

The Prayer Book Society of Canada
Newsletter
MICHAELMAS SEPT 2002

Canon Arthur Middleton returns in September 2002

Canon Arthur Middleton returns for a repeat speaking tour in September 2002. Many of you will remember Canon Middleton from his 1999 cross-Canada tour that was part of your Society's celebrations for the 450th anniversary of the Book of Common Prayer.

Canon Middleton is an experienced parish priest and spent ten years as Priest-in-Charge of St Thomas's Pennywell in Sunderland, Tyne and Wear, England before becoming Rector of Boldon in 1979. He is Hon. Canon of Durham, Tutor St. Chad's College and a member of the College Council, where he was Acting Principal in 1997.

He is the author of many books including *Towards a Renewed Priesthood*, *The Peculiar Character of Anglicanism*, and *Fathers and Anglicans – The Limits of Orthodoxy*. He writes for the Church of England Newspaper "Theology Page".



Canon Arthur Middleton

The tour is being sponsored by the Ottawa Branch of the Prayer Book Society of Canada, assisted by participating PBSC branches.

The Rev'd Canon Arthur Middleton Cross Canada Tour, September 2002

St John's, Newfoundland

Saturday September 7th, 7:30 p.m.

Evensong and Lecture, "Prayer in the Workaday World"

Church of St Mary the Virgin

Sunday, September 8th, Preacher,

11:00 a.m. Eucharist, Cathedral of St John the Baptist

7:00 p.m. Evensong, St John the Evangelist, Coley's Point

Monday, September 9th, 9:00 a.m. Clergy Lecture

"Recovering the Classical Model of the Pastoral Office", Church of St Michael and All Angels

Fredericton, New Brunswick

Tuesday, September 10th

St Mary's Church, Fredericton North

11:00 a.m. Clergy Luncheon and Address

7:00 p.m. Holy Communion and Branch Address; "The Peculiar Character of Anglicanism"

Montreal, Quebec

Thursday, September 12th

4:30 p.m. Student Lecture, Birks Building, McGill University

8:00 p.m. Branch Event, Montreal Diocesan College

Ottawa, Ontario

Friday, September 13th, 7:15 p.m. Reception: "Meet the Author" and Address "Towards a Living Spirituality", St Barnabas' Church, Kent St. at James St.

Sunday, September 15th

St Paul's Church, 20 Young Rd, Kanata

Preacher at all three services, 8:00, 9:15, 11:00 a.m.

– Continued on Page 2

INSIDE

2
Prayer in the
Workaday
World

4
Statement on
Recent
Developments
in the Diocese
of New
Westminster

5
Michaelmas

6
Staying
on Track

7, 9
Book Reviews

8
God's
Grandeur



Tour

– Continued from Page 1

Monday September 16th,
10:30 a.m. for 11:00 a.m.
Clergy luncheon and address,
"Prayer in the Life of a Priest"
For location, and to reserve, phone
(613) 235-0596

Toronto, Ontario

Tuesday September 17th,
Lecture, Trinity College
Wednesday, September 18th,
Student lecture, Wycliffe College
Please watch for details in upcoming
edition of *The Lamp* or contact Diana
Verseghy (905) 303-4490.

Prince Albert, Saskatchewan

Thursday, September 19th
10:00 a.m. to 4:00 p.m., Synod Office
Clergy lectures, "The Spiritual Life of a
Priest", and "Anglicanism and the Early
Church".

Calgary, Alberta

Sunday, September 22nd, Preacher
10:30 a.m. Eucharist, St John the
Evangelist,
1423 8th Ave SE

Choral Evensong, dinner, and lecture,
"Heresies, Ancient and Modern"
St Mark's Church, 1802 33rd Ave SW

Tuesday September 24th,
Luncheon and lecture, "Church Fathers"
Fellowship of Orthodox Anglican Clergy.

Vancouver, B.C.

Wednesday, September 25th,
Preacher, 10:30 a.m. Eucharist
Church of St Peter and St Paul,
1649 Kitchener Street

Victoria, B.C.

Friday, September 27th, 11:00 a.m.
St Luke's Church, 3801 Cedar Hill Cross
Rd.

Please confirm location and time with
your local Branch publication, or
Branch contact (see page 10).

Prayer in the Workaday World

Silence and Prayer

*The Rev'd Canon Arthur Middleton
Rector of Boldon, and Tutor, St Chad's
College, Durham, England*

Silence and the Single Phrase

The question many people ask today is not, why do we pray, but how can we pray in a world that has become so busy and noisy in a culture of overwork? For some people the answer may be in this third way of prayer where the emphasis is on an attentive listening to God in a silence that becomes the medium of prayer. Words are reduced to a minimum, to a single phrase, and such phrases can be gleaned from the psalms. Such a familiar phrase is "Be still and know that I am God." (Psalm 46, v. 10). Another familiar phrase from the gospels is "Abide in me and I in you." From the Daily Office, the prayer "O God make speed to save us" used for centuries in the daily prayer of the Church, may be personalized into "O God make speed to save me."

In quietly repeating such a phrase the person praying seeks to focus all their attention in the quieting of the heart, mind, will, the emotions, and senses. The poverty of the single verse prayer becomes a quiet waiting upon God where we listen for God to make Himself known in His own good time. Like Elijah, we want to hear the voice of God not in the noise and fire but in the still small voice. Such prayer requires us to wait and be receptive so that our prayer becomes a listening to God.

Today there is an increasing interest in this way of prayer that is called the way of quiet waiting upon God. Another word for it is contemplation. In *Sacred and Secular*, Michael Ramsey asked whether the movement to recover the meaning of Liturgy, the bridging between worship and the common life, would succeed. He concluded that it would only succeed if, with liturgical renewal, there

was also a renewal of prayer as the prayer of hunger and thirst for God in which we come to Him, not in a pious pose, but simply as we are. This way of praying is what links Christianity and ordinary life.

Thomas Merton, another 20th century man of prayer, describes it as a quieting of our whole life, by self-denial, prayer, and good works, so that God Himself who seeks us more than we seek Him can "find us" and "take possession of us." This way of knowing and experiencing God is accessible to anyone, man, woman, or child, who is ready to be obedient and humble and want God very much. St. Gregory the Great often preached about it to mixed congregations. Does your parish priest preach about this way of prayer?

The Way of the Pilgrim

The book, *The Way of The Pilgrim* (SPCK), is the story of a Russian pilgrim, and the Russian title may be literally translated "Candid Narratives of a Pilgrim to His Spiritual Father". This book, translated from the Russian by R.B.M. French, tells the story of a Russian Pilgrim, a simple man, who wanted to find out how to pray without ceasing. During the Liturgy he had heard the words of St. Paul encouraging us to do just this. Eventually he met a monk who set him on the way of such unceasing interior prayer.

The monk said that many people get it the wrong way round. They think that good actions and all sorts of preliminary measures render us capable of prayer. Actually, it is the reverse that is true. It is prayer which bears fruit in good works and all the virtues. The Christian is bound to perform many good works, but before all else, what the Christian ought to do is to pray, for without prayer no other good work whatever can be accomplished. St. Isaac the Syrian said: "Learn first to acquire the power of prayer and you will easily practice all the virtues."

– Continued on Page 3

Prayer in the Workaday World

– Continued from Page 2

The Jesus Prayer

The monk gave the pilgrim what he called The Jesus Prayer. This is a constant calling upon the divine name of Jesus, with the lips, in the Spirit of the heart. The words of the prayer are:

Lord Jesus Christ, Son of God, have mercy upon me.

Repeat this constantly, the monk tells the Pilgrim, and you will experience a deep consolation, and so great a need to offer the prayer that you will not be able to live without it.

"Sit down alone and in silence. Lower your head, and shut your eyes, breathe out gently and imagine yourself looking into your own heart. Let your thoughts move from your head into your heart. As you breathe out say "Lord Jesus Christ, have mercy upon me." Say it moving your lips gently or simply say it in your mind. Try to put all your thoughts aside. Be calm, be patient, and repeat the process; very frequently."

The prayer of calling on the name of Jesus has a long history and is very Biblical, where the purpose of recalling the divine name is to bring one into

the presence of God himself. The prayer may be reduced to a single phrase but it does contain the two essential elements of Christian devotion and penitence. In the same moment that we express our adoration to God in and through "Lord Jesus Christ", like the publican we also remember and give expression to our sorrow for human weakness in "Lord have mercy upon me."

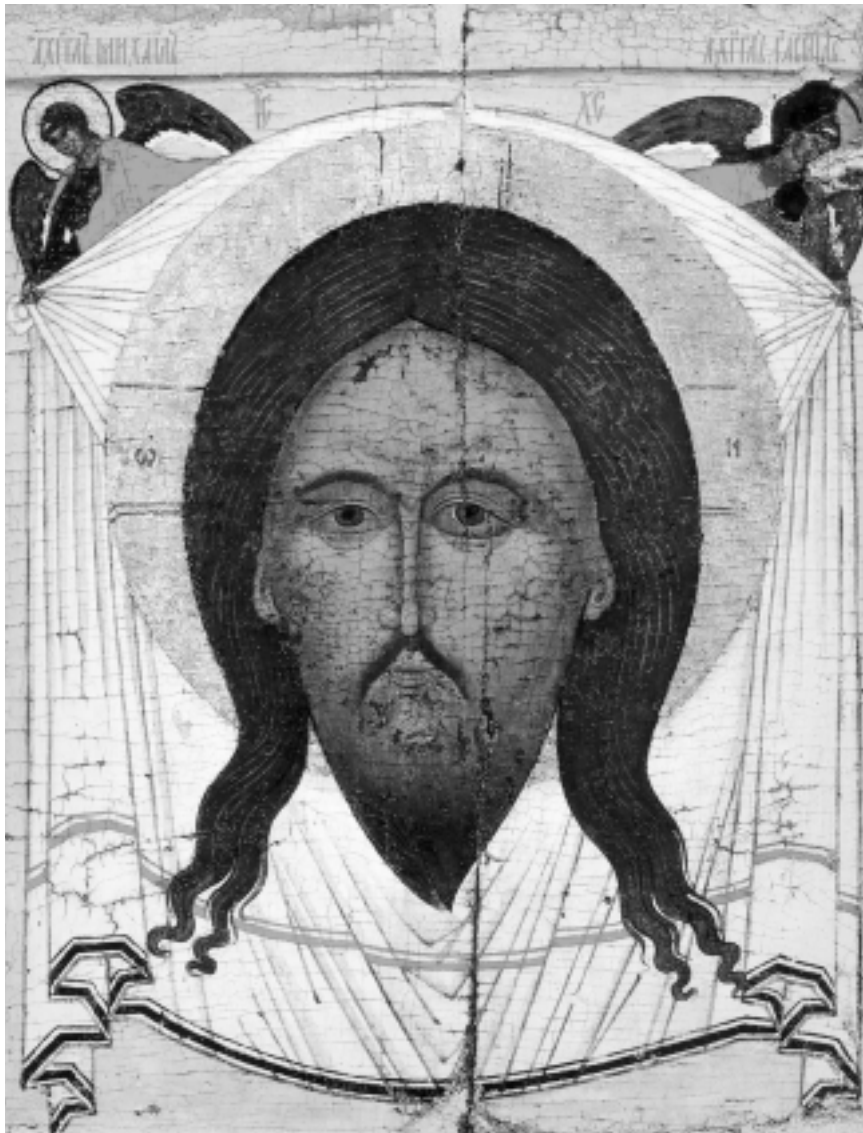
The combination of what we think and feel as the divine name is prayerfully uttered gives our prayer its power. It is not magic that lies behind the prayer, but the deep conviction that Jesus Christ, true God and true Man, who died and was raised by God is He in whom we live by Word and Sacrament. He it is who leads us to participate in the divine life He lives with the Father and the Holy Spirit. This is Risen life, to live in the divine milieu of the Blessed Trinity. Our prayer is therefore centred on the divine Christ in its unceasing utterance, convinced of the divine love by which we are overshadowed.

A Prayer of Simplicity

The Jesus Prayer is described as a prayer of simplicity whose aim is to help one enter into the heart or core of one's being. Here one is to encounter God in Christ through His indwelling Spirit in an interior way. Begin by being recollected, inviting in the Holy Spirit through saying Bishop Cosin's hymn, "Come Holy Ghost our souls inspire" to establish the peace in your heart that is needed for true prayer. The prayer will develop in various stages.

First Stage: Recite the prayer slowly and quietly, saying each word with recollection and avoiding haste, but not labouring it. Alongside outer attention there must be an inner attention and concentration. One must be relaxed and avoid any temptation to foster an artificial emotion. To counter any distraction, pause between the recitation of each phrase.

Second Stage: In this stage the prayer becomes more inward as it



Icon of the Saviour Painted by No Human Hand, 16th Century, from the Church of the Dormition in Tichvin, Northern Russia, now in the Russian Museum, St Petersburg.

– Continued on Page 4

Statement by the Prayer Book Society of Canada to the Recent Developments within the Diocese of New Westminster

The Prayer Book Society of Canada upholds the biblical and classical doctrine of Christian marriage expressed in its fullness in the Marriage Service of the Book of Common Prayer and regrets the decision of the Bishop and the Synod of the Diocese of New Westminster in approving the blessings of same-sex unions and the authorizing of new liturgies to express the same.

Background

- On June 15, the Synod of the Diocese of New Westminster passed decisions approving the blessing of same-sex unions and authorizing the creation of liturgies to express the same.
- The decisions of the New Westminster synod represent an

innovation on a matter of moral doctrine, and assume that each Anglican bishop and/or synod has the right to determine on such matters.

- Thirteen Bishops of the Canadian Church have spoken out against the decision, reminding the Canadian Church that the actions of the New Westminster synod contravene statements of the worldwide Lambeth Conference of Anglican Bishops, the Archbishop of Canterbury, and the express position of the Canadian House of Bishops in their 1997 statement.
- The Archbishop of Canterbury has characterized the action of the Diocese of New Westminster as "schismatic", and an "ecumenical embarrassment", and called on the Bishop of New Westminster not to

implement the decision.

At the same time, he expressed sympathy for the dissidents in the Diocese of New Westminster who have opposed the synod's action, and he called upon Anglicans to stand by them, saying that they needed prayer and support.

- The Society calls upon all its members and the members of the Anglican Church to pray for the unity of Christ's One, Holy, Catholic, and Apostolic Church, a unity that can only be found in faithful obedience to the Doctrines of Christ revealed in the witness of the Scripture and handed on in the tradition of the Church.

For further comments and developments see the next Issue of the *PBSC Newsletter*.

Prayer in the Workaday World

– Continued from Page 3

acquires a rhythm of its own, as the mind repeats it without any conscious act of the will.

Third Stage: During this stage the prayer begins to descend into the heart where it dominates the personality as its rhythm identifies with the movement of the heart, becoming unceasing. With God's grace and our continued co-operation it leads to unceasing prayer.

To grow into this way of unceasing prayer requires a balanced and regular sacramental life. It can never be a substitute for the Eucharist but only an added enrichment. Furthermore, anyone embarking on this way of incessant prayer will need to have a spiritual director with whom to consult regularly.

The Practice of the Presence of God

Like the Pilgrim we will find it possible to recite this short prayer at

any time and in any place. It can be said in the bus queue, while travelling, during work in the garden or kitchen, at work, and when dressing or walking. Carry the prayer with you into all these situations of life. In moments of insomnia in the middle of the night, instead of 'counting sheep', say this prayer. There is a packer in the packing department of a large factory who says this prayer at intervals of a few minutes as each crate is sealed up and dispatched. His work becomes his daily offering to God in the spirit in which his work is done.

In the spirit of Brother Lawrence, the practice of the presence of God in the words "Be still and know that I am God", is a variation on this way of quiet waiting upon God. A regular appropriate moment when you consciously practice this way of prayer will make it possible to recall God's presence at different times and in different places and when the thought passes it may continue simply in the faith that God is present. So then,

"Wherever you go, you are pregnant with Christ, and you bring His Presence as you would the presence of a natural child."

Pilgrimage into One's Own "Inner Space"

His way of praying is essentially a pilgrimage into one's own 'inner space'. We go to find and to possess the pearl of great price, the Kingdom of eternal life in the deep heart that we might pray without ceasing. The pilgrim has the solitude of the Russian open spaces while St. Isaac had the solitude of the Syrian desert. Most of us have to live within the place, time, and circumstances of home and family life in the workaday world. It is within these limited circumstances "the pots and pans" of life that God calls us. What are the possibilities of these circumstances, that from time to time might change more suddenly than expected? How can I respond to the spiritual fullness of them? How can I

– Continued on Page 5

The Feast of St Michael and all Angels

*The Lesson appointed for
St Michael and All Angels,
Book of Common Prayer*

"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

*The Revelation of St. John the Divine,
Ch. 12, v.7.*

**"There was war in heaven:
Michael and his angels
fought against the dragon."**

*Gustav Doré (1832-1883) Satan Cast
out of Heaven, from Illustrations for
Milton's "Paradise Lost".*



Prayer in the Workaday World

– Continued from Page 4

find peace within them that I might find peace within myself so that heaven and earth can make peace with me? My life situation is the instrument that will lead me into the authentic living if I respond to its possibilities.

For most people the 'desert', the place where they meet God, will be the daily round and common tasks of life's circumstances where the presence of God is what makes even the drudgery divine. Here is the field where lies the hidden pearl of great price. To possess it we must 'let go' of everything in our

life that prevents us from having it. Like the Pilgrim it will mean establishing in one's life the personal equivalent of his times of withdrawal into silence. There can be no such interior prayer without withdrawing at certain fixed times from the distracting noise of life and in silence seek God. Find the appropriate moment, which might vary from day to day in the daily routine, and listen to God in stillness and silence. It will be more difficult to reach the desert place within, the interior tranquility of heart and mind in which to listen and hear God. There one comes to realize that most of the noise is on the inside and

that it comes from those fragmented and distracted parts of ourselves that are always self-centred expression.

Silence is not something that just happens, it is a long pilgrimage and along the way you will need to consult a guide who knows the way. During this journey we have to allow God to heal, integrate and co-ordinate the broken bits of ourselves that would destroy our inner tranquility and peace. So it is a journey into one's real self where we discover who we really are, a self-knowledge we must accept, and which St. Augustine tells us is the essential stepping stones to knowing God. ✱

Staying on Track

The Right Reverend Ronald C Ferris, Bishop of Algoma

Christians who are deeply involved in their churches can become seriously disheartened when they perceive wrong decisions are taken by the church at the parish, diocesan, and national levels. Veterans of church affairs have, no doubt, sat through some unbelievable meetings, with bewildering outcomes. When we care passionately about doctrine, or moral teachings, or social issues, our most deeply held values are touched. Anger and disillusionment can become ever present temptations. Following are some points that are worth remembering.

1) It is an article of our belief as Anglicans that the Church has erred, and does err even in matters of faith. (Article of Religion XIX, BCP p. 706).

2) We believe that Christ will ultimately guide and lead the Church into all truth. Although that is Christ's ultimate intention, our churches can and do act contrary to His will.

3) It is an article of our belief as Anglicans that church councils can err and have erred, "even in things pertaining unto God". (Article of Religion XXI, BCP p. 706).

4) The reason that even general councils err is that "all be not governed with the Spirit and Word of God...".

5) It is not within the powers of the Church to "ordain anything that is contrary to God's Word written...". (Article of Religion XX, BCP, p. 706).

6) Anglicans believe that the grace and effect of the sacraments is not dependent upon the worthiness of the minister. Article XXVI, BCP p. 708 reminds us that, "in the visible Church, the evil be ever mingled with the good...".

7) We need to remember the whole scope of Christian history and remember that the Church has survived through many scandals, errors, and controversies. Errors in teachings and practices can be corrected and redressed over the years, but divisions last for centuries.

8) No Anglican is obligated to believe or practise any Christian teaching that cannot be concluded and

proved from scripture. (Article of Religion VI, BCP, p. 700).

9) There is no perfect church, and thousands of attempts to establish one have failed. Where we believe our Church is in serious error, we have a prophetic responsibility to work from within for correction.

10) When we are discouraged it is easy to be obsessed and overwhelmed with what is wrong with our Church. In the past the Anglican Church has been beset with internal divisions, party spirit, and toxic polarizations. We need to be driven by the Love of Christ and love for the Church which he has bought, and not be driven by anger or discouragement.

11) In scripture there is a good deal of "remnant theology". Although the family of God strays both in its belief and holy living, God continues to raise up a faithful remnant within to cleanse, transform, and renew.

12) Anglicans maintain a cordial and a cooperative ecumenical relationship with many churches with whom we have profound disagreement in our teachings. We need to be careful to display the same charity within the Anglican family as we share ecumenically.

13) Serious conflicts emerge when a part of the Church attempts to make decisions that bind or affect the whole Church. Honest change requires consensus, and consensus takes time.

14) Anglicans do not claim to have all truth, but simply all "things necessary to salvation". (Article VI, BCP p. 700).

The Articles of Religion are in outdated language, but continue to be part of our constitution and are a veritable "Charter of Rights" for lay people. What is Christian truth and how to we determine it? How do we sift and sort our beliefs and practices? The Articles were foundational in the development of a reformed catholicism.

They were written as a declaration of Christian liberty and their wisdom has much to contribute to modern

controversies. The Articles liberate us from the tyranny of errant prelates, popular opinions, and Church conventions.

Just as we balance our controversies by looking over the full span of history, so we can also gain perspective by consulting globally with other Anglicans, and ecumenically with other Christians.

Even though living in the Anglican Church with all of its controversies can be extremely tedious, these controversies are the price we must pay for Christian liberty, conscience, and the sifting of truth over time.

Although we believe we are an authoritative church, we are not authoritarian. The sifting and sorting of truth will always take effort. There is always the risk of wrong turns and errors. Jesus did not say that He had given us all truth, but that He would lead us into all truth. What we think should be a straight line on the map sometimes results in a meandering journey.

Fifty years ago the dredges on the Klondike creeks would often change the course of the stream bed as they dug up gravel looking for nuggets of gold. Over the course of time, however, the force of the creeks will reshape the valley floors and the creeks will find their own paths once again. The stream bed does not confine the stream, although it appears to for a time. Ultimately, the stream defines the stream bed, and even more so when the stream is a river of life! We may think we have won a debate, or a resolution, or a controversy, only to find that God's truth is something far larger than we can divert or contain.

The sifting and sorting of Christian truth and how that truth impacts on the issues of our day, are all part of the larger process through which Christ is guiding his people ultimately into all truth.

— This article first appeared in *The Living Church*, April 14, 2002

Book Review

Arthur Middleton, Fathers and Anglicans: the Limits of Orthodoxy
(Gracewing, 2001).
ISBN 0-82544-450-8. 341 pp.

The Anglican vocation, Arthur Middleton suggests, is to embody a "western orthodoxy." He means that Anglicans should refer to the witness of the primitive Church as normative for the proper reading of Scripture and articulation of the faith. Middleton's survey of Anglican thought aims to show that this reference to the fathers as privileged interpreters of Scripture, this "patristic mind," has always been a feature of theology in the Church of England. He examines the appeal to patristic witness in the Reformers, the Book of Common Prayer and formularies, the Caroline divines, and the Oxford Movement.

In so defining the Anglican vocation, Middleton defines Anglicanism. The Church of England is to be seen primarily not as a Reformed church, nor as a "catholic" church in the sense of a spin-off of medieval Rome, but as a church characterized by a consistent and conscious theological method. Middleton asserts that this method - reference to the fathers as accurate readers of Scripture - is what distinguishes the Church of England from other Reformed churches and from Rome. In this way, the Anglican method sets the "limits of orthodoxy": the Church of England's detractors - Rome, on the one hand, and radical reform on the other - both lie beyond the limits, by distorting the primitive faith. Anglican theology thus finds itself in sympathy with the spirit of eastern Christianity. The characterization of Anglican identity as centred on a method invites some theological pluralism (there is room for diverse opinion) but always within the "limits of orthodoxy" guaranteed by a common appeal to specific sources of authority. Realizing this vocation would bring not only ecumenical rapport with both Rome and Orthodoxy, but would enable the Anglican Church to address the

postmodern world - not to mention its own theological confusion - with consistency and confidence.

Unfortunately, Middleton's book raises the very questions of identity it hopes to settle. If Anglicanism is a method, is the Church of England not a confessional church? Are the Thirty-Nine Articles, for example - or the liturgy of the Book of Common Prayer - an expression of this theological method at only *one point* in Anglican intellectual history? For Middleton, the formularies and liturgy of the sixteenth century are provisional. "Within the contemporary disputes of reform the Thirty-Nine Articles provided an agreed body of teaching in the Church of England, but ... are no more a final exposition of Anglican teaching than the Elizabethan Prayer Book is Anglicanism's final word on liturgy."¹ Middleton displays an ambivalence toward the Church of England's Reformed heritage, which he fails to take into account in his examination of seventeenth-century Anglicans. The patristic scholarship of Hooker, Andrewes, Laud and the "Laudians" is treated almost as though they had forgotten the Reformation altogether; protestant thought in England is represented instead by "Puritanism" or "Calvinism," terms which are (unjustifiably) treated synonymously, and never defined. Can "Anglican" and "Reformed" be so readily distinguished? Significant scholarship of the last ten years has examined the convergence of English and continental Reformed theology, and shown the strength of Calvinist thinking in mainstream English theology.² This unexamined opposition between "Anglican" and "Calvinist" therefore assumes that Anglican theology can be described in terms of an evolution away from the limitations of Reformed divinity towards a "mature" (more "catholic") Anglicanism. Middleton describes Lancelot Andrewes, for example, as an exponent of "mature" Anglicanism in that he speaks of the Eucharist as a sacrifice, prays for the dead, and commemorates the saints. Does Andrewes really stand apart from the Reformation? The 1559 Book of Common Prayer commemorates saints and allows prayer for the dead; the Puritan (and Calvinist) William Perkins, an Elizabethan writer loyal to

the established church, also described the Lord's Supper as a sacrifice. Middleton also treats Richard Hooker as representative of a "patristic mind" unrestricted by Reformed preoccupations; but Hooker, too, scrupulously adhered to the Prayer Book and Articles, and reflects in his thought all the significant motifs of Reformed (even Calvinist) theology.

These definitional problems haunt Middleton's book, but are emphasized in Middleton's examination of the Tractarians' legacy. The Tractarians did not approach the fathers in the same way as the Reformers, or even the High Church divines of their own time. It might even be argued that their approach opened the gates for extreme doctrinal latitude, a legacy that haunts and divides Anglicans today.³ Are there right and wrong ways to use the fathers? Middleton sympathizes with the Tractarians' approach, namely, that the fathers need to be read on their own terms and not through the lens of particular ecclesiastical formularies. Given that the Tractarians became disillusioned not only with the Reformers, but also with the Caroline divines (which, ironically, they had so carefully selected for the *Library of Anglo-Catholic Theology*, as precursors to Tractarian thought), what are modern Anglicans to make of Tractarian ambivalence toward Anglican theological history? Middleton recommends the Tractarians as a starting-point for reading the fathers today, in that they came fresh to their subject without presupposing specific Anglican doctrines, but leaves open the same question that the Tractarians faced and never solved: What if we find, in reading the fathers, that Church of England doctrines - expressed in the Book of Common Prayer, the ordinal, and the Thirty-Nine Articles, among other things - aren't "catholic" enough? The Tractarians' own bogey of "private opinion" rears its head; what then becomes of "common prayer"? Anglican history gives us different ways of reading the fathers. The Reformers (and the Book of Common Prayer) placed the limits of orthodoxy within what could be proved out of Scripture; the fathers' witness was valid only when

- Continued on Page 8

God's Grandeur

The world is charged with the grandeur of God.
 It will flame out, like a shining from shook foil;
 It gathers to a greatness, like the ooze of oil
 Crushed. Why do men then now not reck his rod?
 Generations have trod, have trod, have trod;
 And all is seared with trade; bleared, smeared with toil;
 And wears man's smudge and shares man's smell: the soil
 Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
 There lives the dearest freshness deep down things;
 And though the last lights off the black West went
 Oh, morning, at the brown brink eastward, springs –
 Because the Holy Ghost over the bent
 World broods with warm breast and with ah! bright wings.

Gerard Manley Hopkins 1844-1889

Review

it pointed to the same. The Tractarians, on the other hand, might have begun to obscure the Reformers' clear distinction between Scripture and "custom" (as Hooker called it, eschewing the term "tradition"). Where, then, *are* the limits of orthodoxy? The fathers may not so readily define it for us.

Even if these questions (which have plagued Anglicans at least since the Oxford Movement) are not finally answered in *Fathers and Anglicans*, Middleton's call to read the fathers in

relation to Scripture and historical theology can only be constructive. The questions raised by his book should become the subject of thought and conversation; Anglicans can only find their way out of their present confusion, evangelize effectively, and find genuine conversation with other churches, when they return to the Scriptural and historic sources that allow them to articulate their faith. In this respect Middleton's call is timely and, one may hope, effective.

Fathers and Anglicans, however, may well be the only recent book drawing attention to the importance of the fathers for Anglicans. Middleton's

enthusiasm for the fathers and for their place in Anglican thought points the way forward for Anglicans looking for a way to encounter the apostolic faith, and a way to define it in a context of theological and cultural revision. Anglicans should welcome the opportunity to discuss these important questions.

The Rev'd Charles W. Irish

Charles Irish was previously Chairman of the Montreal Branch, PBSC, and was recently ordained in the Diocese of Saskatchewan.

1. Middleton, *Fathers and Anglicans*, 55 (italics mine). See also H.R. McAdoo: "The absence of an official theology in Anglicanism is something deliberate which belongs to its essential nature, for it has always regarded the teaching and practice of the first five centuries as a criterion." H.R. McAdoo, *The Spirit of Anglicanism* (London: Adam and Charles Black, 1965), v. Anglicans who see this "criterion" embodied in the Book of Common Prayer will be puzzled to hear

that their church has no "official" theology.

2. See, for example, Nigel Atkinson, *Richard Hooker and the Authority of Scripture, Tradition, and Reason: Reformed Theologian of the Church of England* (Carlisle: Paternoster Press, 1997); W.J. Torrance Kirby, *Richard Hooker's Doctrine of the Royal Supremacy* (Leiden, E.J. Brill, 1990); Kirby, *The Theology of Richard Hooker in the Context of the Magisterial Reformation* (Princeton: Princeton

Theological Seminary, 2000); Bryan D. Spinks, *Two Faces of Elizabethan Anglican Theology: Sacraments and Salvation in the Thought of William Perkins and Richard Hooker* (Lanham, MD: Scarecrow Press, 1999).

3. See Peter B. Nockles, *The Oxford Movement in Context: Anglican High Churchmanship, 1760-1857* (Cambridge: Cambridge University Press, 1994).

Book Review

Blessing and Glory and Thanksgiving

The Growth of a Canadian Liturgy

William Blott

*Paperback 149 pages Bibliography.
Black and White Photographs
Toronto Anglican Book Centre 1998
ISBN 1-55126-184-7*

*Reviewed by
The Rev'd Stephen C. Sharman*

The Reverend William R. Blott has written a lively and readable account of two Canadian Books of Common Prayer - the Books of 1918 and 1952 and the process of revision that produced each book. This is an account of bishops and scholars, of committees and synods, but, more importantly, of people worshipping God and the books which they used in their worship.

He begins, as one must, with the Prayer Books of 1549, 1552, and 1662, the classic English Prayer Book, and discusses the interest in revising the Prayer Book in England in the 1800's. This he does very briefly. He then describes the background to Prayer Book revision in Canada before the establishment of the General Synod in 1893. This also he does very briefly. Then he embarks on the major part of his book, the processes of revision that led to the Canadian Books of 1918 and 1962. This he does very thoroughly. He has consulted the Archives, interviewed major participants such as Archbishop H.H. Clark and Fr. Roland Palmer, SSJE, and marshalled his evidence. He describes the proceeding of General Synods and the meetings of the committees and sub-committees which were responsible for Prayer Book revision. He shows how the 1918 Book came to be and then how the 1962 Book came to be. And then he stops. The process which led to the Book of Alternative Services awaits another book.

A major part of his work is devoted to the revision of the service of Holy Communion. He does touch on Morning Prayer, Baptism, and the Ministry to the Sick, but as the

Eucharist is the heart of Christian worship, so its revision is the heart of his book. He shows how and why the Holy Communion was not revised in the 1918 Book despite some interest. He describes how the interest in a revision of the Holy Communion continued through the 1920's and 1930's. Then the task is taken up and completed in the 1962 book. Indeed, he argues that the 1962 Book completes the work or revision begun in the 1918 Book, and that the revision of the Service of Holy Communion is the heart of the matter. Two chapters, twelve and thirteen, contain a useful analysis of the Eucharist in the 1962 book.

This book does have some weaknesses. Firstly, the history in the early chapters is at best a very sketchy account and is not helpful for his readers. It is true that there are a number of standard histories but these could have been listed in the footnotes. A little more history would not have been a great burden to his readers. One hundred and seventy five years that produced, among other things, the non-jurors and their liturgical scholarship and Bishop Benjamin Hoadly and the Bangorian controversy can scarcely be described as "little interested in either theology or liturgies (p. 12). Secondly, the author appears to be more familiar with Central Canada than with the rest of the country. He refers to Synods of the Province of Canada, but not to the Province of Rupert's Land, a province well-known for its CMS Bishops and Clergy. Was there no interest in Rupert's Land in Prayer Book revision before 1983? When he refers to the Cridge Affair in Victoria, he cites two histories in his footnotes but misses F.A. Peake *The Anglican Church in British Columbia*. When he turns to his major theme, the history of the revision, then his horizons broaden and the church in the rest of Canada

becomes part of his narrative. Thirdly, it would have been helpful to have a better biography of the author, and his qualifications for writing such a book. The bibliography refers to his unpublished M.A. Thesis. Is this book a revision and expansion of that thesis?

Fourthly, the book needs an index.

Despite its limitations, this is a very useful and much-needed book which this reviewer enjoyed reading. He looks forward to a companion book by the same author on the process that led to the Book of Alternative Services.

The Rev'd Stephen Sharman is Rector of St. Andrew's-on-the-Red, St. Andrew's, Manitoba.



The Archangel Michael, late Byzantine icon, 15th Century, attributed to Andreas Ritzos, From the Monastery of St Catherine, Mount Sinai.

The Prayer Book Society of Canada

National Officers and Branch Contacts

OFFICERS

National Chairman

Mr. Michael Edward,
R.R.#1, Belfast P.O.,
Prince Edward Island,
C0A 1A0

Episcopal Visitor

The Rt Rev'd Harold Nutter,
Retired Archbishop
of Canada

Honorary Chairman/President

The Rev'd Dr. Robert Crouse,
Professor Emeritus
Dalhousie University

Past Chairman

Mr. Ted Siemens

Vice Chairmen

The Rt Rev'd Anthony Burton,
Bishop of Saskatchewan,
1308 5th Avenue East,
Prince Albert, Saskatchewan
S6V 2H7

The Rev'd David Curry,
Anglican Rectory,
531 King St,
P.O. Box 2661,
Windsor, Nova Scotia
B0N 2T0

The Rev'd Dr. James I. Packer,
Regent College,
5800 University Blvd,
Vancouver, British Columbia
V6T 2E4

Correspondence Secretary

The Rev'd Stephen Sharman,
374 River Road,
St. Andrews, Manitoba
R1A 2Y1

Treasurer

Mrs Irene Bakos,
3908 16a St. SW,
Calgary, Alberta
T2T 4K8

Branch Contacts

St John's

Mr. Michael Donan
(709) 753-5193

Conception Bay North

Mrs. Marilyn Murrin
(709) 786-6270

Nova Scotia and Prince Edward Island

Mrs. Marie Gibson
(902) 835-8210

Annapolis Valley

Sr. Margaret Luke
(902) 798-3782

Moncton

Mr. Peter Johnson
(506) 857-8500

Fredericton

Mr. Wilfred Alliston
(506) 450-9584

Fundy

Mr. William Holder
(506) 648-0682

Gaspé Coast

Mr. Cyrus Journeau
(418) 752-3609

Montréal

Mr. Derek Siemens
(514) 731-0453

Ottawa

Mrs. Joan Wilson
(613) 749-5058

Quinte

Dr. James Loudon
(613) 966-7571

Port Hope-Cobourg

Mr. Pat Bryan
(905) 885-0518

Toronto

Mr. Desmond Scotchmer
(416) 921-7407

Niagara North

Mr. Walter Raybould
(905) 971-7863

St. Catharines-Niagara

Mrs. Laura Dodson
(905) 468-5202

Grand Valley

Miss Billie Farmer
(519) 583-0475

London

Mrs. Suzie Dann
(519) 473-2123

Lambton

Miss Naomi Luth
(519) 336-7874

North Bay

Mrs. Dorothy Chabot
(705) 472-1937

Manitoba

The Rev'd John Stennet
(204) 383-5327

Regina

Cicely Pritchard
(306) 586-9668

Calgary

Mr. Ted Owens
(403) 242-1727

Edmonton

Mr. David Bertsch
(780) 458-1194

Vancouver

Mrs. Norah Johnston
(604) 224-8986

Vancouver Island

Dr. Pat Radcliffe
(250) 758-5771

NATIONAL ADDRESS

P.O. Box 38060
1430 Prince of Wales Drive
Ottawa, Ontario
K2C 3Y7

PBSC Web site

www.prayerbook.ca

Online Resources

PBSC Critique of
the new hymn book
[www.prayerbook.ca/
newhymn1.htm](http://www.prayerbook.ca/newhymn1.htm)

PRAYER BOOK SOCIETY OF CANADA NEWSLETTER

Editor

Mr. Desmond Scotchmer,
40 Homewood Avenue, Apt. 401
Toronto, Ontario
M4Y 2K2
email:
desmond.scotchmer@mto.gov.on.ca

Editorial Committee

Mr. Wilfred Alliston
Mrs. Laura Dodson
Ms. Nancy Gall
Miss Naomi Luth
The Rev'd Dr. J. I. Packer
Mrs. Carol Schiavetto
Mr. Richard Spalton

The *Newsletter* is published by
the Prayer Book Society of
Canada. Opinions expressed in
these pages are not necessarily
those of the Society as a whole.