

THE NEW BRUNSWICK ANGLICAN



NOVEMBER 2004

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VOL. 29 NO. 9

Lead, point and Get out of the way

BY ANA WATTS

John Carrington firmly believes that most young people are responsible human beings with a "king-size interest in matters spiritual", and deserve our respect as well as our love. As adults it is up to us to lead the way for them by modeling appropriate values and behaviour; point the way by giving them good direction and allowing them to take risks; and eventually get out of the way as they find their way in life.

The dynamic, energetic and entertaining vice-chairman of Barrick Gold Corporation, the world's third largest gold mining company, offered this advice, along with insight into his own professional and spiritual journey, at the fourth annual Bishop's Dinner held at the Delta Hotel in Fredericton on Monday evening, Oct. 4.

Former Bishop Bill Hockin instituted the annual fundraiser, but this year's gala event, the largest ever, was hosted by his successor, Bishop Claude Miller. More than 300 New Brunswick Anglicans and friends paid \$100 a plate and raised more than \$20,000 in support of the capital campaign for camps Medley and Brookwood.

Dr. Mohan Iype, an efficient and entertaining master of ceremonies as well as vice-chair



ANA WATTS

Betty Hamilton, who attended Camp Medley in 1945, its first year of operation, was awarded a t-shirt at the Bishop's Dinner.

of Diocesan Council, kept the evening on track; Bev Harrison, chair of the Camp Medley board, gave an update on both diocesan youth camps and the capital campaign underway to improve them; several people present at the dinner were recognized for their long-time involvement with both camps; and Bishop Miller fondly remembered his own camping days at Medley in the 1950s in his introduction of Mr. Carrington, who brought the evening to a satisfying conclusion.

See Carrington on page 2

No Beaverbrook grants to cut

Diocese of Fredericton has no financial involvement with the Beaverbrook Canadian Foundation, so has not been affected by the recent dispute between the foundation and the Beaverbrook Art Gallery.

Similarities in the names and structures of the Anglican and Presbyterian churches in New Brunswick led to recent media reports that Anglican finances were affected because foundation grants had been canceled.

"We were surprised to see our name associated with the foundation because we have no connection with it and no record of any contributions," says diocesan treasurer Fred Scott. "We were also concerned that the media reports might cause some New Brunswick Anglicans to worry about the diocese's financial well-being."

In an effort to clarify the

situation, diocesan officials contacted Beaverbrook Canadian Foundation officials. Secretary-treasurer Hugh Cowan of St. Andrews responded to a message requesting clarification of the connection between the foundation and the Anglican Synod with information on an annual \$50,000 grant in support of retired clergy of the Atlantic Synod of the Presbyterian Church of Canada. Mr. Cowan later acknowledged the confusion and confirmed that the foundation does not make any financial contributions to the Anglican Synod of the Diocese of Fredericton.

Grants to institutions have been suspended by the foundation and the money diverted to fund a legal battle with the Beaverbrook Art Gallery over ownership of many paintings on display in the gallery.

Successful Conference



ANA WATTS

More than 120 Sunday school teachers from 30 parishes attended a diocesan Sunday school conference at Christ Church (Parish) Church in Fredericton on Oct. 2. Youth Action Director George Porter offered a workshop on reaching 12 to 16-year-olds. Other workshops included information on puppet ministry, vacation Bible clubs, operating a one-room Sunday school, group discipline and music.

Diocese developing custom system

The Diocese of Fredericton is working with TASS NB to develop a marketable information management system.

For the past year diocesan officials have investigated existing systems through several companies in an effort to find one to meet the communication, documentation and statistical needs of the church. Eventually TASS NB

came up with a customized three-stage proposal.

"It is just what we need to improve our own efficiency and accuracy and I'm certain that once we pilot the system it will be of value to other dioceses and churches as well," says Archdeacon Geoffrey Hall, the bishop's executive assistant.

The first stage of the system, a database structure for parish

and in-office statistical data collection, should be on-line by the end of February. Contact and additional records systems will follow.

System development, training for users, implementation, development, modification and maintenance are included in the \$16,000 contract. If the system proves marketable, some of those costs will be recovered.

Diocesan Camp Ministries Sunday

Nov. 14

Celebrating the good work of
Camps Medley and Brookwood
Please pray for a successful
camp renewal campaign.



INSIDE



Mike and Anna Caines' report from Uganda. p 7.

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DIOCESAN NEWS

Carrington tells dinner guests: "Everyone makes a difference"

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He dubbed his talk "I Am Their Leader ... Which Way Did They Go?" He even brought along a double-billed ball-cap as a visual aid to his presentation. He wore it briefly, then presented it to Bishop Miller to wear. Next he took a portable microphone in among the tables to meet several dinner guests. He asked them who they were, what they did, then said to each one "You make a difference." His audience was well engaged at this point, but not satisfied. On each eight-person table was a glass, in each glass were four pens, each sheathed in a snug cover. There was also a message asking guests at the table not to touch the pens until they were instructed to do so.

Mr. Carrington told the dinner guests if they wanted the pens, they had to work for them, and "skill testing questions" were involved. He asked the eldest person at each table to stand. It took time for some people to do the arithmetic, but eventually one person at each table stood. Then the youngest person was asked to stand. More calculations, more people stood. Next he asked the person at each table who had come the farthest to attend the dinner to stand. Finally, the person at each table whose birthday was closest to the dinner date was asked to stand.

In the end, there were four people standing at each table. They each got a pen. When they pulled the pens from their sheaths, each one revealed the slogan: "I make a difference."

He went on to tell the audience how when he was young and regularly searched the church rafters in hope of seeing a Casper-like Holy Ghost, he sometimes felt he didn't make a difference, or that he even mattered very much.

"Back in those days we had Sunday School exams imported from England. My sister Cathy excelled, she placed first in

When John Carrington was young and regularly searched the church rafters in hope of seeing a Casper-like Holy Ghost, he sometimes felt he didn't make a difference, or that he even mattered very much.

Canada. I believe I was the only kid in the history of the church who failed, but it didn't seem to matter much because I progressed to the next level anyway. Religion was relegated to adult beliefs. Now we know it is important to make it more relevant for young people, and this diocese is actually doing something about that," he said. In recent years the diocese has focused efforts and resources on young people and their Christian formation.

He enumerated youth priorities: freedom, friendship, love and choices. "It's a pretty compelling list. If we honour those needs, we make a difference ... Young people and adults see the world from entirely different perspectives." Kids value friends more than family, adults value family more than friends. Kids want the freedom to make choices, adults see this as an opportunity for kids to screw-up. Most kids say no to drugs, we need to say no to the stereotype that most kids do drugs. Most kids look at the world and see huge, insurmountable problems, like war and AIDS. Adults think kids live cushy lives.

"We need to give our young people space and direction. We need to give them the dignity they deserve. We need to believe in them and they will rise to the occasion."

Mr. Carrington went on to talk about his own life as a business executive. At one point

he felt God was calling him to the priesthood, but upon reflection he decided that God wanted him to live out his faith in the workplace and his daily life. He spoke about how difficult it is for him, as a manager, to announce layoffs in order to "protect shareholder value" in the company, because he knows first-hand that the loss of a job ranks as high in the stress department as death and divorce.

In order to avoid this kind of situation as much as possible, he focuses on keeping the company healthy by treating all the workers as human beings, engaging them in the success of the company, even encouraging them to develop new skills in appreciation of current job trends. "The days of working a lifetime for one employer are gone. People entering the workforce today can expect to work for about six employers in their careers."

He spoke with pride about the contributions of the mining industry to modern society while admitting it does intrude on the environment. "We have to accept the tradeoffs as we provide for the good of people today without doing harm to the good of the people tomorrow. We practice sustainable development."

He closed his remarks with a call for all those gathered to choose life and obey God, to live life to the fullest, make the improvements to camps Medley and Brookwood, and care for God's earth. "But above all, choose life," he said. "We all make a difference."

Mr. Carrington was invited to speak by Bishop Miller, who knew him in Bathurst in the 1990s, when the bishop served a parish and Mr. Carrington was president of Brunswick Mining and Smelting there. Mr. Carrington was also a layreader in the Parish of Bathurst. He continues as a layreader today at Holy Trinity Church, Thornhill, in the Diocese of Toronto.



Dinner speaker John Carrington interviewed several guests at the Bishop's Dinner and assured them all that they make a difference. Here he talks to Leslie Allan of Saint John.



Bishop's Dinner guest Natalie Noseworthy of Saint John was a counsellor at the Girl's Auxillary (GA) Camp held at Medley in 1945, even before any regular camps were held there.



Margaret Allen has a long Camp Medley history. She taught swimming there, was the cook for a while, and in 1960 she was married there. She believes hers was the only wedding ever held at the camp.

PHOTOS BY ANA WATTS

Local Essentials council established

General Synod's decision in early June to affirm the integrity and sanctity of committed adult same sex relationships prompted 28 New Brunswick Anglican clergy and two Church Army captains to meet in late June to create Anglican Essentials New Brunswick. It is a council to represent the national Essentials body of orthodox, conservative Anglicans in this diocese.

The meeting elected a steering committee, chaired by the Rev. Bruce McKenna, to plan and give direction to the group. Members include the Reverends Don Hamilton, Alan Reynolds, Allen Tapley, David Edwards, Douglas Patstone, John Matheson, John Pearce, Ian Wetmore (vice-chair), Greg McMullin (secretary), David

Perks and Robert Salloum.

In August more than 20 members traveled to Ottawa for a national Essentials conference called *The Way Forward*.

The local group seeks to be a prayerful, creative, thoughtful, and proactive voice in the diocese and to offer a series of opportunities, including a diocesan-wide conference planned for early spring.

Anglican Essentials was established in 1994 by members of Anglican Renewal Ministries, Barnabas Anglican Ministries, and The Prayer Book Society working together. Its mission is "To call the Anglican Church of Canada to embrace and live by its orthodox Christian heritage under the renewing guidance of the Holy Spirit."



DEADLINE
for copy and photo submissions to the New Brunswick Anglican is the first working day of the month previous to publication.

Dec. 1 for the January issue; Jan 3 for the February issue

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ANGLICAN

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Ana Watts Editor

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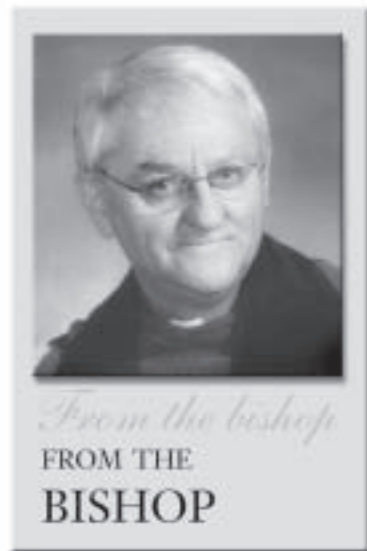
THE BISHOP'S PAGE

Time to reestablish our "bonds of affection"

The Lambeth Commission was established by the Archbishop of Canterbury to provide an opportunity for all the voices in the Anglican Communion to be heard in a spirit of generosity. Its reflections and conclusions, as presented in the Windsor Report, recommend a unified way forward, an opportunity to reestablish the "bonds of affection" that unite our Communion.

I write this amid the storm of reaction immediately following the report's release. Indeed, at this point I have neither read the entire document nor studied its findings in depth, but I am pleased to see that those who ordained a gay bishop and blessed same-sex relationships are invited to express regret for the pain caused by their unilateral actions. They placed our Communion in jeopardy. The Windsor Report calls us into a covenant relationship that would bind and prohibit such unilateral actions in the future.

Human sexuality is one of God's greatest gifts. The church world-wide appears tolerant of the flagrant misuse



and abuse of this gift, but intolerant of any conversation that expresses differing views on God's purpose for it. I believe the Commission succeeded in providing an opportunity for a renewed pastoral approach to that conversation, one that respects all the participants.

We are committed to that pastoral and respectful conversation in this diocese.

Our Primate, Archbishop Andrew Hutchison sees great hope in the Windsor Report. He said: "The Commission members cover a broad

spectrum of geography, culture and theology. Their meetings have been totally in camera with no interim reporting to the Communion. It is significant that the Commission has submitted unanimous recommendations in spite of the cultural and theological differences of its members. This indicates that there is a positive will to maintain the unity of the diverse Anglican Communion. The fact that Commission members can speak with one voice holds open the door of hope that our Church can, with prayer and dialogue, persevere in seeking unity."

That "positive will" of which he speaks will undergird us in this diocese as we take the necessary time to study and reflect on this document, as the Archbishop of Canterbury has asked all those "with the well being of our Communion at heart" to do. "Pray and reflect upon its proposals," he said. He admits these proposals are neither easy nor simple solutions to our real and demanding challenges, but if we are serious about meeting those challenges, we will "do all we can to continue to travel this

road together."

I pray that by the time you read this the "positive will" of which the Primate spoke will be evident in this diocese. I pray that we will already have witnessed a willingness to move forward in keeping with the recommendations of the Windsor Report. By then I will also have had an opportunity to study the report thoroughly and discuss it with my colleagues at the House of Bishops meeting in Saskatoon. Please keep our work in your prayers.



Claude Miller is bishop of the Diocese of Fredericton

Editor's note: Further coverage of the Windsor Report released at press-time by the Lambeth Commission is contained in the Anglican Journal.

APPOINTMENTS

In a continuing effort to maintain and enhance contact with people in the Anglican community and the general public, the Diocese of Fredericton now has a communications officer. The full-time staff contract position was approved and directed by the September meeting of Diocesan Council.

Bishop Claude Miller appointed **Ana Watts**, editor of The New Brunswick Anglican, to the position on Oct. 1. She continues as editor of the

newspaper, takes on added communication duties and assists with media relations.

The Rev. Dr. George Porter was appointed spiritual director for Teens Encounter Christ (TEC) on Oct. 4. He replaces the Rev. Eric Phinney in this position.

The TEC Weekend is a time of spiritual exploration and challenge for young people between 16 and 21 and is held in May each year at Camp Medley. In addition to working with the ministry team on these

weekends, the spiritual director meets with the steering committee throughout the year as it plans reunion events and oversees preparations for the following weekend.

Dr. Porter also serves as Youth Action Director for the diocese and as chaplain to the University of New Brunswick (Fredericton) and St. Thomas University.

The Rev. Patricia Drummond is appointed priest and rector of the Parish of New Bandon on Nov. 14. Ms. Drummond has

served as diocesan director of Christian Education for the past four years. During that time she was honorary assistant at Christ Church Cathedral and at different times served as interim priest-in-charge in the parishes of Newcastle & Nelson and Bright.

Bishop Miller recently accepted, with regret, the resignation of **Captain Cathy Borthwick** from the part-time ministry of Anglican Chaplain to the Moncton Hospitals.

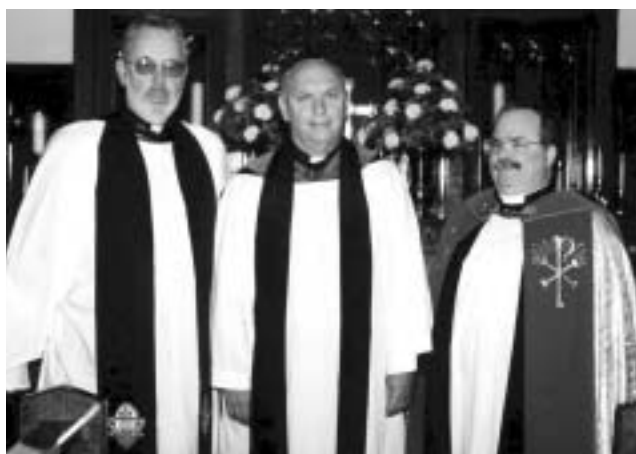
PRINCIPAL ENGAGEMENTS

Nov. 10 7 p.m.* Parish of Tobique
Nov. 12 - 13 Toronto Financial Development Committee
Nov. 14 10 a.m.* Parish of New Maryland 4 p.m. Parish of Oromocto 4 p.m.
Nov. 16 2 p.m. Parish of St. Peters
Nov. 17 Diocesan Council
Nov. 18 3:30 p.m. University of New Brunswick 7 p.m.* Parish of Cambridge & Waterborough
Nov. 20 2 p.m. Parish of Fredericton Junction
Nov. 21 10:30 a.m.* Parish of St. Mary's (York) 4 p.m.* Parish of Stanley
Nov. 23 7 p.m.* Parish of Ludlow & Blissfield 7 p.m.*
Nov. 24 Deanery Meeting Fredericton/York 7 p.m.* Parish of St. Margaret's
Nov. 25 2 p.m. Parish of Douglas & Nashwaaksis
Nov. 27 2 p.m. Parish of Marysville
Nov. 28 10 a.m.* Parish of Gagetown 4 p.m. Parish of Bright
Dec. 5 4 p.m. Parish of Simonds
Dec. 19 4 p.m. Christ Church Cathedral

* Denotes Confirmation

INDUCTIONS

Parish of Carleton



On Sept. 26, the Rev. Howard Anningson (centre) was inducted into the Parish of Carleton in Saint John West by Archdeacon Vicars Hodge, right. Archdeacon Arthur Gregg (left) was guest preacher.

Parish of Campbellton



On Sept. 26, Executive Archdeacon Geoffrey Hall (left) inducted the Rev. Arnold Godsoe as rector of the Parish of Campbellton.

Parish of Bathurst



On Sept. 26, Executive Archdeacon Geoffrey Hall inducted the Rev. Roderick Black as rector of the Parish of Bathurst. Following the service Mr. Black shared a cake decorated in honour of the occasion with parishioners and friends including Wanetta Walls, left, and Dawn Branch, right.

COMMENTARY

A Healthy Church

BY PHILIP PAIN

Medical science developed vital signs — pulse, respiration, blood pressure and temperature — to help us monitor our health. If my temperature registers 98.6 degrees, it is a sign of good health. Dr. Peter Wagner, who has devoted much of his life to studying growing churches, believes church bodies have vital signs as well. He also believes a healthy church, like any healthy organism, grows. The following seven vital signs contribute to that health growth.

The first is prayer, it permeates all aspects of life in a healthy church. There are opportunities for prayer after the worship services as well as in home groups. There may be a weekly evening healing service with a team offering prayer with the laying-on of hands.

Second is the centrality of the Holy Spirit. The person and work of the Holy Spirit is honoured, and his supernatural signs and wonders are welcomed.

A visionary overseer or leader able to equip the leaders and people for ministry (Ephesians 4:12) is another vital sign. Outside missionaries are also brought in to minister Jesus and the release of the Holy Spirit to people, so the vestry and congregation become Spirit-filled. Organizations grow by multiplying leaders.

In healthy churches, joy and celebration characterize the worship, which energizes the believers. Participatory, expressive worship includes freedom for body language like raised hands and other gestures. Anointed musicians draw us into an experience of God, into God's glorious holy presence, with beautiful music which encourages intimacy with God. We are worshippers first, then we are workers.

Members of a healthy church return the full 10 per cent of their income, or tithe, to God, and make offerings above the tithe as the Lord leads them. This results in attractive facilities, children's and youth ministry and other blessings.

The members of a healthy church also offer their gifts. Lay people have to be empowered and trained for ministry. Members both receive ministry and minister to others. Lay pastoral teams visit and pray with the sick in hospital, nursing homes and at home. They also visit and pray with the bereaved.

Finally, trained organized lay outreach teams visit receptive people like worship visitors, friends and relatives of church goers, and new people. In addition to pastoring and evangelizing people, lay people intercede in prayer and administer the affairs of the church.

Dr. Wagner maintains that if we apply these characteristics, these vital signs of healthy churches, we will release healthy dynamics in Christ's church.

The Rev. Phillip Pain is rector of the Parish of Upham.

Getting there, with family support

BY ANA WATTS

I am the eldest of four in my birth family. Growing up, my sisters and brother accused me of acting like 'the boss of everybody.' Today my next younger sister is the family linchpin.

We gather often. We still bicker occasionally, even get involved in disagreements of monumental proportions. Nothing like when we were kids and hated one another loudly and often, though, and if someone is missing we feel the absence keenly and deeply.

I have long considered this a "family" as opposed to a church newspaper. We share a profound connection and we're all pretty grown-up. We hardly ever hate each other out loud but we still get involved in disagreements of monumental proportions. Like the one consuming us lately.

I wonder if we would all fare better if we looked at the issue from a family perspective? How would we react if one of our nearest



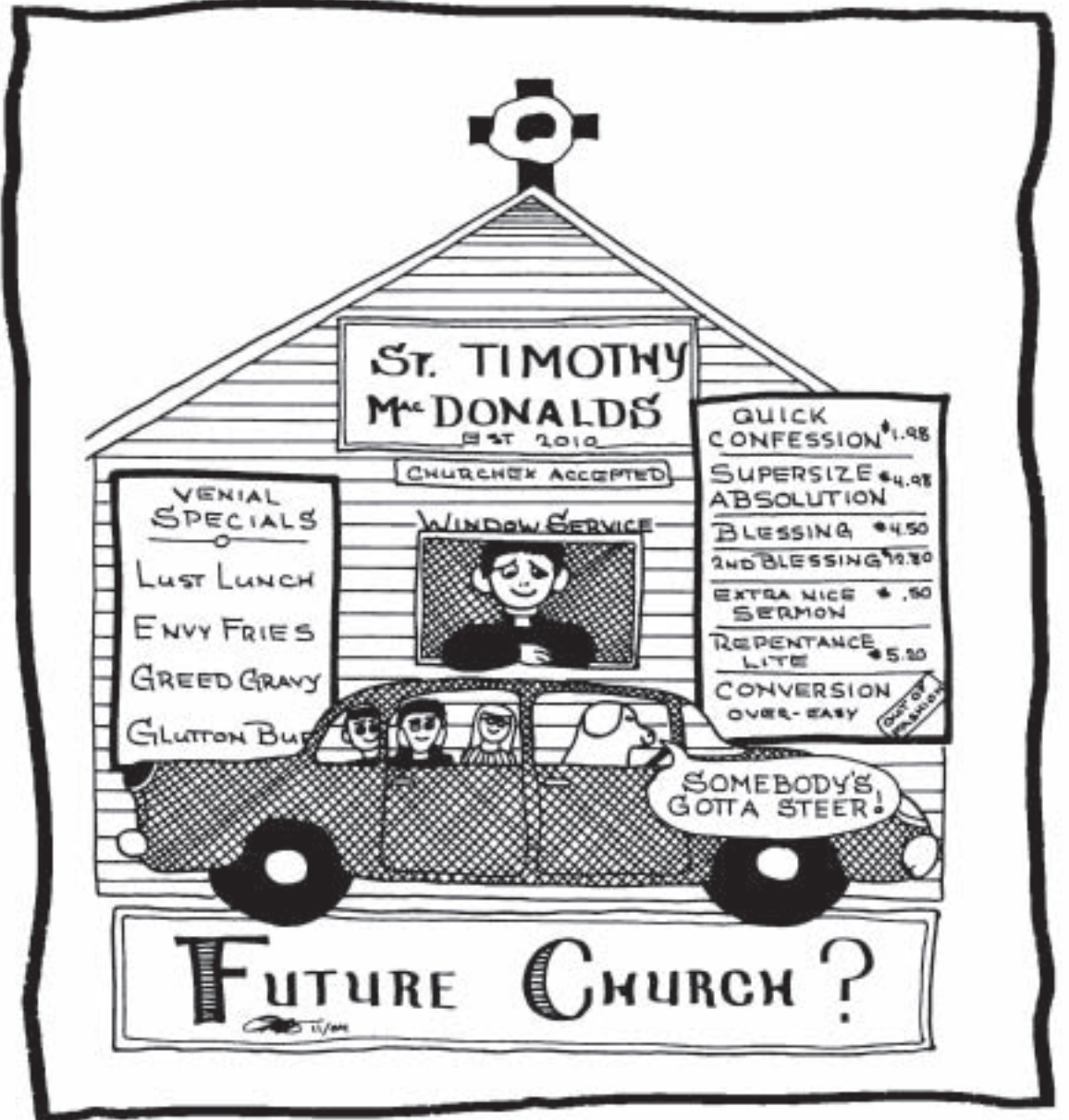
and dearest — child, sibling, parent — sought even informal family blessing of a same-sex relationship? I dare say some of us on the more "liberal" side of the issue might be surprised to encounter some buried "conservative" feelings. Those on the more "conservative" side could be faced with very difficult choices.

One way or another, I think we would all cope. We would find some way to protect the sacred family bonds. We are members of a family that grew up in the same house. Our bishop is our linchpin. We gather occasionally. We don't always agree, but if someone were missing, we would feel the absence keenly and deeply.

Ana Watts is editor of the New Brunswick Anglican.

DOG MATTICKS

by Doug Patstone



LETTERS

In support of nursing home residents

To the Editor:
Thursday, April 22, was a life-changing day for all people in Nova Scotia. In the budget brought down by their government, changes were introduced which will improve significantly the lives of all residents of nursing homes and their loved ones.

Effective January 1, 2005, that province will pay the full cost of health care services for seniors residing in nursing homes. As a result, on Jan. 1, 2005, nursing home residents will be able to keep more of their income—approximately 15 per cent, a minimum of \$150 each month. In addition, those entering nursing homes will be assessed for their ability to pay based on their income only and not on their assets. This change will also simplify the assessment process. Health care services provided in nursing homes include the

Dear Ana,
It was with great interest that I read the commentary by the Rev. Canon Philip Ward in the September issue. Thank you Canon Ward for the encouraging words. The members of the Parish of New Bandon (just east of Bathurst) have realized this for many years. We live in one of the

cost of nurses, licensed practical nurses, occupational therapists, physiotherapists and others who are employed by the home. About 80 per cent of seniors residing in nursing homes already had their health care costs subsidized by the province. Now, all seniors residing in nursing homes will benefit from this program.

As representatives of 10,000 CARP (Canada's 50-Plus Association) members in New Brunswick and as supporters of the New Brunswick Coalition for Nursing Home Rights, we encourage our government to follow the lead of our neighbouring province and take immediate steps to implement these changes as well.

Residents of the 61 nursing homes in New Brunswick are among our most vulnerable citizens. We must treat them and those who love them with

dignity and respect. We invite every New Brunswick citizen to speak up on this issue. We invite every New Brunswick citizen to contact Premier Bernard Lord, minister Tony Huntjens and their MLA to find out where they stand on this vital issue, an issue of justice and fair treatment. We invite every New Brunswick citizen to support the Coalition for Nursing Home Rights whose main focus is to improve the lives of nursing home residents. We invite every New Brunswick citizen, not just seniors, to consider the hardships faced by people who require nursing home care. For far too long we have permitted this system to exist in a province which is noted for its quality of life.

Wayne and Barbara Harrigan
Parish of Riverview

Northern invitation

most beautiful parts of the province. WE ARE SURVIVORS.

We are hard workers, working both spiritually and financially for the betterment of the parish. We not only have fund-raisers, we have FUN-RAISERS. Anyone wanting a little FUN should join us at one of our events.

It's time that the diocese hold some of their meetings in the northern part of the province. We are only approximately two-and-a-half hours from Moncton and three hours from Fredericton.

We extend a warm welcome to ALL from Bishop Miller's home parish.
Elaine Good

NEW BRUNSWICK ANGLICANS

New Brunswick roots and branches



ELAINE INGALLS HOGG

The Rev. Ranall Ingalls (now the Rev. Dr.) at Holy Trinity Church, Blackville.

BY ELAINE INGALLS HOGG

No matter how far away they wander, New Brunswick has a way of calling its people home. In the spring of 1965 James and Audrey Ingalls and their three sons left their home province to find steady work. The family

settled in Dawson Creek, BC, a northern inland community. Because of their fond memories of New Brunswick, James and Audrey weren't surprised when their two older sons, Norman and Laurie, talked of going home someday. It never occurred to them their youngest son, Ranall, who



COURTESY DERBY & BLACKVILLE

The Rev. Sherman Shepherd

wasn't even two years old at the time of their move, would remember the place of his birth let alone have an urge to return to his roots.

Ranall grew up hiking the trails and enjoying the beautiful landscape of British Columbia. In his youth his interests varied from astronomy to literature and music, but while attending university in Winnipeg, he felt the call to the ordained ministry. After receiving his MA from the University of Manitoba, he went to Nashotah, Wisconsin, to complete his seminary studies. While here, he met his future bride, Sherry Sweeney, from Watertown, WI.

At the completion of his studies he was asked where he would like to serve and his answer was immediate. "I want to go to New Brunswick."

His first appointment, to Derby and Blackville, brought him back to the province of his birth; to the heritage his parents had nurtured and held in their hearts all the years they were in British Columbia.

During his first year some of the senior parishioners learned of his Maritime connections and said to him: "You remind us of a priest we had in the twenties. His name was Reverend Sherman Shepherd. Do you know of him?"

Family members were able to explain the connection. Yes, they knew him. In fact, Ranall was related to him. His grandfather, Hugh Shepherd and Sherman were first cousins. Both were born on Grand Manan.

"Sherman Shepherd must have been well liked," says Ranall. "Several men who would have been babies in the 1920s had the name of Sherman. While I was visiting in Barnetteville, an older gentleman went upstairs to fetch me something in which he thought I might be interested. It was a devotional book for Holy Communion given him for his Confirmation by Sherman Shepherd in 1927."

Further inquiries revealed Rev. H. Sherman Shepherd graduated in 1924 from King's College, Nova Scotia. He was ordained in 1926 and served in Derby and Blackville from 1925 until 1929 when he left the Diocese of Fredericton and went to the Arctic to be the principal of Canada's first residential school in Shingle Point on the Arctic coast not far from the Alaskan border. His sister, Priscilla, a graduate of Augusta General Hospital School of Nursing, went with him. They arrived to find that 23 school children, four staff members, two native families and a white trapper made up the entire population of Shingle Point.

In September of 1929, Sherman Shepherd wrote: "Our last mail, except possibly

a mail by dog team, is due to leave here tomorrow and I should like very much to get a letter away to you and a message to all my former parishioners and friends at Derby, Blackville and the Rapids. We are both hale and hearty and happy too, although honestly I get a little lonesome when I think of Derby and Blackville for I really liked it there and spent four happy years."

Ranall Ingalls was ordained on Sept. 29, 1991 and served as the assistant curate in Derby and Blackville from May 1990 to July 1994.

At his ordination at Holy Trinity Church in Blackville, the family members in attendance couldn't help but feel that a great commission had been passed down through the generations. The young priest who grew up in the northwest and chose to come east had been blessed by the older priest who had grown up in the east and answered the call to go to the northwest.

Ranall moved to the Parish of Denmark in 1994 where he served until 1999. He and his wife, Sherry, with their young sons, Nicholas and Aidan, then moved to the Parish of Stanley. David, their youngest son, was born after that move. He serves his parish, volunteers as a fireman, serves on several community boards and is a part-time lecturer at Saint Thomas University in Fredericton.

This past summer Ranall received his PhD in Theology from the University of Wales, Lampeter.

Elaine Ingalls Hogg is Ranall Ingalls' elder sister. She lives in Sussex.

HALL DEDICATED

Sunday, Sept. 12 was a day of celebration for the congregation of Holy Trinity, and for the Parish of Derby and Blackville as a whole. On that day the basement of Holy Trinity Church, Blackville, was dedicated to the memory of the Rev. James Morgan, who served the parish as rector from 1952 until 1974. Following the ribbon cutting and dedicatory prayers by the rector, the Rev. Douglas Barrett, the congregation assembled in the church for a joyous celebration of the Holy Eucharist. Guest preacher was the Ven. Ted Morgan, the former rector's son and retired priest of the Diocese of Nova Scotia and Prince Edward Island. The liturgy ended, the ladies of Holy Trinity provided a fabulous "spread" at the parish hall. In the photo on the right, taken during the dedication, are, left to right, Ellery Furlong (server), Mr. Barrett, Mr. Morgan and Christopher Hogan (crucifer).



PARISH FAMILY NEWS

Rector and super pay the price for successful relay

BY CAROLYN VANBUSKIRK

In the hulking shadow of the Saint John Regional Hospital, members of the adult and youth Relay for Life teams from St. Mary and St. Bartholomew's Church went around and around the track at the UNB Saint John Canada Games Stadium the night of June 11 and the early morning of June 12.

Our church has supported the Canadian Cancer Society's fundraiser since its humble beginnings as the Mother's Day walk. This year our planning process was particularly poignant however, a beloved member of our church family and a usual Relay for Life team member was in the hospital's Palliative Care unit. The devoted wife and mother of two of our parish's young people was losing her valiant battle with cancer.

"It hit close to home," says Kim Saunders, captain of our youth team. "The impact on our youth team was pretty well palpable."

"Just about everyone in our parish has been touched by cancer one way or another," says Muriel Lindsay, captain of our adult team. "This is something our parish just has to do."

We raised a whopping \$4,374.93, the second highest total for the entire event. Our target was \$100 per team member and we had a total of 30 members on both teams. We surpassed our own goal because the whole congregation caught the spirit and got behind us.

Our bearded rector, the Rev. Gregory McMullin agreed to a clean shave if we met our mark. Sunday school superintendent Joanne Fitzpatrick said she would dress up like a hot dog and be pelted with condiments if we reached our goal.

We held a giant flea market at a local mall; we sold "peelers"



CAROLYN VANBUSKIRK

Teams from St. Mary and St. Bartholomew's in Saint John participated, as usual, in the Canadian Cancer Society's Relay for Life last June. Their bearded rector, the Rev. Greg McMullin said if they met their fundraising target, he would have his beard shaved. Sunday school superintendent Joanne Fitzpatrick said she would dress up like a hot dog and allow herself to be pelted with ketchup, relish and mustard. They made good their promises at the Sunday school picnic. Right, Muriel Lindsay takes the rector's beard in hand. Above, Sunday school squirts and others "condiment" the superintendent.

offering two-for-one deals from local businesses; we put a penny jar in the church entrance; and one Saturday morning our parish pros, Carol Lloyd and Muriel Lindsay, offered \$5 haircuts.

The people of the parish also purchased dozens of luminaries, long-burning candles in white, non-flammable bags. Each was placed in honour of someone battling the disease, or in memory of a loved one. Thousands of these candles banked the track and were lit in

a moving ceremony at dusk. They glowed throughout the night of the relay, and inspiration for those who took their turn walking or running.

By 6 o'clock that evening our team had pitched its small tent, a mere nod to the inevitable chill and weariness that would precede dawn. Our team members, aged eight to 86, took up their positions behind our banner and marched to the skirl of the bagpipes. Every so often we lifted our eyes to the hospital and said a silent prayer for she



CAROLYN VANBUSKIRK

who had walked so valiantly last year and was no longer able.

During the night at least one member from each team was on the track at all times. Between laps there were diversions — volleyball, soccer, aerobics, gymnastics, bands, fiddlers, and a Saint John Idol contest. The Cancer Society helped fortify participants with a hearty supper, a midnight barbecue and a huge breakfast before sleepy people headed home at 7 a. m.

"You know, it's been great when your team greets the dawn

with dozens of ideas on how to do this even better next year," says Muriel Lindsay.

That's not the end of the story, of course. We met and exceeded our financial goal and there were promises to keep. At the Sunday school picnic two weeks later our rector delivered himself into a make-shift barber chair and ended up with cheeks smoother than a baby's bottom, and our Sunday school superintendent took her ketchup, relish and mustard like a brave hot dog.

Resurrection Angels Run — er, walk — for the Cure



AVRIL WOOD

The Resurrection Angels Run for the Cure team includes Mary Cosman, Marie Hamilton, Michelle Rankin, Maggie Hamilton and Amy Hamilton.

BY AVRIL WOOD

A last minute team of Resurrection Angels (our new church will be the Church of the Resurrection) from the Parish of Nerepis and St. John walked with Cheryl Saunders in the CIBC Run for the Cure and raised more than \$1,600 to fight breast cancer.

Cheryl is an 11-year survivor of cancer from our parish family who inspires us with her dignity, determination and deep faith. She has often been heard to say that the disease was a blessing to her because it made her aware of what is truly important in this life and drew her closer to the Lord she loves. She learned to let go and let God be in control.

We did a two-week fund raising blitz in the church and as we collected generous

donations we heard many, many stories of how breast cancer has affected our friends in the parish.

We went to Harbour Station intending to do the one kilometre walk, but got so caught up in the excitement and the experience we signed on for five kilometres. We headed out with more than 3,000 other walkers and runners committed to a future without breast cancer. We took away some sore muscles, wonderful memories and a sense of pride that we had contributed to a better future for ourselves, our mothers, our grandmothers, and especially our daughters. We were also convinced the Resurrection Angels will be back again next year with more angels than ever.

NEW BRUNSWICK ANGLICANS ABROAD

Anna's in the driver's seat

Anna and Mike Caines report from Uganda

BY ANNA CAINES

SEPTEMBER

As most of you know, Michael and I are teaching at Bishop McAllister College with the Rev. Paul Jeffries.

After three days of traveling, we arrived at the airport in Uganda exhausted, disoriented and without luggage. We were welcomed by Paul and his deputy, the Rev. Caleb Twinamatsiko. They assured us our luggage would arrive on the next flight from London, a week later!

We arrived during holiday time at the school. It was an enormous blessing to have the first two weeks to explore the surrounding villages, adjust to our new surroundings and enjoy long talks with Paul.

He left for Canada two weeks after our arrival but any fear of loneliness was quickly extinguished. We were blessed by the kindness and hospitality of the people here.

When the students returned

to school we jumped right in. Mike teaches physics and computer and is starting a guitar club. I teach biology, help the music students get ready for their practical exams, and am really excited about coaching a girl's volleyball team.

To say that we are thankful for all of the prayers from home, is a gross understatement. We wake, work and relax feeling completely covered in prayer!

God Bless

OCTOBER

Mike and I are now in the full swing of school life. We are both teaching and we are keeping busy with extra-curricular activities. Mike is teaching guitar to three different sets of students and I'm coaching both boys and girls volleyball.

Last week I was on duty at the school. That means you wake up at 4:30 a.m. to supervise the students from 5 a.m. to 7 a.m. Then you supervise every

meal, chase students to class all day and supervise the evening prep time from 7 p.m. to 10 p.m.. After a week of this I was exhausted, but it has given me a better understanding of the life of a student. Plus, I was able to see many African sunrises.

Unfortunately, Mike and I have both been reminded that we need to watch what we eat. One day I ate some bad posho (maize mixed with water and boiled until solid) and was sick all through the night. Mike ate some roasted meat that gave him terrible stomach pains for two days. Thankfully we were quick to recover.

Well, we continue to have new cultural experiences, but more often than not I am surprised by what has become normal to me now. For example, I just drove 45 kilometres in a five-person car with nine other people! I had the privilege to sit in the same seat as the driver, which means that I kept my feet away from the clutch and he had to reach over my lap to get to the stick shift. But, the overcrowding

seems normal now, and I actually hope for a full car to pick us up because it means we will get to our destination faster — fewer stops to pick up more people.

Thanks everyone for your prayers.

God Bless

Mike and Anna Caines work in Uganda through the Volunteers in Mission program of the Anglican Church of Canada.



Above, Mike welcomes their first visitor to their yard. Below, in the shade of the banana trees, Anna washes clothes with a little help from her friend Gillian, the chaplain's daughter. In the foreground Patrick, the house-helper slashes (cuts) the grass.

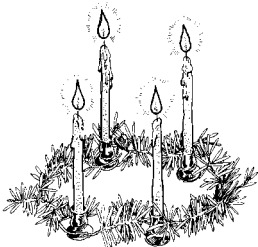


COMING EVENTS

Bishop Bill Hockin's Advent Series

The Bethlehem Advantage:
Why some still celebrate 12/25

Mondays
Nov. 22 & 29
Dec 6 & 13
12:15 p.m.



Beaverbrook Hotel Ballroom

(please note change of venue)

His topics include
News of a Second Chance
The Gabriel Code
A Priceless Gift All of Us Can Afford
Spirituality with Legs

Cursillo
Grand Ultreya

Holy Trinity, Sussex
11 a.m. -- 3 p.m.
Saturday, Dec. 4
Speaker: Bishop Bill Hockin
Music: ReJOyce Christian Band
Please bring finger food
for a shared lunch

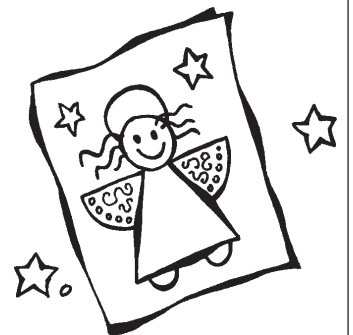
CLARIFICATION

Printing gaps on page 5 of the October issue compromised contact information for Donald Goodspeed, the Bathurst man who frequently travels to Cuba. He is looking for volunteers travelling there to pack baseball equipment, bicycles and some minor medical supplies. He also has an Easter tour planned. Contact him by phone, 506/546-5387, or e-mail, gladys2@nbnet.nb.ca.

Christmas Bazaars

St. John's, Nackawic

Annual ACW
Bazaar, & Tea
Nov. 19
10 a.m. to 12:30 p.m.
\$3.
Display's upstairs
Hot cider included

St. Mary's Bazaar
& Chicken Patty Tea

Sat. Nov. 27. 11 a.m. to 1:30 p.m.
780 McEvoy St., Fredericton North
\$6 for tea with strawberry shortcake for dessert
no charge for the Bazaar
home baking, crafts, knitting,
white elephant table, silent auction

Advent Procession with Carols
A Service of Advent Lessons & Carols

Sunday 28 November 2004, 4:00 p.m.
Christ Church Cathedral
Church and Brunswick Streets
Fredericton

Cathedral Adult Choir
Cathedral Treble Choir

Michael Capon
Organist and Choirmaster

Paul Murray
Associate Organist

Various Clergy
Readers

Dean Keith Joyce
Officiating

While the Cathedral lighting gradually changes from darkness to light, the choir processes within the Cathedral stopping at various stations for the lessons and carols.

These elements of music -- some sung by the choir and others by the congregation -- and the readings from scripture, speak of the foretelling of the coming of Christ.

More information:
450-8500
office@christchurchcathedral.com
www.christchurchcathedral.com

Faith of Our Fathers:
What we believe and why it matters

In order to make sense of the crisis presently besetting the Anglican Church, we need answers to questions like --
What constitutes the church?
What / who determines her doctrine & practice?
What is her mission?
(to whom is she sent,
by whom and for what purpose)

Answers are offered by
John Palmer
and the
Rev. Dr. David Mercer
Tuesday evenings in November
7:30
at
St John the Evangelist Church
Main Street, Nashwaaksis
(Fredericton North)

ARCHIVES CORNER

Centennial Churches

Anglican Centennial Churches as listed in Roger Holdsworth's book *Faith of Our Fathers*

THE CENTENNIAL CHURCHES

No.	Location	Name	Denomination	Built
1.	Kingston	Trinity	Anglican	1789
2.	Public Landing	St. Peter's	Anglican	1796
3.	Bloomfield	Christ Church	Anglican	1811
4.	Westcock	St. Ann's	Anglican	1817
5.	Springfield	Trinity	Anglican	1820
6.	West Saint John	St. George's	Anglican	1821
7.	Shediac Cape	St. Martin's	Anglican	1823
8.	Chatham Head	St. Paul's	Anglican	1825
9.	Saint John	St. John (Stone)	Anglican	1825
10.	Musquash	St. Anne's	Anglican	1831
11.	Pennfield	Christ Church	Anglican	1831
12.	Gondola Point	St. Luke's	Anglican	1833
13.	Whitehead	St. Paul's	Anglican	1834
14.	Springhill	St. Peter's	Anglican	1834
15.	Oak Hill	St. Thomas	Anglican	1836
16.	Grand Harbour	St. Paul's	Anglican	1840
17.	Loch Lomond	All Saints	Anglican	1840
18.	Oak Point	St. Paul's	Anglican	1840
19.	Blackville	Trinity	Anglican	1842
20.	Upham	St. Peter's	Anglican	1843
21.	Lower Norton	Ascension	Anglican	1845
22.	Bairdsville	St. George's	Anglican	1845
23.	Millerton	St. Peter's	Anglican	1845
24.	Long Reach	St. James	Anglican	1845
25.	French Village	St. Andrew's	Anglican	1846
26.	Chamcook	St. John's	Anglican	1846
27.	St. Martin's	Holy Trinity	Anglican	1847
28.	Fredericton	St. Anne's	Anglican	1847
29.	Lower Saint Mary's	Holy Trinity	Anglican	1848
30.	King's Landing	St. Mark's	Anglican	1848
31.	Newcastle	St. Andrew's	Anglican	1850
32.	Dorchester	Holy Trinity	Anglican	1850
33.	Grand Falls	All Saints	Anglican	1850
34.	Sussex	Holy Trinity	Anglican	1850
35.	Caverhill	St. George's	Anglican	1852
36.	Fredericton	St. Mary's	Anglican	1852
37.	Young's Cove	St. Luke's	Anglican	1853
38.	Fredericton	Cathedral	Anglican	1853
39.	Barnesville	St. Barnabas	Anglican	1854
40.	Nashwaaksis	St. John's	Anglican	1854
41.	Welshpool	St. Anne's	Anglican	1855
42.	Sackville	St. Paul	Anglican	1856
43.	Maugerville	Christ Church	Anglican	1856
44.	Rothsay	St. Paul's	Anglican	1860
45.	Elmsville	Christ Church	Anglican	1860
46.	McKeen's Corner	All Saints	Anglican	1861
47.	New Maryland	St. Mary's	Anglican	1863
48.	Welsford	St. Luke's	Anglican	1863
49.	Havelock	St. Paul's	Anglican	1864
50.	Waterford	St. John's	Anglican	1864
51.	St. Stephen	Christ Church	Anglican	1864
52.	Buctouche	St. Lawrence	Anglican	1865
53.	Beaver Dam	St. John's	Anglican	1865
54.	Zealand	St. Paul's	Anglican	1866
55.	Lower Woodstock	Christ Church	Anglican	1867

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No.	Location	Name	Denomination	Built
56.	Black River	St. Thomas	Anglican	1867
57.	St. Andrews	All Saints	Anglican	1867
58.	Woodstock	St. Luke's	Anglican	—
59.	Hammond River	Holy Trinity	Anglican	—
60.	Prince William	St. Clement	Anglican	—
61.	Newcastle Bridge	St. Michael's	Anglican	—
62.	Londonderry	St. Paul's	Anglican	—



This Centennial Plaque for St. James, Millerton is like 189 others awarded to New Brunswick churches in 1967. More than 60 of these venerable churches were Anglican. In 2004, some of those churches have disappeared but most are still welcoming congregations.



This is an early photo of a St. John the Evangelist Church, Nashwaaksis, one of the Centennial churches. The photo was probably taken before 1880 and was recently added to the Provincial Archives collections (P593, Elizabeth Robinson Scovil fonds.). An extension was added to the church in the 1950s. St. John's is typical of many early New Brunswick Anglican churches: although connected, its chancel and nave areas are distinctly separate from each other and easily recognizable from outside the building.



The above photo (P349/132) is believed to be a New Brunswick Anglican church, possibly even a Centennial church. If you recognize it, please contact the archivists, Twila.Buttimer@gnb.ca or frankm@nbnet.nb.ca., or call 506/453-2122.

COLUMNS

Perspective makes a difference as we face change

BY PAT DRUMMOND

At Thanksgiving, a little boy was asked by his Sunday school teacher if there was anything for which he was particularly thankful. He said he was very thankful for his glasses.

"Why is that?" she asked.

"Because they keep the boys from hitting me and the girls from kissing me," he replied. (Douglas Deuel in "Returning to God")

This boy's positive perspective made all the difference. Perspective can also make all the difference when we are facing change. As my father was in the Royal Air Force, change was part of my growing up years. We moved so frequently that by the time I was 13 I had attended eight different schools. Many people are horrified when I tell them that, but my sister and I got used to it. We had each other and our parents and, since our various homes were often in isolated parts of the country, we didn't expect to have close friends in the vicinity.

I don't remember being traumatized by the constant changes. In fact, the only thing which I can ever say bothered



me was having to study the life cycle of a frog at least five times. It seemed that each new school I went to was just about to embark on this particular section of the curriculum!

We have just passed through a season of change as summer gave way to fall and now winter is nipping at its heels. Some, I know, hate the idea of the long cold winter and see fall as a sign of what is to come, but I love this season best of all. I wilt in high humidity and the slight edge in the autumn air suits me down to the ground. Then there is the magnificence of the fall colours. As I drove from Fredericton to Bathurst and back in early October, they were at their most glorious and, far from being long and boring, the drive was awe-inspiring in its beauty.

Fall, though, is also a time of changes for other reasons. For many it's a time to start a

new school year or even a new level of schooling. It's a time to begin learning something new in an evening class, to plan slightly differently for the year ahead, to buy new clothes for cooler weather or a fresh start.

These changes can be frightening because they usually mean leaving the old and familiar behind — the teacher we liked, the friend we sat next to, the building we knew our way around, the accustomed routines. They can be viewed as new challenges, new opportunities and the beginning of new, interesting, even exciting, experiences. Often there's a bit of both.

I certainly have mixed feelings about leaving my position as director of Christian Education for the diocese.

I love the job. It gave me the opportunity to break new ground and it is certainly interesting work, each week was different from the week before. I especially enjoyed traveling to different parts of the province and meeting people with points of view about worship, church and how to raise children who know our faith.

However, there were times over the past year, my fourth in the position, when I have sat in front of the computer and wondered what on earth I could say that I hadn't already said! Perhaps that was a sign that it is time for someone else to take over, to bring a new perspective, new ideas, new ways of doing things and new enthusiasm. Whoever that is will inherit a great team in the members of the Christian Education committee. I also leave a list of 120 superintendents and teachers who found the time and energy to attend a workshop (in some cases five or six workshops) and a collection of useful resources. Most importantly, however, my successor will find a mind-set among teachers in the parishes that there is someone willing to help out with their needs and listen to their concerns — they only need to pick up the phone or send an e-mail.

I hope the successful Diocesan Sunday School Conference held in Fredericton earlier this fall will become an annual event. It was an opportunity for teachers to hear and learn from a variety of speakers, some of whom

were unable to attend parish workshops but were happy to speak to a larger gathering. It was also an opportunity for teachers to browse a wide range of materials. But most of all it was an opportunity to come up out of the basement and see they have many colleagues 'out there' and that no-one is in this tremendous endeavour alone.

I will continue some of my Christian Education duties until my successor is found. I ask you to pray for that person, and for me and the people of the parish of New Bandon as we begin a new chapter in our lives together.

The Rev. Patricia Drummond has been diocesan director of Christian Education for the past four years. She becomes rector of the Parish of New Bandon on Nov. 14.



God's living words have the power to produce change in our world

BY RUTH COLEMAN

Superman is dead! After the American election there will be a sequel to the movie *Dumb and Dumber*. Jacques Derrida, the father of Deconstructionist Theory which was designed to undermine traditional thinking and being, has deconstructed, passed away, fallen apart — however you interpret his heart refusing to take another beat. I am walking the streets of Toronto to celebrate The Marshall McLuhan Festival of the Future. Like Alden Nolan I keep turning around and meeting myself on every corner.

Before I confirm Ruth Coleman has lost her mind, I want to make the point that words can carry a heavy meaning or they can be constructed gobbledygook. If we have no measuring stick by which to understand our world we will spiral out of control into meaningless chaos. It is therefore essential that we understand the word of God is a living person and allow him to speak to us in a language that makes sense.

We have been schooled to believe it is the personal experience we bring to a text, a piece of art, even a service of worship, that helps to give meaning to the experience. I have to agree with that. However, I also believe the



reverse is true: The power of the word of a living God can bring meaning to our lives and help us see things through another's (God's) perspective.

I enjoy words but, to put it bluntly, I am a grammatical failure, period. Words have power. As the author Ted Hughes says, each word is like a little jewel. The interaction between the reader and the writer is an interesting phenomenon, exploring each facet.

This is heady stuff and though it is interesting to some, the power of words is not a tangible subject. How is it that words shape our society and values? How is the Word of God different from any other word set loose in the universe?

The Canadian Broadcasting Corporation has engaged Canadians to identify fellow Canadians they consider great. I believe there are many, but their greatness is known to God alone. If I had a pick I would name David Suzuki for his approach to environmental issues, Jane Jacobs for ideas about community, Jean Vainer

for his work on behalf of the marginalized and His Christian witness. Not only have they accomplished a lot, they have written books about their work, Suzuki's frightening, Jacob's challenging, Vanier's inspiring. They are exceptional people, like prophets among us, but they do not have the power to change us. They present their words, warning society to change, but here we sit in a quagmire and Jane Jacobs still sees a dark age ahead.

An Erin Anderssen article, "Come On Get Happy", (*Globe & Mail* Sat. Oct. 9) triggered this rant. It explored an economics/sociology study of what we value in our society. It admits perhaps money can't buy love, but a new school of happiness economics says it can put a smile on your face: \$100,000 for marriage, \$120,000 for friendship, \$118,000 for trusting co-workers, \$63,000 for weekly sex.

Children? They seem to be worth nothing. That comes as no surprise to me. They tend not to register on the barometer of the pursuit of happiness. Many child advocates have been singing this song for years. Our society does not value kids. When I went walking with our four kids when they were small people would say things like: "Oh four children. That must be so nice at Christmas!" I would often respond: "It's nice to have them all year, not just for photo ops!"

Jane Jacobs says that families and communities are so intertwined they should be considered one and that this family/community unit is one of the five pillars upon which our society rests. If this is true, and we know from the data and the experience it is, how do we turn this thing around? We read of impending doom, we know kids are slipping between the cracks. What is our response?

This is the good news part. The church, unlike most of society, is investing in kids. Why? Because the church is responding to a living Word that says "Suffer the little children to come unto me and forbid them not for of such are the kingdom of God."

The fact that our diocese recently sponsored a weekend of "in service training" for more than 120 people who share their faith with the children of the diocese through Sunday school tells me the church is decidedly counter culture. A light in the darkness so to speak. The church values children. Thriving programs throughout this diocese — from the Cornerstone Ministry in Fredericton to the chaplaincy program at Rothesay Netherwood School — tell kids from all social and economic backgrounds they have value and are valued.

The church invests in

children and in turn, children strengthen and contribute to the life of the church. The church is called to have faith like children. We put a high price tag on our kids. Jesus paid the price so that our kids can have hope in a bleak world, peace in troubled water and trust in a God of Justice.

Our children need to know a living God who speaks to us from his living word. Children and adults need to value and believe that God knew us before we were formed. We need to know we were carved in the palm of his hand. These truths hold, regardless of our situation, no matter what we bring to the "text" or story.

God's living words have the power to produce change. In fact, an encounter with scripture can be a direct encounter with God. After Communion we say "Glory to God whose power working in us can do infinitely more than we can ask or imagine." If we practice our faith as demonstrated through the life of Christ, we can turn the world around and make a significant change in our culture and society. The pen is mightier than the sword, but the way to confront the darkness in our world is with the sword of the Spirit, the word of God!

Ruth Coleman temporarily lives and dances in Toronto.

Without the big picture we get cultural myopia

BY JIM IRVINE

In Revelation, to conquer is virtually synonymous with undergoing martyrdom.

I always thought I enjoyed exceptional luck when selecting videos. By that I don't mean I always found the movie I wanted when I visited the local video store. That kind of luck would be far more than exceptional. No, I browsed the shelves to see what was new and occasionally found a film that got my attention. I took it home, slipped it into my VCR player and hoped for the best. I was lucky every time. The make-or-break notice appeared: "This film has been modified from its original version. It has been formatted to fit your TV." I breathed a sigh of relief, and sat back.

Granted, my 13-inch screen is a standard size, but there are all sorts of other standard sizes. I mean, I could just as easily have selected a tape that had been formatted to fit a much larger model. This was cause for some concern when I recently decided to replace my little TV with one that had a 27-inch screen. I needn't have worried. The very first video I selected displayed the same notice! Where once I was lucky enough to consistently select properly formatted tapes for my small television, now, curiously, I enjoyed the same sort of luck with a larger model.

Of course luck had nothing to do with it. All the videos work flawlessly, regardless of the size of the TV screen. I had been suffering from a severe case of technological myopia. Now I understand that the wide-screen view of the film I saw in the theatre was cropped to fit my TV screen. The sides were cut off.

On these formatted tapes I don't get to see the big picture, the whole picture. The price I pay to see the film is not measured in the rental fee at Blockbuster. The cost to me is more insidious: I get a diminished view based on an editor's cut. I get the general picture. I can certainly follow the plot. I can even say I've seen the film, but the film is less than it could be, less than it is. I suffer a form of cultural myopia. On reflection, I see many forms of this affliction.

Politically, when we don't see "the big picture", we often justify a wide variety of positions — even opposing positions — with assurance.

Socially we experience a cultural myopia when it comes to people who are different from us. Predicated on our narrow view of life, we assign a place of judgment —



that separates and divides — to the poor, the disadvantaged, the diminished.

We also employ this cultural myopia theologically and, most dangerously, biblically. Our natural predisposition is to focus on the strong and the victorious, the wealthy and the powerful. Those in positions of honour and wearing laurels have our full attention, while those who have fallen get a nod, perhaps a salute, but little else. The broad expanse of our outstretched arms greets the successful as brother; failure incurs our disdain.

November provides us with a wider view of life than we might find comforting. It is a month that addresses death and loss as no other month does. All of nature echoes the theme with once coloured leaves overhead now trodden underfoot. The chill in the air is reminiscent of loss and grief. The breadth of our memory is reduced to the width of a European cemetery plot. Fields that would otherwise nurture crops give our fallen rest. The battles won eclipse the poppies worn for a day.

Novembers of failure reach far beyond modern history. We began the month with saints and souls whose names have escaped us. They are remembered in the most shallow of ways. Living clerics and synod debates flush our memories more than do these mistaken in the mists of time. Failure is recalled in a personal way, like Stephen who enjoyed a very brief ministry. There were others like him. They remind us of Jesus whose redemptive failure turned expectation on its head!

We jump to Easter almost too quickly and in the leap of faith employ the formatted view of a smaller picture. The Revelation of John is a treasure trove of apocalyptic images of transformation. According to Rev. 1:18, the son of man, clearly identified with Christ in this place, affirms: "I died, and behold I am alive." At the end of the discourses to the seven churches he says: "He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne." (Rev. 3:21). In Revelation, to conquer is virtually synonymous with martyrdom.

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Canon Jim Irvine makes his home in Fredericton.

INTERCESSIONS

NOVEMBER

- 29: Parish of St. Philip's, the Rev. Kevin Borthwick; the Rev. William Forgrave (R). Good News Anglican Parish, the Rev. Israel P. Cardoso da Silva, OSF; assistant lay minister Eliane Cardoso, OSF.
- 30: Parish of St. Stephen, the Rev. Peter Mills. Nativity Anglican Parish, the Rev. Jorge Aquino, OSE; assistant lay minister Rodson Ricardo, OSE.

DECEMBER

- 1: Parish of Salisbury and Havelock, the Rev. William Morton; Canon David Genge (R). Communion Anglican Parish, the Rev. Márcio Medeiros Meira.
- 2: Parish of Shediac, the Ven. Malcolm Berry, Capt. Hugh Bateman. Living Waters Anglican Parish, the Rev. Siméa Meldrum.
- 3: Parish of Simonds, the Rev. Wally Corey, priest-in-charge; Terence Chandra, Wycliffe. Olive Garden Anglican Parish, the Rev. Mauricio Coelho, coadjutor; the Rev. Estevão Menezes, OSE; assistants the Rev. Marco Antonio Mota and lay minister André Luiz de Souza.
- 4: Parish of Stanley, the Rev. Dr. Ranall Ingalls. Philadelphia Anglican Mission, the Rev. Luiz Marcos Silva, OSE; assistant lay minister Roberta Alexandra Lyra de Almeida.
- 5: Clergy and people of the Episcopal Church in Puerto Rico, the Rt. Rev. David Andres Alvarez-Velaquez. Diocese of Recife, Christ the Saviour Anglican Parish, interim rector Dom Filadelfo Oliveira Neto, OSE; assistant the Rev. Bruno Luiz Teles de Almeida, OSF; Bishop Robinson Cavalcanti and staff. Diocese of Yukon, Whitehorse - Christ Church Cathedral, Dean Peter Williams and Barbara Williams, the Rev. Mary Battaja, associate minister, Lino Battaja and family; the Ven. Arthur Privett and Muriel Privett (honorary assistant); licensed lay minister Tom Parlee, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
- 6: Parish of Sussex, the Rev. David Barrett; the Rev. James Golding (R). Freedom Anglican Mission, Lay Minister Júlio Gomes.
- 7: Parish of Tobique, the Rev. David Perks. Christ The Liberator Anglican Mission, lay minister Flávio Adair.
- 8: Parish of Upham, the Rev. Philip Pain; the Rev. David Gray (R). Pentecost Anglican Mission, the Ven. Arthur Cavalcante.
- 9: Parish of Upper Kennebecasis, The Rev. Leo Martin. Hope Anglican Mission, the Ven. Quintino Orengo; assistant lay minister Manoel Nunes.
- 10: Parish of Victoria, Canon David Kierstead; Ellen Curtis, Wycliffe. Consoler Anglican Mission, the Rev. Antonio Costa de Oliveira.

- 11: Parish of Waterford and St. Mark, the Rev. Allen Tapley. Salvation Anglican Mission, lay minister Jeane G. Arruda de M. Coelho.
- 12: Clergy and people of the Church of Venezuela, the Rt. Rev. Orlando Guerrero-Torres. Diocese of Recife, Reconciliation Anglican Parish, the Rev. Claudio de Souza Linhares, OSF; coadjutor, the Rev. Lílian P. da Costa Linhares, OSF; assistant, the Rev. Claudio Norberto, OSF; Bishop Robinson Cavalcanti and staff. Diocese of Yukon, Fort Nelson - St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, the Rev. Fred Carson, Marcia Carson and Matthew; Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
- 13: Parish of Westmorland, The Rev. Rufus Onyewuchi, priest-in-charge; the Rev. Gerald Gray (R). Saint Francis Anglican Mission Station, the Rev. Severino Abel da Silva, OSF.
- 14: Parish of Wicklow, Wilmott, Peel and Aberdeen, (vacant). Bethel Anglican Mission Station, the Rev. Evilásio Tenório da Silva Júnior.
- 15: Parish of Woodstock, the Ven. Walter Williams; the Ven. Arthur Gregg (R). Saint Stephen Anglican Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSE; assistant, ML. Frei Hélio Holmes, OSE.
- 16: Parish of Andover, the Rev. John Mills. Saint Luke Anglican Mission Station, Evangelist Samuel Hansen.
- 17: Parish of Bathurst, the Rev. Roderick Black; Marian Lucas-Jeffries, Atlantic School of Theology. Mount Zion Anglican Mission Station, the Rev. Sérgio Andrade; assistant lay minister Adilson Ferreira da Silva, OSF.
- 18: Parish of Bright, The Rev. Anthony Kwaw. Jesus From Nazareth Anglican Mission Station, the Rev. Fernando Acosta.
- 19: Clergy and people of the Church in Cuba, the Rt. Rev. Jorge Perera Hurtado. Diocese of Recife, Nativity Anglican Parish, the Rev. Jorge Aquino, OSE; assistant lay minister Rodson Ricardo, OSE.; Bishop Robinson Cavalcanti and staff. Diocese of Yukon, Telegraph Creek - St. Aidan, Dease Lake, Glenora, Outreach from Watson Lake, lay ministry with the Rev. Deacon Lesley Wheeler-Dame visiting; Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
- 20: Parish of Cambridge and Waterborough, (vacant) the Rev. Brenda McKnight, priest-in-charge; the Ven. Geoffrey Hall, executive assistant to the bishop. Bethesda Anglican Mission Station, the Rev. Juciara Crasto.
- 21: Parish of Campbellton,

- the Rev. Arnold Godsoe. Martin Luther King Anglican Mission Station, the Rev. Israel Pereira Cardoso, OSF.
- 22: Parish of Campobello, The Rev. Capt. Charles Smart, priest-in-charge. Nativity Anglican Mission Station, the Rev. Bruno Luiz Teles de Almeida, OSF.
- 23: Parish of Canterbury, the Rev. Jane Arnott, interim priest; the Ven. Walter Williams, priest-in-charge. Ipojuca Anglican Mission Station, the Rev. Geison Vasconcellos.
- 24: Parish of Carleton, the Rev. Howard Anningson; Paul Ranson, Wycliffe. Mount Moriah Anglican Mission Station, the Rev. Miguel Uchoa, assistant; lay minister Márcio José de Sousa Simões.
- 25: CHRISTMAS DAY: O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ. Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge — Who lives and reigns with you and the Holy Spirit, one God, now and for ever, Amen. Parish of Central Kings, the Rev. Robert LeBlanc. Mandacaru Anglican Mission Station, the Rev. Jorge Aquino, OSE; assistant lay minister Jocelenilton Gomes da Silva.
- 26: Clergy and people of the Anglican Church of Ceylon. Diocese of Recife, Jesus From Nazareth Anglican Parish, the Rev. Severino Abel da Silva, OSF; Bishop Robinson Cavalcanti and staff. Diocese of Yukon, Carcross, Tagish, Johnson's Crossing, Ven. Sean Murphy and Rev. David Pritchard; Teslin - St. Philip's (outreach from Watson Lake) Rev. Canon David Kalles; Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
- 27: Parish of Chatham, the Rev. Alan Reynolds; the Ven. Lyman Harding (R). Christ The Redeemer Anglican Mission Station, Lay Minister José Fernandes.
- 28: Christ Church Cathedral, the Very Rev. Keith Joyce, the Ven. Geoffrey Hall, honorary assistant. House Of Prayer Anglican Mission Station, Lay Minister Roberta Araújo.
- 29: Parish of Coldbrook and St. Mary's, the Rev. Gregory McMullen. Burning Bush Anglican Mission Station, lay minister Josenaide Maria Lopes Pereira.
- 30: Parish of Dalhousie, the Rev. Andrew Fraser. Peace Anglican Mission Station, lay minister Solange Cristina Pereira.
- 31: Parishes of Denmark and Grand Falls, the Rev. Julie Armstrong, priest-in-charge. Michael Amirault, student; New Life Anglican Mission Station, lay minister Marconi Alves de Oliveira.

Diocesan intercessions are available on-line at www.anglican.nb.ca

YOUTH

Pets blessed

The O'Kane sisters and their pets were among the 46 humans, 18 dogs, 10 cats, two frogs, two fish and one lizard who took part in the annual Blessing of the Animals at Christ Church (Parish) Church in Fredericton on Oct. 3, the Sunday nearest the Feast of St. Francis of Assisi. The Rev. Elaine Hamilton, in the background on the left, conducted the service. Whitney O'Kane, left, holds her pet lizard Frisky. Her sister Tara holds their two frogs, Chocolate Chip and Rainbow Chip.



ANA WATTS

Keepin' current

nbay all the way

Want to know what's happening in youth ministries and missions in the diocese? Check out www.nbay.ca for the most current information, including information about the C2C Tour (a.k.a. Mission 2005), Christmas in Cowtown, concerts, worship opportunities and lots more!

Stay tuned

Coming soon to a community near you – Anglicans & Friends. It is a loosely defined network of youth-related events around the diocese. Stay tuned for more.

In the meantime

Anglican & Friends: Ministry & Worship Opportunities include a regular celebration of Holy Communion. The Rev. Dr. David Mercer of the STU Humanities faculty celebrates each Tuesday morning at 10 in the Edwin Jacob Chapel in Sir Howard Douglas Hall (Old Arts Building)

Care to share?

A Time to Share: Many people ask what's going on in youth ministries and missions in the diocese and have asked about a time/place to find out what's going on, share ideas that work (or don't work) and ask questions. For starters this can be done through the NB Anglican and www.nbay.ca. For now, you could send your news, suggestions, stories, poems, art work, etc by email to the diocesan Youth Action Director: george.porter@anglican.nb.ca.

Farewell MilGen

Change is in the air. Look for the last MilGen page in the December New Brunswick Anglican.

Youth of all ages

You're invited!

Come & Worship
Christ Church
Cathedral

corner of
Church & Brunswick
in Fredericton
Sunday, Nov. 21
6:30 p.m.

Speaker

Micah Peterson

University student,
Camp Medley Staff (2003)

Music

Camp Medley Musicians
Eli, Kristy, Jamie & Micah

Need more information?
450-8500

office@christchurchcathedral.com

I'm curious, George ... Why do you use the term 'emergent'?

Over the past few years several terms have been popularized to describe a succession of broad generational trends, including builders, boomers, busters and bridgers. Canadian novelist Douglas Coupland coined yet another term when he wrote Generation X. Gen Y and Gen Z naturally followed, then there was 13th Gen and MilGen. These designations had a few things in common. For one thing, they were more or less static. Those who used them assumed relatively clear boundaries and identifiable characteristics. They were also chronologically delineated, that is, people born between year x and year y automatically belonged to a certain 'generation'.

This approach, however, isn't useful in looking at current reality. Changes are too varied and fast-paced for static labels. Our metaphors need to be more fluid — more dynamic.

I wish that I could claim that 'emergent' is my term, but it is not. I appropriated it from Brian McLaren* and Co. He, in turn, acquired it from several scientific sources. Among other things, it refers to plants which grow in the shade of rainforest canopies until their time to emerge



into full sunlight. Emergent can also describe the process by which a community emerges as more intelligent/capable than its individual constituents.

This adapted metaphorical use reflects several dynamic truths of growth similar to what Jesus seems to have meant when he described the Kingdom of God as sheltering bushes emerging from a tiny seed, or fruitful fields from dying grains of wheat. These describe the process of individual conversion and formation as followers of Jesus, as well as emerging expressions of Christian community. They tend to be diverse, developing

gatherings, hungering to experience spiritual reality, authentic relationships and a sense of mission that matters.

Age is not primary criteria for emerging generations. Rather identity involves posture. This isn't the posture of the latest fads. It involves remaining open to change while drawing deeply from rich mines of tradition, called into the life of God and committed to walking with Jesus in openness to the Spirit in all areas of life. It involves the creative search to understand, express and live the good news — and therefore of being 'church' — in the context of emerging postmodern cultures.

'Emergent' metaphors seem suited for understanding and shaping the variations of this dynamic process.

The Rev. Dr. George Porter is diocesan Youth Action Director

*Brian McLaren is the author of many books, including *A New Kind of Christian* (a novel) and *A Generous Orthodoxy: Why I Am A missional, evangelical, post/protestant, liberal/conservative, mystic/poetic, biblical, charismatic/contemplative, fundamentalist,/Clavinist, Anabaptist/Anglican, Methodist, catholic, green, incarnational, depressed-yet-hopeful, emergent, unfinished Christian*. Though he would undoubtedly deny it, I see him as one of the most articulate and important prophetic voices among followers of Jesus today. Check out www.nbay.ca for links to emergent sites.

Everyone
welcome!

MILGEN *Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love and in purity.*

1 Timothy 4:12