

The Prayer Book Society of Canada

# OTTAWA BRANCH NEWSLETTER

Lent 2006

*The Prayer Book Society of Canada promotes the understanding and use of the Book of Common Prayer as a scriptural system of nurture for life in Christ.*

*Society Mission Statement*

**Almighty and everlasting God, who hastest nothing that thou hast made, and dost forgive the sins of all them that are penitent : Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.**

Collect for Ash Wednesday, *BCP*, page 138

## FORTHCOMING EVENTS

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|----------------------------------|---|
| Sunday, March 19<br>7:00 p.m.    | Evensong and Benediction for the Third Sunday in Lent, followed by a reception at St Barnabas' Church, Kent and James Streets |
| Sunday, March 26<br>4:30 p.m.    | Evensong sung jointly by Cathedral Singers and St Luke's choir, St Luke's Church, 760 Somerset Street West                    |
| 6:00 p.m.                        | <i>followed by</i><br>Our Annual Chinese Dinner in the St Luke's Parish Hall  |
| 7:30 p.m.                        | <i>followed by</i><br>Concert in St Luke's Church   |
| Sunday, April 23<br>7:00 p.m.    | Evensong and Benediction for the Octave Day of Easter, followed by a reception at St Barnabas' Church, Kent and James Streets |
| Wednesday, April 26<br>7:30 p.m. | Annual General Meeting will be conducted in the Fred Allen Memorial Hall, St Barnabas' Church, Kent and James Streets         |
| Sunday, May 21<br>7:00 p.m.      | Evensong and Benediction for Rogation Sunday, followed by a reception at St Barnabas' Church, Kent and James Streets          |
| Sunday, May 28<br>10:30 a.m.     | Sunday after Ascension Day, St Barnabas' Church, guest preacher Fr David A. Harris, National Chairman, PBSC                   |
| Monday, May 29<br>7:30 p.m.      | Fr David A. Harris will address parishioners and members of the Branch, St Barnabas' Church, Kent and James Streets           |

## Branch Officers

<b>Chairman</b>	Joan Wilson	1512 - 641 Bathgate Drive, Ottawa, ON K1K 3Y3	(613) 749-5058
<b>Vice-Chair</b>	Antony Simpson	6422 St-Louis Drive, Orleans, ON K1C 2Y2	(613) 824-3639
<b>Treasurer</b>	Frances Macdonnell	303 - 3099 Carling Avenue, Ottawa, ON K2H 5A6	(613) 726-7984

## Chairman's Remarks

Is this your summer to attend the Stratford Festival for your family vacation? See the "Family Experience" note (\*) below. Productions this year contain the usual variety to appeal to many tastes, but, if the teenagers are not yet into theatre, schedule your visit to include August 21 - 26, 2005. Drop the kids off at the St Michael's Youth Conference at Durham, Ontario on the Monday morning, enjoy the plays you want to see and return Saturday morning to pry the teens away for the trip home. For a sneak preview on life at St Michael's Camp, call 749-5058 to see the presentation book of pictures last year's campers have put together. For more information contact [stmichaels@canada.com](mailto:stmichaels@canada.com) or see the website at [www.geocities.com/stmikesontario](http://www.geocities.com/stmikesontario). Financial assistance is available from the Branch.

(\*) With each regularly priced adult ticket to any show, the "Family Experience" ticket discount entitles you to purchase up to four youth tickets for as little as \$34.00 each.

On a sombre note we bade farewell last Fall to two stalwart members, both Clergy wives, Elizabeth (Betty) Bridges of St Barnabas', Ottawa, and Eleanor Cornish, St Alban's, Maberly. Their special talents in our midst will be very difficult to replace, but I know they will be expecting us to try. The deaths of other members will be remembered at our Annual General Meeting to be held at St Barnabas on Wednesday, April 26.

On a personal note, many thanks to all who supported with prayers Leslie and me through our loss of Brian, my "phantom husband". Particular thanks to your Executive who carried a heavier load through my enforced absence. Joan Wilson.

The early retirement of The Rev'd Canon Jim Beall from St Bartholomew's has provided us with an excellent series of four sermons for this and succeeding Newsletters. They represent the synthesis of many years of thought on their respective topics and we believe they merit your attention. All the best to the Beall's and their replacement, The Rev'd Sharron Schollar at St Bart's.

### *Annual Chinese Dinner at St Luke's Church*

#### **Lent IV, Mothering Sunday - - - March 26 at 6:00 p.m.**

As there is a minimum number of guests required by the members of St Peter's Chinese congregation, please plan to attend. Invite your friends or fellow parishioners. The cost is **\$35.00** per person with a small portion of that amount being given to St Luke's for the evening's concert.

For information or to obtain tickets, **please contact Joan Wilson at 749-5058.**

## A REVIEW OF BRANCH EVENTS - AUTUMN 2005

Those of us who were able to attend the Branch's mini-series of lectures in the fall were treated to a number of exciting new ideas and presentation; please take advantage of future similar events!

September 28: "The Mystic Adventure: The Writings of Evelyn Underhill on Mysticism"

Speaker: Edward Penton

Ted Penton gave us a wonderful overview of the history of Christian mysticism from its beginnings in the early church with St. Paul, Plotinus, and St. Augustine, through the mediaeval period of St. Francis of Assisi and Meister Eckhart, and on into the flowering of St. John of the Cross and St. Teresa of Avila during the Counter-Reformation. The writings of the Anglican theologian Evelyn Underhill, who was relatively self-taught but none the less highly regarded, create an understanding of the progression of mystic thought from The Awakening through Purification, Illumination, The Dark Night of the Soul, to the Unitive Life. I personally found this a most illuminating lecture.

October 26: "The Continuing Appeal of C. S. Lewis's *Narnia* Stories"

Speaker: Peter Scotchmer

Peter, who spoke to us last year on "C. S. Lewis as a Christian Apologist", this year focussed his attention on the continuing success of the *Narnia* stories in reaching out to children, parents of children, and other adults, whether or not they are consciously aware of the Christian content in the stories. Giving examples from each of the seven books, he demonstrated how successful Lewis was in creating another world in which Christian principles and teaching are brought to life through animals and humans alike. (This lecture was given before the movie of *The Lion, the Witch, and the Wardrobe* appeared, and the movie, constrained though it may have been by Disney's need to appeal to a mass not-always-Christian market, proved to be remarkably faithful to Lewis's original story.)

November 23 and 30 and December 7: Handel's *Messiah*

Speaker: Wesley Warren

Over three evenings, Wesley gave us a magnificent overview of the musical, historical, and spiritual aspects of Handel's *Messiah*, covering an enormous amount of material in sufficient detail to whet the appetites of an enthusiastic audience (who all immediately went out to hear live performances during the Advent season!) Using a number of different recordings from different periods, Wesley demonstrated how performing practice and style have changed as the years have passed, and showed how completely Handel draws pictures in the music of the meaning of the words. We are all grateful to Wesley for undertaking this mammoth task at a time of great stress because of family illness.

As well as all these lectures, we also took part in a service of Choral Evensong in Holy Trinity, Merrickville, sung by the Cathedral Singers of Ottawa, for Prayer Book Sunday; the guest preacher was Major The Rev'd Todd Meaker. The Branch has had a very busy time in the last few months, and we are now gearing up for a late winter and springtime of more events. See you at them!

*Frances Macdonnell*

## THE AUTHORITY OF SCRIPTURE

[The text of a sermon preached by The Reverend Canon James Beall  
in the Church of St. Bartholomew, Ottawa, on September 25th, 2005]

This morning we are going to consider the authority of the Bible: what it means to say, “The Bible is the Word of God,” or “The Bible tells us, and we must act accordingly.” This is a difficult subject. On the one hand, a basic principle of our Christian faith is that the Bible is the Word of the Lord, as we say following each Scripture reading on Sunday morning. On the other hand, this belief, misun-derstood and misapplied, can be dangerous and destructive. “The Bible says . . .” has been a preface to some horrible acts.

I'd like to begin by describing the origins of sacred books from two other Faiths: the Mormon Church (or the Church of Jesus Christ of Latter-Day Saints) whose sacred book is the Book of Mormon, and the Islamic or Muslim Faith whose sacred text is the Qu’ran. (Both these Faiths also recognize the Bible as a holy text.)

In the year 1830 a young American, Joseph Smith, had a vision. He was told that if he went to a secret place in upstate New York he would discover a book written on gold sheets. This was the book of the prophet Mormon, who he was told lived in America around the turn of the fifth century. Joseph Smith was guided by Mormon's son, Moroni, who appeared to him as an angel. Smith followed Moroni's angel and found the book, which was written in a hieroglyphic script which he called ‘Reformed Egyptian’. Smith did not understand this language but he was provided with special lenses which enabled him to translate it into early-nineteenth-century American English. When Smith had finished his translation, both the book and the lenses were carried into heaven.

The Book of Mormon, then, comes to us in one edition. If you believe that God spoke directly to Mormon, that Smith found the authentic gold book, and that God inspired Smith's translation -these are big ‘ifs’, but if you believe them - then the book is infallible, without error; Joseph Smith is our sole source and his translation the sole original copy of the Book of Mormon. (A note on content: for your information, the Book provides an apparent history of the arrival of Christianity in America in the second century, some ethical teaching, and a good deal of apocalyptic prophecy; Mormons believe that Jesus will return in the very near future and establish a new world order, building the New Jerusalem in the United States of America.)

The Qu’ran. The Prophet Muhammed, who lived from 570 - 630 AD, was visited over a period of years by the Angel Gabriel, who dictated to him the Qu’ran. Muhammed himself was illiterate but he memorized what Gabriel told him and dictated it to his followers, who wrote it down. If you believe that God spoke faithfully to Gabriel, Gabriel to Muhammed, and Muhammed to the scribes, and that the scribes were faithful in their writing, then the Qu’ran has tremendous authority. As with the Book of Mormon there is a single text, with a great deal of teaching on right living. The Qu’ran can be interpreted - one of the roles of the Imam is to provide interpretation to the faithful - but the book itself is inalterable. For a long time, within the Muslim Faith any translation of the Qu’ran from Arabic was illegal. Today it is possible to obtain ‘paraphrases’ in other languages but they are intended for those outside the Faith; faithful Muslims are expected to learn Arabic in order to read the original.

I have described the origins of these two Books to provide a contrast with the Bible - to illustrate how different the creation of our Bible has been. The Bible was written by many people over many centuries: for the Old Testament, at least thirty individuals, probably more, over a period of a thousand years; for the New Testament, at least ten people, probably more, over a hundred years. There is no original edition of the Bible. This is especially true for the New Testament; our earliest surviving texts come from several centuries after Jesus' day. Everyone who produces a Bible has to make choices as to which ancient manuscripts should be followed. If you look at a study Bible, you will discover, as footnotes on practically every page, alternative readings prefaced by phrases like, "Other ancient authorities say ...", "Other sources ...", "Hebrew obscure, could be translated . . .". Furthermore, people translating the Bible into English from the original Hebrew, Aramaic, or Greek have to make decisions about the most effective and accurate translations. So you can see there is no such thing as *The Bible!*

The Bible is the story of God: who God is; how God relates to the world and to us; how we should relate to God and to each other; how we do, in fact, relate; what happens if we're faithful; what happens if we screw up. The New Testament is the revelation of God in the person of Jesus Christ. Everything we understand about God in the Bible comes to us from the perspective of different people. God is presented in the Book of Genesis from one perspective, and in the Book of Deuteronomy from quite a different perspective. The relationship which Jeremiah had with God is very different from that of Isaiah or Job. The Psalms present a huge variety of responses to God: God is a friend, comforter, saviour, creator; he is also an opponent, destroyer, instrument of revenge.

We believe in one God, but God has chosen to reveal himself from many different points of view. Each point of view is valid, but none is complete or infallible. If you want to know a person, you will ask that person's spouse, family, friends, colleagues; everyone who cares about that person speaks truth, but no one has the only or total truth. Thus, when in the New Testament we seek to know Jesus, we are not given one Gospel but four - four different points of view. Jesus is not identical in the four Gospels. We cannot say that one Gospel is right and the others wrong, for in that case we would have only the one Gospel. We need four perspectives to give us sufficient understanding of Jesus.

For me, this is wonderful. We can read the Bible as history, prophecy, poetry, prediction, instruction, narrative. God permits us to discover him in this way. We can read the Bible with wonder and delight to discern who God is for us and for the world. This journey of discovery lasts a lifetime. The conductor Herbert von Karajan, one of the great interpreters of Beethoven, once remarked that each time he conducted a symphony he discovered in it something new - this from a man who had memorized every note of that symphony and who had conducted it on hundreds, if not thousands, of occasions!

What we must not do is to isolate one verse or passage from the Bible and declare, "That's what the Bible says," or, "God tells us . . .". This would be a dangerous and destructive misuse of Scripture. The Bible is so rich and varied that one can find a single verse to justify just about anything; the Devil can, indeed, cite Scripture for his purposes. People will often make up their minds on a subject and then search for a verse or verses from the Bible to support that position. Here is an analogy from another source. Let us say that a chauvinistic male has a very low view of women and wishes to gain support for this position from someone famous - like Shakespeare. In *Hamlet, I, ii, 145*, Hamlet says, "Frailty, thy name is woman!" There! Shakespeare thinks women are weak! Or, he could choose one character - Lady Macbeth - and claim that Shakespeare thinks

women are ambitious, heartless and cruel. But this would be a total misreading of Shakespeare, ignoring as it does Portia, Desdemona, and Miranda, for example.

A couple of footnotes.

- As Christians, we believe that God speaks to us through Scripture. The person who reveals God most fully to us is Jesus. The Gospels, therefore, carry the most authority, and the words of Jesus are the most authoritative words in the Gospel. That is why some Bibles print the words of Jesus in red.

- Reading the Bible is like listening to a symphony or looking at a landscape. While it is true that God is present in each note or in each blade of grass, to appreciate God fully we have to stand back and experience the 'big picture'.

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### *Special Notices*

Members of the Society are invited to join with parishioners of St Barnabas each Wednesday at 7:30 p.m. during Lent (except Holy Week) for a Lenten Study / Discussion Series on the *St Michael's Report*.

**Fr David A. Harris**, the National Chairman of the Prayer Book Society of Canada, will be visiting Ottawa in late May. He will preach at St Barnabas on **Sunday, May 28** (Sunday after Ascension Day) at the 10:30 a.m. Solemn High Mass, and will address parishioners and members of the Society in the Church on **Monday evening, May 29**. More information will be provided in the next Newsletter.

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### **News from England and the Prayer Book Society ...**

St. Botolph's Rd  
Worthing, West Sussex  
BN11 4HY

Dear Joan,

The medieval parish church of Blackburn only became a cathedral in 1926, for the new diocese carved out of Manchester diocese. It is small as English cathedrals go, but it is most beautifully decorated; clear glass windows to let in light, white statues, shields, bosses, and on the ceilings. It is kept warm and dry.

The music at the PBS service was excellent. You would have approved the preacher, a retired Melanesian bishop who is now a parish priest in the diocese of Chester. A short rotund man with

a booming voice, he needed no mike. He wore a magnificent mitre. He said, "When the missionaries came to our heathen islands in the Pacific Ocean, they came with the BCP. I was baptized, confirmed, ordained, consecrated with the Prayer Book. If we uneducated heathen can understand your PB, why can't you English understand it yourselves? In my present parish we use no other book." Over lunch he told us about recent martyrdoms (Anglican) in the Solomon Islands. After an excellent sit-down lunch in the crypt, I had to leave before Evensong to catch my train. I regret that the congregation was mostly elderly. About 150 at the Communion, but such a number looks lost even in a smallish cathedral.

I was in Lancashire to talk in Accrington to a chapter of priests belonging to the Society of the Sacred Cross. My host said, "Stay on to attend the PBS service", which of course I was glad to do. The Bishop of Blackburn and his Suffragan of Burnley are both orthodox believers.

The diocese of Blackburn owns a lovely retreat house at Whalley (pronounced Worlly), one of the former monasteries wrecked by Henry VIII. I was taken to see that too, set in a lovely valley, beautiful gardens. Unusual in that county which has been grievously spoiled by the Industrial Revolution. Manchester, Blackburn, Preston, Accrington, Burnley, Colne, Nelson, Haydock, et al, are still bleak and grimy.

With all good wishes to the Ottawa branch of the PBS,

Yours sincerely,  
+ Bishop Robert Mercer, C.R.

## **A Few Thoughts on the History of Crown and Church**

*The following is a reprint of a letter published in the November 2005 issue of 'Royalty' Magazine, in which David A. Blackman provides a fascinating and in-depth account of the relation between crown and church, ranging from the early church to the position of today's royal family.*

Contrary to a common misconception, reflected in a letter your magazine published from Rina van Coller (*Vol. 19 #11*) in which she referred to Prince William of Wales as 'future Head of the Church of England', the only anointed Head of the Church of England is the Archbishop of Canterbury.

Throughout the history of England no British monarch has ever been crowned Head of the Church, nor is there any reference to this title in the coronation rite. Although British monarchs are styled *Defender of the Faith* and *Supreme Governor of the Church of England*, their relationship with the church is as a Chief Layperson in the church; it does not make them Head of the Church of England.

Another common misconception is that Henry VIII founded the Church of England; this is not correct. There is ample historical, ecclesiastical and architectural evidence which refutes these assumptions, and if his late Majesty was able to come back from the grave, he would clearly convey the same message.

Historical evidence abounds in the records of the Council of Nicaea (325 AD), and in the Chronicles of the Venerable Bede (673-735 AD) whose Ecclesiastical History of the English People provides a very graphic account of the lives of the early saints, Saxon bishops, and the people who

built and prayed in England's early churches. And the most famous record of all, England's Magna Carta of 1215, clearly indicates that the Church of England was in existence long before Henry VIII ascended the throne of England. Late fourth-century archaeological concentrations of Christian remains found in Carlisle, Cornwall, Dorset, Kent, and South Wales confirm that a British Church existed in England by the fourth century.

One of the remaining Saxon timber churches, reputed to be the only wooden church in the world today - St. Andrew's Church in Gleensted-Justa-Ongan, Essex - dates back to AD 845. The oldest extant church plate in the world, known as the Walter Newton Treasure, which was found in 1975 in Huntingdonshire, England, and is now housed in the British Museum, is further evidence of the existence of the English Church at the beginning of the fourth century.

The Church of England's name is an old and historic one stemming to the time when it was known as the Church of Angles in the Anglo-Saxon world, and recognised as the Anglo-Saxon branch of the One, Holy, Catholic and Apostolic Church. Although the Anglo-Saxon Church had always held the Church of Rome in the greatest respect, it wasn't until the Norman conquest that Rome was finally able to exert any indirect or direct authority onto the English church and the people of England.

It is a matter of historical record that although William the Conqueror received considerable support from the Pope when he conquered England in 1066, when the Pope demanded that William should submit and render homage to him as a vassal, William refused, saying, "Homage to thee I have not chosen, nor do I choose to do. I never made a promise to that effect, neither do I find that it was performed by my predecessors [the Saxon kings] to thee." His refusal to pay homage to the Pope did not stop William from being crowned King of England in Westminster Abbey.

The identity of the Church of England was never broken or disturbed by shedding papal authority. Whenever different political parties are elected to power, the existing civil service remains the same; the only difference is that it supports and advises a new government and its ministers. This is exactly what occurred in the Church of England. The Pope was replaced as Temporal Head of the Church of England, and the Archbishopric of Canterbury was restored back to its original position as being the true 'Head' of the Church of England.

It should be noted that the first Primate of the Church of England was Theodore of Tarsus (699AD) and subsequent Archbishops of Canterbury have held the position of 'spiritual head' of the Church of England until 1213, when King John Plantagenet yielded England to the Papal See. During the reign of Elizabeth I, the true 'spiritual headship' of the Church of England was restored back to the Archbishops of Canterbury.

People are misinformed when they state that the British Monarchs are Head of the Church of England. Our present Queen is not Head of the Church, nor will the Prince of Wales, or Prince William of Wales, ever be future Heads of the Church of England.

Thank you for allowing me to express my concerns and views in this matter.

David A. Blackman  
Ottawa, Ontario



### **St Michael's Youth Conference**

For information, see the Ontario Conference website at [www.geocities.com/stmikesontario](http://www.geocities.com/stmikesontario) or contact [stmichaels@canada.com](mailto:stmichaels@canada.com). If you, your Rector, or fellow parishioners know of any teenagers who would be interested in attending this year's Conference and would appreciate financial assistance, please contact Joan Wilson at 749-5058. Remember this year's Conference will be held from August 21<sup>st</sup> to 26<sup>th</sup>, near the town of Durham (northwest of Toronto).

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### **The National Cranmer Conference**

This is a new initiative being planned by the Grand Valley Branch and the Greater Niagara Branch of the PBSC. It will run from Friday June 9<sup>th</sup> through to a Choral Eucharist on Sunday June 11<sup>th</sup> (Trinity Sunday) at St Paul's, Dunnville, and end with a luncheon.

Speakers include Fr Gary Thorne, former Rector of St George's (Round Church), Halifax and now Chaplain at King's College, Halifax, Fr David A. Harris, National Chairman, PBSC, and Asst Priest at St Peter's Cathedral, Charlottetown, and Fr Haynes Hubbard, Rector of St Paul's, Dunnville.

For information, please call Walter Raybould at (905) 971-7863. Some information is available on the web at [www.cranmer.ca](http://www.cranmer.ca). While this Conference has been planned as a follow-up for those who may have attended earlier St Michael's Conferences and is aimed at those aged 19 to 29, all in this age bracket are welcome to attend. Cost is \$50.00 per person.

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### **The 26<sup>th</sup> Atlantic Theological Conference**

This year's conference will be held in Charlottetown beginning in the evening of Tuesday June 27<sup>th</sup> and ending at noon on Friday June 30<sup>th</sup>. Mark your calendars and plan to attend. We will provide more information in the next Newsletter.

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### *Advance Notices*

The Cathedral Singers, under the direction of Frances Macdonnell, will sing Choral Evensong in **Holy Trinity Church, Pembroke**, on **Sunday, April 30** at 4.30 p.m.

A special **Choral Evensong** will be held at Christ Church Cathedral, Ottawa on **Sunday, June 11** at 4.30 p.m. in honour of the **Queen's 80<sup>th</sup> birthday**.

We hope to have our Annual Evensong and dinner in the Parish of Carp in late June. Detailed information will follow in the next Newsletter.

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# picture page



The audience awaits in anticipation!

Fall 2005

Mini Lecture Series

C. S. Lewis



Guest Speaker, Peter Scotchmer

Prayer Book Sunday Evensong  
Holy Trinity Anglican Church  
Merrickville



The choir gets ready!



Ruth Maclean displays her Branch cards.

