

The Prayer Book Society of Canada Newsletter

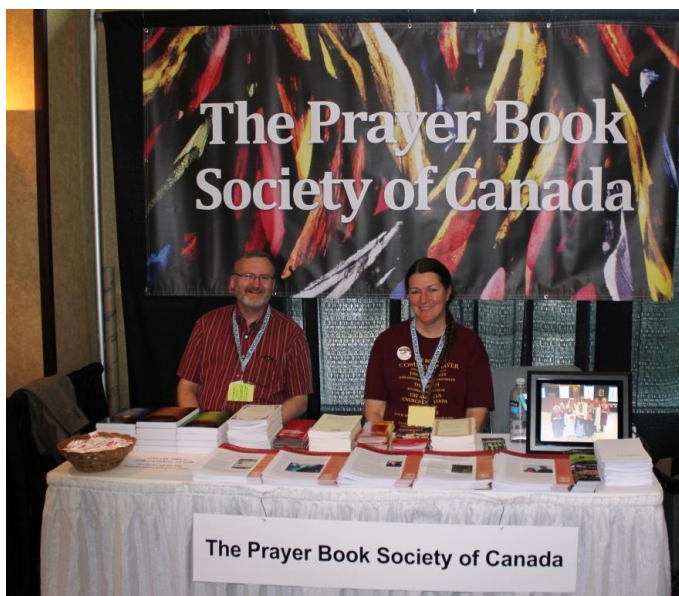
Thanksgiving 2016

Reflections on General Synod 2016

By the Revd. Gordon Maitland, PBSC National Chairman

This article does not seek to give the reader a blow by blow description of the events which took place at General Synod 2016 in Richmond Hill, north of Toronto. One can go to the *Anglican Journal* (both the print and online editions) and the *Anglican Planet* for in-depth accounts. What I want to offer is a more subjective and impressionistic reflection on the events which unfolded there.

The Prayer Book Society was present at General Synod this year, as it has been for the past General Synods stretching back many years. We had an official rented display booth, like other groups and retailers wishing to publicize their things, communities, or causes. PBSC Toronto Branch president Diana Versegghy and I were present for the whole of General Synod, while other volunteers from the Toronto Branch came on a rotating basis to give the two of us breaks for meals and errands. As always, our goal was to present our literature, inform delegates about the work of the PBSC, and offer them a “giveaway” item for their tote bags. This year all the proceedings of Synod were made available to the delegates electronically on rented iPads, so our chosen gift item was a memory stick (or “jump drive”) which was compatible with an iPad port as well as with an iPhone and with the USB port of a conventional laptop computer. The memory stick had the PBSC logo on the front and had the entire Book of Common Prayer pre-loaded onto it. This giveaway surprised a great many people, who did not think that the PBSC could be so tech savvy, and delighted many more. By the end of General Synod we had only a few left, out of the original number of 200. Such a giveaway is not only meant to be a souvenir of the event, but also a constant reminder of the existence of the Prayer Book Society and the Prayer Book it seeks to promote and explain.



*Revd. Gordon Maitland and Dr. Diana Versegghy
at the PBSC booth at General Synod*

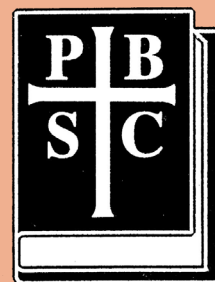
As it turned out, traffic was not as busy at our booth (or any booth) at this General Synod as it has been in the past. As a cost saving measure, this Synod was only six days in length instead of the traditional ten days, and so breaks were not scheduled during the sessions. An individual could leave at any time to go to the bathroom or get some refreshment, but this does not generate the kind of business at the display areas that a scheduled break provides. Furthermore, the intensity of the

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discussions around First Nations issues and the resolution on same-sex marriage was such that people did not want to leave the main plenary hall for fear of missing some important discussion or development. Overall, there was a seriousness and sense of *gravitas* which permeated the whole of the Synod proceedings this year which was in contrast to other Synods which were lighter in tone and more relaxed in personal interactions.

The fact that General Synod was shortened this year meant that there were fewer opportunities for common worship. For example, the noon hour Eucharists which were a feature of previous General Synods were not held at all this time. Many of the worship services were held in the smaller table groups rather than during the larger plenary sessions. While the majority of worship was contemporary in nature, it seemed to this writer that there were far fewer moments of experimental goofiness than at previous General Synods. The worst moment of silliness was during the opening Eucharist when the deacon, in the procession before the Gospel reading, held aloft a glowing iPad (from which the Gospel was read) rather than a Book of Gospels or a Bible. There was (as at previous General Synods) an evening where the worship was from the Book of Common Prayer. The officiant's part was beautifully sung by the Revd. Kevin Flynn of St. Paul's University in Ottawa, and the psalm and canticles were sung to Anglican Chant. Unfortunately, this Evensong came immediately after the vote on the same-sex marriage resolution so that what should have been a joyful and uplifting experience was muted by the heavy sense of exhaustion and resignation which permeated the room.

Other than the same-sex marriage issue, the issue that most directly affected the PBSC was a motion to remove a collect in the "Prayers and Thanksgivings Upon

Several Occasions" section of the BCP: number 4, entitled "For the Conversion of the Jews". The motion to remove this prayer was originally included in an omnibus motion entitled "Housekeeping Resolutions", but by the time it made it to the floor of Synod it had been removed from the omnibus motion and was considered on its own merits. The main concern for those who wanted to remove the prayer was evidently that it could be seen to be anti-Semitic by society at large. The PBSC was not indifferent to this concern, but thought that there should be time to debate possible changes to the title of the prayer or consider some judicious changes to some of the phraseology so that it did not have to be discarded altogether. To the surprise of this writer, the motion to remove the prayer was defeated in the House of Bishops which leaves the BCP intact. However, I suspect that this is not the end of this matter and that the PBSC will have to be proactive as to what to do about this prayer before a motion to abolish it appears again at the next General Synod.

The whole of Sunday, July 10, was given over to First Nations concerns: the ongoing healing and reconciliation in the aftermath of the residential schools tragedy, and discussions about Indigenous self-determination within the Anglican Church of Canada. The Sunday morning worship was done in the *a cappella* style which First Nations congregations are used to, and this was well received by all present. The Sunday evening was given over to a "Gospel Jamboree" which is characteristic of indigenous congregations as well. Many of our First Nations communities use an indigenous language translation of the BCP, so we as a Society have always been sympathetic towards and supportive of native concerns and aspirations.

Needless to say, the issue that generated the greatest publicity was

the resolution to change the marriage canon (Canon XXI) to allow for same-sex marriages to be celebrated by Anglican clergy. It is hard to describe the emotional rollercoaster of feelings that ran through everyone who was present for the proceedings. The fiasco with the electronic counters meant that no one could feel completely confident in the results of the voting. In the end, the votes which the electronic counters had failed to register would not have affected the outcome and the vote to change the marriage canon passed by the required two thirds majority in the House of Laity, the House of Clergy, and the House of Bishops. Of course, the fact that a number of bishops had declared their intention to move forward with the celebration of same sex marriages anyway, when it initially appeared that the motion to change the canon had failed, would appear to beg the question as to why everyone was put through such a painful legislative process in the first place. The advocates for changing the canon would no doubt have argued that "justice delayed is justice denied", but one cannot help wondering if the issue was already considered to be a *fait accompli* before the debate even started.

What does the change in the marriage canon mean for the Anglican Church of Canada? A number of dioceses have already authorized the celebration of same sex marriages by their clergy and a number of others are contemplating doing the same. Given this reality, it is hard to imagine that there will be any reversal when the motion to change the marriage canon comes up for second reading at the 2019 General Synod. The efforts of the international Anglican Primates' meeting last January to bring sanctions against the Episcopal Church in the USA for implementing same sex marriages have proven to be ineffectual, and since that meeting both the Episcopal Church of Scotland and the Anglican Church of Canada have passed initial legislation

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to change their canons to allow for same sex marriage as well. We can only imagine what deeper divisions will result at the next Primates' meeting, scheduled for October of next year.

Beyond these initial observations it is hard to predict what will happen next, other than to state the rather obvious fact that we are now living in a church which tolerates a plethora of views (some of which are mutually contradictory) on the appropriateness of solemnizing same sex marriages. This will make for a messy ecclesiology within the ACC for years to come. While I do

not think that any cleric will be coerced into violating his or her conscience by being made to perform a wedding that he or she cannot accept, there can be no doubt that a number of clergy (as well as laity) will find the new reality difficult to live with. As for the Prayer Book Society of Canada, we will continue to celebrate, uphold and commend the rich and biblically dense theology of heterosexual marriage as explicated in the "Form of Solemnization of Matrimony" in the Book of Common Prayer.

The next few years will be a time of waiting on the Lord;

discerning, thinking and praying as to what God is doing in and through the Anglican Church in this country. Some will discern that it is time to move to a different Anglican jurisdiction (such as the Anglican Church in North America) while others will resolve to remain in the ACC even if they do not approve of the changes which have been made. Others, of course, are rejoicing at the turn of events which is now unfolding. The bonds of affection which unite us as Anglicans are severely frayed, and we can only pray that those cords which bind us together are not broken completely.

A Visit from Ottawa to Iqaluit, Nunavut August 13-20, 2016



Six Ottawa teenagers saying goodbye at the Iqaluit airport to some of their new Inuit friends

*By Frances Macdonnell, PBSC
Ottawa Branch Treasurer*

Thirty-three Anglicans left Ottawa on Saturday August 13, 2016, on a week-long visit to Iqaluit, the capital of Nunavut. Although the travelling group was centred in St. Stephen's Anglican

Parish in Ottawa's West End, it included nine teenagers from four different parishes including St. Stephen's, Ottawa, St. Mark's, Ottawa, St. Thomas's, Stittsville, and St. James', Perth; and twenty-four adults, from three other Ottawa parishes as well as from St. Stephen's.

The original impetus for this trip came from an idea of mine to take some teenagers to Iqaluit to help them learn about Canada's Arctic and to establish relationships between Northern and Southern Anglican youth with a long-term plan to encourage future exchanges; but it rapidly grew to include a large number of adult Anglicans as well, who all wanted to visit the Arctic.

Our nine teenagers were billeted with four local Iqaluit families, while the adults stayed in the Frobisher Inn. St. Stephen's Church had successfully fund-raised to give the nine teenagers \$1,000 each towards the cost of their airfare, which cost \$2,000 each; the Ottawa Branch of the Prayer Book Society was a generous donor towards this cost. Everything in the Arctic is extremely expensive.

This tour became a church-to-church visit which has now created lasting friendships and

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relationships between St. Jude's Cathedral, Iqaluit, and St. Stephen's Anglican Church, Ottawa, as well as with the Diocese of Ottawa in general. From our first Sunday in Iqaluit when the full visiting group attended the two services of Morning Prayer (English at 9.45, Inuktitut at 11 am) in St. Jude's Cathedral with myself playing the hymns on the organ at both services, the group was warmly welcomed by the Very Rev. Jonas Alloo, Dean of the Diocese of the Arctic, and the Rev. Jared Osborn and his wife Deacon Rebecca Osborn. On our last full day in Iqaluit, a Eucharist for the group was celebrated by Rev. Jared, with the three visiting Ottawa priests all participating - Revd. Dr. Anne Quick, the Rector of St. Stephen's, Revd. Canon Michael Fleming, and Ven. Paul Blunt.

The Ottawa group had decided to take large quantities of badly-needed supplies to Iqaluit to help the people there. It had been determined in advance that they most needed fresh food (vegetables and fruit) for the Soup Kitchen, long-term food for the two Food Banks, baby clothes for the Iqaluit Hospital which serves all of Baffin Island, school and craft supplies for the schools, and extra clothes and general toiletries. All the parishes involved gathered supplies and raised money for buying food, and a massive packing operation took place in St. Stephen's Hall a few days before the group left. First Air, the airline which flies daily between Ottawa

and Iqaluit, provided a very generous baggage allowance of 180 pounds per traveller, so between them all, the travellers carried several tons of supplies for Iqaluit!

The local Anglicans who run the Soup Kitchen and the Food Banks met the group at the Iqaluit Airport with trucks to carry all the assembled supplies; additional supplies were ferried to the



Mary Attwell of Stittsville presenting a home Communion kit which had belonged to her father to the Very Revd. Jonas Alloo, Dean of St. Jude's Cathedral in Iqaluit

Hospital and to Nakasuk School throughout the week as more suitcases were unpacked. The group left behind all their surplus empty suitcases (many donated through the various Ottawa congregations) at the Hospital Boarding House, for future use by the people of Baffin Island.

The teenagers worked for seven days at the Iqaluit Music Day-Camp which has operated for a week every August since 1996, giving the children of Iqaluit a chance to engage in many musical

activities. The workshops offered, led by experienced instructors, included throat-singing, Inuit drum-dancing, recorder, creative music and story-telling, fiddle, guitar, accordion, percussion, xylophone, contemporary dance, and choir, with junior and senior workshops at each level. Our Ottawa teenagers joined immediately with the local Iqaluit teenagers in helping to organize and coordinate each workshop for

the 153 participating children, who were largely between the ages of five and ten. This whole project has been master-minded and run in Iqaluit by Darlene Nuqingaq, a fantastic Anglican creator and teacher: Darlene, like many others, went to Iqaluit originally with the idea of staying for one year - but is still there thirty years later!

During the same week, the adults formed themselves into teams which worked each day to prepare and serve lunch at the local Soup Kitchen, and also helped with the lunches at the Day Camp. In addition, the

adults did a lot of sight-seeing, including a city bus tour of Iqaluit, a day long excursion to Pangnirtung, and an afternoon guided walk in Sylvia Grinnell Territorial Park.

Each evening during the week, there were town activities planned through the camp - a barbeque, a square-dance evening, and so on - culminating in the final concert in the large gym in Nakasuk School in which the 153 children performed the music each of their workshop groups had

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prepared; they then joined together in two final songs in Inuktitut with every instrument being played as well as almost everyone singing. The town audience included a great many Inuit elders whose hearts were gladdened to see the children of Nunavut learning to maintain their own culture; our Ottawa adults were also in the audience, while all nine teenagers performed with their workshop groups.

By the end of the camp, all the teenagers involved had made lasting friendships and exchanged e-mail addresses, and are now actively staying in touch. We hope that some of the Iqaluit teenagers can be brought to Ottawa for a return visit in the summer of 2017, though that will be expensive.

There were many highlights during the week:

- the chance to worship several times in the newly-rebuilt St. Jude's Cathedral with all its Inuit art: the cross over the altar made of narwhal tusks; the hangings on the reredos embroidered in each of the twenty-two communities in Nunavut; the altar rail, lectern, and hymn-boards made of dog-sleds standing on their ends or sides; the oak cathedra brought from England which was the only thing to survive the fire which destroyed the previous Cathedral in 2005;
- the tour of Nunavut's Legislature, one of the most beautiful rooms in Canada,

featuring a narwhal-tusk mace and an incredible amount of local carving and embroidery; the legislators (there are no political parties) sit in a circle, with each legislator's chair-seat and chair-back being covered in seal-skin;

- the Unikkaarvik Visitor Centre's wonderful display of Inuit art;

- a workshop on throat-singing provided just for the Ottawa group's adults, at the end of which they successfully throat-sang a longish song in two parts by themselves;

- a tour of the Iqaluit Hospital where members of the adult group were able to hold a four-hour-old Inuit baby already wearing some of the baby clothes brought from Ottawa;

- my giving organ lessons in the Cathedral to interested local musicians including an extremely talented 16-year-old Inuit boy who may become a fine church organist in the future;

- a praise-and-mission service on Sunday evening, during which eight hymns were sung from the 1938 Hymnbook – but in Inuktitut!

- the opportunity to observe Inuit artists at work and to buy Inuit art from the actual artists in both Iqaluit and Pangnirtung;

- the day-excursion to beautiful Pangnirtung, where the chef who provided lunch said "This is the largest group to come to Pang since Angela Hewitt!" - (you may recall that a group of music-lovers from Ottawa had visited Iqaluit

and Pangnirtung in 2013, when Angela Hewitt played a piano recital in St. Jude's Cathedral to celebrate its re-opening after the fire);

- getting up at 4 a.m. to climb the hill behind Iqaluit and watch the sun rise, with the full moon still hanging in the sky;
- the perfect weather - a whole week of sunshine and warm temperatures - the highs were between 15 and 18 degrees each day, which is extremely warm for Iqaluit!

Best of all was the opportunity to meet and work with and get to know and love so many Northern Anglicans. Marni Crossley, the long-time President of the Ottawa Diocesan ACW, said, "I've been packing the Bales for the North for decades - and now I've actually met the women who unpack the bales when they arrive in Iqaluit!" Personal friendships, as well as church relationships, have thus been established between Anglicans in the Diocese of Ottawa and in the Diocese of the Arctic which will no doubt lead to many exciting developments in the future.

And the travellers, teenagers and adults alike, all want to return to the North again. This is just the beginning of an ongoing co-operative adventure - there will be more exciting activities in future years!

The "622" teen curriculum, advertised in a previous issue of the newsletter, is now complete and is available for download for free from our website! (www.prayerbook.ca)

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The Prayer Book – Our “Priceless Possession”

(The following are excerpts from a talk given by Dr. William Cooke, Vice-President of the PBSC Toronto Branch, at St. Olave's Church in February, as the introductory lecture to their Lenten Study Series on the BCP.)

This year marks the thirtieth anniversary of what was arguably the most momentous liturgical change in the history of the Anglican Church of Canada: the introduction of the Book of Alternative Services. That was not the first time that the Church had had two alternative books of worship, for it had used trial books alongside the older official one from 1915 to 1921 and again from 1955 until 1962. But none of those books had represented such a drastic departure from the accustomed forms of worship as the BAS.

Officially and in canon law, the BAS had, and has, the same status as its contemporary English cousin the Alternative Service Book: it was an alternative book to be used alongside the 1962 BCP, which remained the Church's official standard for both doctrine and worship. In practice, though, as soon as it came out, many bishops and rectors chose to treat the BAS as what the 1918 and 1959 trial books had been: a new Prayer Book that was shortly to become the norm and the new official standard. Hence most bishops required all churches in their dioceses to begin using it, whether their congregations liked it or not; and one bishop was only restrained by an appeal to his metropolitan from ordering the complete disuse of the older Prayer Book in his diocese. Most of the Church establishment saw the BAS as the wave of the future; indeed one prominent theologian who had had a large hand in its creation likened it to a wave that had cast up the partisans of the old book as “beached whales”. But the confident forecasts proved wrong. The BCP remains the official liturgy of the Anglican Church of Canada and continues as the

dominant or exclusive book of worship in a quite significant number of parishes from coast to coast to coast.

But why cling to a book of worship that, with minimal change, has now lasted over 450 years? I need hardly remind this audience that one great virtue of the Book of Common Prayer is its faithfulness to scripture. It has aptly been termed “the Bible methodized”, because about three fourths of its content is simply the words of scripture adapted and applied to the worship of God and the celebration of the sacraments. A second reason to keep using the Prayer Book is that it embodies our history as Anglicans and our collective memory of our Anglican identity. It links us not only with Thomas Cranmer and the other great Reformers of the 16th century but also with Cranmer's first and perhaps greatest predecessor, St. Augustine, who arrived in Kent in 597 with a commission from Pope St. Gregory the Great to bring the light of the gospel to the Anglo-Saxon tribes and became the first Archbishop of Canterbury. For the Roman liturgy and offices that he, naturally enough, brought with him served Englishmen as their way to worship God for over 900 years and furnished almost all the building-blocks for the Prayer Book that eventually succeeded them. The Book of Common Prayer represents a simplification of the Church's older forms of worship, not a complete replacement. Hence it links us with our spiritual forebears not merely back to 1549 but all the way back to 597 and beyond that to late Roman antiquity.

To emphasize that continuity is not, however, to deny that the Reformation of the 16th century represented a major upset in the life of English Christians. Indeed, notable changes had already begun in the reign of King Henry VIII, well before the Prayer Book came out,

when the Bible began to be read in English at public worship for the first time in over 300 years, if not considerably longer. When the first Prayer Book did appear in 1549 under King Edward VI, the use of English rather than Latin for all the services must have struck people as revolutionary and, in many places, unwelcome; indeed in both the Southwest and the North Country protest morphed into open rebellion. The further drastic simplification of worship ordered in Edward's second book of 1552, which deprived people of almost all their familiar music, vestments, and ceremonial, seems to have been more than most English people could bear; for when the young king, who had keenly supported the reforms, died the next year, his devout Catholic half-sister Mary easily overthrew Edward's chosen successor Lady Jane Grey, completely restored the Latin Catholic services as they had stood under her father Henry, and ruthlessly persecuted all Protestants, while the people almost everywhere gave generously to refit their stripped churches for “the old religion”. Hence Mary's successor in turn, her half-sister Elizabeth I, knew that in returning to Protestantism she would have to tread carefully. Her 1559 Prayer Book largely restored the rites of Edward's second book but judiciously “tweaked” them to make them acceptable to a broader range of theological opinion and, at least at first, allowed the colour, ornament, and music that people had so sorely missed in Edward's last year. The relatively minor revisions to the Prayer Book carried out under the Stuart kings in 1604 and 1662 actually marked a cautious return in some respects to its Catholic roots.

A century of religious wars, of which the British Civil War of 1642-51 was one, left all Europeans sick of religious strife; and that may go far to explain why the Prayer Book as settled at the Restoration of King Charles II, and the plain style of

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worship that in most places accompanied it, endured virtually unchanged in England for 200 years and, naturally enough, got transplanted to all the British colonies, Canada included.

Significant changes came only in the middle of the 19th century, when a generation raised on the novels of Sir Walter Scott and fascinated with the art and pageantry of the Middle Ages began to long for a richer style of worship; and at first, in most places, the changes did not affect the use of the Prayer Book but merely decked it out afresh with the kind of ceremonial and music that both the original book of 1549 and Queen Elizabeth's revision of 1559 had allowed. However, the 19th century also saw great advances in the scholarly study of all aspects of church history, including the liturgy; and so by the beginning of the 20th century, a significant body of English clergy were asking themselves whether Cranmer had really said the last word about how to recover the worship of the early Church for English Christians. In Canada, where the Church faced more urgent and practical problems, these ideas found only a faint echo in scholarly antiquarian circles, but two other factors combined to foster a movement for Prayer Book revision. One was the needs of home missionaries, who sometimes found the strict worship directions of the English Prayer Book hampered their efforts to bring the gospel to the unchurched. The other was a growing Canadian national consciousness and pride. The various Anglican Church provinces in Canada had at last united themselves in 1893 into a single national church. The Episcopal Church in the United States had had its own version of the Prayer Book since 1789 and in 1892 had produced a revision, some features of which some Canadian clergy admired. There was a growing feeling that the new nation of Canada also deserved its own national edition of the Prayer Book, and the General Synod of 1911 authorized the undertaking. It took four years of careful drafting and three years' trial of the resulting

draft book, with consideration of the invited feedback, to produce a definitive revision, which was authorized in 1918 and became the sole official book only in 1921.

William Lowther Clarke fairly summed up the verdict on the new Canadian Prayer Book, both at home and throughout the Anglican Communion, in his once standard survey of Anglican Prayer Books, *Liturgy and Worship: A Companion to the Prayer Books of the Anglican Communion*. "The Canadian Church", he wrote, "may be congratulated on the smooth passage of a workmanlike revision on conservative lines." However, he went on to observe that "To some observers the new Book will seem an opportunity missed and a perpetuation of features in the 1662 Book which the twentieth century, with its fuller liturgical knowledge, might rightly wish to change". And the next generation of Anglican Church leaders in Canada seem to have taken his criticism to heart; for the current Prayer Book, which was authorized in 1959 and became the sole official book in 1962, features a communion service largely indebted to the ones in the English and American revisions of 1928, which had been strongly influenced by contemporary scholarship. What has made it most important for the continued survival of the Prayer Book in Canada is that the 1962 book represents a skilful and successful compromise between the High Church and Evangelical schools of thought. In an era when many Anglo-Catholic churches in Britain deserted the Prayer Book for unofficial liturgies more in line with their own understanding of the Eucharist, the Anglican Church of Canada remained almost wholly a one-book church, however much parishes varied in their ceremonial.

As we know, however, that era came to an end with the introduction, thirty years ago, of the Book of Alternative Services. Since then the Church has not only had two authorized books of worship, but one of those two books provides a wealth

of options for conducting services that many layfolk find bewildering. It is little wonder that, to enable their members to follow their actual worship, many parishes have given up relying on any book and instead supply pamphlets, freshly churned out each Sunday on their office computers. Those of us who grew up with the Prayer Book, which fitted conveniently on the racks or undershelves of our pews, still find those productions awkward and annoying: even when folded so that they do not touch the backs of the people sitting in front of us, they display an exasperating propensity for falling off the rack and skidding away into some inaccessible corner.

What, then, is the future of the Prayer Book? To me, its prospects as a living liturgy actually look rather brighter than they did twenty or thirty years ago. This and other parish churches have loyally maintained it; and my impression is that the church authorities throughout Canada have now acquiesced to that preference, at least for ordinary services, and are no longer leaning on conservative parishes to switch to the BAS. Given the continuing drop in overall church attendance, they are probably glad to see any Anglican parishes flourishing, whatever liturgy they prefer. What they may have been slower to appreciate is that the traditional parishes are now attracting younger worshippers at least as successfully as more "progressive" ones. Significant numbers of "millennials" value traditional worship because it is traditional: it enables them to reconnect with their cultural heritage, which they seem to prize rather more than most of their parents and grandparents; and they also find in it a richness and depth of meaning, and a certain God-centred focus, that inspires them to greater devotion than the modern rites do.

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