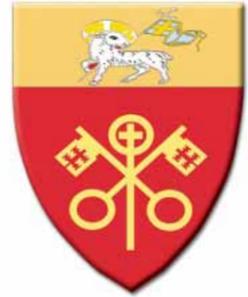


THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

APRIL 2009

SERVING THE DIOCESE OF FREDERICTON

Synod delegates well prepared to act on task force recommendations

BY ANA WATTS

When the Diocese of Fredericton Synod convenes at the Saint John Trade and Convention Centre in June, delegates will have all the information they need in order to chart a course toward spiritual, numerical and financial growth. They will have two years of extensive research, consultation and advice on parish strengths, weaknesses and challenges as well as matters of formation, communication and stewardship at their fingertips. They will also have the benefit of expert analysis and succinct recommendations to consider, thanks to a Shared Ministry Task Group empowered by Bishop Claude Miller and Diocesan Council.

Synod 2007 struck two task forces, one to investigate and recommend strategies to help rural and struggling parishes, the other to search for an equitable system of parish support for the diocesan shared ministry budget. In 2008 the National Church also conducted an in-depth survey of this diocese's stewardship efforts and outcomes and offered a planning study to address our many needs in this area. In late summer 2008 Bishop Edward Salmon, retired from the Diocese of South Carolina, spent three days with diocesan clergy and made a profound impression on virtually all of them with his mission-minded approach to spirituality and his dedication to "spiritual hygiene" as essential elements of faith as well as tools for church growth.

He impressed Diocesan Council and the Finance Committee with just an afternoon presentation.

"We studied the three written reports presented to the diocese carefully, gave their more than 60 recommendations very close attention, and are doing our best to employ the wisdom and perspective of Bishop Salmon in our deliberations," says Jim Morell who chairs the Shared Ministry Task Group. "The three reports reflect an astonishing amount of prayer, discussion and clear thinking — and everything points to the need for systemic change. The reports and Bishop Salmon all recognize that unless we take immediate steps to reverse the decline in our diocese, Anglican ministry in many parts of this province will soon be unsustainable."

At press time this task group, whose membership includes the Ven. Patricia Drummond and Mr. Gerald McConaghy, chairs of the Rural and/or Struggling Parishes and the Shared Ministry Budget Support task forces respectively, was finalizing a list of about 10 resolutions to present to synod. "Many of the recommendations from the three reports overlapped, we are doing our best to mirror them all," says Archdeacon Drummond.

The amount of data, the depth of insight and number of recommendations that came from all these initiatives is daunting to say the least, but synod delegates have time to read, mark, and discuss it all. The three studies and

their recommendations were all made public between December 2008 and early March of this year. Clergy were advised to ensure their synod delegates had access to the available studies from the moment of their election at parish annual meetings. The task group even suggested archdeacons call two Archdeaconry Greater Chapter meetings, instead of the usual one, before Synod 2009. "They should have the report and resolutions from

our Task Group in time for the second meeting of most Greater Chapter meetings," says Mr. Morell.

Clergy were asked to discuss the studies, recommendations and task group findings at their vestry meetings as well, so parish leaders are prepared for the kind of changes that this year's synod is poised to adopt.

Soon after the Rural and Struggling Parishes task force got to work its members came to

the conclusion that all parishes struggle in some way, and they changed its name to the Rural and/or Struggling Parishes task force. "Clearly the resolutions that synod delegates face in June are crucial to every parish and every Anglican in the diocese," says Archdeacon Drummond.

While the research that led to the task force recommendations revealed many positive

See "Consensus" on page 2



Retired Bishop Edward Salmon (second from left) of South Carolina had a profound effect on the diocese when he visited in August of 2008. Seen here with him on that occasion are Gerald McConaghy, chair of the diocesan finance committee and budget task force, Archdeacon Patricia Drummond of New Bandon and our diocesan Bishop Claude Miller.

Alleluia!
Alleluia!
Alleluia!
Jesus Christ is Risen Today

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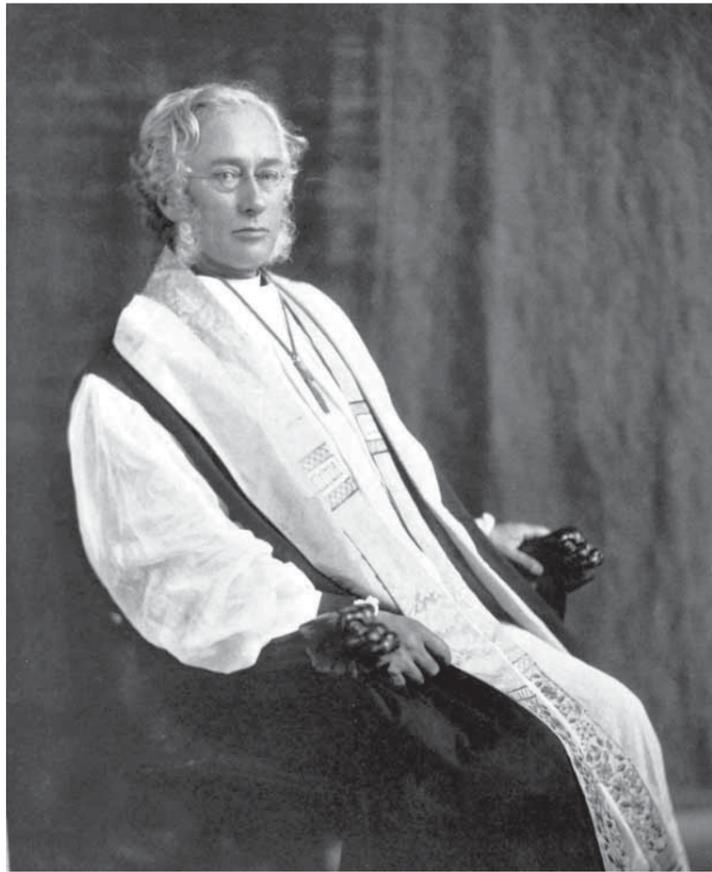
The Forgotten Kingdons

The Second Bishop of Fredericton lived and remains in the shadow of the first

Most people know that John Medley was the first and longest serving bishop of this diocese. Books, theses and articles continue to be written about him and various aspects of the Medley episcopacy here in Fredericton. Despite the passage of time, the Medley years still arouse scholarly interest. Many people also know that Bishop Medley's wife's name was Margaret and while research on her is limited, stories abound. Just recently, the archives acquired its third identified photograph of her. Names of the Medley sons are also familiar.

By contrast, other than his unusual name, Hollingworth Tully Kingdon, comparably little is known about the man who shared duties with Medley as coadjutor and became Fredericton's second bishop following Medley's death. Kingdon's name, no doubt in honour of Archdeacon Hollingworth, who baptized him, does not carry the same aura which his predecessor's still evokes. Even scholars have largely ignored him. The only graduate thesis on his episcopacy was completed at UNB almost 40 years ago and an article on his theology was written 51 years ago. Of course a few words about the Kingdon years are included in any history of this diocese or the cathedral, but if we didn't have the option of visiting the Kingdon grave in St. John's churchyard in Nashwaaksis, would we even know the name of his wife? More importantly, does anyone know what she looked like?

At Diocesan Synods in 1879, Bishop Medley stated his desire for an assistant (a coadjutor), because as he aged, he could no longer do all the work in the diocese. So convinced was he of the need for an assistant that he offered to find the appropriate person and pay the coadjutor himself. To meet the bishop's re-



Bishop Hollingworth Tully Kingdon, second Bishop of Fredericton.

quest, the existing canon, which gave the synod full power to fill a vacancy, was changed.

After careful searching, Bishop Medley selected H. Tully Kingdon and a special meeting of synod was held in Saint John on Jan. 12, 1881, where Bishop Medley presented his credentials and supporting letters and synod unanimously accepted him.

The bishop coadjutor was born on April 16, 1835 in London, England and earned both a bachelor's degree (1858) and a master's degree (1861) from Trinity College, Cambridge. Ordained deacon in 1859 and priest in 1860, he served as curate at St. Andrew's, London, vice-principal

at Salisbury Theological College and vicar at Good Easter, Essex. He also attended Cuddesdon Theological College and it was Cuddesdon's vice-principal who brought Kingdon to Medley's attention.

Hollingworth Tully Kingdon was consecrated on July 10, 1881 in a packed cathedral. Until Medley's death, in September 1892, his assistant took on duties which involved the most travel. His "Perpetual Diary" records many confirmations and the rare consecration or ordination in various parts of New Brunswick and in Nova Scotia. Sometimes his notes revealed he had traveled some 56 miles in one day and held four or even five services. On

July 28, 1882, at the Cathedral, he confirmed Ellen Murray, who had come from South Carolina "on purpose to be confirmed by a British Bishop."

On Nov. 23, 1892, Kingdon was enthroned as the second Bishop of Fredericton. He insisted that "the business of the church must be undertaken in legal and business-like methods." Under his guidance, the Incapacitated Clergy Fund grew significantly; the Cathedral Chapter was incorporated; and the first dean (Francis Partridge, 1895) and first chancellor (T. Carleton Allen, 1901), were appointed. Kingdon's insistence on keeping proper church records resulted in the appointment of the first registrar (J.E.A. Simonds, 1895) and the construction of a fire-proof vault in the cathedral to protect them.

On the national scene, he was very involved in the founding of General Synod in 1893 and well-known as a scholarly bishop. His publications included *God Incarnate: The 1890 Bishop Paddock lectures in New York*, and *The Canadian Appendix to the Prayerbook (1903)*. The Diocesan Archives copy of the latter is reputed to be the only surviving one.

Bishop Kingdon died on Oct. 11, 1907, following a period of ill health. At his request a coadjutor bishop, John Andrew Richardson, had been elected in 1906 and succeeded him.

Fredericton's third bishop established a committee to find a suitable way to honour his predecessor. This committee selected the raising of at least \$10,000 to supplement clergy stipends as a fitting memorial. Initially contributions of only a dollar per person were requested in order that everyone could contribute equally. Canon Scovil Neales wrote that Bishop Kingdon believed on his clergy's behalf that "as workmen worthy of their hire, they should at least receive

a living wage." Neales also revealed that when necessary (and it often was), Bishop Kingdon secretly "from his own pocket, augmented the slender stipends of his more needy clergy."

A few letters from the Kingdon years show that his generosity extended to parishes as well. Gifts of a library to one and Prayer Books and Catechisms to others are acknowledged. A more tangible memorial, given by the clergy in memory of the second Bishop of Fredericton is the Bishop's Chair or Cathedra that is still used in the Cathedral.

Bishop Kingdon was survived by his wife, Anna Beverley (Robinson) Kingdon, whom he had married on July 22, 1890 in a private ceremony at the cathedral. Their daughter, Anna Phillips Renorden (born Dec. 10, 1892) married Edward Alban Sturdee in Saint John on July 7, 1912. Anna and her mother moved there following the bishop's death. Kingdon's widow, Anna Beverley Kingdon, died on June 10, 1912.

Sources:

This article draws from Canon Mancel Shewen's fond memories of the Second Bishop in *One Hundred Years of Church Life (1945)* Archdeacon Harding's *Citizens with the Saints (1995)* Bishop Kingdon's *Perpetual Diary, 1881-1892* The Bishop Kingdon Memorial Fund for the Augmentation of the Stipends of the Clergy in the Diocese of Fredericton (1911), by Canon Scovil Neales The *Synod Journals of the Diocese, 1905-1907* Gillian Liebenberg's *Guide to the Use of the Synod Journals of the Diocese of Fredericton, 1890-1990*. *The Archives Corner is prepared by Twila Buttmer (twila.buttmer@gnb.ca 506-453-4306)* Frank Morehouse (frankm@nbnet.nb.ca 506-459-3637). *They welcome your comments or questions.*

Consensus possible for task force members representing diverse views of Anglican understanding

Continued from page 1

things about the Diocese of Fredericton, issues around leadership, stewardship, Christian formation and governance need serious intervention.

"The good news is, both synod task forces, populated by New Brunswick Anglicans with theological perspectives running the very wide gamut embraced by the Anglican Church, were able to reach consensus on their reports and recommendations," says Mr. Morell.

"That is an outstanding achievement," continues Mr. McConaghy. "Members of the Budget Support Task Force agreed on a 'one-ask' fair share (single

allocation) formula for parish support of the diocesan budget to begin with 2010 budget planning, and stepped out in faith to move the diocese toward a tithing model that is not so much a budgeting technique as it is a major reshaping of ministry."

Members of the Rural and/or Struggling Parishes Task Force also recognized their mandate was not to come up with a scheme for financial intervention, but to propose ways in which to help the Anglican Church in New Brunswick strengthen itself through Christian renewal, leadership education, community mission and biblical teaching on stewardship.



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

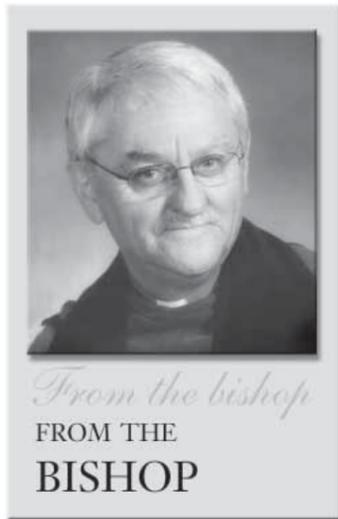
God's providence always worthy of praise

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Last month, my short reflection was inspired by the task forces on Rural and Struggling Parishes, as well as Support of our Shared Mission Budget established following our 2007 synod. Their reports (readily available under the 2009 Synod button on anglican.nb.ca) seem to define our diocese by what we lack. If only we had larger congregations, more money, more youth ... the list goes on. The recommendations from these efforts will make up a large portion of the business of synod this June.

This desire for more prompts a couple of questions: "Where might we look for direction as we struggle to recognize that God's providence, in the midst of our perceived lack, is worthy of celebration and praise?" and "How much must we possess before our satisfied hearts are prompted to respond with an attitude of thanks and giving to God?"

Chapters 28 and 29 of 1 Chronicles contain a wonderful record of spiritual leadership in the final years of an earthly king's faithfulness to God. The king's name is David. David is setting the stage for Solomon, his son, to succeed him as king over Israel. There is a great deal of work to do ... "Hear me, my brethren and my people. I had it in my heart to build a



house of rest for the ark of the covenant of the Lord, and for the footstool of our God; and I made preparation for building." (1Chron. 28:2) God speaks to David and says that his son Solomon is to build the temple. "Take heed now [Solomon], for the Lord has chosen you to build a house for the sanctuary; be strong, and do it."

God dictated the design for the temple and David assures Solomon that this work is to be corporately and personally supported. David made an appeal to the wider community and, in addition to what he is able to acquire on behalf of the temple project, he is prepared to give his personal estate in its entirety. "Moreover, in addition to all I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the

house of my God." (1Chron 29:3) As recorded, the heads of the tribes, the commanders, and the officers of the king's work made their freewill offerings. "Then the people rejoiced because they had given willingly, for with a whole heart had offered freely to the Lord; David the king also rejoiced greatly." (1Chron.29:9)

David's joy and gratitude causes him to recognize his short comings and the temporary state of human life in the midst of God's goodness. He recognizes the folly of always accumulating material wealth ... to what end? "For we are strangers before thee, and sojourners, as all our fathers were; our days on earth are like a shadow, and there is no abiding." (1Chron. 29:15)

The record of David's experience should cause us to consider that our main work of synod should be celebration and rejoicing in a spirit of worship, thanks and giving. As God's church, is it not our work to make real God's rule and presence in our own lives and in those whom we serve? The impediment to our serving seems to be dictated by what we lack and not by our willingness to give whatever we have. David recognized Solomon's impediment. "Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great." (1Chron. 29:1) But David also uses a word of encouragement. "Fear not, be not dismayed; for the Lord God;

even my God is with you. He will not fail you ..." (1Chron. 28:20)

What is the church's impediment? Surely it is not youthfulness or inexperience. Could it be that our trust is misplaced? Could it be that our trust is primarily placed in the material world? The true nature of God is love, and out of his love for us he gives us life in its entirety "for all things come of thee ..." (1Chron 29:14a) God seeks our response in our loving relationship with him. We cannot give to God anything that is not already his "... and of thine own have we given thee." (1Chron. 29:14b)

In a world bent on autonomy and self-sufficiency, not accepting reality — that all is God's — may be the impediment that thwarts our ability to be satisfied, to rejoice, to celebrate and to give willingly in response to God's unselfishness. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

May God's love be manifest in the Risen Christ this Easter-tide.

Claude Miller is Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

- April 14
Bishop's Counsel
- April 19
Parish of the Nerepis and St. John
- April 19-23
House of Bishops
- April 2-29
Deanery of St. Andrews visitation*
- May 3-6
Deaneries of Fredericton and York visitation*
- May 7-10
Council of General Synod
- May 13
Diocesan Council
- May 17
Parish of Sussex
- May 28
Parish of Musquash.

* denotes confirmation

ANNOUNCEMENTS

The Rev Karman Hunt was appointed Regional Dean of York for a one-year term beginning Feb. 15.

The Rev. Canon John Matheson was appointed Regional Dean of St. Andrews for a three-year term beginning March 1.

The Rev. Canon George Akery will retire again on April 30 when he leaves the Parish of Upper Kennebecasis. The diocese is grateful for his many years of faithful ministry. **Youth Action Director George Porter** is on sabbatical until the end of May.

My money doesn't own me if I give God his first

BY GEOFFREY HALL

It's not up to me to tell another what to do. It's only when I decide that I am, in fact "the problem" or part of the solution, that I'll make a difference. What I can do is share what I do as an effective way of proclaiming the Gospel and being a disciple.

I always had a coin or two for Sunday school offering. Once I starting earning my own, I had to connect the dots a bit. Mum and Dad didn't stick a quarter in my pocket any more.

My first real encounter with a call to giving came during a meeting with a summer supervisor while in divinity studies. Now, paid by the church I served, my question to my mentor was: "How much should I give?" I got the appropriate answer: "That's between you and the Lord, my friend." Not much help.

Of course its different for me as I rely on the church for my living. Or is it? I'm paid a "fixed income" every month to use as I choose. I "choose" to keep food in the cupboard and fuel in the car, among many, many other things. Holy orders or



A View from the Synod Office

not, a buck still only goes so far.

Soon after ordination to the transitional diaconate my income stabilized a bit and I set the approach I've taken ever since. I've never regretted it. I give to God out of the first dollars I receive.

I tithe.

There seems to be rampant misunderstanding about that

word. "Tithe" comes from the word "tenth," so it's a proportion, that proportion being specifically one-tenth part of the whole. I'm regularly confused by those who claim they "tithe 14 per cent!" Isn't that a tithe plus an offering of four per cent? Praise the Lord! God has got to be far more joyous about the four per cent than the ten. One is the biblical assumed standard, the other a gift. I also habitually make gifts (offerings) at Christmas, Easter, to PWRDF, at times of special need and to other causes both inside and outside of the church.

Do I give to the Cancer and the Alzheimer's and other societies? You bet. I think its all good and important work and I want to be part of it. Do I count it an "offering to God" for the proclamation of the Gospel? No, because it isn't. If I were to do that, my commitment to our Lord would be less than my understanding of the biblical expectation. We twist, turn and squeeze that one, making it far more complicated than it need be. Unlike many issues, Holy Scripture is far from vague on

this one. The only way I can assure that I own my money and it doesn't own me is to be willing to consistently put the part that belongs to God where it ought to be.

I can't be in a church pew or stand at the altar on a Sunday and watch the faith community to which I belong — and within which I enjoy the blessing of acceptance and membership — struggle with financial realities and challenges while I give some of my first dollars to another cause. My commitment to support the proclamation of the gospel comes from the first of my earnings while other charities, I'm afraid, get some of my last. It's interesting, though, how I always seem to have some for them too.

Does my church giving matter a hoot to my eternal salvation? I don't think so. If I had to buy myself into the good graces of God, I couldn't afford it. One-tenth plus, however, is a small price in recognition and thanksgiving for the mountain of blessings I enjoy — a healthy number I experience by way of walking the journey of faith, shoulder to

shoulder, laugh to laugh and tear to tear, with others called to be among the baptized.

Am I bragging? No way. I could do much more, but often don't, and I'm seldom very pleased about that. I am convinced that we need not be ashamed of witnessing to what good is done for God and for others. We need to share the priorities we hold dear. And maybe that's what it's really all about. The financial stresses and strains we experience as members of the Body of Christ, the church would not exist at all if we just took a step toward giving sincere and honest witness and encouragement to one another about the what and why of what we do. It's not up to me to recommend or even suggest what someone else should do. The best I can do is share what I do and rest assured it makes a difference.

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

COMING EVENTS

Make plans for summer fun at Camp Medley

2009 Schedule
Choose the right camp!
The camp programs are designed for specific age groups.
Campers must reach the minimum age by December 31, 2009.

CAMP	AGE	DATE	paid in full by April 30	after April 30
A. Girls & Boys I	08 - 11	June 28 - July 03	\$200	\$220
B. Junior Teen I	12 - 14	July 05 - 10	\$250	\$270
C. Girls & Boys II	08 - 11	July 12 - 17	\$250	\$270
D. Junior Teen II	12 - 14	July 19 - 24	\$250	\$270
E. Girls	08 - 11	July 26 - 31	\$250	\$270
F. Junior Teen III	12 - 14	Aug 02 - 07	\$250	\$270
G. Girls & Boys III	08 - 11	Aug 09 - 14	\$250	\$270
H. Senior Teen	15 - 17	Aug 16 - 21	\$250	\$270
J. Leadership Challenge	14 - 16	Aug 09 - 14	\$250	\$270
K. L.I.T. Program	16 -	2 weeks/dates confirmed upon registration	\$250	\$250
L. Boys Adventure Week	14 - 16	June 28 - July 03	\$250	\$270
M. Drama Camp	13 - 15	Aug 16 - 21	\$250	\$270
N. Welcome to Camp	07 - 09	June 28 - July 01	\$150	\$150



Coming Soon

All for the Best

Sally Diblee, soprano
Dr. Willis Noble, organist
Dean Keith Joyce, trumpeter
Present a benefit concert for **Farraline Place**
To aid in flood recovery
At Christ Church Cathedral
Entrance by donation
proceeds to
Farraline Place
secure, comfortable
and independent
accommodations for seniors.

Sing Into Spring

April 26, 7 p. m.
St. Luke's Main Street Saint John
with the music of
Kevin Langford
and his
Rotary Boy's & Girl's Choirs
plus guest soloist Paul Bustin.
Free-will offering
10% to
the Joyce Lumb Music Fund
the remainder supports
St. Luke's ministries.

ACW Diocesan

Annual Meeting
May 5 & 6
St. Luke's Main Street Saint John
Padre Malcolm Berry
to speak on his
experiences in Afghanistan

Mother's Day

Spaghetti Dinner
Saturday, May 9
Christ Church (Parish) Church
Fredericton
Doors open at 4 p.m.
Individuals, \$6
Families \$15
Children under six, free
Call 451-0630 for tickets

Taylor College of Mission and Evangelism

Mountain View Drive Saint John
announces three new streams of
study for September, 2009
• Generational Studies: a biblical
model of the family
growing and learning together.
• Evangelism & Fresh Expression:
new ways to engage people of the
21st century with the
timeless Good News of
Jesus and His Kingdom.
• Disciple Formation: enabling
Christians to reflect Jesus in their
lives and call others to faith.
Taylor is the only college in
Canada that focuses solely on
formation for mission
and evangelism.
www.taylorcollege.ca
506-642-2210

2009 CAMP MEDLEY REGISTRATION FORM

Please include a self-addressed stamped envelope

PLEASE PRINT - General information

Last Name _____ First Name _____
Mailing Address _____
City _____ Province _____ Postal Code _____
Phone # _____ Date of Birth _____ / _____ / _____ Age _____ M F O
E-mail _____ Religious Affiliation _____ (optional)
Red Cross Swim Level _____
(This information will reduce lineups on registration day!)

In case of emergency, contact:

Name _____ Home # _____ Work # _____
Name _____ Home # _____ Work # _____

Medical Information

To obtain pertinent and detailed medical information, a medical form will be sent with your letter of acceptance or you may download a form at www.campmedley.ca.
Please note: Bring completed form and any medications with you on the first day of camp. No camper will be accepted without a completed and signed medical form

Method of Payment (please check one)

Money Order Cheque VISA Mastercard
Credit Card # _____ Expiry Date _____

Amount _____ (minimum of \$50) must accompany registration form.

- The information on this form will be used only as necessary for the normal operation of the camp and may be archived in order to develop an alumni list.
- Photographs taken may be used for camp promotion purposes.

I agree I disagree

Signature _____

Camper ID

Check Camp applied for:

- A. Girls and Boys I - June 28 - July 03
- B. Junior Teen I - July 05 - 10
- C. Girls and Boys II - July 12 - 17
- D. Junior Teen II - July 19 - 24
- E. Girls - July 26 - July 31
- F. Junior Teen III - Aug. 02 - 07
- G. Girls and Boys III - Aug. 09 - 14
- H. Senior Teen - Aug. 16 - 21
- J. Leadership Challenge - Aug. 09 - 14
- K. LIT Program
- L. Boys Adventure Week - June 28 - July 03
- M. Drama Camp - Aug. 16 - 21
- N. Welcome to Camp - June 28 - July 01

Second Choice of Camp

(In case your first camp choice is full)

Choice of Cabin Mate

1) _____
2) _____
Choice of cabin mate cannot be guaranteed.

Date	Description	Amt	Balance
	All Inclusive Fee		
	Paid with Application (Minimum of \$50)		
	Payment		
	Payment		
	Balance Owning		

Express Check-in with zero balance owing.

PARISH NEWS

People of Moncton celebrate place and presence

BY TED BARTLETT

For the congregation at Saint George's in Moncton, 2008 was a year of very special significance. It marked both the 60th anniversary of the consecration of the majestic stone building at the corner of Church and Queen Streets, as well as 160 years of Anglican worship and community involvement in Greater Moncton.

Highlighting the dual anniversary observances was a festal celebration of the Holy Eucharist on Sunday, Oct. 5, with three former rectors as guests of honour. Archdeacon Tom Crowther, who served the parish from 1966 until his retirement in 1990, paid tribute to both a beautiful church and a vibrant congregation. His engaging homily was themed around the traditional hymn "We love the Place, O God." The celebrant was Canon David

Mercer, rector from 2000 to 2003, assisted by Canon Wally Corey (1990 to 1998). Also joining the current rector, the Rev. Chris VanBuskirk, were Archdeacon John Sharpe and the Rev. Donald Routledge, both of whom have served in neighbouring parishes during their ministry.

Today's Saint George's is actually the third Anglican church to occupy the downtown Moncton site. Archdeacon Crowther paid tribute to the leadership of Archdeacon J. J. Alexander, who spearheaded the building's construction and opening in the midst of the Great Depression. It was not formally dedicated until 1948, when all construction debt had been retired. Diocesan Bishop W.H. Moorhead officiated at that ceremony.

The very first Anglican services in Moncton had been conducted a century earlier by the Rev. W.N. Boyer, who

served as rector for 22 years. Although few records survived an 1873 fire, it is known that the congregation worshipped in the Free Meeting House on Steadman Street until the first Saint George's building was completed in 1853.

The second wooden church was in use from 1875 until structural concerns led to its demolition in 1932 to make way for the building that stands today.

"The heritage of Saint George's is closely linked with the history and evolution of Greater Moncton," says Mr. VanBuskirk. "For example, our present church was erected by legendary contractor Ambrose Wheeler, who was responsible for so many beautiful public buildings in this community.

The land on which it sits was originally donated by another famous Monctonian, Judge Bliss Botsford. The inaugural



Helping the people of the Parish of Moncton celebrate at St. George's Church are, left to right, Canon Wally Corey (1990-1998), the Rev. Don Routledge, the Rev. Chris VanBuskirk, present rector, Canon John Sharpe, Canon David Mercer (2000-2003), Archdeacon Tom Crowther (1966-1990).

service in this church back in 1935 was broadcast live on CKCW – a first for this area. Saint George's remains an

integral part of the city's downtown core, with outreach programs designed for any and all who may need our assistance."

Well-designed rural church confirms – 'If you build it, they will come'

BY CHRIS HAYES

There is a well-known line from the movie, *Field of Dreams*, that goes, "If you build it, they will come." While the person who said this was referring to a baseball field, it still fits the situation at St. John's Church, in the Parish of Richmond, quite well.

The parish voted to build a new church and parish centre with a simple yet practical design including space for congregational worship, three Sunday school classrooms, a nursery, modern washroom facilities, kitchen and storage. The one and only step in the entire building is the one up into the sanctuary. The church is warm, comfortable, useful and accessible.

The parish built it, and the people have come. Occasional attenders are present for

Sunday worship more often; the Sunday school has grown dramatically; the nursery is used each Sunday and the building is used throughout the week – something that was just not possible in the old, cold building. Now we offer Morning Prayer through the week, and many groups use the Parish Centre for Bible Study, vestry, Mothers' Union, the Prayer Chain, and other gatherings.

From the beginning, the parish understood this project as a physical means to a "missioning" end. The building was neither for our convenience nor comfort. It was to facilitate activities that reached out to the community and invited people be involved in the work of the church. Toward that end, we do not see this project as finished just because the building is



St. John's Church, Parish of Richmond

up, and in use. We have only completed step one, and there are many more to follow.

While it certainly seemed like a daunting task to even consider a project of such scale, the parish firmly felt God's hand in this, and trusted that

He would see us through. We've been in the new place for only four months and more than half the cost of the building is paid. God has already blessed this work so we continue with the work at hand.

It is our hope that the story

of God's work in this parish be shared with others. We have already hosted groups from two different parishes, telling them the story of how things have come to be thus far. We welcome others to come, see, listen and perhaps be inspired. There are many opportunities for projects like this throughout our diocese.

None of our success with this project is of our doing. It is only through a willingness to follow the Lord's lead that we have accomplished anything, and it will only continue if we continue to follow that lead.

For now, we celebrate God's blessing of these things, and we continue to seek how we're to use this beautiful facility to his honour and glory.

The Rev. Chris Hayes is rector of the Parish of Richmond.

Witness to Springhill Disaster unaware she was a witness to the beginning of PWRDF

BY MARGARET LAKING

At 8:06 p.m. on Oct. 23, 1958, the world as Sheila (Teed) Norton knew it ended. Her father died in the Springhill Mine Disaster — the tragedy that inspired the creation of the Primate's World Relief and Development Fund. She shared her story with her parish family at St. George's in McAdam on Have a Heart for PWRDF Sunday, Feb. 15, the day after Valentine's Day.

Sheila was born in Pugwash, Nova Scotia in 1940 and was baptized at St. George's in that community. When her father Henry Teed returned from the Second World War the family moved to Springhill and her father went down in the mines. She was confirmed with him when she was 12. A year later,



The Rev. Kevin Cross, Sheila Norton and her husband Karl.

when a rock fall caused the roof of the mine to collapse, she saw her father in the hospital with a broken shoulder and punctured lung — she saw him, for the

first time, as a coal miner.

In early October 1958, 18-year-old Sheila moved to Moncton to work as a sales auditor at Eaton's. On Oct. 21, as she wrote in her diary, the radio played in the background. "I thought they were reminiscing about the 1956 Springhill explosion that killed 39 miners," she told the people at St. George's in McAdam. When the awful truth became clear, she began to scream. The couple with whom she boarded rushed to her room.

"Once they realized what was happening they told me to get my things gathered up and they drove me to Springhill. When all the lights were out at my mom's home and then at my sister's, they drove me to the mines."

She found her mother and her sister there. She wondered at first why her sister was at the mine, rather than at home with her five babies. Then she thought, "She's just here for Mum."

She was wrong. Her brother-in-law had switched shifts with a friend who needed that evening off. He too was trapped and killed.

"I lost my Dad, my best friend and my hero that night," said Sheila. "Whoever says time heals all wounds doesn't know what they're talking about. There will never be a band aid big enough to cover this wound. But when you are brought up in the church, being in one means a great deal. When I walk in here I feel a peace wash over me. I ask God to take my hand and lead me graciously through

every day."

Until recently, Sheila's sad and intimate knowledge of The Bump, as the 1958 disaster is often called, did not include the PWRDF connection. She learned about it Oct. 26, 2008, when PWRDF Executive Director Cheryl Curtis preached about it at a commemoration service at All Saints in Springhill.

She shared that knowledge with those who tend the Nova Scotia Miners Tribute pages on the Internet. As a result a page was added to acknowledge the 1958 disaster in Springhill caused the Anglican Church of Canada to recognize the need to channel assistance quickly in emergency situations. The 1959 result was what was then called the Primate's World Relief Fund.

COLUMNS

A good camp experience can make a big difference

As director of Camp Medley, one of our two diocesan camps, I focus on summer very early, while there is still snow on the ground and the temperature is still bone-chilling. I have to constantly remind myself that summer will, indeed, come.

This winter I felt bombarded by news reports of teens of increasingly younger ages involved in obviously risky behaviour — sex, alcohol, drugs, bullying — and perhaps less obviously risky behaviour by sharing inappropriate pictures and messages on the Internet and their cell phones. Peer, media and cultural pressures are often the cause of this behaviour and as a Christian educator and camp director I am deeply concerned.

As adults and parents we can moan and rant, or we can take up the task of equipping young people with the knowl-



edge they need to protect themselves, to make informed and positive decisions for their lives.

Everybody makes good and bad choices, so young people don't have the market cornered on this one. Some young people, however, have neither the facts nor the strength to make good decisions when they are faced with new choices and situations. Often they don't even understand that some of their decisions have long-term, life-altering consequences.

Nothing can take the place of parents who have regular

conversations with their children about the risks they face, but a good summer camp experience can certainly support parental efforts. At camp young people build lasting, positive relationships with committed Christian campers and staff. Interaction with others who have successfully negotiated their teenage years gives them valuable perspective.

Both our diocesan camps, Medley and Brookwood, choose summer staff very carefully. We look for young people who show a desire to put God first in their lives, who value children and teens, and who know how to have fun.

Research data shows that a lot of the young adults who regularly attend and are active in their churches attribute their faithfulness to a significant camp experience. Camp

can be a safe and accepting community where inter-personal relationships are built and a significant relationship with God can begin and be nurtured. New ideas and deep concerns are explored and talked about in safety. These kinds of experiences happen at all age levels in the camps run in our diocese, not just the teen camps. So why not give your child, grandchild, nephew or niece the opportunity to live in a community of Christians this summer. Give them an opportunity to spend time with children of their own age, to have fun, learn more about themselves, worship God and learn more about the God who loves and cares for them so deeply that he sacrificed his only Son.

I could tell you many, many stories from camp last summer, but there isn't enough room on the page, so here is one that

speaks to me. A young person told his grandfather that one of the most enjoyable times at camp was going to the chapel with his friends to pray. The grandfather asked what they would pray about and the grandson replied: "Well, you know, world things".

A response like that makes it clear that young person encountered a new view of the world at camp. A response like that helps those of us who work very long hours to make each week of the summer a success to realize we are doing God's work — and that is a privilege worthy of exhaustion.

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

U2's new album defies adequate description

An Internet challenge sent U2 fans searching through nearly 30 years worth of albums to find just one song that did *not* contain a reference to God. No one has yet found such a song.

At different times in a long career, U2 has been considered one of most influential spiritual bands in the world. Bono, the band's lead singer, has been known to stop in the middle of some songs to pray with a live concert audience during live concerts, and each night he thanks God for his life. Many of his songs have direct connections to Scripture passages, but don't think of this group as "squeaky clean." Bono has been known to use some "colourful language," and to have a pint or two too many from time to time. In other words, U2 members are not ideal members of



a Christian band — or are they?

U2's latest (just out last month) album, *No Line on the Horizon*, is a continuing testament to the band's dedication to their *raison d'être* — to write incredible music. This new release tackles broad themes — first loves, God's love, and perceived reality — from several points of view. God is very much in the music.

About the song "Magnificent" (and it really is), Bono declares in a magazine inter-

view: "I was thinking about the kind of lyric Cole Porter would sing, but I was also thinking about the Magnificat. Bach does a good one (Bono whistles the tune for interviewer Catherine Ogden). This one is about two lovers holding on to each other and trying to turn their life into worship. Not of each other, but of being alive, of God ..."

In the song "Stand Up Comedy" comes the line, "God is love / And love is evolution's very best day."

The songs on this album vary in style and content. "Breathe" features a great finishing lyric: "Sing your heart out, sing my heart out / I've found grace inside a sound / I found grace,

it's all that I found / And I can breathe..." Also worthy of note is "Cedars of Lebanon" which is introspective with ominous tones of the wars in the Middle East. U2's history is checkered with commentaries on political instability in the world. On this album the only song that is overtly political is the quiet ballad "White as Snow" with the mind-numbing lyric, "Once I knew there was a love divine / Then came a time I thought it knew me not / Who can forgive forgiveness where forgiveness is not."

To simply quote all the album's literal references to God and his love would more than fill an article. I continue to be a huge fan of the band's work, and have actually written church service liturgies around some of its music and lyrics because of the realis-

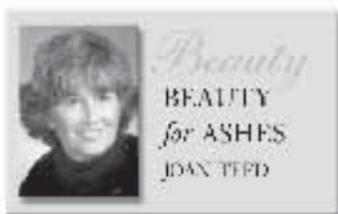
tic portrayal of God and the world in their music. I wanted to write the most wonderful review of their music possible because I feel it deserves it, but I suspect this article falls far short of that mark. U2's music, especially on this album, needs to be listened to for a while; it needs to seep deep into of you. I don't totally *get* U2, but after 25 years of listening to and reading about this band, I feel I'm on the way. This may just be their best album — that's not them saying that, it's me. There is so much to digest that I find little kernels of understanding continue to lead to a deeper appreciation of the line between creation and creator, both little and big C.

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

Sometimes we create chaos to avoid confronting divine guidance

Our unconscious mind is a very old brain form found near the brainstem. It pumps adrenalin in response to things like fear. It is sometimes called the reptilian brain, because it is ancient and not in the control of the thinking mind — our conscience. Both prayer and therapy focus on discerning how and why it causes us to believe WE can control our world and each other; that we don't need to listen to God.

In her book *Entering the Castle: An Inner Path to God and Your Soul*, psychologist Caroline Myss describes our relationship to prayer and our soul as a journey through rooms of a castle. The dark ground floor is attached to earthly power. This is the domain of physical power and chaos. In these rooms we



face our strategies to maintain our own personal power. "The external world creates internal chaos and seduces the intellect, pulling it in two different directions, confronting it with two different value systems, devotions, loyalties, an earthly and divine reality," says Myss.

In this area we need to clear the castle, our souls, in order for the serious work of soul growth to take place. We must face and expel from our souls

the interior sufferings of mind, heart and spirit. Venomous creatures see well at night, haunt the mind, and gnaw at the heart. They slither past our defenses. We want to maintain the power dynamics of our physical life and at the same time have a transcendent relationship with God — we want to serve two masters. Since this will not work, we begin to acknowledge that we have a relationship to the archetypal pattern of chaos.

Sometimes we create this chaos by being unreasonable and out of control, either inadvertently or deliberately. Sometimes we do it to avoid confrontation with truth or divine guidance.

So we need to examine the relationship of our soul to

chaos, feelings of personal and spiritual discontent, the disorganization and drama we foster in our lives, or our anxiety that chaos will occur if we do not control life. We need an expanded awareness of the consequences of our actions and reactions, personal motivations and choices. Our attachments buffer us from the presence of God. They substitute for contact with the divine, dilute our capacity to pray with full attention and cause distraction.

Attachments to earthly things of any kind — like the reptiles of jealousy, vengeance, haunting memory, arrogance and dishonesty — are all about power.

Detachment is a spiritual necessity. Myss says we leave fragments of our spirit here

and there over the years, glued to places, objects, people, memories, and unfinished business. Detaching is difficult, rigorous and continuous, often life-long.

*"Unto me?" I do not know you — Where may be your house and castle?
"I am Jesus — Late of Judea — Now of Paradise" —
Wagons have you to convey me? This is far from Thence —
"Arms of Mine — sufficient Phaeton — Trust Omnipotence" —
I am spotted — "I am Pardon" — I am small — "The Least
Is esteemed in Heaven the Chiefest — Occupy my House and my Castle"*

— Emily Dickenson

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

Good questions? Good answers?

BY RICHARD MCCONNELL

I came across a question the Archbishop of Canterbury asked at the Lambeth Conference last August: "Which of us tells the whole truth when we are being rhetorical?"

The Archbishop's question is, of course, itself rhetorical. We know the answer he expects is that none of us tells more than our own side of a truth when we are making a passionate speech.

Where am I going with this?

To the June diocesan, of course.

Synod is full of rhetoric, beginning with the Bishop's Charge, and ending (eventually) with countless speeches on the floor of Synod. This Synod our questions will be raised by three reports: The Budget Task Force, the Task Force on Rural and Struggling Parishes, and the Report from Letting Down the Nets.

How will synod deal with the many questions that these reports bring to the surface? Perhaps there is one question over all and that is: "How does the Church in New Brunswick do its mission in the face of all that is happening around us?" This question is far from rhetorical because there are as many answers as there are members of synod. But then, surely that is the point of synod!

So, as we prepare for June 4-6 in Saint John, can I ask the following, non-rhetorical, questions?

What is Synod? Is it like parliament?

Are there actually different parties at synod?

What is the relationship of my parish to the diocese?

Why does the bishop preside at synod?

Why does he vote separately from the clergy and laypeople?

What do I hope synod will accomplish?

What do I fear?

Having asked these questions, would you permit me to briefly share my answers with you? (Now there's a rhetorical question!)

Synod is not like parliament. Synod is the priceless opportunity for the Christian family to gather, pray, listen and seek a way that we can all share in the mission of the Church in this province.

There are no parties at synod, but there are definitely different points of view and very strong feelings. Like a family, sometimes these feelings keep us from listening effectively to one another. My parish is only one in the whole diocesan family. Synod makes me realize that what happens in the north or the city affects my parish as well. People, particularly young people, move

between parishes. The inner city work in Saint John, the university chaplaincy in Fredericton, the ministry in parishes faced with

mill closures and forestry cutbacks, camps Medley and Camp Brookwood are all my work.

The Bishop calls synod because he is, by God's grace, the head of the whole family. He is consecrated to seek what is best for everyone, not just my parish. Bishop Claude Miller is my father in God. I might not always agree with what I think (and might think wrongly!) are his views, but I know that he is responsible to God for what takes place. That's why he votes separately. He listens carefully to synod and synod listens to him. He unites us in our mission: tries to help us hear each other and to consider all views. Finally, the bishop unites us with the bishops and the church throughout Canada and the world, including the Archbishop of Canterbury, and wrestles with them for both unity and truth.

And what do I hope that this Synod will accomplish?

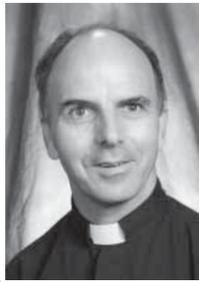
I hope it will be a joyful celebration of our deep faith in Jesus Christ. I hope synod will help us see that though we have great challenges in this diocese we are called together precisely because God knows it is only together that we can do his work. In fact, God's work is unity!

What do I fear? Well, ultimately nothing, since I know that the church's mission has had greater challenges than it does even now. But, to be honest, I do fear the rhetoric. Because some of us have the ability to present our point of view so definitely, I am afraid that others will think their own point of view the less important. I fear that we will think we have accomplished our work when one point of view wins and another loses, and God forbid, there is applause.

So here's another question from the Archbishop of Canterbury — great rhetorical that he is — not about our synod, but about Lambeth last year. He asked: "How do we genuinely think *together* about diverse local challenges?"

How could he know?

The Ven. Richard McConnell is Archdeacon of Moncton.



Archdeaconry Insights

APRIL

¶ 16: Parish of Lancaster, the Rev. Chris McMullen. Diocese of Ho, Rev. Fr. Charles Anum Tetteh priest-in-charge, Worawora Deanery.

¶ 17: Parish of Ludlow & Blissfield, the Rev. Andrew Fraser.

¶ 18: Parish of McAdam, the Rev. Kevin Cross, priest-in-charge.

¶ 19: Diocese of New York (Province II, USA) The Rt. Rev. Mark Sean Sisk, the Rt. Rev. Egbert Don Taylor, Assisting Bishop, the Rt. Rev. Catherine S. Roskam, Suffragan Bishop. Archbishop Fred Hiltz Primate, Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Carcross, St. Saviour's, the Rev. David Pritchard, Tagish, Johnson's Crossing, Teslin - St. Philips, the Most Rev. Terry Buckle and the ministry team. Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 20: Parish of Madawaska. (St. John the Baptist Anglican/St. Paul's United shared ministry) the Rev. Fran Bedell, deacon-in-charge. The Rev. Donald Hamilton, Anglican chaplain, Moncton Hospital.

¶ 21: Parish of Marysville, the Rev. Canon John Cathcart. Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian.

¶ 22: Parishes of Maugeville & Oromocto, the Rev. Keith Howlett. Liz Harding, Christian Education Director.

¶ 23: Parish of Millidgeville, the Rev. Canon Alvin Westgate, the Rev. Canon Brian Campion, the Rev. Paul McCracken, honorary assistants. Diocese of Ho, Bro. Clemence Ahun, diocesan catechist.

¶ 24: Parish of Minto & Chipman, the Rev. Philip Pain.

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

¶ 26: Nicaragua (Central Amer-

ica) the Rt. Rev. Sturdie Downs. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 27: Parish of Musquash, (open incumbency) Capt. Rob Marsh, interim. The Ven. Lyman Harding (retired).

¶ 28: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Michael Caines, assistant curate. Diocese of Ho, Sr. Joyce Agbefu, diocesan catechist.

¶ 29: Parish of New Bandon, the Ven. Patricia Drummond. The Ven. Harold Hazen (retired).

¶ 30: Parishes of Newcastle & Nelson, the Rev. Richard Steeves. Diocese of Ho, Br. Felix Atta Boakye (in training), diocesan catechist.

MAY

¶ 1: Parish of New Maryland, the Rev. Bruce McKenna.

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

¶ 3: North Central Philippines (Philippines) the Rt. Rev. Joel A Pachao. Council of the North, Diocese of Caledonia, the Rt. Rev. William Anderson, people and clergy, training programs for vocational deacons and aboriginal clergy. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Atlin - St. Martin, the Rev. Deacon Vera Kirkwood and family, Dorothy Odian, licensed lay minister & family, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 4: Parish of Portland, the Rev. Eileen Irish. The Rev. Karman Hunt.

¶ 5: Parish of Prince William,

(open incumbency). Diocese of Ho, Mrs. Christiana Asamoah, parochial catechist.

¶ 6: Parish of Quispamsis, (open incumbency) Canon Stuart Allan, priest-in-charge, Ms Kym Vessey, lay pastoral assistant. The Rev. Valerie Hunt.

¶ 7: Parish of Renforth, the Rev. Eric Phinney, the Rev. Canon Ed Coleman, pastoral assistant. Diocese of Ho, Mr William Agbalenyo, parochial catechist.

¶ 8: Parish of Restigouche, the Rev. Arnold Godsoe, priest-in-charge.

¶ 9: Parish of Richmond, the Rev. Chris Hayes.

¶ 10: Diocese of North Queensland (Australia) the Rt. Rev. Willain J. Ray, the Rt. Rev. Saibo Mabo Suffragan, the Rt. Rev. James Randolph, Leftwich Suffragan. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, clergy in secular employment holding bishop's license for ministry, the Rev. Martin Carroll, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 11: Parish of Riverview, the Rev. Brent Ham. The Rev. Canon James Irvine (retired).

¶ 12: Parish of Rothesay, the Rev. Canon Albert Snelgrove, the Rev. Jasmine Chandra, assistant curate. Diocese of Ho, Mr. Hope Fiebor, parochial catechist.

¶ 13: Parish of St. Andrews, Canon John Matheson. The Rev. Canon David Jackson (retired).

¶ 14: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloom. Diocese of Ho, Mr. Joseph Dzanka, parochial catechist.

¶ 15: Parish of St. David & St. Patrick, Canon John Matheson, priest-in-charge.

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

National committee takes the pulse of the diocese

The General Synod Faith, Worship and Ministry (FWM) committee met at Villa Madonna in Rothesay in early March. On Sunday, March 8, committee members traveled to Fredericton to attend morning worship at Christ Church Cathedral, and to share lunch and information with New Brunswick Anglicans at Cathedral Memorial Hall in the early afternoon. They also received information from those who joined them.

The FWM mandate is to respond to the concerns of Anglicans across the country as expressed through the priorities set by General Synod. Its portfolio is large and often controversial. The 16-member committee, made up of bishops, priests and lay people, plus General Synod staff, is currently tackling several issues:

- Liturgical development through the translation of texts and joint liturgical work with the Evangelical Lutheran Church in Canada, as well as the preparation of principles of liturgical revision;

- Theological education in preparation for a national consultation in January, 2010;

- Anglican Ecclesiology, including ecumenical shared ministries, inter-church dialogues, the Covenant, and the development of a theological rationale for changes to the marriage canon;
- Sexuality and ethics resourcing the continuing dialogue on human sexuality.

The committee's 16 members include bishops, priests and lay people. General Synod staff members, including FWM director Alyson Barnet-Cowan, Kawuki Mukasa, Eileen Scully and Jo Abrams traveled with the committee. They brought to the tasks the diversities that both enrich and challenge our church today — geography, culture, age, and churchmanship. Working prayerfully, thoughtfully and diligently towards achieving the tasks set out by General Synod 2008, the committee and staff members were open and available to hear the hopes and concerns of the church.



ANA WATTS

Janet Marshall from the Diocese of Nova Scotia and Prince Edward Island, is chair of the General Synod Faith, Worship and Ministry committee. She, most members of her committee, and several General Synod staffers met in Rothesay last month. They also worshipped at Christ Church Cathedral and shared lunch and ideas with New Brunswick Anglicans.

YOUTH

Making arrangements for CLAY in the snow!



Canadian Lutheran and Anglican Youth (CLAY) leaders are planning a national gathering of Canadian Lutheran and Anglican Young people that will give "feet" to the full communion relationship between Anglicans and Lutherans in Canada.

The planning team met this winter at the Edgewood Camp and Conference Centre in Eden Mills, Ontario to plan the August 2010 gathering. The most frequently heard word at their meeting was 'excited,' and before the inaugural planning meeting was over youth and youth leaders from across the country (clay feet not required) were talking about the gathering and beginning to plan how they can make the trip happen for them.

CLAY 2010 takes place at the convention centre in London, Ontario.

Three of the Anglican youth ministry leaders on the planning team are in the photo on the left: Helen Manfield (Diocese of Rupertsland), Sue Malpus (Diocese of Huron) and our own Diocese of Fredericton Youth Action Director George Porter. Watch the

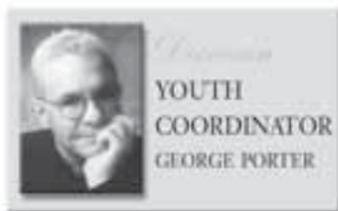
I'm curious George... What makes a youth ministry successful?

Part 4

I am convinced that one of the central questions when considering how we minister to and with young people is whether we are really willing to take seriously the promises we make to 'do all in our power' to help them grow into their lives in Christ. However, 'successful youth ministry' must be rooted in a proper motivation as well.

I hear over and over again that if we don't soon get serious about this and invest in youth ministry there will no longer be a church to worry about. Undoubtedly this is an accurate perception. However, it is not an adequate motivation. To work from this perspective is ultimately to work from fear, and fear is no motivation for ministry of any sort – perhaps especially so when it comes to young people.

I often say that youth seem to come equipped with built-in 'crap detectors.' Not only can they read a lack of



authenticity in others, they also quickly identify true motives. They're not interested in being recruited, enlisted or brought on board in order to sustain an institution, fund a building or fill spaces. Being 'targeted' for 'youth ministry' feels very much like being 'used.' Young people resist manipulation and cannot be scared into the church.

Jesus was very clear that people would come to know and believe in him through the evident love of his followers. John was clear that the essential motivation for ministry is love. Paul echoed this, noting that it is the loving-kindness of the Lord that leads people to [re]turn to

God. We could, in fact, paraphrase the famous I Corinthians 13 passage this way: 'I can have the brightest youth programs, the most appealing worship services and the best Christian education curriculum, but if I don't have love, it goes nowhere.'

Young people know when they're loved and accepted, where they're truly welcomed and valued, and why someone would invest time and energy in them. Love, not fear, will lead them to grow in their faith.

Ultimately only love is a motivation strong enough to weather the seasons of the spiritual lives of young people. Only love will keep a person or a parish involved, committed and accepting through the changes, shifts, mistakes and storms of growing up and finding a faith of their own. Only love will do because only love doesn't depend on specific results.

Fear-based youth work wants results. It is condi-

tional. It will only endure as long as young people respond by showing up at church, behaving in specified ways and believing – or professing to believe – the 'right things.' In the absence of visible and measurable results, people and parishes motivated by fear quickly lose interest in youth. Youth ministry fades away.

Offered without conditions, ministry to and with young people, when motivated by love, persists even in the absence of visible or measurable results. It goes the long haul, lasting through all the 'changes and chances' of life. To resume my paraphrase: 'Where there are expectations of results, they will fade away. But love believes in young people, endures the hardships of growing up and holds out the hope of the Kingdom of God to the very end. The greatest motive truly is love.'

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

emergent

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

'Where there are expectations of results, they will fade away. But love believes in young people, endures the hardships of growing up and holds out the hope of the Kingdom of God to the very end.'

The greatest motive truly is love.'

**TEC..
Teens
Encounter Christ**
For youth ages 16-21
Camp Medley
May 16-18, 2009

Applications accepted on a first come basis
Space is limited so get your applications in quickly
Registration before April 1 \$ 45
Registration after April 1 \$ 60
Applications available online
www.tecnb.ca
from youth leaders and from parish clergy