

Newsletter

TRINITYTIDE 2002

He's Coming Back! Canon Arthur Middleton returns in September 2002

Plans are well under way for the return speaking tour of Canon Arthur Middleton in September 2002. Many of you will remember Canon Middleton from his 1999 cross-Canada tour that was part of your Society's celebrations for the 450th anniversary of the Book of Common Prayer.

Canon Middleton is an experienced parish priest and spent ten years as Priest-in-Charge of St Thomas's Pennywell in Sunderland before becoming Rector of Boldon, County Durham in 1979. He is Hon. Canon of Durham, Tutor St. Chad's



Andrei Rublyov, *Old Testament Trinity* (repainted version)
See page 5.

College and a member of the College Council, where he was Acting Principal in 1997. He was involved in the Deliverance Ministry, and has contributed much to the Christian Stewardship Movement.

He is the author of *Towards a Renewed Priesthood*, *The Peculiar Character of Anglicanism*, and *Fathers and Anglicans – The Limits of Orthodoxy*. He was an Editor of the *Tufton Review*, and is on the Editorial Board of *New Directions*. He was on the Editorial Board of *On-Line for Lambeth* and writes for the *Church of England Newspaper* "Theology Page".

A prolific writer, Canon Middleton is an experienced lecturer, retreat conductor and spiritual director. In addition to his tour of Canada, he undertook a speaking tour of Australia in the autumn of 2001. He has had numerous articles and reviews published in the UK, Australia, Canada, the USA and on the Internet. He is a patristic scholar and leading populariser of the Fathers in the Church of England.

The tour is being sponsored by the Ottawa Branch of the Prayer Book Society of Canada, assisted by participating PBSC branches in St John's, Newfoundland, Fredericton, Montreal, Toronto, Prince Albert, Calgary, Vancouver, and Vancouver Island.

The Rev'd Canon Arthur Middleton Cross Canada Tour, September 2002

September 7 – 9	St John's, Newfoundland
September 10-11	Fredericton, New Brunswick
September 12	Montreal, Quebec
September 13 –16	Ottawa, Ontario
September 17 –18	Toronto, Ontario
September 19-20	Prince Albert, Saskatchewan
September 21-24	Calgary, Alberta
September 25	Vancouver, British Columbia
September 26 –27	Vancouver Island, British Columbia

For further details on the exact location and time of Canon Middleton's tour, please see your local Branch publication, or contact your local Branch (please see page 8).

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What the reviews have said about two of Canon Middleton's books...



Canon Middleton

The Peculiar Character of Anglicanism

"He shows that the patristic roots of the Book of Common Prayer have a significance to the present and are crucial for the re-integration of East and West. ... Middleton's arguments are well reasoned, thought provoking and make interesting reading".

Roni Ben Toviah-Mechanic
CBJ Reviews

"One can wholeheartedly welcome Middleton's vision of the recovery of authentic tradition leading to a new unity with all faithful Christians of whatever denomination, a realignment of Christendom beyond existing ecclesial boundaries".

J.R.Porter
Emeritus Professor of Theology,
University of Exeter
New Directions

"The theme is worked out with both scholarship and vision in this deceptively small and readily readable book ... the embodying of a western Orthodoxy that is patristic rather than

papal and achieves this synthesis with singular theological dexterity, skillfully avoiding the snare of imprisoning tradition in the static mode of a past "golden age" by relocating theology in the place where it belongs – namely in the context and mainstream of worship, prayer and holiness of life ... So this book and its thesis are both timely and quite massively significant..."

From the foreword by Bishop
Michael Marshall

"Middleton warns us that we must honour traditional authority if we are not to sink into the morass of post-modern relativism and false individualism. An experienced parish priest who is also a scholar, he writes with the simplicity that comes from deep learning. This is an essay to be widely read, to encourage and give ammunition to the faithful, and to persuade vaguer churchpeople that they have something worth preserving".

Professor Raymond Chapman
The Tufton Review

Fathers and Anglicans – The Limits of Orthodoxy

In today's "general cultural confusion and Babel", the Bishop of London's foreword claims that "Anglican self-understanding and self-respect is at a low ebb" and in consequence a lack of clarity will inhibit us from contributing "our best to the global Christian unity which is to come." *Fathers and Anglicans* helps us to re-appropriate a vital part of the Anglican approach to the living reality of Christ. This book deals with the very great significance attached by classical Anglican divines to developing a *patristic mind* which is neither afraid to reason nor ashamed to adore.

Based on the Foreword to *Fathers and Anglicans* by the Lord Bishop of London

Historically, the Anglican study of the Fathers was primarily in relation to controversies that Anglicanism had to face in the aftermath of the Reformation and the struggle for Anglican identity, rather than for their own sake. But whether it was the Reformers themselves, the Anglican divines of the seventeenth century or the Tractarians, those attempting to recover the mind of the Fathers for their contemporary Christian life found themselves and their theology transformed by their endeavour.

Tracing the development of the use of the Fathers in Anglicanism, Arthur Middleton shows how the particular character of the Anglican settlement - with its interplay between Scripture, tradition and reason, together with its constant, if sometimes clumsy, will to profess only the faith of the undivided Church – has fostered a proximity with Orthodoxy that cannot be ignored. He sees in this a unique spiritual gift for Anglicanism, bringing the inspiration of Orthodox Christianity into the Western tradition.

While the appeal to the 'patristic mind' and a preference for the theological approach of the Fathers is characteristic of the English Reformation, the questions that confronted the sixteenth century are not the ones that are most urgent for us. Our questions are very different. How do we interpret the spiritual vitality of other faiths? How do we cope with the prevalent despair about the possibility of establishing any public truth in the sphere of faith and morals? As we seek the light of the gospel on these challenges the experience of the theologians of the undivided Church struggling to communicate the gospel in a pagan culture is fresh and relevant.

Publishing Editor on book cover

Students Embrace Traditional Anglicanism

By Ana Watts

(from the May, 2002 edition of *The New Brunswick Anglican*)

Each weekday morning and evening during the academic year, between eight and a dozen students gather in the corner of the St. Thomas University chapel near the piano for Morning and Evening Prayer. The piano helps them to start plainsong on the right note. On Sunday morning, in all kinds of weather, they walk (or drive if they are lucky) across the Saint John River to Fredericton's north side to attend St. Mary's, York, where their philosophy professor, the Rev. Dr. Barry Craig, is rector. Some of them were recently confirmed there. At least three of them are seriously considering ordination. None of them was brought up Anglican. All of them are between 18 and 21 years old.

It is a group that has caught the eye of Bishop William Hockin, who confirmed those who are confirmed and met with some of them at recent diocesan-sponsored Vocation days. As the diocese prepares to focus on youth in 2003, they are a reminder to him that not all young people want and need the same things.

It is also a group that means a great deal to Dr. Craig.

"It has been an inexpressible joy in my life to have been brought by God into contact with them. A very mature and gifted bunch, they have by-passed youth ministry and plunged into the deep waters of the spiritual and intellectual tradition of the Church Catholic. In addition, they are real leaven in the loaf at the university, expanding the circles of believers steadily."

Is Dr. Craig engaged in a program of Anglican indoctrination at this Roman Catholic university?

Not at all.

"Barry teaches primary texts, leaves you with big questions about big

things," says second-year student Matt Penny, who is one of the members who intends to go into the priesthood. "He doesn't have to say a word about Christianity, he just asks central questions about justice, the existence of God and human nature. These basics lead to Christianity because it is Truth."

John Palmer, a third-year student, got the same answers to these basic questions. An avowed atheist, he came to St. Thomas to study political science. Another professor convinced him (with some difficulty) to take a philosophy class from Dr. Craig.

"We studied Aristotle, who said we can conceive of the divine, but that we can't get anything from it. In the meantime, I had decided there just might be 'something', so I was discouraged. Then we moved on to Dante, an explicitly Christian thinker. There I found something to fill the gap between the divine and where I was."

The following summer, working a midnight shift, John 'got a flash'. "I knew I was a Christian, I felt God, and He told me to help spread the message."

Following his Christian declaration, he began to look at religions. He had been baptized in the United Church, but his family had never been active. He picked up service books, including a Roman Catholic Missal and an Anglican Book of Common Prayer.

"The BCP spoke to me, and said what I wanted to say." Three months later, he finally went to talk to Dr. Craig one-on-one. He too plans to be ordained.

Unknown to John, Matt followed the same sort of path the following year. Brought up in a devout Roman

Catholic family, he had been fairly devout himself until doubt began to nag him. "By the time I got to university, I had no church, I didn't believe, just prayed to 'whatever was out there' to put me on the right path. God answered that prayer and put me in Barry's class. I was shattered by Aristotle too, but God put me there and God put me in the Anglican Church."

Matt also did some church shopping before he decided the Anglican tradition was right for him. "It certainly dealt with a lot of problems I saw in the Roman Catholic Church." The BCP also spoke to him. "I had got caught up in thinking that I had to be taught everything in every 45 minute service. The BCP showed me that teaching should be embodied in worship. Its solemn worship instilled awe in me, and I really like kneeling. I like what the posture says.

"I don't say it is the only way to worship, I'm just saying it works for me."

Eventually, John and Matt's paths converged. They decided, on their own, to say the morning and evening offices in the chapel at school. John's girlfriend, Matt's wife and two other couples are regulars. Others drop in and out, including clergy like Dr. Craig, who was awarded the Student Union Excellence in Undergraduate Teaching Award this year and is in the running for the St. Thomas Alumni Excellence in Teaching Award; and the Rev. Ranall Ingalls from Stanley, who helps them with their music one day a week.

This summer, they will work and continue to read – Aquinas, Augustine and Dante, D.L. Sayers, Tolkien and C.S. Lewis. Next fall, they'll be back in their little corner of the chapel, near the piano.

Trinity Sunday and Trinitytide

Desmond Scotchmer

The Book of Common Prayer lectionary sets aside all Sundays between Trinity Sunday (the first Sunday after Pentecost, or Whitsunday) and Advent, as the Season of Trinity, or Trinitytide.

Trinitytide is a specifically Anglican contribution to the liturgical richness of the Christian Church. During Trinitytide, as Christian pilgrims, we grow in faith as we meditate upon the fullness of the Christian mystery, revealed to us in God, the most holy and blessed Trinity, Father, Son and Holy Ghost. Trinity is the longest season of the Church's year. Its proper liturgical colour is green, symbolizing the spiritual growth we undertake during this season, as we meditate upon this, the greatest of all mysteries.

In order to guide us through this period of spiritual growth, the Book of Common Prayer provides readings from the Epistles and Gospels to accompany the weekly Collects in the Lectionary (*Book of Common Prayer*, starting on page 93). The readings for Trinity season develop themes of spiritual growth, week by week. The themes are deep and rich, and interwoven one with another.

The first five Sundays in Trinity develop, successively, the theme of love: Trinity 1, the theme of the Love of God; Trinity 2, that of the response of Love; Trinity 3, the Grace of God; Trinity 4, the mercy of God; Trinity 5, the Peace of God.

The second five Sundays develop the theme of duty, in the sense of "bounden duty and service": Trinity 6, Christian Duty; Trinity 7, the service of slaves, and our deliverance from that slavery; Trinity 8, the service of sons (as opposed to the service of slavery); Trinity 9, the service of stewards; Trinity 10, individual stewardship. This is followed by two Sundays which develop

the theme of Grace: on Trinity 11, the Need for Grace, on Trinity 12, the Sufficiency of Grace.

The second half of the Trinity season develops the themes of Christian character and life, with the first five of these Sundays devoted to the inward graces of character, (Trinity 13, Love; Trinity 14, Purity; Trinity 15, singleness of heart; Trinity 16, patience in tribulation; Trinity 17, humility). The following five Sundays develop themes related to the outward graces of life (Trinity 18, the life of duty; Trinity 19, the life of renewal; Trinity 20, dedication, cheerfulness and submission; Trinity 21, inward truth and faith; Trinity 22, awareness of our status as citizens of the heavenly kingdom).

The last two Sundays in the Trinity season deal with the close of the Christian life: Trinity 23, with heavenly mindedness, and Trinity 24, with final deliverance. The following Sunday, is of course, the Sunday Next Before Advent, "Stir-up Sunday", which has as its theme the Promise and its fulfillment in the Coming of our Lord and Saviour Jesus Christ, and the beginning of the new Christian year.

The Book of Alternative Services, and the modern lectionaries, following the Roman pattern, dispense with Trinitytide altogether, numbering Sundays after Pentecost. This, surely, is a great loss to our church, as the integrity of the traditional Anglican church year is lost, and along with it, this splendid opportunity to reflect upon, and emphasize, the fullness of the Trinitarian faith which we confess.

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Spirit, and motion back to the Father from the Son and the Spirit. The placing of the heads of the three figures in relation to the body of the central figure and his outstretched hand also form a Cross.

Here in this image, with its severe and penetrating beauty, its depiction of sorrow for the suffering of the world, of graciousness and supreme compassion, is an invitation to meditate upon the mystery of the Holy, Life-giving, Consubstantial, and Undivided Trinity. "And in this Trinity there is no before or after, no greater or less; but all three Persons are co-eternal together, and co-equal. So that in all ways, as is aforesaid, both the Trinity is to be worshipped in Unity, and the Unity in Trinity." *Creed of St Athanasius, BCP, p. 695.*

As a final note, it seems to me constructive to remember that this timeless image of the graciousness of our God was created by Rublyov during the period of the Mongol dominance of Russia. Pillage, plunder, death and betrayal, rapine, and destruction were repeatedly visited upon the land during this terrible period. Rublyov painted this picture in memory of the great Russian saint, Sergei of Radonyezh, who died in 1392, and had urged suffering Russia to seek redemption from the violence, oppression and hatred of the times by the contemplation of the Holy Trinity. In this sublime picture, Rublyov affirms the Grace and power of the Living and Triune God, and paints for us an image of His ineffable love, which passeth all understanding.

"Almighty and everlasting God, who hast given unto thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the the Divine Majesty to worship the Unity: we beseech thee, that this holy faith may evermore be our defence against all adversities; who livest and reignest, one God, world without end."

Collect for Trinity Sunday, Book of Common Prayer

The Old Testament Trinity of Andrei Rublyov

By Desmond Scotchmer

In 1423, the Russian icon painter Andrei Rublyov painted an icon of the Holy Trinity. The picture takes as its subject the visitation to Abraham and Sarah (Genesis 13) of three angels who appear at the Oak of Mamre, eat the meal offered to them, and announce the unexpected birth of Isaac. The Angelic appearance is seen in the eastern Christian Church as the Old Testament revelation of the Holy Trinity, and thus a prefiguration of the divine mission by which God sends his only Son to die for our redemption upon the Cross.

In his painting, Rublyov has placed the three angelic figures representing the Father, the Son, and the Holy Ghost, as seated at a table, but the table is almost an altar. The three figures, which are of an extraordinary grace and beauty, are all

“And in this Trinity there is no before or after, no greater or less; but all three Persons are co-eternal together, and co-equal. So that in all ways, as is aforesaid, both the Trinity is to be worshipped in Unity, and the Unity in Trinity.”

Creed of St Athanasius

equally ageless, because the Son is begotten of the Father before all worlds, before all things were, and therefore no "younger" than the Father, especially, as this moment in time (that of the visitation to Abraham and Sarah) comes before, and prefigures, the moment of the Incarnation.

The figures are also of an equal status. However, we know that the figure seated to the left of the picture, rather than that in the centre, is God the Father, as the other two figures bow their heads in sublime, graceful, and Grace-filled, gestures of love and submission to Him, who is thus seen to be seated at the head of the table.

The central figure is God the Son, Christ, the Lamb, which will be led to the slaughter on Calvary, and be declared worthy to break the seven seals of the scroll. Behind the Son is the Oak of Mamre, which is also the Tree of Life, the Cross on which Christ will offer himself as the "full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world", offered once and for all time. The Son extends his hand, with two fingers outstretched which signify His dual nature, true God and perfect



Andrei Rublyov, *The Old Testament Holy Trinity*, original version in the Tretyakov Gallery, Moscow

Man, and points to a chalice, the Cup of Everlasting Salvation, which is placed at the centre of the altar-table, and contains His blood spilled at Calvary. The cup is also placed centrally in the lower portion of the picture, between the three figures and ourselves as viewers, as it is in the drinking of this Cup that we meet the living God. There is a mountain behind the three figures, the spiritual height of prayer and contemplation.

The figures form both a circle and a triangle: the circle signifying the perfect love which is between the persons of the Holy Trinity, the triangle shows the equality and equipoise that exists between the three persons of the Trinity; the gracefulness of their poses signifies the sublime graciousness of God. The picture is full of motion: the movement of love from the Father to the Son and the

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Eventually one appreciates not only the beauty of the language, but also the meanings behind them.

This same process may be used with the BCP. We study it, learn its language and later learn the theology behind the many prayers that are offered. Little time and effort within our society seems to be spent on basics, and yet within our BCP, we have the

very tenets of our faith, found in the 39 Articles. The Anglican Church has to some extent followed the devices of society in that it has let slip some of our foundational principles which were at the very heart of the Church's inception. The BCP's critics claim that in a 21st century world, people want less structure; in fact, given the upheaval in world circumstances, guidelines are exactly what we do need

– to help us know where we came from and where we are going. Without the knowledge of our heritage, we are bound to flounder in the wilderness of our faith. The 39 Articles of the Anglican Church provide us with the fundamentals needed as Anglican Christians.

Some feminists use the issue of male gender found throughout the BCP as an argument in favour of using other worship books. The generic use of the word "man" was, and remains, a general term used to encompass—dare I say it—*mankind*. I do not and never have had any problem with that terminology, and given my background within the male-dominated society of Portuguese culture, you would think I would be ripe for rebellion in this aspect of corporate worship. However, such is not the case, for I see it for what it is—a term, plain and simple.

As a woman, I have always supported women's rights, defending such issues as female priests against those who feel that it goes against Biblical teachings; in fact, I was present at Victoria Matthews' installation as Canada's first female bishop, and applauded the House of Bishops in this move towards total equality within the church. Having said that, however, I am also comfortable within my own femininity without having to resort to camouflaging male usage within the English language just to bolster my feminine ego!

The Book of Common Prayer is and remains a companion to me both in daily worship or divine service, and when beset with a concern: I go to it for teaching, worship and fellowship with our Lord and Saviour.

Many of our members ask: "How did the current situation in our Church come about?" If you are one of those asking this question, our Essentials partners recommend...

Two Religions: One Church Division and Destiny in the Anglican Church of Canada

by the Rev George Eves, Th. M.

Teacher of Holy Scripture and Evangelism, Taylor College of Evangelism

"As the title suggests, it is my conviction that two incompatible religions are struggling for the soul of the Anglican Church of Canada: the classic Christianity of our founders on the one hand, and "liberalism" on the other. The book explains how this situation has developed and how it has shaped the most divisive and painful issues in our recent history.

Although written to be easily understood, these are not "comfortable words" to a Church proud of its "unity in diversity". But I hope that they will prove useful in pursuit of truth, which only can set us free.

Certainly, many "ordinary Anglicans" from across Canada have already expressed to me their deep appreciation for putting into words something they knew instinctively to be true. One couple I met recently actually had three copies and were on their third reading! Another man

purchased 200 copies to distribute in his parish.

The book ends with an urgent call to return to our founding religion. With God's help, this can be done. For the sake of Church it must be done. This is the conviction that has compelled me to be so straightforward."

The Rev'd George Eves

The book may be ordered exclusively from:

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Voices from the Pew

With this article, the PBSC Newsletter introduces a new occasional column in which society members tell their own story regarding their experience with the Book of Common Prayer.

A Personal View of the Book of Common Prayer

By Regina Silva Robinson

It is with quiet amusement that I look back upon my first encounter with the Book of Common Prayer. My first impression was not an appreciative one, as my thoughts were focused upon the fact that, to me, Anglicans seemed to be doing too much singing and not enough praying! It is a wonder that, under such circumstances, I came not only to love the Prayer Book, but also became very thankful for the wonderful heritage that is ours within the Anglican Communion: the Prayer Book is founded on the Word of God, as can be seen in the very prayers that we offer daily on our own, or the ones that we offer corporately of a Sunday morning.

However, I was not to know this at that time, for my faith then was practically non-existent. Little did I know that the small maroon Prayer Book that I held in my hands was to play an important role in my return to faith. That first exposure to the Book of Common Prayer took place in the Cathedral Church of St. James, Toronto during a Service for the Queen's Silver Jubilee (1977), and to the best of my recollection it was Evensong -- thus my interpretation of the "too much singing."

My parents (along with my two

sisters and myself) came to Canada from Portugal in May 1960, and I had been baptized and brought up within the rites of the Church of Rome. However, as I grew up I began questioning the Church's stand on a variety of issues, foremost being the belief in transubstantiation which I did not and still do not adhere to.

There were other issues which made me wish to leave the Roman Church and which need not be of any concern to the reader, except to say that its teachings went against my interpretations of what I had read in the Bible; indeed, Roman Catholics at that time were not encouraged to read the Bible, but were expected to leave such matters to the parish priest. The seeds of Protestantism were already growing in my heart.

As the 1970s came to a close and we entered the 1980s, I met my (former) husband, an Anglican, and started attending services with him. It was during this time that I began to become more familiar with the Book of Common Prayer, for in it I found a book that served the needs of the people with a wide variety of prayers.

Of course, as a convert, one tends to be overly enthusiastic about any given issue, but reading the BCP, I was genuinely impressed by the forethought of the author, Dr. Thomas Cranmer, in dividing the original seven monastic offices into Morning and Evening Prayer. Furthermore, in reading the Prayer of Consecration, one cannot help but feel that Dr. Cranmer had been divinely inspired when writing this, as the very basics of Biblical teaching are to be found throughout this beautiful prayer. Christ did offer himself once, as a perfect sacrifice for our sins, and He did ask us, who are his followers, to offer the communion as a memorial.

This prayer in itself explains our faith so thoroughly that I can only suggest that we Anglicans study it more thoroughly, and give it the reverence it is due.

To me, the Book of Common Prayer, unlike other books of worship, remains more reverent towards God and indeed the Holy Trinity. In it, we as Anglicans are reminded throughout that God the Father is in Heaven along with the Son and the Holy Ghost and that when we approach Him, we should do so with an open and reverent heart, meekly kneeling on our knees. That is not to say that we should grovel--nothing could be further from the truth. God loves each of us as His children and doesn't want us to approach him in fear, but with respect, as one would do with any father. Granted, some earthly fathers have done little to earn that kind of respect, but that is not to say that God the Father is the same as our earthly fathers. Jesus Himself was the first to encourage us in the use of the word, "Abba -- Daddy" when praying to the Almighty. While drawing close to our Father in the Name of Jesus, the Book of Common Prayer encourages us to all kinds of prayer, from prayers for our families, the adoption of a child, a birthday, prayers for our armed forces or prayers for our beloved Queen and Supreme Governor, and in times of illness or death, we draw comfort from the prayers therein.

It is a source of mild irritation to me that those who oppose the Prayer Book do so on the ill-founded opinion that some people find the language used in the BCP to be archaic. I suggest to those same people the study of Shakespeare. If one undertakes to study any given work of Shakespeare one learns the language, gradually understanding the terminology.

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