

# The Prayer Book Society of Canada Newsletter

Easter 2010

## A Covenant for the Communion

By Diana Versegby

A historic milestone for the Anglican Communion was reached this past December, when the long-awaited Anglican Covenant was finally completed. The Covenant has been five years in the making; first proposed in the 2004 Windsor Report, the initial, or "Nassau" draft was presented to the Primates' Meeting in 2007. Following input from the provinces of the Communion, the second, or "St Andrews" draft was produced and was extensively

draft was completed in December of last year, and has now been sent to all of the provinces of the Anglican Communion for their adoption.

The Covenant provides new clarity about what it means to call oneself "Anglican", and holds the promise to serve as the focus for a renewed common commitment upon which the Anglican Communion can build. It outlines our inheritance of faith, highlighting the Scriptures, the creeds, the Anglican

formularies (including the Book of Common Prayer), the two dominical sacraments, and the historic threefold ministry of bishops, priests and deacons. It sets out the expectation that member churches will work out

doctrinal matters in

a scripturally faithful way, and will act collegially. It calls upon member churches to be mindful of our common heritage, our common call to mission and our shared life with Anglicans around the world, and to grow in holiness, to teach, to serve and to work

for justice. It acknowledges that member churches are self-governing, but expects that all will live as a Communion, supporting one another with prayer and material resources, engaging in shared discernment on contentious matters, and upholding mutual accountability. It describes the roles of the four "Instruments of Unity": the Archbishop of Canterbury, the Primates' Meeting, the Lambeth Conference and the Anglican Consultative Council. Finally, it outlines procedures to be followed when controversial actions are undertaken by a member church, which are seen as undermining the agreements undertaken in signing on to the Covenant.

Major challenges remain. The Anglican Communion as we currently know it increasingly looks like becoming a thing of the past. The election of a lesbian suffragan bishop in California, and the approval that has now been given to this election by a majority of the American bishops and diocesan standing committees, evidently means that the Episcopal Church in the U.S. has unequivocally committed itself to "walking

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discussed at the Lambeth Conference in 2008. On the basis of this feedback the third, or "Ridley-Cambridge" draft was presented to the meeting of the Anglican Consultative Council in May of 2009. Following requests for some additional review of the fourth section, the final

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apart” from the global Communion; thus it is increasingly unlikely that it will accept the responsibilities of mutual accountability called for in the Covenant. What this will mean for the dioceses and parishes currently within the Episcopal Church that do wish to sign on to the Covenant remains to be seen. The Covenant has so far only been sent to existing national Anglican churches; however, the possibility has not been ruled out of other church bodies in due course adopting it and petitioning for recognition as members of the Anglican Communion.

A particularly interesting question arises with regard to the Anglican Church in North America (ACNA, the new alternative/parallel Anglican jurisdiction within North America numbering some 100,000 members and consisting of dioceses and parishes which have left the Anglican Church of Canada and the Episcopal Church), which has stated publicly its intention of adopting the Covenant and making such a petition. The ACNA was recently given strong support in this aspiration by the English General Synod, which passed by an astonishingly wide margin a motion of encouragement for the ACNA. Thus, we are increasingly facing the potential scenario that Archbishop of Canterbury Rowan Williams has more than once described: of the Communion dividing into two “tiers”, with churches in the first tier comprising those which have signed on to the Covenant and are thus bona fide Anglican, and those in the second tier that are Anglican in name only, and do not share in the councils and common life of the first tier – in effect, a different denomination.

The adoption of the Covenant can be expected to take several years, since it must go through the canonical approval process within each province’s governing body, and most of these governing bodies meet only once every few years. Other national churches besides the Episcopal Church may also ultimately decide not to sign on, and opt to join the second “tier”. Our Canadian Church will be discussing the Covenant at the upcoming General Synod this June; it will probably not come to a vote as yet, since it is expected that the Covenant will be forwarded to the dioceses for further study, and that a formal vote will be delayed until the following General Synod in 2013. But the countdown has begun. We must hope and pray that our church uses this time to reflect prayerfully and seriously upon what it means to call ourselves Anglican.

*(Editor’s note: The crisis in unity and common faith within worldwide Anglicanism has been brewing for many decades, as parts of the Communion have drifted further and further from historic,*

*Scriptural Anglican doctrinal norms. The crisis has come to a head since 2000, with actions in the Episcopal Church in the USA and the Anglican Church of Canada related to same sex blessings and consecrations. In October 2003, the worldwide Anglican Primates, meeting at Lambeth, regarded the situation as serious enough to warrant a statement warning that the actions in North America “threaten the unity of our own Communion, as well as our relationships with other parts of Christ’s Church, our mission and witness”, and raising the solemn alarm that, should the Episcopal Church and the Diocese of New Westminster proceed further along this path, it would “tear the fabric of our Communion at its deepest level, and may lead to further division”.*

*The Anglican Covenant is the Anglican Communion’s response to this crisis in unity and common faith, setting out as it does the common understanding of what it means to be Anglican. By signing on, each Anglican Church will be accepting the doctrinal and spiritual discipline involved. It needs to be added that the contents of the Covenant are a striking vindication of every point the Prayer Book Society of Canada has fought for since its inception in 1985.)*



Since their Annual General Meeting, held on February 14 at St. Barnabas’ Church in St. Catharines, the PBSC Niagara Branch can boast of having the youngest executive committee in the country! Left to right: Alexander Urquhart, past president; Revd. Bill Steinman (guest speaker); Jeff Strikefoot, vice-president; David Nusko, incoming president; and Ian Mac, treasurer.

## *The Cranmer Conference 2010:*

# **Heirs Through Hope** *Anglican Identity and the Lambeth Quadrilateral*

**A weekend conference for young adults aged 19-29  
June 25-27 at St. Paul's Church, Dunnville, Ontario**

*(The Lambeth Quadrilateral, adopted by the Lambeth Conference in 1888, set out the non-negotiable basis for Anglican faith and practice, upon which ecumenical conversations were to be grounded. The Quadrilateral is one of the basic documents referenced in the newly released Anglican Covenant, which has now been sent to all Anglican Provinces worldwide for their adoption. It is thus a timely topic for reflection by North American Anglicans ...)*

### **Highlights of the schedule:**

#### **Friday, June 25**

- 6:00 PM Informal dinner
- 7:00 PM Opening Choral Evensong with "Canticum Novum"
- 8:00 PM Lecture #1: "The Scriptures"
- 9:00 PM Wine and cheese reception
- 10:00 PM Compline by candlelight

#### **Saturday, June 26**

- 8:00 AM Breakfast
- 9:00 AM Sung Mattins
- 9:30 AM Lecture #2: "The Apostles' and Nicene Creeds"
- 10:30 AM Coffee break and discussion
- 11:00 AM Address by Dr. William Renwick of "Canticum Novum" on the music of the pre-Reformation Sarum Rite
- 12:00 PM Midday prayers and lunch
- 1:00 PM Lecture #3: "The two dominical Sacraments"
- 2:00 PM Riverside excursion and optional swimming
- 5:00 PM Lecture #4: "The historic episcopate"
- 6:00 PM Sung Evensong
- 6:30 PM Pre-dinner drinks and discussion
- 7:00 PM Banquet
- 9:00 PM Compline by candlelight

#### **Sunday, June 27**

- 8:30 AM Holy Communion
- 9:00 AM Breakfast
- 10:00 AM Choral Mattins with the congregation of St. Paul's
- 12:00 PM Lunch and depart



*Main Conference Speaker:  
The Revd. Gordon Maitland  
Director of Christian Studies,  
Canterbury College, Windsor*

*The cost of the weekend is only \$50! Accommodation is hostel-style on air mattresses in the parish hall. For more information, visit [www.cranmer.ca](http://www.cranmer.ca), or contact the registrar, Dr. Diana Versegby, at [diana.versegby@sympatico.ca](mailto:diana.versegby@sympatico.ca).*



## PBSC Annual General Meeting

*At St. Barnabas' Church, Ottawa*

*Saturday, May 8, 2010, 2:00-4:00 PM*

**Guest Speaker: Senator Ann Cools,**

**Patron of the PBSC Ottawa Branch**

*Followed by Choral Evensong at 4:00 PM*

The business of the meeting will be to receive the report of the National Chairman; to examine the annual financial report; and to elect an Honorary President and up to fifteen Councillors to serve as members of the National Council. Nominations are also invited for the positions of National Chairman, Vice-Chairmen, Treasurer, Membership Secretary and Recording Secretary, which are elected by the National Council prior to the AGM. Nominees must be members of the Society, and nominations must be made by a mover and seconder who must also be members of the Society. All nominations should be sent to the national Recording Secretary, Mr. Ronald Bentley, at 737 Hot Springs Way, Gloucester, Ontario, K1V 1W8, prior to the meeting. E-mail: [rwlbentley@sympatico.ca](mailto:rwlbentley@sympatico.ca)

## Meditations on the Ascension

*By Jeremy Taylor (1613-1667)*

When our dearest Lord was risen from the grave, he conversed with his disciples for forty days together, often showing himself alive by infallible proofs, and once to five hundred of his disciples at one appearing: having spoken to them fully concerning the affairs of the kingdom, and the promise of the Father; leaving them some few things in charge for the present, he solemnly gave them his blessing, and in the presence of his apostles was taken up into heaven by a bright cloud and the ministry of angels, being gone before us to prepare a place for us above all heavens, in the presence of his Father, and at the foot of the throne of God; from which glorious presence we cannot be kept by the change of death, and the powers of the grave, nor the depth of hell, nor the height of heaven; but Christ being lifted up, shall draw all his servants unto him.

*By Austin Farrer (1904-1968)*

We are told in an Old Testament tale, how an angel of God having appeared to man disappeared again by going up in the flame from the altar. And in the same way Elijah, when he could no more be found, was believed to have gone up on the crests of flaming horses. The flame which carried Christ to heaven was the flame of his own sacrifice. Flame tends always upwards. All his life long Christ's love burnt towards the heart of heaven in a bright fire, until he was wholly consumed in it, and went up in that fire to God. The fire is kindled on our altars, here Christ ascends in fire; the fire is kindled in the Christian heart, and we ascend. He says to us, Lift up your hearts; and we reply, We lift them up unto the Lord.



*Two 15th-century roof bosses in Norwich Cathedral. Above, the Ascension; below, the Resurrection.*



## On Easter

*By the Revd. David Curry*

Christ is Risen. Alleluia, Alleluia!  
The Lord is Risen indeed.  
Alleluia, Alleluia!

The Church's ancient proclamation captures something of the joy and the excitement of this day. But, make no mistake, the Resurrection is not some sort of clap-happy event, a happy ending to an otherwise sad and bitter tale. No. The joy and the excitement of Easter are born out of the Passion and Death of Christ. "Now from the grave wake poetry again", as Dante puts it, signalling that sense of new birth and the re-orientation of our souls to God that follows upon the contemplation of death. No Passion, no Resurrection. The intensity of the Passion gives rise to the joyfulness of the Resurrection, to the music of human redemption played out in human lives.

The Resurrection is a bodily event. But it gives rise to a new understanding of everything. There is, we might say, a resurrection of the understanding. The Resurrection of Jesus Christ from the dead is, as I am fond of saying, radical new life. Radical is the right word, actually. It refers to the root of things, the *radix*. The Resurrection goes to the root of all life itself. That root is the reciprocal love of the Son for the Father in the bond of the Holy Spirit.

The God who creates *ex nihilo* – out of nothing – recreates out of the

greater nothingness of sin and death. The Cross makes visible that greater nothingness. The full force of sin and evil is revealed in the crucified Christ. The greater nothingness is the vanity of our wills as against everything that is good – against one another in the human community, against the good order of creation, and, ultimately, against God himself. But the Cross also makes visible the far greater love of God both for us and in itself.

If the message of Good Friday is that God is dead, then the message of Easter is that death is conquered, death is dead. "Christ being raised from the dead dieth no more; death hath no more dominion over him". Christ is risen from the dead never to die again. The meaning of death itself is changed. The tomb is not only empty; it has become the womb of new life. The unending life of the Resurrection is accomplished in and through the darkness and the silence of death. But now, Christ is Risen! There is music and light, poetry and life.

The Cross is the visible sign. The Resurrection is its invisible reality. We see Christ crucified. We look on him whom we have pierced. We behold him dead. But his rising to life again – that is something hid from our eyes. Like creation itself, we know it only by its effects. We see only after the fact, as it were. We know it by Word – by the understanding of Faith and not by sense experience.

We proclaim the Resurrection

only by way of the Word of witnesses in the witness of the Scriptures. There is the silent witness of the empty tomb. There is the salutation of the angels. There is the message of Mary Magdalene and, above all else, there is the witness of the Risen Christ. His Resurrection is something which he wants us to know. He is the Word made flesh now risen from the dead. "A spirit hath not flesh and bones, as ye see me have". The bodily reality of Christ is more, not less and so the Resurrection for us is more and not less.

The Christian doctrine of the resurrection of the body affirms, in the strongest possible way, the reality of our humanity, soul and body. We are soul and body. The body is not nothing, to be cast off and treated with contemptuous disdain. It is not everything, to be sure; rather our bodies are something and they belong to the distinctiveness of our individuality. They are part and parcel of who we are. We are not disembodied spirits. We are not soulless bodies. We are souls with bodies. What we shall be cannot be said with any degree of certainty – death is, after all, on the other side of individual experience – but it is enough to say that "we shall be like [Christ]", indeed, more than enough. His Resurrection shows us the form of our resurrection. We shall be more and not less than ourselves. The body is not and cannot be left out of the equation of redemption. Salvation is accomplished in the body; *caro est*

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# EASTER

by George Herbert

*RISE heart ; thy Lord is risen. Sing his praise  
Without delays,  
Who takes thee by the hand, that thou likewise  
With him mayst rise :  
That, as his death calcined thee to dust,  
His life may make thee gold, and much more just.*

*Awake, my lute, and struggle for thy part  
With all thy art.  
The crosse taught all wood to resound his name  
Who bore the same.  
His stretched sinews taught all strings, what key  
Is best to celebrate this most high day.*

*Consort both heart and lute, and twist a song  
Pleasant and long :  
Or since all music is but three parts vied,  
And multiplied ;  
O let thy blessed Spirit bear a part,  
And make up our defects with his sweet art.*

*I got me flowers to straw thy way ;  
I got me boughs off many a tree :  
But thou wast up by break of day,  
And brought'st thy sweets along with thee.*

*The Sunne arising in the East,  
Though he give light, and th' East perfume ;  
If they should offer to contest  
With thy arising, they presume.*

*Can there be any day but this,  
Though many sunnes to shine endeavour ?  
We count three hundred, but we misse :  
There is but one, and that one ever.*

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*cardo salutis* – “the flesh is the hinge of salvation”  
(Tertullian).

The greater point is that the God who made us for himself has restored us to himself. We have our end in God but only through the Death and Resurrection of Jesus Christ. That “end” is also our life here and now. We live the Resurrection in the body of Christ, the Church. We are identified with him in his Death and Resurrection. His Death and Resurrection become the pattern of our lives – the constant dying to ourselves and the continual living to God. This is our song. “For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.”

Jesus the Son of God has given his life for us so that his life might live in us. That life is the life of the Resurrection. It is about “living unto God”. It is the life that has taken death into itself and overcome it. Death has been transformed into a way and not an end. Out of the grave comes life and music.

By the Resurrection of Jesus Christ, not only are we made adequate to the life of God, we also participate in the life of God now. The radical meaning of Christ's Resurrection is that the life of God lives in us. We arise to walk in the ways which he has prepared for us to walk in, the ways of service and sacrifice, the ways of prayer and praise, the ways of joy and gladness. In a way, it is what our liturgy celebrates, namely, the music of God in us, God making his music through us, the music of the resurrection. “Now from the grave wake poetry again”.

Rise heart; thy Lord is risen.  
Sing his praise  
Without delays,  
Who takes thee by the hand,  
that thou likewise  
With him mayst rise.

Nowhere, perhaps, is that made clearer for us than in the baptism today of Lindsay Marie Sangster. Her baptism is a strong reminder of our identity in Christ through his death and resurrection. We are joined to him and we live

from him in his love for the Father. It means rebirth, a being born anew into life with God. Lindsay's baptism on Easter Day provides the occasion for the renewal of our baptismal vows, the renewal of our life with God.

The Resurrection does not extinguish the past confusions of our lives but redeems the past of sin and sorrow into the way of salvation. The things of sin and sorrow are an integral part of the music of our redemption. Again, it is what Jesus shows us in his risen body. The wounds of his crucifixion, the marks of our sinfulness, are not erased; they are transformed into the marks of glory, and even into the notes of joy. As George Herbert puts it,

The crosse taught all wood to  
resound his name,  
Who bore the same.  
His stretched sinews taught all  
strings, what key  
Is best to celebrate this most  
high day.

The point is that Christ makes musical harmony even out of the discords of our hearts and lives. In him, poetry and music arise even out of the grave of human sin and death. The Resurrection would place our lives in the love of the Son for the Father in the bond of the Holy Spirit; it is the life which shall not end, provided we live it, provided we let Christ's music sing in us. His is all the music on this day.

Christ is Risen. Alleluia, Alleluia!  
The Lord is Risen indeed.  
Alleluia, Alleluia!

ATLANTIC THEOLOGICAL CONFERENCE - 2010

# Knit together in one communion

## Anglican Identity and the Challenge of Diversity



Ephraim Radner ~ Ranall Ingalls  
David Curry ~ Alyson Barnett-Cowan  
Roberta Bayer ~ Gavin Dunbar  
Bishop Stephen Andrews

May 30th - June 2nd  
Moncton, NB

Subjects include "Anglican Identity", "The Instruments of Unity", "Unity and Diversity in the history of Anglicanism", "Unity and Faith -- Does doctrine matter?", and "Common Prayer as the Matrix of Unity and Communion".

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