



UNTO US A CHILD IS BORN



## Church and Nature Trust strike historic partnership

*Parish of Sackville takes stewardship of the environment seriously*

BY ANA WATTS

The Parish of Sackville, owners of Grindstone Island, and the Nature Trust of New Brunswick became partners in the preservation and conservation of the Shepody Bay island on Oct. 31. The official announcement and the creation of the Grindstone Island Nature Preserve took place at the Cape Enrage Nature Preserve. It is believed to be the first such agreement for an Anglican church in Canada.

"After a lot of consideration, we have taken the view that ecological stewardship goes hand in hand with the other forms of stewardship perhaps more usually associated with the church," said Robert Summerby-Murray, a member of both the Parish of Sackville and the Nature Trust. "Indeed, in our view, ecological stewardship brings with it a responsibility to manage, to be active stewards in the face of the various development pressures affecting the ecology of the upper Bay of Fundy."

The parish is also keenly aware of the significant educational opportunities afforded by the creation of the nature

preserve. "In this way, we see our stewardship contributing to a learning focus on environmental issues," continued Dr. Summerby-Murray. "Creating the preserve is an obvious statement in itself but we intend that the preserve will also provide opportunities for research and improved ecological understanding. Much of this will come from enhanced environmental monitoring, but we hope to put in place programs that will have direct educational value for the youth of the Diocese of Fredericton."

The island was named for the industrial grindstone quarrying of fine sandstone done on the island in the 19th century. The fruits of that labour were shipped all over New Brunswick as well as to Boston and New York. A significant amount of stone was shipped up the St. John River to Fredericton where it was used in several buildings, including Christ Church Cathedral.

In 1823, King George IV presented the island, as a gift, to St. Anne's Church in Sackville. There is a copy of the deed in the church. Instead of deeding

See Island on page 2

## We are only as important as God thinks we are

BY ANA WATTS

With humility, honesty and humour, Archbishop Harold Nutter (retired) said farewell to his friends and colleagues in the Diocese of Fredericton on Saturday, Oct. 30. Extra chairs were required in order to accommodate them at a special noon-hour service in Christ Church Cathedral. The dainty sandwiches and sweets provided by the Cathedral ACW for the reception at Cathedral Memorial Hall disappeared like lightning in the packed room with its long line of well-wishers waiting to greet him. And everyone missed Edith. A recent fall prevented her from being there at her husband's side as she has been for more than 60 years.

Archbishop Nutter began his message during the service with a tribute to her from Proverbs 31. "A good woman is strong and grace-

See Archbishop Nutter on page 5

## DIOCESAN NEWS

## Island of international importance and part of Western Hemisphere Shorebird Reserve Network

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the island over to the Nature Trust in its recent negotiations, the parish retained ownership, signed a 99-year lease agreement and negotiated a co-management plan. The Nature Trust hopes this creative partnership may lead other private and industrial property owners to negotiate similar agreements.

Its location in Shepody Bay makes Grindstone Island part of a recognized Wetland of International Importance in the upper Bay of Fundy, as well as part of the Western Hemisphere Shorebird Reserve Network. The east and west sides of the island are covered by hardwood ridges with mature red spruce growing in between. The edges of the island are mostly sandstone cliffs containing fossilized remains of palms and ferns, similar to those found at Joggins, Nova Scotia.

Peregrine falcons, great blue herons, double-crested cormorants, greater black-backed gulls, and herring gulls nest on the island. Its great blue heron colony, the second largest in New Brunswick, has grown substantially in recent decades. The island is also a critical site for waterfowl. Black ducks and common eiders use the surrounding intertidal areas for foraging and some breed on the island at the heart of a region recognized as a critical migratory stopover. Each fall about three-quarters of the world's semipalmated sandpipers — between one and 2.5 million birds — stop to feed on their migration.

While there are Canadian examples of churches selling property to environmental organizations, the Sackville/Nature Trust partnership is believed to be the first such agreement for an Anglican church as well as the first agreement to include a third-party for long-



Western end of Grindstone Island

term environmental monitoring of a church's property.

"From the beginning of our negotiations with the nature trust, the Parish of Sackville was motivated by the concept of stewardship," said the Rev. Canon Kevin Stockall, rector. "The parish took the view that stewardship takes many forms and that we are called to be active in environmental preservation as well as the pastoral, social justice and spiritual work with which the church is more frequently associated."

During the announcement in October Dr. Summerby-Murray congratulated the Nature Trust for its perseverance, the Parish of Sackville for its faith and commitment, and the Diocese of Fredericton for taking the national lead in this form of environmental stewardship. "To draw upon the words of local historian Helen Petchey," he said, "all three parties have worked hard to ensure that Grindstone Island remains the Sentinel of the Bay for generations to come".

He also credited the Government of Canada for its financial support through its Habitat Stewardship Program.

While the agreement prohibits any use of the land that will significantly impair or interfere with conservation values or the interests of the land, people are still welcome to visit the island that sits less than a kilometer off Mary's Point and explore its 1.6 hectares on foot.

### COUNCIL CHOIR



ANA WATTS

At their meeting on Nov. 10 at Cathedral Memorial Hall in Fredericton, members of Diocesan Council recorded a resounding rendition of Silent Night as a contribution to the Silent Night Project of the National Church. Modeled on the successful 2008 Amazing Grace Project that raised more than \$95,000 for suicide prevention in northern Canada, participants were each invited to contribute a toonie in support of military chaplaincy. All the videos will be included in a documentary to be posted on-line by Dec. 25 as a special Christmas gift from the Anglican Church of Canada. Bill Turney, a member of the Christ Church Cathedral choir and the Diocesan Administration Team, directed the council choir.

## Diocesan Council Briefs

*Diocesan Council met at Cathedral Memorial Hall on Nov. 10, 2010.*

*The meeting was co-chaired by Archbishop Claude Miller and Ms. Ann Fairweather, vice-chair of Diocesan Council.*

### Synod 2011

A one-and-a-half-day synod will be held at a Fredericton venue to be announced later on Oct. 28 and 29, 2011. Reports on current change initiatives, as well as the setting of priorities, new directions and next steps, will be on the agenda.

### 2011 Diocesan Budget

The Finance Committee presented a working document that included a \$113,248 deficit

and asked for input and direction from council. A final 2011 budget document will be presented to council for adoption at its January 22 meeting.

### 2011 Minimum Stipend Scale (Regulation 7-2 Schedule A)

In keeping with the current Consumer Price Index, the minimum clergy stipend scale will increase by two per cent on Jan. 1, 2011.

### Clergy Travel Reimbursement System (Regulation 7-2)

Council adopted (effective Jan. 1, 2011) a new clergy travel reimbursement system presented by the Human Resources Committee. It addresses the current issues of under and over compensation for some clergy. Since it can negatively affect some clergy incomes, those

clergy may continue in the present system until January 2012. Newly appointed clergy will be included in the new system. The rate per kilometer rises from 21¢ to 23¢ for clergy in receipt of a car replacement allowance, and from 41¢ to 43¢ for those who are not.

### Sexual Misconduct Committee

Ms. Barbara Richards and Mr. Fred Nicholson were re-appointed to the committee and Mr. Nicholson was appointed chair.

**Assessment of Current Diocesan Ministries**  
The Diocesan Council Administration Team was asked to develop and coordinate a process of evaluation for use by Council to assess the ministries under their purview.

### EXPECT GOOD NEWS



ANA WATTS

The Rev. Michael Harvey (left), one of the founders of the international Back to Church movement, offered a series of positive presentations at Clergy Day in October. When the Revs. Jasmine and Terence Chandra announced they were expecting a baby in the spring Mr. Harvey used their "expectation" of new life as an object lesson.



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## BISHOP'S PAGE

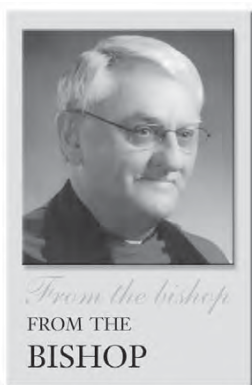
# Any day a good day for an Act of Faith

**D**EPENDING ON YOUR Vantage point, we live in a world of poverty or plenty. I would argue the latter is our present reality.

At Christmas we who are blessed with plenty are challenged by the tradition of gift giving. As we make our annual trips to the malls and specialty shops in search of unique and meaningful gifts for our loved ones, our stress and anxiety levels rise to a fever pitch. In response to this challenge, the ever-creative world of merchandising came to the rescue of frustrated shoppers with the convenient, if impersonal, gift card. It's a bit of plastic with a magnetized strip that stores the essential information — the dollar limit.

The recipient of a gift card is free to choose whatever is pleasing and desirable from the participating merchant's stock — within that dollar limit — or to use that amount to offset the cost of a more pleasing, more desirable and more costly item. Many of us have received such gifts. Whether these bits of magnetized plastic constitute unique or meaningful gifts is up to us.

A recent news report quoted what I thought were some interesting gift card statistics. I won't list them all, but I believe a couple of them are significant: the aggregate value of gift cards purchased in 2008 was \$91



billion (US); an estimated six to 10 per cent of them were not redeemed.

Do the math. That's between five and nine billion dollars worth! That's between five and nine billion dollars of direct profit to the merchants and zero benefit to the recipients.

While there are those who would claim this is "good for business," I believe the challenge for the Christian heart in a world of plenty is to equate this one reality of waste, among many others, to the Gospel. The message is clear. It is more blessed to give than to receive. This Christian understanding is exercised all year long on many fronts, but our response is not always well thought out,

especially at Christmas. I suspect if your house is anything like mine, a world of plenty is evident under your Christmas tree, and there are probably a few gift cards among those many "unique and meaningful" items.

But not all gift cards are magnetized plastic with a dollar limit. In recent years some of our friends have given us paper gift cards with sincere and generous Christmas greetings accompanied by an announcement that a gift was given in our name to a worthy social cause. We are always delighted to receive these gifts and the opportunities they bring to share with others from our abundance.

Such opportunities increase each year. Our own Anglican Church of Canada now offers Acts of Faith, your gift guide to supporting the ministries of the Anglican Church of Canada. You received one in your November issue of the Anglican Journal/New Brunswick Anglican. If you can't find it, a trip to [www.anglican.ca](http://www.anglican.ca) will reveal all 31 opportunities to lend financial support to ministry initiatives in need. You can help networks of Anglicans and ecumenical partners house the homeless; provide life-giving financial support to Indigenous clergy; even help to keep the Anglican Journal and the diocesan newspaper network

healthy and vital. And you can do it all on-line if that is convenient for you.

I urge you to study this guide carefully as you shop for "the perfect gifts" this Christmas, or at any time throughout the year. It is never too late to give support to the ministries of our church, and every day is a good day for an Act of Faith.

The gifts of gold, frankincense and myrrh the Wise Visitors gave to Jesus on his birth were not only unique and meaningful; they were the most precious material gifts available in their day. They were gifts of prophetic significance — spoke to God's incarnate presence in the person of the Christ Child as our king (gold), priest (frankincense), and, Saviour (myrrh).

Amid the abundance of this season, may we recognize our need to reflect God's saving grace in our giving, and in the gift of the Babe of Bethlehem.

A blessed Christmas to all!

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

## PRINCIPAL ENGAGEMENTS

December 12  
Parish of Saint John

December 14  
Bishop's Council

December 24  
Christ Church Cathedral

December 25  
Christ Church Cathedral

January 1  
Christ Church Cathedral

January 14-15  
Retreat for Diaconate

January 22  
Diocesan Council

## ANNOUNCEMENTS

The Rev. Reginald Beverley MacKinnon, having been admitted to the office of priest in the Anglican Church of Canada, has voluntarily relinquished the exercise of that ministry according to the terms of Canon XIX of the General Synod of The Anglican Church of Canada. This relinquishment is effective from June 24, 2007.

The Rev. Brenda McKnight was named honorary assistant in the Parishes of Waterford and St. Marks under the direction of the rector, the Rev. Allen Tapley.

The Rev. Canon Walter Williams, presently Archdeacon of Woodstock, is appointed priest and rector of the Parishes of Oromocto and Maugeville effective Feb. 14, 2011.

# So — what ever happened to 10-10-10?

**W**HATEVER HAPPENED to 10-10-10? That's a question I hear asked in many of the circles I frequent these days — Diocesan Council, diocesan committees, parishes.

Diocesan Synod 2009 whole heartedly accepted the Budget Support Task Force Report (the task force was struck by Synod 2007) that included a budget support program we affectionately dubbed "10-10-10." It is a program successfully used by our friend Bishop Edward Salmon in the Episcopal Diocese of South Carolina. The three 10s are percentages applying respectively to:

- 1) Individual Christian's generous financial contribution to the mission and work of the Church (church offering) see B.C.P. page 555;
- 2) Parish support of the diocesan church (assessments);
- 3) Diocesan support of the mission and work of the National (General Synod) Church.

The number 10 is a not a random one, but represents the biblical tithe — 10%. The tithe has been affirmed as the recognized standard of Christian giving in the Diocese of Fredericton for decades, perhaps since its beginning. That every Christian who identifies him/



her self as a giver would make available to the Church at the local level 10 per cent of his/her personal income for the mission and ministry of the Church is a principal that originates in Scripture, not the Diocese of South Carolina.

Many argue, some to the death, that the tithe is not actually biblical, but it is possible to argue almost anything when one has the outcome of the argument firmly in mind!

**E**mbrace the tithe as my standard because it establishes, in a tangible way, my relationship with the Church, the body of believers into which I was baptized, and it is an affirmation for me that the body is a priority for me. The 10 per cent is but a small portion of that with which God has actually blessed me. I try to give more, and give to others, whenever I'm able.

The notion from South Carolina that developed during

Bishop Salmon's episcopacy is that the tithe is appropriate to be applied as a standard of giving not only to the individual, but also to faith communities (parishes) and to diocesan members of a yet larger province. It's a captivating thought. Its merit lies in the fundamental principal of proportional giving, an amount that changes according to what the giver has available to give — whether individual, parish or diocese. Applying the 10 per cent rule to both the parish and the diocesan support of the wider church would appear to reduce it significantly. That, it would seem, was the allure of 10-10-10.

But its reality is somewhat different. 10-10-10 is only realistic if we pay close attention to each 10, not just to those that seem to benefit us personally.

The first 10 is the most important of all because the second two cannot change without true transformation of the first. Synod 2009 called for transformation of the Anglican Church in our diocese; 10-10-10 appeared to be a tool with the potential to enable that transformation. And indeed it does.

**S**o, what happened to 10-10-10? It remains exactly where it was when synod voted to

apply it to our life together as a diocese! It is no mystery why what the diocese asks in terms of financial support from the parishes hasn't changed in the last year. Nor is it a mystery that the amount we commit to the Church beyond our diocesan borders hasn't change in that time either.

The grim reality is that so far there is no evidence that individuals have embraced 10-10-10. When that happens, we can begin to move closer to the ideal of seeing the principles of 10-10-10 truly determining what goes where, financially speaking.

Statistics Canada 2005 information (now more than five years old) on the average income of New Brunswickers suggests a tithe would amount to about \$65 a week. The average weekly offering of 5,677 identifiable Anglican givers, as reported by parishes in 2009, is \$24.50. If 10-10-10 were embraced by every giver, the financial resources available in parishes would rise from slightly more than \$134,600 per week to about \$369,000, or \$19 million per year — a 270 per cent increase!

Apply 10-10-10 and the potential for the difference our little church could make is

MARK 12: 44



mind-boggling. Our offerings to both diocese and general synod would grow significantly. The hungry could be fed, places of worship could be maintained in the true beauty of holiness, ministers could be deployed on the ground where, we would all agree, the gospel could use some proclamation these days.

**S**o, what happened to 10-10-10? It was born in the midst of a hopeful vision for transformation. It seemed like a simple solution to an overwhelming problem. Someone recently offered me an answer — "Money is tight these days."

My response was, "Its not actually 'the money' that's tight ..." What happened to 10-10-10, I guess, has everything to do with me ... and you.

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

## MISSION

# Bishop McAllister College in Uganda— A ministry as much as an education

BY ANN DEVEAU

The eyes of a 70-year-old widowed grandmother shine as she urges Canon Paul Jeffries to be seated on borrowed furniture in a two-room mud hut in rural Uganda. To us in prosperous Canada, she appears desperately poor. Her life seems unbearably hard.

But she told the Anglican missionary priest that she feels incredibly blessed. Her young grandson, Derrick, is attending a new elementary school run by Canon Jeffries. The boy, whom she raised, has leaped from a mud hut without electricity to a boarding school with a computer lab.

Derrick is the top student in his class. His proud grandmother has high hopes for him. Thanks to the school, he will have a chance at a life beyond his small village.

"This child is an example that we can change the lives of Ugandans for the better," Canon Jeffries told a gathering organized by the Missions Committee at Christ Church Cathedral in Fredericton. It was one of about 30 illustrated talks he gave around the province while home on leave.

He has worked in Uganda for 13 ½ years, long enough to see challenges evolve into progress. Bishop McAllister College was a bankrupt Anglican high school in the middle of nowhere when he arrived as principal. People were planting gardens



and keeping cows in the schoolyard. A storm soon blew down what was left of the classrooms.

Full of ideas, enthusiasm and hope, Canon Jeffries and the local people rolled up their sleeves, prayed without ceasing, and slowly rebuilt the school. Fortunately, their efforts were aided by prayers and financial support from congregations and companies in North America.

Now the high school boasts 750 uniformed students, a science lab, 50 computers, a kitchen and dining hall. There are teams for soccer and netball, scout troops, dance and music classes. The days are long: up at 5:30 a.m., chapel at 8, classes until 4:40, a bit of time to relax before classes resume at 7:30 p.m. Then it's off to bunk beds in the dormitories, some of them even have concrete floors.

The students study the same subjects as Canadian students, plus agriculture. On Saturdays they wash their clothes at outdoor taps and help clean the school buildings and cut the grass.

The cathedral's ACW, Senior ACW and a family support six students at the school: Irene, Catherine, Gift, Rachael, Grace and Jesca. The audience was



Canon Paul Jeffries (right) with Canon Bob Smith in St. Stephen.

interested to learn what life is like at the school and what the future might hold for these girls.

Post-secondary education is available to graduates, although some girls return to their villages to become mothers or to serve as caregivers for elderly relatives.

"We have women come as speakers to try to inspire the girls to believe in life beyond the village," Paul explained. "A girl who studied here is now a teacher with us, as is one of the boys who was very poor and worked really hard – he was digging foundations during the school holidays."

He is especially proud of a girl named Kellen who received a sponsorship from the government to get a degree. She is now in her third year studying sciences.

"It is the first time for such a

sponsorship, and she has showed the other kids that it can be done," he said.

Recently, he got an e-mail from a former student who had just earned a diploma in law. Another finished at the top of his university class and became a part-time lecturer there. Canon Jeffries also listed police officers, nurses and soldiers among his former students.

"We are really making a difference, and to God be the glory," he told the audience. "When I was home two years ago, I spoke about our vision of an elementary school. We wanted a boarding school for younger students. It would be a model school in which every student would have his own desk, textbooks and bed. The class size would be 30 as a maximum, not upwards of 70 as in the government-run schools."

It was another leap of faith, almost like starting over as he had with the original tumbledown high school. But one classroom block went up, then a computer room, some toilets. Poor Anglican families such as Derrick's grandmother pressed to send their children. Congregations back home in New Brunswick held fund-raisers and sent money for desks, books, window frames, paint, concrete, roofing materials.

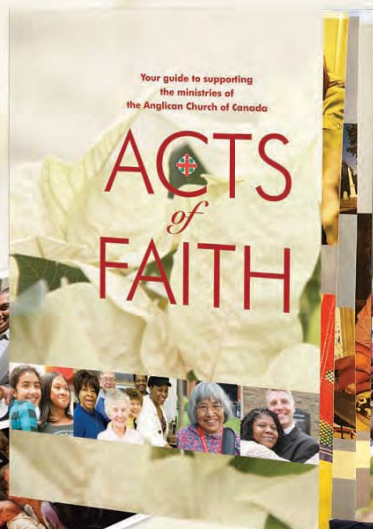
Two grades are under way. The school's motto is "soaring to great heights" and its mascot is the eagle. Isaiah 40's concepts of strength and patience seem appropriate for this visionary and effective priest.

"The school has taken off since I was last here, thanks to God and to all of you who have supported us from the beginning," he said with gratitude as he showed slides of the new section. "I want you to know that we can change lives, and we are doing it. Thank you so very much."

The cathedral's Missions Committee made a donation, as did others who attended the talk. Funds will go toward desks, textbooks, wiring or bunk beds. Canon Jeffries also has architect's drawings for an actual church (St. John the Evangelist) so that services would no longer be held outdoors under a shade canopy. Does anyone doubt that he will be showing slides of a completed church when he returns in two years?

## This Christmas, share a vision of new life and peace.

Your gifts to the Anglican Church of Canada will make a world of difference.



As the season of Advent approaches, it is a wonderful time for Canadian Anglicans to reflect on the needs of people at home and around the world and the impact that faithful gifts can have in growing hope and compassion in the name of our Lord Jesus Christ. This year we are inviting Canadian Anglicans to support our beloved Church, and its work in the service of the Gospel, through our new gift guide, Acts of Faith.

With each passing year, more and more people are opting out of the Christmas shopping rush and are making the choice to put their faith into practice by giving gifts that improve the lives of people in developing countries, promote justice and equality, advocate for Indigenous peoples and nurture the work of the Church in the world.

Acts of Faith provides a multitude of giving opportunities that can help Canadian Anglicans to support the vital ministries of the Anglican Church of Canada and its partners, and explains how every gift can make a difference by changing lives and communities for the better.

To browse the ministries supported by Acts of Faith or to order copies for your own family or your parish family, please visit

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## NEWS

## Archbishop Nutter pays tribute to his wife Edith

Continued from page 1

ful," he said, and then lost his composure. After a moment he continued, "She takes good care of her family. Her children praise her, and with great pride her husband says 'There are many good women, but you are the best.'"

When Harold Nutter was ordained a bishop the then Bishop of Montreal advised him to "Take the low seat when you are preaching." He took that advice and often sat to preach, as he did at this service. "Old people sit," he said, "so if you want to be considered an elder — sit."

He admitted he had not written a text or any notes for his talk. "I may not talk a long time, but maybe I will," he said from his chair at the top of the chancel steps, behind a microphone. "I didn't prepare a sermon because nobody wants to listen to me and I still don't know what I am going to say. Thank you for being here. If I am emotional, bear with me. The Holy Spirit will give me a sign that says 'Harold, you've had enough, stop talking.'" He praised the cathedral choir and organists for the wonderful music that make the day's worship meaningful. And then he spoke lovingly of nature and the small things of this world that have so much to tell us. He recalled a recent encounter with a Black-capped Chickadee in his yard. "What are you doing here?" he asked.

"You'll see, follow me," he heard the bird say. He bent to pick up the bird and it "clamped" his finger. The bird stayed with him for some time.

"God was trying to tell me something through that bird," he said. "He was saying 'Look after the little things, keep an open mind to all creatures. Look at creation, support and protect it. If we want to see beauty and wonder, look at little things, hear God speak in simple terms.'"

"There was a time when I was too intrigued with my job and with what people might think of me. When I realized I was no more important than any other person in creation, it released the shackles! We are only as important as God thinks we are. We can only fulfill our roles when God leads us."

He finished his talk with an Internet story, and although he admitted most of them are not to be believed, he believed this one. It involved a pastor on an airplane that ran into a fierce storm and there was a time when the passengers believed they were going to crash. He looked around and saw the different ways people coped with that stress and fear — some prayed, others wept, but a little girl curled up in her seat continued to read her book. Her life remained calm and orderly; she remained composed and unafraid. Fortunately the plane did eventually reach its destination. The pastor held back and spoke to the child.

"Why weren't you afraid," he asked her.

"Because my daddy is the pilot and he is taking me home," she said.

"Who is taking you home?" Archbishop Nutter asked his audience.



Hundreds of New Brunswick Anglicans gathered at Christ Church Cathedral for a service to bid farewell to Archbishop Harold Nutter on Oct. 30 and stood in line to offer their personal good wishes to him at a reception hosted by the Cathedral ACW at the hall following the service. Among those people were long-time friends Vernon and Eloise Harding. Edith Nutter was unable to attend the service and reception because of a recent fall.

He and his wife Edith are moving to a new home in Ontario in order to be near their daughter.

### CORN GRINDER DONATIONS NEAR GOAL



Thanks to Bill Canney, the people of the Parish of New Maryland had a visual reminder of their efforts to raise money for the Companion Diocese Corn Grinder project. Mr. Canney (left) had a grinder used in Canada around the turn of the 20<sup>th</sup> century that he gave to the church. It is very similar to the grinders our diocese is buying for the parishes in the Diocese of Ho. Mr. Canney's grinder was placed in the foyer and admired by Archbishop Claude Miller when he visited for confirmation. The parish raised \$570 for the project that will eventually see a corn-grinder in each of the seven parishes of our Companion Diocese of Ho to provide economic development. At the November meeting of the Companion Diocese committee chair Heather Miller announced donations of \$22,500 had been received and that the goal of \$30,000 was in sight.



**The Magi honoured the Christ-child with gifts of gold, frankincense, and myrrh**

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## PARISH NEWS

## CHRISTMAS OUTREACH



The Parish of Millidgeville revised its Christmas outreach this year and committed to provide 24 boxes to the Saint John Christmas Exchange. The object is to ensure people in the community who need assistance during this busy and expensive time of year are not forgotten. Each box contains lots of staples, fresh vegetables and a turkey, all donated by church members. To make sure they reach their goal, a score board was set up in the church's entrance to keep track of progress. The visual reminder ignited a spark and contributions came in fast and furious. Organizers kept reminding themselves of the line from *Field of Dreams* — if you build it, they will come. That made things happen for them in the north end of Saint John.

## NEWS FROM MCADAM



**CANCER RELAY**  
St. George's Church in the Parish of McAdam entered a team in the annual Canadian Cancer Society Relay for Life in October. To raise funds team members made and sold unbaked apple pies and made just over \$1,000. The village as a whole raised \$18,000 for the cause. Above Cheryl Harding and Gail Swan display their pie-making prowess.



**SUMMER SHAKE-UP** In the absence of a rector, the wardens and layreaders at St. George's in McAdam engaged in one of the challenges of the Nicodemus Program last summer. They tried some new and different ways to worship. The first was to invite all the parishioners to bring their Bibles to a Morning Prayer service, read a favourite passage and explain its significance. It was a slow summer Sunday so all 11 parishioners in attendance were able to sit in the choir loft — a change from their usual places at the back of the church — and participate. On another Sunday the congregation traveled to the Church of the Resurrection in Grand Bay-Westfield to experience church there. Nine people made the pilgrimage and experienced yet another change in church routine. Seen above on the Bible reading Sunday are guest organist Judy Robertson, layreader Doug Goss and Charles Gabel on the left. Across the aisle are (in the front row near to far) Ann Marie Cairns, Donna Currie, Elsie Carroll and layreader and Warden Frank Carroll. In the back row: Margaret Laking, James Hunter, Ann Garrett and Susan Page. *Photos by Margaret Laking*

NEW HALL IN  
CAMBRIDGE-NARROWS

The Church of the Good Shepherd in Cambridge-Narrows has a lovely new little hall complete with washroom facilities thanks to the efforts of the corporation and the ACW. This past summer it enabled the parish to host a Vacation Bible School for the first time in four years. The bright and clean hall easily accommodated the more than 30 children who attended. In the past this event was held in the nearby municipal building. "In the spirit of the Nicodemus Project of parishes helping parishes, we partnered with Stone Church in Saint John to put on the VBS," says ACW member Debbie Cantor. "I helped them with theirs then Catherine Bonham, the Family Community Minister at Stone, came out and helped us. We used the same theme for both events — 'Roamin' with the Romans.' It included the Armour of God passage, and the children made appropriate costumes. We also had a summer time faith sharing group that met weekly in the hall. It's really a good central place. About half of those who attended that group were summer residents."

## CHORAL WORKSHOP



DALTON LONDON

More than 20 members of the Christ Church Cathedral Choir and their director, Dr. Willis Noble, joined choristers from the Archdeaconry of Moncton for a choral workshop at St. Paul's in Sackville on Oct. 16. Dr. Noble, the clinician, was assisted by Carolyn Keirstead of the Parish of Riverview. Dr. Sharon Pond (with Dr. Noble above) of the Cathedral was organist. All the choristers enjoyed a hearty lunch served in the church hall that got them through the afternoon. The day concluded with a Choral Evensong at which the Ven. Richard McConnell, Archdeacon of Moncton, officiated. Music for the service was the Magnificat & Nunc Dimittis in C major (The Jamaican Canticles) by Brian Kelly with responses by Paul Murray.

## COLUMNS

# The blurred line between Advent and Christmas

**I**N THE ANNUAL CYCLE OF MUSIC reviewing, I find December by far the most difficult month in which to write. The type of music we enjoy during Advent and Christmas is extremely personal and usually influenced by our traditions, tastes, and personal histories, so it is nearly impossible for someone like me to tell someone like you what is good or fitting. And then there is all the seasonal confusion. In the church most of us understand that Advent is Advent and Christmas is Christmas, but to most people in the music industry Advent means "Christmas is coming soon, so start playing Christmas music now!"

I had planned to review a classical and mainstream (pardon the lack of appropriate words to describe genres) Advent album, and then a classical and mainstream Christmas album. But in today's market, these distinctions simply do not exist, so I cannot follow through. Forgive me, then, as I review a choral album, and a mainstream album — ironically entitled "The Three Kings" and "Advent". (I'm shaking my head in dismay!)

The Choir of Tewkesbury Abbey returns to this column with the superbly recorded (extremely difficult to do in choral music) "The Three Kings," a blend of familiar and new (to some people) compositions. The sequence of carols presented in splendid fashion includes both established and recently heralded composers such as



Peter Cornelius, Jonathan Dove (a new favourite of mine), Gabriel Jackson, Max Reger, and John Tavener. With three different organs in the abbey, the textures and colours are varied throughout the recording, and the men and boys choir achieves some incredible timbres on a very broad palate. While this recording is three years old, better music shops may have it and it is available on iTunes, at just \$9.99 for 17 tracks. (No, I do NOT make commission!).

Future of Forestry, a young band from San Francisco, recently released a seasonal EP called "Advent," that features no Advent music — it's all Christmas! This paint is well known for the lush music landscapes it creates using common and not-so-common instruments. For those of you interested in instrumental antiquity, Future of Forestry actually makes use of a hurdy-gurdy! The group applies its signature sound to established pieces like "Joy to the World" and others. While I am usually skeptical of such projects — they often strike me as trivial — I must admit that this six-track EP actually works.

Future of Forestry is a patient band and shows in its



music that it understands that music needs space to breathe. The band members don't rush things or try to pack too much information in too little time or space. "Do You Hear What I Hear?" is particularly well done by this group of excellent musicians. Again, iTunes may be the best way to acquire this at \$5.94 for six songs.

With that, I wish all of you who read this a blessed Advent and a wonderful Christmas season. I encourage you to have a listen to these two offerings and to see how they fit into your music experiences through Advent and Christmas. We are all unique in the ways we observe these seasons. I consider my Advent complete and Christmas begun, musically speaking, when I hear my wife, Christine, sing O Holy Night. Enjoy the sounds of these wonderful seasons!

*The Rev. Chris Hayes is rector of the Parish of Quispamsis and a musician. He regularly reviews music for the New Brunswick Anglican.*

## ARCHIVES CORNER



*Children celebrating Christmas at St. Paul's (Valley) Church, Saint John Circa 1998*

*Members of the Diocesan Archives Committee extend to all readers of The Archives Corner our very best wishes for a Happy and Blessed Christmas.*

The Ven. David Barrett

Twila Buttmer

Charles Ferris

The Rev. Arnold Godsoe

The Ven. Geoffrey Hall

Frank Morehouse

Mary Robinson

The Rev. Chris VanBuskirk

Lorna Williams

## Lectionaries ensure worshippers read as much of the Bible as possible

**A**LECTIONARY IS A LIST OF table of the scriptures to be read and the psalm(s) to be said (or sung) during services of public worship for every day of the year. A lectionary references the appointed Bible book, chapter and verses. Special readings are given for principal feasts, holy days and occasions such as harvest thanksgiving and these often override the daily readings otherwise appointed for that day.

When Jesus attended worship in the temple or synagogue there was already a long-held tradition the Jewish scriptures should be read according to a lectionary. The Bible tells us that when Jesus read the scriptures in the synagogue in Nazareth the scroll of the prophet Isaiah was handed to him. (Luke 4:16-21) Jesus may have chosen to read this specific passage, but, since it was given to him, it could well have been the one assigned for that day. When the early Christians began to worship together,



they continued to use assigned readings, adding passages from the Epistles and Gospels as they were written and accepted.

By the Middle Ages there was an agreed official canon — the collection of Old and New Testament books considered authoritative by the Church — and regular Christian worship services or offices were established with set readings and Psalms. Eventually, however, the consistent reading of the scriptures was obscured by the insertion of a multitude of saints' days with special readings as well as by "uncertain Stories, and Legends, with multitude of Responses, Verses, vain Repetitions, commemorations, and Synodals." (Original preface [1549] to the Book of Common Prayer.)

### THE BCP LECTIONARY

Thomas Cranmer, Archbishop of Canterbury from 1533 until his execution in 1556, was determined that the common people should be able to participate in the worship of the church and hear the Bible read in their native language (not Latin) as fully as possible over the course of a year.

He and a group of other scholars pruned and simplified the liturgy so that worshippers in the Church of England could use just one book in addition to the Bible, and the priest did not have to consult up to a dozen books during a single service. Tables of Lessons and Psalms were also included in the Book of Common Prayer. A pattern of daily public worship ensured that all 150 Psalms were read each month and that much of the Old and New Testaments was read over a year.

Unfortunately, daily worship was not the norm for most people so they usually heard only the Sunday readings.

### THE REVISED COMMON LECTIONARY (RCL)

The Common Lectionary was published in 1983. It was a revision of the Ordo Lectionum Missae, a three-year lectionary produced by the Roman Catholic church following Vatican 2 in 1969. It was a collaboration of the Consultation on Common Texts — the US and Canadian Conferences of Catholic Bishops and many traditional mainline Protestant denominations — plus the International English Language Liturgical Consultation. The Revised Common Lectionary was released in 1994 in response to comments from those using the Common Lectionary.

Three readings are given for each Sunday and a number of special days:

- Old Testament or Apocrypha or Acts
- Epistle or Revelation
- Gospel.

The readings are on a three-year cycle, with the Gospel readings for each year focusing on three of the gospels:

- Year 1 — Matthew,
- Year 2 — Mark,
- Year 3 — Luke.

John is a unique gospel and is fitted into all the years, especially during Eastertide, Advent, Christmas and Lent. In addition to the Sunday lectionary, daily readings are provided as are readings for weekday Eucharists.

### Why follow a Lectionary?

- It ensures that worshippers read as much of the Bible as possible in a systematic way.
- It avoids concentrating only on the parts of the Bible we like or enjoy, avoiding the difficult, challenging parts.
- When using the RCL we know that on any given day we are reading the same scriptures as most of the worldwide church.
- We know the readings in advance and that gives us plenty of opportunity for the preparation of more meaningful, focused worship.
- The use of a common lectionary makes it easier to provide commentaries, Sunday school curricula, and other aids.

## YOUTH



A walk around downtown Dartmouth was one of the highlights of Diocese of Nova Scotia and Prince Edward Island annual youth conference for 12 young people from the Parish of Upham.

## The group from Upham was 'it' at the NS/PEI youth conference!

A 12-member youth contingent from the Parish of Upham was the largest from any parish at the Diocese of Nova Scotia and Prince Edward Island annual youth conference in Dartmouth Nov. 12-14. "It is the first time young people from the Diocese of Fredericton were invited, and we were 'it,'" says the Rev. Marian Lucas Jeffries, rector of Upham. "They set aside a whole section for us and we were a presence among the 120 participants from their 70-plus parishes. We could have brought more young people if we had had more vehicle space!"

This year's conference agenda focused on the national theatre troupe *Roots Among the Rocks* <<http://rootsamongtherocks.blogspot.com/>>. It describes its show as one written for the whole church and confronts issues of identity, community, trust, and forgiveness — without "violence, swearing, nudity, smoke effects, reality TV hosts, strobe lighting, an obligatory kiss scene, or robots." It does, however, contain confession, dance, poetry, drug addiction, humour, cancer, biblical stories, St. Augustine, an irreverent tribute to Sunday morning worship, human sexuality, rocks, prayers, hopes, dreams and rap.

The troupe performed segments of its production throughout the weekend — often focused on ways church is meaningful to young people and used 1 Corinthians 12, being parts of the body, as its foundation.



"The actors taught the conference participants to rap," says Marian. "They performed their own rap with the *Roots* people during the Sunday morning service at Christ Church in Dartmouth, and it will probably be coming to a computer near you soon via YouTube."

The waterslides at the sportsplex, making cookies for the homeless, crafts, exercise, peer ministry, visioning and a workshop with Carl Wagoner, a young priest who did his student internship in South Africa, were among the other weekend events. But the one the Upham young people enjoyed the most was a walk with Bishop Ron (Suffragan Bishop Ron Cutler).

"The young people had activity choices and virtually all of ours chose to walk with him," says Marian. "They talked and walked all around downtown Dartmouth, he even took them to the market and bought them a treat. They all just loved him."

In addition to the Sunday morning service at Christ Church, the young people participated in a Taizé service with 21<sup>st</sup> century chants and candles.

When the group debriefed recently they told Marian they wanted to invite members of other youth groups in this diocese to come for a sleepover. Then she asked Tanner Pollock, who had a wonderful time at the conference, if there was a down side to the event. He replied "Yes, I have to wait a whole year to go back and see my new friends." He shouldn't be too lonely for them though, he has them all on Facebook.

"We didn't have specific objectives in mind when we took these young people to a large gathering in a different diocese," says Marian. "They met new people, made new friends and took a few more steps along their faith journey. I think it was a meaningful experience for them and I believe the Spirit was present in a way that made sense to them."

*I'm curious, George ....*

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

[Part 2]

WITH THE CHRISTMAS season upon us it may seem odd to be speaking of the cross, but the two are intrinsically connected. Remember, of course, that I'm using invention (in the headline above) in its older significance, as discovery or recovery. At the same time, I'm not talking about literal relics of the cross that are supposed to have been recovered by Constantine's mother. I am speaking more in Luther's sense of the need to recover "the crucified God"\* as the centre of the Christian Gospel.

In this sense then, the stories we retell of the Nativity relate directly to what I call the re-invention of the cross. While often hidden under the sentimental guise of cute baby pictures and carols — even hidden under a misplaced over-emphasis on the sanitized, miraculous and wonder-filled aspects surrounding Jesus' birth — the reality of the second person of the Trinity self-emptying (see Philippians 2:5-8), taking upon himself the fullness of humanity, tenting among humanity (see John 1:15), not as some sort of alien but as one "truly human" baby born in a barn. A popular Tim Hughes song captures this well: "King of all days/Oh so highly exalted/Glorious in heaven above/Humbly you came to the earth you created/All for love's sake became poor."\*\*



It is unfortunate because, as does much teaching about the cross, it becomes chiefly about sin. He would have been more biblically and theologically accurate to have said: "I'll never know how much it cost to see God's love upon that cross." Immanuel, the God who became one of us in the incarnation and lived as one of us, also suffered and died as one of us, not to reconcile God to us — not to get God to love us — but, because God already loved us, to reconcile us to God (see II Corinthians 5:18-19).

We need a re-invention of the cross that puts the emphasis back on the one who loved us so much that nothing was to be spared to get us back home. The invitation is to return to the outstretched arms of one emptied, vulnerable, suffering and dying. "Redemption," as Bruce Cockburn says, "ripped through the surface of time/In the cry of a tiny babe"\*\*\* — a tearing of time that continued when that same baby became for us "the crucified God."

\*This phrase, borrowed from Martin Luther, was popularized by Jürgen Moltmann as the title of one of his most well known books first published in 1972.

\*\* "Here I Am to Worship" on the recording *Here I Am to Worship*. EMI Gospel, 24/12/2001.

\*\*\* "Cry of a Tiny Babe" on the recording *Nothing but a Burning Light*. Golden Mountain Music Corporation, 1991.

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

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

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

