

# The New Brunswick Anglican

October 2002

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VOL. 27 NO.8

## Welcome to Bishop McAllister School



The Rev. Paul Jeffries has been a volunteer in mission in Africa for the past eight years, the last three as principal of a school in Uganda. It operates in the British tradition, English spoken, discipline and academic success paramount, but African culture is also celebrated and encouraged. When visitors come, as was the case above, it's 'all traditional'. "The students treasure their inheritance of culture, but they still want to wear 'skater pants'," says Paul. See pages 6 & 7 for more.

## Youth worker makes budget

Funding for a full-time diocesan youth coordinator is included in the proposed 2003 budget being presented throughout the diocese.

"Receipts in 2002 have been positive, we are even ahead of last year," says Bishop William Hockin. "We need a person to set the standard for youth ministry, so we have included the position in the budget."

The person who is hired for three-year contract position, with a \$30,000 annual salary, will produce resources, create situations and undertake the training of youth leaders.

"Youth ministry is more than taking kids bowling on Friday night," says the bishop. "That's part of it, sure, but it's a lot more. It's spiritual formation of our youth."

The diocese found itself in a budget surplus position at the end of 2001, ending several years of deficits. The 2002 budget was also presented at deanery meetings throughout the diocese for input before it was approved.

Inclusion of the youth coordinator reflects Bishop Hockin's commitment to youth in 2003 and honours a promise to the young people themselves. In the late fall of 2001, a Diocesan Youth Consultation produced a long list of wants and needs which was presented to the bishop. He promised to act on it. "A diocesan employee who helps to support and equip youth and can make available resources when needed," was on that list.

## Stewardship workshop set for Nov. 23

BY ROB LINKE  
STEWARDSHIP  
EDUCATION & ACTION TEAM

Building Relationships: A Practical Guide to Parish Visitations is a November 23 workshop presented by the Diocesan Stewardship Education and Action Team at Christ Church (Parish) Church in Fredericton.

"Visitation programs nurture meaningful relationships among parishioners and between parishioners and the Lord. I hope every parish in the diocese will take part in this valuable workshop," says Bishop William Hockin, who will welcome the participants and deliver the opening remarks. The Ven. John Robertson, director of stewardship and financial development with the Anglican Church of Canada's national office in Toronto, will lead participants through sessions

that are practical enough to be applied when they return to their parishes.

The workshop will teach representatives how and why visiting every member of a parish can build and strengthen the ministries of the church. Organizers hope that parishes will send two lay representatives and that clergy will also attend from each parish.

Nurturing relationships may seem off-topic for an event run by a group whose focus is stewardship, but it's quite intentional. It reflects the Stewardship Education and Action Team's strong sense — indeed, Bishop Hockin's sense — that stewardship is essentially not about money, but about the individual and communal response to God's generosity in our lives. Strengthening relationships, it is believed, is at the core of strengthening that response and in turn, strengthening the

church's various ministries.

The workshop is the latest example of the ongoing effort of the Stewardship Education and Action Team to fulfill the Bishop's Charge from 2000, which identified stewardship and financial development as a high priority, and called upon the Diocese to equip parishes with resources and leadership.

That work is making progress. We are beginning to do things differently. That was evident in last November's conference, at which Bishop Bill Burrill, former Bishop of Rochester (N.Y.), spoke passionately about stewardship being a response to God's goodness. Since then, some 25 parishes have

ordered copies of a videotape of his presentation and a number of parishes are using them as a resource to discuss stewardship.

If Bishop Burrill provided the encouragement in this endeavour, the role of the November workshop is to provide examples of what works and how to implement these strategies.

There is no cost to parishes for this workshop but there will be a freewill offering to defray expenses. A lunch will be served. The day will run from 10:30 a.m. to 3:30 p.m. Christ Church (Parish) Church is located at the corner of Westmorland and Charlotte Streets.

Workshop registrations will be accepted until Nov. 15 at The Synod Office  
115 Church St., Fredericton E3B 4C8;  
fax 506/ 460-0520;  
e-mail diocfton@nbnet.nb.ca.

## New refugee coordinator named

Joyce Perry of Fredericton was recently appointed Primate's World Relief and Development Fund (PWRDF) Refugee Coordinator for the Diocese of Fredericton. She succeeds Mary Lou McCann, who is moving from the diocese.

Joyce assumes the position just as the federal government is changing the structure of refugee sponsorship in response to last year's terrorist attacks in the United States.



Joyce Perry learned that sponsoring bodies now need all the funds necessary to establish and support a family for a year (nearly \$20,000) in place before a family can be brought into the country. In

At a recent Citizenship and Immigration Canada workshop at the Multicultural Association in Fredericton she

the past, sponsoring bodies had raised enough money to establish the family and support it for the first few months, then carried on with monthly fundraisers.

"This new policy makes it pretty well impossible for an individual parish to manage sponsorship on its own," says Joyce. "If parishes want to sponsor families, they are probably going to have to join forces with other churches in

Please see 'Refugees', page 2

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### Inside



The Rev. John Tremblay (second from left) visited the Rev. Paul Jeffries (left) in Uganda last year. It was cause for celebration, complete with a parade. The story and photos on pages 6&7 will take you there too.

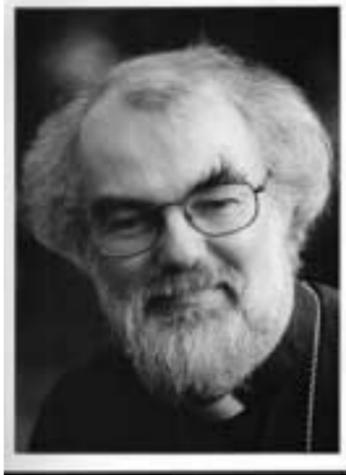
# Meet the new Archbishop of Canterbury

BY PETER CAMPION

*The Rev. Peter Campion, Chaplain at Rothersey Netherwood School, met Rowan Williams, the recently appointed Archbishop of Canterbury, in Ireland in 1995.*

I was in England during the election of the new Archbishop of Canterbury, a man I was privileged to meet in Dublin, Ireland in 1994. At the time I was curate of Taney Parish and Archbishop Rowan Williams led a conference for the clergy in the diocese. I wrote a report for the diocesan magazine on the conference, so I had the opportunity to meet with him and to ask him questions. At the outset I should say that I am delighted with the appointment and I believe that the choice clearly shows that the Holy Spirit was hard at work. Not only is Archbishop Williams a very clever and able person, he has a delicious sense of humour.

His talks at the Dublin Clergy Conference were quite heavy going as indeed are his books. However, if the weightiness can be borne, the material is deep, thoughtful and extremely



Archbishop Rowan Williams  
Photo © David Williams Photography,  
courtesy Church in Wales website

spiritual. He is able to argue through his beliefs in a most convincing manner, and if you have to re-read a page of one of his books, as I often have to do, it is worth it. His well thought-out ideas and opinions are provocative and authoritative. In his book *Lost Icons*, which came out in 2000, he showed that he is not afraid to tackle controversial subjects. Though one may not agree with him on every issue, his material is certainly thought provoking.

At the time of his appoint-

ment, one reporter at The Times described him as "the most intellectual and radical leader of the Church of England for more than a century." He has been described as liberal (so often a misleading term interpreted as anti-spiritual rather than open-minded) and he is not afraid to take on politicians and the media in defence of the church and his faith. He has already made Prime Minister Tony Blair uncomfortable with his outspoken condemnation of possible attacks on Iraq.

Some Evangelicals in England have also been pleased with his appointment, while others are cautiously optimistic. Richard Bewes, rector of All Souls, Langham Place, said: "The Archbishop should remember the vast majority of Anglicans in the world today are from the Evangelical tradition." He also mentioned that Nigeria, for instance, had more Anglicans than Europe and America put together.

Others have pointed out that, though he may have very liberal views, he cannot make isolated decisions or changes, as they must be passed through synod first. However, Welsh Evangelicals,

who must know him better, since he was Archbishop of Wales, have seen the decision as a mixed blessing. They are delighted and feel that it is an excellent appointment, but they are deeply sorry to lose him; they obviously think very highly of him.

I found Archbishop Williams a very witty and humorous man. He must have enjoyed one of the more light-hearted articles which debated whether or not the archbishop should sport a beard. One writer claimed "beards provide a breeding ground for toast crumbs and religious zealotry." A second writer called the first writer 'beardist' and said "Doesn't the very unkemptness suggest a man too steeped in lofty thoughts to waste time peering at his bedroom mirror? Or 'through a glass darkly' as they say in Anglican circles."

The overall attitude in England to the appointment of Rowan Williams seems very positive from all groups of Christians and also the media. Regardless, he is taking on the appointment at a most difficult time in the history of the Anglican Church and we must make sure that we pray for him every day. He will need it.

## In this harvest season, we need a growing awareness

BY MARIAN JEFFRIES

I'm not an expert gardener. In fact, last summer I watched as my garden refused to grow. Tiny tomato plants, no carrots, one zucchini, a few beans. That was it. My father-in-law is a farmer. He said our good soil was gone, we just had sand, and made recommendations for next year.

We were disappointed but continued to encourage our small and tenuous plants. I felt like the cheering squad for a team in last place.

As our garden struggled our rector preached about planting seeds. (See I was listening.) She spoke about seeds and soil, the results of growing in good soil and poor soil, on rocks and in weeds.

Hey, you know the story. It seemed she referred to stories of seeds for weeks, but maybe that's because I was sensitive to the issue at that time. Or maybe I was receptive to listening and learning. Maybe my garden helped make me sensitive. We are always more receptive when we've 'been there'.

It's always useful when the conditions are right, whether we are listening and learning or trying to grow flowers and vegetables.

There are several food security issues in the world right now — poverty causes hunger around the world, there's famine in southern Africa, drought in western North America, a crisis in Canadian agriculture in general. We need to learn about these issues. We need to understand how

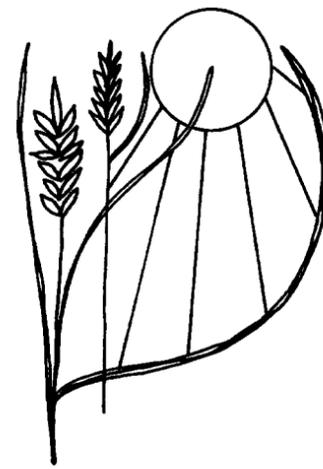
they affect the world around us, as well as ourselves. We also need to act on those issues, so we need to learn how to make change.

Some of the actions are as simple as a contribution to the Primate's World Relief and Development Fund or the establishment of a community garden. Some are more complicated, like lobbying politicians on food security issues.

To help in that effort, the NB Partners in Agriculture held a Taking Action Through Public Policy workshop last. It examined the elements of public policy and offered strategies on how groups and individuals can make positive social change in their communities.

The more our politicians understand, the better equipped

they are to make policy decisions on food security. Here's hoping those seeds of change didn't fall on rocks or in weeds. Here's hoping that the way we prepare the soil will make politicians receptive to these issues.



## There is an overwhelming need for help

Refugees .....continued from page 1

their area. As long as one of the churches involved is Anglican, the family can be sponsored under our bishop as the Sponsorship Agreement Holder (SAH). I think what is going to happen, though, is that churches will work with refugee families already here and help them bring other family members into the country. That is certainly more manageable financially and is also a wonderful benefit to families who have been torn apart by war and violence."

This diocese has a great history of participating in Joint Assisted Sponsorship with the

government, which reduces the financial burden on the parish. "Some parishes in that program were disappointed when their families didn't stay here but what they did was very useful to the refugee families. Many of them want to be in larger centres where they are in contact with their compatriots; what we have done here is helped them on the way to a new life. We have made a difference."

Financial assistance is not the only way to support refugees. Government sponsored families need the help of community volunteers. Friendship is a priceless

gift to refugees who have suffered untold tragedies and lost their homelands. Practical support like transportation and language training are also invaluable.

Joyce will attend a government-sponsored Refugee Sponsorship Training Program Forum in Calgary in November. When she returns she expects the new federal legislation to be in place and that the diocese will be able to sign a new SAH.

"There is an overwhelming need for help for refugees and we can do a lot, right here," she says.

Joyce's first contact with refugees came through her work as citizenship convener with the Women's Inter-Church Council, which caters receptions following citizenship court. She and her husband Sel then began to visit refugee families with Mary Lou and Cliff McCann, an activity they still enjoy. She is also a substitute language teacher at the Fredericton Multicultural Association, a volunteer and board member of York Manor Nursing Home.

Joyce and her family worship at Christ Church (Parish) Church in Fredericton.

## HELP!

BY ANA WATTS

Darn and double darn. Every time we think we have finally figured out what works and what doesn't with digital photos, we're wrong. The September issue made that abundantly clear.

When we receive a digital photo for the paper we don't know much about its history and we are limited in what we can do with it. Some photos taken by digital cameras offer 72 dots-per-inch (dpi) resolution and images about the size of a commemorative postage stamp. They are fine photos to view on a computer, but they haven't got what it takes to be enlarged and reproduced on newsprint. A 72 dpi photo would probably have to be about 16 by 20 inches in order to make it into the newspaper.

Ideally, we need digital photos at least 4 by 6 inches (8x10 is the best) with a resolution of 150 dpi — whether they are shot with a digital camera or scanned from a conventional print. We also prefer the TIFF format, but we can work with JPEGs.

Thank you very much for all the wonderful photos you send to us. They are essential to our newspaper and enrich our lives — especially when they look as good on the page as they do on the computer screen.

**Remember, that's  
AT LEAST 4x6 inches  
150 dpi.**

Together we can do this.

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## BISHOP'S PRINCIPAL ENGAGEMENTS

**October 2**  
Budget Meeting  
Chaleur & Miramichi  
Deaneries 6:30 p.m.

**October 7**  
Saint John  
Official Opening  
Taylor College 10 a.m.  
Official Opening  
Resource Centre  
4 p.m.

**October 20**  
Parish of Riverview  
50th Anniversary  
Service  
11 a.m.  
Parish of Renforth  
7 p.m.

**October 21-29**  
Toronto  
House of Bishops

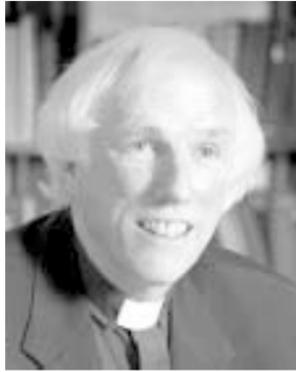
**October 24**  
Archbishop of  
Canterbury  
celebration  
Wycliffe College

**November 1-2**  
Men's Conference  
Lord Beaverbrook Hotel  
Fredericton

**Please note these  
dates as well:**

**April 28, 2003**  
Third Annual  
Bishop's Dinner  
Speaker  
John Wilkinson  
on youth

**June 5, 6 & 7, 2003**  
Diocesan Synod



### From the Bishop

In the last few years it has become abundantly clear to many Christians that, in order to be faithful to our Lord and His Word, we must adopt a value system and a lifestyle in conflict with our culture. On issues of sexuality, business practice and the treatment of the poor, Christians are called to high values and responsibilities.

Christian writer Jacques Ellul says that the long-term weakness of the Church in the Western world is its failure to live in a way distinct from the life on offer in the wider culture. He suggests that the rediscovery of a genuinely Christian way of life, as opposed to just getting our doctrine right, is the key to the rebirth of Christianity in the Western world. This is often difficult for us at home with our families, living our everyday lives.

## Swimming against the current

So how can we live in some distinctive way that constantly reminds us of God's presence and our obligations to serve Him?

Perhaps a place to begin is in the rituals of our lives. Let's begin with the one called Sunday. There is no doubt that the national observance of the Sabbath is almost a thing of the past. Sunday shopping is now normative in most cities, and work is mandatory for many. Christians must be different. Observance of this holy day — attending church faithfully, making the effort to spend time with family and friends, abstaining from Sunday shopping — clearly demonstrates before God, our children and our community, that we live by a different set of values

Then there are our daily family or private devotions. The simple act of setting aside 10 minutes for reading and prayer demonstrates to our children, guests, and ourselves exactly who is at the centre of our lives. So does bowing our heads in a prayer of gratitude to God before meals, whether

we are at home or in a restaurant.

We must also observe the high holy days of our faith in a clearly religious way. We need to involve our children and families in more than just turkey and Easter egg hunts. We need to tell the stories of our faith again and again — the stories of God's saving acts on our behalf.

Even the practice of hospitality — inviting friends old and new for meals with us — is an opportunity to build friendships and show our supportive care for others.

It is also very important that we and our families commit ourselves to some form of volunteer service. Again it teaches our children and grandchildren about our Christian duty to serve others in the community.

Some may argue that modern family life leaves no time for such niceties. Once again we need to be reminded that it is our choices that determine our lifestyles. Some choices scatter our families in all sorts of recreational directions so they seldom find any

time to be together. Other choices bring us together around the family table, the Lord's table, and around other people's needs.

Rituals alone do not a Christian make, but they can give us a structure — 'a vessel of clay' — into which God can pour His blessing.

Malcolm Muggeridge once told the story of his address to a seminar on abortion. He took a pro-life position and was booed off the stage. As he left a stagehand said: "don't worry Gov', only dead fish go with the stream".

We Christians are never dead fish. To be faithful is to swim upstream — against the current.

*William Hockin is  
Bishop of Fredericton*

## Ordained deacon



Julie Armstrong was ordained a deacon by Bishop William Hockin at Christ Church Cathedral on August 24, the Feast of Saint Bartholomew. She is seen here following the service with Bishop Hockin; Laura McNulty, senior warden of the Parish of New Bandon where Ms. Armstrong is deacon-in-charge; and her husband, the Rev. James P. Morgan, pastor of Trinity Lutheran Church in Stockholm, Maine. Mr. Morgan preached at his wife's ordination. Ms. Armstrong will be ordained a priest on November 24 at Christ Church Cathedral. The service will begin at 7 p.m.

## Appointment

Mr. Christopher Hayes of Wycliffe College, Toronto, will be ordained deacon on January 25, 2003 (Feast of the Conversion of St. Paul), at St. James, Lakewood, in Saint John. On February 1 he will assume the duties of assistant curate in the Parish of Wicklow, Wilmot, Peel and Aberdeen. Mr. Hayes will complete his last term at Wycliffe online.

## New Anglican professor welcomed at AST

For Christopher Brittain, the most recent addition to the Anglican faculty, coming to work at Atlantic School of Theology is like coming home.

"I'm very happy to be at AST," says the Saint John native. "I like the school's concern with social issues and ecumenism, and



*Chris Brittain*

the new ethics centre is also very exciting. It is also great to be back, close to my family."

Chris began his academic career studying history and political science at

University of New Brunswick in Fredericton. As a student, he worked at Christ Church (Parish) Church in an after-school program for "latch-key" kids. He credits this, as well as his work as a counsellor at Camp Medley, with inspiring him to pursue a theological education. He moved to To-

ronto and began an M. Div. degree at Wycliffe College. He finished it at Trinity College, at the Toronto School of Theology. Chris has also completed his course work and thesis for a Ph.D. at University of St. Michael's College, University of Toronto.

*Please see 'Brittain' on page 5*

# From Miss Seaby to Margaret

## *A residential school teacher gets reacquainted with her 'kids'*

Margaret Boomer came to Canada from England in 1955. She attended the Anglican Women's Training College then went on to teach at the Fort George School on James Bay — a Residential School. She loved her time there and has often thought of her 'kids', but didn't speak of them, ashamed to admit she had been part of 'that system'.

Last spring, one of her kids tracked her down and this summer she travelled to their new mainland home and found them grown up, prosperous and ready to lead their nation into the 21st century. She documented her experience and is no longer ashamed of her part in 'that system'.

On April 9 the phone rang. It was Emily Bobish. I had taught her in the residential school at Fort George, where I met Norman (we both worked in the same mission). We sadly had to leave on our wedding day because there was no place for us to live as a married couple. We often thought about going back, but it never seemed the right time, and then there was the news of all the terrible things that happened in those schools, and we dreaded what might happen if we did return.

Emily asked me to come for a visit. I didn't hesitate for a moment.

Seven members of 'my class' rushed across the tarmac to greet me with open arms when I landed in Chisasibi at about noon on July 1. It was the beginning of an amazing week.

Nellie Pashagumscum took Emily and me on a tour of the town. It was Canada Day, so a huge cooking teepee was set up in the middle of the town and older ladies were cooking Canada geese over a fire for a feast.

After a bit of fried bannock, we went to another big tent where drummers played the drum dance for Emily's nephew Paul, who was dressed in his pow-wow regalia, and for a woman who danced in her jingle dress.

Chief Abraham Rupert introduced himself during a break in the music and laughingly admitted he had been the 'bad boy' of my class. It was he who wrote my initials in ink on my sheepskin gloves. Apparently I was quite upset at the time and told that class that none of them could leave the room until someone confessed. Emily, hungry for supper, said she had done it.

Emily took me to her home and I was her guest for the week.

During the 1970s my bridesmaid, Violet Pachanos was chief. She

and her council and the elders had to deal with Quebec Hydro's plans to build enormous dams on the Fort George River to generate electricity for Montreal and to sell to the United States. These dams flooded thousands of acres of traditional Cree hunting and trapping land, effectively putting an end to their way of life. They had to move from their island of St. George to the town of Chisasibi, which was created for them on the mainland.

Their homes are beautiful and have all the modern conveniences. Indeed, the children in 'my class' have done very well for themselves. Most went 'outside' to finish their education and training. Today they are nurses, teachers, accountants, radio station owners, electricians, carpenters, transport truck fleet owners.

I planned to show slides of the area that Norman and I had taken so many years ago. The morning before the presentation I was interviewed on the radio and realized they had no other physical records of their island days. This slide show would be a special occasion indeed, so there was quite a panic when a forest fire came within three miles of the town and the main power line burned. Power was restored by the evening, though, so the show could go on.

When Emily and I arrived for the show, I expected to see about 20 people. The hall was packed. When I walked in there was a huge round of applause, then deadly silence followed by a loud "Good morning Miss Seaby". In Cree, Sibi means river, Seaby means lady river, and that's what they called me.

I responded with "Good morning boys and girls," and we all laughed. What a welcome.

We plugged in the projector and the bulb blew. While Gordon went to get another I shared some funny memories — the Halloween party which was supposed to be a bonfire down the island but

turned into a general fiasco. After the dust settled, Norman gave me my engagement ring. The next day in school I may have glanced at it once or twice so at recess the girls asked me what it was. I told them Mr. Boomer had asked me to marry him and I had said yes. The girls then asked me if I liked Mr. Boomer, to which I replied "No, I love Mr. Boomer". At noon hour the girls all went down to the Hudson Bay store and each bought a box of Cracker Jack. Inside each box was a little ring. They all came back to school flaunting them and said Mr. Boomer had asked them to marry him, and they had all said yes.

Then there was the story about Klick, the canned spiced ham. One of the principals of the school had a letter from the Department of National Defense offering a huge surplus of the 'meat' at no cost, not even for shipping. How many cans did we need? Keeping in mind that we ordered food one year in advance for shipping in summer when the Hudson Strait was ice free, the principal figured he could use a thousand cans. When the ship arrived there were a thousand cases — 4,800 cans of Klick! We had fried Klick for breakfast, baked Klick with cloves for lunch, and Klick and pickle sandwiches at bedtime.

Eventually Gordon returned with the bulb for the projector and the slide show was a huge success. When it was over many people stayed on to share their memories and three older women even told me they still had their invitations to our wedding.

Bishop Caleb Lawrence was in attendance that night. He intended to go home but the roads south were all blocked by the same smoke and fire that had taken the power out earlier in the day. He couldn't get out for three days.

In the meantime, Nellie

Please see 'Miss Seaby' on page 8



Top: Margaret Boomer outside the church in Chisasibi a. Above: Saying farewell to her 'kids' at the airport.

## We love you Miss Seaby

The following letter was sent to the editor of the Bugle in Woodstock following Margaret Boomer's reunion with many of the students she taught in a residential school in Northern Quebec more than 40 years ago. It is reprinted with the permission of the authors.

Dear Editor,

Margaret Seaby Boomer sent us the newspaper article about her visit to James Bay after 41 years. She didn't really mention how much she meant and still means to us. You often read about very negative experiences for us 'Indian' children who were put in residential schools. "Miss Seaby" was our angel sent from heaven, I'm sure. She was there when we needed someone to hold us when we cried for our parents, who were discouraged to come and see us even if they were in the village.

Seeing her again reinforced our strong feelings of love we had (and have) for her. We still remember how sad we were to see her go. We regret that we didn't have a camera ready to capture the expression on her face when she got off the plane on July 1. She was wearing this bright pink shirt and the sky was brilliant blue. We just grabbed her because seeing her again flooded us with sweet memories of our childhood. She not only made our school days bearable but happy. They say a good school is the one that gives you good memories, well our little one-room parish school was the best school in the world, thanks to Margaret Boomer.

We don't want her to ever underestimate the positive effect she has had in our lives. We love you Miss Seaby, I mean Margaret! We are already looking forward to your next visit.

Signed,  
Abraham Rupert  
Chief of the Cree Nation of Chisasibi (QC)  
Emily Bobbish-Rondeau  
Deputy Chief of the Cree Nation of Chisasibi

# ACW News

## Getting to know the women of the Bible

### Reflections on Quiet Day

BY SYBIL HILLS

MIRAMICHI/CHALEUR ARCHDEACONRY PRESIDENT

Heather Carr, ACW diocesan vice-president, offered a fabulous presentation on Women of the Bible at our ACW Quiet Day, held in her home church of St. Thomas in Stanley on Sept. 5.

Following a time of welcome and registration for the 35 ladies — representing seven of our eight deaneries, as well as representatives of other local churches and St. Thomas ACW's Prayer Partner, Nancy Stephens from Blackville — we sang hymns suited to the theme of the day.

Heather presented her program in two sections, one in the morning and the other in the after-

noon. She presented the lives of 14 women in vivid detail and interesting circumstances. She began with Eve and continued through Mary, the mother of Jesus.

With the start of creation, she said, most of the women give life to children bringing them into the world in different situations, nurturing the little ones as best they could with God's 'trusting help'. She talked about how the women left their homes and families, hearing God's call, some never to return.

They took a step in faith, she said, believing in fulfilling His great plan. He is a forgiving God

and women faced their sins and survived all obstacles. They accepted His way of life through love, compassion, strength, endurance, living with decisions made by themselves and others, sometimes becoming victims of circumstances. Some walked away from sin, never looking back, persevering through hard work and leadership qualities. God extended grace and showed them to do likewise.

Mary, the mother of Jesus, accepted God's plan for her and her son with a vision that was somewhat clouded. She was a strong spir-

itual woman, and a loving and caring mother. It was evident that a separation was at hand. As a sister in Christ and a faithful follower, she accepted this change through time. As Jesus journeyed to the cross, the vision became clearer to her, giving Jesus back to the Father. With Mary Magdalene, she became totally committed to Jesus' mission. She was transformed by Jesus and felt a new freedom, the Holy Spirit. At the Mount of Olives, she held firm and stood with Mary and John, faithful to the end. She had no fear or doubts.

Mary Magdalene was the first to give witness to the Resur-

rection, her faith rewarded.

Throughout her talks, Heather gave Bible references for each woman she described. Those present talked freely with others about how their lives were similar to these great women of the Bible. Thank you, Heather and the ladies of St. Thomas, for a wonderful day and a delicious cold plate lunch followed by apple crisp topped with ice cream.

The day ended with Holy Communion with the rector, the Rev. Ranall Ingalls, officiating. Heather Carr assisted. Thank you as well to Mr. Ingalls and to the organist, Mrs. Boyce.

### Tea for tourists



The ACW of Christ Church Cathedral organized a tour of historic churches in the St. Stephen area in August. During an afternoon break, Elizabeth Cook of St. Stephen's University poured for 'tourists' Milford Stickles and Marion Edwards. The day ended with a roast beef dinner served at St. Patrick's Church in Milltown.

### Brittain ..... from page 3

His background may also have had a hand in his career choice. "I didn't plan on working in the church originally," says Chris with a laugh, "but I've been told it is in my genes." Both his grandfather and his mother were Anglican priests.

This fall at AST he is leading a course in Introduction to Systematic Theology (Doctrinal Studies) via the Internet and e-mail to students in Newfoundland. He is also supervising student field placements, all the while writing two articles for publication, and preparing to defend his doctoral dissertation, *The Weight of Objectivity: Theology and Social Theory*.

### Christmas Bazaar

Saturday, November 16  
1 — 4 p.m.

sponsored by  
Monday Evening Branch  
ACW

Christ Church (Parish) Church  
Westmorland & Charlotte Streets  
Fredericton

Sweet treats will be served  
at Café au Bazaar  
throughout the afternoon

### Parish of Fredericton Junction

3rd Annual  
Luncheon & Bazaar

October 26, 2002

St. Mark's Church, Tracy

Bazaar 10 a.m. — 1:30 p.m.  
Luncheon 11 a.m. — 1 p.m.

Cost \$5

Christ Church Cathedral  
Anglican Church Women present

# Guided by God's Will

"You are my God, teach me to do your will.  
Be good to me, and guide me on a safe path."  
Psalm 143:10 (Good News Bible)

A Conference  
for all Women  
with Eileen Stewart-Rhude

Saturday, October 26, 2002

Hugh John Flemming Forestry Complex  
Fredericton, New Brunswick



Registration fee: \$25

For further information, please contact:  
Barb MacLean

Conference Registrar at 453-1705  
E-mail: acw@christchurchcathedral.com

Visit our website at:  
<http://christchurchcathedral.com>

# WILL HE EVER RETURN?

BY ANA WATTS

The Rev. Paul Jeffries will remain as principal of the Bishop McAllister School in Kyogyera, in the Diocese of West Ankole, Uganda, for the next four years. His most recent three-year term expires in May of 2003, and during a recent visit home Bishop William Hockin approved another three-year term that will take him to May 2006 — provided the Dio-

cese of Fredericton Missionary Society (DFMS) continues to support him to the tune of about \$20,000 a year. There seems little doubt of that.

Will he ask for yet another term in 2006? Paul really doesn't know.

"I can only seem to assess about three years in advance. I'm content where I am, it's where God wants me to be. I'm actually getting to the stage that it's hard either way — to think about staying there forever, to think about coming home forever — so the best I can do is think in smaller blocks of time. It's certainly great to be home here near family and friends, but I'm happy in Uganda too, I feel I am making a difference," he said in an interview last month.

Paul was in the diocese from early September until October 8. It was during a visit in 1999 he got word that he was to be appointed acting principal of the school when he returned. An hour before he got back to the school to assume his new position, a storm destroyed the classrooms.

"There was no money to replace them. There was no money for books, to pay teachers or anything. We only had seven new students enroll for a total of 50. I couldn't figure out what we had done wrong — we had spent more than we should on advertising and communication. I was discouraged and really feeling the pressure. Everyone was discouraged and really feeling the pressure."

Paul went to the bishop, who 'opened some

doors' in the community. Word about the school got out to the right places, contributions began to come in. The school was reorganized and today has 350 students, 20 teachers and 20 support staff.

"We're still a month behind in paying teachers, but that's better than three months behind, and we do pay every month. We have worked very hard to build a science program. In fact, I went back from my last trip home with enough unsolicited funds to build a laboratory for our junior school. Now we are upgrading our senior lab. That has incurred another problem for us, though. Upper level science teachers are scarce and expensive."

Gifts and donations from the United States and this diocese also support an orphan's program in the school.

"In a population of 27 million, two million are orphan children, all as a result of AIDS. It has had a devastating effect on African extended family traditions. Because we have found assistance for orphan children, we are able to help those who performed well in the state-funded primary schools. Students have to pay for any education above that."

On a typical day, Paul might teach some computer skills, discipline students, lead a Bible study for the academic leaders, consult with his deputy, practice a little creative accounting, and spend a lot of time worrying about money, or the lack thereof. Recently, thanks to improved satellite technology, making a phone call moved onto

## UGANDA DIARY, SUMMER 2002 EXERPTS FROM PAUL JEFFRIES' POSTS HOME

Tuesday, July 9

Heat and dust is how it is here. I'm told not to expect rain until mid-August, which is about right. But if I ask enough people I eventually hear the answer I want, soon, maybe mid-July.

It is now 6:15 a.m. I have my coffee by my side and I have my first meeting in 15 minutes with the deputy, head boy and works prefect. Things are a bit busy as we are preparing for Dr. Philip Sellers' visit on Wednesday. Everyone as usual is very excited about hosting a visitor. The music, dance and drama department has been busy night and day for weeks now. They are now ready to stir up the dust. Which reminds me students need to pour water on the chapel floor to contain that very thing.

So we are almost ready for the function. I've had students whitewashing and painting some of the buildings plus a lot of general cleanup including removing a massive tree stump. I was out to a CTS board meeting on Saturday and when I came back for supper I could see they had worked all day and were exhausted. So I gave them a video instead of making them go to prep — James Bond *Tomorrow Never Dies* (they would have preferred anything with Van Damme, but seemed to enjoy this just the same).

Then I gave them matoke (porridge bread) for supper on Sunday. So far their cooperation continues, I have my fingers crossed as it will be a long day. This morning they will begin cleaning dorms at 7 a.m. as someone is coming to spray the rooms to kill mosquitoes and reduce malaria. Then it is back to the painting, slashing, burning rubbish etc.

Wednesday, July 10, 6:15 a.m.

Don't know where yesterday went. Someone just left my house with a panga (a machete-like tool), it is time to slaughter the bull. It is a big day so we will also slaughter a goat and six or seven chickens. Already I hear music coming from the chapel and they didn't finish practicing last night until after 11. Everyone will definitely be tired when this evening arrives.

I invited people for 9 a.m. and have

scheduled everything to begin at 11 a.m., and I'm confident that we will start by noon. We have planned science and fine art displays, school band will entertain (we had uniforms donated and they look very smart) ... tour of the school and then entertainment and speeches.

July 11, 2002

What a wonderful function we had yesterday. We were well prepared so there were no problems. The bull was slaughtered just after 6 a.m. so food was ready on time, although we didn't eat until 4:30 pm.

The function started with the school band welcoming the guest of honor and all the visitors, while scouts were also in parade for the raising of the national flag. Then a tour of the school which, I must say, is looking very smart ... When we got to the lab even I was impressed (and encouraged) by the demonstrations.

After touring the College and taking a drink the main function began. The entertainment was wonderful, and I was very proud of the students. When it came time for the principal's speech my usual five minutes became 40 minutes. My staff and students were a bit surprised. Anyway the visitor survived it all and left suitably impressed with

what was happening at BMCK.

At the end of the day the greatest blessing of all came. The power went off at 7:29 and there was nothing to do but rest. Praise the Lord!

Tuesday, July 23

The good news is that the malaria has almost completely gone and even better it is raining. We have had rain at least once a day for the last five days. Praise the Lord! What a break from the heat and dust. The grass and flowers have perked right up. It is even raining just now. Now as this rain has been unexpected, in addition to the fact I'm a terrible procrastinator, I have been quickly reminded that my roof leaks and that I had intended to get it fixed. Hmmm.

The opening headline in the student news on Monday at chapel was — "God so loves Kyogyera that he gave us a baby boy". The story was about how someone abandoned a three-week-old baby on the school property last Friday night. It caused quite a stir when he was found about midday on Saturday. But thanks be to God he was okay despite being rained on in the night and being terribly bitten by insects. The baby is now safely in the hands of the authorities.



the typical day list.

“Having a cell phone changes everything. When I didn’t have one and I needed to make a call I had to walk to get the minibus, travel for 15 miles to make a call only to find out that whoever I wanted to talk to wasn’t there. Now I can call and do business from the school, can call home when I need to. I can even do e-mail through the phone. That used to mean a trip all the way to Kampala.”

On an atypical day, Paul might preach at synod, lead an ordination retreat, decide when to slaughter the bull for a feast in honour of a visitor, discover a founding on his doorstep, invent a way to ensure the pregnant girl he was forced to expel from school can still write her exams, fight a malaria flare-up, be hurt in a bus accident or fall in the shower. He does have malaria “everyone does, it’s a common illness.” He was hurt in a bus accident “just broke my wrist and had a few bruises.” He did fall in the shower and dislocated his shoulder, but it wasn’t at the school. There are no showers at the school. Until recently water had to be lugged great distances in five-gallon pails, but now it is piped in to the school’s tap — that’s just the one tap, for 350 students and 40 staff — but like the phone, it makes life a lot easier.

Paul’s not in Kansas or even Frederickton

any more. His life in Africa bears no resemblance to his life as a parish priest in this diocese. In fact, his life in Africa now doesn’t even bear much resemblance to his first term as a teacher at St. Paul’s School of Divinity in Kapsabet, Kenya. He was our fourth and final volunteer tutor there during our 10-year Companion Diocese relationship with the Diocese of Eldoret. He went reluctantly, convinced that teaching was not his forte. The Companion Diocese Program was intended to share ideas and cultures, not financial resources. Paul was there to share his ideas with the students, the fact that his volunteer presence helped the school financially was just a bonus.

Changing needs in Kenya and emerging needs at a theological school in Uganda took him there. The theological school has since evolved into a residential secondary school in the British tradition with theological training offered on weekends on an ‘extension’ basis. Paul’s volunteer efforts are still important — the school could certainly not afford to pay anyone for the amount of time and effort Paul gives to the school. “Being

a volunteer here gives me credibility. People trust me because I don’t have a vested interest in the school, so they know I’m not stealing or embezzling. It also enables me to push the teachers a little harder, be a little more demanding. There is still work to be done here and it is worthwhile to continue to support me, as long as the other donations continue to come in.”

Somehow, over the past few years, what began as a cultural exchange has become an exchange of resources. New Brunswick Anglicans and others, encouraged by the Rev. John Tremblay of Quispamsis (a member of the Mission and Outreach Committee which is a combination of the Companion Diocese and Missionary Society committees) have become major financial supporters of the school. “We only have text books, science labs and equipment because of those donations. Many of our orphans are supported by New Brunswick Anglicans. Without those extra dona-

*Please see 'Jeffries' on page 8*

*Life at Bishop McAllister School is a combination of modern education and traditional culture. In the large photo at the bottom, students do their own laundry in the plastic pans they use for bathing as well. The photo on page 6, students do prep (homework) in one of the new classrooms, partly funded by contributions of New Brunswick Anglicans In the photo to the left, a student works in a new lab, built and equipped with New Brunswick donations. On the right, it's off to write national exams, and below — a big thank-you from the students.*



# Children's Books for Christmas

BY PATRICIA DRUMMOND

Each Christmas we dig out our favourite seasonal books and music along with the decorations. We cherish them all — read the books again and again, play the tapes and CDs — maybe even some records — over and over, fondly remember the year a child made a lopsided bell that we still hang front and centre on the tree.

Children love Christmas stories and love to have them read to them long after they are able to read for themselves. There is always room for a new one in the collection, and I happily recommend the ones below. Libraries cannot keep Christmas books on their shelves in December, so adding a new one each year to a child's personal library is a good idea. It might be even more appreciated if it is given a week or two early.

## THE FRIENDLY BEASTS

by Karen Blumen  
illustrated by John Blumen.

Augsburg, 1997.  
ISBN 0 8066 3330.  
Paperback, \$10.50

This picture book for 2-8 year olds is based on the 13th century French carol, with five new verses added to the original six. Each verse tells of the gift given to the baby Christ child by a different animal. The illustrations are beautiful and there is a page of follow-up family activities at the end.

## MARY

Written and illustrated by Brian Wildsmith.

Oxford University Press, 2002.  
ISBN 0 8066 3887 7  
\$24.95.

This is the story of Mary from her birth to Anna and Joachim until her assumption into heaven. It is written from a Roman Catholic perspective, and based on both the gospels and other sources, such as Protevangelium of James and the Golden Legend. Brian Wildsmith's illustrations have a unique beauty and style which make most children say 'Wow.'

He is quoted on the cover as believing that picture books are vitally important to the development of a child's appreciation of beauty — a book to be treasured.

## BROTHER GABRIEL AND THE SECRET OF CHRISTMAS

by Bob Hartman.

Augsburg, 1999  
ISBN 0 8066 3887 7  
Paperback, \$26.35.

Bob Hartman is the storyteller/minister who gave workshops at the Cook Conference in Saint John last fall. This is a 90-page, 10-chapter book suitable for age 8 and up. It is probably best read a chapter at a time in the week or so before Christmas. An old flannelboard Christmas scene comes to life in the hands of substitute Sunday School teacher/angel Gabriel, and each member of the class receives a Christmas message as well as an individual Christmas responsibility. There is one full-page illustration for each chapter.

## PROBITY JONES AND THE FEAR NOT ANGEL

by Walter Wangerin Jr.

Illustrated by Tim Ladwig.  
Augsburg, 1996.  
ISBN 0 8066 2992 4.

\$26.35.

This is a family story about a little girl who is too sick to play her part in the church's Christmas pageant and the wonderful experience she has that evening when the rest of her family goes without her.

## IT CAME UPON THE MIDNIGHT CLEAR

by Henry French

illustrated by Barbara Knutson

Augsburg, 1999  
ISBN 0 8066 4050 2  
\$12.95.

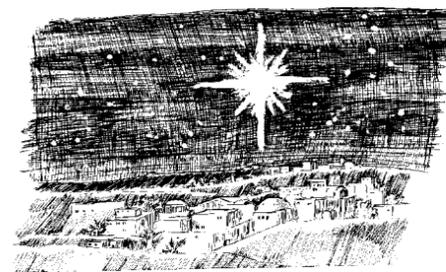
This is a beautiful re-telling of the Christmas story designed to be read aloud by two people. Its reading could well become part of a new family Christmas tradition. The illustrations appear to be two-colour wood cuts — simple but effective.

Finally, if you are looking for a gift for someone over ten, and do not necessarily want a Christmas book, **DAILY LIFE AT THE TIME OF JESUS**

might be just the thing. It would also make a good addition to a Sunday school resource collection or an adult library. (Concordia. ISBN 0 570 05292 0 \$26.50) This book has hundreds of drawings, photos, maps and diagrams. It's a wonderful resource. To give just a few examples, there are good articles on fishing in Jesus' day, the making of wine, the usual burial customs in first century Israel, the dead Sea Scrolls and who wrote them, and the fortress of Masada where John the Baptist was imprisoned.

The books listed here are available through the Diocesan Bookstore at Anglican House, Saint John: phone 506/693-2295, e-mail angbk@nbnet.nb.ca. They can also be ordered through most Christian bookstores.

*Rev. Patricia Drummond is Christian Education director for the diocese.*



## Jeffries *from page 7*

tions, I wouldn't have anything to work with here."

So Paul's life goes on in Uganda. It isn't necessarily an easy life, but it is more than fulfilling, if a bit lonely. "Until I got a phone, I didn't realize how isolated I was.

I live with nearly 400 people, but because I am the principal it is not an easy social situation. Most of my teachers are very young. I am very close to my deputy, but at the end of the day he never calls me anything but 'principal'. It has to be that way, otherwise it would undermine authority and create

mistrust. The phone means I have less need to go outside the school to talk to people. And I have my books, I love my books, and as I said, I don't usually notice the isolation, but if you came to visit I would talk your ear off."

Paul has accomplished a lot in his years at Bishop McAllister

School. What was once a struggling seminary with neighbours' cattle grazing outside a couple of decrepit buildings is now a growing (to say thriving would stretch the truth), co-educational secondary school with white-washed buildings within a fenced compound, complete with running water.

Could all this have happened without the help of a well-educated white westerner?

"Certainly it could, there just weren't any other people available for the job. It is my volunteer status, as opposed to my race or culture, that made me effective."

## Miss Seaby .....continued from page 4

drove us up to Radison, an hour inland, to the centre that administers the power dams with all their enormous underground generating stations. The scale of this entire project is difficult to comprehend, even looking at it.

On Friday, the children of two of my students were married. The service was supposed to begin at 11 a.m., then 2 p.m., then 3 p.m. She finally arrived at the church at 3:45, delayed by the fires.

Saturday, Nellie and her brother took us to see the island of Fort George again. What an emotional trip. There are still a lot of summer cabins there, more in fact, than when we lived there, and the population has quadrupled in the past 40 years.

Sunday was overwhelming. It began with a confirmation service — 68 candidates! The church was packed, the girls all wore white dresses made by their mothers and looked like little brides. The boys all wore dark suits and polished black shoes. At the offertory the bishop spoke in English and Cree.

"This week you have a very special visitor. You know her as Miss Seaby, I know her as Margaret. Today is the 41st anni-

versary of her marriage to Norman Boomer in St. Phillip's church on Fort George Island. Margaret is here in body and Norman in spirit. Margaret has crafted, with her own hands, these lovely altar linens and we dedicate them this morning in memory of Norman."

Needless to say, I shed a few tears.

The bishop asked me to stand beside him and bid everyone Wachia. Like Aloha, it is a greeting and farewell. This was my last opportunity to say goodbye to most of the people there.

Following the service and lots of photos there was more feasting.

The forest fires continued to burn. The men worked in shifts all week long, the women cooked for them in relays. Everyone was exhausted.

Monday was my last day. It was very quiet because everyone who wasn't fighting the fires was home, either cooking or resting. I was asked to go on the radio again to give my reactions to my visit, but I couldn't do it, I was too emotional. I was completely overwhelmed by my welcome and so proud of 'my kids' and the way they were leading their nation. They have moved ahead 100 years in the past 40. I know there are

some who long for the old ways, but they are so much more comfortable now with modern services, homes and offices. They still enjoy two weeks in the spring when the school and offices and everything else shut down for goose hunting during the migration. They all go to their camps in the bush and enjoy the old ways.

On my last night, Eliza had a pot-luck dinner party for 10 of us. We had trout and moose meat, baked potatoes and chocolate cake.

I wrote a letter to all of the people, thanking them for the warm welcome and promised I would return. The bishop asked me to write a piece for their diocesan paper, the Northland, and asked me to consider coming up again next year to train some Sunday school teachers.

Perhaps I will.

The greatest development of this year's trip was the progression from Miss Seaby to Margaret. At the airport, 20 of my friends were on hand to see me off. I was hugged more than I have been for a very long time.

I am so proud of all my students and so pleased to greet them again and to leave them as friends.

## Will this be on the Exam?

### NB Anglican Men's Conference

November 1-2, 2002  
Lord Beaverbrook Hotel

Hosted by:  
The Diocese of Fredericton

Featuring:  
The Rev d. Dr. Barry Parker  
St. Paul's Bloor St., Toronto

For Information or Registration contact:

• your rector  
• call (506) 458-9411

or

e-mail [heaven7@nb.sympatico](mailto:heaven7@nb.sympatico)

# MILLGEN

"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love and in purity."

1 Timothy 4:12

## Youth leader returns to diocese

New Brunswick Anglican Youth Editor Rachel Tapley spoke with youth leader Valerie Dillon about her life and work.

RACHEL: Valerie, what is the funniest thing that has ever happened to you in working in youth ministry?

VALERIE: I don't know if I have one particular moment that stands out for me, but I have many smaller moments, like watching a kid wipe out and do a face-plant while snowboarding. Sharing jokes with the youth, watching the young kids bobbing for 'poop' (Oh Henry bars floating in apple juice), and watching the weird and wacky things that only teenagers can do.

RACHEL: You were in Ontario the past couple of years, it's nice to have you back. What were you doing there?

VALERIE: I was in Toronto at Tyndale Seminary working on my Master of Divinity with a Youth and Family Ministry Focus. I did various youth group placements and got a greater understanding of how youth ministry works in the church and just how valuable fami-



Valerie Dillon

lies are to our young people today. RACHEL: Congratulations on your graduation. So you're working in Saint John, at what parish? VALERIE: I am the new youth pastor at St Luke's Church in the north end with the Rev. Gordon Thompson. I started there mid-June and have had a great summer and am enjoying the new school year.

RACHEL: What kinds of programs have you put in place at your church?

VALERIE: I have mostly picked up the programs from the previous youth workers there. My goal is to set up a student leadership team and some day, down the road, establish a youth band. Most of my focus goes to both the junior and senior youth groups and the after school program.

RACHEL: Do you find there are many youth interested in attending youth oriented activities in the church?

VALERIE: The youth at St. Luke's can't get enough of youth oriented activities! They love to worship and learn more about God. I believe that once youth are in the church they are looking for various events that will meet their needs. The goal is to continue creating activities that will meet the youth, no matter what their understanding of the Gospel.

RACHEL: Do you have any advice for someone who is interested in doing youth ministry?

VALERIE: Only two things are required to be involved with youth ministry: a passion for Jesus Christ and a passion for young people. As long as these two things stay at the center, then youth ministry will always be fun and challenging!

RACHEL: What do you wish you had known before going into it?

VALERIE: The incredible level of support for youth ministry, both at the parish level and the diocesan level. This support is so much stronger than what is seen at the surface. I wish that I'd had a greater appreciation for this support—the parts that are seen as well as the parts that aren't always at the forefront, but are always present.

RACHEL: What has been your most memorable experience?

VALERIE: Watching the faces of young people light up when they finally understand what you have been trying to teach them—when they understand the power and love that God has for them. When a youth makes a connection with Christ, it is definitely one of the most memorable moments in

youth ministry.

RACHEL: What do you find most challenging? Most rewarding?

VALERIE: The most challenging and most rewarding thing at the same time has to be the ups and downs that the teens go through. To ride their emotional roller coaster and to still be holding on at the end and making a difference in their lives, always blows my mind. As well, watching a young person struggle with understanding the Gospel and then understanding it is very rewarding as well.

RACHEL: Thanks very much for your time. Is there anything else you would like to add?

VALERIE: The youth that we see regularly in church are not the church of the future, they are the church of today. As much as young people can learn from the adults around them, they are constantly teaching us new things as well. God is good and He is raising up a new generation with these young people—the future will be different and I am excited to see what God has in store for us.

### Letter from the Editor

## You can help make it happen

Hello Everyone!

I'm back into the school routine as I imagine most of you are. So, how are things going? Are you glad to be back in school like I am? Have your youth groups started back up at your church? If your Church doesn't have one maybe you should think about starting one with the help of some friends. That is what I had to do when I was sixteen.

There was nothing going on for the youth of my church, so I took it upon myself to get something going and it was one of the most rewarding experiences of my life thus far. I will admit it was not always easy to put together a program or publicize the group, but once it got going it was tons of fun. There was amazing support from the clergy and congregation, so that was really helpful. Eventually we had enough youth to start both junior and senior youth groups, which are both still running today.

Trust me when I say I did not do this all on my own, that is really not possible. There were some awesome people who loved youth and helped



o u t immensely. When I think back on the experience, e all it really took was for a couple of us to show a real interest in learning more about the Word of God.

If you are thinking right now that you can't do this, that's okay. My suggestion is for you to let someone in your parish know that you want more youth events. Like I said, it is really important to show interest because if you don't, how will anyone know?

Ours is an amazing generation with lots of potential and I really want to encourage you to grow in your faith. That is a whole lot easier to do with people your own age because, as you know, we relate to each other well. That is why youth groups are so important as well as so much fun!

There are lots of people who love youth and want to help you grow. Valerie Dillon is one of those people. I encourage you to

read the interview that I had with her. She is originally from Fredericton and has been involved in youth ministry in this province for a long time. I think that there is a great deal for us to learn from those who have more experience in some areas than us.

So, here is my challenge for you this month. Get your youth group together (if you don't have one get some friends together) and come up with an alternative idea for Halloween night. My youth group used to host a party for the children of our church, with lots of fun games and candy. We also used to go door-to-door collecting for our town's foodbank. It is a really great opportunity to make a difference in your community.

That is your challenge—deviate from the norm and make October 31 a really memorable experience for totally different reasons than you are used to.

Good Luck and I'll see you next month.

God Bless,  
Rachel

Do you have a story, poem, picture or thought that you would like to share with other youth around the diocese? If you do, MILLGEN is the place to do it.

Please send your submissions to  
MILLGEN c/o Rachel Tapley  
195 Bessborough St.  
Fredericton, NB  
E4E 2Y5  
or rachel\_tapley@hotmail.com

**Attention all Medley and Brookwood Campers!**  
Reunions are being planned for you.  
Do you love camp? The fun?  
The People? Chapel?  
Would you like to have a day at camp throughout the year?  
If you would, keep watching this page for notices of camp reunions.  
Yeah!

### TEC Teens Encounter Christ

Double the fun, Double the blessings....

Two TEC weekends in 2002!

The second one is TEC 9 -  
Nov. 9-11/02 @ Circle Square Ranch, Sussex NB  
Applications are available from

- local clergy
  - through the Registrar — Mary Dillon  
506/ 454-0339 & MDILLON@nbnet.nb.ca
  - or on the web — renforth.net/TEC
- Sign up now before it's too late!

# Resource Centre Review

**Crossing Rome**  
A video available at the  
Diocesan Resource Centre  
Anglican House  
Saint John

REVIEWED BY  
GWEN MCKNIGHT

In *Crossing Rome*, the cross goes from a symbol of criminality and shame to a one of triumph and loving sacrifice — the most universally accepted symbol of all Christians.

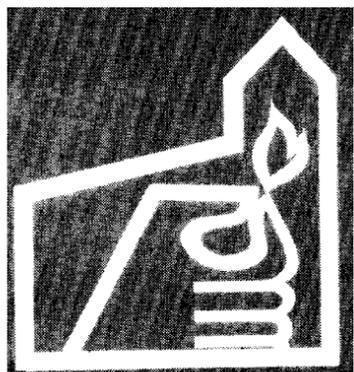
His documentary style video begins on the Appian Way in Rome — the crossroads of Christendom. We are treated to the choir of Rome's English College several times throughout the program and also hear from some of its members what it means to be a crossbearer today.

This historical look at Rome's Christianization explores the challenges the first Christians had in bringing the cross to Rome. It also answers the question — How did the cross become central to the Christian faith?

We see the difficulties through archeological and historical perspectives. We are taken into the catacombs of San Clemente Church to see early examples of the cross as a symbol and learn more of the history of Rome. The martyrdom of Paul and Peter here (the only other Apostolic foundation outside of Jerusalem), was crucial to the cross coming to Rome.

By the third century, Christianity was able to confront the most powerful corporation on earth — the Roman Empire. The Edict of Milan, which reversed the Roman Empire's hostility to Christianity and accorded it full legal recognition, was one of the most decisive events of world history. By the fourth century the cross was a common symbol.

This 26 minute video carries us through the drama of the early church in Rome and brings to life a great history lesson. It would be suitable for use at anytime for teens and adults.



# Church helps address unresolved grief

BY MARY LOUISE LUCK,  
COORDINATOR  
GRIEF SHARE  
ST. MARGARET'S  
FREDERICTON

In the spring of 1999 some of us in the Parish of St. Margaret's and on the Parish Nursing Team began to talk about the prevalence of health issues related to unresolved grief. We had noticed at both a personal and parish level how grief affects psychological, physical, social and spiritual functioning.

At the same time, we learned that Church Initiatives, Inc. had just released a grief recovery program, GriefShare. We had had great success with their earlier DivorceCare program and thought highly of their Christian-based work. After some investigation,

we purchased the materials — videos, workbooks, leadership manual and publicity materials — and five of us came forward to plan, organize and facilitate the series. They were Ken and Doe Fitch, Carol McEachen, Nancy Wiggins and me. Our first GriefShare program ran on Monday evenings from September to December 1999 with five participants. We are started our ninth group last month.

GriefShare is 13, two-part weekly sessions. A video addresses different aspects of grief and recovery, then participants in the support group talk through issues and feelings related to their own grief experiences. There is a one-time fee of \$25 which covers the cost of an excellent workbook. We offer scholarships upon request.

Although GriefShare can stand alone as a 13-week program,

it was conceived by the developers as an ongoing grief recovery ministry where the series would be repeated continuously throughout the year and participants could join at anytime. We believe this to be the ideal way to present GriefShare but it does require a significant commitment of time and energy on the part of the leaders as well as enough referrals. We have had to cancel or delay twice for lack of participants.

To avoid burnout, the leadership team forms three pairs of facilitators. One pair takes the leadership function each term with another pair acting as backup in case of illness or travel. We have since added three facilitators from former participants.

As facilitators, we have been blessed by this ministry both for our own grief recovery and our growth as Christians. We have

cried (and laughed) along with the participants. These connections have enriched our lives immensely. Participants who felt overwhelmed with their grief were often surprised at their capacity to offer support to other group members. As one participant wrote, "Our support group was truly a blessed gathering! New friendships experienced and much compassion was shared".

People in the Fredericton area are welcome to join our group, which meets at St. Margaret's Church on Forest Hill Road each Monday evening from 7 until 9. We also encourage churches in other areas to establish their own programs. We would be happy to share our experiences and a little expertise. For more information, call me, Mary Louise Luck, at 450-7021 or check the GriefShare website, [www.griefshare.org](http://www.griefshare.org).

# Bicentennial celebrations continue in St. Stephen

The Rev. Arthur Bromley will preach at the 11 a.m. service at Christ Church, St. Stephen on October 20. His address is one of a series celebrating the Anglican Parish of St. Stephen's bicentennial.

On Sept. 19, Dr. T. W. Acheson spoke on the history of the Anglican Church in the St. Stephen area at a parish family celebration and dinner held at St. Patrick's Roman Catholic Hall in Milltown Heights. A native of St. Stephen, Dr. Acheson did his masters thesis on churches in Charlotte County and knows much of the religious, social and economic history of New Brunswick. He taught at the University of New

Brunswick for many years, and now lives in retirement in Fredericton.

Besides the meal and Dr. Acheson's speech, the parish celebration included an evening of entertainment.

On September 29, the Feast of St. Michael and All Angels, the Rev. John Harvey preached at an 11 a.m. service marking the 138th anniversary of the consecration of Christ Church. The Rev. Canon Paul DeLong assisted.

The Anglican Parish of St. Stephen began with the election of a vestry and church wardens at a meeting of Church of England adherents on Easter Monday, April 19, 1802.



St. Stephen's historic churches were featured on a tour organized by the ACW of Christ Church Cathedral this summer. Archdeacon Lyman Harding (centre) led a tour of Christ Church for (left to right) Diana Rayworth, Jane Carr, Donna Crowe and Wendy Brien.

# Trinity Saint John to celebrate Queen's golden jubilee

Trinity Church in Saint John will celebrate and give thanks for the 50 year reign of Queen Elizabeth II with an ecumenical service on Sunday, Nov. 3, at 7 p.m.

It will be patterned on the service held recently at St. Paul's in London and we will retain some of the readings and hymns selected

by Her Majesty herself.

Her Honour Marilyn Trenholme will deliver a Golden Jubilee message. Representatives of all three levels of government will be in attendance and most Christian denominations will be represented.

Following the service light

refreshments, including Queen Elizabeth Cake, will be served, and there will be a display of royal memorabilia. Everyone is welcome.

Trinity Church, on Germain Street in Saint John, traces its roots back to the arrival of the Loyalists in 1786. The original church on the site was de-

stroyed by fire in 1877. Only the silver Communion vessels, parish registers, and the Royal Coat of Arms some Loyalists had brought with them from Boston survived.

The Royal Coat of Arms is still proudly displayed in the Early English Gothic church that replaced it and is still in use today.

# St. James the Less congregation celebrates two milestones

The Parish of St. James the Less in Rothesay (Renforth) will celebrate its 100th anniversary as a congregation on October 20 with the consecration of its church.

"This time is very significant to us as the debt owed against the new facility at 1760 Rothesay Road is now paid off," says rector, the Rev. Eric Phinney. The congregation opened its modern worship facility in 1998.

Bishop William Hockin will consecrate the building at a special service at 7 p.m. on Sunday evening, the 20th. It will be the culmination of a weekend of celebration beginning with a family reunion supper in the hall on Saturday at 5 p.m.

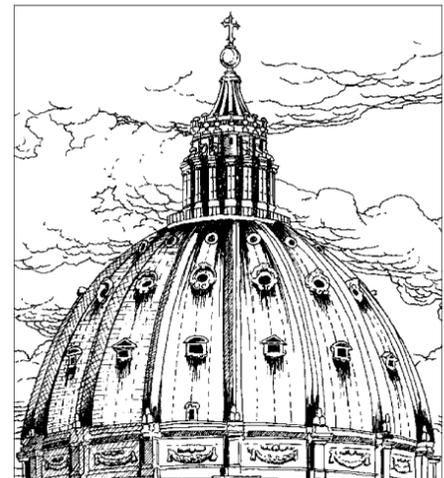
"This is a pot luck supper, but if you are 80 or older, you don't have to bring a pot," says Mr. Phinney. No matter how old you are, however, you do have to reply to this invitation by October 15. Please call the church at 506/847-7696.

There will be displays of photos and church history memorabilia throughout the weekend.

Regular worship services will take place in the church on Sunday morning at 8:30 and 10:30.

A reception will follow the consecration service on Sunday evening. Coffee, tea and anniversary cake will be served.

Everyone is welcome.



**NB ANGLICAN DEADLINES  
FIRST OF THE MONTH  
PREVIOUS TO PUBLICATION**

# INTERCESSIONS

## Pray for others overseas, in Canada, and in our own diocese

### OCTOBER

**16:** Parish of Quispamsis, the Rev. John Tremblay; the Rev. Canon Basil Buckland (R); Holy Trinity Cathedral (Catedral da Santissima Trindade), Dean: the Rev. Paulo Ruiz Garcia, Recife Brazil.

**17:** Parish of Renforth, the Rev. Eric Phinney; Living Waters Mission (Missao Agua Viva), the Rev. Simea Meldrum, Jardim Brazil.

**18:** Parish of Restigouche, the Rev. Andrew Fraser; Bethel Missionary Station (Ponto Missionario Betel), Lay Ministry Evilasio Tenorio, Recife Brazil; Bonnie LeBlanc. Atlantic School of Theology.

**19:** Parish of Richmond, the Rev. Roderick Black; Bethany Parish (Paroquia Betania), the Rev. Leonides Menezes, Recife Brazil.

**20:** Province II of the Church of Nigeria, Jonathan Onyemelukwe, Archbishop; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Whitehorse — Church of the Northern Apostles, Licensed Lay Ministers, Mal Malloch, Sarah Usher and Lay Ministry Team, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, bishops emeriti, and their families.

**21:** Parish of Riverview, the Rev. Albert Snelgrove; the Rev. Eric Caldwell (R); Christian Love Mission (Missao do Amor Cristao), the Rev. Washington Franco, Maceio Brazil.

**22:** Parish of Rothesay, the Rev. Canon Richard McConnell; Beatitude Missionary Station (Ponto Missionario das Bem Aventurancas), Lay Ministry

Armando Fiel da Costa, Timbauba Brazil.

**23:** Parish of St. Andrews, the Rev. Canon John Matheson; the Rev. Canon Brian Campion (R); Good Shepherd Parish (Paroquia do Boom Pastor), the Rev. Josafa dos Santos, Salvador Brazil.

**24:** Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Brent Ham; Good News Mission (Missao Boas Novas), Lay Ministry Israel Cardoso, Caapora Brazil.

**25:** Parish of St. David & St. Patrick, the Rev. Canon John Matheson, Priest-in-Charge; House of Hope Missionary Station (Ponto Missionario Casa da Esperanca), the Rev. Miguel Uchoa, Jaboatao Brazil; Terence Chandra, Wycliffe.

**26:** Parish of St. George, the Rev. Mary Anne Langmaid; Good Samaritan Parish (Paroquia do Bom Samaritano), Rev. Filadelfo Oliveira Neto, Recife Brazil.

**27:** Church of Nigeria, Peter Jasper Akinola DD, Archbishop, Dioceses of Enugu, Mbaise, The Niger Delta, Niger Delta North, Niger Delta West, Nnewi, Nsukka and Oji; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Pelly Crossing - St. James the Lord's Brother, Deacon Walter Majola & Olga Majola, Licensed Lay Minister, Betty Joe, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, bishops emeriti, and their families.

**28:** Parish of St. James, Moncton, the Rev. Donald Routledge; the Rev. Wally Corey (R); Christ Liberator Mission (Missao Cristo

Libertador), the Rev. Jorge Aquino, Joao Pessoa Brazil.

**29:** Parish of St. James (Saint John), (Vacant); Communion Missionary Station (Ponto Missionario Comunhao), the Rev. Marcio Meira, Joao Pessoa Brazil.

**30:** Parish of Saint John, the Ven. Stuart Allen, the Rev. George Trentowsky; the Ven. Thomas Crowther (R); Calvary Parish (Paroquia do Calvario), the Rev. Adonias Ramos, Paulista Brazil.

**31:** Parish of St. Margaret's, the Rev. Canon Jon Lownds; Hope Mission (Missao da Esperanca), Lay Ministry Claudio Linhares, Joao Pessoa Brazil.

### NOVEMBER

**1:** Parish of St. Mark (Stone) Church, the Rev. David Edwards; The Comforter Missionary Station (Ponto Missionario O Consolador), Lay ministry Antonio Costa, Joao Pessoa Brazil; David Larlee, Wycliffe, Oxford.

**2:** Parish of St. Martin's & Black River, (vacant); Christ The Saviour Parish (Paroquia Cristo O Salvador), Rev. Josafa dos Santos, Ilha de Itaparica Brazil.

**3:** Province II, Church of Nigeria, Peter Jasper Akinola DD, Archbishop, Dioceses of Okigwe North, Okigwe South, On the Niger, Orlu, Owerri and, Ukwu; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Community of Carmacks, Mayo — St. Mary with St. Mark, Interim Lay Leadership, Community of Keno, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, bishops emeriti, and their families.

**4:** Parish of St. Mary's, the Rev.

Barry Craig; Jesus of Nazareth Mission (Missao Jesus de Nazareth), Rev. Severino Abel da Silva, S. Goncalo do Amarante Brazil.

**5:** Parish of St. Paul's (Valley) Church, the Rev. Rufus Onyewuchi; God Liberator Missionary Station (Ponto Missionario, Deus Libertador), Lay Ministry Carlos Alberto Tome, Joao Pessoa Brazil.

**6:** Parish of St. Peter, the Rev. Ross Hebb; Emanuel Parish (Paroquia Emanuel), the Rev. Ian Meldrum, the Rev. Edgar Batista, Olinda Brazil.

**7:** Parish of St. Philip's, the Rev. Kevin Borthwick; Liberty Mission (Missao da Liberdade), the Rev. Stephen James Taylor, Rev. Evanilza Loureiro, Jaboatao Brazil.

**8:** Parish of St. Stephen, the Rev. Peter Mills; Olives Garden Missionary Station (Ponto Missionario Jardim das Oliveiras), the Rev. Mauricio Coelho, Recife Brazil;

**9:** Parish of Salisbury & Havelock, the Rev. Ellis Jagoe; Holy Spirit Parish (Paroquia do Espirito Santo), the Rev. Miguel Uchoa, Jaboatao Brazil.

**10:** Church of the Province of Burundi, Samuel Ndayisenga Archbishop, Dioceses of Bujumbura, Buye, Gitega, and Makamba; in the Church of Nigeria, the Dioceses of Umuahia and Uyo; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Dawson City - St. Paul, Moosehide — St. Barnabas, Eagle, Alaska - St. John, The Klondike Creeks, the Dempster Highway, the Ven. John Tyrrell, Deacon Carol Tyrrell & family,

Deacon Percy Henry, the Ven. Ken Snider (Honorary Asst), Aldene Snider & family, Licensed Lay Ministers: Mabel Henry, Shirley Pennell, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, bishops emeriti, and their families.

**11:** Parish of Shediac, the Ven. Malcolm Berry, Capt. Hugh Bateman; the Rev. David Dean; Good Samaritan Parish (Paroquia do Bom Samaritano), the Rev. Filadelfo Oliveira Neto, Recife Brazil.

**12:** Parish of Simonds, the Rev. Bentley Steers; Christ Liberator Mission (Missao Cristo Libertador), the Rev. Jorge Aquino, Joao Pessoa Brazil.

**13:** Parish of Stanley, the Rev. Ranall Ingalls; the Rev. Canon Paul DeLong (R); Communion Missionary Station (Ponto Missionario Comunhao), the Rev. Marcio Meira, Joao Pessoa Brazil.

**14:** Parish of Sussex, the Rev. David Barrett; Calvary Parish (Paroquia do Calvario), Rev. Adonias Ramos, Paulista Brazil.

**15:** Parish of Tobique, the Rev. David Perks; Hope Mission (Missao da Esperanca), Lay Ministry Claudio Linhares, Joao Pessoa Brazil; Chris Hayes, Wycliffe College.

**16:** Parish of Upham, the Rev. Philip Pain; the Comforter Missionary Station (Ponto Missionario O Consolador), Lay ministry Antonio Costa, Joao Pessoa Brazil.

*The intercessions are on-line at [www.anglican.nb.ca](http://www.anglican.nb.ca).*

## Harvest ...extravagant

### and greedy

Preposterous! said one critic. "He's making the men and women in the Twin Towers responsible for their own tragic deaths," said another.

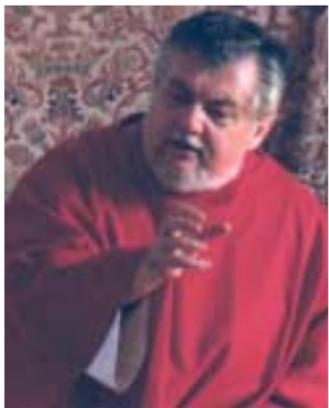
"He has to apologize!" another voice was heard to say.

The voices of outrage are directed at Jean Chrétien.

"You cannot exercise your powers to the point of humiliation for the others," Chrétien said in a CBC interview on the anniversary of 9-11. "And that is what the Western world — not only the Americans, the Western world — has to realize. Because they are human beings, too. And necessarily, we're looked upon as being arrogant, self-satisfied, greedy and with no limits. And the 11th of September is an occasion for me to realize it even more."

"Prophetic voices have always been hard to hear. And while there are those who are swift to politicize the event, what is heard here — fresh and unsolicited — is the prophetic voice in the Hebraic tradition. It has all the qualities: it is an indictment of our attitude, it is unpopular, and it is true.

Joe Clark said that Chrétien



### the penultimate Word

BY JAMES IRVINE

was obviously being misinterpreted. "There is a direct relation between the roots of terror and the existence of poverty and despair," Clark said. "I don't think there's much disputing that."

The discomfiting words will not stale by the time we put the broccoli on the burner for Thanksgiving dinner. They will be with us for some time to come. And they will be the cause for reflection, at least for me.

Of all of the seasons, I like the autumn best. Fall demonstrates God's extravagance. The senses are overwhelmed by the beauty of the hardwood palette as leaves beyond

Then they also will answer, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." Matthew 2: 24f.

reckoning transform the canvass of branches overhead and lawn beneath. Disney cannot compete with the sights and smells and sounds of rustling leaves in the wind and underfoot. The joy of autumn's sensuality is exhilarating and fresh memories are harvested each fall.

The backdrop of hardwoods frames our favorite road side stands. We visit them to reap the harvest for our families' board. I don't plow any fields. I don't scatter any seed. I don't hoe, weed, fertilize or even wade out into fields to harvest. Like most of us, the effort I make is from my car door to the road side bins. But what extravagance. Broccoli and cauliflower and squash and potatoes and carrots and beets and ... well, there seems to be no end. The bins overflow and my discovery of God's largess is renewed every autumn.

My selection made, a real satisfaction wells up within me as I drive home, following the river, enjoying the cool air, the splash of colour and my purchase by my side. As I drove along the road, prophetic words came to mind, in

a fresh, personal way. I recalled Jesus' story, the one you and I know as the parable of the Talents.

I began to feel sheepish — but I knew I was standing with the goats, on the left. My only consolation was that I wasn't alone. I was in a sizable herd of goats. We bleated our appeal: "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" The kilometers slipped by as I drove my harvest home. Then the answer came, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me."

I reflected on my neglect as I recalled the scathing words of indictment. This wasn't a CBC interview. Peter Mansbridge and cameras were nowhere near. I glanced over at the seat where the plastic bags of produce were casually, carelessly stored. They sat in silence as I heard the words again. My negligence was my accuser and I became aware of a discomfort that I could not shake. I reached to turn on the radio. Music would drown out the accuser's voice.

Oh, I have done some chari-

table acts. There may be many good things I have done — I'm sure. I remember that I once slipped a Loonie in a haggard man's hand as he begged on King Street. I think I did that. I know I did it once in 1999. I remember once taking a grocery bag of tinned goods to the food bank. They weren't the brands I prefer; but they were perfectly good. And I hadn't wasted them.

The vegetables remained beside me, silent, accusing. My revelation is that not only is harvest extravagant, it is greedy.

Jesus meets us in the moment of extravagance intersected by greed; he shows us the essential character of God, going far beyond generosity. And He confronts us with our own limitations. We can all hear it. The weight of its truth moves us to assess our ethical response to the needs of others. Our response can be uncomfortable. "Preposterous!" we might say, "when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?"

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*Canon Jim Irvine lives in Fredericton*

# Focus on the fun, not the evil, of Hallowe'en

BY PATRICIA DRUMMOND

*Whoso beset him round,  
With dismal Storys,  
Do but themselves confound,  
His strength the more is,  
No Lyon can him fright,  
He'll with a Gyant Fight,  
But he will have a right,  
To be a Pilgrim.*



*Hobgoblin, nor foul Fiend,  
can daunt his Spirit;  
He knows, he at the end,  
Shall Life Inherit.  
Then Fancies fly away,  
He'll fear not what men say,  
He'll labour Night and Day,  
To be a Pilgrim.*

*These are the second and third verses of the poem written in 1684 by the Rev'd John Bunyan in the second part of Pilgrim's Progress, during the time he was imprisoned for preaching at an illegal meeting.*

Our newer hymn books have moderated these original lines of Bunyan's, but they are the lines my husband sang at school in Scotland, a land I have always considered to be imbued with myth and legend, and populated by a people with a strong sense of the supernatural. According to Professor Albert Bailey, this used to be so in England as well, for in 1950 he wrote: "In the England of Bunyan's

day, wind and weather, lions and giants, hobgoblins and foul fiends, were physical and spiritual realities to tinkers and carters, farmers and blacksmiths, as they are not to the well-dressed occupants of the pews of our day." (The Gospel in Hymns) The imagery of these lines also appealed strongly to the teenage boys at my husband's school. Today, we have seen fit to tone them down, to make them inclusive, and in some ways, I'm afraid, to lose some of their flavour.

Hallowe'en also used to have far more connections with the world of the spirits than I believe to be the case for most of us today. November 1 was the official start of winter for the ancient Celts. By this date the livestock would have been brought inside, surplus animals slaughtered and 'bone-fires' lit. On the evening before, there would be parties, stories and fortune telling. Since the spirit world was believed to be much more active when the natural world was withering, and it was thought that the spirits of those who had died dur-

ing the previous year would be wandering around outdoors, the Celts would light candles and put them in their windows so that the spirits might see their way, and no-one ventured out without a lantern. To appease the spirits, offerings of food and drink would be left on doorsteps. Disguises were often worn by those who found it necessary to venture abroad so that the spirits would not recognise them. One was considered extra safe if one's disguise were similar to the garb of the wandering spirits — monster, ghost or witch like.

The Christian church often adopted ancient practices, rather than trying to stamp them out. In the year 837, November 1 was proclaimed All Saints' and All Souls' Day, and later the two were separated and November 2 made into All Souls' Day. The idea of respecting the spirits was therefore retained, but in a Christian context. Some of our churches have established a custom of holding Hallowe'en/All Saints parties for children at which they dress up as a saint, and play ancient games like bobbing for apples. This sounds to me like a great idea to keep the fun and focus on the good.

Allowing children to dress up, go trick-or-treating (without the trick part) and have costume parties at Hallowe'en has never really bothered me, as it has some of my very good friends, providing that the

adults who are in charge provide guidance. There are some aspects of Hallowe'en, however, that have troubled me. I hated the hype that infected the schools where I taught for the month before, and, as with Christmas, the decorations in my classroom went up a bare week before the date. I was upset when children would be sent to school parties with grotesque costumes and/or vicious looking weapons (which were banned from the classrooms). I get irritated when trick-or-treaters who are large enough to be adults visit my home after 9 p.m. bearing pillow cases full of goodies in a free-for-all grab.

As I mentioned last month, I read more of Madeleine L'Engle's work over the summer. She has led me to think anew about the problem of looking for evil. She writes about her horror at discovering that one of her children's books had been banned from a midwestern library because of its pornographic content, and how she read and re-read the book but could find nothing. She was comforted somewhat by finding that C.S. Lewis' *Narnia Chronicles* were on the same list. She also mentions her son giving her a Christmas present of a beautiful pair of silver earrings in the shape of a crescent moon and stars, and her disbelief when someone told her that this symbol was an ancient trade mark of the devil. "How can that possibly be?" she asks. "Who made the moon and the stars? ... How can we be so stupid as to call

the loveliness of the night sky a sign of Satan?" And indignantly she adds, "I am not about to give over the beauty of moon and stars to Satan or to Satan worshippers."

Madeleine is saying that we find what we seek. Maybe, at Hallowe'en, we should look for what is fun, and for little kids dressing up is fun, being mildly frightened is fun, receiving treats is fun, being out after dark (with the protection of a caring adult) is fun, and bonfires are fun. Do we really need to see the occult in this?

A final quote from *And It Was Good*: "Abraham and Sarah knew the fear of ghoulies and ghosties and things that go bump in the night (they'd never have denied their existence by banishing books which mention them); and they had absolute trust that the good Lord would deliver them." And also from hobgoblins and foul fiends.

Perhaps this is a good season to introduce our children to the ancient hymn of compline, and especially the middle verse:

*From all ill dreams  
Defend our eyes,  
From nightly fears and fantasies.  
Tread under foot  
Our ghostly foe,  
That no pollution  
we may know.*

BCP p. 723

*The Rev. Patricia Drummond is diocesan director of Christian education.*

Church's dignity, scholarly tolerance, beauty and order

## Not so much lost as wantonly thrown away

Walking out of Chapters the other day, newspaper in hand, I spied a remaindered copy of P. D. James' *Time to Be in Earnest* at an irresistible price, and headed right back to the checkout counter with a copy. I have a writer-friend who deals only with publishers who agree not to dump unsold books as remainders, but as someone who usually waits for the library to provide me with a free copy (for three weeks anyway) and has seldom had the money to pay full price, I have to admit that bargain-basement prices are for me like pennies from heaven.

P. D. James, the famous mystery writer, is one of the more notable members of the Prayer Book Society in England, with a great concern for the ongoing use of the *Book of Common Prayer* (BCP) and King James English. So it was no surprise in this autobiographical work (a year's diary from the day in 1997 that she turned 77) to discover snippets about life in the Church of England scattered through her reminiscences. Among those observations that particularly struck me: "The Eng-

*From  
Maggie's kitchen*

BY MAGGIE HARRIS

lish have always respected and felt a devotion to their national church, provided they are not expected regularly to attend its services" (page 89).

I suspect the 'respect' and 'devotion' have decreased dramatically since the date of her diary entry. But then, had the English truly loved their national church, they would have invested something of themselves in it — starting, one would think, with regular attendance at services. Of course, this level of respect and devotion only exists among those who first of all love Jesus, whose Body the Church is. It also presumes a recognizable Body, one which is devoted to its Lord. James herself remarks (pages 89-90) that "I sometimes find it difficult today to recognize the church into which I was baptized", and "Much of its former dignity, scholarly tolerance, beauty and order, have been not so much lost as wantonly thrown away, together with its in-

comparable liturgy" (not to mention Christian Biblical theology).

Why? To give the Church popular appeal? To cut a deal with those who don't like St. Paul or the Ten Commandments? To hold on to those who say — like the gold-digger in the old song *Peel Me a Grape* — "Amuse me, or lose me"?

A perusal of the BCP calendar for October demonstrates what the Church has meant to previous generations of Englishmen: William Tyndale, Bible translator, martyred in 1536; Bishops Hugh Latimer and Nicholas Ridley, who burned at the stake together in 1555; Bishop James Hannington, martyred in Uganda in 1885; Robert Grosseteste (1253), a scholar both learned and holy; Paulinus (644) and Cedd (664), missionary bishops who lived for Jesus; Edward the Confessor (1066), Etheldreda (679), and Alfred the Great (899), kings and a queen under the Kingship of Christ. Is there no one today in the English hierarchy who simply loves the Lord and takes Him at His word, as these did?

Well, not to despair. As G.

K. Chesterton remarked, in reflecting on the life of St. Francis (also commemorated in October, on the 4th), "It isn't that Christianity has been tried and found wanting, but that it has seldom been tried" (or words to that effect). Yet Jesus still finds His lovers, mostly hidden, a few well-known, many misunderstood and vilified, but lovers nevertheless. When we encounter Him (and we all do, at some point), will we too respond in love and good

courage, counting every other attraction just so much trash by comparison — no matter how unhinged others may think we have become?

They certainly thought St. Francis was unhinged. Foregoing as much physical gratification as he could, out of his surpassing love for Christ, Francis nevertheless was very fond of almonds. Italians in Umbria serve this simple cookie in his honour, a version of biscotti:

### ALMOND RUSKS

- Cream:  
1 cup of butter with 1-1/2 cups sugar;
- Beat in 4 eggs;
- Add 4 cups flour, 2 cups whole almonds, finely-chopped (your food-processor will work well for this, since you want something like a coarse meal), 1 tsp baking powder, and 1 tsp vanilla.
- Knead until smooth.
- Form into two rolls about 1 inch in diameter.
- Bake at 375 degrees until golden brown, about 10 to 12 minutes.
- Cool, then cut into 3/4-inch-thick diagonal slices.
- Lay cut-side down on cookie sheets.
- Return to oven to toast, about 3 minutes.

*Maggie Harris lives in the Parish of Derby & Blackville*