

By The Way

THE NEWSLETTER OF THE ANGLICAN PARISH OF TYENDINAGA



Fall 2011



Address Label

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We're online!

In addition to our website, check out our other sites.



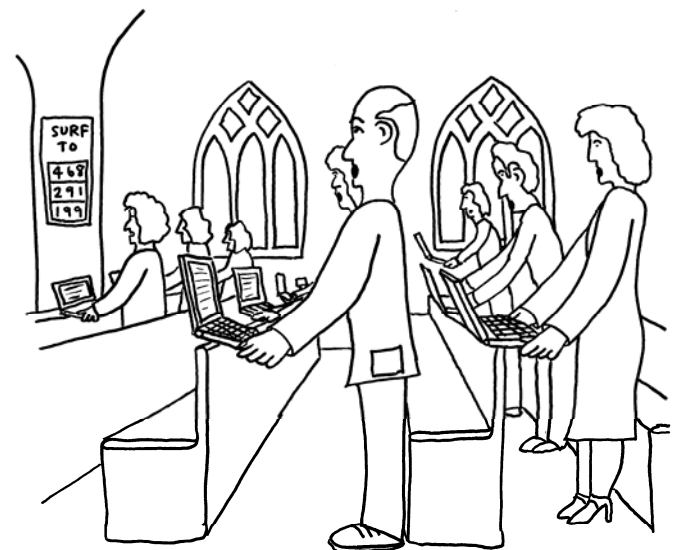
<http://www.youtube.com/user/ParishofTyendingaga>



Search for :

[Anglican Parish of Tyendingaga](#)

or access our Facebook page through the parish website—it's on the bottom of the homepage at www.parishoftyendingaga.org



THESE DAYS WE DO NOT NEED HYMN BOOKS AS ALL OF THE WORDS TO THE SONGS CAN BE FOUND ON THE INTERNET

CartoonChurch.com

By The Way—The Newsletter of the Anglican Parish of Tyendingaga is published twice a year (Spring and Fall) under the authority of the Rector of Tyendingaga.

Articles, letters, and other contributions are always welcome, although the editor makes no guarantee that they will be included in any issue. All thoughts and ideas are the intellectual property of the contributor as indicated in the byline and do not necessarily reflect the official doctrine or position of the Incorporated Synod of the Diocese of Ontario or the Anglican Church of Canada.

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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.

Way Words from the Rector

Labour Day has passed and summer is coming to an end. We are getting back into routine: summer holidays are ending, workers are back to work and students are back in school. If spring is a season of new growth and revitalisation, autumn is also a period of renewed strength. After summer, when many people take a break, we all seem to come back to our occupations in the fall ready to get back to work. I don't think this is any less true in the church—lots of people take time in the summer to do things they like to do on a Sunday morning and we miss them being in church but most people resume their habitual attendance in the fall.

I was away from the parish for six weeks this summer: two weeks in England and four weeks on holiday. I took the opportunity when I was on vacation to read, relax, and reflect on many aspects of ministry. When I came back to work in mid-August, I was prepared to jump right in. I know there are others in the parish who are also ready to get on with the work of ministry, and this I find tremendously exciting!

There are a number of things that were either being discussed before I left or that developed while I was away. It's important for you to know about them, so I will briefly highlight two of them here and hope that you will avail yourself of upcoming opportunities to find out more.

The first item is the establishment of a ministry centre in the Town of Deseronto. I first mentioned this in my Charge to Vestry in February and some people have grabbed hold of it and started researching potential locations and ideas for what the ministry centre will look like. The diocesan leadership is also in support of a "fresh expression" of church in this area and we have a few parishioners who will be taking an eight-month course on church planting and development.

Parish Council also discussed at the July meeting a proposal for both churches to worship together for a period of two or three months in order to save some money on occupancy costs, to give us an opportunity to have time for Christian education/faith formation on Sunday morning, and to see how it feels to worship as one congregation. I am willing to experiment with this recommendation of Parish Council if it is the will of the two congregations. This would begin sometime in mid-October, so watch the bulletin and website.

There are some other important issues in the life of the parish that you need to know about. A meeting will be held after the combined Sunday Celebration on Sunday 18 September at Christ Church. Everyone in the parish has a right to be heard so please plan to attend. I believe that these are challenging times for us in the Parish of Tyendinaga but I also believe that God is challenging us to do new things in order to do God's mission in our community.

(Continued on page 12)

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', 8:30 a.m.

April to September

Christ Church, 10:30 a.m.

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 962-2787 the week before.

See you in church!



"Do this in memory of me."

—Jesus

Flipping Out: Another Successful Pancake Supper

On Shrove Tuesday, we hosted the pancake supper in the Parish Centre. Historically, people ate up the ingredients that would be fasted during Lent: eggs, milk, sugar, meat. While most of us don't give these up anymore, the

Pancake Supper is a nice tradition because it reminds us that the next day is the beginning of Lent, it brings people together for a social time, and it helps raise some money for the parish's ministry.



Left: Donna and Nancy, griddle queens! Right: Kim ready to serve yet another meal!

This year the Pancake Supper was held on Tuesday 8 March. Approximately 100 customers were fed and the

profit from the event was \$825.

Can you believe that we used almost 30 lbs of pancake mix?! Feeding 100 people, that means we ate 1/3 pound

of pancakes each. Maybe that's why in French, Shrove Tuesday is called Mardi Gras (Fat Tuesday)!

Thanks to the Portts for donating the bacon and sausage and thanks to everyone who supported the pancake supper by eating, donating, cooking, washing, or serving.

We couldn't make this annual event such a success without the amazing help of members of our community!

Hosanna! A Palm Sunday Celebration

On Sunday 17 April, the Parish hosted Bishop George Bruce for a celebration of Palm Sunday and Confirmation. Christ Church was nicely decorated with palm trees and branches. The liturgy began with the traditional processional around the church singing "All Glory, Laud, and Honour" and it was a delight for the parish to share in the milestone reached by five of our parishioners.

The Rector presented Kyra Doreen, Jacinta Doreen, Silea Doreen, Madeline Froman, and Savannah McEwen to the Bishop for Confirmation.

After church, the celebration continued as the parish moved to the Queen Anne Parish Centre for a delicious luncheon catered by Cubby. The Bishop was very impressed with the food—not the usual Sunday lunchtime fare!

We presented Bishop George with some gifts that had been handcrafted by local artisans. We were mindful of the fact that although this was a

celebratory day because of the Confirmation it was also the last time Bishop George would visit us in his official capacity as Bishop of Ontario.

We are grateful to Bishop George for sharing this special day with us and we wish him, his wife Theo, and their family every blessing as they prepare for retirement.



L-R: Savannah, Silea, Bp George, Fr Brad, Jacinta, Kyra. Missing: Madeline.

Back to Basics: A Refresher in Christianity

This recurring column will feature elements of our faith: Back to Basics begins with a refresher on the Bible.

What is the Bible?

The Bible, also known as Scripture, God's Word, Holy Writ, and other such reverent names, is a collection of (in our tradition) 66 books that are divided into two main categories: the Hebrew Scriptures (commonly called the Old Testament) and the Christian Scriptures (commonly called the New Testament). The Bible is a collection of law, poetry, historical narrative, prophecy and apocalyptic writings that span several thousand years. It is both an historical document and a source of authority in matters of Christian faith and doctrine.

Who wrote the Bible?

No one person wrote the Bible—as mentioned above, there are 66 different books, many of them written by different authors in different styles. Some books were written by more than one author (three authors, in the case of Isaiah!). Some of the earlier books (such as Genesis and Exodus) were written by people who were trying to set down in writing the stories of their ancestors. Like all societies, they wanted to be able to answer the question “Where did we come from?” Other books were written to record the prophecies of men like Isaiah, Jeremiah, Amos, and Micah. Tradition teaches that the stories about Jesus' life (the Gospels) were written by the men for whom they are named: Matthew, Mark, Luke, and John. Paul wrote most of the New Testament: his letters to faith communities (e.g. the Romans, Corinthians, Galatians, etc) and individuals (e.g. Philemon) constitute a significant portion of the Christian Scriptures. There are also other letters from early church leaders such as Peter, Jude and John. In case you're wondering: God did not write the Bible—men did. But, Scripture is nonetheless important and authoritative to Christians because the men who wrote it were telling our story and they were inspired by the Holy Spirit. The words themselves are not directly from the mouth of God, but they are faithful representations of God's teaching and desire for humankind.

How should I read the Bible?

There are several answers to this question. First of all, you can get through a significant portion of the Bible

every three years just by reading the lessons appointed for every Sunday in the liturgy. This is a good way to read Scripture because you can read a manageable portion every week and have the benefit of wrestling with it not just as a book you read but as something that informs how you live your life. The homily on Sunday always “unpacks” the weekly lessons so this is a good way to help you understand what you're reading.

Christians are also enjoined to read the Bible on their own. You can read the Bible from cover to cover or you can choose what books you would like to read in no particular order. There are also lots of schemes on the internet that can help you to read the Bible in a year or according to a particular theme. Reading the Bible on your own is a prayerful exercise and it will help you to become more comfortable in the pages of Scripture. Always be aware, however, that the words of Scripture are “our” words: they are meant to be read and figured out in the context of the community of faith.



What version of the Bible should I read?

There are lots of versions out there! There are two main categories: translations and paraphrases. The first is a translation from the original languages (Hebrew and Greek). One of the earliest translations into English was the Authorised (or King James) Version, which was published in 1611. In most Biblical scholars' opinions, the soundest translation is the New Revised Standard Version. This is the one we use for public proclamation in worship. A paraphrase is a version that is not necessarily translated from an original language. Paraphrases are generally written with an emphasis on being more faithful to conveying the meaning than literally translating word for word. You should try a few different versions to find one that works for you. The King James Version has beautiful poetry but uses some words (like kine, which means cattle) with which we might not be familiar. The New International Version is a good translation that is also very readable. *The Message* is written in everyday modern English. Consider having one Bible that you like to read for devotions and another, of sound academic quality, for study.

If you would like help finding an appropriate Bible for you, please ask the Rector.

A View About Pews

At Vestry, we began a conversation in the Parish on the use of our spaces. This article, from The Church of England Newspaper, provides a perspective that might be new to us.

By Graham Tomlin
Dean, St Mellitus College

What is the biggest obstacle to the growth of the church in Britain today? Creeping secularisation? Richard Dawkins? Infighting over women bishops or gay clergy? Let me make another suggestion: how about the continued existence of pews?

For the first 1,500 years of the church's life, pews were extremely rare. In most medieval churches people stood or sat on the floor, with only a narrow bench around the edge of the building for seating. Eastern Orthodox churches never got around to having pews – still today in Russia and Greece, worshippers stand. When they did gradually get introduced, pews were a mixed blessing. They were intimately connected with social division and hierarchy, with pews ranked according to social standing. The rich would have large grand stalls at the front and woe betide anyone who sat in the wrong one. They were exclusive then, and they are exclusive now. Pews today effectively exclude the 90 per cent of people who are not regular attenders of services.

The problem is that pews render the space in churches virtually unusable for anything other than around two hour-long events a week. The building becomes a curiosity, hardly visited midweek except for a few ecclesiastical tourists who want to drop by, and the cleaners. A recent survey sent unchurched visitors to slip into churches up and down the country. Ninety per cent of them found the experience uplifting, finding a real sense of community. Three-quarters said they would go back. Over 50 per cent felt comfortable and welcomed. It suggests that half of the battle is actually getting people into a church in the first place. There is also evidence to suggest that one of the main helps in getting people to feel more inclined to visit their local church is if they are familiar with the building. Imagine for a moment we could wave a magic wand and all fixed pews could be removed from churches up and down the country. Churches could then develop into open, attractive space that could

become a resource for their local community. This has a number of key benefits.

At the most basic level, it could become a source of income for the church that would help it fund extra staff, such as a youth worker, administrator or community pastor. Football clubs faced this same issue in the 1970s. Clubs began to realise they were sitting on stadia that were only used on Saturday afternoons and occasionally for night matches. So they began to excavate space under the stands and build on the car parks to provide conference facilities, cinemas, bars, anything that would increase revenue for the club, realising that it was a criminal waste of resources to sit on a building that was used so seldom.



Removing pews would also make churches more welcoming. With the best will in the world, whoever designed pews did not have comfort uppermost in their minds. Many clergy during a dull sermon have at least had the reassurance of knowing that pews are very hard to fall asleep in. When people are used to visiting pubs, cinemas and theatres the least they get is a padded comfortable seat. If they are expected to sit for over an hour in church, pews can come as a bit of a shock.

More importantly for the church itself, opening the building for local community use makes it friendly, rather than foreign, territory. Local groups – further education sessions, fitness classes, after-school clubs and the like – could begin using the building regularly. Increasing numbers of churches are taking out the pews and not looking back. They are now imaginatively reordered, well decorated and lit and provide flexible, attractive meeting space for all kinds of local uses. If local people are used to visiting the church for all kinds of other activities, as they did in the Middle Ages and before, the idea of entering the building for Christian worship rather than just the gardening club becomes a little less scary.

It also makes the space much easier to use for the church itself. Any church wanting to run its own prayer groups, meditative worship, after-school club, Alpha course, fund-raising dinners, marriage preparation sessions, suddenly has flexible, pleasant space in which to do. My local church in London has removed the pews so that at

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various times it operates as a drop-in homeless centre, a venue for marriage preparation courses, conferences, theology classes, and on Sunday of course for regular worship that attracts many in their 20s and 30s attracted at least partly by warm, open, attractive space.

Is this yet another example of the church forsaking its rich heritage for something trendy and fleeting? Nothing of the sort. How many cathedrals have pews? Precisely. Pews were a modern invention that served the mission of the church at one time, but arguably no longer do so today. As Sir Roy Strong, former Director of the Victoria & Albert Museum, says: "Until the 20th century, the country church could be altered and adapted in response to the religious changes that affected the Church of England. Now the church is all too often frozen in time." This is an argument for the return to proper old

traditions of the church, with churches as genuine community spaces, for the service of the whole community and the mission of the church.

Such a change need not sacrifice a sense of the sacred. Sanctuaries and side chapels can be kept apart, almost as a reminder of the origins and true nature of the building for those who use it – a gentle nudge that this is not just another functional building, but a place where prayer has been offered for centuries, a reminder that even in the middle of an exercise class, we are in the presence of God. Art exhibitions, sensitive use of decoration, even noticeboards can all serve as semi-permanent witnesses to the faith for those who use the building. If we are serious about the survival and future of the church, we need to thank the pews for their sterling service, but tell them politely that their day is over.

Introduction to the Rt Rev'd Michael Oulton

On Saturday 11 June, the Cathedral welcomed guests from the diocese and across the Church to the episcopal ordination of Michael Oulton. Bishop Michael became the

12th Bishop of Ontario on 1 September and was installed in his cathedra (throne) on Sunday 11 September at 5:00 p.m. in our Cathedral Church of St George.



Above: Bishop Michael with his wife Jeanie
Photos by the Rev'd Andy Chisholm

The Heart for Mission

By Bishop Michael Oulton

In January of 1989 I had the privilege of travelling to India as part of a group studies exchange program sponsored by the Rotary Foundation. Six young professionals from each country had the opportunity to study their profession in the context of a different culture and environment. I was practising law at the time and discovered that while India shares with Canada a similar legal background in British common law, the diversity of culture, history and geography made for some fascinating comparisons. The reason for my part in the exchange was the mutual study of our legal systems, but in 1989 I

was also preparing to attend seminary and so, in my free time, I sought out churches in the communities through which we travelled. I wanted to experience how these Christian congregations lived out their ministry in the context where they were called to serve.

What I found in these congregations was equally as fascinating as my experience with the legal system. Without exception, each church was engaged in a mission outreach within the community or area they served. I remember visiting a parish priest in his two room rectory and being taken to visit the "English Normal School" his

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parish had established for young people from the remote outlying communities so that they might have the opportunity to learn the three “R’s”. In another place, the church operated a hostel for young girls trying to escape brutal poverty and violence and in another place the church had set up a medical clinic. Common to all was the fact that no matter how sparse or meagre the resources, which they often were, the call to mission was paramount.

I learned later on that it was no surprise as to why these churches were so steeped in the call to mission. We travelled to a great extent in the Province of Tamil Nadu from the capital of Madras which was also the city where the late and renowned Bishop Lesslie Newbigin served a diocese of our sister Church, The Church of South India. Bishop Newbigin had a heart for mission and wrote prolifically on the subject. He once said that: **“The mystery of the Gospel is not entrusted to the Church to be buried in the ground. It is entrusted to the Church to be risked in the change and interchange of the spiritual commerce of humanity.”** Isn’t that a beautiful quotation? It captures the heart of our call from Jesus to risk drawing alongside people in their context with a spirit of compassion and a desire to serve.

We are called as followers of Jesus Christ to have a heart for the mission of sharing and living the Good News. One of the best definitions of the call to follow Jesus was penned by another renowned Christian author, Frederic Buchner, who describes the call of Jesus as being the place where **“your greatest joy meets the world’s deepest need”**. Perhaps a good place for a follower of

Jesus, a congregation, parish or diocese to begin to consider the call to mission is to first ask the question: **“What is our greatest joy?”** We experience blessings in abundance for which we return thanks to God. It is from a thankful heart that we can begin to turn our gaze toward the world around us. The next question that follows is **“Where is the deepest need in the world around us?”** This calls us to mirror the same compassionate heart which led Jesus to weep at the grave of Lazarus his friend and over the City of Jerusalem who would not receive the Good News brought to her very gates. It is my belief that from the heart of thankfulness and the heart of compassion is called forth the heart of mission which sends us out into the world.

We have heard it said many times that the Church is facing difficult challenges within a pluralistic and increasingly secular society. Hear again from Bishop Newbigin: **“We can be assured that the mission of the Church is not conducted, nor its success measured, after the manner of a military operation or sales campaign. The witness that confutes the world is not ours; it is that the one greater than ourselves goes before us. Our task is to simply follow faithfully.”** Here is good news for the Church in the modern context. We find that ahead of us on the road, just over the next seemingly insurmountable mountain, in the midst of the society we are called to serve, is the person of Jesus calling us to catch up to where he already is! Jesus promises that we will be given all we need to continue the journey and respond to the call. I look forward to joining you as we rejoice in joyful thanksgiving, seek to serve, and take the next steps in the mission of Jesus.

Bible Bytes

These are all answers from Sunday School children

+ + +

The first book of the Bible is Guinness. In the book of Guinness Adam and Eve were created from an apple tree.

Noah's wife was Joan of the Ark. Noah built the ark and the animals came on in pears.

Moses went to the top of Mount Cyanide to get the 10 Commandments.

The first commandment was when Eve told Adam to eat the apple.

The seventh commandment is thou shalt not admit adultery.

Lot's wife was a pillar of salt by day and a ball of fire by night.

Samson slew the Philistines with the axe of the apostles.

The greatest miracle in the Bible is when Joshua told his son to stand still and he actually obeyed him.

Unleavened bread is bread made with no ingredients.

A Christian should have only one wife. This is called monotony.

Solomon had 100 wives and 700 porcupines.

The epistles were the wives of the apostles.

The people who followed the Lord were called the 12 decibels.

St. Paul cavorted to Christianity. He preached holy acrimony, which is another name for marriage.

Mr Smith Goes to ~~Washington~~ London

By Fr Brad

As many of you know, I had an amazing opportunity in July. I travelled to England to spend almost two weeks strengthening the ties between our Chapel Royal and the Chapel Royal in the United Kingdom.



The South Façade of Hampton Court Palace

I stayed in a most historic place: the sixteenth-century Hampton Court Palace, built for Cardinal Wolsey in 1514 and appropriated by King Henry VIII in 1529. My hosts

were the extraordinarily generous Canon Denis Mulliner and his gracious wife Chamaiporn. What an experience to stay in the same palace as the man who renounced the authority of the Bishop of Rome!

I was able to worship in the Chapel Royal every day: from Monday to Saturday there is Morning Prayer at 8:00 and Holy Communion at 8:30 and on Sundays there is Holy Communion at 8:30, Choral Mattins or Eucharist at 11:00 and Choral Evensong at 3:30. Canon Mulliner kindly invited me to preach and preside, which I was honoured to do, even though it was a little intimidating trying to preside at a liturgy from the 1662 *Book of Common Prayer*! On the first Sunday that I was there, to Canon Mulliner I presented a



Canon Mulliner

beaded necklace made by our own talented Nancy Branchaud. It was bordered with red, a sign of his recent appointment as a Canon of the Chapel Royal by The Queen. He was delighted to receive this personal gift and I can tell you that he wore it almost non-stop the rest of the time I was in England!

I spent a couple of days being a tourist. I visited St Paul's Cathedral and Westminster Abbey in London, the Parliament Buildings, Lambeth Palace (the headquarters of the Anglican Communion), the Imperial War Museum and a number of other interesting places. I walked a lot (and only got soaked once or twice). London is hard to navigate because the streets are put wherever there was no obstacle: there is no handy grid layout like in most North American cities! David Baldwin, Serjeant of the Vestry of the Chapel Royal, was a keen guide to places of significance to the friendship between the Crown and the Mohawks. I visited every Chapel Royal in the London

area, including Kensington Palace, St James's Palace (there are two there!), and Buckingham Palace, except St Peter ad Vincula at the Tower of London because there was a wedding the day I visited. There were three highlights I discovered in my travels that were connected to Tyendingaga. One was a translation of the Gospel of Mark into Mohawk that was on display in Lambeth Palace Library. The second was the memorial in Exeter Cathedral to John Graves Simcoe, the Governor of Upper Canada who granted the Simcoe Deed (that gave the Mohawks their land).



Memorial to John Graves Simcoe

The last was a "backstage pass" into St James's Palace's State Apartments, where I was allowed to wander into the room that houses the Senior Throne of the Realm. This throne is where the Sovereign sits to pronounce weighty matters and to receive the credentials of ambassadors to the Court of St James. But it was also where the four Iroquois sachems who visited Queen Anne in 1710 were presented. What a feeling of being in an historic place, and not only that, but a place whose history was connected to this place where I live and exercise my ministry!



The Senior Throne of the Realm

Finally, the highlight of the whole trip was attending a Garden Party at Buckingham Palace on 12 July. Receiving the invitation from The Queen in May is what precipitated the whole trip. I donned my freshly dry-cleaned cassock, starched and pressed preaching bands, and beaded cross necklace and made ready to be presented to Her Majesty The Queen. I was afforded a particular honour, Mulliner's predecessor at Hampton Court for which I am grateful to the Comptroller of the Lord Chamberlain's Office, where I was not presented with the rest of the honoured few but presented alone in a fenced off area in sight of the other 8,000 guests! We spoke of the



Canon Mulliner, Fr Brad, and Canon Mulliner's predecessor at Hampton Court

(Continued on page 11)

Financial Update (as of 31 August)

	Budget 2010	Actual 2010	Budget 2011	Actual 2011
BALANCE FORWARD	57,314.25	57,314.25	6,776.05	6,776.05
REVENUE				
Christ Church Operating	34,000.00	32,714.93	40,000.00	15,909.38
All Saints' Operating	43,000.00	43,386.85	49,000.00	28,227.58
Christ Church Memorial				380.00
All Saints' Church Memorial				1,375.00
Christ Church Capital				0.00
All Saints' Church Capital				5,667.17
Mohawk Guild	1,200.00	900.00	900.00	1,000.00
Diocese	4,000.00	5,279.35	5,000.00	2,101.67
New England Co	10,500.00	9,375.00	15,000.00	0.00
Rectory	14,400.00	14,400.00	14,400.00	9,600.00
QAPC Rental	3,000.00	4,750.00	1,000.00	1,300.00
Fundraising	5,000.00	4,236.82	5,000.00	6,835.16
Flowthrough to other charities	0.00	1,126.10	0.00	0.00
Capital Transfer	0.00	1,802.02	0.00	22,010.45
Other	0.00	798.62	0.00	231.00
TOTAL REVENUE	115,100.00	118,769.69	130,300.00	94,637.41
EXPENDITURES				
Ministry Personnel	52,696.48	52,611.86	54,961.95	37,453.81
Rectory	6,000.00	8,592.75	6,000.00	3,801.32
Common Mission and Ministry	25,000.00	27,144.00	24,924.00	16,527.63
All Saints' Operating	11,000.00	14,121.54	13,000.00	13,402.41
All Saints' Capital				8,874.73
Christ Church Operating	8,000.00	10,301.46	8,875.00	7,609.13
Christ Church Capital				3,132.08
Outreach/Discretionary	8,000.00	7,276.10	8,300.00	1,945.00
Office Supplies	1,200.00	899.31	1,000.00	482.40
Postage			200.00	0.00
Church Supplies	1,000.00	1,153.96	1,000.00	809.66
QAPC Telephone	1,000.00	1,001.32	1,000.00	689.58
Christian Education - Targeted Program	1,000.00	476.77	750.00	287.94
Christian Education - Communications			1,800.00	612.91
Bank Charges	0.00	73.20	30.00	234.59
Insurance	2,000.00	1,857.64	2,000.00	1,856.04
Music (Including CCLI)	1,000.00	463.35	1,000.00	0.00
Advertising	2,000.00	2,039.63	500.00	267.30
Synod/Conference Registration Fees	0.00	685.00	0.00	325.00
Capital Transfer	0.00	40,000.00	0.00	0.00
Other	0.00	310.00	0.00	100.00
TOTAL EXPENDITURES	119,896.48	169,007.89	125,040.95	98,411.53
BALANCE	-4,796.48	-50,238.20	5,259.05	-3,774.12
NET BALANCE	52,517.77	7,076.05	12,035.10	3,001.93

If you have any questions, please speak to one of the Churchwardens

Sunday offerings are substantially lower than last year and currently not on track to meet the budget. At the current levels, Christ Church will be behind \$16,000 and All Saints' \$7,000 by the end of the year. Your generous contributions to God's mission truly make a difference in our community and around the world. We invite you to pray about the amount you are giving to God at this time. Are you giving God the first-fruits or the left-overs? What ministry could your increased contribution help? Can we count on your continued support for our ministry of transforming lives through the Gospel?

Upcoming Events & Announcements

Fun, Food & Fellowship Nights

Third 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: 21 September, 19 October, 16 November, 21 December, 18 January, 15 February, 21 March.

Parish Council

First Tuesday of odd months
7:00 p.m.

Queen Anne Parish Centre

If you have an item to bring before the parish leadership team, please let the Rector know a week in advance. Upcoming dates are: 1 November, 3 January, 6 March.

Men's Breakfast

Last Saturday of each month
8:00 a.m.

Small Town Café, Deseronto

We gather once a month for breakfast, conversation, prayer, and learning. Please join us as we seek to deepen our relationships with each other and with Jesus. Please contact Fr Brad, Doug Green or Bill Brant for more information. The location shifts from time to time so please check the bulletin and website events list. Upcoming dates are 24 September, 29 October, 26

November, 31 December, 28
January, 25 February.

Back to Church Sunday

Sunday 25 September

8:30 a.m.—All Saints' Church

10:30 a.m.—Christ Church

You're encouraged to invite a friend to come back to church...or, if you haven't been to church in a while, you're invited to come back!

Harvest Thanksgiving

Sunday 9 October

8:30 a.m.—All Saints' Church

10:30 a.m.—Christ Church

All are welcome to join in worship on Thanksgiving Sunday in order to celebrate the abundance of our generous God. Donations of flowers and produce from your gardens are most welcome to help decorate the churches and provide a focus for our thanks.

Amsterdam Visit

Friday 14 to Sunday 16 October

St Ann's, Amsterdam

We maintain our friendship with the Parish of St Ann in Amsterdam NY by visiting every year. In 2011 it is our turn to visit them. We will observe the usual schedule of travelling Friday for a reception that evening, then spending Saturday touring (the attraction this year is the world's longest footbridge), and finally, worshipping with St Ann's on Sunday before returning to Tyendinaga. Please tell Laverne

Maracle if you are planning to come no later than Sunday 18 September.

Advent Lessons & Carols

Sunday 18 December 8:30 a.m.

All Saints' Church

On the third Sunday in December, both churches worship together and this special celebration features lessons from Scripture and Advent and Christmas hymns to help us prepare for the birth of Jesus.

Blue Christmas Service

Sunday 18 December

5:00 p.m.

All Saints' Church

This is a less celebratory observance of Christmas for those who struggle with loss or grief at this time of year. Worship will be followed by a potluck supper and fellowship in the Queen Anne Parish Centre.

Christmas Celebrations

Saturday 24 December

7:00 p.m.*—Christ Church

9:00 p.m.*—All Saints' Church

Sunday 25 December

9:00 a.m.—All Saints' Church

*Times subject to change, please see the bulletin or events list on the website.

Other Upcoming Dates

- Sun 19 Feb—Annual Meeting of Vestry
- Tue 21 Feb—Shrove Tuesday Pancake Supper
- Wed 22 Feb—Ash Wednesday

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churches here, the handbells The Queen gave us last year (she was delighted to hear we have played them several times!) and some other things. Canon Mulliner remarked that I ought to be grateful because we spoke for over 7-1/2 minutes and "she never speaks to anyone for that long!"

It was truly the trip of a lifetime and I was very grateful for the invitation from The Queen, for the generous hospitality of the Mulliners, for the incredible depth of the

knowledge of David Baldwin of both the Chapel Royal and the Mohawks, and for the kind gifts of the parish to help me pay for the plane ticket and other sundries. Your generosity was absolutely amazing! There is much more to tell and I would be happy to answer any questions you might have or to show you the scrapbook I made. It was such an honour to go to represent the parish and to speak with pride to The Queen about the good work we are doing together in the parish.



(Continued from page 3)

We also cannot ignore the reality that our congregations are aging. There are a number of households on the parish list who do not actively participate in the life of the parish. Rather than just strike names off the list, we plan to create a short questionnaire that will be taken by visitors to every household in the parish to ascertain why people have lapsed and if there is something we can do to invite them back. We will be recruiting visitors to help with this important outreach activity.

Some of these things may lead you to think that our position is precarious. I believe that we are in an uncertain time in the life of the parish—but not because we are on the verge of closing down. Rather, I believe that we are really on the cusp of some really exciting and bold new ideas that are not just a little unnerving! But, we are looking forward in faith, and that is always hopeful

I am constantly thankful for the number of people who are actively giving to God's mission through the work of our parish. There are some who are extraordinarily generous with their financial resources, which enables us to complete some projects that might not otherwise be done. But there is also a cadre of people who selflessly give thousands of hours every year to the ministry of the Church. We do not say "thank you" often enough to you who give so generously of your money, your time, and your skill. I am tremendously grateful for the work you do and I earnestly pray that God will use you both to continue providing ministry and to encourage others to grow into their own ministry.

There are plenty of opportunities in the local and wider Church to work and the future of the Church in general and our parish in particular lies in our willingness to embrace change, to try new things, to transform lives through loving service, and to proclaim the reign of God in the Gospel. As we return to the routines of work and school, let us all be open to change and growth. May you all be blessed this fall by the God who gives us time for rest in order that we may find the energy to continue our labour.

Peace and blessings,



The Rev'd Brad Smith
Rector of Tyendinaga
Chaplain of HM Chapel Royal of the Mohawk



THE ANGLICAN PARISH OF TYENDINAGA
IN THE DIOCESE OF ONTARIO

Christ Church, HM Chapel Royal of the Mohawk
All Saints' Church, Tyendinaga

*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.

Contact/Visit us!

Parish Contact Information

321 Bayshore Rd, Deseronto ON K0K 1X0
613-962-2787

E-mail: parish@parishoftyendinaga.org

Church Locations

Christ Church, HM Chapel Royal of the Mohawk
52 South Church Lane, Tyendinaga Mohawk Territory

All Saints' Church (and Queen Anne Parish Centre)
1295 Ridge Rd, Tyendinaga Mohawk Territory

*To visit the churches outside of Sunday,
please call to make an appointment*

Check us out on the internet!

WWW.PARISHOFTYENDINAGA.ORG