



---

# THE LAMP

---



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

---

## ***PBSC TORONTO BRANCH LENTEN QUIET DAY SATURDAY, FEBRUARY 25, 2012***

**Theme: "That We May Dwell in Him, and He in Us" -  
The Prayer Book Eucharist**

***Leader: The Revd. David Garrett***

The Revd. David Garrett was born and raised in New Glasgow, Nova Scotia. He obtained his B.A. in History from King's College, Halifax in 1980, and his M.Div. from the Atlantic School of Theology, Halifax, in 1983. He was ordained deacon in 1983 and priested in 1984. He served as assistant curate in the Parish of Tangier 1983-1984, as rector of the Parishes of Pugwash and River John 1984-1988, as priest assistant of the Parish of St. James' Armdale in Halifax 1988-1995, as rector of the Parish of Seaforth 1995-2004, and as rector of the Parish of Cornwallis from 2004 to the present. He was appointed Regional Dean of the Eastern Shore 2001-2004 and of the Annapolis Valley 2006-2011, and was made Archdeacon of the Annapolis Valley in 2011.

### ***Schedule for the day:***

9:30 AM	Morning Prayer (parish service)
10:00 AM	Holy Communion (parish service)
10:30 AM	Coffee and welcome
10:45 AM	<b><i>First talk: "Repentance"</i></b>
11:30 AM	Period of silent reflection
12:15 PM	Lunch
1:00 PM	<b><i>Second talk: "Faith"</i></b>
1:45 PM	Period of silent reflection
2:30 PM	Coffee break
2:45 PM	<b><i>Third talk: "Charity"</i></b>
3:30 PM	Wrap-up
4:00 PM	Evening Prayer



*Revd. David Garrett*

The Quiet Day will be held at **St. Thomas's Church, 383 Huron Street, Toronto**. St. Thomas's is located a short walk south of Bloor Street, midway between the St. George and Spadina subway stops. A voluntary contribution of \$10.00 is suggested to cover lunch and refreshment breaks, but you are welcome to pay what you can. Please notify Diana Versegby (416-739-4422) if you plan to attend, if possible by February 20 in order to help us plan for the catering.

---

## KNEELING IN CHURCH

---

*(As we celebrate the 50th anniversary of the official adoption of the 1962 Canadian Book of Common Prayer, we will be examining aspects of traditional Anglican worship. The following is an excerpt from an essay by John Henry Hobart (1775-1830), third Episcopal Bishop of New York, which appeared in his book "A Companion for the Book of Common Prayer", written in 1805.)*

It should be [the worshippers'] object, agreeably to the injunction of the Apostle, and the practice of devout men in every age, to glorify God not only with their spirits, but with their bodies also; to accompany the devotions of the heart with corresponding gestures of the body. Accordingly, in the ascription of praise they should stand, but in the acts of confession and supplication they should humbly kneel.

It is much to be lamented that the posture of kneeling, during the public prayers, is very much neglected. In many churches, the boards provided for the purpose of kneeling are used only as foot boards. The general prevalence of the position of sitting during the solemn acts of confession and supplication must be a subject of deep regret with all who esteem the decent and devout performance of public worship a matter of the first importance. The late excellent and exemplary Bishop of London, Dr. Porteus, in a letter which he addressed in May 1804 to the clergy of his diocese, thus enforces the duty of kneeling during the performance of prayer: "For many years past, I have observed with extreme concern, in different churches and chapels, both in the metropolis and in various parts of the country where I happened to be present, a practice prevailing (and evidently gaining ground every day) of a considerable part of the congregation sitting during those parts of divine worship where the rubric expressly enjoins everyone to kneel.

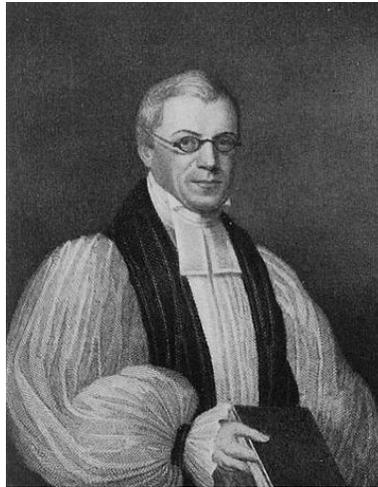
"It may be thought, perhaps, that the posture of body in offering up our prayers is a circumstance too trivial to deserve such serious notice as this. But can anything be trivial that relates to the Almighty Governor of the universe? Does not everyone know, too, that the mind and the body mutually act upon and influence each

other; and that a negligent attitude of the one will naturally produce indifference and inattention in the other? Look only at the general deportment of those who sit at their devotions (without being compelled to it by necessity) and then say whether this remark is not founded in truth and in fact. I shall be told, perhaps, that there are some denominations of Christians that stand, and others that sit at their devotions. It is very true, and they must be left to judge for themselves; but my concern at present is with members of this church. Our Church, in her admirable form of public prayer, allows, in different parts of the service, the different postures both of standing and sitting; which, with her usual wisdom and discretion, she adapts to the respective circumstances of those particular parts. But where the solemnity and importance of our supplications require it,

there she positively enjoins the posture of kneeling; and to disobey that injunction is unquestionably an offence against the discipline and usage of that venerable Church to which we have the happiness to belong.

"It is also contrary to the practice of the best, and greatest and wisest men, both before the promulgation of the Gospel and after it. The exhortation of King David in the 95<sup>th</sup> Psalm, which we have adopted into our Liturgy, is 'O come, let us worship, and fall down, and kneel before the Lord our Maker'. When Solomon dedicated his magnificent temple to God, he kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, while he poured forth one of the most sublime and affecting

prayers that ever fell from the lips of man. It was the custom of the prophet Daniel to kneel upon his knees three times a day, and pray and give thanks unto his God. Our Saviour himself, in his last agony, kneeled down and prayed; St. Stephen, in his last moments, kneeled down and prayed for his murderers; and St. Paul, when he took his last solemn leave of his brethren, kneeled down even on the seashore, and offered up his petitions to heaven for their everlasting welfare. After these injunctions of the Church, and these examples from Scripture, no one, I think, who calls himself a Christian, will (unless prevented by illness or infirmity) refuse to kneel down before the Lord his Maker."



*Bishop Hobart*

---

## Book of Common Prayer

What! Prayer by th' Book? And Common? Yes; why not?

The spirit of grace  
And supplication  
Is not left free alone  
For time and place

But manner too: to read, or speak, by rote,  
Is all alike to him that prays  
In's heart, what with his mouth he says.

They that in private, by themselves alone  
Do pray, may take  
What liberty they please,  
In choosing of the ways  
Wherein to make  
Their soul's most intimate affection known  
To him that sees in secret, when  
Th' are most conceal'd from other men.

But he that unto others leads the way  
In public prayer,  
Should do it so  
As all, that hear, may know  
They need not fear  
To tune their hearts unto his tongue, and say  
Amen; nor doubt they were betray'd  
To blaspheme, when they meant to have pray'd.

Devotion will add life unto the letter:  
And why should not  
That which authority  
Prescribes, esteemed to be  
Advantage got?

If th' prayer be good, the commoner the better,  
Prayer in the Church's words as well  
As sense, of all prayer bears the bell.



*Attributed to Christopher Harvie (1579-1663), vicar of Clifton in Warwickshire, England, and quoted in "The Compleat Angler, or Contemplative Man's Relaxation" (1653) by Izaak Walton (1593-1683). These verses had been written in or near the year 1649, when the Book of Common Prayer was outlawed in England by the Puritan-controlled Parliament and replaced with the "Directory of Public Worship". The Prayer Book continued to be used in secret, despite the penalties of fining or imprisonment if discovered, until the return of Charles II to the throne in the year 1660 and the restoration of Anglican church order and liturgy. The 1662 revision of the Prayer Book followed soon afterwards.*

*Above right: "Izaak Walton and his scholar", by Louis John Rhead (1857-1926).*

---

## ONTARIO REGIONAL CYCLE OF PRAYER, APRIL - JUNE

(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.)

<b>APR.</b>	<b>1</b>	<i>Palm Sunday</i>	St. Olave's Church, Toronto
	<b>8</b>	<i>Easter</i>	Parishes of PBSC members outside of Ontario
	<b>15</b>	<i>Easter I</i>	St. Paul's Church, Kanyengeh, Six Nations Reserve
	<b>22</b>	<i>Easter II</i>	St. George's Church, Hamilton
	<b>29</b>	<i>Easter III</i>	St. Mary's Church, Walkerville (Windsor)
<b>MAY</b>	<b>6</b>	<i>Easter IV</i>	St. Luke's Church, Broughdale (London)
	<b>13</b>	<i>Rogation</i>	St. Bartholomew's Church, Toronto
	<b>20</b>	<i>After Ascension</i>	St. James' Church, Humber Bay (Toronto)
	<b>27</b>	<i>Whitsunday</i>	Parishes in the ACNA
<b>JUNE</b>	<b>3</b>	<i>Trinity</i>	Christ Church, Deer Park (Toronto)
	<b>10</b>	<i>Trinity I</i>	St. Brice's Church, North Bay
	<b>17</b>	<i>Trinity II</i>	St. Paul's Church, Dunnville
	<b>24</b>	<i>Trinity III</i>	St. Paul's Church, Port Dover

---

**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).

### Branch contacts within our region:

**Grand Valley:** Mr. Brian Munro, 508-258 West St., Brantford, ON, N3R 6N1. Tel. (519) 756-3053

**London:** Mrs. Patsy Allison, RR #2, Ilderton, ON, N0M 2A0. Tel. (519) 666-0394

**Niagara:** Jeff Strikefoot, 205-24 Ida St., St. Catharines, ON, L2R 3X5. Tel. (905) 685-3418

**North Bay:** The Revd. John Stennett, 115 Turner Dr., North Bay, ON, P1A 4H5. Tel. (705) 498-6549

**Toronto:** Mrs. Diana Verseggy, 12 Sherbourne Dr., Maple, ON, L6A 1G8. Tel. (905) 303-4490

**Windsor:** The Revd. Gordon Maitland, 1983 St. Mary's Gate, Windsor, ON, N8Y 1J8. Tel. (519) 254-2901

---

### Editor of "The Lamp":

**Mrs. Diana Verseggy**, 12 Sherbourne Dr., Maple, Ontario, L6A 1G8. Tel. and fax: (905) 303-4490