

The Prayer Book Society of Canada

OTTAWA BRANCH NEWSLETTER

Michaelmas 2010

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

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant that, as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

A Collect for St Michael and All Angels, *BCP*, page 294

FORTHCOMING SERVICES and EVENTS

Sunday, September 19
3:00 p.m.

St Bede's, Nolan's Corners, will once again host a Choral Evensong for Prayer Book Sunday. The service will be sung by the Choir of St James', Perth.

7:00 p.m.

Evensong and Benediction for Trinity XVI, St Barnabas' Church, Kent and James Streets, followed by a reception

7:30 p.m.

Concert at St Luke's followed by a Branch-sponsored wine and cheese reception for members of the Society and others in attendance. Admission will be \$25.00.

Sunday, October 3
4:00 p.m.

Choral Evensong for Trinity XVIII will be sung by the Cranmer Singers (formerly the Cathedral Singers) at St James, Carleton Place.

Sunday, October 17
10:00 a.m.

Choral Mattins (*BCP*) at St Bede's, Nolan's Corners, with Bishop Chapman, who will bless a time capsule to be installed behind the cornerstone of the new Parish Hall; lunch will follow the service.

7:00 p.m.

Evensong and Benediction for the Feast of Dedication, St Barnabas' Church, Kent and James Streets, followed by a reception

Saturday, October 23
7:30 p.m.

14th Annual Augustine College Hymn Sing will be held at St Barnabas' Church, Kent and James Streets

Sunday, October 24
5:00 p.m.

Choral Evensong at St James, Carp, sung by the parish's Evensong Choir directed by Meredith Macdonnell.

Sunday, November 21
7:00 p.m.

Evensong and Benediction for the Sunday Next Before Advent (Feast of Christ the King), St Barnabas' Church, Kent and James Streets, followed by a reception

Sunday, December 12
7:00 p.m.

Advent Carol Service "*From Darkness to Light*", St Barnabas' Church, Kent and James Streets, followed by a reception

Branch Officers

Chairman	Joan Wilson	1212 - 515 St. Laurent Blvd, Ottawa, ON K1K 3X5	(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

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Remarks from the Chairman

It is with deep regret that we learned over the summer of the closing of St Peter’s (Chinese) Church which for over twenty years has amicably shared space with St Luke’s Church on Somerset Street in Ottawa. As with many Anglican churches, St Peter’s congregation was shrinking, but the deciding factor was their ability to find a suitable replacement for Fr David Yue.

Although not the founding Rector, Fr Yue had served there twenty years, having retired twice during the replacement efforts. Before coming to Canada, Fr David had been Assistant to the Anglican Bishop of Hong Kong to where he and his wife Liza have retired to rejoin family which now includes grand-children.

For the last sixteen years, members of the Ottawa Branch have enjoyed a delicious seven or eight course Chinese dinner prepared by members of the Chinese congregation headed in the kitchen by Liza and arranged by Fr Yue. (A similar Diocesan-wide fund-raising dinner was held annually each year in the fall.) Following our feast, to complete the evening, we joined others in the Church to enjoy a concert of local talent organized by the Organist of St Luke’s. Two years ago, Fr Yue and the then-current intern very graciously agreed to join my table and I got to know them a bit better. The Ottawa Branch will very much miss our association with the Chinese congregation and their presence within our midst and we wish the Yue family all the best in their well-deserved retirement. At the same time, we are grateful to St. Luke’s for the opportunity to continue our association with them, and as announced elsewhere in the Newsletter, arrangements have now been made for an alternative event at St. Luke’s this September.

I hope you all had a wonderful summer.

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Prayer Book Sunday

To celebrate Prayer Book Sunday, Choral Evensong will be held at **St Bede’s, Nolan’s Corners** on Sunday, September 19th at 3:00 p.m. The Service will be sung by the choir of St James’, Perth. Plan on a leisurely Sunday autumn drive out in the country and join with parishioners for this service. A wine and cheese reception to which all are invited will follow the service.

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Sung Mattins at the Cathedral

This is a reminder that Sung Mattins is held the first Sunday of each month at 9:30 a.m. at the Cathedral. The Service lasts about 30 minutes.

Choral Evensong at St Matthew's

Join parishioners and visitors for Evensong which is held on the second and fifth Sundays of the month at 4:00 p.m.

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Augustine College and the Ottawa Branch of the Prayer Book Society of Canada

Our Branch has supported Augustine College, “a new kind of institution of Christian higher learning: an alternative and counter-cultural college” almost since it began. The College opened its doors in September 1997, and continues to offer an opportunity for dedicated students to study, for one year, the basic foundations of Western intellectual and cultural tradition. Each year we have presented each student with their own copy of the *Book of Common Prayer*, to accompany their course work, and as part of our Branch’s Outreach programme.

Please consider joining members of the Faculty and Students of the College, and members of our Branch for the **14th Annual Augustine College Hymn Sing** which will be held at St Barnabas’ Church, Ottawa on Saturday, October 23rd at 7:30 p.m. For information about the College, please call 613-237-9870 or consult the College website at www.augustinecollege.org .

Reports on Society Conferences held this past summer:

14th Annual St Michael’s Youth Conference, Ontario

Another successful Ontario Conference was held from August 23rd to 28th, near the town of Durham (northwest of Toronto). Check their website at www.stmikesontario.com .

The 3rd Cranmer Conference - 2010

This year’s conference was held at St Paul’s Church, Dunnville, on the Grand River in Southwestern Ontario, during the weekend of June 25th to 27th. Its four main tenets were: the worship, the speakers, the food, and the fun. From the Conference website www.cranmer.ca , we are told that the conference was “designed for young adults - ages 19 to 29 - looking for an orthodox expression of Anglicanism to connect with their peers, to worship, to learn, and to have a great time, all within the tradition of *The Book of Common Prayer*”. Fr Gordon Maitland (part-time Incumbent of St George’s Church, Windsor and Director of Christian Studies at Canterbury College at the University of Windsor) led the conference seminars. Fr Robert Mitchell, Associate Priest at St Thomas’ Church, Toronto was the conference Chaplain.

The main sessions, led by Fr Maitland, explored the meaning of Christian orthodoxy through the Lambeth Quadrilateral of 1888. Entitled “Heirs Through Hope: Anglican Identity and the Lambeth Quadrilateral”, Fr Maitland led a discussion showing how the Lambeth Quadrilateral set out the basic principles of Christian faith and order as recognized by the Anglican Communion. Fr Maitland showed how the Quadrilateral has gained fresh prominence in the proposed “Anglican Covenant”, where it forms a key part of the section outlining the Anglican inheritance of faith.

The 30th Annual Atlantic Theological Conference
“Knit Together in One Communion” :
Anglican Identity and the Challenge of Diversity

*The following article was provided by The Rev. Katie Silcox,
a Ph.D. Candidate at Wycliffe College, University of Toronto*

The Atlantic Theological Conference, held this year in New Brunswick, offered an opportunity, both for those well known to one another and for those new to the Anglican Church, to gather together for a time of worship, prayer, fellowship and learning. These aspects provided attendees with a sense of finding and/or seeking commonality and understanding amongst diversities in background, theological perspective, worship style and geographic location. Something unique to this conference - as compared to others this author has attended - was the substantial amount of free time given between presentations, worship services and meals. This allowed ample opportunity for networking with new people, expanding the knowledge and understanding of others' local church situations, and building relationships with those from both the wider Canadian and American Churches.

The papers presented at the conference exhibited a range of historical and theological discussion concerning Anglican identity. The Rev. Dr. Ephraim Radner began with a paper that outlined the Scriptural character of Anglicanism in its first formulations through its development into a worldwide Communion of Churches. This was followed by the Rev. Dr. Alyson Barnett-Cowan's presentation on the Anglican Instruments of Unity (the Archbishop of Canterbury, the Lambeth Conference gathering of bishops, the Primates' Meeting, and the Anglican Consultative Council): their formation, function and present challenges in light of current disagreements and diversities within Anglicanism. Two presentations were given the following day: the first, by the Rev. Dr. Ranall Ingalls, which involved an analysis of the underpinnings of Richard Hooker's philosophical and theological arguments concerning things necessary and unnecessary in the faith; and a second, by the Rev. David Curry, which articulated the arguments of several Anglican Divines concerning the same matters as those examined by Dr. Ingalls. That evening, Dr. Roberta Bayer, a professor from Patrick Henry College in Virginia, discussed the need for a return to classical education for the purpose of enriching our ability to engage in theological and doctrinal discussion and debate. The final presentation by the Rev. Gavin Dunbar outlined the foundation of Common Prayer by which Anglicanism shaped the English people and allowed for unity in witness as missionary expansion occurred.

Overall the conference was well organized and intellectually stimulating; the food was wonderful (!); and it was a terrific opportunity to connect with other Anglicans from across North America; and hence, for learning, expanding relationships and growing in love and charity for and with one another. At a time in which, together, we face both great challenges and tremendous opportunities as Christians and as Anglicans, this conference would seem to contribute seeds from which might grow the fellowship and learning necessary for renewal and mission in the Canadian Church. This author would most certainly recommend that others consider attending the 2011 Conference.

- The Rev. Katie Silcox

The Ottawa Branch, Prayer Book Society of Canada
announces an

Organ Recital followed by a ***Wine-and-Cheese Reception***

to be held at

St Luke's Church
(760 Somerset Street West, Ottawa)

on

Sunday, September 19th, 2010
7:30 p.m.

The Branch regrets that it is unable to continue hosting its annual Chinese Banquet in the fall, as the St. Peter's Chinese congregation who have been resident in St. Luke's Church for many years are no longer functioning, being unable to obtain a Chinese-speaking priest. The Chinese Banquet has been the Branch's major annual fund-raising activity for the last many years. The Branch is anxious to maintain its long-standing association with St. Luke's Church and their Concert Series, however, and so the Branch announces

A Wine-and-Cheese Reception

to be held immediately following the opening concert in the 2010-2011 St. Luke's Concert Series, on Sunday, September 19. This concert will be an organ recital, to be given by the Organist of St. Luke's Church, Robert Jones, in St. Luke's Church, at 7:30 pm. The concert will feature music by composers whose births or deaths are being celebrated in 2010 and 2011, including Robert Schumann, Thomas Arne, and S.S. Wesley. During the concert we will have a chance to sing a hymn by Wesley, and we are reliably informed that as a possible encore, we will be invited to rise to our feet and join in an enthusiastic rendition of "Rule Britannia!" which was composed by Thomas Arne.

Immediately following the recital, members of the Branch who have joined in the fund-raising effort will attend a wine-and-cheese reception in the Green Room of the church. The cost of this activity will be a \$25 contribution to the Branch, of which \$10 will be used for the cost of the reception, \$5 will be given as a donation to St. Luke's Concert Series, and \$10 will go as usual towards the Branch's fund-raising.

In this way, the Branch hopes to accomplish three purposes: (1) to continue its annual fund-raising, (2) to give its members a convivial chance to meet and chat with each other, and (3) to continue its happy association with and support of the St. Luke's Concert Series. Please confirm your planned attendance at this event to Joan Wilson at 613-749-5058, and make cheques payable to "PBSC, Ottawa Branch".

As with the Chinese Dinners, *please remember that a reservation made is a reservation paid!*

We hope that as many members as possible will be able to attend this new Branch fund-raising endeavour. Invite your friends or fellow parishioners. Perhaps this will become an annual event.

Christmas Cards and Seasonal Hasti-Notes

Pricing and availability of our 2011 Calendars, Christmas cards and Hasti-Notes will be included in a leaflet that will be mailed out later in the fall. Look for it in your mail in October.

We anticipate the cost of the 2011 BCP Calendars will remain at **\$7.50 each**. Detailed ordering information will be included in the leaflet.

If you are not familiar with the calendar, it is “*A Classical Anglican calendar based upon the historic Christian Year of the Church, as it appears in the Book of Common Prayer (Canada, 1962)*”. Each month contains a reproduction of an original painting of an Anglican church in Canada, by the well-known Canadian artist, Peter Bresnen of Halifax, Nova Scotia.

* * * **The calendars make wonderful Christmas gifts.** * * *

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Discovering the Book of Common Prayer, A Hands-On Approach

3 volumes by Sue Careless, published by the Prayer Book Society of Canada.

In this age of Anglican confusion, Sue Careless has brought us back to our Anglican roots with *Discovering the Book of Common Prayer*. The Toronto Branch of the Prayer Book Society commissioned the books so as to reinvigorate the use of the Book of Common Prayer. Do not be put off by the fact the 736 page Prayer Book needs three volumes and 950 pages to explain it!

Today there are few cradle Anglicans raised on the BCP with its rich liturgies based on prayer and scripture. Regrettably the sixteenth-century English used is not readily understood today. This is where Sue Careless’ trilogy of books come in and make everything easily explained and understood. The subtitle of the books is *A Hands-On Approach* and she delivers. Her writing style is contemporary with easy but substantive explanations, augmented with whimsical drawings. With paragraph headings such as “A Vulgar Tongue”, “Winds, Wells and Whales”, “Selfish Simon” and “The Sleeping Stethoscope of Scripture”, who can not be intrigued?

The first volume sets out the importance and richness of Daily Prayer centred around a detailed examination of daily Mattins and Evening Prayer. There is a wonderful exposé and index of the collects. The second volume concerns Our Life in the Church and starts by asking why one should bother going to church and then goes on to fascinating explanations of the structure and meaning of the services of Holy Baptism, Confirmation and Holy Communion. The third and largest volume looks at all the important but seldom used services for Special Occasions like marriage, ministry to the sick, funerals, ordination and consecration.

All three volumes are a treasure trove of traditional Anglican worship unzipped, explained and justified as relevant for today. The books are meant to be read, marked, learned and inwardly digested, especially by young clergy. In many ways the trilogy is a belated antidote to Bishop Michael Ingham’s *Rites for a New Age*.

- Reviewed by Tony Fereday.

THE OTTAWA SCHOOL OF THEOLOGY AND SPIRITUALITY
(formerly the Ottawa Lay School of Theology)

FALL TERM SCHEDULE OF COURSES:
Mondays, 20 September - 29 November 2010
(No class on Thanksgiving Monday, 11 October 2010)

FIRST HOUR COURSES

7:30 pm to 8:20 pm

A. *The God Question: Once Again*

Dr. Antonio Gualtieri, Emeritus Professor of Religion, Carleton University

The debate about God's existence, recently reopened by the books of Dawkins, Hitchens, Hedges, Armstrong and Charles Taylor, plus the recent Darwin commemoration, is examined. The global emergence of American Pentecostalism, political fundamentalism and militant Islam have also forced the question upon us. How did we get to where we are?

B. *Christianity: The First Centuries*

J. Kevin Coyle, DTh, Professor of Theology, St. Paul University

An overview of the social context of early Christianity is presented here. The focus is primarily the Roman Empire, the factors influencing the form that Christianity took, and the main points of its development to the end of the fourth century.

C. *The Body and Sexuality in Judaism, Christianity and Islam*

Susan J. Landau-Chark, PhD, Adjunct Dean (Law & Social Justice), the Metivta of Ottawa

This course explores the religious beliefs, laws and customs of the Abrahamic traditions, and the extent to which these define our physicality and sexuality. Interacting with the texts, we will note how these have contributed to the marginalization and/or oppression of certain groups based on gender and sexuality.

SECOND HOUR COURSES

8:40 pm to 9:30 pm

D. *Contemplative Spirituality and the Practice of Deep Listening*

Jane Dawson, PhD, Adjunct Professor, St. Francis Xavier University, Nova Scotia

The ancient roots of contemplative spirituality and the practice of holy listening - also called spiritual direction or accompaniment - are examined as a tool for helping people to deepen their awareness of the sacred within themselves and the world. A participatory combination of discussion and experiential learning is employed.

E. *Christian Philosophy: 19th and 20th Centuries*

Louis Perron, PhD, Vice-Dean, Faculty of Philosophy, St. Paul University

The relationship between philosophy and Christianity will be examined from a contemporary perspective of some key philosophers and/or theologians. A choice will be made among authors such as Hegel, Blondel, Barth, Tillich, Rahner, von Balthasar, Ricouer and Marion.

F. *Law and Order: Where Your Church Meets Canadian Law*

Blake Wright, MTh, M Div, LLB

All churches must deal with various aspects of the law and people are generally surprised by the extent that legal issues affect a church. This course helps identify legal issues, avoid pitfalls, and establish restorative processes where law and the local church intersect.

Location:

All Saints' Westboro Anglican Church (347 Richmond Road, W. off Churchill Ave.) The church is wheelchair accessible. Free parking is available behind the church off Madison Ave.

Fees: \$60 per term, or \$110 for both fall and winter terms if paid at the commencement of the fall term;
\$25 per term for high school, college or university students (with student card)

A Sermon for the Season

St. Francis of Assisi

By The Rev'd Canon Dr Robert Crouse

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (Galatians 6:14)

The feast of St. Francis of Assisi is observed each year on the fourth of October, and it is especially about the Christian witness of St. Francis that I wish to speak today.

If you were to visit the little town of Assisi, in the hills of Umbria, north of Rome, you would find there many vestiges of Francis, “IL POVERELLO”, as he was called, “the Little Poor Man” of Assisi. Greatest of those monuments, dominating the scene, is the great Gothic basilica, which began to rise within two years of Francis’ death, and was soon to be richly adorned with the magnificent frescos by Cimabue and Giotto which tell the story of St. Francis.

To the modern mind, it seems, perhaps, paradoxical that the “Little Poor Man” should be commemorated in all that rich triumph of Gothic Art. And yet, we ought not, after all, to be surprised; for it was Francis, perhaps more than any other, who inspired that great evangelical renewal of Christian thought and life in thirteenth-century Italy, and beyond — that great revival of zeal for the Gospel, which was to bear fruit in so many different forms, including the great scholastic summas of theology, the paintings of Giotto, and the poetry of Dante.

St. Francis is not well-served by the popular iconography of modern times. We usually meet him as a statue perched upon a bird bath, or decorating a garden path; and we come away with impressions — according to our tastes — that he was perhaps a kind of thirteenth-century “flower child”, with all the innocent simplicity of Eden; perhaps a “drop-out” from the grim formality of the medieval church; or perhaps a primitive environmentalist of a rather sentimental sort. But those are wrong impressions. St. Francis was not a sentimentalist, but a severe and dedicated reformer, whose deepest hope was to shore up the crumbling foundations of the Church, by recalling it to its evangelical vocation.

St. Francis, and the brothers he assembled around him, were not monks, living in monasteries in the old way, “far from the places where man dwell” (as the charter of the Cistercian Order, for instance, had expressed it); they were friars who went begging for their living, and their houses were simply the headquarters of itinerant preachers, who went out into the streets of the burgeoning new commercial towns and cities, preaching at the market crosses. They were the great missionaries of their time, a great new instrument of evangelism in that new bourgeois society, stemming the tide of secularism in Europe, and venturing forth even to evangelize the Moslems. St. Francis himself preached before the Sultan of Morocco (without notable success, I’m afraid), and his missionaries penetrated far into Asia, even as far as India and China — a remarkable achievement in the thirteenth century. It was a vast missionary enterprise.

But what was the essence of that Franciscan mission? I think it could perhaps be summed up, rather paradoxically, as an other-worldly worldliness. It was a zealous service in the world for otherworldly reasons and other-worldly ends. It was a piety which could be freely active in the world, precisely because it was liberated from the world, free from narrow, worldly, vested interests, by the cross of Jesus Christ, “by which”, as St. Francis puts it, “the world is crucified to me, and I unto the world.”

Much has been made, for instance, of St. Francis' special affinity to nature, and we all know about his preaching to the birds, even if we might be a little vague about the content of the sermon. But his relation to nature was not sentimental, nor aesthetic, nor utilitarian, but rather, deeply evangelical and theological. Nature is creation: creation "groaning in travail together until now, waiting for redemption"; creation waiting "to be set free from its bondage to corruption", from the vanity of narrow, worldly ends; creation, waiting "with eager longing for the revealing of the sons of God". [Rom. 8, 19-21]

Thus, St. Francis was missionary to the whole creation, preaching to the sun, and moon, and stars, to all the elements of earth, and fire, and air, and water, to all the animals, and all the fruits and flowers, and to all mankind. He would have the whole creation delivered from "corruption", from worldly, fleshly, deathly ends, to find its meaning and its destiny in a symphony of praise. That is the meaning of his great "Canticle of the Sun", which is paraphrased in one of our hymns:

*All creatures of our God and King,
Lift up your voice and with us sing
Alleluia, Alleluia!
Thou burning sun with golden beam,
Thou silver moon with softer gleam:
O praise him, O praise him,
Alleluia, Alleluia, Alleluia!*

It is a spiritual vision which can be content with nothing less than raising up the life of earth, in all its fullness, to the fuller life of heaven. And the cross of Christ is at the heart of that vision, because it is the cross which shatters and puts an end to our narrow worldliness, and cancels our bondage to every worldly, fleshly vanity: "The world is crucified to me, and I unto the world". That preaching of the cross was the mission of St. Francis, and that mission found a miraculous seal in his own person, when, two years before his death, he received the stigmata — "the marks of the Lord Jesus"; the signs, in his own body, of the wounds of Jesus crucified. The glory of St. Francis is the glory of the cross.

Now, if one dare suggest that we might still have lessons to learn from the medieval church, perhaps one such lesson is here, in the witness of St. Francis. The Church's life today is troubled by what is thought to be a tension between those who would be devoutly other-worldly, and those who would be zealous, up-to-date activists, busy doing good in the world. The witness of St. Francis is that opposition is a false one; that, in fact, other-worldly detachment, the cancelling of worldliness through the cross of Jesus Christ, is actually the liberation of the springs of action, and the very starting point and basis of genuinely Christian service in this world. Without that, our service turns out to be little more than "bondage to corruption", and pursuit of worldly vanities, which yield a bitter harvest.

This article is reprinted with the gracious permission of The Rev'd Canon Peter W. Harris and *The Anglican Free Press*, The Fall Issue 2002.

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NOTES FROM THE TREASURER

So far in 2010, the Branch has given away considerably more money than it has received. Here are the figures for your information:

Balance at the start of the year:	\$7,479.05
Income:	\$1,225.18
Expenses:	\$2,823.35
Balance at July 31:	\$5,880.88

The expenses so far include grants for \$500 each for the Cranmer Conference for young adults and the St. Michael's Conference for teenagers; \$500 towards the cost of the National Newsletter, \$700 to assist clergy from our Diocese to attend the Atlantic Theological Conference which was held in June, and \$120 for the cost of refreshments provided when the Branch hosted the National Annual General Meeting which was held in Ottawa in May. We have also had over \$400 in expenses for our own Newsletter, as well as miscellaneous administrative costs.

Of the income thus far, \$1,000 was given in donations; we usually hope for something like \$4,500 in donations during a calendar year, so we are running behind our expectations at this point in the year.

As you know, all donations to the Branch are completely tax-receiptable and will be very welcome. A further invitation for donations with an addressed envelope will be sent out in October with our announcement of the availability of 2011 BCP Calendars, our Christmas Cards and Hasti-Notes, and the three books by Sue Careless.

Frances Macdonnell

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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 gladly forward your copy via the Internet.

Please note

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