



THE LAMP



"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119)

PBSC TORONTO BRANCH ANNUAL GENERAL MEETING

2:30 PM, Sunday, April 22
at St. Olave's Church, 360 Windermere Ave., Toronto



Dr. William Cooke

The annual President's and Treasurer's reports will be presented, and elections of branch officers for the coming year will be held. This will be followed by an address by Dr. William Cooke, on "A Priceless Possession of our Church – The Book of Common Prayer".

Dr. Cooke did his B.A. at Trinity College in the University of Toronto, majoring in English Language and Literature and also taking courses in British History and Classical Literature. He did advanced study in early English, earning his M.A. and Ph.D. from Harvard University, and later spending a research year at Oxford, London, and Cambridge. He has taught at several Ontario universities and was employed for some years on the Records of Early English Drama Project at the University of Toronto. Among his special interests are the language of worship and the history and development of Anglican rites up to the present day.

The event will end with a service of choral Evening Prayer at 4:00 PM.

CRANMER CONFERENCE 2012

Open to young adults aged 20 to 30

August 24-26 at St. John's Church, North Bay

Theme: "The Murder of Thomas Cranmer"

Main speaker: Revd. Dr. Tim Perry

Organist and music director: Aaron James

Contact: Kayla Krasnor
kayla@krasnor.ca

ST. MICHAEL'S YOUTH CONFERENCE

Open to teens, aged 13 to 19

August 27 to September 1
at Selah Camp, north of Wiarton, Ontario

Providing Prayer Book worship and classical Anglican teaching in a lively, fun-filled camp environment
www.stmikesontario.com

IN DEFENCE OF SET FORMS IN COMMON PRAYER

(In this 50th anniversary year of our 1962 Canadian Book of Common Prayer, and the 350th anniversary year of the classic English 1662 Book of Common Prayer, we continue to reprint essays by various writers throughout the past centuries defending aspects of traditional Anglican worship. The following passage consists of excerpts from the introductory section of "A Companion to the Temple, or A Help to Devotion in the Daily Life of the Common Prayer" (1684) by Thomas Comber, Dean of Durham, England.)

There are two principal ends of the Worship of God: the Glory of him that is Worshipped, and the Benefit of the Worshippers ... But whether we look on them single or conjoined, no part of Divine Worship doth so much express and advance God's glory, nor so directly tend to Man's good as Public Prayer; in which we make the most universal solemn acknowledgements of our Obligations unto, and Dependence upon, the Supreme Lord of all the World; and by which all the Servants of God in all times, places and circumstances, do with heart and voice, by common consent reveal their wants, and obtain supplies for them. So that we may call this the Life and Soul of Religion, the *Anima Mundi*, that universal Soul which quickens, unites and moves the whole Christian World. Nor is the case of a private Man more desperate, when he breathes no more in secret Prayer, than the condition of a Church is, where public Devotions cease ...

Objection 1: [Common prayer] is said to be a Form, and therefore a hindrance to zealous praying by the Spirit.

Answer: Whoever makes this Objection, and affirms we cannot pray by the Spirit in the words of a Form, must beware his ignorance betray him not into a dangerous uncharitableness, and perhaps blasphemy. For the Saints of the Old Testament prayed by Forms, and so did Christ himself in the New, and he taught his Apostles a Form to pray by, and dare any say they prayed not by the Spirit? Have not all Churches, since the Apostles' times to our days had their Forms of Prayer? And did not the devoutest Men of all Ages compose and use such? Was ever Extempore Prayer heard of in public (till of late) unless on special occasions; and do we think no Church

nor no Persons prayed by the Spirit, till now? To come nearer still: Have not France and Geneva their Forms? And did not learned Calvin (and the best reformed Divines) use a Form before their Sermons? And is not an unstudied Prayer a Form to the People, who are confined to pray in the Speaker's words? And will you say these all pray without the Spirit of God? But sure we hug the Phrase of Praying by the Spirit, not attending the Sense. For the meaning doubtless is, to be so assisted by the Holy Ghost, that that (our Thoughts being composed, our Souls calmed, and our Hearts deeply affected with our Wants, and the Divine All-sufficiency), we can pray with a strong Faith, and a fervent Love; When we are so intent upon our Requests that we duly weigh them, and pursue every Petition with pressing Importunity, ardent Desires, and vigorous Affections,



Thomas Comber (1645-1699)

this is the Spirit of Prayer. And thus we may better pray by the Spirit in the words of a Form, than we can do, when our Mind is employed in inventing new expressions. For having a Form (which custom hath made familiar), we have all things set down to our Hands which we or others want; and we are at leisure to improve the good Motions of the Spirit; having no more to do but to join our Souls and Affections to every Petition, and follow them up to Heaven in most passionate and zealous wishes that God would grant them. Whereas in Extempore Prayer the Petitions expire into Air in a moment, for neither Minister nor People knew them before, nor can remember them afterwards; the one being busy in

inventing, the others in expecting a pleasing novelty. And, methinks, it argues more of the Spirit of God when we can attend the old Prayers with Zeal and Love, than when we need Variety and novel Expressions, to screw us up into a Devotion too much like Artifice, and seeming rather to be moved by the pleasure of the Fancy, than the actings of Desire. We may judge of the effects of God's Spirit rather by disposing our Hearts to join a well-composed Form, than by filling our Heads with new Prayers, or opening our Mouths in fluent Expressions, both of which may be done without the help of the Spirit, but to be devout without it is most impossible. To which we shall only add, that many truly good Men, and sound Members of our Church, do daily use these Prayers with as much Spirit and Life, with as serious and sincere Devotion, as any in the World can

do. And this they account a demonstration that the Spirit doth assist them in this Form. And so it may assist these mistaken Persons, if they will lay down their groundless prejudice, and strive to serve God thus as well as they can. So would the good Spirit assist their Prayers, and make up our differences, giving us one Mind and one Spirit, that with one Heart and one Mouth we might glorify one God.

Objection 2: But it is further urged, That these Prayers, though good in themselves, will grow flat and nauseous by daily use, and consequently become an impediment to Devotion.

Answer: We come not to the House of God for Recreation, but for a supply of our wants; and therefore this might be a better reason of an empty Theatre, than a thin Congregation. We come to God in Public, to petition for the relief of our own general Necessities, and those of the whole Church, viz. for Pardon of Sin, Peace of Conscience and succours of Divine Grace, and a Deliverance from Sin and Satan, Death and Hell; As also for Food and Raiment, Health and Strength, Protection and Success in all our concerns; and more generally for the Peace of the Kingdom, the Prosperity of the Church, the Propagation of the Gospel, and the success of its Ministers. Now these things are always needful, and always the same, to be prayed for every day alike. Wherefore (unless we be so vain as to fancy God is delighted with Variety and Change as well as we), what need is there to alter the Phrase every day, or what efficacy can a new model give to our old Requests? Particular wants and single Cases must be supplied by the Closet-devotions, for the Public (whether by Form or Extempore) can never reach all those which are so numerous and variable. Wherefore one Form may fit all that ought to be asked in the Church; and why then should we desire a needless and infinite Variety and Alteration?

... But having thus cleared the way to all indifferent and disinterested Persons, it is time to speak briefly of the

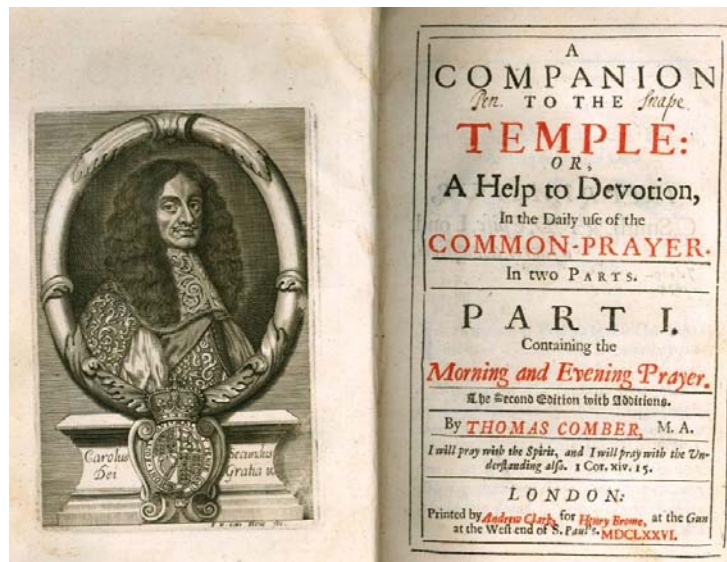
Design of the following Discourses; which is to make it evident that our Excellent Prayers do deserve all possible Love and Esteem, and contain in them a rich Treasury of all that can make our Devotion lively and useful. And if we be assisted by God's Spirit, and come desirous to pray with Zeal and Sincerity, here is (without calling in any aid but that of Heaven) a curious Order, clear Method, significant Phrases, and strong Arguments to quicken our Affections, and enlarge our Souls in holy and fervent Wishes, Desires, and Meditations, which is the Prayer of the Inward Man, the Life and Soul of this Duty ...

I hope that what I have done will (besides its present assistance) suggest a way to all devout Souls for making pious Enlargements, more and better than are to be found here; that so our daily Offices may be full of Life and Pleasure; and every day court us with new Delights.

And I must affirm, I have rather opened the top than searched the bottom of this rich Mine. But sure I am we had need to quicken our Devotion all we can, not only for our own good, but that our flames might thaw the Hearts and lighten the Eyes of the rest of the Congregation; which scarce ever mind either Words or Sense, but are either sleepy or tired, to the dishonour of God, the discomfort of the Minister and the ruin of their own Souls. How happy we should be, if by my Endeavours and your Examples, we awaken such into a Sense of their Duty; that these excellent Prayers

might everywhere be said with an excellent Spirit, for the benefit of particulars, and the good of the whole Church? ...

And if they daily come, and constantly use the Common Prayer in this manner, they will neither be tired with the Length, nor wearied with the frequent Repetition thereof; for it will appear to be the most noble and comfortable exercise that Religion doth afford; it will increase their Graces, multiply their blessings, and fit them for the never-ceasing service of the Heavenly Choir.



Title page of the "Companion to the Temple", with a frontispiece portrait of King Charles II.

ONTARIO REGIONAL CYCLE OF PRAYER, JULY - SEPTEMBER

(Over the coming months, please remember the following parishes in your prayers. You might consider using for this purpose one of Prayer #8 or #9, found on pages 43 and 44 of the Book of Common Prayer, or the prayer "For the Parish" found on page 736.)

JULY	1	<i>Trinity IV</i>	St. John's Church, Woodhouse (Simcoe)
	8	<i>Trinity V</i>	St. James' Church, Sarnia
	15	<i>Trinity VI</i>	St. John's Church, York Mills (Toronto)
	22	<i>St. Mary Magdalene</i>	St. Mary Magdalene's Church, Toronto
	29	<i>Trinity VIII</i>	Trinity Church, Cambridge
AUG.	5	<i>Trinity IX</i>	St. James' Church, Guelph
	12	<i>Trinity X</i>	St. Peter's Church, Erindale (Mississauga)
	19	<i>Trinity XI</i>	St. Simon the Apostle, Toronto
SEPT.	26	<i>Trinity XII</i>	Christ Church, North Bay
	2	<i>Trinity XIII</i>	St. Clement's Church, Toronto
	9	<i>Trinity XIV</i>	St. Peter's Church, Scarborough (Toronto)
	16	<i>Trinity XV</i>	St. John's in the Wilderness, Sarnia
	23	<i>Trinity XVI</i>	St. Matthias' Church, Toronto
	30	<i>Trinity XVII</i>	St. Paul's-on-the-Hill, Pickering

The Prayer Book Society of Canada was founded in 1986 by Anglicans who were alarmed at the erosion of classical Anglican doctrine, worship and spirituality that was proceeding alongside the adoption of new liturgies. The Society's aim is briefly to support the continuing use of the Prayer Book for all who value it as their preferred medium of worship, preserving as it does faithfulness to Holy Scripture and adherence to the orthodox Anglican doctrine of the Christian faith. The Mission Statement of the Society, adopted in 1995, is: "To promote the understanding and use of the Book of Common Prayer as a scriptural system of nurture for life in Christ".

The Society operates on two levels: the national level and the branch level. The National Council is responsible for setting policy and direction for the Society, and for overseeing activities with a national scope. All branch presidents are *ex officio* members of the National Council. The branches are individually responsible for organizing local activities and initiatives in their own geographical areas, in support of the aims and objectives of the Society.

The Ontario Council of PBSC Branches is an informal coalition of branches in southern Ontario, formed in 1994. It serves as a forum for the planning of joint activities, and provides a network of support for the branches. It publishes this newsmagazine, "**The Lamp**", which appears quarterly in the months of March, June, September and December. Opinions expressed in these pages are not necessarily those of the Society as a whole. Contributions of articles and news items are welcome, and should be sent to the editor (see opposite).

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