



## Synod 2005 a community event

BY ANA WATTS

A larger venue makes Synod 2005 a community event.

The 128th synod of the Anglican Diocese of Fredericton will be held June 2-4 at the Aitken University Centre on the University of New Brunswick campus in Fredericton.

"The virtually unlimited seating capacity of the Aitken

Centre means we can invite the entire community," says Canon Fred Scott, diocesan treasurer and member of the synod planning committee. "It will include a Friday evening (June 3) diocesan-wide Service of Celebration with a massed choir to appeal to Anglicans of every generation."

Synod itself will be a celebration and enhancement of

the mission of the diocese to proclaim the Gospel and make disciples, according to Archdeacon Geoffrey Hall who chairs the synod planning committee.

Each of the more than 80 parishes in the diocese sends three delegates to synod. All licensed clergy (active and retired) and Church Army officers in the diocese are also

members of synod with voting privileges. In recent years their numbers have pushed the limits of UNB's McConnell Hall where synod usually convenes. The move to the Aitken Centre means plenty of elbow-room for members of synod and anyone else interested in the business, mission and ministry of the Anglican Church in New Brunswick. Microphones,

computers, projectors and large screens will be employed so delegates and observers alike can follow discussions and debate.

The larger venue also means enough washrooms to eliminate lunch-hour line-ups as well as expanded dining options.

"When we met at McConnell Hall, we were obliged to use the

Please see General on page 5

## Stewardship series begins in Bathurst

In many parishes envelope offerings no longer keep pace with increasing expenses and leaders are looking for modern ways to supplement traditional approaches to stewardship. A series of four diocesan-wide stewardship workshops called Rejuvenating the Parish is designed to meet those needs.

"The sessions will be challenging and thought-provoking, and I expect that there will be much said about the essential relationship between ministry and stewardship," says Jim Morell, a volunteer stewardship consultant.

The first workshop in the series is set for St. George's church in Bathurst on Saturday, April 23. It will run from 9 a.m. until 3 p.m. Three more workshops in other parts of the diocese will be scheduled for the fall. Dates and venues will be announced in the New Brunswick Anglican and in E News.

Like any other important job, stimulating stewardship is a team effort. Although individuals are welcome, parishes are encouraged to send

teams to Rejuvenating the Parish workshops. Ideally the rector, wardens, stewardship chair and treasurer will be on the team and other parish leaders are also welcome.

"The workshops will be interactive with some teaching, small group discussions and practical planning," says Mr. Morell. "There will be time for each parish to ask and answer questions about various approaches to stewardship and we will have lots of information on new approaches that might be tried in the future. Stewardship is not just about money, it's about ministry and vision."

Participants can be assured of plenty of food-for-thought on several topics including: trends affecting stewardship and giving; the relationship between stewardship and ministry; ways in which to approach congregations concerning stewardship; what motivates people to give; what motivates people to hesitate to give; how to develop a parish plan for ministry and stewardship; and

See Teams on page 5.

## Bishop urges parishes to make fund a priority

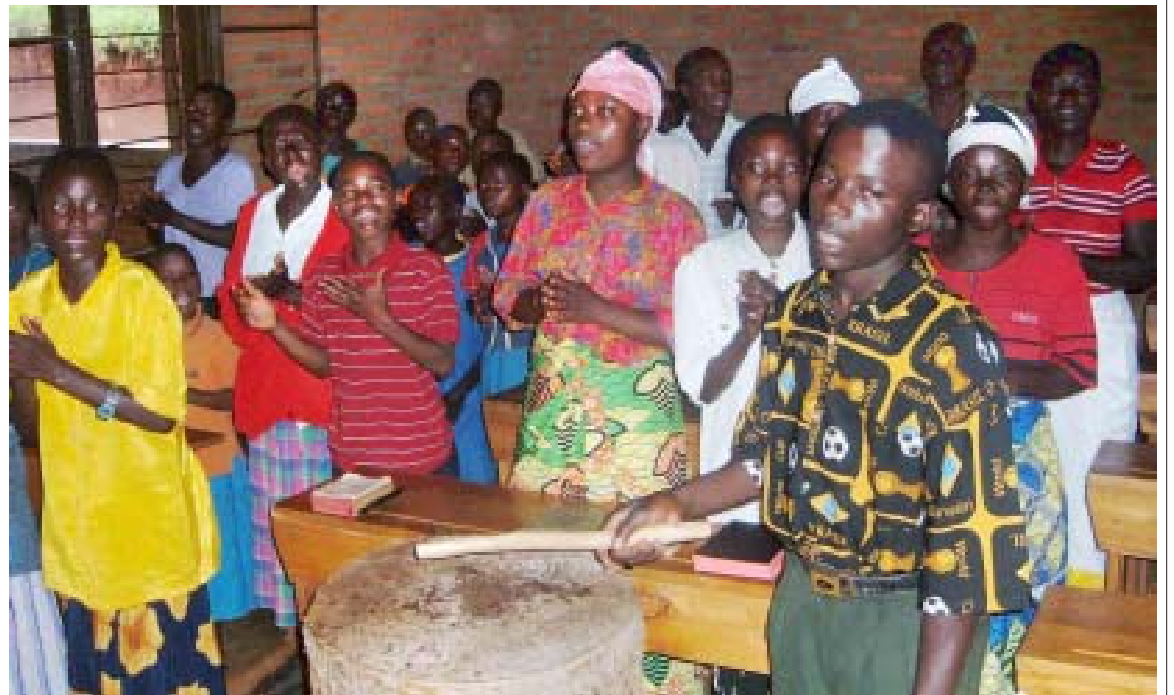
Generosity, imagination and creativity are evident in the national, diocesan and parochial response to the Residential Schools Settlement Fund. New Brunswick Anglican parishes and individuals have already contributed more than \$20,000 of the \$87,000 share to which they committed in 2002.

"As the diocese prepares to make its final payments in 2005,

I urge parishes to make contributions to the Settlement Fund a priority," says Bishop Claude Miller. "It is more than a financial commitment, it is an opportunity for reconciliation, healing and growth throughout the entire church. The settlement fund should be on every vestry agenda."

See Many on page 2

### JOY IN RWANDA



HERB MARR

On a recent mission to Cyanguu, Rwanda, Church Army Captain Herb Marr of Quispamsis was struck by the beauty and joy he found in the people, despite their many trials and tribulations. Many, including these schoolchildren, burst into song at the slightest suggestion. Capt. Marr's report appears on page 6.

## Partners in mission share experiences

BY ANA WATTS

With a striking video and enthusiastic discussion, the Partners in Mission (PIM) Committee of the Anglican Church of Canada told people of the Diocese of Fredericton of its world-wide mission projects. It also underscored the fact the General Synod of the Anglican Church of Canada was founded because Canadian dioceses thought they could better respond to needs for Canadian and overseas missions by working together.

See Mission on page 9.



ANA WATTS

Capt. Rob Marsh (right) of this diocese sits on the national Partners in Mission Committee which met in Rothesay in early March. In the photo above he jokes with the Rev. Godfrey Maweje, a fellow committee member who is originally from Uganda.

**THANK YOU**  
Your generous contributions to the annual Journal Appeal recently added \$6,405.68 to The New Brunswick Anglican's resources. Your support makes a difference and is sincerely appreciated.

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## DIOCESAN NEWS

## Meet the Synod Office staff

## Phyllis Cathcart eats, lives and breathes church

Phyllis Cathcart eats, lives and breathes church. Not only is she the bishop's secretary and unofficial guardian of the second floor of the diocesan office on Church Street, she is married to a clergyman and lives in a rectory.

As important as her church is to her, her close friends know "The Phyllis Rule" — no church-talk on social occasions. She and her husband John also take a trip to Florida each spring to "get away from it all." It gives them a chance to get perspective on their busy and church-immersed lives.

When Phyllis came to work at the synod office in 1988 under Bishop Harold Nutter, John was a hairstylist, but church was an extremely important part of their lives. One of 14 children, she grew up in a Church of Ireland rectory. "My father wasn't a minister — we didn't call them priests in those days — but the parish we lived in had two rectories and just one minister," says Phyllis. "My parents always invited the single ministers and curates in on Sundays for dinner so I was very accustomed to having clergy around."

As a child in Ireland she had religious instruction in school each day. When she was about



ANA WATTS

Phyllis Cathcart's friends honour her "no church talk on social occasions" rule. As the bishop's secretary and a clergy wife, she gets more than enough of it at work and at home.

10, the minister told the children that God was knocking at the door of their hearts and all they had to do was let him in. "I went home that day, knelt by a chair in my bedroom and opened that door."

Phyllis and John emigrated to Canada in 1979. She worked at the University of New Brunswick for nearly nine years

before taking the position at the diocese.

"This is a wonderful place to work. I get to talk to a lot of people here in New Brunswick as well as throughout the Anglican Communion. We support each other and it is like one big family."

Most work days begin and

end in the same way. In the morning she checks her own and the bishop's telephone messages and e-mails and responds appropriately if she is able. She prints e-mails that require the bishop's immediate attention. Before she goes home in the evening she checks the bishop's calendar, which she maintains, and makes sure he knows his schedule for the following day.

The rest of her days are filled with any number of tasks, and no two days are ever the same. She makes all the travel arrangements for the bishop and Archdeacon Geoffrey Hall, his assistant; transcribes the bishop's dictation; schedules clergy appointments (the bishop meets one-on-one with two clergy each Monday he is in the office); liaises with regional deans to organize the bishop's time in each parish during his deanery visits; works with Dean Keith Joyce to organize special services at the cathedral; makes hotel and dinner arrangements for out of town guests.

Phyllis also prepares licenses/mandates for clergy moving into or within the diocese; completes government applications on behalf of clergy to secure licenses to perform marriages; she even maintains a

list of clergy anniversaries and sends letters of congratulations on significant occasions.

This time of year she works with ACPO candidates (Advisory Committee on Postulants for Ordination) to ensure their dossiers and travel arrangements are in order; administers applications for the Mabel Dean Bursary, the Education of Children Fund and the Ivan Crowell Bursary; and prepares reports for synod.

At the end of the day she goes home to the rectory in Marysville.

"I support John in his ministry but don't take a leadership role in parish organizations. I feel that whatever church we are in, it was there before I arrived and will be when I am gone, so the people should be in charge, although I will support them in any way I can."

She is equally supportive of her family and regularly visits her siblings in North America. Every second year she and John visit the rest of the clan in Ireland.

Phyllis spends her spare time walking, clogging, knitting, entertaining, relaxing at the cottage and pursuing her own long-standing ministry of encouragement to the elderly.

## Many creative funding options developed in support of settlement fund

Continued from page 1

When the agreement was signed there were 87 parishes in the diocese and it was noted that if each parish were to commit to a \$1,000 contribution over five years (\$200 per year), the final portion of the gift required funding could be met.

The parishes of Derby & Blackville, New Bandon, Restigouche, Cambridge & Waterborough, Marysville, Minto & Chipman, St. Mary York, Grand Manan, McAdam, St. Andrews, St. Stephen, Central Kings, Rothesay, St. James Moncton, Lakewood, Portland and Madawaska have all made significant payments toward the goal. The Parish of Richmond contributed \$1,000 in 2003, the Parish of Bathurst did the same in 2004. Thanks to the commitment of some generous and concerned individuals, Christ Church Cathedral in Fredericton and the Parish of Saint John have generously paid well in excess of their minimum requirement.

There are many stories of this kind of commitment in dioceses and parishes across the country — individuals giving in excess to this fund in order to compensate for others' lack of resources. Many creative funding options have also been developed. Some include aboriginal educational

components, some dioceses have even created their own First Nations programs for healing, reconciliation and restorative justice.

Here in the Diocese of Fredericton, the parish of Restigouche made its contribution by contributing its semi-annual interest payments from the diocesan investment fund. Designated offerings, campaigns in support of the Settlement Fund and other parish ministries/programs, planned giving vehicles and bequests are among the many other options.

"It is a good idea to appoint a Settlement Fund parish coordinator to lead parish-based educational activities and fundraising events, report on the progress of the fund and, of course, to express appreciation for the gifts offered," says Bishop Miller. "This will help to keep the issue on the front burner and ensure we reach our diocesan commitment."

In 2002, General Synod was on the brink of financial ruin as a result of crippling court judgements to compensate people who had suffered proven physical and sexual abuse while attending native residential schools operated by the Federal Government and several

Canadian churches, including the Anglican Church of Canada. The Settlement Agreement struck with the federal government capped the Anglican Church of Canada's liability at \$25 million. Any residential school claims against the Anglican Church in excess of that amount will be paid by the federal government. General Synod and the 30

dioceses of the Anglican Church of Canada committed to pay the \$25 million over five years.

The Diocese of Fredericton's share of the fund is \$762,000. An initial payment of \$254,000 was paid in 2003 using the diocesan portion of the Diocesan Consolidated Investment Fund retained earnings reserve. A second payment of \$160,000 was paid in 2003 using specifically

identified unencumbered capital funds held by the diocese. Six quarterly payments totalling \$261,000, also using the Diocesan Consolidated Investment Fund retained earnings reserve, will be made by the end of 2005. In 2006 and 2007, the diocese will use the parish contributions to make the final two quarterly payments, totalling \$87,000.



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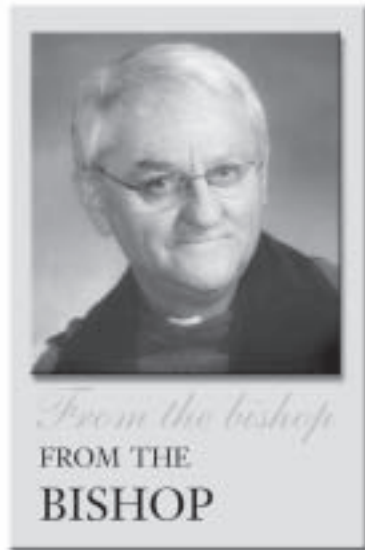
THE BISHOP'S PAGE

# Patience, the virtue for which we have no time

Spring is the promise of new life, but there is little evidence of it in April. We know that spring and new life follow the dead of winter as surely as we know the light of day follows the darkness of night, but we must wait in faith — a faith as secure as nature's promises.

Waiting for a promise to be fulfilled takes a little doing in a culture like ours, driven as it is by immediacy. Patience is often referred to these days as the "virtue for which we've no time." Can you remember the last time you exercised patience and considered it a gift instead of an inconvenience? I don't think I can, but I clearly remember being impatient.

Not long ago I was in the 'eight-items-or-less' express line at the grocery store. I had three items. I was annoyed to see the two customers in front of me clearly had more than eight items each and it was going to take longer than I expected to get through that check-out. I grumbled to myself and set-off for a regular check-out line that seemed to be moving right along. I placed my items on the conveyor belt and expected the young lady to scan them immediately. Instead she said her cash register had just run out of tape, it would take her a few minutes to replace it and



apologized for the delay.

I don't remember why I was in such a rush, or if I was really in a rush at all. It is entirely possible I was just caught up in the "faster/better/don't-inconvenience-me" culture. I had no time to wait.

Henri Nouwen writes: "Waiting is not a very popular attitude. Waiting is not something that people think about with great sympathy." In fact, most people consider waiting as a waste of time. Perhaps this is because the culture in which we live continually tells us to get going, to do something, to show we are able to make a difference! We are constantly

reminded we shouldn't just sit there and wait.

For many people, waiting is an awful desert between where they are and where they want to go. And people do not like such a place. They want to get out of it by doing "something." I must confess that my recent visit to the grocery store produced such a desert for me, and the harder I tried to get out of that desert, the wider it became.

In the first letter of John we read that "God is love and he that abideth in love abideth in God, and God in him." St. Paul lists patience as the first attribute of love in his letter to the Corinthians. St. Augustine writes "that virtue of the mind which is called Patience, is so great a gift of God, that even in Him who bestoweth the same upon us, that, whereby he waiteth for evil men that they may amend, is set forth by the name of Patience, or long suffering."

The absence of this virtue in our lives, and our unwillingness to exercise this gift of God, is evident, not only in our personal, corporate, and national life, but unfortunately in our Church. There has never been a time in our culture, or in our church life, when the need for patience was greater. And if that need is so great,

where better for it to be realized than in the church of God? Nouwen encourages the impatient not to create a desert of fear but to "live actively in the present and wait ... The word patience means the willingness to stay where we are and live the situation out to the full in the belief that something hidden there will manifest itself to us. Impatient people are always expecting the real thing to happen somewhere else and therefore want to go elsewhere."

We live in the promise that the seed is planted — not in a desert but in fertile ground. God will manifest his abundant love in his time, and the spring flowers will bloom soon enough.

Be patient.



Claude Miller is bishop of Fredericton

PRINCIPAL ENGAGEMENTS

April 4-10  
Deanery Visitation  
Kingston - Kennebecasis

April 12  
Deaneries of Lancaster & St. Andrews  
Clericus Meeting  
Pennfield

April 20-21  
Clergy Spouses Retreat  
Villa Madonna  
Rothesay

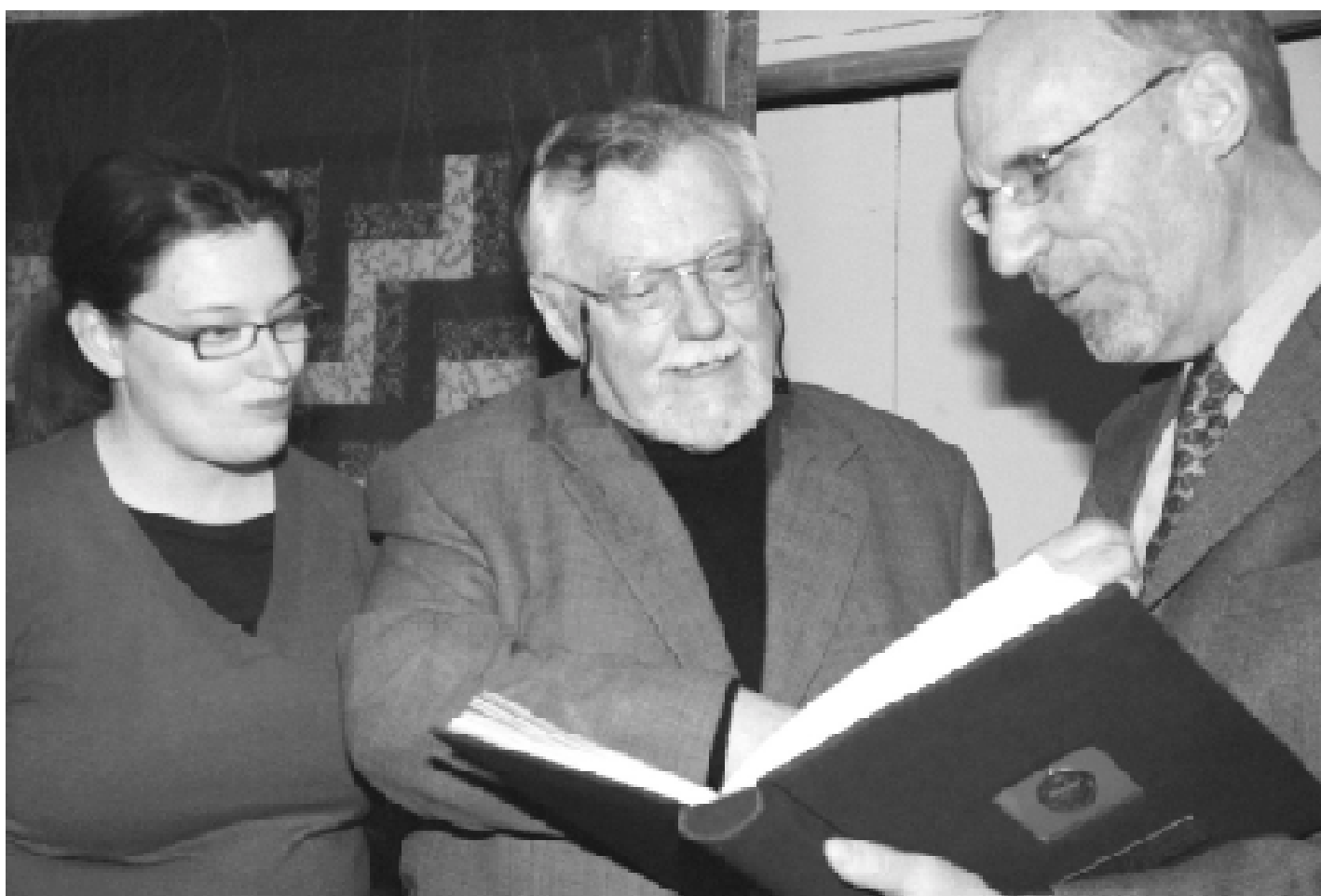
April 22-24  
General Synod  
Financial Development  
committee meeting

April 25 - May 1  
House of Bishops

May 8  
Nerepis & St. John  
9:30 & 11 a.m.\*

\* denotes Confirmatio

RECOGNITION AND APPRECIATION



ANA WATTS

Canon Jim Irvine was recognized for his dedicated service as warden of layreaders for the Diocese of Fredericton from 1979 until 2003 at a service of Evensong at Christ Church Cathedral on March 6. He offered an engaging homily during the service and was presented with several gifts and other tributes at a reception following. Among the several gifts was a an album containing letters from many of the layreaders and clergy with whom he worked over the years, including one from the present primate, Archbishop Andrew Hutchison. Canon Irvine, centre, is seen here admiring the album with his daughter Sarah and layreader Bob Brittain, who assembled the album.

ANNOUNCEMENTS

The Rev. Wendy Amos Binks was appointed part-time chaplain to the Moncton hospitals effective March 1. With a background in nursing, Ms. Amos Binks brings unique and effective skills to the ministry.

The Rev. Julie Armstrong, rector of the Parish of Denmark, is appointed Regional Dean of Woodstock. The Rev. Keith Osborne, rector of the Parish of Pennfield, is reappointed Regional Dean of St. Andrews. Ms. Armstrong and Mr. Osborne were both nominated by the clergy in their deaneries. Their terms began Feb. 15 and continue until Feb. 14, 2008.

Bishop Miller will ordain two postulants for this diocese to the transitional diaconate this spring. Ellen Curtis will be ordained on May 1 in Brampton, Ontario. Paul Ranson will be ordained on the evening of June 10 in the Parish of Nerepis and St. John.

A vocations day, for those interested in information on ordained ministry, is scheduled for 10 a.m. on June 18 at St. John the Baptist Church in Riverview. Vocational chaplains and representatives of theological institutions will be on hand to answer questions and offer advice.



## COMMENTARY

## Interesting parallels

Dear Ana,  
 Re: "New Brunswick roots and branches" (Nov. 2004)  
 Late in November, our mutual friend Carol Anningson phoned me to say, excitedly, that she had just read this article and realized that it was about my father, Sherman Shepherd. My copy of *The New Brunswick Anglican* arrived several days later, Canada Post being what it is, and I too was excited to read the article. While the information about my father was of course known to me, the parallels between his experiences and those of Ranall Ingalls were new to me and very interesting. Just this past summer, my husband and I had passed through Blackville and visited Holy Trinity Church briefly: a stop prompted by the affection that my dad had always expressed about the church, its congregation and the region.

Ranall's comments as quoted in the article, about our father being well liked and having had several children in the Derby and Blackville area named after him, have been reinforced by the experiences of my brothers and myself. On a trip a few years ago to the area in Arctic Quebec where our family moved after leaving Aklavik in 1943, my two brothers were guided back to the now-abandoned community of Fort George by a Cree gentleman named Sherman Herodier, after our father. In my recent travels about the Beaufort-Delta

region, (I provide occasional educational consulting services to the school district there) I have been interested to learn first hand from a number of elders who were students at the residential schools during our father's principalships, that their experiences were positive and that they remember him with respect and affection.

Like Ranall, our father wished to return to New Brunswick, and eventually he did. Following his retirement in the mid-60s, he and my mother lived in Moncton and Nashwaaksis. When my mother died in 1974, he moved to Grand Manan where he remained until his death two years later.

A plaque was recently delivered to the All Saints Church in Aklavik, N.T. At the suggestion of Bishop Chris Williams, then the Bishop of the Arctic, and briefly a patient of my brother John who was doing an orthopaedic locum in Yellowknife at the time, my other brother Ted designed the plaque and had it built and delivered to Bishop Larry Robinson in Inuvik on one of my trips to the region.

Again, allow me to express my gratitude for the publication of this article: it has provided some additional and interesting threads to the tapestry of our father's life.

Most sincerely,  
 Faith (Shepherd) Cronk  
 Grand Manan

## DOG MATTICKS

by Doug Patstone



## Cartoonist's point of view

Dear Editor,  
 The response to the January Dog Matticks cartoon (Sacramental Wine) has been quite significant. This is a good thing if it has been a 'consciousness raising' exercise. (Your editorial comment March 2005) If it has caused dissension, however, it needs to be looked at.

These cartoons are drawn with much thought and time for preparation. It is my prayer that these cartoons help to equip and build up the church. Often being able to laugh at ourselves helps this happen.

Inasmuch as the cartoon gave a faithful rendering of Genesis 19:5 that is consistent with sound Bible scholarship, is consistent with the vast majority of historical Christian teaching, is consistent with the vast majority of present day Christian teaching, I stand with it in confidence and hope.

Inasmuch as the cartoon gave offence and ill feeling for some, there is need for some thought and care here.

One of the areas of our Christian faith that we give too little attention to is the process of sanctification (the Holy Spirit working in us to make us new creatures in Christ).

Sanctification is often a painful process, it sees an uncomfortable encounter between the gospel of a loving God, and our own person. The Holy Spirit calls us to a holy way of life and we often prefer to stay the way we are.

In this encounter, and perhaps here I should switch to the first person singular, I become aware of yet another beam (sin) in my own eye. (Why I think I have enough of these beams to start a small lumber yard.) But it is a simple formula that needs to be followed by all. We need to confess our sins, we need to receive absolution, and we need to practice what it means to be new creatures in Christ.

To enable this to happen we need communities that are real and loving, a family that is faithful to the Father. This community is the Church, the Bride of Christ.

J. Douglas Patstone

(Canon Patstone draws Dog Matticks for the New Brunswick Anglican)

## Writer offended by condescending response

Dear Editor

In my last letter, I commented that our view of scripture has changed over time, in the sense that we no longer accept certain things that are stated, often quite clearly, once we realise that those things impede our understanding of what God is trying to tell us. More specifically, we relate to the words of Jesus Himself, when He says such things as: "Love one another as I have loved you." I could also quote the parable of the Good

Samaritan, with its implications against those who put ritual purity ahead of our relationship with those who suffer.

I would like to add this quote from a discussion being held on Shipoffools (<http://www.shipoffools.com>) in relation to the probable schism of the Anglican Church: "let's take divorce as the example. The scripture on divorce is absolutely clear — and some Anglican churches have allowed reason and tradition to

override scripture on this topic. So, in that case scripture is not primary."

With 40 years' experience as a school teacher I feel I have some grounds for presenting a set of connected thoughts. I was disappointed when the response printed in the March issue dismissed them as ignorant fluff. Condescending put-downs are never helpful.

Yours,  
 John Whitmore  
 Hillsborough, N.B.

## Stop passing judgement on one another

Dear Ana,  
 Reading the February editorial and letters section of the Anglican, I was profoundly saddened. Again, over yet another in a string of isolated issues, our Church is divided. Worse than that is the temptation to cast judgement and withhold charity that inevitably accompanies such divisions. I would therefore like to make a suggestion to our community: let us all declare a moratorium on vitriol, attacks, condemnation and retaliation on the issue of same sex unions. Instead, let us each withdraw

from the battle field and give ourselves to prayer and repentance. To be clear, I am suggesting that we stop passing judgement upon one another.

In making this suggestion I am conscious that I am, with St. Paul, "chief among sinners." My own sins are such that the more I understand how I have failed in charity the more I am moved to wonder at the inexhaustible richness of God's mercy in offering Himself for the forgiveness of my sins. As members of the Body of Christ, both clergy and laity, young and old, women

and men, gay and straight, we all struggle with our own diverse and manifold sins. Moreover, we are all equally dependent upon the infinite mercy and love of God. If we all today vowed to look only into our own souls and never again at the sins of our sisters and brothers, we would be doing nothing less than what our Saviour commands. I am convinced that our church would be renewed and strengthened as a result.

Yours,  
 (The Rev. Dr.) Barry Craig

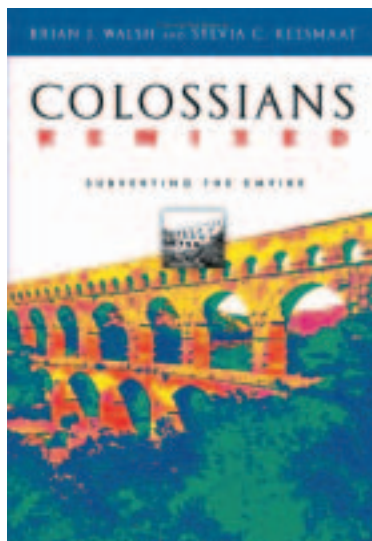


## COMMENTARY

# Truth, not sexuality, the real issue before us

*Colossians Remixed: Subverting the Empire*  
 Intervarsity Press, 2004  
 by Brian J. Walsh  
 and Sylvia Keesmaat  
 Available at Anglican  
 House, Saint John  
 \$31.99

Reviewed by  
 Richard McConnell



In *Colossians Remixed: Subverting the Empire*, Brian Walsh and Sylvia Keesmaat offer help and insight to people on both sides of the same-sex blessings debate. They amplify the gentle voices of people like Archbishop of Canterbury Rowan Williams and Bishop N. T. Wright of Durham, whose voices are not being heard as clearly as they should be.

Walsh and Keesmaat also ask deep questions, like how do we know God? Why does the Gospel of Jesus Christ have such power? Political posturing may be an easy and popular method of debating, but *Colossians Remixed* challenges us to seek the truth passionately and together. It is elegant, wise and profound. I recommend it highly.

Clergy in this diocese know both Walsh and Keesmaat. He was on the faculty at our Clergy College in 2003 and she was a presenter at the Bishop's Day in November, modelling the discussion of same sex blessings. He is the Christian Reformed Chaplain at the University of Toronto, and teaches at Wycliffe College; she is on leave from an impressive teaching and scholarly career to home-school their children. They are a married couple. They both studied under the gentle-voiced Bishop Wright.

They are both concerned with the nature of truth, which is the real issue before us, not homosexuality.

Good and reasonable people differ vastly in their interpretation of The Scriptures and modern people understand and receive statements of authority differently from their ancestors. The issue of truth and authority has been with us for a long time. Jesus was questioned about it. The question was asked again at the time of the Reformation. Roman Catholics have the infallibility of the papacy, and many Protestants 'defend' the infallibility of the scriptures, yet most Christians in North America live uneasily with such absolutes. On the Roman Catholic side adjustments are made when it comes to artificial birth control. Roman Catholics and Protestants both make adjustments for the remarriage of divorced people. We live in a society which suspects any infallible authority is capable of oppression, yet we endure

*Who is this Christ but the incarnate Word of God, full of grace and truth? Remember, from a biblical perspective, truth is not a correspondence between ideas and facts ... Truth is embodied in a person ... If this truth is not enfleshed in our lives and in the community that claims to bear witness to it, then it quite literally becomes unknowable to us.*

authoritarian voices in advertising as well as from our political and religious leaders. I wonder if much of the rancour of the current debate comes from the tension caused by our suspicion of authority combined with the manipulation of language by the market place? We keep looking for the line in the sand even as we come to understand that sand is notoriously resistant to having lines drawn in it.

Is the gospel a matter of hard and fast rules applied across the board? Is orthodoxy another form of homeland security? What about the people whose lives have been scarred by the confusion and unreliability of modern society? Why do Christians seem to suffer as much as anyone else?

*Colossians Remixed* attempts to answer these questions in its radical study of the Epistle of St. Paul to the Colossians, a book they chose because of St. Paul's preoccupation with the truth. The result is readable and challenging. It assumes no

technical knowledge on the part of the reader; in fact, its style is fairly chatty. It introduces the reader to the concepts of Post-Modernism as a way of understanding how contemporary society thinks. You'll meet people you know, perhaps even your own children — young William wanting to believe; the feminist Elanna suspicious of St. Paul; the free-thinking Eric, suspicious of everything.

Walsh and Keesmaat know that North Americans, on all sides of today's issues, have an underlying sense that there are 'empires' (that is their term) manipulating our lives for short-term profit. Much of the power of these imperial forces is a residue of old modern convictions that there is one overarching purpose for the world — progress.

*Colossians Remixed* presents a community-based faith in Jesus Christ as the necessary commitment over and against what otherwise is overwhelming us and robbing us of our own humanity as well as our natural

environment.

This book is an urgent call to subvert principalities and powers not only with piety, but with a practical way of living. The authors gently and directly challenge basic assumptions about the objectivity of truth as something that can be possessed and defended against others. "Truth, then, is a decidedly personal, social, relational concept in The Scriptures. To know the truth, and to be known in the truth, is fundamentally a matter of covenantal faithfulness, manifest in the concreteness of daily life within a particular community at a particular time." That is what the church is and why unity matters. This Bible study is urgently relevant.

As Anglicans we sense our need of a way forward. We are in danger of being caught up in the modern political rhetorical ways of dealing with 'issues'. We all dread that there might be another pathetic splintering of the church into yet more 'denominations'. We have had 400 years now of claims that this group or that group 'has' the truth.

The authors leave us with an exhortation: "We remind you again that in Christ are hidden all the treasures of wisdom and knowledge. Keep digging for those treasures. Never give up your tenacity for the truth. Never trade the riches of Christ for any deceitful world view that would take you captive. This life-giving story is your story. Go out and make it live."

*The Ven. Richard McConnell is rector of the parish of Rothsay.*

## General and Provincial synod delegates to be elected

Continued from page 1

university's food-service contractor. At the Aitken Centre we are free to engage any caterer we choose. More washrooms and better food will make many of our people very happy," says Canon Scott.

Vianney (Sam) Carrier of Toronto, communications director of the Anglican Church of Canada, will be a guest of synod and offer remarks to the meeting. Bishop Claude Miller's charge or exhortation to the house will address diocesan priorities including youth ministry, the education and development of clergy and lay leaders, stewardship and financial development, and the strengthening of struggling parishes.

All members of synod will discuss aspects of the bishop's charge in groups and contribute to the house's response to the

charge. The size of the Aitken Centre means there is plenty of room for all the groups to meet in one location. At other synods, members had to be transported to church halls throughout the city in order to meet and discuss the issues.

Also on the agenda are the election of delegates to General (national) Synod and Provincial (regional) Synod. This diocese sends four clergy, four lay and one youth representatives to each body. The next meeting of General Synod, which is wrestling with the same-sex blessings issue, is in mid-2007.

A Synod Journal containing necessary information for the June 2-4 meeting, including motions to come before the house, will be available the week of May 9. Deadline for submission of motions to be included in the journal is April 21. Archdeaconry Greater

In accordance with Canon TWO (7), notices of motion received by the Secretary of the Synod in writing by April 21

and approved by the Resolutions Committee will appear on the agenda as part of the convening circular.

To assure that motions are part of the synod agenda it is necessary for members of synod to observe the April 21 deadline.

Send motions to:

The Ven. Geoffrey Hall  
 Secretary of Synod  
 115 Church St.  
 Fredericton, NB  
 E3B 4C8

Chapter meetings will be called throughout the diocese to review the journals in advance of synod and to elect members

to Diocesan Council, which carries on the business of the diocese between synods.

## Parish teams encouraged to register for stewardship workshops

continued from page 1

the value of a parish-wide visitation program.

Parishes who wish to register for the April 23 workshop should contact Donald Thompson, chair of the Diocesan Stewardship Team at [donsan@nbnet.nb.ca](mailto:donsan@nbnet.nb.ca) or 506/753 3522. Parish team registration with individual names and positions would be appreciated.



## MISSION NEWS

# Hot classrooms, Mike's dad and elephants at last!

## An update from Uganda

BY ANNA CAINES

Well, the school term started at the beginning of February so Mike and I switched from teaching computer studies to our regular science classes. Last term I taught a very small upper level biology class, but this term I'm teaching 90 students grade eight biology. Yup, 90 in one class. One small, hot room. One small hot, room with the door closed to keep the glare of the sun off the board. One small hot, room with the door closed to keep the glare of the sun off the board even during a heat-wave. We're pretty ripe by the late afternoon!

That being said, I enjoy the grade eights, they understand my English, as long as I speak slowly in a pseudo-Ugandan accent that would make you laugh out loud.

Mike's dad arrived on Feb.11 and we really enjoyed showing him the country. We took him deep into a village, and into numerous market place settings. He is a total trooper considering the heat. I figure Mike and I've had time to adjust but he's come from Canadian cold to a Uganda heat-wave so I'd say he's resilient to say the least.

When we took him deep into a village to visit one of our friends we got out of the vehicle at the exact moment that a primary school was taking a lunch break. There we were, three white swarmed by hundreds of little tiny black children screaming "muzungo" (white person). Well, it's to my father-in-law's credit that he didn't turn on his heels and run in the opposite direction. The children are curious about everything that

us white people do.

We also took him to Queen Elizabeth National Park, THE place to see the typical African animals. (No, you don't see elephants just wandering around Uganda.) We had a fantastic trip that included a game drive and a boat tour. I can now say that I've seen hippos, elephants, hyenas, warthogs, buffalos, kobs, monkeys and a baby crocodile. We actually saw a whole family of hyenas (which is rare). All this just verifies my theory that baby anything is cute ... baby hyenas, baby warthogs, baby crocodiles ... yup, they're all cute, if not cuddly.

Thanks to everyone for sending emails, it's really great for us to stay connected with people from home.

Take care.



MIKE CAINES

Daryl Caines of Sussex recently visited his son and daughter-in-law, Michael and Anna Caines, at Bishop McAllister College in Uganda. Before he left, he appealed to the people of this diocese to donate band instruments in support of Mike and Anna's music programs at the school. He is shown here with members of the band carrying the trombone and two trumpets donated by Gerald and Nancy Spencer of Saint John West, and Al Smith of Sussex.

Mike and Anna Caines are Volunteers in Mission with the Anglican Church of Canada and are working with the Rev. Paul Jeffries, also from this

diocese, at Bishop McAllister College in Uganda. They regularly update information and photos at <http://www.mikeandanna.ca/>.

# All you need is a willingness to share your experiences of Christ

BY HERB MARR CA  
CYANGUGU, RWANDA

"You just cannot understand the good that you are doing!"

I heard this statement many times from Bishop Geoffrey Rwubusisi of Cyangugu, Rwanda, during the recent SOMA Mission to that diocese last fall. I am sure that he was referring to the fact that spiritual growth on a grand scale was happening all around us, but language and cultural barriers prevented our team from realizing the full impact of it. It is still just sinking in now as I write this in January.

My fondest memories of this trip are of the Rwandese people themselves. What beautiful and happy people they are. They will burst into song at the slightest suggestion, and wear smiles all day long regardless of the circumstance. This is amazing when you take into consideration what they have been through and what they live with every day.

They struggle to provide for their families with very basic skills and equipment. Most farming is done by hand. People walk just about anywhere they go. Little children carry the even littler ones on their backs.

Another burden that they carry is the recent genocide. Everyone knows someone who perished, and most have yet to

*My fondest memories of this trip are of the Rwandese people themselves. What beautiful and happy people they are. They will burst into song at the slightest suggestion, and wear smiles all day long regardless of the circumstance. This is amazing when you take into consideration what they have been through and what they live with every day.*

grieve this event. Yet recovery is in the air. People want to make peace and build the society to what God intended it to be.

Rwandese people are open to spirituality. The pastors and catechists that we ministered to drank up all that we could give. When given the opportunity to be filled with the Holy Spirit, all 60 of them showed up. We preached about spiritual gifts and shared our own journeys with God. They asked many doctrinal questions, and often we had to



HERB MARR

The people of Rwanda bear many burdens, not the least of which is the genocide that killed so many of their family and friends. On a recent SOMA mission there, Capt. Herb Marr was impressed by the joy of the people, despite their hardships, and their openness to the Holy Spirit.

struggle to answer them.

I was sent to Rwanda by the Parish of Hammond River and am grateful to them for one of the best times of my life. If this had been the only opportunity for ministry that I had ever had, my struggle through Church Army training would

have been well worth it. But you don't need training to go on mission. All that you need is the willingness to share your experiences of Christ with some enthusiastic people.

Looking back on it now, I realize I had nothing to worry about ... the fund raising, and

travelling to a strange country were in the hands of the living God.

Capt. Herb Marr of Church Army worships in the Parish of Hammond River.



PARISH PHOTO ALBUM

OVER EASY



BARB MCINTYRE

Each month, the men of Holy Trinity in St. Martins cook breakfast for the community. In February, more than 200 people enjoyed the hearty meal and victims of the Asian tsunami enjoyed the proceeds. The Parish of St. Martins donated a total of \$2,000 to the relief effort. Most of that money was raised before Jan. 11 and was eligible for matching funds from the federal government, the breakfast proceeds topped up the balance later. Seen here preparing the meal is the regular kitchen crew, left to right George Ferguson, Henny Miller, Bert Miller (bent over the oven), the Rev. Dana Dean and Wade Branscombe.

LAYREADERS INSTALLED



TOM MEADE

Seven layreaders were installed in the Parish of Kingston last November during a service at All Saints Church in Clifton Royal. Left to right in front are Keith Dow, Skip Ashe, Barbara Meade, the Rev. Bonita LeBlanc (rector), Rosalie Weeks and Sharon Arbeau. In the back row are Dan McGaghey and Linda Turgeon.

MYSTERY SPEAKER



DAVID GOSS

The Rev Tom Graham, about to take to the podium, was mystery guest speaker at the popular noon-hour lenten series at Trinity Church in Saint John. Theme for the series was "In the Cross of Christ I Glory" and the Rev. Canon Douglas Patstone led the other five sessions. The parish of Saint John (Trinity Church) also hosted a quiet day on March 5 led by Rev Dr Randall Ingalls. His topic was "What we Believe and why it matters."

IN APPRECIATION



PATTY FLEMMING

A recent service of thanksgiving at St. Margaret's Church in Fredericton celebrated the 10th anniversary of the dedication of the church building and recognized the Rev. Canon Jon Lownds' 15 years of dedicated service as priest and rector. Bishop Claude Miller was chief celebrant at the service, his wife Sharon was a special guest in the congregation. Following the service, the rector's wife was presented with a bouquet of flowers, a token of appreciation from the parish. Seen above are John Edwards, chair of the Worship and Christian Education Committee and vestry clerk; Shannon Hodgson, a server who presented the flowers to Mrs. Lownds on behalf of the parish; Canon Lownds and Ada Lownds.

PERFECT ATTENDANCE

Don and Eva Marshall, of St. Jude's in Saint John West, have not missed one of the more than 120 combined Lenten services offered by their church, St. George's and Carleton Kirk, since 1984.



DAVID GOSS

The Rev. David Keirstead, rector of St. Jude's, recognized their perfect attendance following the 120th service in 2004. At the conclusion of the 122nd service in Lent of this year, this photo was snapped in order to ensure wider recognition of their faithfulness. The three west-side Saint John churches offer the services in order to give their members extra opportunities for reflection and worship during the penitential season.



## ARCHIVES CORNER

## St. Paul's (Valley) Church, Saint John



The first baby baptized in the new St. Paul's (1871) was Charles deVeber Schofield, son of Mr. & Mrs. G.A. Schofield. He became an Anglican priest, served as Dean of Fredericton from 1907 until 1915, then became the Bishop of British Columbia.



Archdeacon A.H. Crowfoot served from 1917 to 1927 when he was appointed Dean of Quebec.



The Rev. W.H. Moorhead succeeded Crowfoot at St. Paul's, was appointed Dean of Fredericton in 1936 and elected Bishop of Fredericton in 1939.



A 1959 sketch of the new St. Paul's.



Old St. Paul's from a sketch by Allen Jack.

St. Paul's (Valley) Church began as a Chapel-of-Ease associated with St. Luke's in 1845. In 1856 St. Paul's was established as a separate parish. A new St. Paul's (above) was consecrated by Bishop Medley on Aug. 16, 1871. The lovely Gothic structure had arches, a pipe organ and beautiful stained glass windows made in Newcastle-on-Tyne. The Diocesan Archives has 31

letters – including rough sketches – relating to the construction of these windows. A major expansion of its church school and hall was completed in 1959. In July of 1971 the church was destroyed by fire and the parish hall was converted into the church. St. Paul's closed in 2003, the final service was held on Dec. 28 and the church was deconsecrated on January 3, 2004.



## DIOCESAN NEWS

# Mission stories shared with pride and enthusiasm

Continued from page 1

With great pride and even greater enthusiasm, people of the Diocese of Fredericton told members of PIM about their personal, parochial and diocesan mission projects as well as the structures in place in the diocese to support them.

The occasion for this energetic dialogue was a regular meeting of the PIM committee held March 3-5 at an irregular place – Villa Madonna in Rothesay. The committee usually meets in Toronto but schedules at least one meeting during its triennium (committees are struck following General Synod, held every three years) in the field.

“We are glad you came here early in your mandate, we feel special,” said Bishop Claude Miller in an official welcome to the committee members. He went on to say that as a member of the National Church’s Financial Development Committee he is painfully aware of the cost of committee meetings that gather members from every corner of the country. “But I understand how vitally important it is for us to meet as the Body of Christ. It is too easy to get parochial when we don’t.”

Bishop Miller and others from this diocese with an interest in missions met with the committee on the last day of its meeting. The bishop spoke proudly of the years of work of the Rev. Paul Jeffries in Uganda, a legacy of an extremely successful Companion Diocese relationship with the Diocese of Eldoret in Kenya which saw this diocese supply clergy tutors to a small theological college. Mr. Jeffries was the last tutor at the Kenyan college and then moved

on to the Bishop McAllister School in Uganda. His work is widely supported throughout the diocese and delegations from the diocese have visited the school. Anna and Mike Caines of this diocese are working with Mr. Jeffries this year through the National Church’s Volunteers in Mission program.

The bishop also told the committee about parish mission projects through the South American Missionary Society (SAMS), mentioned the Cathedral Puppeteers were on a mission to Belize and that most of the congregation of Stone Church in Saint John was in New York on a street mission. Plans are in the works to introduce, with the assistance of the Primates World Relief and Development Fund, a mission component at Camp Medley, the diocesan youth camp. He also spoke about the diocesan administration realignment that includes a Missions and Outreach Team.

The Rev. Keith Osborne, chair of that team also spoke to the committee. He outlined ways in which the team ensures accountability of projects, encourages and supports the work of 12 organizations within the diocese and even facilitates communication among the groups. Mr. Osborne addressed the Diocese of Fredericton’s companion relationship with the Diocese of Recife, which officially ended last March, but he said he hoped Diocesan Council would approve a renewal of that relationship at its April meeting. Mr. Osborne’s parish was host to three theology students and a curate from Recife in late 2003 and early 2004. A team from the Parish of Quispamsis also visited Recife



ANA WATTS

General Synod’s Partners in Mission committee recently met at the Villa Madonna Retreat House in Rothesay. On the final day of the meeting New Brunswick Anglicans interested in mission work were invited to come and learn about the work of the national committee and share their own mission stories. Seen here are, left to right, Jill Cruse, coordinator of Volunteers in Mission for the Anglican Church of Canada; Bishop Peter Coffin, chair of the Partners in Mission committee; Bishop Claude Miller of this diocese; the Rev. Keith Osborne, representing the Missions and Outreach team of Diocesan Council.

earlier in the relationship.

John and Cynthia Cudmore of St. James the Less Church in Rothesay, just a stone’s throw from the meeting venue, outlined that parish’s successful inter-generational missions to Mexico in partnership with Youth With a Mission and a Pentecostal church, as well as its work with the Saint John Chaplaincy program in Saint John. Housed in the basement of Stone Church it began as an outreach to ex-offenders and now provides hot lunches, food and clothing bank services as well as fellowship to the general community.

Bishop Peter Coffin of

Ottawa, who chairs Partners in Mission, reviewed some of the National Church’s rich mission-oriented history as well as its active involvement in Africa, Latin America and the Caribbean, Asia, the Pacific and the Middle East and indigenous Canada including the Council of the North.

“The General Synod budget is close to \$9 million annually, of that almost one third goes to ‘partnerships,’” said Bishop Coffin. “Much of the money the National Church receives from the parishes through the dioceses is mission oriented. We haven’t effectively interpreted this to the folks in the pew, and I

expect many of them would be surprised to know that some of their money goes to support the Theological College of the Pacific.”

The Cudmores were indeed surprised at that, and had no idea that ‘their church’, was so devoted to the mission effort. They were extremely impressed by the Anglican Appeal video *Our Church Lives* and were given a copy to share with their fellow parishioners.

Each parish has a copy of the video, extra copies are available from Anglican Appeal, contact Stephanie Peddle, 416/924-9192 ext. 335, or at [speddle@national.anglican.ca](mailto:speddle@national.anglican.ca)

## Expect to be challenged at Clergy College

BY WENDY AMOS BINKS

Ann Jervis will challenge us at our Clergy College in June, just as she challenged me when I was a student at Wycliffe College in Toronto.

She would sit on a desk at the front of our New Testament class, her well-worn Greek New Testament close at hand. Sooner or later she would consult it to check a verse, translating directly from the Greek to English. It was impressive to me, a first-year student with no Greek.

She broke open that complex language and let us taste it and see. She is a careful and inspired scholar. She is also an ordained Anglican priest who highly esteems the Holy Scriptures. This combination of priest/scholar results in flashes of quiet brilliance.

In 1999, my first year at Wycliffe, Ann Jervis’s *New*

*International Biblical Commentary* on *Galatians* was published. It accepts the view that the defining shape of Paul’s gospel is what A. Schweitzer calls “the experience of union with Christ.”

While ‘justification by faith’ is an important concept in Paul, it is overshadowed by being ‘in Christ’. Being ‘in Christ’ means participating in the archetypal human being Jesus Christ. It is by being ‘in Christ’ that we become righteous.

“Perhaps the most succinct way that Paul describes his gospel is either the statement in Romans that God predestined believers ‘to be conformed to the likeness of his Son’ (8:29) or the statement in 2 Corinthians — ‘if any one is in Christ, he is a new creation’ (5:17),” says Dr. Jarvis.

Oh yes, Ann Jervis will be a worthwhile speaker at our Clergy College in June.

### ORGAN SPECTACULAR WITH MICHAEL CAPON

AT CHRIST CHURCH (PARISH) CHURCH  
245 WESTMORLAND STREET  
FREDERICTON  
Sunday, May 1  
8 pm

Tickets \$10:00 & \$8:00

Available at  
Mazzucas, Westminster Books,  
Parish Church Office,  
Cathedral Office & at the door.

Reception to follow.

SPONSORED BY THE  
FREDERICTON  
ORGANISTS’ ASSOCIATION

### JOURNEYING IN PRAYER: DEVELOPING A RELATIONSHIP WITH GOD

FR. Paul Sullivan, SJ, Maine Sr. Jeannine Levasseur, CSJ  
JUNE 24, 25, 26 (Friday supper to Sunday lunch)  
H. J. Flemming Forestry Complex, Fredericton  
\$175.

### Presented by the Companioned Spiritual Formation Team

Registrar: Joan Teed  
167 Carlisle Rd., Douglas, NB E3A 7M7  
506/457-9317 [joanlionel@rogers.com](mailto:joanlionel@rogers.com)

### Exploring the Great Spiritual Traditions of the Christian Church Faith Seminar with Bishop Bill Hockin

May 6-7  
Bill McGuire Centre, Rothesay  
Musical Director Mary Lee McKenna  
\$30  
Contact Joyce Gregg  
506/757-8528 or [joycegregg@rogers.com](mailto:joycegregg@rogers.com)



## COLUMNS

# Our brains are no longer conditioned for reverence and awe

The headline above is a John Updike quote that applies nicely to six-year-old Jason who was raised in the church. He attended regularly and was accustomed to the services. His loving parents allowed him to roam the church during worship and visit with his friends so he wouldn't be bored. Members of the congregation were mostly tolerant of Jason and other children who acted the same way. After all, they didn't want him or his family to stop coming to church or to feel unwelcome.

In truth, the congregation was tolerant until the day Jason, armed with two pew Bibles, ascended the pulpit steps and threw them with all his force at those sitting in the front pew, causing one black eye and one bloody nose.

Jason had been taught that God was his best buddy, someone who would always help him if he was in trouble. He had been taught that God was like his father, a man who was always ready to play with him, to rough-house, and to be conspiratorial when his mother threatened to spoil the fun by insisting on an appropriate bedtime, or sitting down for a meal. In other words, Jason had been taught that God was all things



wonderful, all things loving and all things kind. That is as it should be; but Jason had not been taught that God deserved respect. He had not been taught that knowing such a God gave him certain responsibilities. He had not been taught that God was 'other' — awe-inspiring in his magnificence and wisdom; and he had not been taught that God was to be obeyed and worthy of such obedience. Jason had been short-changed.

It seems that this 'best buddy' God is the only image that many people have today and I think it may have come about as a result of the decline in the reading of the Old Testament/Hebrew Scriptures. I have heard too many people say that they only read the New Testament because the rest of the Bible (more than two thirds of it!) is too violent, too incomprehensible or too boring. There also seems to be a misconception that the New Testament replaced the Old,

despite Jesus' admonition in Matthew 5. He tells the multitude: "Do not think I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

The Old Testament was, after all, Jesus' only Bible, and reading it gives us insight into the way of thought of Jesus and his people. Philip Yancey's "The Bible Jesus Read." is a wonderfully inspiring introduction to parts of the Old Testament. It also briefly, but convincingly, addresses its violence and revenge. The Diocesan Resource Centre in Saint John also has a video series on this book and it can be borrowed free of charge, just call 506/693-2205, or e-mail [angbk@nbnet.nb.ca](mailto:angbk@nbnet.nb.ca)

Yancey quotes some frightening statistics. Unfortunately they are American because Yancey writes for an American audience, but I suspect they are not too far from the figures

for Canadians. For example, he maintains 80 per cent of Americans claim to believe the Ten Commandments, but very few can name as many as four of them; half of all adult Americans cannot identify the Bible's first book as Genesis; and 14 per cent identify Joan of Arc as Noah's wife.

I was fortunate to have daily religious assemblies when I was at school and twice weekly Scripture classes. The stories we were read came at least equally from both testaments and I grew up with a healthy respect for the God of Moses, whom one only approached cautiously, with one's shoes off because the place was so holy. I grew up in awe of the God who created the universe — from the stars and planets to the tiniest bug. In awe of the God seated on a great throne, wearing a robe with a train that filled the temple, surrounded by clouds of smoke and six-winged seraphs whose voices shook the walls and

doorways. I learned to be amazed at the God of miracles who could part the sea or the Jordan river; who could defeat an army with a few men; who could turn the Nile into blood; who could make a little flour and oil last for many days.

Perhaps we need to read and re-read these stories to our children so that they learn a healthy respect for God and all things holy. It makes the love and care this God has for each one of us, as well as his great desire that we communicate regularly with him, even more amazing. It would also, perhaps, lead the Jasons in our congregations to think twice before playing tag around the altar.

*The Ven. Patricia Drummond is the out-going diocesan Director of Christian Education. By the time you read this column, her successor will have been announced.*

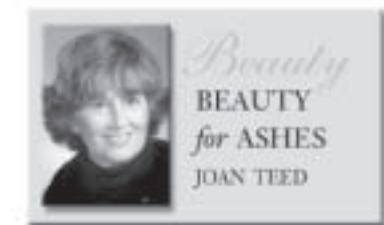
# Avoiding the masks that stifle our spirit

We are all God-breathed. We are each given a unique spirit that needs to be sensitively nurtured by parents. Sadly, parenting is an undervalued and poorly supported occupation these days, if indeed it ever has been anything other than that. In one of his Lenten talks this year, Bishop Bill Hockin referred to Mary Magdalen's "hurt trail" that probably began in childhood and led all the way to Christ's healing.

The spark of spirit can easily go awry in childhood. As a counsellor I see many distraught parents with children in equal distress and I refer them to one of the excellent play-therapists practising in our region. Many people, however, only recognize the need for healing when they are grown and begin to assess their past.

As a society we often label families in turmoil as dysfunctional and associate the term with extreme abuse and neglect. In truth, dysfunction damages as readily from too much "spoiling" as it does from abuse, and neglect can be as subtle as too little touch or eye contact with an infant.

Children who live in



dysfunctional or invalidating homes have to "do it right", whatever "it" is, and there is only one "right" way to do "it". Their parents must always be in control but are not accountable because they blame others for their problems. These parents often refuse to discuss problems and don't acknowledge feelings. Their rules are black and white with no shades of grey. There is little reciprocal respect, humour or spontaneity in this kind of family. The roots of personality and character disorders are nurtured in this environment and produce an adult with no real sense of self and an emptiness inside that can be so vast that it causes illness.

People fall somewhere in a range with these difficulties, depending on the parent. Children feel abandoned by conditional love. They believe they might not be accepted if they are different, and they would be right. According to Christian writers John and

Paula Sandford, "Anxiety is augmented to dread and compliant performance to the degree of coldness and rigidity in the family pattern. To that degree fear binds all life."

Children survive invalidating childhood by adapting into certain roles in the family. Robert Burney defines four typical roles or masks taken on by children according to their nature: hero, scapegoat, mascot, and lost child.

The hero is a super responsible child, a good student and athlete, a prom queen/king who grows up to become a workaholic, or performance perfectionist. S/he parents too young, is self-sufficient, gives the family worth by meeting expectations to look good on the outside. Her/his parents are rigid, judgmental, controlling, cut off from inner emotional life and their true selves, but usually unaware of their compulsions.

The scapegoat acts-out and is the most sensitive and

emotionally honest child in the family. S/he demonstrates the tension and anger the rest ignore and provides distraction from the real issues. S/he usually has trouble in school because attention is essential and negative attention is easy to get. S/he will probably be pregnant or addicted as a teen, will become cynical, distrustful and self-destructive. This is the child designated "the problem" and brought for counselling, but the whole family is the problem.

The mascot or placater, takes responsibility for the emotional well being of the family. S/he becomes the social director and clown, diverts attention from pain and anger, and grows into an adult valued for her/his kind heart, generosity and ability to listen to others. This person's self-definition is centred on others and s/he does not know how to get her/his own needs met. S/he often has low self-worth, ends up in abusive relationships, is found in the helping

professions, suffer a lot of guilt.

The adjuster or lost child escapes by attempting to be invisible. S/he daydreams, reads, watches TV, withdraws. S/he denies feelings, doesn't bother to get upset and is afraid of intimacy. Many of them become actors and authors who hide behind characters in order to express emotion.

Obviously these masks are never totally false. A person in a helping profession may be truly caring, not a hoax; a child with a sense of humour is not necessarily destined to assume a permanent role as the family mascot. I offer these roles in order to help families nurture the real depth and nature of their children. In recognizing them we can assure our children are not allowed to slip into expected roles and stay there. Perhaps we can also avoid the cruelty of dysfunctional parenting.

*Joan Teed is a vocational chaplain and a social worker/counsellor in private practice.*

*"There is a divine core in the human personality which each of us can realize directly and making this discovery is the real goal of our lives."*

Eknath Easwaran

*"In one's family, respect and listening are the source of harmony."*

Buddha



# Blindness is to live in a world without hope

BY JIM IRVINE

Reprisals are telecast daily. The effort to win hearts and minds has fallen short of its goal. Our sympathies accommodate allies and the distinctions that separate become more pronounced. As fear germinates, confirming scriptures are sought in Daniel and Revelation. The assurance of catastrophe somehow gives small but measured satisfaction of the events that occur. You'd hardly think we were people of the resurrection — an Easter people!

As west and east confronted truth on Golgotha, hemispheres still collide on land made holy by God's presence. Righteousness then, as now, is argued and for our blindness the tomb found empty the day after the Sabbath might just as well have remained occupied.

Those darkened days record disciples' fear and dread. Oddly missing from the Gospels is the account of their reprisals. The victory of the early dawn of Sunday did not see disciples march on Pilate or Caiaphas. Disciples were not blinded by rage or anger. Indignation sought neither Roman nor Jew.

Apparently the Easter epiphany enabled them to see beyond the moment — and they were significantly changed for that.

I recently came across a book written by Nobel laureate José Saramago. *Blindness* is a remarkable parable. The sudden loss of sight by a growing number of people quickly devolves to their segregation. Fear on the part of a sighted citizenry facing an epidemic of blindness easily draws a line denying compassion to all sorts and conditions.

Blinded by fear, characters cannot see beyond themselves. The ophthalmologist's wife, who feigns blindness to be with her afflicted husband, observes, "*Blindness is also this, to live in a world where all hope is gone.*"

Where all hope is gone there is little will to accommodate the other, particularly where difference is seen. That difference threatens our safety; we are blinded by our anger to recognize what disciples saw achieved in the resurrection of the Messiah.

Pilate didn't lose, and Jesus didn't win. Jesus' exodus from a borrowed tomb did not place him beside the righteous staring down the misdirected authority that sentenced him to death. Jesus did not enter a new covenant to defy the authority of Rome and the Temple. He sought to redeem a creation that had



drawn apart from both itself and God.

What is the criteria of this redemption?

Each of us bears the image of God and lives with a brokenness which can only be healed by Jesus. We will argue, perhaps, on what might constitute this brokenness, but our attempt to justify ourselves over those different from us is a blind vanity. The mind of humanity will see natural distinctions that will outrage both liberals and conservatives alike; but militants enjoy outrage. As a new humanity, it seems clear to me that we begin to see things differently. Our new birth — our new life — inexorably linked with Jesus' death and resurrection, bears witness that in the Messiah there is no longer male or female; neither is there Jew or Greek. Accepted distinctions are supplanted with a vision of hope.

In the other we begin to see the germ of Jesus risen, while in ourselves we discover a healing, a salvation that under the traditional order had been impossible.

Easter proclaims that we don't need to run to Jesus' rescue. None of us is a better champion than the disciples who shared a cup with him at supper. Jesus is not pleading for us to rescue him in the stumbling days of our age any more than he did when he stood in Pilate's hall in silence.

Our preoccupation with others — Arab, Muslim, Jew, gay, unemployed, immigrant, Francophone, protestant, catholic, American, communist — only serves to perpetuate our blindness to our own brokenness. The beam remains in our own eye. Whatever else that beam might do, it distorts how we see another and it distorts how we measure another's brokenness.

I have ministered to the bereaved recognizing that only hope enlightens the darkest days of grief and fear. Our prayer then is that when we have served the One who has heard us — our strength may be found in a reasonable, religious, and holy hope in favour with God, and in perfect charity with all.

This blessing of favour and charity we beseech him to grant, and in the blessing, have scales fall from our eyes.

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T. Irvine  
Canon Jim Irvine makes his home in Fredericton

## INTERCESSIONS

### APRIL

• 17: Clergy and people of the Diocese of Mumbai (Bombay), the Rt. Rev. Baiju F. Gavit. Diocese of Recife, Salvation Mission, Jeane G. Arruda de M. Coelho, lay minister; Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Fort Nelson — St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, the Rev. Fred Carson, Marcia Carson and Matthew. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 18: Parish of Kingston, the Rev. Bonnie LeBlanc; Canon Dr. R.B. Smith (retired). In Recife, Pentecost Mission, the Ven. Arthur Cavalcante.

• 19: Parish of Lakewood, the Rev. Douglas Patstone. In Recife, Hope Mission, the Ven. Quintino Orenge, Manoel Nunes lay minister, assistant.

• 20: Parish of Lancaster, the Rev. Chris McMullen; Canon Tom Smith (retired). In Recife, Consoler Mission, the Rev. Antonio Costa de Oliveira.

• 21: Parish of Ludlow & Blissfield, the Rev. David Titus. In Recife, Salvation Mission, Jeane G. Arruda de M. Coelho, lay minister.

• 22: Parish of McAdam, (vacant), the Rev. Eric Caldwell, interim priest-in-charge; Terence Chandra, Wycliffe. In Recife, Saint Francis Mission Station, the Rev. Severino Abel da Silva, OSF.

• 23: Parish of Madawaska, (St. John the Baptist /St. Paul's United shared ministry) the Rev. Fran Bedell, deacon-in-charge. In Recife, Bethel Mission Station, the Rev. Evilásio Tenório da Silva Júnior.

• 24: Clergy and people of the Diocese of Nambale, Kenya, the Rt. Rev. Josiah Makhandia Were. Diocese of Recife, Saint Francis Mission Station, the Rev. Severino Abel da Silva, OSF; Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Telegraph Creek — St. Aidan, Dease Lake, Glenora, Outreach from Watson Lake. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 25: Parish of Marysville, the Rev. John Cathcart; Donald Snook, director, Saint John Inner City Youth Ministry. In Recife, Saint Stephen Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSE; ML. Frei Hélio Holmes, OSE, assistant.

• 26: Parishes of Maugerville & Oromocto, the Rev. Keith Howlett. In Recife, Saint Luke Mission Station, Samuel Hansen, evangelist.

• 27: Parish of Millidgeville, Canon Alvin Westgate, the Rev. Canon Brian Campion and the Rev. Paul McCracken, honorary assistants; the Rev. Ted Spencer (retired). In Recife, Mount Zion Mission Station, the Rev. Sérgio Andrade, Adilson Ferreira da Silva OSF lay minister, assistant.

• 28: Parish of Minto & Chipman, the Rev. Eileen Irish. In Recife, Jesus From Nazareth Mission Station, the Rev. Fernando Acosta.

• 29: Parish of Moncton, the Rev. Chris VanBuskirk; Ellen Curtis,

Wycliffe. In Recife, Bethesda Mission Station, the Rev. Juciara Crasto.

• 30: Parish of Musquash, the Rev. Bonnie Baird. In Recife, Martin Luther King Mission Station, the Rev. Israel Pereira Cardoso, OSF.

### MAY

• 1: Clergy and people of the Navajoland Area Mission, USA, Bishop Steven Tsosie Plummer. Diocese of Recife, Bethel Anglican Mission Station, the Rev. Evilásio Tenório da Silva Júnior, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Carcross, the Rev. David Pritchard, Tagish, Johnson's Crossing, the Ven. Sean Murphy. Teslin - St. Philip's, (outreach from Watson Lake). Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 2: Parish of Nerepis and St. John, the Ven. Vicars Hodge, the Ven. Arthur Gregg, honorary assistant; Mr. Clyde Spinney, Q.C., diocesan vice-chancellor. In Recife, Nativity Anglican Mission Station, the Rev. Bruno Luiz Teles de Almeida, OSF.

• 3: Parish of New Bandon, the Ven. Patricia Drummond. In Recife, Ipojuca Anglican Mission Station, the Rev. Geison Vasconcellos.

• 4: Parishes of Newcastle & Nelson, the Rev. Richard Steeves; the Rev. David Staples. In Recife, Mount Moriah Mission Station, the Rev. Miguel Uchoa, Márcio José de Sousa Simões lay minister, assistant.

• 5: Parish of New Maryland, the Rev. Bruce McKenna. Mandacaru Mission Station, the Rev. Jorge Aquino, OSE, Jocelenilton Gomes da Silva lay minister, assistant.

• 6: Parish of Pennfield, the Rev. Keith Osborne; Marian Lucas-Jeffries, Atlantic School of Theology. Christ The Redeemer Anglican Mission Station, José Fernandes lay minister.

• 7: Parish of Portland, the Rev. Gordon Thompson. House Of Prayer Anglican Mission Station, Roberta Araújo lay minister.

• 8: Clergy and people of the Diocese of New Jersey, USA, Bishop George E Council. Diocese of Recife, Saint Stephen Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSE, ML. Frei Hélio Holmes, OSE, assistant, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Watson Lake — St. John the Baptist, Lower Post, Swift River, the Rev. Deacon Lesley Wheeler-Dame, Eric Dame & family, the Rev. Canon David Kalles, Alice Kalles & family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 9: Parish of Prince William (vacant); Canon Ron Stevenson, Chancellor of the Anglican Church of Canada. In Recife, Burning Bush Anglican Mission Station, Josenaide Maria Lopes Pereira lay minister.

• 10: Parish of Quispamsis, the Rev. John Tremblay. In Recife, Peace Mission Station, Solange Cristina Pereira lay minister.

• 11: Parish of Renforth, the Rev.

Eric Phinney; the Ven. Reginald Stockall (retired). In Recife, New Life Mission Station, Marconi Alves de Oliveira lay minister.

• 12: Parish of Restigouche, the Rev. Andrew Fraser. Diocesan Office, Bishop Robinson Cavalcanti, Recife Brazil.

• 13: Parish of Richmond, the Rev. Christopher Hayes; Paul Ranson, Wycliffe. In Recife, Holy Trinity Anglican Cathedral, the Very Rev. Sérgio Andrade, the Rev. Edmar Carvalho Pimentel, osf, auxiliary.

• 14: Parish of Riverview, Canon Albert Snelgrove. In Recife, Saint Paul Anglican Parish, the Rev. Juciara Rodrigues.

• 15: Clergy and people of the Diocese of Niassa, Southern Africa, Bishop Mark van Koevering. Diocese of Recife, Saint Luke Mission Station, Samuel Hansen, evangelist, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Atlin — St. Martin, Deacon Vera Kirkwood and family, Dorothy Odian, licensed lay minister, & family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 16: Parish of Rothesay, the Ven. Richard McConnell; the Rev. George Trentowsky (retired). In Recife, Redeemer Anglican Parish, the Rev. Vera Lúcia Lins Silva, interim rector, the Rev. Nadja Lins, assistant.

• 17: Parish of St. Andrews, Canon John Matheson. In Recife, Good Shepherd Parish, Dom Filadelfo Oliveira Neto, OSE, interim rector, the Rev. Bruno Luiz Teles de Almeida, OSF, assistant.

• 18: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum; the Rev. Donald Trivett (retired). In Recife, Emmanuel Anglican Parish, the Rev. Ian Meldrum, the Rev. Vera Nascimento, coadjutor.

• 19: Parish of St. David & St. Patrick, Canon John Matheson, priest-in-charge. In Recife, Resurrection Anglican Parish, the Ven. Luiz Souza de França.

• 20: Parish of St. George, the Rev. Mary Anne Langmaid; Michael Amirault, student. Good Samaritan Parish, the Rev. Manoel Severino Moraes, OSE, the Rev. Fábio Vasconcelos, coadjutor.

• 21: Parish of St. James, Moncton, the Rev. Donald Routledge. Holy Spirit Anglican Parish, the Rev. Miguel Uchoa Cavalcanti, the Rev. Geison Sávio de Holanda, coadjutor, the Rev. Fernando Acosta, assistant.

• 22: Clergy and people of the Diocese of North Carolina, USA, Michael Bruce Curry, James Gary Gloster, Granville Porter Taylor, Bishops. Diocese of Recife, Mount Zion Anglican Mission Station, the Rev. Sérgio Andrade, assistant, lay minister, Adilson Ferreira da Silva, OSF, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Communities of Faro and Ross River. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

Diocesan intercessions are available on-line at <http://anglican.nb.ca>.



## YOUTH

## Keepin' Current Surrendered

First Annual  
Valley Praise/Worship Concert  
Canning, NS  
May 27-28  
10 bands, 2 nights.  
\$7.50/person/one night or  
\$10/person for both nights.  
For information call  
Valley Cornerstone  
Assembly  
902-582-7094 or  
902-582-7760.

## Camp Medley

Applications are still available  
from your local Anglican church,  
or on the web  
www.campmedley.ca

Don't miss out on this exciting  
Christian camping experience.

Ages 8 - 17

Boys, Girls, Junior  
and Senior Teen Camps

The camp runs from  
July 3 until August 27.

Check now for availability of your  
time and age group.

For information on spaces  
available call our

Talk Message Line:  
(506)488-1984

or e-mail, cmedley@nbnet.nb.ca

## Cathedral Youth Service

Christ Church Cathedral

Fredericton

April 17

6:30 p.m.

Speaker

Curious George

(Canon George Porter)

Music

The Medley Band

Everyone Welcome

Info 450-8500,

office@christchurchcathedral.com

## TEC

(Teens Encounter Christ)

is in urgent need of your  
old carpets

to cover the floor of the  
chapel

at Camp Medley

on the long weekend in May.

If you have one to contribute

please contact Ed Barfitt  
immediately:

barfrecords@yahoo.ca

## Mission will help seniors, challenge youth, build relationships

Ten high-school students and four adults from this diocese will work for the people of the Parish of Cristo Rey in Quatro Esquinas, Cuba, this summer. They will assist with an agricultural project to supply food and medicinal herbs to seniors who have no families to care for them. They will also build relational bridges with the people of the community, and strengthen their relationship with God and each other. Their gifts and abilities will be challenged, stretched and strengthened. This life-changing experience can have great positive effects not only on their own lives, but also of their home parishes, communities and the mission of the church in the world.

A few years ago Bishop Bill Hockin and the diocese sent a youth team to an international mission conference in Urbana. This C2C Mission and other youth mission efforts grew undertaken recently out of that experience. The C2C Team meets monthly to pave the way to Cuba. Most of their effort goes toward fund-raising



C2C mission participants meet monthly in preparation for their mission this summer. They will assist with an agricultural project in Cuba to supply food and medicinal herbs to seniors who have no families to care for them. Seen here at a recent meeting are, left to right (back row) Craig Bell, David MacMullan, Kirk Smith, Jonah Trembley and Nick McCaig; (front row) Londa Burchell, Janelle Burchell, Mary Dillon, Ashley Williams and George Porter (Canon for Youth). Absent when the photo was taken were Wendy Nutter, Rachel Horne, Danika Coleman and Kara Doucet.

\$1500 for each person, which amounts to \$21,000 for the whole team. Home parishes, families and friends have been

generous and encouraging, but the need is great. Please help if you can.

Contributions can be sent

to the attention of George Porter at the Diocese of Fredericton, 115 Church St., Fredericton, E3B 4C8.

## I'm curious, George . . . What are the 'secrets' of TEC?

This is an easy question to answer: there are no secrets of TEC

Teens Encounter Christ is a weekend for young people between the ages of 16 and 21. It is a time for them to intentionally explore some basics about Christianity and their own relationship with God as well as to cultivate relationships with other young (and not so young) people from around the Diocese. Through a series of talks and discussions, combined with worship and personal interactions, young people consider who they are, who Jesus is and where they are in relationship with God.

It is a fairly concentrated weekend and there are many surprises along the way. This is where misunderstandings about supposed 'secrets' arise.



Sometimes people who have been part of a TEC experience are reluctant to talk about some of the things that happen to them. Some have even said things like: "I can't talk about that part."

Naturally that prompts the imagination to work — perhaps to work overtime. The unknown can give rise to fear. It sometimes raises suspicions in the minds of others, who wonder what sorts of weird things could possibly be going on that

can't be talked about. This has led to both young people and those involved in their spiritual care and nurture to hesitate to be involved.

Having been involved in TEC in three dioceses (as spiritual advisor in two of them), I am concerned that people get an accurate picture of the TEC experience. There are some parts of the weekend that are more significant if they are experienced unexpectedly, the way birthday and Christmas presents are. They aren't embarrassing or humiliating rituals and it isn't like some sort of hazing. The surprises aren't theological or ethical in nature; they aren't even really essential to the main message of good news. In fact, in the grand scheme of

things, they are really quite minor parts of the supportive context.

Any 'planned surprises' are good things. Jesus said that God wouldn't give his children stones or snakes. Rather, 'good and perfect gifts [come] cascading down from the Father of Lights.'

So, no there are no 'secrets' of TEC, and if you have questions about it, just ask me.

*The Rev. Dr. George Porter is Canon for Youth and diocesan Youth Action Director. He can be reached through the Diocese of Fredericton, 115 Church St., Fredericton, E3B 4C8 or by e-mail at george.porter@anglican.nb.ca.*

## St Paul's , Hampton

Seeks a special person who feels called to minister to teens and preteens.

20 hour/week position

Please send a resume to

St. Paul's Anglican Church  
486 Kennebecasis River Road

Hampton, N.B.

ESN 6L3

e-mail stpaulang@nb.aibn.com

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

# emergent

