

ABOUT THE TITLE

In the early days of Christianity, followers of Jesus called their faith "the Way". It wasn't until some years after that the growing body of followers of the Way became known as the Church.

As modern followers of Jesus, we remind ourselves that we, too, follow the Way, which becomes a part of every facet of our lives.

INSIDE THIS ISSUE:

Way Words from the Rector	2
Sunday Celebrations	2
Christmas Celebrations	3
News and Notes	3
Featured Article	4
Mission and Outreach	6
Financial Update	6
Hymn Corner	7
Humour	7
Coming Events	8
Ministry Opportunities	8

By the Way

The Newsletter of the Anglican Parish of Tyendinaga

CHRISTMAS EDITION

DECEMBER 2009

The Nativity Story

Every year, on the evening before 25 December, the Church gathers to remember and celebrate the birth of the Messiah. Many people have ideas of what Christmas should be about, but often these ideas are based not on the Christian story but on what an increasingly consumerist and secular culture tells us. Let us read again the "real story of Christmas" as found in the Gospel of Luke.

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their

own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child.

And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before

manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest heaven, and on earth peace among those whom he favours!'

When the angels had left them and gone into heaven, the shepherds said to one another, 'Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.' So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about



The Adoration of the Shepherds, Giorgione, 15th c.

them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, 'Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a

this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Luke 2:1-20



“I am bringing you good news of great joy for all the people—to you is born this day in the city of David a Saviour, who is the Messiah, the Lord.”

—Luke 2:10-11

Way Words from the Rector

As I write this, the sun is shining brightly on the hard-crusted snow outside. Just this week, it seems that winter has arrived with the fury of snow and wind and a corresponding drop in the temperature. Some might say it's a sign that Christmas is almost here.

In the region around Bethlehem approximately two thousand years ago, there were no ferocious winter storms and so no snow to herald the arrival of Christmas. In fact, for all but a very few, there were no signs at all that Christmas was just around the corner. No one was preparing for family gatherings, presents were not being bought, and the hectic pace of cooking and decorating was on no one's mind. Life went on as usual.

Early one morning, in the dark and silent hours that mark the middle watches of the night, however, life was anything but ordinary for a small group of shepherds on a hill just outside Bethlehem. There, only a few kilometres from Jerusalem, the political and religious centre of Israel, an extraordinary event was unfolding as angels proclaimed the good news that God had become flesh

and now dwelt among us. All around rang the refrain, “Glory to God in the highest heaven” even as God was humbled by taking on the form of a human baby, Jesus.

As we prepare ourselves in these last weeks before Christmas, when we will celebrate once again the Incarnation of our Lord, the birth of our Messiah, I hope that we will all find time to look for the signs of the coming of our King. As we look around us, do we see justice being practiced, do we see loving-kindness being expressed, do we experience the tender mercy of God? Are these signs of the Kingdom evident?

I believe they are. While more and more we may lament that the world around us is rapidly falling into ever more grievous sin and that brokenness and death can be found everywhere we look, I don't really think this is anything new. At the same time, as I look around, I see signs of the new life in Christ that began when he was born in the manger in Bethlehem all those generations ago. The one who comes among us to be Prince of Peace is even now

working in the hearts of men and women everywhere to resolve conflicts and bring healing and reconciliation. He who is called the Sun of Righteousness is shining the light of the Lord into the dark corners of our world, driving out sin and evil and creating a place where light and life can flourish.

This Christmas, won't you be a part of this miraculous story of a God who loves the world so much that the Word became flesh and lived as one of us? Won't you celebrate with us the life-giving Spirit of God as we experience it in Jesus Christ?

As you read through the pages of this Christmas edition of *By The Way*, I trust that you will find, as I have found, reassuring and promising signs that there is life here, that we are following Jesus, that we are sharing the good news of great joy with all the people.

May Almighty God, who sent into the world our Lord Jesus Christ, give you light and peace and blessing this Christmas season and always.

“Do this in memory of me.”
—Jesus



Sunday Celebrations

Christians are called to live out their faith 24/7 in their daily lives, but we also gather together on Sundays to remember the great gift of life God gave us through Jesus.

Every Sunday there is a celebration in one or both of our churches. Every celebration is followed by food and fellowship.

Services are held:

8:30 a.m.—All Saints' Church
10:30 a.m.—Christ Church

On the 3rd Sunday of the month, both churches worship together at one celebration.

October to March
All Saints'
April to September
Christ Church

Our worship is formal but fun and we welcome people of all ages and backgrounds. Whether you're a seasoned worshipper or someone who's trying church for the first time, you'll find a place here.

If you need a ride to church please call 396-3797 the week before.

See you in church!

Christmas Celebrations

Blue Christmas Service
Sunday 20 December
5:00 p.m.
All Saints' Church

For those who find that a celebration of Christmas is hard to manage, whether because your family has lost a loved one this year and this is the first Christmas without them, or because you have some other pain in your life that makes 'celebrating' Christmas in the usual way hard to do, you are warmly invited to this alternative celebration of the birth of Jesus that is sensitive to the feeling of loss and sorrow many feel during the holiday season. A low-key and meaningful celebration of the Eucharist with people in a similar situation, this service is unlike the typical Christmas Eve celebration. Those who attend the service on Sun 20 Dec are invited to stay afterwards for a time of fellowship and a Christmas meal. Please RSVP to Brad (see back cover for details) so we can plan the supper.

Christmas Eve
Thursday 24 December
7:00 p.m.—Christ Church
9:00 p.m.—All Saint's Church

The traditional celebration of Christmas Eve begins in the darkened church as we await the birth of our Saviour. During the singing of the first hymn, the congregation's candles are lit and we hear the story of Christmas proclaimed in the gentle glow of candlelight. The celebration continues as we celebrate the Holy Eucharist in remembrance of the One who was born so that we might have life. Come join us as we sing everyone's favourite Christmas carols proclaiming that Jesus Christ is born today!



Christmas Day
Friday 25 December
9:00 a.m.

All Saint's Church

A quiet and reflective morning celebration of the mystery of Christmas with Holy Eucharist. This is a relaxed and contemplative service with fewer people and no hymns.

First Sunday of Christmas
Sunday 27 December
8:30 a.m.—All Saints' Church
10:30 a.m.—Christ Church

The usual Sunday celebration but with a Christmas twist and a celebration of Holy Baptism at Christ Church.

I Will Do More

- I will do more than belong—
I will participate.
 - I will do more than care—
I will help.
 - I will do more than believe—
I will practice.
 - I will do more than be fair—
I will be kind.
 - I will do more than forgive—
I will love.
 - I will do more than earn—
I will enrich.
 - I will do more than teach—
I will serve.
 - I will do more than live—
I will grow.
 - I will do more than be friendly—
I will be a friend.
- Think and pray on this—and then act.
 —Anonymous

Sister Parish Visit—25th year

Inasmuch as St Ann's Episcopal Church in Amsterdam, New York and her Majesty's Christ Church Chapel Parish of Tyendinaga Bay of Quinte Diocese of Ontario Canada share a common heritage and common roots in the 1712 Fort Hunter Queen Anne Chapel Mission to the Mohawks and

Inasmuch as both congregations in affirmation and endorsement of this historical fact now wish to join hands in twinning as sister parishes,

It is therefore stated that a union now be established between the two congregations in recognition and in celebration of our common bond and of our mutual responsibility and interdependence.

July 8, 1984

At the end of September, a number of parishioners made the trip to Amsterdam, New York, to visit with our sister Parish of St Ann. We had a fantastic time and enjoyed the usual superb hospitality of Fr Chris Smith and the people of St Ann's and even braved a cooler day cruising the Mohawk River. This year marked the 25th anniversary of the visits back and forth between Tyendinaga and St Ann's and we hope they will continue for many more years!

SOMETHING TO REFLECT ON



Living the Christian life is like a man shaving. While he may have done a perfect job yesterday, it must be done again today.



A temper is a valuable possession—don't lose it!



When it comes to giving, some people stop at nothing.



Sign on a church door: You are not too bad to come in. You are not too good to stay out.

BY THE WAY

Whose Ministry? Reclaiming the

By the Rev'd Dr Michael J Thompson
Rector of St Jude's Church, Oakville
*The following is the Address to the
Convocation of the Faculty of Divinity of the
University of Trinity College, Toronto, 12
May 2009*

Chancellor Peterson, Chancellor
Graham, Provost Orchard, Archbishop
Peers, Provost-emeritus Delworth,
distinguished guests, ladies and
gentlemen,

It was with delight that I received an
invitation to contribute to this evening's
celebration, and with gratitude that I
stand in your company:

- In the midst of you, the graduating class, who have been contributing to this evening for three years or more,
- In the company of Bishop Miguel, whose ministry in Cuba has strengthened the ministry of those churches in serving God's world,
- In the reflected glow of a lifetime of public service rendered by Ruth Rolph Bell, an early and effective witness to the need for our world to reconsider the status of women,
- And not insignificantly, in the company of Archbishop Peers, whom it was my great privilege to serve during the last years of his extraordinary ministry as Primate of the Anglican Church of Canada.

This convergence of service in the church and service in the world shapes my remarks tonight.

Tuesday in Easter week, I received a phone call from my bishop, alerting me to a call he had received from someone who attended worship on Easter Day in the community in which I serve. That morning, two of the children of the parish had retrieved a white stole and wooden "Alleluia" from under the altar, where they had been resting since the beginning of Lent. Each Sunday, children carry symbols of

our common life—usually cross, candle, Scriptures and offering bag—from the chancel out into the hall where they gather for Sunday School. On Easter Day, those symbols were the wooden "Alleluia" and the white stole, which I placed around the shoulders of one child. "And," I said, "make sure that someone else wears it back. It represents something that belongs to us all."

At the offertory, sure enough, a different child wore the stole back into the assembly, removed it quite solemnly from her shoulders, and helped me place it on the altar. The Sunday School coordinator informed me later that the stole had been treated with respect and delight. The Tuesday phone call to my bishop was to complain about the desecration of a sacred thing. I wonder if the ministry of the ordained in our church has sometimes, like the stole, been set a little too far apart, has been endowed with more of a particular kind of holiness than is healthy or life-giving either for the ordained or for the church. Across much of the church, the ministry of the baptised, the foundation for all the ministries of the church, has been overlooked or neglected, reduced to the near-vanishing point of "helping the rector", and the ministry of the ordained has become, in many instances, a vicarious exercise of the ministry conferred in baptism, casting its clerical shadow across the entire ministry of the church.

Across much of the church, the ministry of the baptised, the foundation for all the ministries of the church, has been overlooked or neglected, reduced to the near-vanishing point of "helping the rector".

For example, all too often we hear those seeking ordination, or those around them, talking about "going into the ministry"—or even more worrisome—"going into the church". As if, in the former instance, there were no ministry

conferred in baptism, or in the latter, there were no members of the church except bishops, deacons, and priests.

Among the factors that have weakened our understanding and practice of baptismal ministry, three come easily to mind. The first is that we haven't given the Body of Christ, the body constituted by baptism, much of anything to do. The community of the baptised, called to be followers of the way of Jesus in service to the mission of God, has instead been invited to understand our relationship with God primarily in terms either of divine custody—God looking after us—or of divine vigilance—God rewarding or punishing particular beliefs or behaviours. If the ministry of the baptised is to thrive, it will need a more mature

purpose than the childish preoccupations with being looked after, gaining approval, and avoiding punishment. It will need to be nourished by ordained leaders whose primary focus is the engagement of the community of the baptised in the mission of God. That mission is robust, and calls for courage, compassion, wisdom, hope, and love among those who serve it. It is a mission in and for the world, seeking its renewal and transformation. Or, as Tim Dearborn puts it, "It's not the church of God that has a mission, but the God of mission who has a church."

A second factor undermining the ministry conferred in baptism is a set of relationships in congregations in which a small group—ordained leaders and key lay leaders—plays the role of producer, and everyone else the role of consumer. Like any club, this "religion club" is based on the producers making available an attractive product for consumption. Successful religion clubs are actually quite common; they depend on the willingness of the consumers to delegate the ministry conferred in baptism to professionals and gifted amateurs, and

ministry of all the baptised

on the producers to offer a product that pleases the consumers.

What's wrong with religion clubs isn't that they don't work, but that their work is not the church's work. Of the five marks of mission of the Anglican Communion, the first is "To proclaim the Good News of the Kingdom" and only in light of that is the second "To teach, baptise, and nurture new believers". The next three describe the mission God initiates in and for the world, and for which the community of the baptised is called into being: "To respond to human need by loving service", "To seek to transform unjust structures of society", and "To strive to safeguard the integrity of creation and sustain and renew the life of the earth".

Religion clubs hire professionals to meet the perceived needs and expressed wants of members. The church, the community of the baptised, follows Jesus into God's mission in the world. We have more than enough clergy focused on producing saleable religion for the club that pays them.

A third factor undermining the ministry conferred in baptism is what we measure, because what we measure is what we reward. We measure three things—how many people come to church on Sundays, how many people participate in the internal activities of the institution, and how much money they give to support the institution. Leaders quite naturally focus, then, on getting people to come to church, on getting people to participate in church activities, and on getting people to give money for church budgets.

We measure what Reggie McNeal calls "attractational" activities, the institution attracting people for their money. Or, from another perspective, we measure only activities related to the first of the five promises of the Baptismal Covenant—to continue in the apostles' teaching and fellowship, in the breaking

of bread, and in the prayers. There are four others: resisting evil/repenting of sin; proclaiming Christ in word and action; seeking and serving Christ in neighbours; working for justice, peace, and human dignity. For the most part, we make no attempt to measure our effectiveness in fostering lives that enact these promises.

The absence of a robust sense of the divine mission and human ministry, worthy of the gifts of the baptised and the grace and power of the Holy Spirit, the dismal ecclesiology of the religion club, and our failure to count what counts all weaken our understanding and practice of the ministry conferred in baptism. What will strengthen and renew it?

In his December, 2003, Hobart Lecture at St John's Cathedral in New York City, Archbishop Michael Peers suggested that ordained ministries refract the ministry conferred in baptism—that those who inhabit the office of bishop, deacon, and priest help us to distinguish, celebrate, and nurture the episcopal, diaconal, and priestly elements of baptismal ministry. The bishop is not alone in her or his interest in the wider picture of the church and world, or in Christian and human unity: it belongs to all the baptised to attend to the church's—and the planet's—interconnectedness. The priest is not alone in attending to the dimensions of the holy in the world—the holy is a focus of wonder and awe for all the baptised. And the deacon is not alone in serving—serving God's mission is a vocation in common by the whole community of the baptised for the sake of the world.

Some of those graduating this evening will serve as ordained leaders in the

community of the baptised. It would help very much if we could think of leadership as fostering in that community a growing capacity for the ministry conferred in baptism and summarised in the Baptismal Covenant, and if we could understand [Holy] Orders and those who inhabit them as refracting the light of that ministry into its distinctive elements: diaconal, episcopal, priestly.

It would help very much if we could think of mission as God's initiative, what David Bosch calls "God turning to the world in love", and ministry as the church's response to and participation in that mission initiative.

It would help very much if we could offer the baptised a robust ministry serving God's redeeming mission of justice, compassion, beauty and love for earth and earth's creatures.

These things would help because they would renew a sense of the serious intent to baptism—it would dignify the Body of Christ with a challenging vocation in response to real need in the world.

These things would cause our eyes to look where God is looking—at a world both beautiful and wounded—and to conspire with God to savour and steward the beauty and to tend and heal the wounds.

These things would help because they would begin the turn away from the toxic minuet in which producers and consumers unwittingly conspire to replace the church with religion clubs.

These things would help because they would cause our eyes to look where God is looking—at a world both beautiful and wounded—and to conspire with God to savour and steward the beauty and to tend and heal the wounds, to find a way of counting what counts—disciples following the way of Jesus into the world to serve with courage and compassion.



Mission and Outreach

"If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good of that?"

—James 2:15-16

Reaching out into our community is a sign of our commitment to be the hands of Jesus in the world. Investing in our community through financial donations as well as through the gifts of time and talent are important ways to live in the Kingdom of God.

In addition to our usual monthly collections of food for the Tyendinaga Food Bank, we were able to do a few more good works in the autumn. On 4 October, we wrapped up a month of learning about the ministry of the Council of the North (www.anglican.ca/about/committees/cn/index.htm) by making a \$2,000

donation to the work of this vital ministry of the Anglican Church of Canada.

We were saddened to learn in mid-October that an arsonist had burned down the Haudenosaunee Longhouse on the Ridge Road at Sadie's Lane and we pledged \$1,000 to the rebuilding of that important spiritual and community centre.

By mid-December, the parish has spent \$4,400 on outreach activities in the local community and further abroad. Our total outreach budget for 2009 was \$8,000 so there is still much room for us to invest in ministry opportunities that will make a

difference in the lives of people in our neighbourhoods and around the world.

If you have an idea of an outreach project we can do or a charity that needs financial assistance, please speak to the following people. At All Saints', where 10% of the budget is committed to outreach, Marilyn & Bill Brant, Sandra John, and the Rector are the outreach committee. At Christ Church, please speak to Kim Maracle or the Rector.



"For where your treasure is, there your heart will be also."

—Jesus

Financial Update

The chart below will give you an idea of how the parish is doing with respect to finances. As always, you are encouraged to prayerfully reflect on the importance of the ministry of the Church in the community and if you are doing your part to sustain it. While we do not specifically ask that people tithe (give 10%) it is helpful to reflect on a manageable proportion of your income and then to be diligent about keeping the discipline of making a regular contribution. If you would like more information on pre-authorized giving, where you don't have to worry about writing cheques all the time, please speak to the Rector.

REVENUE	Actual 2008	Budget 2009	Actual 2009	%
Christ Church Operating	43,771.49	41,000.00	34,713.98	85
All Saints' Operating	54,963.89	51,000.00	43,948.69	86
Christ Church Memorial	3,692.35	3,000.00	4,892.58	163
All Saints' Memorial	0.00	0.00	451.48	
Mohawk Guild	1,200.00	1,200.00	600.00	50
Diocese	11,706.59	3,860.00	1,308.65	34
New England Co	12,500.00	12,500.00	10,500.00	84
Rectory	9,415.99	14,400.00	12,000.00	83
QAPC Rental	2,450.00	3,000.00	3,900.00	130
Other/Fundraising	624.32	0.00	10,589.05	
TOTAL REVENUE	140,324.63	129,960.00	122,904.43	95

The Budget 2009 column represents our budget over the whole year, while the Actual 2009 column represents the revenues received before 31 October. At the end of October, we should expect to see at least 83% of the budget number in the actual column. As you can see, we met 95% of our total forecast revenue for the year by the end of October, and have actually met our expenses for the year.

Hark! The Herald Angels Sing

Hark, the herald-angels sing
glory to the new-born King,
peace on earth, and mercy mild,
God and sinners reconciled.
Joyful, all ye nations, rise,
join the triumph of the skies;
with the angelic host proclaim,
'Christ is born in Bethlehem.'
Hark, the herald-angels sing
glory to the new-born King.

Christ, by highest heaven adored,
Christ, the everlasting Lord,
late in time behold him come,
offspring of a Virgin's womb.
Veiled in flesh the Godhead see:
hail, the incarnate Deity,
pleased as man with man to dwell,
Jesus, our Emmanuel.
Hark, the herald-angels sing
glory to the new-born King.

Hail, the heaven-born Prince of Peace:
hail, the Sun of Righteousness.
Light and life to all he brings,
risen with healing in his wings.
Mild he lays his glory by,
born that man no more may die,
born to raise the sons of earth,
born to give them second birth.
Hark, the herald-angels sing
glory to the new-born King.

Text: Charles Wesley (1701-1788); first two lines altered by George Whitefield (1714-1770).

Music: Mendelssohn, Felix Mendelssohn-Bartholdy (1809-1847); adapt. William Hayman Cummings (1831-1915).

The carol we now know as "Hark! the herald angels sing" did not start life as such, and required at least four people to bring it to its current form. Wesley's original, written as a Christmas Day hymn and first published in 1739, is made up of ten four-line verses, rather than the longer eight-line verses with refrain which we have now.

It is interesting to note that in the original version of Wesley, the heavens ring with the phrase "Glory to the King of kings," echoing Luke's "Glory to God in the highest heaven."

George Whitefield, who had been a

student with Wesley, changed this to "Glory to the newborn King" in 1753. His fairly revolutionary Calvinist position was not compatible with Wesley's gentler reforming approach, which eventually bore fruit in the Methodist movement that he and his brother John inspired. Whitefield maintained the four-line verses of Wesley's original, but changed the angels' emphasis: "Glory to the newborn King" means something slightly but significantly different from "Glory to the King of kings." In the Gospel account, the angels praise God, whereas in "Hark! the herald angels

sing," they are inaccurately described as praising Jesus. Furthermore, Luke does not say that the angels "sing," and so it may well be that this reinterpretation by Whitfield has emphasized the popular but unscriptural picture of angels singing the Gloria. ("While shepherds watched" also implies that they sang.)

Gordon Giles, O Come Emmanuel: A Music Tour of Daily Readings for Advent and Christmas as excerpted in Christianity Today, 14 Dec 2007 Web Edition <http://www.christianitytoday.com/ct/2007/decemberweb-only/150-52.0.html>



WE WANT TO HEAR FROM YOU!

If you have any comments or suggestions about this newsletter or would like to contribute a short article, news item, upcoming event, or anything else you think people would like to see (cartoons, humour, poetry), please call, write to, or email us through the ways listed on the back page.

Thanks for reading this edition!

FROM THE MOUTHS OF BABES

Adam and Eve were created from an apple tree. The first commandment was when Eve told Adam to eat the apple. Noah's wife was Joan of ark. Noah built an ark and the animals came on in pairs. Samson slayed the Philistines with the axe of the apostles. Christians have only one spouse. This is called monotony.

Praise the Lord!

There was an elderly lady who had great faith in God, and also was very exuberant about expressing it. It was her practice to go out every morning on her front porch, raise her arms to the sky, and shout, "Praise the Lord!"

Her next door neighbour was an atheist who would shout back, "There ain't no Lord!"

Every morning this little routine went on. It came to pass that this woman of great faith was experiencing financial difficulty, going

through very hard times. One morning, she went out on her front porch and prayed, "Lord, you have to send me some groceries. I don't have enough money to buy the food we need. Lord, send me some groceries, and praise the Lord!"

The next morning, she went out on her porch and, lo and behold, there were two big bags of groceries—all the food she needed. She didn't hesitate to say, "Praise the Lord!"

Her neighbour, who had been hiding in the

bushes, jumped out and said, "Ha! I put those groceries there! There is no Lord!"

Without a pause, the elderly lady jumped up and down with more joy than ever before and yelled, "Praise the Lord! He bought me groceries and even made someone resisting his goodness pay for them!"

—Anonymous





**THE ANGLICAN PARISH OF TYENDINAGA
IN THE DIOCESE OF ONTARIO**

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All Saints' Church, Tyendinaga

Mohawk Rectory

321 Bayshore Rd

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Phone: 613-396-3797

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Christ Church, HM Chapel Royal of the
Mohawk, 52 South Church Lane
All Saints' Church (and Queen Anne Parish
Centre), 1295 Ridge Rd
Tyendinaga Mohawk Territory

Rector of Tyendinaga
Chaplain of HM Chapel Royal of the Mohawk
The Reverend Bradley D Smith

*To be a Spirit-filled and life-giving place where
strangers become friends and friends become
disciples.*

Our mission, for the glory of God in Jesus Christ and
through the power of the Holy Spirit, is to:

- Celebrate all that God has done for us through worship and witness with others.
- Respond to our call to be disciples of Christ by sharing our faith, rooted in the Word of God, with others and encouraging others to become followers of Christ through word and action.
- Practice good stewardship of our human, financial and environmental resources, working to ensure that all of God's Creation is viable for future generations.
- Grow ourselves and others by reaching out to our communities, following Jesus' example of generous caring, giving, and welcoming.



Coming Events

Fun, Food and Fellowship Nights

Second Wednesday of the month
7:00 to 9:00 p.m.

Queen Anne Parish Centre

Every month, we bring games and snacks and enjoy each other's company. Everyone is welcome—feel free to bring your favourite game or simply come along to see what everyone else is playing! Upcoming dates are: 13 January, 10 February, 10 March, 14 April.

Parish Council Meetings

Third Wednesday of the month
7:00 to 9:00 p.m.

Queen Anne Parish Centre

All are welcome to attend and to have your voice heard. Upcoming dates are: 20 January, 17 March, 21 April.

Shrove Tuesday Pancake Supper

Tuesday 16 February
5:00 to 7:00 p.m.

Queen Anne Parish Centre

An old tradition in the Church,

symbolising the last "luxury" meal of fatty and sugary foods before the beginning of the Lenten fast. Cost is \$6 for adults, \$3 for kids 6-12 and free for kids 5 and under.

Ash Wednesday Liturgy

Wednesday 17 February

7:00 p.m.

Christ Church

Mark the beginning of Lent in a traditional way by receiving the sign of the cross in ashes on your forehead (it washes off!)

Ministry Opportunities

Parish Visitors

We're looking for people who would be interested in delivering *By The Way* to members of the Parish. You would be required to work for about two weeks visiting parishioners four times a year.

Readers and Intercessors

Readers read the lessons from the Bible in church on Sundays and Intercessors lead the Prayers of the People using petitions that reflect the needs of our community and the world.

Lay Ministers of Communion

People who administer the chalice with the wine during Communion.

How to Get Involved

If you're interested in any of these ministries, please speak to Brad.