

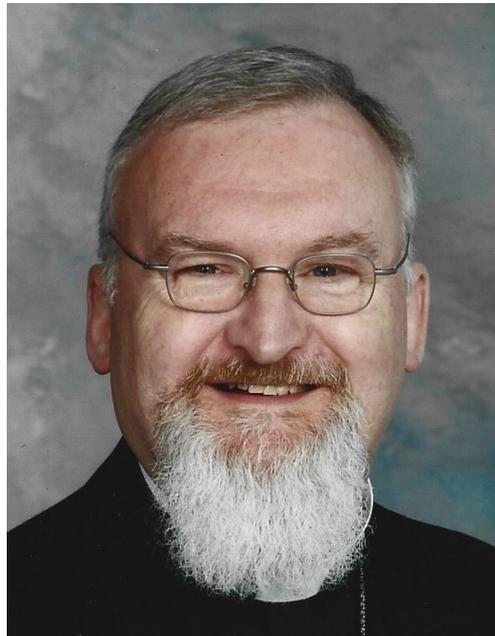
Newsletter

Lent 2024

The Orphan Child of the Book of Alternative Services

(PBSC National Chairman the Revd. Canon Dr. Gordon Maitland reflects upon the “Page 230” traditional language eucharistic rite contained in the Book of Alternative Services, and speculates on the reasons for its inclusion.)

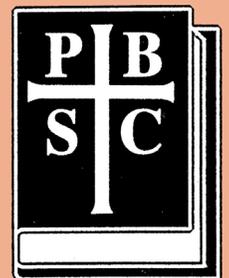
“The Holy Eucharist: A Form in the Language of the Book of Common Prayer 1962¹” (hereafter referred to as the BAS Traditional Language Eucharist), and sometimes called the “Page 230 Rite” of the BAS, is truly the orphan child of that book. Those who love the Book of Common Prayer rightly point out that this rite is not intended to replace the Eucharistic Rite found in the BCP, despite the fact that many clergy dishonestly foist this service on their congregations by calling it the “BCP Eucharist in the BAS”, or words to that effect. On the other hand, those who are “progressive” Anglicans disdain this rite because it is too traditional and retains too much “exclusive language” in reference to God. Why is there a BAS Traditional Language Eucharist even included in that book? What is its purpose? According to an “urban legend” circulating around seminaries at the time the BAS was published, it was the Revd. Canon Dr. Eugene R. Fairweather, a now deceased professor of theology at Trinity College in Toronto and a former member of the national Doctrine and Worship Committee of the General Synod of the Anglican Church of Canada, who insisted that this rite be included in the BAS. If this legend is true (and I have not found anyone yet to corroborate it) it would give some clue as to the true purpose of including the Traditional Language Eucharist in the BAS. We will come back to that point later in this essay.



Revd. Canon Dr. Gordon Maitland

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¹ *The Book of Alternative Services of The Anglican Church of Canada* (Toronto: Anglican Book Centre, 1985), pp.230-255.

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That the BAS Traditional Language Eucharist is not a replacement for the service of Holy Communion in the Book of Common Prayer should be obvious from the fact that the Eucharistic Rite in the BCP is still authorized for use in the Anglican Church of Canada (as is the rest of the BCP). We must remember that the liturgical situation in the Anglican Church of Canada is different from that in the Episcopal Church in the USA. The 1979 Book of Common Prayer of the Episcopal Church was meant to completely replace the 1928 Book of Common Prayer, and thus the traditional language Rite 1 Eucharist in the 1979 BCP is supposed to be the only authorized traditional language Eucharist allowed for use in that church. In Canada, the Book of Common Prayer remains (in theory) as the standard worship text, to which the Book of Alternative Services is an alternative resource.

Moreover, the BAS Traditional Language Eucharist is intentionally structured to be like the other contemporary Eucharistic rites in the BAS. That is to say, the sequence of elements and prayers in the rite is the same for both that service which starts on page 185 and that which begins on page 230. Also similar in both traditional and modern Eucharistic rites in the BAS is that many elements are completely optional. Even a cursory look at the rubrics shows that the Collect for Purity, the Confession and Absolution, the Comfortable

Words, and the Prayer of Humble Access (among other items) are dispensable in the BAS rite in a way that they are not in the BCP. Furthermore, the Comfortable Words no longer function as an expansion of, and support to, the Absolution as found in the BCP, but have been repurposed as a call to confession, while the Prayer of Humble Access has been mutilated by the excision of the phrase, “that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood”. This act of vandalism was done because that phrase reputedly reflected some sort of Medieval heresy. When one reads a scholarly biography of Thomas Cranmer (such as the magisterial one written by Diarmaid MacCulloch²) one will discover that Cranmer was far too careful and thorough a reformer to have sloppily allowed a Medieval heresy to remain in his liturgical work.

Why then does the BAS Traditional Language Eucharist exist? I want to tackle this question by analogous reference to a similar orphan liturgy in the Roman Catholic Church. The *Novis Ordo Missae* (the post-Vatican II Eucharistic Rite used in the Roman Church) may licitly be celebrated in Latin by any congregation that wishes to do so. However, this is rarely done. Traditionalists spurn this rite because it is not the

² Diarmaid MacCulloch, *Thomas Cranmer: A Life* (Yale: Yale University Press, 1998).

Traditional Latin Mass (the pre-Vatican II Missal) and progressives spurn the rite because it is not in the vernacular. So, why make available a contemporary rite of Mass in Latin? The answer to this is explicitly expressed by Msgr. Peter Elliot in a ceremonial guide he has written for Roman Catholic clergy and liturgical ministers: “Mass celebrated in the language of the Roman Rite [i.e., Latin] should be a part of the normal schedule for Sundays and solemnities in all cathedrals and major churches. This is especially appropriate in churches where there is a good choir, that is, to ensure that our precious heritage of chant and polyphonic music is maintained.”³

Msgr. Elliot was concerned that the contemporary Roman Rite be celebrated in Latin, not to appease traditionalists, but “to ensure that our precious heritage of chant and polyphonic music is maintained”. I want to suggest that the purpose of the BAS Traditional Language Eucharist is the same: to have a contemporary rite that would maintain the precious heritage of music written for the Prayer Book Eucharist. If it is true that Dr. Eugene Fairweather was responsible for the inclusion of this rite in the BAS, then this evidence points in the same direction. For many years Dr. Fairweather was an honorary

³ Peter J. Elliot, *Ceremonies of the Liturgical Year According to the Modern Roman Rite* (San Francisco: Ignatius Press, 2002).

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assistant at St. Mary Magdelene's Church in Toronto, the place where Healey Willian was the organist and choir director from 1921 until his death in 1968. It would not be a stretch of the imagination to presume that Dr. Fairweather, alarmed at the prospect of Healey Willan's church music being consigned to the dustbin of history because it did not conform to contemporary language liturgical texts, insisted that there be a traditional language Eucharistic liturgy included in the BAS. In this way, Healey Willan's numerous Mass settings (as well as those of composers such as Sydney Nicholson, Harold Darke, and Charles Wood, not to mention the simple and well-loved plainchant of John Merbecke)

would be preserved for future generations.

Assuming that the purpose of the BAS Traditional Language Eucharist was to preserve some of the musical patrimony of the Church, how successful was it in accomplishing this goal? Sadly, it must be admitted that it has largely failed in this regard. People zealous for contemporary language liturgy have no desire to conserve traditional music, and use modern Mass settings such as those of composer Marty Haugen. Neo-Pentecostal Anglicans use only praise music, accompanied by praise bands, and also have no desire to preserve traditional music. I am willing to guess that those who would most desire to keep alive the use of traditional church

music are also those who would prefer to use that music with the book they were intended to adorn: the Book of Common Prayer. Thus, supporting the Prayer Book as a text for worship is a way of implicitly supporting the music written to accompany that book.

While the BAS Traditional Language Eucharist remains a service authorized by the Anglican Church of Canada, it is so little used as a sung service that it is hard to see how it can contribute to a conservation of the musical heritage of our Church. Thus, for the foreseeable future, "The Holy Eucharist: A Form in the Language of the Book of Common Prayer 1962" will remain the orphan child of the Book of Alternative Services.

“He Learned Obedience Through What He Suffered”

A sermon for the first Sunday in Lent

by PBSC National Vice-Chairman the Revd. David Curry

The temptations of Christ in the wilderness on the First Sunday in Lent are a kind of commentary on Creation and the Fall and on the Ten Commandments and the Exodus. They speak to the truth of our humanity as “co-workers with God” and the untruth of our humanity in its negation of God. They illuminate the struggle for us to take a hold of the grace given in Christ and as such they illustrate what Paul says in 2 Corinthians about our life in Christ. “We go up to Jerusalem” with Jesus as he told us last

Sunday. We go up “as workers together”, having “receiv[ed] not the grace of God in vain”.

He uses three little words to describe the pilgrimage of our lives: two prepositions and a relative pronoun or conjunction: *in*, *by*, and *as*. They reveal the human condition. We struggle to work with God's truth and mercy *in* the face of the disorders of our humanity, in the forms of suffering the various distresses of the world. We endeavour to do so *by* way of the qualities of God at work

in us, the spiritual disciplines that allow us to face such things – “by pureness, by knowledge, by long-suffering, by kindness”, etc. And we do *as* those who unite the seemingly contrary aspects and paradoxes that belong to our finite lives, ultimately “as having nothing, and yet possessing all things”. He is talking about how we live in the wilderness of the world while being one in Christ; “as dying, and, behold, we live”.

The temptations belong to the beginnings of Jesus' public

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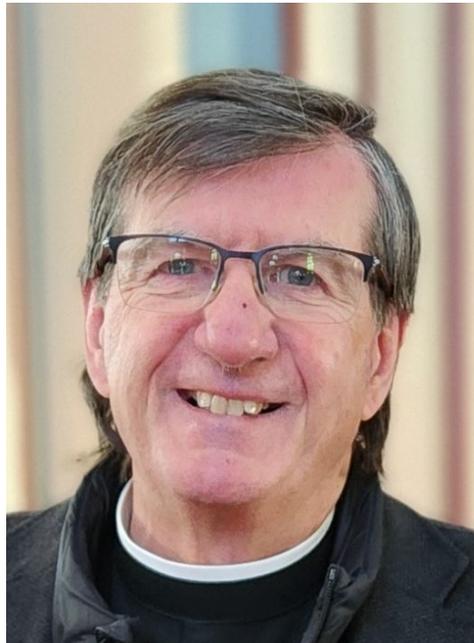
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ministry, to the beginning of the willed way of the cross, to the beginning of the way of suffering freely embraced. Jesus wills to learn what we have failed to learn. He learns obedience through the suffering which belongs to our failure to accept the givenness of the created order and the transcendence of God; in short what God wants us to do and to be. To be tempted comes with the territory of our being rational creatures – it belongs to the truth and good of our being. The temptations are our temptations. They recall us to the meaning of the Fall in *Genesis*. In this sense they follow logically upon the dust and ashes of Ash Wednesday; in short, to Creation and the Fall, and to the Exodus journey of learning through suffering.

To succumb to temptation belongs to our sinfulness – to our falling away from the conditions of our creaturehood. Its essence is disobedience – a willful denial of God’s truth upon which our being depends. In other words, Jesus does what we should have done but haven’t done and now cannot do – such is the reality of original sin and its legacy; however much we may want to do it, we can’t. We have no power of ourselves. *Posse non peccare; non posse non peccare; non posse peccare*, as Augustine puts it in what becomes a favourite aphorism for a number of theologians, catholic and reformed. That is, our humanity before the fall is “able not to

sin”; after the fall, “not able not to sin”; and in Christ “not able to sin”. It is a way of thinking about the truth and untruth of our humanity.

The last belongs to the struggle of our lives; hence the story of the temptations. They are the threefold illusions of our



The Revd. David Curry

fallen reality: the illusions of our technocratic control of the world, turning stones into bread, as it were; the illusions of our seeming invincibility that would subject God to our pride and vanity, to our whims and fantasies as privileged and entitled; and to the illusions of ourselves as God and as masters of the universe. They are all the things which we renounce in baptism: “the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh”

(BCP, p. 525). Only in resisting these temptations can we begin to learn the meaning of our freedom and life as accomplished in Christ’s sacrifice.

The temptations of Christ are a most dramatic illustration of the lesson of our redemption.

Christ is the new Moses who overcomes the acts of Israel’s disobedience and ours. The difference is that Moses can only state what Israel failed to learn. Jesus shows us the doing of it. He is ever the Word in motion, the Word that is done. And he does so in what belongs to his identity with us; in the soul and body of our humanity. He learns obedience in the being of the creature whose refusal to learn is disobedience.

It belongs to the mystery of our redemption as Hans Urs Von Balthazar puts it, that “Jesus always receives what he bestows”; that “he underwent what he redeemed”; that “he who delivers from death himself died”; that “he who gives resurrection himself rose from the dead”; that “he who baptizes was himself baptized”; that “he who saves in temptation was himself tempted”. Consequently for us, “because of what he is, he causes in us what he himself undergoes”.

The temptations of Christ show us the obedience which he learned and which we have failed to learn. But the lesson is shown so that in him we may

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learn to be what God would have us be – those who are willing to learn through the suffering which our disobedience occasions.

The temptations are the temptations of Israel; they are our temptations. Israel in the wilderness complained to God about bread and water. They tempted God; they put God to the test. In other words, Israel sought to make God serve the demands of our bodily and worldly desires – our appetites. Israel endeavoured to make God subject to our wills – to do for us what would make him acceptable to us. Israel in the wilderness denied the truth of the God who had delivered them from bondage in Egypt. They worshipped an image of their own making – the golden calf. Thus, Israel categorically denied the God who had commanded that “thou shalt have no other

gods before me”- that is to say, “thou shalt not serve any other gods”. And Moses fasted forty days and forty nights in intercession to God for sinful Israel.

The whole story is deliberately recalled, recapitulated and re-worked in the person of Jesus Christ. He bears the temptations of Israel in himself and overcomes them. That he does so is not a display of divine power, an effortless banishment of the devil and all the vanity of his show; he does so only through the agony of suffering. “He learned obedience”, as Hebrews puts it.

His answers to Satan are the lessons which Moses taught but which Israel failed to learn. The answers are always and ever true but, more especially, they are true in him who does what he says and is what he does. What

are those answers? “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”; “Thou shalt not tempt the Lord thy God”; and, as if to bring all things home to truth itself, “Thou shalt worship the Lord thy God and him only shalt thou serve”.

These are the lessons which have always and ever to be learned by those who would be the humanity that God would have us be. Yet they are the lessons which we all have failed to learn. We can only learn by going with him to Jerusalem, the pilgrimage from the wilderness of sin to the paradise of God’s love. We learn the truth of our humanity as found in him in his free-willing obedience to the Father’s will. He does so in what belongs to us, the very substance of our humanity.

PBSC ANNUAL GENERAL MEETING

The Annual General Meeting of the Prayer Book Society of Canada will be held via Zoom on Saturday, May 11th at 2:00 pm EDT. Further details, the Zoom link and various supporting documents will be posted on our website at this link: <https://prayerbook.ca/agm-2024>. The annual Chairman’s and Treasurer’s reports will be presented, and the meeting will elect up to twenty National Councillors.

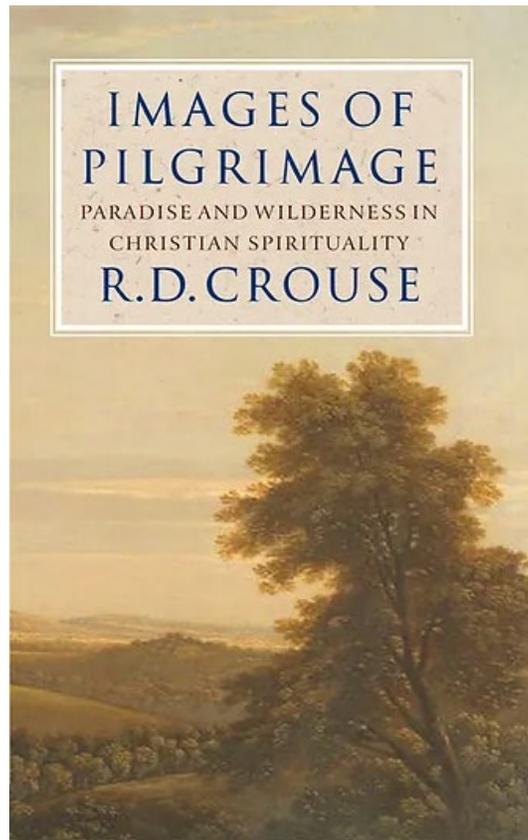
Nominations are invited for the positions of National Chairman, Vice-Chairmen, Treasurer, Membership Secretary and Recording Secretary. Nominations for these positions must be received by April 30th, since these officers are elected by the National Council. Nominations are also invited for the positions of Councillor and Honorary President, and these will be elected 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 Communications Coordinator, Diana Verseghe, at 12 Sherbourne Dr., Maple, ON, L6A 1G8 (diana.verseghe@sympatico.ca).

Recommended Lenten Reading

“Images of pilgrimage inform the consciousness and aspirations of every human culture, from the most primitive to the most sophisticated, in modern as well as in ancient times, in every quarter of the globe. These images belong somehow to the essence of our humanity; they are essential and permanent features of our spiritual landscape. Even if we deny the images, and seek to banish them, and lose ourselves in immediate occupations, still they impinge upon our consciousness, in the sense of emptiness and futility they leave behind them.”

This is a quote from *Images of Pilgrimage: Paradise and Wilderness in Christian Spirituality*, a collection of six addresses on the theme of pilgrimage which were delivered by the Revd. Dr. Robert Crouse to a clergy retreat held at St. Augustine’s Monastery, Nova Scotia, in the 1980s. Dr. Crouse was a warm supporter of the PBSC from its very beginnings and was for many years the Society’s Honorary President, and is regarded by many as one of the finest contemplative theological minds of our age. The book provides a theologically rich and yet

deeply literary account of the Christian life understood as pilgrimage. It moves chronologically from pilgrimage figures in ancient pagan sources, to the Bible, and then as an animating theme in theological tradition



from Augustine to Dante. Pilgrimage is shown to be central to what constitutes a Christian life, indeed a human life universally conceived, and to the whole work of the church as revealing through time the nature of our shared humanity.

The book was produced last fall under the auspices of the “Works of Robert Crouse” project, which was undertaken by former students of Dr. Crouse who wished to share what they had received from their teacher: “a profound philosophical thinking that gathers up the riches of the Western intellectual tradition, interpreted by *caritas*”. On worksofrobertcrouse.com, their recently launched website, they write:

“Robert Crouse sought, in his teaching and preaching, to recover for our time a vision of human life as pilgrimage. His vision of human existence speaks to our current experiences of loss and spiritual confusion by recalling an account of our common humanity as both moved by and fulfilled in love. His writings provide for us a redeeming work of recollection and spiritual renewal pointing to the pilgrimage of hope that alone does not disappoint. For the doubter, Crouse offers certainty; for the sufferer, hope; for the weakened, strength; for the pilgrim, a way. With breathtaking precision of thought firmly grounded in the word of God and the theology of the church through the ages, he inspires all with a desire to discover

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this universal and yet intensely personal way of pilgrimage to the new Jerusalem.”

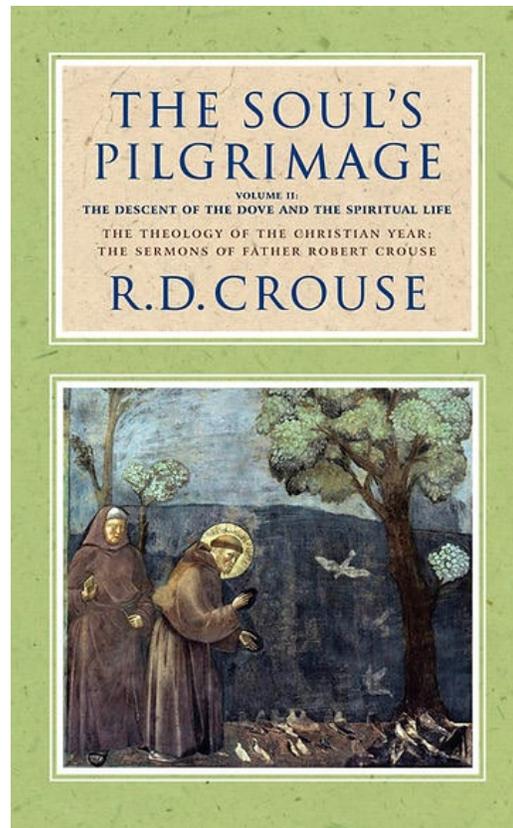
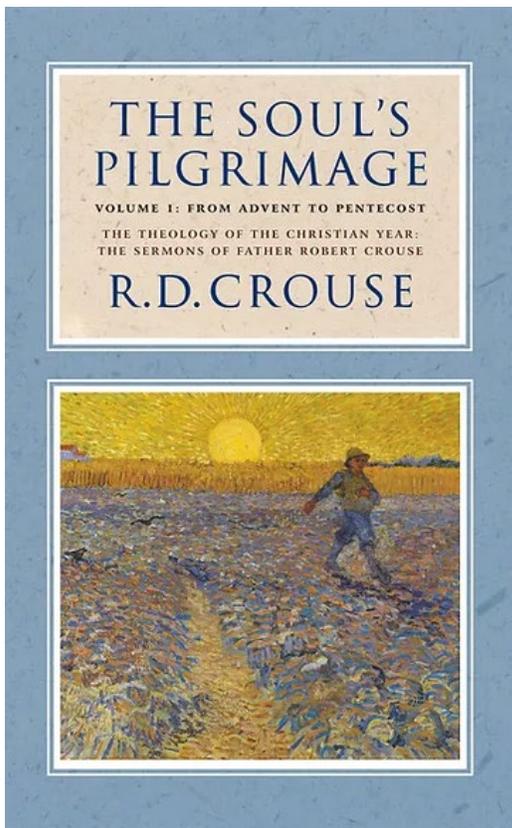
The “Works of Robert Crouse” project has more recently produced two other volumes comprising a collection of forty-seven of Dr. Crouse’s sermons, which provide devotional, doctrinal, and poetical commentaries on the Christian year. Dr. Crouse invites all who seek to walk ancient spiritual paths to follow the traditional readings of the church through prayerful seasons of famine and feast, repentance and glory, death and rebirth, into a transformed spirit, a converted heart and a renewed mind. These sermons are sign-posts to guide contemporary souls

along the route followed by countless pilgrims before them. They invite us to travel a sure spiritual path of self-discovery and sanctification that is still available to us today.

The title of the first book is *The Soul’s Pilgrimage, Volume I: From Advent to Pentecost*. A preface by former Archbishop of Canterbury Rowan Williams highlights some of the connecting threads of the sermons – in particular the theme of divine friendship offered by the Gospel. The second book, entitled *The Soul’s Pilgrimage, Volume II: The Descent of the Dove and the Spiritual Life*, completes the church year. In these

sermons we learn how to allow Christ to live in and through us as we enjoy the riches of both the second half of the *Temporale* (the Sundays of Pentecost/Trinity season) and the *Sanctorale* (the feasts of the saints). These two volumes bring to life the perennial truth of the church year as a path of holiness for all believers who want to enter into its pattern of spiritual growth and nourishment.

Images of Pilgrimage and *The Soul’s Pilgrimage: Volume I* are available for purchase on Amazon, Indigo, and Barnes and Noble. *The Soul’s Pilgrimage: Volume II* is expected to be published later in 2024.



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