

The Prayer Book Society of Canada

OTTAWA BRANCH NEWSLETTER

Lent 2009

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 hatest 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 SERVICES and EVENTS

Sunday, February 22 4:00 p.m.	Choral Evensong for Quinquagesima Sunday will be sung by Cathedral Singers at Trinity Church, 1230 Bank Street, Ottawa
Saturday, February 28 9:30 a.m. - 3:30 p.m.	Lenten Quiet Day led by Bishop John Baycroft at St Barnabas' Church, Kent and James Streets (<i>see Notice later in this issue</i>)
Sunday, March 15 7:00 p.m.	Festal Solemn Evensong and Benediction for Lent III, followed by a reception at St Barnabas' Church
Sunday, March 29 4:00 p.m.	Choral Evensong for Passion Sunday will be sung by Cathedral Singers at St James's, Carleton Place
Sunday, April 19 4:00 p.m.	Choral Evensong for the Octave Day of Easter will be sung by Cathedral Singers at St Mary's Church, Russell (<i>see Notice later in this issue</i>)
7:00 p.m.	Festal Evensong and Benediction for Low Sunday, followed by a reception at St Barnabas' Church
Wednesday, April 22 7:30 p.m.	Annual General Meeting will be conducted in the Fred Allen Memorial Hall, St Barnabas' Church

Branch Officers

Chairman	Joan Wilson	1512 - 641 Bathgate Drive, Ottawa, ON K1K 3Y3	(613) 749-5058
Vice-Chair	Wesley Warren	2695 Priscilla Street, Ottawa, ON K2B 7E1	(613) 726-6341
Treasurer	Frances Macdonnell	303 - 3099 Carling Avenue, Ottawa, ON K2H 5A6	(613) 726-7984

2009 Annual General Meeting
of the
Ottawa Branch, PBSC

Our **Annual General Meeting** will convene in the Fred Allen Memorial Hall of St Barnabas Church on **Wednesday, April 22nd, 2008 at 7:30 p.m.**

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Last year's attendance at the Annual General Meeting improved slightly over the recent past. Please make an extra effort to join with other members of the Branch and members of your Executive as your input will be very much appreciated. Please mark this date on your calendar and plan to attend this year's AGM. Should you need a ride to and from the church, please call Joan Wilson at 613-749-5058 and she will be glad to make arrangements on your behalf.

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BCP Mattins . . .

You are reminded that Sung Mattins is held the first Sunday of each month at 9:30 a.m. at Christ Church Cathedral. The Service lasts about 30 minutes.

BCP Evensong . . .

In addition to Services listed elsewhere in the Newsletter, we wish to advise you that Choral Evensong is held the first and third Sunday of each month from September to June at 4:00 p.m. at St Matthew's Church, Ottawa.

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Although this is the Lenten Issue of our Branch Newsletter, your Executive sends warmest wishes to all our members and friends for a joyful and blessed Easter.
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On the next page, you will find a page from our Branch's history. For the information of newer members of the Branch, and as a reminder to longer serving members, it is included for your interest.

{This replaces the Chairman's Remarks in this issue. Joan Wilson.}

A R C H I V E S

PRAYER BOOK SOCIETY OF CANADA

Ottawa Branch

The following Resolution was adopted
at a Foundation General Meeting of the Branch
held at St. Alban's Church, Ottawa
on Wednesday, May 14th, 1986

DRAFT RESOLUTION

WHEREAS notification has been given by the Bishops in their Pastoral Letter of September, 1985 that the Orders of Worship contained in the Book of Alternative Services have been duly authorized by The Anglican Church of Canada for use along with, as alternatives to, but not in substitution for, or to the exclusion of the Rites and Ceremonies of the Church as set forth in the Book of Common Prayer 1962 (Canada)

AND WHEREAS The Book of Common Prayer 1962 (Canada) is the authorized expression of the Doctrine, Sacraments and Discipline of Christ in The Anglican Church of Canada in accordance with the Solemn Declaration of 1893

AND WHEREAS The Book of Common Prayer 1962 (Canada) is a proper, fitting and much beloved instrument of Worship of inestimable value in the spriritual lives of countless Anglicans and other Christians in Canada

AND WHEREAS The Anglican Church of Canada has a duty as acknowledged in the Solemn Declaration of 1893 to pass the Book of Common Prayer on to our posterity

BE IT THEREFORE RESOLVED by the Foundation General Meeting of The Ottawa Branch of The Prayer Book Society of Canada that the use of The Book of Common Prayer 1962 (Canada) be not in any way ^{furth} restricted, hindered or discouraged in The Anglican Church of Canada, but rather that its use be supported, maintained and fostered as the doctrinal and liturgical basis for the Administration of the Sacraments and the other Rites and Ceremonies of The Anglican Church of Canada, and as the standard against which new or alternative services should be judged.

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**** Below you will find the most recent Issue of the Saskatoon Branch Newsletter. It is reprinted here with the gracious permission of its Editor, Dr Joan Doig. ****

{We hope you enjoy reading it. The Saskatoon Newsletter is normally 2 pages in length and is distributed electronically to members. It was thought by your Editor that members of the Ottawa Branch would enjoy reading Dr Doig's mini-lesson in Church history.}

Saskatoon PBSC Branch Newsletter for January 2009

Following tradition, most of us keep our treasured Christmas decorations up until Twelfth Night to brighten the short, dull days of winter. Many of the cards that march across our shelves at this season depict the Holy Family: Joseph leading a little donkey bearing Mary and her unborn child towards Bethlehem, or parents and infant in a stable with animals, visited either by shepherds or by three kings bearing gifts. That an expectant mother needed a donkey to travel the 80 miles from Nazareth to Bethlehem seems a reasonable guess, but the gospels say nothing about the little animal, or about a stable with other animals, though such a place might have offered overnight shelter, especially if we accept the translations 'manger' and 'inn' - - the only clues that St. Luke offers to the place where the shepherds found baby Jesus. St. Matthew says an unspecified number of "wise men," following a star, came to a house - - not a stable - - to see the child born king of the Jews. But by the third century, if not before, the wise men had been identified as the kings of Isaiah 60: 3,6: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD." By the early Middle Ages the kings had become exactly three, with their traditional names, and the sceptical can still visit the splendid gold shrine that houses their relics, brought from Rome in 1164 to the great cathedral at Cologne in Germany.

Whether our cards reproduce Old Masters in rich colours or stylized modern art, clearly the familiar Christmas story has become heavily encrusted with myth almost as old as biblical history itself. Out of curiosity I counted which aspects of the story appear most often in the cards we've received this year. Four show the Blessed Virgin with her child, but not with Joseph, and in one of them - - an Old Master of course - - anachronistically, mother and babe are flanked by two tonsured figures, alleged to be SS Francis and Jerome. Three cards show the Holy Family in a stable, and three have a trio of crowned heads led by the star. In two of these the kings are in the stable with the Christ child, whose parents have apparently abandoned him to the care of the animals and these exotic visitors. Four cards have angels - - all female. Two are blowing trumpets, another holds a dove, and three kneel beside an infant almost as well grown as themselves. The shepherds, being less colourful, appear in only one card, heading towards the stable with a scattering of sheep.

So where should the emphasis be when we consider the Christmas story? Artists can't be blamed for taking advantage of the Scriptural angels and the folkloric Caspar, Melchior, and Balthazar to use their gilding and richest colours. A few poor shepherds and even a carpenter and his wife are dull in comparison, but surely the important figures are the three members of the Holy Family who figure in the tableaux in our churches and in our own homes? We honour the Virgin Mary, but where would she have been without her husband? St Matthew tells us that Joseph protected her from becoming "a publick example" in a society which would otherwise have scorned her for being found with child while yet unmarried, and that in obedience to God, he married Mary, named her child Jesus, and brought him up as his own, guarding him first from Herod by taking the family to Egypt, and then from Herod's son Archelaus by settling in Galilee rather than in Judea. But St. Luke writes that Nazareth in Galilee was actually the family's native city, and he tells the story of a twelve-year-old Jesus who forsook his parents to stay behind with the learned men in the Temple at Jerusalem. Then we hear no more of Joseph, and presumably he died at sometime between this episode and the beginning of Jesus' ministry, some 18 years later.

Many months ago, one of our members requested an account of what Scripture tells us about Jesus' family, and perhaps this is an appropriate time to take up the subject. One of the first things we should notice is that the doctrine of Mary as 'ever virgin' isn't borne out by the gospels, though it's clearly the reason she's so often depicted alone with her infant. At the end of his first chapter, St. Matthew says Joseph "knew her not till she had brought forth her firstborn son." The implication is clear: after that, Mary and Joseph lived together as a normal married couple. Following St. Mark 3: 6, Matthew records in [Chapter] 13: 55-57, the scornful reaction of Jesus' own countrymen when he taught them in their synagogue: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" So we know Joseph and Mary had at least eight children. We meet James, the brother of Jesus, in Acts 12: 17, Acts 15: 13-21, Acts 18: 1, and Acts 21: 18 -- James the apostle who was brother of John and son of Zebedee having already been killed by Herod (Acts 12: 1-2). We can identify this James, an elder of the Church in Jerusalem, as Jesus' brother from St. Paul's Epistle to the Galatians, written about A.D. 57: in [Chapter] 1: 18-19, Paul says, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James, the Lord's brother." His next chapter, 2: 9-10, describes a second visit to Jerusalem, 14 years later, when he says he met Peter and James again, along with John.

St. Luke, who seems to have had access to stories that only Mary would know, and that she kept "in her heart," tells us more about Jesus' family in his opening chapter, which gives an account of Mary's older cousin Elisabeth, married to the priest Zacharias, parents of a late-born child, John the Baptist, who would be Jesus' second cousin. All four gospels tell of John's baptizing Jesus in the Jordan and recognizing his greatness, but only Luke seems to know that the two were cousins, though St. John's first chapter has the most eloquent account of John the Baptist's testimony about Jesus.

The second chapter of John's gospel is the only source for Jesus' first miracle at Cana in Galilee, ten miles north of Nazareth, where Our Lord, his mother, and his disciples were guests at a wedding. Given a strong hint by his mother, Jesus saved the honour of the host family -- probably his own friends or relatives -- by changing water into good wine. This is a revealing episode of Mary's influence over her son, which elsewhere seems to be slighted, as in Luke 8: 19-21 (following Mark 3: 31-35), where Jesus is told that his mother and brethren are waiting outside for him, unable to come closer because of the crowd, and he tells the messengers, "My mother and my brethren are these which hear the word of God, and do it." Yet Mary's steadfast devotion to her son is evident in St. John's account of the Crucifixion, [Chapter] 19: 25-27, when she stood by the cross with her sister, "Mary the wife of Cleophas, and Mary Magdalene." That Mary's son returned her devotion is obvious in his last instruction: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, behold thy mother! And from that hour the disciple took her into his own home."

The gospel writers not only name Jesus' immediate family but give his family tree, Matthew tracing it from Abraham to David and then down to Joseph, while Luke goes from Joseph back through David and Abraham to Adam himself. We shouldn't be surprised at the inconsistencies between the two genealogies, since neither gospel writer is in the least fazed by having claimed that in fact Jesus' conception was supernatural, making the family tree -- particularly important in medieval iconography as the "Jesse tree," -- somewhat irrelevant, though the Church had a convenient explanation that Mary was Joseph's cousin.

If not accepted by Protestants, the medieval Church's belief in Mary's perpetual virginity is still strongly held by most Roman Catholics, in defiance of biblical history. Hence all those pictures of Madonna and child that dominated our Christmas card count!

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Advance Notices

As noted in the calendar on the first page of this Newsletter, The Cathedral Singers, under the direction of Frances Macdonnell, will sing Choral Evensong at **St Mary's Church, Russell**, on **Sunday, April 19th (Low Sunday)** at **4:00 p.m.** Come and sing Easter hymns and hear Easter carols! We look forward to seeing as many members as possible as this is a Branch-sponsored service.

We hope to continue with our long-standing tradition of having our Annual Evensong and dinner in the Parish of Carp in late June. Details will follow in the next Newsletter.

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Your prayers are requested ...

Stephen Andrews will be consecrated Bishop of Algoma on the Feast of St Peter and St Paul, Monday, June 29th, 2009 in St Luke's Cathedral, in Sault Ste. Marie. Bishop Burton will be the preacher.

Elected on the 9th Ballot, the Synod convened on Thursday, October 2nd, 2008. Prior to becoming President and Provost of Thorneloe University (Anglican-affiliate) at Laurentian University, in Sudbury, he served under Bishop Burton in the Diocese of Saskatchewan. Members will remember he gave a Lecture in Ottawa in February 2002 in the Parish Hall at St Barnabas'.

Michael William Hawkins will be consecrated Bishop of the Diocese of Saskatchewan on Ember Friday, March 6th, 2009 in Sacred Heart (Roman Catholic) Cathedral, in Prince Albert. He will then be Enthroned (Installed) in the Cathedral Church of Saint Alban the Martyr the next morning, as successor to The Right Rev. Anthony Burton.

He was chosen on the first Ballot at the Electoral Synod which was held on the Feast of St Nicholas (December 6th, 2008). Prior to becoming Dean of Saskatchewan about 6 years ago, he had been Rector in various parishes in the Diocese of Nova Scotia and Prince Edward Island.

****** For Your Information ******

As mentioned in earlier issues of our Newsletter, our Branch has gone '*electronic*'. Changes are being made to the website maintained by the National Society and as a result past issues of our Branch Newsletter are not accessible at present. The National's site is still available at <http://www.prayerbook.ca/>. While there, do browse through information currently available on the site.

To save the costs of postage and printing of each Issue, if you would prefer to receive your copy via electronic means, please advise the Branch Newsletter Editor at rwbentley@sympatico.ca who will be glad to forward your copy via the Internet.

Please note

***** If inserts are being included with a particular issue of the Newsletter,
your copy will be mailed as in the past. *****

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Lenten Quiet Day

You are invited and encouraged to attend a *Lenten Quiet Day* to be held at St Barnabas Church on *Saturday, February 28th from 9:30 a.m. to 3:30 p.m.* It will be led by our retired Diocesan, The Right Rev. John Baycroft. Members are encouraged to attend this Quiet Day, being held the first Saturday in Lent.

Advent and Lenten Quiet Days have traditionally been popular times of reflection and contemplation for members of the Branch. The Quiet Days have been well received by those who have attended. They form an excellent means of preparation for the major feast days of the Church.

Plan to join with parishioners from St Barnabas and fellow members of the Branch, as we begin Lent and prepare ourselves for Easter. If you would like a ride to and from the church, please call Joan Wilson at 613-749-5058 and she will be glad to make arrangements for you.

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EXCITEMENT GROWS IN IQALUIT!!

The foundation has been laid for the re-building of St. Jude's Cathedral in Iqaluit, the "Cathedral of the Arctic", and if all goes well financially, the building should be erected by the end of 2009. Once the building is finally erected, Canada's favourite concert pianist, Ottawa's own Angela Hewitt, has offered to play a benefit piano recital in St. Jude's Cathedral on May 29, 2010, to celebrate the re-opening of the Cathedral and to help raise more of the funds they need. (Of course, all this means that I have to arrange to ship a nine-foot concert grand piano to Iqaluit - and a piano-tuner to go with it, as there isn't one in Iqaluit - so I'll be busy for the next little while organizing all that!)

This will be a wonderful and exciting event, and we hope to take along a group of interested Arctic patrons from Ottawa who would like to see Baffin Island and to hear Angela play in the new Cathedral. The trip will consist of four days in Nunavut, with an opportunity to attend services in both Inuktitut and English in St. Jude's Cathedral, and the possibility of going on an optional side-trip to Pangnirtung to watch Inuit artists at work, as well of course as hearing Angela's concert in Iqaluit.

If any of you are interested in perhaps coming along on the trip to Iqaluit, please give me a call at 613-726-7984, (though obviously we won't make any definite plans until after the Cathedral has been successfully built.).

Frances Macdonnell

St Michael's Youth Conference 2009

For information, see the Ontario Conference website at www.stmikesontario.com . If you, your Rector, or fellow parishioners know of any teenagers (aged 13 -19) who would be interested in attending this year's Conference and who might appreciate financial assistance, please contact Joan Wilson at 613-749-5058. Although the dates have not yet been announced, it is assumed that the 2009 Conference will be held from August 17th to 22nd, near the town of Durham (northwest of Toronto).

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The 2009 Cranmer Conference "Anglicanism, Stirred Not Shaken"

Planned by the Grand Valley Branch and the Greater Niagara Branch of the PBSC, it will run from Friday May 22nd through to Sunday May 24th (Sunday after Ascension) at St Paul's, Dunnville.

Speakers and Leaders this year include: Fr Gary Thorne, Chaplain of the University of King's College and Dalhousie University, in Halifax; the award-winning author Sue Careless, who has visited the Ottawa Branch in the past; and Dr William Renwick, professor at McMaster University, parish organist in Hamilton, and music director of the Conference. Fr Andrew Nussey will be the Conference Chaplain. Having been sponsored by our Branch during his Divinity studies, Fr Nussey is now Rector of a small rural parish on the southwest corner of Newfoundland and a member of the National Council of the PBSC.

Information is readily on the web at www./cranmer.ca or by calling (905) 971-7863. Although the Conference is planned as a follow-up for those who may have attended earlier St Michael's Conferences, it is aimed at all people between the ages of 19 and 29. Registration remains at \$50.00 per person again this year. The cost for 'others' who would like to attend the Banquet and hear Sue Careless is \$20.00.

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The 29th Atlantic Theological Conference

Entitled "**Changing our Mind on Secularization: The Contemporary Debate about Sacred and Secular in Judaism, Christianity and Islam**", this year's Conference will be held in Charlottetown at St Peter's Cathedral. The Conference will begin in the afternoon of Tuesday, June 23rd and will end at noon on Friday, June 26th.

Conference Speakers will include Dr Wayne Hankey, Dr Alexander Treiger, and Dr Peter O'Brien among others.

Mark your calendars and plan to attend. For those with Internet access, please check the Conference schedule on the St Peter's Cathedral website at www.stpeter.org/cathedra.html .

NOTES FROM THE TREASURER

I am glad to be able to tell you that at the end of 2008, the Branch's budget is in a positive financial position, having increased by about \$1,200 over the year. This is mainly on account of the fact that although our income dropped slightly this year, we did not give away quite as much money in grants as usual. To be specific, the "Parish Alive!" program went dormant this year, the Cranmer Conference for young adults was not held in 2008, and the St. Michael's Camp for teenagers did not request a grant. In the past, we have given each of these groups \$500 a year. Moreover, we did not hold as many Branch meetings as we sometimes have in the past. In 2009, however, we expect to give a grant to both the Cranmer Conference and the St. Michael's Camp.

If there are particular events you would like us to hold, please do not hesitate to call Joan Wilson or any other member of the Executive.

Our main expense at present, apart from supporting the cost of three National Newsletters a year, is the cost of providing three Newsletters a year to our membership; we also support the cost of assisting several priests from the Ottawa Diocese to attend the Atlantic Theological Conference. In addition, in December we paid for an advertisement in *Crosstalk* publicizing the two books written by Sue Careless about the *Book of Common Prayer*, and we plan to run a different advertisement during 2009.

Here are some figures for your information:

	2007	2008
Carried forward:	\$5,594.40	\$6,063.98
Income:	\$8,830.85	\$8,226.18
Expenditures:	\$8,361.27	\$7,021.69
Year-end balance:	\$6,063.98	\$7,268.47

Thank you very much for supporting our sale of *BCP* calendars and Christmas cards each year; the profit from these sales forms a major part of our income. We are also grateful that our members continue to support the work of the Branch through financial donations. Your help is always appreciated, and all contributions are fully tax-receiptable.

- Frances Macdonnell

LENT
from *The Temple* (1633)

by
George Herbert

Welcome dear feast of Lent: who loves not thee,
He loves not Temperance, or Authority,
But is composed of passion.
The Scriptures bid us *fast*; the Church says, *now*:
Give to your Mother, what you would allow
To every Corporation.

* * *

It's true, we cannot reach Christ's fortieth day;
Yet to go part of that religious way,
Is better than to rest:
We cannot reach our Saviour's purity;
Yet are bid, *Be holy ev'n as he*.
In both let's do our best.

Who goes in the way which Christ has gone,
Is much more sure to meet with him, than one
Who travels the by-ways:
Perhaps my God, though he be far before,
May turn, and take me by the hand, and more
May strengthen my decays.

Yet Lord instruct us to improve our fast
By starving sin and taking such repast
As may our faults control:
That ev'ry man may revel at his door,
Not in his parlour; banqueting the poor,
And among those his soul.