



Easter beginning for Church of the Resurrection

by Ana Watts

On Easter Sunday morning, with the help of parishioners young and old wielding shovels of every size and description, Bishop Claude Miller broke the ground to symbolically begin construction of the Church of the Resurrection in the Parish of the Nerepis and St. John. Actual construction of the 15,000 square-foot, 325-seat multi-purpose structure will begin this summer and the congregation hopes to be in it to celebrate next Easter.

The ground-breaking ceremony was the middle component of a very busy Easter Sunday which began with a service in the River Valley Middle School theatre, where the congregation worships. Bishop Miller celebrated and spoke at the historic service, attended by nearly 250 people, many of whom had shovels stashed in their cars and Easter bonnets on their heads.

"Because the name of our new church is the Church of the Resurrection, we wanted the ground-breaking service to take place on the Day of the Resurrection," says the Ven. Vicars Hodge, rector of the parish. "About two weeks before Easter I began inviting parishioners to bring a shovel, spade, trowel or whatever to participate in the ground-

breaking with Bishop Miller. In a moment of humour I said 'The properly attired parishioner on Easter Sunday will be in their Easter Bonnet with spade in hand.' Well, they had a bit of fun at my expense and took me at my word. So the faithful were a sight to see! Shovels and the most extraordinary assortment of Easter bonnets you have ever seen. Some were truly outrageous. And shovels ranged from tiny little miniatures to large garden tools. One man, Sonny Greene, spray-painted his spade gold for the occasion."

At the ceremony on the site of the new church that will sit on a hill in the heart of Grand Bay and overlook the St. John River, the bishop prayed: "Therefore, I break ground for this building ... May the gospel be preached, the sacraments administered, and prayers and praises be offered in this place, from generation to generation."

That service was followed by a reception and luncheon in the parish centre in Grand Bay.

The Parish of the Nerepis and St. John was established in 2003 with the amalgamation of the parishes of Greenwich, Grand Bay, Ketepec and Westfield. The new church will cost just over \$2 million. The land cost \$240,000 and has already been paid for by the parish. The building and

Please see 'Construction' on page 4



CINDY PRICE

The properly dressed parishioner in the Parish of the Nerepis and St. John on Easter Sunday wore an extravagant Easter bonnet and carried a shovel, the better to participate in Easter worship and a ground-breaking service for their new church. Donna Middleton and her aunt Jean Danells led the best-dressed list.

Insurance advisor offers experience, expertise and inside information

Jarvis de Condé, an insurance professional with intimate knowledge of the insurance history, plans and needs of churches in this region, was appointed diocesan insurance consultant on April 1. The bulk of his year-to-year contract cost will be covered by the diocese's insurance brokers, Marsh Canada. The diocese will cover the remaining cost through the premium financing program already in place with the parishes.

"As responsible stewards, we must adequately and appropriately insure our property and be prepared to cover liabilities," says Bishop Claude Miller. "The knowledge that we are adequately insured better enables us to focus on mission and ministry, but essential and expensive premiums can be a distraction as well as a financial hardship. Mr. de Condé will help us all get



of Nova Scotia and Prince Edward Island over the past eight years, he has established systems and resources that will be of great benefit to us."

In recent years, rising insurance costs have taken a toll in many parishes. Sometimes, in an effort to save money, insurance decisions have been made that actually cost parishes money.

"Managing risks is as important as managing premium costs," says Canon

the coverage we need at the very best price possible. Working with the Diocese

Fred Scott, diocesan treasurer. "We need to manage the insurance issue rather than have it manage us. Up to now the only leverage we had was in negotiating group rates. We need to manage insurance from a consumer perspective and Mr. de Condé can help us do that. As a retired Marsh Canada broker and one of the authors of the Maritime Anglican Program developed by Marsh (on which we base our group, property and liability insurance), he brings tremendous industry insight and experience to the position."

One of Mr. de Condé's first tasks is to analyze certificates of coverage for the 56 individual parishes that participate in the diocesan group insurance plan. In this way he will ensure their evaluations, coverages and documents are all in order. He

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A Misson Shaped Church employs a 'go to' strategy

BY BRUCE MCKENNA

Do you sense that things "just aren't what they used to be", especially when it comes to church attendance and the relevance of the church in the community where you live and work? According to Bishop Graham Cray of Maidstone, England, one of the two eminent

speakers at our Clergy College in June, you are not alone in your suspicions.

In 2004, Bishop Cray chaired a working group which examined the change in society over the last 30 years and published *Mission Shaped Church*, an interesting and stimulating examination of

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The Rev. Canon Philip Ward
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THE BISHOP'S PAGE

Our efforts help to make God's love known

I want to begin with a Thank You to the team of folk organizing the Bishop's Walk — my symbolic 500 kilometre walk across the diocese in support of PWRDF's valiant battle against AIDS

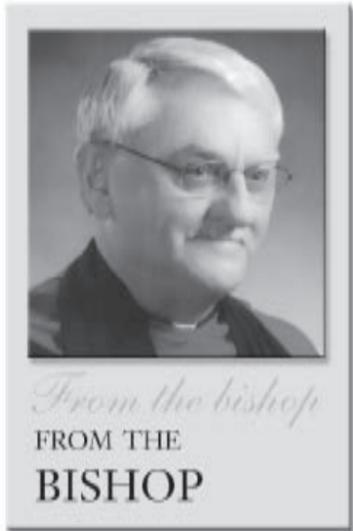
Thank You as well to the Sunday school children in the parish of Perth-Andover. Theirs was one of the very first responses to my challenge to every Anglican, parish, organization, deanery and archdeaconry in the diocese to join me in the fight against the disease that is ravaging the earth.

The children in Perth-Andover sent a wonderful financial offering to assist the unfortunate children suffering from AIDS. And along with their financial help they offered something perhaps even more exciting. They offered their prayers for this work.

These children got the message.

So did the diocesan clergy and spouses who are sponsoring each other as they join me on this symbolic walk. They set a shining example for all the people in their parishes.

The Bishop's Walk for AIDS



formally began on the first of this month and will continue until the fall. I hope your rector or your parish PWRDF representative or someone in your parish is organizing supportive activities, finding sponsors, making a difference. This really is a profoundly important project.

In a moving letter to the Canadian Church, Archbishop Andrew Hutchison, our Primate, said: "Our Church has AIDS. Our world has AIDS. The HIV/AIDS pandemic is sweeping over God's creation

and we are called to solidarity, to love, to compassion, to justice. There is hope through advocacy for affordable life-saving drugs. There is hope for educational practices to prevent the spread of HIV/AIDS. There is hope for scientific research that will make a medical breakthrough. There is hope if we act now."

I am so glad we are acting now to raise our own consciousness about the effects of the AIDS pandemic. That knowledge will spur us into action. There are millions of sites on the Internet that will help you understand this story, but I doubt any of them are as moving and effective as the DVD *A Closer Walk*. We sent one to every parish. Please take the time to watch it. It will make a difference in your life.

We are spreading the word of this program far and wide, through reports in this newspaper and even in the secular press. I hope it will inspire communities to participate.

I have pledged a minimum of \$50,000 to PWRDF. I hope we meet and exceed that target many times over. Our efforts will partner with the Primates

World Relief and Development Fund *Partnership For Life* program, which has already raised more than \$565,000, and help it reach its million dollar goal. Our support and commitment will make a significant difference for this work. As the Primate said: "The immensity of the HIV/AIDS crisis demands extraordinary measures from ordinary people."

So thank you for your support and willingness to make known God's love to a hurting world.

In the hope of the Risen Christ,



Claude Miller is bishop of Fredericton.

Has your parishes planned an event in support of the Bishop's Walk for AIDS?

PRINCIPAL ENGAGEMENTS	
MAY 13	10 a.m.
Parish of Saint John	
MAY 14-18	
Deanery of Fredericton/York	
MAY 25	
Ascension Day	
	7:30 p.m.
Christ Church Cathedral.	
MAY 27	
Layreaders Retreat	
St. George's, Moncton	
MAY 28	
Deanery of Fredericton/York	
MAY 29	
Bishop's Counsel	
MAY 31	
Ordination of Marian Lucas Jefferies	
Halifax	
JUNE 4	
Christ Church Cathedral	
Parish of Marysville	
	(3 p.m.)*
JUNE 10	
Diocesan Council	
* Denotes Confirmation	

\$23,000 and counting



Camps Medley and Brookwood Campaign chair Peter Irish and just some of the contributions generated by his appeal in the April issue of this newspaper. At press time 196 New Brunswick Anglicans had contributed \$22,935.25. In some cases, the new contributions were in addition to previous pledges and offerings. Many contributors also offered encouragement for the campaign.

Thank you to everyone who took the time to respond in such an encouraging way.
Peter Irish
Campaign Chair, Building Faith For A Lifetime.

Encouraging words

"After reading the article in the NB Anglican, I have enclosed a cheque as another donation to the campaign. Our children, grandchildren and now our great grandchildren have attended the camps over the years. Thanks and keep up the good work."

"In response to your request I am sending "a widow's mite." If it could only equal the size of the many happy memories of Camp Medley, both as a camper and with my parents who led some camps. All kids should have the chance to go to camp. God bless."

"Good article in the Anglican. You got me! Thanks for all the effort. I was at Camp Medley, let me see, some 50 years ago."

Carol Anningson wrote:
"In the late 90's, Howard spent a week at Camp Brookwood as Chaplain, and last summer we spent a week at Camp Medley. The sum total of the experience at both camps is that we felt that we were ministered to very richly by the children, the camp staff and the whole camp experience. Yes, we were expecting to do ministry but as often happens, the rewards were far greater than we might have anticipated. Enclosed is a cheque in addition to what we have already pledged to the campaign through e-offerings. We have added a little extra to cover the few papers that may have blown off New Brunswick Anglican doorsteps."

Walking Tips

For the generous souls and soles supporting Bishop Miller's Walk For AIDS

BY THE RUNNING REV.

If you think walking is just putting one foot in front of the other, think again. I've been a long distance runner for more than 30 years (I'm working on my third trip around the world) and trust me, it isn't that simple.

Here are a few tips to keep in mind as you begin your journey.

- Consult your doctor before you begin your walk if you are generally sedentary, over 40, have high blood pressure, a heart condition, diabetes or any other medical condition
- Don't walk too far too soon, you could get blisters then get discouraged. Try walking around the block - that way you're always headed home. Stop, rest and evaluate every three or four minutes.
- Dress for success.

*Choose your shoes carefully and make sure they fit properly. They need to accommodate your feet as they expand while you're walking. (Try a size to a size-and-a-half-larger than your dress shoes.) Good walking shoes are flexible and roll through each step and have little difference in height between the heel and the ball of the foot. Sometimes running shoes are actually better for walking than walking shoes.

*Wear loose-fitting, comfortable clothing and dress in layers. If you sweat while walking, invest in CoolMax or polypropylene shirts to wick the sweat away from your body.

*Socks made of CoolMax or other high-tech fibres keep your feet dry and prevent blisters.

*A sun hat and sunscreen are essential; sunglasses protect your eyes from UV exposure.

- Always carry identification, just in case.
- Carry water if you walk longer than half an hour.

Walk gently, enjoy the beauty of God's world and help raise awareness and funds for AIDS.

The Running Rev is John Cathcart, rector of Marysville & Durham Bridge.

DIOCESAN NEWS

Spiritual formation weekend focuses on prayer traditions

BY DAVID WATTS

For Celtic Christians in third and fourth century Britain, simply living was a total experience with God, according to Dr. Gregg Finley of St. Stephen's University (SSU). "Availability and vulnerability were important everyday realities. As Christians today we should be available and vulnerable," he told more than 40 participants in the diocesan Companioned Spiritual Formation (CSF) weekend held at Villa Madonna in March.

In all these Celts did, in all they felt, in all they were to each other, God was a true and real presence, someone who was with them at every turn of life. "Celtic Christians were prophetic outlaws," suggested Dr. Finley, who went on to describe the ways that Celtic Christian spirituality of was different from that of the occupying Roman church.

The theme of this year's CSF weekend was Traditions in Prayer: Spiritual Discernment in a Group Setting. Three workshops/presentations, including Dr. Finley's on the Early Celtic Christians, focused the participants on the theme.

Lorna Jones, also of SSU,



DAVID WATTS

Dr. Gregg Finley, right, of St. Stephen's University, led a workshop on Early Celtic Christianity to 40 New Brunswick Anglicans who participated in a recent Companioned Spiritual Growth weekend retreat at Villa Madonna in Rothesay.

explored Ignatian Spirituality, a very disciplined set of exercises developed by Ignatius of Loyola, the founder of the Jesuits. Following a military battle, Ignatius was left with his legs crippled. During his recovery, he picked up the Bible for something to read and was led by the spirit

through that reading to form a way for all to grow deeper into Christ and a life with God. His spiritual exercises have served the church for more than a thousand years.

The Rev. Neville Cheeseman, assisted by the Rev. John Cathcart, offered an instructed Eucharist during

which the background and meanings of the various parts of the liturgy were explained. He reminded participants that part of the prayer of consecration requires the congregation to give the priest permission to continue with the Eucharist.

"The Villa is clearly steeped

in prayer," conference organizer Sharon Miller explained as the group settled. By the end of the Friday evening to Sunday noon retreat, all the participants agreed the Villa is a holy place, perhaps even a "thin place." That's a term coined by George McLeod, the founder of the Iona Community, to describe locations where Celts felt God's nearness in very special ways.

Organizers of the event were intentional in building in free time for participants to stroll the grounds of the retreat centre, or just to talk with friends, old and new, to discuss the value of the presentations to their own lives.

"I've been to all of the conferences so far and this was the best of the three" claimed Alexa Kaye of the parish of Minto and Chipman. "We have good people in our diocese."

Numbers have increased each year and this event came dangerously close to exceeding the Villa's capacity. Next year's conference is tentatively booked for March 2, 3 and 4. Even with the facility reserved, the forum will be limited to the first 40 people who register.

The theme and the workshop leaders have yet to be determined.



Every generation took an active part in the Easter ground-breaking ceremony for the Church of the Resurrection. Above Jacob Whittaker, Daniel Hoben and Maria Whittaker dig in and do their share.

Construction funds in place

Continued from page 1

furnishings will cost a further \$1.8 million. Some stained glass windows and other artifacts from the original churches will be incorporated in the structure.

The parish has raised about \$650,000 in cash and pledges. Sale of the churches and rectories belonging to the original parishes is expected to bring in about \$500,000. That leaves about \$650,000 to be obtained through a mortgage.

"The big picture is, by 2008 we will have paid off 70 per cent of the cost of the total project," says Archdeacon Hodge. "Most homeowners owe much more than 30 per cent when they move in. We have a strong, faithful, and growing congregation who will take this challenge in hand."



New adult clinician for Choir School

Congratulations John, our prayers are with you.

What a great response to our commemorative medallion appeal in the February New Brunswick Anglican! Lynn Mills has been busy responding and sending medallions to a really good cross-section of alumnae. At our last board meeting nearly all of us travelled down memory lane as Lynn read out the names of former choristers who had contacted her, some were responses from parents who had sent the newspaper article to children in far flung corners of the world. Many have gone on to music careers and others don't even sing any more.

There were requests from every era, from choristers who had attended in the 1960s and from choristers who started in 2000. They all had wonderful memories of Choir School, a few even named pieces of music which had inspired them.

There is still time to request a medallion, it can be mailed to you, or you can pick it during

Choir School at Rothesay Netherwood School July 2-9. We can even take the medallions to the mid-week evensong at 7p.m., Thursday July 6 at St Paul's Rothesay, or to Trinity Church, Saint John for the final Festal Evensong at 3:30 p.m. on Sunday July 9.

Wherever you choose to pick it up, your medallion will be waiting for you if you e-mail Lynn Mills (choirschool@anglican.nb.ca) to let her know you want one.

Along with your medallion, which will have your name and the dates you attended Choir School, you will receive a lovely presentation package and one of our brochures.

This year we are instituting a new 30 year-green ribbon. Believe it or not we do have two or three people who have been with us that long. The colours change every five years starting with light blue, dark blue, red, maroon and now green.

Don't forget, e-mail Lynn Mills about a medallion and check us out on the web.

BY MARJE HARRISON

Garth McPhee, music director at the Church of St. John the Evangelist in Montreal, replaces Michael Capon as adult clinician at Choir School this year. We will miss Michael's fantastic conducting and dry wit as we wish him well and Godspeed. We look forward to working with Garth, a graduate student in Church Music at McGill University and a good friend of John Hudson, our music director. Garth's full biography is on our new web site (www.choirschoolsite.com).

John Hudson also has a new musical job. He became organist and choir director at the Cathedral of All Saints in Halifax, on May 7.



Guild of St. Joseph

- * Do you wish you had a group to call on when things around the church need to be fixed?
- * Would you like to learn how to setup and run a men's group in your parish?
- * Would you like to know how the Guild of Saint Joseph can help you?

If the answer to any of these questions is yes, contact me and we will send a team to your parish and show you how it can be accomplished.

Charles Davies, 506-453-9471 after 5pm, chadav@nb.sympatico.ca anytime

PARISH NEWS



The annual Good Friday Sunday school Passion play at St. Mary and St. Bartholomew's Church in Saint John has an impact on the audience as well as the young performers.

Passion play impacts young lives

BY NICOLA SCOTT

Each Good Friday for the past 20 years, the members of Sunday school have performed a Passion play at St. Mary and St. Bartholomew's Church in Saint John. It began as a part of the curriculum, now scripts come from a variety of sources, including our own talented Kim Saunders. She can adapt any script or write one from scratch. Over the years we have found that the Passion production works best as a narrative taken directly from

the Bible and staged with minimal props.

Our Passion play typically has a cast of 25 to 40 Sunday school students from grade three through university. The older children can fully comprehend the script and its impact on their lives. We create a stage in the sanctuary by rearranging choir stalls and other furniture, teachers help with costumes, cues, set design and construction.

Rehearsals begin in January. By late February they are held for two hours after the Sunday service. We provide a light

lunch. As Good Friday approaches we schedule a full three-hour dress rehearsal for a Saturday afternoon.

We present the play (it runs anywhere from 45 minutes to an hour and a half, to about 250 people on Good Friday morning. We think it is a wonderful opportunity for the young people in our parish to really comprehend the sacrifice our Lord Jesus Christ made for each and every one of us. The impact of the play is evident in the tears in the audience. May you find inspiration to start a Passion play performance in your church.

LABOUR OF LOVE



Kathleen (Kathy) Berry is a resident of Anglican Church Homes, next door to Trinity Church in Sussex. She regularly attends weekday Morning Prayer services and a Wednesday morning Bible study at Trinity, but she is actually a parishioner at St. Francis Xavier Roman Catholic Church. She made two small cloths for the Lord's table at her own church and a larger one for Trinity. She is seen above with the beautifully and carefully crocheted frontal/dust cloth that fits the Lord's table at Trinity perfectly. Rest assured many hours of work went into this work of art. Kathy has arthritis so she worked on it until her hands got sore then had to put it away for a while. We thank Kathy and our Lord for this beautiful gift — the Rev. David Barrett, Sussex.

CAMP FUN



St. Luke's, Woodstock has a puppet troupe/youth ministry called "Puppets ... Say What?" with members ranging in age from 5-15. Last summer it hosted a camp that attracted participants from as far away as Marysville. Among the parents who took part in the B-I-B-L-E song were Andrea Boomer, Elsie Paulin, Jen Saunders, Donna Saunders, Michelle Daniels. Young Jaren Daniels helped too.

"The Creighton" Apartments
 Downtown Living at it's Best!
 2 & 3 Bedroom / 2 Bathroom Suites

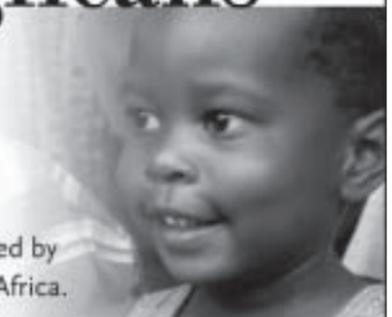
OPEN HOUSE
 Daily 3 - 5 pm (Except Saturday's)

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- Close to all amenities
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FREE Downsizing Information Kit
 Phone 260-2416 or 458-5809
 Virtual tour - www.gorhamrealestate.ca

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.



COLUMNS

Teach them to pray

BY LIZ HARDING

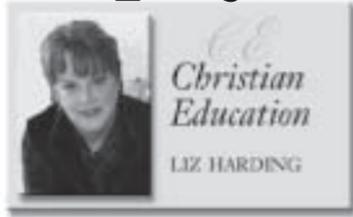
One of the most important things we can do for young people is to teach them how to pray. In order to do that, we need to have mastered the skills ourselves.

Ours is a liturgical church, our prayer books are filled with beautiful language. What treasures! What gifts! How intimidating!

How many people are reluctant to pray, especially aloud, because they are worried they won't use the right words in the right order? That their less-than-eloquent prayers may not be acceptable to God?

I recently read *God's Blogs: Life from God's Perspective*, by Lanny Donoho. (Blogging is a way to share your thoughts, feelings and news on the Internet). It is an expression of what the author thinks God might think when he hears paryers from Montreal fans, hoping they will win the Stanley Cup.

Mr. Donoho writes (from Gods perspective): "I really want to give my children the best things in life and I do give good gifts, but what I want



more than anything is to have a deep relationship with my children. I want to hear about your joys, sorrows, when you are angry, when you are sad, when things are going well in your life and when they are not."

When I think about the most authentic relationships in my life, they are the relationships in which I can be honest. I want to share my joys and frustrations with these people and tell them first when I have something to celebrate.

We need to help out children develop that kind of relationship with God, so prayer isn't always about asking even though it is often about receiving, because God loves us and wants to give us the best for our lives.

Liz Harding is diocesan director of Christian education. Reach her at (506) 459-1801 or elizabeth.harding@anglican.nb.ca.

When Bishop John Medley died in September 1892, the Diocese of Fredericton established two very tangible memorials to his 47 year episcopacy. These were the well-known, life-size marble monument placed in Christ Church Cathedral in 1896 and the lesser-known "Bishop Medley Memorial Canonry." The Mission Canonry was to be in "connection with the Cathedral, for the due maintenance of the Services therein, and for carrying on special Mission work throughout the Diocese." Over the years, there have been several Medley Canon Missionaries, the first was Canon A. W. Smithers. He was succeeded by Canon C. M. Hatheway (1933-1936); Canon W. J. Clarke (1937-1940); and Canon Harry Quinn (1990-1991). The Rev. F. W. M. Bacon was appointed an assistant Canon Missionary in 1918 and Archdeacon Geoffrey Hall was an acting Canon Missionary in 1993. There have been others as well.

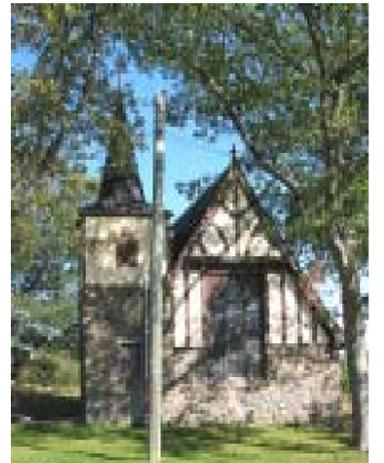
The focus of this article is the first and longest serving Medley Missionary. Allan William Smithers was born in Halifax on See "Smithers" on page 7

ARCHIVES CORNER

The little-known legacy



FROM "A BELOVED PARSON"
Canon Smithers



FRANK MOREHOUSE
St. Alban's



FRANK MOREHOUSE

Anger — an effective shield and efficient tool

BY JOAN TEED

Anger is a God-given, energy-filled, healthy emotion that, properly expressed, can shield us from many emotional threats and help us grow in love, connection, and wisdom.

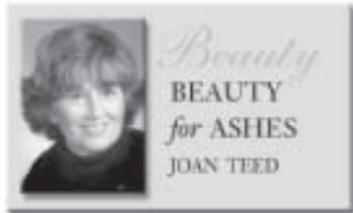
Jesus' righteous expressions of anger show us the way. He taught us well when he turned over the money changers' tables in the temple; when he expressed his disappointment with his disciples honestly, simply, and directly — no raised voice, no hysterics.

God taught Jeremiah how to use anger in prayer rather than whine in self-pity (my favourite pastime). It helped him step forward to hope.

In *Spirituality of Struggle: Pathways to Growth*, by Andrew D. Mayes, Jeremiah gives us permission to rave against God, be totally honest with him. Anger needs to be expressed. It is cathartic. Unexpressed and internalized it turns into the acidic bitterness and resentment so toxic to our relationships.

Even St. Paul says, "Be angry but do not sin; do not let the sun go down on your anger." (Ephesians 4.26) Good advice to keep us spiritually healthy.

All that being said, anger still has a very bad reputation, one fed by our mishandling of it.



Ubiquitous as it is, anger is actually a secondary emotion that can protect us from the pain of a host of emotional and social threats, from fear and humiliation to jealousy and guilt. In order to manage our anger effectively, we need to understand the emotional, intellectual, social, physical or even spiritual threat it masks.

Males of my generation were assured the acceptability of aggressive anger. Any hint of fear, pain or sorrow was unacceptable. They were taught that love had to be sexually oriented and therefore only for females.

All this left men with few ways to release their tension. Some employed physical and sexual abuse — a sad model indeed for manhood.

The female model was no healthier. Women tend to repress anger. Sometimes they repress it for so long that when it finally surfaces it is aggressive or even violent, mostly because we have never developed assertive negotiating skills. Women of my generation were taught to

be "nice" and "do for others." We were urged to be concerned with what the neighbours think, to be other- rather than self-directed independent thinkers. This was a severe disability to our maturity and I weep when I meet these women in counseling.

I only hope we were able to help our children to express their anger honestly and constructively.

I recently co-lead a full-day workshop for professional caregivers on how to deal with difficult people. I learned a lot from my preparatory research

Humans either "act in" or "act out" their anger. We either beat-up on ourselves with sadness or become hostile.

Depending on our personalities we may be cynical, irritable, critical, exasperated, violent. We're prone to gossip, nit-picking, fault-finding and general griping. Excessive teasing, especially tickling, is often a manifestation of anger.

Intellectually we try to mask our anger. We're argumentative and sarcastic. We bully, demand, control and hide our passive-aggressive nasty comments in jokes.

We may even mask our anger in physical ways. Poor hygiene is common among the physically abused. The stress of unmanaged anger can lead

to some migraine headaches, fatigue, substance abuse ...

The bottom line is, we have great difficulty recognizing our anger habits and taking responsibility for our actions — tend to blame other people for triggering our angry responses.

In my research for the workshop I found only a few references to anger as a spiritual issue. In this realm, anger is often expressed in self-righteousness, judgementalism (seeing others as evil), self-doubt and self-hatred.

As I said at the outset, anger is a healthy emotion intended to express love and wisdom, but most often it is expressed in unhelpful and unhealthy ways. Our efforts to repress anger, or repair the damage of uncontrolled rage, reflect the huge energy behind this emotion. When we learn to manage it with the negotiating tools of proper communication we release that amazing energy to work in positive, loving and creative ways.

Even if it is not possible to go to the person who is the source of our anger, we can take the negativity it causes in us to God. In him we will find release, grace and hope.

Journaling is an excellent way to purge our anger toxins before God. Offer anger up to him through the written word — perhaps even burn the pages later.

The visual among us may imagine wrapping ourselves in the healing light of the Spirit, then send that healing to the person who hurt us.

Until Jeremiah rested in the arms of God in prayer, he was completely burned-out by the workaholic acting-out of his own strength. He was bitter and resentful in his desert. He complained, whined and wallowed in self-pity while he asked "Why me?" and "Where were you God?" Eventually he came to understand that he had not asked for help when it was available; that he needed companions; and that he must listen to God and go where he was asked to go. He moved from bitterness to hope.

Jeremiah learned that what God values most is a full and open heart. When we ask God for help and guidance, his answers often emerge through the turmoil. Even if there is no obvious solution, we usually find increased strength and new hope.

Jeremiah found out that God is there and always was there, present and immanent. We would say God is in the heartache with us, our own loving protector and shield. He can help us use anger as a shield, rather than a weapon.

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

An empty cup filled with an Easter epiphany

"Praising God is usually something qualitatively very different from condemning someone."

M. Scott Peck, *Denial of the Soul*.

BY JIM IRVINE

I'M RETIRED NOW, HE SAID AS he took another bite of his chocolate glaze. "Have been for over ten years."

"Come here often?" I enquired as I rolled up the rim of my coffee cup.

"Since my wife died," he replied. "I lost her six years ago. Gives me something to do." He took a mouthful of coffee. "You lose your wife too?"

"You could say that, in a manner of speaking."

"I plowed snow after I retired, but gave that up last year," he said. "Winter this year was bad for business. Before I retired I was in bread delivery." Another drink from his cup. "What do you do?"

"You could say that I'm in bread delivery too, in a manner of speaking," I answered.

"I worked for Karnes Bakery and before them I delivered bread for Eastern Bakery," he commented. "Long hours ... used to get up at two o'clock to start my deliveries in the city. I'd fill my truck with fresh bread and start my rounds." Silence. "Who did you deliver for?"

"I'm an Anglican priest," I said. "My deliveries have to deal with the Bread of Life."

Surprisingly he continued with our conversation. He understood my comment. "I have a brother who was a Baptist minister. Gave it up though. He was allergic to flowers. Just too many flowers. Weddings. Funerals. They all have flowers." He returned to the subject of bread. "I always made sure I was providing fresh bread. That's what folks want — fresh bread."

"Nobody wants stale bread," I observed.

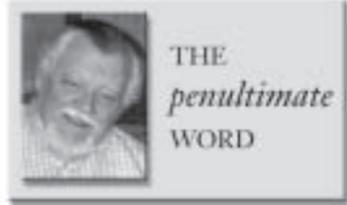
"That's right! I'd change the bread every day so customers could depend on getting fresh bread when they wanted it. Didn't demand much ... just keep the shelves stocked fresh. That's how I built up my customers. Then I needed to stock more fresh bread."

"Not much of a demand for bread that has lost its flavour. I expect you did well."

"I certainly did. It provided a good living for my family and me. I had the best route and I built it on fresh bread. But since I lost my wife I don't seem to have the interest. Here, let me show you her picture." He lovingly removed a laminated portrait of himself and his wife from his wallet, passed it to me.

"You were close, by the way you talk about her."

"I worshiped the ground



she walked on, and at the end she was very sick." He paused thoughtfully to look at the photo again before he placed it back in his wallet. "I want to see her again."

Throughout the exchange I was struck at the absence of condemnation in my friend's words and tone. There appeared to be no recrimination against God for a dreadfully painful death. In the midst of thoughtlessness and carelessness on the part of friends, there was no evidence of rancour. What disappointment there was mitigated by loving loneliness as he consumed a donut inferior to what he had delivered so steadfastly and for so long.

His witness caused me to reflect on my pattern of delivery of the Bread of Life. I asked myself how conscious I was of the freshness of this Heavenly Manna as I carried the Sacrament to bedsides at home and in hospital, to the communion rail of the community of faith, to the homes of adults where I continue to lead studies.

The beguiling temptation to provide a diet of condemnation instead of fresh bread is overwhelming in times as unsettling as those in which we find ourselves today. My friend provided me with a radical paradigm change. I began to see myself as a priest in the role of a delivery agent of Grace.

I hadn't consciously seen myself that way before. I preside at the altar as often as I have opportunity, but I hadn't focused on that which all people seek so earnestly — the staff of life — the Bread of Life without which, Jesus reminds us in John's gospel, we will surely die.

My delivery of fresh bread was my Easter epiphany! This, certainly, was praising God in the servant ministry Jesus invites us to share as his followers.

My cup offered me an opportunity to play again. Empty as it appeared to those around me, it was full. Our brief encounter to eat and drink was a pedestrian and profane extension of Sunday's altar — an encounter with God. The Bread of Life was qualitatively very different from condemning someone. Anyone.

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Canon Jim Irvine makes his home in Fredericton

INTERCESSIONS

MAY

¶28: Anglican Communion Sunday

A hymn of glory let us sing
New songs throughout
the world shall ring
Christ, by a road before untrod
Ascendeth to the throne of God.
Alleluia

Province of British Columbia, Archbishop Terry Buckle and the Provincial Council. Diocese of Yukon, Whitehorse — Church of the Northern Apostles, the Ven. Sean Murphy (Archdeacon of Liard) and lay ministry team, Mal Malloch, Sarah Usher. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶29: Parish of St. Philip's, the Rev. Kevin Borthwick. The Rev. Ernie Eldridge (retired).

¶30: Parish of St. Stephen, the Rev. Peter Mills.

¶31: Parish of Salisbury and Havelock, the Rev. William Morton. The Rev. Roy Embley (retired).

JUNE

¶1: Parish of Shediac, (open incumbency), Capt. Hugh Bateman.

¶2: Parish of Simonds, (open incumbency), Canon Wally Corey, priest-in-charge, Julie Golding-Page, Wycliffe.

¶3: Parish of Stanley, the Rev. Dr. Ranall Ingalls.

¶4: Come Holy Spirit and kindle in us the fire of your love ...

Pray for The Episcopal Church in Jerusalem and The Middle East The Most Rev. George Clive Handford President Bishop, Jerusalem and the Middle East and Bishop of Cyprus and the Gulf. Council of the North, Diocese of Moosonee, the Most Rev. Caleb Lawrence, people and clergy. Diocese of Eastern Newfoundland and Labrador, Bishop Cyrus Pitman. Diocese of Yukon, Mayo — St. Mary with St. Mark, the Rev. Susan Titterington, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶5: Parish of Sussex, the Rev. David Barrett, the Rev. Ellen Curtis assistant curate. The Rev.

Greg Frazer, chaplain Dorchester Correctional Centre. ¶6: Parish of the Tobique, (open incumbency).

¶7: Parish of Upham, the Rev. Philip Pain. Mr. Charles Ferris, Diocesan Chancellor.

¶8: Parish of Upper Kennebecasis and Johnston, (open incumbency).

¶9: Parish of Victoria, Canon David Kierstead, Steve Golding-Page, Wycliffe.

¶10: Parish of Waterford and St. Mark, the Rev. Allen Tapley.

¶11: Glory be to the Father, and to the Son and to the Holy Ghost. As it was in the beginning is now and ever shall be, World without end. Amen.

Pray for La Iglesia Anglicana de Mexico The Most Rev. Carlos Touche-Porter Presiding Bishop of La Iglesia Anglicana de Mexico and Bishop of Mexico. Diocese of Central Newfoundland, Bishop David Torrance. Diocese of Yukon, Pelly Crossing — St. James the Lord's Brother, Deacon Walter Majola and Olga Majola, Betty Joe, licensed lay minister, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶12: Parish of Westmorland, (open incumbency). The Rev. Royden Ferris (retired).

¶13: Parish of Wicklow, Wilmott, Peel and Aberdeen, The Rev. Douglas Painter.

¶14: Parish of Woodstock, the Ven. Walter Williams, the Rev. Terence Chandra assistant curate. Lt. Col. John Fletcher, chaplain to the military.

¶15: Parish of Andover, the Rev. John Mills.

¶16: Parish of Bathurst, the Rev. Roderick Black. The Rev. Marian Lucas-Jefferies.

¶17: Parish of Bright, the Rev. Anthony Kwaw.

¶18: Pray for The Church of the Province of Myanmar (Burma) the Most Rev. Samuel San Si Htay Archbishop of Myanmar and Bishop of Yangon. Diocese of Western Newfoundland, Bishop Percy Coffin. Diocese of Yukon, Dawson City — St. Paul, Moosehide — St. Barnabas, the

Klondike Creeks, the Dempster Highway, the Rev. Dr. Lee Titterington, Deacon Percy Henry, the Ven. Ken Snider, honorary assistant, Mabel Henry, Shirley Pennell, licensed lay ministers, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶19: Parish of Cambridge and Waterboroug (open incumbency). The Rev. William Forgrave (retired).

¶20: Parish of Campbellton, the Rev. Arnold Godsoe.

¶21: Parish of Campobello, the Rev. Capt. Charles Smart, priest-in-charge. Canon David Genge (retired).

¶22: Parish of Canterbury, the Ven. Walter Williams priest-in-charge.

¶23: Parish of Carleton, the Rev. Howard Anningson.

¶24: Parish of Central Kings, the Rev. Robert LeBlanc.

¶25: Pray for the Most Rev. George Clive Handford President Bishop, Jerusalem and the Middle East and Bishop of Cyprus and the Gulf. The Primate and General Council of Synod, Archbishop Andrew Hutchison. Diocese of Yukon, Old Crow — St. Luke's, Rev. Deacon Marion Schafer, Esau Schafer and family, lay ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶26: Parish of Chatham, the Rev. Gordon Thompson. The Rev. James Golding (retired).

¶27: Christ Church Cathedral, the Very Rev. Keith Joyce, Michael Amirault pastoral assistant, Isabel Cutler parish nurse, the Ven. Geoffrey Hall, honorary assistant.

¶28: Parish of Coldbrook and St. Mary's, the Rev. Gregory McMullin. The Rev. David Gray, retired.

¶29: Parish of Dalhousie, (open incumbency).

¶30: Parishes of Denmark and Grand Falls, (open incumbency). Jen Bourque, Montreal Diocesan.

Smithers well-loved and well-remembered

Continued from page 6

Jan. 6, 1866 and educated at the Halifax Grammar School, Dalhousie University and Kings College. Despite his Nova Scotia roots, Smithers chose to spend his whole ministry in the Diocese of Fredericton, beginning as a layreader in the Parish of Bathurst and the neighbouring mission of New Bandon. Following ordination as a deacon in 1890 and priest in 1891, Smithers served the Parish of Waterford and St. Mark for eight years before answering Bishop Kingdon's call for a volunteer to establish the Church of England in Albert County.

A fitting memorial to the decade (1898-1908) which Canon Smithers spent labouring in Albert County is St. Alban's Church in Riverside-Albert, originally consecrated on Sept.

1, 1907 and which Smithers literally helped to build by gathering some of its stones from the fields of Albert County. When St. Alban's was renovated it was re-dedicated in his memory.

On Nov. 1, 1908, Canon Smithers was appointed the first Bishop Medley Memorial Canon Missionary and moved to Fredericton. Archdeacon Alban F. Bate described Smithers' unique duties in *The Beloved Parson*, a 1973 biography still available at the Diocesan Archives:

"For 24 years, Canon Smithers laboured in this position, and he proved himself indeed to be the right hand of the Bishop. He travelled extensively in the diocese, visiting vacant parishes, taking the Holy Communion to parishes in

which either a deacon or a layreader served, and above all, he encouraged priests and smoothed over the troubled places. As he was a good preacher and had a genial personality, his visits were eagerly welcomed everywhere. He never owned a motor car, and the train was his usual method of transportation."

The Register of Baptisms for the Bishop Medley Memorial Canonry shows that he performed a total of 416 in many parishes.

On Sept. 10, 1932, Canon Smithers died as he had lived, serving the Lord. His end came suddenly at the train station in Fredericton, he was about to board the train to Harcourt to conduct services the next day. He remains well-loved and well-remembered.

YOUTH

Young people work with AIDS patients on New York mission

John Hoben, a 14-year-old from the Parish of the Nerepis and St. John, travelled to the New York School of Urban Ministry in early March. He was part of a team with seven other young people and eight adults from five Saint John area churches including three Anglican parishes—his own, St. Mark (Stone Church in Saint John), and Cambridge & Waterborough.

Their mission was a ministry terminally ill patients, many of them with AIDS. From Monday to Friday he visited patients, sang songs and testified to the power of Christ in his life. On Sunday they rested, and toured “The Big Apple.”

Upon his return, John wrote a brief but insightful description of his trip.

“I had many amazing experiences in New York City, from passing out tracts on Wall Street to a prayer walk at the United Nations. Although we saw some amazing sights, I know my fondest memories are of the times when God’s love showed the most, in places tourists never see.

“My most memorable experience was in a warehouse in The Bronx. We met these three guys that were staying there as a favour to the owner. They were supposed to protect the lot and building from trespassers and graffiti artists. They had a little Rottweiler/Pit

Bull puppy that they were training to protect the building. Although I didn’t really do much talking, my teammates really had a good conversation with them. We gave them a Bible and they sounded really curious to find out more about God. I didn’t feel as if they would just throw it aside and forget about it. I felt that God would reveal himself through that little copy of the New Testament.”

The mission team has a video of their New York mission experience. If you would like to see it, contact Jonathan Springthorpe at Stone Church.

jonspring_2@yahoo.com.



John Hoben, a 14-year-old from the Parish of the Nerepis and St. John, travelled to New York City with a mission group from southwestern New Brunswick to work with AIDS patients. The group went sight-seeing on the last day of their trip. He is seen here on Roosevelt Island with the city skyline behind him. A video presentation on the mission is available from Jonathan Springthorpe at Stone Church in Saint John.

New Bandon youth group raises \$1,400 for World Vision during 30-hour famine

We are the first generation that can look extreme poverty in the eye, and say this and mean it - 'We have the cash, we have the drugs, we have the science. Do we have the will to make poverty history?' Bono, U2

With that quote on the wall in the church hall, the Parish of New Bandon youth group participated in the World Vision 30-Hour Famine.

A World Vision video focused them on the plight of people their own age coping with their own sickness, the loss of their parents to AIDS, a lack of clean water, and hunger due to extreme poverty.

Insightful simulation exercises like carrying heavy pails of water, balancing heavy loads of laundry, trying to get white shirts clean in dirty river water and using rocks to grind corn into flour, took their minds off their hunger.

At 6 six o'clock Sunday morning the females were awakened by shouts from downstairs and the arrival of a young man with a bucket of cold water.

Breakfast was put on the table in a hurry and everyone enjoyed a feast of fruit,

muffins, boiled eggs, toast and juice.

Three of the teens spoke to

the congregation that morning about their experience and were

applauded when they announced they had raised \$1400 to send to World Vision.

It is enough money to feed four children for a year in a country like Guatemala.

I'm curious, George...

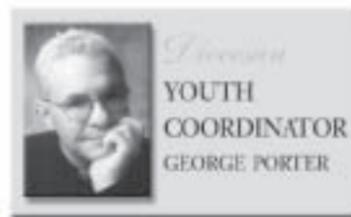
Why are you frustrated with the 'church of today' cliché?

BY GEORGE PORTER

I guess the answer to that question is “precisely because it has become a cliché.”

Not many years ago most people talked about youth as “the church of tomorrow.” Some of us said this was wrong; that youth are “the church of today.” That eventually sunk in, but I often wonder just how deeply.

I recently encountered a young man who expressed a frustration felt by many Anglican youth. He was eager to be involved in his parish but felt stifled by his age because he constantly heard “You’re too young to do this.” “You’re not old enough to do that.” He was convinced that God was calling him to be part of the church, but he couldn’t find his place.



On mission trips and at retreats and TEC weekends, I see young people begin to catch a vision. They begin to see themselves as part of what God is doing in the church and the world. When they return home, however, it isn’t long before they begin to wonder if they really do have a place in “the church of today.”

You see, although we say that young people are truly part of this church, we routinely exclude them from many areas of ministry. We do this through regulations based on age. We do it by the

physical spaces and budget amounts we allocate for young people.

Most of all we do it by retaining the deeply ingrained attitudes that reinforce our cultural and educational way of seeing children and youth — only as those who are being prepared for the future, not a part of the present. We think that “someday” they will be ready to move on to a higher level of education, to a new job, to adult life. “Someday” they will be ready to take other roles in the church.

It is relatively easy to say that young people are the church today, but it is hard to really allow them to be so. Actions really do speak louder than words, and when words and actions don’t jive, young people tend to “hear” the action message clearly.

What can we do to equip and allow the young members of the church to be who they are?

We can begin by asking what our use of space and our budget decisions *really say* about the priority of youth ministries. We can begin by recognizing and confessing the ways we have fallen captive to a culture that focuses on the future. We can begin by intentionally and prayerfully discerning, with young people, what God is calling them to be and do as *full members* of the Body of Christ.

(To be continued.)

The Rev. Dr. George Porter is diocesan Canon for Youth and director of youth action.

NURSES NEEDED

Nurses are urgently needed for the Camp Medley summer season.

There are eight weeks to choose from, beginning in early July.

A modest honorarium is offered.

Temporary facilities have been upgraded.

Please contact the Personnel Committee through Canon George Porter

115 Church St., Fredericton E3B 4C8

george.porter@anglican.nb.ca

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

emergent

