

New Life for PBSC London Branch

by The Rev'd Gordon R. Maitland

On the evening of Sunday, October 16th, there was an act of praise and adoration which brought hope and new vigour to those present. At the Church of the Transfiguration in London, Ontario, there was

a festive Evensong and an information meeting which marked the revival of the London Branch of the Prayer Book Society of Canada.

Evensong was sung by the choir of St. George's Church, Middlesex Centre,

under the inspired leadership of Mr. Angus Sinclair, a well known and very talented local organist and choir director. The sermon was preached by the rector of the Church of the Transfiguration, the Rev'd Gordon R. Maitland, and was based on a verse from the second lesson appointed for the day:

Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his

treasure what is new and what is old (Matthew 13.52 RSV). Approximately 65 persons were present, including a number of local Anglican incumbents.

After the service there was a time of refreshment followed by words of welcome by Fr. Maitland. He briefly outlined the idea of restarting the London PBSC Branch and asked that some of those present consider serving on an executive for the Branch. This in turn was followed by an introduction to the Essentials movement by Mr. Michael Daley, who also spoke of his personal affection for the *Book of Common Prayer*. Mr. Brian Munro, the president of the Grand Valley Branch of the PBSC, pledged to assist the new London Branch in any way he could. It was announced that the London Branch would be holding its next meeting on November 20th after an Evensong at St. George's Anglican Church in London. After the final blessing which closed the meeting, a number of people came forward to volunteer to take on executive positions.



Nativity of Christ

In this 18th century Greek icon, an angel adores the Christ child between Joseph and Mary, and between the angel and Mary stand the ox and ass (*"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."* Isaiah 1.3), to the right the Magi point to the Star, to the left, an angel announces the Birth to the shepherds, and above, the heavenly host watches in wonder and sings "Alleluia, Glory be to God in the Highest".

INSIDE

- 1
New Life for PBSC
London Branch
- 2
Unforgettable Saint
Luke's 100th
Anniversary: From
our Niagara Branch
Correspondent
- 3
The Essentials
"Open Door"
Conference
- 5
St. Michael's Youth
Conference
- 7
Through Advent to
Christmas in the
BCP Lectionary
- 10
Parish Alive! DVDs
Proving Popular
- 10
Primate's
Commission says
"Doctrine"
- 11
New Publication
"The Anglican
Planet" Shatters
Stereotypes



Unforgettable Saint Luke's 100th Anniversary

From our Niagara Branch Correspondent

Picture this, if you will: little Saint Luke's, of Brantford, Ontario, on October 15th, packed with visiting clergy and many Prayer Book admirers from across Southern Ontario. The sanctuary is so full that the overflow of servers and clergy fills the front pews of the nave. The nine cantors supporting Saint Luke's own choir are from the Gregorian Institute of Canada. Most of the phalanx of servers and acolytes (and nearly half of those cantors) are St Michael's Youth Conference veterans. The visiting censing team hails from the smokiest smells-and-bells parish in Hamilton, and the biggest thurible in Brantford (called the "Sputnik") is being wielded. Gentle reader, you have pictured the highest of high Anglican festivals: The Feast of Our Lady of Walsingham.

Then imagine, too, the wonderful coming together of so many people from so many parishes of Ontario who support the Book of Common Prayer. All of them, high and low, Evangelical and Anglo-Catholic, gathering and meeting and affirming in this great show of support, are evidence that we are becoming stronger in our co-operation and alliances. If strength is in numbers, this festival speaks volumes.

Meanwhile incense is pouring from every door and window and the fire alarms of Saint Luke's Brantford go

off. Not so bad, you say? Not quite. The phones are out and there is no way to stop the fire department from coming to save us. An admirable sight it was, as hose-bearing firefighters with radios squalling and engines roaring appeared in silvery swirls to see Anglicans of High Church style praising their Saviour and honouring His Mother. Finally satisfied that we were not burning the place down for the insurance money, and that we were using the Book of Common Prayer, the would-be rescuers left knowing all was well.

So never mind the sight of all those young people carrying the holy hardware around the streets of Brantford and contending with all those low branches during the processional. Never mind the wonders of this most fantastic service, with the longest processional hymn ever heard in these parts, and all of the Gregorians doing the Latin and Greek singing. Never mind the wonderful feast at the Saint George's Arms pub later. One thing will bring the whole glorious service to mind in the years to come. No, none of us will ever forget "The Walsingham Fire Brigade".

Walter Raybould



Fr Gordon Maitland

– Continued from page 1

Since the above event, a *pro tem* executive has begun the work of drafting a constitution, planning future events, and setting goals towards which the London Branch can direct some energy. There appears to be much interest and enthusiasm for having a local group which will uphold and proclaim to the wider Church the importance of the *Book of Common Prayer* as a repository of the Reformed Catholic doctrine of Anglicanism and as a vehicle for the seemly and decent worship of the Triune God.

The Rev'd Gordon R. Maitland is rector of the Church of the Transfiguration, London, and a part-time lecturer in Church History at Huron University College.

The Essentials “Open Door” Conference, Roy Thomson Hall, Toronto, June 16 - 18, 2005

Diana Verseghy

The landmark “Open Door” conference, held on June 16-18 at Roy Thomson Hall in Toronto, was a unique and inspiring event.

Organized by Anglican Essentials Canada, its goal was to review the background to the current crisis, to provide an update on recent events, and formally launch the two sub-groups of Anglican Essentials Canada, the “Federation” and the “Network”.

Theological Perspective

One of the most important parts of the conference was the special session aimed at putting the current crisis into theological perspective. Five eminent Canadian theologians were invited to give fifteen-minute presentations and later to field questions from the audience. Each gave uniquely illuminating insights.

The Revd. David Short, rector of St. John’s Church, Shaughnessy in Vancouver, spoke on “How did we get here?” He examined the background to the current situation, reviewing the series of events in Canada and abroad that have brought us to the state which we are now in. He pointed out that we are living on a “cultural fault line”, and urged the necessity of thinking biblically. He noted that unity is precious to God, but that it must be unity in truth. He spoke of signs of hope in the commitment to the Gospel that is so strikingly in evidence in other parts of the Anglican Communion.

The Revd. David Curry, rector of the parish of Windsor in Nova Scotia, addressed “Recovering our doctrinal liturgy”. He called for a new commitment to thinking about doctrine, and about accountability to doctrine. He spoke of a tendency to collapse the Gospel into the world, in which the doctrine of redemption is supplanted by a doctrine of acceptance. The purpose of our being, he reminded us, is to be in Christ. As Anglicans we find our living doctrine in the Book of Common Prayer, the Thirty-Nine Articles, the Ordinal and (for Canadians) in the Solemn Declaration of 1893. Without adherence to them, we are headed for shipwreck.

The Revd. Gary Thorne, rector of St. George’s Church in Halifax, took as his topic “What is our church saying?” He stressed that truth was only to be discerned through a faithful reading of Scripture. It was not to be defined by politics, or by arguments from human rights, but in doctrine. He held up to the conference signs of hope within the Anglican Church of Canada. Citing the “St. Michael Report”, he noted that a few years ago, all doors to serious questioning seemed closed. He stressed that we must follow this up and engage the Anglican Church of Canada at every level. We must not forsake each other and the rest of the faithful souls in the ACC, but gather together.

The Revd. Dr James Packer, world-renowned author, spoke on “How are we to be the church?” He pointed out that as Christians we must address both our personal identity, as followers of our Lord, and our corporate identity, as members of his Body, the Church. First we must think relationally in these terms, then vocationally. The current crisis will evoke different responses from those seeking to be faithful in different situations. The Essentials movement draws together a wide variety of people: cautious Maritimers and “wild Westerners”; evangelicals and Anglo-Catholics; charismatics and anti-charismatics! Our common commitment must be to work for pan-Anglican renewal.

The Revd. Murray Henderson, rector of the Church of the Ascension, Toronto, spoke on “Decisions we would rather not make”. He commented that General Synod in 2007 will now clearly be a watershed. If it turns down same-sex blessings, we must challenge all Canadian dioceses to abide by this. If it accepts them, we will have no option but to follow Scripture. In such an event, formal global schism, with some sort of international realignment, will become a distinct possibility. We must be clear in such a case that we are not the ones who are leaving. Yet we have to be prepared for God to have surprises still in store for us. We must walk by hope and faith.

– Continued on page 4

– Continued from page 3

National and International Perspective

Another important session was devoted to an assessment of “where we are now”, on the national and international scenes. Five invited speakers reported their experiences and insights in different areas.

The Rt. Revd. Gregory Venables, Primate of the Southern Cone, provided a perspective from outside of Canada and the United States. He stated bluntly that the two positions under discussion were irreconcilable, and emphasized that the clear understanding of the global Primates’ meeting was that Canada and the U.S. were to “step outside” for three years, until the next Lambeth Conference in 2008, and consider whether they wished to remain part of the Anglican Communion or not.

Bishop Donald Harvey, the moderator of the Anglican Network in Canada, spoke of the address that had been given to a group of Canadian delegates by some of the primates after their meeting in Ireland. The primates spoke out of love, but there was no ambiguity in what they said. No one wants a split, and there have been recent sparks of light in the statement issued by the Canadian bishops and in the St. Michael Report; but they are just a start, and time is fleeting away. Essentials must be the voice that speaks up.

The Rt. Revd. Robert Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network in the U.S., spoke about

the situation in that country, which is becoming increasingly difficult and frustrating for traditionalists. He was gloomy about the future of ECUSA, saying that it may by now have passed the point of no return. Yet the Primates have been most encouraging, urging the various traditionalist groups in the U.S. to come together, form a united front, and support one another.

The Rt. Revd. Ronald Ferris, Bishop of Algoma, was more optimistic about the situation in Canada. He noted that a large part of our problem has been caused by the inclusionism that is currently taught in most seminaries, which is ultimately embarrassed by any claims of exclusivity for Jesus. But there are still signs of hope in the Canadian church; we have not as yet reached the state of ECUSA. Meetings of the House of Bishops are still characterized by mutual respect. The Windsor Report, the Primates’ Communiqué, and the St. Michael Report have received serious attention. We must act as people who must one day give account, and our goal must be restoration and renewal. The Gospel and the Anglican Communion have a magnificent future; we must embrace them and invite others to do so. We must be careful to avoid recklessness and premature action; we must exercise patience and restraint, even though we know that there is a storm coming, and act in harmony with the wider Anglican Communion.

Finally, the Rt. Revd. Malcolm Harding, retired Bishop of Brandon, compared our current situation to that of an aircraft in a “holding

pattern” during bad weather, waiting for instructions from the control tower. We are pilgrims prayerfully waiting for a sign to move ahead; we must await God’s timing. Many people in our church are only dimly aware that something is wrong, and are in a state of inarticulate discontent. We need to spread the word of hope.

The Federation and The Network

Most of the remainder of the conference was devoted to formally launching the Federation and the Network, answering questions about their respective structures and objectives, and establishing contacts among session leaders and participants. The Revd. Charlie Masters, National Director of Essentials, and Ms. Cheryl Chang, executive director of the Essentials Network, have been answering invitations to speak in various locations across the country, and reiterated their willingness to keep on doing so. The overall mood of the conference was focussed, determined and optimistic. It was very heartening for all the participants to know that we are part of a wider Communion and have fellowship in faith with millions of other Anglicans worldwide. Anglican Essentials Canada has much important work to do.

Dr Diana Versegby is President of the Toronto Branch PBSC.

This article first appeared in the Michaelmas edition of The Lamp.

St. Michael's Youth Conference

The Rev'd Dr Ross Hebb

So much talk within the church these days about 'youth' assumes that they, as a group, need to be treated as a very different class. The assumption seems to be that, since youth are young, listen to different music and are so techno-savvy (computers and the Internet, you know), they must require an entirely different ministry. St Michael's Youth Conference, which just celebrated its 19th season, reveals just how different today's youth are - they dare to defy all such stereotypes.

At St Mike's, youth return, year after year, many of the older persons (15 to 19) on their own hard-earned coin, to participate in mandatory BCP daily Morning Prayer (7:30 AM) and Evening Prayer and three 50-minute classes each morning. Classes cover the categories of Bible, theology and spirituality, and for the first two years the classes in each category are obligatory. While commentary on

present controversies is avoided, traditional Anglicanism is taught clearly and unapologetically. Third year and up conferees, and there were many of them this past August, choose between an offering from each category which this year included such course names as Religion and Science, Christian Decision-making, Life in the Early



Photos from 2005 Ontario St. Mike's Conference

Church (Patristics), and a study of the images in the Apocalypse of St John.

One might expect such a place to attract overbearing, over-protective parents carting unwilling charges to a



week of 'what's good for them', but such is decidedly NOT the case. Rather, one sees friendships renewed as willing, excited youth exit vehicles for another week at St Mike's. At

week's end, bewildered and amused parents find smiling and teary-eyed conferees, amazed that a week of classes which do not soft-pedal the Faith, combined with plain Prayer Book worship, has produced such an outcome. Such is the wonder and the ongoing success of St Michael's Youth Conference.

The Rev'd Dr Ross Hebb is an instructor and enthusiastic supporter of the Maritime St Michael's Conferences. (His daughter has attended for 4 years.) Fr Hebb is also the Rector of St Peter's Springhill, outside of Fredericton NB.





The Mystical Nativity

Alessandro di Mariano Filipepi, known as Botticelli (1445-1510)
The National Gallery, London

Shepherds gaze in wonder, and angels to the right and left adore, while in the foreground angels and saints embrace with a kiss of peace. Above, the angels in heaven tread the stately dance of the spheres and cast their crowns before the King of Glory, who has come to be born among the oxen and beasts of burden.

Through Advent to Christmas in the BCP Lectionary

Advent is an exciting time. The collects and lections for Advent in the Book of Common Prayer mirror that excitement: they breathe anticipation in almost every phrase, every sentence. These readings lay out before us the central mysteries of our religion: the Coming of our Lord, Judgement, Atonement, Redemption, and His Coming again in Glory. Appropriately, for this is the beginning of a new Christian Year.

Throughout the BCP Advent readings there are words of motion, of movement, of excitement, of anticipation. The loss of these magnificent readings from most Anglican churches over the past twenty years is enough to make the saints weep! Together they make for a thorough meditation upon the full sweep of Christian theology: a meditation that is comprehensive, profound - and exciting.

To hear these readings is to realize the importance of a specialized liturgical language. For it is not everyday news that these collects and readings bring. The words of the BCP, magnificent, arresting, full of power and vigour, bring to our attention just how important are the tidings they bear. The words cry aloud for us to pay attention, to look out, to look up, to prepare: for the King of Kings is coming!

The BCP Collect for the Sunday before Advent sets the stage, exhorting us: "STIR up, we beseech thee, O Lord, the wills of thy faithful people..." . Forget those cosy,

patronizing sermons made by far too many Anglican preachers about reminders to start stirring up the ingredients for the Christmas pudding. There is nothing cosy about these words! The thing to be stirred up is our wills, our souls, grown slovenly and complacent. They cry out: Come amongst us Lord Jesus! He is coming! Prepare! "Behold" rings out the Lesson "The days come, saith the LORD, that I will raise unto David a righteous Branch, and a king shall reign and prosper...and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Wow! That should make us all sit up!

The First Sunday in Advent carries on this note of high seriousness. These are portentous times, and portentous language (in the original meaning of the word: 'solemn', 'marvellous', 'relating to an omen') is really the only language that can bear the import of such a serious message: "Almighty God, give us grace that we may *cast* away the works of darkness, and *put* upon us the armour of light, *now in the time of this mortal life*, in which thy Son Jesus Christ came to visit us in great humility..." The vigorous rhythms of the lines, the power of the words, are like a blast of cold, fresh air after long confinement in an overheated room: the unexpected placing of the word "now" gives an added jolt.

"The night is far spent," warns the Apostle Paul; "the day is at hand; let us therefore cast off the works of

darkness, and let us put on the armour of light...But put ye on the Lord Jesus Christ..."

The readings for the second Sunday reveal the characteristic Anglican emphasis on Scripture, to emphasize its significance in the relationship between God, revealed as Father, Son and Holy Ghost, and Man. The collect is one of the most famous, and, one used to be able to say, the most beloved of all collects - but, alas! so much has been lost in the past generation by both our church and our culture. It is vintage Cranmer: robust, powerful, exhibiting a profound metaphysic, playing well to the ear, implanting well in the memory. "Grant that we may in such wise hear them, read, mark, learn and inwardly digest them". Lovely, meaty words! They stop you, make you think about what's being said. To *hear* and *read*: the means by which the Word enters our souls; to *mark*: to attend to what is said, to master its intent and meaning; to *learn*., to commit to memory, to the mind, and then *inwardly digest*, with the soul as well as the mind, the spiritual Word, to be nourished by it, to ingest it into the very tissue of the soul. It's a remarkable passage, a remarkable progression.

The epistle sets forth the Bible's own assessment of the importance of Scripture: it is the very medium through which, with patience, we might have hope and consolation. The Gospel reading is remarkable for Our Lord's prophecy: "There shall be

– Continued on page 8

– Continued from page 7

signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's heart's failing them for fear...for the powers of heaven shall be shaken. And then they shall see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh."

It reminds us that Scripture records not only the things that have been, the past deeds in the tale of God's redemption of Man, but also the things to come. We are looking not merely forward to the Christmas which is coming, nor merely backwards to the first Christmas, but to the day when He will come with power and awe and might once more to judge the world.

The collect for the Third Sunday is, once again, packed full with words of movement, of action, of anticipation: "O Lord Jesus Christ who at thy first coming didst *send* thy messenger to *prepare* thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so *prepare* and *make ready* thy way, by *turning* the hearts of the disobedient to the wisdom of the just, that at thy *second coming* to *judge* the world we may be found an acceptable people in thy sight..."

These themes are carried through to the Advent Ember Days (the Wednesday, Thursday and Friday in the third week of Advent), with the splendid quotation from the Prophet Micah:

"And it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, and he shall teach us his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the LORD from Jerusalem..."

Again, so many words of motion, and such *arresting* words of motion: "the people shall *flow* unto it, "*come*", and again, "*Come*", "and we shall *walk* in his paths". Even the laws of the Lord are given dynamism and motion "the law shall *go forth* of Zion". But in this passage the element of height, of upwardness is introduced: not only are we going forward, but upwards: see, here in this short moment in the third week of Advent, dizzy, almost with anticipation of the great Event of Christmas, we look upwards, to behold a glimpse of the glory of the habitation of the Lord, from where the very Son of God descended to us.

These themes are carried forward into the Collect for the Fourth Sunday in Advent: "*Raise* up we beseech thee, thy *power*, and *come* among us, and with *great might* succour us; that, whereas, through our sins and wickedness, we are sore let and hindered in *running the race* that is set before us, thy bountiful mercy may *speedily help and deliver* us..." Note that it is our sins which hold us back, and which prevent us from running the race, which enervate us and weaken us...it is

God's mighty power that, we pray, will *speedily* help and deliver us.

And even so, we are off once more, running the race, as it were, to the great Day itself, when we commemorate that unimaginable act of God, the High and Holy One that inhabiteth all eternity, who has condescended to be born amongst us, of a humble virgin, with a simple labourer who works with his hands, as a stepfather.

For Christmas Day the Prayer Book gives us the astounding facts, sets them out bare, unadorned, as anthems to be said or sung at Holy Communion, or instead of the Venite at Morning Prayer. In our 1959-62 Canadian BCP they stand on page 104, before the Collect:

"Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel"

"Unto us a child is born, unto us a son is given"

"In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world that we might live through him."

The Collect for Christmas Day reminds us that through the Incarnation God has taken our nature upon Him, by being born of a pure virgin, and prays that we may be regenerate and made children of the Father by adoption and grace.

This is followed by the momentous opening passage from the Epistle to

– Continued on page 9

– Continued from page 8

the Hebrews, containing as it does echoes of the beginning of the Book of Genesis and the opening of the Gospel of St John.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had himself purged our sins, sat down on the right hand of the Majesty on high.”

Here it is, set out before us: a sustained meditation upon the central mystery, the very essence of our religion, in all its incomprehensible, radiant, heartbreaking glory. It is a succession of images which are not mere images but concise theological statements about Christ, the very Son of the Living God: “by whom he [God the Father] made the worlds”, “being the brightness of his glory”, “appointed heir of all things”, “the express image of his person,” “upholding all things by the word of his power”, “when he had purged our sins, sat down at the right hand of the Majesty on high.” It is an altogether extraordinary passage, taking us, as it were, on a tour through the Creation, the Incarnation, the Atonement, the Ascension. It leads right into the Gospel reading which



Christ Enthroned in Glory as Creator of All Things Surrounded by Scenes of the Passion

Levantine Icon, 1783, by Fr. Semaan
Basilian Order of the Holy Saviour, Lebanon

This icon is a pictorial representation of the BCP Christmas Epistle, and shows Christ as heir of all things, and the express image of the person of the Father and the brightness of his glory, seated at the hand of the Majesty, having purged our sins (symbolized by the scenes of the passion).

concludes our cycle of Advent readings: the opening of St. John’s Gospel, “In the beginning was the Word, and the Word was with God, and the Word was God.”

These two readings, mystical, radiant with the glory of the Incarnation, are the summit of our journey through Advent, the climax of all our expectation. They are like, almost, the Cross at the summit of the Imperial State Crown of the Crown Jewels, the crowning glory, dazzling

with light. And yet they are – well – theology. (I have never been able to begin to understand those who find the Book of Common Prayer stodgy or old-fashioned, outmoded, or dull. These passages are – quite simply – glorious.) I can remember clearly the impact that these passages had on me as a first-year university student, when I was starting to attend church seriously. They made me *pay attention*. More importantly – and I didn’t realize it at the time – they were teaching me solid, Scriptural doctrine, in a way that was intensely exciting, that gave life and force and meaning. The prayer life of the Anglican Church of Canada is greatly impoverished by its replacement by the inferior cycle offered by the BAS: for instance, the BAS collect for Christmas makes no reference to the Virgin Birth, nor to our need to be regenerate and made children of the Father by adoption and grace; and the two great meditations on the meaning of the Incarnation

from Hebrews and St John’s Gospel are reduced to “optional readings”.

To those of you fortunate enough to attend a church where they use the BCP lectionary, listen attentively to these glorious passages. And to those of you who aren’t that fortunate, pick up your Prayer Book, and read these passages week by week, as this wondrous season moves us forward to the great festival of Christmas.

Desmond Scotchmer

Parish Alive! DVDs Proving Popular

Pat Bryan

Introduced earlier this year, more and more of Parish Alive's two educational DVDs are being ordered by parishes and individuals across Canada. From Newfoundland to British Columbia and points in

between (including Nunavut), both *The Trinity Today* and *Making Believers of All Nations* (Baptism) are proving equally popular.

While the Baptism video, intended as it is for use by godparents and those about to be baptized, is pretty self-explanatory, some users of the Trinity video series have commented that it is helpful to have a hard copy script as an aid to small-group discussion. Accordingly we have e-mailed copies to a number of purchasers; if you too would like a script, e-mail me at patbryan@sympatico.ca, and I will send one winging across cyberspace to you.

A New Series Is In The Works

Following on our avowed intention to make material available from the rich and varied resources already existing, Parish Alive! recently

contracted to videotape the presentations of papers at this year's Atlantic Theological Conference. The conference theme - especially appropriate in our current climate - was "Christian Friendship". The thoughtful and thought-provoking

Copies of both the Trinity and Baptism DVDs are \$25 each, including postage and handling, and may be ordered by email at info@parishalive.ca, or by writing to P.O.Box 173, Charlottetown, PEI C1A 7L3

papers were presented by a cornucopia of speakers, including Drs Edith Humphrey (Pittsburgh Theological Seminary), Phillip Davis (UPEI), Gary McGonagill, Dennis House, Peter O'Brien (all from Dalhousie), Alan Perreiah (University of Kentucky), Paul Epstein (Oklahoma State), the Rev. George Westhaver (Chaplain, Lincoln College, Oxford), Ms Susan Harris (Dalhousie), the Rev. Dr Gary Thorne (St George's Church, Halifax), and the Rev. Dr Robert Crouse (Dalhousie and King's College), who also provided a final summation and chaired the closing discussion.

Using the wealth of material provided to us, and with the kind permission of the speakers, we will be presenting an edited version or précis of the three-day conference, using live footage, graphics and explanatory slides, in order to create a six- or seven-part series, suitable for group discussion, or for the personal use of interested individuals. As the advertising guys say: "*Watch This Space!*"

Primate's Commission says "Doctrine"

The Primate's Theological Commission has unanimously found that the thorny issue of same-sex blessings is a matter of doctrine. At past synods, those favouring same-sex blessing had argued that only matters of pastoral care were involved, not doctrine. The finding, included in the St Michael's Report, released in May, must now be accepted by General Synod.

This means that, if General Synod accepts the report, same-sex blessing would require to be passed by a two-thirds majority in two successive General Synods. It must also pass in each of three orders, bishops, clergy, and laity: should it fail to pass in even one, it would fail.

However, the Commission argued that same-sex blessing did not constitute "core" or credal doctrine, and should not be a communion-breaking issue, while acknowledging that "several doctrines are integral to its theological consideration: salvation, incarnation, the person and work of the Holy Spirit, theological anthropology [the doctrine of the human being] sanctification, and holy matrimony. (Critics have pointed out that most, if not all, of these would be considered "core" doctrines.)

The next opportunity for General Synod to debate the findings of the Report is in 2007.

New Publication *The Anglican Planet* Shatters Stereotypes

Desmond Scotchmer

A new Anglican publication has been launched. Your *PBSC Newsletter* editor urges you to take a look. It's really worth reading!

It's fresh, it's colourful, it's outward-looking, it's positive, it's up-to-the-minute (well, as up-to-the-minute as any monthly publication can be), it's topical, it's fair, and, yes, **it's an alternative voice for conservative, or orthodox, Anglicans.** But while its aim is to provide news and perspectives from Evangelical, Anglo-Catholic, and Charismatic viewpoints (as well as the perspective of plain, old-fashioned Prayer Book Anglicanism), its reporting is broad-based, and above all things, unbiased.

It's a great read. It has around-the-world coverage of Anglican events, it has personal interest stories, and articles by substantial figures like Edith Humphrey, Robert Crouse, and John Stott, the world-renowned Evangelical preacher and writer, and former Chaplain to Her Majesty the Queen. The editors-in-chief are the energetic and irrepressible Rev'd David A. Harris (National Chairman of the PBSC) and Peter Molloy, a parish priest in Christopher Lake, Saskatchewan.

And it's successful. After some three editions, *The Anglican Planet* has received over 5,000 subscriptions from individuals and parishes.

"Whenever there is a community that doesn't have much of a face and doesn't have much of a voice, it's either trivialized, marginalized, ignored, or distorted" news editor Sue Careless told *Canadian Christianity*. "Any kind of movement must have its own media if it is going to go anywhere. The orthodox in the Anglican Church of Canada need their own voice, need their own face. There's a whole community out there. And I don't think they are being well served by *The Anglican Journal*."

Regrettably, we hear via the CBC News that the Bishop of Brandon, Jim Njegovan has banned the monthly publication, saying that it is "sowing the seeds of distrust and disdain within the church, and that the publishers have no respect for those in authority over them ... As a bishop, I do not endorse any such material. Nor do I wish to see it distributed in, or to, our parishes."

Fr Harris responds: "I think he is going to regret it. You know...the list of forbidden books and the inquisition ended a long time ago."

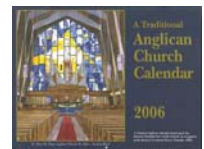
Your editor has been reading *The Anglican Planet* avidly: all I found was unbiased, factual reporting, and the upholding of normative, classical Anglican doctrine. Odd - and deeply troubling - that an Anglican bishop should find this "disrespectful" or "disdainful".

We've been here before. I remember well when the Prayer Book Society of Canada was denied use of an Anglican church in the Diocese of Toronto for its first Annual General Meeting. We took the issue to the Primate: we were, we were told, "subversive". I remember banging on the Primate's desk (I was much younger then), pointing out that, if it was "subversive" to defend our Church's official standard of doctrine and worship, and to advocate its use, then the Anglican Church of Canada had come to a sorry state indeed. We never did receive an apology, but subsequent Annual General Meetings of the PBSC were held at St James' Cathedral, Toronto.

However, make your own mind up about *The Anglican Planet*: For a free copy, visit their website at www.anglicanplanet.net, or phone (416) 907-4326. If you like it, subscribe!

2006 Traditional Canadian Church Calendars

Don't forget to order your 2006 Traditional Anglican Church Calendar from St Peter Publications.



Orders of 25 or more:
\$4.25 per calendar each
(plus postage and handling).

Orders of fewer than 25:
\$4.95 each (plus postage and handling).

Order from St Peter Publications, P.O. Box 713,
Charlottetown, Prince Edward Island, C1A 7L3.
Phone/fax: (902) 368 8422
e-mail: stptepub@isn.net

The Prayer Book Society of Canada

National Officers and Branch Contacts

OFFICERS

National Chairman

The Rev'd David A. Harris
P.O. Box 713,
Charlottetown, P.E.I.
C1A 7L3

Episcopal Visitor

The Rt Rev'd Harold Nutter,
Retired Archbishop
of Canada

Honorary

Chairman/President

The Rev'd Dr. Robert Crouse,
Professor Emeritus
Dalhousie University

Past Chairman

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

Vice Chairmen

The Rt Rev'd Anthony Burton,
Bishop of Saskatchewan,
1308 5th Avenue East,
Prince Albert, Saskatchewan
S6V 2H7

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

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

Secretary

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

Treasurer

Myrtle Jenkins-Smith
15, Templar Ave.
Charlottetown, P.E.I.
C1A 9G6

Branch Contacts

St John's

Mr. Michael Donan
(709) 753-5193

Conception Bay North

Mrs. Marilyn Murrin
(709) 786-6270

Nova Scotia and Prince Edward Island

Mrs Marie Gibson
(902) 835-8210

Moncton

Mr. Peter Johnson
(506) 857-8500

Fredericton

Mr. Wilfred Alliston
(506) 450-9584

Fundy

Mr. William Holder
(506) 648-0682

Gaspé Coast

Mr. Cyrus Journeau
(418) 752-3609

Montréal

Mr. Richard Lord
(514) 938-5349

Ottawa

Mrs. Joan Wilson
(613) 749-5058

Quinte

Dr. James Loudon
(613) 966-7571

Toronto

Dr. Diana Versegby
(905) 303-4490

Greater Niagara Branch

Mr. Walter Raybould
27 Legend Court, Box 10144
Ancaster, ON L9K 1P3
niagaranorthPBSC@Canada.com

Grand Valley

Mr. Brian Munro
(519) 756-3053

London

Rev'd Gordon Maitland
www.pbsslondon.ca

Lambton

Miss Naomi Luth
(519) 336-7874

North Bay

Mrs. Dorothy Chabot
(705) 472-1937

Manitoba

The Rev'd John Stennet
(204) 383-5327

Regina

Cicely Pritchard
(306) 586-9668

Saskatoon

Dr. Jane Doig
jfdoid@shaw.ca

Calgary

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

Edmonton

Cynthia Cordery
(780) 447-0001
ccordery@shaw.ca

Vancouver

Mrs. Norah Johnston
(604) 224-8986

Vancouver Island

Dr. Pat Radcliffe
(250) 758-5771

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

NATIONAL ADDRESS

P.O. Box 38060
1430 Prince of Wales Drive
Ottawa, Ontario
K2C 3Y7

PBSC Web site

www.prayerbook.ca

Online Resources

PBSC Critique of
the new hymn book
www.prayerbook.ca/
newhymn1.htm

PRAYER BOOK SOCIETY OF CANADA NEWSLETTER

Editor

Mr. Desmond Scotchmer,
40 Homewood Avenue,
Apt. 401
Toronto, Ontario
M4Y 2K2
email:
desmond.scotchmer@mto.gov.on.ca

Editorial Committee

Mr. Wilfred Alliston
Mrs. Laura Dodson
Ms. Nancy Gall
Miss Naomi Luth
The Rev'd Dr. J. I. Packer
Mrs. Carol Schiavetto
Mr. Richard Spalton

**If you wish to join PBSC,
please e-mail your name
and address to
billiefarmer@execulink.com
or mail it to: The Prayer
Book Society of Canada,
Box 1435, Port Dover,
Ontario. N0A 1N0.**