

# Newsletter

Thanksgiving 2024

## The “Anglican Way” Conference

*By the Revd. Canon Dr. Gordon Maitland,  
PBSC National Chairman*

I had the privilege of attending the “Anglican Way” Conference at St. John’s Episcopal Church in Savannah, Georgia, this past March. This is an annual event sponsored by the American Prayer Book Society (a sister Society to our own) and headed by the Revd. Gavin Dunbar, a former Canadian and now the President of the American Society. The PBSC aspires to work in conjunction with our sister American Society more closely in the future as a way of furthering our goals and expanding our outreach.

First, let me say something of the venue of this conference. St. John’s Church in Savannah is a beautiful neo-gothic church in the heart of an equally beautiful city. St. John’s is situated in one of the many downtown parks with its mature trees draped in Spanish moss. It is one of those rare Episcopal churches that uses the 1928 BCP exclusively for its worship. During the course of the conference, one of the worship services was a full choral evensong sung by the choir of St. John’s.

The conference was open to any Anglican who wished to attend. There were laypeople, seminarians, and clergy from the American Episcopal Church, the Anglican Church of Canada, the Reformed Episcopal Church, and the Anglican Church of North America in attendance. About a third of the conference speakers were Canadian, so this was something of an international event. Of course, one of the joys of participating in this kind of gathering is meeting new people and socializing with fellow conference attendees. I was delighted to discover that a number of American Prayer Book supporters regularly turn to our website to read articles that have been posted there. It is wonderful to think that our endeavours here in Canada reach beyond our borders.



*Interior of St. John’s Church*

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Of course, at the centre of any conference are the papers presented by the various speakers. These papers were about various aspects of the Prayer Book, its history, and the theology stated and implied in the liturgical rites to be found therein. While all the papers were interesting to one degree or another, I want to highlight two presentations that stood out for me as significant.

The first was by the Revd. Dr. Gary Thorne entitled, “Robert Crouse and Prayer Book Catholicism”. Ever since the Reformation, Anglicans have strongly endorsed a study of the Patristic authors as a way of clarifying and understanding Scripture with the “Mind of the Fathers”, i.e. approaching Scripture with the mind of the early undivided Church. Building on the work of Dr. Robert Crouse, Dr. Thorne suggested that the “Mind of the Fathers” could be discerned within the ancient ordering of the epistles and gospels of the Eucharistic lectionary in the Book of Common Prayer. In other words, by following the presentation of Scripture in the liturgical and thematic ordering of the epistles and gospels over the course of the seasons, year after year, one can gain an insight as to how the early Church interpreted those Biblical writings. All of this is to suggest that there is more to be found in the Prayer Book lectionary than one might think at first glance, and that the Revised Common Lectionary, while it may superficially present more biblical readings over the course of any given year, does not offer the depth of Patristic wisdom to be found in the ancient ordering of Scripture.

The second paper I want to highlight is the one presented by the Revd. Ben Crosby entitled, “The godly and decent order of the ancient fathers’: Cranmer’s Daily Office, Scripture, and the Liturgical Movement”. This meaty and insightful paper was, overall, a defence of the offices of Morning Prayer and Evening Prayer as they are ordered in the Book of Common Prayer. Crosby first showed how mid-twentieth century liturgical scholarship criticized the offices to be found in the Prayer Book as being insufficiently reformed in line with what their scholarship purported to be the early Church offices of Morning and Evening Prayer. According to these “Liturgical Movement” scholars, there were two different kinds of daily offices to be found in the fourth-century Western Church. “Cathedral Offices”, which were celebrated especially in cathedrals, were characterized as having a limited selection of psalms to sing, long intercessions, little or no scripture readings, and dramatic ceremonial features such as processions. By contrast, “Monastic Offices” were characterized by the singing of the entire psalter in course, long readings from the scriptures for meditation, few intercessions, and relatively little in the way of dramatic ceremonial. “Cathedral Offices” were for the laity, while “Monastic Offices” were for monks and nuns. Since the Prayer Book offices were more like “Monastic Offices” than “Cathedral Offices”, Cranmer had clearly failed to revise the daily prayer of the Church in light of modern scholarship, and thus new rites, in line with modern scholarship had to be devised. The latest office book published

by the Anglican Church of Canada, *Pray Without Ceasing*, reflects these trends. If that book is used in conjunction with the Revised Common Lectionary daily readings a person will have an office with a very limited selection of psalmody, short Bible readings, and lots of space for extemporaneous intercessions. The empirical fact that sung Prayer Book Matins and Evensong were actually quite popular with church people before the 1970s was conveniently ignored in the process of modern revision. Crosby showed how much of mid-twentieth century liturgical scholarship was simply wrong, demonstrated how extreme hubris led those liturgical scholars to assume they knew better than any of their forebears (including Thomas Cranmer) as to what was best for the Church, and asked why it was necessary for all the Church’s rites to conform to alleged 4<sup>th</sup> century exemplars anyways. There was far more in Crosby’s paper than can be summarized here. Sufficient to say, it was one of the best papers at the conference. It has recently been published in “The Anglican Way” journal (Vol. 1 No.8) and can be accessed via this link: <https://anglicanway.org/the-decent-and-godly-order-of-the-ancient-fathers-cranmers-daily-office-scripture-and-the-liturgical-movement/>.

The next Anglican Way Conference will be held at St. John’s in Savannah on February 20 and 21, 2025. The theme of the next conference is entitled, “These Holy Mysteries: What Anglicans Think About the Eucharist”. It should prove to be another interesting and edifying event.

## St. Matthew's Viking, Alberta: *The Mission Continues*

*(By Shawn I. Smith,  
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Located on the trans-continental main line of the CNR 130 km east of Edmonton along Highway 14 is the town of Viking – perhaps best known in these parts as the home of hockey's famous "Sutter Brothers".

St. Matthew's church at Viking first began as a mission, led by travelling ministers who came from Edmonton and held services in private homes as early as 1918. The present parish hall building located next to the present church was built in 1925 on land donated by the Right Revd. Lord Bishop Burgett of Edmonton. It was used for services as well until the church was built.

Located on Viking's main street, the design of St. Matthew's is typical English cruciform, however otherwise it is in the opinion of this author quite unique for the Canadian prairies. Reportedly designed by A.M. Cameron, construction of the church commenced in October 1934 and was completed in March 1935. The result was a very pleasing wood-framed white coloured cedar-shingled church in which

the parishioners took great pride. Some have even suggested that certain elements of the church's exterior were inspired by the community's name and Scandinavian roots. Dedication services were held on April 3, 1935 with Bishop Burgett presiding.



*St. Matthew's Viking*

St. Matthew's was a beacon to the Anglican community in the Viking district for over 70 years. However, in recent times, as has been the disappointing case in many rural areas, regular services ceased about 10 years ago. Not wanting to see the church be lost to demolition or further neglect, stepping in was the local Historical Society, whose President Mike Lawes was

baptised in St. Matthew's, and whose ancestors were some of the first Anglicans in the district. Mike and his wife Kyla were also married in St. Matthew's. Their perseverance led to the Diocese of Edmonton donating the church and adjacent parish hall to the Historical Society for preservation in July of 2023. By this time, the exterior required repair and re-painting, and the windows and roof also required repairs.

Partnering up with the Viking Historical Society last summer to begin the painting and repairs to St. Matthew's was an informal community outreach committee of the Camrose-based Canadian Northern Society which had recently been conducting some "heritage services" as fundraising for the continued preservation of several local historical Anglican and Lutheran churches. These "heritage services" began at the historic St.

Edmund's Church at Big Valley, Alberta – where the 1918 Book of Common Prayer was used for a beautiful Morning Prayer service in the fall of 2022. Since then, similar services have been held twice at St. Dunstan's (Camrose Centennial Museum), All Saints Castor (on All Saints' Day 2023) and at Holy Trinity Irwinville using today's BCP. In addition, the committee raised

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over \$1000 for the preservation of the Hegre Lutheran Church between Camrose and Viking in a service that used the 1917 “Common Service Book of the Lutheran Church” along with classic traditional hymns. We have been blessed to have willing volunteers as choir and readers, plus clergy including Jeremiah Overland of Camrose, and the Revd. Jack Schulze and the Revd. Brent Schulze of St. George’s Stettler who have been part of this mission to date.

As a broad group, we have been determined that St. Matthew’s would not only be preserved as a historical building – but be fittingly used. As a result, we have held since October of 2023 a traditional “Harvest Festival”, a “Service of Lessons and Carols”, and a Palm Sunday service, again all using the BCP. This past Trinity Sunday we held an open house where the doors were opened for “Enter- Rest – Pray” in the wonderful Anglican

tradition of the same. With each service we have had visitors that included former parishioners who had not been back to Viking for a service in many years, those who enjoy the beauty of the traditional BCP liturgy, and area residents. Services have been scheduled in the afternoon to allow folks to attend their own various denominational services on Sunday morning – and then join us at St. Matthew’s for a traditional liturgy and fellowship that always includes teatime afterwards prepared by the wonderful host volunteers of the Viking Historical Society. We have been blessed to raise well over \$15,000 from these events towards the continued preservation of St. Matthew’s. Work has continued at the church during the summer of 2024, and these efforts will of course be ongoing.

We have inherited virtually all of the original furnishings and altar guild linens and hangings at

St. Matthew’s, and with seating for around 60, it makes a perfect chapel for continued services, small weddings, and related events. There is a small loft in the bell tower ideal for musicians as well. We welcome all who are interested in sharing our continued work and efforts.

While I am pleased that there are many church buildings across the country that have now been preserved in parks and museums – it strikes me that none of these should be just “museum churches”. These buildings, a standing testament to our rich Anglican heritage, just are not the same without the beautiful words from our Book of Common Prayer being used within them, just the way that I believe God intended. We are so pleased to be able to continue that opportunity at St. Matthew’s from time to time, celebrating this heritage in a meaningful way and continuing the mission that our forefathers began here.

### ***BURSARIES AVAILABLE***

*Each fall, the PBSC makes available a limited number of bursaries of up to \$1000, for Anglican students engaged in religious studies who value the Book of Common Prayer, use it in their daily prayer life, and wish to support its continuing use in the Anglican churches in Canada. Students in the ordination stream are particularly encouraged to apply. This year, the deadline for applications is November 1<sup>st</sup>. Students wishing to be considered for one of these bursaries should submit a copy of their curriculum vitae and the names, addresses and phone numbers of two references, together with a covering letter explaining their interest in this bursary and in the Book of Common Prayer, to the chair of the PBSC Bursaries Committee, Dr. Diana Verseghy, at the following email address: [diana.verseghy@sympatico.ca](mailto:diana.verseghy@sympatico.ca). Candidates will be interviewed by the Bursaries Committee via Zoom in mid to late November, and awards will be made in mid-December.*

## Choral Evensong at St. George's Church, London

*(By Rory Leishman, freelance journalist and parishioner of St. George's.)*

Choral Evensong is one of the great treasures of the worldwide Anglican Communion. Countless numbers of Christians in other denominations have also come to cherish this very special service as one of the most sublime liturgical and musical resources in the entire Holy Catholic Church.

In England, the Anglican Communion is in a state of impending collapse, yet over the past six or seven years, there has been an uptick in attendance at Choral Evensong. Nowhere is this trend more evident than at St. Bartholomew the Great, a sprawling, 900-year-old edifice in the heart of the financial district in London, England. Like St. George's in London, Ontario, Great St. Bart's is growing and thriving as a result mainly of outstanding, inspirational, theologically orthodox preaching supplemented by an excellent music program featuring a superb

organist and choir. At a packed Choral Evensong on June 9<sup>th</sup>, twenty-two members of Great St. Bart's (almost all young adults) were baptized, confirmed and welcomed into the Church of England.

What accounts for this revival of Choral Evensong, especially among the young? In a recent interview with Damian Thompson of *The Spectator* magazine, the Rev. Marcus Walker, rector of Great St. Bart's, explained: "It anchors a very, very, very fragile generation in something that feels eternal, something that has stood the test of time. Actually, offering worship that's beautiful, that uses the poetry that undergirds the entire literary tradition of England, is attractive. It takes you out of the tedium of spreadsheets and Zoom and bureaucratic forms, and puts you into a wholly different register, where suddenly you're encountering God."

Of course, there has also been a revival in Choral Evensong here at St. George's. Andrew Keegan

Mackriell manages with his magnetic personality to recruit some of the top choristers in the city to supplement our excellent choir for Choral Evensong on the fourth Sunday of each month from September to June. One of the regular guest artists is Angus Sinclair, who motors down to St. George's from his perch as Music Director of St. John the Evangelist in Kitchener. Like Andrew, Angus is one of the top organists in the country. With Angus at the organ console, Andrew can concentrate on conducting the choir in some of the most sublime music ever composed.

The next three Choral Evensongs at St. George's will be on September 22, October 27 and November 24 at 4 pm. There will also be a service of Lessons and Carols on December 22. Nowhere else in Canada can you be inspired and uplifted by a more exalted combination of preaching and liturgical music than at our own Choral Evensongs here at St. George's. All are welcome!

### ***Old Testament Lections Project Completed!***

*We are delighted to announce that the project, launched in 2021, to produce a series of Old Testament lections to complement the Prayer Book Eucharistic lectionary has been completed. Two lectern and study editions of the supplemented traditional lectionary are now available, one in traditional and one in contemporary English (the latter to support those parishes which are using the BAS but wish to move back to the traditional lections). Further explanatory documents as well as information on how to order the books can be found on the PBSC website: [www.prayerbook.ca](http://www.prayerbook.ca).*

## A Review of *Pray Without Ceasing*: Morning and Evening Prayer for the Seasons of the Church Year and Ordinary Time

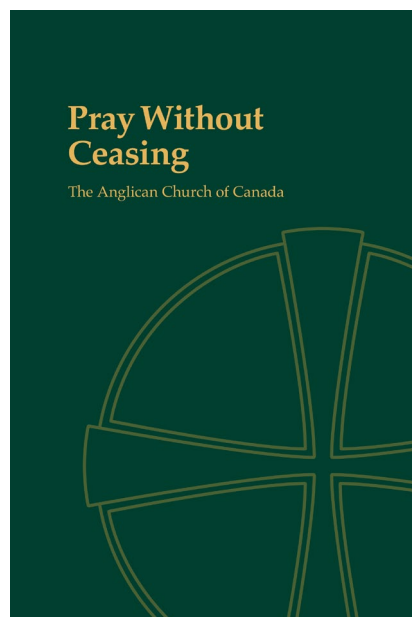
(By PBSC National Vice-Chairman the Revd. Chris Dow. This is a shortened version; the full text can be found on the PBSC website, [www.prayerbook.ca](http://www.prayerbook.ca).)

There's an old saying that a book should not be judged by its cover. That may not be wise advice in every case, but apparently a book can and should be judged, not only by the words it contains, but also by its design. The layout and organization of a book communicates meaning and facilitates usability according to the book's particular function. With respect to our present purposes, a book of liturgies for Christian worship stands or falls, not only by its theological content or lack thereof, but by how that content is ordered.

The 1985 Book of Alternative Services (BAS) has now been decisively judged insufficient on these grounds: the cluttered layout of its daily office liturgies makes them functionally unusable. With so many options for canticles, litanies and responsories, a person or congregation cannot simply pick up the BAS and pray through the offices without extensive prior instruction, preparation and bookmarking. The result is that Morning and Evening Prayer have fallen into widespread neglect in Anglican parishes throughout Canada.

A new resource for daily prayer happily entitled *Pray*

*without Ceasing*, recently published by the Anglican Church of Canada's General Synod, attempts to remedy this problem. In this condensed version of a more fulsome review available on the PBSC website, I will briefly note some observations about four



key features of *Pray without Ceasing*: the canticles, doxologies, affirmations of faith, and its new *Liturgical Psalter*.

### Canticles

Each office in *Pray without Ceasing* provides three options for canticles – and all three helpfully appear within the body of the liturgy to facilitate ease-of-use. Most of these are well-chosen for their respective day and season, but I must complain

that in many of them, certain Bible verses deemed unsuitable have been excised. This is a hazardous habit, as God's Word is not ours to censor. For example, in both "A Song of the New Creation" (Isaiah 43:15, 16, 18, 19, 20c, 21) and "A Song of the Spirit" (Revelation 22:12–14, 16, 17), which the Canadian editors take from the Church of England's *Common Worship: Daily Prayer*, verses apparently considered violent, unusual or not "inclusive" have been deleted. Indeed, other than improved organization and ease-of-use, the main driving-force behind the liturgical changes in *Pray without Ceasing* is "inclusive" language.<sup>1</sup>

### Three doxologies

This concern for "inclusivity" can be seen in the three doxologies that users may select at multiple points in each liturgy. The most controversial of these is, "Glory to God, Source of all being, eternal Word, and Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen." Though it is certainly valid to call the second person of the Trinity the "eternal Word", I object to renaming the first person of the Trinity the "Source of all being", for reasons I give in the full version of this review online.

As our national chairman Gordon Maitland has argued previously, it would be possible to say the offices in *Pray without*

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*Ceasing* day-by-day and week-by-week without ever confessing the ecumenically agreed-upon name of the Triune God: Father, Son and Holy Spirit. This is not a rubrical option that the PBSC could ever endorse. However, it is significant simply that the traditional *Gloria Patri* is still included as one of the three options.

### Two Affirmations of Faith

*Pray without Ceasing* offers two options for an Affirmation of Faith: the Apostles' Creed and the Shema ("Hear, O Israel"), which are the same as those in the BAS offices. The Shema has always been a highly questionable option in this spot, as it is not an affirmation of Christian faith *per se*. For this reason, and because the name of "Israel" is a matter of great sensitivity now given present hostilities in the Middle East, the tried-and-true Apostles' Creed is the preferable choice.

### A Liturgical Psalter

*Pray without Ceasing* includes *A Liturgical Psalter: The Psalter of the Book of Alternative Services Emended for Contemporary Use*. Like the doxologies, these emendations are

motivated by a desire for "inclusive" language. To achieve this aim, "he", "his" and "him" are consistently removed when referring to God. "Lord" is normally retained despite its patriarchal connotations, but regrettably, "king" is almost always replaced by "sovereign".

My major concern is that by removing the title of "king" and by continuing the contemporary custom of pluralizing references to the Psalter's singular righteous "man" (e.g. Psalm 1:1, "Happy are they" instead of the literal "Blessed is the man"), the most central message of the Psalms has been inadvertently obscured. Jesus the Messiah, the King of kings and Lord of lords, is the one who speaks in the Psalms. In praying the prayers that Jesus himself prayed, our voices are made one with his. He speaks in and through us (Heb. 2:12) and thereby we are included into the mystical body of Christ.

I am sure this was the furthest thing from the intention behind the *Liturgical Psalter*, but my worry is that all these moves away from the literal wording risk excluding the Lord Jesus from his own prayer book in the name of something we call "inclusivity".

### Conclusion

But while my criticisms of *Pray without Ceasing* are rather major, they are not quite deal-breakers for me. Because the editors have made room for me by retaining the *Gloria Patri*, Apostles' Creed, and other traditional elements, and because some of the new features are welcome innovations, these are liturgies in which I can mostly participate in good conscience, even with some discomfort.

I cannot recommend that parishes and individuals purchase hard copies of this book unless higher quality editions are published, and I call for the development of a *Pray without Ceasing* digital daily prayer app, without which these new liturgies will be underutilized, and thus the hard work of the editors sadly wasted.

In short, I believe that *Pray without Ceasing* is an impressive but flawed liturgical resource, yet such are its strengths that its weaknesses can be accommodated for now and remedied over time.

<sup>i</sup> *Pray without ceasing: morning and evening prayer for the seasons of the church year and ordinary time* (Toronto: Anglican Church of Canada, 2024), p. 5.

### ***Morwenna Edward 1928-2024***

*We were saddened to learn of the passing of Morwenna Edward in May of this year. She was an aunt of former PBSC National Chairman Michael Edward, and was for many years a pillar of the Grand Valley Branch of the Society. May she rest in peace and rise in glory.*

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