

# The Prayer Book Society of Canada Newsletter

Lent 2017

## The Prayer Book and Wycliffe College

*(The Rt. Revd. Dr. Stephen Andrews took up the position of 10<sup>th</sup> Principal of Wycliffe College in Toronto last August. He has long been a proponent of the Book of Common Prayer, and during his time as Bishop of Algoma (2009-2016) he held the office of Episcopal Visitor to the PBSC. In the following article, written for this issue of the PBSC newsletter, he reflects on the past, present and future place of the Book of Common Prayer at Wycliffe College.)*

Wycliffe College's association with our Prayer Book is a long and personal one. A founder of the College, The Reverend F.A. O'Meara, translated the Book of Common Prayer into the Ojibway language in the middle of the 19th century. The General Synod committee that was entrusted with the task of revising the 1918 book in the 1940s and 50s had as their Secretary the Reverend Dr Ramsay Armitage, Principal of Wycliffe College. An interest in liturgy seems to have been a genetic trait, since his father, William, also a Wycliffe graduate, had been involved in the adaptation of the 1662 BCP to the "changing conditions of our life in Canada" at the turn of the 20th century, which resulted in the 1918 text. He too was the Committee's Secretary. While I have no claim to any liturgical expertise myself, I have had a hand in contemporary synod debates around liturgy since I started attending synods in 1998. Only, if anything, it has been to try to convince the Church to leave the Prayer Book alone!

Whatever else might be said of the work of the Revision Committee, the 1959 Book of Common Prayer was a kind of ecumenical achievement in accommodating both Anglo-Catholic and Evangelical sensibilities, as recently noted by my colleague, Professor Jesse Billett, on the Anglican Church web site.

Apparently, Dr Ramsay Armitage made a point of sitting next to the Reverend Roland Palmer for the sixteen years that the Committee met. Father Palmer was the Superior of the Society of St. John the Evangelist in Bracebridge, and a well-known apologist for all things Catholic. What is more, when the motion to adopt the revision came to the floor of the Synod, meeting in St Anne de Bellevue, Quebec, it was moved by a Trinity man (The Reverend H.V.R. Short) and seconded by a Wycliffe man (The Reverend Carl Swan).



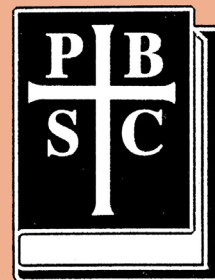
*Rt. Revd. Dr. Stephen Andrews*

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These stories are not far from my mind as I attend the Daily Office at the Wycliffe College Chapel. I am conscious of the fact that, in many ways, Wycliffe has become much more liturgically comprehensive than it was at its inception. In the early 20<sup>th</sup> century, of course, one would have found the Holy Table against the East wall, set up for a celebration of the Lord's Supper at the North side, and not a candle to be seen. Soon after the publication of the 1918 Prayer Book, however, it was being reported that some Wycliffe-trained clergy had taken to celebrating while facing Eastward. I don't know when stoles began to be worn in the Chapel, but I remember that it was in the late 1990s that the space was refurbished. The chancel rail and pulpit were removed, the floor tiled, and the pews replaced with custom chairs. And now we do have candles ... but no chasubles.

One of the reasons this interests me is because I am still trying to work out what the primary function of the College Chapel is. Seminaries are strange places. On the one hand, they are all about personal formation. And in this respect, there is much to be said for an unvarying repetition of a set words, especially if these words have been shaping Christian souls for the past 350 years. On the other hand, seminaries form people *for the Church*. And worship in the Anglican Church of Canada is becoming increasingly pluriform.

But is there much public use of the Daily Office? I should be glad of some hard data here, but I imagine that the average parish being served by our graduates will have an early Sunday service that may, or may not, be BCP; a main Eucharist that will invariably be BAS; and a midweek Eucharist that may, or may not, be BCP. The lections will follow the pattern of the Revised Common Lectionary. In my experience, Sunday Morning Prayer is very rare,

while Sunday Evensong may be an occasional service that is more of a novelty. And I wager that the Daily Office during the week is more often observed in the study than the church. So, is the Daily Office in the Chapel meant primarily for teaching or for worship? How we think about this affects the way we lead.

Finally, there is the expectation that theological colleges are places for people to explore and experiment. I think that, for the most part, this is not Wycliffe's ethos, for we believe that a recovery of the Anglican tradition is what is needed in the Church. Nevertheless, our students will face situations where they will have to adapt the liturgy, and it is important that they understand how liturgy works before they begin to modify it.

I realise that many reading this letter will have a very different experience of regular and robust BCP worship, and I live in the hope that the conditions are improving in many places for a "rediscovery" of the BCP. Nevertheless, our graduates need to be familiar with each of our Church's authorised liturgies. Consequently, we rotate monthly between BCP and BAS. Moreover, to help round them out, we have our divinity students receive instruction on how to celebrate the Eucharist according to ritualist tradition from Wycliffe grads serving in Anglo-Catholic parishes. I somehow imagine that Principal Armitage might approve of this.

Another complicating factor is the growing number of non-Anglicans coming to Wycliffe. While they are clear about the fact that they are attending an institution embodying the Anglican tradition, and not a few of them find themselves becoming Anglican while here, the number of Anglican students at the College is actually fewer than 50%. We often ask

ourselves what is the best way of accommodating non-Anglicans, and how can we prepare them for leading worship in their own traditions. We hope that those who attend the Daily Office, offered at 8:30 am and 5:30 pm, Monday through Friday during term, will not find the liturgy an impediment, but rather see it as useful in ordering their own devotional lives.

Having said this, of the number of non-Anglican evangelicals who discover the riches of Anglicanism while here, many of them are, in fact, attracted by the Book of Common Prayer, and I regularly hear young people say that they prefer it to modern language rites. But there is more that attracts them. It is the way in which the BCP has shaped the College itself. In addition to the pattern of daily worship, the Six Principles that guide the College are a distillation of seven founding principles drawn from the language of the Prayer Book and the Articles of Religion. And the Introduction to Anglican Theology course, required of all Anglican M.Div. students, but open to others, is a kind of extended exposition of the BCP. Here, Professor Ephraim Radner uses the BCP as a lens through which to approach the sweep of Anglican theological thinking.

To be sure, there is a lot more that we can do to ensure that our students not only feel comfortable with the Prayer Book, but find in it a connection to a tradition that is nourishing and transformative. Having spent a year in the worship rhythm of the College, I will be looking for more opportunities in the year to come to feature the BCP. I would be grateful for your prayers to this end.

Wishing you a holy Lent,

+Stephen Andrews  
Principal, Wycliffe College

## Resurgence of the PBSC Calgary Branch

*("Bringing young blood and a fresh perspective to the work of the Society": An interview with Matthew Perrault, who together with Fr. Robert Taylor and Canon Robert Greene, is spearheading the revival of the Calgary Branch of the PBSC.)*

*What is your own church background, and how did you come to appreciate the Book of Common Prayer?*

While my mother had been raised Anglican and my father Roman Catholic, when I was born, I was raised in a Pentecostal tradition. Over time, I found that tradition for me personally unsatisfying, in that it did not feel grounded. I longed for something deeper; a Christianity that was rooted. I ultimately found that as I occasionally attended an Anglican church with my grandmother for Christmas and Easter in the early 2000s. It was through my grandmother that I ultimately became drawn to the Anglican tradition.

I began regularly attending an Anglican parish in 2005, but it wasn't until Advent 2012 that I made the switch to the BCP service and truly fell in love with the Anglican tradition. I was bringing my mother, who had been diagnosed with Alzheimer's, with me to Church and it occurred to me one week that the BCP might suit her more, knowing she might be familiar with it given that she was raised at the Cathedral in the 1950s

and 1960s. I was impressed with how much of the service she was able to pick up and it was really the first opportunity I had to reflect on what aspects of the fullness of the Anglican tradition had been lost by the switch to alternative and modern service books.

Over the next few years as I deepened my faith and immersion in the BCP, I began to discern a call to ordained ministry. The official discernment process began in Lent 2015 and culminated most recently with the beginning of my seminary education at Ambrose



*Fr. Robert Taylor, Canon Robert Greene, and Matthew Perreault*

University in Calgary and parish placement in fall of 2016. Later I am looking to continue my training for ordination at Nashotah House Theological Seminary, an Anglo-Catholic seminary in the United States.

*Was it during this period that you met Frs. Greene and Taylor?*

Yes, I first met them in September 2015, at a dinner for the Monarchist League. It was shortly afterward that Fr. Taylor contacted me about becoming more involved

with the Prayer Book Society. At the next meeting of the Calgary branch Fr. Taylor challenged us with the need to make the work of the Society more visible and effective in the diocese. We felt it was time to re-emphasize the primary goals of the Society as a resource for evangelism, to promote the Apostolic Faith, and "to uphold the Book of Common Prayer as the standard of worship, theology and doctrine in the Anglican Church of Canada". This work is giving new emphasis and direction to what we want to achieve. We are now in the

process of developing a promotional strategy with a particular focus on the upcoming diocesan synod.

This pursuit has brought together a number of my ongoing interests, and in particular highlighting the role of the BCP in doctrine as a tool of unity and co-operation with Anglican Renewal Ministries and the Anglican

Communion Alliance within the Diocese of Calgary, where I hope to have organized some form of co-operative representation at the synod in the fall.

*How do you see the future of the BCP in our church?*

I have a strong belief that there remains an important role for the BCP in Canada, and intend to promote it heavily in my own ministry. During my parish placement and in my other activities over the past few years, I

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have been able to reflect on the richness of the Prayer Book as I consider its role in my future vocation, not simply in terms of weekly worship, but also as a teaching tool. I would argue that as unfamiliar as Anglicans today might be with the service of Holy

Communion in the BCP, it is the rest of the Prayer Book that represents an even greater treasure. From the use of the Daily Office, which I would commend for parish use, to the Catechism and indeed all of the supplementary doctrinal documents such as the Thirty-Nine

Articles of Religion and the Solemn Declaration of 1893, there are resources Anglicans are simply unfamiliar with that are not provided for in modern service books. Apart from the BCP, we are in danger of forgetting what it means to be Anglican.

## ***PBSC ANNUAL GENERAL MEETING***

The Annual General Meeting of the Prayer Book Society of Canada will be held on Saturday, April 29, 2017, at King's College, Halifax, 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 21<sup>st</sup>, since these officers are elected by the National Council of the PBSC. 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 (rbentley@sympatico.ca).

## **A Sermon for the Third Sunday in Lent**

*(By the Revd. Gordon Maitland, National Chairman of the PBSC.)*

It became commonplace in the last decades of the 20th century to deride and deprecate any traditional hymns which use warfare and soldiers as metaphors in its lyrics. Thus hymns such as "Soldiers, Who are Christ's Below"; "Lead On, O King Eternal"; and, especially, "Onward Christian Soldiers" were considered to reflect imperialism, opportunistic wars, and a general culture of militarism. When the United Church brought out their new hymnal, *Voices United*, in the early 90's these hymns were eliminated from the repertoire.

The new Anglican hymnal did a similar process of culling, although, due to pressure from the House of Bishops at General Synod, the hymn "Onward Christian Soldiers" is still be found in that book. It has always puzzled me that, apparently, no serious effort was made to investigate these disputed hymns as to where the military metaphors came from. Because the imagery of Christian soldiers fighting for God against the forces of evil did not originate in British imperialism or even the Crusades, but in the pages of the New Testament of our Bibles.

Passages alluding to fighting and warfare in the New Testament are not about promoting war

crimes or encouraging conquest but about the spiritual struggle between good and evil, about the battle between the forces of light and the forces of darkness. In other words, the language of fighting and warfare is used metaphorically as a description of the invisible realities and interior struggles which confront us every day.

Thus, Paul has this remarkable description of Christian virtues in Ephesians, chapter six:

Put on the whole armour of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and

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blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God ... (Ephesians 6.11-17)

Here, in this passage, Paul uses the familiar armour and weapons of a soldier of his day as an allegory of Christian virtues and spiritual weapons. Paul is also not ashamed to say at the end of his life, in one of the last letters he ever wrote: "I have fought the good fight, I have finished the race, I have kept the faith" (2 Timothy 4.7). This is not about warmongering, but about the seriousness with which we must confront the spiritual forces of darkness in our world.

All of this is to suggest a context for today's gospel reading. Jesus not only confronts the demon in the man who cannot speak, he also has to confront the spiritual blindness of the Jewish religious authorities. They cannot deny that a miracle has taken place, but explain the exorcism with the accusation that Jesus is using black magic in league with Satan to accomplish it. This is, of course, a ridiculous statement, and Jesus points out that a kingdom or

house in a state of civil war would be self-defeating. But it is in response to their false accusations that Jesus goes on to say: "He that is not with me is against me: and he that gathereth not with me scattereth." (Luke 11.23).



*Stained glass window of St. George, from All Saints, Maldon, in Essex*

What Jesus is saying is that there can be no neutrality when it comes to spiritual warfare. When someone sees what the kingdom of God is all about he must be either for it or against it. Anyone who does not side with Christ in the battle against evil is against him, even if it is a passive collusion with the forces of darkness. If

anyone does not gather with Christ, he scatters. This is imagery drawn from shepherding – the good shepherd gathers the sheep together into one flock while the wolf scatters the flock in order to pick off the weak and the helpless.

Thus, for example, the person who commits moral scandal scatters by causing confusion and disillusionment; the person who distorts the catholic faith with heresy scatters by sowing dissension and uncertainty. "He that is not with me is against me: and he that gathereth not with me scattereth."

What Jesus has to say may sound like hyperbole or an extreme exaggeration, and the talk of evil and darkness may seem unreal, especially to those who live a comfortable, middle class existence. But human wickedness is both real and destructive – we see its effects in the world around us all the time – and we must never underestimate the perversity of the human heart, or the twisted logic of the human mind. As Paul said in his epistle to the Ephesians, in the passage read this morning, we are "to walk as children of the light", i.e., to be examples of goodness, love, and moral integrity to the world around us. It is a daily struggle, but one well worth fighting.

And so, my friends, if neutrality is not an option in the battle between good and evil – and our Lord has said as much – let us courageously take up spiritual arms and throw ourselves into the fray with all the weapons of virtue and grace which we have. And let us pray fervently for God's help, that we may win the victor's crown and share in the inheritance of the saints in glory.

## What the Hijabi Witnessed – And What She Didn't

*(By Carl R. Trueman, August 2013)*

I have had the pleasure on a couple of occasions of sitting next to a girl wearing a hijab. Typically, this has occurred in departure lounges of airports or on the platforms of railway stations. Never has it happened in a place of worship at the time of a service. Never, that is, until recently.

On the last Friday in June, I happened to be in Cambridge with my youngest son and decided to expose him to one of my alma mater's true delights: choral evensong at King's Chapel. We dutifully queued in the pouring rain (for me, those blue remembered hills are definitely English and cloud covered), and, when the chapel finally opened, we took our places at the far end of the aisle. It was then that I realized that the young girl sitting to my left was wearing a hijab. It was an interesting, if unlikely, juxtaposition: the middle aged orthodox Presbyterian and the twenty-something Moslem waiting for the Anglican liturgy to begin. I assume that – rather like me – she was probably in the chapel for aesthetic reasons rather than religious ones. King's choir is famous; the preaching in the chapel was, at least in my student days, at best, infamous. Sermons then were the ultimate Schleiermacherian nightmare: rambling reflections on the religious self-consciousness by the irremediably irreverent. It may have improved in recent decades but, not being remotely postmillennial, I have no confidence that that is the case.

Once the choir had entered and taken its place, the service began. For the next hour, the sardonic Presbyterian and the attractive hijabi sat, stood and on occasion knelt together as the congregation worked its way through the Book of Common Prayer's liturgy for evensong, modified to take into account the appropriate Feast Day (as a good Presbyterian, I have erased the detail of whose day from my memory). The singing, both corporate and choral, was beautiful; and the austere elegance of Cranmer's liturgy seemed to find its perfect acoustic context in the perpendicular poise of the late Gothic Chapel. Then, at the end, we filed out in silence, having, at the level of mere aesthetics, heard one of the great male choirs singing words of deep and passionate piety. Outside, the rain continued and my son and I left the young hijabi chatting on her phone as we headed off to Don Pasquale's, a favourite haunt of my student days. Indeed, it was the place where one took a girl on a date if one wished to appear sophisticated while still operating on a budget. (For any would-be sophisticated but impoverished Cambridge bachelors out there, I can confirm that it is still there, and still a prudent balance of atmosphere and good value for money).

Sitting in Don Pasquale's, my son and I indulged in a little thought experiment. What, we wondered, had the girl in the hijab made of it all? Culturally, it may not have been a completely alien environment. She was a Spanish Moslem, and, with the exception of the hijab, dressed in the casual

attire of any fashion conscious Western girl. So the look and sounds of a Christian church was possibly not as alien to her as, for example, I had found the Blue Mosque in Istanbul while touring Turkey in the 80s. Yet she was still a Moslem. The service itself would have been foreign territory.

So what exactly had she witnessed, I asked myself? Well, at a general level she had heard the English language at its most beautiful and set to an exalted purpose: the praise of Almighty God. She would also have seen a service with a clear biblical logic to it, moving from confession of sin to forgiveness to praise to prayer. She would also have heard this logic explained to her by the minister presiding, as he read the prescribed explanations that are built in to the very liturgy itself. The human tragedy and the way of salvation were both clearly explained and dramatized by the dynamic movement of the liturgy. And she would have witnessed all of this in an atmosphere of hushed and reverent quiet.

In terms of specific detail, she would also have heard two whole chapters of the Bible read out loud: one from the Old Testament and one from the New. Not exactly the whole counsel of God but a pretty fair snapshot. She would have been led in a corporate confession of sin. She would have heard the minister pronounce forgiveness in words shaped by scripture. She would have been led in corporate prayer in accordance with the Lord's own prayer. She would have heard two whole psalms sung by the choir. She would have had the opportunity to sing a couple of

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hymns drawn from the rich vein of traditional hymnody and shot through with scripture. She would have been invited to recite the Apostles' Creed (and thus come pretty close to being exposed to the whole counsel of God). She would have heard collects rooted in the intercessory concerns of scripture brought to bear on the real world. And, as I noted earlier, all of this in the exalted, beautiful English prose of Thomas Cranmer.

Now, I confess to being something of an old Puritan when it comes to liturgy. Does it not lead to formalism and stifle the religion of the heart? Certainly I would have thought so fifteen or twenty years ago. Yet as I reflected on the service and what the girl in the hijab had witnessed, I could not help but ask myself if she could have experienced anything better had she walked into a church in the Protestant evangelical tradition. Two whole chapters of the Bible being read? To have one whole chapter from one Testament seems to test the patience of many today. Two whole psalms sung (and that as part of a calendar which proceeds through the whole Psalter)? That is surely a tad too old fashioned, irrelevant, and often depressing for those who want to go to church for a bit of an emotional boost. A structure for worship which is determined by the interface between theological truth and biblically-defined existential need? That sounds as if it might be vulnerable to becoming dangerously formulaic formalism. A language used to praise God which is emphatically not that employed of myself or of anybody else in their daily lives when

addressing the children, the mailman, or the dog? I think the trendy adjective would be something like "inauthentic".

Yet here is the irony: in this liberal Anglican chapel, the hijabi experienced an hour long service in which most of the time was spent occupied with words drawn directly from scripture. She heard



*Professor Carl Trueman*

more of the Bible read, said, sung and prayed than in any Protestant evangelical church of which I am aware – than any church, in other words, which actually claims to take the word of God seriously and place it at the centre of its life. Yes, it was probably a good thing that there was no sermon that day: I am confident that, as Carlyle once

commented, what we might have witnessed then would have been a priest boring holes in the bottom of the Church of England. But that aside, Cranmer's liturgy meant that this girl was exposed to biblical Christianity in a remarkably beautiful, scriptural and reverent fashion. I was utterly convicted as a Protestant minister that evangelical Protestantism must do better on this score: for all of my instinctive sneering at Anglicanism and formalism, I had just been shown in a powerful way how far short of taking God's word seriously in worship I fall.

Of course, there were things other than a sermon which the hijabi did not witness: she did not witness any adults behaving childishly; she did not witness anybody saying anything stupid; she did not witness any stand-up comedy routine or any casual cocksureness in the presence of God; she did not see any forty-something pretending to be cool; in short, she did not witness anything that made me, as a Christian, cringe with embarrassment for my faith, or for what my faith has too often become at the hands of the modern evangelical gossellers.

*(Carl R. Trueman is Paul Woolley Professor of Church History at Westminster Theological Seminary, Philadelphia, USA. His latest book is The Creedal Imperative (Crossway, 2012). This article first appeared on [www.reformation21.org](http://www.reformation21.org), the website of the Alliance of Confessing Evangelicals.*



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