



*Praise God in the highest heaven.
Peace on earth and loving mercy towards all people.
Luke 2:14.*



Peace on Earth and loving mercy towards all people!

A Dove of Peace by artist Anna Payne-Krzyzanowski graces the PWRDF Christmas card for 2004. Share the spirit of the season while you support the important work of the Primate's Fund. A set of 12 cards and envelopes is \$15. Order them now at 416 924-9192 or pwrdf@pwrdf.org.

Bishop buoyed by collegial meeting

BY ANA WATTS

Bishop Claude Miller returned from the recent House of Bishops meeting in Saskatoon with a renewed sense of hope and promise. "We had a wonderful meeting," says the exhausted but enthusiastic bishop. "And we all came away with that shared sense of hope for the future of the Church in Canada."

In Bishop Miller's limited experience, issues surrounding the blessing of same-sex unions have dominated the agenda and House of Bishops meetings were difficult. The same-sex issue remained on the agenda at this meeting, but it was a much more positive experience.

"I believe a couple of things made this meeting different. First, Archbishop Andrew Hutchison, our primate, was

very gracious and willing to listen to everyone. The Windsor Report also had a major effect on the bishops."

That report was from the Lambeth Commission, created by the Archbishop of Canterbury to consider how the world-wide Anglican Communion can preserve its unity in the face of controversies around issues like the ordination of a gay bishop and the blessing of same-sex unions. It was released just the week before the House of Bishops meeting.

"Many consider it (the Windsor Report) a foundational document worthy of discussion and study by the entire church. It was even suggested it be used in theological studies since its first three sections document what it means to be Anglican.

See "Agreement" on page 2.

Adolescent program priority for new director

A new diocesan director of Christian Education will work closely with the Youth Action Director to develop a meaningful program for adolescents. "The Christian Education support committee has heard from its constituents that we need to attend to the needs of young people between 12 and 16," says Bishop Claude Miller. "Manna, a recent diocesan weekend event for that age group attracted 130 enthusiastic kids."

The Rev. Patricia Drummond, who left the Christian Education position for parish ministry in mid-November,

spent four years training and encouraging Sunday school/church school teachers throughout the diocese with educational workshops, effective printed resources and generous portions of personal communication and consultation.

The Rev. Dr. George Porter came on board as Youth Action Director about a year ago and has successfully engaged young Anglicans in their later teens through their mid-20s. Ms. Drummond's successor will work with him to ensure

Bishop Claude and Sharon Miller would be pleased to see you at the 1 pm New Year's Day service at Christ Church Cathedral in Fredericton and to greet you at the New Year's Day Levee 2:30 — 4 p.m. At Cathedral Memorial Hall



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Thank you for your continued support. Blessings for Christmas and the New Year, from the management and staff of the New Brunswick Anglican.

INSIDE



Before construction of the present St. Stephen's Church in the Parish of Gagetown, services were held in the Peter's family hall. See page 6.

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PARISH NEWS

STEWARDSHIP DISCUSSED



ANA WATTS

Inspirational stories

The Rev. David Ponting, Stewardship and Financial Development officer for the Diocese of Niagara, (right) led a diocesan leadership development day on narrative budgeting at Trinity Church, Sussex, on Oct. 28. A narrative budget focuses on the stories of the mission and ministry enabled by the budget, rather than on the line-item dollar values. The Diocese of Fredericton presented its first narrative budget *Mission First*, this fall. Mr. Ponting also brought a series of stewardship posters highlighting ministry in all forms that were distributed to the parishes represented at the conference. Shown here with Mr. Ponting and three of the posters are the Rev. Robert Salloum of St. Andrews Sunnybrae and Hillsborough, and the Rev. Bonnie LeBlanc of Kingston. Details on the successful Diocese of Niagara stewardship campaign *Survive and Thrive* are available at www.niagara.anglican.ca.

Christian Education director developed valuable resources

Continued from page 1

adolescent Anglicans who have been confirmed and left Sunday school remain members of the church family.

Ms. Drummond, who enjoyed a successful elementary school teaching career before she was ordained, was hired on a 25 hour/week, two-year contract. Her mandate was to focus on the spiritual needs of children in the parishes. She worked from home and traveled extensively throughout the diocese.

"Her efforts were greatly appreciated from the beginning," says the bishop. "I think the need for a strong Christian Education director in the diocese was greater than we anticipated. Response to her efforts were enthusiastic and immediate, and culminated in the presence of more than 120 teachers at a diocesan workshop in Fredericton in October."

The workshop was so successful that Oct. 1, 2005 has been set aside for another. In the

meantime, however, a replacement for Ms. Drummond must be found.

Mary Robinson and Captain Bonnie Hunt of Fredericton served on Ms. Drummond's Christian Education team throughout her term and are devoted to the continuing ministry with its added support for adolescents.

"Pat has done an excellent job of spearheading this important ministry in our diocese," says Capt. Hunt. "My hopes are that

this ministry will continue to provide training and encouragement for teachers and Sunday school superintents for years to come. Teachers at times are the unsung heroes, Pat and the Christian Education Committee have gone out of their way to encourage those in the trenches."

Ms. Robinson admires the way Ms. Drummond started from scratch and developed a successful program. "Pat worked very hard to establish

resources for parishes and workshops for teachers and parents. The work she began must continue."

The diocese will advertise the position in the near future. Ms. Drummond will continue to serve in a limited capacity during the transition.

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Bishop appointed episcopal visitor

Bishop Claude Miller was appointed Episcopal Visitor to the Church Army in Canada at the recent House of Bishops meeting in Saskatoon. He succeeds Bishop Don Harvey, recently retired bishop of Eastern Newfoundland and Labrador.

At the same meeting, the bishops heard from national church treasurer Peter Blachford, who prepared them for a possible \$200,000 deficit for 2004 and requested their help in the national church's "Letting Down the Nets" campaign.

Among the many strains of the national church budget is unprecedented claims on the national church's pension long-term disability plan. A total of 75 claimants (50 ordained, 25 lay)

currently collect more than \$125,000 a month in benefits.

"The main problem is clergy burn-out," says Bishop Miller. "There is a real need for clergy self-care, we need to be proactive with self-care, not reactive with disability benefits."

The Diocese of Fredericton took a pro-active step in this direction five years ago when it instituted an extra week of clergy holidays to be taken between Epiphany and Ash Wednesday. Clergy will learn more about how to take responsibility for their own wellness during the 2005 Clergy College with a course from the Rev. Chris Edmondson, who operates a clergy retreat centre in England.



DEADLINE
for copy and photo
submissions to the
New Brunswick
Anglican is the first
working day of the
month previous to
publication.

**Dec. 1 for the January
issue; Jan. 4 for the
February issue**

Episcopal oversight
agreement reached

Continued from page 1

What really makes this document significant, however, is that the commission, representing the entire Anglican Communion, unanimously signed off on it."

The bishops approved, without dissent, a motion that calls on Canadian Anglicans to respond to the Windsor Report in time for a meeting of the Primates of the Communion to be held in Belfast next February. The bishops also voted unanimously to ask the Canadian Primate, Archbishop Andrew Hutchison, to write a pastoral letter to the Canadian Church asking Anglicans to consider the report and send their responses to him.

"We will also arrange for some kind of a consultation process, some kind of conversation on the report here in this diocese. We will send the results of that conversation to the Primate in time for the February meeting in Belfast," says Bishop Miller.

Eventually the world-wide response will make its way back to the Canadian church's

Council of General Synod (CoGS) and be put before General Synod in 2007. By that time the National Church's Faith and Worship Committee, charged with ruling on whether or not the blessing of same-sex unions is a matter of doctrine, will have made its ruling too.

"I pray by the next General Synod the Canadian Church will be able to come to terms with this issue," says Bishop Miller.

Until that happens, the difficulties faced by parishes and bishops with different understandings remain, so the bishops also approved a document entitled Shared Episcopal Oversight. It provides a model that allows those parishes to be placed, temporarily, under the care of a retired bishop.

"This replaces the former Alternate Episcopal Oversight provision and was designed in the spirit of the recommendations of the Windsor Report, but really, it is seen only as a process of last resort. We hope dioceses and parishes will be able to work things out before things go that far," says the bishop.

THE NEW BRUNSWICK
ANGLICAN

www.anglican.nb.ca

OFFICIAL PUBLICATION OF THE DIOCESE OF FREDERICTON

The Rt. Rev. Claude Miller Bishop and Publisher
The Rev. Neville Cheeseman Chair, Advisory Board
Ana Watts Editor

Published 10 times per year. Price of subscription \$10.00

Please send news and photo submissions to
Ana Watts, 773 Glengarry Place, Fredericton, NB E3B 5Z8
Phone: 506-459-5358; E-mail: awatts@nbnet.nb.ca

Please send subscription renewals, changes of address and undeliverable copies to: The New Brunswick Anglican
c/o Anglican Journal Circulation Department, 600 Jarvis Street
Toronto, ON M4Y 2J6

Printed & mailed by Signal Star Publishing, Goderich, Ontario

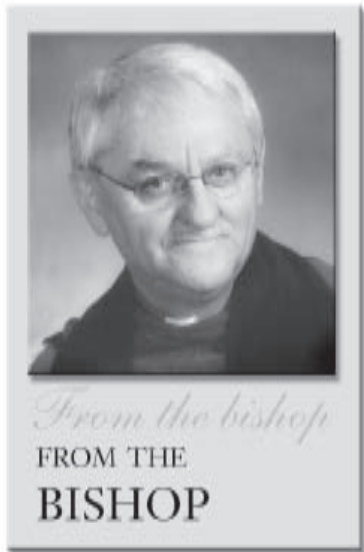
THE BISHOP'S PAGE

We await the most historic event in history

Because the kingdom has not fully come, the disarmed, forgiving, nonviolent life seems impractical and highly risky. We shall be called fools. But who is to say that the armed, vengeful, violent life is more practical and less risky?

Albert Winn, *Ain't Gonna Study War No More*

The prophetic message speaking of a new age of peace and the reality of the kingdom of God in our midst, as proclaimed by the early prophets and John the Baptist, have a hollow ring in the early 21st century. Isaiah's vision of nations converting their instruments of war into agricultural machinery that would change the priority of "nation domination" to producing crops to feed the hungry, (Isaiah 2.1-5) seem far from reality. That reality is war in the Middle East, famine and disease in Africa and other third world countries. The new age of peace and the reality of the kingdom would be that which God promised: "In those days and at that time I will cause a righteous branch to spring forth from David; and he shall execute justice and righteousness in the land." (Jeremiah 33.15)



The Advent message calls the believer to imagine a new world order, a world where God, and the covenant we share, would be reestablished, where peace, harmony and goodwill would be universal. The season of Advent

invites the world to prepare for such a time by praying, watching and waiting. In our present Western reality and in our culture of immediacy, praying, watching and waiting, as Albert Winn suggests, seem impractical and highly risky. So we place our hope for world peace in aggressive policies of domination, subjection, adequate defense mechanisms and leadership of world leaders sharing similar world views.

A great deal of our watching and waiting during Advent is in preparation for the celebration of the most historic event known in human history. God incarnate enters a world of imbalance during the time of Caesar Augustus to give hope to a world where God's priority is confused.

"And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel." (Matt 2.6) The message of the gospel is not only a message for the leaders of the nations, it is a message for the whole creation.

John the Baptist believed

that this promise would not be realized until a particular and necessary response was made by the people of God — to "Repent for the kingdom of heaven is at hand."

Justice and righteousness in the land, and in our lives, is possible only if our watching and waiting is for the reception of the Incarnate One into the willing heart. May our hearts be changed as we prepare to welcome the fragile, vulnerable Christ Child, and risk, as we greet the very image of powerlessness that conquered death and overcame the world's powerful.

Blessings and Peace



Claude Miller is Bishop of Fredericton

PRINCIPAL ENGAGEMENTS

December 19
Christ Church Cathedral
4 p.m.

December 24
Christ Church Cathedral
11 p.m.

December 25
Christ Church Cathedral
11 a.m.

January 1
Christ Church Cathedral
1 p.m.

Bishop's Levee
2:30 - 4 p.m.

*denotes conformation

CAMPAIGN KICK OFF



ANA WATTS

In late October, Bishop Claude Miller kicked-off the \$1.25 capital campaign for the expansion and refurbishment of Camps Medley and Brookwood. Joining the bishop on the Christ Church Cathedral Green in Fredericton are camp board and fund raising team members (left to right): Clare Box, Gagetown; Rachel Tapley, Sussex;

Liz Hadfield, Saint John; Judith Arbo of Kenn Mainville Associates, the company assisting in the campaign; Marje and Bev Harrison of Hampton; and the Ven. Geoffrey Hall, executive assistant to the bishop. Donations to the Camp Project may be sent to the Synod Office, 115 Churct St., Fredericton, E3B 4C8.

COMMENTARY

Pastoral to Homosexuals God is with you

BY KEITH HOWLETT

The first gathering of Integrity Fredericton was held Oct. 24 in the parish of Oromocto. The Eucharist was attended by 40 people who stayed on for refreshments and conversation. They represented the Anglican, Roman Catholic, and United Church of Canada and 18 people, both straight and gay, signed-up as members of Integrity.

Integrity is an international organization of gay, lesbian and bisexual Anglicans and their friends. Its goals are to encourage Christian gay men and lesbians in their spiritual lives, to support the Church in its commitment to seek and serve Christ in all people, and to reach out to the lesbian and gay communities in Christian love and service.

The last pastoral to the *New Brunswick Anglican* suggested that even though many Anglicans sound hostile to gay people, their bark is worse than their bite. The average Anglican does not hate gay people. Homosexuality is mostly misunderstood and feared. They have never lived a day as a gay person and can't relate to what it is like to be misunderstood and feared, or to live hidden.

Recent events in our diocese would suggest that Anglicans are concerned about gay people. A conference called Living Waters Canada is being offered. The advertisement states that it ministers to the sexually and relationally broken. They claim that this conference will provide a clear biblical way forward for those who struggle with homosexuality and other relational difficulties. It is like the loving pastoral approach that many clergy would have used in the past. It reinforces the principle that most Anglicans, at heart, want to help.

People who are having difficulties realizing that they are homosexual and saying, "why me?", and asking God to make them heterosexual, will find support and ministry. They will be greatly loved and supported in their desire to escape who they are. There are people who thought they were homosexual, who through desire, faith, and community support, give witness that the love and power of God has helped them change their behaviour and have become heterosexual.

In all fairness and honesty, it should be said it doesn't work for everyone. Those who receive this ministry and are not made heterosexual must not believe it means that God doesn't love them. It doesn't mean that they are so sinful that even God gives up on them. In all likelihood, it says that God is with them to help them be the people they were meant to be — loving, gentle, compassionate, respectful, patient, kind, and long-suffering. People do not have to be heterosexual to discover the fruit of the Spirit present and active in their lives.

We will soon celebrate the birth of Jesus — the birth of the love of God revealed for all people in his life, death, resurrection and Spirit. That Spirit is given to those who trust the invitation to be with him in God's loving presence. God is Emmanuel.

Merry Christmas!

The Rev. Keith Howlett is rector of the parishes of Oromocto and Maugerville

In the spirit of the season

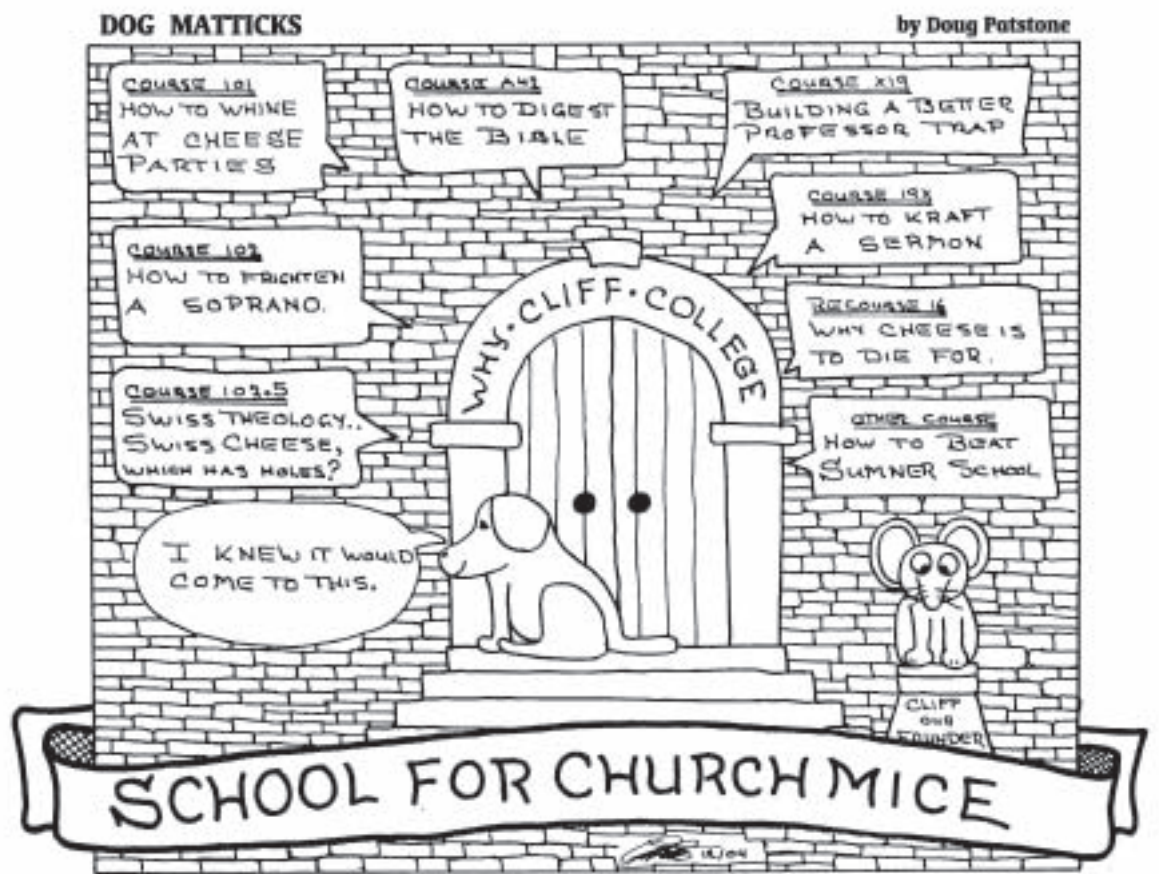
My grandmother had what she called a della Robbia wreath among her Christmas decorations. It was a delicious, generous display of apples and pears, oranges and grapes. For years I thought the term was Italian for fruit. Now, thanks to my Oxford Canadian Dictionary and Google, I know that della Robbia is the name of a family of 14th and 15th century Florentine artists who perfected rich, colourful enamel glazes for their terracotta sculptures. Andrea della Robbia is especially renowned for the many exquisite reliefs of the Madonna and Child he frequently encircled with

realistic yet decorative garlands of fruit.

I like that metaphor, just as I like all the other Christmas decoration metaphors that dwell among the evergreen boughs, twinkling lights, shining stars and smiling St. Nicholas's.

With limited space I wish you love, joy, peace, patience, kindness, goodness and possibly even self-control this Christmas and throughout 2005.

Ana Watts is editor of the New Brunswick Anglican.



Are we in for a change?

Anglican Essentials New Brunswick would like to help the readers of *The New Brunswick Anglican* through these complex and sometimes confusing days in which we live. In the following article, the Rev. Capt. David Edwards offers a few thoughts about the Essentials Conference in Ottawa this past August.

BY DAVID EDWARDS

During the last 10 years the issue of authority, both Biblical and ecclesiastical, has come to the fore in the Anglican Church here in Canada and worldwide. In recent months it was brought into focus through the issue of same-sex blessings, but this is merely symptomatic of other matters below the surface. One reaction to this long-standing situation was the formation of Essentials Canada. Its members include members of Barnabas Anglican Ministries (BAM), The Prayer Book Society of Canada (PBSC), Anglican Renewal Ministries (ARM) and others who are able to sign the Essentials Declaration.

In late August of this year an Essentials Conference called *The Way Forward* was held in Ottawa and from that a proposed new structure emerged for the Essentials movement. It includes a new council to develop a new strategy for those churches who feel that the Anglican Church of Canada has gone (or will go) too far in its accommodation to what might best be called the liberal revisionist agenda. This new grouping has been given the working title of the Federation.

The basic premise of the discussions in Ottawa was that as Anglicans we not only relate

to our local representation of Anglicanism, in our case the Anglican Church of Canada, but also to a larger body, the Worldwide Anglican Communion. Between 70 and 80 per cent of the Communion belongs to what is called the Church of the Global South. The majority of these people are unable to go along with the changes that are proposed in Canada and the USA.

The result of this broader understanding of Anglicanism means that Anglican congregations who feel unable to relate to the Anglican Church of Canada will still be able to relate to the wider Communion. This is not too great an issue for us at present as our diocese is firm in its stance concerning many of the changes which have affected other Canadian dioceses and we thank and support our bishop in his effort.

Many congregations throughout the country, however, find it increasingly difficult to agree with things happening in their dioceses. The question is: how do they remain within the Anglican Communion? The Essentials conference suggested two ways forward.

The newly formed Federation Council has received representatives elected at the conference from the four ecclesiastical provinces in this country. Each province elected one bishop, one clergyman/woman and one lay person. In our province (Canada) Bishop Bill Hockin and Mrs. Mary Robinson were elected from our diocese along with the Rev. John Paul Westin from Newfoundland. This council will call a meeting in six to nine months, after it has worked out the next steps for the Federation.

Churches who have difficulty with where the church in Canada is going can ally themselves to the Federation whilst remaining part of the Anglican Church of Canada. There are, however some congregations who feel that they cannot remain part of The Anglican Church of Canada. This group is forming a new body called the Network.

The Network elected one bishop, one clergyman/woman and one lay person to the Federation Council. Bishop Donald Harvey, recently retired from Eastern Newfoundland and Labrador, is its Episcopal Moderator. These congregations may begin the process of disengaging from their diocesan structures, under specified conditions, if they have not already done so.

In addition to the representatives from the four ecclesiastical provinces and the Network, the Federation Council also has members from BAM, PBSC and ARM.

The result of these changes may be momentous for the church. If the Worldwide Anglican Communion recognizes the Federation and its affiliates ahead of the Anglican Church of Canada, then the Anglican Church of Canada will be left outside the Anglican family. We are treading in very difficult and uncharted waters. The situation is also very complex and will move towards some form of resolution during the next 12 months. Your continued prayer for the primates and bishops of our Communion as well as synods and councils is requested

The Rev. Capt. David Edwards is rector of Stone Church and principal of Taylor College in Saint John.

DIOCESAN NEWS

OFF TO A GENEROUS START



ANA WATTS

A large and generous cheque helped to launch the \$1.25 capital campaign for the expansion and refurbishment of Camps Medley and Brookwood. The Parish of Shediac donated \$35,000 to the campaign and pledged a further \$5,000 per year over the next five years. Holding the cheque at the launch of the campaign on the steps of the Diocesan Synod Office in Fredericton are Bev Harrison, chair of the Camp Medley Board, and Bishop Claude Miller. On the second step are, Clare Box of Gagetown, Rachel Tapley of Sussex, Marje Harrison of Hampton and Liz Hadfield of Saint John. On the top step are Nigel Harrison of Hampton, Judith Arbo of Kenn Mainville Associates (the company assisting in the campaign), and Archdeacon Geoffrey Hall, the bishop's executive assistant. Donations may be made on-line at <http://www.campmedley.org/> or cheques can be mailed to the Synod Office, 115 Church St., Fredericton, E3B 4C8.

Fredericton chapter of Integrity established

BY KEITH HOWLETT

In 1979 the bishops of the Anglican Church of Canada issued the following statement:

"We believe as Christians, that homosexual persons, as children of God, have a full and equal claim with all other persons, upon the love, acceptance, concern and pastoral care of the Church."

On Oct. 24, the Anglican Parish of Oromocto gave flesh to this statement of belief by inviting the people, straight and gay, to come together for worship and fellowship. Information about Integrity, a non-profit organization of gay and lesbian Anglicans and friends, was presented at the reception following the Eucharist, and 18 people, both straight and gay, signed up to form Integrity Fredericton.

At the beginning of the Eucharist, the Rev. Canon J. T. Irvine spoke to the congregation to say that we were gathered neither to be spectators nor spectacles, but to be the Body of Christ at worship, in the unity of the Holy Spirit. We did not come together to flaunt our differences, but to celebrate our common faith and to offer Eucharist for the grace we all receive from God.

A total of 40 people — Anglicans, Roman Catholics and members of the United Church — attended the Holy Eucharist. Canon Jim Irvine celebrated, assisted by Mr. David Watts, the Rev. John Harvey, the Rev. Keith Howlett (rector), the Rev. Neville Cheeseman, and the Rev. Patricia Craig who was the guest preacher.

Members of St. John's choir led the singing. The Rev. Paul

McCracken and the Rev. Carol Gross (Anglican priests), and Will and Margie Patterson, pastors from the United Church of Canada, were present in the congregation.

Integrity, unlike other movements rising within the Anglican Church of Canada, is inclusive. Integrity is not a movement to oppose the established Church, but to affirm the Church, and struggle along with the Church to be transformed by the Gospel and the Gospel sacraments, and to participate in building the kingdom of God.

The Parish Corporation of Oromocto, at a previous meeting, expressed that gay people, like other members of the Church, should feel welcome at the regular service, and that they did not want people to misinterpret this event as suggesting that they were not welcome as regular members. Integrity is a ministry within the Anglican Church to both straight and gay people as it relates to justice. The parish corporation views this event in the same way that any ministry of the Church comes together to offer Eucharist. The Eucharist is not offered by any group to suggest their being separate from, but rather being with the whole Church.

Integrity Fredericton services are held the third Sunday of the month. The next one is scheduled for Dec. 19 at 4 p.m. with the Rev. Canon Jim Irvine to preach.

Information on Integrity Fredericton is available at <http://www.geocities.com/integrityfton@rogers.com/>.

Living Waters conference in Rothesay

BY ERIC PHINNEY

St. James the Less Church in Rothesay and Essentials New Brunswick will host a conference with Living Waters Canada Jan. 21-22.

Living Waters Canada ministers to the sexually and relationally broken and the conference will provide a clear biblical way forward for those who struggle with homosexuality and other relational difficulties.

It will be an open and safe place for people who believe what the bible teaches about expressing our sexuality, but long to see a model that is effective in truly reconciling the sexually broken. Evangelicals and other orthodox believers are often forced to listen to stories and are then told that they must change their theology to conform to the experience of another person, in the name of

love. This is a very dangerous way to do theology and is currently dividing the Anglican Church in Canada and around the world. It is very clear from the Lambeth Commission that this is not the way forward.

We recognize the need to courageously move forward with some conviction, depth and truth in this area. Living Waters will provide the Biblical teaching, the testimonies and the practical applications to achieve a new level of faith and practice in pastoral reconciliation and healing. This is not a dialogue or debate time but a time to go deep into the scriptures and into our own lives and be truly reconciled to the living God.

A team from British Columbia and other parts of Canada will arrive on Tuesday, Jan. 18 and be available throughout the week for one-on-one prayer ministry. Contact us

at the coordinates below for further information on this.

Our sincere hope is that we will establish a support group that will continue this ministry permanently for the future.

At St. James the Less we have a long history of working with various models of restorative prayer ministry including *Steps to Freedom* by Dr. Neil Anderson, *Theophosic Ministry* by Dr. Ed Smith, *Elijah House Prayer* by John and Paula Sanford, to name a few.

We have hundreds of testimonies as to the effectiveness of this approach to personal restoration and freedom.

For times, cost and registration please send an email to livingwaters@renforth.net, subject: Living Waters.

An on-line registration form is available at <http://livingwaters.renforth.net/>.

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PARISH NEWS



The Church of St. Clements in Dumfries was consecrated by Bishop Claude Miller on Sept. 19 at the request of the Parish of Prince William, Dumfries, Queensbury and Southampton. Music at the service was provided by the parish choir, under the direction of organist Jean Davis; the Boundary Lake String Quartet; and guest soloist Barry McLaggan, who composed the song "The Waters of Dumfries" for the occasion. A reception was held following the service. Seen here with the Rev. Robert Barry, rector, and Bishop Miller are servers Catherine Haughn, Kayla Wagschell, Alex Donnelly and Taylor Kenney.

ELIZABETH WHITE

A history of St. Clement's Church

BY JUDY INGRAHAM

St. Clement's Church overlooks the beautiful St. John River valley some 40 kilometres west of Fredericton and is one of four churches in the rural Parish of Prince William, which was first mentioned as early as 1794.

The initial parish church, built in 1826-27, was torn down and replaced by a new structure in 1920. Construction of the Mactaquac Dam in the mid-1960s caused that church to be relocated to higher ground. It was demolished in July 1998.

The new St. Clement's was erected on the same site in 1998.

The building committee worked to ensure it is a modest, environmentally friendly, energy-efficient, accessible and comfortable building.

With God's grace, we have a growing congregation and offer alternatives to our young people. The dining area has an unobstructed view of Mactaquac Lake. Every effort was made to incorporate pieces from the old St. Clement's in this new building. You will find them in the sacristy and tabernacle

shelves, the altar, pews, and newly refurbished stained glass windows, just to mention a few. But best of all, this building doesn't wiggle and jiggle when the wind blows.

Our first Eucharist in the new church was held on Jan. 24, 1999 with Bishop George Lemmon and the rector, the Rev. Robert Barry conducting the Service of Dedication. Over the past five years, dinners, music recitals and other events have been held. Added to generous individual donations they have enabled us to pay off our mortgage,

From Long Island to home sweet Queenstown

St. Stephen's celebrates 100 years in 2005

BY THE REV. GERRY LASKEY

The congregation of St Stephen's, Queenstown, together with the whole Parish of Gagetown family, is marking its centennial year with special celebrations. Sunday, Dec. 26, the patronal feast for St Stephen the Martyr, will be marked with a parish Eucharist at 10 a.m. The main celebration for the centennial, however, will take place on the Sunday nearest the consecration date, which is August 21 with a service at 3 p.m. with guest preacher Bishop William Hockin. All parishioners, past and present, are warmly invited. A reception, time of fellowship and display of memorabilia at the Queenstown Orange Hall will follow the service.

By the time you read this we shall, God willing, have begun the new Christian year that leads us into 2005 with several events at St. Stephen's. The first is the first pastoral visitation of Bishop Claude Miller on Advent

Sunday with a parish Eucharist. During the service it is hoped that one young person will be confirmed, while one adult and four young people will be both baptized and confirmed. What a great way to start this Christian Year! On the Second Sunday of Advent, Dec. 5, it is our Annual Service of Lessons and Carols for Advent at 7 p.m.

Saint Stephen's Church, Queenstown, Queen's County was consecrated on the Feast of St Bartholomew the Apostle, August 24, 1905 by Bishop Tully Kingdon. At that time the Church was still part of the Parish of Greenwich where it remained until 1912 when it joined the Parish of Gagetown.

The Church is the second in the area to bear the name of the first recorded Christian martyr. Stephen, one of the original seven deacons in the Church, was stoned to death as Saul of Tarsus (later St Paul) bore approving witness. The original St Stephen's Church was built in 1790 on Long Island, Queen's County, just off shore from the present site on the west bank of the Saint John River, at the head

of Church Creek. At that time it was served by the first resident Society for the Propagation of the Gospel missionary, the Rev. Richard Clarke, who arrived in Gagetown in 1786. It served both the Queenstown/Hampstead and Wickham sides of the river for some years, but over time proved impractical due to freshets and poor ice conditions. For a considerable time a small community settled the island and in addition to the church was an inn and a tavern. Today our Long Island (not to be confused with its New York name-sake) serves only as an often-wet pastureland. The original church was eventually moved to Wickham where it was used until its destruction during the Saxby Gale of 1869.

For a few years before the construction of the new St Stephen's, services in Queenstown were held in the Peter's family hall.

For more information about our centennial celebrations contact: Doug and Ruth McKinney dmcki@nbnet.nb.ca, 506/488-9896; or Allan and Grace Hasson, 506/488-8884.

BUSY IN BATHURST



Many varieties and colors of flowers, along with quilts, afaghans, paintings and needlework adorned St. George's Church in Bathurst, as the congregation celebrated Flower Sunday on August 8. The guest speaker for the service, an avid gardener herself, was Peggy Sproul. The lay reader was John Hatheway. Above, Wanetta Walls and Diane Cotton view the many displays.



On Saturday, Sept. 11 parishioners of all ages came together for Fall Into Action, a time of fellowship, fun, food and registration for a new season of activities at St. George's. While the youngsters enjoyed the parachute, crafts, a fish pond, face painting, balloon animals and group games, the adults tended the barbecue, boiled the corn and served the delicious food, including a "Welcome to St. George's" cake for the Rev. Rod and Susan Black who came to us Sept. 1.

GOLDEN ANNIVERSARY



On Sunday, October 10th, the people of St. Peter's Anglican Church in Wickham celebrated the 50th anniversary of its first service with a celebration of the Holy Communion at 3 p.m., just as the congregation did on that date in 1954. The last few years have been difficult for the church, some members have moved away, others have departed this life and are at rest. The Ven. Vicars Hodge of the new Parish of Nerepis and St. John, who participated in the anniversary service, provides pastoral care and there are occasional services in the summer when cottagers swell the congregation, as in the photo above.

MISSION NEWS

The girls are back at BMSK

BY ANA WATTS

Dig or beg are the only choices for an uneducated Ugandan girl. Thanks to the Parish of Quispamsis nearly a hundred of them have other options.

The Rev. Paul Jeffries of this diocese has been head master of Bishop McAllister School – Kyogyera (BMSK) for the past seven years. When the board of directors told him the girls in his school had to go, he was devastated. So were the girls. Other schools with science and computer courses charge two or three times the fees and they couldn't afford them.

"The board didn't think we could properly manage a mixed-environment school 24 hours a day, the tradition here is single-sex," says Paul.

The board was right. The school didn't have proper, separate accommodations for girls.

When the decree came down, the Rev. John Tremblay and a delegation from his parish in Quispamsis were visiting the school. They went to the board and asked if it would reconsider the ban on girls if proper accommodations were arranged. The board agreed. The people of Quispamsis came home and rallied support.

"I expected to have to wait a year or so to hear from Quispamsis, but the answer came through in just a few months — 'Start construction.'"

The only place to put the new girl's dorm was occupied by a hill, most of which had to be removed. It was a job for heavy machinery, which was not available. Paul set the students to work during student redundancy week between exams and results.

"We have to keep them busy," says Paul. The large group didn't accomplish much. A group of 15 to 20 older boys proved more efficient.

"They did the job in exchange for school fees and necessities like pencils, books and soap. They dug in sunshine and rain, they dug during holidays. They dug for more than a year and a half, cutting into the hill and preparing the land for construction. All the earth from that hill was moved by hand, by shovel and by wheelbarrow."

During that time, Paul did not admit any new girls to the school. Construction of the girl's dormitory is now two-thirds complete, and new girls are once again welcome. He thought he could squeeze in 15, he admitted

30. The girls didn't mind. They shared beds for a while.

"Now we have 400 students in our school, 100 of them girls. We would like to have 150. The girls are now sleeping in two of the dormitory rooms. If we can complete a study room by February we can increase our numbers."

The girls, most of whom live in mud huts at home, call their dorm "Half London" because London is the most wonderful place they can imagine.

In a country with three million AIDS orphans — the school has 70, sponsored by individuals and organizations in this diocese — all kinds of education is vital.

"I harp on the kids all the time about abstinence and safe-sex and sexually transmitted diseases and condoms. Our school has a straight-talk newspaper for young people with no-judgement talk about abstinence and safe sex, stressing safety. They must stay safe, stay smart, stay sober."

With government assistance, some students from the BMSK go on to post-secondary diploma schools. A few even make it to university, despite competition from students from the best (and very expensive) western-class schools.

Paul was home to the diocese of Fredericton in the fall to visit family and tell New Brunswick Anglicans about his life and work in Uganda. Upon his return to the school he was greeted by the school band, board members, staff and students. They celebrated a Service of Thanksgiving for his safe journey and the successful completion of O-Level exams for the Senior Four Class. A feast, featuring a bull slaughtered especially for the occasion, entertainment and many speeches followed.

"You would think I was a returning king," says Paul, who went to Africa under the Companion Diocese Program, stayed as a Volunteer in Mission (through the Anglican Church of Canada), and remains there as a gift from the people of this diocese.

Thanks to satellite technology, Paul is now in direct contact with the rest of the world (most of the time) via e-mail at jeffries@africaonline.co.ug. An update from Paul is also available at http://www.anglican.nb.ca/news/uganda_update/0411.pdf



When the Rev. Paul Jeffries (standing in front of the car) returned to Bishop McAllister School in Uganda, where he is head master, he was treated to a roast beef feast. The fish, transported on the grill of the car, was purchased between Kampala and the school and was saved for later.



The new girl's dormitory was constructed on a hill. A group of older school boys moved all the earth by hand in exchange for school fees, pencils and soap. The girls call the dorm "Half London" because London is the most wonderful place they can imagine.

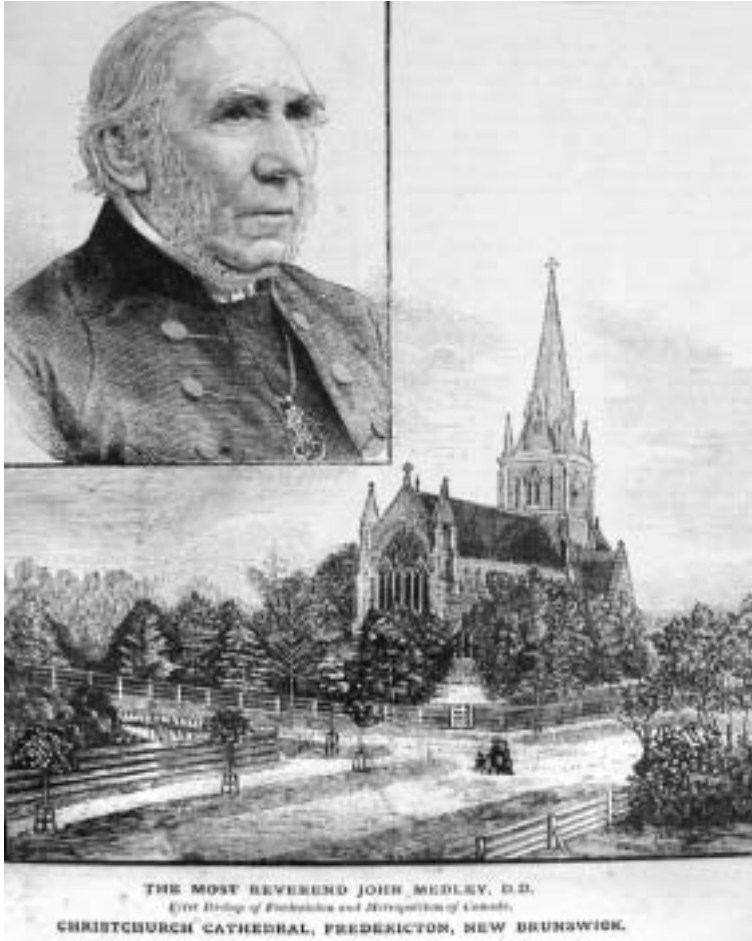


Above: one of the girls' dormitory rooms. Below: the girls move in to their new digs.



FROM THE ARCHIVES

In celebration of the 200th anniversary of the birth of Archbishop John S. Medley



John S. Medley

- Son of George and Henrietta Medley
- Born in London, England, on the 19th day of December 1804
- Baptized on the 17th day of January 1805
- Graduated with honours, Wadham College, Oxford, 1826
- Married Christina Bacon in Salcombe, Regis, England, July 10th 1826
- Ordained deacon in 1828
- Made a priest in 1829
- Father of seven children born between 1830 and 1840: five sons (three became priests), two daughters
- Widowed 1841
- Appointed first Bishop of Fredericton on April 24th, 1845
- Consecrated in Lambeth Palace on May 4th, 1845
- Enthroned in the old Parish Church, Fredericton June 11th, 1845
- Married Margaret Hudson in St. Anne's Church, Welshpool, Campobello Island., June 16th, 1863
- Elected metropolitan of the Ecclesiastical Province of Canada 1879
- Died on September 9th, 1892.

Remembering an extraordinary woman in our early church

BY GILLIAN LIEBENBERG

This month marks the 100th anniversary of the death of Mary Nameria Jacob, a classical scholar, remarkable churchwoman and one of the earliest deaconesses in Canada. I offer her story in an effort to revive her memory and perhaps inspire a fitting commemoration of her significant achievements.

Born in 1820, Mary Nameria Jacob taught at her own private school in Woodstock during the 1850s, where she lived with her two brothers. She instructed her pupils in reading, writing, arithmetic, ancient and modern geography, ancient and modern history, grammar, composition, national philosophy, astronomy, botany, elements of vocal music, and plain and fancy needlework. All this cost parents a mere 10 shillings per quarter.

Like many churchwomen of her age and classical education, Miss Jacob was a staunch supporter of the Sunday school movement, which she also taught in Woodstock. After she returned to Fredericton in the 1860s, to look after her ailing father (Edwin Jacob, first vice-president and principal of King's College, now the University of New Brunswick), she taught at St. John the Evangelist, Nashwaaksis. In 1890 the rector, the Rev. W. LeKiel, acknowledged the parish owed her a debt of gratitude for the Sunday school

work she did for so many years with such zeal and energy.

What made Miss Jacob exceptional, however, was her assistance to the church in the home mission field, especially in remote areas of the diocese. After her father's death in the late 1860s, she devoted her life to country missionary work along the Nashwaak and Miramichi rivers — “going in all winds and weathers on her errands of loving instruction and aid.”

She is best remembered for her assistance to the clergy and people of the Ludlow area, which lacked a resident missionary. Indeed, in Ludlow, it was Miss Jacob and not her professional male counterparts, who ensured the Church of England's survival in the parish. For many years the exclusively male Diocesan Church Society had problems filling neglected and deserted missions like Ludlow. In the 1870s the Board of Missions provided a grant to cover the expenses of an occasional missionary to the region. Yet it was the dedicated Miss Jacob, subsidized by the Women's Aid Association, who revived and maintained interest in the church, walking along the train tracks and sleeping in church buildings, to visit the people, many of whom were poor.

On July 9, 1877, Bishop John Medley, the first bishop of Fredericton, consecrated St. James the Great, the first Anglican church in the Ludlow district. The Rev. Canon Henry Montgomery, rector of



By the Tenor of these Presents, We, John, by Divine Providence Bishop of Fredericton, do make it known unto all Men, that on the Festival of Saint James the Apostle in the Year of our Lord one thousand eight hundred and eighty nine
We, the Bishop aforesaid, did admit
Miss Nameria Jacob
(of whose inclinations and pious life we are well assured)
into the primitive Order of Deaconesses.
In testimony whereof, We have caused our Episcopal Seal to be hereunto affixed. Witness the Hand and Seal of our Office in the City of Fredericton, the 11th day of the Month of July, in the 10th Year of our said Bishopric.

Kingsclear (now called Springhill), provided the church with a service twice a month. Thanks to Miss Jacob, he said, the church was well attended and few rural churches could boast of better singing or more hearty responding. Canon Montgomery found Miss Jacob a tower of strength, especially in visiting people, as he was unable to perform much of this duty himself. Miss Jacob's efforts led the church to obtain its first organ, and by 1889 the Parish of Ludlow was no longer a new mission with neglected church people.

In 1889, when the past and continuing contributions of the now elderly Miss Jacob could no longer be ignored, Bishop Medley made her a deaconess of the diocese, one of the first in Canada.

In the 1890s Miss Jacob remained active with her missionary work in country districts. In August of 1891 Bishop Medley licensed a mission room at Marysville for divine service, a room that was

built through Miss Jacob's devoted efforts. Here the church held regular services once a week. She worked with the girls of All Saints Church, Marysville, and kept a summer Sunday school open on the Nashwaak. In his 1893 report to the parish of Douglas, the Rev. J. W. Hickson thanked the deaconess for helping with the repairs of All Saints.

She also remained committed to the church in Ludlow. In 1895 she brought a “box of useful things” from Fredericton to raise money to pay the insurance. Over the years she kept the children supplied with papers and books as well as treats for the annual picnic. With the help of young ladies in Upper Ludlow, she had the church painted. Both young and old welcomed her, especially at Christmas, when she brought the “never failing box — with all its attractive sweetness.”

Church women strongly supported Miss Jacob in all her efforts. In December 1892, the St. John's branch of the Women's

Aid sent Miss Jacob “a large box of useful and fancy articles.” In the late 1890s, when the Ludlow church once again had no resident minister, Miss Jacob and other female helpers endeavoured to prevent losses in the ranks of church membership. In 1903 the Women's Aid provided her with \$30 for her charitable work and thanked her for her many years of “active, self-denying labour.”

On Dec. 10, 1904, the 84-year-old deaconess fell down a snowy hillside to her death. She bequeathed her estate to the Diocesan Church Society, and left \$700 to a rectory at St. Andrews Church in Doaktown.

At the 1905 annual meeting of the Women's Aid, members paid their respects and called her a notable woman whose loyal devotion to the church has never been surpassed, and should not be forgotten.

The diocese, however, does seem to have forgotten its first deaconess. All that is left to remind us of one of the first professional female church workers in New Brunswick is a small white gravestone in the St. John the Evangelist churchyard in Nashwaaksis.

I believe a scholarship to the University of New Brunswick would be an appropriate way to keep the name of this remarkable woman alive and honour her respect for education. If you are interested in supporting this endeavour, please contact me at 506/454-6547 or gliebenb@nb.sympatico.ca.

ACW & MU NEWS



FRANK MOREHOUSE

Among the 21 people to visit 21 churches in three days on the Cathedral ACW tour are: front row Burrth Smith, Mona MacMillan, Eleanor Blizzard, Janet Otoroski; second row Althea Macaulay, Eileen Wallace, Keith Joyce, Gerald Mayo, Fred Solven; third row: Florence Joy Clement, Jane Carr, Nora Smith, Ed Gray; back row: Elizabeth Galey, Shirley Howe, Marie Gray, Wendy Brien, Rosa Macaulay, Alfred Blizzard, Irene Kimball. Missing is the photographer, Frank Morehouse.

Warm welcome for church tourists

BY WENDY BRIEN

The Cathedral ACW Bus Tour took 21 passengers to 21 different churches between Sept. 24 and 26. We were welcomed by a member of the congregation in each location, given a brief history and shared interesting facts about the building and its people. A great sense of love and caring for their churches was evident.

Father Fraser welcomed us to St. Michael's Basilica in Miramichi. We were served tea at the new Irving Chapel (interdenominational) in

Buctouche, and the people of St. John the Evangelist in Bay du Vin welcomed us with muffins and coffee.

We were delighted when Matthieu Duguay, founder of the Baroque Music Festival, joined us in Lameque and gave a detailed tour of St. Cecile's Church where the festival occurs each year. He explained why the various areas of the church are painted in so many vivid colours. He then joined us for church at St. John's United on Miscou Island and was the organist for the service conducted by Dean Keith Joyce. There is a

congregation of six at St. John's and they all attended the service with us, along with some of their community friends. After the service lunch was enjoyed on the beach at the lighthouse.

We helped St. James and St. John's United Church in Miramichi celebrate their 175th anniversary. After a short visit to St. Patrick's Church in Nelson-Miramichi, we moved on to the Salmon Museum in Doaktown where we enjoyed a wonderful salmon dinner. After supper and greetings from the mayor of Doaktown we proceeded on to Fredericton arriving a bit late!

Lancaster Deanery ACW meeting well attended

BY JILL CARSON

The annual meeting for the Lancaster Deanery ACW was held at St. Paul's, Oak Point on Sept. 28. Nearly 40 members registered for the event at the Jones Creek Hall where they enjoyed coffee and muffins as well as a display of books and gifts from Anglican House. The Rev. Canon David Jackson (retired) officiated at a service on Holy Eucharist in the church. Margie Wilson played the organ.

The annual meeting began following the service. Deanery president Dianna Wong and St. Paul's president Jean Morgan welcomed everyone. The minutes of the last meeting and the treasurer's report were read and approved. Each branch offered a report, dues were paid,

and Marg Larsen read a story of encouragement to us all.

Ms. Wong then introduced diocesan ACW representatives in attendance: vice-president Mary MacDonald; treasurer Augusta Smith; corresponding secretary Jean Cole; foster child representative Marion Carte; and Blanche Prince, who keeps the Book of Remembrance. Ms. MacDonald read a report from diocesan ACW president Heather Carr. Following that report, each visiting member of the diocesan ACW stood and spoke for a moment.

Canon Jackson installed officers for 2005: president Dianna Wong; vice-president Donna Middleton; and secretary-treasurer Jill Carson. We adjourned to Jones Creek Hall for fellowship and a lovely lunch.

Our afternoon program included an interesting talk by Judith Arbo of the Camp Capital Campaign in support of youth camps Medley and Brookwood. At our subsequent business meeting we voted to donate \$125 to the camp project. We also voted to send \$125 in support of the girls dorm project at McAllister College in Uganda where the Rev. Paul Jeffries serves.

A special vote of thanks was made to Elva Waycott in recognition of her six faithful years as secretary-treasurer.

The meeting closed with prayers and wishes for a safe journey.

Jill Carson is secretary-treasurer of the Lancaster Deanery ACW.

AT YOUR SERVICE



RUBY DELEAVEY

The ACW of St. George's Church in Plaster Rock has a new serving trolley to use on special occasions, thanks to the handiwork of Murchie Tompkins (right). He is seen here with his wife Dorothy, a member of the ACW, and the Rev. David Perks, rector of the Parish of the Tobique.

From the Heart

Offer a hand to those who want to take it

by Su Ferris

In Rick Warren's book **The Purpose Driven Life**, chapter two begins with these words from Isaiah 44:2: "I am your Creator. You were in my care even before you were born." He goes on to say "Your parents may not have planned you, but God did."

I have always felt deeply about unplanned pregnancies. I feel for the families and understand the dilemma and hardship that is involved. It is a very difficult time, so it is imperative we remember God is our Master and he will see us through it. The Bible also tells us we must not judge other people.

It is all well and good to say that we don't agree with abortion, but what do we do to support mothers who decide to deliver their babies? I believe we must offer a hand to those who want to take it, and for this reason I have become a board member of an interdenominational group called Birthright. Its dedicated volunteer workers provide love and support, in a non-judgmental setting, to a mother who is faced with an unplanned pregnancy. We adhere to strict operational guidelines and do not get involved in the politics surrounding the issue. Ours is a service organization dedicated to helping mothers find alternatives to abortion. Our volunteers do whatever they can to help mother and child. We even operate a hot-line to respond to crisis calls.

Local churches and church groups faithfully support the work of Birthright in lots of creative ways. Some hold showers in honor of unknown babies. Others ask that each person attending a meeting bring a package of diapers. Some churches even have a flower day; at the end of the church service those in attendance may choose to take a flower and make a donation.

Fundraising is a major topic at Birthright board meetings in Fredericton, and at every branch throughout North America I imagine, because we rely totally on the funds we raise to keep our offices open. These funds are used to support the work of the volunteers and the families we support and nurture. We also discuss policy issues, volunteer training and local problems that need to be addressed.

Like every other Christian organization, we are always in need of more volunteers and supporters. You would be most welcome among us. Thank you for taking the time to read this article.

Su Ferris of Fredericton is a retired elementary school teacher with four daughters and two grandchildren.

Call Birthright at 1 800 550-4900 or call a local chapter

Saint John 506.652-1997
Moncton 506 382-2227
Fredericton 506 454-1890

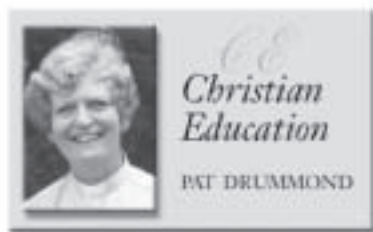
Bathurst 506 545-6331
Edmundston 506 735-5211

COLUMNS

Don't let the mists of modern society obscure Christmas

On October 31, Halloween, I was driving up the Saint John River valley early in the morning to celebrate the Eucharist in Florenceville. It was a foggy morning and the beautiful views which I knew to be there were frequently shrouded in mist, or appeared only fitfully and tantalizingly as fronds of cloud passed before them. It was truly the "misty, moisty morning" of the English folk song. The rather sombre mood was heightened by CBC 2's Halloween program, which was playing ghostly music or music about witches alternating with seasonably appropriate stories read aloud.

My mind drifted to the sermon I would preach the following Sunday, when the gospel reading told the story of the Sadducees baiting of Jesus with a far-fetched story about a woman who was successively married to seven husbands. They wanted to know whose wife she would be in Heaven. The story was really a red herring. The Sadducees had no real wish to hear the answer



except in so far as it would trip Jesus up and give their enemies the Pharisees a black eye. That was the real point, but the real point was hidden as the mists hid the view.

Then I began to think about my next New Brunswick Anglican article — the one for the December issue — and how the obscuring mist and the obscuring story had similarities to what we do to Christmas.

I was really pleased to hear that when my three-year-old granddaughter Amy was taken to Costco by her parents and spied a display of creches and angels she said: "Look. God stuff!" I was pleased because at least she knows the Christmas story and is able to distinguish it as "God stuff" amid the Santas, reindeer, tinsel and baubles.

I was waiting in line the other day at a large office supply store and casually glanced at the binder containing samples of Christmas cards that could be ordered with a company name imprint. There was neither a stable scene nor angel among the many cover pictures and all the messages offered Season's Greetings instead of Merry Christmas.

What a sad comment on how our society has changed in the last few years and how what was recently celebrated as a Christian holy day has become a mid-winter diversion, an excuse for mass consumer madness.

Oh yes, I know that Christmas was commandeered by Christians from a pagan winter solstice festival, but we have celebrated Christmas now for hundreds of years, and this country was founded on Christian principles. Why have we allowed the mists to hide that?

I read a very good article in the Globe and Mail on Oct. 26 about the rejection by Nova

Scotians of Sunday shopping. It was written by Nova Scotia MLA Mark Parent who says: "Unregulated Sunday shopping removes the symbolic bulwark of Sunday as a visible and recurring reminder that there are more important things in life than endless consumer consumption ... We do not want to be a province where we know the price of everything and the value of nothing. Instead we have chosen a different path, a road less travelled."

As far as Christmas goes, Christians need to choose that different path, that road less travelled. We need to ensure that our children know that Santa and Frosty are nice stories but that they obscure Christ, who is the real reason for the season.

We must make Christmas a time of giving as well as getting for our children by taking part in something that will bring this message home.

We should not take the easy route when buying Christmas cards, we should search for cards with nativity scenes or

Biblical verses, even if it takes longer to find them. Maybe we should even ask the shop assistants why there are so few of that style available.

Let us also ensure that in the midst of the bustle the God stuff remains central. That means we make time for services and caroling and special church Advent or Christmas events. That means we read and re-read the Christmas story and go to church on Christmas Day. So many attend on Christmas Eve but not on the day itself, which we spend, for the most part, on the other side of Christmas — the meal, the gifts and family time. None of these are wrong things to do, but shouldn't we reclaim Christmas Day as one on which we spend some time in worship? I have always found the Christmas Day service to be most meaningful and to set the tone for everything else.

Have a wonderful, happy and sacred Christmas.

The Rev. Patricia Drummond is rector of New Bandon.

Jesus' situation at birth would alarm social workers today

Babies have a power to transform the lives of their parents and the people who celebrate new life. I have often witnessed young mothers who, previous to the birth of their children, lived lives of quiet desperation. Lives that were broken, plagued with addiction and abuse. After the baby arrives and bonding takes place, parents report a strong love that prevents them from doing



harm to themselves, knowing this will inadvertently impact on the life of the baby.

Not all parents, however, experience success in this way because they cannot resist the

temptation that draws them into their former lifestyle. As a society we say we value children but the proof is just not there. Child care, education and family support are not priorities for governments and people in a position to promote change. This is not a situation that has developed in the recent past. One baby, whom we know well, experienced the challenges of the human condition right from the beginning of his life on earth.

Jesus Christ, the only begotten Son of God, was incarnate by the Holy Spirit of the Virgin Mary. Jesus' early experience could be defined as homeless and impoverished with a loosely connected family support system. Had anyone cared, these conditions would have raised red flags and signaled trouble to the social workers in Bethlehem. But no one cared. The only official response from the authorities was to search for the child in order to kill him.

How many people are actually threatened by babies? Obviously this was one important kid. That is an understatement, of course. God's son took on human flesh, grew in stature and set in motion a great spiritual, sociological and psychological revolution. Jesus Christ came into the world to save sinners and he put in place a model based on his own life to help those struggling through the tough times on their own spiritual journey. Since his

death and resurrection he has provided access to the throne of God and established hands-on ministry through his body on earth, the fellowship of all believers.

At this time of the year we think of Christmas and celebrate the birth of Jesus. Preceding the celebration the church has established a period of reflection and penitence. We call this Advent — a time when we are symbolically in darkness, waiting for the light of the world to come and lighten our lives ... "The world in weary silence waits to see him".

There is a dividing line between a cultural Christmas and the celebration based on Christ's entrance upon the world stage. It's like the two roads that diverged in the wood. In our present age, Christians generally take the road less travelled. We try as much as we can to make Jesus the reason for the season.

I was talking to a lady the other day who was delighted to pick up two Advent calendars for her grand children. One was based on *Shrek*, the other *Spiderman*. My guess is the children will count down the days till Santa comes when the purpose of the Advent calendar is to count down the days to the birth of Christ.

Modern culture applies pressure to all of us, through advertising, to believe more is best. Malls are the consumer's cathedrals where the gods of materialism and excess are worshipped and glorified. In

that kind of culture most of Christmas occurs before the day and by Boxing Day the streets are lined with discarded trees.

When we lived in Newfoundland we celebrated the full 12 days of Christmas through to Epiphany on Jan. 6. It was a great time to be with friends and family and to do a few nights of Mumming. Now by the end of Christmas Day, most people are partied out

Not everyone's experience is the same and I do not feel in a position to judge how people choose to acknowledge the birth of our Saviour. I confess I get a little caught up in the excitement myself, and I know I have offered him my gifts of brokenness, fear and uncertainty. He still responds with gifts of hope, peace and love.

Don't get me wrong, I think Santa is a generous gentleman. Is he illusive because of some psychological disorder regarding his weight and body image? Jesus on the other hand is available 24/7, 365 days of the year and we don't have to reach the North Pole to communicate with him.

In the spirit of Christmas, the words of scripture remind us "everyone who thirsts come ye to the waters, you that have no money come ye buy and drink." (Isaiah 55: 1-2)

You won't get that kind of offer at the mall, not even on Boxing Day!

Ruth Coleman lives, writes and dances in Hampton.

Christmas Lessons and Carols

Sunday, Dec. 19, 4 p.m.

Christ Church Cathedral

Fredericton

(Church and Brunswick Streets)

Cathedral Adult Choir Cathedral Treble Choir
Michael Capon, Organist and Choirmaster

Paul Murray Associate
Organist

Various Parishioners
Readers

Dean Keith Joyce
Officiating

More information:
office@christchurchcathedral.com
450-8500
www.christchurchcathedral.com



The quiet witness of a sequined dragonfly

BY JIM IRVINE

And Jesus cried out, "Let anyone who is thirsty come to me, and let the one who believes in me drink."



I do cross word puzzles with a pencil. I know some people who use a pen. They are more confident. But not me. I rely on the eraser. Some newsprint I have worn almost through with my corrections. Sometimes it is a simple spelling error. At other times I'm just wrong.

Like the other day. I needed a nine-letter word beginning with d and ending with y. The clue was obscure: "A Navajo symbol associated with water and springtime." I kept going back to the clue as I worked around the puzzle. Finally the word began to emerge, almost by default ... dragonfly.

I was reminded of a painting by Shelley Foster that hangs in my living room — a majestic dragonfly with diaphanous wings. Shelley told me that the natives of the southwest saw the dragonfly as a sign of hope that water would be nearby. The Navajo word for dragonfly is *táníl'ái* and means "That which is spread out on water". In Navajo mythology, *táníl'ái* were harmful to man until subdued by Holy Man.

These creatures are most commonly found in forest glades or near rivers. As symbols of water they are frequently depicted around representations of pools in the center of sand paintings. Most species of dragonflies prefer still waters on which to lay their eggs though some species have adapted to the running waters of streams and brooks.

In my youth European mythology prevailed. The dragonfly was avoided at all costs. It would sew up the lips of lying children — those who knew had told us, and we all have told a fib at some time or other! On a summer visit to the beach at Princess Park they would have us holler and plunge under the water.

How were we to know that our peels of defensive glee had no effect in warding off the harmless dragonfly overhead, incapable as it is of darning anything?

A different image began to emerge, armed with Shelley's enthusiastic explanation.

The account of Jesus' visit to the temple during the Feast of Tabernacles came to mind.

"On the last day of the festival," John wrote in the seventh chapter of his Gospel, "the great day, while Jesus was standing there, he cried out, 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture says, Out of the believer's heart shall flow rivers of living water.'"

The hope of the believer's heart became an image of the dragonfly emerging as a symbol of Jesus' proclamation. Many would have heard, and many would have turned away. His words would have fallen on deaf ears, sewn up by preoccupation or indifference.

Others, knowing their thirst, conscious of their need, witnessed Jesus' outrageous action accompanying his words. Amphorae of water overthrown gushed out over the stones, cascading over steps. Water in abundance! Clean, fresh, living water!

The image of the Spirit of God erupting into the lives of men and women was startling, but the promise of the cold refreshment of tapped subterranean aquifers offers hope to a despairing world.

Some sidestepped Jesus' dramatic gesture while others heard a pledge of a gift that would quench the deepest thirst of those who knew their need. While some avoided the out-pouring of water others — caught in a moment's epiphany — found themselves briefly ankle-deep in water that just as quickly rushed away.

That image prompted me to select the remarkable tree ornament I discovered last December: a sequined dragonfly with transparent wings. Of all the ornaments I use to trim my tree, the dragonfly is perhaps the most subtle in its quiet witness.

The gift of the Spirit is often overlooked at this gift-giving season. The dragonfly reminds me that I am a recipient of God's favour. My thirst, I have discovered, has enabled me to crouch, cup my hands and drink deeply. Nothing else would have allowed me to offer such obeisance at a manger. Only thirst bent my knee.

I didn't decorate my tree with the dragonfly ornament last year, a heart attack interrupted my Christmas celebration. I was learning to bend the knee, as it were.

It will hang it on a branch this year however. Like other ornaments that weigh down boughs, this curious symbol holds out hope and is a reminder of a thirst long slaked. The birth of One whose voice was heard above the crush seems appropriately marked with the dragonfly that was subdued by Holy Man.

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Canon Jim Irvine makes his home in Fredericton

INTERCESSIONS

DECEMBER

•20: Parish of Cambridge & Waterborough, (vacant) the Rev. Brenda McKnight, priest-in-charge; the Ven. Geoff Hall, Executive Assistant to the Bishop; Bethesda Anglican Mission Station, the Rev. Juciara Crasto.

•21: Parish of Campbellton, the Rev. Arnold Godsoe; Martin Luther King Anglican Mission Station, the Rev. Israel Pereira Cardoso, OSF.

•22: Parish of Campobello, The Rev. Capt. Charles Smart, priest-in-charge; Nativity Anglican Mission Station, the Rev. Bruno Luiz Teles de Almeida, OSF.

•23: Parish of Canterbury, the Rev. Jane Arnott interim priest, the Ven. Walter Williams priest-in-charge; Ipojuca Anglican Mission Station, the Rev. Geison Vasconcelos.

•24: Parish of Carleton, the Rev. Howard Anningson; Paul Ranson, Wycliffe; Mount Moriah Anglican Mission Station, the Rev. Miguel Uchoa, assistant, Márcio José de Sousa Simões, lay minister.

CHRISTMAS DAY

O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Parish of Central Kings, the Rev. Robert LeBlanc; Mandacaru Anglican Mission Station, the Rev. Jorge Aquino, OSE, assistant, Jocelenilton Gomes da Silva, lay minister.

•26: Clergy and people of the Anglican Church of Ceylon. Diocese of Recife, Jesus From Nazareth Anglican Parish, the Rev. Severino Abel da Silva, OSF, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Carcross, Tagish, Johnson's Crossing, Ven. Sean Murphy and Rev. David Pritchard; Teslin - St. Philip's (outreach from Watson Lake) Rev. Canon David Kalles; Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

•27: Parish of Chatham, the Rev. Alan Reynolds; the Ven. Lyman Harding (retired); Christ The Redeemer Anglican Mission Station, lay minister José Fernandes.

•28: Christ Church Cathedral, the Very Rev. Keith Joyce, the Ven. Geoffrey Hall, honorary assistant; House Of Prayer Anglican Mission Station, lay minister Roberta Araújo.

•29: Parish of Coldbrook & St. Mary's, the Rev. Gregory McMullen; Burning Bush Anglican Mission Station, lay minister Josenaide Maria Lopes Pereira.

•30: Parish of Dalhousie, the Rev. Andrew Fraser; Peace Anglican Mission Station, lay minister Solange Cristina Pereira.

•31: Parishes of Denmark and Grand Falls, the Rev. Julie Armstrong; Michael Amirault, student; New Life Anglican Mission Station, lay minister

Marconi Alves de Oliveira.

JANUARY 2005

•1: Parish of Derby & Blackville, the Rev. Douglas Barrett. Holy Trinity Anglican Cathedral, the Very Rev. Sérgio Andrade, auxiliary; Rev. Edmar Carvalho Pimentel, osf.

•2: Clergy and people of the Diocese of Lahore (Pakistan), the Rt. Rev. Dr Alexander John Malik. Diocese of Recife, Sower Anglican Parish, the Rev. Quintino Oreg, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Watson Lake - St. John the Baptist, Lower Post, Swift River, the Rev. Deacon Lesley Wheeler-Dame, Eric Dame & family, the Rev. Canon David Kalles, Alice Kalles & family, Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

•3: Parish of Dorchester & Sackville, the Rev. Kevin Stockall; the Ven. Harold Hazen (retired). Emmanuel Anglican Parish, the Rev. Ian Meldrum; Coadjutor the Rev. Vera Nascimento.

•4: Parish of Douglas & Nashwaaksis, Canon William MacMullin; Resurrection Anglican Parish, the Ven. Luiz Souza de França.

•5: Parishes of East Saint John & St. James (Saint John), the Rev. Robyn Cuming; Canon James Irvine (retired); Good Samaritan Parish, the Rev. Manoel Severino Moraes, OSE, Coadjutor, the Rev. Fábio Vasconcelos.

•6: Parish of Fredericton, the Ven. John Sharpe; the Rev. Elaine Hamilton, assistant curate; Capt. Bonnie Hunt, youth director; Holy Spirit Anglican Parish, the Rev. Miguel Uchôa Cavalcanti; the Rev. Geison Sávio de Holanda, coadjutor; the Rev. Fernando Acosta, assistant.

•7: Parish of Fredericton Junction, (vacant); Terence Chandra, Wycliffe (student); Saint Paul Anglican Parish, the Rev. Juciara Rodrigues.

•8: Parish of Gagetown, the Rev. Gerald Laskey; Redeemer Anglican Parish, the Rev. Vera Lúcia Lins Silva, interim; the Rev. Nadja Lins, assistant.

•9: Clergy and people of the Diocese of Lexington, Province IV, USA, the Rt. Rev. Stacey Fred Sauls. Diocese of Recife, Mediator Anglican Parish, the Ven. Arthur Cavalcanti; the Rev. João Cândia Peixoto, coadjutor; the Rev. Gustavo Gilson, assistant; Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Atlin - St. Martin, Deacon Vera Kirkwood and family, licensed lay minister Dorothy Odian & family, Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

•10: Parish of Gondola Point, the Rev. George Eves; Canon David Jackson (retired); Good Shepherd Anglican Parish, Dom Filadelfo Oliveira Neto, OSE, interim; the Rev. Bruno Luiz Teles de Almeida, OSF, assistant.

•11: Parish of Grand Manan, the Rt. Rev. George Lemmon, interim priest-in-charge. Christ The Saviour Anglican Parish, Dom Filadelfo Oliveira Neto, OSE, interim; the Rev. Bruno Luiz Teles de Almeida, OSF, assistant.

•12: Parish of Hammond River, the Rev. Peter Gillies; Canon David Jackson (retired). Reconciliation Anglican Parish, the Rev. Claudio de Souza Linhares, OSF; the Rev. Lílian P. da Costa Linhares, OSF, coadjutor; the Rev. Claudio Norberto, OSF, assistant.

•13: Parish of Hampton, Canon Edward Coleman (on leave); the Rev. Wally Collett, priest-in-charge; Redemption Anglican Parish, the Ven. Maria Gorete Correia, OSE.

•14: Parish of Hardwicke, the Rev. Don Hamilton; Ellen Curtis, Wycliffe; Jesus From Nazareth Anglican Parish, the Rev. Severino Abel da Silva, OSF

•15: Parish of Kent, the Rev. John Pearce, priest-in-charge; Sower Anglican Parish, the Rev. Quintino Oregno.

•16: Pray for the World Council of Churches and all institutions and organizations promoting Christian unity and for the healing of all schisms within the One, Holy, Catholic, and Apostolic Church. Clergy and people of the Diocese of Lincoln, Canterbury, the Rt. Rev. John Charles Saxbee. Diocese of Recife, Saviour Anglican Parish, the Rev. Márcio Medeiros Meira, assistant; Cláudio Luiz Figueiredo de Brito, lay minister; Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Communities of Faro and Ross River, Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

•17: Parish of Kingston, the Rev. Bonnie LeBlanc; the Rev. Paul Jeffries, missionary priest in Uganda. Mediator Anglican Parish, the Ven. Arthur Cavalcanti; the Rev. João Cândia Peixoto, coadjutor; the Rev. Gustavo Gilson, assistant.

•18: Parish of Lakewood, the Rev. Douglas Patstone. Saviour Anglican Parish, the Rev. Márcio Medeiros Meira, assistant; Cláudio Luiz Figueiredo de Brito, assistant.

•19: Parish of Lancaster, the Rev. Chris McMullen; the Ven. J. F. N. Jones (retired). Good News Anglican Parish, the Rev. Israel P. Cardoso da Silva, OSF, assistant; Eliane Cardoso, OSF, lay minister.

•20: Parish of Ludlow & Blissfield, the Rev. David Titus. Nativity Anglican Parish, the Rev. Jorge Aquino, OSE, assistant; Rodson Ricardo, OSE, lay minister.

•21: Parish of McAdam, The Rev. Eric Caldwell, interim priest-in-charge; Marian Lucas-Jeffries, Atlantic School of Theology (student); Communion Anglican Parish, the Rev. Márcio Medeiros Meira.

The Diocesan Intercessions are available online at www.anglican.nb.ca.

YOUTH



The girls of Bishop McAllister School — Kyogyera, Uganda (in the front row of the photo above, with headmaster Paul Jeffries) have a new dorm (shown left, while under construction), thanks to the financial support of the people of the diocese of Fredericton and the physical labour of about 20 male students at the college who moved a mountain so the facility could be built. The full story is on page 7.

BISHOP McALLISTER COLLEGE KYOGYERA



P.O. Box 88
BUSHENYI - UGANDA

Our Ref:

Your Ref:

Date: August 16th, 2004

To: Rev. John & Gail Trembley
Friends at St. Augustines Church
Christians of Diocese of Fredericton
ACW's of Diocese of Fredericton

Dear Friends,

We greet you in the name of Jesus Christ. How are you? Praise the Living God! How is Canada? Is it winter yet? We are fine and the weather in Uganda is hot and dry. Kyogyera is good and also a bit dusty.

We would like to take this honour to thank you for the tremendous work and support you are rendering to us on the construction of our dormitory. This has been a blessing to every girl student at Bishop McAllister College-Kyogyera because it has been a great change in our situation on campus.

We are glad to inform you that we have already entered some of the rooms in our new facility. The situation is now okay because now each girl sleeps in her own bed. We are very excited and looking forward to its completion, especially the Head Girl's room and the reading rooms. We believe our quadrangle will be very beautiful. Boys have been praising themselves for their cemented rooms especially during inspection (general cleanliness on Saturday) but now we beat them because our dormitory is several times as neat as theirs. One will be sure to hear a girl saying, "I cannot believe that now we are living in such a building, it's half London". This time nights are shorter.

"Patience pains, but pays". We are no longer congested. Dust and the sights of an old roof are now history. This is what patience has brought us. On the other hand Senior Six girls are just saying, "we wish we had some more time to stay at the campus". And also Senior Fours are reading very hard so that they may pass well and come back for A Level 2005. Anyway the girls are also enjoying their life. Candidates are in misery because they have a short time at the campus. I think in Bushenyi we might come out with the best girl's dormitory in the year 2005 when it is completed.

Warm greetings to the brethren who have been struggling tooth and nail to see us reside in this fabulous dormitory. We don't know how we can express our joy and appreciation for all you have blessed us with. May the Lord God, Almighty provider and creator bless you abundantly. We love you. May you live to blow a million candles.

God Bless you! Thank you!

Yours faithfully,
Kebirungi Annet
Head Girl

I'm curious, George ... What do you mean when you say 'youth group' ≠ 'youth ministry'?

BY GEORGE PORTER

Most people assume that "doing youth ministry" means having youth groups, and it's true that lots of good and important youth ministry often takes place in youth group contexts.

There is a bigger picture, however. It's a bit like squares and rectangles. In geometry class I heard that while all squares are rectangles, not all rectangles are squares. While youth groups (squares) may be youth ministries (rectangles), not all youth ministries are youth groups. Much — perhaps most — youth ministry happens outside of youth groups.

Sometimes young people choose not to be involved in youth group activities. They may look for spiritual encounters in other settings and in other relationships. Some choose no direct involvement beyond congregational worship, and some not even that.

Sometimes churches see there are few youth or no willing leaders and despair of having a youth ministry. This despair often comes from confusing youth ministry with youth group. Parishes often need to think clearly about what youth ministry actually is. Then they can be free to allow creative expressions which are tailored to their community and circumstances.

In *Postmodern Youth*



Ministry, Tony Jones offers this advice: "Stop, look, and listen, and you, too, will sense what your students need spiritually."

Ministry can happen anywhere. There are all sorts of contexts where young people can be encountered and relationships formed, and forming relationships is the key to ministering to young people.

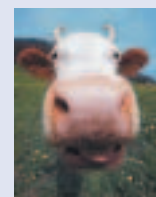
Furthermore, all youth ministry isn't about ministering to young people. Youth are themselves often ministers. Some become servers, read lessons or administer the chalice; others are active in music ministry; work in Christian education; become intercessors; work on parish projects or work in the wider community. Fill in the blank for yourself and see how youth ministry is also what young people themselves are doing.

Youth groups are important and great, but the youth group box does not contain all youth ministries. Most ministry to, with and by young people takes place outside the box.

The Rev. Dr. George Porter is Youth Action Director

Keepin' current

Christmas In Cowtown



Trinity Church, Sussex,
1 p.m. Dec. 30 to 11 a.m. Dec. 31,
Ages 14-27 (approx.)

\$20 (for food mainly)

- Fellowship and enthusiastic worship
- Entertaining speakers, interesting workshops and activities
- Bring a pillow, sleeping bag, Bible, and skates.
- Pre-registration preferred, e-mail Rachel Tapley at christmasincowtown@hotmail.com or phone Brennan Caines 506/457-3028 before Dec. 16th. After Dec. 16th call 506/433-1496

CATHEDRAL YOUTH SERVICE

Sunday December 19, 6:30 p.m.
Speaker: Jamie Morell, recent graduate of UNB
Music: Camp Medley Musicians
Info 450-8500, office@christchurchcathedral.com

TEC 12

Teens Encounter Christ, May 21 – 23
Camp Medley, Registration \$45
Applications available from your rector

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