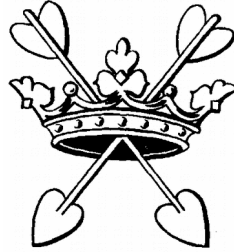


# The Parish of St. Edmund, King and Martyr

(Waterloo, Ontario)



**The Anglican Catholic Church of Canada**  
(A member of the worldwide Traditional Anglican Communion)

## UPDATE

June 5, 2005 - **St. Boniface, Bishop of Mainz**

### July Schedule

July 3	Sunday	-	The Sixth Sunday after Trinity
July 10	Sunday	-	The Seventh Sunday after Trinity
July 17	Sunday	-	The Eighth Sunday after Trinity
July 22	Friday	-	St. Mary Magdalene
July 24	Sunday	-	The Ninth Sunday after Trinity
July 25	Monday	-	St. James the Apostle
July 26	Tuesday	-	St. Anne, mother of the Blessed Virgin Mary
July 31	Sunday	-	The Tenth Sunday

after Trinity

**Service Times and Location**

(1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.

(2) On Sundays, **Matins** is sung at **10:00 a.m.** (The **Litany** on the first Sunday of the month), and the **Holy Eucharist** is celebrated (sung) at **10:30 a.m.**

(3) On weekdays - **Holy Days** and **Days of Obligation** - the **Holy Eucharist** is *usually* celebrated at **7:00 p.m.** when the Chapel is available.

## **Notes and Comments**

- 1) For helping out with some email correspondence to Japan, one of our parishioners had agreed to provide us with an article following his spring trip to Japan - well, here it is - **The Continuing Church of Japan** - this page.
- 2) Free speech and freedom of religion? - **A fearless bishop will soon face a political kangaroo court** - see page 4.
- 3) For **Robert's Ramblings - St Agatha's, Portsmouth II** - see page 5.
- 4) Media bias? Never! - **Media Bias Surrounds Ratzinger's Selection as Pope** - see page 6.
- 5) Media blather about - **"Manifold Sins And Wickedness"** - see page 7.
- 6) Accepting the authority of the Bible - **Guarding the Truth** - see page 9.
- 7) Saying the Psalms - **Q and A** - see page 9.

## **The Continuing Church of Japan**

### **Nippon Kirisuto Sei Ko Kai**

Above the attractive slope of the Gaijin Bochi (Foreign Cemetery) stands the historic Christ Church which long stood as an independent parish of the Anglican Communion in Yokohama. On a bright morning in March we had the pleasure of meeting the Right Reverend Raphael Kajiwara, retired Bishop of the Diocese of Yokohama and leader of the Continuing Anglicans in Japan. He is a kind gentle

man who puts you immediately at ease and he invited Shizue and me for lunch in a small attractive sushi bar down the hill in the narrow streets of the city. He spoke about his life and work in the Christian faith, about his people in Yokohama Diocese, and of his friends and workers in the Continuing Church. His English is impeccable and we had no problems conversing on any topic.

Raphael Kajiwara was converted from Buddhism 41 years ago and is now 73. He was priested in Yokohama in 1964 and in 1983 became bishop and served until 2001 and retirement. He lives with his wife Cecilia in Totoyama across Tokyo Bay at the southern tip of the Boso Peninsula and they have a daughter Susan.

One is with him for only a brief moment to understand the basis for his episcopal status. He studied at Oxford in 1980-81 under the respected theologian Jeffery Cumming and was involved in a revision of the Japanese Prayer Book. He has been to England seven times and has visited Boston, Chicago and San Francisco. He was responsible for the association between the Diocese of Leister and Yokohama and was closely associated with Bishop Rutt there who left the church for Rome over the ordination of women.

In the period before 1998 more than half the bishops of the eleven Anglican dioceses of Japan were against the ordination of women but by this time many had retired or passed away and in that year the vote passed with one dissenter - the Bishop of Yokohama. In 2001 on his retirement he left the Anglican Church and became a member of the Traditional Anglican Communion. He was joined by two priests, Father Emmanuel Junji Hurakawa of Nagasaka, Yamanashi Prefecture and Father Nagao Furutaki of Toyama, Toyama Heiya Prefecture. Bishop Kajiwara's

feelings on the trends in the Anglican Church were felt before 1998. He had attended the Lambeth Conference in 1988 when Archbishop Runcie was Primate but refused to attend when Carey was Archbishop in 1998 because of doctrinal differences.

The Diocese of Yokohama is traditionally high church. Many active Anglican priests are sympathetic to the Continuing Church but also appreciate being an integral part of the Anglican heritage and for the same practical necessities as elsewhere - finances and real estate - remain in their posts, but nevertheless pay respect to the Traditional Communion. As a result there is not the animosity that exists toward Traditionalists as in North America. Father Furutaki resigned his post but must support a growing family and works as an assistant in a nursing home. Father Hurakawa resigned but his parish raised such a protestation that he continues as Rector of St. Mary's, Nagasaka, a very unlikely possibility in any Canadian diocese, despite any degree of protest. Bishop Kajiwara still attends clericus in Yokohama and pastorally associates with many of the clergy. He recommended the Parish of St. John's Numazu and their Rector Father John Ishitsugi to us and we had a very enjoyable sojourn there during our seven weeks in Japan this spring.

A somewhat similar situation exists in the neighbouring diocese of Chuton to the west of Tokohama where Father John Cosby, a priest of the Traditional Anglican Church of Ireland has taught English and British History in the Department of International Relations of Aichi University in Toyohashi, Aichi Prefecture, for the past 26 years. He was Honorary Assistant at the local parish church for eleven years but after the diocese accepted the ordination of women refused communion from the bishop and was relieved of his post. But again such a

furor was raised by the entire parish that he was asked to vest and act as a server, which he gladly does. He holds Evensong and celebrates the Eucharist once a month in English. He has two very scholarly Bible Classes each Saturday, and I had the privilege of attending one and being treated to an enjoyable lunch and enervating social hour. Father Cosby flies home to Ireland and southwest England three times a year to help minister to continuing groups there. He is a theological scholar of the first order and such an enjoyable Christian gentleman.

Primate Hepworth has visited the Continuing Church in Japan annually and Bishop Kajiwara visited Australia in 2003 and participated in the enthronement of the Primate and returned again in 2004 to be involved in the consecration of both bishops of the Torres Strait. Archbishop Falk visited and supported the Continuing Church at the outset in Japan in 2001.

Bishop Kajiwara and Father Cosby are stalwarts of the Traditional Anglican Communion in Japan. There are a small number of members because no severe divisions seem to have been established or enforced. Three Eucharists a year are celebrated by Bishop Kajiwara at the historic Seamens' Hall in Yokohama. Bishop Endo, Kajiwara's successor is sympathetic to the TAC. He is somewhat isolated because he is probably the only one in the Japanese House of Bishops who is sympathetic. St. Luke's, Atami, a church home for older people has made their church available for services. Many people, Anglican, Roman Catholic and Buddhist have been sympathetic and helpful in diverse ways and one can say the Continuing Church in Japan is firmly established and it is resolutely supported by sincere laymen of good character. May God in his wisdom continue to bless their endeavours, and the Nippon Kirisuto Sei Ko

Kai.

By **Paul Maycock, Ph.D.**

### **From here and there**

a) The **[Roman] catechism** teaches, the purposes for which Mass are offered are:

- a. first, to adore God as our Creator and Lord;
- b. second, to thank God for His many favors;
- c. third, to ask God to bestow His blessings on all men;
- d. fourth, to satisfy the justice of God for the sins committed against Him.

The Mass is, moreover, the public worship offered by the entire Church to God through Jesus Christ Who, as the Eternal High Priest, offers Himself anew to His Eternal Father as He did on the cross. He is the Lamb of God, the spotless Victim Whose sacrifice takes away the sins of the world, "standing as it were slain" (Apoc. 5,6) - that is, offering to His Heavenly Father again the sacrifice of His life on the cross. The Mass, then, is the fulfillment of the prophecy: "From the rising of the sun even to the going down . . . in every place there is sacrifice and there is offered to my name a clean oblation" (Mal. 1:11).

b) **Puritanism:** The haunting fear that someone, somewhere may be happy. **H.L. Mencken**

c) Two specific arguments for redefining marriage: "**tolerance**" and "**human dignity**".

"**Tolerance**" - Changing marriage's definition feels like the fair thing to do, but it is false tolerance. The procreative potential of marriage is a basic element of what marriage is, and it is not unjust to

insist that marriage is a complementary union of a man and a woman. This is not a human rights issue, it is about recognizing the biological basis for the social structure that protects the procreation and nurturing of children in our society.

"**Human dignity**" - The human dignity argument is similar: it says the current law treats people with homosexual attractions as second-class citizens. Now human dignity certainly requires that all people must be treated with respect. It does not mean we must regard a homosexual relationship as the same as a marriage, any more than any two other adults living together - two friends, for example, or a mother and her daughter - are treated as though they are married. The state certainly has the power to authorize social benefits for any of its citizens, without redefining marriage.

**The Most Reverend Raymond Roussin, SM** - Roman Catholic Archbishop of Vancouver

d) **Customary** - n. book, etc. listing customs of a community: such as The Chichester Customary (England), or The Liturgical Customary of The Church of the Advent (Boston, MA). From the *Preface* of the Chichester Customary:

"The Customary of Chichester Cathedral is so called because it embodies the actual customs in use in the conduct of the services in the cathedral church. It has been compiled for practical and domestic reasons; to afford a guide to all who take part in the worship, so that there may be no question what is the use to be followed."

## **A fearless bishop will soon face a political kangaroo court**

Canadians are about to see a textbook example of how governments shut down free speech and freedom of religion.

Calgary's plain-spoken Catholic bishop, Fred Henry, has been taken to the Alberta Human Rights Commission. Having been summoned there myself on a bogus complaint of publishing "racism" in years gone by, I can only wish him well.

In January, Henry published an open letter on "gay marriage" saying that (1) homosexual activity undermines the family, (2) that the state should employ its "coercive power" to curtail such activity, and (3) that homosexual acts are "evil," whether performed in private or public.

This prompted two homosexuals, Calgary Herald columnist Norman Greenfield and lesbian Carol Johnson, to file separate complaints of discrimination.

It should be noted here that if the Klein government [Ralph Klein is Premier of Alberta] had opted out of the Supreme Court's 1998 "Vriend" decision, such a complaint could not be heard today. Klein allowed the courts to write "sexual orientation into Alberta's law, even though Alberta legislators had repeatedly refused to do so.

Bishop Henry will discover that Human Rights tribunals are really political correctness panels.

First he will have to meet the complainants in the company of a mediator. They'll have a long and pleasant discussion, perhaps over lunch, and agree that they disagree.

Then it will go before a tribunal of three or so ardent left-liberals - perhaps a visible minority feminist, one out-of-closet gay clergyman, and a sociology prof who's still in it. I'm guessing about this, obviously, but believe me, the talent pool for these tribunals is not chosen at random from the phone book. It's a largely self-selected clique of "progressive" experts in "equality issues."

Among the interveners will be one or two federally-funded lawyers from the feminist Legal Education Action Fund (LEAF). They always show up.

Bishop Henry will notice that the tribunal spends more time talking Greek to the LEAF lawyers than it does listening to why he thinks he has a Charter right to state his religious beliefs publicly.

In vain he will cite the authority of the Holy Bible, pointing out that the Book he has been asked to swear his evidence on contains scathing denunciations of homosexual activity.

The complainants will counter that publishing those anti-gay Bible citations (not even the actual words, just the reference numbers) has already been condemned by the Saskatchewan Human Rights Commission, and later by a court.

In short, Henry's judges already consider the Bible akin to hate literature, and if this Alberta tribunal had any gumption it would try to ban it. But it won't.

Instead, it will spend hours assessing the "content of the bishop's communication," the "tone," the "image conveyed," the "vulnerability of the offended group," and "the degree to which the expression reinforces stereotypes," all the while denying they're curtailing his free speech.

This is the fraudulent business they make their living at.

Legally speaking discrimination occurs when someone on the protected list feels discriminated against. The law is in their feelings. This principle has been upheld by the Supreme Court.

It doesn't matter what the facts are, or what the Bible says, or what the Charter of Rights says, only whether Greenfield and Johnson feel offended.

Once that's on the record, it's all over but setting the compensation.

By **Link Byfield** - in the April 4, 2005 Weekly Commentary, *Citizens Centre for Freedom and Democracy*

### **Robert's Ramblings**

#### **St Agatha's, Portsmouth II**

St Agatha's is the nearest Continuing parish for me so, naturally enough, that's where I worship on Saturdays and Sundays. There are seldom services on weekdays as Fr Maunder, who lives in Fareham, has to teach Religious Education in a Portsmouth high school. This pattern of Saturdays and Sundays puts me in mind of the Annunciation in Ottawa: as we gather here for the eucharist and for coffee hours I think of folk back in Canada doing exactly the same, with this difference: climate!

Worthing station is about 15 minutes walk from my apartment, and St Agatha's is about ten minutes walk from Portsmouth station. The train ride takes about an hour. Pensioners get a reduction in fare. From the train passengers admire the Sussex Downs, cross tidal rivers on which people mess about in small boats, pass

through what in England count as wide open spaces, pass towns like Fisbourne, Nutbourne, Southbourne, Bedhampton and Littlehampton. In the last I remember Harry Bryant of Ottawa parish, who as a boy was taken camping there by his father.

In the distance we spy the mighty castle of Arundel, still the residence of Dukes of Norfolk. These grand personages are hereditary Earl Marshals of England, unpaid as such, but in charge of the College of Heralds, in charge of coronations and royal funerals and other ceremonies. The Dukes are the premier noblemen of England. And they are always Roman Catholic. They are regarded as the senior laymen of their church, not only with easy access to Cardinal Archbishops of Westminster but even to Popes. Their advice is sought! Yet they work amicably enough with Archbishops of Canterbury, "Now, Your Grace, after the gospel you turn to the altar and pick up . . .". An easy and unselfconscious exercise in ecumenism. I have an idea, which I must still verify, that in Arundel there has long been a church for joint Anglo/RC use. When I say England, I mean just that. Scotland has its own Lyon King of Arms and Heralds, its own Royal Bodyguards, who are supposed to be archers, its own Established Church, its own educational and legal systems, with Lords Advocate General and Writers to the Signet and a verdict of "Not proven".

I am not the only worshipper to travel a distance to church. Others come from the Isle of Wight, Southampton and Winchester. The assistant curate comes by train from London and, as I've already said, the rector drives over from Fareham. Parishioners seem to enjoy travel: I learn they holiday in Bavaria, Iceland, Ireland, Italy, Sicily (where St Agatha the martyr lived and died) and Switzerland.

Continuing Anglicans are accustomed to

worshipping in front rooms, school rooms, churches rented from other denominations. We are thrilled to have a few buildings of our own, no matter how small they might be (though Thunder Bay is capacious enough). So it's quite awe inspiring for me to be in so gianormous a building with tall marble pillars alternating with tall granite pillars. The sanctuary is open and wide. Murals decorate its walls and ceiling. Christ in glory dominates. There are several other chapels, the largest of which is the Lady chapel, where the Saturday services are held. After service the church is kept open for several hours so that shoppers and tourists can pop in, be given a guided tour. Tea and coffee are served to such visitors. There is a gift shop. And there are some state of the art and commendably clean lavatories, just round the corner from a handsome baptistery.

It is said that new houses may be erected in the close neighbourhood. There is some hope, therefore, that these new residents may become parishioners. Some hope! The United Kingdom is as unChristian as is Canada. The god is mammon, ie possessions, and he is worshipped assiduously by the cult of shopping seven days a week.

I mustn't give the impression that parishioners are blasé about their building. Like so many of us in Canada and in other countries, they began simply: with half a dozen worshipping in an upstairs room rented in Winchester, some distance away. They now have 60 or so on the parish roll, but distance and health make it difficult for everybody to attend every service. Even so, there is no decline in standards: it is full blown high mass every Sunday. There are superb flower arrangements. There are rich vestments with lavish embroidery, in some cases ancient vestments. Well, that's how it was in Fr Dolling's day and in Fr Coles' day.

Last month I reported that music is a problem. They have an excellent organist, professionally trained. On a few occasions they get hold of a choir and a small orchestra to accompany the service. On St Agatha's day, for example, we had Mozart's "sparrow mass" with lots of trombones and with strings. But the church is enormous. You need a vast congregation to fill it with sound. We sound reedy and lost. We could do with Dora Vidler. Recently they acquired for free a large organ from a disused chapel of the Royal Marines. The organist sits in a gallery at the back. I have heard this instrument accompanying a beautiful mass by the Anglican composer, Orlando Gibbons. But this organ has imploded on itself: it needs at least £10,000 for repairs.

All in all, I feel greatly privileged to worship with good people in such splendid surroundings which have a noble history.

Later I expect to visit Continuing congregations in places like Lincoln and Presteign, where too we have buildings, at least one of them large. I shall report on them also.

**+Robert Mercer CR**

**By The retired, Third Bishop of The Anglican Catholic Church of Canada**

**Media            Bias            Surrounds**  
**Ratzinger's Selection as Pope**

Before, during and after the selection of German cardinal Joseph Ratzinger as the next leader of the Catholic Church, media outlets went out of their way to paint him as an out of touch conservative whose stance on pro-life issues like abortion would turn off Catholics.



A Media Research Center report says most U.S. media outlets "have decided to do their best to discredit him by applying extreme and pejorative labels to him and portraying him as the enemy of progress."

NBC's Jim Maceda referred to "the ultraconservative Ratzinger" and Katie Couric asserted that Ratzinger is "known to be quite conservative. He's been called 'God's rottweiler' because of his strict adherence to Catholic doctrine."

Echoing Couric, ABC's David Wright said "he's been dubbed 'God's rottweiler,' a staunch conservative."

Meanwhile, even though her viewers voted Ratzinger the "Person of the Day," CNN's Paula Zahn lamented how "he's butted heads with theologians and teachers, silencing dissent, shutting down debate over [controversial] issues."

Though polls show Catholics strongly back the church's pro-life position on abortion, MRC reports that Zahn devoted a lengthy show to describe how "many Catholic women are praying that the white smoke from the Sistine Chapel chimney will signal" a "revolution" which will change policy on abortion.

MRC noted that NBC's Katie Couric asserted that "according to a recent poll, 78 percent of American Catholics would like the Catholic Church to be less conservative."

However, MRC says "Couric cherry-picked the number she liked since the poll also determined that when asked if the next Pope should 'make church doctrine on abortion less strict,' only 37 percent said he should compared to 59 percent who responded that he should not.

Couric instead used a number from the poll

concerning birth control, while ignoring Catholic's support for church doctrine on abortion and other contentious issues.

Overall, the Media Research Center said CBS News was the most egregious in applying negative labels to the new pope.

The media watchdog cited Mark Phillips asking: "He has taken the name of a healer, but where will this arch-conservative lead the Catholic Church?"

CBS anchor Bob Schieffer tagged Ratzinger as "very conservative" before John Roberts described him as "a doctrinal conservative" and "an unswerving hardliner." Phillips then declared that "the cardinals picked the most polarizing figure in the Catholic Church."

Despite the polling results on Catholics, MRC reports Schieffer insisting that "a lot of American Catholics were looking for a Pope who might liberalize some of the rules of the Catholic church."

Other unflattering quotes MRC compiled included ABC's Cokie Roberts complaining Ratzinger was an "extremely controversial choice," and an ABC News producer in Germany said "there's widespread doubt here that he will be able to overcome his reputation as the intimidating enforcer, punishing liberal thinkers and keeping the Church in the Middle Ages."

CNN anchor Jim Bittermann, criticized Ratzinger's "strict fundamentalist" and "hardline" views, calling him "a really astounding choice."

By **Steven Ertelt** - Editor, *LifeNews.co* - April 20, 2005

### **"Manifold Sins And Wickedness"**

There was a lot of blather in media reports

on the royal wedding about the Prince of Wales and Camilla Parker Bowles confessing their "manifold sins and wickedness" at the blessing of their wedding by Archbishop of Canterbury Rowan Williams on Saturday - as if this was some extraordinary public act of contrition by the couple for their long-term adulterous relationship.

"Royal couple to acknowledge 'sins'" blared CNN. "Charles and Camilla to Confess 'Past Sins'" declared Fox News. "Royal couple to acknowledge 'sin'" gushed the BBC. Even China Daily noted "The Prince of Wales and Camilla Parker Bowles will use their wedding on Saturday as an opportunity to "earnestly repent" the "manifold sins and wickedness" of their past deeds."

Salon's Laura Smith reported: "The prince of Wales and Camilla Parker Bowles will use their wedding Saturday as an opportunity to "earnestly repent" the "manifold sins and wickedness" of their past deeds.

The Times of London reported: "The Prince of Wales and Camilla Parker Bowles will admit their 'manifold sins and wickedness' in the Anglican church's strongest language when their wedding is blessed by the Archbishop of Canterbury on Saturday."

A coherent Christian conception of sin in the context that we are all wretched sinners in need of redemption appears to be almost totally lost on today's secular humanist chattering classes. In fact, the phrase that got the media so excited is simply from the General Confession in the 1662 Anglican Book of Common Prayer (BCP) liturgy, that every Anglican recited at Holy Communion for more than 400 years (and traditional Anglicans like myself still do), until recent revisionist liturgical innovation de-

emphasized the penitential aspects of the Holy Sacrament.

The BCP General Confession, which is required in the Communion service, reads: "We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, by thought, word and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these misdoings."

Confession is an act in which the people before God acknowledge their sinfulness and their need of God's action to redeem them. God's act of redemption is then proclaimed to them in the Absolution by the priest.

However, in watered-down postmodern liturgies like the Anglican Church of Canada's Book of Alternative Services (BAS), Eucharistic penitence is optional. The BAS says that a Confession and Absolution "may" be used, but most BAS eucharistic prayers for special occasions (Baptism, Confirmation, Marriage, Ordinations, and the Great Vigil of Easter) exclude expressions of penitence for the communicants, and it's even optional in the Funeral Eucharist.

Even when the Confession is used in a BAS Eucharist, its optional character implies that people can just exchange the "Peace" and still be full participants in everything that follows whether or not they are penitent, relegating penitence to insignificance. The BAS Confession is prosaically vague, affirming only that we should "confess our sins, confident in God's forgiveness," with no acknowledgment that God's forgiveness requires that each individual truly and earnestly repent of their sins with sincere and genuine intent to amend their lives.

Charles and Camilla have much to repent of, but so do we all, and it's something nobody really has a right to make condemnations about, notwithstanding the extensively reported adultery of the royal couple. If they do earnestly confess their sins, they will be forgiven and absolved. I give them full marks for using the traditional Anglican liturgy at their blessing. As Lay Patron of the Prayer Book Society, which opposes postmodern liturgical innovation and revision, Prince Charles would have been remiss in doing otherwise.

However, with regard to Charles eventually becoming titular head of the Church of England when he assumes the throne, it does make a mockery of the Church's prohibition of remarriage for divorced individuals, which is why the actual nuptials had to take place in the Windsor Guildhall rather than in an Anglican church. The Church of England has plenty of other issues on its plate these days, and it's questionable whether it will still be constituted in its present form by the time Charles becomes king, but as a Canadian monarchist and traditional Anglican, I wish he had taken the more honourable course chosen by his great uncle, the uncrowned Edward VIII, and abdicated to marry "the woman he loves."

By **Charles W. Moore**

### **Guarding the Truth**

I've argued that to be Anglican is to accept the authority of the Bible as the very Word of God. There is much in our Prayer Books which reflect Bible truth, such as the three Creeds, the 39 Articles and the Ordinal (Ordination Services).

Despite the fact that well-meaning writers of letters to the editor and another contributor have lampooned this body of truth as being outdated and irrelevant, there are Anglicans throughout (including many Ministers!) who are sticking to God's revealed truth. I know for certain that all of the Ministers of our Diocese are thoroughly committed to the Bible as God's Word.

I find it incomprehensible that any Anglican Minister can turn from the authority of God's Word and still claim to be Anglican. In the service for The Making of Deacons, the candidates are asked *Do you unreservedly believe all the canonical Scriptures of the Old and New Testament, as given by God to convey to us in many and varied ways, the revelation of himself which is fulfilled in our Lord Jesus Christ?* The answer is *I do believe them*. A similar question is asked of those being Ordained Priests and consecrated as Bishops. These services have several references to believing the Bible, guarding and teaching its truth and refuting unbiblical Doctrine.

God Himself urges His people to guard the truth. In 1 Timothy the Apostle Paul under the inspiration of the Holy Spirit urges his 'curate' to guard the truth of the Gospel. In his second letter to Timothy he refers to the body of truth which God had helped Paul to pass on to him: *Guard the good deposit that was entrusted to you*.

One of the chief responsibilities of Ministers is to teach God's people God's truth.

It appears that there is some unorthodox and weird teaching in some Anglican Churches, judging from the letters column of *The Anglican Messenger*. Any teaching which isn't based clearly on God's Word, doesn't belong in Anglican Churches! Members of Congregations need to be vigilant in insisting that any teaching in

Church is Bible-based. People are what they believe. Let's guard the truth!

By **The Right Reverend David Mulready**, Bishop of the Diocese of North West Australia - April 5, 2005 in *The Anglican Messenger*

### **Q and A**

**Q** - At Matins and Evensong, our Parish is in the habit of reciting the psalms, alternately (between the officiant and the congregation) by half verse. Many others recite them alternately, by verse. Which is correct?

**A** - Many (sometimes strange) habits have sprung up around not only the recitation of Psalms, but of any and all of the prayers offered in any and all of our services. The Psalms and Canticles often are particularly problematic in terms of some sort of standard method whereby visitors won't be completely lost, or even worse, horrified at some strange practice. As I'm certain you are aware, particular practices in a given parish become "tradition" after just one generation. The faithful at St. Tiddlypush in the Marsh may have for hundreds of years been a shining example of the proper way to recite Psalms, but then dear old Father Brown implemented a new way on them, and by the time he retired 20 years later, a generation had passed and nobody could remember the proper method. So far as they were concerned, and especially because Fr. Brown was such a marvellous priest in every other way, their (new) way was the only way.

Specifically as it relates to the Psalms we might refer to two sources: the BCP and the Canadian Plainsong Psalter. On page xlix of the BCP, near the end of the first section, "The Order how the Psalter is

Appointed to be Read" we read, "In the Psalter the sign / indicates the place in each verse where the chant changes. In reading, a pause is made at this sign." First of all, we must acknowledge here that the Psalms are Hymns; the presumption being that they will be sung, which is the reason for the observation, "where the chant changes." Having acknowledged that, few of our people any more have musical training sufficient for them to sing the Psalms without some help. Thus, reading instead of singing of the Psalms has become much more the standard - and that's just fine, but we must keep in mind that the instruction to pause at the slash mark is still in effect, even though the Psalms are not being sung. In fact, it becomes much more important to preserve the pause at the slash when we are saying rather than singing, as we say much faster than we sing, and without the pause, we would tend to race through the Psalms without thinking about the meaning of the words. I would even go so far as to insist that the pause is mandatory, and must always be observed for this very reason. And by the way, the pretty much agreed-upon standard in addition to the observable pause at the slash, is then that there is no pause whatever at the end of each verse and the beginning of the next - in fact, there is no break in sound: the last word of a given verse almost being overlapped by the first word of the next verse - but not so much so that the words become jumbled. This does take some practice, especially for groups, but the effect is indeed quite metrical and prayerful.

OK, having established that, what is/are the proper way(s) to recite the Psalms corporately? On page 13 of the Canadian Plainsong Psalter, it clearly specifies an alternate method by whole verses. Specifically, it suggests: first half of first verse by the priest or cantor; then second

half of first verse by everyone; then subsequent whole verses alternating between two groups - but definitely not your practice of alternately by half verse. I suspect that, in doing that, the slash mark has disappeared completely?

One permissible variation in introduction that we use (in the Cathedral) is for the priest/cantor to introduce all of verse 1 so that everyone can hear the entire melody once through; then the faithful verse 2, priest/cantor verse 3 and so on (or alternating by different "voices" in the choir). In some churches the alternating verses are divided into those sitting on the Epistle side of the centre against those sitting on the Gospel side.

Although we don't do this currently, the Psalter also makes a sensible, but not mandatory suggestion for Psalms with an odd number of verses: the last half of the last full verse is sung/said by all so that the priest/cantor says/sings "Glory be to . . ." and the faithful, "As it was . . ." In this way, the priest/cantor will always be introducing the next Psalm. We still have the priest/cantor introduce the subsequent psalm(s), even though in this situation it means that he does two verses in a row: "As it was . . ." and Verse 1 of the next Psalm.

I also recall that your parish does not say the "Glory be" until the end of the last appointed Psalm for the day. Although this is a permissible practice according to the BCP rubric, very few parishes do this, as

then one Psalm just runs into the next without any proper conclusion. The Plainsong Psalter not only has the "Glory be" at the end of each Psalm, but even at the end of each Part of Psalms that have more than one part - Psalm 119 having 22 parts of eight verses each - each part being separated by "Glory be". I might encourage you to begin to do this?

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