

The Prayer Book Society of Canada Newsletter

Christmas 2010

Reflections on General Synod 2010

By the Rev'd Gordon Maitland

It has been six months since the General Synod of the Anglican Church of Canada met in Halifax and, with some distance of time, it is perhaps opportune to reflect on some of the things which occurred there. For brevity, I will confine my remarks to matters of core relevance to the PBSC, leaving aside admittedly major issues such as the new place indigenous Anglican Christians now have within the Canadian Church, and the uneasy truce which prevailed in regards to issues of human sexuality. (The reader is referred to the *Anglican Planet* for more extensive reporting on those issues.)

Several motions were proposed which have a direct bearing on the Prayer Book and traditional Anglican worship. The first was a motion [A140] which pertained to the Authorized (King James) Version of the Bible:

Be it resolved that this General Synod:

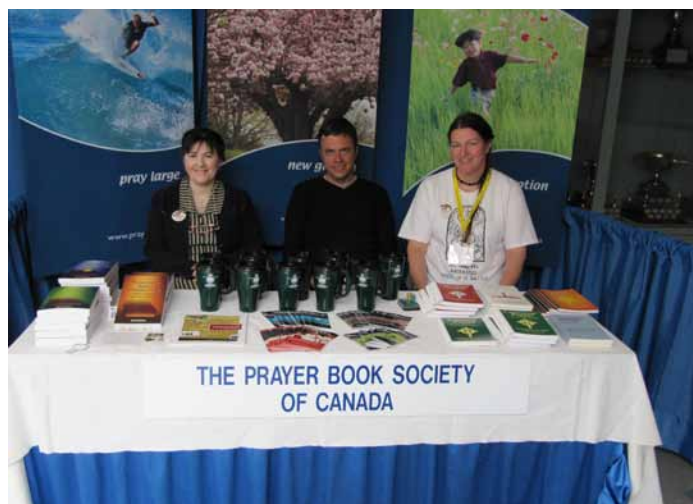
- a) recognize the year 2011 as the 400th anniversary of the Authorized Version (the King James Bible);
- b) direct the Faith, Worship

and Ministry Committee to prepare an information and liturgical resource for use on Sunday, 30 October, 2011 or another appropriate day as determined by the local ordinary;

- c) invite dioceses and parishes to find and share appropriate ways to celebrate this anniversary, where possible inviting other community groups (e.g. cultural or literary) to participate.

the country to engage in commemorative activities to mark the 50th Anniversary of the 1962 Canadian Book of Common Prayer in 2012.

With the exception of a few hold-outs from the Diocese of Toronto, this resolution was also passed nearly unanimously. It is now incumbent upon the PBSC and local Anglicans to make sure that these anniversaries are celebrated with as much



The PBSC booth at General Synod. Left to right: Prudence Dailey (visiting from England); Revd. David Harris (PBSC national chairman); Diana Verseghy (PBSC Toronto branch president).

This resolution passed unanimously. The second resolution [C005] was in respect to the Book of Common Prayer:

Be it resolved that this General Synod: encourage parishes across

fanfare as possible. It is a wonderful opportunity to re-acquaint the Canadian Church with the treasures of the Book of Common Prayer and our Anglican heritage.

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On Wednesday, June 9, the evening worship was Evensong from the Book of Common Prayer. This was the only occasion on which the Prayer Book was officially used for worship by the delegates to General Synod (the Prayer Book was used at several other services which were not officially part of the proceedings). The service was sung with some gusto and enthusiasm, and one was left wondering why the Prayer Book is not used more often for these kinds of gatherings. The other forms of worship used throughout Synod (like “Celtic Evening Prayer”), for the most part bore little resemblance to the historic Daily Office of the Church and usually had music which was dreary and somewhat unsingable.

I would be remiss not to mention another resolution which was passed and which related to liturgical matters: resolution A141 which was entitled, “Principles for Liturgical Revision.” This motion read as follows:

Be it resolved that this General Synod:

- 1) receive the Report of the Faith, Worship and Ministry Committee entitled *Liturgical Principles: Principles to Guide the Revision of Contemporary Language Common Worship Texts of the Anglican Church of Canada* as containing a set of principles and an agenda to guide the work of liturgical revision;
- 2) direct the Faith, Worship and Ministry Committee to create a Task Force for Liturgy with membership drawn from the Faith, Worship and Ministry Committee, the House of Bishops, and members at large with the necessary skills and breadth of experience of the Anglican Church of Canada, as well as ecumenical and

full communion partners; that this Task Force report regularly to the Council of General Synod and to the House of Bishops through the Faith, Worship and Ministry Committee; that the Task Force make the best use of all forms of communications technology in its work both in the creation of new and revised texts, and in the testing of such new texts in trial use and evaluation;

3) direct the Council of General Synod to ensure the adequate provision within the budget of the Faith, Worship and Ministry Committee to undertake this work.

The reader may remember that one

of principles of revision as related to the BAS. Resolution A141 is the continuation of that process set in motion at GS 2007. Does this mean that we are now going to see a new book - an alternative to the Book of Alternative Services?

In a private conversation with Bishop Gregory Kerr-Wilson of Qu'Appelle Diocese (a member of the national Faith, Worship and Ministry Committee (FWM) and the mover of resolution A141) it was made clear to me that the Anglican Church of Canada has **no plans to produce any new service books**. The reason for this is very simple: there is no



General Synod 2010 in session

of the concerns facing the PBSC at General Synod 2007 was a motion regarding principles for the revision of the Canadian service books: the BAS and the BCP. It was probably, in part, a belated attempt to combine the two books, since there are still a few bishops who think that this would bring about greater liturgical “harmony” in the Canadian Church. The fact that many congregations in the more liberal dioceses now think of themselves as “beyond the BAS” means that any such attempt would have been doomed from the start. As things turned out, with vigilance and determination on the part of PBSC members, the motion was changed and it now only spoke

money available to produce printed and bound copies of new liturgical resources. With serious financial cutbacks facing every department of the ACC National Office, the case cannot be made to justify diverting money towards such a project. What FWM does hope to produce are authorized online liturgical resources which people can download. Whether or not this will involve paying a fee is not clear. What is behind this initiative is the reality that many clergy are already downloading liturgical material (litanies, collects, eucharistic prayers, etc.) from a wide variety of sources (some quite dubious) in

order to produce booklets for Sunday worship. The hope is that online material produced and authorized by Canadians at Faith, Worship and Ministry will be approved by the General Synod of the ACC and thus become authorized alternative liturgical material to the already authorized alternative liturgical material to be found in the *Book of Alternative Services*. What would such material look like?

On this, I would like to venture an informed opinion. The first piece of evidence is the ongoing and close relationship between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada (ELCIC). The next piece is the fact that the Very Rev'd Peter Wall, Dean of Niagara, is very much a player in national liturgical circles. He has spent the last few years doing a travelling "road show" with Bishop Susan Johnson, National Bishop of the Evangelical Lutheran Church in Canada, encouraging dioceses to consider adopting the new (2006) service book of the Lutheran Church entitled "Evangelical Lutheran Worship", as an alternative worship resource. This point of this initiative is ostensibly to encourage the ongoing full communion relationship between the ACC and the ELCIC. It also gives Anglican clergy and congregations potential access to the liturgical material found in the Lutheran service book. Some dioceses (for example, Niagara and Huron) have given approval at Diocesan Synod for clergy and congregations to use material from "Evangelical Lutheran Worship" (ELW) and there are certainly congregations that have taken advantage of this opportunity. When the eleven eucharistic prayer options of the Lutheran book are

combined with the eight eucharistic prayer options in the BAS and the three supplementary eucharistic prayers authorized by General Synod in 1998, a cleric can have potential access to twenty-two different eucharistic prayers! What this means for the idea of "common prayer" I will leave to the reader's imagination. It is well worth noting that the closing eucharist at General Synod was celebrated by the National Bishop, Susan Johnson, using one of the liturgies found in ELW.



The Virgin and Child, with St. John the Baptist and St. Zenobius, and four angels, by a follower of Raphaelino del Garbo c 1500 AD. Royal Collection.

What is ELW like as a service book? In the prestigious international ecumenical review for liturgical research and renewal, *Studia Liturgica*, an American Lutheran pastor, Dr. Philip Pfatteicher, reviewed the new book and had this to say:

"The creation of *ELW* appears to have been generated in large measure by those in the denomination determined to eradicate the use of masculine pronouns to refer to God. A new worship book, it was thought, would make congregations pray and talk about God in ways that the influential minority considered

essential, and (not incidentally) would also benefit the church's publishing house financially. ... everything is to be perceived as fresh and new. Continuity and tradition were little respected. *ELW* endorses wide diversity, encourages those who want to explore 'creative options,' and is, in fact, an invitation to chaos."

Having looked at all the evidence presented above, it is my contention that, like "Evangelical Lutheran Worship", any new liturgical material produced by the National Office will be in the direction of depersonalizing the Deity and increasing the "creative" options available to the celebrant to the point of incoherence and anarchy. While Anglicans who have the privilege of worshipping using the Book of Common Prayer may dismiss such future liturgical resources as tangential to their lives, one can never take such a privilege for granted. Constant vigilance by PBSC members will be necessary so as to retain a place for the BCP in the Canadian Church. The golden jubilee of the 1962 Canadian Prayer Book would be just the opportunity to remind Anglicans that their real heritage is to be found there and not in the increasingly ephemeral productions of self-appointed liturgical "experts."

General Synod 2010 has come and gone and we can now look forward to General Synod 2013 in Ottawa. What will confront us in the next few years is hard to say, but rest assured that the PBSC will be a player in whatever action will take place.

(The Rev'd Gordon Maitland is Incumbent of St. George's Anglican Church in Windsor, Ontario)

An Atlantic Book Tour

By Sue Careless

(Sue Careless recently undertook a speaking tour of the four Atlantic Provinces to publicize the third and final volume of her popular series, "Discovering the Book of Common Prayer – A Hands-On Approach". Below she shares some of her experiences on the tour.)

Touring offers a unique opportunity to hear fresh anecdotes and gather new insights about prayer and the life of our Anglican Church. Five busy clergy families generously opened their homes to me and other kind souls drove me long distances through lovely autumn landscapes. Their support enabled me to give eleven talks in twelve days in nine cities.

I spoke in the capitals of all four Atlantic Provinces as well as in five other communities in New Brunswick. The trip was fairly easy to map out in that most of my contacts were past or present staff at the Atlantic St Michael's Youth Conference which I have attended for the past seven years. But I was also delighted to make new acquaintances along the journey. And I was very encouraged to discover some young people who truly love the Prayer Book.

I offered a choice of three different talks to each parish: a hop-skip-and-jump through Volume III; using the Prayer Book in personal devotions (based on Volume I); and using the Prayer Book with young families (based on Volumes I and II). Those parishes that had heard me speak on earlier book tours chose my Volume III talk but if I was new to the congregation, they tended to prefer one of the other talks, often with some of Volume III thrown

in for good measure. (I also gave a talk just on weddings to another New Brunswick church when I was visiting in August.) All three volumes were offered for sale at each talk.

I spoke at two cathedrals, and in both urban and rural parishes, as

seriously ill. This is doubly difficult because most relationships in prisoners' families are already badly strained.

We waited in the chapel, a large pleasant room with a sizeable library that was devoid of guards. We had



Aidan and David Ingalls serve at Trinity Church, Saint John, NB

well as to a mother's group meeting with preschoolers in a rectory. But probably the most unusual and moving experience for me was talking at Dorchester Penitentiary. A few years ago the Rev'd Chris Van Buskirk of St. George's, Moncton, had given my first volume to a convicted murderer in the medium security prison. The priest thought I might like to meet the inmate and with the approval of the prison chaplain we decided to throw the meeting open to any other prisoners who might like to attend.

When we arrived the chaplain, who works weekdays, told us that every Monday morning he invariably has to contact one prisoner among the 450 inmates, to tell them that a close family member has died or is

no idea how many men might show up – perhaps a handful. So we were thrilled when a total of 22 inmates eventually walked in. The men were almost all young, in their twenties or thirties. Only three prisoners appeared to be middle-aged. And the group looked so healthy that it could have been mistaken for a sports team.

We had brought 15 used Prayer Books to offer to the men and many took a copy back to their cells. We also left the three-volume set of *Discovering the Book of Common Prayer* in the chapel library.

Norman Dupuis, a layreader at St George's, spoke first for a few minutes about the Prayer Book and you could have heard a pin drop. Everyone listened attentively.

At one point in my talk on using the Prayer Book in personal devotions I asked the inmates what they would like prayer for. I had expected them to answer: “Freedom” “Liberty” “Getting out of here.” Instead they replied: “Peace of mind,” “Hope” and “Families.” When I privately asked the same question of the inmate who had read my first

book he said without hesitation, “Forgiveness and reconciliation.” I was stunned.

When discussing personal devotions I usually recommend and read “A General Intercession” on page 57. When I came to the words, “deliver the captives” I could say, “That’s you guys!” I can now put real faces to that phrase.

Most of the men stayed after the presentation to ask questions and share more personal concerns. I was particularly touched when one fellow even asked me to sign his Bible. All my audiences on this Atlantic Tour were memorable but this one I will never forget.

The Origin of the Collect for the First Sunday in Advent

“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 the which thy son Jesus Christ came to visit us in great humility); that in the last day when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*”

HISTORY

The Christian Year has not always begun with the First Sunday in Advent. The earliest “beginning” was Easter Day, a custom still observed in the great Churches of the East. By the fourth century, the West had established Christmas Day as the beginning of the ecclesiastical year. A time of preparation for Epiphany baptisms began on St. Martin’s Day (November 11). This came to be known as Advent, leading up to Christ’s coming, and was later shortened to four weeks before Christmas (beginning the Sunday closest to St. Andrew’s Day), just as we have it today.

The Collect for Advent I (and enjoined to be read every day of Advent in the 1662 BCP revision) was composed by Archbishop Cranmer for the 1549 Prayer Book. Like other Reformation Collects, it is based on the Epistle (Romans 13:8-14) and Gospel (St. Matthew 21:1-13) which follow.

MEDITATION

Tying together the beginning and ending of our lives: How can we

do it? Can we understand our life’s course, all its fantastic ebbings and flowings, as one whole, and not as a thousand separated memories and episodes? Or when our life passes before us as it does in the split second before an accident, is it just a succession of scenes, set pieces with no running theme or meaning? And when I lie dying, will I be able to make sense of the question, how did I come to be here?

The Collect for the First Sunday in Advent achieves an astonishing feat. It ties together not only the first coming and the final coming of God – the two advents of Jesus Christ – but it binds together our human present with the future, which is even now rushing towards us.

The prayer asks Almighty God for grace to do the right thing, even the works of love, “in the time of this mortal life”. “I need thy presence every passing hour” (*Canadian 1938 Hymnal*, no. 16), and this hour in particular! Moreover, my present world, so conflicted by the “works of darkness”, was once visited. The world was hallowed by the visitation of the Son and therefore is hallowed

still. I am accompanied during the present moment in my hope of becoming an angel of light to others.

Yet the future is also coming towards us in all its “glorious majesty”. And then, our life today, fraught and ambiguous at every lived level of it, will be swallowed up in victory (I Corinthians 15:54). That victory is represented in the Collect as “the life immortal”.

The point of this first prayer devised by Cranmer for the Christian year is that our present life is the incubator for our future and enduring life. And every moment of this life is accompanied by Him who visited the planet in great humility.

Do you see your life as a unity, a kind of oneness, even in the midst of rags and patches, its experienced many-ness? You are even today the person who was born with your name years ago and you are at the same time the person who will live forever in the Kingdom of God. Your life has inexhaustible meaning.

(Excerpted from The Collects of Thomas Cranmer, by C. Frederick Barbee and Paul Zahl, Wm. B. Eerdmans Publishing Co., 1998)

Bishop Michael Nazir-Ali Visits Canada

By Peter Scotchmer

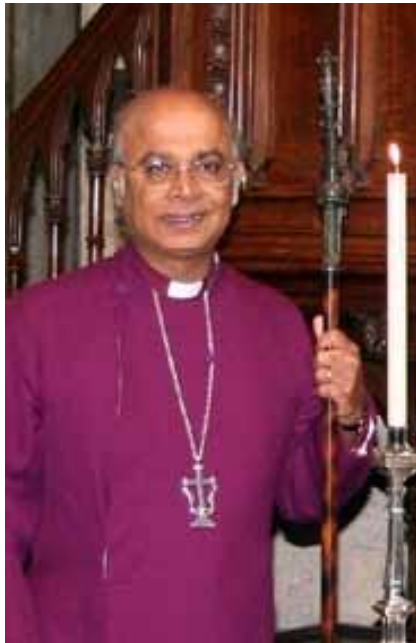
(The Rt Rev'd Michael James Nazir-Ali was the 106th Bishop of Rochester, England, from 1994- 2009. He is currently leader of Inter-faith Concerns of the Anglican Communion, and was one of the short-listed candidates for Archbishop of Canterbury, along with Rowan Williams, in 2002. He holds numerous doctoral degrees, having pursued postgraduate studies in theology at St Edmund Hall, Oxford, Fitzwilliam College, Cambridge, the Australian College of Theology, and the Center of World Religions at Harvard Divinity School. He was awarded the Lambeth DD in 2005.

In October, 2007, he told the English newspaper "The Daily Telegraph" that he would not attend the 2008 Lambeth Conference because he found it "very difficult" to be in Council following the actions of the Episcopal Church, which he believed to be destroying the union of the Anglican Communion. (Ed)

The Rt. Rev'd Michael Nazir-Ali, formerly Bishop of Rochester, in England, and now director of the Oxford Centre for Training, Research, Advocacy and Dialogue, visited Ottawa from November 5-7 at the invitation of the Anglican Network in Canada to speak at its annual synod, and also to deliver talks on inter-faith relations and the mission of the church in an aggressively secular world at St. George's Church (on the occasion of the church's 125th anniversary), at St. Paul's University (Ottawa's theological college), and at noon on Saturday, on Parliament Hill. (He also gave a talk the following day at Wycliffe College in Toronto.) Regrettably, his visit was largely overlooked by official church publicity sources.

Bishop Michael, whose father was a Moslem convert to Christianity,

was born in 1949 into a Christian family in Pakistan. He attended St Patrick's School in Karachi (run by the Roman Catholic Church), attending services there, and by the age of 15 was identifying himself as a Christian. He was formally received into the Church



Bishop Michael Nazir-Ali

of Pakistan at the age of 20, and was ordained an Anglican priest in 1976, becoming the first Bishop of Raiwind in the West Punjab in 1984. Forced to seek sanctuary in England when his life was threatened in 1986, Bishop Michael has, since further education at Oxford and Harvard, served in such capacities as General Secretary of the Church Mission Society and chairman of the British Human Fertilization and Embryology Authority's ethics and law committee. As a self-described "evangelical catholic," the peripatetic bishop is ideally placed to comment on and advocate for evangelism in a world whose most publicized recent religious activism in the

West has taken Islamic rather than Christian form. Two years ago, as Bishop of Rochester, he famously and controversially wrote that certain areas of northern English cities inhabited by Moslems had become so cut off from British life that they were now "no-go" districts too dangerous for non-Moslems to enter. Such comments have earned him death threats.

Following one of his Ottawa addresses, Bishop Michael was asked how Christians should respond to the challenge of Islam. His answer: love the Moslem, respect the fact of his faith, but distinguish between it and the "cancer" of Islamism, a fanatical ideology analogous to Marxism. To a listener at another talk who questioned the advisability of evangelism in Islamic countries and to Islamic audiences in general, the bishop's reply was characteristically direct and uncompromising: both Christianity and Islam seek to convert non-believers; both should be free to do so, and all barriers to mission should be removed. In a rebuke to Islamic attempts to limit freedom of religious expression, he argued that "reciprocity" requires no less. Persecution of Christians continues around the world, but it must be vigorously opposed.

On a Saturday evening cool enough for frost, more than 80 people filed in to a dark and deserted faculty building at St. Paul's University to hear Bishop Michael speak at greater length of the history of the fractious fourteen-hundred-year-old relationship between Christianity and Islam. Among his subjects in his wide-ranging talk were the displacement of established Christian communities in Syria and Ethiopia by the spread of Islam, the attempt

by Moslem authorities to deny Christian pilgrims access to holy sites as a contributory factor in initiating the Crusades, the dangerous vacuum created by the collapse of the Ottoman Empire in the 18th and 19th centuries, and the role of British oil policy in the creation of Iraq. He argued that one unintended consequence of Iran's Islamic Revolution has been the unexpected increase in Christian converts from Islam.

Bishop Michael's faithfulness to Scripture and to orthodox apostolic teaching was very much in evidence during his visit. In a reference

to division within the Anglican Communion, he said that "the present mess" was brought about by a failure to be faithful to that authority, a statement that drew murmurs of approval from his audience. In an aside, he commented with rueful humour on a recent decision to invite a Moslem friend of his to preach from the pulpit of an unnamed cathedral. The pulpit in a Christian church, he reminded his audience, is for the preaching of the Gospel by a qualified Christian minister, not a lay infidel. His friend did not qualify on two counts.

Audiences were impressed by the

bishop's grace, dignity, erudition, common sense, and faithfulness. He spoke without notes or visual aids, relying upon the resources of his clear mind and capacious memory. He was unfailingly polite to his many questioners. He spoke without rancour or recrimination, and with conviction and authority. His unequivocal, unapologetic evangelism is testimony to a muscular, realistic and ultimately life-affirming Christianity that is all too rare in North American Anglican circles today.

A New Episcopal Visitor for the PBSC

The Prayer Book Society of Canada is delighted to announce that we have a new Episcopal Visitor, the Rt. Rev'd Dr. Stephen Andrews. Until his consecration as the tenth Bishop of the Diocese of Algoma on 29 June 2008, Dr. Andrews was the President, Provost and Vice-Chancellor of Thorneloe University, Sudbury, Ontario (2001-2008). He studied Classics at the University of Colorado and Theology at Regent College and Wycliffe College, receiving his Diploma in Christian Studies in 1982 and his M.Div. degree in 1984. After two years in London as Study Assistant to the Rev. Dr John Stott, he was ordained in the Diocese of Nova Scotia in 1986 and served as the Assistant Curate at historic St Paul's, Halifax. He completed the degree of Doctor of Philosophy in the Faculty of Divinity at Cambridge University in 1995, with a dissertation entitled "Ancient Interpretation of Divine Judgement in Eden (Genesis 3.14-19)". Dr. Andrews was subsequently the Rector of the Cathedral Church of St. Alban the Martyr and Dean of the Diocese of Saskatchewan, in

Prince Albert, where he was also Principal of the James Settee College for Ministry, a training initiative for First Nations church leaders. While at Thorneloe he was the Director of the Thorneloe School of Theology



programme and taught in the Joint Department of Religious Studies at Laurentian University where he held the rank of Associate Professor. He continues to hold the offices of Scholar Associate at Wycliffe College and Adjunct Faculty Member at Thorneloe University.

Bishop Andrews has been active in the General Synod of the Anglican Church of Canada, having served

on the Council of General Synod, and the Faith, Worship and Ministry Committee, of which he was the Chair (2004-2007). He has been the Bishop's appointment on the Algoma Diocesan Executive Committee and a member of the Algoma Postulancy Commission. He is a former National Chaplain to the Royal Canadian College of Organists, and is a member of the Primate's Theological Commission. In 2007 he was elected as Prolocutor of the General Synod of the Anglican Church of Canada and subsequently as clerical member of the Anglican Consultative Council. He was elected as diocesan bishop in October 2008. Bishop Andrews is married to Fawna, and they have two beautiful and talented children, Clare (twenty) and Ellen (seventeen).

Bishop Andrews has been a supporter (and user!) of the Book of Common Prayer for many years, and it was with joy and grateful hearts that the National Council of the PBSC learned of his acceptance of our invitation and request to be our Episcopal Visitor.

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