

THE NEW BRUNSWICK ANGLICAN



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SERVING THE DIOCESE OF FREDERICTON

Warm welcome at Bishop's 2009 New Year levee

A cup of chowder took the edge off the chilly day

BY ANA WATTS

A warm welcome awaited a lot of cold New Brunswick Anglicans at the Bishop's Levee on New Year's Day. This year the hostess, Bishop Claude Miller's wife Sharon, added a cup of chowder to the levee menu.

"Everyone said they loved the chowder, it was perfect for such a cold, cold day," says Mrs. Miller. "We served seafood chowder and a fish chowder, to accommodate those with shellfish allergies. We also had some delicious pate, cheese, fruit and, of course there were lots of Christmas sweets."

No matter what the menu or the weather, the annual levee held at Cathedral Memorial Hall on Church Street, Fredericton, is a warm and cheerful event. Fine linen, china and silver, a Christmas tree and flowers — this year the flowers were wonderful winter white roses arranged by Rae Kimm of the Cathedral — help to make the occasion festive. It is an opportunity for New Brunswick Anglicans, as well as other members of the community, to greet the bishop and each other and share good wishes for the coming year.

In recent years the bishop has made a point of inviting everyone to join him at the New Year's Day service in Christ Church Cathedral at 11 a.m. and followed by the levee. "This year I think there were at least 75 people at the service," says Mrs. Miller. "Quite a good crowd for such a bitter day."

The numbers grew at the levee.

Retired Archbishop Harold Nutter, who was bishop of the Diocese of Fredericton from 1971-1989, credits his immediate predecessor, Archbishop Harry O'Neil, with introducing the bishop's levee to this diocese, which encompasses all of the province of New Brunswick. Archbishop O'Neil was bishop from 1957 until 1971.

In a Dec. 20, 2008 article in the Fredericton newspaper the Daily Gleaner, writer Wilfred Langmaid quotes Archbishop Nutter: "When I came to Fredericton in 1960 as dean, the big event was the lieutenant-governor's levee, which was usually at 10 a. m. When Bishop O'Neill came, he proposed that he host his own levee in the early afternoon."

The history of levees dates at least from the time of Louis XIV



ANA WATTS

Dorothy Dixon of Christ Church Cathedral serves a cup of chowder to the Rev. Bruce McKenna of the Parish of New Maryland at the Bishop's New Year's Day levee.

in France. Church of England bishops adopted the event as a New Year's Day tradition. The custom eventually made its way to some Canadian dioceses, including the Diocese of Huron in southern Ontario, where

Archbishop O'Neill spent most of his ministry before coming here as bishop. He added the bishop's levee to the existing ones hosted by the lieutenant-governor and the military.

The lieutenant-governor's

levee continues as well, and begins just as the bishop's levee ends. Many of those who attend the bishop's levee move on to Old Government House to meet and greet more of their friends and neighbours.

Amazing Grace project produced amazing results

BY ANA WATTS

More than a third of the parishes in the Anglican Church of Canada participated in the Amazing Grace project. Groups taped themselves singing the song and collected a toonie from each person. They sent their tapes to the Amazing Grace website and sent their money to the Council of the North — nine dioceses of the Canadian Church that cover largely remote areas where the cost of everything is high. The results are an "amazing" Amazing Grace video and \$73,000 for the council of the north dioceses.

The Diocese of Fredericton, the Anglican Church of Canada and even far-flung parts of the Anglican Communion participated in the Amazing Grace project, raised money in support of the Anglican Church



Piper Ed Ferris and dancers enhanced Amazing Grace Sunday in Prince William.

in the Canadian North and showed the world an amazing church.

"Across Canada in churches,

prisons, college chapels, youth gatherings, and wherever Anglicans met over the last six

See "Amazing" on page 2

Lenten Bible study created to address needs of this diocese

Especially relevant for synod delegates and alternates

All diocesan clergy in parish ministry are encouraged to use a Bible study prepared by Bishop Edward Salmon in their parishes during Lent.

Bishop Salmon is the retired Bishop of South Carolina who inspired our diocesan leadership with presentations to the Clergy Conference last August. He is credited with initiating a spectacular turn-around in his own diocese and has prepared the Bible study for our diocese to address the struggles and opportunities faced here. It includes a general introduction to the study outlining some of his observations of our diocese as well as a prayer and reading (following the Revised Common Lectionary) for each Sunday in Lent. Each reading is also accompanied by suggested areas of discussion based on our diocesan situation.

Bishop Claude Miller hopes every parish will use the study in the way that best suits its particular situation, and stresses that synod delegates and alternates are especially encouraged to attend.

The study is available on the diocesan web site <http://anglican.nb.ca>. There is a link to the study in the *What's New* menu that runs down the left side of the web page.

Get the news first at <http://anglican.nb.ca>

While you're there, subscribe to E News and get the news delivered to your in-box each week

Click on the News button at the top of the page and choose E News from the drop-down menu

NEWS BRIEFS

Appointed to executive

Colonel John Fletcher, Canon Pastor to the Anglican Military Ordinariate of Canada and Canadian Forces Director of Chaplain Services, was recently named to the executive of the ecumenical and inter-faith Military Chaplain Branch. In this position he is one of only three chaplain colonels who advise the Brigadier General who is the Chaplain General. A New Brunswick native, Padre

Fletcher served in the Parish of Hammond River in the late 1980s as an assistant curate and then as priest-in-charge. He now lives near Ottawa.



Scholarship applications invited

Children of diocesan clergy enrolled in secondary education programs are reminded the application deadline for the annual Mabel Dean bursary is May 31. The \$1,000 award is based on financial need and academic standing, preference is given to recent high school graduates.

Students enrolled in post-secondary agriculture programs and/or residents of the Parish of Stanley are encouraged to apply for Scott Clarkson bursary for students of agriculture.

Applications are considered according to financial circumstances, scholastic record, extracurricular activities and community involvement, residence and chosen area of study.

Further information and applications for these and other sources of financial assistance are found on the diocesan website <http://anglican.nb.ca>. Click on the "Admin" button in the top menu and choose Financial Assistance from its drop-down menu.

Festive Farraline activities

Santa Claus (Wayne MacKinnon), his faithful companions Mrs. Claus (Heather Carr) and Tingle the Elf (Debbie MacKinnon) made their annual visit to Farraline Place on Dec. 16, much to the delight of Violet Scott and the other residents. Farraline Place on Queen Street in Fredericton is a genteel residence for seniors and an important ministry for Diocesan ACW. Branches from around the diocese are encouraged to visit the well-run (under director Judy O'Donnell) and cheerful home at Christmas



and throughout the year. This past Christmas the Parish of Stanley ACW visited Farraline and brought several musicians with them. The visit was a festive occasion indeed.

Amazing Anglicans sang for love of God, in support of northern church

continued from page 1

months Amazing Grace was sung," says Fiona Brownlee, communications officer for the Council of the North.

Enthusiastic Anglicans from New Brunswick churches quickly forwarded photos and information on their Amazing Grace participation on Nov. 23 to the New Brunswick Anglican and E News. In St. George's Church, McAdam Ed Garrett used the bagpipe sounds of his accordion to make the hymn especially poignant.

In the Parish of Prince William, Dumfries, Queensbury and Southampton, Edward Ferris played the hymn on his pipes at the beginning of the service and girls from a dance class in Nackawic shared an interpretive dance. Later in the service a girl in the parish who is just learning to play the violin played the first verse of the hymn as a solo, other musicians and the congregation then joined in.

"It was sung with enthusiasm, with love and with

support for the Council of the North," continued Ms. Brownlee. "It was sung in a variety of languages and to a variety of instruments. Even before the actual Sunday of singing, Nov. 23, 2008, groups of Anglicans were gathering to sing the hymn. They sang to show their unity. They sang to show their love for God. They sang to give a donation to the Council of the North."

The church in the northern part of Canada continues to struggle with the rising prices for goods, social instability in many of its communities, and the after effects of residential schools. The Anglicans who live in these communities have experienced the rest of the Anglican Church of Canada reaching out to them with love and support.

Find story updates and hundreds of videos on the Anglican Church of Canada webpage:

<http://www.anglican.ca>.

COMMENTARY

We don't always speak the same language, even when we all speak English

BY ROBERT SMITH

The Bible itself has to use words to convey its ideas, but how can we be sure that we are all reading the same thing? The liturgies use words in an attempt to bring the mysteries of the faith to the human level of understanding. But are we all hearing the same thing? Can we accept the premise behind "and the peace of God which passes all understanding" and admit that many things in "these holy mysteries" may defy understanding? Humility may be a required Christian virtue.

Trying to tie mysteries down to pedestrian language can have odd consequences. Some years ago I saw a movie about Lady Jane Gray, queen for nine days, then overthrown by Mary's supporters. There was the possibility that if she converted to the Roman Church, her life could be spared. The cardinal sent to her asked her to accept the doctrine of transubstantiation,

saying to her, "Did not our Lord say 'This is my body?'"

"Yes," Lady Jane replied, "but did he not also say 'I am the door?'"

When does figurative language become literal? How much of Sacred Scripture is to be taken literally? And how much figuratively? It is an extremely difficult issue, and we all must adopt "the patience and comfort of Thy holy Word" and take the time and make the effort to "digest" the Scriptures.

Words can so easily lead to misunderstanding. Words translated from ancient languages must be dealt with carefully. Bible scholarship must be the handmaiden of biblical interpretation.

The Anglican Church is Bible-based — all parts of it. When we consider the tremendous impact of Wycliffe, Coverdale, Donne, Cranmer, Elizabeth I, King James and his translators, and all the other masters that the English Church has nurtured (and sometimes killed) we have a

panoply of brilliant linguists who immersed themselves in the Scriptures in their original tongues and produced the translations that are the very basis of all things in the Anglican Church. They are the sources of all our prayer books, and, indeed, much of our English literature.

From my perspective "Bible-based" is a code word that is meant to show a division in the Church, not a unity. The fact that many people using the word are ill-trained to use it only makes it more divisive. Let us step back from such superficial differences. Honest scholars can come to very different conclusions, but we must hear them out, take the Bible back from the literalists and put it where it belongs — front and centre in the whole church.

Bob Smith is a retired University of New Brunswick professor of Classics. He lives in Fredericton and worships at St. Mary's, York.

LETTER

Anglican Church has yet to catch up with Gordon Fairweather's ideals

To the Editor, Gordon Fairweather, an early and long-time human rights activist, Anglican, New Brunswicker and "Red Tory," died Christmas Eve 2008.

When the Canadian Human Rights Act was introduced into the House of Commons in 1977, sexual orientation was not included as a grounds for discrimination. An amendment to include it was proposed by Fairweather and NDP member Stuart Legatt. They were overwhelmingly defeated.

Fairweather's amendment was audacious: then Minister of Justice Ron Basford was

adamant — sexual orientation would not be included.

The Canadian Human Rights Act was passed in 1977 and Fairweather was appointed the first head of the Canadian Human Rights Commission. In a major speech he reiterated his support for the inclusion of sexual orientation in the act.

In the September 2005 issue of the *New Brunswick Anglican* he wrote: "Our diocese repudiated General Synod's resolution to 'Affirm the integrity and sanctity of committed same-sex relations.' It is my belief that even the

General Synod's affirmation is but a grudging bow to the goal of a prophetic, loving and inclusive Anglican faith — a faith that is shared by many other Christians who believe as I do, that inclusion rather than exclusion is what Christ asked of us ... Is it any wonder that all too often this Anglican despairs for the church he has tried to serve all his long life?"

The church has yet to catch up with Fairweather's vision.

Eldon Hay
Sackville



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

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THE BISHOP'S PAGE

Renew your trust in your heavenly Father

Stephen Lang writes: "Any parent, or anyone who has ever been a child (which is everyone), knows that fathers and mothers do things that the child cannot understand. What is the usual response of the child in this situation?"

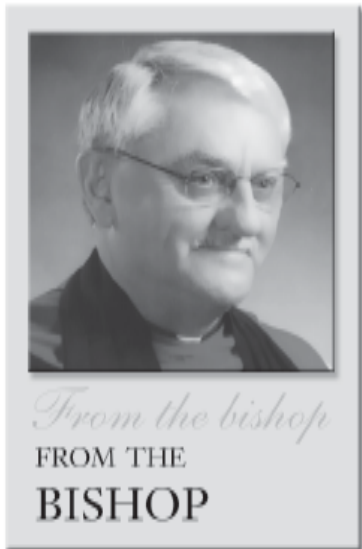
"Trust."

True, the child can respond with a tantrum, scream "It's not fair!" and go on to cry and sulk. But learning to accept situations, trusting that the parent is watching and protecting no matter what, is a big part of growing up.

The Bible tells us that what is true of human parents is true of God as well, only more so. God is in charge, regardless of how frustrated or perplexed we may be.

Jesus, who took pleasure in referring to God as Father, several times spoke of the childlike trust that was a trait of God's people. It is one of the sweet ironies of the Bible that to mature spiritually, we must become like children. We must trust someone wiser and greater than ourselves.

How apt this short meditation is for our times. As God's people, wherein do we place our trust? Where do we look for the definition of an



ideal future and the answer to life's big questions? We have ample evidence that a charismatic leader with gifts to move people is a popular choice. So is someone with sufficient financial resources to "guarantee" or "promise" security now and in the future. Many of us simply suspend judgment, or look upon the historical failure of such promises with cynicism. Carried to the extreme, such a negative outlook can lead to apathy or even to loss of hope and trust. Then fear, worry and blame follow or overtake our lives. Whether "the system" is

government, health care, education, or the church, we cry "the system has failed us!" We are in crisis and immediate action must be taken or the end is inevitable.

Systems do fail and the fallout can be devastating. We call for change and renewal — change the government, change the president, change the administration. We too occasionally resort to tantrums. We scream, we cry, we sulk. We think systemic change will serve to right the wrongs, even in our church. We argue that systems are temporary, fallible, and do fail. But should we throw up our hands in despair?

Stephen Lang might call our response evidence of spiritual immaturity and find us guilty of misplacing our trust. In Matthew 6 Jesus said "O you of little faith? Therefore take no thought, saying 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' The pagans worry about all these things. Your heavenly Father knows that you are in need of all these things."

Change and renewal are a constant. Our modern conversation places the blame for our issues on someone or something outside of

ourselves. It claims the source of our woes comes from another place.

The call of the Gospel is otherwise. Jesus said the first thing that the believer must do — the very first thing — is to seek God's kingdom and his righteousness. And we understand that the first step toward God's Kingdom is repentance. To acknowledge that no matter what system we see as the cause of our woes, we are the system. Repentance is the first action to systemic change. One act of repentance and reconciliation may not save the masses, but it will guarantee that at least one heart and soul inhabits God's kingdom. "Fear not little flock: for it is your Father's good pleasure to give you the kingdom." (Luke 12.32)

May the Lenten season renew your trust in your heavenly Father.

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

Well-kept records — pastoral tool, administrative responsibility

BY GEOFFREY HALL

Whether it's reconciling our personal cheque books, keeping a weather diary, tracking automobile mileage or recording sacraments and services in church registers, the question can be asked: "Does anyone really enjoy keeping records?"

Not many I expect. For me, there's a dark cloud that hovers over many of the seemingly mundane tasks that make up my daily routines. I've found that the best way to make certain the important things get done is to first recognize that they do not exist just to make my life more complicated. They are truly important, maybe not to me just now, but they will be to somebody, somewhere, sometime.

The late Rabbi Edwin Friedman is famous for his work in family systems theory and his book *Generation to Generation* clearly illustrates the point that we are all products of our families — products of our ancestors. The Christian family — the Body of Christ — has an opportunity and a responsibility to maintain the history of its membership. A good number of life's relationships are formed in pastoral moments in Christian community as it facilitates the rites of passage that mark our years.



A View from the Synod Office

There'll be no argument from the historically minded among us. Well-kept records are important. Like most administrative chores, they are of more importance in the future than the present. There is seldom an immediate consequence in neglecting what appears, at the time, to be a mundane administrative detail like writing down what just happened.

Consider an all too common scenario: The telephone rings and someone baptized in a diocesan Anglican church in the autumn of 1967 does not have the certificate. The record is not at the church, the Diocesan Archives or in any other official source except in memory and Aunt Mary's personal diary. It's impossible

and illegal to re-create that record, even if all the information can be recalled. The need to prove one's baptism is often immediate and pastoral. A simple but neglected administrative duty in the past is now a significant failure of the church to provide pastoral care.

When the diocesan office is dealing with some frustrating and time consuming administrative task, a friend of mine will sometimes ask: "But is it building the Kingdom of God?" The church is about people, not rules, records and paper.

The answer to the question, of course, is "YES!"

It may not be the pastoral issue of the moment, but all good ad-"ministry" will eventually influence a circumstance of great pastoral importance. It's just that it is not immediate. It is in the future.

The Diocese of Fredericton now has a unique system for maintaining our records. In 2004 the Diocesan Information Management System (DIMS) came online. It's an Internet-enabled tool for the parish submission of church register, statistical and contact information. DIMS does not do the recording for us, but it is a tool that reduces transcription errors and generally makes keeping records more efficient, accurate and timely. Our

parish register system includes instructions about how to create a complete and lasting record. When this is ignored we dramatically increase the probability of a highly distressing pastoral moment in the life of a member some day in the future.

Our Diocesan Archives, in partnership with the Province of New Brunswick Archives, is second to none. I challenge you to find a better organized and maintained, and more secure system in any other another diocese anywhere. But even this amazing system is of no value without records to organize, maintain and secure.

It is both a privilege and a responsibility to accurately pass on well-recorded information about the life events of our members. It is administration — that's ad-"minister"-ation. One thing is for certain, lay or ordained, we minister to others in profound and important ways through our good ad-"minister"-ation and recognizing the importance of records.

The Ven. Geoffrey Hall is currently Executive Assistant to the Bishop of Fredericton, Secretary of the Synod, Diocesan Archdeacon and Territorial Archdeacon of Fredericton.

PRINCIPAL ENGAGEMENTS

Feb. 16 through March
Surgery and recuperation

March 28 4 p.m.
Ordinations to Priesthood of
Dick Black, Michael Caines,
Kevin Cross, and
Jasmine Chandra
at Christ Church Cathedral
Fredericton

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For even more information,
contact Heather Miller,
the chair of the
Companion Diocese Committee
(506) 832-7876
millerh@nbnet.nb.ca.

GLAD TIDINGS

Home for Christmas

On Christmas Eve the people of the Parish of the Nerepis and St. John celebrated in their new Church of the Resurrection in Grand-Bay. Even though the church is not yet finished, that service was a gift from God. Since then, the congregation has reverted to worship in the auditorium of the local middle school and work has continued on the new church. That includes the installation of a magnificent pipe-organ, a legacy from the closed St. James Church in south end Saint John. The next service to be held in the Church of the Resurrection is Easter, and at that time it is expected construction will be complete and the congregation will have a beautiful and permanent new home.

PARISH NEWS

Bright new lights fit right in at All Saints, Parish of Bright

Traditional hanging glass and filigree lanterns cast a golden glow on the wooden pews and kneelers at All Saint's in Keswick Ridge. This 1860s Medley Church on the bucolic Crock's Point Road, just a stonies throw from the St. John River, is as idyllic as its surroundings. The lanterns look as if they have always hung from the vaulted beam ceiling, perhaps even converted from gas to electricity, but that is not the case. They are new — to Keswick and the Parish of Bright anyway.

When electricity found its way to rural New Brunswick in the 1950s, the people of All Saints could not afford to purchase traditional church lanterns. They settled for school fixtures, better suited to the bare facts of arithmetic than the dramatic stories of the Bible, but serviceable nonetheless.

In more recent years the people of All Saints made the acquisition of more traditional lighting fixtures in keeping with its design a priority for their pretty little church. They set out to buy six of them. They couldn't find one. Church architecture has changed a lot in the last 150 years, and so has the style of church light fixtures. What were they going to do?

The clever people of All Saints in the Parish of Bright in the Diocese of Fredericton had a bright idea. They sent a notice to E News, the weekly newsletter of the Diocese of Fredericton.

"Lights needed", read the ad in E News on Oct. 7, 2008. "All Saints in Keswick Ridge is looking for six matching church lights for its 146-year-old Medley design church. Cylindrical See Lights on page 7



VETRANS HONOURED



TIM JAQUES

Veterans from the Campbellton area gathered at Christ Church, Campbellton for the annual veteran's service and church parade. The church was appropriately decorated with flags, old photographs and military memorabilia. Two brass plaques honouring parishioners killed in the First World War were specially marked. The Rev. Arnold Godsoe officiated at the service which included the hymns Onward Christian Soldiers and O Valiant Hearts.

LAYREADERS DAY



The Rev. Elaine Curtis of the Parish of Lakewood observed Layreaders Day on Dec. 14 with some special presentations. She presented layreaders to David Hatfield, James Kendall, Dwight Stuart, and Bill Coleman with new licenses. She also presented Mr. Hatfield, Mr. Stuart and Mr. Coleman with Diocesan Layreader scarves who recently completed the training offered in the Saint John Deanery.

A CHRISTMAS STORY



MARGARET LAKING

The people of St. George's Church, McAdam, presented *The Quilt* — a Christmas story of war and peace, of love lost and found, of children abandoned and rescued. It was loosely based on a true story according to author and mayor of McAdam Frank Carroll. Above is the full cast, left to right in front are Shaelynn Grant, Ally Bigger, Morgan Bigger, Michael Watts, Kayla Gaines, Josh Watson; in back are Doug Goss (lay reader), Troy Gaines, Brandon Grant, Kevin Cross (deacon-in-charge) and Gail Swan.

BATH TIME IN BATHURST



In early December the people of St. George's in Bathurst were treated to a dinner theatre production of *Uncle Phil's Diner*. The *Splish Splash* scene, starring parish leading men Murray Sealy, Eddie Carroll, Don Goodspeed, Hans Derouaux and Bob Comeau (Robert Payne is hiding behind them in the bath tub), stole the show!

COLUMNS

Children have every right to our love and respect

A few weeks ago someone told me that they did not believe that children have any rights. There was a huge reaction inside of me to this statement, as I have the strongest conviction that children have many rights. Some of them may be different from those of adults, but they certainly have rights to many things and they deserve the same respect that we would give an adult.

Although scripture does not specifically tell us how we should treat children, I believe it does show the infinite value that God puts on young people, and that, to me, is a lesson for us all.

In the Old Testament we see God choosing and anointing young people to leadership in the stories of Samuel and David. In the Gospel of Matthew Jesus says, "I tell you the truth, unless you change



and become like little children, you will never enter the kingdom of heaven."

Jesus also rebukes the disciples for wanting to send the children away. I am sure that the disciples were only trying to shoo the children away because they were just being children. Some of them were probably noisy, perhaps a few were arguing with each other, and a few more were guilty of not remaining in a straight line. Yet Jesus is quite clear. "Let the children come," he says. He did not say they could come and see him when

they were better behaved. He just said to let them come.

Even though I believe children have rights, I also believe in discipline. I have been asked many times as a Christian Education Director about the discipline of children in the church. Can the two go hand in hand, rights and discipline? I believe they can and indeed should.

One definition of the word discipline is to teach. So often when a child breaks the rules or does not conform to what we believe is acceptable behavior, our first response is anger and then what follows is punishment. There is a big difference between punishing a child and providing an opportunity for that child to understand what went wrong and therefore learn from the mistake.

When talking with young

people, we need always to speak respectfully, calmly and be willing to explain why we need their behavior to change.

I used to tell my own children that if I did not have a good reason for asking them to behave a certain way, then I would not be asking them to change in the first place. I am sure that I did not always put my own rule into practice, but I do believe children have the right to know why we set certain rules and why it is that we want them obeyed.

Boundaries and acceptable behaviour are good for young people, just as they are for adults. If an adult chose to question why a certain rule was in place, would we dare to say: "do it because I am an adult and I told you to do it!" Of course not. We would take the time to think of our own reasons and then look for the

right words to explain them.

In his book *Finding Faith*, Nick Baines, the Bishop of Croydon (UK), points out that experience shows that children reflect the values and models they have grown up with and are shaped unconsciously by their experiences of love and nurture and their opposites. My hope is that our homes and churches model respect and love of young people, even when there is a need to discipline. May we never forget that each young person, no matter how often they may test our patience or challenge our need for order, is still a child of God and therefore of infinite value to both him and to us.

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

2009 will be bigger, busier and better for Bluetree, a big talent Irish band

The year 2008 was not the strongest year for Christian music. While many artists embraced digital technologies, and therefore did not suffer dropping sales, there are those who questioned the quality and variety of offerings from the major recording companies and labels. Accordingly, the smaller, independent labels thrived in this vacuum. Overall, however, there were far fewer new acts this past year, and there were also fewer female artists in wide distribution. In the minds of many industry watchers, 2009 cannot help but be better.

It also promises to be bigger, busier, and better than ever for the Bluetree, the Irish band just picked up in 2008 by Fierce Records, a major distributor in



the United Kingdom.

Since this band does not have American distribution for its album *Greater Things* (it is promised soon), it is not well known yet in the States, but its music is. It is Aaron Boyd, Bluetree's main songwriter, who penned the hit "God of This City" covered by Chris Tomlin for the Passion Worship group.

This band is difficult to categorize. Much like the David Crowder Band, it makes

use of electronic sounds and images. It leans on guitar one minute but could finish with a reflective piano coda. The band members blend almost virtuosic talent on their instruments with strong listenability. A rare feat.

"Burn Me Up" is a favourite praise song in many young churches, as is "Each Day." (We use that one in the Parish of Richmond!) A beautiful version of the hymn "When I Survey the Wondrous Cross" stands out as a strong testament to the band's musicianship.

Bluetree's ability to craft a great worship song could be due, in part, to the time some band members spent with Robin Mark, whose many and popular worship songs include "When It's All Said and Done"

and "Days of Elijah."

Bluetree itself was born out of a certain frustration that its members encountered with other groups they heard. Aaron Boyd once commented, "I was frustrated with the idea that worship is only to do with your heart. I don't really agree with that. It's bigger than just your heart's attitude towards something. Like the idea that music can be secondary and as long as you love Jesus, that's fine! I don't think that's right." (That quote is from the band's website, www.bluetree.co.uk).

Aaron believes that the product of your worship is very important to the worship itself. Sounds rather Anglican, n'est pas?

I know it's difficult to read a review of an album you may

have never heard before, so thankfully, you can now listen to tracks online. They're on the Bluetree website (noted above). You can also purchase digital versions of the album via iTunes.



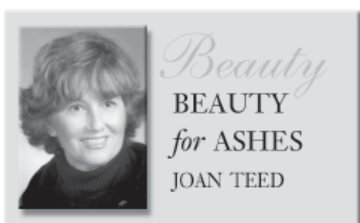
The Rev. Chris Hayes is a musician as well as rector of the Parish of Richmond.

Ordinary creative individuals can make a difference in this world

The whole idea of compassion is based on a keen awareness of the interdependence of all these living beings, which are all part of one another, and all involved in one another.
Thomas Merton

Roman Catholic monk, poet and author, Thomas Merton recognizes the interconnections of things. He says compassion and creativity are the same kind of energy; with compassion we see connections, but with creativity we make connections. We search for solutions, or relationships between elements leading to solution.

Silvano Arieti, psychoanalyst researcher and author, says there are three stages to creativity. First we play with images, symbols, and ideas that express our innerperceptions.



Music and dreams operate at this level of activity. In the second stage, we select and arrange images or pieces of concepts into ideas that we can share, describe and organize, or use, putting order and form into our imaginings. Finally we marry the first two into action. Without the action stage, our imaginings may feel creative, but are soon forgotten and useless.

Creative ideas to address world chaos are useless without compassion, and compassion is useless without action.

Most of us despair the plight of the world but believe that one person cannot make a significant difference to these massive problems. As a social worker, I am interested in ideas that overcome this complacency and several seemingly ordinary people I read about this month have created answers that impact global strife.

In *Saltsapes* I read about Brendan Yorke, the award-winning high school graduate who launched a student-run organization to connect youth to volunteer activities and raise funds for non-profit groups. He plans to go to Ghana to build houses, help AIDS victims and orphans, rather than immediately accept a huge scholarship to university.

Oprah magazine wrote about 28-year-old a Sveva

Gallman of Kenya who runs a nature conservancy that saves hundreds of elephants, elands, buffalo, lions, leopard, endangered rhinos and monkeys. She trains the Samburu in conservation methods, but also collects tribal lore and herbal knowledge, then teaches the native knowledge in local schools. Her research on Kenyan stories and culture is now part of the national school curriculum.

Greg Mortenson, an American mountain-climber, saw the great need for education in the vast, remote areas of Pakistan and Afghanistan. Through his foundation, he single-handedly raised the funds for this dream. Local people build and staff the schools, the foundation provides books and building

materials. A fascinating book, *Three Cups of Tea*, describes his ordeals bringing unbiased education to thousands of children. His schools are an alternative to Taliban fundamentalist schools for boys and the girls return to their villages as highly respected leaders who do not hate the West.

Why stand we here trembling around/ Calling on God for help, and not ourselves, in whom God dwells/ Stretching a hand to save the falling man?
William Blake

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

In praise of looking for “foolish green shoots”

BY DAVID EDWARDS

During the last recession in the early 1990s, the then British Prime Minister, John Major, received a great deal of ridicule when he suggested that despite what everyone else saw, he could see the “green shoots of recovery” emerging.

Recession is a word that could easily be used to describe the state of the church. We see falling numbers, fewer clergy, expensive buildings, the list goes on. Yet I would like to suggest that in the Archdeaconry of Saint John and elsewhere, we are beginning to see some green shoots.

The legacy of my predecessor, Canon Stuart Allan, was summed up during our spring Greater Chapter meeting to discuss the issues around rural and struggling parishes. The representative of one of our congregations was very direct in informing us that the people whom she represented could not see a way forward unless they received help from rest of us. This intervention electrified the meeting and has had a dramatic effect both in that parish and the deanery as a whole.

During the last few months several of our congregations have gained new impetus, and when I attend meetings with them there is a sense of hope and optimism which is extremely heartening. They have the feeling “we can do this” and more importantly, “with God’s help we will do this.”

How has this happened? One of the reasons is that our Greater Chapter meetings (we had a follow up in November) and our clergy meeting have given us a greater sense of mutual support. A second and crucial aspect is, as we have been open to it we have seen God work in many small ways, which have added up to some significant developments.

The heart of our faith is faith. Too easily we see this statement as impractical, pie-in-the-sky thinking, but if we strip away the overstated claims that can be made on the back of such a viewpoint and look at the way God has worked through the ages and in scripture, we can see it is not too far-fetched.

One example we find in the story of Ruth. When the law was given to the Jews they were told not to harvest all the grain in their fields, but to leave some to be gleaned by, amongst others, foreigners. Ruth of the foreign Moabitess, in her poverty,



The Ven. Cpt. David Edwards

Archdeaconry Insights

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gleaned from the fields of Boaz.

He saw her and the rest is history, leading to the birth of King David and, ultimately, Jesus.

A New Testament example is Paul. When he is in prison he receives a regular stream of caring visitors. Throughout his ministry he is able to testify to the ways God and others have cared for him in very practical ways.

How did these and many other things happen in the lives of Paul and Ruth? It was God’s faithfulness to them and their response of faith, love and obedience to God that were key. This is no simple matter, but it is the principle that I have seen work over and over again. It is what I see leading to the “green shoots” in Saint John Deanery. We have a way to go, but God is faithful.

The Ven. Cpt. David Edwards is rector of St. Mark (Stone Church) in Saint John and Archdeacon of Saint John.

INTERCESSIONS

FEBRUARY

¶ 16: Parish of St. James, Moncton, the Rev. Donald Hamilton, priest-in-charge. The Rev. Canon Wally Corey (retired). Diocese of Ho, Br. Felix Atta Boakye (in training), diocesan catechist.
 ¶ 17: Parish of Saint John, (open incumbency), the Rev. Canon Wally Corey, priest-in-charge, the Rev. George Trentowsky, honorary assistant, the Rev. Constance Soulikas-Whittaker, deacon.
 ¶ 18: Parish of St. Margaret’s, the Rev. Canon Jon Lownds, the Rev. John Harvey, honorary assistant. The Rev. Dr. Barry Craig (on leave). Diocese of Ho, Mrs. Christiana Asamoah, parochial catechist.
 ¶ 19: Parish of St. Mark (Stone) Church, the Ven. Cpt. David Edwards.
 ¶ 20: Parish of St. Martin’s & Black River, the Rev. Gerald Laskey, priest-in-charge.
 ¶ 21: Parish of St. Mary’s (York), the Rev. Ian Wetmore.
 ¶ 22: Province of Victoria, Diocese of Melbourne, the Most Rev. Philip Leslie Freier, Eastern Region, the Rt. Rev. Stephen John Hale, Northern Region, the Rt. Rev. Philip James Huggins, Southern Region, the Rt. Rev. Dr. John Warwick Wilson, Western Region, the Rt. Rev. Paul White. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Archbishop Fred Hiltz, our Primate. Diocese of Yukon, the Rev. Deacon Sarah Usher, diocesan administrative officer, members of the Diocesan Executive Committee, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 ¶ 23: Parish of St. Peter, the Rev. Dr. Ross Hebb. The Rev. Patricia Craig, Saint John Hospitals Chaplain. Diocese of

Ho, Mr. William Agbalenyo, parochial catechist.
 ¶ 24: Parish of St. Philip’s, the Rev. Kevin Borthwick.
 ¶ 25: Parish of St. Stephen, the Rev. William Morton. The Ven. Thomas Crowther (retired). Diocese of Ho, Mr. Hope Fiebor, parochial catechist.
 ¶ 26: Parish of Salisbury & Havelock, the Rev. Dick Black.
 ¶ 27: Parish of Shediach, the Ven. Richard McConnell.
 ¶ 28: Parish of Simonds, the Rev. Terence Chandra, priest-in-charge.

MARCH

¶ 1: Missionary Area of Macau - (Hong Kong) the Rev. Simon Fan. Archbishop Fred Hiltz, our Primate. Council of the North, Diocese of Yukon, Archbishop Terry Buckle, synod office staff, people and clergy, Bishop’s Aboriginal Advisory Council. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Pattie Tetlichuk 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.
 ¶ 2: Parish of Stanley, the Rev. Dr. Ranall Ingalls. Mr. Julian A. G. Dickson, Q.C., vice-chancellor, Diocesan Synod of Fredericton.
 ¶ 3: Parish of Sussex, the Ven. David Barrett. Diocese of Ho, Mr. Joseph Dzanka, parochial catechist.
 ¶ 4: Parish of the Tobique, (open incumbency). The Rev. Terry Doncaster (on leave).
 ¶ 5: Parish of Upham, the Rev. Marian Lucas-Jefferies, priest-in-charge. Diocese of Ho, Mr. Gabriel Agbodo, parochial catechist.
 ¶ 6: Parish of Upper Kennebecasis & Johnston, the Rev. Canon George Akerley, priest-in-charge.
 ¶ 7: Parish of Victoria, the Rev.

Canon David Kierstead.
 ¶ 8: Archbishop Fred Hiltz, our Primate. Diocese of Montreal, Province of Canada, the Rt. Rev. Barry B Clarke. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, PWRDF representative Megan Perry, Dorothy Odian, 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.
 ¶ 9: Parish of Waterford & St. Mark, the Rev. Allen Tapley. Major John Organ, chaplain, St. Luke’s Chapel, CFB Gagetown.
 ¶ 10: Parish of Westmorland, the Rev. Kevin Stockall, priest-in-charge. Diocese of Ho, Mr. Aloysius Genya, parochial catechist.
 ¶ 11: Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Douglas Painter. The Rev. Ernie Eldridge (retired).
 ¶ 12: Parish of Woodstock, the Ven. Walter Williams. Diocese of Ho, Mr. Godwin Dumavor, parochial catechist.
 ¶ 13: Parish of Andover, (open incumbency).
 ¶ 14: Parish of Bathurst, the Rev. Roderick Black.
 ¶ 15: Mount Kilimanjaro - (Tanzania) the Rt. Rev. Simon Elilekia Makundi. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Archbishop Fred Hiltz, our Primate. Diocese of Yukon, those retired from the diocese - 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, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

Lights dedicated to Lawrence and Margaret Hall

continued from page 5

fixtures in keeping with the style and vintage of the church are preferred.”

The Rev. Chris Hayes, rector of Richmond, read the ad and contacted Eugene Price, warden of All Saints. His parish was preparing to move into a brand new St. John’s Church in early November and the old St. John’s would be closed. The lights in the old church were not fitting for their new and modern building, would the people of All Saints be interested?

Before long a delegation from All Saints was knocking on the door of the old St. John’s.

“The lights were exactly what we had hoped for,” says Eugene Price. In mid-November he, Troy Adams and Bob Poore made the trip to Richmond in a truck. They removed the lights and were soon headed back toward Keswick where they put the lights in All Saints’ Medley Room. The following Wednesday, Nov. 19, several parishioners applied a lot of elbow grease to the elegant old

fixtures, and on Monday the 24th of November, Eugene Price, Bob Poore, Jim Monteith, and Geoff Gollings installed them in the church.

On Nov. 30, the first Sunday of Advent, the people of All Saints lit one Advent candle and eight new-to-them lights. The lights were rededicated to the Glory of God and in loving memory of W. Lawrence and Margaret Hall by their daughters Grace Whitehouse of Alberta and Eleanor Sinclair of British Columbia and their son Vern Hall of Ontario. Grace and Vern were among the 80 people who participated in the special

service of dedication led by the interim rector Canon John Sharpe.

“The first Sunday of Advent was a good day to get new lights,” says Eugene Price.

The generosity of the people of the Parish of Richmond, the extensive and willing volunteer participation of the people of All Saints, and the generosity of the Hall family in covering the out-of-pocket expenses incurred by the project, combined to provide new lights to compliment the Keswick church. It was a fitting memorial to a fine family and a hopeful beginning to the new church year.



Warden Eugene Price (left) chats with Grace Whitehouse of Alberta and Vern Hall of Ontario following the dedication of new lights at All Saints in the Parish of Bright to their parents Lawrence and Margaret Hall.

YOUTH

UP 'N AT 'EM IN UPHAM



With the guidance of the Rev. Marian Lucas-Jeffries, young people from the Upham area get together regularly to learn, develop relationships, have fun and serve. Recently they have been bowling and conducted a bottle drive to raise money for PWRDF, the Canadian Grains Food Bank and other community projects.

rec- men-ded re- sources

Check out the
Princeton Forum on
Youth Ministry at
www.ptsem.edu/iyf

STOP!

If you still have
Christmas cards hanging
around your house —
don't throw them away!

Send them to
Mary Lee Phillips, chair of the
Camp Brookwood board
320 Back Greenfield Road
Greenfield, NB
E7L 3A6

She will save them for next
summer's camping season
when campers will make gift
tags out of them. The tags will
be sold as a fundraiser before
next Christmas !

I'm curious, George

What makes a youth ministry successful?

[Part 2]

In words drawn from the closing verses of the Gospel of Matthew, we've said that the mission of our diocese is to proclaim the Gospel of Jesus for the making of disciples. This process, with people of any age, involves telling our stories of faith, sorting out what we think and believe, and figuring out how we are to live faithfully as followers of Jesus.

To do this we need some foundational teaching and counsel. Yet we need more than that, because our faith is a living relationship with the living God. This kind of relationship isn't nurtured by 'discipleship by indoctrination.' Imparting information and doctrine are important, but not sufficient to either proclaiming the gospel or making disciples.

Jesus used primarily natural images to describe the process — metaphors drawn from his environment. Seeds are planted and grow, trees and vines blossom and bear fruit, and the fruit ferments into wine. All of this involves preparing the soil, tending and caring while the growing is going on.

'Successful' youth ministry requires first of all that we tend to the environment in which young lives are growing and being formed. This environment includes family, friends and a



host of other activities. One of the key aspects is the church. The word 'church,' however, is never used in the scriptures to speak of a place or building, nor is it used to speak of a social institution. Rather it is everywhere understood as the baptismal community — the people of God.

Among the essential elements, therefore, of a 'successful' youth ministry is tending to the health of this community. This is also one of those things that makes youth ministry threatening to many.

You see it would be easier, in a sense, to continue to try

to make the things that we do with children and youth sort of 'add-ons' to the life of parishes: youth groups, Sunday schools and other programs. There is nothing wrong with these things themselves; they're often good and important aspects of ministry. They aren't, however, youth ministry, and we get into serious difficulties when we assume they are.

These things have to happen in a healthy environment if there is to be the kind of growth and fruitfulness that is required in 'making disciples.' They must be part of the very life and breath of the community. To try to do otherwise is like trying to grow plants without soil or nutrients or water. Perhaps it is possible to do so in limited laboratory experiments, but the lives of young people — 'successful'

youth ministry — requires the nurture and care that can only come from the spiritually rich soil of healthy baptismal communities.

We often say that we want young people to be part of our church, but are we willing to really look at the health of our parish and figure out what we need to be or do to make it a truly safe and nurturing environment where young people can grow as disciples? Are we willing to take seriously the promises we make to the baptised and confirmed to 'do all in our power' to help them grow into their lives in Christ?

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

Find youth
news and events on-line at
nbay.ca