



THE NIAGARA LIGHT

from the
**GREATER NIAGARA BRANCH OF THE PRAYER
BOOK SOCIETY OF CANADA**

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Events

General Synod 2007

June 19-25

Winnipeg Manitoba

PBSC Church Crawl

Aug. 8

Registration is closed

PBSC Ontario

Branches Meeting

Sep. 8, 12 O'clock

At the parish hall of

St. Luke's Church

454 John Street North

Hamilton on Macauley street
East.

The meeting will take place
following a luncheon at the
Royal Hamilton Yacht Club.

Members and officers of
PBSC branches from Southern
Ontario are scheduled to
attend.

TCC 2007

The Cranmer Conference 2007
is on hold until further notice.

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Greater Niagara Mourns Laura Dobson

Determination and will power teamed up with graciousness and kindness led Laura Dobson on to becoming a truly wonderful woman. The smile on her warm face belied the grit in her belly and woe to any who tried to stop her. Our Laura, businesswoman, philanthropist and teacher was one of a handful of people who did so much to Save Niagara-on-the-Lake from being over run by 'progress' and her efforts helped make the Niagara Frontier what a gem it is today.

The same grit led her to tackle the job of defending the Book of Common Prayer from another form of destructive 'progress' as she held up the torch of the Society in Niagara as President of the local branch until her retirement when she became Honorary Past President of the Greater Niagara PBSC Branch two years ago.

We will miss the twinkle in her eyes as she regaled us with her stories of Niagara history while we know we were all blessed by being her friend. Our condolences go out to those she loved and our surety is that we will be with her again in our Lord's Presence.



Image Courtesy of Shannon Nusko

Our Hard Working Volunteers

Here you see
some members of
the Niagara branch
of the Prayer Book
Society of Canada
working hard at
stuffing your very
own Niagara Light!

I Fear the Church of England that Shaped me has Gone Forever

(Excerpts from a talk by Terry Waite on his captivity in Beirut)

I can still remember the aroma of pitch pine and polish coupled with the pungent smell of musty hymn books that filled the building. Sunday after Sunday, I donned cassock and surplice and joined the six or seven others who formed the choir. I doubt that we were very musical but we made a joyful noise and enjoyed ourselves.

What I did not realise at the time was that I was being educated. The memory of visiting preachers droning on and on about incomprehensible aspects of Christian doctrine are with me to this day - even though I don't recollect a word they said. It wasn't the sermons that stayed with me. It was the language of the Prayer Book.

I remembered All Saint's Church - as the Tin Tabernacle was properly named - and the language that had been communicated to me as a child came flooding back. The old prayers took on a new significance: 'Lighten our darkness we beseech thee, O Lord, and by thy great mercy defend us from all the perils and dangers of the night.'

How many times had I repeated that prayer as a choirboy? Now, however, it took on a special meaning as I was literally sitting day after day in the dark surrounded by unknown perils. I realised afresh that there was a harmony and rhythm of language in the old prayers and they enabled me to maintain a greater degree of inner balance. Each evening I would save a small piece of bread from my simple supper and early the following morning would pour water into my plastic cup and say the Communion Service 'Take, eat, this is my body which is given for you.' ... cont'd on page 3

Nine out of ten 'Anglicans' DO NOT Support Niagara's Version of 'Anglicanism'

Thanks to the Diocese Profile (www.niagara.anglican.ca) now posted on the website of the Niagara Diocese, 189,190 persons in the diocese area claim affiliation to Anglicanism, as reported in the Canadian Census of 2001.

According to what various parishes reported to the Synod of 1995 (this being the latest figures in the 'Profile'), 38,000 were members of the Niagara parishes; the average Sunday attendance was 12,124, and the total of 'identified donors' was 18,062.

Let us now consider the 18,062 of 'identified donors', and this is speaking of seven years ago, and then factor in the number of churches that closed in the meantime.

The above leads to one deduction: something is dramatically wrong, namely, nine (or more) out of ten Anglicans DO NOT support Niagara's version of Anglicanism; hence they are denying the Anglican Church of Canada their attendance.

Many have a good idea of what happened that led to the subsequent dwindling of attendance on Sunday. It started with the blatant disregard of the historic Book of Common Prayer, a disregard that set forth a decline that fed on itself.

The obvious conclusion ... cont'd on page 3

How Many Anglicans does it take to Change a Light bulb?

There are of course numerous riddles about how many Anglicans it takes to change a light bulb. I thought the best answer was "Twelve. One to change the bulb, and eleven to say "We preferred it the way it was before." But then I was told it is actually impossible for Anglicans ever to change a light bulb. There is always someone who will say "My mother donated that bulb, and you touch it over my dead body."



I Fear the Church... cont'd....

I had no need of a prayer book, for quite unconsciously, years before; the language had been fastened in my memory. As a child, I had been given a love of the words it contained through regular repetition.

The faith, which had been communicated to me, did not depend on an over-emphasis on feeling or emotion. It was a part and parcel of the totality of my life. Spring, summer, autumn and winter settled together comfortably with the Church's year.

In England today, Sunday is very little different from the other six days of the week. Evensong, which was conducted in almost every parish church throughout the land, is now a rare occurrence. In most churches, the old Prayer Book has disappeared and, along with it, the regular use of good language.

I am no Luddite, for, along with many Anglicans, I felt that the 1662 Prayer Book needed some revision, but I don't believe that I am alone when I suggest that the clear-out might have been a little too rigorous.

Back then, there was a time when I could attend a communion service and participate in a contemplative way. By that, I mean that I did not have to stand up every few moments; greet my neighbour with either a handshake, hug or kiss and sing along to the strains of a guitar.

I do appreciate the difficulties faced by the clergy of the Church of England who today are experiencing a situation vastly different from when I was brought up in the Church.

What, in my day would have been considered elementary religious knowledge would today be largely unknown by the majority of the population. Although I didn't attend a Church School, as a very young child I learned the Ten Commandments, the Beatitudes and the Lord's Prayer by heart.

Clergy can no longer take for granted that these will be known by the present generation. Another problem is that the uncertainties of our age seem to be increasingly producing some form of reactionary fundamentalist Christianity that proclaims absolute certainty.

More significantly, perhaps, the Church seems to lack men of eloquence and intellect who can at least

relate to some of the arguments put forward by atheists such as Richard Dawkins and others. There seems to be a lack of good scholarship within the Church.

So, where do I stand in relation to the Church today? Whenever I attend Evensong at such places as Magdalen College, Oxford, or one of our great cathedrals, I realise that not all the family silver has been sold off.

Without a doubt, the Church of England has some of the best Church music there is and one can worship in such places without being forced to leap to one's feet and demonstrate participation.

As for regular use of good language, well, there are fragments contained within modern services but improvised language seems to be increasingly popular.

And what of the Church of England that formed and shaped me? I fear it has gone forever. I have enough faith to believe that the message of Christ will continue - but I think members of my generation will understand my sadness and regrets.

~ From the www.FreeRepublic.com

Niagara Representation at General Synod 2007

The national branch of the Prayer Book Society of Canada will be maintaining a booth and display at General Synod 2007. We are there to make the importance of the prayer book known to synod delegates. Members from across the country including our very own webmaster, David Nusko, will staff the display! Please remember these volunteers in your thoughts and prayers.

Nine out of ten... cont'd....

is that most Anglicans of Niagara despise the last twenty years of innovation of the ACC and that more innovation is not likely to bring them back to the fold of Anglicanism.

Then there is the greater concern that the premise of the 2001 Census that this population displays the same general characteristics as the population of Ontario.

Perhaps it is time to stop, ponder, and return to the roots before nothing is left to return to.

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"Trends' in the Church are ...serious, especially to those accustomed to find in it a solace and a 'pax' in times of temporal trouble, and not just another arena of strife and change."

--J.R.R. Tolkien

Trendy Liturgies Now Redundant

The Annual General Meeting of the National Society in London Ontario made our members take on a new brighter vision. We were stunned by the summation by Fr. Gordon Maitland on the history of the Book of Alternative Services; a book, which was heavily influenced by the post Vatican 2 English Liturgy of the Roman Catholic Church. We learned that our sisters and brothers in the Roman Catholic Church will soon have a new English translation of the historic Latin liturgies. It will be a liturgy put into a more traditional language and one that has winnowed out the liberal chaff from the text. In other words, they are producing something very close to Archbishop Cranmer's BCP, which is still one of the best translations (if not the best) of the traditional Latin liturgy.

Stunned is hardly the word for our thoughts. The proud proponents of the B.A.S. that ran roughshod over the wants and desires of the average pew potatoes (mostly people like us) during the eighties with the cry that we needed to follow Rome's lead and be more (fill in blank_____ e.g. modern, meaningful, simpler, whatever!) and have a liturgy that mirrored Rome's are looking rather ...er... shall we say, lost?

Despite this huge development on the Tiber, our present crew of liturgist gurus are planning even more desperate moves re liturgy tinkering. We must all keep 'up to date' and to wallow deeper into redundancy it seems. It leaves one to question what in the world they are thinking. Where are the crowds of up to date young people that were promised to flood our trendy B.A.S. churches and have never appeared? What is worse is where did all those Book of Common Prayer types disappear too? It appears 'redundant' may fit our liturgical trendsetters but it is by their efforts, beginning to fit the Anglican Church of Canada.

We will be able to read the entire speech by Fr Maitland in the June National Newsletter and we commend your especial attention to it.

**From 'The Defenestration of the Book of Common Prayer'.....
'the joke about rearranging the deck chairs on the Titanic isn't so far fetched anymore. Actually, the joke is now about swimming in the sea and being hit by revised liturgical texts floating up out of portholes.'**



THE PRAYER BOOK SOCIETY OF CANADA

Yes! I would like to assist the "Greater Niagara Branch" of the PBSC. I enclose a cheque made out to the "Prayer Book Society of Canada - Grand Valley Branch", noted "Greater Niagara", for:

___ \$25 ___ \$50 ___ \$75 ___ \$100 ___ other: _____

Name: _____

Address: _____

The PBSC is a registered charity (BN 13330-9146-RR0003)

Tax receipts will be issued for donations of \$10 or more.



Send donations to:

PBSC - Greater Niagara Branch,
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