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## Teach us to pray

Praying is quite possibly the thing we do the most of in church. But it's curious how little we actually seem to reflect on it, talk about it, or teach about it.

One of my vivid childhood memories is of my father showing me how to kneel at my bedside, hands clasped together, eyes rivetted shut, so that I could say my prayers before I went to sleep. It was in Sunday school that I learned the Lord's Prayer—the “perfect prayer,” we were told, because it nicely sums up everything we could possibly want to say to God, and Jesus taught it to us himself. Hard to argue with that.

## Apprends-nous à prier

La chose que nous faisons probablement le plus souvent à l'église est de prier. Mais il est curieux de constater à quel point nous consacrons peu de temps à réfléchir à la prière, à en parler ou à l'enseigner.

L'un de mes souvenirs d'enfance les plus vifs est celui de mon père me montrant comment m'agenouiller à côté de mon lit, les mains jointes, les yeux bien fermés, pour que je puisse faire mes prières avant de me coucher. C'est à l'école du dimanche que j'ai appris le Notre Père – la « prière parfaite », nous disait-on, car elle résume bien tout ce que nous pourrions avoir envie de dire à Dieu, et c'est Jésus lui-même nous l'a enseignée. Dur à battre.

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It took me a while to learn that praying isn't really about telling God what I thought the world and I needed at any given moment. In time I came to understand that prayer takes many different forms and can have many different ends.

Yes, we pray for our needs and those of others, but we also pray simply to praise God for being God, to give thanks for life's blessings, to ask for strength to endure life's challenges, to confess when we've fallen short, to lament when we're in grief, to meditate when we're seeking peace. Sometimes we pray with books, borrowing the words of others. Sometimes we pray with our own words, or with no words at all.

This issue of the *Gazette* is largely dedicated to prayer. The reflections on prayer you'll read here are as varied as prayer itself.

For 500 years, the *Book of Common Prayer* has been the quintessential source of prayers in the Anglican tradition. Melissa Frankland shares how "the BCP" has been formative for generations of Anglicans, including herself.

Irène Brisson continues her musical and historical journey through the most enduring of prayer books—the Psalms—focussing this time on how these ancient hymns from the Jewish tradition were adapted for use in Quebec after the arrival of Roman Catholic and then Anglican missionaries.

Through interviews with three different "ordinary theologians" in our diocese, Jeffrey Metcalfe reveals the depth and wisdom this trio of prayerful laywomen have to offer from their own personal experiences.

Mary Ellen Reisner Wright looks back to a time when bishops of Quebec took especially seriously their ordination promise "to instruct the people committed to your charge" by compiling, producing, and distributing books of prayers and devotions for the use of the faithful of the diocese.

Jesus himself prayed in a garden, and Bethany Paetkau reflects on how her own garden on the Gaspé Peninsula has become fertile ground not just for vegetables and flowers, but for her prayer life, too.

My prayer is that this issue of the *Gazette* will also help bring to blossom parts of your own life of prayer. Even if you've been praying your entire life, new forms

Il m'a fallu un certain temps pour comprendre que prier ne consistait pas vraiment à m'adresser à Dieu pour lui faire part de ce dont je pensais que le monde et moi-même avions besoin à un moment donné. Avec le temps, j'ai compris que la prière peut prendre toute une variété de formes et avoir une multitude de finalités différentes.

Oui, nous prions pour nos besoins et ceux des autres, mais nous prions aussi simplement pour rendre grâce à Dieu d'être Dieu, pour le remercier des bienfaits que la vie nous procure, pour demander la force de faire face aux défis qui se dressent sur notre chemin, pour avouer nos manquements, pour pleurer lorsque nous sommes en peine, pour méditer lorsque nous recherchons la paix. Parfois, nous prions à l'aide de livres, en empruntant les mots des autres. Parfois, nous prions avec nos propres mots, ou sans mots du tout.

Le présent numéro de la *Gazette* est en grande partie consacré à la prière. Les réflexions sur la prière que vous y trouverez sont aussi variées que la prière elle-même.

Depuis 500 ans, le *Livre de la prière* commune est la source par excellence des prières au sein de la tradition anglicane. Melissa Frankland explique comment le «BCP» a été formateur pour des générations d'anglicans, y compris elle-même.

Irène Brisson poursuit son voyage musical et historique à travers le plus durable des livres de prières – les Psaumes – en se concentrant cette fois sur la façon dont ces anciens hymnes de la tradition juive ont été adaptés pour être utilisés au Québec après l'arrivée des missionnaires catholiques romains puis anglicans.

À travers des entretiens avec trois différentes « humbles théologiennes » de notre diocèse, Jeffrey Metcalfe révèle la profondeur et la sagesse que ce trio de pieuses laïques ont à offrir à partir de leurs propres expériences personnelles.

Mary Ellen Reisner Wright nous relate une époque où les évêques de Québec prenaient très au sérieux leur promesse d'ordination « d'instruire le peuple confié à leur charge » en compilant, en produisant et en distribuant des livres de prières et de dévotions à l'usage des fidèles du diocèse.

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of prayer can sometimes enliven old routines that have perhaps grown dry.

And if you've never really tried praying on your own before, it's never too late to start, and nothing to be embarrassed about. Not everyone had a parent or Sunday school teacher to show them how. Even the disciples had to ask Jesus, "Lord, teach us to pray."



Jésus lui-même a prié dans un jardin, et Bethany Paetkau réfléchit à la façon dont son propre jardin situé dans la péninsule gaspésienne est devenu un terrain fertile non seulement pour les légumes et les fleurs, mais aussi pour sa vie de prière.

Je prie pour que ce numéro de la *Gazette* contribue également à faire fleurir certains aspects de votre propre vie de prière. Même si vous avez prié toute votre vie, de nouvelles formes de prière peuvent parfois raviver de vieilles routines devenues un peu fades.

Et si vous n'avez jamais vraiment essayé de prier seul auparavant, il n'est jamais trop tard pour commencer, et il n'y a pas de quoi en être embarrassé. Ça n'est pas tout le monde qui a eu l'opportunité d'avoir des parents ou une enseignante d'école du dimanche pour leur montrer comment faire. Même les disciples ont dû demander à Jésus : « Seigneur, apprends-nous à prier. »

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## Anglicans and Catholics growing together in unity and mission

Bishop Bruce was invited to spend a day with the clergy and lay pastoral animators of the Roman Catholic dioceses of Rimouski and Sainte-Anne-de-la-Pocatière, as part of a week-long retreat taking place in May in the village of Cacouna, near Rivière-du-Loup. The group gathered in St. James the Apostle, a summer chapel in Cacouna, where Bishop Bruce offered reflections on how Christian unity is essential to the church's life and work. For many of those participating, it was their first time ever being inside an Anglican church. It was a wonderful moment of mutual learning, relationship building, and communion between Catholics and Anglicans in our diocese.



Photo: Jean-François Morin



# No genocidal walruses



ILLUSTRATION: "Isaac Blessing his Son" (c. 1292-1294), by Giotto di Bondone. Public Domain.

## *Reflections on Reading Genesis, by Marilyn Robinson (McClelland & Stewart, 2024)*

I keep hearing about a TV series about Jesus called *The Chosen*. Various people are either telling me I absolutely *must* or I absolutely must not watch it. Since I don't watch screens much (working in front of one is enough) it's unlikely I'll find out for myself. But I've been thinking about God's chosen people, to whom you and I belong, along with the whole human family.

Instead of shouting out her presence to the whole world at once with a giant celestial megaphone, or a TV series, God began this whole thing by entering into relationship with one very specific clan of herders in the Middle East and making them a very rash promise. Namely, to love them and their descendants forever. Those stars that God showed Abraham in the sky, when she made that big promise about being faithful to his descendants, those are us.

In Genesis we learn that we monotheists, Jews,

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Christians and Muslims, inherited that promise from three main guys, Abraham, Isaac and Jacob, and then Jacob's sons, who became the 12 tribes of Israel and carried forward the faith to the rest of us.

So who were these marvellous people that God chose to be our ancestors in the faith? Should we look at them when we decide how to qualify as a Chosen Person?

First there's Abraham, the father of our faith. He notably forgot about that faith when, to save himself, he pretended his wife Sarah was his sister, and gave her first to Abimalech and then to Pharoah, two pagan kings, lying to them and putting her in a compromising situation. On both occasions, when they discovered she was his wife, they refrained from sleeping with her in keeping with their own pagan moral code. In both these stories, it's the pagans who act well and the Hebrews badly.

Then there's Isaac, a rather bland guy and so unattractive he has to use his servant to lure Rebekah into marrying him. Then there's his son Jacob. Jacob tricks his blind old father into giving him the birthright of his brother by smearing stinking goat's blood on his hands and feeding him his favourite soup. As for Jacob's sons, they throw their least favourite brother Joseph into a pit and leave him to die. He is sold to Egyptians as a slave by passing traders. Years later he himself ends up enslaving the Egyptians, selling their own grain back to them during a famine. On another occasion, these sons of Jacob murder the inhabitants of an entire town, Shechem, after their sister is raped.

Lies, murder, vengeance. This is not heroic stuff. Yet these were God's chosen people. This is the tribe with whom God identifies when, a few hundred years later in Egypt, he introduces himself to Moses as "the God of Abraham, Isaac and Jacob." The people who wrote it all down in the Bible must have wanted us to know all the gory details of just how little they deserved God's promise of love—or anyone does. As Marilyn Robinson says, "we should be very grateful for the imperfections of all these people that God so endlessly loves." It suggests that perhaps we're loved too.

The trouble all started before we were carried off

into the stream of history. It started in the Garden of Eden, when God banished the first human creatures for stealing an apple. We've been bad people for a very long time. I know these days people are saying oh the church has been putting too much emphasis on sin, and that in fact we are fundamentally good. I think if we started being fundamentally good God would fall out of her tree, so to speak. It's hard not to notice some of the bad things we humans do every single day, just like it's hard not to notice that although God chose them, those patriarchs were constantly messing up.

Being very bad may be the only thing that sets us apart from the animals. We're discovering that in more and more ways, animals are just as clever as us. For example, crows use complex tools, monkeys tell jokes, groundhogs build AI chatbots, whales sing lovely underwater songs, ants perform heart surgery, and walruses organize and execute genocides.

Of course they don't. Only humans, God's final creature, can be that awful.

What's mysterious is that God didn't just start over again, like any decent potter would do. Why not put a big fence around the damn tree and start afresh, with people who would be more like animals in that they are innocent, just being who they are? God could have been so happy with us, fit companions, made in his own image and behaving just like him. Living in constant love and peace and harmony in an Eden where everything is there for us, and we can't abuse it. Where we don't wreck the beautiful world God made for all of us creatures because we can't.

And yet God stuck to her guns and committed to loving us, as violent and greedy as we are. We are still lying, taking revenge, and stealing the birthright of our fellow humans and of the other creatures in what a Quebec theologian calls the "debauchery of consumption."

God almost did start again with Noah and the Flood—but kept one human family. Noah was Cain's grandson, and his father (Lamech) had proudly boasted he could kill anyone he wanted. The experience of the flood didn't seem to improve Noah either. When he was caught drunk and naked by one

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of his sons, he condemned him to slavery as punishment.

Perhaps a new revised-edition innocent human would have been too boring for God—I don’t know. Perhaps God had discovered love by mistake. Perhaps God found that only with apple stealers was a real relationship possible, as you or I might fall in love with someone who is mysteriously different and other, rather than with someone who is just like ourselves. A relationship that needs intervention, forgiveness, grace, talk. Or God sort of deliberately lost control of us—so she would have to coax us along with tact, with discretion, with wit, with compassion, with poetry, but never with force. Yet we get cross that God doesn’t intervene a whole lot more. If God

lost control but reserved the right to intervene now and then, couldn’t she stop the genocide? End the famine? Stop us from destroying the planet?

Not happening, my friends. But God’s reckless promise is still there, generation after generation, and I try to trust it, even if I am as mystified as to what it means as I’ve ever been.

Perhaps we are being asked to imitate God’s paradoxical losing of control for the sake of love, as Christ did. To deliberately lose some of the immense power we grabbed with that apple. Perhaps only then we can bend our ear to the blessed rooty ground and hear the whisper of grace that breathes in every living thing, including in ourselves.

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**The Rev. Canon Jeffrey Metcalfe**  
**CANON THEOLOGIAN**

# The prayers of the people

“Lord, hear our prayer.”

It is a phrase we use often, both in the prayers of the people and in our personal lives, as we bring our cares and concerns to our Creator. Sometimes these words reflect moments of good news and great joy; at other times, they speak to terrible longing and grief. Whatever exactly we might think these words mean, they are underpinned by faith—faith that some kind of work is being done through them. In this issue of the *Gazette*, I want to explore what work that might be through the lens of ordinary theology.

When we think of theology, we may imagine hallowed halls of learning, heavy academic tomes, and a mastery of the development of the Christian tradition—or at least parts of it. As the ethnographic theologian Natalie Wigg-Steveson describes, this academic form of theology provides a kind of Google Maps perspective. It offers a zoomed-out view that helps us see where we have come from and where we might be going.

Ordinary theology, she points out, works more like Google Street View. It gives us a close-up perspective, filling in important details to help us navigate the immediate realities of our lives. When trying to find your way to a new location, you might use a zoomed-out map to get you into the neighborhood, but once you arrive, it’s the street-level details that help you reach your destination.

Academic theology, while a gift that helps us find our way, is not the only form of theological reflection we need as a community of faith. Ordinary theology—the theology of the streets—is just as important in helping our faith seek understanding in the time and place in which the Creator has given us to be.

All of this wordy academic theological preface is simply to say that you, dear reader, are a theologian too—don’t discount that! Your experience of prayer, and your reflections on that experience, are just as legitimately theological and just as important in helping us find our way in contemporary Quebec. As Abba Evagrius wrote, “A theologian is one who prays,



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and one who prays is a theologian.”

Taking Evagrius’ statement as both inspiration and challenge, I interviewed a few ordinary theologians from different contexts within our diocese about their experience of prayer. Their reflections have been woven together into themes that can inspire and guide us as we consider our own prayer lives today. Their responses have been edited for conciseness and clarity.

## On childhood prayer

For all of our ordinary theologians, prayer begins in childhood, with simple words spoken within the context of the family home. Cecily reflects:

**“My first memories of prayer were of trying to memorize the Lord’s Prayer and The Lord is My Shepherd. On my bedroom wall were two mottos. One with the words, ‘The Lord is my Shepherd, I shall not want,’ and the other began, ‘Now I lay me down to sleep, I pray the Lord my soul to keep.’ I found them comforting. My little friends had similar mottos.”**

Similarly, Alma recalls learning the foundational prayers of the Anglican community, shaped by her father’s leadership in church:

**“My first memories of prayer were the Lord’s Prayer, the Creed. I remember when we were very young. My dad was a leader, singing in the church. And then he became a lay reader. So, I learned these things from my dad.”**

These early memories of prayer show us how the simple, memorized words of childhood prayers can continue to enrich our prayer life and anchor our faith. They also highlight how important faith formation in the family can be. As Mitzi shares, even as we grow older, familiar forms of prayer we learn in childhood provide an ongoing source of comfort and grounding in adulthood:

**« La liturgie lors des messes me ressource, elle me ramène à des repères qui me sont familiers—les mélodies des chants anglicans, par exemple, qui sont souvent les mêmes que ceux que j’ai déjà entendus étant plus jeune. »**

## On perseverance in prayer

Prayer is not always easy. It requires persistence, especially when the answers aren’t immediate or clear. Alma speaks of how, over time, repetition in prayer can help us overcome difficult passages of scripture, opening up our understanding:

**“Sometimes, prayer is tough. But you repeat the same prayer over and over until it has meaning. You can do that too. You understand one sentence, and you keep saying it again and again until it opens up. Do it again and again, and soon you understand.”**

Mitzi echoes this, emphasizing the importance of trusting God’s timing, even when it doesn’t match up with our own agendas:

**« Avec les expériences de la vie, j’ai aussi appris qu’Il nous répond en Son temps et non pas au mien et que l’essentiel est de persévérer et d’avoir la foi dans la prière. »**

This perseverance in prayer is not about forcing outcomes but being faithful to the process of prayer itself, and having faith that the answers we want are not always the answers we need. As Cecily puts it:

**“Sometimes we are asking for the wrong things, and ‘Thy will be done’ brings greater blessing in hindsight. Prayer should be more than asking. Gratitude, awe, appreciation, awareness in a prayerful framework. I believe they are important, uplifting, and good for body and soul.”**

## On the distractions of technology

In our digitally determined world, prayer often competes with countless distractions. Cecily reflects on the “clutter” that modern technology brings, making it harder to carve out space for silence and reflection:

**“People today, with all the distractions that we’ve got and all the things that we’re supposed to buy and believe and embrace—this is all clutter. This is all clutter. We need to make space in that clutter for quiet time and prayer, just admiring**

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**what's around us. There's so much clutter. If it's not the phones, it's the television or it's something else—trashy books, movies. We need to make space for quiet time and prayer.”**

Alma shares a similar sentiment. When asked why people today aren't as interested in prayer, she gestures toward my smartphone:

**“There's so much else [that distracts people],” she says, tapping on my phone. “But I hope one day, people will wake up. I'm hoping it will change. I don't know when or how, but I'm hoping.”**

Mitzi also acknowledges the impact of modern distractions, particularly smartphones, on her prayer life:

**« En effet, les activités, responsabilités, obligations, incluant les téléphones intelligents depuis ces dernières années, me prennent plus de temps par rapport à mon temps de prière. »**

In a world full of distractions, all three voices remind us of the importance of setting aside time for prayer—making room for silence, for reflection, and for listening to what the Creator might be saying to us.

## **On prayer as listening**

Prayer is often understood as asking the Creator for help or guidance, but these ordinary theologians suggest it is just as much about listening to what God is trying to say to us. Cecily, for example, reflects on the importance of prayer as an act of self-reflection and responsibility:

**“In the question, ‘Hear our prayer,’ the response is, ‘And let our cry come unto Thee.’ Supposing we are praying for peace in a troubled part of the world, then we need to look at ourselves and our conflicts and quarrels with family and neighbours and strangers and ask ourselves: What are we doing to bring peace? Are we listening to the other? Being kind? Reaching out?”**

For Mitzi, prayer is about trusting in a relationship beyond words, knowing that the Creator listens even when our phrasing isn't perfect. We need only to come to God as we are:

**« Lorsqu'on échange avec une personne de confiance et qu'on lui demande de nous écouter, c'est ainsi que je m'adresse à Dieu dans mes prières. La différence est que je mets cette relation au-delà des relations car je crois qu'Il comprend sans forcément avoir de belles phrases, ne juge pas, ne nous fait supporter plus que ce que l'on peut. »**

Alma echoes this, sharing that we need to recognize that God already knows what we need before we pray:

**“What does ‘Lord, hear our prayer’ mean? I think He knows what you want to ask before you ask. He knows our needs before we even speak. Back home, that's how we saw it.”**

Here we see that since God knows our needs before we ask, the purpose of asking is in the first place about entering into conversation with our Creator. Prayer then is not about offering a list of wants, but more fundamentally, about an ongoing dialogue with the Creator grounded in a posture of listening and discerning what God might be saying to us.

## **Conclusion**

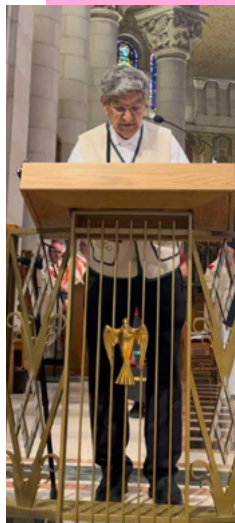
In these reflections, we see how the work of prayer is most fundamentally a work that God is doing in us. Prayer grounds us through the changes and chances of this fleeting world, helping us, despite the distractions of the digital age, to rest in our Creator's eternal changelessness. Whether through Cecily's call to quiet the clutter, Mitzi's recognition that God accepts imperfect prayers, or Alma's love and commitment to the traditions of her community, the work of prayer anchors us in our faith, and like a compass, helps us to find our place in God's beautiful world. In gratitude for the wisdom of these ordinary theologians, let us pray.

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# Well done, good and faithful servant



Matthew Mameanskum,  
R.I.P.



Matthew Mameanskum, who served for decades as a lay reader in the Naskapi First Nation, died on September 4 after a brief illness. Matthew was a fixture in the Anglican church, leading and assisting services for more than 40 years, including during the time before the Naskapi people moved to their current location in Kawawachikamach in the early 1980s. He was among the elders instrumental in helping preserve the Naskapi language through prayers, hymns, and Bible readings. A highlight of Matthew's ministry came in 2022, when he was invited to offer a prayer in the Naskapi language during a special mass at the basilica in Sainte-Anne-de-Beaupré as part of Pope Francis' pilgrimage of penitence.

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# A call to serve

Congratulations to Capt. the Rev. Melissa Frankland, incumbent of the Parish of Gaspé, who this summer completed the Basic Chaplain Qualification Course at CFB Borden, and is now a fully qualified chaplain in the Canadian Armed Forces. As a mandated reserve chaplain, she will continue to minister (at a distance) as padre to the Fort Garry Horse Cavalry Unit, located in Winnipeg (where she began her chaplaincy training), alongside her primary ministry in the Parish of Gaspé.





By Bethany Paetkau

PARISHES OF NEW CARLISLE & CHALEUR BAY

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## When a garden becomes a sanctuary of prayer

Prayer transports us in mysterious ways, and the places where we choose to pray can enhance our attention to this experience. Throughout our long human story, gardens have been special places for prayer.

Not only do individuals seek out quiet gardens for prayers of agony and distress, but groups also gather in green places to bring their joys and their requests before God. It's not that God hears our prayers differently when we're outdoors, but that our minds and bodies can focus on our prayer in a unique way when we are surrounded by earth, plants, creatures, and fresh air.

When I tend my garden, I often fall into thought and, naturally, into prayer. It's as though the physical actions of planting, watering, pruning, and harvesting lead to contemplative thoughts and reflections. My thoughts wander to my neighbours, friends, and

people I am concerned about and I give to God my worries and my cares. Often these moments help me prepare for a visit or a phone call; I am able to consider how I might be a blessing to them. Or, in other situations, where stress threatens to overwhelm me, when I pause to think things through in a prayerful posture in the garden, the worries can begin to subside as a different perspective dawns.

As the thoughts of the gardener wander, the gardener bends over to gather a bouquet of herbs. And so, with head bowed as though in prayer, the incense of basil or mint can physically change our hearts. It uplifts us. It calms our spirits. The senses of smell

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(and sight, touch, taste, sound) add to our prayers. Just as a sanctuary may be filled with sights and smells and sounds to transport us into a heavenly moment, the gardens and outdoor places of prayer can do the same. Especially when we hum a tune with the hummingbirds and honey bees. Particularly when we taste a piece of paradise. We glimpse briefly the beauty of the realm of God.

When tasting a fresh vegetable or home-canned fruits, we often exclaim, “It’s like a bite of sunshine and summer!” And I encourage you to pair that thought with this one: it’s a little taste of God’s good plan for this creation. There are beautiful promises in store for everything in God’s world! God has a plan to plant seeds in the soil of our hearts and to harvest a bounty of joy someday.

And so, as we make the final harvests and enjoy the last leaves of autumn, and as we begin to dig into our

freezers and open up jars of peaches or raspberries, let us put our hands together in prayer. Let us give our concerns to God and shower the earth with praises of God’s glory. Let us hold each other in love and sustain each other with prayer.



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## What God has joined together...

Nuptial blessings to the Rev. Canon Giuseppe Gagliano and Dr. Cristina Rosetti, who were united in holy matrimony on August 10 at St. George’s Church in Lennoxville. Since 2017 Giuseppe has served as a priest in the Saint Francis Regional Ministry and as diocesan canon for lay ministries. Cristina is a public scholar of minority religions in the United States, specializing in Mormon fundamentalist movements. Before moving to Quebec to get married, she was a professor of humanities at Utah Tech University.



Photo: Samantha Roy Photography





## Be welcoming

The latest phase of the Cathedral Gardens project in Quebec City took place on May 28 with the public unveiling of a sculpture by the renowned artist Timothy Schmalz. Entitled “Be Welcoming,” the interactive piece of art is inspired by Hebrews 13:2 and its exhortation to, “Be welcoming to strangers, many have entertained angels unawares.” The sculpture shows a weary traveler/pilgrim who visually transforms into an angel when one walks over to the seat that the figure is welcoming the viewer to take. The sculpture is part of a larger project to transform the Cathedral of the Holy Trinity’s parking lot into a garden. You can find out more about the initiative at [cathedralgardens.ca](http://cathedralgardens.ca).



Photos: Samuel Tessier

# BCP a ‘treasure we must never forget’

**O Lord, support us all the day long of this troublous life, until the shadows lengthen, and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. Amen. (BCP collect at eventide, p. 19)**

This beautiful prayer, from the *Book of Common Prayer* (BCP), was the final prayer I prayed at the recent funeral of one of the pillars of our parish, who died at the age of 97. For 97 years, the *Book of Common Prayer* sustained her through the hardships, like the expropriation of her family’s property, and the joys which come in and out like the evening tide in the Gaspé.

It was “the book” she grew up with and it was the book she, along with Anglicans throughout the world, turn to each day. It was her connection to God, and it was her solace because for every life event, there was a prayer that brought her closer to God and offered her comfort, forgiveness, and peace.

I was introduced to this beloved book while discerning a call to the priesthood in the Anglican Church. In fact, it was my introduction to the Anglican liturgy that beautiful morning in 2000 at St Mary’s in Summerside, Prince Edward Island. The Elizabethan language, the rhythm of the prayers, the deep theology, the ancient collects, the monastic rhythm, and the poetic cadence that I heard for the very first time that day brought me into a state of worship that I had never experienced before and that touched me deep in my soul.

Twenty-four years later, I still experience this feeling each

time I pray the daily offices, or celebrate the Holy Communion, from the BCP. And yes, as a priest, part of fulfilling our orders is that we exercise our spiritual lives in daily prayer.

Prayer is vital, not just to priests, but for all Christians. Prayer is just as important as breathing, because in prayer we have life, in prayer we communicate with God, and while in prayer, we still our hearts and step away from the noise that is all around us, to discern God’s “still small voice” (1 Kings 19:12).

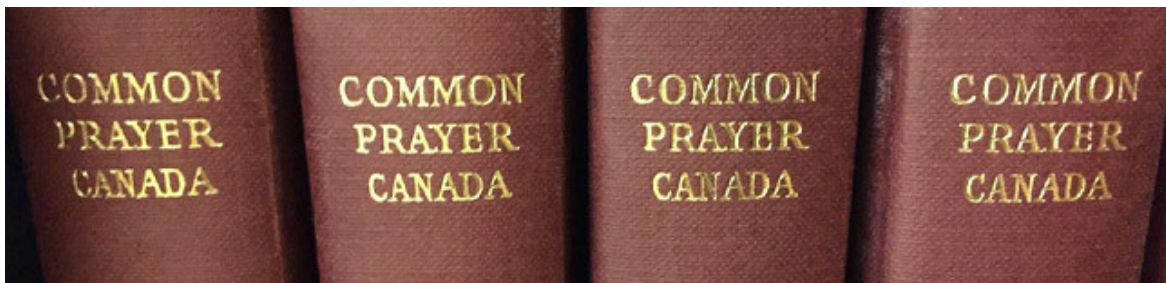
Of course there are many resources out there to help us to enter into prayer, but there is something special and uniquely Anglican about the BCP.

When Archbishop Thomas Cranmer penned the first BCP in 1549, he used various sources, including ancient prayers of the early church, Roman Catholic and Eastern Orthodox liturgies, as well as private devotions of the Middle Ages so that it could be user friendly, since praying all seven monastic offices, plus night prayers, posed a very challenging feat for those outside the monastic orders. Cranmer took all of them and condensed them down to two—matins and evensong—making it possible for ordinary folk to pray in their day-to-day lives.

The deep richness of the BCP helped to form the Anglican Church as we know it, and there is a special unity in knowing that Anglicans all over the world can enter into its prayerful words in their own language. So in a world where individualism seems to prevent the Gospel mission of the church from flourishing, the BCP can still accomplish what it was set out to do: bring Anglicans together through worship, prayer, and service to God and his people.

The BCP remains a great resource to use on our own prayer journeys. It has helped to strengthen my own faith, and bring me closer to God. And in times of need, these ancient prayers still bring comfort to God’s people, as they have for nearly 500 years. It is a treasure that, as Anglicans, we must never forget.

*Lex orandi, lex credendi.*



For a variety of BCP resources, see the ad on the back page from the Prayer Book Society of Canada.



# Petite histoire musicale du psaume

Cet article nous offre l'occasion de plonger dans les racines de la musique religieuse canadienne, un sujet passionnant et sur lequel il reste encore beaucoup à découvrir !

## Les débuts du chant religieux au Canada

Dès leur arrivée à Québec en 1611, les Jésuites se donnent pour mission de « diligemment catechiser les peuples autant que les introduire dans l'Eglise », d'« instruire, cultiver et accoutumer les Sauvages » (*Relations des Jésuites*, 1611, p. 21). Ils seront épaulés en cela dès 1615 par les Récollets et, à partir de 1639, par les Ursulines. En ce qui concerne les huguenots, mal reçus en Nouvelle-France, c'est à bord des navires qui voguent vers l'Amérique qu'ils chantent haut et fort leurs psaumes. S'ils veulent s'établir dans la colonie, ils doivent se convertir au catholicisme, pratiquer dans la clandestinité ou s'installer dans les possessions anglaises.

En Nouvelle-France, le chant sacré du XVII<sup>e</sup> siècle comprend la messe, les vêpres et, sous l'impulsion des Ursulines et des Augustines, excellentes musiciennes, des motets importés de France et peut-être même composés par elles. Une des compagnes de Marie de l'Incarnation, Marie de Saint-Joseph « avoit une belle voix [...], non seulement elle chantoit et psalmodioit, mais elle conduisoit encore le choeur, à quoy sans doute elle avoit grace. » (*Relations des Jésuites*, 1652, p. 54). De son côté, le journal des Jésuites nous apprend que le 25 décembre 1645, « A Vespres, on chanta quelques psaumes en faux-bourdon ».

Dans les couvents comme dans les premières églises de Québec (Notre-Dame et Notre-Dame des Victoires) le chant peut être accompagné à la viole de gambe ou au violon, tandis que le premier orgue de la Nouvelle-France fait son apparition à Québec en 1661. Deux ans plus tard, Monseigneur de Laval fonde le Séminaire de Québec : « On élèvera et formera les

jeunes Clercs qui paraîtront propres au service de Dieu, et auxquels, à cette fin, on enseignera la manière de bien administrer les sacrements, la méthode de catéchiser et prêcher apostoliquement, la théologie morale, les cérémonies, le plain-chant grégorien, et autres choses appartenantes (*sic*) au devoir d'un bon Ecclésiastique » (Lettres patentes, 26 mars 1663). Des garçons sont alors initiés à la musique et participeront, principalement comme chanteurs, aux offices religieux. Lorsqu'il ne sillonnera pas à travers l'Amérique du Nord et ses cours d'eau, l'un d'entre eux, Louis Jolliet (1645-1700), touchera l'orgue de Notre-Dame de Québec !

Dans les différentes missions du Canada, les autochtones, particulièrement les enfants, apprennent à chanter la messe et les cantiques. Autant les missionnaires sont horrifiés par leurs rituels et leurs chants qu'ils comparent à des hurlements, autant ils sont émerveillés par leur facilité à apprendre les cantiques et les psaumes traduits dans leur langue. Comme le note le père Paul Le Jeune en 1637 dans les *Relations des Jésuites* (volume II, p. 39), « Chacun estant assis, je prononçois doucement le *Pater*, ou le *Credo*, que j'ay dressé quasi comme en vers pour le pouvoir faire chanter ; ils me suivoient mot à mot, l'apprenant fort gentiment par cœur. En ayant appris quelque couplet ou strophe, nous la chantions, en quoy ils prenoient un grand plaisir ; les plus âgés mesmes chantoient avec eux. »

Jusqu'à la fin du régime français, les communautés religieuses poursuivront leur double mission — convertir et instruire les autochtones, et donner aux enfants des colons une éducation à la française, tout en veillant sur les bonnes mœurs de la société.

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## Les premières années du régime anglais

Avant de parler de musique, et principalement de psaumes, il faut bien cerner, en quelques dates et événements, l'implantation de l'anglicanisme au Canada. Pour l'historien Alan Hayes (*Anglicans in Canada*, 2004), la période précédant les années 1780 représente « la préhistoire » de l'anglicanisme au Canada (p. 2).

Dès leurs premières explorations de la fin du XVII<sup>e</sup> siècle, Les colons britanniques prient et chantent dans des psautiers importés d'Angleterre : c'est à Frobisher Bay, aujourd'hui Iqualuit, qu'est célébré en 1578 le premier office religieux anglican.

Au XVII<sup>e</sup> siècle, Terre-Neuve compte sur la présence occasionnelle de prêtres anglicans, d'aumôniers militaires, et possède une église en bois, St. John the Baptist, plusieurs fois détruite. En 1701, le révérend Thomas Bray (1656?-1730), qui contribua à établir l'église anglicane au Maryland, fonde avec quelques collègues la *Society for the Propagation of the Gospel* (SPG) destinée à envoyer des prêtres, des missionnaires, des ouvrages religieux dans les colonies britanniques et à soutenir l'enseignement dans les écoles. Le continent nord-américain fut le premier à bénéficier de cet appui.

En 1749, George III fait construire l'église Saint-Paul à Halifax. Inaugurée l'année suivante, elle se dote rapidement d'un chœur, d'un livre de chants— peut-être un des psautiers en usage en Angleterre, ou les *Hymns and Spiritual Songs* d'Isaac Watts. Un orgue y sera même installé dès 1766.

### Après la Conquête

Tel que stipulé dans l'acte de capitulation de Montréal signé en 1760 par le gouverneur Pierre Rigaud de Vaudreuil et le général Jeffrey Amherst, « le libre exercice de la religion catholique, apostolique et romaine subsistera en son entier » (article 27). Les communautés religieuses catholiques féminines conserveront leurs privilèges, mais non les Récollets, les Sulpiciens et les Jésuites.

Durant les années qui suivent la Conquête, la nouvelle colonie britannique est placée sous la

juridiction de l'évêque de Londres et, en 1763, c'est le roi George III qui ordonne que le *Livre de la prière commune* (BCP) y soit utilisé chaque dimanche et jour saint. Le premier diocèse anglican d'Amérique est fondé en 1787 et couvre Terre-Neuve, les Bermudes, l'actuel Québec, la Nouvelle-Écosse et l'Île du Prince Édouard. Il est confié à l'évêque Charles Inglis (1734-1816), venu d'Angleterre. Le diocèse de Québec suivra en 1793, avec, à sa tête, Jacob Mountain (1745-1829).

À Québec, avant que ne soit érigée la cathédrale Holy Trinity (1804), les célébrations religieuses anglicanes, principalement fréquentées par les militaires britanniques, les premiers commerçants anglais et leurs familles, ont lieu chez les Ursulines puis dans la chapelle des Récollets, jusqu'à son incendie de 1796. Faute d'église, la même situation se vit à Montréal et à Trois-Rivières. Dans tous les cas, les offices religieux catholiques ont préséance sur ceux des anglicans, ce qui complique parfois la cohabitation.

### Un drôle de bilinguisme religieux

Les catholiques de l'ancienne Nouvelle-France restant fidèles à leur religion, les autorités religieuses anglicanes cherchent à attirer les familles protestantes d'origine française. On en compte 144 à Québec et 56 à Montréal. Il sera donc nécessaire de faire venir des bibles et des livres de prières en français et de trouver, pour remplacer les aumôniers militaires britanniques, un clergé capable de prêcher dans les deux langues. Or, les premiers prêtres anglicans de ce qui est aujourd'hui le Québec seront le Suisse David-François de Montmollin (1721-1803), un huguenot ordonné prêtre anglican à Londres et envoyé à Québec, qu'on décrit comme « vieux », « incompétent », incapable d'aligner correctement deux mots en anglais, et deux Français : un ancien récollet, Léger-Jean-Baptiste-Noël Veyssières (1728-1800), nommé à Trois-Rivières, et un ancien jésuite, David Chabrand Delisle (1730 ? -1794) à Montréal. Leur prononciation de l'anglais, jugée « dégoûtante et insultante », leur échec à convertir les nouveaux sujets de Sa Majesté et à faire construire une église sont portés

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à la connaissance du gouverneur général Guy Carleton (devenu baron Dorchester) et de l'évêque Inglis qui, en visite à Québec et à Trois-Rivières en 1789 que l'on sensibilise à «l'état déplorable de l'Église d'Angleterre».

À la même époque, les soldats et les marchands écossais se réunissent dans la chapelle des Jésuites. Comme les anglicans, ils veulent avoir leur propre lieu de culte. C'est ainsi que l'église presbytérienne St. Andrew's sera érigée en 1809-1810 dans l'espace compris entre les rues Sainte-Anne et Cook, non loin de la cathédrale anglicane Holy Trinity.

## Et la musique ?

Les *Singing Schools* dont il a été question dans l'article précédent et leur répertoire ont été introduites au Canada, notamment au Nouveau-Brunswick et en Nouvelle-Écosse par les Loyalistes fuyant l'Indépendance américaine. Elles ont donc contribué à développer le chant choral là où elles ont rayonné et à adopter une notation musicale simplifiée, les *Shape notes* sur laquelle nous reviendrons dans un prochain article.

Les documents transcrits en 1937 par Arthur Reading Kelley, chanoine de la cathédrale Holy Trinity (*The Church of England in Quebec, 1759 to 1791*) sont muets en ce qui concerne la musique sacrée à cette époque dans le diocèse de Québec. Les archives de la cathédrale, maintenant conservées à l'Université Bishop's ont fait l'objet de recherches approfondies par l'organiste Louis Brouillette et mettent en lumière un manuscrit d'orgue du XVIII<sup>e</sup> siècle, comprenant des œuvres anglaises de l'époque, mais pas de psautiers ni de cantiques, sinon quelques copies de psaumes métriques. Jody Robinson, archiviste du Diocèse, m'a obligeamment communiqué la liste des livres de chant conservés à l'Université Bishop's : rien avant 1840...

Ce que les journaux et les annonces publicitaires de la fin du XVIII<sup>e</sup> siècle nous révèlent en revanche, c'est que les militaires britanniques et les mercenaires allemands venus les aider à contrer la Révolution américaine comptent d'excellents instrumentistes qui s'établiront notamment au Québec et poseront les jalons

d'une vie musicale active. Parmi eux, l'Allemand Friedrich Glackemeyer (1759-1836), professeur de musique, organiste à la cathédrale de Québec reconstruite, réparateur d'instruments, marchand de musique. Le *Herald and Universal Miscellany* de Québec (24 novembre 1788) nous apprend par exemple que parmi toutes les partitions musicales qu'il vend dans son magasin figure «A Collection of Divine Music». La *Gazette* de Québec annonce de son côté des «Psaumetiers» (*sic*) et les *Psalms and Hymns* d'Isaac Watts.

La construction de la cathédrale Holy Trinity commence en 1800. Dès l'année suivante, John Bentley (1756?-1813) est engagé comme organiste et bientôt comme chef de chœur, tandis qu'un orgue est commandé à Londres. Lors de l'inauguration de la cathédrale, en 1804, il touchera l'orgue et dirigera un chœur en surplus de 13 garçons et de quatre hommes. Musicien polyvalent d'origine anglaise, mais ayant séjourné longtemps à Philadelphie, Bentley est très actif à Québec depuis la fin des années 1780. De 1810 à 1813, il sera également organiste à la cathédrale Notre-Dame.

Si l'imprimerie est apparue au Canada en 1751, il faut attendre le début du XIX<sup>e</sup> siècle pour qu'on y trouve des presses musicales. Tout ce qui était donc joué ou chanté sous le Régime français et aux débuts de la colonie britannique était donc manuscrit ou importé d'Europe ou des États-Unis. Parmi les recueils les plus populaires de psaumes et de cantiques introduits par les Loyalistes et les *Singing Schools* figurent alors *Urania* de James Lyon (1761) ou les psaumes rassemblés ou composés par William Billings entre 1770 et 1794.

Notre connaissance des premiers recueils de chants sacrés publiés au Canada tient en quelques titres : du côté catholique, l'éditeur de Québec John Neilson (1776-1848) publie coup sur coup un *Graduel romain* (1800), un *Processionnal romain* (1801) et un *Vespéral romain* (1802) qui semblent être les premiers exemples d'imprimerie musicale au Canada.

En 1801, paraît à Saint-Jean (Nouveau-Brunswick), la *Union Harmony* de Stephen Humbert (1767-1849), dont seules les rééditions de 1816 et suivantes ont été retrouvées (exemple 1). À ses propres psaumes et





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# ‘We believe we have a future’



“What does a vibrant and sustainable Anglican Christian presence in eastern and central Quebec resemble? A more basic question might be: what does the future hold? My honest answer is: I don’t know. What I do know is that all that we are doing—updating our governance, emphasizing discipleship formation, setting up new ministry structures, implementing robust financial systems, welcoming new staff and officers—we are doing not to keep busy or to kill time or run out the clock, but because we believe *we have a future.*”

Excerpt from Bishop Bruce’s charge to Synod, November 2024

« À quoi ressemble une présence chrétienne anglicane dynamique et durable dans l’est et le centre du Québec? Une question encore plus fondamentale pourrait être : que nous réserve l’avenir? Je vous donne ma réponse honnête et sincère : je ne sais pas. Ce que je sais par contre, c’est que tout ce que nous faisons – la mise à jour notre gouvernance, l’emphase sur la formation de disciples, la mise en place de nouvelles structures de ministère, de systèmes financiers robustes, l’arrivée de nouveaux employés et dirigeants – nous ne le faisons pas pour avoir l’air occupés ou pour tuer le temps, mais parce que nous croyons que *nous avons un avenir.* »

Extrait de l’appel de Mgr Bruce au Synode, novembre 2024

The next issue of the *Gazette* will be dedicated to coverage of the 86th Ordinary Synod of the Diocese of Quebec, held in Quebec City October 31-November 3, 2024. You can also visit documents related to Synod at [quebec.anglican.ca/resources/synod-documents-2024](http://quebec.anglican.ca/resources/synod-documents-2024)

# Gleanings: Looking back at 200 years of bishops encouraging the faithful to pray

An awareness of sacredness—an ability, even a need, to believe in something beyond our own immediate experience—could it be that such a capacity is hardwired into the human psyche?

And, archeologically speaking, evidence of some sort of ritual practice seems to be almost as old as the earliest human remains existing in communal life. Furthermore, within belief systems, virtually all appear to incorporate an effort to communicate with, placate, seek guidance from, praise, petition or please whatever higher power they envision: in other words, probably some “act of prayer.”

Could it be that the urge to pray is as old as the urge to communicate itself?

Over time and among various faith communities, prayer has been spoken, chanted, sung, wailed, intoned or simply offered silently “within the heart.” Those praying may be kneeling, standing, bowing, prostrating themselves, rocking, whirling, dancing, sitting or even lying down. Prayers may be ritualized, in pre-established forms or spontaneous and ever varying. A special language may be employed for prayer: a heightened form of speech, or the language of everyday exchange. The words may be intelligible or not to those who say or hear them, or, indeed, to anyone at all.

Prayers may be prescribed and invariable or free-wheeling—said at set times or offered any time. Perhaps only specially appointed persons may be permitted to pronounce them on behalf of others. Perhaps they can be led by anyone; prayed in community or

prayed alone.

The possibilities are endless.

“Lord, hear our prayer” forms part of an ancient tradition.

Quebec Anglicans will readily recognize the phrase as one of the responses among the litanies in the *Book of Alternative Services*, published in Canada during a period of worldwide liturgical reform and introduced into our diocese as recently as the mid-1980s as an alternative to the 1960s Canadian revision of the *Book of Common Prayer*. Since that time, it has become familiar as a response in the prayers of the people.

Fewer, however, will be aware, that, years ago, two other collections of prayers, gathered specifically for Quebec Anglicans, had been distributed—to some of them, at least—within the province of Quebec.

As early as 1814, the Reverend and Honourable Charles James Stewart, then a rural missionary in the Eastern Townships, put together a collection of 50 prayers for the use of his own parishioners to encourage personal and family prayer among them and to supplement regular Sunday worship. For this little volume he selected prayers “from various authors” and “for various occasions” and identified the source of most.

As is not surprising, the initial prayers were for the sick, some quite specific, such as one “for a Person that

is afflicted with Grievous Pains of his Body,” another “for a Person in a Consumption [tuberculosis], or any lingering Disease.” There is a prayer “for a Sick Woman that is with Child,” and “A Prayer for Grace and Assistance for a Woman after Delivery, but still in Danger.” There are also several “Thanksgivings” for recovery to health.

There are prayers to be used for “Mourners” and for those “in Preparation for Death,” both of friends and family and the person concerned. There is a prayer “for one under Fears and Doubts concerning his Spiritual Condition” and for children, to grant them “a better ability to pray.”

Because travel—short or lengthy—was both difficult and dangerous at this period, it is no surprise that there are three choices of prayer “before a Journey” and two “upon a safe return.” Two others specifically for “a Person or Persons going to Sea” and “a Thanksgiving for a safe return from Sea” as travel by sea was particularly hazardous.

There is “A Prayer for a Person in a state of Poverty,” and several for those in jail, both for a visitor to prison and for a prisoner himself. There are as many as four separate prayers to be said (by or for) “a Prisoner for Debt” and one “to be used by one engaged (or likely to be engaged) in a Lawsuit.”

There is even a prayer “that may be used with condemned Prisoners.” It is quite clear that such had been condemned to death and soon to be hanged—a clear possibility in 1814.

Perhaps the most engaging part of the collection, however, appears towards the end: consisting of prayers to be said before simple, routine actions throughout the day such as “before you begin your work or study,” “when you walk out of your house,” and “as you are walking or riding in the fields.” The last of these, a prayer offered “at your return home” reads:

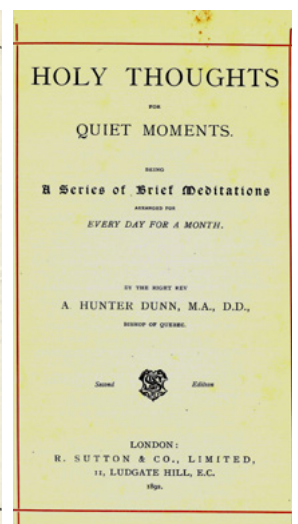
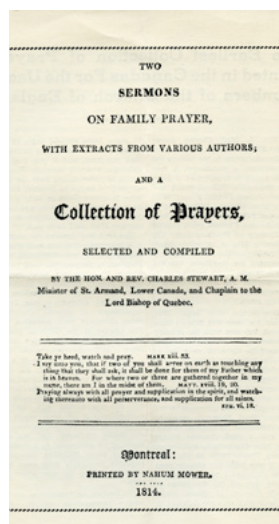
I thank thee, O gracious God, for my safe return home, that no evil hath befallen my body; and no wilful sin hath polluted my soul. I entreat thee to pardon all my sins of ignorance and infirmity, and to preserve me still by thy gracious providence and protection the remaining part of this day, and for evermore.

As his correspondence shows, Stewart took great pains over finding a printer for this little work. He read through and corrected the copies carefully and distributed them among his flock over a long period. The books were produced at his own expense and given away. There is no evidence that they were ever sold. Among his correspondence, much of which has fortunately been preserved, there are lists of the names of some those to whom they were given. Few copies survive.

In 1826, following the death of our founding bishop, the Right Reverend Jacob Mountain, Stewart was appointed his successor. By then he had become a travelling missionary under Mountain’s direction, riding vast distances and planting church communities in what was then the wilds of Upper Canada, then still part of the Diocese of Quebec. He served as our second bishop for the next 10 years, until his early death aged 62.

In 1892, three generations after the appearance of Stewart’s little book of prayers, another collection appeared, also intended specifically for Quebec Anglicans. This time, rather than being printed locally it was published in England, the work of newly consecrated Andrew Hunter Dunn who had come that same year from his parish in London, England, to take up his duties as our fifth bishop.

It is titled *Holy Thoughts for Quiet Moments* and offers 31 different “meditations” with a related prayer





and appropriate hymn for each. It was intended to serve every day for a month, at which point the cycle would be repeated each day of the next. Every meditation has a theme: the first being “God,” the second, “the Father,” the third, “the Saviour;” the fourth, “the Comforter” and so forth, with the twenty-ninth devoted to “My Death,” the thirtieth “Paradise,” and the thirty-first “Heaven.”

As Stewart did, Hunter Dunn drew on “several well-known Books of Devotion” which he acknowledges in his preface. The hymns appear to be all taken from those accompanying the *Book of Common Prayer*.

Each occupies two facing pages and the book is bound so that it opens flat for easy use. The meditation habitually fills the left-hand page with the prayer and hymn, one above the other, on the page opposite so that all the selections are uniformly presented. Each begins with a quotation from scripture. The theme for the twenty-seventh, for example, is “Earthly Blessings.” The texts are Luke 13:31 and Romans 8:28. Its prayer reads:

O merciful God, who hast taught us by Thy Holy Word that it is a joyful and pleasant thing to be thankful; give us grace, we beseech Thee, to be truly and sincerely thankful for all Thy manifold blessings bestowed upon us, and grant that we may employ all Thy gifts and mercies to the setting forth of Thy glory and the furthering of our own Salvation, through Jesus Christ our Lord.

Amen

The hymn chosen is “Now Thank We All Our God,” number 305 in the *Book of Common Praise*.

Dated as the language of these passages may sound to an ear tuned to more modern liturgy, the thought behind some of the petitions is strikingly relevant to current concerns. The meditation on “Earthly Blessings,” for example, concludes with the plea to “help me to use this world without abusing it” and be “a good steward” of the resources that sustain us.

Also well worth pointing out, the Right Reverend Timothy Matthews (who served as our ninth bishop from 1971 until 1977) has left us a prayer, affectionately known as “Bishop Tim’s Blessing”:

May the Lord Jesus Christ who walks on wounded feet,  
Walk with you to the end of the road.

May the Lord Jesus, who serves with wounded hands,  
Help you to serve each other.

May the Lord Jesus, who loves with a wounded heart,  
Be your love forever.

Bless God wherever you go,  
And may you see the face of the Lord Jesus in  
everyone you meet.

It is still used from time to time.

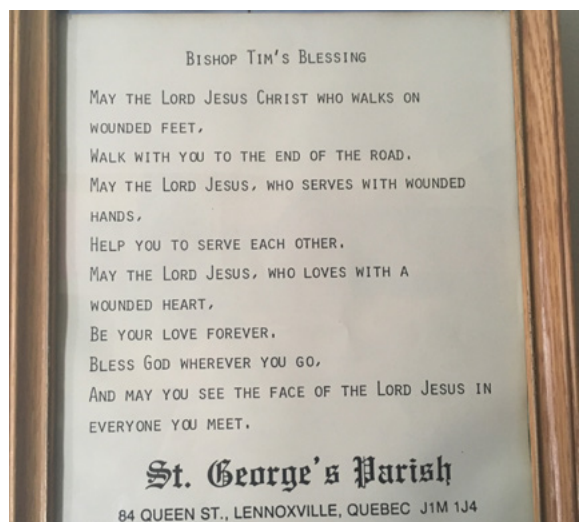
Archbishop Bruce Stavert (our eleventh bishop) often pronounced the following grace (another form of prayer) before communal meals:

Come, Lord Jesus,  
Be our Guest:  
Our Morning Joy,  
Our Evening Rest,  
And with this Food,  
May we impart  
Your Love and Peace  
To Every Heart. Amen.

The habit of prayer is very ancient and ever renewing.

Time in its ever-flowing stream keeps our attitudes changing. Once, in the living memory of some, we were taught to pray “meekly” and “humbly,” later (and presently), to be “bold.” Yet, in whatever stance our prayers are offered, the goal is still the same: that we be heard.

“Lord, hear our Prayer.”



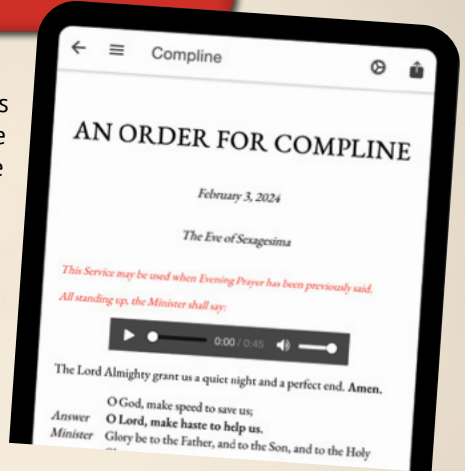




# Common Prayer Canada

This app, brought to you by the Prayer Book Society of Canada, aims to introduce the Book of Common Prayer to a new generation. The app automatically generates the full services for every day of the year, including the Psalms, Bible lessons, seasonal variations and collects, simplified and streamlined for a user-friendly experience. Our hope is that this app will advance the mission of the Society by making the Prayer Book more accessible, assisting Anglican laity and others in their daily prayers.

## As of July 2023, French is available on the Common Prayer Canada app.






- After receiving numerous requests, the PBSC began work to add **the 1967 Recueil des Prières** (the French-language translation of our 1962 Prayer Book) to the app.
- In 2022, we added the **Eastern Arctic Inuktitut Bible (EAIB) translation** to the app.
- Most recently, in February this year, we added **audio files** to Compline, featuring the voice of Heidi Fewster, Musical Director at St. Luke's, Annapolis Royal, Nova Scotia.

*Developments are ongoing, as we work to expand and improve upon the Common Prayer Canada app. Find us on Google Play (Android), the Apple Store, and online at [pray.prayerbook.ca](http://pray.prayerbook.ca).*

## Join a community with vision in celebrating a vibrant tradition.

The projects that have always been central to the PBSC's mission continue – such as providing annual bursaries for theological and divinity students. In recent years, however, the PBSC has also worked to develop a range of new resources supporting the needs of priests, parishes and Anglicans generally. A few highlights include:

- Supplementary Old Testament Lections for the BCP Eucharist Lectionary - **just released!**
- "Readiness & Decency" - a practical guide to the liturgy, available for free download
- Videos featuring J.I. Packer and "Parish Alive" (catechesis resources)
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