

The Prayer Book Society of Canada

OTTAWA BRANCH NEWSLETTER

Michaelmas 2011

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

☩ 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

<i>Sunday, October 16</i> 7:00 p.m.	Festal Solemn Evensong with Procession and Benediction for the Feast of Dedication, St Barnabas' Church, Kent and James Streets, followed by a reception
<i>Saturday, October 22</i> 7:30 p.m.	15th Annual Augustine College Hymn Sing will be held at St Barnabas' Church, Kent and James Streets
<i>Sunday, October 23</i> 4:00 p.m.	Choral Evensong for Trinity XVIII will be sung by the Cranmer Singers (formerly the Cathedral Singers) at Holy Trinity, Lombardy (near Portland).
<i>Saturday, November 5</i> 2:00 p.m.	Lecture on the King James Version of the Bible to be delivered by Dr Ian Robinson from Wales, in the Parish Hall at St Barnabas' Church, Kent and James Streets. [Please use Parking Lot entrance on Kent.]
<i>Sunday, November 20</i> 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
<i>Sunday, December 11</i> 7:00 p.m.	Advent Carol Service " <i>From Darkness to Light</i> ", 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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Prayer Book Sunday

To celebrate Prayer Book Sunday, Choral Evensong will be held at **Holy Trinity, Lombardy (near Portland)** on Sunday, October 23rd at 4:00 p.m. The Service will be sung by the Cranmer Singers, under the direction of Frances Macdonnell. Singing Evensongs like this service, has been the forte of the choir since its inception as the Cathedral Singers in the late 1970's.

Plan on a leisurely Sunday autumn drive out in the country and join with parishioners for this service. Car-pooling can be arranged; contact Joan Wilson at 613-749-5058.

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

BCP Evensong . . . Choral Evensong continues the first and third Sunday of each month from September to June at 4:00 p.m. at St Matthew's Church, Ottawa, and every Sunday between Thanksgiving and Easter at Christ Church Cathedral at 4:30 p.m.

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You are invited ...

Plan to attend a Lecture on the King James Version of the Bible which will be held in the Parish Hall of St Barnabas' Church (Kent and James Streets) on Saturday, November 5th at 2:00 p.m. The Lecture, entitled " **'The Bible Says' ... : the Authorized Version and the Idea of the English Bible**" will be delivered by Dr Ian Robinson, for many years Senior Lecturer in the English Department at the University College of Swansea (Wales). He is a member of the Prayer Book Society (U.K.). Prior to his arrival in Ottawa, he will preach in a parish in Hamilton, and speak at both Redeemer University College in Ancaster, and Trinity College, Toronto. He leaves Ottawa for Laurentian University (Sudbury) and Algoma University (Sault Ste. Marie).

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

For many years our Branch has supported Augustine College, "a new kind of institution of Christian higher learning: an alternative and counter-cultural college". 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.

Consider joining members of the Faculty and Students of the College, and members of our Branch for the **15th Annual Augustine College Hymn Sing** which will be held at St Barnabas' Church, Ottawa on **Saturday, October 22nd at 7:30 p.m.** For information about the College, please call 613-237-9870 or consult the College website at www.augustinecollege.org .

A Thank You letter from Fr Doug Hayman, received in early summer, follows on the next page of the Newsletter.

The PBSC Ottawa Branch,
Mrs. Joan Wilson
1212 - 515 St. Laurent Blvd.
Ottawa, Ontario K1K 3X5

Sts. Cyril & Methodius
May 11th, 2011

Dear Joan and all members of the Ottawa Branch of the Prayer Book Society of Canada,

Easter tide greetings in our risen Lord Jesus Christ.

Do let me begin by offering my humble apologies for not writing sooner. When first we received your gift of copies of the Book of Common Prayer to the students in this year's class at Augustine College, we were awaiting the preparation and presentation of the Bookplates. Then, because I received them just before our Reading Week, and some of the students missed that last day before the break (my class, "Reading the Scriptures" and Chapel were on Fridays), they had not all received them until everyone was back and the College routine had recommenced. I should have written a note right then, but I did not; and from there the term just got busier and busier; then it was final assignments, exams, grading and graduation (and while my daughter, Katie, graduated with this year's class at Augustine — top of the class academically, I might add — our son, Tim, graduated the next day with his (First Class) Honours B.Sc from St. FX — St. Francis Xavier — in Antigonish, Nova Scotia, so we were dashing frantically from the one to the other!). At last, life has settled down a little.

Let me now extend my deep appreciation to the Ottawa Branch for your continued support of Augustine College and especially the students in this year's class — the largest to date. They were a wonderful group, and I am excited about the contributions each will make to the ministry of the Kingdom of God.

The Book of Common Prayer has supplied the format for our weekly Chapel services, as we have followed the Order for Compline each week, supplemented by Hymns, Scripture Readings, a Homily, and a time of open prayer to allow the students to contribute their concerns and thanksgivings. Many of these young people had no experience of a formal, ordered service with fixed prayers and responses, and it took a little getting used to; yet, by the end of even the first term, many had come to appreciate the BCP rhythms. While one student asked about where he might purchase a copy of the BCP, another, offered her gift of a new copy, wondered if she could just keep the one that she had already been borrowing for personal devotions. One week we used Family Prayers for the evening instead of Compline, and I was asked afterwards whether we would be using our end of the day hymn (i.e. the Te Lucis, page 723, which we sang each week) next week, because some of them missed not having it in the Family Prayers. Then, when the Prayer Books were presented to the students, one asked me if the book came with "an instruction manual". Clearly, use of the BCP has an effect as the year goes on, and some of the students come to consult it for psalms, collects and readings.

The College Programme is rich and varied and I am grateful to be able to add the BCP to the treasures with which each year's class departs at year's end. Thank-you so much for your generous support.

Yours in Christ Jesus,

The Reverend Doug Hayman, Chaplain and Faculty,

Reports on Branch-sponsored Conferences held this past summer

14th Annual St Michael's Youth Conference, Ontario

Another successful Ontario Conference was held from August 29th to September 3rd, near Wiarton, Ontario on the beautiful Bruce Peninsula. Check their website at www.stmikesontario.com for updates of the 2011 Conference.

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The 4th Cranmer Conference - 2011 (London)

This year's Conference was held at St George's Church, London, from June 17th to 19th. 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 (the new National Chairman of the PBSC and 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 Maitland spoke on "The Four Last Things: Death, Judgement, Hell, and Heaven.

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The 1st Cranmer Conference - 2011 (North Bay)

{{ Although the North Bay Conference was not supported financially by our Branch, it was felt advisable that we include commentary on it. }}

This was the first time that the Cranmer Conference was held outside southwestern Ontario, and the first time that a second Conference was held the same summer. The theme of the Conference, held at the Church of St John the Divine from Friday, August 26th to Sunday, August 28th, was "The Bible and the Prayer Book". An astounding 25 young people attended. Bishop Stephen Andrews, Bishop of Algoma, and the Society's Episcopal Visitor, gave 3 lectures on the Bible. Fr Andrew Nussey, a member of the Society's National Council, and Rector of St John's, organized the Conference in his parish.

One of the Conference participants was confirmed by Bishop Andrews during the Sunday morning Confirmation and Holy Eucharist. The Conference brought together key young adults from within the Diocese of Algoma. Among the 25 attendees, there were participants from elsewhere in Ontario, outside the province, and even from outside Canada!

Fr Nussey has noted that many went away with a renewed appreciation and understanding of *The Book of Common Prayer*. He also mentioned that Conferences such as these are worth supporting morally and financially.

Bishop Andrews has remarked on how well organized the Conference was in North Bay. He also noted that many of the attendees had little exposure to the *BCP*, and after having experienced worship according to the *BCP*, commented that they were looking for 'something more'.

The 31st Annual Atlantic Theological Conference
“Recognizing the sacred in the modern secular” :
How the sacred is to be discovered in today’s world

The 2011 Conference was dedicated to the memory of The Rev. Dr Robert Darwin Crouse who went to his eternal rest on January 15th, 2011. Many members of the Branch will remember lectures given by Fr Crouse as part of the PBSC series held at Ashbury College in the 1980’s.

The following reflections and comments are provided by The Rev. Dr Ron. Hunt, one of this year’s Conference Delegates from the Ottawa area.

Atlantic Theological Conference - Halifax - 2011

The unavoidable underlying theme for this year's conference was the untimely death of The Rev. Dr. Robert Crouse in January, 2011. Robert was one of the founders of the ATC and its guiding light for so many years. His death was a shock and sadness for all of us who knew him and worked with him on the success of the conferences that he loved.

He chose the topic for this year's conference "Recognizing the ancient sacred in the modern secular" in order to challenge us to see what is important in faith in the midst of our busy and distracting activities in today's world. He helped identify the presenters and responders for Monday, Tuesday and Wednesday of the conference. However, he could not have known that Bishop Anthony Burton, Rector of the Church of the Incarnation, Dallas Texas would speak at the opening Eucharist at St. George's Round Church, Halifax, a requiem message on Robert's passing. A full church and choir was a fitting tribute to the contribution that Dr. Crouse has made over the years.

Rev. Dr. Gary Thorne, Chaplain, King's College, opened the Monday session with a study of the effects of modern asceticism in the community of the faith today. A King's College student responded. The challenge to slow down and make life meaningful was raised for our reflection and action.

That evening, a systematics professor from King's, Dr. Faber, described how the sacred is discussed in literature and story today with the Dean of Residence, Mr. Hatt, responding. Tuesday saw a paper by Dr. Philip Davis from the University of P.E.I. on the challenges to belief in our present world, and doctoral student Natashe Conde-Jahnel responded. Discussions were lively and informative.

The Solemn Choral Eucharist in King's College Chapel on Tuesday evening at 5pm saw Bishop Burton again share thoughts on the lives of St. Peter and St. Paul, whose Feast was to follow the next day. The events in the life and ministry of these two saints were reflected upon in the life of our personal challenges.

Later that evening, Dr. Wayne Hankey gave an in-depth discussion of the vision and thought of The Rev. Dr. Robert Crouse, who was Dr. Hankey's friend and colleague in the Classics Department of King's for many years. Copies of this address are available through Dr. Hankey at King's.

Finally, on Wednesday morning Rev. Christopher Snook gave a paper on "Preaching the Sacred in Today's Secular", and Elizabeth Curry, who is studying in the Classics Department at King's, and the daughter of Fr. David Curry of the Conference, gave a wonderful and personal response to the study. We were challenged to be authentic communicators of the Gospel.

Next year's Conference was announced as being held in Charlottetown, P.E.I. but no date or theme was given.

Dr. Hankey closed the Conference with an announcement that the thought and work of The Rev. Dr. Robert Crouse will be the focus on a gathering at King's College on Friday and Saturday, October 14 and 15, and all were welcomed to attend and participate.

It will be interesting to see how the Atlantic Theological Conference moves forward with the team of scholars and priests who have worked so hard with Robert Crouse to make this gathering the success it is today.

Fr. Ron Hunt

The following reflections and comments are provided by Fr Andrew Nussey, from North Bay, and one of this year's Conference Delegates sponsored by the Ottawa Branch.

ATLANTIC THEOLOGICAL CONFERENCE 2011

A REPORT OFFERED TO

THE OTTAWA BRANCH

OF

THE PRAYER BOOK SOCIETY OF CANADA

The Thirty-First Annual Atlantic Theological Conference was held this year in Halifax, Nova Scotia, at the University of King's College. The Conference brings together people from various backgrounds to listen to, and to discuss, papers related to a particular theme. It also provides opportunities for worship according to *The Book of Common Prayer*.

This year's Conference was dedicated to the memory of the late Father Robert Crouse, an eminent theologian of the Canadian Church who is known internationally for his contributions to theological thought. Father Crouse was one of the founders of this Conference, which began in 1981. This year's Conference, which took place at the end of June, began with a Requiem Eucharist for Father Crouse at St. George's Church, during which Bishop Anthony Burton, former Bishop of Saskatchewan and present Rector of the Church of the Incarnation in Dallas, Texas, preached.

The theme of this year's Conference was "Recognizing the sacred in the modern secular: How the sacred is to be discovered in today's world." I propose to present the learning I gleaned from the various papers presented, the responses to those papers, and from the discussions which ensued.

First, the question might be asked, "How does the Christian properly live in the world?" We can turn to the ascetic practices of the Early Church to help us consider this question ("asceticism" refers to, for example, the practice of denying material comforts in exchange for a simple, solitary life). We are not to think of our physical bodies as evil within the world: the problem is not the body, but the will. We need to have our bodily passions reordered, and our wills re-aligned (hence the Lord's Prayer that God's will be done), and there is a need for us to have the blessed passion of holy love - God's love - which fuels what we do. All Christians, according to Luther and other Reformers, need to engage in ascetic struggle: we must learn to live the life of the Spirit in the world, and not have a spirit in bondage to the world.

In considering the need for simplicity (asceticism), we might consider the dire economic situation at present (e.g., in the USA and in Canada). There is a need to curb our appetites, and such a prospect perhaps does not seem so absurd after all. Consumerism is a failed experiment which crumbles upon itself and leads to our demise, and so we need to be challenging ourselves and the Church to a new willingness to the ascetic wisdom and practices of the Early Church.

In our modern life, there is a secular ascetic movement: a desire to discipline the body for its own well-being. Healthy eating and diets are geared towards self-improvement, and vegetarianism is by some considered to be a moral choice. But this aims only towards the physical and the transformation of the outward image: the body and the world are the focus, and such a focus falls short of the higher spiritual good. Rather than looking towards the good of the soul, such a movement ends up being world-affirming instead of world-denying.

Secular asceticism sees an integrity and unity to the natural order, and it considers humankind as finding its meaning and purpose within it. And so what it means to be human is precisely the question: is it to live and die in and with the world, or to be adopted by God as His children forever?

At this point we might ask: Is (Christian) asceticism "for" or "against" the body? However, that is the wrong question. The struggle is not with our bodies, because deeper than that is the "flesh" and the "spirit". The flesh is the orientation of the body *and the soul* towards the earth. The spirit is the

orientation of the soul *and the body* towards God. We “kill the flesh so as to acquire a body.” Again, this goes back to the idea of re-ordering our bodily passions towards the Good, and so we Christians are against the flesh and in favour of the body.

The Book of Common Prayer is intended to be a Rule of Life, and traditional Anglicanism understands itself as nothing more than this. The Church talks about Anglicanism as something different: The Anglican (English) Church claims no doctrine of its own, it is not a confessional church, it is not a denomination; it simply provides a Rule of Life through the habitual practice of prayer and Bible reading and the regular reception of Holy Communion whereby a life of continuing conversion may be lived. Our chief motivation for sharing life together is to have one heart and one soul seeking God. The body submits to the disciplines of the church year and is apart from ordinary secular time. With repentance, fasting, and self-denial we are encouraged to turn back to the spirit with weeping.

The purpose of all asceticism is made clear in the Collect for the First Sunday in Lent, which refers to “our flesh being subdued to the Spirit” so that we may “ever obey ... godly motions.” Moreover, the Trinity Season, as laid out in the *Book of Common Prayer* mimicking the ancient church, leads us along a logic of conversion and spiritual growth. Parishes following this Rule of Life are meant to be small monasteries so our souls can be shaped in community, and that is our calling.

We must be careful that we do not try to cover up our helplessness as we live our lives within this world of ours. Religious life can sometimes be too quick to cover up the sinful reality in which we live - within us and without us. The tendency to gloss over and shy away from confession is actually dishonest. The role of our religious faith, on the contrary, is to have us seek out and uncover our helplessness, not to conceal it, and by this we become more poignantly aware of our need for, and the operation of, God’s grace sustaining us in this world. According to Freud, “We become who we are because we are helped,” and so we ought to see our helplessness as sustaining us, and as something positive for our souls.

In our present world we are materialistically well-off. Thanks to the advances of modern science and technology, pharmaceuticals seem more effective than prayer, and religion seems redundant. However, the advances of the quality and sustainability of physical life fails to address a Higher Good. Modernity focuses on things like medicine, law, and engineering - and this is all fine. But why these things, and why are we living? Modern advances help us live, but more important are the great intangibles - poetry, beauty, romance - these are the things we stay alive *for!* These things are outside the purview of science, which is *observation* of what is, not *explanation* of what is and the joy of living within it.

So, where has the sacred gone in our world? The NDP has better policies, and iTunes has better music: so what do we need the Church for? The Church’s liturgy is a door into another world; it is not meant to be an exercise in group dynamics, but it is meant to bring the sacred into our lives. The language of the *Book of Common Prayer*, for instance, is an instant reminder that a window to the sacred has been opened for us.

When we think about the times in which we live, we must not think of time as progressive history. There is a farcical presumption that we humans can create the progress of moral goodness, when in fact all knowledge is remembering. The past is always inevitably here with us. We can possess it consciously in recollection, or reject it in prejudice. Recollection is not dwelling in the past, but it is a basis of renewal for the present which gives us hope and expectation for the future. As we see chronicled in our Holy Scriptures time and again, God’s words may be forgotten but the prophets call upon us to remember them again. What we need to know, then, is based upon God’s revelation, not upon our progressive acquiring of knowledge towards a human Utopia, which is destined always to fail.

The *Song of Songs* calls the soul to arise and come away, and St. Paul tells us to “awake” and follow the beloved. We must be clear that there is no “return to Eden,” for we are told in the Apocalypse that there will be a new city, a New Jerusalem. The Incarnation is the mediation between

human longing and divine condescension, and so the sacred comes to us and is revealed to us, ushering us to new life with the sacred. The sacred must not be reduced to one more commodity. As we are aware, instant consumption of consumer goods (both physical and spiritual) is desired in this age, but the sacred must be our primary focus and our centre. We will be changed into something better when we return from our exile (that is, our present earthly existence); from the secular wilderness to the New Jerusalem.

The Atlantic Theological Conferences have been about learning a language so that its participants can enter more fully into the Mystery of the Sacred. Many people in our society desire to explore that which is outside of themselves, and the Church fails to point them towards the Divine when it seeks to conform to the world in its teaching and in its liturgy, for when it seeks to mimic the world, the Church suggests that it has nothing meaningful and unique to offer those who seek Truth and who seek to have an encounter with the Divine. Our challenge is to be a community which seeks to mould our bodies and souls for the sake of the spirit to commune with the Spirit of God, and find our joy in fellowship with Him forevermore.

Thank you for helping make it possible for me to attend the Atlantic Theological Conference this year. I am grateful for your financial and moral support.

Respectfully submitted,

The Rev. Fr. Andrew Nussey
August 31, 2011

Christmas Cards and Seasonal Hasti-Notes

Pricing and availability of our 2012 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.

The cost of the 2012 *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 are a must for each of us. They also
make wonderful Christmas gifts.**

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NOTES FROM THE TREASURER

The Branch has continued its normal level of financial donations so far in 2011, giving the usual \$500 to the Cranmer Conference in London, \$500 to the cost of the National Newsletter, \$1,050 towards the costs of clergy attending the Atlantic Theological Conference which is sponsored by the Society, and \$500 to the St. Michael Youth Conference, as well as paying the costs of sending out our regular Newsletters. As forecast in the last Newsletter, we spent more money than usual - \$336.37 - in providing copies of the *The Book of Common Prayer* to the students at Augustine College, as their registration for the academic year 2010 - 2011 was larger than usual!

So far in 2011, we have taken in only \$365.00 in donations, and so we hope to receive more donations before the end of the year. In mid-October, I will send out our annual notice about the availability of calendars and other Christmas products, and at that time an addressed envelope will be included, so that members will easily be able to order Christmas items and make donations at that time.

You will see, elsewhere in this issue of the newsletter, the announcement for the Branch's national Essay Competition, aimed at young Canadian aged between 17 and 30, to write an essay concerning the relevance of the *The Book of Common Prayer* in the 21st century. Prizes offered will be \$2,500 for the First Prize, \$1,500 for the Second Prize, and \$750 for the Third Prize; in this way we would hope to encourage a considerable number of young Canadians to look seriously at the *BCP*. If anybody would like to help sponsor a prize, that would be wonderful.

We are most 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

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* * * * * *Branch Reminder* * * * * *

Please remember that in order to save postage and printing costs of each Issue of our Newsletter, 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.

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

Please Note: The *Essay Competition Poster* on the next page can be posted in parishes.



1662 → 2012



350 YEARS

ANGLICAN ESSAY COMPETITION FOR YOUNG CANADIANS

\$4,750 available in prizes!

In celebration of the 350th anniversary of the 1662 Book of Common Prayer and of the 50th anniversary of the 1962 Book of Common Prayer (Canada) in 2012, an essay competition is announced with the intention of raising the interest in and use of the Book of Common Prayer amongst Canadians aged 17 - 30. The competition is sponsored by the Prayer Book Society of Canada, Ottawa Branch.

Prizes of \$2,500, \$1,500, and \$750 are being offered for the best essays of approximately 3,000 words on the following topic: "Discuss the relevance of the Book of Common Prayer in the 21st Century (in the light of two given quotations)." Competition details, and a list of suggested reference books, are available from the addresses below.

The essays, to be submitted in e-mail format, will be judged by a jury of three eminent Canadian Anglican theologians. The closing date for applications is June 30, 2012, and the prizes will be awarded by December 31, 2012. Essays may be written in either English or French.

Further information, and a complete statement of the Terms of Reference for this competition, are available. Interested candidates or teachers are urged to contact:

Frances Macdonnell
fbmacdonnell@sympatico.ca

OR

Rev. Dr. Ronald Hunt
ronald-hunt@sympatico.ca

613-726-7984

613-283-0740

