



## Thoughtful motions sought for synod

A motion scribbled on a napkin challenges a recording secretary's decoding skills and indicates a lack of forethought. In an effort to avoid such motions, the resolutions committee of the upcoming 128th Diocesan Synod (June 2-4) encouraged members to submit motions by April 21 for inclusion in the synod journal.

"We want to avoid the hurried motions scribbled on napkins and to encourage considered motions," resolutions committee chair and diocesan vice-chancellor Clyde Spinney told members of Diocesan Council at the April 2 meeting that approved the committee's guidelines.

The synod journal is distributed in advance of the synod and members have an opportunity to research and consider the motions contained it.

Recently revised diocesan canons call for the appointment of a resolutions committee to receive motions and prepare them for debate. That may include consultation of motions dealing with the same subject. The committee will seek consensus with the sponsors of the motions.

"It is strongly advisable to give notice of motion for inclusion in the synod journal,"

Please see "Motions" on page 2

## Insurance and gambling on the agenda

At press time two motions from the finance committee of Diocesan Council had been submitted for consideration by the 128th Diocesan Synod June 2-4. One deals with

insurance, the other with gambling.

The first motion would require all parishes to carry specified minimum levels of property, environmental and liability insurance through a group plan.

"We are trying to achieve good stewardship on this issue," says finance chair Murray Arnott. "There is not always sufficient local expertise in this field to ensure the parish is adequately covered. In some cases, parishes pay too much for  
Please see "A central" on page 2

## WE COME TO BELIZE



CARYN CROWE

Members of the Cathedral Puppeteers took their show on the road to schools, a hospital and an orphanage in Belize. Not only were they welcomed with open arms by the children, they found their lives changed by the experience. Their moving story is on page 6 & 7.

## C. E. officer brings extensive experience

BY ANA WATTS

Bishop Claude Miller recently appointed Elizabeth (Liz) Harding of Westborough, Massachusetts as Diocesan Christian Education Officer, effective April 1. She replaces the Ven. Patricia Drummond who pioneered the part-time position and brought new life and resources to Sunday schools and Sunday school teachers throughout the diocese.

"We conducted a careful search and interviewed several excellent candidates," says Bishop Miller. "Ms. Harding's experience, expertise and enthusiasm are exactly what we need and we are very excited to welcome her to the diocese."

Ms. Harding is equally excited to become part of the diocese, especially since she is no stranger. She spent time at Camp Medley last summer and, since November, has conducted monthly Growing Youth Ministry (GYM) classes with Canon George Porter, the diocesan Youth Action Director. She worked with George in the Diocese of Western



Massachusetts before he came to Fredericton.

"When he moved to New Brunswick he said he would like me to come and share some of my training and spiritual formation experiences," says Ms. Harding. "My first reaction was 'You have to be kidding!' New Brunswick sounded like the end of the earth. However, last year I met with Bishop Miller and enjoyed his forward thinking on the need for deepening spiritual formation and reaching young

people who are growing up in a rapidly changing culture."

That meeting led to her stint at camp, the monthly GYM classes with George and her interest in the Christian education position.

"I am very impressed with the people here and their obvious desire to deepen and grow in the process of spiritual formation. I am also excited that the Christian Education position has expanded to include 12 to 16-year-olds in addition to the younger children. It is a perfect opportunity to dovetail with the formation experiences of the older youth George is providing."

Ms. Harding believes that on some levels, today's young people mature earlier than previous generations. "There is a critical need for support and guidance to enable them to make good faith decisions. I believe each young person is a leader. It may be at home, school, in the community, at church or behind the scenes, but each one is a leader. Young minds are very fertile ground, a fact not lost on the many secular  
Please see "CE" on page 2

## INDEX

Archives Corner	8
Beauty for Ashes	10
Bishop's Message	3
Camps Campaign	3
Cathedral Puppeteers	6-7
Christian Education	10
Coming Events	9
Commentary	4
Dog Matticks	4
Getting There	4
Intercession	11
Parish News	5
Penultimate Word	11
Staff Profile	2
Uganda update	9
Youth Page: Emergent	12

## DIOCESAN NEWS

# Youth work is serious business for George Porter

## Meet the Synod Office staff

Don't let the spiked blonde hair, multiple earrings, funky clothes and the Curious George moniker fool you, the Rev. Canon George Porter, D.Phil. (Oxford University) takes his job as diocesan youth action director very seriously. In fact, a year and a half ago he left a youth director position in the Diocese of Western Massachusetts to come to Fredericton because he felt this diocese was serious about youth ministry too.

The diocesan youth action director/university chaplain doesn't spend much time in his eclectic office — stacks of books (he's a voracious reader), colourful icons, and a jungle of Curious George dolls and posters — on the second floor of the Synod Office building on Church Street in Fredericton. His work is in the field throughout the diocese.



George Porter's office decor includes stacks of books, colourful icons and a jungle of Curious George dolls and posters.

ANA WATTS

"My challenge is to communicate a vision for youth ministry which moves forward at a pace with which people can cope," says George. To accomplish this he works closely with the Diocesan Youth Action

Team and parish clergy.

"But I love working directly with young people," he continues. So not only is he involved in every aspect of youth ministry in the diocese, from Teens Encounter Christ

and the monthly youth services at Christ Church Cathedral to the diocesan camps and youth ministry training seminars — he organizes and participates in all kinds of youth events from ski trips to foreign missions.

Clearly it takes energy and stamina to work with young people. What might not be quite so evident is that it takes a unique combination of aptitude, skills, education and training. George has those aspects of the job covered too. He has almost as many certificates and degrees as he has sticky-notes stuck to his computer and work station. He's trained in everything from critical incident stress management to crisis intervention, and his academic credentials include degrees in history, theology, English, education, counselling and behavioural sciences.

When he's not reading the latest theological tomes or youth ministry research, leading parish missions, offering workshops to everyone

from youth leaders to theology students at Wycliffe College (Toronto) and generally just getting his job done, George enjoys travel, snowboards, motorcycles, fishing, camping, hunting and hanging out at beaches.

Lest all his achievements and interests leave the rest of us feeling slightly inadequate, he admits: "I can't sing or play musical instruments, and am spelling and mathematically challenged."

George and his wife Nancy, who works as a personal support worker for people with Alzheimer's disease, live on Fredericton's north side. Their daughter Erin is married and lives in Winnipeg where she's finishing her nursing degree at University of Manitoba. Their son Ely lives in Massachusetts where he works for the Wicked Good Cookie Company.

Meet Archdeacon Geoffrey Hall, the bishop's executive assistant, in the June NB Anglican.

## CE director's job to help young people become good, strong Christian leaders

Continued from page 1

organizations who rush to fill them with their own messages."

She sees this as a challenge the church cannot ignore. "It is our job to help our young people become good, strong leaders of the Christian faith, which in turn will enable them to make good choices in life. It has been my privilege to see many young peoples' faith grow in leaps and

bounds when they are actively involved in ministry. I am eager to be a catalyst and resource to support this process in whatever way I am able. This will not only be a challenge but an exciting journey, one where we will all learn from each other."

Ms. Harding has been a Christian ministry professional in England and the United States for almost 20 years. In

addition to her Christian education and spiritual formation work in the Diocese of Western Massachusetts, she spent four years as a trainer for hands-on Bible study curriculum with a publishing company. She was also assistant director of a Christian camp and conference centre for 16 years. Her many volunteer efforts over the years are too numerous to list.

She lives with her husband Tim and sons Matthew and Simon (both in university) in Westborough, Massachusetts. Though she will continue to live primarily in Massachusetts, she will travel to Fredericton each month.

"The position requires 100 hours per month, so I will be here 10 to 14 days for site visits and meetings. Obviously this

will take some forward planning and careful scheduling, but I am confident that I will be able to fulfill the demands of this job between visits and telecommuting. In my work to date with George I have found myself tearing up the Maine Turnpike eager and energized, thinking about the people with whom I will be working and the things that we will be learning together."

## A central plan might include some self-insurance at the parish and diocesan level

Continued from page 1

insurance they will never collect, because it is on buildings that won't ever be rebuilt."

When money is tight, insurance premiums are an easy target. A central plan might find parishes self-insured for the first few thousand dollars and insured by the diocese for up to \$50,000.

The motion as presented to synod reads: "That this 128th Diocesan Synod authorize and direct the Diocesan Council to investigate and, if feasible, to implement specific diocesan policies requiring mandatory

minimum levels of coverage for property insurance for all diocesan and parish-owned buildings, as well as minimum levels, forms and terms of coverage for general broad-form liability insurance; and to investigate the practicality and financial viability of a single group property and liability insurance plan with mandatory parish participation."

The second motion reiterates the diocese's official position on the detrimental affects of gambling and lotteries and calls for the church to take a clear stand against gambling and

lotteries for fundraising.

The motion reads: "These activities often bring harm to the less fortunate and seldom prove to enhance the lives of those more fortunate who experience financial gain by

them. In the interest of 'keeping our moral house in order,' (Bishop Harold Nutter, 1981), this Synod affirms that such means of fund-raising are against the tradition and teaching upheld by the Diocese

of Fredericton and parishes are encouraged to promote good stewardship and 'direct giving as the highest method of church support,' (Bishop J. A. Richardson, 1938)."

A series of stewardship workshops is planned.

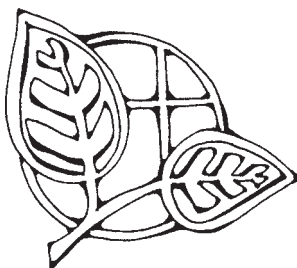
## Motions must be in writing

Continued from page 1

says Mr. Spinney. "This does not take away the right to make motions at synod, but they are subject to the overall authority of the chair and availability of time in the agenda. Motions may also arise during debate and any motion can be brought to the floor with approval of synod. No matter when a motion is made, however, it must be put in writing. We may even have pre-printed

motion templates available for delegates at synod."

The resolutions committee does not debate the merits of any motion presented to it, rather it ensures that its statements are clear, concise and accurate as well as within the jurisdiction of the synod. It also ensures the motion is not calculated to be a source of embarrassment to the church.



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

THE NEW BRUNSWICK  
**ANGLICAN**

www.anglican.nb.ca

OFFICIAL PUBLICATION OF THE DIOCESE OF FREDERICTON

**The Rt. Rev. Claude Miller** Bishop and Publisher  
**The Rev. Neville Cheeseman** Chair, Advisory Board  
**Ana Watts** Editor

Published 10 times per year. Price of subscription \$10.00

Please send news and photo submissions to  
Ana Watts, 773 Glengarry Place, Fredericton, NB E3B 5Z8  
Phone: 506-459-5358; E-mail: awatts@nbnnet.nb.ca

Please send subscription renewals, changes of address and undeliverable copies to: The New Brunswick Anglican  
c/o Anglican Journal Circulation Dept., 80 Hayden St, Toronto,  
ON M4Y 3G2

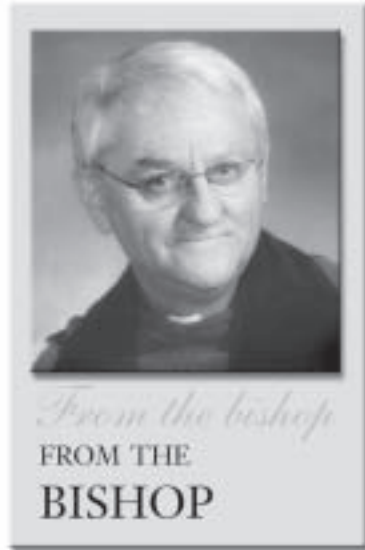
Printed & mailed by Signal Star Publishing, Goderich, Ontario

THE BISHOP'S PAGE

# The challenges and opportunities of synod

In February of this year I started my second round of archdeaconry visitations in the diocese. I'm happy to report that at the parish level, faces are becoming a little more familiar. Meeting the young folk at confirmation and visiting in nursing homes, hospitals and parishioner's homes is a great privilege and gift to me. I also welcome the conversations at fellowship times around the wonderful potluck dinners that often occur after the worship service. It is on these occasions that many seek my opinion on several and varied concerns which, in turn, give rise to questions about the future of the church.

They want to know if the church can survive given the rising costs associated with ministry — like empty pews, aging buildings and people, increased clergy costs. Concern is also expressed about an absence of youth, the debate around sexuality, and other issues. More often than not, the conversation seems to suggest that "if more people



would just become come involved ... "there would be little cause for concern.

It is true, there are many Anglicans who do not attend church; and it is true that if more people attended the costs would be spread over a wider base and therefore easier to bear — but the question remains. Does meeting maintenance costs equate to effective ministry and mission? In *Restless Churches*,

Reginald Bibby's most recent book, he offers the following: "In light of what we know from the research [attendance and membership down], let me state my take on all this explicitly: if numbers are down, the problem is not empty pews per se. The problem lies with inadequate ministry ... Frankly, I don't know that God cares all that much about churches and their numerical problems as such. I have no doubt, however, that God is more than slightly troubled if those empty pews mean that churches are failing to minister to people — if empty pews point to a significant number of people who have emptier lives."

Bibby's words are both a great challenge and an amazing opportunity. They are a call to the church to be the church. A call for the church to witness to the good news of God's love to all.

Is it realistic to think that a nineteenth century institutional model supported by nineteenth century infrastructure is adequate to

meet the needs of the church for the twenty-first century? Perhaps — but only in so far as it is able to minister effectively to God's people. Herein lie the challenge and the opportunity as we prepare for our June synod.

Our delegates will be challenged as they wrestle with similar questions and prayerfully ponder the opportunities for the future ministry of our parishes and diocese. They will have opportunities to look outward and embrace the possibilities for mission at home and beyond. The call for the church to be the church to God's glory is always a call to mission first.



Claude Miller is bishop of Fredericton

PRINCIPAL ENGAGEMENTS

May 8  
Parish of Nerepis & St. John  
9:30 & 11 a.m.

May 10  
Bishop's Counsel

May 12 -14  
Cursillo

May 15-19  
Deanery of Kingston/Kennebecasis

May 15  
Parish of Rothesay  
10 a.m.

May 16  
Parish of Hammond River

May 17  
Parishes of Central Kings and Kingston

May 24  
Parish of Upham

May 31  
Vocational Chaplains

## Building Faith for a Lifetime A Capital Campaign for Camp Medley and Camp Brookwood Update

**Camp Ministries Pledge Card** Date: \_\_\_\_\_  
I would like to make a gift to the Capital Campaign for Camp Medley and Camp Brookwood in the amount of: \$ \_\_\_\_\_ Dollars  
(Payable as indicated below)  
Signature: \_\_\_\_\_  
Name \_\_\_\_\_  
Address: \_\_\_\_\_  
City/Town: \_\_\_\_\_ NB  
Postal Code: \_\_\_\_\_ Phone: (506) \_\_\_\_\_  
e-mail: \_\_\_\_\_  
Our Commitment to Privacy: The information above will be used only by the Diocese of Fredericton for the purpose described above.  
Privacy Policy B-14 [http://anglican.nb.ca/admin/guidelines/b\\_14.html](http://anglican.nb.ca/admin/guidelines/b_14.html)

Preferred Payment Method  
1.  Payment enclosed.  
(Please make cheque payable to "The Diocese of Fredericton")  
2.  I will make \_\_\_\_\_ monthly payments of: \$ \_\_\_\_\_ Dollars  
Starting in the month of \_\_\_\_\_ year \_\_\_\_\_  
 Please debit my bank account. (Enclose a voided cheque  
 Visa # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
 MC# \_\_\_\_\_ Exp. Date \_\_\_\_\_  
3.  I will make \_\_\_\_\_ yearly payments of: \$ \_\_\_\_\_ Dollars.  
I would prefer to make my payments in the month of: \_\_\_\_\_  
(Please send me a reminder)

Please return this form to:  
BUILDING FAITH FOR A LIFETIME  
Diocese of Fredericton  
115 Church St.  
Fredericton, NB  
E3B 4C8

Income tax receipts will be issued by the Diocese of Fredericton  
Registered Charity Number 130357197 RR0001

The future of our diocesan summer camping program is in your hands. Please prayerfully consider how you can help and fill in the pledge card on the left today.

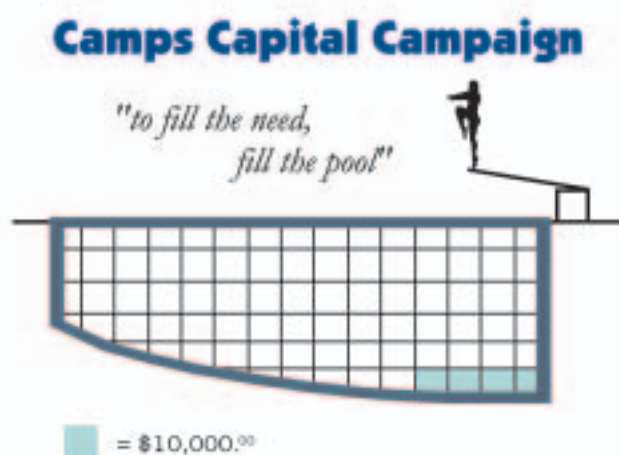
The campaign total is  
\$1,000,000

\$100  
from every New Brunswick Anglican subscriber would do it.

At press time the total was  
**\$36,098.83**

\$31,888 in pledges  
\$4210.83 in one-time cash donations.

Each cell in the pool below represents \$10,000  
When the pool is full, we will be ready to help our young people  
Build Faith for a Lifetime



## Announcements from the Bishop's Office

Ellen Curtis, ordained to the transitional diaconate on May 1, is appointed assistant curate in the parish of Sussex, effective June 1.

Paul Ranson, to be ordained to the transitional diaconate in the parish of Nerepis and St. John on June 10, is appointed assistant curate of that parish, effective June 1.

Terrance Chandra, a student at Wycliffe College (University of Toronto) will work in the parish of Woodstock with Archdeacon Walter Williams this summer.

Marian Lucas Jeffries, a student of the Atlantic School of Theology, will work in the parish of Saint John (Trinity Church) with Archdeacon Stuart Allan this summer.

The Rev. Canon Ed Coleman resigned as priest and rector of the parish of Hampton on March 31.

The Rev. Alan Reynolds of the Parish of Chatham will retire on July 31.

## COMMENTARY

## Accentuate the positive

The old song tells us to “accentuate the positive, eliminate the negative ...”

It’s an easy, feel-good tune, but the un-parallellness (I know that isn’t a word, but you know what I mean) drives me nuts. Not only is it poor syntax, it’s poor thinking. “Accentuate the positive and discourage the negative” is a more parallel and realistic thought, but it doesn’t scan worth beans.

Since time immemorial we have tried to eliminate serious negatives like war, famine, pestilence and death. The best we can manage is discouragement. I think that’s because positive can’t exist without negative, just as light can’t exist without dark, up without down. Tension and friction caused by opposing forces keep the world from falling apart.

I would like to think the tension and friction caused by



opposing beliefs will keep our church from falling apart. Instead it seems we’re strung so tightly we can’t bend; and like blocks of petrified wood, we refuse the nails that could hold us together.

The report below will cause some readers to rejoice and others to despair. The debate at synod will probably do the same — but enough negativity.

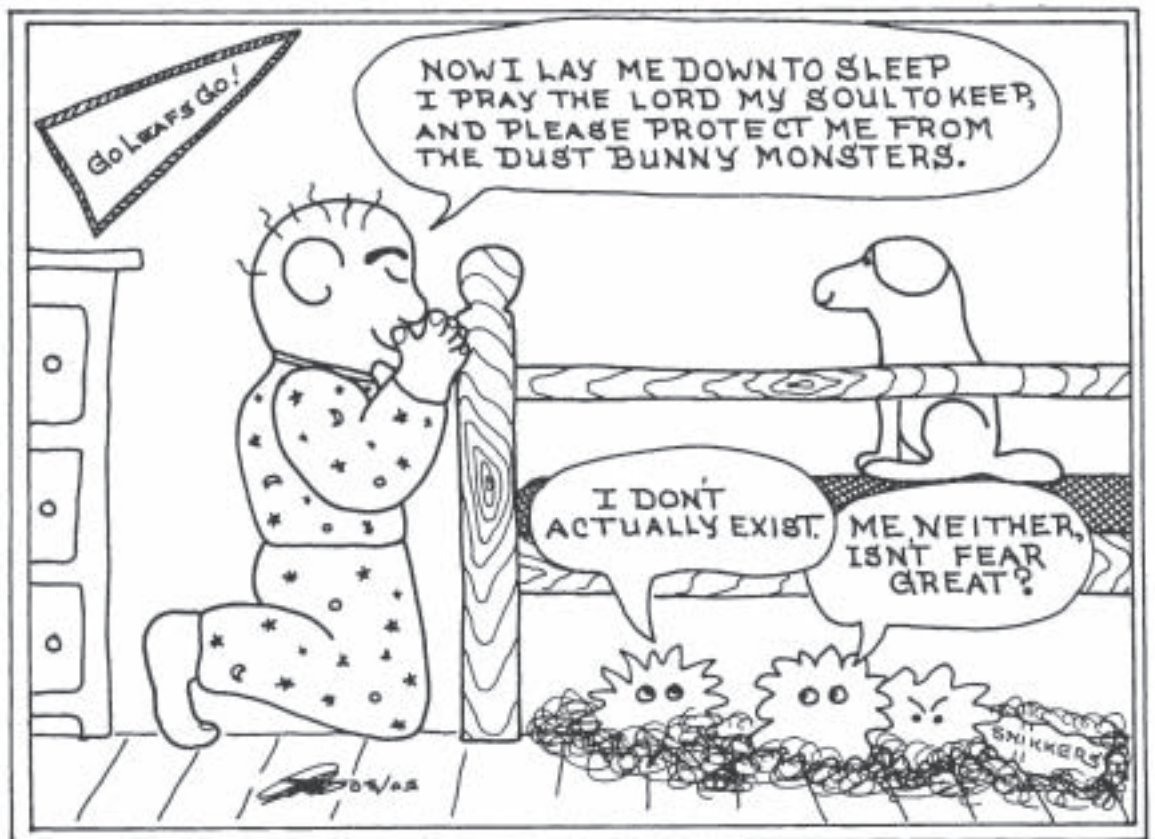
Let’s expect a spirit of generosity and patience to prevail.

A.

Ana Watts is editor of the *New Brunswick Anglican*.

## DOG MATTICKS

by Doug Patstone



## Addressing the needs of the sexually broken

BY JOHN PHILLIPPE

Homosexuality is the hot moral issue of our day. Beliefs about its causes, its morality or lack thereof, and whether it can or even should be healed vary widely. Popular culture contends that it is to be embraced and something that is increasingly mainstream. The church, in contrast, seems to operate at the extreme ends of the spectrum regarding the absolute truth of the Bible with respect to homosexuality. The church often either condemns homosexuals or is too flexible regarding the absolute truth of the Bible with respect to homosexuality.

“The church should welcome homosexuals into the church, but be clear about what it believes,” says Toni Dolfo-Smith. He is director of Living Waters Canada, a Christian organization that ministers to and brings healing to the sexually and relationally broken. He spoke at a conference presented by his organization at St. James the Less Church in Rothesay.

The messages of the conference included: the body of Christ has fallen short in addressing the needs of homosexuals; the Church of Jesus Christ has a duty to provide a safe place for homosexuals to disclose their brokenness and their needs.

“Sin is sin and everyone is called to repentance, including homosexuals,” says Mr. Dolfo-Smith. He feels the church has missed the mark in this area. It has either condemned homosexuals, thus driving them elsewhere, or it has



SUBMITTED

Living Waters Canada is a Christian organization that ministers to and brings healing to the sexually and relationally broken. Staff members Mark Elvin, Kirsten Rumary and Toni Dolfo-Smith facilitated a conference at St. James the Less in Rothesay.

embraced them without calling them to repentance and directing them to the cross of Jesus Christ, where there is forgiveness and healing.

Among the many Christians (and non-Christians) who don’t believe the church has provided this safe place is Mark Elvin, Director of FLIGHT Ministries and

affiliated with Living Waters Canada. “The church wouldn’t talk about these issues; this fed the need to keep it secret. By keeping it secret, the problem grew.”

The Church must handle this issue in a way that is both truthful and gracious. “The process begins

when the homosexual is befriended by people within the church,” says Mr. Dolfo-Smith. The Church, however, has tended to treat the sin of homosexuality differently than other sins and thus has distanced or isolated homosexuals.

“Don’t push these people away, but keep them within the

body of Christ,” he continues. Both clergy and lay people need to be educated about the issue and equipped to minister truthfully and compassionately to homosexuals. By creating an atmosphere in the church wherein homosexuals feel safe in disclosing their needs, they can receive healing and, in turn, be freed to help others within the body struggling with this sin.

The Church must do this because healing is a reality. People can receive healing and freedom from the sin of homosexuality, as with any other sin, by coming to the cross of Christ.

“Freedom comes in confession; bondage comes in secrecy,” says Mr. Elvin. “By keeping such issues hidden, we keep from knowing who we’re supposed to be.” Contrary to what many may believe, homosexuals don’t have to live their whole lives in bondage to this lifestyle. Required, however, is the individual’s acknowledgement of his or her need for God, repentance, and desire for forgiveness.

“We’ve been frightened to speak the truth regarding homosexuality. The Church needs to stand around homosexuals and not be silent,” says Mr. Dolfo-Smith.

Is there any other institution better equipped to provide healing and freedom from homosexuality?

*The Rev. Eric Phinney, Rector of St. James the Less, hopes to establish a Living Waters ministry in Atlantic Canada and eventually offer a 30-week Living Waters Program at St. James the Less.*

## PARISH NEWS

# Holy Joes gather for Communion

BY PHIL BELYEA

On St. Joseph's Day (Saturday, March 19,) the guild of St. Joseph held its annual joint Communion service at St. John the Evangelist Church in Fredericton North. The service was attended by guild members from the host church, Christ Church Cathedral, and the Parish of Minto and Chipman.

We were honoured to have Bishop Claude Miller and Canon William MacMullin officiate. Bishop Miller gave a homily of reflections on our patron, St. Joseph. After the service we enjoyed the fellowship of a group breakfast and after that some of us visited founding member Harold Hoyt to congratulate him on his 95<sup>th</sup> birthday and to join him at private Communion given by Dean Keith Joyce.

For those not familiar with the Guild of St. Joseph (the Holy Joes), each guild is an association of parish men, with the purpose of making such repairs and renovations as they can manage in and around their church, doing social and religious activities including raising funds for the work, assistance to other parish

organizations, and outreach activities to other parishes and outside. It is composed of working members, clergy and others as honorary and often working members, and associates who help at times or in other ways.

For its members, the precepts of the guild are that they: attend church regularly, especially Holy Communion; make a habit of private prayer, reading the Bible, and exercising personal morality and discipline; bring the example and teachings of Jesus Christ into everyday living; further the work of the church in the congregation and the world; and give offerings for the work of the Lord.

The Guild was conceived and created by the late Canon Hubert "Hubie" Drillen. It is named after its adopted patron saint, Joseph of Nazareth, carpenter and guardian of the young Jesus.

Its motto is "To Serve God and Church with Hands and Heart". The emblem combines the lilies of Christ and the square of the carpenter. There are now six separate guilds in New Brunswick, one in Sault Ste. Marie, Ontario and one in Ridgecrest, California.

## FAITHFUL CHORISTERS



FRANK MOREHOUSE

Two members of St. Paul's Anglican Church, Zealand, were honoured recently for their many years of service to the choir. Vera Morgan has been a member for "many, many years" and Neva Wallace has been a member for 72 years. The rector, the Rev. Anthony Kwaw, presented each of them with a framed Certificate of Appreciation and a framed photograph of the church. Above, left to right, are organist Doug Waugh, Ms. Morgan, Ms. Wallace and Mr. Kwaw.

## Stanley celebrates 125 years

The present St. Thomas Church in Stanley was consecrated on Jan. 7, 1880. On Jan. 7, 2005, a sung Evensong with the rector and choir of St. Mary's (York) marked the occasion in a beautifully decorated church (see the photo on the right). On Feb. 6, local historian

Velma Kelly and Twila Buttmer of the Provincial Archives gave a talk on the early history of Stanley and St. Thomas' Church. The photo below is supplied by Mrs. Kelly and shows the church, horse barns and rectory as they would have appeared 80 or 90 years ago.

The Rev. Dr. Ross hebb

offered an historical talk on the Anglican Church in New Brunswick at the time of the first St. Thomas Church.

On May 1 members of the parish celebrated with a talent night and on Sunday morning, May 22, Archbishop Harold L. Nutter will lead a memorial service and prayers at St.

Thomas Cemetery. Former clergy and parishioners are especially invited. The first sitting of the parish's annual Salmon & Fiddlehead Supper is scheduled for 2 o'clock to accommodate visitors.



# A life-changing mission in Belize

BY MARGARET LAKING

In early March the Cathedral Puppeteers Away Team boarded a plane for Belize with puppets and a theatre, a sound system, music, school supplies and a few clothes. Ten days later they returned to Fredericton with laundry, sunburns, memories of profound experiences and permanently changed lives.

"Telling the kids about God's love helped me better understand His love for me," says puppeteer Justin Upshall. "Spending time with God 24/7, I quickly realized that devoting every moment of my life completely to Him was something that would benefit my life in ways I can't even imagine."

George Porter, the diocesan Canon for Youth, and Beverly Morell, adult advisor to the high school/university age Cathedral Puppeteers accompanied Brennan Caines, Caryn Crowe, Rachel and Warren Macaulay, Elysabeth

McCabe, Brendan McGuire, Danielle and Justin Upshall on a puppet show mission tour of the Central American country (just below Mexico) that included shows at Anglican schools, a hospital and an orphanage. When the last puppet took the last bow at the last show, the group handed the puppets and the theatre over to the diocese so it could establish its own puppet ministry.

For Rachel Macaulay the most moving experience of the mission trip was the visit to the orphanage for neglected, abused and abandoned children. "We were greeted by a swarm of children who threw themselves at us and wanted nothing more than to be held," says Rachel. Following the show she spent most of her time holding a little girl with curly hair. "She didn't even tell me her name but rested her head on my shoulder and there was nothing I wanted more than to take her home with me. When I am married I want to adopt

children and that will be the first place I'll visit."

The group intended to share its puppet ministry in Cuba on the diocesan C2C Mission Tour this summer, but God had other plans.

"Belize chose us," says Beverly. Canon Philip Wadham of the National Church's Partners in Mission office took photos and information on the group when he travelled to synods in the Caribbean area. Even before he got back to Toronto, Beverly had received an invitation from Belize.

The group stayed at the Anglican diocesan guest house with comfortable bunk beds, ceiling fans (it was very hot and humid), a large common room where they gathered in the evening for prayers and planning, and a marvelous cook called Miss Felipa.

Schools in Belize are run by church denominations with very limited resources. There is a church on the grounds of each Anglican school and the school board office and diocesan office

are one. Each day the puppeteers shared their ministry in elementary schools, then spent time with the children on the playground, showed them the puppets, talked and shared lunch. They also sat in on some classes, spoke with many of the teachers and left behind books and school supplies donated by the congregation of Christ Church Cathedral.

In fact, members of the cathedral congregation also made the puppets, built the theatre, supported fundraising events, offered words of encouragement and support along with constant prayer. The puppeteers were also helped financially by the many churches where they performed throughout this diocese during the past year.

Although most of their days were jammed packed with puppet shows, the puppeteers did manage to spend one day on the beach. They snorkelled among the corals, swam with the sharks and manta rays, had

lunch in the sun. Then they wandered through the village enjoying palm trees and the warm ocean breeze.

"It was worth the sunburns we all had to endure the next day," says Beverly.

Liz McCabe loved everything about the mission trip to Belize. "We were a family helping others and without even realizing, they helped us as well. They helped us to grow as people and to grow closer to God. It was the most amazing trip I've ever been on and the most spiritually enlightening adventure of my life."

PHOTOS  
BY  
CARYN CROWE



Children at an orphanage in Belize swarmed the Puppeteers and many wanted to be held. Brennan Caines was always willing to pick up a child or two.



The Cathedral Puppeteers made lots of friends wherever they went in Belize. After they shared their ministry in schools, they spent time with the children on the playground, showed them the puppets, talked and shared lunch. They were surrounded by an entire class plus a teacher.

AN FEATURE



Brendan McGuire, a member of the Cathedral Puppeteers 'Away Team' that travelled to Belize in March, shares a secret with one of the puppets and one of the Sunday school children they entertained. The group put on shows at schools, an orphanage and a hospital. They left books and school supplies, donated by the people of Christ Church Cathedral, at the schools. At the end of their tour, they left the puppets and theatre with Anglican diocesan officials so they could establish their own puppet ministry.



Anglican elementary  
Above Caryn Crow is



These Sunday school children had lots of fun with the puppets following the show.



These boys from St. John's Sunday school enjoyed the performance and the puppets too.

ARCHIVES CORNER

# Parish of Dalhousie

**B**ishop John Medley made the first official visit by a bishop of the Church of England to the Dalhousie, New Brunswick area in August of 1846.

In Bishop Medley's own words: "The next day, Thursday, we (the Rev. Noah Disbrow, rector of Bathurst and the bishop) set out for Dalhousie, the most northern point of my tour, distant 54 miles (from the Parish of New Bandon)... Dalhousie, from its distance, had not been visited by any Bishop, except on one previous occasion by the Bishop of Quebec and had scarcely ever been visited by a clergyman of our Church. There were formerly many members of our communion there, most of whom, however, have left us and have joined the Presbyterians, who are the prevailing body. The few remaining Churchmen received me cordially ... In the evening after travelling 48 miles, we had a service in the Court house, there being no Church and I confirmed 6 persons and administered the Lord's Supper to 10, one of whom had no opportunity of receiving it from a clergyman of our church for 17 years."

Bishop Medley noted that on the following day, before he departed, they "placed in my hands a guarantee for £50 a year ... towards the support of a clergyman, in case I could send them one, which I fully intended to do immediately."

Unfortunately, because of the illness of a Saint John missionary, the bishop was unable to send to Dalhousie the young clergyman he had in mind. Instead of their own clergyman, over the next 22 years, 1847-1869, the Rev. Noah Disbrow, the Rev. C.F. Street, the Rev. LeBaron McKiel (all of Bathurst), the Rev. James Hudson (Miramichi) and the Rev. Samuel Bacon (Chatham) led services, held at the court house or in private homes and officiated at baptisms and marriages.

Construction of the Anglican church in Dalhousie began in the 1850's but proceeded so slowly that it was



**St. Mary's photos by Frank Morehouse** only consecrated on Sept. 4, 1873 as St. Mary's Church by Bishop Medley. Interestingly, vestry minutes show that it had been called St. James Church for at least

four years prior to its consecration.

In October of 1869, the Rev. James Henry Saturley was invited to undertake the work of the Mission of Dalhousie, with the mission offering to pay \$400.00 towards his support for one year. Mr. Saturley accepted, becoming the first resident missionary of the newly formed Mission of Dalhousie, which included Campbellton and other parts of Restigouche County. Prior to the establishment of this mission, the Parish of Bathurst was responsible for the counties of Gloucester and Restigouche.

**T**hough Christ Church, Campbellton was built and consecrated in 1880, it was only in 1892 that the parishioners in Campbellton and surrounding area formed a separate mission, Addington, which was initially served by the Rev. Herbert Beers. In Dalhousie, during the years 1910-1931 (the rectorship of the Rev. R. J. Coleman), many improvements were made to the church, the hall and the rectory including the building of the church tower, addition of electric lights, furnace, organ and bell. In 1895, the church hall (called Morris Hall) was built. A new parish hall was dedicated on Sept. 14, 1970 by Archbishop A. H. O'Neil.

Eventually, a third Anglican parish, the Parish of Eldon, was formed in Restigouche County. Over the years it has often been connected with either Dalhousie or Campbellton. Presently it is known as the Parish of Restigouche and one rector, the Rev. Andrew Fraser, serves both the Parish of Dalhousie and the Parish of Restigouche.

Information contained above is drawn from "The Deanery of Chatham" by Canon Forsyth in the *Diocesan Church Society Report, 1897* and Bishop Medley's *Notes on a Visitation Tour Through Parts of the Diocese of Fredericton, New Brunswick in 1846*.

## Archives documents

*At the Church wardens of St. James's Church in the Parish of Dalhousie in the County of Restigouche and Province of New Brunswick. We hereby certify that by virtue of the mandate of the Right Reverend the Lord Bishop of Fredericton bearing date the eleventh day of December in the Year of our Lord one thousand eight hundred and seventy one, we inducted the Reverend Philip H. Brown into the real and corporal possession of this Benefice of Dalhousie with all the temporalities by law appertaining thereto; that subsequently the said Reverend Philip H. Brown read the thirty-nine articles publicly in the said Church and declared his unfeigned assent and consent to all that is contained in them and in the Book of Common Prayer - dated at Dalhousie in the County of Restigouche this 28<sup>th</sup> day of March in the Year of our Lord one thousand eight hundred and seventy two*

*W. Smith } Church  
L. J. Moore } Wardens*

Communicants List for 1906. These received the Holy Communion once or more during the year in the County of Dalhousie. Year 1906

Parish		
Rector	St. Andrew	James Ford
L <sup>rd</sup> Bate	St. -	Anna's Ford
Alth. Bate	John -	Edison Smith
Mrs. Bate	Conrad Bate	L <sup>rd</sup> Hildyard
Abner Brown	Sam -	L <sup>rd</sup> Lambie
M <sup>rs</sup> B -	L. S. Smith	Robert Chapman
Miss -	L <sup>rd</sup> Bishop	L <sup>rd</sup> H. Wain
L <sup>rd</sup> A. J. J. J.	St -	
St. Nichol	L <sup>rd</sup> S -	
L <sup>rd</sup> Fane	L <sup>rd</sup> Moffatt	Other during the year
Geo. Simmons	L <sup>rd</sup> Pitt	Judge of Peace
L <sup>rd</sup> -	L <sup>rd</sup> Buckingham	L <sup>rd</sup> H. H. H. H.
L <sup>rd</sup> H. H. H.	L <sup>rd</sup> Wood	L <sup>rd</sup> H. H. H.
James -	L <sup>rd</sup> H. H. H.	Cap. H. H. H.
Henry -	L <sup>rd</sup> H. H. H.	Wm. H. H.
L <sup>rd</sup> Williams	- James	
Dykes James	- Chiqui	
L <sup>rd</sup> -	Wm. H. H.	
Chap. Bate	L <sup>rd</sup> H. H. H.	
L <sup>rd</sup> -	John H. H.	
Wm. Bate	L <sup>rd</sup> H. H. H.	
J. H. H.	L <sup>rd</sup> H. H. H.	
Frank H. H.	L <sup>rd</sup> H. H. H.	
Ed. H. H.	L <sup>rd</sup> H. H. H.	
Eden H. H.	L <sup>rd</sup> H. H. H.	
Edy. H. H.	L <sup>rd</sup> H. H. H.	
L <sup>rd</sup> -	L <sup>rd</sup> H. H. H.	
John H. H.	L <sup>rd</sup> H. H. H.	
L <sup>rd</sup> -	L <sup>rd</sup> H. H. H.	
James Ford	L <sup>rd</sup> H. H. H.	
James Ford	L <sup>rd</sup> H. H. H.	
L <sup>rd</sup> H. H. H.	L <sup>rd</sup> H. H. H.	



## COMING EVENTS

# Sing for your summer at Choir School

BY MARJE HARRISON

Are you interested in learning more about sacred choral singing? Choristers of all denominations, or of no denomination, are welcome to participate in the glorious, uplifting singing experience called Choir School.

This will be year number 48 for the Diocese of Fredericton Choir School. As usual it will be held on the beautiful campus of Rothesay Netherwood School. The music chosen will be both challenging and fun to sing, there will be lots to take back to your home parishes.

For junior choristers, age eight to 17, the school runs from July 3-10. The adult choristers' school starts on Thursday evening, July 7, at the "midweek" evensong at St. Paul's Church, Rothesay. Registration then takes place on campus at RNS.

A typical junior morning at Choir School includes chapel, warm-ups, rehearsals, Christian education and culture as well as instrumental instruction. The afternoon begins with tuck and a rest, followed by recreation and rehearsal. There is an evening rehearsal as well, followed by chapel and circle time. Weather permitting, one

afternoon during Choir School is spent swimming at a local beach. One evening the choristers stage a talent/variety show.

For adult choristers the week begins with the Thursday evensong sung by the junior choristers and staff. Following the service the adults register, music is distributed, and there is a "run through". Friday is spent in rehearsals with breaks, and then a lovely reception at St Paul's Church hall.

The adults rehearse most of Saturday as well, and Sunday is the big Festal Evensong for the whole school at Trinity Church, Saint John.

The adult resident choristers stay in the newly built Kirk House on campus. All choristers eat and have fellowship together in the dining hall on campus.

The 2005 staff includes music directors John Hudson, Spencer Belyea and Michael Capon; accompanist Stephanie Burgoyne; instrumental clinician Marla Anderson; chaplain (the Rev.) Peter Champion; nurse Charlene Belyea and house mother, Marje Harrison. Robert Taylor as Choir School treasurer, Jean Taylor is registrar, and (the Rev.) Chris Hayes is administrative director.

If you have never been to



Choir School and love to sing, now is your chance. Come and give us a try, it will open a whole new world to you!

Check your church for registration forms, or e-mail [jrtaylor20022003@yahoo.ca](mailto:jrtaylor20022003@yahoo.ca).

See you at Choir School.

## Uptade from Uganda: We are making a difference

March, 2004

Dear Friends,  
Greetings from Uganda! We are finally getting a bit of relief from the long dry season. We have received just enough rain to turn the grass green, settle the dust, and reduce the temperature a small bit. As most of the people in our community are subsistence farmers they are feeling encouraged now that their prayers have been answered.

On March 7 we welcomed Caleigh Dunfield from St. Andrews. Caleigh is a 17-year-old high school student, who came to do research for an independent study subject at school. Caleigh is hoping to acquire more knowledge about the HIV/AIDS crisis in Africa, and the effects that it has on both people that have the disease, and those who are orphaned by it.

On March 8 we observed International Women's Day (a national holiday in Uganda) here at the school with a very colorful function. We try to make the day special for the girls and all the women who work here at the school. Each year the older girls and women staff members dress in traditional Ankole clothing, it makes for a very colorful day.

The function began with the guest speaker, Ruth Mugisha, being welcomed and saluted by the school band, followed by entertainment of poems and drama presentations by the girls. Our theme this year was "Challenges of HIV/AIDS on girl-child education." A school teacher by profession and a volunteer counsellor for those testing for HIV, Mrs. Mugisha made a very informative and challenging presentation to the school. At one point in her presentation she was almost overcome with emotion. To illustrate the plight of the girl-child in the AIDS crisis, she shared a story about the daughter of her best friend who had died of AIDS.



The Bishop McAllister School Band.

FILE PHOTO

***In Uganda 51 per cent of people living with HIV/AIDS are women, 10 per cent are children under 15. I ask you to pray for our daughters ... Paul Jeffries***

During the story she made eye-contact with one of our girl students. She was her best friend's daughter, the girl whose life she was using as an example, a girl who attends our school because she is the beneficiary of the child sponsorship program which so many New Brunswick Anglicans generously support.

Mrs. Mugisha went on to make several points in her made in her presentation (now on our web site), one was the importance of education.

"Research has shown that in Uganda girls are two to three times more likely to be infected with HIV than boys," she said. "This is mainly due to the less secure position society has placed women in generally. Boys can protect themselves but girls cannot.

"Promotion of girls' education at primary and secondary levels is very important in preventing HIV infection. Studies show that educated women are more likely to know how to prevent HIV infections. It gives them bargaining power and

confidence to have or not have sex. Only when society recognizes that educating girls is not an option but a necessity will the young women and girls be able to gain sufficient knowledge about HIV/AIDS as they need to protect themselves from it."

In Uganda 51 per cent of people living with HIV/AIDS are women, 10 per cent are children under 15. I ask you to pray for our daughters.

God Bless!  
Paul

*The Rev. Paul Jeffries of this diocese is principal of Bishop McAllister College in Kyogyera, Uganda. He can be contacted in care of the school at PO. Box 88 Bushenyi Uganda or at [jeffries@africaonline.co.ug](mailto:jeffries@africaonline.co.ug) There is also a new web site, thanks to the efforts of Canon Jim Irving [www.msgr.ca/Uganda/index.htm](http://www.msgr.ca/Uganda/index.htm)*

### CALENDAR

SATURDAY, MAY 14

#### RECONCILED TO BE RECONCILERS

MOTHERS' UNION ANNUAL DIOCESAN RALLY

Christ Church Parish Church, Fredericton

9a.m. - 4 p.m.

\$10 registration includes morning coffee and catered lunch

Contact Hazel MacKenzie

[mhmack@nbnet.nb.ca](mailto:mhmack@nbnet.nb.ca)

506 327-6726

SATURDAY, MAY 28

#### THE LAYREADER AS MISSIONER

A Day with Bishop Claude Miller

St. Philip's Church, Moncton

9:30 a.m. - 3 p.m.

There is no fee for this event but a free-will offering will be received

Contact John Cathcart

[jc8@nbnet.nb.ca](mailto:jc8@nbnet.nb.ca)

506 460-0525

FRIDAY TO SUNDAY

JUNE 24-26

#### PARTNERING IN PRAYER

Developing a Relationship with God

With Fr. Paul Sullivan, SJ

and

Sr. Jeannine Levasseur, CSJ

Hugh John Flemming Forestry Complex

Fredericton

\$175.

Presented by the Companioned Spiritual Formation Team

Registrar: Sharon Miller

791 Brunswick St.

Fredericton, NB

E3B 1H8

506/ 452 9002

[sharon.miller@anglican.nb.ca](mailto:sharon.miller@anglican.nb.ca)

### Music Director

To provide musical accompaniment at weekly and occasional services

Direction for the church choirs

Experience with electronic console organ and piano required

Keyboard skills and familiarity with computer assisted worship desirable

Competitive salary commensurate with experience

Please forward resume to:

Music Committee, Parish of Carleton

100 Watson Street, Saint John, NB E2M 1G2

Or Email [poc@nbnet.nb.ca](mailto:poc@nbnet.nb.ca)

[ccbriangal@nbnet.nb.ca](mailto:ccbriangal@nbnet.nb.ca) with Music Director as subject

## COLUMNS

# Follow the rules to happiness and freedom

These things always run like clockwork, said the CBC commentator assigned to the blessing of the royal wedding.

"Well, the British have had lots of practise at these things," responded another.

Well, yes, there are many ceremonial opportunities in a monarchist state, but it still takes an immense amount of work, attention to detail and discipline for these things to run like clockwork. Things like this do not just "fall into place."

The Philharmonia orchestra played beautifully because each member has many, many years of training and dedication. All the choir members, even the young boys, practised for hours, and not just in the few weeks leading up to the ceremony. They practise for hours every day at the special choir school they attend, in addition to doing their regular schoolwork. Their lives are disciplined indeed.

Although the clergy would have known the liturgy and have already had much practise in the performance of other ceremonies, they undoubtedly practised this particular service and the moves each would be required to make more than once.



I would expect that Camilla and Charles were coached in what they had to say and where they had to say it. They would have been quite certain of what they had to do before they appeared before the television cameras and the eyes of the world.

The service itself also conformed to certain rules. It was the special service of the Church of England to be used in the blessing of a civil marriage. (Our Anglican Church of Canada has a very similar service in the Book of Occasional Celebrations.) It was a service written by a team of liturgical experts who had long years of training in the liturgies of the church and who would have been sensitive, as they worked, to the reasons why couples marry in a civil ceremony instead of in church, as well as to the beliefs and practises of the church.

Much was made by the commentators of the church's requirement that a confession be made before the ceremony

was performed. This, though, was not a confession specific to this couple, but the general confession we use at every service, recognizing we are all sinners in one way or another, and will all one day be called to account for whatever sins we have committed. It fulfilled the church's requirement but did not embarrass the couple.

Today, it seems that discipline and rules are out of fashion. People recognize the need for some rules — traffic regulations, for example — but in matters of morality do not want to be told how they should or should not behave. The Book of Joshua concludes with these words: "In those days Israel had no king; everyone did as he saw fit." Today, many people want to be able to act as they see fit and not as some government or church sees fit.

The importance of rule-keeping is perhaps best taught at home. My eight-year-old grandson Alex loves to play games. He is also often "creative" in his interpretation of the rules. His aunt recently gave him Junior Monopoly. Someone had passed it on to her, but, unfortunately, the rules were missing. Alex played with her and his grandfather at Christmas and

they made up some acceptable rules. When Alex played with me, though, he decided to see if the rules could be bent. He landed on "Pay \$2 to watch the water show" and told me you didn't have to if you didn't want to. It was optional.

"I don't think so, Alex," I said. "If it was optional no one would ever pay it."

Eventually he agreed that maybe I was right. Then I landed on one of the less expensive properties and decided to buy it. Alex told me it cost double the price printed on the board.

"Why?" I asked.

"Because it's too cheap," he said. "Grandad said so. You have to pay more."

That took a little more argument, but eventually we came to an agreement about the cost of all the properties that we could both live with. Alex learned that Granny wasn't going to be happy playing unless the rules were the same for both of us and didn't change depending on who landed where.

I must say that, when Alex was much younger, I would let him have extra turns at games or bend the rules so that he often won, but at eight he has to learn to play fairly and to accept the occasional loss of a game. We had fun playing, even

with non-negotiable rules, and he can't wait to play again.

In one of the Alpha talks, Nicki Gumbel describes refereeing at an eight-year-old's soccer game. He was doing it by default because the regular coach hadn't shown up and knew neither the extent of the makeshift pitch nor the modern soccer rules. The game descended into chaos. Boys got hurt. No one had fun.

When the regular coach arrived and took charge, the correct rules came in to play and soon everyone was all smiles.

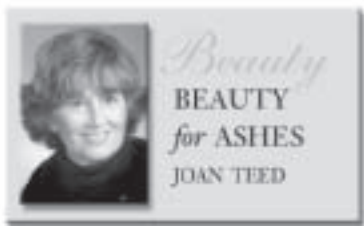
God gave us ten rules. Jesus urged us to interpret them according to their intent, but always with love. Deuteronomy urges us to impress them upon our children, to talk about them often and to keep them always before us. This is the way to true happiness and, paradoxically, to a greater freedom than provided by the chaos which results if we each follow our own way.

*Archdeacon Patricia Drummond is former diocesan director of Christian Education. Liz Harding, the new director, will write on Christian Education beginning in the June issue of the New Brunswick Anglican.*

# Thank God for good parents, resilient children

A poem called "Children Learn What They Live", written by Dorothy Law Nolte, PhD, said most of what needs to be said about parenting. It begins: "If children live with criticism, they learn to condemn." In a litany style it links hostility with fighting, fear with apprehension, ridicule with shyness, shame with guilt, then goes on to link encouragement with confidence, tolerance with patience, praise with appreciation, acceptance with love, honesty with truthfulness, kindness with respect.

The roots of empathy can be traced to infancy. Virtually from birth, infants are upset when they hear another infant cry. When a parent consistently fails to show any empathy for a whole range of baby's emotions — joy, sorrow, a need for cuddling — certain moods can be suppressed in the child. Children of depressed mothers show less spontaneous curiosity and interest, more anger and sadness. If a parent constantly under-reacts to baby's activity the baby will be passive and give up easily. A cold family environment promotes a "stiff upper lip."



Parents must be sensitive to their children's needs and able to react to them. Parents pick up cues from their children through eye-contact and gentle touching. A parent who has had a fight with his/her spouse is apt to be invasive or avoidant with eye contact and abrupt with touch during feeding. This kind of behaviour could well plant a message in the child that says: "I cannot trust the world to be a safe place."

It may happen occasionally without lasting effect, but when this situation is consistent, it can be damaging enough to the child to require reparative work with psychotherapy later in life.

Obviously emotionally intelligent parents are of enormous benefit to children. The way couples handle each other's feelings, as well as those of the child, is very important because children are attuned to subtle emotional

exchanges in the family. Tendencies that eat away at marriages will also erode children's self-esteem. Overbearing parents lose patience with a child's ineptness, ignore the child's tears, raise their voices in disgust or exasperation, put the child down as stupid. The result is a home atmosphere of contempt and disgust as damaging to a developing child as it is to a marriage.

Learning to self-soothe from emotional upset is an essential lesson of childhood. Parents can coach their children in this by talking to them about their feelings and helping to solve the problems of emotional predicaments. The alternatives include criticism, hitting, bribing, being judgmental, or even withdrawing when they are sad. When parents cope with their emotions well, children behave better and are better able to handle their fight/flight hormones. They are not as hypervigilant (nervous) as children who have less attuned parents.

Our goal as parents is resiliency for our children. We want them to develop the skills necessary for life success — self confidence, an optimistic personality in the face of

failure and frustration, the ability to recover quickly from upsets, and an easy-going nature.

Ideally, children will grow and flourish in the optimal conditions we create for them. In the last issue I discussed the spiritual damage caused by difficult childhoods, the types of dysfunctional homes and the masks and roles children play to please guardians. A painful childhood, however, does not guarantee severely limited growth and an eternally shadowed life.

The Irish poet and theologian John O'Donohue tells the story of a wonderful actress who drew her creativity from the blessing of an extremely hard childhood. "This is not to wish difficulty on anyone or naively to praise it, yet if we can embrace difficulty, great fruits can grow from it," says O'Donohue. "The lovely things that happen bless us and confirm us in who we are."

Some of us can define ourselves through difficulty and opposition as well as happiness. Opposition forces our abilities, tests our temper and substance, cuts our teeth.

"Difficulty is a severe looking-glass, yet in it we often glimpse sterling aspects of our soul that we would otherwise never have seen or even have known we possessed. The most wonderful gifts often arrive in shabby packaging," he continues.

The suffering for some, however, can be so severe it overwhelms their sense of meaning. Unfortunately, in our own province some little ones are atrociously damaged to the point of personality illness, criminal behaviour or even death.

Sometimes comforting angels in the form of caring grandparents, teachers, godparents and others intervene for children in dire circumstances. Let this be a reminder to all of us to become or remain involved with the children around us and model positive relationships. Children, even babies, are astute learners, attuned to the subtlest emotional exchanges.

*Joan Teed is a vocational chaplain who works with postulants for ordination in the diocese. She is also a social worker/counsellor in private practice in Fredericton.*

# Staged performances and impromptu lives

BY JIM IRVINE

Live theatre quickens my pulse. I am sure it picked up the pace when I discovered the local Gilbert and Sullivan Society was looking for male voices. Naturally modest, I threw off the news when my daughter, Sarah, excitedly announced the opportunity. She was going to audition, and this would give us a fourth opportunity to be on stage together.

The thought of the discipline of rehearsals, learning a new musical, getting into character and performing at The Playhouse was exciting and I was tempted by the thespian muse!

I slept on it for a couple of days and decided to tag along. That was in early January.

The curtain goes up on the community theatre production of HMS Pinafore this month.

The discipline has not been a disappointment. I learned a lot. My commitment to the effort — delight in working with my daughter on another musical notwithstanding — was not predicated on ill-advised asperity.

Gilbert and Sullivan rely on the principals as well as the chorus in communicating their wit and cutting social satire. Words are critical, and there are a lot of them. They are light and airy and fast-paced and the subtle comedy relies on their prompt and correct delivery. They dare not be mishandled. Each must be presented in its proper sequence and there is little allowance for even the occasion ad lib.

I am happy to be in the chorus. All of my words are linked to all sorts of notes, and for that their recollection was made easier. Of course I couldn't sing just any note that came to me. As one of the first bass voices, I have to hit the notes that distinguished me from the second basses. Not only do I have to hit the notes, I then have to remember them! As I grew comfortable with the plethora of words and the abundance of notes, the director added blocking. Words, notes and steps. How daunting!

We were then expected to develop character, enabling our ensemble to become three dimensional. I have to emote as a sailor. No easy task. I dug deep within my life's experience for motivation and found a kid that imagined he went to sea and spent years before the mast!

There is more still.

An able bodied seaman is expected to scuff the deck with a horn pipe — imagine what the appearance of the choreographers did to my pulse rate! We each dance to



*"This is the consequence of ill-advised asperity!"*  
Sir Joseph Porter, K.C.B.

a different piper and my muse relies on tunes written for sailors with two left feet.

The troupe's affinity for grease paint and the foot lights, my dancing notwithstanding, is not predicated on ill-advised asperity.

Thanks to the skilful guidance of Björn, the music director, our voices now blend and this first bass now finds confidence as well as the note. Encouraged and affirmed, the competitive cacophony that marked our initial efforts has given way to harmony.

Countless rehearsal hours shore up the Pinafore cast and the crew of the Pinafore. Our skill in integrating the nineteenth century gaiety of the Victorian musical notwithstanding, there will be no second takes; neither will there be an encore.

In rehearsal we never seemed to do the same thing twice. If we got the words right, then a musical cue would be missed — not by everyone, but by me! If I transposed my lyrics my notes would be on target. No one sought to sabotage the play, it's just that in spite of the rehearsals, the play seemed more like theatre at the improve. A whole lot like life, I think.

Grace and spontaneity fill unrehearsed lives, and for whatever act of compassion we might not fail, we are never called back for an encore. Acts of love, forbearance, compassion, acceptance and forgiveness may highlight our otherwise awkward impromptu lives. We may repeat the effort, but none of our attempts to bring restoration, reconciliation, healing or value to another is ever an encore. We simply move from one scene to another in the dramatic unfolding of our lives, doing the best we can in the midst of our failures and hurts.

When the curtain comes down at the Playhouse there will be applause for our efforts. Not unlike when we remove our grease paint for the last time: "Well done, good and faithful servant."

Our courage to engage each day — our reliance on impromptu compassion notwithstanding — is not predicated on ill-advised asperity.

Copyright © 2005 James T. Irvine. Canon Jim Irvine makes his home in Fredericton

## INTERCESSIONS

MAY

• 18: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum; the Rev. Donald Trivett (retired). In Recife, Emmanuel 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 Parish, the Ven. Luiz Souza de França.

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

• 21: Parish of St. James, Moncton, the Rev. Donald Routledge. In Recife, Holy Spirit Parish, the Rev. Miguel Uchôa 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 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.

• 23: Parish of Saint John, the Ven. Stuart Allen, the Rev. George Trentowsky, honorary assistant; Canon Philip Ward (retired). In Recife, Christ The Saviour Parish, Dom Filadelfo Oliveira Neto, OSE, interim rector, the Rev. Bruno Luiz Teles de Almeida, OSF, assistant.

• 24: Parish of St. Margaret's, Canon Jon Lownds, the Rev. John Harvey, honorary assistant. Reconciliation Parish, the Rev. Claudio de Souza Linhares, OSF, the Rev. Lílian P. da Costa Linhares, OSF assistant, the Rev. Claudio Norberto OSF, assistant.

• 25: Parish of St. Mark (Stone) Church, the Rev. David Edwards; Ana Watts, editor, NBS Anglican. In Recife, Redemption Parish, the Ven. Maria Gorete Correia, OSE.

• 26: Parish of St. Martin's & Black River, the Rev. Dana Dean. In Recife, Jesus From Nazareth Parish, the Rev. Severino Abel da Silva, OSF

• 27: Parish of St. Mary, the Rev. Ian Wetmore; Terence Chandra, Wycliffe. Sower Parish, the Rev. Quintino Orenço.

• 28: Parish of St. Peter, the Rev. Dr. Ross Hebb. In Recife, Mediator Parish, the Ven. Arthur Cavalcanti, the Rev. João Cândia Peixoto coadjutor, the Rev. Gustavo Gilson, assistant.

• 29: Pray for the Anglican Communion, Anglican Consultative Council, the Secretary General and the Anglican Communion Office Staff. Diocese of Recife, Jesus From Nazareth Mission Station, the Rev. Fernando Acosta, Bishop Robinson Cavalcanti &

staff. Diocese of Yukon, Haines Junction - St. Christopher's, Beaver Creek - St. Columba, Alaska Highway mile 918-1202, Outreach from Whitehorse & Lay Ministry Team. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 30: Parish of St. Philip's, the Rev. Kevin Borthwick; the Rev. Dr. R. Lee Whitney (on leave). Saviour Parish, the Rev. Márcio Medeiros Meira, Cláudio Luiz Figueiredo de Brito, assistant lay minister.

• 31: Parish of St. Stephen, the Rev. Peter Mills. In Recife, Good News Parish, the Rev. Israel P. Cardoso da Silva, OSF, Eliane Cardoso OSF, assistant lay minister.

JUNE

• 1: Parish of Salisbury & Havelock, the Rev. William Morton; Canon George Akerley (retired). In Recife, Nativity Parish, the Rev. Jorge Aquino, OSE, Rodson Ricardo, OSE, assistant lay minister.

• 2: Parish of Shediac, the Ven. Malcolm Berry, Capt. Hugh Bateman. In Recife, Communion Parish, the Rev. Márcio Medeiros Meira.

• 3: Parish of Simonds, (vacant), the Rev. Wally Corey, priest-in-charge; the Rev. Ellen Curtis, Wycliffe. In Recife, Living Waters Parish, the Rev. Siméa Meldrum.

• 4: Parish of Stanley, the Rev. Dr. Ranall Ingalls. In Recife, Olive Garden Parish, the Rev. Maurício Coelho, the Rev. Estevão Menezes OSE coadjutor, the Rev. Marco Antonio Mota & André Luiz de Souza lay minister, assistants.

• 5: Clergy and people of the Diocese of Northern Malawi, Central Africa, The Rt. Rev. John Christopher Boyle. Diocese of Recife, Bethesda Mission Station, the Rev. Juciara Crasto, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, the Ven. Sean Murphy (Archdeacon of Liard) & Lay Ministry Team, Mal Malloch, Sarah Usher. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 6: Parish of Sussex, the Rev. David Barrett; the Rev. Wendy Amos-Binks, Moncton Hospital chaplain. In Recife, Philadelphia Mission, the Rev. Luiz Marcos Silva, OSE, Roberta Alexandra Lyra de Almeida lay minister, assistant.

• 7: Parish of Tobique, the Rev. David Perks. In Recife, Freedom Mission, Lay Minister Júlio Gomes.

• 8: Parish of Upham, the Rev. Philip Pain; the Rev. Robert B. Barry (retired). In Recife, Christ The Liberator Mission, Flávio Adair lay minister

• 9: Parish of Upper Kennebecasis & Johnson, the Rev. Leo Martin. In Recife, Pentecost Mission, the Ven. Arthur Cavalcante.

Orenço, Manoel Nunes lay minister, assistant.

• 11: Parish of Waterford & St. Mark, the Rev. Allen Tapley. In Recife, Consoler Mission, the Rev. Antonio Costa de Oliveira.

• 12: Clergy and people of the Diocese of Northwest Texas, USA, The Rt. Rev. C. Wallis Ohl. Diocese of Recife, Martin Luther King Mission Station, the Rev. Israel Pereira Cardoso, OSF, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Pelly Crossing - St. James the Lord's Brother, Deacon Walter Majola & Olga Majola, Betty Joe, licensed lay minister, Community of Carmacks, Community of Keno. 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. Robert J. Barry (retired). Salvation Mission, Jeane G. Arruda de M. Coelho, lay minister.

• 14: Parish of Wicklow, Wilmott, Peel & Aberdeen, (vacant). In Recife, Saint Francis Mission Station, the Rev. Severino Abel da Silva, OSF.

• 15: Parish of Woodstock, the Ven. Walter Williams; the Rev. Patrick Blagrove (retired). In Recife, Bethel Mission Station, the Rev. Evilásio Tenório da Silva Júnior.

• 16: Parish of Andover, the Rev. John Mills. In Recife, Saint Stephen Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSE, ML. Frei Hélio Holmes, OSE, assistant.

• 17: Parish of Bathurst, the Rev. Roderick Black; Paul Ranson, Wycliffe. In Recife, Saint Luke Mission Station, Samuel Hansen, evangelist.

• 18: Parish of Bright, the Rev. Anthony Kwaw. In Recife, Mount Zion Mission Station, the Rev. Sérgio Andrade, Adilson Ferreira da Silva OSF lay minister, assistant.

• 19: Clergy and people of the Diocese of Nyahururu, Kenya, the Rt. Rev. Charles Gaikia Gaita. Diocese of Recife, Nativity Parish, the Rev. Jorge Aquino OSE, Rodson Ricardo, OSE, assistant lay minister. Diocese of Yukon, Licensed Lay Minister, Betty Joe, Mayo - St. Mary with St. Mark, Rev. Dn. Dr. Lee Titterington, Rev. Dn. Susan Titterington. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 20: Parish of Cambridge & Waterborough, (vacant) the Rev. Brenda McKnight, priest-in-charge; the Rev. Ken Brown. In Recife, Jesus From Nazareth Mission Station, the Rev. Fernando Acosta.

• 21: Parish of Campbellton, the Rev. Arnold Godsoe. In Recife, Bethesda Mission Station, the Rev. Juciara Crasto.

• 22: Parish of Campobello, the Rev. Capt. Charles Smart, priest-in-charge; Canon Basil Buckland (retired). In Recife, Martin Luther King Mission Station, the Rev. Israel Pereira Cardoso, OSF.

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

YOUTH

Keepin' Current

Campus Ministry at UNB (Fredericton) & St. Thomas University has included a weekly celebration of Holy Eucharist. The Rev. Dr. David Mercer presided over these times of worship following the BCP rites. The Rev. Canon Dr George Porter, Anglican Chaplain, also maintained regular office hours for spiritual direction and counseling.



The youth mission for 2005 is C2C, a group of diocesan high school students traveling to the Diocese of Cuba for ten days this coming summer. The group is approaching the half-way mark in its fundraising efforts and wants to appeal to the rest of the diocese to join the team. You may not be able to travel with us, but we need your prayers and support in this life-changing venture. There's a prayer for the mission on [www.nbay.ca](http://www.nbay.ca) and tax-deductible contributions may be sent to the Diocese of Fredericton, attention George Porter, Canon for Youth Action.

Applications for Camp Medley (boys and girls, junior and senior teen ages 8-17) are available from your local Anglican church, or on web at [www.campmedley.ca](http://www.campmedley.ca). Camps run from July 3 until August 27. Check availabilities at 506 488-1984, [www.campmedley.ca](http://www.campmedley.ca) or [cmmedley@nbnet.nb.ca](mailto:cmmedley@nbnet.nb.ca).

Cathedral Youth Service

May 15  
6:30 p.m.

Come to hear  
an interesting  
Speaker

And enjoy the  
Music

Everyone Welcome

Christ Church Cathedral  
Fredericton

Info 450-8500,  
[office@christchurchcathedral.com](mailto:office@christchurchcathedral.com)

TAG YOU'RE IT!



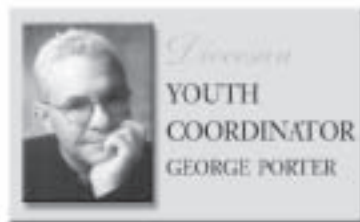
'Curious' George Porter, Canon for Youth and diocesan Youth Action Director (left) travelled to Belize with the Cathedral Puppeteers recently. The group often spent time with the school children on the playground after the puppet show. CARYN CROWE

I'm curious, George ...

What do you mean by 'basketball church'?

The phrase "Basketball Church" comes from a poem I wrote many years ago when I was experiencing some frustration with a form of Christianity that seemed to be very much focused in a person's head and excluded the rest of life. There was a lot of talk about relationship with God, but the real emphasis seemed to be on beliefs rather than on believing. Though we talked about 'accepting and following Christ', we really seemed to mean affirming things about Christ and following teachings about Christ rather than a living encounter with the risen Lord or life with him.

I'm by no means 'anti-intellectual', but it seemed as if the things that I found connected to 'church' were completely unconnected to



Basketball Church

*Screams and Cheerleaders  
echo in the gym  
like a mountain river,  
a voice of many  
waters,  
but the Game  
is in another town -  
far away.*

the real world or my everyday life in it. So I wrote the poem about how 'church' felt like the things that are connected with a sporting event, but the event itself is somewhere else.

Religion, church and spirituality have very often become contained in a compartment of life separate from the rest of the way we live. It is often something we say we believe but which doesn't really affect the way we live — something Jesus said was impossible. He was clear that how we live clearly reflects what we truly believe, not just what we say or think we believe.

I can't quite see the point of a spirituality that is contained and cut off in this way from life. If it makes no real difference, I haven't time to waste on it.

What Jesus spoke of, however, seems to me very different. Out of who we are flows how we live and interact. The relationship we have with Jesus is aimed at transforming who we are, and that transformation will

play out in how we live. As we live real life with a living Lord, we are further transformed.

The apostolic writers knew nothing of a spirituality that stayed in our heads. James speaks of 'true religion' as that which cares for widows and orphans. I also find there a concern to feed the hungry, clothe the naked, house the homeless, heal those in need of wholeness, bring freedom to various forms of captives. I find a spirituality that changes human relationships.

It follows that a church made up of people in the process of being transformed will also be a force of transformation. It will be the most real gathering on earth. We will be where the real game is.

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

emergent

