

# The New Brunswick Anglican



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## Parishes build halls, rectories

The Diocese of Fredericton is in the midst of a building and buying boom. From Chatham to St. George, Richmond to Hampton, parish corporations are doing whatever it takes — building from scratch, renovating or replacing structures — in order to better serve their people and clergy.

The most ambitious, and expensive project is the addition of a new basement with hall facilities at St. Paul's, Bushville, in the Parish of Chatham. It is work that should and would have been done years ago if funding had been available. It is proceeding now because a generous bequest to the church is covering the entire \$380,000 cost.

Ideally the Parish of Riverview would like to improve the entrance and accessibility at St. John the Baptist Church, plus increase the size of its worship, fellowship and education spaces. A plan has been adopted to accomplish everything but the increase in worship space. That part of the project was just too expensive. The \$280,000 price tag for the rest of the work is covered by fund-raising, a grant and loan from the Anglican Foundation, and mortgage financing.

For many years the Parish of St. Peter's Hall in Fredericton has offered inadequate facilities in a dangerous location. After decades of discussion and contemplation, a new hall in a new location is under construction on land donated to the church in 1968. The two-story building with the rector's office, Sunday school classrooms, a general purpose room and all kinds of storage downstairs, plus a large kitchen and hall upstairs, is impressive; but all these modern facilities pale in comparison to its fabulous view of the St. John River. Large windows and a large, upper-level deck at the back of the hall, take full advantage of it. Proceeds from the sale of the old hall, a building fund and financial appeal (supported by available investments if needed) will cover the \$260,000 cost.

Several parishes have recently upgraded their rectories to meet diocesan standards.

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Bishop Victoria Matthews, Diocese of Edmonton, was keynote speaker and leader at the Diocese of Fredericton Clergy Conference at RCS/Netherwood School in Rothesay last summer. She is seen here with our Diocesan Bishop Bill Hockin. Photo by the Rev. John Tremblay.

## Clergy build community

Community is precious to Victoria Matthews. "In a community, the solutions come not from changing a system but from a relationship. You go to someone, and you get help when you need it," the Bishop of Edmonton told the more than 70 clergy who gathered on the RCS/Netherwood campus in Rothesay at the end of August. Canada's first woman bishop was keynote speaker for the annual Diocesan Clergy Conference, a major community building gathering in its own right.

### Diocese discusses Anglican/Lutheran Call to Full Communion

A conference on the Call to Full Communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada was held at Christ Church Cathedral on September 18.

Facilitated by Bishop Fred Hiltz of the Diocese of Nova Scotia and Prince Edward Island, conference participants discussed The Waterloo Declaration of 1997 which defines Full Communion between the Anglican and Evangelical Lutheran churches as:

"A relationship between two distinct churches or commun-

Bishop Matthews has served the Diocese of Edmonton with its 59 parishes since 1997. Her life and ministry until then was in the Diocese of Toronto, the largest Anglican diocese in Canada with 217 parishes. From 1994 until 1997 she was a Suffragan or assistant Bishop in that diocese.

Although much farther apart geographically, she feels the Diocese of Edmonton and the Diocese of Fredericton have much in common.

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ions in which each maintains its own autonomy while recognizing the catholicity and apostolicity of the other, and believing the other to hold the essentials of the Christian faith. In such a relationship communicant members of each church would be able freely to communicate at the altar of the other and there would be freedom of ordained ministers to officiate sacramentally in either church. Specifically in our context we understand this to include transferability of members; mutual recog-

*continued on page 2*

## Prayers for peace and justice at Burnt Church

In late August, concern for the escalating and unresolved dispute over fishing rights in Miramichi Bay prompted Bishop Bill Hockin to offer a litany for use in parishes across the diocese. Although the Diocese of Fredericton does not include Native congregations, he said it was important for Anglicans to be prayerful about the situation.

"The Anglican Church of Canada has a long and continuing tradition of supporting the Native

peoples of our country in their search for justice and equality with other Canadians. I am therefore calling the congregations of the Diocese of Fredericton to a time of deliberate prayer around this issue, that God may soften the hearts of men and women to seek justice and reconciliation."

Clergy were encouraged to add or alter the prayers as appropriate for their local situations.

*The prayer appears on page 3.*

## Province of Canada supports Primate-led restructuring

BY PENNY MURDOCK  
THE DIOCESAN TIMES

The Ecclesiastical Province of Canada passed a resolution at its Provincial Synod in Halifax Sept. 16 to enable the Primate to organize the creation of a new national church should the current one be forced into bankruptcy next year.

The financial viability of the national organization is threatened by the legal costs of hundreds of lawsuits filed by native people who were students in residential schools administered for the federal Government by the Anglican Church of Canada and three other denominations.

The resolution means that this province (containing the seven Anglican dioceses from Montreal through eastern Canada) will continue to observe the canons of the national church and recognize the Primate as the person who would initiate the process of creating a new national body.

The Ecclesiastical Province of Rupert's Land approved a similar resolution at its Provincial Synod held in May, and the two

remaining ecclesiastical provinces in Canada will consider the resolution at their fall synods.

The Primate of All Canada, Archbishop Michael Peers, reassured those present at the Synod in Halifax, that a national church in one form or another will be part of the Anglican Church of Canada's future.

"I see two visions for the future," he said. "It (the national church) will be as it is now or it will be a culmination of values that I hope survive from the present system, in a new format."

He says that simply starting from scratch won't work. "They have tried that in countries like those in Eastern Europe, where they have let the whole old structure go. But it does not work. People want something familiar,"

Archbishop Peers said. "Simply letting go of the old system does not make you free. There is a desire for security and continuity, as well as new things."

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### INSIDE



*Recognize these knees?  
See page 5.*

# Diocese experiences building boom ..... continued from page 1

## *New rectories for Upper Kennebecasis, Richmond, Waterford & St. Mark Hampton*

Acting on the encouragement and instruction of Bishop Bill Hockin, who was concerned with health issues in the old rectory, the Parish of Upper Kennebecasis built a new rectory on parish land next to the church hall in Apohaqui. The cost was covered with proceeds of the sale of the old rectory and a mortgage.

The Parish of Richmond had hoped to renovate its old rectory, but Archdeacon Walter Williams and the Bishop's Executive Assistant, Claude Miller, inspected the property and ruled the exorbitant cost and overall inadequacy of the property precluded that option. The parish sold the rectory and is building a new one

on newly-purchased property. Proceeds from the sale of the old rectory, a rectory fund and a mortgage will cover the costs. An arrangement between the Diocese of Fredericton and the Episcopal Diocese of Maine recently aligned the Parish of Richmond with the Parish of Houlton. A financial commitment to this shared ministry by the Diocese of Maine enables the parish to carry the mortgage and eliminates the need for mission grant funding for the parish from this diocese. The Parish of Richmond also undertook some major restoration work on St. John's in Richmond Corner this summer.

The Parish of Waterford and St. Mark in Sussex Corner is building a new rectory as well. Again, proceeds from the sale of the old rectory help cover the costs. Some cash on hand, fund-raising and a mortgage will look after the balance.

The Parishes of Hampton and Moncton have recently purchased new rectories, and St. Mark's Church in the Parish of St. George recently dedicated a new front entryway.



One of the major building projects in the diocese is a church hall for St. Peter's Parish in Fredericton. The two-storey structure is on the banks of the St. John River so large windows and a deck at the back of the building have been incorporated to take advantage of the view. Here the rector, the Rev. Ross Hebb and his four-year-old son Benjamin supervise construction.

# Conference inspires and encourages clergy ..... continued from page 1

## *Both east and west have a deep reverence for human community ...*

"There is a real difference between being a member of a society, as you are in Toronto, and being a member of a community, which you are in the east and in the west. Both east and west have a deep reverence for human community ... In the church, we have a sense of the body and a sense of interdependence. Paul wrote at length about it."

She even found concrete similarities, especially in a geographic sense. "The wideness of God's mercy is imprinted on God's landscape and we can see forever — it's the flatness of the prairie in the west, and the horizon off the sea in the east."

She pointed out some differences as well. "You have a history that we can only imagine. For a church, 50 years is a long time where I live, and many people have lived through their parish's history." She cautioned the clergy

to accept that history as a gift rather than carry it as a burden.

"It is a gift because it reminds you of where you've come from, but it is a burden because history can constrain what the Spirit wants you to do."

This year's clergy conference followed the successful model introduced last year that included fine food and lots of time for fellowship.

"This event really is an important community builder for the clergy of this diocese. We meet in deaneries throughout the year, but we don't get together to see each other very often," says Bishop Bill Hockin. "This conference is a time to build community and trust, to inspire and encourage us in what is often a difficult work."

The Rev. John Tremblay of the Parish of Quispamsis, who usually eschews such gatherings, attended the conference for the first time this year and enjoyed it tremendously.

"She (Bishop Matthews) was very good, had an excellent message. She even answered a question for me that none of the men I have asked over the years have ever been able to answer," he said.



Left: The Rev. Peter Walker of Toronto and the Rev. Peter Mills, Rector of the Parish of St. Stephen, enjoy a laugh with photographer. Mr Walker was invited by the School of Church Music to lead the music at the Clergy Conference. Photo by the Rev. John Tremblay.

# Called to Full Communion continued from page 1

tion and interchangeability of ministries; freedom to use each other's liturgies; freedom to participate in each other's ordinations and installations of clergy, including bishops; and structures for consultation to express, strengthen and enable our common life, witness, and service to the glory of

God and the salvation of the world."

The proposal will be discussed at Diocesan Synod in June of next year. The General Synod of the Anglican Church of Canada and the National Convention of the Evangelical Lutheran Church in Canada will meet side by side in

Waterloo, Ontario next July and vote on the Waterloo Declaration.

The Rev. Kimber McNabb, Pastor of the Lutheran Parish of St. Peters in New Denmark also attended the meeting. She and the Rev. Michael Canning, Rector of the Parish of Denmark, already share some services and ministry.

**NB ANGLICAN DEADLINES**  
FIRST WEEK OF THE MONTH PREVIOUS TO PUBLICATION

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# Announcements from the Bishop's Office

**The Rev. Peter Campion** was appointed Chaplain to RCS/Netherwood in September. Educated at Bishop's University in Quebec, Cambridge University in England and Trinity College in Dublin, he served as a curate in North Belfast and in Taney Parish, Dublin, was dean's vicar at the National Cathedral of St. Patrick in Dublin and was a teacher and chaplain at St. Patrick's Cathedral Grammar School in Dublin. He also has teaching duties at RCS/Netherwood.

**The Rev. Charles Smart** of the Parish of McAdam will retire on October 31. A former Church Army officer, Mr. Smart was ordained deacon in 1984, priest in 1985. He served the parishes of Kent, Wicklow, Wilmot & Peel, St. George, Hampton, Douglas & Nashwaaksis before moving to McAdam.

**The Rev. Royden Ferris** of the Parish of Campobello will retire on October 31. Ordained deacon in 1965 and priest in 1966, he served the parishes of Bright, Gagetown, Canning & Chipman (now Minto & Chipman), Stanley and St. James (Saint John) before moving to Campobello.

**The Rev. David Perks** will be ordained priest at Christ Church Cathedral in Fredericton on November 26 at 7 pm. He serves as assistant curate in the parish of Wicklow, Wilmot, Peel and Aberdeen.

**Bishop Bill Hockin** will again offer a series of Advent messages at the New Brunswick Sports Hall of Fame on Queen Street in Fredericton. The Monday lunch-hour sessions begin on November 27 and are open to the public.

## Call for Prayer for

### Justice and Peace on Miramichi Bay

We pray for the First Nation Peoples of Canada in their struggle for justice and equality within Canadian society. We pray for First Nation communities within this province, for the unemployed, the sick and those in despair.

We pray for healing and hope, and a fresh vision of sharing in the bounty of this land. We pray for all Christian ministers within this community, for pastors and priests, and all who hope in God for a better future. We pray for all who earn their living from the waters surrounding this province; for a spirit of shared cooperation; respect for one another, and a commitment to the good stewardship of the limited resources of the sea. We pray for all whose work it is to maintain the laws of this country; for protection from fear and intimidation; for wisdom and fairness in their actions.

We pray for all who work for peace and reconciliation that God may bless their work and actions, and crown their efforts with a just solution for all the peoples of our community.

## BISHOP'S PRINCIPAL ENGAGEMENTS

**October 1-3 & 8**  
Bishop's visitation  
Deanery of Miramichi  
**October 13-14**  
Diocesan Men's Conference  
Fredericton  
**October 23-29**  
House of Bishops  
**November 2**  
Diocesan Council  
Fredericton  
**November 4**  
National Consultation  
Fredericton



## From the Bishop

*Christians need a daily 'power surge' that only God can give*

*Very early in the morning while it was yet dark Jesus got up, left the house, and went of to a solitary place where he prayed. Mark 1:35*

It is interesting how people begin their day, what they do to get themselves going. I have a friend who swears by his local Tim Horton's – large coffee, double double and two old fashioned plain! After that he claims he is ready for anything.

Experience tells us that what we do in that first hour of our waking day sets a tone for how our day goes. The record shows that people who go through a regular routine, a ritual, in those early hours, tend to have more control over the rest of their day.

I want to suggest that daily meditation and time of prayer needs to be one of those rituals. Yes we may need Tim's coffee, yes we may need a hot shower, or a thirty minute run, but Christians also need a daily "power surge" that only God can give. This comes by setting aside fifteen to thirty minutes every morning for reading and prayer.

For those who practice such a discipline the benefits are remarkable. Before facing a hectic day, either at home or at work, these minutes alone give a fresh focus to the day. In it God reminds us who we are and who loves us.

By reading a few verses of scripture we are reminded of a wisdom and mystery that transcends the rat race of daily life. By being silent God is given His time to speak to us of His direction for our lives and that of our family.

In all of the above we receive an energy that maintains our sanity and makes it possible to be truly human in spite of the many inhumane situations we may face.

My 34 year-old son Joe, a teacher in Toronto, has adopted the rather exotic sport of hang gliding. For the unenlightened, as I was, let me explain. The flyer hangs

under a twenty foot wing and either runs off a cliff or is towed up into the air. My son describes it as a profoundly spiritual experience. He told me of a time last summer when he was gliding over central Ontario at about 6,000 feet. He had been towed up by an ultra light plane, and stayed up for about two hours.

My question was, of course, how did you stay up given gravity and your weight? Oh, he said, "I look for the birds who are climbing without a hurt, that is where the thermals are. You have to go where the thermals are. In these updrafts of warm air I soar like an eagle."

For those of you looking for a new power source for Christian living my advice is to "go where the thermals are". You'll find some on Sunday morning at your local church in Word, Sacrament, Praise and Prayer. You will find others on Monday, Tuesday, and Wednesday in those brief, yet vital moments, of reflection and prayer.

That is where the power is – in that energy that lifts us up and holds us. As Isaiah said "Those who wait upon the Lord will renew their strength. They will run and not grow weary. They will walk and not faint."

Mark records that Jesus got up early in the morning – left the house – went out to a solitary place – and prayed. He knew where the power was!

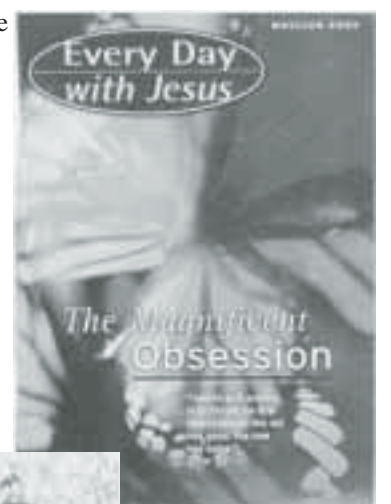
The Christian life is not lived by bread alone, or coffee alone, or even by family alone. It is dependent upon "every word that comes from God."

*The Rt. Rev. Bill Hockin is Bishop of Fredericton*

## Popular fuel sources readily available



All the daily devotion study aids illustrated here are available through Anglican House in Saint John. There are always extra copies of *Forward Day by Day* in stock and there are often extra copies of *Everyday with Jesus* after the store's regular orders are filled. The Scripture Union books seen here are also available, including the popular *Daily Bread*. Scripture Union material is often available through parish representatives as well. Contact Anglican House at 506-633-2295 or [angbk@nbnet.nb.ca](mailto:angbk@nbnet.nb.ca).



## LETTERS

## More spirituality, less religion

I just wanted to share some thoughts on *Getting a Handle on Sunday School* in the September 2000 New Brunswick Anglican.

Although I haven't been there in a while, I don't think what happens in Sunday school on Sunday morning is that bad or that boring, but I think the institutionalized church in a lot of ways has missed the point. The focus has been on religion and not spirituality where I think God really is.

I can't remember who said it, but this sums it up for me: "A religious man goes to church and thinks about fishing, a spiritual man goes fishing and thinks about God." If I think back on my own religious experience, there were too many rules and not enough teaching about the true message of God that comes to us directly from

him through our hearts. We have become so separated from that, most of us wouldn't know a spiritual moment if we fell over it.

I went salmon fishing for the first time this year and it was a total spiritual experience. I was with God alone in the beautiful woods of New Brunswick. Sometimes when I sit in church it is the same experience. Other times it is not.

What if churches taught spiritual connections to God and to all things, and helped and supported people to live it? I bet that curriculum would last forever!

Thanks for the opportunity to respond

Sincerely  
Brian Carty  
Fredericton

Thanks from  
Parish Nurses

Dear Mrs. Watts,

On behalf of the Planning Committee and the Board of the Canadian Association for Parish Nursing Ministry, I would like to acknowledge your contribution.

Thank you very much for advertising our Convention 2000 in your paper. It has been a real success.

May God bless you!

Sincerely,  
Sr. Ernestine la Plante,  
RN, BScN  
Chairperson of the  
Planning Committee  
Second Atlantic Regional  
Parish Nursing Conference  
&  
Third Canadian parish  
Nurse Ministry Forum

Concert in support  
of palliative care

*Hallelujah!*

On Saturday evening, October 14 at 7:30, the Christ Church Cathedral Choir will sing this moving chorus from Handel's *Messiah* with choirs from around the world.

*Voices for Hospices 2000* is a world-wide series of concerts held annually as a sign of unity for the care of the world's terminally ill. The singing of the *Hallelujah Chorus* will open each concert at 7:30 local time on October 14. More than 500 choirs participated last year.

The Fredericton concert is one of six to take place in New Brunswick this year, the first year of the province's participation. A highlight of the Cathedral concert

will be the world premier of *Give thanks to the Lord*, an anthem composed by choir director Michael Capon. Mr. Capon will also offer several organ solos during the concert which also features a string ensemble and the Harriet Clark Memorial Handbell Choir from Brunswick Street Baptist Church.

Proceeds from the Fredericton concert will go to the Palliative Care Unit at the Dr. Everett Chalmers Hospital. Tickets are \$10 and can be purchased at Westminster Books, Mazucca's, the Chalmers Hospital and the Cathedral office in Fredericton.

For more information contact Heather Perritt at 452-9768 or call the Cathedral office at 450-8500.

New Brunswick Anglican  
**Men's Conference**  
October 14 & 15  
Fredericton Motor Inn  
Featuring  
**The Rev. Canon Harold Percy**

Explore the challenges of being a  
Young Christian in Today's World  
at a  
YOUTH SERVICE  
Christ Church Cathedral  
by The Green, in Fredericton!  
**ALL YOUNG PEOPLE WELCOME!**  
Sunday  
October 15, 2000  
7:30 p.m.  
Speaker  
Rachel Tapley  
Music  
The Cathedral Music Band  
Need more information? Do call or write.  
450-8500  
office@christchurchcathedral.com

Christ Church Cathedral  
Anglican Church Women  
present  
**The Peace that Transcends**  
Finding God in an everyday world  
Finding peace in a world moving too fast  
A Conference for All Women  
with Gail Reid  
Director of Communications  
for the Evangelical Fellowship of Canada  
Editor of Faith Today  
Saturday, October 28  
Hugh John Flemming Forestry Complex  
Fredericton  
For more information contact the  
Cathedral Office  
450-8500  
cathedral@nb.aibn.com

## Primate given mandate by Provincial Synod

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He pointed out that the canons and himself will provide that sense of continuity with the past while the shape of any future structure would be decided at a founding convention of the dioceses.

"I have no ambition to do that," Archbishop Peers said when asked about clergy concerns that he would be able to run the church single-handedly under the resolution. "I have neither the talent nor the need." The normally affable prelate appeared offended at the suggestion that he might use the national church's woes for a personal power grab. He pointed out that if the national church goes bankrupt, then General Synod and everyone who works for it would disappear.

"I would be the only survivor. I'm the link (between past and future) because of the way the canons are written (making him head of the Anglican Church of Canada and not just an employee of General Synod). Of course, I would also be a volunteer since General Synod pays my salary." He said he sees the situation as a transitional one. "My first job would be to convene a convention to create a new structure."

Is it important to have a national church? Archbishop Peers thinks so because it does work that otherwise wouldn't get done and gave the example of the Episcopal Church in the United States. "The national church asked the diocese what they wanted it to do," he said. "None of them was particularly interested in foreign missions so suddenly, that worked stopped." If there were no national church in Canada, it is likely that the work of the Primate's World Relief and Development Fund would end.

Closer to home, a lot of the national church's budget goes to dioceses in Canada that cannot support themselves. The vast majority of these are in Canada's

North where they work with native people. Archbishop Peers hopes that during the transition period, the dioceses will continue to make their regular contributions to the work of the national church. None of that money is going to pay legal fees.

"My first job would be to convene a convention to create a new structure."

The General Synod may lose its property, as well as those dioceses where residential schools were located, but not here in the Dioceses of Nova Scotia and Prince Edward Island or Fredericton. These dioceses are self-supporting so everyday life will not be affected."

But he says that people do not always realize the ways that the General Synod supports dioceses. He mentioned ACPO for instance, the Advisory Committee on Postulants for Ordination, that screens applicants for priesthood.

"Dioceses don't realize that many issues are handled nationally. If the General Synod disappears, the Book of Common Prayer would not have status for instance. We are a national decision making body."

But he is certain that, should the General Synod dissolve, the dioceses would rally together and find the strength to continue. "By adopting this (resolution) today, what the province has done is to ensure a national manifestation would start up again. The dioceses can come together," he said, "and I can call them together, not simply because I am the president of the General Synod, but because I am the Primate of the Anglican churches of Canada and I have now been given the mandate."

He says that the issue of bankruptcy of the General Synod depends on the government. "We're in the hands of the court. We are prepared to accept respon-

sibility for just settlements but it is the litigation that is hurting us," he said. "So far the government is only prepared to litigate. The government has gone so far as even to add our names to cases. The government is our biggest problem."

He referred to eight lawsuits where the government was named as the defendant in all eight cases and the Anglican Church in only one. He says that the government, not the plaintiff, added the church as a third party in the remaining seven.

He urged Anglicans to write letters to their members of parliament on the subject. "When we meet with government, they tell us they have no letters on the subject. Tell them how serious this is and ask the government to do something about it," he said. Sample letters will be available at parishes this fall.

When asked about what the government could do, he replies by saying they could stop adding the church as a third party in law suits.

Archbishop Peers said one perception of the residential school issue that has helped him during this difficult time has been to remember that these were not good schools with a few bad people, but rather fatally flawed schools with many, many good people in them.

Having spent a week with native people in a healing circle, he says he appreciates that healing takes a long, long time. The General Synod has established a healing and reconciliation fund where money goes to communities as opposed to individuals. "Because healing in the aboriginal communities is not an individual thing but rather it is done by the community," he said. An aboriginal group decides which communities receive the funding.

*With files from Robert Martin*

# Never forget the hungry people

*With the assistance of the Diocesan ACW and PWRDF, Marian Lucas Jeffries from the Parish of Greenwich attended Food Ministries: A Taste of the Banquet in Saskatoon. Sponsored by The EcoJustice Committee of the Anglican Church of Canada — Jubilee in Action into the 21st Century, it was the first national church gathering of people involved with food programs. The goals of the conference were to enhance and strengthen the food-related work already ongoing in local parishes across the country, and build relationships with the Canadian Ecumenical Jubilee Initiative themes of "Redistribution of Wealth" and "Renewal of the Earth"*

BY MARIAN LUCAS JEFFRIES

It is almost dark. I begin to write this article on the plane to Calgary, on my way home from a Food Ministries Conference. I dread tonight, a long series of flights, west, east and west again.

Before I boarded this plane, I called home and was reminded that we need to stop at the co-op and pick up groceries on the way home. After this past few days, I should be grateful I can choose what food I will eat and pay for it.

My experience is in retail co-ops. Co-operatives were originally developed so people could provide themselves with food. After all of those years, until I participated in the 1999 Canadian Foodgrain Bank Africa Food Study Tour, I was not aware of issues of food security.

Food security means having access to enough food at all times to lead an active healthy life. This conference focused on the issue of food security in Canada. We often think of hungry people in other countries, but there are

growing numbers of people in Canada who do not have enough to eat. There is also a diminishing number of farmers in Canada, and they are encouraged by the government to grow food for export, rather than for local consumption. As a result, we grow increasingly dependent on imported food.

Until this conference I understood the term food security and had an interest in food issues from food production (agriculture) and food safety (genetically modified food) to food distribution, especially through co-ops and food purchasing clubs. Now I understand something about food banks too.

At this conference I met and was influenced by people who are involved with food banks — not just the users of food banks but those who care enough to volunteer their time and work in them. They taught me how important food banks are. They began as a band-aid solution to stem hunger but have become entrenched in the culture as government policies



*Marian Lucas Jeffries of the Parish of Greenwich attended Food Ministries: A Taste of the Banquet in Saskatoon this summer and was reminded we must never forget the hungry people in Canada.*

lead to increased poverty and the ensuing hunger in Canada.

It was brought home to me again and again that food is the most essential ingredient for health, and that if we continue to embrace the idea of 'for profit food distribution', then we will always have people who are marginalized and hungry. We must strive for the dignified distribution of food to the people who need it most. Hungry people cannot hope to achieve their potential.

This conference reinforced to me that we must get past just selling groceries and help people supply themselves with food. Co-operatives were instituted as a means to achieve food security and this remains their philosophy. The challenge is to put it into practice.

As I finish this article, it is late afternoon on a hot, sunny Sunday in August. I am sitting on a picnic bench in a park in Truro, Nova Scotia, on my way to co-op meetings. I am reminded why the

issue of food security is so important as I watch a man dressed in rags look for food in a garbage can. We must never forget the hungry people in Canada.

*Marian Lucas Jeffries is available to speak on food security issues. You can contact her by e-mail [marijeff@nbnet.nb.ca](mailto:marijeff@nbnet.nb.ca) or phone 506-757-2253.*

## Walking/dancing a new vision

BY DAVID WATTS

When Mervyn Wolfleg was a small child, living on a reserve in western Canada, he was taken deathly ill. His parents, in accordance with their native cultural practice, called on the medicine woman to come and help.

"I'll come", she promised, "but right away I want you to put a large rock in the oven so it will be very, very hot by the time I get there." When the healer arrived, she went straight to the stove, took the stone from the oven, held it in her bare hands over his chest then put her tongue on it. She licked it and blew across the top, then lowered it to Mervyn's chest. He remembers that it didn't bother him at all, and in a couple more days, he was up and running like the young boy he was.

Later in his childhood, after Mervyn Wolfleg had been moved into a residential school, he told his story of the medicine woman to one of the missionaries. "That

was magic; it was not from God", he was told. To which Mervyn responded "Well then, if it wasn't God, it was a pretty good imitation."

With this story, the Rev. Mervyn Wolfleg, from Siksika, Alberta, rector of St. Barnabas parish on the Tsuu T'ina reserve in the Diocese of Calgary, began a homily in which he outlined his beliefs and views concerning the often misunderstood concept of cultural abuse. He didn't ask us to accept the story as anything other than an illustration of how the beliefs of one people can be used against their spiritual growth when they might just as easily be used as support. As an Anglican Council of Indigenous Peoples (ACIP) partner to CoGS, Mervyn visited Fredericton last May when the council held their regular meetings here. I first met him at that time, but got to know him much better at the Anglican Council of Indigenous Peoples conference held in Port Elgin, Ontario in August.

In February of this year, I was selected to be one of ten non-native participants at the event, the intention being to strengthen and expand Anglican relationships between native and white church members. Coming from a diocese with little in the way of contemporary interaction between the native communities and the Anglican diocese, it promised to be a time of learning and challenge and I made considerable efforts to prepare myself before the event. One of the papers I read before I left, described the new enlightenment of native relations by telling of how the old Woody Guthrie song, 'This Land is Your Land' had fallen out of favour because it purported to celebrate the theft of North America by the white settlers. That was something I found difficult; to me, Woody had always been a songwriter who believed in all people, including natives. But I prepared myself to confront that level of thinking,

*continued on page 6*



*David Watts, who owns the 'knees in the tease' on page 1, attended this summer's Anglican Council of Indigenous Peoples event in Port Elgin, Ontario. He managed to find some time to relax.*

# Reclaiming our Christian Holy Days

BY PAT DRUMMOND

DIOCESAN CHRISTIAN EDUCATION DIRECTOR

seasons of our Christian heritage build in children memories and associations, and a sense of being part of a Christian community in a profound way. Children will learn the stories behind the occasions and also develop a sense of the repetitive cycle of the Church year. They will experience events in which past traditions are revered, the future is anticipated and a way is opened in the present for God to come in, as everyday worlds are set aside for a while.

Perhaps we should also be making much more of those times in the Church year which do not feature in the secular calendar — advent, epiphany, lent, pentecost, and each church's patronal festival. All Saints Day on November 1, for example, could be an occasion for an inter-generational Saturday morning or afternoon, or a weekday evening, to which children might be encouraged to invite special friends. Imagine families getting together with each group of eight to ten people choosing a saint to research, using picture books gathered ahead of time from the library, and perhaps a list of questions as a guide. Someone might begin by reading, or telling, the story to the group. They would then make a large banner or mural featuring "their" saint, which would be displayed in the church

or hall on All Saints. Some groups might like to create an impromptu drama; others might bake gingerbread men, decorate them to resemble the saint, and eat them at a pot-luck at the end of the time. As the whole group gathers before the meal, there could be a simple liturgy with the readings for All Saints, the collect and the Lord's prayer.

At home, there are many occasions we might celebrate as stages in our Christian journey and times of special need for God's care and guidance — a new school, a new job, birthdays, baptisms, and anniversaries to name a few. A special meal might be included, with decorations made by the children, and candles to make the table special. There are prayers for family occasions on pp 731 - 736 of the BCP and pp 694 - 697 of the BAS, or you might make up your own. The important thing is to make faith visible, memorable and meaningful to your children as they progress in their faith journeys.

Anglican House in Saint John has books to help plan for family or church events around festivals. I would also be willing to suggest activities for inter-generational occasions or private celebrations if you call 506/460-8349, or e-mail me at [anged@nbnet.nb.ca](mailto:anged@nbnet.nb.ca)

If you go into any elementary school in our province, you will find it impossible to be ignorant of the month and season. When you read this I expect that the Thanksgiving turkeys and cornucopias will have just been replaced by witches, ghosts and goblins, with the odd spider's web thrown in for good measure. Teachers use these occasions to interest children, give focus to lessons and help our youngsters to learn something of their culture and the cycle of the seasons.

Although a number of these special occasions have for centuries been founded upon events in the Christian story, it has become rare for this to be mentioned in the public schools. If we wish our children to learn about the baby in the manger, the word become flesh, as well as Santa Claus; St. Patrick's Christian faith as opposed to the leprechauns of Ireland; or the death and resurrection of Jesus Christ as the supreme example of the "new life" symbolized by eggs, chicks and bunnies; we will have to teach them ourselves.

Family and church family celebrations of the great days and

## Sacred circle was a comfortable place

..... continued from page 4

and to challenge myself whenever necessary.

I went to the Sacred Circle expecting to discover traditional native spirituality in an Anglican setting. What I found were Anglicans just like me. They just came from a different background, that's all.

### SACRED CIRCLE

The Sacred Circle was a comfortable place for me, and I was very happy to meet new friends in the Anglican church, but there was one major difference which has yet to be played out in my thinking. I was part of a circle of twenty people and I was the non-native partner. We met on about six occasions for two hours each time. The concept of the 'circle' is one which I find frustrating, coming from a white, waspish culture. I understand it well enough, but it's still foreign enough to take some time to get used to.

In a circle, issues are discussed by each person in sequence. There is a facilitator, and everyone is asked to speak on the topic in whatever way is appropriate, even if that means silence. In talking circles, a time limit is agreed upon beforehand, but in some healing circles, or at times of great im-

portance, there may be no time limit. A circle maintains its own discipline with the use of a token. In some cases, a feather is used, or a symbolic piece of wood. It is always a natural item, and for my circle, it was a small stone. When the ACIP conference was over, the circle facilitator presented the stone to me as a reminder of the new bond that had been established.

The Anglican Council of Indigenous Peoples succeeded the former Council of Native Ministries, as the representative body for all native Anglicans in Canada. This summer's Sacred Circle was its fourth national convocation. The previous three were in 1988, 1993, and 1997, and were marked by the revelation of residential school abuses. This event was notable because it witnessed a determination to take the next step in the journey of native Anglicans. As the title implies, and as Mervyn Wolfleg said, "It's time to stop the talk and walk the walk." That walk is a walk towards full, but self-determined participation by native members in the Anglican Church of Canada. In 1994, ACIP developed a Covenant which asks the rest of the church to walk with

them towards this inclusive involvement. The Covenant, printed separately in this article, has been accepted by General Synod, and by a number of individual dioceses and even parishes. It asks nothing more, nor nothing less than complete support and honest partnership for native Anglicans as they seek their role in our church. 17 of the 30 Canadian dioceses have already established support mechanisms.

### MOVING CEREMONY

One of the most moving things that happened at the Circle was the tree-planting ceremony, at which participants from every corner of the country added soil and water they brought with them. Being only one of two Maritimers and the only person from N.B., it was something truly special to be able to be a part of something so meaningful. The tree was blessed with prayers from the four directions and how that made me feel as part of a very important whole. There were a number of other special occasions that are now great memories of the event. There were morning and evening prayer services each day, and an opening and closing Eucharist. All were memo-

orable because of how alike they were to the services I am accustomed to. Only the Eucharists had any special native elements such as sweet-grass, and prayers in native languages. The healing service was a time of great devotion, and the 'fashion show and square dance were essential to building the comfortable friendships I now enjoy.

### NATIONAL TWIN DIOCESE

It was equally meaningful to meet the Rev. Mary Battaja, a native priest from our national twin — the Diocese of Yukon. Mary serves in the Parish of St. Simon's, Whitehorse, and we spent a hour or so talking over lunch. Yukon and Fredericton have enjoyed a companion connection for a number of years and we can learn a lot from them concerning the life of a native Anglican church.

One of my fellow non-native partners, Rev. Brian Pearson of Calgary, said of our time together, "Perhaps the most amazing aspect of our experience as Partners at the Sacred Circle was the hope we carry with us as we leave. Truly, God seems to be doing a healing work in our midst and in the midst of our Aboriginal sisters and brothers. This is not a

glib observation, as if the scars of such an exploitive legacy do not remain: they do; and many people and communities have only begun the work of healing. But throughout the week there was, beneath all the pain, a palpable sense of joy. God was with us. We were being made whole."

I went to the Sacred Circle expecting to be challenged; instead I was welcomed as a long lost family member. And that's exactly what these people are looking for from the rest of the church — to be welcomed as members of the Anglican family in Canada. I was not challenged to re-evaluate my thinking. Woody Guthrie is still safe in my heart. In fact, the only challenge I received, but one which I stress must not be taken lightly, came from another of the non-native partners, after I had made one too many protestations of our diocese' lack of native members. She asked "Are we only supposed to be supporting 'Anglican' natives?"

David Watts can be reached at 506/459-5358  
[awatts@nbnet.nb.ca](mailto:awatts@nbnet.nb.ca)

## Diocesan Calendar of Events



### OCTOBER

12

Board of Finance  
Cathedral Hall,  
Fredericton  
4:30 - 7:30 p.m.

13, 14

Diocesan Men's  
Conference  
Harold Percy,  
guest speaker  
Fredericton Inn

21 (tentative)

Board of Programme  
Making Ministry Connections  
St. Margaret's, Fredericton  
10:00 a.m. - 3:00 p.m.

27-28

Fredericton  
Layreaders Conference  
"Worship and the  
Place of Hymnody"  
St. Luke's, Gondola Point  
registration. 6:00 p.m., 27th

27-29

Mission 2000  
guest: Dr. John Bowen  
Parish of Carleton  
Saint John

28

Cathedral ACW  
Women's Conference  
guest: Gail Reid  
Hugh John Flemming Forestry  
Complex, Fredericton

### NOVEMBER

2

Diocesan Council  
Fredericton

4

Diocesan Council  
guest: Margaret Shawyer,  
Co-ordinator General Synod  
Planning and Diocesan  
Consultations  
location and time: TBA

9 - 12

Cursillo Men's Weekend  
Circle Square Ranch, Sussex

13

Board of Programme  
Cathedral Hall, Fredericton  
10 a.m. - 3 p.m.

16 - 19

Cursillo Women's Weekend  
Circle Square Ranch, Sussex

### DECEMBER

8

"The Innkeeper's Tale"  
Cornerstone Christmas  
Musical  
St. Anne's Chapel of Ease,  
Fredericton  
6:30 p.m.



*Parishioner Julie Landry donated the tree planted to celebrate the 175th anniversary of St. John's (Stone) Church in Saint John last month. Above, former rector the Rev. George Eves leads those gathered in the church courtyard on that sunny Saturday in prayer.*

# Welcome Neighbours

**B**ells rang, banners flew, and friends and neighbours of St. John's (Stone) Church gathered to celebrate its 175th anniversary on Saturday and Sunday, September 9 and 10.

The Saturday celebrations took place in the church courtyard with music, drama, a tree-planting accompanied by a history sketch, and a barbecue with ice cream for dessert.

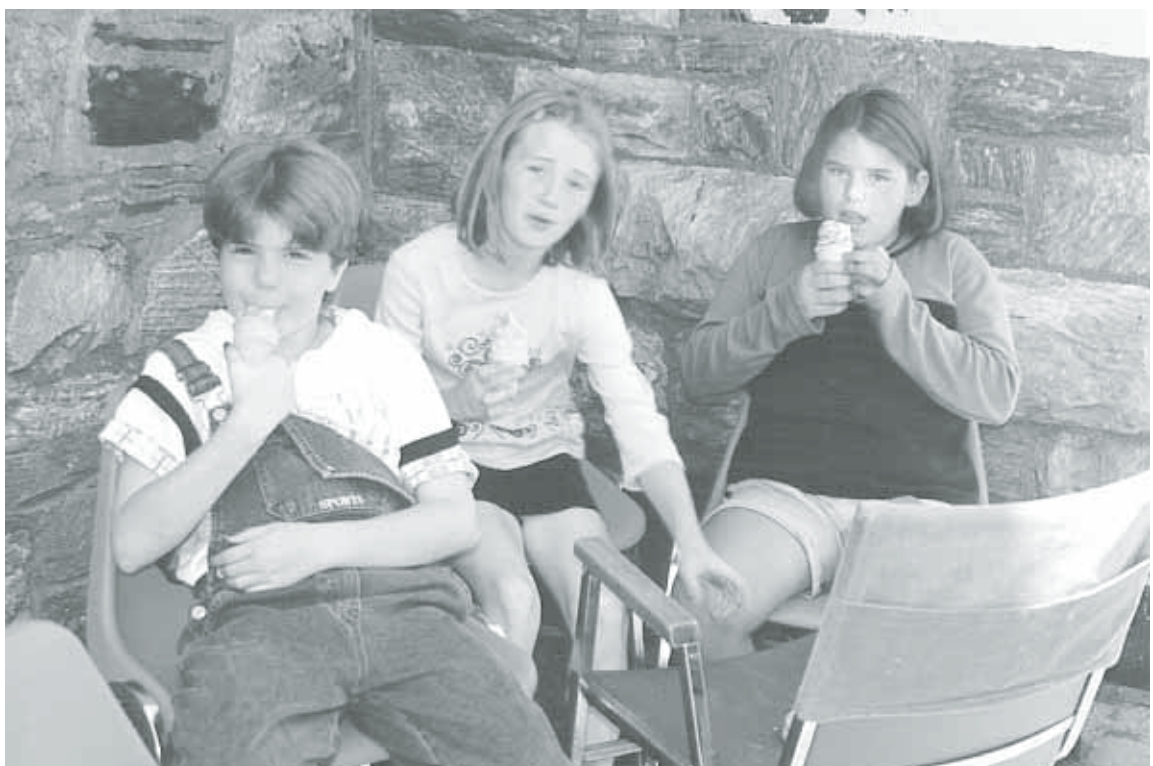
Archbishop Harold Nutter, a former rector of the parish, was guest preacher at the Sunday morning anniversary Communion service. The Rev. George Eves, who recently left the parish, celebrated. He was assisted by the Rev. Canon George Akerley who is serving on an interim basis. Another former rector, the Rev. Tom Robinson, read the Gospel.



*The bells at Stone Church, silent for many years, rang loud and clear during the anniversary celebrations, thanks to parishioner George Lockett.*



*Will six-week-old Rayna Dawn be around for 275th anniversary celebrations? The daughter of Brian and Dawn Belle, she is seen here with parishioner Ruby Ranson.*



*These unidentified neighbourhood girls accepted a large banner invitation hanging in front of Stone Church. They enjoyed all the celebrations as well as the ice-cream.*

**Photos by  
Barbara Richard**

# Prayer is a large part of life

**A**mid the majestic mountains of New Brunswick's Appalachian Range, and in the historic valley of the Restigouche River is the Town of Campbellton. It is a fine example of the province's dual heritage with a population about 60 per cent French and 40 per cent English. Geographically and linguistically it is a long way from the Loyalist/Anglican heartland of this province and diocese, but spiritually it is very connected indeed. "Prayer is a large part of peoples lives here," says the Rev. Bill Morton, rector of the Parish of Campbellton.

## CAMPBELLTON COULD WELL BE CALLED PHOENIX

Campbellton could well be called Phoenix. It has been wiped out by fire twice, but each time it has risen from the ashes. Each time the town was rebuilt it was rethought. After the last fire in 1910, town fathers decided to cluster the churches in the middle of town, so the 1912 Christ Church Anglican church is right across from the Pentecostal church, down the street from the Baptist, United and two Roman Catholic churches.

"We're all within spitting distance of each other and it really is a useful arrangement," says Mr. Morton. "Over the past couple of years the United Church minister Jim MacDonald and I have traded off in the summer for holidays. In July I take my congregation and we all attend the United Church. In August he and his congregation attend our church. This arrangement really encourages people to attend the 'other' church. This past summer we even incorporated Communion celebrations. I presided at an Anglican Communion in the United Church in July, and in August Jim celebrated Communion United Church style in our church. The people really responded well."

The Parish of Campbellton was established as the Parish of Addington, a mission of St. Mary's Church in Dalhousie in 1875. It was part of a Mission into the Restigouche and Upsalquitch areas. Over time boundaries and names changed. At one time it included what is now the Parish of Restigouche.

## YOUNG PEOPLE MUST LEAVE FOR POST-SECONDARY EDUCATION

Today there are about 120 households in the parish with about 85 active and identifiable givers. Mr. Morton estimates the average age of his parishioners is probably 40-something.

"We have a good proportion of older, retired people in the parish and a lively group of about five younger families." This reflects the general population of the town.

"It is the nature of Campbellton not to have so many younger families. A few years ago the Atholville Mill on the edge of the town closed down and a lot of younger people went away. Young people who want to attend university or community college have to go away to do that, and often they don't come back. I sense a bit of a turnaround though. The economy seems to be more stable now, perhaps even on a bit of an upswing so fewer people are moving away."

## ACTIVE GROUPS

The Parish of Campbellton boasts its share of active groups.

"Our Christ Church Guild is a fun-raising rather than a fund-raising group. It hosts appreciation dinners for our church school teachers and choir. It also organizes luncheons for once a month after church. It's a time for meeting, speakers and programs with the emphasis on fellowship and community building."

There's a faithful choir and altar guild. The rector leads a Sunday night Bible study at the church and a Wednesday morning Bible study is hosted in turn by parishioners in their homes.

"We have some lay pastoral visitors who have some training. They visit people in hospital and at home, generally keep in touch with our older people. We have a very active prayer chain and have had several Alpha groups over the past five years, all organized by lay people. They're a very committed and supportive group."

About 10 children attend Sunday school, and an active core of parish teenagers puts on plays and talent shows in which they involve the community.



## Christ Church Campbellton

Photos courtesy of  
Provincial Archives  
Gerry Williams  
Collection



## WORSHIP INCORPORATES DIFFERENT STYLES

The parish uses both the Book of Common Prayer (BCP) and the Book of Alternative Services (BAS), but relies almost exclusively on the BAS for special ceremonies like baptisms, confirmations and weddings.

"Music is important here. We're blessed with a fine organist in Brenda Jewett as well as our small but committed choir. We sing various kinds of music, including lots of old favourites. We also use *Scripture In Song* and we're shifting to the new Hymn Book. We sing the responses at Communion, the Canticles in the BCP morning prayer.

"I think the strength of this parish lies in its ability to really accommodate a lot of different people. We are able to maintain a pastoral balance of older liturgies and pastoral approaches, with newer liturgies, and I think we have managed to do it without ruffling too many feathers."

## Parish of Campbellton a profile by Ana Watts





## In the Beginning A Meditation

BY EILEEN IRISH

In the beginning God,  
God the Spirit hovered over the  
chaos and darkness,  
God the Word transformed  
that chaos into light, order  
and creation.

God the powerful, the majestic,  
the Almighty

Who is seen through the  
psalmist as a thunderous and  
mighty Voice,

Works through the chaos of  
all creation

In the beginning, now and  
always.

God the life giving Spirit  
hovers over that creation,  
Waiting patiently for God's  
creatures – the children of God  
To hear God's Word, Jesus.

God's Word, creating and  
recreating all God's creatures  
from the beginning of time,  
now and forever.

The majesty, the power,  
the gentle dove-like  
Life-giving Spirit,  
The Word made flesh  
dwells amongst us,  
Working through the chaos  
of our everyday lives.

Does the world know this,  
As we read and hear the  
horror of happenings in  
today's world?

Can we recognize God's  
hand, God's Spirit,  
God's Word in its midst?  
Do we see the epiphanies,  
the many manifestations of  
Christ in the chaos?

Ah yes,  
we do, we can,  
Yes, the Creator, the Spirit,  
and the Word, together  
Bring life and purpose and  
love in the chaos.

God's creatures lose sight.  
God's creatures often forget the  
gift of grace, power, and love  
given to us by the Creator,  
through the Word, Jesus, and the  
Holy Spirit.

And so once again  
the Spirit of God hovers over  
this chaotic universe,  
Waiting, panting, longing to  
give New Life,  
A New Creation to those  
who dare to believe,  
Those who would dare activate,  
To those who would love  
and belong to the Creator.  
Listen, hear the Word.

The Rev. Eileen Irish is a  
member of the diocesan  
Family Abuse Issues Ministry  
team. For more information  
its website is a link at:  
<http://fredericton.anglican.ca>

# MU a world-wide organization

BY GINNY MCEWEN

Have you ever asked the question: Mothers' Union — what's that? You're not alone. Many people have, some from inside and some from outside the Anglican Church. The purpose of Mothers' Union is to be specially concerned with all that strengthens and preserves marriage and Christian family life.

It is important to understand that when you become involved in an existing MU branch, or even start a new one, that you are joining something larger than a local fellowship group. The MU is a world-wide organization with an international president and council based in London, England. Here in Canada we have a Canadian president and council, currently based in Nova Scotia. It will move to the Diocese of Niagara in 2001 for a four year term. Each diocese in which Mothers'

Union is active also has its own president and council.

When you join the Mothers' Union, you are making a commitment to a way of life, rather than to a series of meetings. My association with MU will be 18 years old in March. I have had the honour and privilege of holding offices at the branch, diocesan and Canadian levels. I have enjoyed every moment and found personal fulfilment within this very caring organization. Growth is a continuing process for us all, joining MU opens up vast opportunities for growth in a myriad of ways.

MU policies affirm that father, mother and children are valuable as individuals, and that the family unit is the best setting for the nurture of children and the growth of individuals. The Mothers' Union also affirms that it is as necessary to nurture the marriage relationship as it is the parenting relationship.

In her booklet *Marriage for Life*, international MU trainer Rachel Nugee says: "St. Paul calls marriage a mystical relationship and compares it to the relationship between Christ and His church. In no other sphere of life do two people come together with such confident expectation that it will last for ever."

As most of us learn, marriage and family life can be challenging on many levels. The MU is a fellowship that strives to help smooth the rough edges of life through sharing, worship, programs and conferences.

Members of the Mothers' Union, both male and female, are united throughout the world by prayer, worship and service. Individual branches find that bonds created between members often last a lifetime.

Through prayer, caring, sharing and learning — growth in individuals, the branch and parish

is rewarded with enthusiasm for the Christian way of life.

The Diocesan Council of the Mothers' Union in our diocese offers any parish help with holding an information session to explain in depth what the MU is all about. Size is no deterrent to starting a branch of the MU, many successful branches have started with less than 10 members and over the years have grown in size and activities.

If you wish further information on the MU, including availability of branches in your area or to arrange for an information session, please contact Diocesan President Alice Kennedy at 832-2627; or Diocesan Vice-President Kathy Nason at 368-2352.



## Windows present creation story

Stained glass windows representing the six days of creation, as expressed by stained glass artist Marilu Hynes, add colour and life to the Carl Brewer's Wesleyan Church in Nackawic.

"I was commissioned on the first of May to come up with six window designs measuring 18 by 31 inches. I prayed and thought at length and then was inspired. I decided to present six windows representing the six days of creation," says the past enrolling member of Mothers' Union at Christ Church (Parish) Church in Fredericton.

Marilu's interpretation of the events of creation depend on glass colour and texture. The heavens are rendered in shades of grey, the waters in blue. The sun and stars shimmer in gold, black and silver, the earth is mellow in green and browns.

"'Male and female' are in pink and blue, of course, but my favourite window is the fifth day — the animals. It is alive with every bright and textured glass I could find."

The windows were not spoken-for when they were commissioned, but one by one, as she

finished them, they were purchased and dedicated.

"What is really neat is that they were very symbolic. The window for the earth was dedicated to a farmer, the water was for a former steamboat captain, the heavens for the minister's mother who was a 'shining star' in the parish. I was touched by this."

A mother of four young children, Marilu has been working with glass as a hobby for about four years, encouraged by her friend and mentor, Karen Trembly, another MU member. Taking the leap to accepting commissions was

an accomplishment, but she's taking her hobby to even greater heights.

"I opened a shop in my home in August. I call it *Illusions*, and I sell stained glass gifts and supplies."

Her shop is in McLeod Hill, just outside Fredericton city limits. Contact her by e-mail at [dmhynes@nbnet.nb.ca](mailto:dmhynes@nbnet.nb.ca) or by phone at 451-2144.



## St. John River Valley churches featured on Vision TV

The New Brunswick production *On the Jericho Road* will be telecast nationally on the VISION cable television network at 10 p.m. Atlantic Time on Monday, October 23.

The program features The Jericho Road Gospel Quartet as it performs at churches in New Brunswick's picturesque St. John River Valley. The splendour of autumn in the province is reflected in the setting of the Anglican churches in Temperance Vale and Nashwaaksis and Christ Church Cathedral in Fredericton, as well as the century-old Christian summer camp at Beulah on the lower St. John.

A rural preacher talks farming with one of his parishioners, a 96-year-old weaver of church tapestries describes his ecclesiastical creations and a man generally credited with bringing southern-style gospel singing to New Brunswick tells how it all began — just three New Brunswickers who tell their stories on this hour-long program.

The program was written and is hosted by veteran New Brunswick broadcaster Ross Ingram of Fredericton and was directed and produced by Penny McAulay of Halifax with the financial support of NB Film and VISION TV.

## Fredericton Deanery ACW Annual Meeting

Thursday, October 12

St. Mary's (York)

McEvoy St.

Fredericton.

Registration starts at 9:00 a.m.

Guest speaker

Chris Lister

Harvey

will talk about her life in  
Lesotho, South Africa  
and Java, Indonesia.



Bishop Bill Hockin and his wife Isabelle were among the 35 people who enjoyed a Cursillo co-ed weekend in the country last June. The Rev. Canon Wally Corey, the Rev. Jane Arnott and the Rev. Bill LeGrand led the spiritual team. The entire group is seen above and named from left to right. Back row: Stan Weaver, Charlie Connors, Keith Were, Dick Nelson, Philip John and Janis Dupuis. Fourth row: Paul Arsenault, Charlie Rogers, Darren Johnson, Bill Perks, Bishop Hockin, Betty Steeves, Shelley Arsenault, Art Gregg. Third

row: Joan Daigle, Joyce Gregg, Vivian Osborne, Carol McEachen, Mary-Louise Luck, Carol Dixon, Isabelle Hockin, Edith Chilton, Edris Manning, Lilian Rogers. Second row: Doug Byers, Keith Osborne, Bill Chilton, Ngaire Nelson, Audrey Johnson, Jane Arnott, Dot Perks, Lilian Rogers, Sharon Connors. Front row: Ann Byers, Rod Langis, Wally Corey, Lynn Corey, Hazel Gillespie, Harold Gillespie, Angela Phillips.

## Successful Co-Ed Cursillo

The third successful Anglican Cursillo Co-Ed Weekend was held at the Circle Square Rance in June. A total of 35 people attended the popular spiritual gathering in the beautiful country surroundings of Snider Mountain, near Sussex.

The Rev. Canon Wally Corey, the Rev. Jane Arnott and the Rev. Bill LeGrand were the spiritual team. Paul and Shelley Arsenault headed the music team. The weekend co-ordinator was Rod Langis and the assistant co-ordinator was Joan Daigle. Archdeacon Art Gregg served on the detail team and Bishop Bill Hockin and the Rev. Keith Osborne attended their first Cursillo.

Two more Cursillo weekends are planned for this year. The men's weekend begins the evening of November 9, the women's November 16.

Should you be interested in enjoying a very friendly and uplifting weekend in the country with other Anglicans, please talk to your rector or to someone you know has made a Cursillo. You can also call the Diocesan Office in Fredericton at 459-1801.

## New apartments dedicated at Anglican Church Homes in Sussex

BY DAVID BARRETT

On July 9 Bishop Emeritus George Lemmon joined a large crowd in Sussex for the dedication of the new four-unit apartment at Anglican Church Homes.

In 1964, with approval from the Diocesan Synod of Fredericton, land was purchased from , and some was given by, Trinity Church, Sussex, to build apartments for seniors. Sussex was chosen as the location for these apartments for its centrality in the diocese. The firm of Myles, Mott and Chatwin was appointed as architects and three buildings, containing four apartments each, were constructed by Norman Lutz Construction of Sussex. The buildings were officially opened by Archbishop Harry O'Neill in Septem-

ber of 1965. In 1966 Mrs. Nova Kirkland offered two gifts to the complex in memory of her husband Dr. A. S. Kirkland. The gifts were a recreation and caretaker's apartment.

Since that time there has been a waiting list for these apartments and the Board of Anglican Church Homes has discussed the possibility of building new units over the years. In 1997 Anglican Church Homes received a bequest of nearly \$60,000 from the estate of Mrs. Florence Jones, a former resident. This provided the impetus to go ahead with building new units.

In 1999 Richard Anderson of Anderson Architect Ltd. was hired as architect for the project and Rice Contracting of Moncton was appointed general contractor.



Bishop Emeritus George Lemmon dedication of the new four-unit apartment at building Anglican Church Homes in Sussex last summer. He is shown here during the dedication with the Rev. David Barrett.

Work began in September and the first new tenant took up residence in late December. The other tenants arrived in January. Each of the new apartments has 700 square feet of living space, including two bedrooms, and comes equipped with appliances.

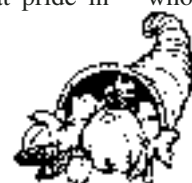
After the service of dedication, Bishop Lemmon blessed

each apartment and a reception followed at Trinity Church Hall. Architect Richard Anderson was a special guest.

Anglican Church Homes now has 12, two-bedroom apartments and five, one-bedroom apartments, and still has a waiting list of more than 30 names. The residents all take great pride in

their apartments and have beautiful flower gardens. If you are in the Sussex area, please feel free to drop by 857 Main Street to see the new apartments. The members of the Board are very pleased with the end result and are happy to continue to provide affordable seniors' housing. Thanks be to God who makes all things possible.

EMPLOYEE ASSISTANCE PLAN  
DIOCESE OF FREDERICTON CLERGY, STAFF & FAMILIES  
1-800-268-5211



# INTERCESSIONS

## Pray for others overseas, in Canada, and in our own diocese

### October

16: Parish of Westfield, The Rev. Harley Clowater; Rev. Canon Basil Buckland (R).

17: Parish of Westmorland, The Rev. Robert LeBlanc, Priest-in-Charge.

18: Parish of Wicklow, Wilmott, Peel & Aberdeen, The Rev. David Perks, assistant curate, The Rev. Christopher VanBuskirk; The Rev. Eric Caldwell (R).

19: Parish of Woodstock, The Ven. Walter Williams.

20: Parish of Andover, The Rev. John Mills, Andrew Horne, Wycliffe College.

21: Parish of Bathurst, The Rev. Douglas Patstone.

### SUNDAY

22: Province II of the Church of Nigeria (Anglican Communion), Dioceses of Aba, Abakaliki, Asaba, Awka, Calabar, Egbu, Enugu, Mbaise; Diocese of Yukon: Members of the Yukon Apostolate: Pattie Tetlich; Bishop's School of Yukon Ministries; Bishop Terrence Buckle, Blanche and family; William, our Bishop, George and Harold,

Bishops Emeriti.

23: Parish of Bright, The Rev. Ian Wetmore; Rev. Canon Brian Campion (R).

24: Parish of Cambridge & Waterborough, The Rev. Reginald MacKinnon.

25: Parish of Campbellton, The Rev. William Morton; The Ven. Arthur Caulfeild (R).

26: Parish of Campobello, The Rev. Royden Ferris, Priest-in-Charge.

27: Parish of Canterbury, The Rev. John Hall, James Duffett, Wycliffe College.

28: Parish of Carleton, The Rev. Vicars Hodge.

### SUNDAY

29: Province II of the Church of Nigeria (Anglican Communion), Archbishop J. Abiodun Adetiloye, Dioceses of the Niger Delta, Niger Delta North, Nnewi, Nsukka, Okigwe North, Okigwe South; Diocese of Yukon: Tom Parlee & Spence Hill, Mission Education & PWRDF Coordinators George Richardson, Alpha Regional Coordinator; Bishop Terrence Buckle, Blanche and family; William,

our Bishop, George and Harold, Bishops Emeriti.

30: Parish of Central Kings, The Rev. William Sheppard; The Ven. Thomas Crowther (R).

31: Parish of Chatham, The Rev. Alan Reynolds.

### November

1: Christ Church Cathedral, The Very Rev. Keith Joyce, Rev. Canon Hubert Drillen (R), The Rev. Elaine Lucas; The Rev. Montague Cutts (R).

2: Parish of Coldbrook & St. Mary's, The Rev. Wally Corey, Priest-in-Charge.

3: Parish of Dalhousie, The Rev. Andrew Fraser, Chris Hayes, Wycliffe College.

4: Parish of Denmark, The Rev. Michael Canning.

### SUNDAY

5: Province II of the Church of Nigeria (Anglican Communion), Archbishop J. Abiodun Adetiloye, Dioceses of On the Niger, Orlu, Owerri, Ukwu, Umuahia, Uyo; Diocese of Yukon: Those retired from missionary service: Isobel Greenwood; The Rev. Ben Hall &

Nancy Hall; The Rev. Dorothy Thorpe; The Rev. Bruce Aylard & Audrey Aylard, The Rev. Don Sax & Deacon Lee Sax, The Rev. Dr. Ellen Bruce CM, Deacon Effie Linklater, Licensed Lay Ministers: Edith Josie, CM; Bishop Terrence Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti.

6: Parish of Derby & Blackville, The Rev. Richard Harris; The Rev. David Dean.

7: Parish of Dorchester & Sackville, The Rev. Kevin Stockall.

8: Parish of Douglas & Nashwaaksis, The Rev. William MacMullin; Rev. Canon Paul DeLong (R).

9: Parish of East Saint John, The Rev. Wally Collett.

10: Parish of Fredericton, The Ven. John Sharpe, The Rev. Patricia Drummond, Deacon, The Rev. Elaine Hamilton, Jessica Swift, Wycliffe Hall, Oxford, England.

11: Parish of Fredericton Junction, The Rev. Neville Cheeseman.

### SUNDAY

12: Church of the Province of Burundi, Archbishop Samuel Ndayisenga, Dioceses of 9: Bujumbura, Buye, Gitega, Makamba, Matana, Akoko; Diocese of Yukon: Whitehorse - Christ Church Cathedral: The Very Rev. Desmond Carroll (Dean), Marion Carroll, & family; The Ven. Arthur Privett & Muriel Privett (Honourary Assistant); Licensed Lay Ministers: Joy Wickett, Richard D'Aeth, & Dorothy Sorenson; Bishop Terrence Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti.

13: Parish of Gagetown, The Rev. Gerald Laskey; The Rev. Terry Doncaster (on leave).

14: Parish of Gondola Point, Rev. Canon James Irvine.

15: Parish of Grand Falls & Madawaska, The Rev. Jane Arnott; Rev. Canon Hubert Drillen (R).

16: Parish of Grand Manan, The Rev. Howard Anningson.

17: Parish of Greenwich & Wickham, The Rev. Eileen Irish.

# We learn our attitudes

*Listen to me, all of you, and understand this: nothing that goes into a man from outside can defile him; no, it is the things that come out of him that defile a man. Mark 7: 15*

Since my mother's death I have begun to share, in many more ways, the inevitable advance of time that has been experienced by so many others. You might know of what I speak.

I'm thinking about the grief process that is worked out in so many small ways. Now I can't remember if it's God or Satan in the details; but what I've found in the details has been redemptive.

Let me begin with my discovery of my black leather double holster set. I found it in a cedar chest, hidden among knitted woolens and family albums of Kodak moments long past. Smelling of cedar, the authentic Hopalong Cassidy nickel-plated, ivory-handled pistols transported me to the winter of 1952. It was snowing as I pressed myself against the plate glass window of Duval's Hardware Store on Waterloo Street. It had one of the best toylands in Saint John and in their display window I saw (and coveted) that wonderful double-holster set 'in black leather 'with nickel-plated pistols and handles of ivory!

The following month would bring my seventh birthday and I

hoped that it would bring me this wonderful prize as well! It did!

I made good use of the pistols.

Every Saturday two or three of my playmates (doesn't that date me!) would coax out enough change to take in a matinee. There was always a western playing in the city. Randolph Scott was a regular headliner at the Kent Odeon. Stomachs filled with popcorn and imaginations filled with images that came to life on the silver screen, we'd head home to re-enact the movie over and over and over again. We might be the cowboys, or we might be the Indians, it didn't matter really. We admired them both. Indians, I recall, were strong, and full of valour. Their courage was well known, and respected.

Now, as I hold the pistol now in a hand grown too large to hold it properly, the tape holding the ivory handles — did I tell you that they were really made of plastic? — my mind sweeps back to the present and a time out of joint with my youth. The prevailing cultural myths of the indigenous peoples of this land reminded me

of drunkenness and sloth. Natives, I've heard, are aimless drifters of no account. When you've seen a drunken Indian and you just know how all Indians cannot tolerate alcohol, then you just know that they are all drunks with wasted lives.

Now where do you suppose I got that idea?

I didn't pick it up in my youth. In my youth, in the driveways and backyards of Bayside Drive, I would come forward to emulate the strengths seen in the native. So would my playmates.

If one Indian drinks, they all are drunkards. That's what I'm left with.

It's like the residential school scandal. While I listened to the pain of memory recollected at the Native Convocation held in Miniaki, I learned of terrible, terrible indignities suffered at the hands of churchmen. Story suc-

ceeded story as a community demonstrated the courage to seek catharsis at the cost of tremendous pain.

But I'm quickly reminded that there were good schools, and that there were good teachers and that there were happy memories. A quick response to displace the sinfulness that broke young lives. It's as though, for sin to be recognized and allowed, every school and every student would need to be violated.

In one instance we paint with a broad brush; in the other we paint with a narrow one.

Such is the element of corruption and defilement.

Looking at the double-holster set I begin to see where innocence was defiled.

My attitude was learned and in the learning, I too was defiled as certainly were countless other youths in residential schools too numerous to count.



thepenultimate **WORD**

BY JAMES IRVINE

Jesus' words are plain enough. We corrupt; we defile one another by what we say, and by what we do. Oh, it's not like eating Kosher, or fish on Friday or abstaining from chocolate in Lent. No, it's the ability each of us has to corrupt another. "Nothing that goes into a man from outside can defile him; no, it is the things that come out of him that defile a man," says Jesus. We do not defile ourselves. The indefinite article is deliberate. Others have defiled us, and we, in turn, take it upon ourselves to defile another. Feeding another's fears, insecurities and phobias may be quite accidental, but sometimes it is wilful.

Burnt Church and the firewalls of commerce challenge us. The stories are an embarrassment and they won't go away. They leave us with youthful memories in hand, cracked as certain as ivory handles taped for continued use. The call is to acknowledge our defilement, to own it, to repent of it — and to try, with God's grace, not to defile another.

## Anglican Appeal 2000 continues to focus on healing and reconciliation

Separated by the broad expanse of the Atlantic, the people of Canada and South Africa share a common need for peace, healing and reconciliation. Both countries are struggling to deal with injustices from the past, which continue to affect their present and the future.

Anglican Appeal 2000 continues to focus on the theme of Healing and Reconciliation. Canadian Anglicans know well the familiar face of Archbishop Desmond Tutu, who was so instrumental in overcoming apartheid in South Africa. He has helped his people to understand that there are many kinds of justice, and has been instrumental in helping South Africans to choose confession, forgiveness and reconciliation rather than revenge and retribution. As Canadians learn about the legacy of residential schools and the terrible toll it has taken on the First Nations, we have much to learn from our brothers and sisters in South Africa.

This year's Appeal tells two stories. The Rev. Lance and Kelli Dixon are Volunteers in Mission at Transfiguration College in Grahamstown, South Africa. With the country's future Anglican priests, Lance is exploring some of the difficult issues around cultural awareness and identity that face them and the people they serve. While apartheid has been abolished, the deep-seated feelings of people who were taught to hate who they are still remain, and must be dealt with. Through seminars and workshops,

listening and sharing, Lance and his students are working to understand the place of culture, power and one's own racial identity have in addressing the lasting effects of apartheid. The Anglican Appeal helps to raise the money for administering the Volunteers in Mission programme

On the other side of the Atlantic, the Fire Keepers: A Wellness Conference for native women and their families, presents workshops on everything from spiritual health to aboriginal history, culture, racism and healing. In a safe, supportive environment, women can tell their stories, share their pain, and get ideas on how to start the healing process in their own homes and communities. This is just one of many First Nations healing and reconciliation projects that Canadian Anglicans have helped to support since 1992.

You are invited to support this important work. If you are already an Anglican Appeal donor, we ask you to continue in partnership with us. The work is continuing and the need is greater than ever. Please send your donation to Anglican Appeal, 600 Jarvis St., Toronto ON, M4Y 2J6 or call our new toll free automated donation service at 1-877-607-1222 to make a convenient and quick gift by Visa or MasterCard.



Donna Bomberry, second from left, Indigenous Mission Coordinator, poses with members of Fire Keepers: A Wellness Conference for native women and their families. The group is just one of many First Nations healing and reconciliation projects that Canadian Anglicans have helped to support since 1992.

## Medley compiling camper data base

Camp Medley has built lots of things over the years — cabins, dining halls and swimming pools, not to mention fond memories, lasting friendships and strong faiths. Now it's building something a little different — alumni database.

"Although the camp has been in existence for more than 50 years, there is no record of the names and addresses of those who have enjoyed the activities and companionship found there. The Board would like to have an avenue for the sharing of memories, camp status and news, as well as to discuss future plans and garner community support," says Catherine Jones, who co-chairs the camp's Public Relations Development committee.

Toward that end sign-up sheets are being distributed throughout the diocese. Each sheet has spaces for names, home and e-mail addresses as well as phone and fax numbers. There is also a spot to indicate camping years. If you don't encounter one of these sheets in your parish, check with your rector, or send your information directly to Ms. Jones at 212 Aberdeen Street, Fredericton, E3B 1R7.



## ... from Maggie's kitchen

*It's possible to fail in this world and still be a saint*

Though I don't mind the computer, I avoid surfing the net — it chews up too much time — so it's great to have a friend who sends along lists of what's new out there. However, "What's new out there" is, as often as not, a rewrite of history disguised as a reporting of the facts. It's amazing what we'll believe, so long as it fits in with what we want to believe.

This month's Saint-of-the-End-of-the-First-Millennium has undergone many such rewrites. Those who have recognized his personal sanctity have often assumed that he was also (thereby) a great monarch. Others, aware of his shortcomings as king, have dismissed him as a spineless man who simply retreated into prayer. The full truth must await our Lord's Second Coming.

St. Edward the Confessor represented the old English line of kings. His father, the colourfully-named Ethelred the Unready ("Redeless"), was the very definition of incompetence. Easily overrun by the Vikings, he sent two of his sons, ten-year-old Edward and his older brother Alfred, across the Channel to Normandy, his wife's home. Edward thus grew up more Norman than English. Nevertheless, some thirty years later the English were glad to have back (they thought) one of their own.

The Danish Cnut, though a foreigner, had been a good king, and a Christian one at that, but Cnut was forgotten in the neglect, quarrelling and oppression which marked the eight years following his death. Edward married the devout and beautiful daughter of Earl Godwin, perhaps to prevent a repeat of the brutal maiming and death his brother had undergone several years before at Godwin's hand. For reasons which cannot now be determined, though there have been many theories, Edward and his wife lived their marriage in total continence — with, of course, no offspring.

Earl Godwin's hatred of Edward's family was an extension of his hatred of the Normans, especially their influence in the royal court and on church appointments. After a number of incidents, Edward banished Godwin and his family for several months, during which time William of Normandy (later William the Conqueror) visited Edward and seems then to have been offered the royal succession — long before the Norman conquest at the Battle of Hastings made the offer a reality.

Godwin's return was peaceable. Neither he nor Edward wanted a civil war, and Edward was willing on his

part to reduce some of the Norman power base. His popularity increased during this period of peace, the people praising the "laws and customs of good King Edward".

Not everything was wonderful, of course: The exiled Norman Archbishop of Canterbury was replaced by a man of Godwin's choice, a "base fellow" (as the Bible would put it) who was eventually deposed. Edward himself gave his support to only one English bishop, the saintly Wulfstan, who became Bishop of Worcester. Other appointments were too-often ill-advised, and little was done to improve the learning and the living standards of parish clergy.

If Edward's reign was less than praiseworthy, his personal character was not. He was genuinely and deeply devout and was generous to the poor and to strangers. During his years in Normandy he had vowed to make a pilgrimage to St. Peter's tomb in Rome if God would put an end to his family's troubles, not foreseeing that the troubles wouldn't end until he himself was on the throne. His council pointed out that England's security could hardly afford having him out of the country and not tending the store, so the matter was referred to Pope Leo IX.

The pope dispensed him from his vow on condition that he either give the money the pilgrimage would have cost to the poor, or else build or repair and endow a monastery in honour of St. Peter. Edward chose the latter, which became Westminster Abbey. (The present building is a thirteenth-century replacement of his original). He was too ill to attend the abbey's consecration, died six days later, and was buried in the abbey. Eventually his body was moved to a shrine behind the high altar, where it remains to this day.

It was Edward's misfortune to be thrust into a job for which he hadn't the talent, but his good fortune that his sanctity of life was not judged by the job he did as king. It's good news for us that one can be a failure in this world and still be a saint! On St. Edward the Confessor's Day (October 13), feast on the following quiche, made with Camembert from Normandy:

### CAMEMBERT QUICHE

Blend in your food processor 3 ounces Camembert (rind removed), 6 ounces cream cheese or drained cottage cheese, 2 Tbsp butter, 3 Tbsp heavy cream, and 2 eggs. Add salt and pepper to taste, plus a pinch of cayenne and 1-1/2 tsp minced fresh chives. Pour into a partially-baked 8-inch pastry shell, place on a baking sheet, set on your upper oven rack, and bake 25-30 minutes, till puffed and brown.

*Maggie Harris lives in the Parish of Derby & Blackville*