

The Prayer Book Society of Canada

OTTAWA BRANCH NEWSLETTER

Trinity 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

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

- Friday, June 11 6:30 p.m. Evensong at St James', Carp, followed by our annual potluck supper in the Parish Hall
Sunday, June 20 7:00 p.m. Solemn Evensong and Benediction for Trinity III, followed by a reception at St Barnabas' Church
Sunday evening in October 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 afternoon in October 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 on
Friday, June 11th at 6:30 p.m.

We thank 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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General Synod 2010 and the PBSC

In recent Newsletters, we have been reminding you that **General Synod** ("*Feeling the Winds of God - Charting a New Course*") would be held in Halifax from June 3rd to June 11th. In your continuing prayers during General Synod, please remember the Bishops, Clergy and Laity alike, especially those who will be representing our Diocese.

Arrangements are in place for the PBSC to have a very visible presence at General Synod. Our display will be well stocked with literature, copies of the 3 volumes of Sue Careless' books, etc. Our presence will include a contingent of young people from the Maritimes, ably organized by Nicholas Hatt, a member of the National Council of the Society. Fr David Harris, our National Chairman, and other local clergy, as well as the young people will represent Society members from across the country. They will run the display and interact with Synod delegates, all the while countering the myth that the Prayer Book fails to attract all ages.

If you are able to assist financially this most important endeavour in the life of the Canadian Church and the PBSC in particular, please forward your cheque to the National Society at the following address: **The Prayer Book Society of Canada, P.O. Box 38060, 1430 Prince of Wales Drive, Ottawa, Ontario K2C 3Y7.**

*Guide, we beseech thee, Almighty God, by the light of thy Holy Spirit,
the counsels of the Bishops, Clergy, and Laity now assembled in General Synod;
that thy Church may dwell in peace, and fulfil all the mind of him who loved it
and gave himself for it, thy Son our Saviour Jesus Christ. Amen.*

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13th Annual St Michael's Youth Conference, Ontario

This year's Conference will be held near the town of Durham in Grey County (southwestern Ontario) from Monday, August 23rd to Saturday, August 28th. Current information may be obtained by checking the Ontario Conference website at www.stmikesontario.com. If you, your Rector, or fellow parishioners know of any teenagers (aged 13 -19) interested in attending this year's Conference and in need of financial assistance, please contact Joan Wilson at 613-749-5058.

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The 2010 Cranmer Conference

Planned by the Grand Valley Branch and the Greater Niagara Branch of the PBSC, this year's Conference will run from Friday June 25th through to Sunday June 27th at St Paul's, Dunnville.

Fr Gordon Maitland from Windsor will lead the main sessions this year. Discussions will centre on Christian Orthodoxy through the Lambeth Quadrilateral of 1888, and how the Quadrilateral has come to prominence in the present-day Anglican Covenant. Fr Robert Mitchell, the Associate Priest at St Thomas' Church, Toronto will be the Chaplain.

For more information, check the Conference website at www./cranmer.ca or call (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 young people between the ages of 19 and 29. Registration remains at \$50.00 per person again this year.

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The 30th Annual Atlantic Theological Conference

"Knit together in one communion" : Anglican Identity and the Challenge of Diversity

By the time you receive this issue of our Branch Newsletter, this year's Conference, entitled "***Knit together in one communion" : Anglican Identity and the Challenge of Diversity***", will be part of Church history. Held at St George's Church and St Philip's Church, two parishes in Moncton, New Brunswick, we look forward to reading about the Conference from those whose attendance was supported by the Branch. If you have Internet access and would like to check to see what you missed by not attending, please go to the St Peter's Cathedral website at www.stpeter.org/cathedra.html.

Dr Crouse's article on the last two pages of this Issue, is reprinted with the gracious permission of The Rev'd Canon Peter W. Harris and *The Anglican Free Press*, The Spring Issue 2003.

Financial Donations to the Ottawa Branch and to the National Society

Confusion often arises when donations are made. Both the Ottawa Branch and the National Society have Ottawa addresses. Please ensure you mail your cheque for Branch donations to the Carling Avenue address.

Cheques for National Society donations should be sent to the P.O. Box address.

ANGLICAN MORNING PRAYER: A CASE OF LITURGICAL AMNESIA?

Introduction

A recent newspaper announcement for Sunday services in Victoria, B.C. showed that each of 23 Anglican churches planned to celebrate a Eucharist, but not one planned a service of Morning Prayer. A similar list forty years ago would have included services of Morning Prayer in addition to or in weekly alternation with Holy Communion.

How can we explain this radical shift in Anglican liturgical practice? Was it radical reform fully intended by stealthful liturgists, or was it a case of Anglican historical amnesia? Is there a chance in 2010 that we can recapture our memory and reclaim the Morning Service as a central feature of Anglican liturgy? I, for one, believe that reinvigorating Morning Prayer based on the Book of Common Prayer as well as its contemporary language equivalent could contribute importantly to reversing the decline of church membership.

Background

Anglican worship goes back more than 400 years to what the distinguished American liturgist James White described as the “great success story of (the Reformation) period...the Anglican reform of the office” by Thomas Cranmer in 1549. He noted that as recently as 1953 it was proudly said that “the Anglican Communion is the only section of Christendom which deliberately and systematically (and after centuries of experience) still puts this type of worship (Matins and Evensong) before congregations. It has become the envy of other Christians, both in the Roman Catholic and the Free Churches...”

After the introduction of the Book of Alternative Services (BAS) in Canada this was no longer true. What sweeping changes led to this outcome?

Changes have been a regular historical occurrence in Judeo-Christian worship. Often liturgical change has been retrograde because of a tendency to “throw the baby out with the bathwater”. Therefore, many bouts of change have not so much “gone forward” as much as back to the original liturgies of the Christian Church to recapture original insights. What led to the radical changes in Anglican practice after Vatican II and were they positive or retrograde reforms?

A Historical Overview: Five Phases of Morning Prayer

(1) Jewish Origins Anglican Morning Prayer has its origin in Jewish worship practices: three daily worship services – morning, afternoon, and evening, corresponded to the three daily communal sacrifices.

(2) Apostolic and Early Christian Centuries The first Christians were predominantly Jews and these Jewish roots are central to understanding the next phase of the evolution of Morning Prayer, the period of Jesus’s life and work, its Apostolic outworking, and its subsequent transition from a persecuted religion to the official religion of the Roman Empire.

As a Jew, Jesus was immersed in a defined culture of prayer including the daily *Shaharit* or morning public prayer accompanying the daily sacrifice. Indeed the morning service at the Temple in Jesus’ time usually featured the sacrifice of a lamb and it is not surprising that Jesus would use that morning sacrificial and prayer experience as a core metaphor for his teaching and his role as “the lamb of God”. Jesus set an example of frequent prayer but especially in the early morning.

As the Christian church expanded beyond its Jewish base to the larger Gentile world, Paul established that followers of Christ must “pray without ceasing” (I Thess: 17). They gravitated to house church practices and especially morning gatherings that began to distinguish them. Meals that became sacramental came at a second stage.

A further thread in the early centuries began in the 4th C with the development of monasticism beginning in Egypt with St Anthony. Basil drew up rules for monks and nuns in urban settings. This led in about 530 C.E. to Benedict of Nursia laying out a “rule” of eight “offices” of prayer: Nocturns or Vigils or Matins (during the middle of the night), Lauds (at day break), Prime, (shortly thereafter), Terce, (in the middle of the morning), Sext, (at noon), None, (during the middle of the afternoon), Vespers (at the end of the working day), and Compline (before bedtime). Three of the eight monastic offices are essentially “morning” services. Cranmer’s approach in the *Book of Common Prayer* a millennium later will be to group those three offices (Matins, Lauds and Prime) under the single heading of Anglican Morning Prayer.

(3) The Middle Ages This period of Christian liturgical history had nothing to offer to the evolution of Morning Prayer except its first experience of “amnesia”. There were no accessible services of public worship in ordinary

churches because of the Church's continued use of Latin which few laity (or clergy) could speak. This was a time in which Morning Prayer as public or common prayer was forgotten.

(4) The Reformation and its Repercussions for Morning Prayer All the churches of Western Europe were loosely but closely linked to Rome in 1500. By the 1700s no less than six distinct Protestant liturgical traditions were firmly established and Rome had asserted unprecedented control over worship in the Roman Catholic Tradition. All these traditions were reactions to the late-Medieval worship practices. The three leading reformers, Luther, Calvin and Zwingli, all focused on public worship reform as a particular focus of their complaints. Their main concerns were the need to replace Latin with vernacular languages in services to make the church more accessible to the laity, to end the sale of indulgences, and a return to the simple, participatory common prayer traditions as they understood them of the early Christians. The Vatican came down hard on these ideas and eventually the Council of Trent (1545-63) adopted a reactionary response. The Tridentine Mass with no public morning prayer was the Catholic norm until the reforms of Vatican II in the 1960s.

Meanwhile, the ideas of the reformers spread quickly through Europe fanned by national consciousness favouring the local culture and language, rapid development of literacy in the laity, and the widespread distribution of printed material. The result liturgically was the adoption of a range of changes in public common prayer. Luther was conservative in maintaining the essential Mass but with minor reforms and the use of the vernacular. Radical approaches built on Calvin's *Reformed Tradition*. They de-emphasized the Eucharist from daily or weekly to monthly or quarterly, and essentially emphasized the principles of Morning Prayer. The radical reformers splintered in many directions. Many of these churches became part of an evangelical vanguard in the USA and subsequently in the wider world through the missionary efforts of reformation-based "Pentecostal" and other churches with strong emphasis on Morning Prayer type principles – possibly a reason for their extraordinary success at the expense of "mainline churches".

The Church of England for its part tried for a middle of the road approach, conserving much of the past in outward forms but transforming much in theological interpretations. Its underlying sacramental theology reflected not Calvin's relatively conservative position but Zwingli's more radical one. Cranmer seized the breach with Rome to lay out the services or offices of the Book of Common Prayer which shaped Morning Prayer in the Anglican Church of Canada until very recently. That service along with its Evensong counterpart became beloved among Anglicans and represented a harmonious balance between the traditional Eucharist of the Roman Catholic Mass (except it was in English) and the more participatory services of Morning and Evening prayer. These three services were neatly presented in an affordable book, the BCP, with its weekly lectionary. It was a major reform by any historical standard and losing its essence in recent reforms in Canada could prove to have been a catastrophe for the Church's survival.

(5) The Liturgical Movement and Vatican II The next major phase of the evolution of Anglican Morning Prayer was catalyzed by the wave of reform described as "Vatican II". Although it was a Catholic Council (1963-65), it had world-wide implications for all Christian churches because of its new ecumenical and reform emphasis. The Anglican Church of Canada responded to these same forces for change and the fresh thinking of Vatican II. This culminated in the introduction of the Book of Alternative Services (BAS) which was portrayed as a transitional step towards a new prayer book. In the meantime, the BCP has remained nominally an acceptable alternative despite hierarchical suppression.

The Next Phase of Change: The Future of Anglican Morning Prayer

The next phase of liturgical reform can already be seen emerging even before the last big wave of change has been completely digested. Pope Benedict XVI's hints about reintroducing Latin in the Mass suggest that the next wave of change may be a reaction to Vatican II-inspired reforms. Alternatively, we might see a wave of further change that builds on Vatican II to bring the Churches into the "Post-modern Age". In either case, there seems to be an opportunity as well as a real need for overcoming the current self-inflicted Morning Prayer amnesia of the Anglican Church of Canada.

Whatever the merits of the BAS, it has had one major negative impact: it basically consigned Morning Prayer to the periphery. The laudable desire to promote global Church unity has seemingly propelled the Anglicans to adopt approaches seen to be compatible with Roman Catholic reform, but in doing so they have short-changed their rich and unique liturgical inheritance and embraced fundamental liturgical errors of the Catholic Church which has not given a prominent place to Morning Prayer for over 1500 years. Returning Morning Prayer to its proper place as established in the early church as well as in the Book of Common Prayer would offer an avenue for renewal of Canadian Anglicanism at a moment of great fragility.

Tony Campbell,

May 24, 2010

Note: Mr. Campbell is a third year student of theology at St. Paul's University, Ottawa. This article is a reduced length version of a paper written in March, 2010.

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NOTES FROM THE TREASURER

As I reported in the last Newsletter, our budget did quite well in 2009, finishing the year slightly ahead of the previous year to a total of \$7,479.05. This healthy bank balance has dropped quite a bit since then, because we have paid our usual grants and expenses - \$500 to the Cranmer Conference, \$500 to the cost of the National Newsletter, \$700 towards the costs of Ottawa clergy attending the Atlantic Theological Conference which is sponsored by the Society, and \$120 towards the cost of hospitality at the recent Annual General Meeting of the National Prayer Book Society which was held in Ottawa, as well as the costs of sending out our Lent Newsletter.

This brings the bank balance down to \$5,613.00, and we still expect to give a grant of \$500 to the St. Michael's Youth Camp. Also, we expect to spend more money than usual in providing copies of the *Book of Common Prayer* to the students at Augustine College, as their registration for the next academic year is expected to be much larger than usual (a very gratifying turn of events!)

We also hope to insert an advertisement in Crosstalk advertising the availability of Book III of Sue Careless' books about BCP, as well as the continued availability of the first two volumes.

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

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 "PBSC, Ottawa Branch".)

Name: _____

Address: _____

A Sermon for *the Season*

For the Second Sunday
after Trinity

By The Rev'd Canon Dr. Robert Crouse



"This is his commandment, That we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment." (I St. John 3)

The message of the Church's liturgical year is a very simple lesson, and a very direct one: "Believe in Jesus Christ and love one another", yet it seems to take us at least a life-time to learn it. Perhaps it astonishes and bewilders us by its very simplicity. The essence of the message is summed up by St. John in the Epistle lessons for the first two Sundays after Trinity: "In this was manifested the love of God towards us", he says, "because that God sent his only-begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

That is the first point: God's love is manifest—revealed to us—in Jesus Christ. That is the substance of our belief, and that is what we have been celebrating all through the first half of the Christian year, from Advent to Trinity—the manifestation of God's love in Jesus Christ, taking our human nature, transforming and elevating it to a new spiritual life, making us sons of God by adoption and grace. "Herein is love, not that we loved God, but that he loved us."

*O love, how deep, how broad, how high,
It fills the heart with ecstasy
That God, the Son of God, should take
Our mortal form for mortal's sake.*

That is the point of all our celebrations: that we should catch a glimpse of the manifest love of

God, and be refreshed and elevated—"reborn"—by the vision. "No one has seen God at any time": for the natural man, God is the great unknown, the power beyond, the mysterious principle of all existence. To know God in that way, as the infinite power governing the cosmos, is surely a noble knowledge. But to know God as love is something far different. To know that the eternal principle moving and governing all things is the divine love is a transforming knowledge, a knowledge which changes us. To know that "God is love" is to see everything with new eyes, a "new heaven and a new earth"; it is to be spiritually

"re-born", to be saved from fear and hopelessness.

In Jesus Christ, the love of God is manifest: "God so loved the world that he gave his only-begotten Son." That is the starting-point of our salvation, that we should believe that revela-



"Invitation to the Great Banquet"

from woodcuts by Jeroms Nadal, 16th c.

tion of God's love; or, as St. John puts it, "that we should believe in the name of his Son Jesus Christ."

That belief, that *recognitio*, of God's love is the starting-point: "Hereby we know love, because he laid down his life for us." We know love; and it is our destiny and vocation to be transformed by that love, to realize it and fulfill it in our lives. And there is St. John's second point: Our recognition of God's love is to be expressed in our lives with one another. Thus we are commanded to believe in Jesus Christ and to love one another.

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And it is important to see that this transformation of ourselves in realizing and expressing God's love is not something which just spontaneously happens. God's love is the seed of new life, sown in our souls, and it must be cherished, and nurtured and cultivated. Sometimes, alas, we give it only the barren and rocky soil of neglect; sometimes we choke it with the thorns and thistles of worldly preoccupations, and the new life of the spirit withers and decays within us. That is the point of the Parable of the Great Supper, in today's Gospel: God's love is like an invitation; he bids us "Come, for all things are now ready." "And they all with one consent began to make excuse." Good excuses, no doubt, at least in worldly terms, and we could probably add to the list almost indefinitely. But with this invitation, no excuses will do. It is the Son of God who comes to call us to the heavenly banquet of God's friendship. Surely, refusal is unthinkable; yet how often we manage to do it!

During this long season of Trinity, the concern of the Church's teaching is our response to

that invitation: "Come, for all things are now ready." We are concerned with the nurture and cultivation of our new life. St. John, in today's Epistle, speaks of the signs of that life in us: "We know that we have passed from death to life, because we love the brethren." The love of God in us is manifest in our love for one another—our active goodwill and benevolence; not just feeling, or superficial emotion, not just "in word, neither in tongue, but in deed and in truth." "Hereby we know that he abideth in us, by the Spirit which he hath given us." Thus, our recognition of God's love has its necessary expression in our love of one another; and without that expression, we know that the recognition is counterfeit.

Thus, we are commanded to believe the revelation of God's love in Jesus Christ, and commanded to express that love for one another. Perhaps one of the most surprising aspects of all of this is that St. John keeps speaking in terms of commandments: we are commanded to believe in Jesus Christ, and commanded to love one another. To many of us, perhaps that seems a very strange way of putting it. After all, people either believe, or they don't; they either love one another, or they don't. How can such things be commanded? The commandment to love seems especially strange; we are used to thinking of love as something spontaneous, something that somehow just happens. One "falls in love". What sense does it make to command it?

But St. John's approach is more realistic than conventional modern attitudes about the spontaneity of belief and love. Our beliefs and loves do not simply "happen"; they pertain to a character formed by a long process of training and habituation. And that process always begins with commandment and obedience. Just as our natural life has its formation in obedience to parents and teachers, so our spiritual life has its formation in obedience to God's word. There is, of course, a spiritual maturity, when our beliefs and our loves are spontaneously right. That is the condition we call "sanctity". But that is the end, and not the beginning; our beginning is obedience to commandment, and the commandment is twofold: "That we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment." ❀

