



## Provincial Council gives youth event priority

CAVENDISH, Prince Edward Island—What is the mission and purpose of the Ecclesiastical Province of Canada, and how does it fit in with God's mission? Those are questions representatives of the seven dioceses which make up the ecclesiastical province spent much time reflecting on during a meeting of its Provincial Council held in late September.

Among the decisions coming out of those reflections was a unanimous one to cancel next year's usual meeting of the Provincial Council and instead dedicate the \$40,000 budgeted for it to the organization of an event "that will further God's mission." A consensus emerged around the holding of an event

See **Archbishop** on page 2

## ORDAINED DEACONS



ANA WATTS

Archbishop Claude Miller ordained Robert Marsh, Lisa Pacarynuk and Richard Robinson deacons at a service in Christ Church Cathedral on Saturday, Oct. 2. Retired Bishop Edward Marsh of Central Newfoundland, preached. Mr. Marsh serves as youth pastor in the parishes of Hampton and Central Kings, Ms. Pacarynuk is appointed to the parishes of

Gagetown and Cambridge-Waterborough, and Mr. Robinson is in the Parish of New Bandon. Ms. Pacarynuk is a member of the military so was ordained for Bishop Peter Coffin, Bishop Ordinary to the Canadian Forces. Seen above following the service are (left to right), Mr. Robinson, Bishop Coffin, Ms. Pacarynuk, Archbishop Miller, Mr. Marsh and Bishop Marsh.

# The Silent Night Project — Music and a little money can change lives

Two years ago the "Amazing Grace" project raised enough money to change, perhaps even save the lives of many people. Anglicans across the country sang "Amazing Grace," filmed their efforts, and contributed funds to The Council of the North. The Council is using the proceeds (nearly \$100,000) of the wildly successful project to launch a suicide prevention program throughout the northern dioceses of our vast Anglican Church of Canada. The Silent Night Project <http://www.angli->

[can.ca/silentnight/](http://www.angli-can.ca/silentnight/) is intended to be the same kind of blessing to our military chaplains. The hymn is credited with inspiring an unplanned Christmas truce during the First World War.

At General Synod in Halifax last summer the Silent Night project was launched in support of the Anglican Military Ordinariate at the request of our Primate, Archbishop Fred Hiltz. "Silent Night has a way of bringing the whole world together, if only for a few minutes of quiet, as we reflect on God's will for

love and peace throughout all nations," he said.

Like the Amazing Grace project, the Silent Night project encourages all congregations and church groups across the country to sing the popular Christmas hymn on (or before) the first Sunday of Advent (Nov. 28), film the performance with a video camera or even a video camera phone, and collect \$2 from each participant. Then we are asked to upload the video to the General Synod YouTube page by Dec. 14 and send the money to

the national church (directions on the website noted above). The videos will be compiled in a documentary and released in time for Christmas.

"Members of our provincial council have already taped our contribution," says Archbishop Claude Miller. "We did it at our meeting in Prince Edward Island in September. I encourage all the groups and congregations in our diocese to support this project. It really is a symbol of our common life and will contribute to the extraordinary work being done

by our military chaplains around the world."

Military chaplains serve wherever Canadian Forces are stationed and engaged in military or humanitarian duties. They may serve the Eucharist aboard navy ships, counsel women and men who suffer from post-traumatic stress disorder, support military families through grief. And a chaplain is always at the head of the solemn procession when soldiers carry a flag-draped casket on the journey home.



*Feed My Sheep*  
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*Love Story*  
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*Prepare ye the way*



*Scrooge redeemed*  
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*Original Cathedral Hall*  
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## NEWS

## SILENT NIGHT PROJECT



Major the Rev. Catherine Askew is a deeply committed Anglican Chaplain who was deployed to Afghanistan early in her career. The Silent Night Project (see the story on page 1) will support her and the many other chaplains in the Anglican Military Ordinariate who serve wherever Canadian Forces are stationed and engaged in military or humanitarian duties.

# Archbishop senses spiritual renewal in Provincial Council

Continued from page 1

for youth and young clergy from across the ecclesiastical province in 2011, the planning for which is already underway.

Changes to the structure of the Provincial Synod and Provincial Council were also unanimously recommended, including a reduction in the size of membership and in frequency of meetings of the two bodies. The discussions reflect the ecclesiastical province taking seriously General Synod's invitation earlier this year to ask "whether and how the diocesan, provincial and national structures need to be modified to support and enhance mission."

"I sensed a spirit of renewal for Provincial Council and Synod," said Archbishop Claude Miller, metropolitan of the Ecclesiastical Province of Canada, at the conclusion of the three-day gathering. "One Bishop's remarks as he left the meeting seem appropriate. He said, 'I believe our Provincial Council is on the right track.' I sense a new day in dawning in our corporate life."

The discussions around the ecclesiastical province's mission were guided by Dr. Ellie Johnson, the retired director of Partnerships for the General Synod, who used the Anglican Communion's Five Marks of Mission as a focus.

Members of the Provincial Council also discussed enhancing "safe churches" policy to better protect children and vulnerable adults in the dioceses of the province. They also participated in a discussion on interfaith dialogue initiatives in the province.



A letter of support was also sent from the Provincial Council to the people of Newfoundland recovering in the wake of hurricane Igor. Some Newfoundland members of the Provincial Council were unable to attend the meeting because of the serious damage caused by the storm. It was also unanimously agreed that the province make a contribution to the discretionary funds of the bishops of Central Newfoundland and Eastern Newfoundland and Labrador, the two dioceses most directly affected by the hurricane.

The Provincial Council's 31 members represent the seven Anglican dioceses which make up the Ecclesiastical Province of Canada: Nova Scotia and Prince Edward Island, Quebec, Fredericton, Montreal, Eastern Newfoundland and Labrador, Central Newfoundland, and Western Newfoundland.

More information about the Provincial Council meeting, including daily summaries of each day's proceedings, can be found at the ecclesiastical province's web site:

[www.province-canada.anglican.org](http://www.province-canada.anglican.org)

## CHAPLAIN GENERAL



OTTAWA CITIZEN

Archbishop Claude Miller participated in the validation of the Chaplain General's Call to Serve in Ottawa recently. The public endorsement and blessing of the religious community of the Canadian Forces Brigadier-General Venerable Karl McLean took place in Notre Dame Cathedral Basilica. As Chaplain General Brigadier-General, McLean is responsible for the spiritual well being of all Canadian Forces members and their families. He was born in Woodstock, studied at Dalhousie University, Waterloo, Regent College and Vancouver School of Theology. He was ordained here in the Diocese of Fredericton and served as curate at the Church of the Good Shepherd in Saint John as well as rector of the Parish of Shediac. He was recruited to the Canadian Forces in 1987. Also participating in the service (but not shown in the photo) was Colonel, the Rev. Canon John Fletcher, originally from Sussex. He is Director of Chaplain Services with the Department of National Defence.

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## THE BISHOP'S PAGE

## No bag no sandals . . . no more 'stuff'

Last month I reminisced about the family home of my youth, where six of us lived comfortably without useful kitchen cabinets or adequate closet space. Sharon and I own that comfortable old place now and have added cupboards and closets, but somehow, there still doesn't seem to be enough of them to store all of our "stuff." That trip down memory lane took me to thoughts of consumerism, Martha Stewart, and the role of "stuff" in our economic system.

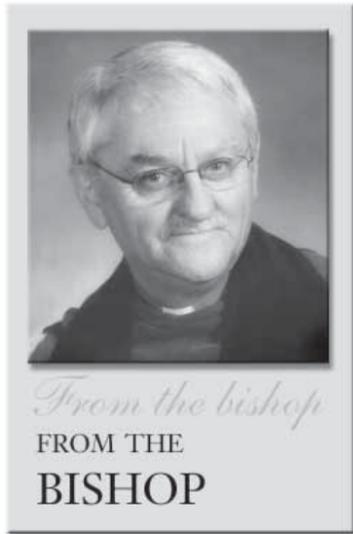
This month it takes me to a Martha Stuart place again, but instead of feeling the need to manage my own "stuff," it is the Church's "stuff" that consumes me.

In Luke's Gospel Jesus says, "Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road."

Then he asks "When I sent you out without a purse, bag, or sandals, did you lack anything?"

And they answered "No, not a thing."

At the time of ordination, the witnessing community calls upon the Holy Spirit to equip us with spiritual gifts for the up building of God's Church. As bishop, reflecting on the



episcopal model of leadership, I find that I am more like Martha Stuart, managing the accumulated "stuff" of the Church, than I am an apostle — one who is sent into the world to proclaim the Good News of Jesus Christ.

Vestries, synods, councils, and church committees are mandated to perform numerous tasks, most having to do with managing the accumulated "stuff" of our traditional understanding of what is required to do Church. Evidence shows that we believe that we must carry this total accumulation of doctrine, canons, governance

structure, leadership education, property and the like in order to equip us to do that which God is calling us to do. "Go on your way. See, I am sending you out. As the Father has sent me, I am sending you." Carry no purse, no bag, no sandals; and greet no one on the road."

At the risk of over simplification, we might ask ourselves "What are the essentials for the church to effectively engage in God's mission to the world?" This is not a question just for General, Provincial or Diocesan synods, it is a question for every parish and for every believer everywhere.

I believe that God is calling leadership in the church to be accountable to the Good News of the Gospel. He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing."

These days it would seem everyone seeks to operate with a balanced budget. This usually calls for program cuts, the withdrawal of support and services.

We have all practiced centralization to economize. To centralize is the opposite of sending out. Diocesan and parish governance structures and charitable tax numbers ought not to be the reason we exist.

Surely there is another way of governance and administration that would free up the time, talent and resources generally required for middle-management and the support of aging infrastructure — a way that would enable every member of a congregation to engage in God's mission, even in the most remote of places.

So, how can we effectively align our known resources with our vision? And in so doing, how can we equip ourselves to realistically engage in an ever-changing cultural context — one that is, at best, indifferent to the Church of God?

Do we share such a realistic vision for mission or are we content to simply manage our accumulated "stuff?" This is an important question to ponder, especially in these times when, as the management gurus are quick to remind us, even our kids don't want our stuff.

Have a blessed Advent,

Archbishop Claude Miller is Metropolitan of the Province of Canada and Bishop of Fredericton.

## PRINCIPAL ENGAGEMENTS

Nov. 14-17  
Deanery of Fredericton and York  
Visitation

Nov. 21  
Parish of Grand Manan\*  
Parish of St. Andrews\*

Dec. 5  
Parish of Oromocto

Dec. 12  
Parish of Saint John

Dec. 14  
Bishop's Counsel

Dec. 24  
Christ Church Cathedral

Dec. 25  
Christ Church Cathedral

\* denotes confirmation

## APPOINTMENTS

Mr. Brent D. Theriault Q.C. of Salmon Beach was appointed Vice-Chancellor to the Diocese of Fredericton on Oct. 1, 2010..

The Rev. Lisa Pacarynuk, recently ordained a deacon, was appointed to the Parish of Gagetown and the Parish of Cambridge and Waterborough for a period of two years on Oct. 3. She serves under the supervision of the Ven. Patricia Drummond, Archdeacon of Fredericton. Following this appointment Ms. Pacarynuk will return to her home Diocese of Ottawa and become a Chaplain in the Canadian Armed Forces.

The Rev. Arnold Godsoe was appointed to ministry and pastoral oversight as interim priest-in-charge in the Parish of McAdam on Oct. 18.

The Rev. Chris Hayes, rector of the Parish of Quispamsis, was also appointed interim priest-in-charge of the Parish of Hammond River, effective Oct. 24, 2010.

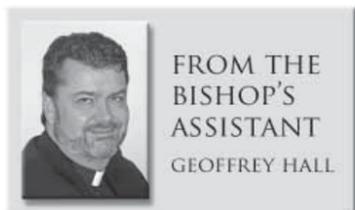
## As custom becomes tradition . . .

## What happens when our customs lead us astray?

We're all familiar with the old saying that in an Anglican Church, what we do once is a custom, do it twice and it's a tradition. Like most humour, even if a bit of an exaggeration, it expresses something all too true.

Customs and traditions are important to Christians because they provide the right balance of inertia and momentum to keep us on track. But what happens when our customs lead us astray, away from what our faith should be teaching us? One area where this is most evident to me, as I observe the common practice in a lot of the Anglican communities that make up our diocese, is in the area of the inclusion of the young. We talk about ministry to youth and youth ministry as a priority on the one hand, when on the other the unspoken messages are all about exclusion. These are worldwide Anglican Communion issues.

A meeting of primates of our church in 2003 produced the following statement regarding the need for theological education: "It is our conviction that all Anglican Christians should be theologically alert and sensitive to the call of God. We should all be thoughtful and prayerful in reading and hearing the Holy Scriptures, both in the light of



the past and with an awareness of present and future needs ... This is reflected not only in the way our worship and liturgical life express our belief, and in our attention to Scripture read in the light of tradition, but also in our respect for exploration and experiment."

Our faith traditions and customs expressed in our church families influence our homes. Further, the traditions and customs of our homes impact those of our faith communities and how we do (or do not do) what we do.

The issue of the place of children at the Holy Eucharist is a decades-long debate. In 1968 the Lambeth Conference (world-wide meeting of Anglican bishops) asked that the theology of Christian initiation be considered throughout the Communion. Subsequently the Diocese of Fredericton began a process whereby Anglican children would be recognized at the Table of the Lord - Communion. (Directive 3.1.2 Children

and Communion) It suggested children (baptized but not confirmed) might be welcome at the regular Eucharistic meal. This was not well received by many at the time, and isn't any better received today.

The intention was never that those without adequate preparation would be administered the sacraments, but inclusion would be accompanied by age appropriate education. Maybe that's the real problem. Who does the education? Whose responsibility is it to nurture the younger members of our faith communities? The answer, of course, is that the responsibility belongs to us all. But it is difficult, if not impossible, to teach what we do not know.

The way we include the children in our families and in our homes follows closely our experiences of inclusion in our church worship communities. You might be familiar with the custom of seating younger members of the family at a children's table, especially during family holiday meals. You might also be familiar with the custom of feeding children before the evening meal in order to make dinner time a more relaxing experience for the adults of the family. Unfortunately, we become what we do. As family members are excluded from the

family table in their younger years, they question their place at the table as they become adults. Young adults are often not at the family table because they have not been taught, by way of custom, that it is where they belong. In our churches we bemoan the fact that our young people, young adults and younger families are not with us at the Holy Eucharist on Sundays. Attendance continues to decline and the very existence and continuation of our Christian communities is threatened because of it.

The members of our churches will behave in the way the community to which they belong teaches them to behave. As the local church community, parish or congregation continues to schedule Christian education during Sunday worship, fails to provide preparation programmes for children coming to the Eucharist and, questions the very presence of children at the Communion, our Church dies before our very eyes. Our response to the circumstance is all too often, "Isn't it sad that no one seems to know the basics of the faith any more?"

The Ven. Geoffrey Hall is Executive Assistant to the Bishop of Fredericton, Secretary of the Synod and Diocesan Archdeacon.

## RECEPTIVE?

by Hope MacMullin

Your love is amazing!  
Your gifts are abundant!  
But, ...can I receive?  
Am I angry and hurt?  
Have I built up some walls?  
Have my hands become fists?  
Do I struggle with fear?  
Am I able to trust  
That You are my friend?  
Do I feel so unworthy  
And so unimportant  
That I say, "No," to Your Love?  
Can I believe  
That You have a plan  
And a purpose for me?  
O free me from Darkness  
Help me walk in the Light  
On my pathway to You!

## FINANCE

# Report on parish budget support and assessments September 30, 2010

**Please note:  
A shortfall preceded by a minus sign  
denotes an overpayment.**

SEPTEMBER 30, 2010 PARISH	Shared Ministry Budget Support			Employment Assessments		
	Requested	Paid	Shortfall	Required	Paid	Shortfall
Bathurst	16,380	16,380	0	53,479	53,479	0
Campbellton	9,306	9,306	0	1,823	1,620	203
Chatham	25,146	25,146	0	86,258	86,258	0
Dalhousie	4,392	4,392	0	198	198	0
Derby Blackville	18,135	18,135	0	54,617	54,617	0
Hardwicke	5,598	5,598	0	6,930	6,930	0
New Bandon	7,317	7,317	0	5,943	5,943	0
Newcastle Nelson	15,507	13,784	1,723	38,501	34,290	4,211
Restigouche	2,835	2,835	0	198	198	0
Cathedral	54,729	54,729	0	138,959	138,959	0
Fredericton	71,802	71,802	0	144,647	144,647	0
Fredericton Jctn	10,170	10,170	0	13,210	12,058	1,152
Gagetown	5,706	2,616	3,090	19,156	18,685	472
Maugerville	1,206	1,206	0	0	0	0
New Maryland	9,819	9,819	0	52,164	52,164	0
Oromocto	10,251	9,112	1,139	41,470	41,262	208
St Peters	10,395	0	10,395	48,704	47,704	1,000
St. Margarets	11,052	11,052	0	45,682	45,682	0
Bright	9,045	9,083	-38	18,760	18,760	0
Cambridge Wtrbro	4,779	4,779	0	20,516	20,516	0
Douglas Na'sis	36,612	4,068	32,544	130,829	130,829	0
Ludlow Blissfield	12,465	6,856	5,609	45,961	45,961	0
Marysville	11,187	2,486	8,701	46,263	46,263	0
Minto Chipman	11,052	0	11,052	40,626	40,626	0
St Mary York	15,039	17,439	-2,400	55,822	55,822	0
Stanley	8,775	8,775	0	9,843	9,843	0
Carleton	20,655	10,665	9,990	45,745	45,745	0
Lancaster	22,005	22,005	0	84,780	84,780	0
Musquash	8,388	8,388	0	225	225	0
Nerepis St John	32,490	18,050	14,440	137,955	137,955	0
Victoria	11,367	10,104	1,263	45,588	45,588	0
Campobello	3,915	3,915	0	8,715	8,715	0
Grand Manan	9,837	8,744	1,093	46,242	41,146	5,096
Mcadam	7,560	7,560	0	12,518	12,518	0
Pennfield	12,798	12,798	0	47,512	47,512	0
St Andrews	22,734	11,025	11,709	55,661	55,661	0
St David St Patrick	1,440	1,440	0	0	0	0
St George	11,493	3,239	8,254	46,239	31,637	14,602
St Stephen	17,082	15,184	1,898	54,992	49,056	5,936
Central Kings	5,841	5,841	0	10,758	10,759	0
Gondola Point	7,524	7,524	0	252	252	0
Hammond River	8,037	489	7,548	40,917	40,917	0
Hampton	17,253	7,074	10,179	55,900	55,900	0
Kingston	12,204	13,197	-993	21,528	21,528	0
Quispamsis	13,203	10,269	2,934	42,299	42,295	0
Renforth	31,437	31,437	0	67,502	67,502	0
Rothsay	32,013	32,013	0	115,826	115,826	0
Sussex	26,613	26,613	0	97,331	97,331	0
Upham	5,742	5,742	0	39,543	39,543	0
Upper K'casis	6,588	5,421	1,167	13,653	13,653	0
Waterford & St. Mark	17,073	15,076	1,997	56,169	50,004	6,165
Dorchester	2,232	0	2,232	0	0	0
Hillsborough	4,239	4,239	0	8,856	8,856	0
Kent	6,174	6,174	0	9,597	9,392	205
Moncton	27,936	24,832	3,104	69,328	69,328	0
Riverview	18,720	18,720	0	62,377	62,377	0
Sackville	16,461	13,819	2,642	46,449	46,449	0
Salisbury Havelock	7,587	7,587	0	41,303	41,303	0
Shediac	34,380	34,380	0	87,911	87,911	0
St Andrews	8,082	8,082	0	8,856	8,856	0
St Philips	11,817	5,418	6,399	29,027	28,870	157
St. James	10,989	10,989	0	22,100	22,100	0
Westmorland	4,131	4,131	0	0	0	0
Coldbrook St Marys	18,468	18,468	0	89,519	89,519	0
East Saint John	9,342	9,342	0	47,673	47,673	0
Lakewood	14,616	14,616	0	44,255	44,255	0
Millidgeville	13,167	11,704	1,463	52,146	52,146	0
Portland	30,501	0	30,501	90,868	90,751	118
Saint John	23,247	20,664	2,583	103,045	103,045	0
Simonds	4,779	4,779	0	28,162	28,063	99
St Mark	18,918	18,918	0	6,359	6,359	0
St Martins Blk Rvr	7,173	4,782	2,391	40,499	40,499	0
Andover	11,529	2,562	8,967	44,065	44,065	0
Canterbury	5,049	4,488	561	1,418	0	1,418
Denmark	3,591	3,591	0	35,171	35,171	0
Grand Falls	1,548	344	1,204	0	0	0
Madawaska	4,437	4,437	0	0	0	0
Prince William	10,485	0	10,485	27,381	27,381	0
Richmond	7,920	7,920	0	3,936	3,936	0
Tobique	9,639	7,497	2,142	33,320	33,320	0
Woodstock	20,556	1,000	19,556	74,790	74,790	0
Wicklow Wilmot Etal	21,771	21,771	0	45,150	45,150	0
<b>DIOCESAN TTLS</b>	<b>1,153,476</b>	<b>915,952</b>	<b>237,524</b>	<b>3,421,963</b>	<b>3,380,921</b>	<b>41,040</b>

## AROUND THE DIOCESE

## Holy Joes — Not your average work crew

BY ANA WATTS

Members of the Guild of St. Joseph, sometimes affectionately called Holy Joes, are so impressed by the revitalization of Camp Medley they established a group dedicated to support of the camp's fundraising campaign.

The Guild of Saint Joseph — Camp Medley 2010, was established at the Guild's annual meeting in October 2009. It provides a skilled workforce able to tackle some major camp projects. "Every hour that a member of the guild spends on a project saves the diocese about \$50 an hour," says Jack Walsworth, interim president of the dedicated guild. "Collectively our members are well trained and skilled. They have years of experience in carpentry, painting, wallboard, masonry and finishing. They have mechanical and electrical expertise, they are professional engineers and project managers."

The guild estimates the cost to hire the skilled trades people necessary to undertake some of the camp projects would average about \$50 per hour. So a project that takes a guild team 200 hours to complete saves the camp about \$10,000 — money that can be used in support of the mission and

ministry of Camp Medley.

At the beginning of 2010 the guild requested a list of priority projects from the Synod Office and from the Camp Medley Director. After some review, the guild decided to accept the project to repaint the exterior walls of all five camper cabins. It's a big job. Each cabin is about 5,000 square feet. They painted one in May and another in September.

The work took a total of 240 worker-hours and saved the camp about \$12,000. Two more cabins are scheduled to be painted during the spring of 2011 and, if all goes according to plan, the fifth and final cabin will be painted either in the fall of 2011 or the spring of 2012. Once all five cabins are painted, it is estimated that the Guild of Saint Joseph will have donated in-kind support of about \$30,000. The Diocese of Fredericton pays only for materials and supplies. In addition to the labour, the Guild of Saint Joseph provides everything else — from scaffolding and long paint-poles to a barbecue and terrific fellowship.

During September's painting there was some unexpected entertainment during a lunch break. Harold Rice reported it to Jack and the rest of the guild in



Feed My Sheep — This grazing, and occasionally gamboling, sheep at Camp Medley defined the reason for the camp for members of the Guild of St. Joseph who were painting the cabins this fall.

an e-mail, complete with photo.

"We had a very good day for painting and the banter was enjoyable as usual, but we had a surreal moment during the session," says Harold. "During our lunch break we were sitting in two groups about six or eight feet apart. Some sheep grazing nearby decided to walk between us, and part way through they started running and jumping. After they passed through us they stopped and resumed their browsing again. Totally surpris-

ing and quite a display. When I saw the sheep it reminded me of what Camp Medley is all about — "feed my sheep." Clearly Guild of St. Joseph work crews are of the insightful variety.

"I can not say enough about the men of this diocese who belong to the Guild of Saint Joseph," says Jack. "They are caring and sharing Christians who dedicate their time and skills willingly and faithfully in tangible ways. They transform work energy into mission and

ministry. The guild is also a ministry for the men of the diocese: it provides a way for men to support each other and to use their time, talents and professional skills to maintain the fabric of their parishes, to support other church organizations — ACW, Mothers' Union, Sunday school, health ministry, vestry / Bishop and Chapter, and now, collectively to support the fabric of the diocese and the ministry of Camp Medley. We do all that we do in His service."

## BROOKWOOD BANQUET AND AUCTION

A dinner and silent auction in support of Camp Brookwood on Sept. 26 raised more than \$3,000. Income from the dinner was just over \$2,000 and auction items brought in more than \$1,000. Expenses amounted to just \$600 so a total of \$2,543 was added to the camp's coffers. The board is profoundly grateful to all those who supported the event with donations of time, talent and treasure. It is the children, the Brookwood campers, who will benefit greatly.



## Dinner with a smile in Bathurst

This year's dinner theatre production at St. Georges in Bathurst is *Just Another Night At the North Pole*. It's the fifth year the congregation has entertained the community and this year it has added an extra performance (Dec. 1, 3 & 4) to accommodate all the fans of the comic production and the fine food. More than 25 parishioners have acted and singing parts and another 25 work behind the scenes. In this year's production Santa wants to quit, Mrs. Claus wants to go to Nashville, Frosty wants to be in the Olympics, and Rudolf has to struggle with striking reindeer. Elfis, head of the toyshop, tries to fill in for Santa and Olive, the office secretary who drives everybody crazy. There's lots of singing and dancing and somehow everyone learns how important it is to follow God's plan and do His work. In the photo (right) are the Wisewomen sent to the North Pole by Bishop Miller to help anyone in need. Left to right they are psychologist Angela Bardeeze, fitness expert Peggy Sproul and spiritual guru Nancy Pitre.



## HAPPENING IN HILLSBOROUGH

# Sisterhood of the travelling sewing machines

*When Diana Paterson of St. Mary's in Hillsborough read about the devastating earthquake in Haiti last winter she prayed that she would find a way to help the hungry, the homeless and the destitute. What she found was a simple pattern for pillowcase dresses. Then she and her church friends founded their own "Sisterhood of the Travelling Sewing Machines," and 145 dresses later they are still making them for little girls in Haiti. This is her story —*



Diana Patterson with one of the pillowcase dresses she and her group make for little girls in Haiti.

guest speaker. She said there was an "instant need" for me to go.

I found myself among young mothers and all their happy, healthy and well-fed babies. Again I felt a painful twinge in my heart. How blessed these mothers and babies were to be here in New Brunswick and not in Haiti.



Joanne Whetmore (left) and Judy Denson are two members of the Sisterhood of the Travelling Sewing Machine in Hillsborough who make simple dresses for little girls in Haiti.

One of the ladies in the group stepped up to the podium and began to talk about how she found a web-based project called Little Dresses For Africa that she re-named Little Dresses for Haiti. These simple pillowcase dresses were the answer to my prayer.

At home I Goggled Little Dresses for Africa, went straight to the "contact us" section and found yet another message from God. The woman who instituted the project was from

my hometown — Brownstown, Michigan. What were the odds?

I took my experience back to my church group at St. Mary's and asked if anyone would be interested in helping me make some simple pillowcase dresses for the Haitian children. Right away seven wonderful and gifted seamstresses stepped forward and we were "The Sisterhood of the Traveling Sewing Machines." Sunday after Sunday we piled little dresses on the front pew.

But how were we going to get them to Haiti?

Well, as God would have it, a wonderful friend directed me to a recent article in the Telegraph-Journal newspaper. "Local RCMP works with Sean Penn in Haiti," read the headline. I found Jonathan Cormier practically in my own backyard! Jonathan came to speak to our congregation about his visit to Haiti and his work with actor Sean Penn of the Jenkins-Penn Haitian Relief Organization.

This story is not over. The Sisterhood has sewn above and beyond all expectations. Their passion and love for this project are undeniable. I love each and every one of them and thank God for each one sent to help me fulfill my dream.

Jonathan is returning to Haiti soon and will personally to deliver the dresses we have made. He has helped my dream of making a small but significant difference come true.

It is a God-given miracle and I shall cherish it every time I rest my head comfortably and peacefully on my own pillowcase in my own blessed home.

## Bill and Marion: A St. Mary's, Hillsborough love story

BY LYNN FLETCHER

The year is 1943. William Balzer is a young man in the RCAF on 14-day furlough from his Tactical Air Force Base in southern England. He boards a train headed north and steps off in Glasgow, Scotland. He enters a tea room/restaurant and lays eyes on his future bride. She is Marion, a beautiful 17-year-old waitress with dark red hair, sparkling blue eyes and a thick Scottish accent. Bill is smitten. He returns to the tea room several times and eventually waits outside the door for Marion to finish her shift.

Bill cuts a handsome, 21-year-old figure in his Canadian uniform. He easily charms Marion who invites him home to meet her large and loving family. Her father is a protective man who sees this Canadian soldier as a complication in his young daughter's life. He is not impressed.

Bill leaves for Normandy. He and Marion correspond faithfully and with affection that grows into love. He sees Marion again in June of 1944 and April of 1945 and is determined she will be his life's mate. Marion's father is unrelenting. Bill asks him three times for her hand, the answer is always no. They are not discouraged, they know love will find a way. Bill's commanding officer consults with the padre and they give permission for Bill and Marion to wed.

Bill is sent to Belgium and then Germany. While he is away



Marion, her mother and other family members collect the coupons necessary to buy a wedding dress. The wedding is finally announced to all on Monday, the banns are published in the Presbyterian church in Glasgow, the wedding is on Wednesday.

Bill is able to spend a few extra days with his bride because a storm prevents crossing the English Channel, but eventually he has to leave again.

He is discharged in August 1945 and sent home.

In April of 1946 Marion leaves Liverpool on the SS Mauretania with hundreds of other war brides, some of whom have children with them. Her family and friends are there to see her off. Her father remains protective, assures his daughter there is a bank account with enough money for her return trip home if her life does not go the way she expects. Marion is undaunted. She



is headed overseas to Canada to be with her handsome husband.

On the ship Marion finds herself in a cabin with four other war brides and their crying babies. She wants none of it and manages to get changed to a first class cabin that is much more to her liking. It even includes fine dining and dances with Air Force officers!

She lands at Pier 21 in Halifax and boards the Maritime Express to Moncton and is off into the arms of her Bill.

Although the love for Bill is powerful, Marion's first impression of Moncton is disappointment. Trees, trees and more trees. Bill takes her to his mother's home in Stoney Creek.

Bill's two favourite women are not particularly comfortable with one another. Marion comes from a modern urban city where she had many friends and a large, happy family. Here she doesn't even have indoor plumbing! Bill

is an only son and looking for a job. Marion is so unhappy she nearly goes to the Red Cross for help to get back to Scotland.

Bill knows he has challenges. He is never disrespectful to his mother but he wants Marion here with him. He quickly makes some changes in the old farm house, the addition of an up-to-date bathroom was first on the list.

Marion has many things to get used to and although she is lonely, she learns to live with her in-laws, to eat their food and generally adapt to their ways. She joins the Baptist Church. This too is an adjustment.

After about three months at home with Bill, Marion found herself pregnant. Little Billy was born in 1947 and George followed in 1949. Marion's lonely feelings for Scotland disappeared. She is married to a Canadian, they have two Canadian babies and she becomes

the best mother and wife she can be. When the boys are older she takes a job at the T. Eaton Company — managing the hosiery department. She stayed 35 years. She takes her young sons to Scotland many times over the years. Sometimes her Bill comes too.

Along the way she and Bill found their spiritual home at St. Mary's, Hillsborough. Marion feels a great kinship with the ritual and physical features of St. Mary's, it is much like her Church of Scotland. They remain a faithful and important part of the St. Mary's family.

Bill and Marion have remained in the Stoney Creek home for all their 65 years of marriage, and now it often rings with joyful noise made by eight grandchildren and four great-grandchildren. They are aging and have some health concerns but they manage to stay in their home. Their two sons live next door and Bill has a special pal — Wolfgang, an 18-month old German shepherd.

If Bill had imagined the future on that day in August 1943 when he stepped off the train in Glasgow, he could not have imagined a better life than the one he enjoys today with his beautiful red-headed Marion and their family.

The photo of Marion is taken at the home of one of our ACW members. Marion stole the show with her spirited Hawaiian garb.

Those blue eyes still sparkle!

INSPIRING STORIES

# Remember Scrooge as redeemed man, not miser

*Dickens' Christmas classic comes to life in St. Augustine's, Quispamsis*

BY ANA WATTS

Charles Dickens' *A Christmas Carol* has been a part of Christmas celebrations in many churches across Canada for the past 20 years. That's how long CBC stations have offered spoken-word presentations of the iconic story by way of a five-stanza script condensed from the original story by Dickens himself.

"It was intentionally designed by the author for public readings," says Deborah Irvine Anderson who will produce it in St. Augustine's Church in Quispamsis on Dec. 10 at 7 p.m. Tickets are \$15 and all proceeds go to the Harbour Lights campaign in support of Saint John area food banks.

Deborah recently "retired" from CBC Radio to be with her young and growing family. "But a producer always feels the need to produce something, and this is a great opportunity for my church family and my CBC fam-



Deborah Irvine Anderson

ily to come together for a cause we both care about. The CBC provides a free how-to guide to community groups who want to mount the production. The only stipulation is the money raised must be donated to a charity that embodies the spirit of Charles Dickens' story — children, poverty and literacy."

Deborah produced the show three times while she worked for CBC in Prince George, BC so she

could probably do it if one hand were tied behind her back, or if she were eight-months pregnant, which she will be by Dec. 10. Capable readers will help ensure all goes well too. "So far we have Steven Webb, host of CBC Saint John Information Morning; Hance Colburne, the morning news reader for the same show; Janet Miller, principal of Quispamsis Elementary; and Candice MacLean, editor of KV Style. The fifth reader is yet to be named."

St. Augustine's in Quispamsis has been "home" to Deborah and her family since they returned to the community last spring, but her own roots go deeper. "I grew up in the parish when it was part of my dad's (Canon Jim Irvine) three-point parish."

She believes there is a certain solemnity to the story of *A Christmas Carol* better suited to the intimate setting of a church than a large auditorium. She also sees the spiritual and theological aspects of the story as more ap-

propriate to a church setting.

"There is an obvious link between *A Christmas Carol* and our Christian faith, but it is not in the birth of Jesus in a manger, it is in the Passion of Easter. Scrooge's struggle as a selfish, unloving and broken man is the struggle we all face in life. But it is redemption and grace that pulls him, and all of us, through the dark night to the bright morning beyond. The redemption of Scrooge is what is important about this story. People tend to remember Scrooge as a miser and that is too bad. Dickens was clear to say that Scrooge was a repentant man who was remembered for his goodness. As the story says: 'He became as good a friend, as good a master, and as good a man, as the good old city knew, or any other good old city, town or borough, in the good old world.' Wouldn't it be wonderful if all Christians could be remembered for their generosity of spirit and love of fellow men?"

The evening presentation will



also include the music of Mike Biggar (a former Pentecostal minister) and his wife Laura McNeil. Mike is about to release his first Christmas album featuring classics like "Angels from the Realms of Glory" and "Go Tell it on the Mountain" as well as some original compositions.

A traditional hot apple cider reception with lots of baking, supplied by the congregation at St. Augustine's, will bring the evening to a close.

For more information about the CBC *A Christmas Carol* production, including the how-to pamphlet and scripts go to <http://www.cbc.ca/christmascarol>.

# Toronto: A reality check, an awakening, an inspiration

BY ANA WATTS

"Coming from the wealthy community we all share, it's easy to believe stereotypes about poverty and homelessness or to assume that those who suffer from it deserve it," says Aleks Godlewski, one of the nine Parish of Rothesay senior youth group members who went to Toronto last summer with their leader, the Rev. Jasmine Chandra.

"The reality I received was actually quite different," continues Aleks. "Aside from the profound learning experience I underwent about poverty and its causes and what local groups are doing about the problem, our journey to Canada's urban metropolis was also profoundly spiritual. The poor outcasts and drug addicts that we walked and prayed with were like the lepers and prostitutes that Christ himself blessed.

"In the inner city we saw a vibrant and living faith among the shattered and broken. It's so easy to just think we go through the motions of Christianity and question our own faith when we do not struggle with addiction, mental health issues or abuse. These poor and broken souls are where we can truly see Christ living in us."

On the day they arrived in Toronto the young people were told to walk around downtown imagining they were lone 13-years-olds who had run away from an abusive group home with only \$1.50 in their pockets and no where to go.

"I felt desperate, hopeless, and worthless," says Tess Robart. "No one was willing to help us,

and as we sat there we realized that this is what millions of people go through every night while we are home asleep in our warm beds."

The alone-on-the-street scenario especially affected Emma McEvoy, the youngest youth group member on the trip. "I didn't know where to go. I had to rely on other people, which most people in this situation cannot do."

In the beginning, Matthew Snelgrove found the idea of hopping off the bus in the big city with \$1.50 in his pocket exciting, even liberating. "Then it began to get dark and I began to get scared facing the 'reality' of the situation. Not only was I thinking about where I was going to sleep, what I was going to eat, and what about tomorrow, but I was also worried about the safety of my group. The reality of desperation kicked in and it was hard to believe that people deal with that every day."

Sarah McDermott describes the mission trip to Toronto as answer to prayer. "I learned how people in poverty live, their stories. I heard stats that most people wish were not true — like a female street kid, on average, will start 'selling herself' two weeks after leaving home. But I feel that the most rewarding thing I learned was about myself. My ability to feel their pain, their sorrows, their hopes, their dreams. I felt at peace in their communities and wished that the simple things that made them happy could give me happiness."

Tess's experience was equally enlightening to her. "Never be-



fore have I been on a trip that really changed the way I think and see things. I had never really stopped to think of how people end up on the streets. We all have our own story, and this trip helped me to learn not to judge someone before knowing theirs."

Although Tess felt desperate as she imagined herself as a 13-year-old on the street, she was "lifted up" by the church services and outreach programs that were also a part of the trip.

The Jeremiah Community sponsored by the Diocese of Toronto — a diverse circle of people who share a common vision for a city that welcomes the stranger, seeks justice for every person, and builds peace and harmony between neighbours — impressed Phillip Sexton. "It was an uplifting experience to see the harmonious living of

individuals centered around the church." The group also explored the Church of the Redeemer's lunch program, the Yonge Street Mission and the Salvation Army 614 near Regent Park.

Christian Mackin faced Sunday with a bit of trepidation. She knew it was going to be a long day of church. They started with a lively contemporary service at St. Paul's, Bloor Street. Sunday evening they went to Sanctuary and were warned the service would last three hours. The time flew by.

"I loved the place. The breaking of the bread and wine came from the congregation members. Stewart, who was having difficulty with addictions, blessed the wine, asking for God to guide him through his hardships... learned what a church community is: a group of people listening, praying, and coming together to support one another."

Jenna Williston was profoundly affected by the Toronto mission too, especially the Sanctuary service. "I knew that my life was irreversibly changed when a man told his life story while blessing Communion. Before going to Toronto, I compared my life to an open book filled with blank pages. In Toronto, I felt like my pages were written on by God and each and every person I met.

"The lives of so many are so much more complex and difficult than I realized, it was truly heart-wrenching. The fears and struggles the homeless and needy face every day are problems that cannot be pushed aside or forgotten. I found myself learning so much about my own faith and life from these people whom so many others look down upon."



## DIOCESAN NEWS

# The harvest is ready and the workers are many!

*This article shares the views of some of the women involved in the Parish of Upham Garden Project —the Rev Marian Lucas-Jefferies, Bernadette Fowler and Anne Walling.*

**BERNADETTE FOWLER  
GARDEN PROJECT COORDINATOR**

Well, once again these kids have left me in complete awe. It just amazes me to see children in action, their energy, willingness, wit and eagerness, and no adult I know can match their generosity. A phone call is all it takes and these kids show up ready to do anything they can to help PWRDF. So with a great deal of music blaring in the back ground, hysterical laughter, and the sharing of stories, hands were washed, sleeves pushed up a lot of chopping and grinding got done. Many parents volunteered and even people without children involved in the project came to help. People who could not help organize the kids bought pickles or donated supplies of spices, sugar, and bottles. Farmers provided veggies. Every little bit helped and it is all for a good cause. The kids are not just making pickles to sell for PWRDF; they are creating memories, friendships, and skills they can carry through the rest of their lives.

**ANNE WALLING  
PWRDF CO-COORDINATOR FOR  
THE DIOCESE OF FREDERICTON**

You see the excitement and feel the enthusiasm as soon as you enter the Farmers Market



Ann Walling, PWRDF Co-ordinator for the Diocese of Fredericton, buys some pickles from young participants Parish of Upham garden project at their booth in the Hampton Farmer's Market.

in Hampton. The girls are just so excited to be there to sell the produce from the parish garden along with the jams and pickles they made with their own hands. So what is this all about?

Kaitlyn and Carlie Bevans, Madeline Honeyman and Westra Allaby are at the market to raise money and awareness for the work of Primate's World Development Fund (PWRDF) and its partner the Canadian FoodGrains Bank (CFGB). Both organizations are dedicated to

the elimination of hunger in the world.

Jenny Fowler, who makes jams and jellies all summer long from her parent's fruit bushes and trees and sells them at the market every weekend, donated her table at the market to the girls from the Parish of Upham garden. Thanks Jenny.

The garden project is in its third year, the initiative of the Rev. Marian Lucas-Jefferies. As the PWRDF representative on the board of directors of the CFGB, she is acutely aware of

hunger issues in the world. She proposed the garden idea to her parish and they supported her by planting and maintaining the garden. At harvest time the youth group and their volunteer helpers made pickles and the fruits of their labour are ready for sale and people in the community are the recipients of the surplus veggies. It is a win/win situation for everyone.

The farmers of the parish donate even more vegetables for the project. Marian came home one day to find a 100-pound bag

of squash on the rectory doorstep. Another farmer will make his regular squash contribution too, and a third farmer made a donation of dozens and dozens of cucumbers. Some parishioners donated vinegar, sugar and salt; others donated bottles of jams and preserves.

As PWRDF diocesan coordinator I am very pleased that our diocese plays a small part in the battle against hunger. Marian had a great idea and this garden raises the awareness of hunger in our world. It also gives people in the church the opportunity to work together for a great cause. The works of these good people are summed up in this African Proverb: If many little people, in many little places, do many little deeds, they can change the face of the Earth.

For more information about the agencies involved in food security go to:

- The Canadian FoodGrains Bank <<http://www.foodgrains-bank.ca/>> —information on the PWRDF/Anglican Church of Canada contribution under Member Churches and Agencies.
- The Canadian International Development Agency <<http://www.acdi-cida.gc.ca/home>> — supports most CFGB projects with a four-dollar donation for every dollar raised.
- Diocesan PWRDF Web site <<http://anglican.nb.ca/pwrdf/>>
- Parish of Upham web site <<http://uphamparish.blogspot.com/>>.

## An NB Anglican Cursillo Nicodemus Project

### Working Together Within Small Parish Groups

With Archdeacon  
David Edwards

9:30 a.m. – 3 p.m.  
Saturday, Nov. 27  
(registration 9:30-10)  
St. John the Baptist  
Riverview, NB

Open to everyone  
interested in  
parish small groups

Bring finger foods to share  
at lunch

## Gladstone-Blissville MU celebrates 20th anniversary

In June a special service was held at St. Mark's Anglican Church in Tracy, New Brunswick to celebrate the 20th anniversary of the Gladstone-Blissville Branch of the Mothers' Union. Nine members were enrolled in March, 1990 and five of them were present for the service of thanksgiving and celebration that formed part of the regular morning service of Holy Communion in the Parish of Fredericton Junction.

The procession included the MU banner and MU members who took various parts in the service. Diocesan President Adele Knox participated in the service and handed out certificates to seven current members for their various years of membership in the branch.

Also present were former Canadian President, Kathleen Snow and members from several other diocesan branches. A written history of the branch activities through the years was included in the church bulletin. Flowers were placed on the altar in memory of Miriam Phillips, an original member of the branch, who passed away in 2003.



The gladstone and Blissville branch of the Mothers' Union celebrated its 20th anniversary with a special service at St. Mark's Church in Tracy last June. Here current members, including five original members, pose with retired Bishop George Lemmon, interim priest-in-charge of the parish.

Following the service, a reception including sandwiches, cake and punch was enjoyed in the church hall by congregation

and guests.

A slide show of photos taken through the years was presented and items depicting the branch

history were on display, bringing about many special memories and appreciation for 20 years as a branch.

## AROUND THE DIOCESE

## STANLEY HAPPENINGS



On Oct. 2 the Rev. Canon Elaine Hamilton blessed parishioners' pets in the Parish of Stanley at an outdoor service at St. Thomas Church. Left to right in the front row are Anne Wetherilt with Bromley and Warwick, and Peg Huff with Tory and Blair. In the back row are Martin and Maxine Fullarton with Sophie, Kirk MacDonald with Molly, Canon Hamilton, and Anne Hamilton with Bella.



The Village of Stanley country fair is 160 years old, the oldest continuously, running one in Canada. The Parish of Stanley has long supported it. This year's prize-winning display incorporates the motto Speed the Plough.



Barb Davies and Julia MacDonald, long time Stanley parishioners, review the St. Paul's Cross Creek history panel in celebration of the church's centennial.

## Seafarer's Away From Home Program

Just imagine how much it means to know  
someone cares for you at Christmas

For a few moments 'just imagine' the life of the seafarers who bring us foreign goods and take our exports to foreign markets.

Just imagine growing up in a climate where temperatures range between 30 and 40 degrees Celsius and then arriving in Saint John mid-January or even mid-October.

Just imagine their life at sea — marked by perilous weather, uncertain seas, loneliness and separation from their families.

Just imagine arriving in a city thousands of miles from home with little money and without family contact for extended periods of time.

Just imagine what it must be like to arrive in a place where no one speaks your language, customs are strange and where 'running into an old friend' is highly unlikely. And then just imagine being far from home and those you love at Christmas.

This is the time of year we prepare for our Christmas Seafarers Away from Home program — a.k.a. the Shoebox program. With your help, the Seafarers' Mission will provide gifts for those who visit the port over the Christmas season. From mid-December through mid-January we will distribute Christmas bags or shoeboxes filled with practical and thoughtful items for the seafarers. The Mission accepts filled shoeboxes, Christmas bags or individual items for completing parcels. Warm gloves, toques, scarves and socks are especially useful. Things like playing cards, movie DVDs, hard candy, razors, deodorant, toothpaste, toothbrushes, shampoo and 'Canada' souvenirs are also welcome. Use your imagination and enclose a note with your name and address. Some recipients send thank you notes.

If you want to support the program but shopping isn't for you, please consider donating money earmarked specifically for the Christmas program. Financial donations are always welcome and tax receipt will be issued. You may drop your Christmas donations at the Mission, 92 Tilley Lane in Saint John on weekdays between 10 a.m. and 5 p.m. If you need someone to pick up your items, please call Judy or Bev at (506) 635-1731 or send an email to [seaf@nb.aibn.com](mailto:seaf@nb.aibn.com) to make arrangements.

The Seafarers' Mission is open weekdays and, if volunteers are available, evenings and weekends too. If you have an interest in hospitality and a desire to be part of a process that enables seafarers to contact their loved ones and spend time away from their ships, then consider becoming a Mission volunteer.

Seafarers from warmer climates are already commenting on our cold weather. We are in need of warm clothing to give to them and this need continues all winter long. Warm outer clothing like jackets, toques, scarves and gloves are welcomed along with sweatshirts and sweaters. If you have some gently used items that you would like to contribute to the seafarers, please contact Judy or Bev through the coordinates above to make arrangements for pick up or delivery.

Please contribute and/or volunteer; then 'just imagine' the pleasure you will feel, knowing you have done unto others as you would have others do unto you ... just imagine!

## HONOURED IN MARYSVILLE



Gertrude Ferris of the Parish of Marysville and mother of the Rev. Canon Elaine Hamilton, was recently presented the Palm Leaf Meritorious Service Award, the highest award granted to members of the Royal Canadian Legion's Ladies' Auxiliary. A three-page citation accompanying the award recognized her years of Legion and community service. Former Fredericton Member of Parliament Andy Scott, seen with Gertrude above, also reminded the crowd gathered for the presentation that she was also one of the founding members of the Canadian Diabetes Society in Fredericton.

### Has your parish appointed a Parish Communications Officer yet?

The Diocesan Communications Committee is establishing a parish communications officer network for the efficient dissemination of news from the diocese to the parishes, and from the parishes to the diocese.

If you would like more information on this initiative contact the Communications Committee chair Bill Turney at [catwetid@nbnet.nb.ca](mailto:catwetid@nbnet.nb.ca)

## ARCHIVES CORNER

# The original Cathedral Memorial Hall: 1922-1960

Designed by New York architect F. Delancey Robinson\*, the original Christ Church Memorial Hall was an attractive building with a distinctive style. In keeping with the character of the cathedral, the desire was for a stone building – but for economical reasons, this was not possible and a wooden building with a stucco exterior was erected at a cost of more than \$30,000.

Interestingly the Cathedral Chapter (January 27, 1919), originally resolved to build a “Chapter House” in Fredericton as a Diocesan War Memorial. A committee of the chapter (consisting of the bishop, dean and the chancellor, Dr. T.C. Allen) was set up and requested plans from the architect and a grant of up to \$10,000 from Diocesan Synod.

Coincidentally, the Cathedral congregation needed space for the Sunday school and “clubs and associations” to meet. The dean reported that the Sunday school met in the cathedral and that the bishop’s “barn” would be temporarily altered to serve as a home for clubs and associations. A “church hall” did already exist on Carleton Street – and occasionally the congregation met there (as shown in the sidesmen’s minutes) – but apparently did not own it.

When synod was unable to make the requested grant, the chapter abandoned its plan of building a chapter house. Instead it passed a resolution to authorize the Cathedral congregation to build a memorial hall adjoin-

ing the deanery on Church Street – and to give the congregation any monies already raised for the diocesan war memorial. The cornerstone for the new hall was laid on July 9, 1922. When the sidesmen met on April 22, 1923, the new hall was completed but its dedication was delayed until the chairs, which were ordered but delayed, were delivered. The actual date of dedication remains unknown.

When synod met in Fredericton on May 6, 1924, Bishop J. A. Richardson proudly welcomed the delegates to a new building which would serve the needs of church life and also commemorate the lives of Anglicans who died in World War I. The minutes do not reveal a lot about the interior of the new hall, except that its auditorium could seat 250.

In his 1924 Charge to Synod, Bishop Richardson noted that the names of New Brunswick church members who died in First World War were to be inscribed upon panels to be placed in the hall and soldiers’ names had been collected for that purpose. As soon as finances permitted, this would be done.

The original Cathedral Memorial Hall was demolished in April 1960 to make way for the new hall, designed by Alward & Gillies and begun in May 1960. The new Cathedral Memorial Hall was dedicated by Bishop A.H. O’Neil on April 6, 1961 in “honour of those from the Diocese who gave their lives during the [two] World Wars.” In the entrance



This photo of the hall was recently purchased on ebay. It is slightly tinted with colour.

foyer of the new hall, the names of those from the diocese who gave their lives in the First World War were placed to maintain a link with the first hall.

## Sources:

Minutes of Cathedral Chapter and Minutes of Cathedral Sidesmen, 1919-1924;

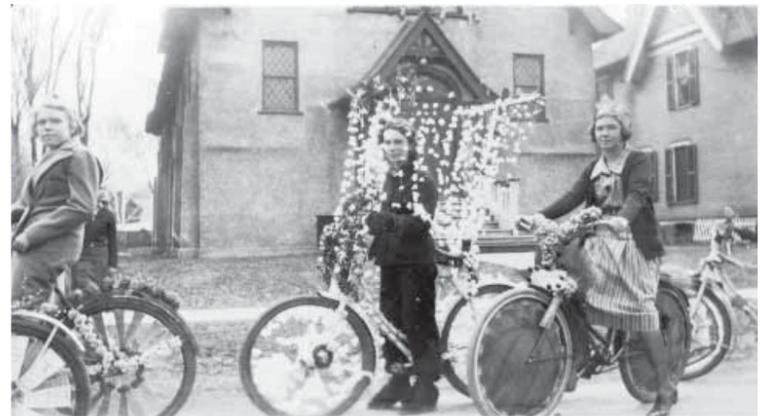
Bishop’s Charge, 1923, 1924; Program, “Dedication of the New Cathedral Memorial Hall, April 6, 1961.”

The Archives Corner is prepared by Twila Buttimer (twila.buttimer@gnb.ca or 506-453-4306) and Frank Morehouse (frankm@nbnet.nb.ca or 506-459-3637).

Feel free to contact them with comments or questions.



Bishop John Andrew Richardson (1906-1938) with clergy and lay people in front of the hall, probably during a synod in 1930 or 1935.



These three young ladies decorated their bikes for a Silver Jubilee Parade in celebration of the 25th anniversary of the coronation of King George V on May 6, 1935.

\* F. Delancey Robinson was the architect under whom the Cathedral was restored after the fire of 1911.

## INTERCESSIONS

## NOVEMBER

¶ 13: Parish of St. George, the Rev. Mary Anne Langmaid.  
 ¶ 14: Katsina - (Province of Kaduna, Nigeria) The Rt. Rev. Jonathan Sani Bamaiyi. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Kpando Deanery, the Rev. Canon Joseph K. Bentum, Rural Dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, the Rev. Deacon Sarah Usher, diocesan administrative officer, members of the Diocesan Executive Committee, the Rt. Reverend Larry Robertson & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.  
 ¶ 15: Parish of St. James, Moncton (open incumbency). The Rev. Karman Hunt.  
 ¶ 16: Parish of Saint John, the Rev. Dr. Ranall Ingalls, the Rev. Deacon Constance Soulikias-Whittaker honorary assistant. Diocese of Ho, the Rev. Prosper Francis Kwame Deh, assistant curate, Kpando.  
 ¶ 17: Parish of St. Margaret’s, the Rev. Canon Jon Lownds, the Rev. John Harvey, honorary assistant. The Rev. Valerie Hunt.  
 ¶ 18: Parish of St. Mark (Stone) Church, the Ven. David Edwards. Diocese of Ho, Rev. Joseph Wilson Kwame Hayibor, assistant curate, Ho.

¶ 19: Parish of St. Martin’s & Black River, the Rev. Gerald Laskey, priest-in-charge.  
 ¶ 20: Parish of St. Mary’s (York), the Rev. Ian Wetmore.  
 ¶ 21: PRAY for Bermuda (Extra Provincial to Canterbury) Bermuda - (Bermuda) The Rt. Rev. Patrick White. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Agbozone Deanery, the Rev. Canon George D. Asiamah, rural dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Pattie Tetlich, Yukon Apostolate, Bishop’s School of Yukon Ministries, the Rt. Reverend Larry Robertson & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.  
 ¶ 22: Parish of St. Peter, the Rev. Dr. Ross Hebb. The Rev. Canon James Irvine (retired).  
 ¶ 23: Parish of St. Philip’s, (open incumbency). Diocese of Ho, the Rev. Redeemer Ametefe Semevor, assistant curate, Worawora.  
 ¶ 24: Parish of St. Stephen, the Rev. William Morton. The Rev. Canon David Jackson, retired.  
 ¶ 25: Parish of Salisbury & Havelock, the Rev. Dick Black. Diocese of Ho, the Rev. Charles Anum Tetteh, priest-in-charge, Worawora Deanery.  
 ¶ 26: Parish of Shediak, the Ven. Richard McConnell.

¶ 27: Parish of Simonds, the Rev. Terence Chandra, priest-in-charge.  
 ¶ 28: Kimberley & Kuruman - (South Africa) The Rt. Rev. Oswald Peter Patrick Swartz. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Worawora Deanery, the Rev. Charles A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, PWRDF representative, diocesan ACW president Gloria Hockley, and all ACW members, the Rt. Rev. Larry Robertson & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.  
 ¶ 29: Parish of Stanley, open incumbency, the Rev. Canon Elaine Hamilton interim priest-in-charge. The Rev. Ellis Jagoe, on leave.  
 ¶ 30: Parish of Sussex, the Ven. David Barrett. Diocese of Ho, Justice Richardson Komla Marcarphuy, seminarian.

## DECEMBER

¶ 1: Parish of the Tobique, the Rev. Amanda Longmoore, priest-in-charge. The Rev. Paul Jeffries, missionary priest in Uganda.  
 ¶ 2: Parish of Upham, the Rev. Marian Lucas-Jefferies. Diocese of Ho, Brother Clemence Ahun, diocesan catechist.  
 ¶ 3: Parish of Upper Kenne-

becasis & Johnston, the Rev. Wally Collett, interim priest-in-charge.  
 ¶ 4: Parish of Victoria, the Rev. Canon Howard Anningson, the Rev. Rob Salloum, associate priest.  
 ¶ 5: PRAY for The Lusitanian Church (Extra-Provincial to the Archbishop of Canterbury) Lusitanian Church - (Portugal) The Rt. Rev. Fernando Soares. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Cathedral Deanery, the Very Rev. Simon K. Abler, Dean of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, those retired from the diocese - the Rev. Dorothy Thorpe, the Rev. Bruce Aylard & Audrey Aylard, the Rev. Don Sax & the Rev. Deacon Lee Sax, the Rev. Dr. Ellen Bruce OM, the Ven. Ken & Aldene Snider, the Rev. Geoffrey & Rosalind Dixon, the Rt. Rev. Larry Robertson & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.  
 5: Parish of Waterford & St. Mark’s, the Rev. Allen Tapley. The Rev. Canon David Kierstead (retired).  
 ¶ 6: Parish of Westmorland, the Rev. Kevin Canon Stockall Priest-in-charge. Diocese of Ho, Sister Joyce Agbefu, diocesan catechist.

¶ 7: Parish of Wicklow, Wilmott, Peel & Aberdeen, The Rev. Douglas Painter. The Rev. Canon Lloyd Lake (retired).  
 ¶ 8: Parish of Woodstock, the Ven. Walter Williams. Diocese of Ho, Brother Felix Atta Boakye (in training), diocesan catechist.  
 ¶ 9: Parish of Andover, the Rev. Bonnie LeBlanc, priest-in-charge.  
 ¶ 10: Parish of Bathurst, the Rev. Roderick Black.  
 ¶ 12: PRAY for The Reformed Episcopal Church of Spain (Extra-Provincial to the Archbishop of Canterbury) The Reformed Episcopal Church of Spain - (Spain) The Rt. Rev. Carlos López-Lozano. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Kpando Deanery, the Rev. Canon Joseph K. Bentum, Rural Dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, those retired from the diocese - the Rev. Canon David & Alice Kalles, the Ven. John & Deacon Carol Tyrell, the Rev. Fred & Marcia Carson, the Very Rev. Peter Williams & Barbara Williams, Marion Carroll, the Rev. Mary & Lino Battaja, Edith Josie, licensed lay minister, the Rt. Rev. Larry Robertson & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

## COLUMNS

# Church year a framework for the story of our faith

*The year is gone beyond recall,  
With all its hopes and fears,  
With all its bright and  
gladdening smiles,  
With all its mourners' tears.*

*To thee we come, O gracious  
Lord,  
The new-born year to bless;  
Defend our land from pestilence;  
Give peace and plenteousness.*

*O Father, let thy watchful eye  
Still look on us in love,  
That we may praise thee, year  
by year,  
With angel hosts above.*

Selected verses from a translation from the Latin Le Mans Breviary (1748) by the Rev. F. Pott, Hymn 87 in The Hymn Book, 1938

**W**hen I was in the Parish of New Bandon on the north shore of New Brunswick, the seasons were much more evident than they are now from my condominium in downtown Fredericton. Here my car is even stays warm in its underground garage and I do not have to brave the elements to get to it. It stays cool in summer too. In some ways I miss closer contact with nature in all her wonderful variety, but, as I get older, I appreciate a less variable and a more hassle-free existence!

The church, too, has her seasons and I have had two requests to write on the Church Year this month. I wrote this article as Christian Education director seven years ago, so maybe it's time to renew it, especially as the church begins another new year on the 28<sup>th</sup>



day of this month, the first Sunday of Advent. When we attend church we notice the changing seasons mostly because the readings are tied to them and the colours of the hangings change. The readings are not chosen at random, or at the discretion of the cleric, but according to a Bishop's Directive: "The Revised Common Lectionary (RCL) and its corresponding calendar should be used at principal services on Sundays for either the Holy Eucharist or Services of the Word. Other lectionaries, including that of the Book of Common Prayer, may be appropriate on weekdays, festivals or special occasions during the Christian Year." That being said, a few parishes still choose all readings according to the Book of Common Prayer Lectionary.

**W**hichever set of readings is chosen, there is still a seasonal cycle. In fact, a lot could be written on lectionaries alone, so perhaps that needs to be a future article.

The seasons of the church are arranged so we live out our faith story each year. We begin in Advent, with its purple hangings, to prepare through penitence for the great festival of Christmas. As we prepare to mark Christ's first coming as a baby, though, we also think about his second coming as

judge on the last day.

During Christmas and Epiphany, with hangings of white or gold, we celebrate God's coming in the person of Jesus and hear of the beginnings of his ministry on earth.

The season of Epiphany (green hangings) follows and we consider Jesus' revelation to the world and how we, who are called to follow him, might best be equipped for ministry — clerical or lay.

Lent begins on Ash Wednesday, 40 days before Easter. Its colour is again purple for penitence, although some parishes may use the more recently introduced blue hangings, or 'Lenten array.' Flowers are banished from the church during the six Sundays of Lent as we prepare ourselves for Holy Week and Easter, when we consider the last week of Jesus' life and his death and resurrection. The 'giving up' of things during Lent not only reminds us of the nature of the season, but allows for a much greater sense of celebration once Easter comes, when and that which was 'given up' is restored.

Holy Week begins on Palm Sunday (red) and includes Maundy Thursday — the institution of the Eucharist — as well as Good Friday.

At Easter we again use white or gold hangings for the "Great Fifty Days of the Easter season." During this season there are readings from the Acts of the Apostles that lead us to consider the life of the early church and to learn from its experiences.

Easter concludes at Pentecost (red) with the celebration of the gift of the Holy Spirit. Trinity Sunday (white)

immediately follows Pentecost Sunday. Then comes the longest season of the church year. Its many Sundays take us through summer and well into fall. The hangings are green and the season continues until Reign of Christ Sunday — the one immediately before the cycle starts all over again with the First Sunday in Advent. The readings during the Sundays after Pentecost tell of the struggles of the men and women who tried to live lives of faith, and are an encouragement for us to do the same.

**A**long with these periods of the church year, the church also celebrates other special occasions and Saints' Days — the Baptism of Christ, the Presentation of Christ in the Temple, Mothering Sunday, Thanksgiving and All Saints Day to name

just a few. There is a tendency, however, to celebrate Saints' Days on weekdays rather than on Sunday so there is not too much interruption in the flow of the Sunday readings.

Occasionally there are also special services to mark national occasions like Remembrance Day.

The seasons of the church year give us a framework within which we can tell the great story of our faith. Just as the natural seasons do, they add a richness and beauty to our lives and remind us continually whose people we are, and with whom we will be in eternity.

*The Ven. Patricia Drummond is retired from parish ministry and serves as Archdeacon of Fredericton.*



The colour for Advent is purple, the colour of three of the candles on this Advent wreath. The candle for the third Sunday is often pink or rose, a joyful colour in anticipation of the end of the time of penitence.

## Jars of Clay finds shelter among many artists

*It is in the shelter of each other that the people live.*

**T**his ancient Irish proverb is the mission statement for "The Shelter," Jars of Clay's latest offering, and I have not been this excited for the release of an album in a long time.

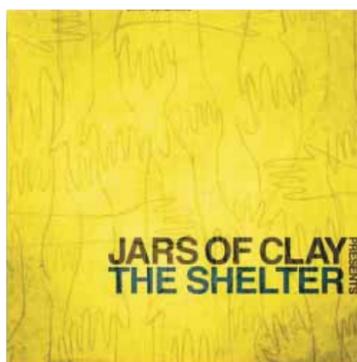
For the past several years the members of this band have worked hard to create, promote, and strengthen a Christian creative community for themselves and their peers. Evidence of this spiritual commitment, and the efforts necessary in order to maintain it, are obvious in their recent albums, both in the way their songs were formed and the way they promoted their albums. In my opinion all this encouraged their fans to consider the faith lives of the band members as well as the quality of their work.

The idea of shelter is expanded upon within their music, and in the way the band



members talk about it. In a video on their website < <http://www.jarsofclay.com/> > founding member Dan Hastletine says, "shelter can be a refuge in a storm; not from it, but within the storm itself." Songs like the title track and lead single "Out of My Hands" certainly speak to this understanding of shelter among many people. Even the make-up of the album reflects it. In addition to Jars of Clay members, you'll hear Mac Powell (Third Day), David Crowder, Philip LaRue, Dawn Michele (Fireflight), Amy Grant, Brandon Heath, and others on this album.

Long known as a self-contained creative unit unto themselves, members of Jars of Clay



have taken a big artistic risk in opening themselves and their music to others; it is an act of generosity that only creative people understand fully. But he risk paid off for both musicians and listeners. The music forces you to look around you. You can certainly hide in it, but you cannot escape the fact that you are one of God's creations. We are called to be with others, especially in dark places.

When you listen to the album you will recognize this right from the start — "Small Rebellions" starts with these



words: "God of the break and shatter / Hearts in every form still matter / In our weakness help us see / That alone we'll never be / Lifting any burdens off our shoulders // If our days could be filled with small rebellions / Senseless brutal acts of kindness from us all / If we stand between the fear and firm foundation..."

Musically, there are no surprises in this album. Musical energy is apparent from the first track to the last.

Jars of Clay is well known for the simple, sonically interesting palettes its members use to paint a wonderful musical landscape. With their musical friends, this palette expands.

There are some fast, more rock-oriented tunes, like "Small Rebellions," "Eyes Wide Open," and "Lay It Down." The latter features a really neat blending of David Crowder's and Dawn Michele's voices. "Benediction" and "Love Will Find Us" are more reflective.

Jars of Clay members are not envelope pushers; they look for what God has already given them. The concept of community is not new, yet Jars accomplishes something with this album that not only comforts, inspires, and encourages, but changes the way I see the world around me too. In my book, THAT is powerful music.

I could write so much more about The Shelter if I had the space. As I said earlier, I have not been this excited for the release of an album in a long time — although — there is a new U2 project in the works. Can't wait.

*The Rev. Chris Hayes is a musician and rector of the Parish of Quispamsis.*

## YOUTH

## I'm curious, George ....

# What do you mean by 'the re-invention of the cross'?

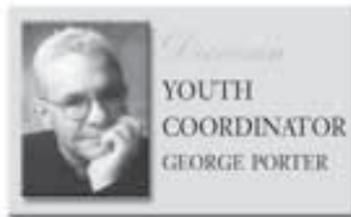
(PART 1)

**I**nvention is one of many words that have changed use over time. We tend to think of it as the making of something new or unique. Originally it had more to do with discovering something.

That's how it was used in older liturgical calendars that marked May 3 as a celebration of "The Invention of the Cross." It was a commemoration of the supposed discovery (or recovery) of the original cross upon which Christ was crucified, along with the five original nails by Helena, mother of Constantine.

I use the term in more of this original sense and am not concerned to propose some new theory of the atonement. There are plenty of such so-called theories, though I would maintain that they are primarily metaphors, rather than theories or doctrines. They attempt to explain how Christ's death on the cross addresses human sin and salvation.

Each has appeals and limitations. One you may be familiar with is set forth in mythic fashion in C. S. Lewis's *The Lion, the Witch and the Wardrobe* where Alsan's murder is supposed to atone for the wrong-doing of Edmund. The penalty is paid to the powers of evil, represented by the White Witch. Another



very common variation is the assumption that the price paid on the cross was paid not to evil/the devil but to God.

Though Lewis hints that there is a 'deeper magic', neither he nor anyone else has so far articulated a clear and unambiguous explanation for atonement. In the midst of all this, something very important often gets lost.

Perhaps more than any other reformer, Martin Luther can be credited with a Reformation "invention of the cross," not in the sense of some physical relic but in the theological sense of making the death of Christ on the cross central to Christian theology and the life of disciples. In doing so, he drew on Paul's claim in the Christian scriptures that his proclamation of the good news focused on "Christ crucified."

I use the term more in the sense of a rediscovery of the very clear statement of Paul in Romans 9 — that in dying on the cross Christ demonstrated God's love for all people. The Christian scriptures actually spend very little

time trying to explain how the cross works. Instead they emphasise the identity of the one who died there and the fact that he had come among us as a human being to make known the heart of the God who is love. Lutheran theologian Andrew Root says: "The power of the crucifixion is not in the blood but in the person. The power of the crucifixion is not in how it happened or how bloody it was; rather the power of the crucifixion rests in who is found on the cross."\*

In the cross God proclaims, above all else, that God loved the world so much that the Son is given for it, and that this Son loved people so much that he willingly identified with them in every way, becoming one with humans, even to the point of the death on the cross. "Re-inventing the cross" is re-focusing on the message of God's love demonstrated there for all people.

\*Andrew Root, *Relationships Unfiltered: Help for Youth Workers, Volunteers, and Parents on Creating Authentic Relationships* (Grand Rapids: Zondervan/Youth Specialties, 2009). This book and Root's 2007 book, *Revisiting Relational Youth Ministry*, are two highly recommended resources.

*The Rev. Dr. George Porter is diocesan Canon for Youth and director of youth action.*

## BEYOND GAMES & SOUP KITCHENS



The Diocese of Fredericton was well represented at Beyond Games and Soup Kitchens: Nurturing a passionate spirituality in youth ministry, at the Atlantic School of Theology in early October. Roger Nishioka, T. Benton Family Chair in Christian education at Columbia Theological Seminar and a specialist in ministry with youth and young adults, led the weekend workshop. For some of those in attendance it was the beginning weekend of a year-long Atlantic School of Theology's Best Practices Institute. Dr. Nishioka will also be a keynote speaker at Common Ground — the Canadian Ecumenical Youth Ministry Forum in London, ON next May 31-June 5. In the photo above are the New Brunswick Anglicans who attended the recent AST event in Halifax: left to right Bernadette Fowler, the Rev. Marian Lucas-Jeffries, diocesan Youth Action Director George Porter and the Rev. Amanda Longmore.

"Remember now the Creator in the days of your youth..." —Ecclesiastes 12:1

**emergent**

Find youth news and events on-line at [nbay.ca](http://nbay.ca)

# Prepare ye the way

## FUN FOR THE YOUNG



Young people gathered for fun and faith-based activities at a Youth Rally hosted by the Northwestern New Brunswick Shared Ministry Team. The Rev. Bob LeBlanc, the Rev. Bonnie LeBlanc, and the Rev. Amanda Longmore were in the thick of things all day.



The Rev. Bob Leblanc led a group of young people in planning music for a closing time of worship at "Hearing God's Voice, Being God's People," a September youth event in the parishes surrounding Grand Fall. Other young people planned prayers and a dramatization of the story of God's call to Samuel. Diocesan Youth Action Director George Porter spoke. Scott McKinnon, director of Camp Brookwood, and several parish leaders also participated in the day.

