

THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

NOVEMBER 2007

SERVING THE DIOCESE OF FREDERICTON

Primate to address clergy Nov. 26

The primate and his principal secretary will be special guests at a diocesan clergy day at St. Clement's Church in Dumfries on Nov. 26. Archbishop Fred Hiltz will participate in the clergy day and end the event with a Holy Eucharist at 2:30 p.m., to which the general public is invited.

"The hope of the team is that this day will be more informal than heavily structured and given to an atmosphere of fellowship and mutual support in our calling to serve Christ and his Church," says the Rev. Douglas Painter who chairs the Diocesan Council administration team that is planning the event.

Clergy were invited to submit issues they would like the primate and his principal secretary, Archdeacon Paul Feheley, to address during the day. All active clergy are expected to attend the event.

This will be the primate's first visit to the diocese since his election at General Synod last summer. He is the former bishop of Nova Scotia and Prince Edward Island.

St. Clement's Church in Dumfries is on Route 102 west of Fredericton. Take the Kings Landing exit from the Trans Canada Highway (Route 2) and proceed up the river.



ART BABYCH/ANGLICAN JOURNAL

Archbishop Fred Hiltz, former diocesan bishop of Nova Scotia and Prince Edward Island, will spend the day with diocesan clergy at St. Clement's Church in Dumfries on Nov. 26. All New Brunswick Anglicans are invited to the day's closing Eucharist at 2:30 p.m. Dumfries is on route 102 west of Fredericton.

Church construction delayed

BY ANA WATTS

At press time the people of the Parish of the Nerepis and St. John were uncertain if they would be able to start construction on their long-awaited new building or not.

"The first tenders came in around \$2.8 million, a million dollars over our \$1.8 million budget, and that was without furniture and fixtures," says building committee chair Andrew Logan.

"We went back to our architect and asked him to re-work the plans to make the building more affordable and we reoffered the tenders in mid-August. Those tenders came in September around \$2.1 million. The diocese offered to guarantee a loan for the extra \$3000,000 but more borrowing is not going to

help us, we have to pay that back. We have lots of operational expenses that need to be paid and we don't feel we can handle any more debt."

The construction scene in the Saint John area changed significantly between the time the church developed a budget for its original design and when they called the tenders. "The process has taken a long time and prices have spiraled upwards, plus there is a shortage of skilled labour.

"There is definitely pressure to get the building up, no one wants to continue to worship in a black school theatre, some [people] are slipping away, but we have to do this right. We have to build what we can afford and we can't paralyze ourselves with debt," says Logan.

"We would like to be able to begin construction this fall, but

we won't do it if it is going to cost us extra. I think we may eventually just have to say 'this is what we want built, this is how we want it built, here's how much money we have. Stop when you run out.'"

A congregational meeting was scheduled for Oct. 29 with a congregational meeting to follow and Mr. Logan hoped could sign a contract with a builder on Oct. 31.

The Parish of the Nerepis and St. John is the result of a successful 2003 amalgamation of the former parishes of Grand Bay, Greenwich, Ketepec and Westfield. The funds it raised for the new building include gifts and pledges from people in the parish as well as grants and loan guarantees from the Diocese of Fredericton and the Anglican Foundation.

New chancellor up to speed on major diocesan initiatives

Bishop Claude Miller appointed Clyde Spinney, QC Diocesan Chancellor on Nov. 11. Mr. Spinney served as vice-chancellor under Charles Ferris, QC, whom he succeeds.

Since 2000, Mr. Spinney has worked closely with Mr. Ferris and the diocesan Constitution and Canons committee on several 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. They also developed protocols for Prevention and Response Involving Sexual Misconduct (PRISM). Over the past two years PRISM workshops have been held throughout the diocese. Diocesan policy requires clergy and others in leadership positions in the church to attend a PRISM workshop and obtain a certificate of compliance.

Mr. Spinney's long and distinguished legal career with the Province of New Brunswick Office of the Attorney General began in 1976 following graduation from UNB Law

School. He now serves as Assistant Deputy Attorney General.

His record of service to his church and community is as impressive as his professional success. He is active in the Anglican Cursillo renewal movement in the diocese and a perpetual volunteer in his home church, Christ Church (Parish) in Fredericton. He served as warden and chaired several committees, including stewardship, finance, personnel, and Christian education. He was also instrumental in the establishment of St. Anne's Lodge Ltd. That provides assisted housing to seniors and families.

Mr. Spinney supported and continues to support his now grown children Matthew, Gillian and Peter in their interests. For many years he was a beloved Cub and Scout leader and he still volunteers as a CASA senior swimming official, officiating at university, age group and masters swim events.

He and his wife Elizabeth live on the outskirts of Fredericton with one son and two dogs.

Journal Appeal

Time is running out to donate to the 2007 Anglican Journal Appeal. If you have already donated, the *Anglican Journal* and *New Brunswick Anglican* thank you. Your donation will be split evenly by the *Journal* and this newspaper.

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COMMENTARY

Bowen traces a Narnian spirituality of C. S. Lewis through the stories

Review of John P Bowen
*The Spirituality of Narnia:
The Deeper Magic of C. S. Lewis*
(Vancouver: Regent College
Publishing, 2007)
143 pages, \$19.95.

BY GEORGE PORTER

E. B. White wrote that 'it is not often that someone comes along who is a true friend and a good writer.' John Bowen, a professor at Wycliffe College at the University of Toronto, is both, and he has demonstrated his abilities as a writer very clearly in this recently released book that is sure to delight all "Narnians."

In a world nearly saturated with books about C. S. Lewis and Narnia, do we really need yet another about either? In Bowen's case, the answer is clearly yes.

The world of Narnia, created by this Oxford/Cambridge scholar and Christian apologist nearly half



a century ago, still fascinates many people of all ages, capturing our sense of adventure and our love of heroic tales. Bowen confesses his great love for *The Chronicles of Narnia* that inspired such writers as Neil Gaiman and the recently deceased Madeline L'Engle, and they were a sort

of foil for Lewis antagonist Philip Pullman's work.

Lewis's books do more, however, than entertain us with epic tales. They engage us in a spiritual journey — a quest to know the great adventure of life lived with God. According to Bowen, stories both shape and reflect our beliefs. The two can never be ultimately separated, and "it is impossible to ask which comes first, the story or the belief" since "each feeds the other" (15). Bowen engages the *Chronicles* in his book as he traces a Narnian spirituality of C. S. Lewis through the stories.

The human spiritual quest leads us to many questions, but Narnian spirituality, Bowen says, revolves primarily around the questions of the meaning of life. Answering these questions lays a foundation for many others. His approach is not to analyse the books and present defined doctrines, but to cast a vision

along the lines of Lewis's thought, sighting the implications for spiritual pilgrimage.

Chapters develop themes in the overarching Biblical drama as Lewis sought to tell them in stories, "casting all these things into an imaginary world, stripping them of their stained-glass and Sunday school associations," so that "one could make them for the first time appear in their real potency" and "steal past those watchful dragons" which tend to frighten people off spiritual experience by "giving off that unpleasant churchy odor" (42).

Bowen notes that while the stories convey Biblical good news, they are not allegory. Details don't always match up and should not be pressed to do so. Lewis considered the Biblical story to be the "hidden story" in the *Chronicles*. With his friend J. R. R. Tolkien, Lewis wanted these stories to echo "the Great Story ... so

that, when a story rings true for us, it is because it draws us closer to God's story" (131).

This will no doubt frustrate those looking for the neat and tidy, but there are always some things, which seem not yet finally resolved. As Bowen says, the ultimate challenge of the stories is how they might help people now shape their own stories and how the two mingle together to shape our own perspectives and our own encounters with "the naked Other" (141).

Well written, cogent and true to the spirit of Narnia, Bowen's book is a valuable contribution to Lewis literature and to the understanding of the place of story in our own beliefs and spirituality. It is also a wonderful invitation to hear the Biblical good news again for the first time.

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



WARDENS DAY

Wardens from throughout the diocese gathered at the new Camp Medley main hall for presentations and discussions on their roles and responsibilities. They also discussed the question "If we just let things take their course (ie no interventions or major changes), what will our parish be like in 10-15 years?" They were encouraged to think in terms of the spiritual growth of our people, our sense of Christian community and fellowship, our Christian outreach into the community beyond, our worship, the place of young people in our church, our financial situation and our property(ies).

Some wardens said they had already faced financial problems that empowered them to grow in other ways. Others said they had entered into shared ministry and it was good. Many wardens stressed the importance of youth activities and there was even a call for youth camp chapels to be used in winter as well as summer.

Speaking out on HIV and AIDS ... Diocesan PWRDF Coordinator has no choice

BY BETTY MCNAMARA

Years ago as I lived in my comfortable middle class community in rural New Brunswick, the injustices around me started to trouble me. I started realizing that things were not as "perfect" as I thought they were. It was then that I started getting involved in justice issues.

At work I was involved in gender equality issues; I lobbied political leaders about various environmental problems and, I became the Diocesan Coordinator for the Primate's World Relief and Development Fund of the Anglican Church of Canada. This is the agency for international development, relief, refugees and justice issues.

When I took on the responsibility of becoming the diocesan coordinator of PWRDF, I did not know I would become passionate about a different issue – HIV and AIDS. In fact, I knew very little about this disease.

I had no skills for this position. I knew how to turn on a computer but not much

more. Finding myself chairperson of a committee of educated professionals, including a bishop, was daunting. At the first meeting, I remember my heart beating so hard I thought I would die, or at the very least pass out.

As I studied the handbook full of information on the work of PWRDF, I was drawn to the HIV and AIDS component. The more I learned the more I knew I had to tell others about this pandemic. I had no choice.

God equipped me for this calling, without me being aware of it. I learned how to send an e-mail to a large group of people. I learned how to write an article on the computer. I sent short articles to other parishes to be used in weekly bulletins. I spoke to congregations, starting with my own—a terrifying experience. When I saw people actually listening to me with tears in their eyes, I knew I was doing the right thing. People felt my compassion, my passion, and it was contagious.

From these experiences I gained the confidence I needed. I researched information about

HIV and AIDS, and how it was rapidly spreading in Africa. I became equipped with facts and figures. My heart and mind kept repeating the commandment to love one another as God loves us. I love my neighbours who have AIDS,

so how can I let them down? I have no choice but to tell their story. I continue to be surprised each time I tell the story of HIV and AIDS—surprised that it is me speaking, surprised that I am

being used in this way. I was not a public speaker by any stretch of the imagination.

God put me where I could help, then gave me the skills and a little nudge.



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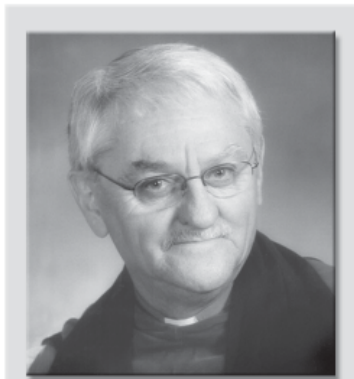
THE BISHOP'S PAGE

We have a year to re-Christen Halloween

This short reflection will reach you after the pagan festival of Hallowe'en celebrated on Oct. 31, the eve of All Saints, and the Christian festival of All Saints itself, on Nov. 1. It is unfortunate that I did not speak of the subject of Hallowe'en earlier in the year, giving all a "heads-up" as to an alternative celebration on Allhallow's Eve.

As God's church we ought to recognize the ever increasing desire of the culture to not only spend countless millions on "harmless fun for our children," but the obvious opportunity for the celebration to promote the reality of evil's capability to turn light into darkness. I don't believe that I have ever been dubbed an alarmist, but we are all aware that on Hallowe'en our police, fire departments and schools are on notice to "be prepared" and all too often fear turns into reality. We know all too well that "harmless fun" can get out of hand, not only physically during the celebration, but economically in our ever growing elaborate preparation. Our economy depends on our response from Hollywood to our farmer's fields in New Brunswick. Hallowe'en now rivals Christmas and Thanksgiving in our shopping preparedness. Do we as a church simply "go with the flow" or seize the opportunity to share the Good News of the Gospel?

Recently, in the Diocese of Manchester in England, a



From the bishop
FROM THE
BISHOP

concern was raised as to the celebration of Hallowe'en and its higher and ever rising profile every year. We would have to agree that the same is occurring in our country. The Manchester Diocese noted that, "Some people, especially the elderly, are fearful of being intimidated by trick-or-treat house calls and others worry about the connection between Hallowe'en and occult practices."

Given this concern, they asked the Bishop of Bolton, the Rt. Rev. David Gillett, what he thought of trick-or-treat and Hallowe'en generally. He replied "O dear, have I got to become a kill-joy bishop and speak against what is harmless fun for so many children?"

He gave these brief facts to encourage the church to re-think this popular event. "Hallowe'en is not a dangerous occult celebration in origin,

though it has picked up some of those traits over the centuries. It all goes back well over 2,000 years to the ancient Celtic festival of Samhain (pronounced sow-in). This celebrated the end of summer and the gathering in of the harvest. This was the Celtic New Year's Eve, when the druids believed that the dead returned and roamed the earth. Pagans today still call this festival by that name.

"Then came the Romans, who used the festival to celebrate the dead and honour Pomona, the goddess of fruit trees, gardens and orchards (probably the beginning of bobbing for apples). Then, in the ninth century, Christianity came to England's shores and we christened it Hallowe'en, "the holy night of blessing before All Saints Day."

The Holy Night of Blessing before All Saints Day presents us with an opportunity to use Bishop Gillett's words to "re-Christen Hallowe'en" and to remind our young people that Jesus is the Light of the World.

I don't know how the Holy Night of Blessing is celebrated in your home or parish, but at Bishop's Court it is very quiet. We have not been challenged to respond to "trick or treat" demands by masked goblins since we moved in.

Bishop Gillett says that in one of his parishes there is a "non-stop party" for children and adults featuring action songs with a live band, dancers, games, quizzes, stories, a puppet theater and a

free supper. The event "proclaims the message that 'the reason The Son of God appeared was to destroy the devil's work' (1 John 3. 9). It is named Lite-Nite and has gone from strength to strength and some of the children who were there when it started are now helping to lead and perform in the event."

(www.litenite.org.uk.)

The Festival of All Saints gives the church opportunity to celebrate and give thanks for the lives of the faithful who were motivated by the Light of Christ to seek and do God's will in a dark and evil world. How much better might our efforts and resources be utilized to bring "Good News"?

By the time you read this, Hallowe'en for this year will be forgotten, and nothing can change the past — but as for the future we have a full year to re-think how we might "re-Christen Hallowe'en."

A Blessed All Saints tide to all,

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

PRINCIPAL ENGAGEMENTS

Nov. 16-18
Council of General Synod

Nov. 25
Parish of Grand Manan *

Nov. 26
Clergy Day

* Denotes Confirmation

APPOINTMENTS

The Rev. Donald Hamilton is appointed priest-in-charge of the Parish of St. James, Moncton. It is a two-thirds time position for a period of two years beginning Nov. 1.

The Revs. Valerie and the Karman Hunt are appointed priests-in-charge of the Parish of Gagetown and the Parish of Cambridge and Waterborough for a period of two years beginning Dec. 1.

The Rev. William Morton is appointed priest and rector of the parish of St. Stephen effective Jan 15, 2008.



OBITUARY

The Ven. John F. N. Jones
April 24, 1924 — Sept. 27, 2007

The Ven. John F. N. Jones of St. Andrews died on Thursday, Sept. 27 at the Charlotte County Hospital in St. Stephen. He is survived by his wife Alice Joyce (Crowley), daughter Dr. E. Shani Jones (David Moore) of Moncton, sisters-in-law Marion Rowan, Phyllis Strang and Betty Crowley, all of Fredericton and his beloved Welsh corgi Annie.

Archdeacon Jones was born in Clydach Swansea, South Wales, on April 24, 1924, son of the late Emrus ad Bessie (Samuel) Jones. He received his early education at the Emmanuel Grammar School and Bible College in Swansea. A gifted boy soprano, he won myriad competitions.

He abandoned his singing career to study theology from the Brotherhood of St. Paul Theological College in Yorkshire, England.

During the Second World War, Archdeacon Jones served

with the Missions to Seamen.

Following his 1948 ordination to the diaconate at St. Mary's Church, Clydach by the Bishop of Tanganyika for the Bishop of Fredericton, he immigrated to Canada to serve as curate at Christ Church (Parish) Church in Fredericton. He served there until 1950.

In 1948 he was ordained a priest at Trinity Church in Saint John. Subsequently he was appointed rector of the parishes of Prince William & Dumfries cum Queensbury and Southampton (June 1950 - Dec. 1953), Westfield (Jan. 1, 1954 - August 31, 1961) and All Saints, St. Andrews (Sept. 1, 1961). He remained rector there until his retirement in 1994.

One of his greatest honours, as a Welshman, was conducting the morning service for Their Royal Highnesses the Prince and Princess of Wales (Prince

Charles and Princess Diana), on their visit to St. Andrews in 1983.

Archdeacon Jones served the church as a rural dean, a canon of Christ Church Cathedral, member of Cathedral Chapter, and archdeacon of St. Andrews, as a member of General Synod and on its pension board. He also served on several Provincial Synod committees. He served his community through the Kiwanis Club, as chaplain and major in the Supplementary Reserve, the Passamaquoddy Branch #8 of the Royal Canadian Legion. In 1989 he received the Meritorious Service Medal, the highest award given by the Legion.

He was a member of the school board, pastoral care committees of the Charlotte County and Saint John Regional hospitals and member/chair of the Health

Services Advisory Council for the Province of New Brunswick. This council was instrumental in the creation of the Provincial Extra Mural Program that served him so well toward the end of his life.

He was a member of the school board and taught music; involved in the Red Cross and Arthritis societies. He also had an avid interest in the political life of the province and country and held leadership positions in the Progressive Conservative Party at the provincial and federal levels.

In 1992 Archdeacon Jones was awarded the Commemorative Medal for the 125th Anniversary of Confederation Canada in recognition of his significant contribution to his compatriots, community and country.

His funeral was held from All Saints Church in St. Andrews and he is buried in

the St. John the Baptist Chapel-of-Ease Cemetery in Chamcook.

One of his greatest honours, as a Welshman, was conducting the morning service for Their Royal Highnesses the Prince and Princess of Wales (Prince Charles and Princess Diana), on their visit to St. Andrews in 1983.

NEWS

Diocesan Administrative Officer on the job for one year

BY ANA WATTS

Ladies and gentlemen, meet Maureen, our Diocesan Administrative Officer. She joined Synod Office staff on Nov. 19, 2006 and is the first person to hold the administrative officer title.

"It's an evolving position," says Maureen Vail. "The profile states that I 'provide administrative support to the diocesan office with accountability to the bishop, working closely with the treasurer and the secretary of synod.'"

On the financial side of things she ensures diocesan financial obligations are met and financial records are accurate. She processes payroll through a web-based dedicated system, maintains sub-ledgers and prepares financial and statistical reports. "My experience in the banking industry comes in handy. We're in the process of implementing a new accounting system and I am looking forward to the



challenge of mastering that process," says Maureen.

She has worked with computers for years and is comfortable using all kinds of programs that enhance the efficiency of diocesan services to the parish.

Speaking of technological expertise, Maureen is the go-to person for DIMS, the diocesan contact database. Anyone who

runs into trouble using this custom-designed and incredibly useful program should have Maureen's number on speed-dial (1-506-459-1801- extension 2). When she explains the process it's easy.

Some of her administrative duties include the arrangement of conference calls, attendance at meetings with the preparation of minutes, follow-through correspondence and the execution of electronic and paper document filing and organization. Her experience as an executive assistant at IBM in Saint John and Salesbridge in Fredericton gave her up-to-date skills in this department.

"It's also my job to ensure smooth operations and hospitality within the office and to do what needs to be done where and when it needs to be done," says Maureen. Planning, preparing and attending Diocesan Synod last spring was that kind of an all-hands-on-deck experience.

When Doreen Smith retired from the Synod Office in the

summer of last year the bishop, secretary and treasurer of synod took the opportunity to re-evaluate the roles and responsibilities of some synod staff positions. Advancing technology has changed the way many jobs are done, cutting the time it takes to do some and enhancing the ability of staff to take on larger projects. Even office configuration within the building was examined.

Accessibility is important to Bishop Claude Miller, so he moved his office downstairs to the left of the front doors. His secretary Phyllis Cathcart moved with him. That put her in the office on the other side of the front doors, the one formerly occupied by Doreen Smith. Now Phyllis's smiling face is the first one visitors to the Synod Office see. Diocesan treasurer Canon Fred Scott moved upstairs to what used to be the bishop's office and he is right across the hall from the Ven. Geoffrey Hall, Secretary of Synod and Executive Assistant to the Bishop. Maureen Vail occupies

the small office between them. It's the perfect spot for her because she works closely with them both.

Joining a small, close-knit staff (there are only seven members of Synod Office staff, not including the bishop, and only four of them spend any amount of time in the building) can be a daunting experience, but Maureen has managed it well. She is quiet, friendly and willing. Well, maybe not quite so quiet after a year in the office.

"I truly enjoy it here at the Synod office. Everyone on staff is a pleasure to work with and I am so grateful to have this opportunity to be able to share my working day with all of them."

As the mother of four grown sons and grandmother of five beautiful little girls, she spends a lot of her off-hours with family. Sleepovers at Nana's are very special times.

When she's not working or enjoying her grand daughters Maureen reads, walks and goes to the movies with her friends.

Christ's Church (Parish) Church Christmas Bazaar with Café au Bazaar

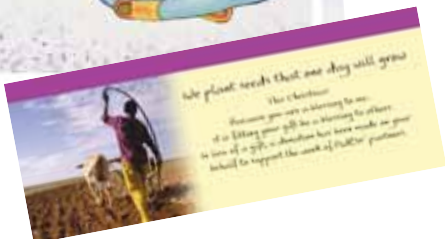


Saturday, Nov. 17
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Resources at the fingertips of religious leaders who counsel those in abusive relationships

Women in religious communities are more likely to remain in abusive relationships, leaving their clergy desperately looking for ways to help them.

A researcher at the University of New Brunswick in Fredericton has developed an international website for religious leaders to give them up-to-date information, including the services located in their communities, so that they can help their parishioners with family violence issues.

Nancy Nason-Clark developed the web-based training for clergy and pastors, "Religion and Violence e-Learning" or RAVE, which has had more than 300,000 hits since it was launched in late September.

"I believe that religious women are more vulnerable when they are abused, not because they suffer more abuse than women in other communities, because the numbers are the same as mainstream culture, but when religious women are victimized they are less likely to leave the abusive situation and more likely to believe the abuser's promise to change his violent ways," says Dr. Nason-Clark.

"They also are more likely to look to their religious leaders for help, have reservations about seeking shelters for battered women, and often express guilt that they



have failed their families, and God, in not being able to make the marriage work."

Dr. Nason-Clark said the idea was to give communities of faith a quick way of finding and using vital information on family violence.

"The web is immediate access, so when a woman comes to her religious leader for help, that leader has just a few minutes to access information that could actually save her life," Dr. Nason-Clark said.

"And many churches use Internet resources as part of their routine part of church life

and most clergy use the web to prepare their sermons so this is a natural way to reach them with this information."

The web-based training was also developed as a resource for congregations of all denominations, seminaries and community resource offices. It has interactive capacities to respond to questions, offers video clips on various aspects of understanding and coping with family violence, and includes special monthly features, such as online guests, panel discussions and an 'ask the expert' section. Lilly Endowment Inc., a private philanthropic foundation in the United States, provided \$440,000 in funding for the project. The Lilly Endowment supports education, religion and community development.

The RAVE Project has already attracted international recognition; it was featured in a four-part documentary series on abuse and religion by Day of Discovery for Vision TV.

Dr. Nason-Clark has taught sociology at UNB since 1984. Her book publications include: *No Place for Abuse* (2001), and *Refuge from Abuse* (2004). An award-winning teacher, she has

Religion and Violence e-Learning

RAVE

local resources for clergy

as well as

survivors of domestic violence

<http://www.theraveproject.org/>

published extensively, held research grants, and has presented, spoken and given seminars and workshops in Canada and around the world.

DIOCESAN FINANCES

**ASSESSMENT RESULTS
TO SEPTEMBER 30, 2007**

PARISH	MISSION OUTREACH			BUDGET ASSESSMENT			DEFICITS IN EMPLOYMENT ASSESSMENT				TOTAL OF ALL DEFICITS
	REQUEST	PAID	SHORT	REQUEST	PAID	DEFICIT	PARISH PENSION	PENSION BONUS	PAYROLL CHARGE	PARISH CON. ED.	
Bathurst	8,541	9,412	(871)	7,839	6,968	871	(57)	57	0	0	0
Campbellton	5,292	3,528	1,764	4,014	3,122	892	807	90	4,326	75	7,954
Chatham	12,456	12,456	0	12,690	12,690	0	0	0	0	0	0
Dalhousie	2,367	2,367	0	2,025	2,025	0	0	0	0	0	0
Derby Blackville	9,558	4,541	5,017	8,577	8,577	0	0	0	0	0	5,017
Hardwicke	2,394	266	2,128	3,204	1,068	2,136	716	670	9,548	1,254	16,452
New Bandon	4,041	2,629	1,412	3,276	3,276	0	0	0	0	0	1,412
Newcastle & Nelson	8,019	4,740	3,280	7,488	7,488	0	189	0	849	0	4,318
Restigouche	1,251	1,251	0	1,584	1,584	0	0	0	0	0	0
Cathedral	27,099	27,099	0	27,630	27,630	0	0	0	(0)	0	(0)
Fredericton	40,077	40,077	0	31,725	31,725	0	0	(20)	(0)	0	(20)
Fredericton Junction	6,111	6,111	0	4,059	4,059	0	0	0	0	0	0
Gagetown	2,772	2,772	0	2,934	2,934	0	1,136	540	3,638	263	5,577
Maugerville	747	830	(83)	459	510	(51)	0	0	0	0	(134)
New Maryland	5,211	5,211	0	4,608	4,608	0	0	0	0	0	0
Oromocto	5,229	5,229	0	5,022	5,022	0	0	0	0	0	0
St Peters	5,103	0	5,103	5,292	0	5,292	0	0	0	0	10,395
St. Margarets	5,112	5,112	0	5,940	5,940	0	0	0	(411)	0	(411)
Bright	4,653	3,102	1,551	4,392	2,928	1,464	484	0	4,243	0	7,742
Cambridge Waterborough	2,574	0	2,574	2,205	2,205	0	0	0	0	0	2,574
Douglas Nashwaksis	18,297	2,033	16,264	18,315	4,111	14,204	(60)	0	0	0	30,408
Ludlow Blissfield	6,552	5,096	1,456	5,913	5,913	0	0	0	0	0	1,456
Marysville	7,137	1,586	5,551	4,050	900	3,150	0	0	0	0	8,701
Minto Chipman	5,571	6,727	(1,156)	5,481	5,481	0	(484)	0	0	(38)	(1,678)
St Mary York	7,569	6,728	841	7,470	6,640	830	484	55	4,255	38	6,502
Stanley	4,527	0	4,527	4,248	0	4,248	0	0	0	0	8,775
Carleton	11,070	6,150	4,920	9,585	5,325	4,260	499	50	4,354	38	14,121
Lancaster	10,449	9,288	1,161	11,556	11,556	0	(27)	0	(70)	0	1,064
Musquash	4,509	4,509	0	3,879	3,879	0	0	0	0	0	0
the Nerepis St John	17,010	17,010	0	15,480	15,480	0	0	0	1	0	1
Victoria	6,579	6,579	0	4,788	4,788	0	0	0	0	0	0
Campobello	1,944	1,944	0	1,971	1,971	0	0	30	0	(30)	0
Grand Manan	5,697	5,697	0	4,140	4,140	0	0	0	0	0	0
Mcadam	4,248	2,942	1,306	3,312	3,312	0	0	0	(0)	0	1,306
Pennfield	5,679	5,679	0	7,119	7,119	0	0	0	0	0	0
St Andrews	11,709	0	11,709	11,025	11,025	0	0	0	(0)	0	11,709
St David St Patrick	873	873	0	567	567	0	0	0	0	0	0
St George	5,634	0	5,634	5,859	0	5,859	0	0	0	0	11,493
St Stephen	7,236	7,236	0	9,846	9,846	0	0	0	670	0	670
Central Kings	2,772	145	2,627	3,069	3,069	0	0	0	0	0	2,627
Gondola Point	3,969	3,969	0	3,555	3,555	0	0	0	0	0	0
Hammond River	4,212	936	3,276	3,825	3,825	0	0	0	0	0	3,276
Hampton	8,721	3,000	5,721	8,532	3,000	5,532	0	0	0	0	11,253
Kingston	6,336	1,190	5,146	5,868	5,868	0	436	0	0	0	5,582
Quispamsis	5,877	0	5,877	7,326	0	7,326	484	57	322	38	14,104
Renforth	16,488	11,937	4,551	14,949	14,949	0	0	0	175	0	4,726
Rothesay	14,967	14,967	0	17,046	17,046	0	0	0	84	0	84
Sussex	12,726	12,726	0	13,887	13,887	0	0	0	(0)	0	(0)
Upham	2,214	246	1,968	3,528	1,960	1,568	1	44	0	0	3,581
Upper Kennebecasis	3,501	3,501	0	3,087	3,087	0	0	0	(0)	0	(0)
Waterford & St. Mark	9,090	9,090	0	7,983	7,983	0	0	(40)	0	0	(40)
Dorchester	1,332	0	1,332	900	0	900	0	0	0	0	2,232
Hillsborough	2,331	1,800	531	1,908	1,908	0	0	0	0	0	531
Kent	3,276	3,276	0	2,898	2,898	0	0	0	0	0	0
Moncton	15,066	15,066	0	12,870	12,870	0	0	0	0	0	0
Riverview	9,531	9,531	0	9,189	9,189	0	0	0	0	0	0
Sackville	8,343	5,700	2,643	8,118	8,118	0	0	0	(2)	0	2,641
Salisbury Havelock	3,762	0	3,762	3,825	0	3,825	497	50	0	38	8,172
Shediac	19,827	19,827	0	14,553	14,553	0	0	0	(0)	0	(0)
St Andrews, Sunnybrae	3,546	3,546	0	4,536	4,536	0	0	0	0	0	0
St Phillips	6,399	0	6,399	5,418	5,418	0	0	0	0	0	6,399
St. James Moncton	4,374	3,402	972	6,615	5,145	1,470	0	0	275	0	2,717
Westmorland	2,169	2,169	0	1,962	1,962	0	0	0	0	0	0
Coldbrook St Marys	9,009	9,009	0	9,459	9,459	0	0	0	(0)	0	(0)
East Saint John	5,544	5,544	0	3,798	3,798	0	0	0	0	0	0
Lakewood	8,802	8,802	0	5,814	5,814	0	0	0	0	0	0
Millidgeville	5,472	4,864	608	7,695	6,840	855	484	50	0	38	2,035
Portland	20,133	6,711	13,422	10,368	3,456	6,912	0	0	0	0	20,334
Saint John	9,549	7,427	2,122	13,698	10,654	3,044	0	0	0	0	5,166
Simonds	2,682	1,192	1,490	2,097	932	1,165	0	100	(259)	0	2,496
St Mark	11,025	9,532	1,493	7,893	6,824	1,069	0	0	0	0	2,561
St Martins Black Rvr	3,618	3,216	402	3,555	3,160	395	484	50	4,242	38	5,610
Andover	6,444	2,864	3,580	5,085	2,260	2,825	0	14	0	0	6,419
Canterbury	2,610	2,610	0	2,439	2,168	271	0	0	0	0	271
Denmark	855	855	0	2,736	2,736	0	0	0	0	0	0
Grand Falls	1,098	0	1,098	450	120	330	0	0	0	0	1,428
Madawaska	2,493	2,770	(277)	1,944	2,160	(216)	0	0	0	0	(493)
Prince William	6,381	0	6,381	4,104	0	4,104	0	0	0	0	10,485
Richmond	4,419	4,419	0	3,501	3,501	0	0	0	0	0	0
Tobique	5,301	4,123	1,178	4,338	3,374	964	447	50	(640)	38	2,037
Woodstock	10,350	2,300	8,050	10,206	3,402	6,804	0	0	0	0	14,854
Wicklow Wilmot Peel	11,583	10,296	1,287	10,188	9,056	1,132	450	50	3,986	38	6,943
DIOCESAN TTLS	599,094	439,368	159,726	554,382	460,952	93,430	6,970	1,897	39,587	1,824	303,434

COMMENTARY



In appreciation of the Parish of Gagetown's barbecue fund-raising efforts last summer, Camp Medley offered the use of its grounds and wonderful new building for a special service and picnic on Sept. 9.

Parish of Gagetown a church in transition

BY DONA KING

Spring, summer and fall were busy, involved and heart-warming in the Parish of Gagetown, winter promises more of the same. We are thankful for our hard-working vestry and wardens and the interim leadership of Bishop Bill Hockin (retired). (The Revs. Valerie and Karman Hunt become priests-in-charge of the parish of Gagetown, as well as the neighbouring parish of Cambridge and Waterborough on Dec. 1.)

A family sliding party in March was chilly fun with hot chocolate. At the Sunday school closing at St. Stephen's, 12 children participated fully in the service and were awarded certificates. Betty Lacey was honoured for more than 30 years as vestry clerk with a personalized Bible and our heartfelt thanks.

A May/June parish visitation of 52 households was led by Jasmine Chandra accompanied by various church members. We explored many areas of concern and opportunities for growth. Following this, Jim Morell facilitated The Way Forward, a planning meeting. A quiet day led by Bishop Claude Miller helped us to move forward prayerfully.

In late June we partnered with other village churches for Lava Lava Island vacation Bible club. Forty children enjoyed the South Seas theme with drumming and warrior dancing lessons during snack time. The Lava Lava Island VBC float in the September Queenstown Fair parade won first prize.

A series of summer concerts at St. John's coordinated by our organist Lynn Mills was an outstanding success. We Celebrated God in Nature at an inter-denominational service prepared by the laity and featuring a variety of music and readings.

Special care and nursing home residents in the community continue to receive regular visits for Bible study, birthday celebrations as well as celebration of the Eucharist. Parish members also support the Comfort Shop at Orchardview and the Community Food Bank. Many of our members reach out beyond our own community. Leith Box was part of the Away Team on the mission to Belize from Christ Church Cathedral. The World Vision dinner was again well supported by our parishioners.

During the summer it was a delight to celebrate a wedding at St. John's and welcome a new family to the church and community. Bishop Harold Nutter baptized little Vinessa Amelia Grace at St. George's as we all promised her our continued prayers.

Many of us in Gagetown parish have a special place in our hearts for Camp Medley, and so it was with great pleasure we awarded four full scholarships. We also prepared a barbecue for the seven registration Sundays and raised more than \$1,700 for the building campaign. Special thanks to the volunteers and particularly K&W Meats for donation of the supplies. In appreciation, the camp allowed

us to use the new main hall facility for a special service and church picnic on Sept. 9. We were pleased to welcome many family groups, some of whom had not been attending church recently. It was a wonderful occasion with 82 people present. We all enjoyed the contemporary Eucharist as well as the picnic and games that followed.

We served supper to diocesan synod delegates at the camp in June, served ham, home baked beans and brown bread plates at the Queen's County Fair in September.

Our fundraising and outreach continue with a turkey dinner during Christmas in the Village on Nov. 24 and we look forward to a performance of the Bel Canto Singers at St. John's on Dec. 9. We continue to be grateful for the creative ministry of Alex McGibbon with graphic and informative church bulletins and posters of events.

Our church services include Book of Common Prayer (BCP) Eucharist at St. George's in Upper Gagetown on the first Sunday of the month, contemporary Eucharist at St. John's in Gagetown on the second and fourth Sundays, and BCP Eucharist and Morning Prayer at St. Stephen's in Queenstown on the third and fifth Sundays.

During the past nine months we have moved forward and we continue to do so with prayer and faith, respect for the past, as well as a strong commitment to the future.

FOND FAREWELL



On August 28 the people of Prince William, Dumfries, Queensbury & Southampton wished Bev and Elizabeth Smith the best for the future as they prepared to move to Fanny Bay, British Columbia. They are long time and very active members of the parish and Bev was a diocesan layreader for more than 60 years. They will be missed. The parish presented them with framed pewter ornaments of each of the churches in the parish. Bishop Claude Miller presented Bev with the Diocesan Award of Merit for his untiring work in the diocese over many decades. Following the service a pot luck farewell luncheon was served.



CAMPBELLTON TRIBUNE

In early August, Stewart Beckingham (centre) participated in his last service in Dalhousie as layreader and soon after moved to the Northwest Territories to work as a chef. Bud Appleby presented Stewart with a gift on behalf of the congregation while the Rev. Cathy Laskey (visiting priest) looked on.

Layreader moves to true north

BY TIM JACQUES
CAMPBELLTON TRIBUNE

Former Dalhousie town councillor and local caterer Stewart Beckingham moved to the Northwest Territories last summer to work as a chef at an inn. A layreader in Dalhousie, Campbellton, and sometimes Robinsonville, his last service was at St. Mary's in Dalhousie on Aug. 5. In the absence of the Rev. Arnold Godsoe, former parishioner the Rev. Cathy Laskey led the service.

Stewart read of the northern job opportunity in The Campbellton Tribune and decided he might as well try something different.

He will work in Norman Wells, population 761, accessible by the Mackenzie River, the Norman Wells Airport, and ice road in the winter.

In fact, he said, he can fly easily to Edmonton for a change of scenery, and part of his employment deal is that his employer would pay for the flights.

Seeking unusual crèches for Christmas display in Saint John

Trinity Church, 115 Charlotte Street, in uptown Saint John is seeking a dozen or so people with unusual home size crèches (manger scenes) they would be willing to display in the church on Dec. 23. At that time there will also be an open house for members of the public to admire the greenery the church has donned annually at Christmas since it opened in 1880. To complement the decorations, Trinity seeks crèches treasured because they are unusual or have a good story attached to them, perhaps how they came into the possession of the owner. The crèche owners will be asked to display them and comment on them as appropriate. Those who think they may have a crèche of interest and would like further details on the event are asked to leave their name at the church office, 693-8558, or to contact David Goss, project organizer at gosswalk@nbnet.nb.ca or 672-8601 by mid-November.

COMMENTARY

CELEBRATIONS IN THE PARISH OF ST. ANDREWS SUNNY BRAE AND HILLSBOROUGH



In the top left photo the Rev. Rob Salloum and Bishop Claude Miller cut an anniversary cake to celebrate the 100th anniversary of St. Alban's Church in Riverside Albert. In the photo above are the present and former rectors of the church pose with Bishop Miller, left to right they are the Revs. Brent Ham, Bill Forgrave, Rob Salloum and Kevin Stockall.

The photo on the left documents and celebrates confirmation at St. Andrews Church on Sept. 18. Left to right in front are Nicole Leighton, Brad Avery, Shari Avery and Samantha Vey. Middle row, the Rev. Rob Salloum; Andrew Vey, and John Whitmore who taught the class. In back are James Avery, Katie Gillis, Bishop Claude Miller, Chris Avery.

Boxes filled with gifts and smiles sent to children in Honduras

Helen Gilliss inspires her own family and her church family to help children in Honduras

BY JULIE MCCORMICK

In July the people of Brick Bay on the island of Roatan in Honduras received 24, 30 pound boxes filled with things they need -- clothes, shoes, toothpaste, toothbrushes, soap, shampoo and non-prescription medicine. Even though I don't know any of them, I wish I could have seen them smile when the boxes arrived.

The Revs. Nelson and Kara Mejia and their four-year-old son Stephen visited our Parish of Chatham last winter. Kara is the daughter of our rector, the Rev. Gordon Thompson and his wife Bell. Nelson, Kara and Stephen live in Brick Bay



Inspired by The Revs. Nelson and Kara Mejia from Honduras, Helen Gilliss (back left) wanted to give school children in that country lots to smile about. Her family and the people of the Parish of Chatham filled 24 boxes with everything from toothpaste to treats, Crocs to Dora shirts. Above, left to right in the back row are Helen, granddaughter Miranda, son Jeff. In front are daughter Julie, husband Allen, grand-daughter Marcia and daughter Melanie.

where they pastor a church. On their last Sunday with us they

showed a video of children going to church in Honduras.

They were very excited because they were going to get something new there. The Mejias and this video touched a lot of people and inspired a vision.

My mother, Helen Gilliss, thought we could make these children smile even more by supplying them with other items. She shared her thoughts with my dad. He got excited and took it to Rev. Gordon, who got excited then they presented the idea to vestry and the vestry got excited.

Our family then got together to plan The Honduras Project. We put out a call for clothes, footwear, toiletries, treats and cash. We didn't know how we were going to get our gifts to Honduras, but we knew it would cost about \$3,000.

By our May 19 deadline we were turning items away and had more than enough cash for transportation. God is good!

We contacted Paul Jennings, a member of the IFSAO (International Fire Service Assistance Organization), a non-profit, humanitarian aid organization. He planned to send two ambulances to Honduras and suggested we fill one with our donations and help pay the transportation costs.

Tears and smiles of happiness came to me that our vision could be realized and together we could help a lot of people that we don't even know. I keep imagining them seeing a Dora shirt, a Spiderman hat, and a pair of Crocs.

Our shipment arrived in Honduras on July 13 and Mr. Jennings personally delivered the 24 boxes to the Mejias.

We thank God for this vision and the people of the Anglican Parish of Chatham and friends for helping to fulfill it.

INSPIRATION

Wrapped in prayer ... wrapped in love

BY CYNDI NORRIS

Wrapped in prayer ... can you imagine anything more comforting?

I recently became involved in a prayer and quilt ministry that ultimately wraps those who are ill or in pain in our love and prayers. It is a blessing to me as much as it is to those who receive the wrap.

It all started with a friend at church who went to visit a sick friend in the hospital. Her friend was wrapped in a beautifully knit shawl, a prayer shawl that someone from her church made. My friend's curiosity was piqued. She searched the Internet and found sites full of patterns, prayers and ideas.

She began to knit and pray for those in our church who were ill at home or in hospital. When she finished a shawl she passed it on to our rector who delivered it (as well as a card of description and prayers) to the patient. I talked to several of these people about their shawls and they all hold them dear. One said it stays on "her" chair. Every morning and every evening she sits wrapped in it while she says her prayers in which she includes the person who knit the shawl for her. Another recipient said she loved the colour and feel of her shawl too and found great comfort in being wrapped in it as she prayed the prayers that were included with it.

My friend started knitting prayer shawls in August 2006 and to date has made, prayed and given 9 shawls for women and one prayer mantle for a man. She keeps a journal of the shawls she makes, complete with photos of the shawls and little crosses knit from the wool she used in each one. She continues to pray for the shawls and whoever received them. Some of her journal entries include how the shawl was made, interesting things that happened during its creation and why it was made.



Kathleen Snow, president of the Canadian Mothers' Union, has suffered from a bad back for months. A prayer quilt made for her by members of the Mothers' Union at St. Mary and St. Bartholomew's Church in Saint John is an answer to prayer itself.

The pattern is simple, K3, P3. The three represents the trinity, Father, Son and Holy Spirit. The rules are basic. Pray for the recipient as you pick out the wool. Pray for the recipient as you knit. Pray that God will wrap that person in his compassionate love. When the shawl is finished it is full of prayers for that recipient.

I use Harmony yarn by Bernat for its snuggly textures and washability. Those who wrap themselves in it can feel the warmth and love that the prayers and yarn have incorporated in the shawl.

When my friend told me about this ministry I got goose bumps. I thought to myself: "I can do this!" I felt a strong pull toward the ministry, but then I doubted my knitting skills. I am a beginning knitter and very slow. It would take me forever to complete a shawl. I mentioned this to one of my

quilting/knitting friends and she told me it was possible to quilt a prayer shawl.

This time I went to the Internet and found just as many sites for prayer quilts as there were for prayer shawls. I also found three books about prayer shawls and quilts: *Knitting the Mystery* by Susan Jorgensen & Susan Izard; *Prayer Shawl Ministry, Reaching Those In Need* by Lion Brand, and *Fabric of Faith* by Kimberly Winston. My friend and I each had someone in mind who needed to be wrapped in prayers right away, so we got to work.

The principles for prayer quilts are the same as for prayer shawls. Pray for God to guide you as you choose the fabric and begin the shawl. You will be amazed at how you are led. I certainly was. The patterns (and there are many

from which to choose) are also simple. We wanted to keep the same theme as our knitting friend so we chose the rail fence pattern. It uses three coordinating fabrics cut and sewn into strips of three to make a block. The blocks are sewn together in a vertical then horizontal pattern to make stair steps. The backside of the quilt is special too. A large cross is worked into the fabric using two colors to remind the recipient that she is covered in the prayers of Christ.

When the quilt is all put together the layers are tied rather than quilted. We use embroidery floss. The quilt maker makes loops of floss all over the quilt but doesn't tie them, she asks others to "tie in a prayer" for the recipient. I often take them to church where adults and children alike can tie prayers.

Sometimes I take prayer quilts to work or to the recipient's home to give friends and family members an opportunity to be involved.

So far I have been involved in five prayer quilts. One was for a very dear and very ill member of our sewing group The Piece Makers. We worked quickly and finished the quilt in just two days. Our prayers as well as the quilt touched our friend and her family. She passed away peacefully several days later and the quilt was wrapped over her at her funeral.

Another quilt was made for a very sick little boy and I am told it goes everywhere with him. We took another quilt to our Mothers' Union meeting and members tied in prayers for our Canadian Mothers' Union president Kathleen Snow, who has been suffering with a bad back for months. We delivered it to Fredericton and she told me it couldn't have come at a better time.

Two mantles have also been quilted for men.

I've heard some other good ideas for the shawls and quilts too. Leave several in a quiet corner of your church for those who want to pray for someone or something in their lives. Make one for yourself and wrap up in it for your home prayers, Bible times or in times of need. I'm working on a friendship prayer shawl to celebrate a special friendship wrapped in prayer.

I truly feel blessed to be a part of this ministry. Every experience draws me closer to God and everything I give is returned a hundred fold.

In their book *The Knitting Mystery*, Susan Jorgensen and Susan Izard tell us: "Through this ministry we can learn to trust the truth that God works through us when we care for friends and strangers alike."

Cyndi Norris is Mothers' Union branch leader at St. Mary and St. Bartholomew's Church in Saint John.

MAKING HISTORY

Attention descendants and relatives of those buried in the
Church of Ascension Cemetery

Apohaqui

Please plan now to join us on

Sunday, August 3, 2008

For a memorial service

Bring photos, genealogies and stories to share following the service in Medley Hall where refreshments will be served.

For detailed information contact Beverley Floyd

floydb@nbnet.nb.ca or

50 Erb Settlement Rd.,

Erb Settlement, NB, E5P 1Z4

St Margaret's Anglican Church in Peachland, BC

will celebrate its centennial in 2008

Stories, anecdotes, photographs and personal recollections from past and present parishioners and clergy as well as the Cathedral Archives will be incorporated in a history book.

If you have similar material to submit it the deadline is Nov. 30, 2007

Please send it to

Frank C. Warburton

fcwarburton@shaw.ca

(fax) 250-767-9583 (phone) 250-767-9584

5902 Ehlers Road

Peachland B.C. V0H 1X4

Your help is greatly appreciated.

Material returned on request

INSPIRATION

The Pickett Scovil Fund ... A blessing yesterday, today and tomorrow

BY ANA WATTS

In 1909 tuberculosis was ubiquitous; it was not uncommon for mothers to die in childbirth and appendectomies to be performed on the kitchen table. Lucy Vail Pickett, daughter of David Wetmore Pickett and a trained nurse, saw a need for health care assistance for clergy families in the Diocese of Fredericton. With the help of others and in honour of her late father, she set about raising funds to help address that need. The David Wetmore Pickett Memorial: A Missionary Nurse, was born.

Miss Pickett envisioned a trained nurse traveling among clergy families, especially in rural areas, offering medical assistance, lessons in home nursing and instruction in line with the work of the Anti-Tuberculosis League.

The fund survives today, nearly a hundred years later,



DIOCESAN ARCHIVES

Elizabeth Robinson Scovil

as the Pickett Scovil Fund and remains a blessing to clergy, especially retired clergy and clergy widows, faced with unusual or un-insured medical expenses. Dental work, hearing

aids, medical travel and home care expenses account for 95 per cent of the fund's assistance grants. The fund's capital approaches \$300,000 and generates interest of around \$13,000 each year.

A committee including our diocesan bishop and treasurer as well as ACW representatives administers the fund with discretion and compassion. Applications for assistance, accompanied by a brief note and paid receipts for the medical costs involved, are made to the bishop's office.

The receipts for approved requests are discreetly handed over to the individual charged with compiling requests and issuing cheques. Claims are processed quarterly at the end of March, June, September and December. Cheques are usually issued by the middle of the month following the quarter end. The reimbursement rate is usually about 70 per cent, but this rate cannot be guaranteed

because it is governed by the fund's available income. The fund is an endowment rather than an insurance plan.

This is all a far cry from Miss Pickett's original vision. She died within a year of establishing the memorial and with just \$170 in contributions.

Elizabeth Robinson Scovil revitalized the fund in 1914 and called for individual donations of \$50 to endow a day in the year as a memorial to loved ones. She calculated the principle raised would provide the salary for a trained nurse for one day a year. In that year the fund provided three grants.

By 1920 the fund stood at \$10,000, mostly from memorials to men lost in the First World War. The Women's Auxiliary (WA — precursor to today's Anglican Church Women, ACW) assumed responsibility for the fund. In June of 1923 an administration committee was established with Miss Scovil as permanent secretary-treasurer.

WA members donated the offerings of their Life Membership Fund to the Pickett Memorial fund. On the death of Elizabeth Scovil in 1935, the name of the fund was changed to the Pickett Scovil Memorial Fund and its principle stood at more than \$25,000. By 1968 it stood at nearly \$70,000, generous bequests and continued donations pushed it up to the present balance of nearly \$300,000.

That sounds like a healthy sum, but with the baby-boomer retirement bulge on the doorstep the need for supplementary medical assistance is bound to increase. It was suggested to active diocesan clergy that if they were to contribute \$5 from every pay cheque to the fund's principle it would be better able to meet their needs. Only a few active clergy make these regular donations.

ARCHIVES CORNER

Last year's cathedral fire had a familiar ring



The fire at Christ Church Cathedral in August 2006 struck an all too familiar chord with the Anglican archivists and Anglicans with long memories. The allusion here is to the earlier and well-known fire of last century, the result of a lightning strike, which did extensive damage to the Cathedral.

According to Robert Watson's history, the "Cathedral was struck by lightning at 11 p.m. on July 3, 1911. A fire began on the roof of the nave over the south porch and burned along the roof to the spire where most of the damage was done. The spire was totally destroyed, the bells melted and the new \$10,000 organ ruined along with most of the Butterfield furniture. Much of the roof and some of the stained glass were damaged ... Estimates of the damage ran as high as \$100,000."

More details of the fire can be easily found in the appropriate issue of *The Daily Gleaner* and will not be recounted here. Instead, this article concentrates on one memorable, though not very successful, response of the Cathedral Restoration Committee to the catastrophe.

As indicated above, the original eight bells, weighing almost five tons, melted in the



Archbishop Harold and Mrs. Edith Nutter have collected souvenir bells of all three designs. The Apostle Bell is left above and in the headline. The bell with the cross handle came in two colours, brass and white metal, as did the straight-handle bell. It is shown here in both colours but they are not easily distinguished in black and white. Not all the bells in each series were identical, perhaps because they were cast at different times.

heat but that was not to be their end. Instead, one ton of the molten brass was saved to make little souvenir bells (to raise funds to buy new tower bells) and the Dean was authorized to dispose of any metal remaining.

Initially, some of the bell metal was sent to T. McAvity & Sons in Saint John, which returned a sample bell which they could make for 70 cents, but there is no indication that this local company was given a contract. Instead, some of the work was undertaken by a Montreal company (C.O. Clark & Brother), by Bromsgrove Guild (a Worcestershire, England company) and possibly the English bell maker J. Warner &

Sons. Archival records are too sketchy to be certain.

Three designs (and prices) for the souvenir bells were approved at the June 19, 1912 meeting of the Restoration Committee. These were: the small bell with the straight handle to sell for \$1.25 (later reduced to \$1.00); the small bell with cross handle to sell for \$1.75; the Apostle Bell to be ordered from England to sell for \$3.50.

Records show that C.O. Clarke & Brother made the best known design — the familiar bell with the cross handle — bearing the words: "Relic Cathedral Fire Fredericton, NB." on the main part of the bell while the date

of the fire appears on the cross. Six hundred of these were purchased in three lots in 1912 at 35¢.

It appears that 300 of the larger "Apostle Bells" (with the monastery design) were purchased from Bromsgrove Guild for \$1.45 per bell. The inscription reads: "Relic Christ Church Cathedral Bells, Fredericton, N.B., August 31, 1853 — July 3, 1911."

How many of the bells with the "straight handle" (and inscribed: "Christ Church Cathedral, July 3, 1911") were purchased or from which company is not specified in the surviving archival records.

Attempts were made to sell the bells through agents (for a commission up to 20%) — but when this did not work, the committee returned to its original plan of sending sample bells to the rector of each parish and asking him to find someone to take the local orders. The Christ Church Cathedral restoration account statement, 1911-1915, shows that the sale of these souvenir bells raised only \$289.80, perhaps because of the cost of shipping the old metal, while the sale of "old bell metal" netted \$950.50.

Of course, the monies realized from the sale of the souvenir bells became less crucial (and were simply added to the general restoration

fund) when millionaire Sir James H. Dunn purchased and donated the new tower bells at a cost of \$10,000.

The present 15 bells and the original eight were all made by the famous London firm of J. Warner & Sons. Warners kept excellent records — weights, tone, inscription etc. of the 1853 bells — and simply duplicated the original eight and added seven new ones.

The total cost of restoring the cathedral was \$70,000. Other interesting fundraisers (such as the cookbooks) could be explored at another time.

Sources:

Robert L. Watson, *Christ Church Cathedral, A History (1984)* Minutes, Restoration Building Committee, 1911-1913 Files on Cathedral Restoration, 1911-1915 With special thanks to Archbishop Harold and Mrs. Nutter.

The "Archives Corner" is prepared by Twila Buttimer (Twila.Buttimer@gnb.ca) 506-453-4306 and Frank Morehouse (Frankm@nbnet.nb.ca) 506-4593637.

Contact them with your questions and comments or to tell them about your souvenir bells.

COLUMNS

True leaders want to lead and do it by example

We are all leaders in some capacity, whether it is out front in the limelight or behind the scenes as a caring friend. We all lead others in some way, but as Christians, what kind of leaders should we be?

A recent study of young people between 16 and 29 years asked them about their experiences with Christians. Most of them found Christians judgmental. That may sound harsh, but sadly it is true.

How does it make you feel when Christians are characterized that way? Perhaps you just get upset and think, "Well too bad, this is the way we are, get used to it." Or, "Well, that's not me."

I would say our best response is to listen and engage in good conversation.



Listening and paying attention to what young people have to say is something we need to do a lot more of. It is interesting to note that even though this study was conducted with young people, I believe that a lot of adults think Christians are judgmental too. Now they may not be totally justified in their observation, but it bears consideration and posing ourselves the question, "What kind of leaders are we?"

1 Peter 5 calls us to be shepherds of the flock that God

put in our care. We are to serve as overseers not because we must, but because we are willing, because we are concerned about those whom we lead. The responsibility of leadership is so great that it only makes sense if we care deeply.

In the Gospel of John we have the parable of Jesus as shepherd seeking one lost sheep. This is a powerful image and one I believe is right for us to apply as we think about the importance of every person we lead. We are not called to care only for those who are popular or know all of the right answers in Bible study. One of my favorite Maya Angelou quotes is "While I know myself as a creation of God, I am also obligated to realize and remember that everyone else is also God's creation."

Everyone is important to God.

Peter also told us not to think of ourselves as rulers, nor should we consider what we would personally gain from leadership. We are to lead by example. We can't just blindly require someone to do or believe something, if we are not willing to be an example. This is not a "do it because I am your mother and told you to do it" scenario.

In the same study I mentioned above, the young people also said in their experience Christians do not help them to apply Biblical interpretations of scripture, particularly those that are controversial and especially when they are related to their friendships. I feel that as leaders we have the

responsibility to research what we teach, to investigate and understand what others experience.

When we take the time to listen -- to care and to build authentic relationships with those we lead -- will want to care for others as a shepherd cares for his sheep. Sometimes it is easier to just say, "Well, the Bible says ..." instead of taking the time to invite a dialogue, a conversation, and a caring relationship in which we can explore the situation or subject together.

Peter tells us, we are to lead by example, not by demanding obedience.

Liz Harding is diocesan director of Christian education. Reach her at (506) 459-1801 or

Watch for *Remedy*, one of the best CDs in the Christian market

David Crowder*Band
Remedy (2007)

A simple green cross and the name of the band constitute the front cover of the new David Crowder*Band CD *Remedy*. While this is only the fourth full-length release for the band, this disc is likely to be one of the best-selling CDs in the Christian market this year.

Members of the band attribute their success to their worship band attitude. But theirs are not run-of-the-mill worship albums in the traditional sense. They take worship music to some very new and exciting territory.

The band's music and lyrics are deceptively simple on the first take, but just a little



attention reveals some very powerful ideas at work.

So what is *Remedy* all about? The word itself is the meaning. Their lyrics describe us as a people offered healing, or remedy, of our pains and shortcomings, and we have the opportunity to share this remedy with others. This two-fold understanding of the title word is only possible because God offers healing and is with us here, wherever "here" might be.

From the driving tune, "Can You Feel it?" come the lines: "We believe that You're here / We can feel You here/ We can see You here/ You are here, You are here."

Another song that shows this idea is one from the Passion series tours. "Everything Glorious" is a wonderful, energetic tune that you might find stuck in your head after hearing it just a few times.

Other outstanding songs on the album include the anthem "We Won't Be Quiet," which is sure to gain some airplay on radio. A setting of the hymn, "O For a Thousand Tongues to Sing" also finds a home on this album (every David Crowder*Band CD has a well-known traditional hymn on it somewhere, such as

Illuminate's version of "All Creatures of Our God and King").

From the last song on the album, "Surely We Can Change," comes the album's title, in the midst of a beautiful set of lyrics: Where there is pain, let there be grace/ Where there is suffering bring serenity/ For those afraid help them be brave/ Where there is misery let us bring relief/ Let us be the remedy...

It soon becomes clear that this song is a prayer, and not a song at all. The band lives up to their writing. For the North American tour the call has gone out to fans to bring towels, socks, and toiletries to the concert, which will be gathered up and passed on to homeless shelters in the area

(the band contacted many shelters and learned that these were the most-needed items).

This CD will not jump off the rack at you right now, but I believe it is a very important CD in the market today. Well worth the money it costs, it asks its listeners to see the world differently, and to see your part in making it a better place to be in. The album's final words echo the final words of the first song on the album: "Oh, the world's about to change/ The whole world's about to change ..."

We're asked to be a part of the change.

The Rev. Chris Hayes is rector of the parish of Richmond as well as a musician.

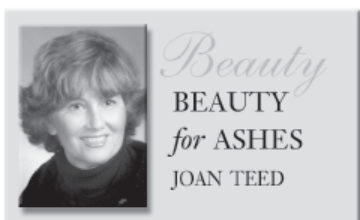
Naïve realist thinking leads to a world full of black and white judgments

One of my Dad's many aphorisms -- "The whole world's crazy except for thee, and me and I'm not so sure about thee" -- is a great example of understated Scots humour.

Just what is it that makes us blind to our own faults and full of moral certitude about others'?

Research shows we are all hypocrites, each one prone to blindness to the log in our own eye. What is it about human nature that causes this and how can we stop it?

Dan Batson, a professor of psychology at the University of Kansas, conducted a study with subjects who claimed to be highly moral. They were given tough choices with unequal rewards. Left to rationalize their choices, they picked self-interest over



altruism. The only way Dr. Batson could get the study subjects to recognize and change their behavior was to place a large mirror directly in front of them and to talk to them about fairness before they actually made their choices. He forced them to watch themselves cheating.

Jesus said it is easy for us to cheat when we look outward, but it's difficult when we are forced to look inward at the logs in our own eyes.

Most of the time people do not think they are doing

anything wrong, whether it is cutting you off in traffic or obeying Nazi orders. They think they are good people whose actions are motivated by sound reasons.

In *The Moral Animal*, evolutionary psychologist Robert Wright says: "Human beings are a species splendid in their array of moral equipment, tragic in their propensity to misuse it, and pathetic in their constitutional ignorance of the misuse."

So curing this hypocrisy is a major challenge.

Associate professor of psychology Emily Pruning of Princeton and social psychologist Lee Ross of Stanford search for ways to help people overcome bias. They find most people have an inflated view of themselves but do not reduce their perspective

when they are informed of this. According to Pronin and Ross, each of us thinks we see the world directly as it really is and that the facts are there for all to see, therefore others should agree with us. We believe others may be influenced by ideology and self-interest, but each of us sees things as they are.

This is naïve realism.

If there were one candidate for "biggest obstacle to world peace and social harmony," naïve realism would be it because it is so easily ratcheted up from the individual to the group level.

Naïve realist thinking leads to a world full of black and white judgments with little room for the love and understanding of differences, to which we are called as Christians.

Judgmentalism is a disease of the mind and leads to conflict and when it is magnified it can lead into distorted thought. The "should" statements we make even to ourselves are rigid judgments. We need to look at them from the opposite point of view, and then examine how our own behavior is less than perfect. A good time to do this is in our evening prayers when we go back over the day's events. That is when we are most apt to see the log in our own eye. That is when hypocrisy can be defeated and real empathy is able to develop and grow.

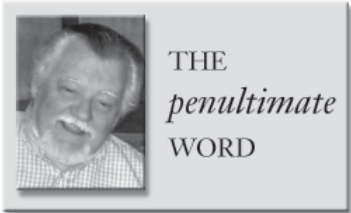
Joan Teed is a vocational chaplain as well as a social worker and counsellor in private practice.

Jesus wrestled circadian rhythms on Golgotha

BY JIM IRVINE

"Step out of the traffic! Take a long, loving look at me, your High God, above politics, above everything."

Psalms 46:10, The Message



How does the seasonal juggling of an hour between Daylight Saving Time and Standard Time affect our circadian rhythms, those daily routines that our bodies and our cells live by? Do you find those rhythms more affected by the amount of sunlight than the advance and retreat of digital numerals displayed on a clock?

I happen not to use an alarm clock, but I know that each spring I start waking earlier in the morning. And every fall I find myself nodding out in my chair earlier in the evening, but that may be one of those ingrained rules from my childhood: if the streetlights are on, it's time to be home and in bed.

Every spring, many of us are just not the same until the hour stolen from us is returned in the fall. When we do "get that hour back", most of us "spend" that time sleeping in. All of this is an illusion of time. Just the same, we do have routines and habits – ways that we intentionally fill our days with appointments and obligations independent of sunrise or sunset. We also have ways unintentional, automatic we might say: those circadian rhythms of our bodies. More subtle than a pocket secretary, our biological clocks tick away straining with every adjustment in our daily pattern.

A circadian rhythm is a roughly 24-hour cycle in the physiological processes of living beings. The term "circadian" comes from the Latin *circa*, "around", and *diēs*, "day", meaning literally "about a day." The formal study of biological temporal rhythms such as daily, weekly, seasonal, and annual rhythms, is called chronobiology.

In a strict sense, circadian rhythms are endogenously generated by an "inner clock", although they can be modulated by external cues such as sunlight and temperature. The household clocks may be adjusted in a few minutes while the rest of us take a day or two to recover from the jet lag. Only a few jurisdictions ignore the annoying convention and never adjust the metronome.

The passing of time measured in birthday candles tells only part of the story.

Greeks have two words for time, *chronos* and *kairos*. *Kairos* is a word meaning the "right or opportune moment," or "God's time." *Chronos* refers to chronological or

sequential time, while *kairos* signifies "a time in between", a moment of undetermined period of time in which "something" special happens. What that special something is depends on who is using the word.

Our reclamation by God provides a locus where time intersects with itself.

Chronos is quantitative, while *kairos* has a qualitative nature. The Scriptures proclaim, and the Creeds affirm, and we believe that when Pilate was charged with the governance of Palestine, Jesus was crucified, died and was buried. And that on the third day he rose again. The conflict shook the very foundation of creation and redemption was wrought on an anvil of catholic proportions.

Conflicts in time still arise, but in far less cosmic proportions. The adjustment of the microwave clock is only a reminder of a recurring reality that touches us all. We are familiar with the imperative "woulda, coulda and shoulda" of the right or opportune moments and the sequential order of time captured in tradition and history and our mantel timepiece.

Caught in the rush of the moment, we are urged by the Psalmist to step out of the traffic. Then we will see more than the passage of time that has gravity inexorably overtake us. Then we will recognize the opportunities that we may address with challenge or regret. Then we will find *chronos* converging with *kairos*.

Opportunities missed slide by unnoticed as arms move on an analog face in a world too busy for moments of Presence "in between" the relentless footsteps of the march of time. The time in between is a moment of undetermined period of time in which something special happens. Redemption and reconciliation are examples of such in between time. There are others. Such a witness is not outside of time but is in the mix of time, opportune and efficacious. Jesus showed the way.

He wrestled with circadian rhythms that made a Day on Golgotha an occasion of something special. The sequential order of Church and State, Caiaphas and Pilate, and the vanity of securing order in the march of time wrestled on a holy hill with God's time.

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Canon Jim Irvine makes his home in Fredericton

INTERCESSIONS

NOVEMBER

¶ 25: Pray for Wellington (New Zealand) the Rt. Rev. Dr. Thomas John Brown. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Fort. Nelson - St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, the Rev. Dawn MacDonald and the Rev. Neville Crichlow, Archbishop Terry Buckle, Blanche and family, Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶ 26: Parish of St. Peter, the Rev. Dr. Ross Hebb. The Rev. Canon Elaine Lucas (retired).

¶ 27: Parish of St. Philip's, the Rev. Kevin Borthwick.

¶ 28: Parish of St. Stephen, (open incumbency). The Rev. Garth Maxwell (retired).

¶ 29: Parish of Salisbury & Havelock, the Rev. William Morton.

¶ 30: Parish of Shediak, the Ven. Richard McConnell. Kevin Frankland, Atlantic School of Theology.

DECEMBER

¶ 1: Parish of Simonds, (open incumbency), the Rev. Alan Reynolds interim priest.

¶ 2: Pray for West Texas (Province VII, USA) the Rt. Rev. Gary Lillibrige, Suffragan Bishop the Rt. Rev. David Mitchell Reed. Council of the North, the Rt. Rev. Anthony Burton, the Rt. Rev. Charles J. Arthurson Suffragan. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. 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.

¶ 3: Parish of Stanley, the Rev. Dr. Ranall Ingalls. The Rev. Stephen McCombe (retired).

¶ 4: Parish of Sussex, the Ven. David Barrett.

¶ 5: Parish of the Tobique, the Rev. Ellen CuRt.is. The Rev. Paul McCracken.

¶ 6: Parish of Upham, the Rev. Robert LeBlanc, the Rev. Marian Lucas-Jefferies, priests-in-charge.

¶ 7: Parish of Upper Kennebecasis & Johnston, the Rev. Robert LeBlanc, the Rev. Marian Lucas-Jefferies, priests-in-charge. Michael Caines, Wycliffe.

¶ 8: Parish of Victoria, the Rev. Canon David Kierstead.

¶ 9: Pray for Western New York (Province II, USA) the Rt. Rev. J. Michael Garrison. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Carcross, St. Saviour's, the Rev. David Pritchard, Tagish, Johnson's Crossing, Archbishop Terry Buckle, Blanche and family, Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶ 10: Parish of Waterford & St. Mark, the Rev. Allen Tapley. The Rev. Lloyd McFarlane (retired).

¶ 11: Parish of Westmorland, Kevin Stockall, priest-in-charge.

¶ 12: Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Douglas Painter. The Rev. Reg. McKinnon (on leave).

¶ 13: Parish of Woodstock, the Ven. Walter Williams.

¶ 14: Parish of Andover, the Rev. Terence Chandra, priest-in-charge. Jen Bourque, Montreal Diocesan.

¶ 15: Parish of Bathurst, the Rev. Roderick Black.

¶ 16: Pray for Worcester (Canterbury, England) the Rt. Rev. Peter Stephen Maurice Selby, Worcester - Dudley - (Canterbury, England) the Rt. Rev. David Stuart Walker. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. 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.

¶ 17: Parish of Bright (open incumbency). The Rev. Brenda McKnight (retired).

¶ 18: Parish of Cambridge & Waterborough, the Revs. Valerie and Karman Hunt, priests-in-charge.

¶ 19: Parish of Campbellton, the Rev. Arnold Godsoe. The Ven. Karl McLean, (on leave) Archdeacon to Anglican Military Ordinariate of Canada.

¶ 20: Parish of Campobello, open incumbency.

¶ 21: Parish of Canterbury, the Rev. Terence Chandra, priest-in-charge. Kevin Frankland, Atlantic School of Theology.

¶ 22: Parish of Carleton, the Rev. Canon Howard Anningson.

Adopt the principles not the particulars

Successful and innovative ministry respects its environment

BY DAVID EDWARDS

One of the problems with good ideas in ministry is we look at something that is working and try to transfer it lock, stock and barrel into our situation. The difficulty with this is that usually something does not totally transfer from one venue to another. We have to look at principles and our environment, rather than content, in order to see results. A principle is something that works almost every time and in most situations.

A successful innovation we have at Stone Church is the Hardstone Café. It is aimed at youth and has been running between four and five years. It came out of a request from our then senior youth group to do something to reach their friends. Jonathan Springthorpe, our youth pastor, developed the idea. Essentially the Café serves soft drinks, smoothies and that sort of thing, invites bands from the local high schools come in to play, and Jonathan and his team work on building

Re-Creations



relationships with the young people who come.

After about two years we were able to open a purpose-built café in a disused part of our hall, so there is now a permanent space for it. We have seen up to 120 youth come to a single café, and there are often between 60 and 80. The intention is to see some of

them come to other youth events and grow in faith. The principles underlying this ministry can be found in the book *Purpose Driven Youth Ministry* by Doug Fields.

We also know that the model is transferable in that Jonathan was asked to run a similar event by St. Paul's, Hampton and people had to be turned away. That being said, the content had to be tweaked in order to adapt to the situation there.

The Rev. Capt. David Edwards is rector of St. Mark, Saint John.

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. How do we 'make disciples' when we don't have the wherewithal to maintain what we have? A number of parishes in our diocese have designed ministries that both maintain and make disciples. These creative ministries may be different from what we have done before, are still decidedly Anglican while at the same time exhilarating and adventurous. This Re-Creations space will explore ways in which this is happening both in our diocese and beyond. If you would like to share something taking place in your area, please let us know. We would like to share your success stories. Contact patd@nb.anglican.ca or bobonleb@nb.sympatico.ca of the Parish Support and Development team of Diocesan Council.

YOUTH

I'm curious, George ...

What is the 'Parable of the Yellow Hat?'

[Part 2]

NOT LONG AGO I wrote about how the original story of Curious George recounts his capture, the Man used a big yellow hat to excite the little monkey's curiosity. On the one hand we can see this as a parable of how we can be lead astray and entrapped through temptations, resulting in what Biblical writers term becoming 'slaves to sin'.

On the other hand, this story could also be read as a parable about the way God seeks to use this same capacity for curiosity and wonder to entice us into spiritual relationship. There are many yellow hats in our lives in this sense as well. C. S. Lewis called this "joy." Steve Bell, reflecting a long tradition, asks, "Why do we hunger for beauty?" Others have used words like "awe," "mystery" or "wonder." Biblical writers noted how the "heavens declare the glory of God," and even Richard Dawkins, in his attack on religious belief, acknowledges a sense of this amazement before the awesomeness of cosmic splendour.

The Biblical writers allude to how God seeks to use the many kinds of yellow hats in our lives to awaken us to what Augustine and others have spoken of as an inherent longing for relationship with God. The methods of God are wooing



methods, more in line with the way a lover seeks to win the attention and affection of the beloved. Such images of lover and beloved, as ways of helping us understand the depth and intimacy of our relationships with God, are frequent in the Biblical writings.

Unlike the negative effects of temptation's "yellow hats," these "yellow hats" lead us to places of freedom and life. They lead us to discover the immeasurable love God has for us, to hear his call to us to live in a relationship that leads to adventures beyond what we can "ask or imagine."

The tricky part is that it's not always easy to tell the "yellow hats" apart. More often than not it is how we approach the "yellow hats" that makes all the difference. This calls us to practice discernment, to rely on the guidance of the Holy Spirit, to hear the Biblical stories of God's work and to participate in the community of God's people.

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



Among the many vacation Bible club volunteers were lots of young (and young at heart) parishioners.

Bible club big fun for big crowd

This past summer in Hampton, 117 three to 12-year-olds went on a Quest for Truth. Dakota Joe (aka the Rev. Leo Martin), a bumbling archeologist, and his clever dog Digger (aka Michelle Leonard) led the children's quest to find the Keeper of the Truth Artifact.

At the end of vacation Bible club week they found the treasure chest filled with Gideon New Testaments for all.

An evening closing feast and worship service was well attended by parents and friends. The group singing at this event was heard outside the church building and offered a taste of Vacation Bible Club fun to the neighbourhood.

The people at St. Paul's consider the annual summer club a serious youth outreach ministry in the community.

THE HEAVENS DECLARE THE GLORY OF GOD



Ken Santilli, an astronomer from Vermont and a friend of the Gillies family of Quispamsis (Parish of Hammond River), recently spent some time helping campers and staff at Camp Brookwood to appreciate more about how "the heavens declare the glory of God, and the firmament shows forth God's handiwork."

GENERAL SYNOD YOUTH



During General Synod in Winnipeg last summer, the youth delegates spent some time with Archbishop Andrew Hitchison, outgoing Primate of the Anglican Church of Canada. According to Falen McNulty, youth delegate to General Synod from the Diocese of Fredericton and sitting to the right of the Primate, "General Synod was an experience I won't trade. The youth were cohesive, though we didn't agree on everything, but we got along and were friends. I believe that this is an example of how the church should be. We all came together in the name of the Lord and found friends in each other."

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

emergent

