

Newsletter

Michaelmas 2012

Two Services and Two Continents – A Vision of the Church Catholic

By the Revd. Gordon Maitland, PBSC National Chairman

As readers of this publication know well already, this year (2012) marks the 50th anniversary of the last Canadian revision of the Book of Common Prayer, and the Prayer Book Society of Canada (PBSC) has been organizing events to celebrate this milestone. However, the year 2012 also marks the 350th anniversary of the 1662 edition of the Book of Common Prayer, the edition still recognized as the authorized one in England. Thus, an event to celebrate the heritage of the 1662 Book of Common Prayer took place in St. Paul's Cathedral, London, England, on Wednesday May 2 of this year. While most congregations in the Church of England now make use of modern alternative liturgies of some sort, the Book of Common Prayer is still regarded as a part of the national heritage of England, and because the Church of England is a State Church the celebration marking the anniversary of the 1662 Prayer Book had the nature of a state occasion. Thus, the Archbishop of Canterbury and the Bishop of London were in attendance, as well

as Charles, Prince of Wales (who is the National Patron of the English Prayer Book Society) and Camilla, the Duchess of Cornwall. Needless to say, I was honoured and excited when I received a personal invitation from the English Prayer Book Society to

invitations as well. This invitation also included an opportunity to meet the Prince of Wales at a reception following the service.

On Tuesday, May 1, I flew from Windsor to Toronto and then on to London,



St. Paul's Cathedral, London

attend this event because of my role as Chair of the Canadian Society. My excitement increased when I received a subsequent invitation to vest in choir habit and take part in the service of Evensong (as it turned out I was the only foreigner to be vested and to sit in the chancel). The past chairman of the PBSC, Fr. David Harris, was invited to attend, and several other Canadians received

England. My checked bag was fairly heavy given the fact that I had to pack my cassock and vestments, as well as all my clothes. It was just after midnight when I arrived at my spartan hotel in the Bloomsbury neighbourhood of London. I discovered later that Charles Dickens' old house was just around the corner. I managed to sleep in a little bit and spent most of the morning getting things ready

- Continued on page 2

INSIDE

4
A Further Perspective on the Annual General Meeting

5
Commemorating Robert Wolfall

7
Editorial: Many Celebrations!



- Continued from page 1

for the afternoon. I took a taxi to St. Paul's Cathedral and arrived there about 2:00 p.m. The security people at the door were surprised that I was there so early for a service which didn't begin until 5:00 p.m., but I wanted a chance to tour around, check out the gift shop, and see the special exhibition of old Prayer Books which had been set up in one of the side aisles. At a little after 3:00 p.m. the cathedral staff began to usher the tourists out of the cathedral and I retreated to the "Dean's aisle" to avoid a similar fate. By 3:30 p.m. the tourists were gone and the final preparations began for the service. A phalanx of security people arrived in advance of the royal couple to check the place out, while I was rehearsed by one of the cathedral vergers as to where I was going to sit and how I was going to get there in a dignified manner. In the time that remained before Evensong I put on my cassock, surplice, tippet, and hood, and chatted with the bishops and clergy who were also vesting and taking part in the service. Many of the clergy taking part were members of the Standing Liturgical Commission of the Church of England, and they had come out in full force to support the celebration. At a few minutes before 5:00 p.m. the choir appeared, seemingly out of nowhere, and we all lined up ready to enter the cathedral. A prayer was said with the choir, but was barely audible over the roar of the organ prelude. At exactly 5:00 p.m. we began to process into the nave, which was packed with people right to the back of the church. The chance to take part in this procession alone was an awesome experience and I took my place in the chancel very close to the choir. As soon as we were in the chancel the royal party were ushered to their seats in the nave and the service began.

The hymns were familiar "barnburners" and the service music was exquisite. The psalms were simply those appointed for the day but the readings were especially

chosen for the occasion. The choir sang a beautiful anthem which was followed by the prayers. The Bishop of London preached an excellent and upbeat sermon, the Archbishop of Canterbury gave the blessing, and the service ended with the singing of "God Save the Queen". After processing out of the cathedral I removed my surplice and proceeded down to the crypt for the receptions. I was privileged to be in a small private reception with the royal couple and had a short conversation with both the Prince of Wales and the Duchess of Cornwall. We then joined the main reception where I had an opportunity to have a brief chat with the Archbishop of Canterbury, as well as consume four or five glasses of champagne.

Very early on Friday morning I got to the airport for a flight to Toronto and, after a brief layover, caught the next flight to Saskatoon to take part in the Annual General Meeting of the PBSC, which is described in more detail by Brian Munro elsewhere in this newsletter. In Saskatoon I was met by other executive members from the PBSC and the five of us drove in two rented vehicles to Prince Albert. Once in Prince Albert we barely had time to check into the hotel before we were off to the National Council meeting which was taking place at the Diocesan offices. While there the Bishop's secretary assured us that the ice had just broken up on the lake at La Ronge, and consequently we would be able to make it to the island opposite to see the historic Trinity Church on the following day. After a late supper, I was passed out in bed by 9:30 p.m.

At 8:00 a.m. the next morning everyone assembled at the Diocesan offices and we left in a convoy of vehicles for Stanley Mission, which was a 3 ½ hour drive north of Prince Albert. After a couple of stops along the way, we arrived in Stanley Mission at 12:30 p.m. After a brief lunch, the Annual General Meeting of the Prayer Book Society of Canada

was duly held and at the end of the meeting I was presented with a Cree edition of the Book of Common Prayer. We then made our way down to the lakeshore, to small motor boats which ferried us over to the island, where we climbed the hill to Holy Trinity Church for a service of Evensong. We kept our coats on as the church was unheated and it was a cool overcast day. A large number of Cree people joined us for the celebration. Except for the psalms and readings, which were those appointed for Saturday evening in the week of the 3rd Sunday after Easter, the rite was the same one that had been celebrated a few days earlier in London, England. The service was mostly in English, with some Cree; the sermon was delivered by the Archdeacon and was half in English and half in Cree; the hymns were all sung in Cree. I can now say that I have sung "Amazing Grace" and "Rock of Ages" in one of the languages of our First Nations people!

On Sunday I went to the cathedral in Prince Albert for a celebration of Holy Eucharist and spent the rest of the day napping and catching up on email correspondence. I flew home to Windsor on Monday, having been in two different time zones, seven hours apart, in the space of less than a week. I survived to relate to you the experiences narrated above.

Both of the events which took place during the above trip were transformational in their own way. They were both once-in-a-lifetime opportunities which will probably never come my way again. As such, I cherish and relish the memories and encounters which were a part of the whole experience. What I want to focus on by way of reflection is the fact that there were services of Evensong in both of the disparate locations described in the first part of this article. Evening Prayer from the Book of Common Prayer was celebrated under radically different circumstances only a few days apart

- Continued on page 3

- Continued from page 2

and yet it was basically the same service. One celebration took place in the huge metropolitan capital of a European city, while the other celebration took place on an island far from any city; the one celebration took place in a baroque stone cathedral designed by Sir Christopher Wren and adorned with gold leaf, while the other celebration took place in a wooden church designed by an unknown Victorian architect and adorned with brightly coloured paint and hangings on the altar, pulpit and lectern made of moose hide decorated with beautiful and intricate patterns of native beadwork; the one celebration had singing led by a large professional choir and accompanied by a grand organ, while the other celebration had only the voices of the worshippers accompanied by a battery powered keyboard. Both services were moving and joyous in their own way; both services were authentic in their worship of the Almighty; both services were the Church at prayer.

worshipped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

Just as the Eucharist is the foretaste of the eschatological banquet of the redeemed, so too I felt that worshipping in two very different locations, with two different communities of people, far from home, gave me a wonderful sense that I had had a foretaste of the

strengthened and made more urgent by encountering Christians from very different walks of life.

The fact that the same service was used in two different settings two continents apart also points to the role that liturgical rites can have in fostering Christian unity. It is not just the use of ecumenical Creeds that can bind disparate Christians together. The fact that communities can use a liturgical rite which is familiar to a wide range of people helps to foster the sense that we really are united by the Holy Spirit into one fellowship of believers.



Holy Trinity Church, Stanley Mission

Evensong endures as one of the most popular services in the Book of Common Prayer. Its structure is easily grasped, it is not too long, and there is ample opportunity for congregational participation. There is over 450 years of musical resources to draw on to enrich the service as well: settings of the psalms and canticles, as well as plainsong settings of the versicles and responses. The service can be said or sung throughout, as desired. It is not entirely remarkable, then, that one of

the great Roman Catholic liturgists of the 20th century, Louis Bouyer, could write:

... we must admit frankly that the Offices of Morning Prayer and of Evensong, as they are performed even today in St. Paul's, Westminster Abbey, York Minster, or Canterbury Cathedral, are not only one of the most impressive, but also one of the purest forms of Christian common prayer to be found anywhere in the world.

A liturgical rite which is more than 450 years old (and is compiled from material much older than that) has a role to play in uniting Anglican Christians from widely different cultures and

The image that constantly came to mind as I pondered what had taken place over the course of the first week of May comes from the Book of Revelation (7:9-12):

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and

eschatological Church singing together as portrayed in the mystical vision from Revelation quoted above. This is what it means to belong to the Church Catholic – to have a sense that one is united with other Christians by baptism in the mystical Body of Christ despite the differences in language, ethnicity, culture, gender, and whatever other categories divide us as human beings. The experiences I had on my trip are a reminder of how parochial we can be in our own little church communities and how important it is to know that one is connected to a much larger and universal Church. I also can't help but think of Jesus' well known prayer in chapter 17 of John's gospel where he prays to the Father "that they may be one, even as we are one". The desire for Christian unity is only

- Continued on page 4

socio-economic backgrounds. Encountering other, very different, peoples is transformative in itself; worshipping with other peoples is

nothing less than a manifestation of the Kingdom of God. My experiences during the first week of May this year only strengthen my conviction that the Book of

Common Prayer continues to be a valuable asset for the Anglican Communion as a whole and one of the bonds which unites us together.

A Further Perspective on the Annual General Meeting

By Brian Munro, President of the PBSC Grand Valley Branch (Reprinted from the branch newsletter, "The Epistle".)

The Annual General Meeting of the National PBSC was held in the Diocese of Saskatchewan on May 4-5, 2012. The usual executive meeting took place in the diocesan offices in Prince Albert on Friday evening, partly face to face and partly by teleconference. Early the next day we gathered at the office parking lot and a convoy of vehicles led by the Bishop of Saskatchewan, the Rt. Revd. Michael Hawkins, started a 300 km (180 miles) trip north from Prince Albert to the Cree First Nations village of Stanley. At La Ronge we paused to visit a trading post and at that point the highway became a gravel road. From this a lengthy turnoff led to the village on the south bank of the Churchill River. The village has a population of around 2,000, all Cree people. The rector of the parish, the Revd. Richard Custer, welcomed us to the new church where we held our annual meeting. After the business portion Bishop Hawkins spoke to us telling us something of the challenges he faces in this large diocese where half the population is Cree. We then went down to the dock on the river where our hosts took us in a flotilla of small boats across the river to the old Stanley Mission. The river here is very wide, almost a lake, and the boats had to make their way around the ice floes still in the water.

Holy Trinity Church, on an island in the river, is a marvellous Gothic revival wooden church built between 1854 and 1860 under the guidance of



Bp. Hawkins and Fr. Maitland

the Revd. Robert Hunt, an early missionary to the district. It is the oldest building, not just church, in Saskatchewan and is now under the care of the Province. Around the restored church is the graveyard, still used and lovingly cared for by the people of the village. Many of the graves were marked by small coloured picket fences. On the far side of the church is a large picnic pavilion with a roasting pit.

In the church the bishop, correctly vested in choir habit, led us in a service of Evensong. He was assisted by two Cree priests and a deacon. While the service was in English, some prayers and the hymns were in Cree. The singing of the hymns was slow and very solemn and very

moving. All was from the Book of Common Prayer which was also to be found in the new church on the other side of the river and which indeed is very much the preferred book of the people in this part of the country. Following the service we went to the pavilion where we enjoyed a fried fish dinner; the fish having been netted from the river that afternoon and fried over the open fire. Our boats then took us back to the south bank and after many farewells we started the four hour long drive back to Prince Albert and our hotel.

The next day, Sunday, we attended the Eucharist at St. Alban's Cathedral in Prince Albert. Here again our BCP was the liturgy used, as also it was for the three Baptisms that took place that day. The service was done as written and omitting nothing, and was so meaningful because of this.

Monday was spent in getting home to Brantford, leaving Prince Albert at 6:00 am and landing in Hamilton airport at midnight. But that's a long story that does not have to be rehearsed here.

I was very glad that I was able to make this trip and see what I did. It probably would have been very difficult for me to do without the help and guidance of Bishop Hawkins and of his people. I will long remember the loneliness and beauty of the country, the warm welcome and hospitality of the Cree First Nations people of Stanley, and their impressive church on the cliff above the river.

Commemorating Robert Wofall

By Dr. William Cooke, Vice-President of the PBSC Toronto Branch

(In this year of significant anniversaries, we have been reminded that September 3 is the day on which the first recorded celebration of Holy Communion according to the Book of Common Prayer took place in what is now Canada. Here is the story behind that event.)

From Harwich in Essex on 31 May 1578 sailed one of the largest peace-time fleets England had ever yet sent to sea: fifteen vessels bearing building-timber, supplies, and about 120 sailors, miners, ore-refiners, and carpenters. Under the command of Martin Frobisher, they were off to found their country's first colony in the New World. They were not headed to Newfoundland, which John Cabot had already claimed for England in 1497, but much further north, to a newly discovered country that they called Meta Incognita and that we know as Baffin Island. And on board, as chaplain and prospective first colonial parish priest and missionary, was the Revd Robert Wofall.

Like most Elizabethan sea-dogs, Frobisher had been a privateer, and he had found himself in serious trouble for plundering English rather than Spanish commerce. He had escaped, however, with light reprimands from the Queen; and in 1576 the Muscovy Company, a consortium of merchants trading with Russia headed by Michael Lok, had staked him for a voyage to find the fabled Northwest Passage to the riches of the Orient that navigators of various nations had already been seeking for some eighty years. Having sailed up the Davis Strait and into what is now Frobisher Bay, Frobisher convinced himself that he

had found the coveted passage. Landing for supplies, he also found rocks flecked with a yellow mineral and collected samples. On returning to London, he reported his findings and presented these rocks to Lok. The first three assayers to examine them all identified them as marcasite; but the fourth, an Italian alchemist named Agnello, gave Lok back three tiny bits of gold. When Lok asked him how he had succeeded where others failed, Agnello answered "One has to know how to flatter nature."

Convinced that Frobisher had found a rich source of gold, his backers willingly financed a second voyage. In March 1577 they formed the Cathay Company, under royal charter; Lok was appointed governor and Frobisher styled "high admiral". The new voyage yielded more ore and also captured three Inuit—a man, woman, and child—whom Frobisher brought back to England, where they impressed the Queen by kayaking down the River Avon. Fresh doubts were voiced about the quality of the ore, but the investors were impressed enough to commission a third and much more ambitious venture. Queen Elizabeth subscribed £1,000 to the new company and lent her own ship of 200 tons, the *Ayde*. The new expedition was not only supposed to mine at least 2,000 tons of gold ore but also found a permanent colony to guard the mines against rival European powers and serve as a headquarters for converting the Inuit to Christianity.

If Martin Frobisher was expecting a marked improvement in his fortunes, so, in all likelihood, was Robert Wofall. Richard Hakluyt, the historian of English exploration, characterized him as "a learned man, appointed by her Majesty's Council to be their Minister and Preacher, [who], being well seated and settled at home in his own country, with a

good and large living, having a good, honest woman to wife, and very towardsly children, being of good reputation amongst the best, refused not to take in hand this painful voyage, for the only care he had was to save souls and to reform these infidels, if it were possible, to Christianity."

At sea Wofall rose nobly to his duties. In Davis Strait the small ships encountered huge icebergs that could easily have crushed them. The sailors knelt down on the decks and prayed for God's mercy, and George Best, who captained one of the ships and wrote an account of the voyage that Hakluyt incorporated, recorded two of their prayers: "Lord, help us now or never" and "Now Lord, look down from heaven and save us sinners, or else our safety will come too late". When one ship, the *Dennis*, foundered, the other sailors located its crew using trumpets, drums, cannon, and the previously agreed password "Before the world was God", with the answer "After God came Christ his Son". As Best noted, Wofall then exhorted the rescued men "to be thankful for their strange and miraculous deliverance".

One other ship deserted the expedition and turned back to England, but at the end of July the remaining thirteen reached a sound within Frobisher's "strait" that he had named for the Countess of Warwick. There in the short mild season remaining the sailors mended the damaged ships, while the miners and gold-refiners dug out and tested the ore, assisted, as Best recorded, by the "Gentlemen, [who] for example's sake laboured heartily, and honestly encouraged the inferior sort to work". Since most of the timber had been lost with the *Dennis*, the expedition gave up on the plan to set up a permanent colony; but Frobisher did have a house of lime and stones built

near the mine to test how it would survive an Arctic winter.

At the end of August, the fleet was ready to leave with its cargo. But before they sailed for England, on 3 September 1578, as Best tells us, “Master Wollfall on Winter’s *Fornace*, preached a godly sermon, which being ended, he celebrated also a Communion upon the land, at the partaking whereof was the Captain of the *Anne Francis*, and many other Gentlemen, and Soldiers, Mariners, and Miners with him. The celebration of the divine mystery was the first sign, seal, and confirmation of Christ’s name, death, and passion ever known in these quarters. The said Master Wollfall made sermons, and celebrated the Communion at sundry other times in several and sundry ships, because the whole company could never meet together at any one place.”

The expedition brought back 2300 tons of supposed gold ore, which was promptly secured with four padlocks in the Tower of London and Bristol Castle. Attempts to refine gold ore from it continued at least until 1583 before both the refiners and the investors admitted failure. Then Frobisher and many of the investors went into bankruptcy, while Michael Lok was sent to jail. The Queen, ever tight-fisted, was furious: the three voyages had cost more than £20,000, of which £3,500 had come from her own treasury. In the end some of the fool’s gold was used to pave roads and the rest dumped into Bristol harbour.

Frobisher, characteristically, landed on his feet. Within a few years he had joined the Royal Navy, and he ended up being knighted by the Queen for his part in defeating the Spanish Armada. The government gave up all thought of settling *Meta Incognita*, and the Northwest Passage eluded a host of later voyagers, including Sir John Franklin, until the 20th century. Anglican Holy Communion was not celebrated again in the New World

until 1607, when Jamestown in Virginia became the first permanent English settlement in North America, nor on what was to become Canadian soil until some time towards the end of the 17th century.

And Robert Wollfall? His stint as chaplain to Frobisher’s seamen seems to have left him with a tolerance for horseplay that later landed him in trouble. In 1607 a Robert Wollfall was parson of Weston Zoyland in Somerset, and one of his parish members, a carpenter named John Cornish, complained to the justices of the Quarter Sessions about his

Misrule in the mediaeval tradition, who ordered practical jokes that inverted the normal social hierarchy; for on that day William Wollfall ordered the local worthies to sit in the village stocks and then, to gain their release, each buy and drink off two large pots of the charity ale. Cornish claimed that Robert Wollfall was “chief actor of that comedy” before he led his parishioners back to church “and began the service at the Ten Commandments”. The outcome of the case is not preserved, nor do we know anything about this jolly parson’s later career. But since 1963 the Anglican Church of Canada has



The Frobisher expedition

conduct on the Sunday after Ascension Day (May 17), the day of the parish revel, when ale was sold to all and sundry under church auspices to raise money for charity. According to Cornish, Wollfall’s own son William was chosen to play Robin Hood in the revels, and then after Morning Prayer in the church, parson Robert stopped the service after the Second Lesson, took off his surplice, “and willed his parishioners to depart, and follow Robin Hood, according to their ancient custom, to the ale, and to breakfast with him”. Robin Hood in Weston Zoyland evidently doubled as a Lord of

kept the date of his service on Baffin Island as a minor holy day marking the first celebration of Anglican Holy Communion in what would become Canada.

(This article is mainly based on the entry for Martin Frobisher in the Dictionary of Canadian Biography, supplemented from the Revd Ed Hird, “Martin Frobisher: the First Canadian Pirate”, on Edhirds Blog (edhird.wordpress.com) and Records of Early English Drama: Somerset, ed. James Stokes, and Bath, ed. Robert J. Alexander (2 vols, Toronto, University of Toronto Press, 1996)

Editorial: Many Celebrations!

By Desmond Scotchmer

As you know, 2012 represents the anniversary of two auspicious occasions: the introduction of the 1662 Book of Common Prayer (still the official prayer book of the Church of England, and the doctrinal standard of Anglican worship throughout the world), and the introduction of the 1962 Canadian revision of the Prayer Book. Canadians have been celebrating both events throughout the year, and will continue to do. This issue reports two of those events, from differing perspectives. Other members write and tell us of news related to these anniversaries across the country. Here is just a sampling:

- Christ Church Cathedral, Victoria held a re-creation of the 1662 Order of Service of Holy Communion on September 8th, followed by a celebration of Holy Communion according to the 1962 Canadian Order of Service on the following Sunday, with a Festive Choral Service of Thanksgiving with Readings and Music associated with the Book of Common Prayer in the afternoon.
- The PBSC Ottawa Branch has held a national essay competition for the best essay on the relevance of the Book of Common Prayer in the 21st century, with submissions from writers aged 17 – 30, and prizes of \$2,500, \$1,500, and \$1,000. The competition closed on June 30, 2012 with a number of interesting essays. Prizes are expected to be awarded before the end of the year.
- In the Diocese of Huron, the Lambton Deanery held a special service at Canon Davis Memorial Church, Sarnia for the

350th Anniversary of the 1662 BCP on May 2, the same day observed in England, with excellent attendance, with hymns and music from the 16th and 17th centuries. The liturgy, the 1662 Communion, was based on one used at St. Thomas' Church, Toronto, earlier in the year for *their* celebration. Canon Davis Memorial Church previously hosted the St. Paul's Cathedral Choir, from London, Ontario, for a BCP Evensong attended by 80 people, part of a series of touring evensongs by the choir which travels frequently throughout the diocese for this purpose.

- The Cranmer Conference was once again held in North Bay, Ontario in August of this year, where young people were able to enjoy glorious music, splendid food, and great speakers. The keynote speaker was Fr. Tim Perry of Sudbury, Ontario who outlined the implications of the martyrdom of Thomas Cranmer for Christians everywhere, and Anglicans in particular. Fr. Tim Connor of London, Ontario was the chaplain, Fr. George Kwari of Callander, Ontario was the banquet speaker, and Mr. Aaron James of Rochester, New York was the choir director and organist. A new kind of conference is being planned for next year: the Cranmer Theological Conference will be held during a week in May and it will be open to people of all ages with a special component for younger adults. For more information, check out www.stjohndivine.ca/ctc/
- The Archbishop of Toronto, the Most Rev'd Colin Johnson, has sent a letter to all of the diocesan clergy commending celebration of the two anniversaries, calling

the Book of Common Prayer "one of the most powerful symbols of Anglican unity". "The piety ... of Archbishop Thomas Cranmer" he notes, "has provided the underpinnings of Anglican expression of worship worldwide".

Towards the end of the year, more celebrations are planned, to celebrate the actual introduction of the 1962 Canadian Book on Advent Sunday of that year. All this reflects a continuing – indeed, growing – interest in the Prayer Book, which mirrors a revival in traditional liturgies taking place around the world. It also reflects a profound sea-change from attitudes of twenty-five years ago, when the PBSC was accused of "disloyalty" (and many far worse things) due to its stand on the Prayer Book. Let's hope that this year is a harbinger of even better things! In the meantime, if your parish or diocese is holding a special celebration for the Prayer Book, do write and tell us.

On another note, did you know that the Ottawa Branch of the PBSC produces its own PBSC Christmas cards and hasty-notes: a package of 10 costs \$20.00, or \$15.00 per pack for orders of 5 sets or more. For further information, or to place orders, please contact Frances Macdonnell at (613) 726-7984, or by email at fbmacdonnell@sympatico.ca

And don't forget your *Classical Anglican Calendar* based on the BCP lectionary, with reproductions of original paintings of parish churches by Peter Bresnen of Halifax. A must for any Prayer Book Anglican, and a wonderful Christmas gift. (From St Peter Publications, PO Box 713, Charlottetown, PEI C1A 7L3. Telephone: 902.368.8442. E-mail: office@stpeter.org)

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