

The Prayer Book Society of Canada

OTTAWA BRANCH NEWSLETTER

Trinity 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 hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that this holy faith may evermore be our defence against all adversities; who livest and reignest, one God, world without end. Amen.

A Collect for Trinity Sunday, BCP, page 214

Almighty God, who hast blessed the earth that it should be fruitful and bring forth abundantly whatsoever is needful for the life of man: Prosper, we beseech thee, the work of our farmers, and grant such seasonable weather that all may gather in the fruits of the earth, and proclaim thy great goodness with thanksgiving; through Jesus Christ our Lord. Amen.

A Prayer for Agriculture, BCP, page 52

FORTHCOMING SERVICES AND EVENTS

- Sunday, June 7 5:00 p.m. Choral Evensong for Trinity Sunday will be sung by Cathedral Singers at St George's Cathedral, King Street at Johnson, Kingston
Friday, June 19 6:30 p.m. Evensong at St James', Carp, followed by our annual potluck supper in the Parish Hall
Sunday, October 4 5:30 p.m. for 6:00 p.m. Our Annual Chinese Dinner in the Parish Hall of St Luke's Church, 760 Somerset Avenue West followed by Concert in St Luke's Church
Sunday, October 18 2:00 p.m. Prayer Book Sunday, Evensong at St Bede's, Nolan's Corners. The date and time of the Service and other pertinent information will be provided in the next Newsletter.

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Branch Officers

Table with 4 columns: Role, Name, Address, Phone Number. Rows include Chairman Joan Wilson, Vice-Chair Wesley Warren, and Treasurer Frances Macdonnell.

Evensong in the Parish of Huntley
at
St James', Carp

Our Annual Evensong at St James', Carp will be held this year on
Friday, June 19th at 6:30 p.m.

We are indebted to Fr Mark Whittall for having extended the invitation.

As is our custom, the service will be followed by a potluck supper.
Your contributions to the supper may be left in the Parish Hall prior to the service.
Do come and enjoy our last Branch event prior to the summer.

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Following the recent death of the noted Anglican scholar, The Rev. Dr Peter Toon, Graham Eglington, former Branch Chairman and National Director of the Society, wrote the following tribute.

THE REVEREND DR. PETER TOON - R.I.P.

Members and friends of the Ottawa Branch will be saddened by the news of the death of Dr. Toon after a long and debilitating illness at the early age of 69. Dr. Toon, though mortally wounded in heart and lungs by the disease amyloidosis, about which very little is known and for which there is no cure, worked with his mind and computer until five days before his passing, thus maintaining to the end his superlative standards of diligence, faithfulness and productiveness. Over his lifetime he poured out a torrent of books, articles, tracts and lectures. He took to the Internet like a duck to water and there poured forth a flood of email tracts, commentaries, and booklets. All his writing was marked by an astonishing clarity and directness, and he had a tremendous talent for zeroing in on the major point in issue and analysing it in clear, and deceptively simple terms.

In the first decade of our Branch's life, Peter was a frequent visitor to Ottawa and spoke at many of our gatherings around the diocese. As with everything he undertook, he was tireless in helping to promote our cause locally. After he became President of the Prayer Book Society in the United States he was of great help to our national Society and was a regular visitor and adviser to its quarterly Council meetings. He always combined such visits with at least one appearance for the Society branch in the location where the Council meeting was held. He delivered papers at several of the Atlantic Theological Conferences and was a participant in the highly successful theological conference our Society organized in Toronto in early 1999. Born and educated in England, from a Yorkshire coal miner's home, Peter had a brilliant academic career, receiving his doctorate from Oxford. He held teaching positions in theological colleges in England and Australia, and visiting appointments in South Africa and the United States. After serving as rector of two benefices in England he went to Nashota House Seminary in Wisconsin as Professor of Dogmatic and Systematic Theology, where he and a like-minded colleague, Dr. Caldwell, soon fell afoul of the newly appointed Dean of the College, a rigorous, progressive modernist who abhorred Peter's adherence to the Anglican Way as found in the Anglican formularies, principally the Book of Common Prayer. Eventually, the Board of the College, to the shame of those of its members who professed to be orthodox, endorsed the

Dean's dismissal of both Peter and Dr. Caldwell. For a time thereafter Peter taught at the Philadelphia college of the Reformed Episcopal Church and interested himself increasingly in the US Prayer Book Society which was emerging from its Republican Party-Country Club phase. Peter then served as Rector of Danville, Virginia for several years until ejected by the local bishop. At that point Peter became a full-time and most active President of the US Society. In 2001 he returned to England to the Parish of Biddulph Moor and served there until 2005, all the time keeping the US Prayer Book Society marching forward. He resumed the titular Presidency on his retirement from Biddulph Moor and his return to the USA to live near Seattle. In January of this year Peter and his wife, Dr. Vita Toon, moved to San Diego so that in the final stages of his illness they could be near their only daughter, Deborah, who is married to a naval officer in the Pacific Fleet. It was there that he died on 25th April, the Feast of St. Mark, and Anzac Day. It was appropriate. Peter had the courage of a lion, the symbol of St. Mark, and he loved Australia.

Dr. Toon's vision was of a world-wide Prayer Book Movement, and to that end he was a regular participant in the English Society's conferences and undertook several speaking and preaching tours in Australia, on one of which he was accompanied by that other great friend of our branch, the Rev'd Canon Arthur Middleton of Durham. In 1998 Peter masterminded the joint Prayer Book Societies' presence and activities at the Lambeth Conference, and he was the motor for the work on the ground, utilising to the full his connections with bishops, from Africa especially, who had been his students, and striking an instant rapport with the bishops from Melanesia, almost all of whom, alas, have now been dispersed after their Province was infiltrated by Canadian and US church influence. The last of Peter's overseas initiatives is the "Prayer Books for Africa Appeal" which is providing thousands of Prayer Books for cathedrals and churches in East Africa where there is such a strong desire to return to the authentic Anglican Way. Of much encouragement is the recent election of the Rt. Rev'd Eliud Wabukala, Bishop of Bungoma, a Prayer Book man in a Prayer Book diocese, as Lord Archbishop of Nairobi and Primate of Kenya. While he was completing his post-graduate work at Wycliffe College in Toronto, Bishop Eliud visited us in Ottawa several times and he is a close friend of the Rev'd George Westhaver, now rector of St. George's Church, Halifax, another friend of our Branch. It would be a fitting memorial to Peter from this Branch to send a contribution to the mother Society in England which administers the appeal on behalf of the world-wide Prayer Book Societies. It is good for us to know that there are places in the world where the demand for Prayer book doctrine and worship is strong and that the work of Peter Toon has not been in vain.

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*Graham Eglington also wrote a tribute to Dr. Toon for the American Society's website,
and we reprint that tribute here.*

TRIBUTE TO PETER TOON
- for the PBSUSA Site

Peter was my comrade in arms, guide, counsellor, and dear friend for upwards of 20 years. I owe him much personally. But it is for his contribution to the Anglican Way of reformed Catholicism, particularly in North America and Australia which concerns us all. The Prayer Book as the principal formulary and root of the Anglican Way was at the heart of his message. Indeed it would not be saying too much to observe that there would be no Prayer Book cause in North America without his tenacious, dedicated, learned contribution. Peter shone like a searchlight through the fog of ignorance, amnesia, wishful and selective thinking, the muddled motives and petty jealousies that surround the supposedly orthodox Anglican forces in North America, Australia and even in England. His incisive mind and clarity of expression served us all so well, even those of us who were made uncomfortable thereby.

Peter was determined to understand and to engage modern North American life and society. His analyses remain a tremendous gift to us who are left to fight on for the Anglican Way. Not for Peter was the Anglican Way a retreat into some romanticised, enchanted world of faux mediaevalism. Peter's faith was a living, driving thing, and in him one got a real sense that our God is a flaming fire. His profound humility

never lessened the urgency with which he worked, and wrote. A master of terse, nervous English, he could address complex issues in simple direct terms in a very brief span. We shall not see his like again. He was God's gift, and his writings are a treasure trove to be rediscovered and put to use by succeeding generations. Generosity of spirit attended Peter in all his work and life. Never did he resort to *ad hominem* attacks on opponents in argument. His tenderness to some of his antagonists was extraordinary, though his life was marked by adversities and betrayals, by humiliations at the hands of those he thought were allies, and by slights, sneers and condescension on the part of those who were in every respect his inferiors, that would have provoked a lesser man to sarcasm and worse. Never was he bitter. Peter remains to us all an ensample of emulation of our Lord's life and teaching. Peter lived the petitions in so many of the Collects he delighted to expound to our benefit in his weekly commentaries on the Eucharistic lectionary.

We are all so much the poorer for Peter's personal absence from us and from the end of his earthly ministry. But of him we can say with confidence: "May he rest in peace; and rise in glory". In his memory we must all "press on".

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13th Annual St Michael's Youth Conference, Ontario

The Conference will be held in southwestern Ontario between August 17th and 22nd near the town of Durham (northwest of Toronto). The Conference, emphasizing teaching that is faithful to the Anglican tradition is led by clergy and lay adult leaders.

For information, you may check the website for the Ontario Conference which is located at www.stmikesontario.com .

If you, your Rector, or fellow parishioners know of any teenager(s) who would be interested in attending the Conference, and would appreciate financial assistance, please contact Joan Wilson at 613-749-5058 as soon as possible. There is still time to register for the Conference and to request assistance from the Branch.

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The 29th Annual Atlantic Theological Conference ***Changing our Mind on Secularization : The Contemporary Debate*** ***about Sacred and Secular in Judaism Christianity and Islam"***

This year's conference will be held at St. Peter's Cathedral, Charlottetown. It will begin with Registration on Tuesday, June 23rd at 4:00 p.m., followed by the First Paper which will be delivered at 7:30 p.m. Over the course of the Conference, six Papers will be delivered. The Conference will end at noon on Friday, June 26th.

A Solemn Choral Eucharist will be celebrated in St. Peter's Cathedral on Wednesday, June 24th. The Conference Preacher will be The Rt Rev'd David Hamid, Suffragan Bishop of Gibraltar in Europe.

As always, the Conference promises to be a time filled with the presentation of fine papers delivered by eminent speakers. Especially for those living outside of the Atlantic provinces, friendships will be renewed, and for many the pace of life will be slowed. At time of printing, we know of 4 members from the Branch who plan to attend this year's Conference.

The following list of names was read out at the beginning of the Annual General Meeting of the Ottawa Branch which convened on Wednesday, April 22nd, 2009. In the absence of Clergy, Ronald Bentley led the assembled in this Act of Remembrance for those known to have departed this life during the past year.

MEMORIAL ROLL

In silence, let us stand and remember the souls of members of the Ottawa Branch of the Prayer Book Society of Canada who have departed this life since the last Annual General Meeting.

| | |
|-----------------------------|----------------|
| The Ven. James G. Bovington | Cornwall |
| Henry Bryant | Ottawa |
| Elizabeth Kirk | Ottawa |
| Brian Edward Lay | Ottawa |
| Colin Orme | Carleton Place |
| Myrtle Rider | Ottawa |
| Jean Southworth | Ottawa |
| Lillian E. Westell | Ottawa |

Give rest, O Christ, to Thy servants, with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting life. *Amen.*

V. Rest Eternal, grant unto them, O Lord.

R. And may light perpetual shine upon them.

May the souls of all the faithful departed, through the mercy of God, rest in peace. *Amen.*

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THE GODFREY HEWITT MEMORIAL SCHOLARSHIP

The 2009 Godfrey Hewitt organ scholarship of \$5,000 has been awarded to Matthieu Latreille, a young Québec organist who is working on a doctoral degree at the Conservatoire de musique de Montréal.

In addition, as a result of the two wonderful recitals which Angela Hewitt gave in Ottawa last year to benefit the fund in memory of her father, we are now additionally able to offer the Godfrey Hewitt Prize in Organ Performance, to be awarded at the National Organ-Playing Competition which is held bi-annually by the Royal Canadian College of Organists; the 2009 Prize will be presented in Toronto on July 1. (Coincidentally, the College turns 100 this year, as would Godfrey Hewitt have done himself - he was born on July 4, 1909!) The Prize this year will be \$2,000, but in future years we hope to be able to increase the amount to \$5,000.

In both these ways, we hope to increase the supply of highly-trained church musicians in Canada in order to train future generations of church musicians to serve the Church.

Full details of the rules and regulations for the competition may be found on the website of the Royal Canadian College of Organists, Ottawa Centre (please see www.rcco-ottawa.ca).

Further tax-receiptable contributions are always welcome. If you are interested in helping, please make cheques payable to "RCCO - Ottawa Centre", and send them to:

Frances Macdonnell
303 - 3099 Carling Avenue
Ottawa, Ontario K2H 5A6

The Ascension of Our Lord

By Roger Beckwith

A sermon preached to the Chelmsford Branch of the PBS at Evening Prayer at the Church of St Laurence Barkingside on the Saturday after Ascension Day 2008.

The Epistle to the Hebrews, chapter 4, verse 14, 'Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.'

Ascension Day is one of the great festivals of the Christian year, beautifully provided with collects and readings and proper prefaces in the Book of Common Prayer. It always takes place on a Thursday, because it comes forty days after Easter Sunday. The forty days commemorate the fact that, as St Luke tells us at the beginning of the Acts of the Apostles, which is the second volume of the record he wrote for his friend Theophilus, the appearances of Jesus to his disciples, in his living body, after his resurrection from the dead went on for forty days; at the end of which period he was taken up (which is what 'ascend' means), and a cloud received him out of their sight. St Luke also records the Ascension at the end of his Gospel, where he says that it took place when Jesus had led his disciples out to Bethany, and that Jesus was blessing his disciples as he went up.

Not all the Gospels end with an account of the Ascension like Luke, but the Gospel of St Mark does, in the appendix which concludes its last chapter, while the Gospels of St Matthew and St John end with accounts of some of the resurrection appearances of Jesus to his disciples. However, in one of these resurrection appearances, St John tells us that Jesus announced his ascension in advance. He said to Mary Magdalene 'Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God'. This is in St John chapter 20, verse 17. We are left with the Gospel of St Matthew, which alone ends simply with the resurrection appearances of Jesus. But in St Matthew, as in the other Gospels, the resurrection appearances are limited in number and seem only to go on for a time. St Luke tells us that they went on for forty days. And what can have ended them? What else but the Ascension?

There are other testimonies to the Ascension in the New Testament. Our text, from the Epistle to the Hebrews, says 'we have a great high priest, that is passed into the heavens, Jesus the Son of God'. The Epistle to the Ephesians quotes Psalm 68, 'When he ascended on high,' and applies it to Jesus, saying that he ascended up far above all heavens (Ephesians 4.8-10). And many passages from Acts, Romans, Ephesians, Colossians, Hebrews and First Peter refer to Psalm 110, where God says to the Messiah 'Sit thou on my right hand, until I make thine enemies thy footstool', and they say that this is what Jesus has now done in the heavenly places. He has sat down on the right hand of the throne of God.

The resurrection appearances of Jesus were not just visions or hallucinations. Everyone had to admit that his body was missing, because his tomb was empty. And when he appeared to his disciples, though they thought at first that he was a spirit or ghost, he quickly convinced them that he was not. He said, 'Behold my hands and my feet, that it is I myself [his hands and feet were wounded, of course, and thus easy to recognize]. Handle me and see; for a spirit hath not flesh and bones, as ye see me have' (Luke 24.39). Similarly, when doubting Thomas, having been absent when Jesus first appeared to the disciples, says, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side [wounded by the soldier's spear], I will not believe.' Jesus, on his next appearance to the disciples, with Thomas present this time, invites him to do these very things, utterly convincing him that he has risen again (John 20.25-28). At the same time, this very real body of Jesus has new powers: it can appear and disappear, and it can enter within closed doors.

Similarly, the Ascension of Jesus was not just a vision or hallucination. When he had come down to earth, he had not just taken a body for a time, he had taken a body for all time, and it was

in his body that he ascended to heaven. Our Saviour is not just God but also man, and he has not just a human spirit but a human body too. He was a spirit without a body only for the three days that his body lay dead in the tomb. But then he took his body again, restored to life and endowed with wonderful new powers. When we die, we may become a spirit without a body for much longer than that, but our spirit will be with the Lord, in paradise, if we have repented and put our trust in him, and there we will meet the spirits of all others who have done the same. In the presence of Jesus we will be happy, happy as never before, but the completion of our happiness will only come when Jesus returns to earth, and raises our body from death to a new and endless life, like his own, reuniting it to our spirit for evermore. St Paul tells us about these things in First Corinthians chapter 15 and First Thessalonians chapter 4.

It is often said today that heaven is not a place; but since the Bible always speaks of it as if it is a place, this may be the nearest our mind can attain to a right idea of it. It would probably be safe to say that heaven is like a place. But what kind of place? The Bible pictures it as a glorious place, like the court of a king. God the Father is the king who reigns there, and his only-begotten Son, to whom all authority in heaven and earth has been given, is now seated in the place of honour at the right hand of the Father's throne. The Holy Spirit is also there, like lamps of fire burning before the throne. They are three Persons but one God, Father, Son and Holy Spirit. God the Son, having died to save mankind, has sent out his followers to preach his Gospel throughout the world, and, having ascended into heaven, is now empowering them and defending them from the throne of the universe as they do it.

But heaven is not only a glorious place, like the court of a king, it is also a holy place, like the temple of a God -- the true God, the God and Father of our Lord Jesus Christ. And in that temple, as our text said, Jesus is the great high priest that is passed into the heavens, the one who sympathizes perfectly with our weaknesses and temptations, being himself a man; but who, being also God, and without sin, is alone worthy to draw near to his holy Father and to intercede with him for his people on earth, in all their needs and frailties and transgressions. For as the Epistle to the Hebrews says, 'Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens [there is the Ascension]. He is able to save them to the uttermost that come unto God through him, seeing he ever liveth to make intercession for them' (Hebrews 7.26,25). King of Kings, and great high priest, that is what Jesus has ascended to be. And, as such, he is ready to save us to the uttermost, if we put ourselves in his hands.

Let us end with two prayers.

First the Collect for Ascension Day:

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

And the Collect for the Sunday after Ascension Day:

God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Revd Dr Roger Beckwith is a Vice President of the Prayer Book Society
Ivy House, St Denys Retreat Centre, 3 Church Street Warminster, Wilts BA12 8PG
Tel: 01985 214824. *E-mail* ● stdenys@ivyhouse.org

See our website at www.ivyhouse.org

A place of rest, refreshment and renewal

Financial Donations to the Ottawa Branch and to the National Society

Confusion often arises when donations are made. As you know, both parts of the Society have Ottawa addresses. Please ensure you mail your cheque for Branch donations to the
 Carling Avenue address
 and / or
 to the P.O. Box address for National Society donations.

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NOTES FROM THE TREASURER

Here are the figures for the Branch’s present financial situation so far in 2009:

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| Carried forward: | \$7,268.47 |
| Income: | \$719.02 |
| Expenditures: | \$2,229.11 |
| Present balance: | \$5,758.38 |

As you can see from these figures, the Branch is spending more than it has taken in so far this year. Our expenditures in the first four-and-a-half months have included giving grants to two members of the clergy to assist them in attending the Atlantic Theological Conference in Charlottetown in June, and giving grants of \$500 each to the Cranmer Conference for young adults and the St. Michael’s Camp for teenagers, as well as the cost of printing and mailing our Lent Newsletter.

Your Executive would also like to continue publishing a series of occasional articles in *Crosstalk*, the Diocesan newspaper, extolling the value of the *Book of Common Prayer* in our prayer life. Our first such recent article, advertising the two books by Sue Careless about the *BCP*, was published in the December 2008 issue, and we hope to have another one in early autumn, expressing the history and virtues of the Office of Evensong, and inviting *Crosstalk*’s readers to support the Society.

We very much hope that our members will continue to support the work of the Branch through financial donations. To that end, a tear-off is printed below and an envelope is provided for your use. Your help is always appreciated, and all contributions are fully tax-receiptable. Thank you very much for your help.

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Please return this form in the self-addressed envelope provided to:

The Treasurer
 Prayer Book Society of Canada, Ottawa Branch
 303 - 3099 Carling Avenue
 Ottawa, Ontario K2H 5A6

I wish to make a donation to the Ottawa Branch and am enclosing a cheque for \$ _____.
 (Please make cheques payable to “The Prayer Book Society of Canada, Ottawa Branch”.)

Name: _____

Address: _____

