and all
 manner of thing shall be
 well.” This was said so
 tenderly, without blame
 of any kind toward me
 or to anybody else. (The
 Thirteenth Showing,
 Chapter 27)*

Bishop Peter Coffin and the BCP

On Sunday, June 22, 2014, at Christ Church, Bells Corners, a talk was given to members of the PBSC Ottawa Branch by the Right Reverend Peter R. Coffin, Anglican Bishop Ordinary to the Canadian Forces. His topic was “The Book of Common Prayer: ‘A Reasonable, Religious, and Holy Hope’ in War and Peace”, to mark the 100th anniversary of the beginning of the Great War. The talk, which was attended by about 75 people, was prefaced by Bishop Coffin’s comment that it is the Book of Common Prayer which all his life has formed and informed his own spirituality. The music was led by the Cranmer Singers, directed by Frances Macdonnell, Organist Emerita, Christ Church Cathedral, Ottawa. An open offering was received, and the Branch gained nine new addresses for its membership list.

Bishop Coffin’s talk was given in sections illustrated by slides showing the use of prayer by the military in Canada and abroad, from Martin Frobisher in 1583 (the first Anglican Eucharist celebrated in North America was on one of his ships) to the war in Afghanistan. The sections of his talk were interspersed with music, carefully chosen to suit the event, and included: The Navy Hymn: *Eternal Father, strong to save (Tune – Melita)* : *In Flanders Fields* by Alexander Tilley; *Let us now praise famous men* by R. Vaughan Williams; and *The Iona Boat Song* (based on a chant sung in Celtic by monks rowing the bodies of Highland chieftains to be buried at the Cathedral on Iona).



Bishop Peter Coffin

A Christian Response to the Violence of the Islamic State

By the Rev’d Gordon Maitland

While the recent beheading of American journalists by the Islamic State (IS) in the Middle East has brought widespread attention to this group of Islamic extremists, the fact remains that they were already persecuting Christians and other religious minorities even before those barbarities were committed. Most of the world has stood helpless while groups of Christians who have been in Syria and Iraq since apostolic times are driven from their homes and killed. While there is very little we can do at this time in terms of military and humanitarian aid, we can as Christians pray for our brothers and sisters who are being forced to almost literally take up their cross and follow in the steps of the Lord Jesus. Below are some prayers

which may be helpful at this time as we seek to uphold persecuted Christians in our intercessions. They are from an old, long out of print, edition of *Prayers New and Old* compiled by the Forward Movement publishers of the Episcopal Church in the USA.

For Persecuted Churches and Christians

Give salvation and strength, O King of saints, to those who, being persecuted for righteousness’ sake, are in great tribulation; and grant that these thy followers, loving not their lives unto death and leaving all to follow thee, may overcome the world by the word of their testimony, and overcoming, may inherit all things for thy Name’s sake, who liveth and reigneth with

the Father and the Holy Spirit, one God, world without end. Amen.

For the Persecutors of Christians

Blessed Saviour, who upon the cross didst pray for thy persecutors, saying “Father, forgive them for they know not what they do”: Look upon them that in ignorance are now persecuting thy suffering brethren; open the eyes of them that are blinded by the powers of darkness, convince them of their sin, and bring them to repentance, that they may turn to thee and be saved; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

- Continued on page 7

For the Conversion of Moslems

Almighty God, our heavenly Father, who in thy goodness hast caused the light of the

Gospel to shine in the world: Enlighten the Moslems with the knowledge of truth; and grant that all who worship thee the one God may come to

know thy Son, Jesus Christ our Lord; who with thee, in the unity of the Holy Spirit, liveth and reigneth one God, world without end. Amen.

Prayer Book Society Submission to the Commission on the Marriage Canon

By the Rev'd Gordon Maitland

In 2013 the General Synod passed a resolution directing the drafting of a motion “to change Canon XXI on marriage to allow the marriage of same-sex couples in the same way as opposite-sex couples, and that this motion should include a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience.” Such a motion will be considered by the 2016 General Synod.

The General Synod stipulated that the preparation of this motion should, among other things, demonstrate that a “broad consultation” has taken place. To that end, a Commission on the Marriage Canon was established, and an important part of its mandate includes inviting “signed written submissions on the matter of amending Canon XXI (“On Marriage in the Church”) so as to provide for same-sex marriage in our church from any member of the Anglican Church of Canada who wishes to make such a submission.”¹

¹ These two paragraphs were taken from the website of the national Anglican Church of Canada. This page may be found at <http://www.anglican.ca/about/ccc/ogs/cmc/>.

In response to this request from the National Office of the Anglican Church of Canada for “broad consultation,” a large number of individuals, congregations, and groups have made submissions to the Commission on the Marriage Canon. These responses can be found online at <http://www.anglican.ca/about/ccc/ogs/cmc/>.

It was felt by the executive of the Prayer Book Society of Canada that we should make a formal submission to the Commission. Since there was a deadline for responses by the end of September, work was begun during the summer to craft a response. The final submission was primarily the work of the Rev'd Gordon Maitland, the Rev'd David Curry, and Dr. Diana Versegby. It was felt that a short response was preferable to a long one, and that the response should not be a treatise on human sexuality or the theology of marriage, but a simple re-affirmation of what is already presented in the Book of Common Prayer regarding marriage. Such a response was not intended to disparage gay and lesbian Anglicans, or to comment on the civil provisions already in place for same-sex marriages. It is intended to be a clear and positive statement of what Anglican Christians have traditionally believed about Holy Matrimony. What was submitted

to the Commission on the Marriage Canon was the following:

The Prayer Book Society of Canada (PBSC) thanks the National Church for inviting submissions on the proposed changing of the marriage canon to allow same-sex marriage.

The PBSC holds the following view, which we believe to be the constitutional and doctrinal position of the Anglican Church of Canada, following the classical understanding and theology of Christian marriage as articulated in the Book of Common Prayer and consistent with the Solemn Declaration of 1893; namely, that the catholic and apostolic definition of marriage is the lifelong and exclusive union of one man and one woman.

Our submission to the Commission on the Marriage Canon speaks for itself. While we understand that not everyone will agree with this point of view, we feel that this is one way in which the PBSC can remain faithful to the Anglican tradition it has inherited and “transmit the same unimpaired to our posterity”.²

² From the “Solemn Declaration”, BCP, p.viii.

The Prayer Book Society of Canada

National Officers and Branch Contacts

OFFICERS

National Chairman

The Rev'd Gordon Maitland
1983 St. Mary's Gate
Windsor, Ontario
N8Y 1J8

Episcopal Visitor

The Rt. Rev'd
Dr. Stephen Andrews,
Bishop of Algoma

Past Chairman

The Rev'd David A. Harris
Reading, England

Vice Chairmen

The Rev'd David Curry,
Anglican Rectory
531 King St,
P.O. Box 2661
Windsor, Nova Scotia
B0N 2T0

Mr. Michael Edward,
R.R. #1, Belfast P.O.,
Prince Edward Island,
C0A 1A0

The Rev'd Dr. James I. Packer,
Regent College,
5800 University Blvd,
Vancouver, British Columbia
V6T 2E4

Recording Secretary

Mr. Ronald Bentley
737 Hot Springs Way
Gloucester, Ontario
K1V 1W8

Treasurer

Mrs. Anne Chisholm
P.O. Box 713
Charlottetown, P.E.I.
C1A 7L3

Branch Contacts

St John's

Mr. Michael Donnan
(709) 753-5193

Nova Scotia and Prince Edward Island

Mr. Benjamin Lee
(902) 431-9899

Montréal

Mr. Richard Lord
(514) 938-5349

Ottawa

Mr. Wesley Warren
(613) 726-6341

Toronto

Dr. Diana Versegny
(905) 303-4490

Grand Valley

Mr. Brian Munro
(519) 756-3053

Windsor

Rev'd Gordon Maitland
(519) 564-5989

North Bay

Rev'd John Stennett
(705) 498-6549

Saskatoon

The Ven. Richard Spencer
72 Sparling Crescent,
Saskatoon S7H 3M2
(306) 649-3448

Calgary

Mr. Peter Bentley
bentleyp@telus.net
(403) 269-3725

Edmonton

Mr. John Matthews
43 Stirling Road
Edmonton, AB
T5X 4C2
(780) 457-2207
cjmatth@shaw.ca

Vancouver

Mrs. Norah Johnston
(604) 224-8986

Vancouver Island

Mrs. Heather Herbison
Heather797ca@yahoo.ca

Opinions expressed in this
Newsletter do not necessarily
reflect those of the Prayer Book
Society of Canada.

PBSC Web Site

www.prayerbook.ca

PRAYER BOOK SOCIETY OF CANADA NEWSLETTER

Editor

Mr. Desmond Scotchmer
40 Homewood Avenue,
Apt. 401
Toronto, Ontario
M4Y 2K2
email: [desmond.scotchmer@
yahoo.ca](mailto:desmond.scotchmer@yahoo.ca)

Editorial Committee

Mr. Desmond Scotchmer
The Rev'd G. Maitland
Dr. Diana Versegny

Mailing Address for Donations

P.O. Box 713, Stn Central,
Charlottetown, PE
C1A 7L3

**For address changes,
or if you wish to join the
PBSC, please contact our
Membership Secretary:
the Ven. Richard Spencer,
72 Sparling Cres.,
Saskatoon, S7H 3M2,
(306) 649-3448
E-mail: kentvic@gmail.com**