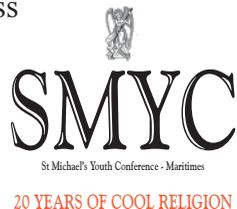


2007 marked the 20th anniversary of the St. Michael's Youth Conference in the Maritimes with a registration of 53 conferees. It is an important initiative supported by your local branch by sponsoring several youths each summer.

During the week, Sue Careless asked her class what is the largest group of Christians they had ever been in. Almost all responded "St. Michael's YC!"

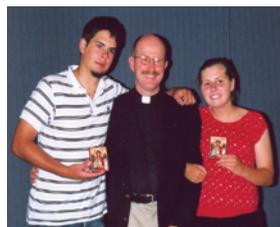


2007

T-shirts available with 20 year logo through Registrar, Sarah Stevenson
se.stevenson@ns.sympatico.ca



Third year conferees



Fifth year conferees with Fr. Stockall



Harry Potter - The Finale

Monday, January 14, 7 PM
King's College Alumni Hall
Ground Floor

of new academic building

Speaker: Dr. Neil Robertson

Associate Professor at the University of King's College

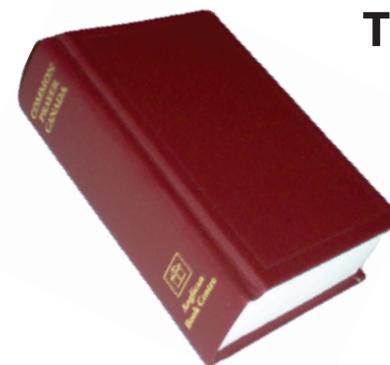


Prayer Book Institute

Saturday, January 19, 11 am to 2 pm
King's College Senior Common Room
Dr. James Gow, Senior Fellow, King's

"Laurence Sterne and the Sermons of Mr Yorick - Bawdy and Soul" Laurence Sterne, Prebendary of York, was a preacher, traveller, novelist and sentimentalist. He was dogged by controversy, as a man of the cloth, for publishing a bawdy, satirical novel and sermons under the name of Yorick, the late jester in Hamlet's court.

Coffee available 10:30
please bring a brown bag lunch



The Prayer Book Society of Canada

Nova Scotia and Prince Edward Island Branch

PO Box 8292 CSC, Halifax, NS B3K 5M1

National Webpage: www.prayerbookU.ca

Branch Page: www.stpeter.org/pbs.html

e-mail c/o: lynnedmonds@accesscable.net

ADVENT 2007



July 8, 2007; PBS Annual General Meeting; a successful, educational and social gathering. We welcomed Sue Careless as guest speaker, and, new members of the executive Shannon Parker, Taunya Dawson and Ryan Morris.

The PBS of Canada was founded in 1986 by Anglicans concerned to maintain The Book of Common Prayer as the standard for liturgy. The Solemn Declaration of 1893 (General Synod's constitutional basis, BCP page viii) defines Common Prayer as the touchstone for our worship.

Society Objectives: To uphold The Book of Common Prayer as the standard for worship, theology and doctrine in the Anglican Church of Canada; To support a modest flexibility in Prayer Book usage as sensible and desirable; To welcome the use of other liturgies which may, from time to time, be both appropriate and effective in the contemporary Church.

The Society: Supports the continued vigorous use of The Book of Common Prayer; Encourages careful and moderate Prayer Book revision; Publishes an informative newsletter on a quarterly basis; Sponsors conferences, lectures, addresses and workshops for interested Anglicans; Welcomes questions and correspondence.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. St. John 4:23

To many of our fellow Anglicans even to members of the Prayer Book Society, it would perhaps seem an exaggeration to say that the current crisis in the Anglican Communion is about liturgy. In a church which seems lost in uncertainties about the most basic matters of theology, about the authority of Holy Scripture, about the unique lordship of Jesus Christ, and about the principles of Christian moral life, surely questions about liturgy, which seem so often to be questions more of style than of substance, must seem of very secondary importance. And yet, to think of the Prayer Book and liturgy in just that perspective would be to misunderstand both the significance of liturgy and the nature of the Anglican Communion.

Liturgy is after all the form of the church's relation to God, in penitence, petition and intercession, in thanksgiving and adoration. At its centre is the thankful remembrance of the atoning sacrifice of Christ, and it looks forward with ardent hope to the liturgy of heaven: the new song of the redeemed at the marriage supper of the Lamb. All of these activities also have a place, of course, in the private devotions of every Christian, and publicly in various occasions of prayer and praise. Indeed, they are the daily life of the believer. But the Church's official liturgy is the common form and pattern, and in the liturgies pertaining to various stages and occasions of human life, the whole of our life is uplifted and set within the context of God's justifying and sanctifying grace. And it is within that context that the spiritual life of individuals and communities can grow.

It is important to recognize, however, that liturgy is primarily worship of Almighty God, "our reasonable service". Our own spiritual growth is secondary and consequential, a kind of by-product, a consequence of our focusing our love in God, and re-ordering all our loves in that perspective. That point may seem obvious enough; and yet, how much of contemporary liturgical theory and practice in predicated on the supposition that the primary purpose of liturgy is the building or improvement of our own spiritual lives or the life of our community, to such an extent that its God-ward focus tends to be obscured!

Increasingly secularized churches aim more at community building and world improvement than at heavenly beatitude, and liturgies are revised or newly-minted to reflect such preoccupations. Heaven fades from the Christian vision, and the new song of the redeemed gives place to the song of the modern city. In such a context liturgy, in so far as it remains relevant at all, tends to be regarded as a device for encouraging psychological and social change.

But that is really not the point of Christian liturgy. The point of our liturgy, the meaning of our common prayer, is our entering, by grace, into the perfect self-offering of the eternal Son to the Father; our entering into that adoring charity which is the life of God Himself.

My God, how wonderful thou art,
Thy majesty how bright!
How beautiful thy mercy-seat;
In depths of burning light!

The essence of our liturgy is precisely that ascent of mind and heart in loving aspiration; and all other

aspects of our common prayer – our thanksgiving, our intercessions, our petitions, our penitence – all those aspects of our prayer are ancillary; always relative to the central focus of adoration, which is our union with God, our being in God, in and through the risen and Ascended Lord. Our true liturgy resides in that adoring love which is the Son's relation to the Father; and the Spirit sweeps us up into that relation, when we begin or prayer, as Jesus taught us, looking towards "Our Father, who art in heaven".

Liturgy is not, finally, a means to any other end: adoration is itself the end and not a means, and adoration must always be the basic character and focus of our common prayer. "The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him". Thus, as Richard Hooker expresses it, liturgy constitutes a wondrous "commerce" between earth and heaven:

For what is the assembling of the Church to learn, but the
receiving of angels descended from above? What to pray, but the
ascending of Angels upward? His heavenly inspiration and our holy
desires are so many Angels of intercourse and commerce between God and us.
God's grace descends to us, and all of creation, and ascends again in prayer.

Thus it is that Jesus, in today's Gospel lesson (Trinity V. BCP, p.225f.), uses the miraculous harvest of the waters to point us towards a different harvest; the harvest of the spirit; the harvest of souls brought to maturity in him. "henceforth thou shalt catch men" – souls delivered from the barren and bitter waters of sinfulness and futility. What we are really concerned with is the everlasting life of the spirit. Here we have no continuing city. What is saved is the harvest of the spirit – spirits made deeper in knowledge and love of God, spirits made perfect in adoration. "For the Father seeketh such to worship him".

Dear Friends of the Book of Common Prayer: The Nova Scotia/Prince Edward Island Branch of the Prayer Book Society needs your support. Since our last communication, the advance of years and changing circumstances have meant that we have lost the assistance of our former Treasurer, Secretary and Communications Officers, all of whom have offered our Branch the most amazing assistance and sterling service. We miss them and need others to help us fill their enormous shoes.

At year end, we very much hope that you will find a way to offer our Branch some financial support as well; the work is ongoing. We look forward to a Prayer Book Institute in January, as well as our final look at the Harry Potter phenomenon. Please put in your calendars now the Atlantic Theological Conference scheduled for the last week of June in 2008. The Conference will meet at the University of King's College from the evening of Tuesday, June 24th to lunchtime on Friday, June 27th. The Conference theme is Christian Psychology and we have an amazing lineup of speakers for the edification of our Church in this place. The NS/PEI is a significant supporter of the ATC, and we need you to help us to continue to keep the lines of communication open, whereby all of our Christian worship is enhanced.

Any gift, however small, will be gratefully received, and acknowledged with a prompt receipt for tax purposes by return of post. And a blessed Christmastide and 2008 to us all!

Father Tom Curran
