



BETTY'S HERO



MINCHIN FACES OF FREDERICTON

How does it feel to meet your hero? Diocesan PWRDF Coordinator Betty McNamara knows. She met Stephen Lewis, her hero, at a conference in Fredericton this spring. Read all about it on page 4

Greater Chapters scan plan details

BY ANA WATTS

Clergy, parish leaders and synod delegates reviewed a draft diocesan Shared Ministry Plan at Archdeaconry Greater Chapter meetings in early May. Developed by Diocesan Council as part of a National Church pilot project through its Letting Down the Nets program, it includes action priorities necessary to achieve the mission and vision of the diocese.

The diocesan mission, *to proclaim the gospel of Jesus Christ for the making of disciples* and vision, *to be a diocese of healthy, mission-focused, welcoming and growing parishes*, were distilled from six years of discussion at synods and greater chapter meetings and released earlier. The foundational values and action priorities, discussed in depth at the archdeaconry meetings, were new information for most of the people in attendance. They appear in a box on page 2.

"Our plan is built on solid foundational values and supported by a series of manageable initiatives that will enable us to fulfill our mission and realize our vision," says Bishop Claude Miller. "Council members devoted several Saturdays to working with Suzanne Lawson from the National Church to develop this plan. The meetings were fruitful because every member who participated came to the table with a spirit of good will and the presumption of good will in others. We expect the diocese to receive this draft with enthusiasm because we found genuine consensus among ourselves."

This diocese is one of only six in the Anglican Church of Canada chosen to participate in the Letting Down the Nets stewardship pilot project. The national church funded Ms. Lawson, an expert consultant, to work with Diocesan Council and staff to develop the Shared Ministry Plan.

"We were chosen for the pilot project because we had already articulated our mission and were prepared to develop an effective ministry plan to meet it," says Archdeacon Geoffrey Hall, Executive Assistant to the Bishop.

At press time, input from all the Greater Chapter meetings was being reviewed and analyzed. Results will appear in the September issue of the New Brunswick Anglican.

Bishop reminds wardens to 'put mission first'

"Our spiritual obligations come first. I know it's tough to put mission first in your parish, especially when the power company is threatening, but if we are right with our mission, the rest will look after itself," Bishop Claude Miller told 89 Wardens Day participants in Sussex on Saturday, April 22. Mission and proclamation of

the Gospel are the focus of Bishop Miller's episcopacy and were the focus of his message to wardens at the fifth annual Wardens Day. Total of 89 representatives of 45 of the diocese's 84 parishes registered for the event, organized this year by the Diocesan Council's Parish Support and Development Team.

"In the past, this event was organized by the Synod Office – by a few people already worked off their feet," said the bishop. "This year some wonderful lay people, exercising their gifts and talents, did the work and we have a much better product."

Donna Dobbin, a warden in the Parish of Gondola Point agreed this Wardens Day was a

great one. She should know, it was her fourth. "I always learn something new and useful," she said.

Several other wardens nodded in agreement and echoed her compliments with comments like "very informative" and "good information."

One made a mental note to change some of his practices.

"Used to be, if I saw something needed fixing, I fixed it. Now I guess I better tell vestry about it," said David Steele, a warden in Petitcodiac.

Many wardens in the diocese face some difficult choices in their parishes these days. Recent statistics reveal that 22 of the diocese's 84 parishes, or See "Agenda" on page 2

Inspired enthusiasm contagious in Kingston

BY MARIAN LUCAS-JEFFERIES

Bishop Claude Miller's 500 km PWRDF/AIDS walk-a-thon inspired Alma Currie of the Parish of Kingston to walk 100 miles for the same cause. The octogenarian plans a mile a day.

Alma Currie's pledge to walk 100 miles inspired her friend Edna Hamilton to join in the battle against AIDS too. Although walking was once a

passion, she can't do much of it any more, so she signed-on as Alma's manager and will coordinate the funds.

The courage of these two women inspired Betty McNamara, diocesan PWRDF Co-ordinator, to remark: "See how one individual can make a difference. We often think our individual offerings will not be noticed. That is not so. Enthusiasm is contagious."

And so it was.

The young mothers who gather in the parish hall on Wednesday afternoons for Coffee Club were inspired by Alma and Edna's enthusiasm, so they took up the cause, gathered pledges and walk to fight AIDS with their tots in strollers.

The parish, inspired by the bishop, the octogenarians, the PWRDF diocesan coordinator See "Kingston" on page 6

INSIDE

St. Mark is part of a unique pulpit exchange. Read all about it in Archives Corner on page 6.



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Watch for your new Camps Campaign envelope in this issue.

DIOCESAN NEWS



DAVID WATTS

Parish and diocesan leaders who attended the May archdeaconry meetings throughout the diocese reviewed a draft diocesan Shared Ministry Plan in detail. Small groups studied individual action plans and reported their findings to the larger group. This group, which met at St. Mary's and St. Bartholomew in Saint John on May 1 looked at developing new models for shared ministry.

Clergy college presenter to focus on preaching

Preaching to a Shifting Culture: 12 Perspectives on Communicating That Connects
Scott Gibson, editor

PUBLISHED BY BAKER BOOKS, REVIEWED BY CHRIS HAYES

A quick look through this book shows that Scott Gibson, one of the presenters at our Clergy College in June, genuinely cares about communicating with his listeners.

Preaching is in vain unless the message is communicated to listeners in a way that they can understand. This is a recurring theme in the book. We are told time and again to choose a method of communication appropriate to our ideas, because communication includes presentation as well as reception.

In today's "anything goes" culture, we can no longer assume people will receive or react to our messages in ways once easily predicted by age, place of residence, income, or ethnic background. Our messages, and the language we use to communicate them, must reflect this shifting culture or we run the risk of alienating our listeners — whether we speak from the pulpit or in a coffee shop.

Gibson does an excellent job in presenting writing that reflects varied backgrounds and

experiences. I believe there is something of interest for most preachers in this book. There are also some challenging ideas. Gibson is out to make us think so he presents writers who offer thoughts and aspects of preaching that may not agree with our own. We may find them challenging, but they certainly give us something to think about. Besides, if we are not challenged, how will we ever grow as preachers?

At about \$20 for the trade-paperback, this book is well worth the investment.

The Rev. Chris Hayes is the Rector of Richmond.

Agenda to proclaim the Gospel of Jesus Christ: Bishop

Continued from page 1

about 25 per cent, cannot afford a full-time rector.

"There was a time when six or seven of the diocese's 85 parishes struggled financially and the diocese had enough money, through contributions from the other parishes, to keep those struggling parishes afloat," the bishop told the wardens. "Today there are 22 parishes that cannot afford a full-time rector, and the resources available to the diocese are no longer sufficient to prop them up. This is cause for a lot of worry and fear."

Rumours flourish in an atmosphere of worry and fear. The bishop put to rest a rumour about an unwritten 'Fredericton agenda.'

"Our agenda is to proclaim of Gospel of Jesus Christ and to serve the parishes," he said. "When parishes are weak, the diocese is weak, when the dioceses are weak, the national church is weak. It all rests on the parishes."

"Things have changed and they will continue to change. We have to keep re-evaluating, but we know this: The future of the church doesn't reside in the rector or the bishop, it resides in us all. We need creative solutions to some of our problems. We are all called into service by virtue of our baptism."

Wardens Day began with a Eucharist and featured several informative workshops and plenary sessions. Former Diocesan Chancellor Fred Nicholson offered an overview of the Wardens Handbook in light of recent changes to the diocesan constitution and canons. The Rev. David Kierstead led a workshop on property management and Keith Dow discussed parish leadership and communication in light of relationships and integrity. Archdeacon Geoffrey Hall and finance committee chair Murray Arnott fielded questions during a "matters financial" question and answer

period. They filled in for diocesan treasurer Canon Fred Scott, who was unable to attend because of a family emergency.



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

Proposed Shared Ministry Plan

Draft 3.0

As presented to Archdeaconry Greater Chapter Meetings the first week of May, 2006

Our Foundational Values support a church that is:

Christ-centred
Spirit-filled
Biblically-based
Growth-oriented
Inter-generational

Conscious of responsible stewardship.

Our church values partnerships as evidenced by its continuing commitment to the Anglican Communion and its willingness to share leadership and responsibility for ministry.

The four pillars of our Shared Ministry Plan are

Action Priorities:

*** Resource our plan: steward our resources**

Through participation in the Letting Down the Nets program we will

- develop challenging but achievable stewardship, planned giving and congregational development programs;
- develop criteria describing a "healthy, mission-focused, welcoming and growing parish;"
- train facilitators to help individual parishes achieve the 'healthy parish' goal;
- implement a single apportionment model of financial support by parishes for its shared work.

*** Develop New Models for Shared Ministry**

This could include

- neighbouring parishes working together and possibly sharing a priest;
- lay people sharing in the responsibility for pastoral care;
- increased duties for vocational deacons and trained lay leaders;
- sharing leadership and ministry with other denominations, and
- the institution of administrative lay teams in parishes.

*** Be One; Heal our Fractured Relationships**

This pillar acknowledges disagreements not easily resolved on their own. Communication is seen as a valuable tool in these situations, so the plan calls for at least two archdeaconry meetings each year in order to share information and stimulate constructive dialogue in order to strengthen relationships among parishes and between parishes and the diocese. Archdeaconry leadership teams will be equipped and prepared to encourage positive dialogue, helpful discussions and mutual planning. If the bishop senses a fractured relationship with an individual parish, he will establish a team of qualified and objective individuals to work with the parish to identify both the problems and solutions.

*** Equip our Leaders for Changing Ministry**

- Develop and pilot innovative programs, processes and techniques to empower and enable parish clergy and lay leaders to lead ministry in ways more appropriate to their changing contexts.
- Take advantage of external workshops on new forms of ministry for clergy and lay teams.
- Share across the diocese the experiences and information gleaned from these pilot projects and workshops.

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THE BISHOP'S PAGE

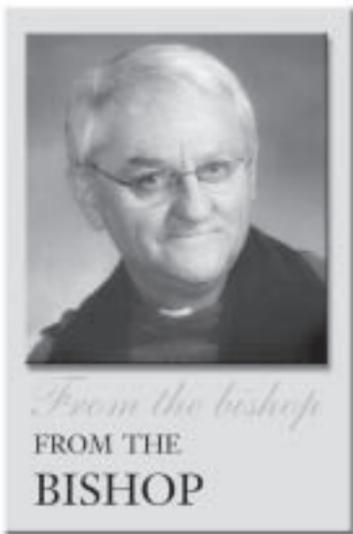
Plan a compass to guide us toward our vision

In early May the Diocesan Council, the Diocesan Parish Development Team, the territorial archdeacons and the regional deans co-operated in a huge effort to present the most recent draft of our Shared Ministry Plan (see pages 1 and 2) at Greater Chapter meetings throughout the diocese. I sincerely appreciate their hard work and commitment to this important initiative in our diocese.

Our Shared Ministry Plan is a distillation of the combined wisdom expressed by our clergy and lay at synods, council meetings and archdeaconry meetings over the past six years. It is a reflection of our understandings of where our diocese is today, and where we hope to see it in the future.

We long ago recognized that we needed a vision for our diocese — a point of focus for our efforts and our prayers. With the information gathered from meetings over the years before us, we articulated that vision — *to be a diocese of healthy, mission-focused, welcoming and growing parishes*. We prepared to analyze our present situation in relation to our vision, then devise a plan of action that would lead us to it. We weren't naive enough to believe we could create a road map to take us directly to our destination, real life isn't like that. We did pray, however, we could create a tool that would act as a compass and keep us moving in the right direction.

We prayed for guidance to accomplish this monumental task. They were abundantly



answered.

Our sincere efforts to meet the challenges of a rural diocese in a post-modern and increasingly urban world qualified us to participate in a National Church pilot project in partnership with Letting Down the Nets. All the skill and expertise we needed to flesh out a plan to guide us to our vision were funded and delivered in the person of Suzanne Lawson, an expert consultant as well as a committed Christian from Toronto.

The latest draft of our Shared Ministry Plan emerged in several day-long meetings of Diocesan Council which she facilitated. I enthusiastically endorse it as a renewed vision for our diocese and understand that whatever draft or other stage it is in, it will always be a "work in progress."

Any vision is a journey and ours is through some uncharted territory. We must

Acts 6:1-7 *Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, 'It is not right that we should neglect the word of God in order to wait at tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.' What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.*

be prepared for anything. We may be sent on detours. We may be shown shortcuts. Through it all, we will sustain our vision.

Detours, shortcuts and all manner of perceived failures and successes on our journey are all opportunities — gifts to help us make progress.

Perception is vital to a vision. We often blame the vision when some of our efforts fail, but we shouldn't be so hard on ourselves. Nobody gets it right every time. Some of our perceived successes may present challenges of their own — even a growing church, with its demands for nourishment, can cloud our vision.

Failure, success and the pressures of every day life and ministry can all limit our ability to realize our vision if we don't have a reliable compass.

I believe we have that compass. Our Shared Ministry

plan has sharing at the heart. We are all on this journey together. We don't leave stragglers by the wayside, we carry them with us. In order to do that parishes may need to share priests, lay people may need to assume some pastoral care and administration duties, and we may even have to share worship with Christians of other denominations.

We will do what it takes to become a diocese of healthy, mission-focused, welcoming and growing parishes in the name of our Lord Jesus Christ, and always to God's glory.



Claude Miller is Bishop of the Diocese of Fredericton

PRINCIPAL ENGAGEMENTS

- June 11
7 p.m. Ordination
Parish of Saint John
- June 13
7 p.m. Ordination
Parish of Fredericton
- June 19
10:30 a.m. Parish of Hampton
- June 21-23
Clergy College, Fredericton
- June 24
Parish of Saint John
- June 25
Parish of Millidgeville*
- July 16
7 p.m. Church Army
Commissioning
St. James the Less, Rothesay
- Aug. 28
Bishop's Counsel
- August 28-30
Clergy Conference
Rothesay Netherwood School
- Sept. 5-11
Deanery of Chaleur/Miramichi
- Sept. 14
Parish of Woodstock
- Sept. 19-20
Provincial House of Bishops
- Sept. 21-24
Provincial Synod
St. John's, Newfoundland

* denotes confirmation

ANNOUNCEMENTS

The Rev. Christopher Hayes was appointed Regional Dean of Woodstock on March 1.

The Rev. Canon Malcolm Berry resigned as Archdeacon of Moncton on March 22.

The Rev. Brenda McKnight resigned as interim priest-in-charge of the Parish of Cambridge and Waterborough and retired on May 28.

The Rev. Ellen Curtis was appointed to a two-year term as interim priest-in-charge of the parishes of The Tobique and Denmark on June 1. There is no agenda at this time to suggest amalgamation of these parishes, rather a profitable co-operation between them in the proclamation of the gospel in pastoral and sacramental ministry. There will be regular reviews of progress in this ministry. Ms. Curtis is a 2005 graduate of Wycliffe College in Toronto and served as assistant curate in the Parish of Sussex.

The Rev. Dana Dean will be inducted as priest and rector of the Parish of Grand Manan at 3:30 p.m. on Trinity Sunday, June 11, in the Church of the Ascension, North Head.

Congratulations to **the Rev. Dr. Chris Brittain**, professor at the Atlantic School of Theology, recently awarded a Wabash Teaching Fellowship. This is the second such fellowship awarded to AST faculty in recent years and is a sign of the high calibre of instruction provided at the school.

Camps Campaign Update Building Faith for a Lifetime Campaign Total as of May 1, 2006 \$349,394.24

There is a new Camps Campaign donation envelope in this edition of the New Brunswick Anglican. More than 220 people put at least \$20 in the last batch and added more than \$26,000 in new money to the campaign. Thank you very much.

Use your new envelope to make a donation right away, or save it for a while, until you need a gift for someone who has everything (make the donation in his/her name), until you want to make a memorial donation, or until you hear the kids in your parish fresh from camp talk about how much fun they had and how they grew in their faith at camp this summer. You'll want to support this ministry then for sure.

Camp isn't just for kids, though. The parish family at St. Mary's and St. Bartholomew in Saint John (in the photo on the right) rents one of the diocesan youth camps in the early fall and spends the weekend doing what families do best — having fun together. They're looking forward to the refurbished camps too!



COMMENTARY

Evening with a hero: PWRDF coordinator meets Stephen Lewis

BY BETTY MCNAMARA

Stephen Lewis is my hero. He was appointed a UN Special Envoy for HIV/AIDS in Africa in 2001. Ever since then his work there has consumed him. He sits on the World Health Organization's Commission on the Social Determinants of Health, he established a foundation dedicated to easing the pain of HIV/AIDS in Africa. Last winter I listened to his Massey Lectures on CBC Radio. This spring I met him in Fredericton.

I can't say it was a dream come true, because I never dreamed I would meet this man who has dedicated so much of his life to helping make this world a better place. When I saw he would speak on *"The Politics of Compassion"* at Wilmot Church on April 28, I got my ticket right away.

I went early so I could sit in the front row and take notes on Millennium Development Goals like cutting poverty in half and educating children ... goals I fear will never be met, let alone by the 2015 target.

I listened as Lewis told of

the displaced persons in Darfur. I felt tears as he told of the atrocities committed against the women in the refugee

camp. His voice cracked with emotion. The church, packed to the balconies, was silent.

He talked about HIV and AIDS in Africa. I know most of the facts — study them for my work with The Primate's World Relief and Development Fund — but I had never heard them from someone who actually walks with the suffering; someone with first hand experience.

He said that when an African teacher asked her 10-year-old students to write a paper on a topic of their choice, eight out of 10 wrote about death. It is what they are most familiar with: they attend funerals during their noon break; they attend funerals after school and on weekends. These children should be playing ball or with dolls. My grandchildren do not

What can we do? Open our hearts.

us that doctors, nurses and teachers are dying in Africa. In one school district, 10 teachers die each month and others are sick. They have anti-retroviral drugs, but no one to administer them. Social workers are sick so there are none of those services or interventions.

Lewis lost his composure momentarily when he described a recent school visit. As is the custom when they have a special visitor, the students lined up outside to sing for him. The headmaster told him there were 350 students in the school, 250 of whom were orphans. Yet they are the lucky ones. They have the money for school fees so they get to eat five days a week. Many are not so fortunate.

"Why are African people not

go to funerals after school, they play hockey, they go to gymnastics, they play soccer.

He told

worth as much as others?" he asked.

We had no answers.

His talk was impassioned, inspiring and informed, yet he spoke with great humility.

This is what makes him a hero to me.

My first memories of Stephen Lewis are of a handsome, charismatic and very articulate young politician. He used words I had never heard in my small world; in fact I didn't understand many of them.

My father told me about the CCF (the Co-operative Commonwealth Federation) the new party out to change the country. Lewis's father David was national secretary. It disbanded and was replaced by the New Democratic Party, the party that elected Lewis to the provincial legislature of Ontario when he was still in university. He worked for the NDP until 1974. I suspect he dazzled the MLAs with his quick wit and vast vocabulary.

He worked as a labour mediator, columnist, and broadcaster, before being appointed Canadian Ambassador to the United

Nations where he was introduced to Africa, fell in love with the continent and its people. His next appointment was with UNICEF in 1990. I was proud that a Canadian held that position, and that it was Stephen Lewis. In 1994 he investigated the Genocide in Rwanda, and in 2001 Kofi Annan appointed him as Special Envoy to Africa.

I took my copy of Lewis's *Race Against Time* to Wilmot Church with me and my hero inscribed: *Betty, I really like Anglicans ... Stephen Lewis.*

I leave you with the simple question asked by a 13-year-old girl in the audience at Wilmot Church, and Lewis's equally simple answer.

"What can we do?"
"Open your heart."

Betty McNamara is diocesan coordinator for PWRDF and works with Bishop Miller on his Walk Across the Diocese in support of PWRDF AIDS relief in Africa.

Changing the landscape: How two parishes in this diocese experience renewal

BY MARIAN LUCAS-JEFFERIES

Can our conversations help breathe new life in our faith communities and help to transform them? How important is it to take time to listen, to hear each other's stories and learn from each other's experiences? How much does what we hear and say contribute to the building of community, the church as the body of Christ?

Students at the Atlantic School of Theology are required to complete a research course in their third year. When I began to consider the subject of my research, I was committed to examining a question that would have relevance in our diocese. I wanted to focus on a subject that would be of interest to others, a subject that would have positive impact on the church. So before I chose a topic, I listened to others. I asked fellow Anglicans in my diocese the question: "What subject is most relevant in the diocese right now and what subject might you be most interested in reading? It was an informal survey but the answers were quite consistent. People wanted to know more about creating vibrant churches. They wanted to know more about parishes in transition, undergoing transformation and renewal. The subject fascinated me. From personal experience, I was interested in how people experience these changes and

re-stabilize after an amalgamation process.

It is important to understand how transformation impacts us personally and as community, as the body of Christ, if we are going to be effective in making change, transforming and renewing, and developing vibrant parishes. My question was, can we learn by listening to each other? And what can we learn?

So, I examined the question: "How do parishioners experience transformation?"

Change, renewal and/or transformation can be exciting, diverse and unique to each faith community. Recognizing that there is no "cookie cutter" approach to transformation and revitalization, I did not want to limit myself to change through amalgamation but to be able to examine change and transformation in diverse ways, through the people in parishes who have had personal experience and through their collective experience. So I asked two parishes in the Diocese of Fredericton that chose different paths for renewal to participate in my study, the Parish of the Nerepis and St. John (an amalgamation of four parishes) and the Parish of Hammond River (which developed a prayerful stewardship approach).

I examined documents, worshipped with those communities and had conversations with leaders, but

the most information came from listening to parishioners during "listening group" sessions where parishioners shared stories, described their experience during times of change, the loss, growth, and the re-birth. People spoke of personal spiritual growth and their own transformation through the experience.

Parishioners called time of transition for them change that provided a "time of stretching" and "time of growth (spiritual)." And it was worth the risk.

One person said, "I gained more than I ever could have lost."

During the conversations, three themes emerged, community, worship and leadership. Community was the overriding theme. But the process, listening, became even more important.

I became convinced that the "listening groups," the conversations themselves, are important for the community, building and strengthening community and shared faith. One of the greatest lessons was the process, listening to people in those parishes and providing opportunities for them to listen to each other, "holy moments." We need to stop and hear each other, allow people to develop shared history, raise common issues and talk about their hopes and dreams. We need to learn from each other.

The people of the Parishes of the Nerepis and St. John

and Hammond River were willing to share their experience, their approach, their successes and failures. This research was an opportunity to touch their reality. They provide us with two models. They were willing to share the risks and the pain. But they were also willing to celebrate their success. And so we are able to listen to their journey and hear their stories and feel their hope.

Everyone admitted that transformation is not without its stresses and strains, but the people in those parishes do have dreams for their faith community. My experience as I engaged with them, listening to their voices, was a window into their journey. Transformation is not static, but ongoing, a series of re-births. Isn't that our Christian walk? In the end, this research was an important part of my evolving understanding of the changing landscape during this journey.

To live and thrive in the midst of change, we need to find balance between the fears and the excitement, the longing for place without becoming limited or stuck. Success in and through change can be a balancing act. It involves faith and spirituality.

And we need to consider where God is encountered in the midst and aftermath of change.

The Archbishop of Canterbury, Rowan Williams,

in the Forward to the Mission-Shaped Church says,

"... we have begun to recognize that there are many ways in which the reality of the 'church' can exist ... The challenge is not to force everything into the familiar mould; but neither is it to tear up the rule book and start from scratch ... If 'church' is what happens when people encounter the Risen Jesus and commit themselves to sustaining and deepening that encounter in their encounter with each other, there is plenty of theological room for diversity of rhythm and style, so long as we have ways of identifying the same living Christ at the heart of every expression of Christian life in common ..."

This project is about the people who worship, grow and live out their faith in the church. It is about how we can be shaped by people who are willing to share their stories, building the body of Christ. It is about listening to each other, helping us to better understand how people experience ongoing change and re-stabilize after an amalgamation process and through their experience, in hearing and sharing in those "holy moments," encountering God.

Marian Lucas-Jefferies graduated from AST in May and was ordained a deacon on May 31. At press time her parish appointment had yet to be announced.

COMMENTARY

A message to the Cursillo community

*"Come, Holy Spirit,
Fill the hearts of your faithful,
And kindle in us the fire of your love..."*

Dear fellow Cursiestes,

For twenty years now, the Cursillo movement has renewed and equipped hundreds of lay leaders and dozens of clergy in our diocese. Our parishes, our diocese, and the wider community have all been blessed by the leadership and ministries exercised by Anglicans living out the Cursillo method of sustained renewal through piety, study, and apostolic action.

As with any program, however, and as has happened in other dioceses at various times, the Cursillo program has been showing signs of tiredness and a need for re-evaluation and renewal. Recently, a very serious impasse developed in our New Brunswick Secretariat as the result of seemingly irreconcilable differences of opinion, a series of miscommunications, and public confusion as to why decisions were being made by some, and then contradicted by other leaders in the movement.

Several appeals to me and to members of the National Secretariat of the Canadian Anglican Cursillo led me to consult far and wide regarding the state of the Cursillo movement in our diocese. I was personally reconfirmed in my commitment to the role of Cursillo in providing a key contribution to our diocesan pastoral plan of encouraging companioned spiritual formation for Anglicans, and lay leadership development for the local parish and the diocese. However, it also became apparent that without some considerable reflection

and refreshing in the basics of the Cursillo method and program, this valuable tool was unable to function as effectively as it had in the past.

The impasse among the leadership of Cursillo in our diocese is, in my opinion, the result of a loss of focus on the vision and mandated structures of the movement, as laid out in official Cursillo literature and guidelines (the collective wisdom and experience of the movement throughout the world). A National Episcopal Cursillo publication *The Health and Well-Being of the Movement* (1989), reminds us that "Cursillo has a single purpose, and when individual movements lose sight of that purpose they can be seduced into other paths or focuses. That purpose is generally understood as 'to convert Christians to a deeper relationship with God and to help them to understand their individual calling to be Christian leaders.'"

Two of the symptoms of this degeneration are: "using only a part of the method: for example, 'putting on weekends' only without developing a Fourth Day (i.e., lifelong spiritual growth) program;" and "using Cursillo as a panacea for all the problems and limitations people may have," rather than focusing upon identifying and equipping strong Christian leaders.

It is important for me to say that I see the present impasse in Cursillo as a symptom of this deeper loss of focus and direction, and not

the personal fault of the lay director, spiritual advisor, secretariat members, or other Cursillo volunteers. I see this as a time for prayer, reflection, and recommitment to the basics of the Cursillo vision and program. To turn our present perceived "problems" into opportunities, I invite Cursiestes in the Diocese of Fredericton to participate in what the above quoted Cursillo publication calls "a simple remedy" in three parts:

- renewed focus on the basics of the Cursillo movement, especially utilizing the abundance of official publications available;
- study of the purpose of the movement and the application of its method;
- "setting out specific goals for the local Cursillo community."

To this end, I asked all members of the present secretariat to step aside, so that I may appoint an interim secretariat to lead our Cursillo community through the following five tasks:

- encourage the continuation and even growth of local Ultreyas (gatherings of praise and encouragement open to all) and group reunions (small group meetings for shared study, prayer, and encouragement in living the Christian life);
- evaluate the Cursillo movement in the light of our national guidelines and Cursillo literature; and review and revise our diocesan guidelines so that our vision and program may be renewed;
- prepare and sponsor a Diocesan Service of Reconciliation and Rededication for the Cursillo

community (to be held at the Cathedral, with a speaker from the National Secretariat) with a time of refreshments and fellowship to follow;

- organize a weekend Cursillo leaders' workshop led by a team from the National Secretariat, for all potential diocesan secretariat members, volunteers, Ultra or group reunion leaders, and weekend team members;
- facilitate the nomination of a new Diocesan Secretariat with members appointed by me (as bishop) or elected by a Grand Ultra/General Meeting, as required by Cursillo guidelines.

It is very important for me to thank the former directors and advisors of the secretariat Mrs. Jean Hamilton, Mr. Fred Dixon, the Rev. Don Hamilton and the Rev. Brenda McKnight, as well as all the members for their dedication and leadership to Cursillo in our diocese.

Again I say that asking them to step aside is not meant to be a punitive action, but an opportunity for evaluation and renewal in the movement and program they have so faithfully served.

I encourage all of us to recognize that the disagreements and divisions that led to the impasse are symptomatic of a loss of focus upon the "Fourth Day" in the Cursillo method, as evidenced in the lack of a Servant Community and the falling numbers of group reunions and local Ultreyas. Each Cursieste should accept a share of the blame for this, and not scapegoat those who offered their leadership.

Cursillo depends, first and

foremost, upon "Palanca" — faithful prayer for one-another and for the aims of our program. May this be a time of prayer, reflection, and renewal in our shared Christian journey toward more faithful witness to Christ and his saving reign, in his church and in his world.

May each and every one of us find fresh strength and renewed vision to respond to the Cursillo call to continue to move onward and upward in our pilgrimage together as Christ's people: "Ultra!"

Your Bishop and Fellow Pilgrim,



Claude Miller is bishop of the diocese of Fredericton.

"... I see the present impasse in Cursillo as a symptom of this deeper loss of focus and direction, and not the personal fault of the lay director, secretariat members, or other Cursillo volunteers."

LETTERS

Cornerstone needs help

Dear Editor,
I was extremely disappointed to hear Christ Church (Parish) Church in Fredericton has terminated funding of its Cornerstone Youth Outreach Centre and of Cornerstone's possible closure. Cornerstone has been a wonderful asset to the children of Fredericton since 1989. Its highly trained staff and volunteers put their all into everything they do for the centre. It is not just a place of work for these people, it is a labor of love and a true ministry. In the eight years I worked there I witnessed miracles first-hand. Cornerstone not only makes an extraordinary difference in the life of every child and teen who goes there, it makes a

difference in the lives of their families and the community. It is a safe harbour for many souls.

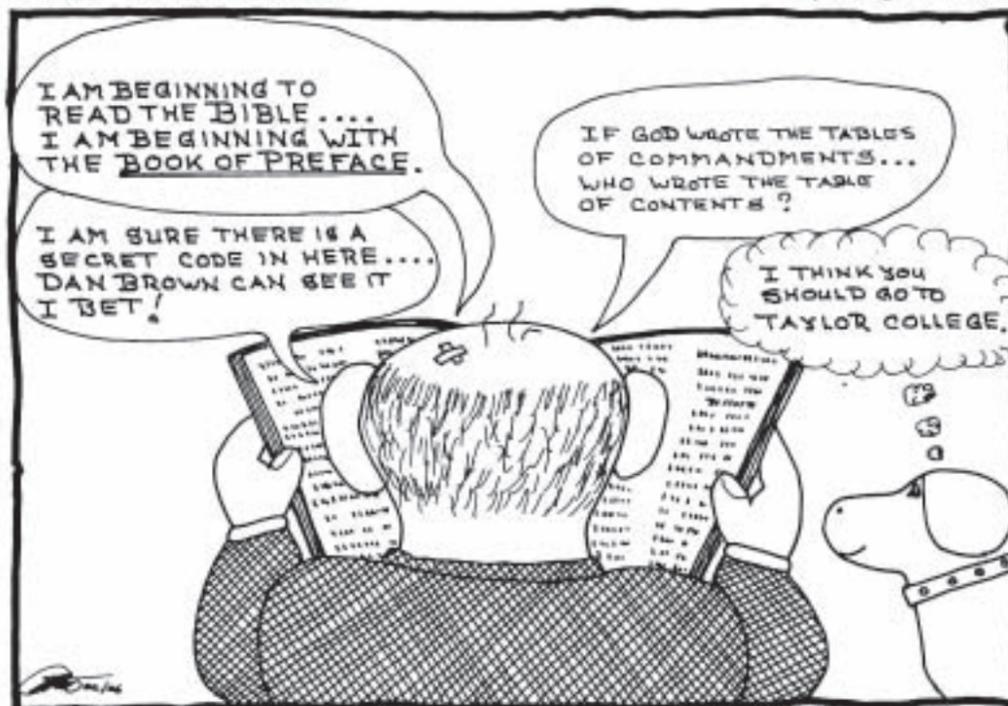
I ask the Parish Church to reconsider its decision to pull the funding from this amazing ministry. If that does not happen, the Diocese of Fredericton should look in to funding Cornerstone. If it closes it will be a great loss to the church as well as the children.

I invite Bishop Claude to visit Cornerstone Youth Outreach Centre to see how the little white house on Charlotte Street makes miracles happen in children's lives.

Sheila Weeks Bonnar
Fredericton

DOG MATTICKS

by Doug Patstone



ARCHIVES CORNER

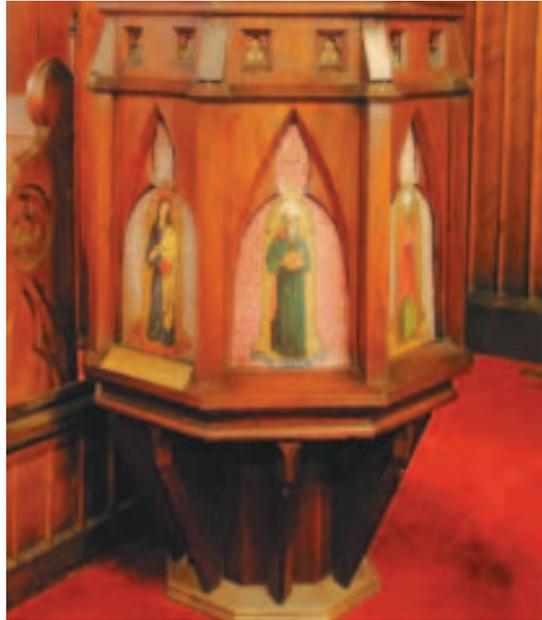
Cathedral to Sussex . . . a pulpit exchange with a difference

"This Pulpit, which was originally placed in Christ Church Cathedral, Fredericton and was in constant use there for the first 60 years of the Cathedral's history, having been occupied by the late Most Rev. John Medley, D.D., first Bishop of Fredericton, and his Successors, also by many other distinguished Prelates, Missionaries, and Divines, was in July 1913, by the Cathedral Authorities, presented to this Church." So reads the wording on the plaque attached to the butternut pulpit at Trinity Anglican Church, in Sussex.

Why the Cathedral gave its "old" pulpit to Sussex is not known. Perhaps it was because of the strong historic connection between Bishop Medley and the Parish of Sussex. His third son, Charles Skeinkopff Medley, served in Sussex from 1867 until his death in 1889 and was the rector who oversaw the building of the present Trinity Church, which was consecrated on February 24, 1874 by Bishop Medley. Reference to this connection

was made in the letter of thanks, dated July 31, 1913, which Scovil Neales, Rector of Sussex, sent to Dean Schofield. He wrote: "We feel that our Parish is much honoured by such a gift and prize it especially from its association with the late revered and honoured Dr. Medley ... who occupied it for so many years and who took so deep an interest in our Church and Parish."

In any event, this Gothic-styled pulpit, with the beautifully carved figures of St. John, St. Luke, St. Mark, St. Matthew, St. Paul, Johanna etc. fit well in Trinity, being a perfect match for the butternut pews and the interior furnishings of black ash and walnut. The pulpit is still used regularly, although, during the tenure of the Rev. L.M. Pepperdene (1950-1957), it was shortened by cutting 15 inches from the base. This was "to make sermon-listening more comfortable for the congregation sitting near the front." (i.e. they would not have to look so far up.) Where the original Sussex pulpit went is not certain. The Vestry authorized



the rector to offer it to the Church of the Ascension, Apohaqui, St. John's in Highfield and St. Andrew's, Fredericton Junction, in that order. Trinity Church gave St. John's a lectern in 1914 and perhaps their pulpit also.

The Cathedral's present

pulpit, made of moulded cement, was presented in 1913, a gift of Mrs. James Fellows, in memory of her mother.

Sources: the Rev. David Barrett, Sussex; Gregg Finley, "On Earth As it is in Heaven" (1995); Robert Watson, "Christ Church Cathedral - A History"

(1984); "A History of Trinity Church, Sussex, NB" (1971); Vestry Minutes, Parish of Sussex, 1913-1914.

Archives corner is prepared by Twila Buttimer, twila.buttimer@gnb.ca, and Frank Morehouse, 506/459-3637.



COMING EVENTS

MUSIC AT THE CATHEDRAL

Christ Church Cathedral (Church & Brunswick)

Summer Recital Series 2006

Fridays 12:10-12:50 pm, Freewill Offering

July 7
Fiddlehead Strings
(String Quartet)

August 4
Ardyth & Jennifer
(Celtic Harp Duo)

July 14
Hillsborough Choir
(Choral)

August 11
Katherine Moller & Chris Mercer
(Celtic Fiddle & Guitar)

July 21
Rob MacDonald
(Classical Guitar)

August 18
Sally Dibblee
(vocal)

July 28
Joel Tranquilla
(Vocal)

August 25
Willis Noble
(organ)

Please join us for a noon-hour musical interlude!

Call 450-8500
www.christchurchcathedral.com

Church Army Commissioning Service

Bishop Harold Daniel of Jamaica will be guest preacher at the 2006 Commissioning & Admitting Service for recent graduates of Taylor College of Mission & Evangelism. The event is scheduled for 7:30 p.m. Sunday, July 16th at St. James the Less Church in Rothesay (Renforth).

David Boyle, Margo Goguen, Jen Hoddinott and Catherine Morris will go on to serve in Canada in postings from the Atlantic to the Pacific, while Joshua Henry will return to serve in Jamaica. In addition to family and friends of the Canadians being commissioned, Jamaicans will be present to support Joshua Henry, including Molly Walton who was commissioned last year. The timing of the Commissioning & Admitting Service was coordinated with the National and International Church Army conferences being held in Saint John this summer. This enables participants at those conferences to be present to welcome the new Church Army officers.

Free lunch for students at the Cathedral

The people of Christ Church Cathedral invite students from Anglican Parishes attending St. Thomas University and the University of New Brunswick in Fredericton to join them for lunch following the 11:45 a.m. service on Sunday September 10. You need bring only your appetite.

Mark your calendar

Reserve
November 4
12:30 - 3 p.m.
for the Christmas Bazaar
at
Christ Church (Parish) Church
Fredericton



PARISH NEWS

Gondola Point boomers bike for Bibles

This summer Robert (Bob) and Jill Lloyd will take 10 weeks off work and raise \$5,000 each to go on a 62-day, 7800 km bike ride in support and celebration of the 100th anniversary of the Canadian Bible Society (CBS). For the 50-something baby-boomers from Quispamsis — who wholeheartedly devote the same kind of time, talent, enthusiasm and joy to their church (St. Luke's, Gondola Point) as they do their kids and marriage — the tour is also the fulfilment of a dream.

"We decided several years ago that we would bike across Canada this summer," says Jill. "We were looking at maps so we would know how far we could go each day, trying to find strategically placed accommodations, and trying to talk some of our friends into joining us. It was a lot of work, and we weren't having much success recruiting friends. Then one morning, along with the daily Bible reading I get on my computer, there was a picture of cyclists. Bob and I are avid cyclers, so I clicked on it and discovered the Canadian Bible Society Bike for Bibles Centennial Ride."

"We intended to use our cross-country trip to raise



Bob and Jill Lloyd (Parish of Gondola Point in Quispamsis) will bike across Canada this summer to celebrate the centennial of the Canadian Bible Society and to raise money for Bibles. Express your support at www.bikeforbibles.ca/

money for a worthy cause but had yet to decide on one," says Bob. "This was just perfect."

"It was meant to be," says Jill. They signed up.

With a lifetime of cycling, six years on the NB Velo Mountain bike series, a 300 kms in three days tour of Cape Breton, and lots of road racing and exploring under their belts, they're not worried at all about the cycling aspect of the trip.

"This winter I skied and

walked a lot and Bob refereed basketball to keep in shape," says Jill. "And it was an early spring, so we have been on our bikes since the beginning of March."

"We're comfortable with 80 to 100 km now, and we'll be comfortable at the 120 level before we go. It will be the ultimate test of our biking skills, that's for sure, but we're really looking forward to it, and to meeting so many other cyclists."

Their journey begins in Victoria, B.C. on July 2 and ends on Sept. 3 in St. John's, Newfoundland. Along the way they will stop at Banff Hot Springs, Niagara Falls, the CN Tower, old Montreal, old Quebec City, and on P.E.I. They even hope to stop for a quick lunch at their church in Gondola Point (Quispamsis).

"Our ride follows the Trans-Canada Highway so Saint John isn't on the itinerary, but we will be in Shediac on Wednesday, August 23, one of our rest days. The plan is to bus us down to Saint John and our church wants to do lunch for the group," says Jill. "There will be about 85 of us that day, the 60 doing the full trip plus local people who join us for a day or two at a time."

The parish has been supportive in other ways as well, especially in fund-raising.

"Raising \$5,000 each is quite a daunting task," says Jill. "We both know the same people, so we have really had to reach out. We have sent letters to old friends in Wolfville, Antigonish, Fredericton, Ottawa, Saskatoon — anywhere we have ever lived."

"Our parish is behind them 100 per cent," says the Rev. George Eves, rector of St.

Luke's. "It is also something that I think we New Brunswick Anglicans should be celebrating and supporting. It would be amazing to see some support coming from the wider diocesan community for this excellent cause."

The Canadian Bible Society translates, publishes and distributes the Bible throughout Canada, and encourages its use. The CBS has Bibles, New Testaments and other scriptures available in 111 foreign languages as well as 23 Canadian aboriginal languages.

Formally founded in 1904 and chartered in 1906, the Canadian Bible Society is a member of the United Bible Societies, a fellowship of 141 national Bible societies around the world. These societies work in partnership with churches and other Bible agencies to facilitate and support translation work around the globe.

To support Jill and Bob Lloyd on the Canadian Bible Society Bike for Bibles Centennial Ride go to www.bikeforbibles.ca/ and search for participants Robert Lloyd or Jill Lloyd. You can also call them at 506-847-0423.

Kingston supports PWRDF with action, education

Octaganarians inspire other parish members to organize fund-raising walks

Continued from page 1

and the young mothers decided it needed to learn more about PWRDF and its work to defeat AIDS in Africa.

The parish declared May 7 as PWRDF Sunday, invited a guest preacher and devoted the day to learning about the PWRDF Partnership for Life Campaign.

I serve on PWRDF committees at the diocesan and national level, so I was the invited guest preacher that Sunday morning in Kingston.

During the service and at a potluck lunch in the hall following the service, I did my best, with words and slides, to tell them about the work of the Primate's World Relief and Development Fund, our Anglican social justice and development agency. I offered them general information along with details on the Partnership for Life Campaign.

Two years ago I visited the Soweto Home Based Care Giver's Co-op in South Africa. Supported by PWRDF, this group of homemakers works with people living and dying of HIV/AIDS in one of the poorest communities in the country. It was a profoundly moving and

inspiring experience for me.

I hope the bishop, the people of Kingston and the work of the women in Soweto inspire you to enthusiastically support the fight against HIV/AIDS in Africa.

Please support the Bishop's Walk to raise funds that will help PWRDF fight the pandemic that has claimed nearly 30 million lives in Africa since 1994.

Marian Lucas-Jefferies is a 2006 graduate of the Atlantic School of Theology. She was ordained a deacon by Bishop Miller on May 31.



The Parish of Kingston enthusiastically supports the Bishop's Walk for PWRDF and AIDS in Africa. Marian Lucas-Jefferies (left) recently facilitated a PWRDF education program. With her are Alma Currie, Edna Hamilton and the Rev. Bonnie LeBlanc, rector.

Parish of Hammond River adopts missionaries to Rwanda

BY CAPTAIN HERB MARR CA

The Parish of Hammond River did something that doesn't happen often in the Anglican Church of Canada these days. It adopted some missionaries.

Florence Boivin, her husband Denis Roumestan and their 16-year-old son Lewis Roumestan of Justice and Rights were adopted in a Sunday service. Florence and Lewis were in the congregation that day, Denis was already on mission back in Rwanda. Florence and Lewis left for Africa soon after the service, but not before they inspired us by sharing their experiences in Rwanda.

How did all of this come about, you ask?

The Roumestans manage Justice and Rights Mission Centre in New Brunswick to promote mission to the Great Lakes region of Africa. I was interested in their story since I was on mission to Rwanda myself in 2004,

so I invited them to come and speak to our congregation. One thing led to another and the next thing we knew we were adopting them.

Justice and Rights is not just an ordinary mission society. It encourages Christians to get involved in the mission, rather than just write a cheque. The mission here is working to help the countries of the Great Lakes region to become what God has called them to be — Christian countries. We can all help through prayer.

Keep your eye out for more articles about our growth as a mission centre and what we are doing in Africa. Think and pray about how God is calling you to mission. This might be right for you.

My prayer for you is that you get involved in mission somewhere, at your own parish maybe or possibly in the wider mission field, or both. Mission work is very rewarding in ways that we cannot even imagine.



Dennis Roumestan, his mother Florence Boivin (kneeling) and their father/husband Lewis Roumestan (absent) are Justice and Rights missionaries adopted by the Parish of Hammond River.

ACW & MOTHERS' UNION

ACW members discover new Christian understanding in Narnia

You won't find everything in the Bible in the *Chronicles of Narnia* series by C. S. Lewis, but you'll find an amazing number of parallels. Members of the ACW came away from their diocesan annual meeting in Woodstock on May 2 and 3 with a new appreciation for the richness of these children's stories. Dr. Pierre Zundel and the Rev. Dr. Ranall Ingalls, rector of the Parish of Stanley, shared the books' adventures and allegories with an enthusiastic audience on Wednesday morning.

Dr. Zundel, a UNB professor, says Lewis' works informed his own development and he uses them to teach about the Christian faith at the St. Michael's Youth Conference. Using a passage from *Prince Caspian* he explored the effects of sin on our lives. The Pevensie children, who were sent to Narnia to fulfill an ancient prophecy, all take the wrong path. The youngest is certain it is wrong and the eldest suspects she may be right, but they are tired and join the others on the path of least resistance. When the mistake becomes obvious they must retrace their steps

over steep and difficult terrain just to get back to where they made the wrong decision.

"When we sin we can't magically return to the starting point and change paths. Sin cannot be undone," said Dr. Zundel. "The children walked as if they believed and the truth was gradually revealed. So we must continue on our way, continue to ask the questions, find the right path."

Dr. Ingalls, rector of the Parish of Stanley, credits the Narnia books with his return to faith. "I scoffed at Christians in college," he says. "C. S. Lewis brought things to my attention that could not be scoffed."

He focused his presentation on hope which makes us human, and the importance of being human. "The ancient world was aware that we don't come into the world human, we have to become human," he said. In ancient times humanity hinged on the four cardinal virtues of courage, temperance, justice and prudence. Christianity added faith, hope and charity (or love).

"Humanity is important," he said. "God sent his only son to



ANA WATTS

The Diocesan ACW installed a new executive at its annual meeting at St. Luke's Church, Woodstock, in early May. Left to right are outgoing president Heather Carr (Stanley), vice-president Christine Greer (Woodstock), outgoing secretary Deanna Wong (The Nerepis & St. John), president Mary MacDonald (Rothesay), treasurer Augusta Smith (Cambridge and Waterborough) and secretary Marjorie Perley (Woodstock).

restore our humanity. Heaven will be about seeing God clearly and we cannot see God without those virtues ... Our hope is in Jesus Christ as Narnia's hope was in Aslan." (Aslan is a lion character that parallels Jesus, he dies in place of one of the children and is then resurrected.)

"We don't practice hope if we turn away from Christ. The Narnia books and the new Narnia movie are all about what is to be human, to become human and to have hope."

Members of the St. Luke's, Woodstock branch of the ACW hosted the 2006 ACW annual

which began with a service of Holy Communion in the church with Bishop Claude Miller as celebrant on May 2. The rest of the day was devoted to business and included updates on the Camps Capital Campaign from Peter Irish and the Samaria House project from Olive Raymond.

MU members spring into action at Riverview rally

BY HAZEL MACKENZIE

Mothers' Union members in this diocese were equipped to Spring Into Action at their Spring Rally in Riverview on May 6. The day of fellowship, worship and workshops encouraged us all to live the aims and objects of MU — to strengthen and preserve marriage and family life through our Christian faith. Members of the St. John the Baptist branch in Riverview hosted the entire rally as a gift to the 83 members from 14 branches who attended the event.

Three workshops were presented. Diocesan president

Elaine Robichaud facilitated lively discussions on group action; Canadian president Kathleen Snow focused on individual action; and the Rev. Canon Albert Snelgrove addressed springing into action in general.

In recognition of the fact that MU members have busy lives and we had to make sacrifices to attend the rally, a great deal of respect was given to time management. Each one of us was warmly welcomed when we arrived on a beautiful Saturday morning.

The 10 a.m. banner parade preceded a service of Holy Eucharist celebrated by Bishop

Claude Miller. The liturgy of the service, the specially chosen music and the bishop's challenging sermon combined to provide a spiritual space in which each of us was open to worship in a personal way. Bishop Miller reminded us that a mother's love is reflective of God's love for his children and congratulated us on being named by the Archbishop of Canterbury as the fifth instrument of unity in the worldwide Anglican Communion. "As women of action, your work mirrors Christ's teaching ... Mothers' Union demonstrates compassion and compassion leads to unity," said the bishop, who also asked our support for his Walk for AIDS this summer.

The modern and spacious facilities at St. John the Baptist

were ideal for worship, the workshops and displays of Anglican House and Mothers' Union wares.

Prayer is a foundational value of Mothers' Union. Midday Prayers are said daily in the chapel at Mary Sumner House in London, England. In keeping with this tradition, we gathered in the hall before lunch. The prayers were all the more meaningful because the St. Paul's, Hampton and All Saints, Marysville branches were included in the Canadian Wave of Prayer that day. This was a spoken reminder that our membership is not only provincial but national and world-wide.

Following Midday Prayers a delicious lunch was enjoyed and there was time for a short walk or to browse the Anglican House and MU literature tables.

We completed the workshops in the afternoon and prayed again before we left for home. In his workshop, Canon Snelgrove talked about good tired as opposed to bad tired. We were indeed tired following a full day, but it was a good tired. Our spirits had been nourished in worship, companionship and inspiration. We were well equipped to Spring into Action.

Hazel MacKenzie is press secretary for the Diocese of Fredericton Mothers' Union.

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.

ACW Members
are reminded of
Quiet Day
9 a.m. - 3 p.m.
Thursday Sept. 7
Christ Church Cathedral
Memorial Hall
168 Church Street
Fredericton, NB

Guest Speaker
Madame Justice Margaret
Larlee

Please register (\$15) by Aug. 31
Mary MacDonald
1 Acre Crt.
Rothesay, NB
E2S 1A4
(506) 847-2814 or (506) 650-1407
marye@nbnet.nb.ca



MU diocesan president Elaine Robichaud, St. John the Baptist rector Canon Albert Snelgrove, and MU Canadian president Kathleen Snow led action-based workshops at the Mothers' Union Spring Rally at St. John the Baptist in Riverview in early May.

SUMMER INTERCESSIONS

July

¶1: Parish of Derby & Blackville, the Rev. Douglas Barrett.
 ¶2: Pray for The Church of Nigeria (Anglican Communion) The Most Rev. Peter Jasper Akinola, Archbishop, Metropolitan and Primate of All Nigeria and Bishop of Abuja. The Rev. Stanley Isherwood, Volunteer in Mission in Punta Gorda, Belize. Council of the North, Anglican Parishes of the Central Interior - the Rt. Rev. Gordon Light, suffragan, people and clergy. Diocese of Yukon, Sarah Usher, Diocesan Administrative Officer, members of the Diocesan Executive Committee, Archbishop 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. The Ven. Arthur Gregg (retired).
 ¶4: Parish of Douglas & Nashwaaksis, the Rev. Canon William MacMullin.
 ¶5: Parish of East Saint John, the Rev. Robyn Cuming. The Ven. Geoffrey Hall, executive assistant to the bishop.
 ¶6: Parish of Fredericton, the Ven. John Sharpe.
 ¶7: Parish of Fredericton Junction, (open incumbency). Kevin Frankland, Atlantic School of Theology.
 ¶8: Parish of Gaagetown, the Rev. Gerald Laskey.
 ¶9: Pray for The Church of North India (United) Chotanagpur - (North India) The Rt Rev. Zechariah James Terom. The Communion of Churches in India and their visible expression of Indian church unity. Diocese of Yukon, Pattie Tetlichy Yukon Apostolate, Bishop's School of Yukon Ministries, Archbishop 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. Liz Harding, Christian Education Director.
 ¶11: Parish of Grand Manan, the Rev. Dana Dean.
 ¶12: Parish of Hammond River, the Rev. Peter Gillies. The Ven. Lyman Harding (retired).
 ¶13: Parish of Hampton, the Rev. Leo Martin.
 ¶14: Parish of Hardwicke, the Rev. Don Hamilton. Julie Golding-Page, Wycliffe.
 ¶15: Parish of Kent, the Rev. John Pearce, priest-in-charge.
 ¶16: Pray for The Church of Pakistan (United) The Rt Rev. Dr Alexander John Malik Moderator, Church of Pakistan & Bishop of Lahore; Pray for restoration in areas affected by the October 2005 earthquake, and for dialogue between Christians and Muslims. Diocese of Yukon, the Rev. David Pritchard (Mission Education & PWRDF co-ordinator), Gloria Hockley (diocesan ACW president) and all ACW members, Archbishop 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 Ven. Harold Hazen (retired).
 ¶18: Parish of Lakewood, the

Rev. Canon Douglas Patstone.
 ¶19: Parish of Lancaster, the Rev. Chris McMullen. The Rev. Karman Hunt.
 ¶20: Parish of Ludlow & Blissfield, the Rev. Andrew Fraser.
 ¶21: Parish of McAdam, the Rev. Paul Donison. Steve Golding-Page, Wycliffe.
 ¶22: Parish of Madawaska. (St. John the Baptist Anglican/St. Paul's United shared ministry) the Rev. Fran Bedell, deacon-in-charge.
 ¶23: Pray for The Anglican Church of Papua New Guinea the Most Rev. James Simon Ayong Archbishop of Papua New Guinea & Bishop of Aipo Rongo; pray for the Anglican and Roman Catholic churches in their covenant to live, work, and pray as one body in Christ. Diocese of Yukon, those retired from the diocese - Isobel Greenwood, the Rev. Ben Hall & Nancy Hall, the Rev. Dorothy Thorpe, the Rev. Bruce Aylard & Audrey Aylard, the Rev. Don Sax & Deacon Lee Sax, the Rev. Dr. Ellen Bruce OM, the Ven. Ken & Aldene Snider, the Rev. Geoffrey & Rosalind Dixon, the Ven. Arthur Privett & Muriel Privett, Canon David & Alice Kallie, the Ven. John & Deacon Carol Tyrell, Marion Carroll, Edith Josie licensed lay minister, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶24: Parish of Marysville, the Rev. John Cathcart. The Rev. Valerie Hunt.
 ¶25: Parishes of Maugerville & Oromocto, the Rev. Keith Howlett, honorary assistant the Rev. Carol Gross.
 ¶26: Parish of Millidgeville, the Rev. Canon Alvin Westgate, the Rev. Canon Brian Campion, honorary assistant, the Rev. Paul McCracken, honorary assistant. Canon James Irvine (retired).
 ¶27: Parish of Minto & Chipman, the Rev. Eileen Irish.
 ¶28: Parish of Moncton, the Rev. Chris VanBuskirk. The Rev. Marian Lucas-Jefferies.
 ¶29: Parish of Musquash, the Rev. Bonnie Baird.
 ¶30: Pray for The Episcopal Church in the Philippines The Most Rev. Ignacio Capuyan Soliba Prime Bishop; the community-based development program of the church. Diocese of Yukon, Whitehorse - Christ Church Cathedral, Dean Peter Williams & Barbara Williams, the Rev. Mary Battaja associate priest on leave, Lino Battaja & family, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶31: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Paul Ranson, assistant curate, the Ven. Arthur Gregg, honorary assistant. Canon David Jackson (retired).

August

¶1: Parish of New Bandon, the Ven. Patricia Drummond.
 ¶2: Parishes of Newcastle & Nelson, the Rev. Richard Steeves. The Rev. Ellis Jagoe (on leave).
 ¶3: Parish of New Maryland, the Rev. Bruce McKenna.

¶4: Parish of Pennfield, the Rev. Keith Osborne. Jen Bourque, Montreal Diocesan.
 ¶5: Parish of Portland, (open incumbency).
 ¶6: **Transfiguration of our Lord** - O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. Amen.
 Pray for L'Eglise Episcopale au Rwanda the Most Rev. Emmanuel Musaba Kolini Archbishop of Rwanda & Bishop of Kigali. Council of the North, Diocese of Keewatin, the Rt. Rev. David Ashdown, the Very Rev. Hugh Matheson, the Most Rev. Larry Beardy, the Most Rev. Eillen Apetagon (ministry of healing and reconciliation) and students and staff of Dr. William Winter School of Ministry in Kingfisher Lake Ontario. Diocese of Yukon, Fort Nelson - St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, lay leadership, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶7: Parish of Prince William, the Rev. Elaine Hamilton. The Rev. Canon Paul Jeffries, missionary priest in Uganda.
 ¶8: Parish of Quispamsis, the Rev. John Tremblay.
 ¶9: Parish of Renforth, the Rev. Eric Phinney. The Ven. J. F. N. Jones (retired).
 ¶10: Parish of Restigouche, (open incumbency).
 ¶11: Parish of Richmond, the Rev. Christopher Hayes. Kevin Frankland, Atlantic School of Theology.
 ¶12: Parish of Riverview, the Rev. Canon Albert Snelgrove.
 ¶13: Pray for The Scottish Episcopal Church the Most Rev. Andrew Bruce Cameron Primus of the Scottish Episcopal Church & Bishop of Aberdeen & Orkney. Diocese of Yukon, Watson Lake - St. John the Baptist, Lower Post, Swift River, Telegraph Creek - St. Aidan, Dease Lake, Glenora, Teslin - St. Philip's, the Rev. Lesley Wheeler-Dame, Eric Dame & family, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶14: Parish of Rothesay, the Ven. Richard McConnell. The Rev. Tom Knox (retired).
 ¶15: Parish of St. Andrews, Canon John Matheson.
 ¶16: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum. Canon Lloyd Lake (retired).
 ¶17: Parish of St. David & St. Patrick, the Rev. Canon John Matheson, priest-in-charge.
 ¶18: Parish of St. George, the Rev. Mary Anne Langmaid. Julie Golding-Page, Wycliffe.
 ¶19: Parish of St. James, Moncton, (open incumbency).
 ¶20: Pray for The Church of the Province of South East Asia

Bishop elect of Sabah - (South East Asia) the Ven Albert Vun Cheong Fui. Diocese of Yukon, Carcross, St. Saviour's, the Rev. David Pritchard, Tagish, Johnson's Crossing, Ven. Dr. Sean Murphy, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶21: Parish of Saint John, the Ven. Stuart Allen, the Rev. George Trentowsky, honorary assistant. The Rev. Wilfred Langmaid.
 ¶22: Parish of St. Margaret's, Canon Jon Lownds, the Rev. John Harvey, honorary assistant.
 ¶23: Parish of St. Mark (Stone) Church, the Rev. Capt. David Edwards. Padre Steele Lazerte chaplain, St. Luke's Chapel, CFB Gaagetown.
 ¶24: Parish of St. Martin's & Black River, (open incumbency).
 ¶25: Parish of St. Mary's (York), the Rev. Ian Wetmore. Steve Golding-Page, Wycliffe.
 ¶26: Parish of St. Peter, the Rev. Dr. Ross Hebb.
 ¶27: Pray for The Church of South India (United) the Most Rev. Badda Peter Sugandhar Moderator, Church of South India & Bishop of Medak. Diocese of Yukon, communities of Carmacks, Keno, Faro and Ross River, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶28: Parish of St. Philip's, the Rev. Kevin Borthwick. The Rt. Rev. George C. Lemmon (retired).
 ¶29: Parish of St. Stephen, the Rev. Peter Mills.
 ¶30: Parish of Salisbury & Havelock, the Rev. William Morton. Canon Elaine Lucas (retired).
 ¶31: Parish of Shediak, (open incumbency), Capt. Hugh Bateman.

SEPTEMBER

¶1: Parish of Simonds, (open incumbency), Canon Wally Corey, priest-in-charge. The Rev. Marian Lucas-Jefferies.
 ¶2: Parish of Stanley, the Rev. Dr. Ranall Ingalls.
 ¶3: Pray for The Church of the Province of Southern Africa, the Most Rev. Njongonkulu Winston Hugh Ndungane Archbishop of Capetown. Council of the North, Fall meeting of the Council of the North (Canada), the Rt. Rev. Anthony Burton, chair, the Most Rev. Caleb Lawrence, vice-chair, Fiona Brownlee, secretary, and members of the council. Diocese of Yukon, Atlin - St. Martin, Deacon Vera Kirkwood and family, Dorothy Odian licensed lay minister & family, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶4: Parish of Sussex, the Rev. David Barrett. The Rev. Garth Maxwell (retired).
 ¶5: Parish of the Tobique, the Rev. Ellen Curtis.
 ¶6: Parish of Upham, the Rev. Philip Pain. The Rev. Stephen McCombe (retired).
 ¶7: Parish of Upper Kennebecasis & Johnston, (open

incumbency).
 ¶8: Parish of Victoria, Canon David Kierstead. Jen Bourque, Montreal Diocesan.
 ¶9: Parish of Waterford & St. Mark, the Rev. Allen Tapley.
 ¶10: Pray for Iglesia Anglicana del Cono Sur de America, the Most Rev. Gregory James Venables, Presiding Bishop of the Southern Cone & Bishop of Argentina. Diocese of Yukon, clergy in secular employment holding Bishop's license for ministry, the Rev. Martin Carroll, Deacon Niall Sheridan, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶11: Parish of Westmorland, (open incumbency). The Rev. Paul McCracken.
 ¶12: Parish of Wicklow, Wilmott, Peel & Aberdeen, The Rev. Douglas Painter.
 ¶13: Parish of Woodstock, the Ven. Walter Williams, the Rev. Terence Chandra, assistant curate. The Rev. Lloyd McFarlane (retired).
 ¶14: Parish of Andover, the Rev. John Mills.
 ¶15: Parish of Bathurst, the Rev. Roderick Black. Kevin Frankland, Atlantic School of Theology.
 ¶16: Parish of Bright, the Rev. Anthony Kwaw.
 ¶17: Pray for The Episcopal Church of the Sudan, the Most Rev. Joseph Biringi Hassan Marona, Archbishop of the Episcopal Church of the Sudan & Bishop of Juba. Diocese of Yukon, Haines Junction - St. Christopher's, Beaver Creek - St. Columba, Alaska Highway mile 918-1202, Archdeacon Sean Murphy (Whitehorse) & lay ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶18: Parish of Cambridge & Waterborough, (open incumbency). The Rev. Reg. McKinnon.
 ¶19: Parish of Campbellton, the Rev. Arnold Godsoe.
 ¶20: Parish of Campobello, the Rev. Capt. Charles Smart, priest-in-charge. The Rev. Brenda McKnight (retired).
 ¶21: Parish of Canterbury, the Ven. Walter Williams priest-in-charge, the Rev. Terence Chandra, deacon.
 ¶22: Parish of Carleton, the Rev. Howard Anningson. Julie Golding-Page, Wycliffe.
 ¶23: Parish of Central Kings, the Rev. Robert LeBlanc.
 ¶24: Pray for The Anglican Church of Tanzania, the Most Rev. Donald Leo Mtetemela, Archbishop of Tanzania & Bishop of Ruaha. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, the Ven. Sean Murphy (Archdeacon of Liard) & lay ministry team, Mal Malloch, Sarah Usher, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 Find the Diocesan Intercessions on-line under "prayer" at <http://anglican.nb.ca>.

COLUMNS

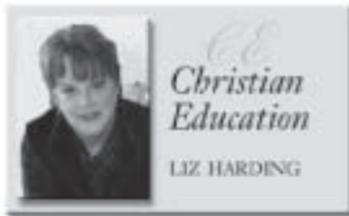
Spiritual spa renews body, mind and spirit

BY LIZ HARDING

About 50 people involved in ministry in this diocese spent a sunny spring day at Dayspring Retreat Centre in Rothesay pampering their souls and bodies.

We spent the morning looking at the unique way in which God made each of us ... Our fingerprints are tangible evidence of how different we are from each other. We went on a journey to discover our other unique aspects, acknowledging we carry a lot of baggage, including the lies that we believe about ourselves. Through scripture we started to correct our own images to find the one that God sees.

We shone a flashlight on different areas of our lives to gain a better understanding of who we are. We each wrote prayers of confession to God, admitting we often look to things outside of God's love to determine who we are, then we committed ourselves to rely on God to form our self-image, basking in his delight in us. A map showed us the direction we should travel on our journey and reminded us to stay connected with God for guidance. We packed cups of different shapes in our luggage to serve us in refreshment and teach us that, just like the different cups, we are different people, vessels of God's love. We then committed to



share our unique selves as an offering to share the love of God with the world. Following a delicious lunch we focused on our bodies with manicures, pedicures, massages and facials. We made some beautiful jewellery to take home, we canoed on the lake and walked in the woods, delighting in the many different birds. An expert birder actually attracted birds to nearby trees with a tape recording of other birds then told us about each species. It was quite amazing to watch nature close-up.

This was truly an amazing day, full of Christian spiritual nurture and refreshment, a small gesture of appreciation for those who work so hard in our churches. Thank you to everyone who volunteered to make the day such a great success, and to the Christian Education committee for their sponsorship of this event.

Liz Harding is diocesan director of Christian Education.



The Rev. Wendy Amos Binks offered facials at the Spiritual Spa. Michelle Jacobs enjoyed hers.

BONNIE HUNT

Spa testimonials

Just a glorious day where I focused on my soul and my body, something that rarely happens.

Nicky Scott, St. Mary's and St. Bartholomew

This day not only refreshed our bodies it enabled each of us to look within, find our strengths and leave with a renewed and refreshed spirit — thank you.

Marie Hamilton, The Nerepis and St. John

A wonderful day. We forget how we need to take care of ourselves, our bodies and our spirits. After a great personal tragedy I needed this day to remind me that God loves me.

Lorna Doyle, The Nerepis and St. John

A time to be in the beauty of God's creation and to be reminded that we are a treasured part of that creation. With Gratitude,

Trish Mills, St. Stephen

From Parish Church (Fredericton) Youth Group members

Thank you for a wonderful day. I had a great time and would do it again, it was great.

Talysia Coleman

It was more than awesome

Michelle Jacobs

I loved the canoeing and everything was fabulously fun.

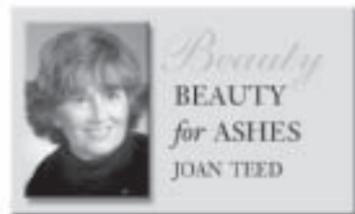
Emma Hawkins

Like Peter, we are not perfect, but that's okay

We are no more and no less than wonderfully, ordinarily, imperfect mortals. We need to give ourselves a break and get off our own backs with our demands for perfection. Let's abandon our workaholic tendencies, our need to "keep up with the Joneses." Let's celebrate our blemishes, the very qualities that make us human. Each one of us has a fault line. That's how the Lord God made us.

Some of us have fault lines with many branches, some inherited, some learned. We constantly struggle to overcome them all. We will never do it because we are not perfect. Nor is anyone else, not our bosses, our mentors, our mothers.

In a recent story by Gestalt therapist Michael Vincent Miller, PhD, he says we don't have to go very far to come upon tales about disappointment and imperfection in one another — the oldest and most familiar is the story of Adam and Eve in Genesis. He says, "where else among the world cultures does one find a creation myth in which human history begins not with magic animals, demigods or occult forces in nature, but with newlyweds engaged in doing what so many other married couples since have done: making bad judgements



together and then blaming each other for the difficulties that they bring down on themselves.

"Despite the best real estate on the planet, peace everywhere, no competition for mates, and all their needs gratified, Adam and Eve cannot leave well enough alone," he writes. "Once they find something they can't have, they hardly seem interested in anything else. The forbidden fruit is too fascinating. Eve at least has the intellectual curiosity and rebelliousness to take the initiative. Adam is too busy being a good boy ... then declares it was the woman's fault. Adam is the first in a long line of passive-aggressive males. From then onward Adam and Eve are aware of limitations, shame, imperfections and disappointments, "You are not who I thought you were."

If I have acquired any wisdom in life, the most useful bit of it is a glimmer of humility and the ability to laugh at myself. T.S. Eliot said "The only wisdom we can hope to acquire is the wisdom of

humility: humility is endless". It brings us down to earth and places us in context with others, helps us understand that we are flawed and were never meant to be otherwise. The fantasy of perfection in life exists to shore up an illusion that we can have some control over our life. But life will never, in reality, conform to our plans.

We WILL make mistakes. And they are our opportunities to learn. They come with the territory of humanity. We don't set out to do wrong, it just happens, sometimes because others frustrate well-made plans.

Humility helps me to be more tolerant and forgiving of others. Because I know I am so imperfect it is easy to be empathic and compassionate toward myself and others.

We don't become humble without first learning the practice of letting go of pride and control. Many of my clients are at that spot in their lives where they have hit rock bottom. Often things have gone wrong because they grasped things (and people) too tightly. They tried to rigidly over-control their spouse and children and succeeded only in making everyone miserable. They created a stifling environment full of arguments and sometimes violence. There's not

much room to grow in a place like that. There's not much unconditional love either.

Only when we are brave enough to accept and acknowledge our own imperfections are we free to accept those of others. In a marriage this is golden. Imperfections are part of the package, and to acknowledge our own frees our partners from our criticism. In the process we have to drop our superiority, our perfectionist exterior. We have to be humble.

The American poet Robert Bly wrote: "The inner nest, not made by instinct

Will never be quite round, And each has to enter the nest Of the other, imperfect bird."

Not being perfect together joins us in humanity in this crazy life. Life takes us where it wants us to go so we can face what we need to face. This causes serious anxiety to our control needs, especially when everyone around us seems less than capable and yet we need to depend on them.

I have said before that I grew up in a church preaching a hard, sin-based Gospel, which tired me out with Hellfire and brimstone. I far prefer Julian of Norwich's suggestion that we unlearn some of these concepts of self and God, in the light of God's

generosity and grace. If God is courteous toward us we need to practice a similar respect and tolerance towards ourselves and others.

A song reflecting my heritage brought me to tears, it goes something like, "Keep your Bible of the Scots in the parish of Dunbar, I'll stay and worship in redwood forests." (Dunbar being the name of my great-great grandfather, one of the first Presbyterian ministers in P.E.I., and very strict they were in those times). I agree with the song. With hard rules and perfectionism we learn to hate ourselves and others.

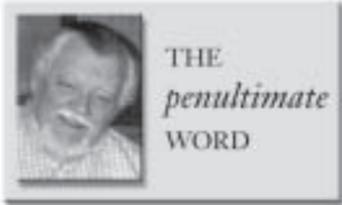
So what does the following mean? "Be ye perfect as your father in Heaven is perfect." (Matt 5:48) It is a call to try to be righteousness, which does not exclude being ourselves with fault lines and a sinful nature. Peter is an inspiring model. Jesus loved Peter, accepted his faults and sins with compassion — so much so that he set his church upon this rock, knowing full well he and it would make mistakes — as do we all.

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

God wills the healing of a broken world

BY JIM IRVINE

“He who wills the end, wills the means.” *Seeing*, by José Saramago



I poured a mug of coffee, slipped into my regular booth. My waitress approached, note pad and pencil in hand. As she arranged the place-mat, knife and fork, we exchanged the normal pleasantries.

“I didn’t know you were a minister,” she added. I had not returned home to change after the funeral of a friend and my costume did not conceal my vocation.

“I’m a retired Anglican priest,” I replied.

“Oh, you never retire from that,” she said. “Do you want your usual?”

“Eggs over-easy and dark whole wheat toast,” I replied. I don’t easily adjust to change. I drank and scanned the latest Coffee News until she placed the eggs, framed by dark toast, in front of me. I set the mug aside and thanked her.

“Oh, I knew you were a Christian, I just didn’t realize that you were a minister.”

Later this month, on the Nativity of St. John Baptist, I will observe my 34th anniversary as a Priest in the Church of God. I share the anniversary with Fr. Ron Rippen. We both left the cathedral choir to go on to study for Holy Orders. Ron went to Huron College after the R.C.M.P., I went to King’s after high school. Our paths crossed again in the cathedral – at the chancel steps – on June 24, 1972 when Harold Nutter ordained first Ron, then me to the Order of Priest.

The sacrament of ministry begins at the font. Most arrive embraced in an arm. Some come to the waters not borne by parents but drawn by a voice that calls us by name. A few of us are called to the ministry of priests. Fewer still are called to the ministry of bishops.

My waitress refreshed my vocation with her comment. I had mistaken my monthly pension cheque as certification of retirement. I had misconstrued the processing of forms as a diminishment of my journey. A business paradigm set me aside yet at some level I knew I was still a priest. The waitress reminded me of the depth and veracity of that vocational truth.

Ministry has changed immensely in recent years. Some of the changes are beyond my comprehension. It is more “doing” than “being”, and the doing is piecemeal, ad

hoc. Without a part-time sheep on the mountain side, shepherds are part-time hirelings. But I’ve said, I don’t adjust to change easily.

José Saramago reaches beyond Kafka in his provocative novel, *Seeing*. I was disturbed when I came across the brief but penetrating aphorism “He who wills the end, wills the means.” The words came as thunder, like the chiding remark of my waitress — the ambiguity challenging.

I see life through the lens of a priest. That confession made, I am nonetheless the product of the pragmatic cynicism of my day. From early schooling critical thinking assessed whether the “end justified the means,” or the “means justified the end.” If we couldn’t decide we sometimes guessed. But the choice was always the same. We could choose one or the other — our pragmatism fashioned on a lathe of cynicism.

Saramago provides a third way — pragmatic but not cynical. He allows for volition and demands a response. He allows for choice and insists on responsibility. He allows for ambiguity and calls for recognition.

It seems clear to me that from the beginning, God willed the healing and reclamation of a broken world. He willed the means of redemption in our baptism reality — the death and resurrection of Jesus. The truth of that reality drew me to a ministry, first as one who is baptized and only later as one who is a priest.

God continues to will that fullness of ministry for his Church, and because brokenness continues to afflict his creation, he continuously and ceaselessly cries out for healing.

Recognizing the truth of what we are called to be as a people called by God, it is incumbent on us to respond with the engaging will of enabling the means of ministering to those who cry out like the Israelites in their slavery.

But what can I say; I don’t adjust to change easily.

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Canon Jim Irvine makes his home in Fredericton

A significant book about the architect of Anglicanism in New Brunswick

Apostle to the Wilderness: Bishop John Medley and the Evolution of the Anglican Church
Barry L. Craig
Madison: Fairleigh Dickenson University Press, 2005
\$42 US on Amazon.com

A REVIEW BY GEORGE PORTER

Wilderness constitutes one of the dominant themes in Canadian identity. Historians, as well as artists and sociologists, are confronted with this facet of who we are and how we have come to be the way we are. The story of the Anglican Church is indelibly etched on this wild evolution, and Barry Craig brings out some of the finer lines of this etching with his book on the life, work and thought of Victorian Bishop John Medley - first bishop of the Diocese of Fredericton.

Craig, an Anglican priest and associate professor of philosophy at Saint Thomas University, packed a wealth of information and analysis of the evolution of both Bishop Medley and his context within developing nineteenth century Anglicanism in the doctoral thesis that became this book. His writing is a rare combination of scholarship and accessibility and this relatively short book is a significant contribution toward understanding the man who played such an important part in the shaping of the Anglican Church in a wild land.

Bishop Medley’s formative impact on the new diocese would be difficult to exaggerate and still reverberates with almost mythic grandeur in 21st century New Brunswick. From a stone effigy in Christ Church Cathedral to the very stones of Gothic Revival church buildings, his memory is enshrined in the province’s Anglicanism. The diocesan youth camp bears his name, and his portrait hangs in most parishes.

Having said as much, surprisingly little has been written about Medley’s early life and formation. Craig spends the first chapter of the book filling in more details of a biographic sketch and identifies ways in which these formative years shaped the complex person and bishop Medley became.

Outstanding among these experiences is Medley’s Oxford education. It provided evangelical exposure at Wadham College and a connection to the Oxford Movement. Also known as Tractarians, several key figures in this high church/anglo-catholic renewal movement became colleagues and friends.

Controversy marked Medley’s pioneering episcopacy. A persistent advocate abroad for Church of England support for the struggling colonial parishes,

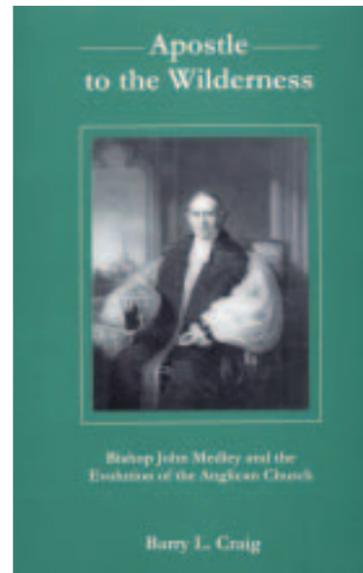
to request help in building such places of worship, Medley said in ‘Other Little Ships’: ‘Sons of the Church, we will build with the sword of the Spirit in one hand, and the trowel in the other.’

Nevertheless, though theologically conservative, he equally strongly contended for freedom and tolerance when it came to less clear doctrines or practices. Craig argues that despite affinities with their approaches, Medley was not simply just another Tractarian. Indeed he could not easily be labelled at all. When he eventually became bishop he proved to be a strong advocate for formation of synods, including lay representation, and demonstrated respect and provided encouragement for his evangelical and Loyalist opponents. He warned the clergy of the diocese ‘to abstain from bitter language and contentious provocations of one another’ as more befitting what Craig terms ‘the context of a struggling colonial diocese [where] toleration was more valuable than doctrinal rigorism.’

Craig describes a similar approach to ritual and sacramental concerns. He refused to follow either Roman Catholic or Lutheran directions in defining too closely the operational mechanisms of sacramental grace. Mystery remained at the heart and mystery resists too careful formulation. This left Medley freer to advocate tolerance of liturgical differences. Craig notes that Medley thought he had been quite successful in this work for tolerance, saying in his last charge that perfect agreement in the church about these matters, no matter how desirable, was ‘not to be expected.’ He told the clergy that in the final analysis Anglicans were to ‘hold fast to primitive doctrine, primitive order, and practical piety ... [even] while there is a considerable diversity as to the means by which reverence is promoted.’

This book is a ‘must read’ for anyone interested in the formation of the Anglican Church in the Maritimes or in general New Brunswick history.

The Rev. Canon George M. Porter, D.Phil. is Chaplain to the University of New Brunswick (Fredericton) & St. Thomas University and Youth Action Director, Diocese of Fredericton, member of Wycliffe Associates (Wycliffe College, University of Toronto) and Diplomate Fellow, Oxford Society of Scholars.



and within the diocese, he did not shrink from engagement when concerned about basic doctrine or practice. In *The Episcopal Form of Church Government; Its Antiquity, Its Expediency, and Its Conformity to the Word of God* (1845), Medley wrote that failure to speak out when clear, core teachings were in question generated the danger of forming a false, delusive, dangerous security, which is built upon quiet possession of error. In the same place, he wrote that love and truth are links of one chain.

Craig depicts the intellectual context of Medley’s thought as inhabiting a region somewhere between rejection of the agnostic rationalism of the Enlightenment and not quite full embrace of Romanticism. Craig suggests that the bishop moved away from an earlier affinity with romantic ideas toward “a more directly pragmatic approach to the Church.” Medley remained a clear advocate of biblical authority and patristic tradition, embracing the ultimate mystery of spirituality while rejecting excessive subjectivity.

This sense of mystery captivated Medley’s imagination when it came to physical structures of worship. Craig notes that Wadham College had been the educational home of Christopher Wren and that Medley shared with him his ‘architectural interest, if not his taste.’ Medley was, in fact, a strong advocate of the more romantic Gothic Revival style being the most suitable for houses of worship. He saw one of his episcopal tasks in his new world diocese to provide suitable church buildings. Speaking to the mother church in England

YOUTH

ReGathering a time of fun, laughter, growth

BY CLAUDE MILLER
GEORGE PORTER
LIZ HARDING

CFB Gagetown came alive on the first weekend in April when many of those who had been confirmed in recent years came together. This was the first reGathering held since Claude Miller became Bishop of Fredericton. It was born of a desire shared by the three of us to help people see Confirmation not as a sacramental graduation, but as part of a process exploring further commitment to Christ and involvement in God's church.

Personal invitations were mailed to those who had been confirmed by Bishop Claude and those who accepted the invitation came from across the diocese. They ranged in age from preteen to adult, and from the beginning the event was structured in such a way that everyone, including the bishop, was engaged on a level playing field. The first was last and the last first. This mix of generations proved important, and one of the teen participants said afterwards how cool it was to be involved in doing things with people in their 60s.

The reGathering was shaped around a reconsideration of our baptismal covenant and the reaffirmation at our Confirmation of the promises made in the sacrament of Baptism. Over the 24 hours we were together, there was a lot of laughter and fun. Being together gave us opportunities to explore and share stories of how we encounter and experience God. Involvement in experiential learning activities and engaging with each other brought deeper spiritual awareness — allowed us to consider our spiritual



GEORGE PORTER

It was a level playing field for all generations at the reGathering. The last were first, the first were last, and last names were superfluous for Bishop Claude and Sarah.

gifting and explore leadership potential.

In this experience of a temporary community, we

developed new relationships since few of us knew one another before the reGathering. As we prayed and

worshiped, the Spirit led us into a fresh awareness of our places among the baptised people of God, and God brought renewed appreciation for the Anglican component of that people — reflected specifically in regathering around our Bishop and around the eucharistic celebration.

We were stretched further to go beyond ourselves in reaching out in care and justice to those who live around us and even to the rest of God's world.

In reality, many similar events are little more than good experiences quickly forgotten. The Apostle James says that it is possible to look into the word of God and then go away forgetting what we saw rather like someone might look into a mirror and then go along with the rest of the day forgetting our reflection. We

were challenged through the reGathering, however, to consider how we could be those who don't just hear God's word but become word-doers. We wanted to take more than just good memories away from the weekend. We wanted to identify something specific we felt God might be calling us to do in our lives when we returned to our homes, our parishes and communities.

This was the first reGathering, but it won't be the last. As many people left they were heard to say they could hardly wait to reGather again.

Claude Miller is bishop of Fredericton, George Porter is diocesan youth action director and Liz Harding is diocesan Christian education director.

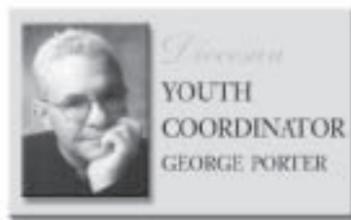
I'm curious, George Why are you frustrated with the 'church of today' cliché?

BY GEORGE PORTER

Part 2
Last month I talked about my sense that though it is popular to say youth are not the church of tomorrow but rather the church of today — for many it's little more than a cliché. I said that it “is a lot easier to say that young people are the church today but a lot harder to really allow them to be so in reality.”

We are called by God in our scriptures, however, to “be doers of the word and not hearers only.” God's word can't be reduced to truisms; it must be heard as a call to action. But how do we act? This month I want to put it in terms of two words: engagement and involvement.

In baptismal and confirmation liturgies, we promise to do all in our power to support and uphold those directly receiving the sacramental blessings. All



too often it goes little beyond once again saying words. To fulfill these promises, adults need first to engage young people. Learning names and praying for them by name is one place to start. Saying hello and greeting them by name is another. Engaging them in authentic conversation, demonstrating respect and interest in them and their lives can follow. These represent a bare minimum for any of us, whether or not we feel particularly called to “youth ministry.” This is simply part of being together in God's family.

For some, however, engagement will not be

enough. Some will move to a second level of involvement. This may seem foreign to many of “God's frozen chosen,” but really just means taking the relationship-forming process of engagement deeper. It means really getting to know who these youth are, investing time and effort to cultivate growing, genuine friendships.

These steps require neither critical mass nor specialized youth ministries. They can be done in any parish of any size. They do, however, require willingness to be authentic — to be ourselves. They call for a willingness to invest some time and effort. Sometimes they require courage and persistence because young people are often not used to being taken seriously by adults. They can be suspicious because adults generally speak to them only when they are in trouble or when they are wanted for

some task or other. The good news is that this isn't an insurmountable barrier!

Neither is this a one way reality. Young people are also called to the same two movements, engaging and becoming involved with adults. Requirements are the same, realising that most adults aren't used to being truly engaged by younger people nor do they believe that young people really want to be involved with them. It can take some patience and courage.

This is my dream, and it isn't a pipe dream. When “they” and “them” become “we” and “us,” the cliché will become our lived reality. We will be the church of today.

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



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

emergent

