

Newsletter

EASTER 2003

New Directions: An Interview with Michael Edward, PBSC Chairman

D. Scotchmer

Q: Do I detect a shift in the focus of the PBSC?

A: You might well. I detect a shift myself, a shift from a largely defensive response to the intrusion of radical liturgical and doctrinal change in the Anglican Church of Canada to one that is more “forward looking”. Rather than reacting in dismay to events in our church, we now have a sense that we’re more in a position to influence them.

Q: In what way do you think we should be influencing events?

A: As a church, we are in real danger of losing our way entirely. We need to head back to the main track. The PBSC is, I think, in a unique position to point the way. We can say: “It’s over there. That’s where we need to get to.”

Q: And where would you locate that “main track?”

A: In the classical tradition of Anglican thought, doctrine and

worship. What I call our “Anglican Memory”.

Q: How would you define that “Anglican Memory”?

A: I’d say our Anglican Memory is contained, more than anywhere else, in the Book of Common Prayer. The spirit of Anglicanism can be found in its public worship. In the Book of Common Prayer you see Anglican worship at its best: worship that is reverential, grounded in doctrine that is Scriptural, worship that approaches God in a spirit of penitential adoration.

Q: Penitential adoration. I like that. Is that how you see the Book of Common Prayer?

A: Absolutely Penitential adoration. Contrary to expectations, we are entering a new age of contrition as the enormity of Humanism’s failure surges in upon us on all sides. Everywhere people are looking for the courage and the means by which they may gaze unflinchingly into the depths of

their own natures and not be overcome by what they find there. The Book of Common Prayer stands ready to accompany us as a companion on the journey to the centre of our being.

Q: So what do you see as the role of the PBSC?

A: We need to reach out to three separate constituencies. The first consists of our members and supporters - those who have always valued and used the Book of Common Prayer. But there are now two new constituencies. It is essential for us to be reaching out to them, too.

Q: What are these new constituencies?

A: One is crystallizing rapidly. It consists of an increasing number of Anglicans who realize that the very apostolic and Scriptural basis of our church is at risk. They are acutely aware of the challenges facing the survival, not just of the classical Anglicanism of the Prayer Book, but of an Anglicanism that is Scripturally-based, and faithful to what is now being called “orthodox” Christian belief.

Q: And the other constituency?

A: They have little or no exposure to classical Anglicanism. They have grown up with the modern liturgies.



The Rev'd Haines Hubbard addresses Niagara North Branch AGM, February 8, 2003. Please see News from the Branches, page 6.

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Michael Edward, PBSC Chairman

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They use them, but without any clear sense of why, and they begin to express a sense of participating in something that is trite and watered down.

And it's this sense of using something "watered down" that makes them curious about what the Prayer Book has to offer: a theology that is thoroughly Scriptural, worship that is dignified, reverent, resonant. The PBSC needs to reach out to this constituency, and engage in a conversation of introduction and principle. There's a growing sense that modern liturgies have largely failed to provide anything nearly as substantial as the BCP.

Q: Didn't the new Archbishop of Canterbury say something like this in a recent interview with the Daily Telegraph? About the "thin-ness" of the modern liturgies, both in their actual prayer, and in their theology?

A: I think he did. He must be getting at the same thing.

Q: How have we come to this point?

A: The new liturgies were the first warnings that Anglicanism was losing something essential to its Catholic and Scriptural witness. But many people didn't see it. There was a general feeling among many who, while regretting the loss of the Prayer Book, felt that change was inevitable, that it was time to move on, that youth was a constituency requiring special provision. And there was often a feeling that the new experimental liturgies that were earnestly seeking to address these concerns "couldn't really be that bad."

Q: And were they that bad?

A: There's a real sense that something essential is missing in them. Powerful voices, even in traditions other than our own, are speaking in increasingly urgent tones these days. They point to the erosion of informed participation generally and to the profound discrepancy between a particular liturgical activity and the reception of its deeper meaning. They note the lack of

any true catechetical content, and the lack of clear teaching about the authority of Scripture.

Q: So what has changed now?

A: An increasing number of Anglicans are realizing what's at stake. And those that haven't yet certainly have a sense that we've lost something essential. As was noted in a sub-group of the last General Synod, "the *centre* of Anglicanism has all but disappeared".

Q: What can the Prayer Book Society actually *do*? So many people regard the PBSC as a bunch of old fuddy-duddies. What makes you think anyone will want to listen to us?

A: Anyone who knows the folks in the PBSC knows they never were "a bunch of old fuddy-duddies". But now the PBSC is poised - and determined - to play a role in the recovery for our church of our Anglican memory. How significant that role will be will depend on our resolve, our hard work and, most of all, our faith and the faith that others have in us. Certainly we are comforted in the thought that wise observers like Charles Williams have noted that this is but the work that the Church has always and regularly had to do.

In order to carry forward this resolve, we're establishing a new infrastructure. Through our associations within the Essentials Coalition, through our work in education and, in particular, in the establishment of outreach structures within the Society, through major publishing projects like *Discovering the Prayer Book*, and through bold initiatives like "Parish Alive", we can play a significant role. We've already started to do that. But the pay-off will be in the future, further down the road.

Q: Could you explain a little more about "Parish Alive".

A: It's a new initiative that will be aimed specifically at the clergy of our church, and that will connect, through them, with Anglicans not specifically aligned with the Book of Common

Prayer. It will need to have a role focused primarily on education. Its aim will be to recover the classic Anglican tradition for those who may not be familiar with it. We envisage that eventually Parish Alive will be self-funding. But it will initially require seed money from the PBSC to get it up and running.

Q: Isn't this a lot of work?

A: Yes, it is. But there's a remarkable network of people emerging "out of the woodwork" - young priests, deeply committed, fired with the kind of conviction that resulted in the writing of the first Prayer Book, aware of their vocation as guardians of a trust and of our classical Anglican heritage. They have no doubt about the value of the treasure that is represented by the BCP as a unique and remarkable expression of the catholic apostolic faith. They share the commitment to the recovery of it and the re-dissemination of it. They're ready to join those who, since the early days of the PBSC, have been promoting the use of the BCP, and the vitality of the classical Anglican tradition.

Certainly everyone's mettle is about to be tested! However I believe we're on the cusp of change. The wind's changing. You can feel it. It's a shift like that which took place in the 1960's, but it's in the opposite direction. Seeing their emptiness, it will turn away from the secularizing influences that have worked so powerfully on our thinking for forty years; it will search out classic doctrines; it will explore anew the conversations of those who assembled the great *consensus fidelium* of our universal catholic faith. If we are faithful now, this is our opportunity to influence the history of our church, and to play a vital role, as Anglicans, in the obedient response to the Great Commission of our Lord and Saviour.

New Archbishop Speaks on the Value of the Book of Common Prayer

The new Archbishop of Canterbury, Dr. Rowan Williams, spoke about the influence of the Book of Common Prayer upon him personally, and its place in the life of the modern Church in an interview with Charles Moore which appeared in Britain's Daily Telegraph on February 12, 2003. Speaking from Lambeth Palace, the Archbishop spoke of the richness of the traditional liturgy, using words like "bald" and "thin" when speaking of the modern liturgies which replaced it.

"We moved house when I was 11," he told Charles Moore, "and the church that seemed most exciting locally was the Anglican parish church, which was a moderately Anglo-Catholic church with an exceptionally charismatic and saintly vicar... What I look back on is a sense that when [our family] became Anglicans there was the rhythm of the Christian year, there was more teaching about prayer and the sacraments, and a sense of how the whole Christian enterprise hung together in an imaginative and intellectual way. I began to understand a little bit about what the Creed was about, and a sense of a shape to things."

"The Book of Common Prayer... it's still normative for the Church of England, isn't it?"

"The liturgy", Dr Williams said "was one of the things that helped the transition [to an Anglican parish], the discovery of a liturgical life, and one which by present standards was quite old fashioned but in its actual performance was tremendously engaging for everybody. It was one of those parishes where lots of people were involved, the choir and the service group was large and you could make most of your friendships, even as a teenager, in that environment." "What was the liturgy?" asked Charles Moore. "The Book of Common Prayer" replied Dr Williams.

Charles Moore then asks: "What is your feeling now about the Book of Common Prayer? It's still normative in the Church of England, isn't it?". Dr Williams replies: "That's right, so you have to describe other things as alternative, even if they are the most often used. I suppose that formation gave me a lasting enthusiasm for the Book of Common Prayer, although I have to recognise now that it is not what speaks most readily and immediately to a lot of people, it remains one of the things I most easily slip into. I quite enjoyed when I was in Oxford the opportunity of celebrating the absolutely unadulterated Book of Common Prayer at eight o'clock on Sunday mornings in the cathedral."

Charles Moore then asks: "When you prayed you might frequently use collects from the Book of Common Prayer?" The Archbishop replies: "Yes, and quite often on holiday I say the office from the Book of Common Prayer, not least because on some occasions that's what I can most easily remember."

The Archbishop's comments regarding the new liturgies being less memorable will be of particular interest to PBSC members. "Do you think that's a worry about modern liturgies, that they are harder to remember?" asked Charles Moore. "Yes", answered the Archbishop. "I think there's a whole dimension of praying things in, getting them to be part of the rhythm, that we are in danger of losing. Whether it is Anglican, Roman Catholic or Free Church writing of the last 20 years or so, there's a tendency to be very functional about it, this is what we have to say and we need to say it as quickly and as baldly as possible. It has meant a quite thin diet."

"I was reading not so long ago an essay, it was in an edition edited by Stratford Caldicot, a Roman Catholic writer at Plater College, Oxford, on collects, both Anglican and Catholic,

pointing out the deeply wrong direction many people took in the 1970's in terms of simply saying this is all we've got to say, and forgetting the way in which these things bed themselves in people's minds."

"... modern liturgies... there's a tendency to be very functional..."

What does the Archbishop think of the future with respect to liturgical development? "I'm very interested in what can be done, what I can do, in promoting good, imaginative and solid liturgy. There are various ways of doing that," he told Charles Moore. "In the past my predecessor did episcopal consecrations from the Prayer Book. There are ways of giving a public airing to another style just to say it doesn't have to be functional, it doesn't have to be minimal. But I think also it is connected to the whole question of how vigorous and how resourceful a theology you have got, because thin liturgy is often a result of thin theology."

Interestingly, the interviewer picks Dr. Williams up on the connection between "thin" theology and "thin" liturgy. "In what way is theology thin at the moment?" he asks. Dr Williams responds:

"I spoke a little while ago about that sense I had when I first became an Anglican, the world of the Creed, the whole way Christian doctrine is, to use an unfashionable phrase, a grand narrative. It is a story of what the world is like, and within that how different aspects of how we see God knit together. There have been some aspects of theological education, not just in the Anglican Church, which have slightly Balkanised that, broken it down into this and that and not putting it all together."

D. Scotchmer

Discovering the Book of Common Prayer: A Hands-On Approach **Volume 1: Daily Prayer**

The PBSC has commissioned well-known journalist Sue Careless to write a two-volume introduction to the Book of Common Prayer. Originally dubbed "The Prayer Book for Dummies" project, the first volume will be available for sale at the end of April. Intended for readers of a wide variety of ages and backgrounds, and attractively laid out and illustrated, the book is designed to provide a fresh and contemporary introduction to the Prayer Book for those who are unfamiliar with it, or who may not have thought much about it before.

Sue Careless is a freelance journalist and photographer whose work has appeared in the *Globe and Mail*, the *National Post* and the *Toronto Star*. The recipient of five Canadian Church Press Awards, she is a frequent contributor to *The Anglican Journal*, *ChristianWeek* and *Faith Today*. She is a member and strong supporter of the PBSC, and attends Little Trinity Anglican Church in Toronto.

This first volume of the two-book series deals with the topic of daily prayer. The reader is introduced to basic concepts of prayer in general, and the importance of setting aside regular time for God. A tour is then taken of patterns of daily prayer from the BCP starting with simple ones manageable for beginners and culminating in the classic discipline of the Daily Offices. Concepts that often puzzle beginners, such as Prayer Book language and the use of lectionaries, are explained in clear and accessible terms.

The book will be publicized and distributed through the Anglican Book Centre, 600 Jarvis Street, Toronto, M4Y 2J6; phone 416-924-1332. (The PBSC will also be offering it for sale at various Society events in the coming months: watch your branch mailings for details.) The cost of the book will be \$19.95. It will make its first public appearance at a **book launch** which will be held in conjunction with the PBSC Toronto Branch's annual general meeting on **April 27th, after Evensong at St. James's Cathedral**, Toronto. (See the latest Toronto Branch mailing, or contact Desmond Scotchmer at 416-921-7407). A book tour is being organized for the second half of May, in which the author will visit the following cities to promote the book and to sign copies:

Saskatoon: May 16 or 17
Contact: Dr. Joan Doig, (306) 374-7208.

Prince Albert: May 18
Contact: The Ven. David Phillips,
(306) 763-2455

Edmonton: May 19
Contact: David Bertsch (780) 458-1194

Vancouver: Between May 20 and 23
Contact: Norah Johnston, (604) 224-8986

Victoria: May 27 or 28
Contact: The Revd. Michael Averyt
(250) 592-8435

Winnipeg: May 31
(at the PBSC National Annual General Meeting)

Contact: The Rev'd Stephen Sharman
(204) 338-2348

Praise for *Discovering the Book of Common Prayer: A Hands-On Approach*:

World-renowned author P.D. James writes:
"I hope that this introductory guide will bring many more Christians and those searching for faith to the treasure of the Prayer Book and will open the eyes of new generations to its riches."

The Rev'd Dr. J.I. Packer, distinguished author and theologian, writes:
"I commend this eager and warm-hearted tour guide to the Book of Common Prayer with much enthusiasm ..."

The Rev'd Dr. Barry Parker, Rector of St. Paul's Church in Toronto, writes:

"What can I say ... fantastic! A solid, orthodox and realistic exploration of the Book of Common Prayer."

The Rt Rev'd Ron Ferris, Bishop of Algoma, writes:

"I love it! Lots of punch, clarity and sharpness."

Dr. Edith Humphrey, Professor of Theology, writes:

"Sue Careless reveals the beauty and depths of the Book of Common Prayer ... with thoroughness and flair!"

**Prayer Book
Society of Canada**

Annual General Meeting

St Andrew's College
in Winnipeg
University of Manitoba
29 Dysart Road,
Winnipeg

Saturday, May 31st, 2003
1:30 p.m.

Speaker: The Rev'd Canon
Charlie Masters,
National Director,
Essentials Coalition

**Executive Council
Prayer Book Society of Canada
2003-2004**

Nominations

are invited for the following
positions:

Honorary President
Members of National Council
(up to 15 to be elected)

Please forward nominations to:
The Rev'd Stephen Sharman
374 River Road
St. Andrew's, Manitoba
R1A 2Y1

Nominees must be members of the Prayer Book Society of Canada, and have consented to stand for election.



Illustration for Easter Week, The Pictorial Edition of the Book of Common Prayer, London, C. Knight and Company, 1839.

Almighty God, who through thine only-begotten Son Jesus Christ has overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy special grace thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

The Collect for Easter Day,
Book of Common Prayer

“He is risen! He is risen!
Tell it with a joyful voice,
He has burst his three days’ prison
Let the whole side earth rejoice;
Death is conquered, man is free,
CHRIST has won the victory.”

Alleluia! Alleluia! Alleluia!

St Bartholomew’s Church

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Anglo-Catholic tradition, giving us strength to reach out to all sorts and conditions of God’s family.” We also have excellent music in the classic high Church tradition, sung by a dedicated and faithful choir.

St Bartholomew’s faces a challenging future. We continue our tradition of outreach to a needy and broken world with programmes such as our Christmas Hamper Programme, which distributed over 400 Christmas hampers to poor families at Christmastime, the Emergency Food Bank, and the Breakfast Programme, which served over 20,000 hot and nourishing breakfasts to homeless people last year. St Bartholomew’s Children’s Centre also operates out of the

church as an independent corporation.

St Bartholomew’s is in desperate need of both funds, and warm bodies in its pews. The parish has experienced a loss in long-term contributors, and a sharp rise in costs. As a result, the parish is embarking on a fund raising drive. The current rector, Fr. Gordon Walls, says “We have always been poor, and our ministry has always been larger than our resources. We believe that we need to be here, and are working to secure financial stability to continue our witness and ministry into the future. We’re asking for support that our ministry may be increased, and so our current work isn’t jeopardized.”

St Bartholomew’s Church, Regent Park Toronto

is very much in need of financial support to continue its witness to our Lord and Saviour Jesus Christ.

If you feel that you can contribute, please contact:

The Rev’d Gordon Walls
509 Dundas Street East
Toronto, Ontario M5A 3V3
(416) 368-0908

<http://www3sympatico.ca/ohmy/stbarts/>

News from the Branches

Nova Scotia and Prince Edward Island

The Branch sponsors the "Prayer Book Society Institutes". These follow a regular format: Holy Communion at 10:30 a.m., First Address at 11:00 p.m., Noonday Prayers, Lunch, Second Address at 1:00 p.m., wrap up at 2:00 p.m. (Our Executive generally meets after these sessions.) This season's Institutes have been as follows:

- Christopher Snook, Tutor in the Foundation Year Programme at King's College, Halifax: *Holy Living and Holy Dying*, in October, 2002.
- The Rev'd Dr. Robert Crouse (who needs no introduction!): *The BCP Eucharistic Lectionary for Advent*, in November, 2002. (Available in print and on tape).
- The Rev'd Canon Gary Thorne, Rector of St. George's Church, Halifax: *Pavel Florensky on love and friendship as found in the Bible*, February 1, 2003
- The Rev'd Gordon Neish, recently retired priest of the Diocese of Nova Scotia: *John Calvin's interpretation of the Mosaic Book of Exodus*, April 5, 2003

Branch Retreats:

- The Rev'd Canon John Matheson, Rector of St. Andrews, New Brunswick: *C. S. Lewis' The Four Loves* February 14-16, 2003.
- Weekend of June 13-15: TBA

The Branch puts out a periodic newsletter.

Montreal

The Montreal Branch is active again, and looking for new members. Please contact Richard Lord (514) 938-5349 if interested.

Ottawa

The ripple effect generated by the Middleton Tour, September 2002 continues due to Canon Middleton's boundless energy and "passion for his subject" (a quote from a Toronto student). As promised, Canon Middleton has forwarded articles and information including a three-part course outline and reading list on the classical Anglican Divines. Watch for the collected papers from the Tour, which will be available soon through the participating branches, without whose generous assistance the Ottawa Branch could not have sponsored the

Cross-Canada Tour of 2002: 28 addresses, and 17,000 miles of travel in 11 planes, 2 cars, a train and a ferry!

Prayer Book Sunday was re-instituted in 2002 in our Diocese at St. Paul's, Renfrew, on October, with the celebration of Choral Evensong. The newly priested Stephen Silverthorne, formerly a student at Regent College, Vancouver and a graduate of Wycliffe College, Toronto, preached an excellent sermon. Members of three Lutheran Churches in the area joined the choir of Christ Church, Bell's Corners for the service. A reception followed. PBSC Christmas cards, designed by Ottawa artist Ruth MacLean, were sold again this year. Next year a collection of the five different cards will be available for sale.

A diocesan-wide tour is planned to highlight the treasures of recently renovated Christ Church Cathedral, Ottawa. A BCP service will be held and the Branch will host a reception following the guided tour.

Port Hope/Cobourg Branch

St Peter's, Cobourg, has introduced an early BCP communion, and held a series of BCP Evensongs, preceded by a musical prelude. This represents something of a 180° turn for the parish. The Evensongs I attended had the pews filled, and I have had queries from as far away as Brighton asking if they will start them up again in the New Year. So far, no plans have been announced.

Our Branch has undertaken to rebind and repair the supply of BCPs in local churches - some of them had become very worn, being well-used over the years, although not as much lately. We have a couple of three-point parishes that are not too well-off, so the purchase of new books can be an expense they can ill afford. When I asked for feedback in our local newsletter, I got about a 25% response, with phone calls and cards, thanking and urging us to 'keep up the good work'. Normal response, in my experience, is 6-9%, so that was encouraging.

Toronto

In October the Branch attended Canon Middleton's lecture at Trinity College.

In November, 2002, Dr. Ian Hunter gave a penetrating analysis of the current situation

within the Anglican Church at St Olave's Church, under the theme "Coming Home".

The Branch's Lenten Quiet Day was held at St Thomas' Church, Huron Street, March 29, 2003. The Rev'd Geoffrey Sangwine, Associate Priest at St Clement's Church, Toronto, will lead us. The theme will be "The BCP Collect for Ash Wednesday".

The Branch Annual General Meeting will be held Sunday April 27th, 2003, at St James' Cathedral, following Evensong. The Rev'd Dr George Sumner, Principal of Wycliffe College, will be guest preacher. Following the AGM, we will be having a Book Launch for the "Prayer Book for Dummies" project, now re-christened "Discovering the Book of Common Prayer: A Hands on Approach". This should be fun! Please join us if you can! See page 4 for further details.

Niagara North

The branch is extending its newsletter mailing list to include St Catharines - Niagara-on-the-Lake Branch at their request. The Branch AGM was held at February 8th, at St Luke's Church. The Rev'd Haines Hubbard, Rector of St Paul's Dunnville was the guest speaker.

The Branch also regretfully announces the failure of its Wine Tour. The aim was to discover the perfect Communion Wine: Alas! This elusive commodity was not found. Never fear, gentle hearts, we will again strive undaunted through the wilds of Niagara to continue our quest.

Branch President Walter Raybould has been asked to speak at the main Sunday service at St John's Campbellville (which uses only the 1962 BCP). This parish has been brave enough to invite the PBSC to a barbecue in June!

Grand Valley

Grand Valley at their AGM passed the hat and received enough money to order six large print BCP's and six 1938 Hymns of Praise for the Rev'd Charles Irish's parish at Spiritwood, in the Diocese of Saskatchewan. As has been our practice for nearly 10 years, as many as possible attended the New Year's Eve Communion Service at St. Luke's, Brantford. Afterwards, those who could, went

to Brian Munro's home for Chinese food, fellowship and a toast to 2003 as the ball dropped in Times Square.

Our Spring Retreat was April 4th and 5th. The Rev'd Norman Casey, who has been on missions to Bolivia and Iqaluit in Nunavut, spoke on the role of mission work in modern society.

Lambton County

The address of the Rev'd Canon Charles Masters, National Director of the Essentials Council, scheduled for Sunday, February 23rd, 2003 at St. Paul's Anglican Church, Point Edward had to be cancelled due to snow.

The Annual General Meeting of the Branch was held at St. Paul's Church, Point Edward, on Sunday, March 30th, 2003, following Evening Prayer, an address, and Pot Luck Supper.

The Branch held a Lenten Quiet Day on Saturday March 15, at Trinity Anglican Church, 1194 Murphy Road, Sarnia, starting at 9:00 a.m. The retreat will be led by the Rev. Robert Roe, with a theme, "The Gospel According to Dr. Seuss". There will be a free lunch.

North Bay

The Branch holds a Prayer Book Evensong the 3rd Tuesday of every month. Dr Stephen Andrews, Provost of Thornloe College at Laurentian University, and head of the Doctrine and Worship Committee of the

Anglican Church of Canada, will be speaking to the Branch in May. The Branch reports that there was only one Eucharist at the Diocesan synod, and lo! and behold!, it was from the Book of Common Prayer!

Edmonton

The Branch has sponsored lectures of our Anglican Heritage which have been drawing between 60-90 people. Topics have included; Richard Hooker, Archbishop Cranmer, the Benedictine Influence in the Western Church, the Evangelical Roots of Anglicanism. The Bishop of Edmonton also attended.

Calgary

The Branch has sponsored several Evenings of Meditation for Lent and Advent, as well as a number of Evensongs. Canon Middleton addressed the Branch during his cross country tour. The Branch is currently working on a webcast of its events.

New Westminster

The Branch has enjoyed greater ties with the Anglican Studies program at Regent College, U.B.C. (founded six years ago). In the past eight months, we have enjoyed the company and wisdom of Canon Arthur Middleton, as part of his cross Canada Tour, the Rev'd Dr. Robert Crouse, and the Rev'd Gavin Dunbar, all of whom were speakers at the college. The Branch has been re-evaluating its role and purpose in the wake of recent developments within the Diocese.

Vancouver Island

The Vancouver Island Branch meets on the 3rd Saturday every other month at various churches from Victoria to Campbell River to Port Alberni. We have been fortunate to have Bishop John Frame as our Program Chairman. We were at St Luke's, Victoria in September for Canon Middleton; All Saint's, Port Alberni in November, with Rev Peter Switzer showing a video from the Credo program; and St John's, Duncan in January with Rev Glyn Eassom. We will be in St Paul's, Nanaimo in March with Rev John Paetkau talking about his recent visit to the churches mentioned in the Book of Revelation.

The Branch provides a bursary to a student in the Anglican Studies Program at Regent College, we hope to start a separate branch in Victoria soon. Our main challenge is to get the clergy in the Diocese to use the BCP, as many of them have not been taught to use it in seminary.

Book Launch

Discovering the Book of Common Prayer

**Toronto Branch AGM:
After Evensong,
4:30 p.m. April 27th
St James Cathedral,
King and Church Street, Toronto**



Grand Valley and Niagara North Branch Members at Brian Munro's after New Year's Eve Communion Service at St. Luke's, Brantford.

Prayer Book Parishes: St Bartholomew's, Toronto

D. Scotchmer

St Bartholomew's Church, Toronto, was founded in 1873 as a mission congregation from All Saints' Church, a wealthy parish at the corner of Sherbourne and Dundas Street, becoming a fully-fledged parish in 1874. It has always been poor. The original parish area was Cabbagetown, an area of poor English, Scottish, and Irish immigrants in Toronto's east end, so-called after the propensity of its inhabitants to grow cabbages in their front gardens for food.

From its earliest days, the patterns of St. Bartholomew's parish life were set: worship, prayer, piety, with an accent on social activism. St. Bartholomew's had been founded as a parish with a clear mission to meet a visible need.

Within its first eight years, St. Bartholomew's had founded two missions: St. Matthew's, Leslieville, and St. Augustine's, Parliament Street. The second rector, the Rev'd George Taylor (1878-1919) continued St. Bartholomew's mission to the surrounding community. He energetically promoted educational and social outlets for those living in the area, set up arrangements for simple banking facilities, and was active in the encouragement of sobriety, in a time (and part of Toronto) where alcoholism was rife. He actively encouraged laity to become involved in the life of the church, founding a lay-guild, the St Bartholomew's Association: its aim was "to unite in a bond of Christian friendship for mutual aid and encouragement of persons to lead a holy life and devote themselves ... to good work for the honour of their Lord and the building up of His Church."

In 1919, the church building was moved from its original site on River Street, on the west bank of the Don river eastward to its present location. The site was needed for a bridge, where Dundas Street now crosses the Don River. It must have been a curious sight! Using a complex arrangement of blocks and chains connected to a treadmill run by horsepower, the church was hauled inch by inch along the length of Wilton Street, as that section of Dundas Street was then known, between October 8th and October 25th, 1910. The Sunday Telegraph reported that "housewives in aprons, and children playing hookey from school stood and watched the strange sight"

In 1920, St Bartholomew's got a new curate. Brilliant, charismatic, original,

English-born Charles Frederick Pashler came to Canada with his family in 1907, at the age of 20. He joined the Canadian army during the Great War, was severely wounded at Passchendaele, and left the army with the rank of Lieutenant. After 1918 he completed his theological studies at Trinity College, University of Toronto. Fr. Pashler began his career at St Bartholomew's as curate in 1920, becoming Rector in 1925. He was to stay until his death in 1959.

Fr. Pashler was captivated by the Oxford Movement, with its dual emphasis on solemn, reverential liturgical worship, and on the "social Passion". High Church worship, emphasizing as it did the transcendent glory of God and the beauty of holiness, had a powerful appeal to working class poor in east Toronto, as it had during the previous century in east London.

St Bartholomew's thrived and prospered during the Great Depression under Fr. Pashler: social outreach, education and evangelism continued. There were: a Boys' Club, a Red Cross organization, a breakfast club, Bible camps, choir camps, a vacation school for poor children, and an active ministry of social work. All this continued during and after the Second World War. Many people were deeply touched by Fr. Pashler's life and ministry. He died suddenly of a heart attack on March 9th, 1959, after 36 years of active ministry.

His obituary noted that his death was a "loss to more than this Anglican diocese and to his parish in the Regent Park district of Toronto. His life of service to his country, his Church, and his parish established him as one of the most profoundly dedicated members of a profession devoted to good works.

...Throughout the 38 years of ministry he closely identified himself with the lives of the poorest families in one of the city's most depressed areas. Only a short time before his death he is known to have given the last food in the house to a derelict who came to his door late at night. When friends later protested that the man was a community "no-good", he replied that such judgements were God's business, while his own "was to help anyone in distress."

The other great personality at St Bartholomew's in the middle years of the century - and beyond - was Sister Teresa. Born Marjorie Antoinett Brush, the daughter of wealthy family of American emigrants to Toronto - her father had been a corset manufacturer in New York - Sister Teresa was brought up with access to Toronto's upper social echelons: her family were members of the Royal Canadian Yacht Club and had a summer home on Centre Island.

In 1923, Marjorie became a novice with the Anglican Order of the Sisters of the Church, and in 1924 took her junior vows



Sanctuary, St Bartholomew's Church, Toronto

and the name of Sister Teresa, after the great Spanish mystic and Carmelite, St Teresa of Avila. She left the order in 1935, however, considering it impossible to reconcile herself to its "militaristic" rules. She continued to live as an independent religious, living out of her parents' home on Lowther Avenue until her death, at the age of 96, in 1988, devoted her life to St Barts.

She organized the Guild of St Elizabeth, and with another guild member, Adele Nordheimer, of the famous Toronto piano manufacturing family, built a house near St Bartholomew's for poor single women. She was the first St Bartholomew's member of the Downtown Church Members Association, instituting the summer vacation camp school for poor children. She established, with the medical physician Dr. K.A. MacLaren, the Homeopathic Clinic, which also operated from the basement of the church. Here patients who could not afford the regular fee for a visit to the doctor could come for a token fee of 35 cents. In 1945, 500 patients were registered with the clinic, and 2,500 prescriptions were issued. The clinic continued until 1965, when the introduction of Government health care made it redundant.

In 1945, the City of Toronto began to plan for the clearance of the slums around St Bartholomew's, to be replaced by Canada's most ambitious public housing development, Regent Park. The area had always been poor, and had deteriorated greatly during the depression. Sr. Teresa reports visiting one house where five families were living in camped and squalid quarters, lit by a single bare light bulb, with a broken window letting in the cold. Sr. Teresa became a prominent member of the council set up by the City to develop plans for the new public housing which would replace the old slums. Today, Regent Park has a reputation for being a dangerous place, but at the time, it was regarded widely as a model for public housing.

Practical, pious, deeply religious, with a deep instinct for organization, Sr. Teresa remained an active participant in the life of St Bartholomew's until her death in 1988, at the age of 96. There is a memorial window to her just inside the church entrance, showing her with her rose garden, and her cats Romeo and Juliet.

In 1962, attendance figures were still impressive: average Sunday attendance was 230, the number of Easter Communicants was 296, and there were 22,137 total receipts from the congregation. The average giving per Easter communicants was \$75.00 (higher

than the diocesan average of \$69.00, and equal to that of the far more affluent parish of Christ Church Deer Park).

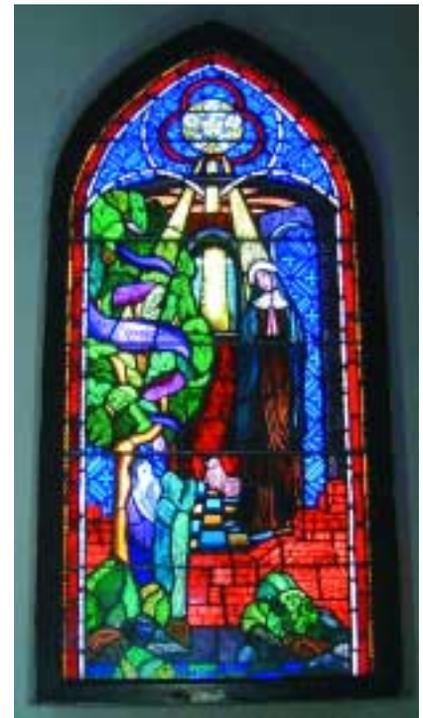
In 1977, the Rev'd Robert Greene became Rector of St. Bartholomew's Church. Along with Fr Greene came his wife Marion. What a combination! It was often said that with the Greene's St. Bartholomew's got "two for one".

Irrepressible, passionate, enthusiastic, notoriously energetic (usually up at 5:30 a.m., and still going at 11:00 p.m.), a fervent monarchist, ardent defender and promoter of the Book of Common Prayer, Fr. Greene was genuinely excited about working in Canada's largest public housing development. Tireless in his visiting, selfless in his commitment to his ministry, Fr. Greene was well matched by Mrs. Greene, who played a crucial role in the many parish and community services operating from the church. Together they ensured that St Bartholomew's remained a vibrant centre of outreach to the surrounding, troubled community.

The Greenes moved back into the Rectory (given over to social agencies during the previous incumbency) and Mrs. Greene moved the Emergency Food Bank to the house itself, so that they would be able to respond to anyone who called, at whatever time. The Greenes befriended a generation of successive theological students connected with Trinity, and later Wycliffe College, and King's College, Halifax. Their hospitality and openness were a byword.

The Greenes were always deeply engaged with the community, with the poor, the outcast, and the unloved. Fr. Greene was the Anglican chaplain to the Don Jail. Every Sunday, between May and October, either atop a stool or a genuine Procter and Gamble soapbox, he went down to Allen Gardens, a park close to St Bartholomew's, to speak to the street people, and fish for their souls. He always attracted a crowd. But then, in cassock and biretta, Book of Common Prayer in hand, he made an arresting sight. I'll never forget the phone call I got from a friend "You'll never believe it, I just saw, in Allan Gardens, the most amazing sight, this priest, with a funny hat on, and robes, up on a stool, preaching, away, and all the street people standing around listening..." I was delighted. "But that's Fr. Greene!", I said, "I trust that you stayed and listened..."

By the 1980's the social mixture of Regent Park had changed greatly. Anglicans of Caribbean descent, and later of Nigerian and Ghanaian descent, came to constitute a significant proportion of the congregation at



Window commemorating Sr Teresa, showing Rose Garden, and two cats, Romeo and Juliet

St Bartholomew's. Fr. Greene made much of the connections offered by his new parishioners. During his time, St Bartholomew's supported a parish worker at St Patrick's, Salterres, Grenada, and at a later time the work of Father Bertie Baker, at St Michael's, Fort Wellington, Guyana. Far from being opposed to traditional Anglican worship from the Book of Common Prayer, as many proponents of liturgical and doctrinal change argued at the time, Fr. Greene's Caribbean parishioners were deeply attached to the traditional worship at St Bartholomew's.

Fr. Greene was one of the five individuals who founded the Prayer Book Society of Canada, in January 1986, and was one of its staunchest supporters.

St Bartholomew's still maintains the traditions set by the colourful, faithful, energetic men and women who have served and worshipped there for over 125 years. It is a humble and unpretentious place. It's also a feisty and determined place, with a tendency to go against the mainstream. During the days of Fr. Kent Doe, Fr. Greene's successor, a Special Vestry Meeting proclaimed the parish ministry: "St. Bartholomew's Anglican Church provides daily worship with the Book of Common Prayer, serving God in the

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