



LOVE AND RESPECT FOR DIFFERENCES



ANA WATTS

A spirit as warm and accommodating as the June evening prevailed at the Diocesan Service of Thanksgiving and Celebration held at the Aitken Centre on the University of New Brunswick Campus in Fredericton on Friday evening, June 3. About 500 people from the diocese responded to an invitation to the service held during the 128th Diocesan Synod. Liz Harding, diocesan director of Christian Education (left) and the Rev. Dr. George Porter, Canon for Youth (left) delivered a message of love and respect for differences through an amusing skit, complete with garish beach-wear.

Synod takes strong stand against same-sex blessings

BY ANA WATTS

The 128th Synod of the Diocesan Synod of Fredericton took a strong stand against same-sex blessings. It repudiated General Synod's resolution to "Affirm the integrity and sanctity of committed adult same-sex relations," and elected a full slate of New Brunswick Anglican Essentials members as clergy delegates to the 2007 General Synod when the issue will be discussed again.

The local Essentials group was formed following General Synod 2004 in support of Bishop Claude Miller's vote against the affirming motion. In his charge to Diocesan Synod, Bishop Miller acknowledged the Anglican Church's struggle to cope with rapid changes in society while remaining true to God's mission in the world. "This change can be labelled as 'evil incarnate' and we can react by waging a battle that seeks 'winners and losers', or we can demonstrate God's love and

compassion in a spirit of obedience and faithfulness to God's mission in Jesus Christ," he said.

He noted that seven of the 13 motions before synod had their genesis in the blessings of same-sex relationships debate and acknowledged the ongoing "process of prayerful discernment" in which the Primates of the Anglican Communion, the Primate of the Anglican Church of Canada, and the Canadian House of Bishops are engaged. The work of that process will inform the deliberations of delegates to the 2007 synod.

"We call upon our constituency as presented by our synods to support this willingness to co-operate," said Bishop Miller. "Political strategies may serve to deliver up an outcome in keeping with the desires of some, but at the Church we desire the unity in

Please turn to page 5
"Limited discussion"

Parish problems may equal diocesan deficit

The number of parishes unable to keep up with their monthly operating costs is on the rise and a continued shortfall in the diocesan budget points to a deficit for 2005. Second quarter financial statements indicate that although the financial picture may be improving in some parishes, others are facing decline.

"We know the parishes are supportive of the program that drives our budget," says Diocesan Treasurer Fred Scott. "They have said so at consultations. We now need that support turned into action at the parish level."

Publication of figures indicating parish support for the

diocesan budget in June was intended to give New Brunswick Anglicans parochial insight into the diocesan financial picture, to give them the information they need to perhaps reassess their own giving and increase it if possible.

In recent years, diocesan second quarter financial statements have shown significant shortfalls. On June 30 of this year it was \$146,000, (20.5 per cent) of the \$711,000 in Mission Outreach and Parish Assessment budget funds requested for January through June. In 2004 the shortfall was \$138,000 (18.6 per cent), in June of 2003 it was 20.5 per cent.

"Past experience tells us our

parishes will respond later in the year with significant payments," says Canon Scott. "The trouble is, though, there is more to make up in that late time frame and therefore it is less likely to be sufficient to make up for the arrears that exist throughout the year. We are anticipating that we will be short on budget support this year and with little wiggle room in the budget that will mean a deficit."

When a parish can't handle all its commitments — clergy employment, building upkeep, diocesan support -- it is often diocesan budget support that gets cut back.

Please turn to page 5
"Tight budgets"

Forums focus vision

New Brunswick Anglicans have an opportunity to refresh the vision of the diocese at regional forums later this month. Parishes are invited to send teams of up to five members to offer input to the bishop and Diocesan Council in its development of ministry and budget priorities. The series of meetings "Regional Forums — Refreshing the Vision" will be held throughout the diocese and the feedback will influence

decisions for 2006 and beyond.

"We continue to focus on the results of our visioning synods in 2000 and 2001," says Canon Fred Scott, diocesan treasurer. "Youth, parish support, clergy and lay leadership development, stewardship ... these issues remain important and parishes continue to support the efforts and programs Council has put in place to see that vision moved

Please turn to page 5
"Clergy shortage"

Diocesan and parish officer training required for new policies and guidelines

The Diocese of Fredericton recently developed and adopted policies and guidelines on privacy and sexual harassment and assault. Implementation requires training for diocesan and parish officers. Training sessions are set for Miramichi — Oct. 8
Saint John — Oct. 12
Fredericton — Oct. 22.

Details on the new policies and guidelines are on-line.

Diocese of Fredericton Privacy Policy
http://anglican.nb.ca/admin/guidelines/b_14.html

Diocese of Fredericton Sexual Harassment and Assault Policy and Procedure
http://anglican.nb.ca/admin/guidelines/b_12.htm

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PLEASE SUPPORT THE JOURNAL APPEAL

This newspaper shares equally in the proceeds of the Journal Appeal donated by faithful New Brunswick Anglicans. This funding is critical to continued quality communication in this diocese. An envelope is included in this edition for your contribution.

THANK YOU

SYNOD NEWS

Response to charge: common concerns, varying views

BY ANA WATTS

Mission, stewardship, communication and concern for same-sex blessings were recurring themes in the response to the bishop's charge at the 128th synod held in Fredericton earlier this month.

Bishop Claude Miller opened the three-day meeting with a charge that reviewed, in detail, the work done by seven Diocesan Council committees established following the 127th Synod in November of 2003. The committees are Administration, Episcopal, Mission & Outreach, Stewardship & Financial Development, Youth, Spiritual Formation, Parish Development & Support.

Each member of this synod was assigned to a group to discuss the work of one of those committees in light of the bishop's charge. To facilitate discussion, each group retired to a different area within the Aitken Centre to answer the following three questions in relation to its assigned area of ministry:

- What are the three most important things we would like the bishop to be aware of?
- What three recommendations do we want to make to the

bishop and the Diocesan Council that would guide them as we move forward?

• What three recommendations do we want to make to our parishes that would guide them as we work with the bishop and council?

Several groups offered many more than three recommendations.

The bishop was encouraged to pursue mission because "the Church grows as it looks outward rather than inward."

Stewardship was recognized as a result of a good relationship with God. Diocesan stewardship education was commended, but there were differing opinions of the appointment of a Stewardship and Parish Development Officer. The diocese has applied to the National Church to be part of a stewardship pilot project which would include funding for such a position.

Communication, corporately within the church, in person (bishop to parish) and within the wider community was recognized as essential and in some cases deficient. There was some disagreement on the form communication should take. Some people want the diocese to embrace technology and harvest its efficiencies. Others



ANA WATTS

Synod delegates were assigned to groups, each discussed a different aspect of diocesan work in response to the Bishop's Charge.

are uncomfortable with technology.

There were calls for the bishop to clearly state his view on the same-sex issue and declare union is not marriage. Parishes were encouraged to provide welcome and ministry to gays and lesbians without

compromising scripture.

The fundamental importance of diocesan youth ministries was affirmed, spiritual formation efforts were applauded, and parish development and support was discussed. Some groups called for more amalgamation of

parishes in order to consolidate effort and costs, others called for careful consideration of the effect on the community when a church closes.

The full text of the bishop's charge and the response to the charge are both available on the diocesan website.

Synod approves new records system and discourages gambling

The 128th Diocesan Synod, held in Fredericton June 2-4 approved the use of new loose-leaf registers to record church baptisms, confirmations, marriages, funerals, burials and services. It also voted to investigate insurance coverage in parishes throughout the diocese and reiterated its official position on the detrimental effects of gambling and lotteries in the church as well as in wider society.

The new registers include updated forms and replace current hard bound registers that can take many years to fill. The pages from each section of the register will be removed on an annual basis and forwarded to the Diocesan Archives (through the Synod Office) where they will be held in a secure, environmentally safe atmosphere. Parishes may photocopy the pages for their own records before sending the originals to the diocese.

Diocesan Council will investigate and, if feasible, implement specific diocesan-wide policies for mandatory minimum levels of insurance coverage for all diocesan and parish-owned buildings. It will also look at establishing minimum levels, forms, and terms of coverage for general broad-form liability insurance. These investigations may lead to further study on the practicality and financial viability of a single group property and liability insurance plan with mandatory parish participation.

The diocese long ago took a clear stand against gambling and lotteries as methods of fundraising, but they continue to be promoted and encouraged by government and some churches as an accepted method of charitable fund-raising. The motion brought to the 128th Synod reiterated its stand against gambling and encourages parishes to promote

good stewardship and direct giving as the highest method of church support.

The Rev. Canon Jon Lownds of St. Margaret's Church, in Fredericton, said "If we pass this motion, take it seriously. Do something."

Delegates to General (national) and Provincial (regional) Synods were also elected at this Diocesan Synod. The diocese is entitled to four clergy, four lay and one youth delegate to each governing body. It also elects alternate delegates for each position.

The same four clergymen were elected as delegates to both general and provincial synod, they are: the Rev. David Edwards, Archdeacon Vicars Hodge, Dean Keith Joyce and the Rev. Canon William MacMullin.

Alternate clergy delegates to General Synod are the Rev. Canon John Matheson, the Rev. Brenda McKnight, Archdeacon John Sharpe and the Rev. Canon Albert Snelgrove. Alternate clergy delegates to Provincial Synod are the Rev. Leo Martin, the Rev. Canon Doug Patstone, Archdeacon Sharpe and Canon

Snelgrove.

Lay delegates to General Synod are Ms. Shara Golden, Mr. Peter Irish, Mr. Robert Marsh and Mr. Cecil VanBuskirk. Alternate lay delegates to General Synod are Ms. Heather Carr, Ms. Jean Hamilton, Ms. Darlene Ketch and Mr. David Watts.

Ms. Caryn Crowe was elected youth delegate to General Synod with Ms. Falen McNulty as alternate. Christopher Ketch was elected youth delegate to Provincial Synod, Ms. McNulty was again elected alternate.



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

ANNOUNCEMENTS

On August 14, Bishop William Magambo of West Ankole Diocese in Uganda made the Rev. Paul Jeffries a Canon of St. Peter's Cathedral, Bweranyangi. A Service of Thanksgiving followed in the chapel at Bishop McAllister College, where Mr. Jeffries is headmaster.

The Rev. Robyn Cuming (Parishes of St. James' and East Saint John) began a three-month leave of absence in early summer.

The Rev. Don Routledge (Parish of St. James, Moncton) is on a leave of absence that began July 11.

The Rev. David Perks (Parish of the Tobique) is on a leave of absence that began July 12.

The Rev. David Titus will resign as rector of Ludlow and Blissfield on Nov. 30. He is on leave until that date.

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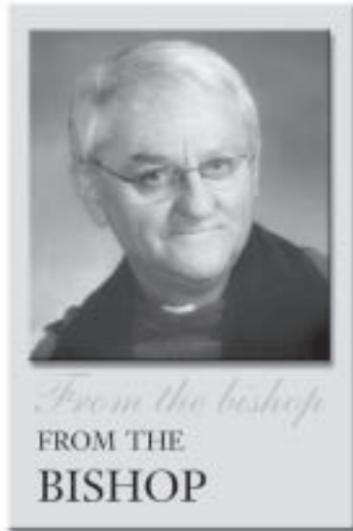
THE BISHOP'S PAGE

God rested and God needs well rested partners

How busy our holiday lives have become — that was the general theme of conversations with family and friends during the summer break. The students had their summer work and some also prepared to leave home for the first time this fall. The rest of us felt compelled to travel, entertain guests, repair the cottage. Then there were the weddings and reunions.

There was little time to rest, relax and restore our bodies and souls.

As we parted company we agreed that the regular routine of life would be upon us all too soon, that any opportunity for reflection would give way to the attention demanded by the planned and unplanned events and challenges of daily living, all of which we view as work. I was left feeling that many of us sensed an overwhelming tiredness that would sap the joy and satisfaction from our honest efforts. In such a frame of mind it wouldn't be difficult to develop a negative attitude about all our endeavours — at



home, at work and in the church.

During my summer break I also had the opportunity to dedicate a new addition to one of our beautiful rural church structures. It was a moving service that celebrated the work of many hands and the generous financial support of parish families and friends that culminated in a practical, beautiful and debt-

free structure. The dedication prayer began: "We dedicate this memorial room to the Glory of God and in loving memory ..." Work and resources dedicated to God's glory. There was much joy and satisfaction that Sunday morning. We ended the service with a hymn of thanksgiving.

The Bible sees work as honorable and necessary. It directs employers to treat employees fairly and employees to earn their wages. John's gospel (6:27), however, puts our efforts in perspective. "Do not work for the food that perishes, but for the food that endures for eternal life ..." That is the work that honours God, brings God glory.

Some of the efforts that exhaust us most are for the food that perishes. They draw us from the important, the enduring. The benefit of anything we do ought first to be to the glory of God. "So, whether you eat or drink, or whatever you do, do everything for the glory of God." (1 Cor. 10:31) I would argue vacations

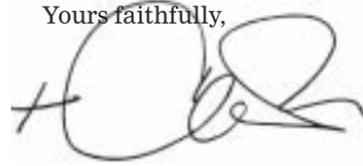
and time off are included in that admonition.

Now that autumn is upon us, we ought to look with discerning hearts at how to manage our busy personal, work and church lives. We ought to take the time to assess whether or not our efforts are to God's glory. This effort might also help us free up time to honour our Lord's Sabbath. This day of rest is all but lost, shoved aside in favour of work.

Vacations could well meet the same fate. Perhaps they have they already.

God rested and God needs well rested partners. "For we are God's servants, working together; you are God's field, God's building." (1 Cor. 3:9) We are dedicated to God's honour and glory.

Yours faithfully,



Claude Miller is Bishop of Fredericton

PRINCIPAL ENGAGEMENTS

- Sept. 12-15, 18
Visitation to Saint John deanery
- Sept. 20-21
Provincial House of Bishops
- Sept. 22-25
Provincial Council
- Sept. 28
Bishop's Dinner, Woodstock
- Sept. 30 - Oct. 1
Diocesan Council, CFB Gagetown
- Oct. 2-4, 6
Visitation to Deanery of Lancaster
- Oct. 5
Bishop's Dinner, Moncton
- Oct. 12
Bishop's Dinner, Chatham
- Oct. 15
PWRDF Workshop
- Oct. 16
2 p.m.
Parish of Fredericton Junction.
- Oct. 19-20
Female Clergy Retreat, Pilgrim House
- Oct. 24-28
House of Bishops

CAMPS CAMPAIGN

Setting the 'tent' record straight

Dear Editor,

I was interested in "Strategic Update" in your paper and Basil Buckland's statement that the campers never slept in army tents.

My husband took the General Boy's Camp for years beginning with the first year of the stable lanterns, the latrines and the old wood stoves with the water tanks on the end filled with water carried from the pump. The later years were easier, that year we didn't even have sliced bread.

One year my husband went up to open the camp. I had some things to clear up and was following next day, bringing an extra helper as we had, as usual, a full camp. He called that night and asked me

to pick up and bring a few things, one of which was to pick up bell tents from the Saint John Armouries for the overflow, boys we had had the year before who were not registered but their parents "knew we'd be expecting them." So that year we certainly had campers sleeping in army tents I don't remember if Basil took a camp at Medley but I know he was involved with the camp and the board.

My husband was the treasurer for some years and took the boys' camp for, I think, 14 consecutive years, 140 days of our summer holidays, two and a half months, at that time, camp time had to come out of your holiday. It was fun but very strenuous work as well. By the end of it you needed a holiday

but I don't think any of us ever regretted the time we spent at Camp Medley.

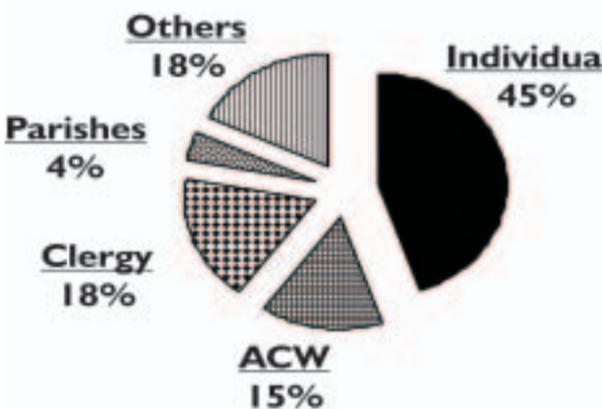
With best wishes,
Mary Lane

P.S.
The hen houses were the dormitories and boys at boys' camp slept there.

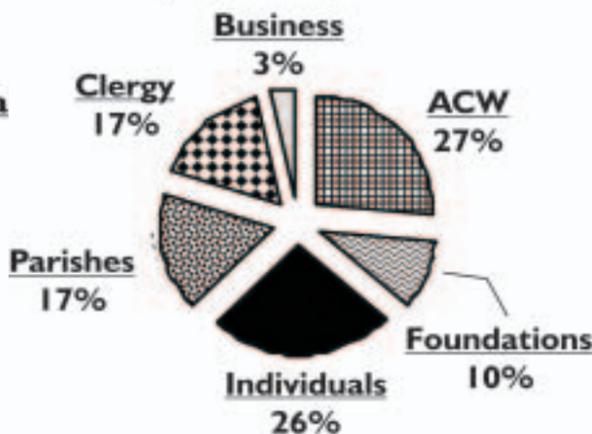
Mary Lane is the widow of the Rev. James Edison Lane who served in the Parish of St. David, St. Patrick and St. James from 1943 until 1949, and in the parish of East Saint John from 1949 until 1964. He served as Canon Missionary from 1964 until 1968, when he retired.

Bishop Claude Miller told synod: "Camp Medley will close next year if the required funding is not forthcoming." We have operated the camp with minimal maintenance to the extent that the replacement of the dining hall, staff house and other minor buildings are now mandatory, if we are going to continue to provide a safe and healthy environment for campers and staff. Plan to attend the Bishop's Dinner in your area.

Source of Donations July 31st, 2005



Source of Pledges July 31st, 2005



Diocese of Fredericton



THE BISHOP'S DINNERS

The Archdeaconry of Woodstock October 28, 2005 Civic Centre, Woodstock Terry Jones 525-4334	The Archdeaconry of Moncton October 5, 2005 Suzette Gauthier, Moncton Plaza Hotel (Royal Palace), Moncton Ann Powell 555-5114	The Archdeaconry of Chatham October 12, 2005 Cathedral of the Holy Spirit Sharon McNeilly 540-2830
The Archdeaconry of Kingston and the Kennebecasis November 2, 2005 Rathay/Archdiocesan School Bathurst Cynthia Barrie 532-0004	The Archdeaconry of Saint John November 11, 2005 Saint John Trade and Convention Centre, Saint John Terry Hutchinson 646-7057	The Archdeaconry of St. Andrew's November 16, 2005 Weyfield Golf and Country Club Weyfield Wes Eames 735-5300
The Archdeaconry of Fredericton November 23, 2005 Fredericton Inn, Fredericton Rochelle Cota 357-2735 Clyde Beards 459-5795		

Tickets are available from your parish representative or from the archdeaconry person listed above

COMMENTARY

LETTERS

SYNOD RESPONSES

Worst Nightmare

(The following was sent to Bishop Miller with a copy to the newspaper.)

Hi Claude,
My worst nightmare came to life when you guys passed that mean spirited motion to repudiate.

I see it as cutting off one piece of the Body of Christ. The one ray of hope that the homosexual community and their families had in this whole debate was the affirmation contained in the General Synod resolution. In this diocese even that has been taken away from us. What are we to do in this diocese? Do you want us to just go away? What hope can you offer us?
Bob Brittain

Window Closed

Dear Editor,

As a Christian gay rights advocate, I was saddened to read that the Diocese of Fredericton closed a promising window by repudiating the June 2004 resolution of the Anglican Church of Canada's national synod, which had affirmed "the integrity and sanctity of committed adult same-sex relations" (New Brunswick Telegraph-Journal, June 7).

I was appalled to read in the New Brunswick Anglican (May) the article "Addressing the needs of the sexually broken," particularly when those who are considered broken are homosexuals. Those of us who are heterosexual are healthy, we obviously need no physician.

I challenge the assumptions of those doing the 'addressing'. Dr. Janice Ristock, chair of women's studies at the University of Manitoba, writes: "There is no evidence that sexual orientation is reversible. Psychologists generally do not approve of conversion therapy." Further, "organized religion has been an impetus to the creation of conversion therapy."

Ristock's words appear in Listening, a study prepared by the Presbyterian Church in Canada General Assembly Committee on Sexual Orientation.

My heart goes out to the dozens/scores of NB Anglican families where a member or members are gay, lesbian, bisexual, transgender. The decision of the diocese, and the

Coverage of synod and other diocesan issues in this edition of *The New Brunswick Anglican* left little room to publish parish reports and photos. We will do our best to catch up in the October issue. Thank you for your patience.

— ed.

publishing of the article wounds these persons, these families – socially, psychologically, spiritually.

But I despair not. Meeting such families in PFLAG, where among others there are Anglican parents, families and friends, as well as Anglican lesbian, gay, bisexual and transgender persons – I am convinced that one day, by the grace of God and the courageous witness of the so-called 'broken' ones, the stone of prejudice and ignorance will be rolled away. That gays and lesbians and straights alike will be seen as they are – children of God. That sexual health is found in gay and straight; sexual brokenness in homosexual and heterosexual.
(the Rev.) Eldon Hay
Facilitator
PFLAG Canada, Moncton

Devilish business

Dear Editor,

The number of times scripture was misquoted by individual speakers at synod appalled me. Confusing the women of the New Testament and the words which Jesus spoke to them is very poor scholarship to say the least. Jesus said nothing about sin to the Syrophenician woman nor to the Samaritan woman. He did, however, have the following conversation with the woman taken in adultery:

"Jesus straightened up and said to her, 'Woman, where are they? Has no one condemned you?' She said, 'No one, sir.' And Jesus said, 'Neither do I condemn you. Go your way, and from now on do not sin again.'"

It seems to me that misquoting scripture for one's own purpose and agenda is devilish business.
(The Rev.) Carol Gross

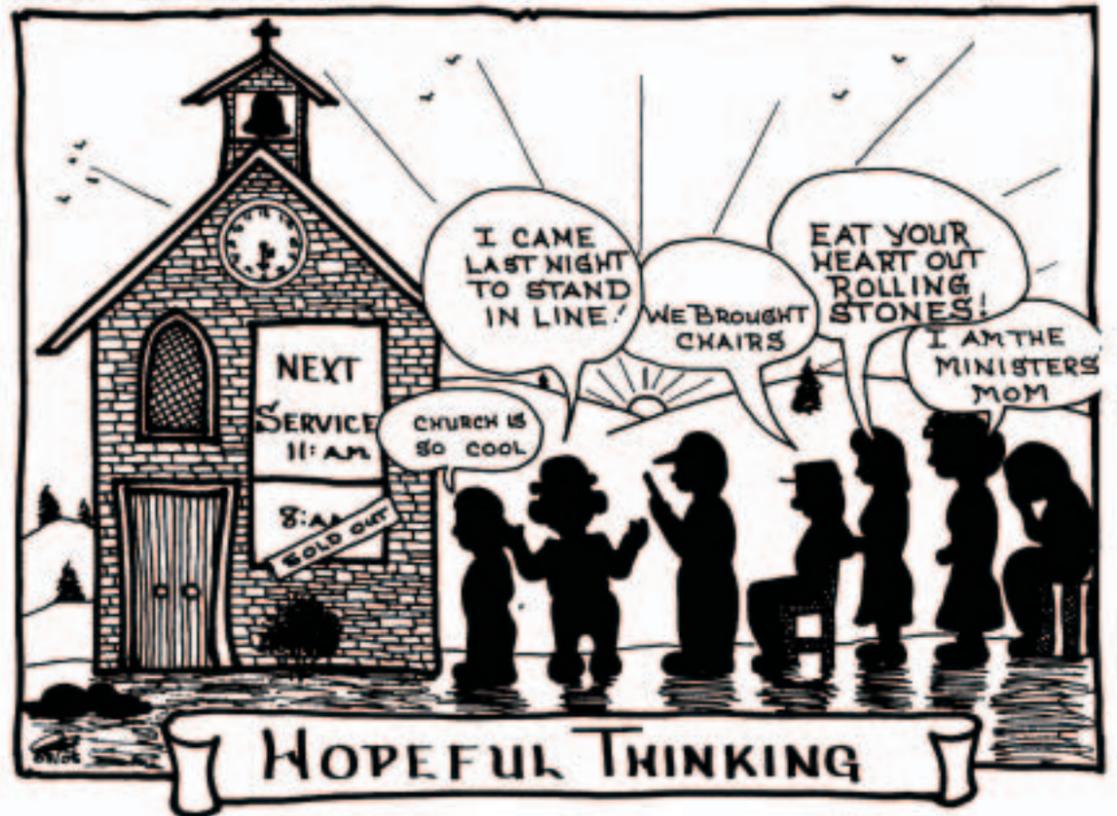
ERROR OF OMISSION*Credit where credit due*

Ana:

While it was nice to see the photo of the Chi Rho Pentecost celebration on the front page of the NB Anglican (June), I took great pains to include mention of the Betsy and Harold Hazen, principals behind the event as I did not get a good photo of them on that date. Their names were omitted from the editorial content likely due to space. As you know, due recognition is very important to the continued success of any project, so I would appreciate a little note in the next issue that explains the deletion of the names of the two who were the reason the event happened. Thank you.
David Goss

DOG MATTICKS

by Doug Patstone



Ruminating on the ramifications of a rule of life — Or just chewing the cud

BY JOHN CATHCART

One of the great joys of ministry is participating in the service of the baptism of infants. Holy Baptism for Anglicans marks the beginning of a journey through which we "shall not be ashamed to confess the faith of Christ crucified" (Book of Common Prayer).

Through baptism, we are all called to ministry, to serve Christ and his church using the gift(s) given to us through the Holy Spirit. We are "to walk answerably to your Christian calling as becometh the children of light" (Book of Alternative Services). The duties of this call to ministry are made all the more explicit when we reaffirm our baptismal vows by promising to "proclaim by word and example the good news of God in Christ, and seek and serve Christ in all persons, and to strive for justice and peace among all people" (Book of Alternative Services).

In the last 30 years, we as Anglicans have come to understand that all baptized persons — the Laos, the people of God — all are called to ministry.

The German Romantic poet Novalis (1772-1801) suggests that every book implies a kind of life, and that, conversely, each and every life is a kind of book with a title, motto, publisher, preface, introduction and a body of text. Novalis' idea has helped me to understand my own journey from shoemaker to textile operator to barber to priest and now Warden of Layreaders.



The Warden Writes

My path was, in part, paved by clergy who understand that each and every baptized person has a role to play in the life of the Church and as ministers of our Lord Jesus Christ. Those who know me know my commitment to the Book of Common Prayer and especially the Rule of Life. However, if there is one small criticism regarding the Prayer Book it is that in listing the orders of ordained ministry, it neglects to mention the most important order of ministry, that of those not called to ordained ministry — the Laos — the people of God.

If it were not for the order of the Laity, who must be considered the first order of ministry, we would not have bishops, priests or deacons as those offering themselves for ordained ministry must be members of a worshipping community.

From within this order of ministry of the Laos men and women cheerfully offer themselves, not only as layreaders, but as members of vestry and other valuable organizations as well as choristers, organists and

Sunday school teachers. They also perform important functions in the community.

Reflecting on the ramifications of the Rule of Life and those who adopt it as a basis for their Christian journey, we see they literally "branch out" from the main body, to faithfully fulfill the many varied and vital functions as the body of Christ.

As we begin a new fall season, it would serve us well to recall and review and perhaps renew our commitment once again the principles of the Rule of Life and how we as Christians should, from time to time, frame such a Rule of Life in accordance with the precepts of the Gospel and the faith and order of the Church as found on page 555 of the Book of Common Prayer.

- Regularity of attendance at public worship, and especially at the Holy Communion.
- The practice of private prayer, Bible reading, and self-discipline.
- Bringing the teaching and example of Christ into our everyday lives.
- The boldness of our spoken witness to our faith in Christ.
- Our personal service to the church and the community.
- Our offering of money according to our means for the support of the work of the church at home and overseas.

May God bless you as you continue to seek and serve the Lord Jesus Christ.

The Rev. John Cathcart is diocesan Warden of Layreaders. He can be reached at jc8@nbnet.nb.ca.

NEWS

Residential Schools Settlement Fund update

BY ELLIE JOHNSON & JIM BOYLES

On October 13th we will mark the half way point in our five year commitment to raise \$25 million to compensate victims of abuse at Anglican run Indian Residential schools.

It was in March 2003 that the Anglican Church and Federal Government signed the Residential Schools Settlement Agreement. That Agreement committed Anglicans to raise \$25 million to compensate former students of the Indian Residential Schools whose claims of physical or sexual abuse had been validated.

The Fund has already received a little more than \$15 million. Seven dioceses have paid their commitment in full, and the other 23 are right on target. As of July 15, the Diocese of Fredericton had paid \$675,000, which is 88.6% of the total diocesan commitment of \$762,000.

We want to express our

thanks to all the faithful donors in the Diocese of Fredericton and to every Anglican across our church who has offered support. This is truly an amazing accomplishment that has allowed us to pay out \$5.2 million in compensation to approximately 200 victims of abuse. We are aware that efforts in your own and other dioceses continue in fundraising, and we give thanks for all who provide leadership, and all who respond willingly and freely to the various appeals.

Meanwhile, as Anglicans do their part, and in fact, show

leadership in this work, the government continues with its ADR (Alternative Dispute Resolution) program. There has been heavy criticism in parliament and elsewhere about the costs of this program, but it is working, claimants are being heard, impartial adjudicators are making awards, and the government and churches are contributing. People's lives are being turned around as this formal process of acknowledgement lifts a heavy weight from their hearts. So far, hearings for claimants who attended Anglican-related schools have been held in

several of our western dioceses. In most cases the local diocese has been able to arrange to have a church representative attend in a supportive and listening role. These efforts too are much appreciated.

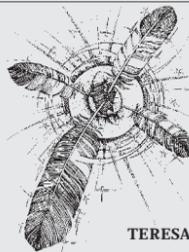
Now, the government and the Assembly of First Nations have agreed to work towards a lump sum payment to all former students of the schools, in recognition of the systemic damage done to their lives, particularly in the loss of language and culture. It is too soon yet to know the details of this program or how it might affect our Settlement Agreement. We are monitoring the negotiations being undertaken by Mr. Justice Frank Iacobucci who was appointed by the government to resolve the many issues that are faced. The government continues to struggle with more than 12,000 lawsuits, and it is estimated that there are

approximately 87,000 former students of the schools still alive.

And meanwhile too, the Anglican Church continues with its on-the-ground healing work, through its 225 indigenous parishes across the country, through a number of urban ministries, and through its national healing fund that last year made grants of more than \$350,000 to local groups for healing projects. This fund is supported by General Synod, while the rest of the church focuses on efforts to support the larger Settlement Fund.

Dr. Ellie Johnson is Acting General Secretary of the Anglican Church of Canada. Archdeacon Jim Boyles is the former General Secretary and now a Consultant on Residential Schools.

Funding for all but \$87,000 of the Diocese of Fredericton commitment is in place. Parishes and individuals will raise the balance. As of June 30, \$23,688 had been contributed.



TERESA ALTIMAN

Clergy shortage just one challenge facing the diocese

Continued from page 1

forward. It is time, however, to review these priorities and the work being done in these areas of ministry.

"We also have to choose whether we will budget based on our vision and the guidance of scripture, which tells us to preach the gospel, make disciples and love our neighbours, or to budget based on the reality of our revenue, which is almost entirely dependent on parishes that are struggling to make their own assessment and mission contributions. The bottom line is, do we need to re-think our traditional structures, funding priorities and programs?"

For example, today's business culture of downsizing and right-sizing is economically driven. The church in this diocese faces a shortage of clergy and the number of parishes served by full-time clergy has dwindled significantly in recent years.

"We look at the business model of downsizing and economically it is viable and appealing in the short term," says Canon Scott. "But what are the long-term effects of downsizing on ministry? Is the business model appropriate to serve the Church?"

The clergy shortage is just one of several challenges faced by the diocese. Others include the upward pressure on

diocesan and parish budgets, a reluctance to venture out into the area of specific programs around stewardship and financial development.

"While we have had annual stewardship education events in recent years, we need to take the next steps," says Canon Scott. "We are hopeful that local forums will help us take the pulse of parish communities as Council develops its plans."

Regional members of Diocesan Council will act as hosts for the meetings. Parish leaders including wardens, treasurers, vestry members and youth leaders are expected to attend. Each meeting will begin with a brief overview of the current

situation with its challenges and realities. Following the general presentation, members of the forums will break into smaller groups for directed discussion. Each group will report in a plenary session, and each individual will also have the opportunity to respond to the questions and discussions on paper.

At press time the regional forums were tentatively scheduled for Saint John on Sept. 19; St. Andrews and Moncton Sept. 20; Chatham and Woodstock Sept. 26; Fredericton and Kingston and the Kennebecasis Sept. 27. All meetings begin at 7 p.m. Specific locations will be announced.

Tight budgets hard on missions

Continued from page 1

"That's unfortunate," says Canon Scott, "because it relegates missions to the back burner, labels it a 'when we can afford it' expense, rather than the vital component of our individual and corporate mission and ministry that it is."

It is also unfortunate because the shortfall creates cash-flow issues for the diocese. "Expenses are incurred and paid according to the budget. There is little in the budget that is not fully expended in the year to date, so that means there is pressure on cash flow. We've been able to manage so far, but that does not diminish its reality."

Limited discussion of most motions, some carried unanimously

Continued from page 1

the Body of Christ ... The Gospel desires the inertia of God's Spirit, not the inertia of fear. Motivation by fear demonstrates a profound lack of faith."

One of the motions dealing with sexuality proposed delegates to General Synod state their stand on relevant issues. Same sex blessings was used as an example. Moved by the Rev. Canon Bill MacMullin and seconded by Cecil VanBuskirk, it called for Diocesan Synod "to ensure that delegates at our Synod be provided with a brief curriculum vitae of each nominee for Provincial Synod and each nominee for General Synod stating their current stand on relevant issues." It prompted the bishop to tell the house he would not support it if it were carried. It was defeated 144 to 120.

All the other motions dealing

with the issue were passed.

A motion from Heather Carr, seconded by Canon MacMullin, called upon synod to renounce homophobia affirm all people as precious in God's sight. It was carried unanimously. So was a motion from the Rev. Bruce McKenna, seconded by Cheryl Jacobs, in support of the primates' proposed moratorium on public rites of blessing for same-sex unions.

There was limited discussion of and some votes against the following:

Moved by Cathy McKay and seconded by the Rev. Keith Osborne "That this Diocesan Synod affirm the traditional teaching of the Church and Scripture that fornication, adultery and sodomy, no less than other sins, are all sinful in God's eyes."

Moved by Shara Golden and



ANA WATTS

Alan MacGowan, a member of the Zacchaeus ministry, moved to have the diocesan synod repudiate General Synod's affirmation of the "integrity and sanctity of committed adult same-sex relations."

seconded by Canon MacMullin that our synod call upon General Synod "to affirm and uphold the teaching of the Holy

Scriptures and the Church that marriage is the lifelong union of one man and one woman to the exclusion of all others and that no clergy person may bless any union or marriage of persons of the same sex." The motion will also be memorialized (sent to) to the General Synod of 2007.

Moved by Alan MacGowan and seconded by the Rev. Alan Reynolds "That this Diocesan Synod repudiate resolution [A134(5)] of the General Synod of the Anglican Church of Canada (2004) to "Affirm the integrity and sanctity of committed adult same-sex relations." Mr. MacGowan, told synod he was once a homosexual but had been healed. He is now married to a woman and is a member of the Zacchaeus ministry.

A motion by the Rev. Chris VanBuskirk and seconded by

Debbie Ritchie and carried by synod called for a review of the purpose, mission and editorial policy of the New Brunswick Anglican, Diocesan E-News and all other modes of public communication by the diocese.

This motion also had its genesis in the debate over same-sex issues. Mr. VanBuskirk has complained about the presence of commentaries and announcements related to organizations like Integrity in the diocesan newspaper and E News.

Integrity defines itself as an encouragement to Christian gay men and lesbians in their spiritual lives and a support to the Church in its commitment to seek and serve Christ in all people. It reaches out to lesbian communities in Christian love and service.

SUMMER EVENTS

Summer took its toll on bells

Bells were silent in a couple of our churches this summer. On Thursday evening, July 14, lightning struck and destroyed the steeple of the Church of the Good Shepherd in Florenceville. On Friday, July 15, a crane removed the steeple at All Saints' in Keswick Ridge (near Fredericton), for repairs.

The Rev. Douglas Painter in Florenceville rushed to the scene where he found fire fighters, the ruined steeple, a rusty nail from the steeple (he stepped on it), and the Ven. Bob Dann, a former rector who dug the church basement by hand 65 years earlier. He was in town for a visit.

Restoration of the steeple and bell began in late August.

The loss of the bell in the pretty Medley church in Keswick Ridge was nearly as dramatic. Parishioners knew the bell tower needed repairs. Over the past couple of years they have raised money for some cosmetic repairs, but all along agreed replacement of the tower was the next project on the list.

During recent cosmetic improvements, while a carpenter attempted to put new shingles on the bell tower, the entire structure began to sway. Clearly it was ready to topple in the next strong wind. Two of its supporting pillars were rotting from water damage and the upper portion of the pine tower

had been eaten by termites.

A crane was hired to remove the tower, which will be replaced by a duplicate. Parishioners each received one of the old square nails used in the original

tower as a souvenir.

Restoration of the towers and bells of both churches should be complete this fall.



All Saints', Keswick Ridge.

EUGENE PRICE



Good Shepherd, Florenceville

MIDA DUNN-FLANAGAN

*A longer and earlier version of this story is available on-line
http://anglican.nb.ca/fp_archives/050721/summer_bells.html*

Prayer — the constant state of being with God, of God, in God.

BY DAVID WATTS

Go outside, find a tree and listen to what it tells you about God.

That was just one assignment for the 40 or so Anglicans who gathered in the late June heat of Fredericton for Partnering in Prayer, a residential weekend workshop sponsored by the diocesan Companioned Spiritual Formation team.

It was easy to find trees on the grounds of the Hugh John Fleming Forestry Complex. Understanding what they had to say about God was difficult, but not impossible, thanks to workshop leaders Sr. Jeannine Levasseur of the Living Water Spiritual Centre and Fr. Paul Sullivan, a parish priest in Gardiner, Maine.

The workshop showed us that prayer is more than talking and listening to God; it is the constant state of being with God, being of God, being in God.

It explored ways of praying together, from traditional on-your-knees techniques through

scripture meditation with a companion, to talking to trees, with a particular focus on the close connection between individuals in their respective prayer lives. We explored

models of prayer as understood by Anglicans over the years and looked at the manifestation of the prayer life of St. Ignatius.

To initiate participants to

this wider view, the leaders introduced a variety of prayer disciplines. Going outside and having a conversation with a tree about God was only one. Meditative or contemplative prayer was another. This model begins with the reading of a scripture passage, usually from the gospels. You then place yourself in the midst of the scene to discover what God is doing there and what you feel about it. It reveals much more than a simple reading.

Fr. Paul asked us to consider using the meditative techniques of other religions in our Christian prayer life, specifically those developed by Buddhists. Some participants found this troubling and it was discussed at length. His response was "There is only one God, so it is clear that whatever kinds of prayer exist must surely be effective for all, including Christians."

The Companioned Spiritual Formation team sponsors and sometimes conducts workshops in spirituality primarily to help interested

Anglicans deepen their own spiritual life. It also uses such events to introduce the diocese to the concept of companionship as part of spiritual growth. Spiritual direction, the establishment of a one-on-one relationship in which one person enables another along the path to a closer life with God, is an established and traditional model. This workshop showed, however, that simply encouraging two people to meet together to pray can bring about growth and marvellous results.

The CSF team continues to support, encourage and provide training and leadership towards this goal. The next event, our third, is scheduled for Lent of next year. Watch for details.

David Watts of Fredericton is a member of the Companioned Spiritual Formation team and was a participant at the June workshop.

A Lovely Tree's Poem

Alma Currie of Bayswater, on the Kingston Peninsula, is a bit hard of hearing in conversation with people, but she hears trees clearly. One shared this poem with her at the Partnering in Prayer Workshop in June.

Aged Pine

I'm standing here upon this sod,
with limbs uplifted unto God.

And as I look around I see
the life that is surrounding me.
The birds are nesting in my hair,
the insects come from everywhere
to feed upon my tough old bark,
they came from saintly Noah's ark.

God grew my pine cone into life
and midst the joy and constant strife
I grew into maturity.

The work of God through humble me.

You too, oh mortal man, can be
a work of God for all to see.

Pray every day with love and song
and spread his word as you go along.

MISSION MINDED

C2C mission team a credit to the diocese

STORY AND PHOTOS BY GEORGE PORTER

The young people of this diocese who embarked on a C2C Mission to Cuba this summer fulfilled our mission goals and are a credit to our diocese. Despite heat, illness, language barriers and cultural differences, our team persisted and strong relationships were built. Joining with their new friends in Cuba, the C2C team also brought to life the words of Mother Teresa that we took as our motto: "Together we can do something beautiful for God."

We left Fredericton airport on a very early morning flight that eventually took us to a very hot and humid Cuban afternoon. We were met at José Martí International Airport in Havana by Fr. Carlos Tamayo, priest and youth leader in the Diocese of Cuba.

After a brief stop at the bishop's residence — also Fr. Carlos' home — we made the four hour trip to Cuatro Esquinas (stopping on the way to pick up a live pig and more passengers). We arrived late in the evening to a candle light spaghetti dinner. The candles were not for effect, the electricity was off.

The local people had planted a living welcome sign in English in anticipation of our visit. A collection of herb plants spelled out "Welcome, The Lord be with you, Cristo Rey." This was just an indication of the warmth and enthusiasm of their welcome.

Team member Londa Burchell later said: "The people treated us like royalty," and "I've never had so much love poured out on me, aside from my mom."

The entire team was impressed with the sincerity and openness of the Cuban Christians in caring for one another.

The night we arrived we met briefly with a group of older teens and Andre, a seminarian working with youth in the parish. Then we connected with our host families and went off to bed.

The next morning we were introduced to other adults in the community and began morning work routines. The girls worked with a woman named Virginia in the herb garden next to the new church building, weeding and replanting. They also did some painting. Virginia owns the house where the new church is located. It is difficult to obtain permission to build church buildings in Cuba, so new churches generally have to be part of someone's house.

The guys helped sift sand for cement for the new building and clear some of the surrounding area. Later in the week they also helped to harvest palm nuts and worked on the roof of the church.

Afternoons we played with some of the younger children in the community and then engaged older teens and young adults in baseball, volleyball, football (soccer) and dominoes. Younger children hung around as well. Relationships developed despite language barriers. Young people came from four area communities.

In the evenings we worshipped with the congregation of Cristo Rey and, when the electricity worked, we danced together into the late hours. These times of worship and dance were really the best cross-cultural bridge-building times of the trip.

The experience of Cuban food was difficult for some team members, and most suffered some digestive problems, though the source

was never clearly identified. A young doctor living in the community spent many hours with us.

When the rest of the team returned to Canada, I stayed behind to do two weeks of continuing education, studying Spanish and working with youth camps in the Anglican cathedral complex in Havana.

During that first week, Hurricane Dennis hit the island. The next day I went with Fr. Carlos and his father, Bishop Miguel Tamayo, to tour the provinces most severely hit. While no one in Cristo Rey was seriously hurt, the wind and flood damage was extensive. The garden was under water; larger plants and trees were broken off. The roof of the church, however, held out.

After all the team expenses, we were able to leave more than \$5,000 with Fr. Carlos to

help with hurricane recovery and building. Despite the loss of much of the project work, the relationship bridges that were built and experiences of

the mission could not be destroyed. It was still worth it.

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



The C2C Mission team worked hard this summer. The boys, including Jonah Tremblay (above, right) worked on the church roof. The girls worked in a garden. Everyone also made friends with children and teens in the village.



The Layreader as Missioner: A retreat with the bishop

BY HAZEL MACKENZIE

On Saturday, May 28, 115 — yes, you read correctly, that's one hundred and fifteen — layreaders from our diocese met at St. Philip's Church in Moncton. We gathered, at the request Bishop Claude Miller and invitation of the Rev. John Cathcart. The overwhelming response was a clear indication of the hunger that layreaders in our diocese have for direction, support and communication with our bishop.

In the morning session Bishop Claude shared the story of how he came to be a layreader through an invitation of his then rector, Canon Jim Irvine. He spoke of how he was drawn into a

relationship with God. He also offered a prepared a teaching based on Bishop Graham Cray's book, *Mission-Shaped Church*. We heard that "mission is God giving of himself in human form as Jesus Christ and the Spirit" and that "mission is the heart of God." We also heard that there is mission because "God loves his people" and that "real ministry is at the parish level." We were reminded that prayer and worship are the structure upon which we build the Church of God and that the foundation of our mission as layreaders is prayer.

Our morning session ended with a service of Holy Eucharist, a true celebration with worship, praise and

thanksgiving to our heavenly Father. Enthusiastically assisted by layreader and organist Jim McKenna, we lifted our voices in hymns of praise to the "Foundation" upon which our faith is built.

We began the afternoon in small groups discussing questions designed by the bishop and Mr. Cathcart to facilitate the updating of the Layreader's Handbook and plan future events. A lively plenary session followed. In an atmosphere of trust and mutual concern some obvious disparities in many areas of ministry in our diocese were identified.

The Bishop began the day with the comment "If there were not layreaders in our

diocese we would need to invent them." When we departed from St. Phillips we were secure in the knowledge that we are valued in our ministry and that our fellowship had been blessed.

For many it was the end of a very long day that had begun hours before the 9:30 a.m. registration. Those who lived so far away they had to travel on Friday evening faced the long drive home renewed and inspired.

We all agreed that Saturday, May 28 was but a good beginning on the journey of our spiritual development as layreaders in the Diocese of Fredericton in the 21st century.

Thank you to the Rev. Kevin Borthwick and the wonderful

women of St. Philip's not only for their warm welcome but for the delicious lunch. Thank you also to St. Philip's layreader Alan Taylor, who arranged registration and the service.

If you would like information about the Layreader's Program in our diocese please contact The Rev. John Cathcart <jc8@nbnet.nb.ca>

Hazel MacKenzie is a layreader in the Parish of Minto and Chipman

This story and a photo can also be found on-line at http://anglican.nb.ca/jp_archives/050809/layreder.html

NEWS

PWRDF helps rebuild after tsunami

What's happening with PWRDF tsunami funds?

"The PUMA Tsunami Project was signed today by Minister Eileen Carroll. Not only did she sign it but she added a note saying that this is a great project and that she wants to see more of these projects with tangible results." That was the e-mail that went out on May 31 to emergency and relief staff in the Presbyterian, United, Mennonite and Anglican churches (PUMA). The four Canadian churches pooled donations received for tsunami relief in southeast Asia, along with the Canadian International Development Agency (CIDA) matching funds, to submit a proposal to the Canadian government.

The PUMA Tsunami Project, implemented through Action by Churches Together (ACT) will help rebuild three villages near Cuddalore in Tamil Nadu, India. It includes rebuilding disaster resistant houses, restoring village infrastructures, and helping people restore their livelihoods. Assessment missions are underway, and coordination is taking place with government and other international non-governmental organizations. Collectively, the four PUMA churches have also contributed \$3 million to ACT for efforts in Sri Lanka, India, Indonesia, Thailand and Somalia.

All PUMA money will be channeled through ACT's on-the-ground partners in tsunami-affected areas.

ACT director Rev. White Rakuba reflected on the churches' emergency work as ACT neared its 10th anniversary in August: "The many crises we have responded to as an alliance have highlighted the growing challenges and increasing complexities we face in our responses to emergencies. The impact of HIV and AIDS on communities in emergencies, military involvement in the provision of humanitarian assistance and the threat of

misuse of humanitarian aid for other gains are challenges confronting all humanitarian actors today.

"We believe that God's love for humankind knows no boundaries. As a Christian alliance, we believe that there is no greater way of serving God than in unconditional Christian love, which serves all our neighbours in need. In particular, we need to strengthen one of ACT International's greatest assets—our strong local roots through all of our members."

It is for such strengthening of

relationship that Naba Gurung, PWRDF Development Associate for Asia/Pacific, Global and Emergencies, visited PWRDF partners in Sri Lanka and India during August.

PWRDF has approximately \$750,000 for distribution to its bilateral partners as they develop strategies for reconstruction and rehabilitation appropriate to their constituencies and regions.

With renewed conflict in north east Sri Lanka where two PWRDF partners are based, the challenges of rebuilding together are many and complex.



Bishop Kumara Illangasinghe, of the Anglican Diocese of Kurunagala and Chairperson of the National Council of Churches, helps distribute food to tsunami refugees in Trincomalee.

National executive director to address local PWRDF workshop

BY PATTY FLEMMING

Cheryl Curtis, the new executive director of the Primate's World Relief and Development Fund is special speaker at the Fall PWRDF Workshop to be held in Fredericton on Oct. 15. She will review the history of the Primate's fund including its

dramatic beginning, its lifelong partnerships and updates on current major projects.

Other workshop presentations include resource sources, updates on programs like HIV/AIDS in Africa by diocesan coordinator Betty McNamara, and a report on international partners by Vicki Garrett. There will also be an opportunity for diocesan committee members and parish representatives to share concepts and ideas on communication, fund and awareness raising.

The workshop takes place at Christ Church (Parish) Church on Westmorland St. and the day begins with registration and coffee at 9 o'clock. Bishop Claude Miller will celebrate Holy Eucharist, the Rev. Paul McCracken will facilitate group discussions and Archdeacon Geoffrey Hall will wrap up the day with "Go forth and spread the message."

Everyone is welcome to attend.

For further information contact Betty McNamara at 506/327-6524 or bm@nbnet.nb.ca.

Coming Events

Sept. 21

King's Kids team training (24 weeks)
With David and Rhonda Peterson
of St. James the Less (Rothsay)
Through Discipleship Training School (DTS)
and Youth With a Mission (YWAM), Saint John.
Info from kkac@nbnet.nb.ca

Sept. 24

Annual Meeting
Diocese of Fredericton Guild of St. Joseph
Guest speaker Dean Keith Joyce
St. John the Evangelist Church
Main Street
Fredericton
Contact Bob Murphy 506/472-2406 or
Jim Waugh 506/450-3057

Sept. 27

The 48th Annual Meeting
Shediac Deanery ACW
St. Philip's Church, Moncton.
Registration 9 a.m.
Lunch provided, \$10/person

Sept. 30 – Oct 1

Order of St. Luke Mission
For Prayer & Healing
All Saints Church, St. Andrews
With Bishop George Lemmon and Canon Jon Lownds
Info from Rita O'Rourke
506-529-3776 or rita3@nb.sympatico.ca
Registrar: The Rev. Dean Annis
2369 Rte 127, Waweig, NB E3L 4M1
jannis@nb.sympatico.ca

Oct. 1

Christian Education Conference
Christ Church (Parish) Church
245 Westmorland St., Fredericton
Registration \$7 (includes lunch)
Contact Liz Harding
(508) 439-0668
elizabeth.harding@anglican.nb.ca
Workshops include:
• Clap your Hands and Sing to the Lord
Cheryl Jacobs
• Mission Impossible? – Positive Discipline
Liz Harding
• Christmas Pageant "How to's"
Joanne Fitzpatrick & Kim Saunders
• Foundations for Believing and Beliving
George Porter
• What's up Downstairs?
Greer Stackhouse & Herb Marr
• Sunday Morning Alternatives
Bonnie Hunt
• Puppets and the Lectionary
Janet and David Edwards

Oct. 13

Fruits of the Spirit
Fredericton/York ACW Deanery Meeting
St. Thomas Church, Stanley
Registration 9 a.m.
A special invitation is extended
to all ladies of the deanery.

Oct. 28 – 29

A Cup of Cool Water
Weekend conference for lay and clergy
Christ Church Cathedral
Sponsored by Anglican Essentials NB.
Speakers:
Dr. Marion Taylor, Professor of Old Testament at
Wycliffe College,
The Rev. Barry Parker, Rector at St. Pauls' Church,
Bloor St., Toronto

Nov. 4 & 5

Third Annual Art Show & Sale
Taylor College
105 Mountain View Drive
Saint John

Calling all Anglicans

Across Canada,
Anglicans just like you
are making a difference
by providing assistance to
children and families affected by
the HIV/AIDS epidemic in Africa.

We're calling on you to support the
Partnership for Life Campaign for as little as \$10 a month.

Primate's World Relief and Development Fund
Sign up now at www.pwrdf.org/lifetime,
or contact PWRDF toll-free at 1-866-308-7973.

PARTNERSHIP FOR LIFE
AIDS PWRDF

HISTORIC SIGNIFICANCE



DIOCESAN ARCHIVES

Diocesan Synod outside St. Mary's Church, Chatham in July of 1899, the only synod ever held in Chatham.

Bishop Kingdon considered synod a movable feast

The 31st Session of the Diocesan Synod assembled at Chatham from Tuesday, July 4 to Thursday, July 6, 1899 — the only time that Synod has met in Chatham.

Holy Communion was celebrated at St. Mary's Chapel, Chatham while the business of Synod was conducted at Chatham's Town Hall.

Beginning with the first meeting of Synod in Saint John on July 2, 1868, synod meetings alternated between Saint John and Fredericton. However, under Bishop Hollingworth Tully Kingdon, synods met in Woodstock, Saint John, Chatham, Moncton, St. Stephen and, of course,

ARCHIVES CORNER

Fredericton. Presently, Synod meetings are held biennially in Fredericton.

Interestingly, this photo was brought to the Diocesan Archives on June 2, 2005 by the Rev. Chris VanBuskirk and the Parish of Moncton synod delegates as they arrived in Fredericton to attend the 128th session of the Diocesan Synod.

Bishop Kingdon is seated in the centre, second row. In the row behind him to his right

(with beard) is the Very Rev. Dean Francis Partridge, first Dean of Fredericton. We are not certain of the identity of the printed list of clergy and synod delegates. They include: Bishop Kingdon, Archdeacon T. Neales, Canon D. Forsyth and Canon G.G. Roberts, 41 priests and 38 lay representatives.

The Archives Corner is prepared by Twila Buttmer twila.buttmer@gnb.ca, 506/453-4306 and Frank Morehouse frankm@nbnet.nb.ca, 506/459-3637. Contact them with your questions, comments, suggestions or for more information.

NB Anglican Cursillo to celebrate 20th anniversary in 2006

BY FRED DIXON

The Cursillo movement in New Brunswick will celebrate its 20th year of activity in the diocese in 2006 with a special day in May with Bishop Eddy Marsh as guest speaker. Watch for details on this exciting event.

This fall's weekends will take place at Circle Square Ranch near Sussex, Oct. 13 to 16 for the men and Oct. 20 to 23 for the women. When they are complete, more than 800 candidates will have completed the three-day Cursillo course here over the past 20 years. The course is prepaid for the candidates with the costs covered by contributions from people who have attended previous sessions. We can accommodate up to 25 candidates at each session.

If you are interested in developing a deeper understanding for your Christian life, Cursillo is a must. It is not intimidating,

manipulative or overwhelming. It is straightforward and simply it allows candidates to understand, no matter where they are in their Christian walk.

To allow parishes to better understand and learn about Cursillo, we offer a presentation to any parish or group that expresses interest. This presentation can be arranged by contacting me at 506/658-0259, fdixon@compropinc.com; or Glenna Munro at 506/657-8350, rjkunro@nbnet.nb.ca.

Our presentation was made at seven churches in the Saint John area over the spring and summer. Have your rector or spiritual development committee contact us to arrange a visit.

Talking to people who have taken the course can also enhance your understanding of the program. We have zone representatives throughout the province, their names and contact information at the end of this story. You will also find Cursillo information on the web,

there is a link to our site on the diocesan website <http://anglican.nb.ca>.

There is still time to register for the fall weekends — we encourage all New Brunswick Anglicans to discover Cursillo.

Cursillo Zone Representatives	
South	Glenna Munro Church of the Good Shepherd Saint John 506/ 658-0259
Fredericton	Stan Weaver St. Margaret's Church 506/ 425-9991
Moncton	Dave Lutes St. Andrew's Church 506/388-1939
North east	Eddy Quann St. Mary's, Chatham 506/773-9609

Bishop Kingdon's Appendix Rare copy survives in archives

BY RON STEVENSON

In his 1998 book, *Blessing and Glory and Thanksgiving* (Anglican Book Centre), the Rev. William Blott tells the stories of the 1918 and 1962 Canadian revisions of the Book of Common Prayer. An earlier proposal for a Canadian revision had ended with a typical Anglican compromise at the General Synod of 1902. The Synod appointed a committee to prepare, not a revision, but rather an appendix which would contain additional prayers and services appropriate for Canadian needs.

Bishop Kingdon, the second Bishop of Fredericton, chaired the committee and himself undertook the work with the assistance of then Dean of Fredericton Francis Partridge. The committee, which never actually met, approved what they did and the appendix was published in pamphlet form. Archdeacon William Armitage in his 1922 book, *The Story of the Canadian Revision of the Prayer Book*, said the appendix "was the product of a correspondence school, of which Bishop Kingdon was the master."

At the request of the then Primate, Archbishop William Bond, someone examined the report and reduced it from 167 pages to 63 before it was submitted to the General Synod in 1905. That Synod deferred consideration of any changes in the Prayer Book. That was the end of Bishop Kingdon's Appendix. Blott says Bishop Kingdon was far ahead of his contemporaries in conceiving of liturgy as a dynamic thing evolving in response to the circumstances and perceptions of its participants.

Blott says in his book that copies of the Kingdon Appendix no longer exist. Archdeacon Armitage, in his book, said he had difficulty finding a copy but located one that Archdeacon Vroom of King's College had found washed up on the shore of the St. Croix River. There is, in fact, a copy in the diocesan archives. It arrived there by a circuitous but interesting route.

In Bishop Kingdon's time Canon Henry Montgomery was Rector of the Parish of Kingsclear where he served from 1883 to 1909 and where his eight children were born. One of his sons was named Hollingworth Tully after Bishop Kingdon. Henry Montgomery left the diocese in 1909 going first to Port Hope, Ontario and later to Alberta where he finished his ministry as Rector of Banff from 1921 to 1924. His son, Hollingworth Tully, entered the ordained

ministry, first in England, then as Missioner in Derby and Blackville from 1913 to 1921. He succeeded his father as Rector of Banff in 1924, retired from that position in 1955 and died in 1965.

The copy of the Appendix in the archives is inscribed "To Canon Montgomery from Bishop Kingdon The Compiler 1902." The word "Banff" in pencil was added later. In October 1963 Canon Hollingworth Tully Montgomery presented the copy to Archbishop O'Neil and it was deposited in the archives.

The Appendix contains an interesting mix of prayers and services. While Bishop Kingdon may not have made a permanent contribution to Canadian liturgies, students of liturgical history might be tempted to compare the contents of the Appendix with the Prayer Book of the Protestant Episcopal Church (USA) to which it refers and to the 1918 Canadian Prayer Book.

Quite apart from the liturgies, there are some interesting notes in the Appendix. For instance, in connection with funerals there is this instruction:

"Inasmuch as it is the duty of every man to avoid if possible anything which may endanger health, unless some special duty demands such exposure, in all severe weather the whole of the Order for the Burial of the Dead may be said in the Church, with the sole exception of the actual committal of the body to the ground.

"It should be remembered that the Surplice is a peculiarly English vestment. It should be large, flowing and long; since as the name reminds us, it is intended to be worn over the pelisse (pelliceum) or fur coat which was a necessity in cold weather. At the grave, therefore, it would be in accord with ancient precedent to wear a fur coat with the "superpelliceum," surplice over it." Fur coats were not politically incorrect 100 years ago.

In the introduction to the prayers for the Visitation of Prisoners ministers were cautioned to be on their guard against "listening too readily to the Prisoner, especially if an old offender; for oftentimes such men acquire a habit not only of a double life, but of a double exhibition of such life." And the clergy were instructed, "When the Prisoner knows Greek, or Latin, the New Testament should be read with him in that language!"

Ronald C. Stevenson is Chancellor of the Anglican Church of Canada and worships at Christ Church (Parish) Church in Fredericton.

COLUMNS

A strong team is essential in youth, or any, ministry

BY LIZ HARDING

In Christian Ministry it is essential to build teams of people who are able to work together even though they do not necessarily agree on absolutely everything. It is not necessary to agree, but it is necessary to listen to one another and to work together.

The ability to listen is among the essential traits of a good leader. There are many others. A good leader will:

- Model with integrity

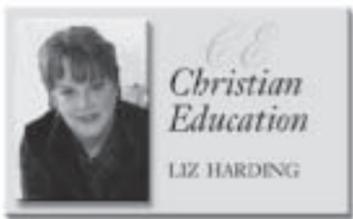
When Jesus took on the role of a servant and washed the disciples' feet, Peter felt unworthy and challenged Jesus. Jesus, of course, stuck to his mission because he knew that the art of great leadership is to model what you expect from others.

- Think outside of the lines.

Jesus often told stories and let people discern their meanings, and only rarely did He give an explanation of a parable. Jesus knew that in order for them to carry out effective ministry, they had to figure out their own faith and own it for themselves.

- Collaborate

This is more than just working well with other people, it is each person on the team bringing something to the table. We need to acknowledge our differences and celebrate



those things which bring us together. We all need to be encouraged to discern our own gifts and skills, to feel free to share them and then be invited to contribute them to the work of the team. When people work within their skill strengths they are energized and rarely burn out. In Proverbs King Solomon said "Iron sharpens iron, so one person sharpens another."

- Focus on the team

You can't accomplish great things without the help of other people. Jesus picked some of the most unlikely people for his team, people who were not always on the same page as he. I'm sure he often wondered where their heads were, yet he still built an effective team in a short time. He had to, he had very little time to accomplish his ministry.

- Encourage one another

Recognize each person on your team in a personal way. People in Christian ministry give a lot of themselves in time, resources and energy; find ways to encourage them both

corporately and privately.

These suggestions will help you begin to build a successful team, but they really only scratch the surface. There are lots of good resources available to help you. Ken Blanchard's *Leadership by the Book* is one of the best I have ever read on the subject. I'm willing to

share my extensive experience in choosing team members and a host of activities to help you build a team already in place. If you would like to hear more or would like me to come and help build your team, please feel free to invite me to your parish. I also offer a monthly Christian Education e-mail list

which promotes Christian Education events in the diocese and offers thoughts and tips to encourage you in your ministry.

Whatever you need, please contact me at elizabeth.harding@anglican.nb.ca or 508/439-0668.

Outstanding workshop with Liz Harding

BY MARGO MAPPLEBECK

Imagine a warm summer evening, a small silent room lit by votive candles in pastel glass. This was the moving conclusion to an inspiring evening with Liz Harding at Holy Trinity Hammond River Church in Quispamsis. More than 20 of us of all ages and stages attended the interactive session *How To Talk About Faith To Your Middle Schooler*.

We discussed what affects teenagers, their degree of self confidence, their stress levels — "Off the charts", says Liz — all the time recognizing teens are individuals with unique reactions and expectations. Their underlying desire, however, is to be loved, accepted, respected, listened to

and understood. They also want to be in relationship — good or bad.

"Some church members believe it is wasteful to invest time and energy getting to know young people," says Liz. "But unless we build loving relationships at every level, and with every age group, we can't begin to build on our spiritual relationships."

She reminded the adults to stop avoiding the teens in favour of their peers when they enter a room with people of all ages. We need to talk to our kids, ask them about their beliefs and culture, appreciate their differences while we share our own faith stories.

We need to influence teens through relationship not domination; to provide a safe

and spiritual context where they can take calculated risks — they need to be free to succeed or fail without judgment.

In church we need to allow young people to preach, share their stories, write and read prayers, lead groups and special projects.

Part way through the evening we each wrote a prayer for a young person we know and care about. At the end of the evening we lit the candles and prayed our prayers and reminded ourselves that sometimes it only takes a kind word, a small gesture of inclusion, and a supportive attitude to make our middle school friends feel welcome and, accepted in church.

Pilgrimage to Ireland teaches the lessons of land and water.

BY JOAN TEED

John O'Donohue encourages the cultivation of soul qualities — dignity, respect, graciousness, and elegance. "We need to have a fiery conversation with our anger and work on gentleness, live in the present mindful of all creation," says the Irish theologian, poet and scholar.

I "met" him last winter on CBC Radio's Tapestry and was so captivated by his sharp wit, generous perception, earthy human warmth and big laugh that I sought his web site which in turn lured me to an annual May retreat at his ancestral home in Burren, County Clare, Ireland.

I was attracted by the ministry this gentle, Christian and elegant man has made of his church experience as a Celt, Catholic and married ex-priest.

Burren is a hundred square miles of limestone hills, megaliths, holy wells, monasteries and Neolithic burial sites — more ancient holy sites per acre than anywhere else in Europe.

O'Donohue is tall and powerfully built. In his well broken boots, he treads reverently on the land of his



ancestors — eyes eternal, hands postured to prayer and blessing. On our many rambles throughout the countryside — minimum five miles a day up hill — he taught us presence, consciousness, mindfulness, awareness, the lessons of land and water. It was a joy to be among honest, authentic Irish people who know God and praise outwardly. They look beyond the obvious, live in the moment, and are separated from the spirit worlds by only the faintest fog.

We were welcomed into the homes of John's brother PJ (read Peeja), and mother Josey.

With great humour, PJ keeps the land and John's ego in check. He and his 17-year-old son Peter, who sings opera with a voice that breaks your heart, were with us most of the time on our rambles.

PJ took us on a walk to the deserted village that was, until just the last generation, their old rock family home. Josey

lived there and today is still in total wonder about her new stove. "I just turns a button and it heats up!" she marvels. She blessed us all with the sign of the cross whenever we left her house.

We trekked to the children's graveyard where the unbaptized babies were buried and John told us sad stories of torment this caused the mothers. It's all such a far cry from the loving God and healing that constitute John's ministry. His focus is not on sin but on love and redemption.

John's friend Patrick invited us all to dinner at his beautiful old manor home in the Mullughmore Mountain valley, then took us on a walk and recited poetry about the fight to save the area from the development of a highway, tourist centre and parking lot. Seven ordinary people, Patrick and John among them, mortgaged their homes, farms and futures to fight the plan. Their successful case is considered an international precedent in environmental law.

One of our walks on the Burren was ten miles of silent meditation. John said some mystics, as he called us, needed to be in

constant "Ferrari motion" and had difficulty with Zen — walking gently, quietly, conscious of every step on the land and every sound in the air. Just as we began this discipline, a symphony of bird song erupted.

Our silent walk took us to a natural amphitheatre sunk about 40 feet into the limestone. I expected Druids. About half way up the slope was a large altar built of standing stones, beside it a Christlike face naturally carved in the rock.

John's father taught all his children the value of hard and honest work and by the time they were four they all knew how to build a rock wall. It isn't a simple task. If the wall is solid the wind will push it over, so it must be built full of holes. Building rock walls is both an art and a metaphor of the Irish character, solid but fluid, warrior-proud but flexible.

John's father also taught his children to look back on the lovely land at the end of the day. "Admire all you have accomplished, he would say. God, what a lovely man," says John.

Early in life, however, John was recognized as the family

genius and sent, at great expense and sacrifice, to be educated. He earned a PhD (in German) on Hegel, a 19th century German idealist and philosopher. He also speaks Gaelic, learned at the knees of his elders as a child. It is a language so very different from any other that its ideas form a basis of his poetry and contribute to the music and eloquence of his mind.

A true Celt, he blends nature and soul in his books *Anam Cara: Wisdom From the Celtic World*; *Eternal Echoes: Celtic Reflections on Our Yearning to Belong*; *Beauty: The Invisible Embrace*, and a book of poetry, *Conamara Blues*.

I leave you with this wee poem of his.

Fluent

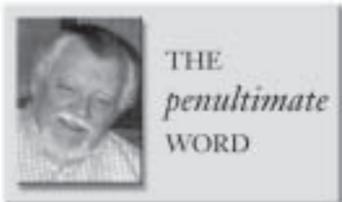
I would love to live
Like a river flows,
Carried by the surprise
Of its own unfolding.

Joan Teed is a vocational chaplain as well as a social worker and counsellor in private practice in Fredericton.

God help us to grow in love and acceptance

Love is the only way to grasp another human being in the innermost core of his personality.
Victor Frankel

BY JIM IRVINE



The entry was so low I had to crouch. The ceiling suppressed heaven-bound arches. The vested altar, draped in a Jacobean frontal, dominated. Flickering candle flames allured, even at a distance, cast brilliance in pools swallowed by shadows and absorbed in the blackness. At the pavement the ironed, white fair linen cloth, shone in the candle light. My hands rested upon it. A simple silver cup stood empty before me, a paten beside it. They occupied preferential place on a creased corporal unfolded and centred. Beyond these diminishing vessels, in the centre of the tableau, stood the cross — substantial yet plain with no remarkable engraving or filigree — the crosspiece, the patibulum, missing. The mitred joint was lacklustre where once the piece had been fixed from behind by a brass screw that lay near its base. Faithful attention to polishing only served to accent the hidden grasp of the metal pieces.

The sanctuary shrunk before me, filled me first with wonder, then with dread. Its space deminished, insufficient for me.

I then woke up and found myself in familiar surroundings. The oppressive weight encountered in my dream remain with me yet.

Armchair psychologists may amuse themselves with my dream. Freudian libidinal interpretation will occupy some, while those subscribing to Adlerian theory will search for an inherent, tendentious apperception. Jungian archetypes found in the dream will provoke other tangents. My own reading resonates more with the psychoanalytic school of Victor Frankel, Holocaust survivor.

And what was missing? The sense of balance found on the fulcrum of God's redeeming love — that was missing.

And what was missing? The inviting embrace of Jesus' arms stretching from the East to the West — that was missing.

And what was missing? The cross-arm that enabled disciples to recognize the Love revealed and acceptance of God expressed in a breadth far greater and wider than we will ever realize — that was missing.

Condemned to death, Jesus bore his cross on his back

from the prison to the place of execution. Jesus struggled with a cross arm of 110 pounds. The familiar path is traced by the pious and the devout, revisited on Good Friday. Jesus' struggle is remembered in September as well — Holy Cross Day. Our familiarity places us at a disadvantage. The story had its beginning that led to a height silhouetting Jesus against an angry sky. Its beginning remains current and the struggle remains. The scarred track of the cross-arm can be detected beyond the cobblestones and dusty alleys of Jerusalem. It passes amongst us daily.

Jesus continues to carry his crossbeam, weighed down by the brokenness and pain of rejection. Frankel observed, "Love is the only way to grasp another human being in the innermost core of his personality." Jesus' grasp of the cross-arm revealed love, disciples in every generation have glimpsed the innermost core of his being. As a beam, Jesus wrestled with the patibulum and bore it on his back. The open wounds of his scourging continue to embrace the burden of brokenness.

The end of the cross-arm, dragging along the ground, still traces a scar on the world as Jesus struggles, weighed down by our hubris. God may well be asking us to walk with him and his rejected disciples into new and exciting venues. Jesus doesn't walk alone. Here is no icon of a solitary traveller. The scar of his cross-arm is matched by others, first in tens, then hundreds, then too many to count. The scars harrow a field for hope and death and redemption and resurrection.

God help us to grow in love and acceptance of those who are different.

Help us to see that this is a revealing of the love and acceptance of God which is far greater and wider than we will ever realize.

While many reject a revelation of truth beyond that revealed in Jesus, surely there is room for a growth in our understanding of the implications of that once and for all given truth.

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Canon Jim Irvine makes his home in Fredericton

INTERCESSIONS

SEPTEMBER

¶ 19: Parish of Cambridge & Waterborough, (vacant) the Rev. Brenda McKnight, priest-in-charge; the Rev. David Gray (retired). Philadelphia Anglican Mission, the Rev. Luiz Marcos Silva, OSE, Roberta Alexandra Lyra de Almeida lay minister, assistant.

¶ 20: Parish of Campbellton, the Rev. Arnold Godsoe. Freedom Anglican Mission, Lay Minister Júlio Gomes.

¶ 21: Parish of Campobello, the Rev. Capt. Charles Smart, priest-in-charge; the Rev. Gerald Gray (retired). Christ The Liberator Anglican Mission, Flávio Adair lay minister.

¶ 22: Parish of Canterbury, the Rev. Jane Arnott. interim priest, Archdeacon Walter Williams priest-in-charge. Pentecost Anglican Mission, Archdeacon Arthur Cavalcante.

¶ 23: Parish of Carleton, the Rev. Howard Anningson; Marian Lucas-Jeffries, Atlantic School of Theology. Hope Anglican Mission, Archdeacon Quintino Orengo, Manoel Nunes lay minister, assistant.

¶ 24: Parish of Central Kings, the Rev. Robert LeBlanc. Consoler Anglican Mission, the Rev. Antonio Costa de Oliveira.

¶ 25: Clergy and people of the Diocese of Soruti, Uganda, Bishop. Charles Bernard Obaikol-Ebitu. Diocese of Recife, Saint Paul Anglican Parish, the Rev. Juciara Rodrigues, 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, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 26: Parish of Chatham (vacant); Archdeacon Arthur Gregg (retired). Salvation Anglican Mission, Jeane G. Arruda de M. Coelho, lay minister.

¶ 27: Christ Church Cathedral, the Dean. Keith Joyce, the Archdeacon Geoffrey Hall, honorary assistant. Saint Francis Anglican Mission Station, the Rev. Severino Abel da Silva, OSF.

¶ 28: Parish of Coldbrook & St. Mary's, the Rev. Gregory McMullin; Archdeacon. Geoffrey Hall, executive assistant to the Bishop. Bethel Anglican Mission Station, the Rev. Evilásio Tenório da Silva Júnior.

¶ 29: Parish of Dalhousie, the Rev. Andrew Fraser. Saint Stephen Anglican Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSE, ML. Frei Hélio Holmes, OSE, assistant.

¶ 30: Parishes of Denmark and Grand Falls, the Rev. Julie Armstrong; Paul Ranson, Wycliffe. Saint Luke Anglican Mission Station, Samuel Hansen, evangelist.

OCTOBER

¶ 1: Parish of Derby & Blackville, the Rev. Douglas Barrett. Mount Zion Anglican Mission Station, the Rev. Sérgio Andrade,

Adilson Ferreira da Silva OSF lay minister, assistant.

¶ 2: Clergy and people of the Diocese of Southeast Florida, USA, Bishop Leopold Frade, Bishop John L. Said. Diocese of Recife, Redeemer Anglican Parish, the Rev. Vera Lúcia Lins Silva, interim rector, the Rev. Nadja Lins, assistant, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, Archdeacon Sean Murphy (Archdeacon of Liard) & Lay Ministry Team, Mal Malloch, Sarah Usher, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 3: Parish of Dorchester & Sackville, the Rev. Kevin Stockall; Archdeacon Lyman Harding (retired). Jesus From Nazareth Anglican Mission Station, the Rev. Fernando Acosta.

¶ 4: Parish of Douglas & Nashwaaksis, Canon William MacMullin. Bethesda Anglican Mission Station, the Rev. Juciara Crasto.

¶ 5: Parishes of East Saint John & St. James (Saint John), the Rev. Robyn Cuming; Archdeacon Harold Hazen (retired). Martin Luther King Anglican Mission Station, the Rev. Israel Pereira Cardoso, OSF.

¶ 6: Parish of Fredericton, Archdeacon John Sharpe, Capt. Bonnie Hunt, youth director. Nativity Anglican Mission Station, the Rev. Bruno Luiz Teles de Almeida, OSF.

¶ 7: Parish of Fredericton Junction, (vacant), the Rev. Philip Ward, interim priest-in-charge; Michael Amirault, student. Ipojuca Anglican Mission Station, the Rev. Geison Vasconcellos.

¶ 8: Parish of Gagetown, the Rev. Gerald Laskey. Mount Moriah Anglican Mission Station, the Rev. Miguel Uchoa, Márcio José de Sousa Simões lay minister, assistant.

¶ 9: Clergy and people of the Diocese of Southern Ohio, USA, Bishop Herbert Thompson Jr., Bishop Kenneth L. Price Jr. Diocese of Recife, Good Shepherd Anglican Parish, Dom Filadelfo Oliveira Neto, OSE, interim rector, the Rev. Bruno Luiz Teles de Almeida, OSF, assistant, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, Archdeacon Sean Murphy (Archdeacon of Liard) & Lay Ministry Team, Mal Malloch, Sarah Usher, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 10: Parish of Gondola Point, the Rev. George Eves; Canon James Irvine (retired). Mandacaru Anglican Mission Station, the Rev. Jorge Aquino, OSE, Jocelenilton Gomes da Silva lay minister, assistant.

¶ 11: Parish of Grand Manan, (vacant), Bishop George Lemmon, interim priest-in-charge. Christ The Redeemer Anglican Mission Station, José

Fernandes lay minister.

¶ 12: Parish of Hammond River, the Rev. Peter Gillies; Canon David Jackson (retired). House Of Prayer Anglican Mission Station, Roberta Araújo lay minister.

¶ 13: Parish of Hampton, (vacant). the Rev. Wally Collett, priest-in-charge. Burning Bush Anglican Mission Station, Josenaide Maria Lopes Pereira lay minister.

¶ 14: Parish of Hardwicke, the Rev. Don Hamilton; Terence Chandra, Wycliffe. Peace Anglican Mission Station, Solange Cristina Pereira lay minister.

¶ 15: Parish of Kent, the Rev. John Pearce, priest-in-charge. New Life Anglican Mission Station, Marconi Alves de Oliveira lay minister.

¶ 16: Clergy and people of the Extra-provincial Diocese of The Falkland Islands, The Rev. Paul Sweeting. Diocese of Recife, Christ The Saviour Anglican Parish, Dom Filadelfo Oliveira Neto, OSE, interim rector, the Rev. Bruno Luiz Teles de Almeida OSF assistant, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Licensed Lay Minister, Betty Joe, Mayo - St. Mary with St. Mark, Rev. Dn. Dr. Lee Titterington, Rev. Dn. Susan Titterington, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 17: Parish of Kingston, the Rev. Bonnie LeBlanc; the Rev. Ellis Jagoe (on leave). Diocesan Office, Bishop Robinson Cavalcanti, Recife Brazil.

¶ 18: Parish of Lakewood, the Rev. Douglas Patstone. Holy Trinity Anglican Cathedral, the Dean Sérgio Andrade, Rev. Edmar Carvalho Pimentel, osf, auxiliary.

¶ 19: Parish of Lancaster, the Rev. Chris McMullen; the Rev. Canon Paul Jeffries, missionary priest in Uganda. Emmanuel Anglican Parish, the Rev. Ian Meldrum, the Rev. Vera Nascimento, coadjutor.

¶ 20: Parish of Ludlow & Blissfield, the Rev. David Titus (on leave). Resurrection Anglican Parish, Archdeacon Luiz Souza de França.

¶ 21: Parish of McAdam, (vacant), the Rev. Eric Caldwell, interim priest-in-charge; Ellen Curtis, Wycliffe. Good Samaritan Parish, the Rev. Manoel Severino Moraes, OSE, the Rev. Fábio Vasconcelos, coadjutor.

¶ 22: Parish of Madawaska. (St. John the Baptist Anglican/St. Paul's United shared ministry) the Rev. Fran Bedell, deacon-in-charge. Holy Spirit Anglican Parish, the Rev. Miguel Uchoa Cavalcanti, coadjutor: the Rev. Geison Sávio de Holanda, coadjutor, the Rev. Fernando Acosta, assistant.

Diocesan and Sunday intercessions are available on the Diocese of Fredericton web site <http://anglican.nb.ca/> Diocesan intercessions are also published in E-News. Subscribe at <http://anglican.nb.ca/>.

YOUTH

Keepin' Current

A Must Read

The Rev. Wendy Amos-Binks recently introduced me to *The Godbearing Life: The Art of Soul Tending for Youth Ministry* by Kenda Creasy Dean and Ron Foster (Nashville: Upper Room, 1998/2004). This is a refreshing and unique book in the field of youth ministry. The authors clearly express the vital place of relationship development over programming in youth ministry.

The goal is to enable youth to become maturing disciples of Jesus who are fully integrated into the life of the local Christian community.

Traditional spiritual disciplines taught and practiced in the context of mentoring relationships within a home parish, not programs and gimmicks, mark the path of adolescent spiritual formation. In fact, despite the title of the book and context with youth ministry, this is a book for everyone involved in the pastoral care of God's people. I give it a five star rating! — George

A new season of GYM Classes

begins Oct. 22
Watch the
Diocesan Calander
<http://anglican.nb.ca/>
or
www.nbay.ca
for details.

Mark your calendar

Manna

A diocesan-wide event for
11 to 15-year olds
happens
Nov. 5
at Christ Church
(Parish) Church
Fredericton

Cathedral Youth Service

Sept. 18
6:30 p.m.
With speaker
Jonathan Springthorpe
Youth Worker at
Stone Church in Saint John
Music too
Everyone Welcome
Christ Church Cathedral
Fredericton
Info 450-8500,
office@christchurchcathedral.com

TEC-12 UNQUENCHABLE WORSHIP



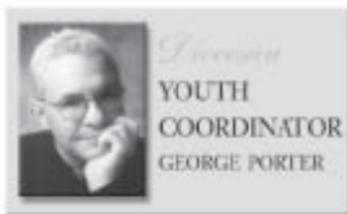
The TEC-12 weekend at Camp Medley in May was cold, wet and wonderful with 28 candidates, 70 team members and a guest observer from Teens Encounter Christ in Calgary. The photo above of the closing Eucharist, celebrated by Canon George Porter, illustrates the enthusiastic event. The next TEC is in St. George Nov. 11 - 13, the first Regional Tec.

I'm curious, George Why do you want to reclaim the word 'lost'?

BY GEORGE PORTER

Lost is a pretty common word. When Christians use this word, they tend to refer to people who are non-Christians or not-yet-believers. It is used in sermons, prayers and songs. *Amazing Grace* is a great example: "I once was lost but now am found ..."

The mission statement in my former parish in Massachusetts was "To reach the lost and teach the found to be faithful followers of Jesus." I quite liked it, but the terms lost and found created problems for some people. They seemed to divide people into those who are in and those who are out. Lost has, for many people, negative, derogatory and



judgmental connotations.

Maybe reclaiming isn't the right term for what I think needs to happen. Maybe I ought to say "we need to deconstruct the term lost." Using the word with negative connotations isn't really consistent with the Bible's use of the word. There, particularly in the words of Jesus, lost has another significance. Jesus spoke of how the Kingdom of God is like something lost, saying that it is worth every effort to

recover. His words can also indicate that people who are lost are precious to God; they are those for whom God spares nothing. The lost are worth even the costly love of God's own son. They are those for whom God thirsts, and God will go to exaggerated and undignified lengths "only to be with you" (U2).

The lost are those who, for the sake of relationship, God became one of us. In fact, we are the lost.

Lost and found are not separate categories. In one of Jesus' stories the father speaks of his son who was lost being found. There are lots of times when I get lost on New Brunswick roads, but more significantly on spiritual paths. When I get

lost, God finds me and guides me back. There's nothing judgmental or derogatory about the process.

Quite the contrary, it is really a statement of how much I mean to God — and of how much you mean to the one who, though he was God, gave up the privileges of godhood, became a human being and lived as one of us, not even foregoing death on the cross, to restore relationship with you.

In the eyes of God and in the mouth of Jesus, lost means precious.

The Rev. Canon George Porter, D.Phil., is Diocesan Youth Action Coordinator.

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

emergent

