



St. Mary's Band honoured for faithful service

BY ANA WATTS

In recognition of and appreciation for more than a hundred years of continuing, outstanding faithful service to the community and the Diocese of Fredericton in the encouragement and promotion of musical talent, St. Mary's Band of Saint John was presented with the Bishop's Award of Merit following a concert in the chapel at Rothesay/Netherwood School on Aug. 28.

Diocesan clergy attending the annual Clergy Conference at the school got caught up in the marches, hymns, folk songs and show-tunes the band provided for their entertainment. As far as the band members knew, it was "just another concert." That was until the Ven. Walter Williams of Woodstock, a band member himself in his youth, stood to read the letter he sent to Bishop Claude Miller proposing the band for the award.

Archdeacon Williams related the band's history and recognized the Reverends Chris Hayes and Chris VanBuskirk as former band members as well. He also recognized Mr. VanBuskirk's brother Kelly, who continues to play in the band, and the current band master Andrea Lewis, daughter of Gwen McKnight of Anglican House.

The brass/reed band's 40 members range in age from teenagers to octogenarians. It provides traditional music for public and private events in Saint John and surrounding areas and travels to Eastport, Maine each year to represent Canada at United States' Fourth of July celebrations.

As part of its community service mandate, the band continues to lend its percussion instruments to other musical organizations including

Symphony New Brunswick, the NB Youth Orchestra and school musical productions. A studio in Saint John is owned by the band and is used by public school music teachers to host clinics for young musicians and as a rehearsal studio for various local ensembles. Through fund raising activities the band also gives financial assistance to student musicians to attend events like the National Youth Band.

St. Mary's Band was formed in 1903 as a youth outreach program of St. Mary's Anglican Church (now part of St. Mary's and St. Bartholomew Church in the parish of Coldbrook and St. Mary). The rector of the parish is the honorary president of the band. In 1917 about two-thirds of its members enlisted and went overseas as the band of the 140th Battalion. In England it became the first brass band of the Princess Patricia's Canadian Light Infantry (PPCLI) and was sent to France. Later the band was recalled to England to play for Princess Patricia's wedding.

Three band members lost their lives during the First World War. When it returned to Canada in 1919 its members were released in Ottawa. Many of them returned to Saint John and, with a borrowed set of militia instruments, reorganized the band. By 1924 the band members had earned enough money to purchase new uniforms and instruments.

The band participated in the cultural transition of the 1960s by welcoming women and musicians from denominations other than Anglican to their ranks. The first female member of the band continues to play and to serve on the management executive.

In 1988 the band re-established its ties with the PPCLI regiment and members continue the affiliation by



Above, Bishop Claude Miller presents the Bishop's Award of Merit to St. Mary's bandmaster Andrea Lewis in recognition of and appreciation for the band's more than 100 years of continuing outstanding faithful service to the community and the Diocese of Fredericton in the encouragement and promotion of musical talent. Right, the band is appreciated following a Clergy Conference concert in the chapel at Rothesay/Netherwood School on Aug. 28.

wearing the regimental tie on ceremonial occasions. In 2000 the band adopted a scarlet jersey for its uniform.



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COMMENTARY

Lay delegates comment on General Synod

Heather Carr

General Synod 2007 was an overwhelming experience in many ways but thankfully we had a very supportive team on board and an excellent shepherd in our bishop. Without his guidance and support it would have been an even more difficult week.

The opening service at the Mission Church by the Red River, complete with an Aboriginal Smudging Ceremony, seemed a perfect beginning for this synod.

The issues at hand were difficult ones but the many speakers to the microphones were mature and respectful with their views and opinions giving us much to consider.

The election of our new primate was very close but I

felt that everyone was very pleased with the result, Bishop Fred is well known, loved and respected, the applause upon his entrance to Trinity Church after the election spoke volumes of his success and support.

The appointment of a National Bishop for the Aboriginal people was a high point for me as this was a long overdue appointment in my opinion. Our day with the Evangelical Lutheran Conference was very enlightening as they were dealing with similar issues and an election as well, we had an opportunity to share and pray for each other. The Primate's Dinner was a beautifully relaxing evening which we all welcomed.

The agenda of motions was

very full and the end results were not entirely what I or many had prayed for, a lot of hard work and praying took place during the debates, the atmosphere was tense at times and many shed tears of fear and worry during the weekend. As difficult as it was, I am grateful to the support we all felt from each other and our bishop.

Jean Hamilton

I have many thoughts and memories of General Synod. The day that stands out however is the day on which motion A186 was passed that states the "blessing of same-sex unions is not in conflict with ..." The Anglican Church of Canada left me on that day, as it ceased to stand on Holy Scripture as a basis for belief.

COMING EVENTS

Oct. 16, 17 and 18
7:30 p.m.

The 2007 Pollok Lectures
Practical Theology
In Service of a Just Church
Atlantic School of Theology
with

Dr. Sarah Fairbanks, O.P.
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of Theology,
Barry University,
Florida.

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Oct. 18-21

**"For God so
Loved the World"**
a Parish Mission with
Bishop Donald Harvey
at St. Mary's and
St. Bartholomew Church,
Saint John.
Evening Services, 7 p.m.
Plus

A Youth Rally
led by Taylor College
Saturday 2-5 p.m.
Two Special Luncheons

noon - 2 p.m.
Please register for the
lunches by Friday, Oct. 12
phone 696-1347 or email
angels2@nbnet.nb.ca.

Oct 21, 10 a.m.

**Third annual
St. Luke's Day Service**
St. Paul's, Rothesay
in honour of health care
professionals.
Unie MacLellan,
from the Saint John group
Helping Hands for Haiti
will speak on her many trips
to that country and the work
of the group.

Nov. 3

Manna '07
Christ Church (Parish)
Church,
Fredericton.

Have ya heard yet?
Manna is a
Diocese of Fredericton
Youth Event
for 11-15-year-olds
and their leaders
Manna is the name of the
food that God gave the
Israelites when they were
between Egypt and the

Promised Land.
Registration at 10 a.m.,
pickup at 7 p.m.
Bring sneakers, a swimsuit,
towel and \$25 for registration
(it covers everything)
including
your own cool T-shirt.
Registration forms are on
the web
<http://anglican.nb.ca/>
calendar, click on the
November calendar page
look for the Manna info on
Nov. 3

Nov. 9, 10 a.m.

**A Country Christmas
on the Bend
at St. John's Church**
46 McNair Drive Nackawic
Friday, 12:30 p.m.
B a z a a r
Downstairs in the Hall
Handcrafts
Home Baking
White Elephant Table
Plus a Coffee Party (\$3) with
coffeecakes, biscuits,
muffins, jams and more.
A free display upstairs in
the church with
Hot Apple Cider

DOG MATTICKS

by Doug Patstone



LETTER

Civil vs religious marriage

You may be familiar with a recent court decision in Saint John respecting same sex marriage and divorce. A same sex married couple wanted a divorce. Proceedings were started. The individual wanted to make a point, as she could have had a divorce on the grounds of separation by waiting one month. The court allowed the divorce.

The first divorce law in New Brunswick (1786) provided, in effect, that marriage was a civil proceeding. It had to be performed by a Justice of the Peace or, in accordance with the rules of various religions, but it still had to be registered civilly.

The only grounds for divorce were adultery. The wife did not lose her rights to the divorce. However, the marriage still had to be registered. If her husband divorced her later, cruelty causing a breakdown became a ground but initially

it took five years of cruelty for the wife but only three years for the husband.

I feel there should be some provision that marriages are deemed to be civil and could be terminated by a civil procedure on consent of the parties.

Religious marriage should be binding on the parties in pursuant of their own religious rules. In effect the party would go through a civil marriage that would be registered. Then they would go through a religious marriage. This might resolve some of the controversy.

In fact, in a growing number of instances in New Brunswick, we find the parties remarry by a court official and then have subsequently gone through a religious ceremony. There needs to be some renaming of the process such as "marriage" and "religious marriage."

Eric L. Teed O.C., C.D., QC
Saint John

TAKING SHAPE



A new church for Richmond Corner under construction for the Parish of Richmond began to take shape in late August when the first concrete was poured. The church and its hall are being constructed of ICF (Insulated Concrete Forms), making it very heat and energy efficient. Ground water heating will also cut down on energy costs. The buildings will replace St. John's Church, which is 136 years old this year.



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OFFICIAL PUBLICATION OF THE DIOCESE OF FREDERICTON
A SECTION OF THE ANGLICAN JOURNAL

The Rt. Rev. Claude Miller Bishop and Publisher

Ana Watts Editor

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

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

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

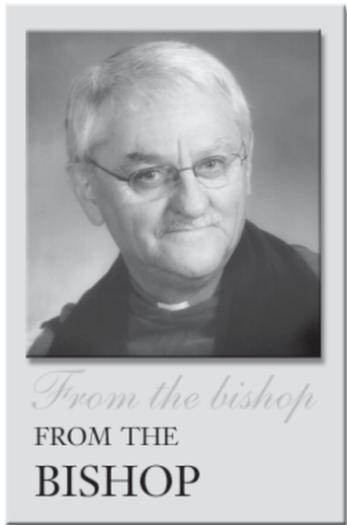
Printed & mailed by Signal Star Publishing, Goderich, Ontario

THE BISHOP'S PAGE

Autumn mirrors the colour of God's love

Casual conversation during autumn, particularly when highway travel is part of your routine, is bound to include a commentary on the beauty of the fall colors. Artists and photographers spend hours trying to reproduce and make permanent this seasonal gift that God provides for our enjoyment. During September I spent a great deal of time traveling to and fro in the Archdeaconry of Shediac, all the while observing nature's beautiful tapestry as it changed each day.

While in the archdeaconry, the Archdeacon and Regional Dean scheduled numerous parish events and meetings with social agencies in the Westmorland Region and the City of Moncton. Every church service, Bible study and meeting brought with it an opportunity for me, as Bishop, to more fully understand the tapestry of inter-woven ministry initiatives and



projects in the archdeaconry.

The folk who exercise ministry leadership in these numerous venues are incredibly focused on their mission and have a vision of how they can best serve their mandate. I was apprised of their successes and challenges in our meetings and, on reflection, sensed that the

challenges that face each individual ministry at the grass-roots level tended to devalue the gifts and contributions made to the larger picture.

We all have a tendency to do this and it can have a negative effect in our own ministry and calling. Parishes can fall into this trap as well. Sometimes we judge our successes and failures on unattainable ideals and we don't realize them. We see our efforts as failure. We can miss the beauty of the whole picture because our perspective is narrow and focused.

During my two-week archdeaconry visitation, I was given a wider collective view of God's love in action -- love in parish meetings and bible studies, emergency shelters, half-way houses, the prison, the hospitals and at worship and fellowship in the parishes.

There are and will continue to be obstacles that challenge our vision and our ideal for

those in need. I'm reminded of the small gift offered by the young boy in the feeding of the five thousand. Five barley loaves and two small fish could never meet the need of five thousand, but when given in faith and blessed by Jesus, the gift has a miraculous effect.

The wider vision of God's love in action paints a beautiful picture. Every initiative adds its own color and beauty to the landscape of the ministry we share in our parishes and community. Let us not despair. With thankful hearts, praise God for the opportunity to share his love at every opportunity.

In thanksgiving for each one of you,

The Rt. Rev. Dr. Claude Miller is bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

- Oct. 12-13
Anglican Essentials
- Oct. 14-16
Deaneries of Fredericton & York
- Oct. 21-23
Deaneries of Fredericton & York
- Oct. 25-30
House of Bishops
- Nov. 1
Bishop's Counsel
Christ Church Cathedral (7:30 p.m.)
- Nov. 4-6 and 8
Deanery of Chaleur
- Nov. 16-18
Council of General Synod
- Nov. 25
Parish of Grand Manan *

* Denotes Confirmation

Chancellor resigns

Bishop Claude Miller recently accepted, with regret, the resignation of Canon Charles Ferris as diocesan chancellor, effective Nov. 11. Canon Ferris was appointed chancellor by Bishop William Hockin in 2000 and is responsible for many major initiatives, including a re-writing of the constitutions and canons of the diocese and the passage into law of the Anglican Church Act of 2003. Bishop Miller called him "A tireless mentor to me and my predecessor ... thank you for your kindness and support to me for these many years." Canon Ferris will continue to support the Ecclesiastical Province of Canada as chancellor to the metropolitan.

ORDINATION



Bishop Claude Miller ordained Gethin Edward of St. Andrews to the transitional diaconate in All Saints Church, St. Andrews, on Sept. 16 at 7 p.m. Mr. Edward holds a BA from King's College, Halifax, and an MDiv from Wycliffe College, Toronto. He is seen here with his family following the service. Left to right are: Canon Howard Anningson (bishop's chaplain), 4-year-old Steven, Mr. Edward holding 21-month-old Crispin, Bishop Miller, Meg Gethin with baby number three due in February, and Canon John Matheson, rector of St. Andrews.

NEW COUNCIL MEETS



Diocesan Council met on Base Gagetown on Sept. 14 and 15 to get acquainted and to plan for its two-year term. New members Bill Chilton, Falen McNulty, Gerald McConaghy and Ted Quann got acquainted during a break.

AROUND THE DIOCESE

FOND FAREWELL LASTS ALL DAY



Archdeacon John Sharpe retired from parish ministry and from the Parish of Fredericton (Christ Church "Parish" Church) on Aug. 31. Earlier in the summer his congregation, family and friends from throughout the diocese and beyond gathered to bid him a fond farewell. The day started with a Eucharist in the Parish Church, followed by a reception in the hall. Hundreds of well-wishers gathered, myriad presentations were made and a cake decorated with a photo of Archdeacon Sharpe as a "Red Hatter" was enjoyed. The day turned into evening and the celebrations turned into a Newfoundland kitchen party with lots of live music, dancing and mummings. In the photo on the left above, John and his wife Cynthia cut the cake. In the photo on the right, Cynthia (on the right) generates a little music and a lot of fun at the kitchen party with mummer and red-hatter Midge Johnston.



Ted Quann of the Parish of Chatham and a member of the Parish Support and Development team of Diocesan Council, borrows an item from Resource Centre summer student Catherine Castonguay.

Resource Centre eventually gets summer student

BY PAT DRUMMOND

Catherine Castonguay, the new summer student employee at the Diocesan Resource Centre, learned the ropes from her predecessor. She also enjoyed the interesting people she met coming and going from the Princess Street building in Saint John that the centre shares with Anglican House/10,000 Villages.

Like many other non-profits locally and across the country, the Resource Centre was not included in the initial federal student summer employment grants. A flurry of very public protest eventually reinstated most organizations and we eventually received a "supplementary" grant for a shorter term.

Our five-year-old Resource Centre has been blessed with a grant each summer to help with the cataloguing and processing of the new materials. The person we hire also assists in the summer operation of the bookstore. We couldn't manage without student assistance.

Dawn Masson, who assisted us during all the summers of her university career, was ineligible for the grant this year because she had graduated from university.

Catherine is a graduate of Rothesay/Netherwood School, a crucifer/acolyte at her church (St. Mary's and St. Bartholomew's) and now attends UNBSJ. It was a great help to also be able to hire Dawn for three weeks to assist Catherine in learning the ins and outs of the centre's computer program.

With the opening of 10,000 Villages as an adjunct to the Anglican House/Resource Centre operation, the additional staff there plus the student help, the building was been a hive of activity this summer. There is much to browse, buy and borrow. Drop in soon.

The Ven. Pat Drummond is priest and rector of the Parish of New Bandon and Archdeacon of Chatham. She developed the Diocesan Resource Centre and is chair of the Diocesan Council Parish Support and Development Team.

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The sun shone on the Upper Kennebecasis family picnic

BY ANNE WALLING

There is something special about worshipping God in the open air surrounded by the natural beauty of trees and flowers, sky and fluffy white clouds. Although the day of our parish family picnic the sky threatened rain, we continued to prepare for it. God rewarded us with sunshine just as the Rev. Bob LeBlanc, assisted by layreader Patti Hoyt, began the service. With his guitar in hand, the Rev. Bob led the singing of the familiar hymns that we cherish and he taught us some new songs that inspire love, comfort and joy.

We are very pleased and excited to have the Rev. Marian Lucas-Jefferies join us that day. She and the Rev. Bob were recently appointed priests-in-charge of the parishes of our parish of Upper Kennebecasis as well as Central Kings and Upham in a new shared ministry project. We are excited that our parishes are participating in this pilot project over the next two years. It was a pleasure to meet the Rev. Marian and she seemed to enjoy her time with us as well.



Parish of Upper Kennebecasis now shares two priests with two other parishes, Upham and Central Kings. The two priests are the Rev. Bob LeBlanc, left, and the Rev. Marian Lucas-Jefferies. They recently served in Central Kings and Upper Kennebecasis respectively. Find a related story in Re-Creations on page 11.

The service and picnic were hosted by Irene MacMackin at her home in Lower Norton. Her front garden provides a beautiful setting with a fantastic view of the Kennebecasis River. The picnic tables are laden with a variety of sandwiches and sweets, full and plenty for all. Smiles and laughter are abundant as we share stories of God, family and friends under a shady tree. It was truly a day to remember.

CAMP LIFE

Let's celebrate 40 years of Camp Brookwood

People from around the diocese gathered at Camp Brookwood in Bristol on the upper St. John River Valley on Sept. 15. The full day of activities included nature walks, games, a pot-luck dinner, a church service, campfire and corn boil. Things have changed at Brookwood over the years. Below on the left are

photos from the anniversary celebration. Below on the right is a black and white photo from 40 years ago when the camp was established. Below that photo is one of 95-year-old Mr. Tribe. Not only was he the eldest person at the anniversary party, he was one of the originators of the camp 40 years ago. Thanks to Mary Lee Phillips for the photos.

Brookwood Now

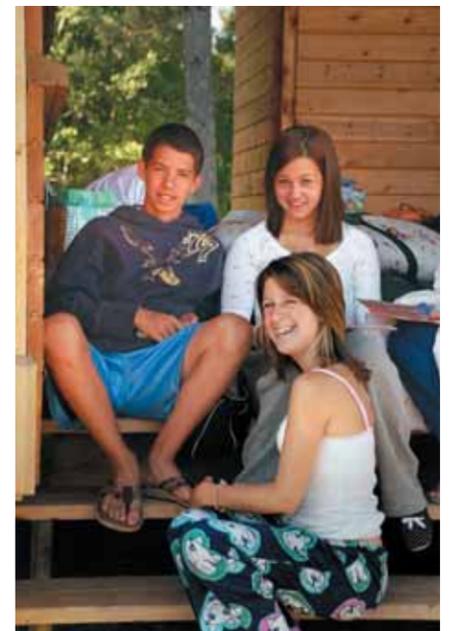
Brookwood Then



Medley Moments

Photos by Matt Harding

For some details on this summer at medley, see Liz Harding's Christian Education column on page 6.



COLUMNS

Medley blessed beyond measure

What a wonderful summer at Camp Medley! God was with us and we all grew in our faith while we had fun and made friends.

We were blessed beyond measure. God was in our midst and gave us strength in times of exhaustion, provided us with wisdom, creativity and a love and caring spirit for each other.

STAFF TRAINING

During a week of extensive staff training we:

- * Studied and planned implementation of new health and safety codes.

- * Embraced our mission statement -- "Proclaiming the Gospel of Jesus Christ for the making of young disciples."

- * Spent time building a strong and effective team with an experienced team-building leader.

- * Developed small group communities that continued to meet twice each week for prayer, study and encouragement.

- Learned positive discipline and stewardship of the property.

- Focused on why we were chosen and called to ministry at Camp Medley.

The staff members were exceptional and offered the camp their time, gifts and talents.

CAMPERS GALORE

Campers from around the diocese, the United States and even one from Singapore, built relationships, had fun on the river, in the pool, on the fields and in their cabins. Everyone



took part in all-camp games like capture the flag, walls of Jericho, counselor hunt and the all time favorite -- obstacle course. They strengthened their Christian faith, lived in community, prayed, worshipped and shared devotions.

To introduce themselves to the new campers each week, staff members dressed in costumes and jumped in the pool, no matter what the water temperature.

NEW FACILITIES

Our new dining hall and kitchen served us well and the old-time campers were especially thrilled with our new washroom facilities. The washrooms between the cabins were also completed this summer and were further cause for great celebration -- no more trekking across camp in the middle of the night.

THANK YOU

We could not have completed our summer without the tireless work of the program committee under the leadership of Ann Pinnel and the facilities/property committee under the leadership of Clare Box.

STAFF REFLECTIONS

"After leaving camp this

past summer, I have such a peace about what God did, how the campers felt when leaving, and what we, as a staff, learned together. While I did take massive personal spiritual leaps this summer, it was living in a community with so many different people that really stretched and encouraged me. It was very difficult and frustrating at times, but I have learned that we must indeed celebrate our differences. We must learn to see Jesus working in other people, as well as in ourselves."

*Jessica Curwin
Program Director*

"I was incredibly blessed to be serving at Camp Medley this summer. I think that the leadership and organization brought by Liz, along with the many and various skills and talents brought by the staff, came together very well and in a way that helped us to live out our mission statement of proclaiming the Gospel of Jesus Christ for the making of young disciples. In my own personal walk, I felt that God was teaching me (and is continuing to teach me) important lessons about how we as Christians live in community, not only in special circumstances (like a camp setting), but also in our everyday lives."

*Jennifer Whelley
Administrative Assistant
and summer registrar*

Liz Harding is diocesan director of Christian education and Camp Medley.



Casting Crowns
The Altar and the Door (2007)

Late August saw the release of the latest disc by Casting Crowns -- *The Altar and the Door* -- a group of songs that speaks to all of us as it explores a topic common to us all: the struggle to lead a holy life in a world that challenges us at every turn. This is the third studio album for a band that gets better with each project.

The disc starts out with a song called "What This World Needs" that 'tells it like is,' but not in a preachy kind of a way. Mark Hall, the lead singer/songwriter, recognizes that the band members, just like people everywhere, struggle with the balance between holiness and sinful indulgence. The song begins:

"What this world needs is not another one hit wonder with an axe to grind/Another two bit politician peddling lies/Another three-ring circus society/What this world needs is not another sign waving super saint that's better than you/Another ear pleasing candy man afraid of the truth/Another prophet in an Armani suit."

This is a common experience in the life of the church, and the life of faith in our culture: one thing is preached, something else is lived. Casting Crowns is trying to tell its listeners that there is a truth, that we are God's

people, but we don't often live like it. Psalm 1 serves as a kind of theme: "Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers but his delight is in the law of the Lord, and on his law he meditates day and night." (Ps. 1:1-2, ESV).

Musically, this album is a step forward with more complex arrangements of songs and ideas.

The music supports the lyrics, and not the other way around. The melodies are catchy, you'll soon find them stuck in your head. Mark Hall has a great voice and the band plays varied song styles -- ballad, rock, reflective -- very well.

Recognizing the struggle that we all go through in wanting to live better for God, but wanting things for ourselves, is the first step towards Jesus' image. Casting Crowns calls the reality out on this album -- we have some work to do yet. In these songs, however, there is reason for hope, for it is in the trying that we grow stronger.

From the song "Somewhere in the Middle": "Somewhere between the darkness and the light/Somewhere between who I was and who You're making me,/Somewhere in the middle You'll find me."

Every song here is meaningful, and powerful. Some would call this a "must-have record." It's definitely worth its price (about \$10 US, and it tells a truth that many of us need to keep on hearing.

The Rev. Chris Hayes is a musician and the rector of Richmond.

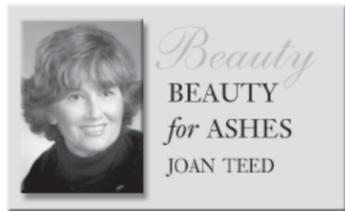
Reciprocity ... What goes around comes around ... doesn't it?

There's a lot of psychological buzz these days about emotional intelligence and its formative ingredients that has led to studies on social intelligence, or interactive emotional intelligence. One of the foundational tenants for social interaction in most major world faiths is a version of the Golden Rule where social currency is based on one certain aspect of love, the very foundation of empathy -- reciprocity.

We have all kinds of aphorisms affirming our belief in this basic truth -- tit for tat, what goes around comes around, you get what you ask for, you scratch my back and I'll scratch yours.

Cheating, lying and dishonesty are reduced by the personal cost of making enemies as well as the stigma of shame. Generosity is rewarded with friendships. Our human nature seems to return insult for insult -- an eye for an eye, favour for favour.

To study the tension between greed and fairness,



economists invented a game for two players. One person is given 20, one-dollar coins. The other is given none. The first is asked to divide them with the other in any way s/he likes. The second has to take or leave whatever s/he gets. If the second player refuses the offer, neither player gets anything.

The economists predicted that if two perfectly rational people played the game, the first person would offer the second one dollar, and the second would accept the dollar preferring one dollar to no dollars.

Economists were wrong. Nobody offers one dollar. Around half offer ten and it's a square deal. If the partner with the money offers the partner with no money seven dollars, most of the time that offer is

accepted. Offers of five or even three dollars are usually rejected. Most people are willing to forfeit a few dollars to punish the selfish partner.

This interchange registers on a brain scan in the area for anger and disgust. The economists failed to consider that the emotional brain would over-ride the logical brain, which it often does in social interaction. It is a part of social intelligence.

Shunning is not the only subtle retaliation for unfair, cheating and ungracious behaviour. Gossip and character assassination are others.

Most of us have a negative view of gossipers, even though almost all of us indulge in it. (I like the criteria my father taught me for speaking about someone: Is it kind? Is it true? Is it necessary?)

Without gossip there would be chaos and ignorance. Gossip and reputation make sure that what goes around comes around. The system should work, but we all have self-serving biases that keep us

from seeing our own real agenda clearly. It's the large plank in our own eye. Our self-righteousness causes malicious and jealous vendettas of retaliation when we can't see our own imperfections and misdemeanours.

So, how does "Do unto others as you would have them do unto you" measure up today using social intelligence? We know we must honour others fairly as Christians. Our faith tells us clearly to love one another as He loves us -- with compassion and forgiveness. Our mandate and goal should be a zero sum game through authentic, honest, direct communication where both people win. However, we know that there are those who regard us as pawns on the chessboard of life, as targets for manipulation. Those who fear that if I win they will lose, are head-bangers. They cannot comprehend a zero sum game, tolerate sharing or compromise of any kind.

Jesus told his disciples to shake the dust off their feet when certain people were found to be dangerous, or unworthy. Could that not also be extended to warning others to beware? Should we label this as gossip or call it constructive protection? If we do, it is crucial that our personal motives and our ability to self-assess are faultless.

Or should we leave them to God's judgment and walk away?

I would have others treat me with respect and caring, like I try to treat them ... "Do unto others." Like many aphorisms, though, this does not go far enough. In reality we must protect ourselves from the unscrupulous, the greedy, the jealous, the vicious, the abusers, the personality disordered and from sociopaths without conscience of this world.

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

Fond memories of medicine bag souvenirs

BY JIM IRVINE

May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed ...

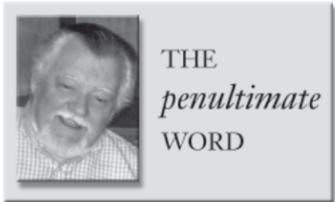
Saint Luke the Evangelist, Book of Common Prayer.

The hide was cured in a teepee. The hard-wood smoke permeated the supple hide, softened by chewing, and now it was decorated with bead work. Lined with cotton, and stitched with prayer, the medicine bag was encased in a shoe box sent from the priest at Muskratdam Lake. Tommy Beady – his brother Gordon would later become Bishop of Keewatin – shot the moose in the Severn River basin and the bead work was the careful handicraft of his wife. The medicine bag was a gift to me, the sole non-native instructor at the Catechists' School in the Diocese of Keewatin the month before. That was twenty-three years ago.

I noticed both priest and catechist carried with them a medicine bag as they entered St. Matthew's Church for the lectures and for the worship. More than three hundred visitors attending the school left billets in the village and each carried a medicine bag strapped over a shoulder. The bags were all made of moose hide. But the bead work varied and the knowing eye could identify the communities of northwestern Ontario and northeastern Manitoba. The colour and the design spoke of community and my medicine bag identifies with the indigenous community on the Severn River – Muskratdam Lake.

Natives recognized early the healing properties of the Gospel and the sacraments and were able to assimilate the Christian ministry of healing and reconciliation without difficulty. They were able to connect healing with the spiritual aspect of people and the world about them. Of course there were cultural differences that were obvious as missionaries worked their way south from Hudson Bay. The Church of England was a vehicle of cultural influence throughout the Commonwealth, and the native cultures they encountered provided a stark contrast in many ways, but one.

The wholesome medicines of the doctrine delivered by Luke, and others, impacted multiple cultures from its genesis in Jerusalem centuries earlier. Where the sword allowed, hearts found a note of truth that resonated with men and women in successive generations.



Where coercion of local wills was absent, spirits of men and women in search of God found the Spirit that rested upon them.

Wholesome medicines filled each medicine bag. The scriptures, Prayer Book and three hymn books, all in Cree, filled the bags. The diligence of priests and bishops in an earlier day spoke a familiar word to a native people who saw and heard in this news of Jesus fulfillment of what they had come to know. Their spiritual knowledge was confirmed and strengthened in the scripture and liturgy and they knew instinctively that this spoke of their healing ... their restoration ... their salvation.

Coupled with the scriptures and the Prayer Book and the hymn books was sweet grass – holy grass. The sweet grass is most commonly found as braids. The herb's sweet vanilla-like scent is the breath of the Earth Mother, and brings the blessing of the Earth Mother's love as it is burned and smudged and the trailing smoke is washed over the object of the blessing: the Gospel as it is read; or over the chalice and paten at the time of the offertory or over the people as we join in prayer. Reminiscent of incense, the plumes of smoke, less dense than Augustinian mass incense, engage the senses and the whole being is engaged in prayer and supplication. Prayers journey to God, carried visibly as word accompanies action and liturgy draws us all in healing supplication to God who loves us and makes us whole.

In my medicine bag are several "souvenirs" – remembrances of a healing doctrine found in the Gospel and particularly borne witness by Luke. I have placed my Bible there, along with both my Book of Common Prayer and my Book of Alternative Services. I have also placed my braided rope of sweet grass and an eagle's feather reminding me – as does the brass eagle lectern familiar across our diocese – that the Gospels lift us up and draw us nearer to the One Jesus so passionately wants us to draw near.

Miigwech, Jesus, Gchi Miigwech, Jesus.

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Canon Jim Irvine makes his home in Fredericton

INTERCESSIONS

OCTOBER

¶ 27: Parish of Moncton, the Rev. Chris VanBuskirk.

¶ 28: Pray for Bishop of Toronto the Rt. Rev. Colin Robert Johnson, Toronto - Credit Valley, the Rt. Rev. Philip Poole; Toronto - Trent-Durham, the Rt. Rev. Michael Hugh Harold Bedford-Jones; Toronto - York-Scarborough, the Rev. Canon Patrick Yu; Toronto - York-Simcoe, the Rt. Rev. George Elliott. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Pattie Tetlich 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.

¶ 29: Parish of Musquash, (open incumbency). The Rev. Ellis Jagoe (on leave).

¶ 30: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Ed Coleman pastoral assistant.

¶ 31: Parish of New Bandon, the Ven. Patricia Drummond. The Rev. Paul Jeffries, missionary priest in Uganda.

NOVEMBER

¶ 1: Parishes of Newcastle & Nelson, the Rev. Richard Steeves.

¶ 2: Parish of New Maryland, the Rev. Bruce McKenna. Jen Bourque, Montreal Diocesan.

¶ 3: Parish of Pennfield, the Rev. Keith Osborne.

¶ 4: Pray for Ukwa (Province of the Niger Delta, Nigeria) the Rt. Rev. Kelechi. Council of the north, Diocese of Brandon, the Rt. Rev. Jim Njegovan, Synod office staff, coordinators of Henry Budd College, Marion Jenkins and Paul Soddke. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, 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.

¶ 5: Parish of Portland, the Rev. Eileen Irish. The Ven. J. F. N. Jones (retired).

¶ 6: Parish of Prince William, the Rev. Canon Elaine Hamilton.

¶ 7: Parish of Quispamsis, the Rev. John Tremblay. The Rev. Tom Knox (retired).

¶ 8: Parish of Renforth, the Rev. Eric Phinney, the Rev. Ed Coleman assistant.

¶ 9: Parish of Restigouche, the Rev. Arnold Godsoe, priest-in-charge. Kevin Frankland, Atlantic School of Theology.

¶ 10: Parish of Richmond, the Rev. Christopher Hayes.

¶ 11: Pray for Vanuatu (Melanesia) the Rt. Rev. James Marvin Ligo. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. 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 & the Rev. Deacon Lee Sax, the Rev. Dr. Ellen Bruce OM, the Ven. Ken & Aldene Snider, the Rev. Geoffrey & Rosalind Dixon, the Ven. Arthur Privett, Canon David & Alice Kalles, 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.

¶ 12: Parish of Riverview, the Rev. Brent Ham. The Rev. Canon Lloyd Lake (retired).

¶ 13: Parish of Rothesay, the Rev. Canon Albert Snelgrove.

¶ 4: Parish of St. Andrews, the Rev. Canon John Matheson. The Rev. Wilfred Langmaid (on leave)

¶ Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum.

¶ 16: Parish of St. David & St. Patrick, Canon John Matheson, priest-in-charge. Michael Caines, Wycliffe.

¶ 17: Parish of St. George, the Rev. Mary Anne Langmaid.

¶ 18: Pray for Waiapu (New Zealand) the Rt. Rev. John William Bluck. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Whitehorse - Christ Church Cathedral, the Very Rev. 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.

¶ 18: Parish of St. James, Moncton, (open incumbency). Padre Steele Lazerte Military Chaplain.

¶ 19: Parish of Saint John, the Ven. Stuart Allen, the Rev. George Trentowsky, honorary assistant, the Rev. Constance Soulikas-Whittaker, deacon.

¶ 20: Parish of St. Margaret's, Canon Jon Lownds, the Rev. John Harvey, honorary assistant. The Rt. Rev. George C. Lemmon (retired).

¶ 21: Parish of St. Mark (Stone) Church, the Rev. Capt. David Edwards.

¶ 22: Parish of St. Martin's & Black River, the Rev. Gerald Laskey, priest-in-charge. Jen Bourque, Montreal Diocesan.

¶ 23: Parish of St. Mary's (York), the Rev. Ian Wetmore.

Diocesan intercessions are online at <http://anglican.nb.ca>. Click on prayer

Shared ministry, sometimes the whole is greater than the sum of the parts

Our Diocesan Mission Statement "Proclaiming the Gospel for the Making of Disciples," sometimes seems irrelevant to a local church struggling to find the money to stop the rain leaking into the sanctuary or to purchase a stimulating and attractive Sunday School curriculum for a rapidly decreasing number of children. A number of parishes in our diocese are able to make and maintain disciples through creative ministry. In this "Re-Creations" space, brought to you by the Parish Support and Development Team of Diocesan Council, will explore these creative ministries. Please share your experiences with us too at patd@nb.anglican.ca or bobonleb@nb.sympatico.ca.

BY THE REV. ROBERT LEBLANC

All the believers were one in heart and mind. No one claimed that any of his possessions were his own, but they shared everything they had. Acts 4:32

As part of God's spiritual family, it is our responsibility to help one another in every way possible. God's family works best when its members work together. With this in mind want to share the emerging story of a shared ministry. A few months I received a letter from Bishop Claude Miller. In it he said a parish next door to ours would find itself in a crisis in a few months because it was going to

Re-Creations

be losing its curate and is no longer able to maintain full time ministry.

Our parish was asked to meet with that parish and other near-by parishes to see if we could find a way to help the people of that parish.

We had a few meetings and discussed several options at length. In the meantime, our deanery met and learned yet another neighboring parish would soon be in a similar situation.

Following discussions and brainstorming, we passed a motion to enable the three parishes to share two full time priests. Bishop Miller concurred.

We presented our shared ministry proposal with the parishes who agreed to give it a try. Each parish agreed to contribute one-third of the stipend for the two priests and the shared ministry of the parishes of Upham, Central Kings and Upper Kennebecasis was born on Aug. 1, 2007. The Rev. Marian Lucas Jefferies and were appointed priests-in-charge.

This two-year trial partnership ensures an Anglican ministry presence in the Kennebecasis Valley for that time. We pray that as we work together we will grow in a sense of mission and ministry and that the whole will indeed become greater than the sum of the parts.

It is early days in and we are on a steep learning curve. We will review our progress every six months and perhaps suggest modifications. Marian and I are excited about the possibilities. We know there will be challenges, but we are confident, with God's help, we can and will overcome any obstacles on our way.

YOUTH

ORDINATION



Steve and Julie Golding Page (front and centre) were ordained to the diaconate by Bishop Charles Arthurson (front right) in Saskatchewan last summer. Bishop Anthony Burton (left) commissioned them and celebrated Holy Communion. Steve and Julie are recent Masters of Theology graduates of Wycliffe College in Toronto and hold previous graduate theological degrees in Christian Studies from Regent College in Vancouver. Before entering Wycliffe, they lived and worked in Saint John and were active at St. George's in the parish of Carleton and very involved with the youth program in the Parish of the Nerepis and St. John.

Puppet ministry workshop in Fredericton

In response to numerous requests, the Cathedral Puppeteers are pleased to offer a puppet ministry workshop on Saturday, Nov. 10 from 9 a.m. until 3:30 p.m. at Cathedral Memorial Hall in Fredericton.

Puppet ministries help keep teenagers involved in the

church and in an active and meaningful ministry. The puppet group can also become a faith support group for young people. Puppeteers spread the message of God and His love for us to old and young alike.

The November workshop is

designed for either adult leaders or adult leaders and their puppet teams. There will be sessions on everything from how to start a ministry to choreography and music. Registration is \$5. The contact is Beverly Morell, (506) 454-6495.

I'm curious, George ...

What do you think of *The God Delusion*?

I find it interesting, but not surprising, that in our emerging post-modern culture, where people are said to be more spiritual – if not more religious, than during the previous modern period -- there should be a sort of atheistic revival. Whether in the profound literary art of Phillip Pullman (especially the *His Dark Materials* trilogy), or the attack of Christopher Hitchens in *God Is Not Great* (which has almost nothing to do with God and everything to do with religion), or the call for a 'new Enlightenment' by Michel Onfray in *A Defense of Atheism* (in which I looked in vain for any defence of atheism), the message of the 'atheist gospel' is loudly heralded.

Frankly, *The God Delusion* is a disappointment because I have come to expect more from Richard Dawkins. Gone are the careful considerations of evidence and clearly reasoned arguments. Despite his denial that he is an "atheist fundamentalist," that is exactly how he comes across. He has an agenda and sacrifices integrity for the



sake of it. Evidence, reason and the scientific method are replaced by rhetoric, innuendo and trite accusations written louder. It is all rather like an ill-prepared tourist who doesn't

speak the language raising his/her voice in a vain hope to be understood – except he's more concerned with being believed. Indeed, if his understanding of Islam is as limited as his grasp of Judaism and Christianity, the book is almost an embarrassment.

My biggest concern with *The God Delusion* is its weaknesses will prevent us from listening to the positive challenges Dawkins presents. He dares us to take our own

heritages of violence, fear and inconsistency seriously. We should be asking ourselves what we've got wrong and, as Brian McLaren asks -- "why it is that we've had our gospel for so long and have had such a relatively small impact for good in our world?"

Perhaps the most important challenge is his argument that we ought not to be telling young people what to believe or how to

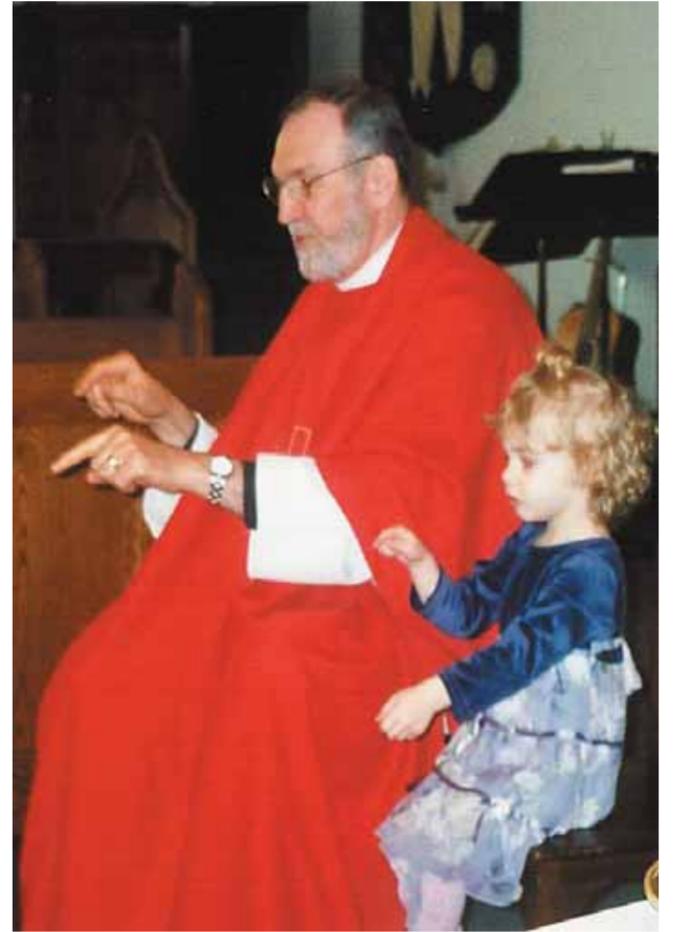
think and how to discern what they believe. While I would not agree with everything Dockins says in this regard, this is something we should pick up on. If we did, there would be fewer young people disillusioned with God when they face their need to know what and why they believe.

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

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

emergent

A HELPING HAND OR TWO



PAT FLEMMING

Four-year-old Alanna Vince took it upon herself to help Canon Jon Lownds lead the children in song at St. Margaret's in Fredericton one Sunday morning. She seemed to know all the actions for "My God is so Great, My God is so Good." Alana attends church with her grandmother Lucyann Elliott.