

Newsletter

Lent 2014

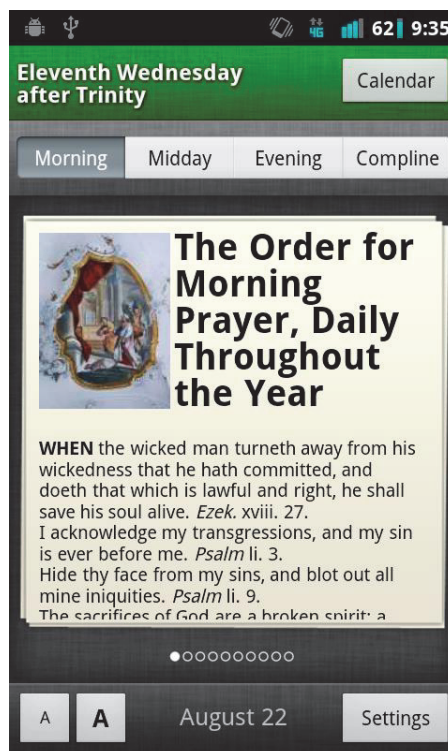
The Prayer Book on Your Mobile

An article in the February 24 issue of *The Telegraph* by religious affairs editor John Bingham featured a striking title: “Church of England Launches App to Encourage Stressed Commuters to Pray”. It continued, “...the Church of England hopes to help soothe frayed nerves on the nation’s trains and buses by encouraging rush hour travellers to pray on their way to work. It has created a new app to enable workers to follow its centuries-old tradition of morning and evening prayers on their smartphones or tablet devices such as iPads. Instead of anxiously reading work emails or talking loudly about the fact that they are on the train, they will be able to find inspiration from daily texts from the 1662 Book of Common Prayer or its modern version. The initiative follows the success of an initiative to put the texts – traditionally used by clergy as part of their daily devotions – online to enable the public to access them more easily. Last year the Daily Prayer section of the Church’s website received around 600,000 visits, a figure which has risen steadily in line with the increasing availability of the Internet on mobile phones.”

Of course the idea of an app for the Daily Offices is not new. Back in 2011 the “iPray” app was developed for iPhone users by the Anglican Foundation of All Souls’ Church of Oklahoma City, U.S.A. In response to requests following the great success of this pilot version, it was extended to iPad and Android platforms in 2012. As the advertisement comments, “For those who are unaccustomed to this kind of spiritual discipline, the iPray app provides an easy introduction to structured daily prayer and Bible reading, based on the ancient practice of the Church as refined by the English Reformation. Download this app and enjoy the rich heritage of daily devotion from the Book of Common Prayer.”

iPray simplifies negotiating Scripture readings and the set daily prayers following the liturgical calendar of the church, including feasts and fasts, into one streamlined application. Four daily prayer offices are included: Morning Prayer, Midday Prayers, Evening Prayer and Compline. Morning and Evening Prayer are from the English 1662 Book of Common Prayer; Midday Prayers and Compline are from the Canadian 1962 Book of Common Prayer. Daily scripture readings are from the 1922 lectionary revision of the English Prayer Book, and are in the Authorized (King James) Version. The Psalter is the beautiful and memorable Coverdale translation.

The app costs \$1.99 for both iPhone and Android users. It is available through the iTunes Store and Android Market.



Screen shot of the iPray app

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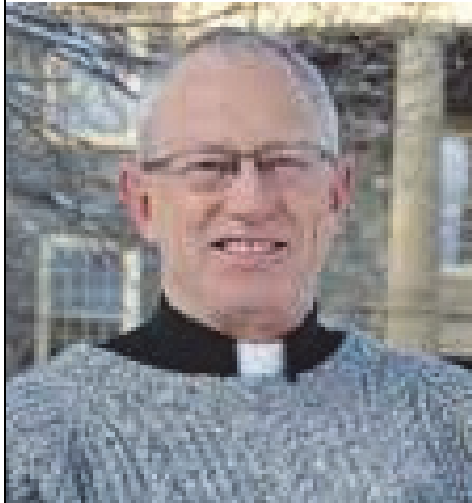
Prayer Book Worship: Entering A New Golden Age?

(This article, by the Revd. Canon Dr. Gary Thorne, first appeared as the Introduction to the 2013 edition of "McCausland's Order of Divine Service". It is reprinted here by permission, under a new title. Dr. Thorne is chaplain of the University of King's College, Halifax.)

The first thing to note about the Prayer Book tradition is that it is stranger to us than most of us imagine. The world-view that it represents is so foreign to the twenty-first century dominant world-view that most of us find it virtually incomprehensible – even and perhaps especially those who claim that it is easily accessible and perfectly understandable. In his recent book, *A Secular Age*, the influential Canadian philosopher Charles Taylor attempts to answer why it was “virtually impossible not to believe in God in, say, 1500 in our Western society, while in 2000 many of us find this not only easy, but even inescapable.”¹ Taylor points to the radical difference between the sixteenth and twentieth century world-views. The world of the sixteenth century was ‘enchanted’: the presence and experience of the supernatural was everywhere. In more than 800 pages of philosophical argument and historical analysis, Taylor traces the gradual ‘disenchantment’ of the cosmos, the shift from the time of the ‘porous self’ – a world in which personal agency and impersonal force were not at all clearly distinguished – to the emergence in our secular age of the ‘buffered’

¹ Charles Taylor, *A Secular Age* (USA: The Belnap Press of Harvard University Press, 2007) p 25.

self, whose life is that of the mind, autonomous and self-reflexive. We live in a natural, external ‘physical’ universe governed by the predictable laws of a post-Galilean natural science.



The Revd. Gary Thorne

Of course, over the centuries the Prayer Book tradition has excised many of the explicit references to the enchanted world of Thomas Cranmer and the sixteenth century. Take, for example, the removal of the language of personal agency of the devil, the ability of an infant to speak through an adult in the baptism service, and the prayers for the sick that assume all illness is a visitation from God.²

² DERELY beloved, know this: that almightie God is the Lord of lyfe and death, and over all thinges to them perteyning, as youth, strength, health, age, weakenes, and sicknesse. Wherefore, whatsoever your sicknesse is, know you certaynlye that it is god's visitacion. And for what cause soever this sicknesse is sente unto

Nevertheless, the Prayer Book remains strange precisely because it is a liturgy from the late medieval world. Twentieth century theologians and liturgists wrote eloquently about the antiquarian nature of Prayer Book theology, liturgical structure and language, and despoiled its ancient lectionary. Worship in the Anglican Church of Canada became ‘unconvincing’ because both those who led in worship and those in the pews struggled to engage a form of worship that was alien to their contemporary world-view. True, there were always the poets and the sophisticated who defended the Prayer Book tradition, and many laity whose devotional lives had been shaped by the Book of Common Prayer did not want change. But by the mid-twentieth century in the Anglican Church of Canada it had become clear that the enchanted and ever-present supernatural cosmos reflected in the Prayer Book had become incomprehensible to its priests and bishops. Theologians and liturgists looked in vain for the linear and scientific ‘logic’ of the Holy Communion Service. The allegorical, typological, tropological, and analogical Scriptural hermeneutic that the ancient lectionary demanded was rejected, replaced by a single-focused commitment to the

you: whether it be to trie youre pacience for the example of other, and that your fayth may be found in the day of the lord laudable, glorious, and honorable, to the increase of glory, and endlesse felicitie: Or els it be sent unto you to correct and amend in you, whatsoever doeth offend the eyes of our heavenly father ...

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PBSC ANNUAL GENERAL MEETING

The Annual General Meeting of the Prayer Book Society of Canada will be held on Saturday, May 3, 2014, at St. Peter's Cathedral, Charlottetown, beginning at 2:00 PM. The annual Chairman's and Treasurer's reports will be presented, and the meeting will elect up to fifteen Councillors to serve as members of the National Council alongside the officers and the branch chairmen.

Nominations are invited for the positions of National Chairman, Vice-Chairmen, Treasurer, Membership Secretary and Recording Secretary. Nominations for these positions must be received by April 25, since these officers are elected by the branch chairmen. Nominations are also invited for the positions of Councillor and Honorary President, and these may be either submitted beforehand or presented at the AGM. Nominees for all positions must be members of the PBSC, and nominations require a mover and a seconder, both of whom must also be members of the PBSC. Nominations are to be sent to the national Recording Secretary, Ronald Bentley, at 737 Hot Springs Way, Gloucester, ON, K1V 1W8 (rwbentley@sympatico.ca).

scientific historical-critical approach. Prayer Book worship became wooden, rigid, boring and, quite literally, un-inspired. The liturgy that had been developed in an enchanted world was culturally irrelevant and out of place in an age that had become submissive to scientific materialism. The argument was conclusive: what was needed was not another liturgical revision in the Prayer Book tradition, with its vestiges of a forsaken world-view, but a Prayer Book that reflected a contemporary world-view.

Nonetheless an interesting phenomenon has recently been documented in college chapels in England, one that reflects my own experience as a college chaplain in Canada, and suggests that the Prayer Book tradition is re-emerging in some places with a surprising twist. Father Duncan Dormor, President and Dean of St John's College, Cambridge, has recently reflected on the renewed popularity of the Prayer Book choral tradition in the chapels of Cambridge and Oxford.³ Educated

³ Duncan Dormor, 'Where students can reconnect', an article in *The Church Times*, 2 Dec 2011, Issue 7759.

as a sociologist, Father Dormor presents statistics of increasingly large attendance of students at such Services as Choral Evensong, Choral Compline, and Advent Lessons and Carols. 38 percent of all students (of all faiths and none, from around the world) attend at least one Service each year, and the figure increases to more than 85 percent in five of the 22 colleges in Cambridge with an Anglican chaplaincy. Dormor concludes, "In some ways, the Anglican choral tradition may well be entering a golden age – not necessarily a fresh, but certainly a refreshed and refreshing expression of Christian worship, fit for purpose in the 21st century." Dormor suggests that these students find within the older tradition, "a refuge from the superficiality of much popular culture, and the onslaught of the commercial world." These student 'Reclaimers' are part of a broader phenomenon of young people who are re-engaging in tradition, "where young people can reconnect with the depths of human experience, in a context that allows, indeed encourages, them to think things through for themselves. Unsurprisingly, under such conditions, many find an intelligent, imaginatively engaged Christian faith compelling."

As a college chaplain in Canada I witness the same enthusiasm of students, not only for non-Eucharistic choral worship, but also for the full ceremonial of the Choral Eucharist. Here the 'enchanted' world-view of the sixteenth century is front and centre, and fully embraced by students of all traditions. Students seem particularly drawn to the sense of mystery that emerges from Thomas Cranmer's sixteenth century sacramental theology, which intentionally drew its inspiration from the ancient world. This sacramental theology insists that the natural elements retain their integrity, and yet also become the means of supernatural efficacy. Grace does not deny but perfects nature. As Cranmer says, "For as the word of God preached putteth Christ into our ears, so likewise these elements of water, bread and wine, joined to God's word, do after a sacramental manner put Christ into our eyes, mouths, hands, and all our senses."⁴ This

⁴ Thomas Cranmer, *Of the Sacrament*, 1551, found in *The Writings and Disputations of Thomas Cranmer relative to the Sacrament of the Lord's Supper*, Rev. Edmund Cox, ed.

- Continued from page 3

sacramental principle, that the supernatural is experienced in the created order without abolishing the natural order itself, becomes one's whole experience in the Prayer Book tradition, and enables the whole of the created order to be celebrated as a mystery of visible signs and means of supernatural grace. Thomas Traherne (1636-74) reflects this Anglican Reformed sacramental world-view in his *Centuries of Meditations*:

You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and Kings in scepters, you never enjoy the world.⁵

What is attracting young people in colleges to the older Prayer Book tradition is not doctrine or commitment to any ecclesiastical 'party', but merely their experience in liturgy of the transcendent and supernatural. Their imaginations are fed, their spirits nourished and their minds challenged. In the Prayer Book Tradition they enter an enchanted world in which the natural retains its integrity, yet through which the supernatural becomes present and the mystery of life shines through.

A conversation between J.R.R. Tolkien and C.S. Lewis is often retold. In his youthful brilliance, C.S. Lewis had decided that the Christian faith was intellectually

(Cambridge, The Parker Society, 1844) p 41.

⁵ Thomas Traherne, *Centuries of Meditations*, I, 29.



Duccio di Buoninsegna (c.1255 – c.1319): "The Temptation on the Mount"

untenable. He had a marvelous imagination and lived one half of his life in the imaginative world of fairy-tale and myth, but he could not reconcile that imagination with his rigorous scientific materialism. One evening in 1931, on the grounds of Magdalen College, Oxford, Tolkien showed Lewis how the two sides could be reconciled in the Christian myth in which God took on flesh and entered his own story. This was the moment when the world became enchanted for Lewis and he went on in the spirit of the mythopoetic fantasy of George MacDonald (whose works, says Lewis, 'baptized his imagination'), Charles Williams, J.R.R. Tolkien, *et al*, to 're-enchant' the world for many in our generation.

In response to a prosaic global consumerism that responded to the 9/11 tragedy by encouraging North Americans to 'keep shopping' and so defend our way of life, young people are determined to re-enchant a world that has become

unimaginative and instrumental for the entitlement of consumers. In this anniversary year of the 1662 Book of Common Prayer we might wonder if a rediscovery of the Prayer Book tradition of an enchanted age can help to 'baptize' the imaginations of a new generation seeking such enchantment. For the time being the answer is known only in the Divine imagination and its purposes. In the words of the BCP Gospel for the baptism of adults from John, chapter 3,

that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Robert Nelson on the Lenten Fast

By the Rev'd Gordon Maitland

Robert Nelson (1656-1715) was a religious writer and philanthropist. He was the son of a wealthy London merchant, and received some of his education from George Bull, afterwards the high church Bishop of St. David's, from whom he learnt strong church principles. In 1704 he published his *Companion to the Fasts and Festivals of the Church of England*, which proved so popular that it was published continually up until the second quarter of the 19th century. For every feast and fast day in the Prayer Book, Nelson wrote some commentary in the form of questions and answers (not unlike the style of the catechism) and then provided some devotional prayers related to the day in question. What follows are several excerpts from some of his general instructions on fasting in Lent, followed by an example of one of his devotional prayers.

How is a day of fasting to be observed by serious Christians?

Not only by interrupting and abridging the care of our bodily sustenance, but by carefully enquiring into the state our souls; charging ourselves with all those transgressions we have committed against God's laws, humbly confessing them with shame and confusion of face, with hearty contrition and sorrow for them; deprecating God's displeasure, and begging him to turn away his anger from us. By interceding with him for such spiritual and temporal blessings upon ourselves and others, as are needful and convenient. By improving our knowledge in all the particulars of our duty. By relieving the wants and necessities of the poor, that our humiliation and prayers may find

acceptance with God. If the fast be public, by attending the public places of God's worship.

What ought we chiefly to beware of in our exercises of fasting?

We ought to avoid all vanity and valuing ourselves upon such performances: and therefore in our private fasts, not to proclaim them to others by any external affectations, *that we may not appear to men to fast* [Matthew 6.18]. Not to despise or judge our neighbour, who does not, and, it may be, has not the same reason to tie himself up to such methods. Not to destroy the health of our bodies, and thereby make them unfit instruments for the operations of our minds, or the discharge or our worldly employments. Particular care ought to be taken, that we do not grow thereby morose and sour, peevish and fretful towards others, which severity to ourselves may be apt to incline us to; for that it is so far from expressing our repentance, that it makes fresh work for it by increasing our guilt.

What was the end and design of the fast of Lent?

That it should be set apart as a proper season for mortification, and the exercise of self-denial. To humble and afflict ourselves for our sins, by frequent fastings; and to punish our too often abuses of God's creatures, by abstinence, and by forbearing the lawful enjoyment of them. To form and settle firm purposes of holy obedience. To pray frequently to God, both in private and public, for pardon, and his Holy Spirit. To put us in mind of that sore trial and temptation, which Christ then endured for our sakes; particularly to perpetuate the memory of our Saviour's

sufferings, and to make as it were a public confession of our belief, that he died for our salvation. And consequently for fitting ourselves to receive the tokens and pledges of his love with greater joy and gladness; because with fuller assurance that God is reconciled to us through the death and passion of Jesus Christ.

A Prayer for Abstinence and Mortification

Almighty God, give me grace to use such abstinence during this season, dedicated to the exercise of repentance, that my flesh may be subdued to the Spirit, and my mind left free to approach thee with ardour and fervency of affection. Inure [accustom] me by self-denial to bring my body into subjection, and to punish all those excesses I have been guilty of in the use of thy creatures. Let my retirement from the world make me see the vanity and emptiness of it, and teach me to relish the pleasures of spiritual enjoyments. Let me spend those solitary hours in the improving of my Christian knowledge, and do thou open my eyes that I may see the wondrous things of thy law. Make me heartily to bewail my sins, and do thou work in me that godly sorrow not to be repented of. Grant that I may sincerely examine the state of my own mind, and do thou search, and try me, and lead me into the way everlasting: that perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a distance from the fountain of all joy and happiness; but that, by confessing and forsaking my sins, I may be entirely converted unto thee, and that they may be blotted out, when the times of refreshing shall come from the presence of the Lord through Jesus Christ my only Saviour. *Amen.*

Classic Text of the Prayer of Humble Access Restored

*By Desmond Scotchmer,
Newsletter Editor*

An interesting development in the world of liturgical revision occurred late last year: the revision of the text of the Prayer of Humble Access for the Roman Catholic “Anglican-use” Mass. The new version **restores** the original wording from the Book of Common Prayer, which had been altered in accordance with modernist thought.

Background

To accommodate the influx of former Anglicans and Episcopalians who could not in conscience accept the innovations being introduced in the American Episcopal Church, Pope John Paul II established an Anglican-use Mass, which permitted Anglicans received into the Roman Catholic Church to continue using services based on the Book of Common Prayer. Unfortunately, the Anglican rites adopted in the U.S. were based largely on the 1979 American Prayer Book, which departed on a number of important issues from traditional Anglican norms: central among these being the understanding that Scripture alone is definitive for doctrine, and that the doctrine of the Atonement (the idea that Christ died on the Cross to atone for the sins of the world) is essential to any understanding of the Eucharist.

Thus in the 1979 Book of Common Prayer a number of key Anglican texts were changed. The Prayer of Humble Access, one of the most sublime prayers in the Book of Common Prayer, was one of the victims of this tampering, with the removal of the phrase

“that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood.” Here is the unexpurgated version of the Prayer of Humble Access, with the deleted words shown in italics:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, *that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood,* and that we may evermore dwell in him, and he in us. Amen.

Now, however, the latest Roman Catholic scholarship has determined that this Reformation Anglican text should be restored to its original splendour and fullness. Most Anglican-use parishes within the Roman Catholic Church started using the new liturgy in Advent, 2013, though a few had started earlier.

What does this have to do with Anglicans?

Well, yes, that’s the question for Anglicans. Actually, it has, in my view, quite a lot of relevance. First of all, the liturgical revolution which shook Anglicanism to its roots after the 1960’s, and resulted in the displacement of the Book of

Common Prayer by other rites, owed much to Vatican II. Many of the new Anglican services were modelled on those introduced in the wake of Vatican II. However, while the revised Roman Catholic services eschewed doctrinal change, the American and Canadian Anglican liturgical revisers took the advantage to introduce, along with the new language, a liberal theology that substantially altered traditional Anglican doctrine.

One of the bugbears of the revisers was the “overly penitential” nature of the Book of Common Prayer, and one of their favourite targets was the Prayer of Humble Access, held up for mockery as the Prayer of Humble *Excess*.

The authors of the Canadian Book of Alternative Services (BAS) followed the lead of those who produced the 1979 U.S. Prayer Book, and removed the same words. During the wave of propaganda that accompanied its introduction, the removal of these words became something of a touchstone, a cause célèbre, for the liturgical changes it embodied. It was proudly pointed out at so many “implementation sessions” for the BAS how the revised wording was so superior to that of the BCP. Cranmer’s phrase was derided for being “simplistic”, “literal minded”, even “fundamentalist” in implying that the bread was for our bodies, and the chalice for our souls, even though the Words of Administration which immediately follow the Prayer of Humble Access make it clear that both bread and wine are for the preservation and cleansing of both body and soul.

- Continued from page 6

The dislike of the authors of the BAS for the Cranmer's wording was based on a footnote from Dom Gregory Dix's book "The Shape of the Liturgy" (p. 611-12), where Cranmer's memorable and sublime phrase is dismissed as a "mediaeval speculation". (Dix's book was treated with something approaching reverence by the liturgical revisers, almost as if it were Holy Scripture itself.) In fact, Dix had it quite wrong: the parallel imagery "bread/Body/body" on the one hand and "wine/Blood/soul" on the other (that is, the bread of the sacrament / the Body of Christ given for us / our bodies, and the wine of the sacrament / the Blood of Christ shed for us / our souls), is neither mediaeval nor speculative. Thomas Aquinas derives it from Ambrosiaster, the patristic writer of the fourth century, and Ambrosiaster in turn derives it directly from Leviticus 17:11: "It is the blood that makes atonement for the soul."

Thus the imagery belongs to the early Church's meditation on the Scriptures, and to the Scriptures themselves. It needs to be remembered that it is this mind of the early church as it meditated upon the Scriptures which was the ideal for the Anglican reformers, in contrast to the Continental reformers, who tended to work on the basis of *sola Scriptura*, "Scripture alone". So Cranmer's memorable language encapsulates Aquinas, Ambrosiaster, and Leviticus - Mediaeval Church, Patristic Church, and the Old Testament, all in reference to the supreme act of Our Lord's sacrifice for us as set out in the New Testament.

This is indeed the essence of the matter. The original wording of the Prayer of Humble Access reflects a classical Anglicanism that is deeply poetic, and at the same time subtle, refined, and layered, and deeply attuned to the

early Church's meditation upon, and understanding of, Scripture, while always remaining deeply respectful of the Scriptures themselves. It is this subtle and nuanced understanding of the Scriptures that the authors of the BAS - and the 1979 American Prayer Book - seem to have been utterly blind to.

Christ's Love Song

Love me wrought
And love me brought
Man, to be thy fere*.
Love me fed
And love me led
And love allows me here.

Love me slew
And love me drew
And love me laid on bier.
Love is my peace
For love I chose
Man to buyen* dear.

Now dread thee nought
I have thee sought
Bothen* day and night
To haven* thee
Well is me
I have thee won in fight.

- *Anonymous, 15th century.*

* fere: mate
*buyen: buy
*bothen: both
*haven: have

We need also to remember that Cranmer's memorable phrase is an example of the parallelism beloved of the Psalmist, where two images reflecting the same basic truth are set out in parallel (not in contradiction, as the liturgical revisers would have it). Think of that lovely set of dual parallel images from Psalm 72:

He shall live as long as the sun,
/ and while the moon endureth,
from one generation to another.

He shall come down like the rain
upon the mown grass / even as the showers
that water the earth.

Vindication

The Roman Catholic decision to restore this phrase is, in my view, nothing short of vindication for those Anglicans who felt that something deep within the soul of Anglicanism had been violated by the modernist revisers. And it's one of the numerous signs today that the pendulum may be beginning to swing back. As Vatican II precipitated far-reaching reforms in Anglican liturgy, perhaps this restoration of the original texts in the Roman use will encourage Anglicans to return to their own roots, and restore the original wording of this sublime prayer in the BAS and the Episcopal 1979 service book. Better still, Episcopalians should, in my opinion, turn their mind to a wholesale revision of their 1979 Prayer Book, to better reflect classical Anglican doctrinal and liturgical norms. And Canadians should be doing the same with their Book of Alternative Services, or better still, think about incorporating more of 1959-62 Book of Common Prayer in their regular parish worship.

The way forward is sometimes the way back, especially if you've taken a wrong turning. In so many instances, the liturgical reforms of the decades following the 1960's have turned out to be a dead end. The restoration of the classic text of the Prayer of Humble Access represents a further milestone on the long road back to the recovery of authentic Anglicanism.

The Prayer Book Society of Canada

National Officers and Branch Contacts

OFFICERS

National Chairman

The Rev'd Gordon Maitland
1983 St. Mary's Gate
Windsor, Ontario
N8Y 1J8

Episcopal Visitor

The Rt. Rev'd
Dr. Stephen Andrews,
Bishop of Algoma

Past Chairman

The Rev'd David A. Harris
Reading, England

Vice Chairmen

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

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

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

Recording Secretary

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

Treasurer

Mrs. Anne Chisholm
P.O. Box 713
Charlottetown, P.E.I.
C1A 7L3

Branch Contacts

St John's

Mr. Michael Donnan
(709) 753-5193

Nova Scotia and Prince Edward Island

Mr. Benjamin Lee
(902) 431-9899

Montréal

Mr. Richard Lord
(514) 938-5349

Ottawa

Mr. Wesley Warren
(613) 726-6341

Toronto

Dr. Diana Versegghy
(905) 303-4490

Greater Niagara Branch

Mr. David Nusko
27 Legend Crt. Box 10144,
Ancaster, Ontario L9K 1P3
GreaterNiagara@gmail.com

Grand Valley

Mr. Brian Munro
(519) 756-3053

Windsor

Rev'd Gordon Maitland
(519) 564-5989

North Bay

Rev'd John Stennett
(705) 498-6549

Saskatoon

The Ven. Richard Spencer
72 Sparling Crescent,
Saskatoon S7H 3M2
(306) 649-3448

Calgary

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

Edmonton

Mr. John Matthews
43 Stirling Road
Edmonton, AB
T5X 4C2
(780) 457-2207
ejmatth@shaw.ca

Vancouver

Mrs. Norah Johnston
(604) 224-8986

Vancouver Island

Mrs. Heather Herbison
Heather797ca@yahoo.ca

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Newsletter do not necessarily
reflect those of the Prayer Book
Society of Canada.

PBSC Web Site

www.prayerbook.ca

PRAYER BOOK SOCIETY OF CANADA NEWSLETTER

Editor

Mr. Desmond Scotchmer
40 Homewood Avenue,
Apt. 401
Toronto, Ontario
M4Y 2K2
email: [desmond.scotchmer@
yahoo.ca](mailto:desmond.scotchmer@yahoo.ca)

Editorial Committee

Mr. Desmond Scotchmer
The Rev'd G. Maitland
Dr. Diana Versegghy

Mailing Address for Donations

P.O. Box 713, Stn Central,
Charlottetown, PE
C1A 7L3

**For address changes,
or if you wish to join the
PBSC, please contact our
Membership Secretary:
the Ven. Richard Spencer,
72 Sparling Cres.,
Saskatoon, S7H 3M2,
(306) 649-3448
E-mail: kentvic@gmail.com**