



The Anglican Catholic Chronicle

Newsletter of the Anglican Catholic Church of Canada
A Province of the Traditional Anglican Communion

MARCH 2014

From the Editor

IN beginning my preparation for Lent at the parish, I came across a little booklet produced by the Prayer Book Society of Canada. [Available for sale through our diocesan office] It is entitled *The Prayer Book Reason Why* written by the Reverend Nelson Boss, M.A. I was struck by the straightforwardness of the information found inside and thought I should share with you a portion from the section on Lent.

What is the Lenten season, and why is it set apart? It is a period of six weeks preceding the anniversary of the Saviour's death, and is set apart as a special season of fasting, penitence, and prayers.

Why is it called Lent? Because it always comes in the Spring of the year, and the old Saxon word for Lent means Spring.

With what remarkable event in the Saviour's life does the Lenten season correspond? The forty days when he spent fasting in the wilderness.

Why is the first day of Lent called Ash Wednesday? It is called so from the custom which prevailed in the early Church of sprinkling ashes on the heads of penitents the first day of Lent, in token of humiliation and sorrow for sin.

Are there any examples of this custom mentioned in the Bible? Yes; the example of Daniel; and of David; and the people of Nineveh, to which our Lord Himself refers. (St. Matthew 11:21.)

If Lent is only for forty days' duration, why does it begin forty-six days before Easter? Because there are six Sundays in Lent, and as all Sundays are feast days, kept in honour of the Resurrection, they are taken out; and to make up for these, six days are added at the beginning of the season.

What is the object of keeping Lent? To deepen the religious life, to purify the heart from sin, and to unite us more closely to the Saviour.

What is the effect of a Lenten season rightly kept? It purifies the heart from greed and lust, breaks the force of evil habit, brings us near to Christ, and creates a closer bond of union between our souls and heaven.

How long as the custom of keeping Lent been observed by the Church? We know that it was observed in the first century after Christ, and probably from the very days of the Apostles, though the season was not always forty days in length.

As we continue on our journey through the Lenten season I hope and pray that we will deepen our relationship with God. Through the reading of Holy Scripture; the lives of the Saints; and gleaning from them the many examples we are given, we can work towards putting off the cares of this world and come to a better understanding about our salvation through Jesus Christ's sacrifice on the cross at Calvary.





*A Message from
Bishop Shane Janzen
Metropolitan &
Bishop Ordinary*

THE Collect for the Octave Day of Easter sets out in the Prayer Book the reason for our Lord Jesus Christ's Passion, Death, and Resurrection: "Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification...." This prayer reminds us that it was for our sins and for our redemption that the only-begotten Son of God forsook eternity to enter into time, set aside His divinity to take upon Himself our humanity, and knowingly and willingly out of love for fallen man underwent His Passion and Death. The wood of the cradle becomes the wood of the Cross. The pattern of our Lord's Passion, Death, and Resurrection for the salvation of the world is also the pattern of our own redemption from the power of sin unto eternal life. And the Season of Lent leading to Passiontide and Easter is the journey we must also take if we are to "die daily unto sin, and live with Him evermore in the glory of His endless life."

On Ash Wednesday, Christians everywhere begin the solemn days of prayer, fasting, and self-denial that mark the holy Season of Lent. The focus of Lent is not only upon sin but also upon our redemption; it is not only be about ourselves as sinners in need of God's mercy and grace but also about the corporate sin of the world.


As in the time of the patriarchs, the time of the apostles, and the time of the great Fathers, the Church universal, with all her faithful, is called back from the life of sin to the life of grace in Jesus Christ. Through the daily readings from Holy Scripture set

out in the Prayer Book Lectionary for the Forty Days of Lent, our original conversion to the life of a Christian will be recalled; and through self-examination and repentance, be renewed. Acknowledgement of sin in our life will give way to contrition of heart and soul – the sincere and heartfelt sorrow for our sins, negligences and offences which were the cause of our Lord's Passion and Death. Our contrition, in turn, will be met by God's loving forgiveness, absolution and pardon. The power of Christ's atoning death upon the Cross will seal our forgiveness in the redemption of our souls and bodies, washed and made clean in the blood of His all-sufficient Sacrifice. This is the pattern of Lent; it is the pattern of our redemption.

Lent provides each of us an opportunity to reflect on our lives and on God's place in it. We are exhorted to examine our thoughts, words, and deeds in light of His commandments; and to undergo a *metanoia* -- a change of heart -- that our old lives may be transformed into the likeness of our Lord. Lent also draws us back to a simpler life -- a life focused on God and His saving actions in our lives; principally the salvation wrought for us by the Passion and Death of Christ. Through fasting and self-denial we are provided opportunities to spend time with God in prayer and meditation. By forsaking some temporal nourishment and entertainment we are able to partake of eternal nourishment -- fortifying our spiritual lives by reading and meditating on God's holy Word, and feeding on the spiritual food of the Body and Blood of Jesus Christ in Holy Communion. We are reminded once more that 'man does not live on bread alone but on every word that proceeds out of the mouth of God'.

Finally, let us not forget to practice acts of charity and self-discipline in memory of our Lord's great act of love and self-denial on the Cross. 'Give up' something in order to

'give of' yourself to God and others. Do all as *true* acts of penitence and discipline.

"I therefore invite you, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance, by prayer, fasting, and self-denial, and by reading and meditation upon God's holy Word." (BCP, p. 611). 



Bishop Shane Janzen's Schedule

March 7-9 St. John's Cathedral,
Quincy, IL, USA. As a guest preacher.

March 9-14 Prairie Village, KS, USA.
Retreat Master for the clergy Retreat
Diocese of the Missouri Valley (ACA)

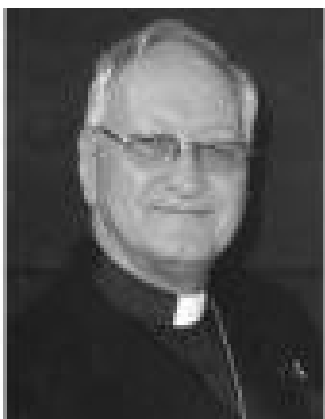
The diocesan website for the ACCC is:

www.anglican catholic.ca

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that can read QR codes.



IN MEMORIAM FATHER OSWALD SLATTERY



Father Oswald Slattery was the former Rector of our parish in Montreal, Saint Athanasius; he kept the traditional Anglican expression of the Christian faith alive in the hearts and souls of his parishioners; having

served in parish ministry for many, many years. Below is his obituary from the Montreal Gazette, which of course only briefly outlines his life and ministry among us. We keep his family and friends in our prayers; and we pray for the repose of his soul.

Reverend Canon Humphrey Oswald
Slattery

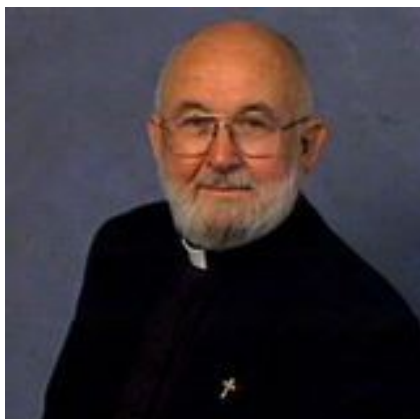
April 3, 1928 - January 22, 2014

Loving husband of 48 years to the late Frances Marie Pyne, cherished father of Susan (Dizzy), Christopher, Barbara (Pat), Veronica (Walter), beloved grandfather of Stephen, Erica, and Sara. Sadly missed by his dear friends Alex and Margaret, Ray, Dora and Arthur, Joy, and Danny. Former Rector of St. Clements-Prince William N.B, St-James Farnham, St-Stephens –Lachine, St-Columba – Montreal, St-Athanasius – Montreal, and his beloved St-John the Evangelist –Montreal. Deepest gratitude and thanks to the Rev. Keith Schmidt and all the St-John's family for their love, compassion and support. Many thanks to the staff of Westhill Residence who's love and care for the last 3 years really made it home for Father Oswald. Visitation on Saturday, January 25th, 2014 the the funeral followed immediately at St-John the Evangelist on 137 President Kennedy Avenue, Montreal, H2X 3P6, corner St-Urbain. 3:00 p.m. burial at St-James Cemetery, Farnham. In lieu of flowers, donations can be made to the Church of St- John the Evangelist.

*Well done, thou good and faithful
servant, enter into the joy of thy
Lord. May he rest in peace and
rise in glory. Amen.*

APPOINTMENTS

The Right Reverend Shane B. Janzen, Metropolitan of the Province of Canada and Bishop Ordinary of the Diocese of The Anglican Catholic Church of Canada, is pleased to announce the following Diocesan appointments, effective January 12, 2014:



The Reverend Canon Jim Schovaneck

The Reverend Dr. James (Jim) Schovaneck, SSC (Regional Dean of Western Canada), for services to the Church and the Diocese of Canada, has been given and granted the style, dignity and title of Honorary Canon of the Diocese of Canada. Father Jim has also been appointed Honorary Assistant Curate of the Parish of All Saints', Calgary (Continuing as Regional Dean of Western Canada).



*The Reverend Alan Edwardson
Priest-in-Charge, All Saints'
Calgary, Alberta*

The Reverend Alan Edwardson has been appointed Priest-in-Charge of the Parish of All Saints', Calgary (Continuing as Priest-in-Charge of Holy Trinity, Medicine Hat).



Around the Anglican Catholic Church of Canada (ACCC)

Clericus for the Deaneries of Pacific, Western, and Central Canada

ON Tuesday November 19th the clergy from the Deaneries of Central, Pacific, and Western Canada, gathered together in Victoria, British Columbia for a clericus. This is an opportunity for clergy to come together in prayer and fellowship and to share with each other our trials, tribulations, and triumphs in the ordained ministry. It is also a time for the business of the Deaneries to take place. The Clericus was led by our Bishop.



Bishop Shane Janzen fielding questions from the clergy

It began on Tuesday with Morning Prayer and Sung Holy Communion. During his sermons, which were based upon the book *The Christian Priest Today* (Archbishop Michael Ramsey), Bishop Janzen exhorted to the clergy the importance of being proper shepherds to the flocks that they have been entrusted with by God. He further challenged us to continue to be active in our parishes and communities, and not to rest on our laurels. There is much work, spiritually rewarding work, that

we do as clergy and our fulfilment in this life comes through serving God in the many different forms of ministry that we are actively pursuing.



Clergy hearing the news from abroad

The day continued with breakfast, after which we spent some time hearing about the recent consecration of two new bishops and various matters pertaining to the wider Traditional Anglican Communion. We had an opportunity to share with each other what we have been doing in our parishes to promote the gospel of the resurrected Christ. This gave us an chance to bring back to our parishes different ideas that can be applied to our local situations. There are many positive things that are occurring within our Christian communities across the diocese. We then had an opportunity to ask Bishop Janzen any questions and present concerns that we had about our ministry. It was heartening to observe the free exchange of information and the listening ear that the Bishop and fellow clergy showed to one another. After a lunch we continued with a session on the liturgy. The formal part of the day concluded with Evening Prayer and another wonderful meal prepared for us by the ladies of the parish. In the evening, the Bishop hosted an informal clergy gathering at the rectory. We enjoyed the opportunity to speak to each other in a more relaxed environment and appreciated the Bishop opening up his home to us.

On Wednesday we began our day with Morning Prayer and sung Holy Communion. After breakfast we began our quite day. This was a time when Bishop Janzen focused on specific aspects of our ministry there was after each session a time for quiet meditation on what we had heard. Topic headings included: The Apostolate of the Diocesan Priest; Office and Responsibilities of a Priest, and; The Graces of My State as a Priest. During the day, we had an opportunity to seek spiritual counsel with our brother clergy, as well as the bishop. We ended the day with Evensong and dinner in the church hall.

All of the meals were wonderfully prepared by the ladies of the Cathedral Church of St. John the Evangelist, and we extended to them our appreciation for all the hard work that they put into making sure that we were sufficiently fed. The clergy would also like to thank the Cathedral for hosting us during this time of spiritual renewal and fellowship. Please do keep your priests in your prayers this Lent, and indeed throughout the year.

Let us pray:

Most merciful Father, we beseech thee to send down thy heavenly blessing upon thy Church in this Parish, that all its members may dwell together in unity and brotherly love. Keep far from us all self-will and discord. Endue thy Ministers with righteousness, and enable them faithfully to dispense thy holy Word and Sacraments, to bring again the outcasts, and to seek the lost. Grant that we may so receive their ministrations, and use thy means of grace, that in all our words and deed we may seek thy glory and the advancement of thy kingdom; through Jesus Christ our Lord. Amen.



St. Bede's
Anglican Catholic Theological College

The Right Reverend Bishop Shane B. Janzen, Chancellor and President of St. Bede's Anglican Catholic Theological College, is pleased to announce the establishment of the "Father Dennis Dickson Memorial Bursary". The Parish of St. Barnabas, Moose Jaw, sought of the College a fitting way in which the former rector of the Parish would be able to be remembered for his work, ministry, and contributions to the Anglican Catholic Church of Canada. The Parish donated an initial sum to fund this bursary, which may be added to by anyone if they so desire.

The bursary is for the furthering of theological education for clergy of the Diocese. This may be through conferences, seminars, achievement of an advanced degree, or any other means

deemed appropriate by the College. The College will be administering the fund and awarding the bursary as to the Board of Regents sees appropriate. Donations may be sent to: "The Father Dennis Dickson Memorial Bursary" c/o St. Bede's Anglican Catholic Theological College, 980 Falmouth Road, Victoria, BC, V8X 3A3. All donations will be acknowledged with a charitable donation tax receipt.



Around the Traditional Anglican
Communion (TAC)

Consecration of Two Bishops

IN one of the most significant moves since numbers of Anglicans left the Church of England as a result of its acceptance of women into the priesthood and other deviations from the biblical norms of our Christian faith, traditional Anglicans gathered in the city of Lincoln to celebrate the consecration of two new Bishops for the worldwide Traditional Anglican Communion (TAC).

They are the former Vicar-General of the Traditional Anglican Church in Britain, the Very Reverend Ian Gray, who is based in

Lincoln, and the Very Reverend Michael Pope of the Anglican Catholic Church in Australia which, like the Lincoln based community, is also an Province of the TAC.



The clergy gather for a photo with the newly consecrated bishops.

The consecrations took place on October 18th, the Feast of St. Luke, presided over by The Most Reverend Samuel Prakash, Metropolitan of the Anglican Church of India, and Acting Primate of the TAC. The consecrations were attended by members of various TAC parishes from within Britain, together with visiting guests – bishop, clergy and laity – from The United States of America, Australia, Canada, India and South Africa.

Representing a milestone in the history and growth of what have often been labelled the Continuing Churches, these

consecrations took place in England at the Pro-Cathedral Church of St. Katherine, which forms part of the city's Priory Trust complex – less than a mile from Lincoln's ancient Church of England Cathedral.

The consecrations took place at the Holy Communion, celebrated by the Right Reverend Craig Botterill, Q.C., now the former Episcopal Visitor to the TAC in Britain, and Suffragan Bishop of the Anglican Catholic Church of Canada.

The Epistle was read by the Right Reverend Stephen Strawn, Bishop Ordinary of the Anglican Church in America's Diocese of the Missouri Valley.

The Gospel was read by the Right Reverend Shane Janzen, Metropolitan and Bishop Ordinary of the Anglican Catholic Church of Canada.

The sermon, which drew on the history and significance of Lincoln to the Christian Faith and the role of Bishops in the modern world, was preached by the Right Reverend David Robarts O.A.M., Assistant Bishop of the Anglican Church in Australia.



The laying on of hands by the consecrating bishops

The two Bishops Elect – The Very Reverend Ian Gray and the Very Reverend Michael Pope – were formally presented to Archbishop Samuel Prakash and, having made their Oaths, each, in turn, was presented to the congregation. The Litany was sung by the Right Reverend Brian Marsh, Presiding Bishop of the Anglican Church in America, and in accordance with

tradition the Archbishop Prakash with Bishops Robarts and Botterill, together with the other consecrating bishops, laid hands on both men as prayers were offered for the assistance of the Holy Spirit in their future roles.

The mission of the Traditional Anglican Church in Britain is to recall Anglicanism to its heritage, to heal divisions caused by departures from the faith and to build a vibrant church for the future based on strong and faithful local leadership.

The following day, Sunday, there was a Sung Holy Communion in the Priory and Cathedral Church of Saint Katherine. The Reverend Geoffrey Andow preached the sermon and exhorted the newly consecrated Bishops as to what God and the Church expects of them as our Reverend Fathers in God. He touched on the indelible character of ordination to the orders of Deacon, Priest, and Bishop. As when we were adopted into the mystical body of Christ through our baptism, there is a permanent change that occurs with clergy in their ordination. It is not something that can be taken away, nor repeated. Father Geoffrey went on to note that the service of consecrating bishops places a great emphasis on the role of the bishop upholding the Christian principles of faith and to challenge false teaching with the authority that they have been given by Christ, through the apostles, and their successors through the ages.

For more information regarding The Traditional Anglican Church in Britain, please visit their website at:

www.thetraditionalanglicanchurchinbritain.org

For those with mobile devices that can read QR codes



The International Anglican Fellowship (IAF)

THE International Anglican Fellowship (IAF) is the official missionary outreach ministry of the Traditional Anglican Communion (TAC).

The IAF has been sponsoring missionary efforts, both within and outside the traditional Anglican community for over 20 years, including post-disaster humanitarian relief. Currently, your contributions allow the IAF to support clergy and churches in South Africa, Zambia, Guatemala, India and the United States. Throughout our missions and outreach devoted and courageous men and women continue to spread the love of Christ by training new clergy and by teaching young people the Christian values of the Catholic Faith in the Anglican tradition.

Your contributions to the IAF allow for the building of new churches, maintaining existing facilities, and expanding congregations. They also help relieve grinding poverty and despair, and a myriad of other less visible but critical faith-related activities; in addition to the training of clergy and financial assistance in their ministry. To all of you who selflessly contribute to the IAF, especially in these challenging economic times, we offer our prayers of thanksgiving to God. However, just saying "thanks" seems inadequate. You can take pride in knowing that your outreach through the IAF is playing a major role in furthering our Christian family in areas of the world that are deeply in need.

The IAF *Sustaining Member Program* was begun in 2012 as a tool to formally recognize those churches and individuals that support the IAF on a recurring basis. For example, if one of the line items in a church budget contains a donation to the IAF, that church is eligible to become a Sustaining Member. Similarly, individuals or families who desire to provide support on a regular basis would be recognized as Sustaining Members. This program helps

to give the IAF Board of Directors an idea of how to plan distribution of donated funds for TAC missionary projects and to target those projects that are most in need. As we approach the time of our Annual General Meeting in the various parishes across the country, and vote on our budgets for the coming year, please keep the IAF and the *Sustaining Member Program* in mind. The Cathedral Church of St. John the Evangelist in Victoria, British Columbia and All Saints', Calgary, Alberta have already become a *Sustaining Member* of the IAF and the parishioners are making monthly pledges and donations to the ongoing work that the IAF is doing.

The aim of the IAF is to spread God's word and the influence of the Holy Spirit through our support for building Christ's world both physically and spiritually.



Mrs. Irene Gladstone, Steward for the International Anglican Fellowship to The Anglican Catholic Church of Canada

The IAF would like to welcome Mrs. Irene Gladstone as its latest member of the Steward Program. Mrs. Gladstone is a

member of All Saints' in Calgary, Alberta and the wife of the Reverend Canon Jim Schovanek, Honorary Assistant Curate in the parish. The IAF Steward Program was established as a management tool and communication link between the Board of Directors (specifically, the Executive Director) and members of various TAC churches and organizations. Eventually the IAF would like to have a Steward in each diocese. Working with the IAF Executive Director, Stewards (who are volunteers) will assist the Board by maintaining contact with, and funnelling IAF related information, to the churches and individuals in their home dioceses. This will include distribution of newsletters, collection of donated funds, and information concerning the IAF mission and planning goals. They will also field questions regarding IAF operations and will help identify candidates for the Sustaining Member Program.

As you are aware, it is now possible for you to make donations to the IAF and receive a Charitable Tax Receipt from your local parish. If donating by cheque, please make it payable to your parish with a note on the cheque that the money is designated for the IAF. The option to make online donations through PayPal has recently been added to the IAF website. This is a secure, online, way in which people can make a direct financial contribution to the continued missionary work that the IAF supports. Canadians, please note that if you wish to receive a Charitable Tax Receipt, please make your donation through your local parish. For more information regarding the IAF, please visit their website at:

www.iaftac.org

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Submissions to the newsletter are most welcome and may be sent to the Editor at:
father.glenn.g@hotmail.com
mailed to: The Rev. Glenn Galenkamp,
#77, 1300-12th Ave. SW, Moose Jaw SK,
S6H 6N6; or phoned in to him at the
Rectory: 306-691-2715.

A Brief History of the Litany

AS we approach the First Sunday in Lent we will in our parishes be turning to the sometimes overlooked portion of the Book of Common Prayer (BCP) which contains the Litany. Turning to page 30 of the BCP, and reading the rubrics we discover that the Litany can be said before Holy Communion, or during Morning and Evening Prayer. It is also permissible to use the Litany as a service unto itself, incorporating with it hymns, a psalm, a Lesson, the Creed, and a Sermon, at the discretion of the Minister. There is a unique opportunity for us as Christians to use this ancient form of prayer and supplication. But where did the Litany come from and what sparked its usage?

The term "Litany" belongs properly to any solemn form of humble or earnest request. In our Christian usage, it has gained a specific meaning that has a rather complex and ancient history.

In the East as early as the 4th century, the word was used to describe penitential services. St. Basil speaks of its usage during his time at Caesarea (c.375). When it made its way into the West it did so under the familiar term to us, Rogation.

A second point was reached a little later when, during the stress of the Arian conflict, and as a counter-blow to Arian propaganda, St. Chrysostom introduced processions at Constantinople (398), accompanied by responsorial singing. This move proved so successful and popular that the custom was retained permanently; and processions were thereafter used as a

method of solemn supplication, joined often with fasting and special prayer in time of emergency. This, too, penetrated into the West, and the best known instances have been already quoted in describing how both at Rome and at Vienne under special emergencies solemn days of intercession were appointed and observed by a supplicatory procession, and were not merely observed for the occasion, as had before been the case, but retained a permanent place in the Calendar; in Rome the Greek name was the one in use, and the procession of St. Mark's Day was called the *Litania Maior*, in distinction to other lesser *Litaniæ* or penitential observances. In Gaul the Latin term Rogation was more commonly used, and it has survived still as the name for the most important of the *Rogationes*, viz., the three days preceding Ascension Day which St. Mamertus, the archbishop of Vienne in Gaul, had appointed.

So far the only evidence as to the character of the service used on such occasions is that which comes from Constantinople as to responsorial singing. It is clear that such a form of singing would naturally lend itself well to use in procession, where the various petitions could be simply and effectively responded to by the moving crowd: accordingly it is natural to find that in the West too at the *Litaniæ* or Rogations psalms were sung, probably responsorially, and formed the main part of the service.

Besides this regular use of the Litany in connection with the Liturgy it is to be observed that in other special services, both Roman and Gallican, the Litany form won and kept a place, as for example in the Ordination service and kindred services, the Consecration of the Font on Easter Even, or the Dedication of a Church. There was also the occasional use on such days as those already described; in Lent, and at times of special

emergency: and such were of continual recurrence, so that a Rogation or Processional Litany became the normal form of supplication for special needs.

It was a special occasion calling for public prayer, which first produced an authoritative English translation: but in preparing the Litany for the Processions in 1544 Cranmer was not content to produce a hasty or ill-considered piece of work. It is clear that he had before him not merely the current Latin Litany, as used through Lent or on the Rogation Days with the different form prescribed for the dying, but also the form of Litany put out by Luther in 1529, which had already been utilised. There are also signs that Cranmer turned to Eastern sources and used the Deacon's Litany in the Liturgy of St. Chrysostom. Thus, he did not merely translate the old Latin form, but enriched it from foreign sources.

The old Western Litanies generally commenced with the form *Kyrie eleison* (Lord have mercy), each part of it being once or thrice repeated. This was omitted in preparing the Litany of 1544, and thus an important point of connection to the early history of Litany-prayers was lost. At the same time the words "miserable sinners" were added in the invocations of the Trinity, and also the words, "proceeding from the Father and the Son" were inserted as a descriptive clause in the third invocation, to balance those in the first two invocations. These changes, and the mode of repeating the clauses whole, instead of saying each as an invocation and response, are special features of the English Litany.

The form of the Intercessions is common to all the Litanies, but the subjects vary considerably. After the suffrage for the Church, those for the ecclesiastical orders (Bishops, Priests and Deacons) usually came first, and were followed by those for the prince and for Christian people. Yet the intercessions for rulers of the Church and

of the State were occasionally transposed, and in 1544 the series of petitions for the King was set next after that for the Church: and this order remains.

The Prayer for the peace of all nations is characteristic of our Litany and of the circumstances which gave rise to it. The Sarum Litany prays, 'to give peace and concord to all kings and princes,' and the phraseology seems to have been adopted by Cranmer though modified. The ancient Anglo-Saxon Litany is remarkable in this respect, that it contains a suffrage 'for our enemies.' The last suffrage has nothing corresponding to it in any other Litany: it is a beautiful summary, expressing what we ought to feel at the conclusion of such petitions as have preceded: it is intended to supply any omission of a request, or of a confession, which ought to have been made: a prayer for repentance, forgiveness, and the grace of amendment of life.

The English Litany was put out originally as a separate service; both in 1544 and 1545 it was used as a procession on the accustomed days, i. e., Wednesdays and Fridays, similarly to the Lenten use of the Litany; it was first brought into permanent relation with other services when the Edwardine Injunctions ordered that it should be sung immediately before Holy Communion by the priests with others of the choir kneeling in the midst of the church, and should supersede for the time all other processions or Litanies in church or churchyard.

This was in itself a considerable change, for the Litany had long ceased to be a normal pre-amble of Holy Communion, and was so only upon the Rogation days, or such special occasions as the Processions in time of war, when a Votive Holy Eucharist naturally followed. Moreover, the new Injunction abolished the ordinary Sunday Procession before Holy Communion, which was a popular form of

service, including in some places prayers in English, especially the solemn Bidding prayer. It was now intended, (perhaps not without some reminiscence on Cranmer's part of primitive and Eastern custom) to prefix to Holy Communion a more complete form of vernacular intercession. The Litany was ready in hand and had been proved successful in this position by constant use on Wednesdays and Fridays at intervals during the preceding three years. The only inconvenience that had been found was that some disorder attended its recital in procession, and therefore in this respect a change was made, and the Litany was to be sung kneeling.

When the First Prayer Book was issued it did not originally include the Litany, but only a rubric that upon Wednesdays and Fridays it should be sung according to the Injunction and should be followed by at least the Ante-communion Service. This implies that the people were still to use it as 'a Procession on their knees.' The earliest editions had the Litany appended as a supplement, while in later editions it was regularly incorporated in the book and stood next after the Communion. It was clearly not intended that the Litany should wholly sweep away the old Processions, for a rubric at the end of the book provided for their usage.

The Litany over the years has been changed and adapted to our particular circumstances, whilst retaining the essence of its original purpose. I hope that this information will be helpful to people as we once again use the Litany in our services this Lent.

The preceding article was taken and adapted from "A New History of the Book of Common Prayer". The whole book may be found online at:

justus.anglican.org/resources/bcp/history.htm



Directory of Parishes and Missions

BRITISH COLUMBIA

Cathedral Church of Saint John the Evangelist
990 Falmouth Road, Victoria
Rector: Rt. Rev. Bishop Shane B. Janzen, DD
Sun.: Mattins 9:15 am; Eucharist 10:00 am
Thur. & Holy Days: Holy Eucharist 9:30 am
Telephone: 250-920-9990
www.ccsje.org

Saint Michael and All Angels
(Matsqui Lutheran Church)
5781 Riverside Street, Abbotsford
Rector: Rev. Robert Short
Sundays: Sung Eucharist 12:30 pm
www.stmichaeltraditionalanglican.com

Saint Peter and Saint Paul
7772 Graham Avenue, Burnaby
Rector: Rev. Robert Short
Sun: Mattins 8:45 am; Sung Eucharist 9:30 am
Telephone: 604-525-4402
www.ourchurch.com/member/s/stpeter-stpaul1/index.php

ALBERTA

All Saints'
904 Renfrew Drive NE, Calgary
Priest-in-Charge: Rev. Alan Edwardson
Sundays: Eucharist 8:30 am & 10:30 am
Thursdays: 7:00 p.m.
Telephone: 403-230-7089
www.allsaintscalgary.ca

Church of Our Lady and Saint Michael
(Redeemer Lutheran Church)
9654 - 74th Avenue, Edmonton
Rector: Rev. Canon Trevor Elliott
Sundays: Sung Eucharist 2:00 pm
Telephone 780-923-3725
www.ourladyandstmichael.ca

Holy Trinity
402 - 12th Street NE, Medicine Hat
Priest-in-Charge: Rev. Alan Edwardson
Church Telephone: 403-526-0957
Sundays: Holy Eucharist 11:00 am

NEW BRUNSWICK

Saint Gergory's Mission
172 Route 870, Kierstead Mountain
Missioners: Rev. Dr. Lee Whitney &
Rev. Ronald McBrine
Please call for service times: 506-433-5523

NEWFOUNDLAND

Saint Michael and All Angels
Grand Le Pierre
Curate: Rev. Edward G. Fizzard
Please call for service times: 709-662-2306

Parish of Saint Stephen Proto Martyr
(Saint Maurice Coptic Orthodox Church)
34 Jersey Avenue, Mount Pearl
Rector: Rev. Glen (Fr. Fabian) Ollerhead
Sundays: Holy Eucharist 10:30 am
Telephone: 709-364-2316

NOVA SCOTIA

Pro-Cathedral of Saint Aidan
2756 Swaine Street, Halifax
Rector: Rt. Rev. Craig Botterill, QC, DD
Sundays: Sung Eucharist 11:00 am
Wed. & Holydays: Holy Eucharist 7:00 pm
Telephone: 902-444-5326
www.staidanhalifax.ca

Saint George's-by-the-Sea
(St. Gilles Presbyterian Church)
Mosers River
Rector: Rev. Harley Kynock
Sundays: Holy Eucharist 11:00 am

QUEBEC

Parish of Saint Athanasius
5605 Upper Lachine Road, Montreal
Rector: Rev. Douglas Nicholson
Sundays: Sung Eucharist 11:00 am

SASKATCHEWAN

Saint Barnabas
(Parkview Chapel)
474 Hochelaga Street West, Moose Jaw
Rector: Rev. Glenn Galenkamp
Telephone: 306-691-2715
Sundays: Sung Eucharist 10:00 am
www.saintbarnabasmoosejaw.ca