



Run-up to Synod 2009 in Saint John

Succinct, focused motions in place to facilitate change

BY ANA WATTS

Systemic change is imperative if the Anglican Church in New Brunswick is to survive, and perhaps eventually thrive again, in the Diocese of Fredericton. Members of the 2009 Synod that will convene in Saint John June 4-6, read that recurring message in the reports of two diocesan task forces, a stewardship-based study by two representatives of the National Church and the inspiring teachings of a visiting bishop. Synod delegates deliberated and discussed this need for change at Archdeaconry Greater Chapter meetings in April.

This month (May) they will also review a report from the Sharing Ministry Task Group (SMTG) that was charged by the Diocesan Executive Committee (through Diocesan Council) to parse the myriad ideas and recommendations included in the reports. The group was also asked to prepare succinct, direction-setting motions designed to enable the bishop and Diocesan Council (synod between synods) to implement the recommendations, understandings and points of view contained in the reports and in Bishop Edward Salmon's teachings.

"If present shrinking population trends continue — both provincial and diocesan — our parishes and our diocese will continue to lose strength and health. We must act now," says Jim Morell who chairs the SMTG. "Bishop Edward Salmon told us systemic change is necessary and change is a common theme of the task force reports. All the research underscores synod's need to focus simultaneously on

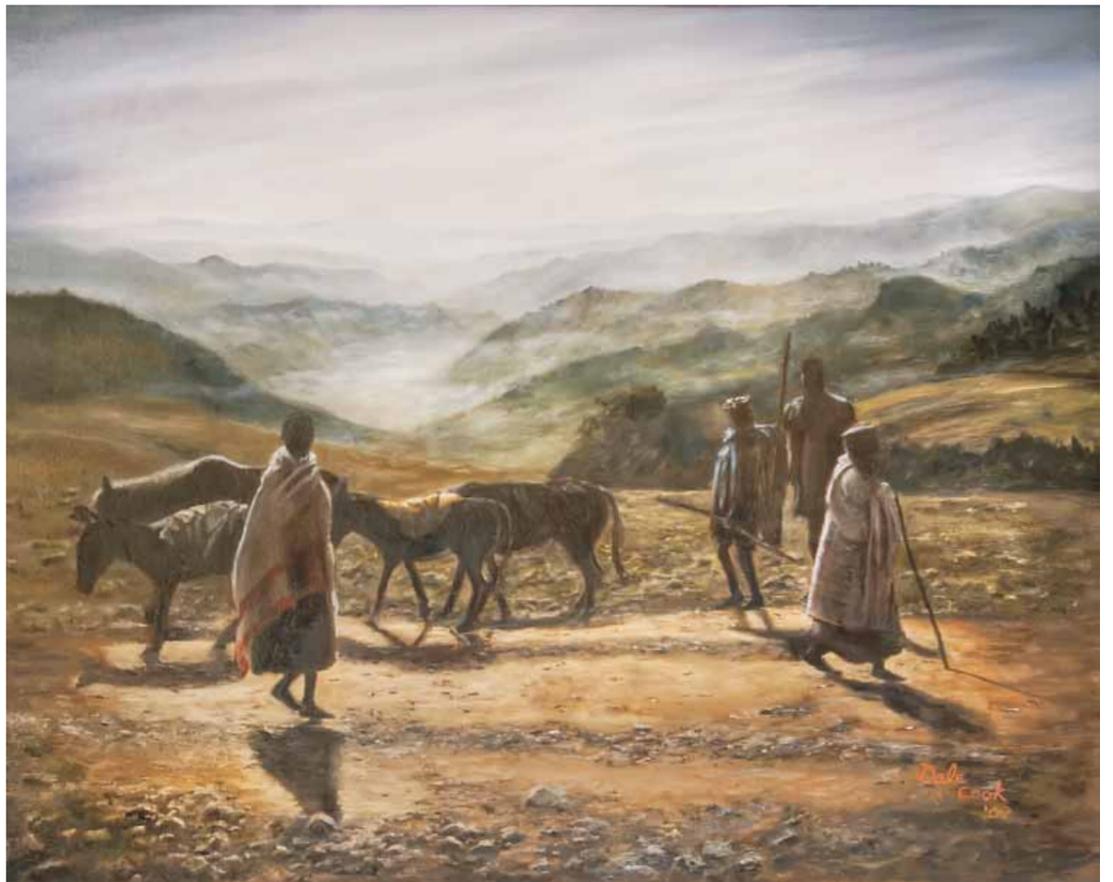
spiritual, numerical and financial growth."

Synod 2007 requested the creation of two task forces, one to conduct a diocesan-wide study of the needs of rural and struggling parishes, the other to explore a suggested new approach to support the diocese's shared ministry budget. Their reports are the product of nearly two years of study, investigation, discussion and prayer on the part of New Brunswick Anglicans who faithfully represented the diverse theologies and circumstances of parishes in our diocese. Their findings and recommendations, based on our common foundational values and principles, represent a consensus that some might never have thought possible in such a diverse church.

Research for the budget support task group led to a visit to this diocese by Bishop Salmon, a retired bishop of South Carolina credited with a stunning spiritual and financial renewal of that diocese. He spent three days with clergy and an afternoon with Diocesan Council, the Diocesan Finance Committee and the budget support task force members.

Following Synod 2007 the diocese also commissioned a stewardship-based planning study offered by the National Church. Two experienced and ordained representatives traveled throughout the diocese in the summer of 2008 and interviewed a wide cross-section of New Brunswick Anglicans. Their report was released in the fall of 2008. Both task-force reports, the planning study report and

See *Heartening* on page 2



PAINTING BY DALE COOK, PHOTOGRAPHED BY DAVID LITTLE PHOTOGRAPHY

This 16 by 20 inch oil painting by Dale Cook was inspired by a photograph taken by the Rev. Marian Lucas Jefferies on a trip to Ethiopia for the Canadian Foodgrains Bank, a PWRDF partner. Ms. Cook wants to support the work of PWRDF with her art so offered this painting for a silent auction. The proceeds of the auction will go to the Canadian Foodgrains Bank because CIDA will match every donated dollar with four dollars. The auction ends at the Synod 2009 banquet at Rothesay Netherwood School on Friday evening, June 5. Place your bid at <<http://www.annewalling.com/auction.htm>>.

The Art of Sharing inspired by PWRDF

By Ana Watts

The art of sharing comes easily to some. They are generous souls. Sometimes they are even artists, like Dale Cook of St. Paul's, Rothesay. On behalf of the Primate's World Relief and Development Fund (PWRDF) she painted an evocative scene in northern Ethiopia based on a photograph by the Rev. Marian Lucas Jefferies.

The 16 by 20 oil on canvas painting is traveling throughout the diocese and at Diocesan Synod 2009 in Saint John next month it will go to the highest bidder in

an on-line silent auction. All the proceeds of the auction will go to PWRDF partner the Canadian Foodgrains Bank, and for every dollar donated to the Foodgrains Bank, the Canadian International Development Agency will donate four more.

This ambitious support project, dubbed The Art of Sharing, began one Sunday morning when Canon Albert Snelgrove from Rothesay exchanged pulpits with Marian from Upham. In her sermon she included slides of Africa and the work of PWRDF and its partners. Marian has been

to Africa on several occasions representing sharing agencies like PWRDF, the Foodgrains Bank and the Co-op Movement. Dale was unaware of many of the things Marian told the congregation at St. Paul's that Sunday morning and immediately wanted to help with that work. She especially wanted to raise money for the Foodgrains Bank because of the four to one matching funds from CIDA. She talked Marian how she could use her artwork to help.

They initially decided to auc-

See *Silent auction* on page 2

Don't miss the gala Synod Banquet

Friday evening, 7:30 p.m., June 5, Rothesay Netherwood School, Rothesay

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, will speak at the 2009 Synod Banquet served in the splendid new dining room at Rothesay Netherwood School on Friday evening, June 5. Name tags presented to members and invited guests of synod at registration ensure their complimentary places at the dinner table. Other New Brunswick Anglicans and members of the community at large are also welcome to enjoy the outstanding meal and speaker. They may purchase tickets for \$50 each, at Anglican House in Saint John and at the Synod Office, Fredericton.

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PARISH NEWS

Heartening signs of progress in diocese already

Continued from page 1

the SMTG report are available on the diocesan website <http://anglican.nb.ca>. Click on the link for Diocesan Synod 2009.

At the April Archdeaconry Greater Chapter meetings, synod delegates were asked three questions:

- What are the signs of recent progress and greater optimism at the parish level?
- What, in the three written reports, speaks to us most strikingly about our situation?
- What recommendations in the three reports would we find the most challenging to implement?

In answer to the first question, the number of signs of progress in the diocese was heartening — new church construction, successful fellowship opportunities, an increased youth presence, ministry shared among parishes, even the recognition of problems and understanding of the need to do some things differently in order to solve them.

Admitting that there are too many churches, church halls and rectories in the diocese and the inordinate amount of money

spent to maintain these buildings takes away from the mission of the church, was a common answer to the second question.

Declining population statistics and church attendance, aging populations and the recognition that the number of funerals in a parish each year far outstrips the number of baptisms, were other sobering realizations.

One archdeaconry group identified a striking report reference and offered a solution: "The church is no longer a community focal point. We no longer provide hospitals and schools. Can we become a focal point through other endeavours? Perhaps through vibrant worship, through good music, and through other forms of service. Let's make the church the centre of all we do in our lives."

Money issues dominated the answers to question three that asked synod delegates to identify the most challenging report recommendation. Some groups didn't understand the proposed "10-10-10" approach to offerings that sees the parishioner tithe to the parish, the parish tithe to the diocese and the diocese tithe

to the National Church. It is one of the successful strategies employed by the Diocese of South Carolina but Bishop Salmon made it clear it is not universally applicable and it is only one part of a comprehensive renewal effort. It is recognized as a biblically sound plan, however, and can lead to profound spiritual rewards.

The budget support task force is willing to "take a risk for the gospel" as Bishop Salmon encourages, and gradually incorporate "10-10-10" into this diocese's renewal efforts.

"There was a good spirit among the 37 people who attended our Archdeaconry Greater Chapter meeting at St. Albans in Salmon Beach on April 4," says Archdeacon Patricia Drummond. "There was a real feeling of pulling together. We recognize we are reluctant to change but that we must formulate significant changes to address the issues facing the church."

There was talk of distrust of diocesan leadership, but at the same time it was recognized "our bishop is our leader and we voted for him. We need to support him

and look to him for leadership."

According to Archdeacon David Barrett there was a good feeling in the room for the Kingston and Kennebecasis Greater Chapter meeting as well. That group answered the three questions posed in a straightforward and pragmatic way.

The same was only partly true for the St. Andrews meeting, according to Archdeacon Vicars Hodge. "The presumption of good will is essential for a diocese and a synod to function well," he said. So he is concerned, that some negative attitudes were in evidence. He has higher hopes for the May greater chapter meeting.

The Woodstock meeting was positive and appreciated by the 35 people in attendance. "There was good conversation, good questions were asked, and a desire to be involved in getting something done was evident," says the Rev. Chris Hayes, Regional Dean.

About 100 people gathered for the Fredericton Greater Chapter and at least one-third of them were new to their roles so many were unfamiliar with

the structure and function of the Anglican Church. That was seen as an opportunity for education that might be offered through more regular greater chapter meetings.

The need for a full-time, dedicated stewardship officer for the diocese was mentioned at a couple of meetings, as was the need for a volunteer communications contact in each parish. That person would ensure the many messages from the diocese, the National Church and elsewhere are effectively delivered to the people in the pews.

Clearly delegates will be well aware of the issues and the possibilities put before them at Synod 2009. Reports from all the Greater Chapter meetings indicate a strong commitment do what needs to be done to return our parishes and our diocese to health and strength.

"I believe this synod will give us direction and hope," says Mr. Morell in the SMTG final report. "It could also draw us together as parishes and the diocese — all of us focused on what God is calling us to be and to do."

Silent auction high bidder announced at synod banquet

Continued from page 1

tion the painting at synod at the Trade and Convention Centre in Saint John June 4-6. Then they decided it was unfair to limit the opportunities for others to bid, so it is now a diocesan-wide effort.

The current high bid is updated constantly on a dedicated auction webpage < <http://www.annewalling.com/auction.htm> > as well as the Diocesan PWRDF website < <http://anglican.nb.ca/pwrdf/> >. A photograph of the painting, information about the Foodgrains Bank and PWRDF

and an e-mail address <specialpwrdf@yahoo.com> for your bid are there as well.

The painting will be on display at synod in Saint John and the name of the winning bidder will be announced at the synod banquet at Rothesay Netherwood School on Friday evening, June 5.

The photograph Dale chose to reproduce is a mountain scene in northern Ethiopia that shows walkers passing each other in what seems an endlessly barren land.

"Dust and rocks, dust and rocks — the people of northern Ethiopia walk the endless fields and roads high in the mountains and deep in the valleys," says Marian. The land they travel looks barren — old and worn out. The people look determined. They must be, because they walk so far. She was fortunate enough to ride in a new Toyota Land Cruiser while she was there, but she saw people walking every day. She saw them, but she could see neither where they came from nor where they were going.

Ethiopia isn't all dust and rocks, though. There is rich, fertile land and it bears coffee, tea, sugarcane, bananas ... corporate cash crops exported to wealthy countries like ours. "But the people of Ethiopia are left with the dust and rocks," says Marian. "Fair? No. We owe them so much."

Canadian Foodgrains Bank, a partnership of Canadian church-based agencies, is a fitting recipient of the proceeds of the Ethiopian scene. It works to end hunger in developing countries

by increasing and deepening the involvement of Canadians in this task — just as the Art of Sharing is a fitting title for this local support effort. Dale also plans a series of paintings on PWRDF themes and a percentage of the proceeds from those paintings will also go to the Canadian Foodgrains Bank.

The painting is copyright Dale Cook and it was photographed by David Little Photography for the promotion of The Art of Sharing.

ARCHIVES CORNER

The unusual background of the Rev. Mr. Cuthbert of the Miramichi

Like many of his colleagues the Rev. Thomas Hinde Cuthbert was from the "old country." Born in Derbyshire, England about 1857, he first appeared in Chatham in early 1888, called to serve Emmanuel Reformed Episcopal Church (REC). He was ordained to that ministry in September.

The REC was founded in Kentucky in 1873 by David Cummins, a rector of the Protestant Episcopal Church (the equivalent of the Church of England in the USA). Surprisingly, it struck a responsive chord in New Brunswick where some evangelical-minded Anglicans were chafing at the "ritualism" and "Romanizing tendencies" of some of Bishop Medley's churches.

In early 1874 St. Paul's Reformed Episcopal Church broke away from St. George's in Moncton. St. John's Reformed, Sus-



sex Corner followed in May and Grace Reformed, Saint John, in November.

Emmanuel Reformed was established in Chatham in 1877 and a congregation followed in Bathurst in 1878, but they were short-lived. There were other congregations (if not buildings)

in Kings County, the area most affected by the REC. Though initially strong and wealthy enough to construct several church buildings, in later years it suffered from insufficient funding and constant leadership changes. By the mid-1910s, the RE movement had fizzled out — with members returning to the Church of England fold — or going Methodist, Baptist or Presbyterian.

In 1890 Cuthbert resigned from Emmanuel and returned to England. He turned up in 1893 as pastor of the Episcopal Church at Oshawa, Ontario where, according to Chatham's newspaper *The World*, he married a "rich young widow." By 1896 he was in Milwaukee where he was ordained as deacon by the Episcopal bishop and was priested in 1898. He served in Wisconsin and

Michigan before returning to the Miramichi "the pleasantest place he had ever known," (*The World*) and became rector of Newcastle in 1901.

Health problems sent him home to England in 1907 but he returned later in the year and became rector of Derby and Blackville where he continued to serve until his death on March 29, 1910. He was survived by his wife, Estella, a 15-year-old daughter, Augusta (apparently home for Easter from the Rothesay College), and a six-year-old son, Edward "Secord."

A Moncton obituary called him "an ardent temperance worker and radical in politics, always taking the side of the wronged and oppressed." Following his death, Bishop Richardson described Cuthbert as "earnest" and faithful to his calling and

said he had done "splendid service" for the church. Similarly, *The World* wrote "he was a faithful pastor and a kindly man in all the relations of life," though archival records reveal perhaps a contentious nature. While serving in Newcastle, he continued (by correspondence) a dispute with his warden in Michigan. The Michigan bishop suggested Cuthbert's actions were not those of a Christian man — much less a priest.

Sources: "Clergy List, Diocese of Fredericton ..." (Elaine Mercer, 1995)
Twila Buttmer "The Reformed Episcopal Church in New Brunswick" (1997)
"Thomas Hinde Cuthbert" in W.D. Hamilton, *Dictionary of Miramichi Biography*. (1997)
Moncton Transcript, March 31, 1910; and *The World*, March 30, 1910.
PANB MC223D3 Parish of Derby and Blackville Correspondence, 1902

The Archives Corner is prepared by Twila Buttmer (twila.buttmer@gnb.ca; 5-6-453-4306) and Frank Morehouse (frankm@nbnet.nb.ca; 506-459-3637). They welcome your comments or questions.

THE BISHOP'S PAGE

Celebrating God's grace and generosity

The theme for our 2009 Synod in Saint John next month is Celebrating God's Grace: Responding to God's Challenge.

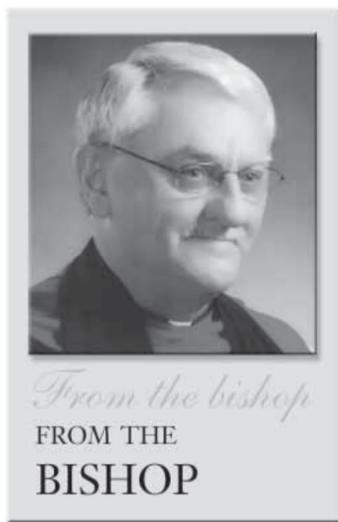
Just what does it mean to celebrate God's grace? I think it is a celebration of God's infinite generosity. When we come together at synod we will also be celebrating our traditional call to God's mission in the world. Our task is to discern what God is calling us to do.

We see ourselves as participants in God's redemptive mission to the world. That is certainly something we know how to celebrate, but do we feel we fulfill that mission?

There are discouraging words all around us — in the stock market, in the job market, even in the church. Not only are our savings dwindling and our jobs in jeopardy, we see our congregations dwindling too, and lament the influence of the church in society has been replaced by whatever is projected on the large, flat screens in theatres and, increasingly, in our homes.

But those discouraging words have nothing at all to do with God's mission to the world. A mission has nothing to do with our wealth and power, and everything to do with our attitude. We won't find God's mission to the world while we contemplate our navels.

Last summer Bishop Edward Salmon, a wise man who visited us from South Carolina and changed the way we look at many things in the church,



asked the clergy: "What is the first thing you would do if your church burned to the ground?" He elicited all kinds of pragmatic and responsible replies to his question, but he didn't get the answer he was looking for.

"The first thing you do if your church burns down is to take up an offering and support a mission abroad," he said.

We look around, we see things changing, and we worry, the very thing Isaiah told us not to do — "See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland." (Isaiah 43:19). Of course we "perceive it," it is God's grace and we are celebrating it.

We have so many gifts from God to celebrate we sometimes overlook the ones closest to us — our loved ones, our sisters

and brothers in Christ, our ability to support the mission of the church at home and abroad, and yes, even our beautiful churches that do so much to enhance the New Brunswick landscape.

We are also blessed with the strength to respond to God's challenges. That is another important component of our synod. We begin by giving thanks for these challenges. Then we stop worrying about our own survival and begin to seek a new vision, a new way of thinking. We develop new patterns of behaviour.

At our synod in 2007 we struck two task forces, one to address support for the diocesan budget, the other to look for ways to support rural and struggling parishes. The people appointed to these task forces worked long and hard over nearly two years. They consulted widely throughout the diocese and the wider church, researched, read, then consulted and researched some more. They studied and discussed their findings, considered their differences, celebrated their consensus and came up with dozens of thoughtful recommendations. Most of us have already seen their reports and recommendations. If you haven't, I commend them to you. You can find them on our diocesan website <<http://anglican.nb.ca>>, just look for the link to Diocesan Synod 2009. A third report with recommendations on Stewardship from a National Church team is there as well.

Naturally many of these recommendations addressed the same issues so a Shared Ministry Task Group appointed by Diocesan Council took up the challenge of faithfully mirroring them in about 10 specific resolutions. (Find more information in the story on page 1.) I believe they will enable us to discern a shared vision for ministry that responds to God's mission in a world very much in need of Good News.

This "new thing" (as Isaiah puts it) in our diocese should provide an opportunity for all baptized people to share their gifts for our shared mission.

My prayer for our upcoming synod is that each participant will have an opportunity to engage fully in the worship, prayers, fellowship and hard work that constitute such a meeting. I pray the business of synod will indeed guide and direct our mission — not just help us to keep up or survive, but to reach out.

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." (Luke 4:18-19)

Claude Miller is Bishop of Fredericton

PRINCIPAL ENGAGEMENTS

May 13
Diocesan Council

May 21
Christ Church Cathedral

May 24
Parish of Sussex

May 28
Parish of Musquash.

May 29-June 1
Enthronement of Bishop Drainville,
Quebec City

June 4 - 6
Diocesan Synod

June 14-18
Deaneries of Fredericton and York

June 21-2
Clergy College

June 29
Bishop's Counsel

Episcopal Announcements

Diocesan Vice-Chancellor Julian Dickson, QC, was appointed chair of the Diocesan Nominating Committee on April 21.

The Rev. George Eaves accepted a further one-year appointment as priest-in-charge of the Parish of Gondola Point on April 21.

We all share in our ministry, now we will all share in the costs equitably

Following diocesan synod in June of 2007, the Budget Support Task Force was established to further consider the way in which parishes of this diocese financially support the diocesan budget — the budget and work we share to further the ministry of Anglicans who reside in the Province of New Brunswick.

Many of the things we do together as a diocese are administrative. The work and calling of the parishes is primarily ministry and mission. Administration is more effectively accomplished by a small, skilled group of people congregated in one place. Relegating administrative tasks to such a group frees parishes to get on with what they are called to do and be.

Administration of parish payroll (mostly clergy), human resources support, leadership training and youth ministry, preparation and ordination of clergy, as well as coordinated communication are all possible in this diocese because of a collective effort. Many of these tasks could not even be considered by a stand-alone parish.

The nature and purpose of an episcopal and diocesan



church is mission and ministry. These efforts are far more effective, and often only possible, because we work together to proclaim the Gospel of Jesus Christ for the making of disciples. We are not independent churches — we work together. It's the Anglican way. It makes a difference.

In recent history the diocese has made two annual financial requests of the parishes for support of the shared mission and ministry described above: the Episcopal Administrative or Parish General Assessment defined by the cost of the episcopacy and the central administration of our church

as a diocese; and Mission Apportionment that paid for joint mission, ministry and program in the diocese and beyond.

Parishes generally understood, the administrative portion of budget support was required, and the mission portion of budget support was optional.

What a sad commentary on our church when we see support for mission — the reason the church exists — as an option.

A few years ago Bishop Claude Miller emphasized that we were a Mission First diocese, when in fact the diocese had to writeoff thousands and thousands of dollars worth of failed parish mission support payments each year.

The task force addressed the dissatisfaction of many partner parishes in the way the financial "ask" is made. Although organized and administered centrally, in reality it is each parish asking the other parishes for their agreed upon component of ministry established when our diocese was established.

Over the years, parishes with more were asked for more, while parishes with less were expected to contribute less, ac-

cording to a formula that took into consideration their total offerings and number of givers. Dissatisfaction arose because some parishes felt their share of the budget support was out of line with other parishes.'

Recent decisions to freeze the level of parish contributions coincided with some difficult circumstances — aging populations, dwindling job opportunities and a general economic downturn. The inability to employ the formula sacrificed fairness.

At synod next month the Budget Support Task Force will recommend a one-ask system of parish support of our shared budget with no optional portion. The entire request is expected from the parish. As unsettling as that might be for those once comforted by the forgiveness afforded to those who are not mission minded, mandatory support ensures fairness. We all share in our ministry, now we will all share the costs equitably.

In the past, some of the parishes that worked hard to meet their financial commitments were upset when neighbouring parishes were let off the

hook and even forgiven for not contributing. No wonder there were hard feelings and a sense of inequality. Inequity is hard on partnerships, and it fostered some unhealthy relationships among the parishes as well as between the parishes and the diocese.

The one-ask proposal will begin to heal those relationships and put us all on an equal footing — we will be true partners. For some, this new schedule of financial support will be a radical change. But wouldn't we expect a new, fair relationship to look different from an old, inequitable one?

Mandatory doesn't mean a lack of pastoral concern, nor does it mean we no longer care for one another. It doesn't mean we will no longer be able to negotiate terms and expectations when they are necessary. What it does mean is that we have a new understanding of the partnership to which we belong, and we all have a responsibility to make it work.

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

AROUND THE DIOCESE

AST VISITS THE DIOCESE



Canon Eric Beresford, president, and Mr. Mauritz Erhard, director of major gifts and planned giving, of the Atlantic School of Theology in Halifax, spent a weekend in the Diocese of Fredericton in late March. They hosted a dinner for AST graduates at the Crowne Plaza Lord Beaverbrook Hotel, met with members of the Commission of the Diaconate at the Synod Office, and Canon Beresford preached at Christ Church (Parish) Church in Fredericton.

The top two photos were taken at the dinner. On the left are the Rev. Marian Lucas Jefferies of Upham, the Rev. Leo Martin and Debra Martin of Hampton. On the right are Canon Beresford, his wife Janet Marshall, and Canon Howard Anningson of Carleton. The lower photos were taken during the diaconate discussions. On the left it is Canon Neville Cheeseman with Canon Beresford and on the right it is Mr. Erhard with Mr. Thomas Nisbett.

LETTERS

Couple misses Penultimate Word

Dear editor,
It is with much regret that I have noticed in the last three issues of the New Brunswick Anglican, the absence of my favourite column The Penultimate Word by Canon James Irvine. It was always with anticipation that my wife and I looked forward to the monthly delivery of the *NB Anglican* where we could always read the insightful and intelligent writing of Canon Irvine. Could you please inform us as to why these wonderful articles no longer appear in your monthly issues?
Looking forward to your reply,
Douglas and Geraldine Carter

I am sure there are many others who miss Penultimate Word in the New Brunswick Anglican. Fortunately, however, Jim's column continues on-line <<http://www.msgr.ca/msgr-6/ThePenultimate-WordMainPage.htm>>.
—Ana-the-editor

Due credit

In the caption on page 4 of the Christmas House tour in McAdam (March issue) I am credited with being warden and host of St. George's Church. My younger brother, Doug Goss, works very hard at that role, and has been instrumental in keeping that church open and on the go and deserves the credit I got. He's doing a great job following in our father Abe's footsteps. Please give him due credit in a correction at your earliest convenience.

David Goss
21 Glenwood Drive
Saint John, E2M 5P3

Apologies and kudos to Mr. Doug Goss of McAdam.

—ed

THE LITTLE CHURCH THAT COULD



ANA WATTS

A host of New Brunswick Anglicans, including Bishop Claude Miller, joined the small but mighty congregation of 20 of St. Matthew Evangelical Lutheran Church in Fredericton on Palm Sunday to dedicate a new place of worship and celebrate the completion of 45 safe, comfortable, accessible and affordable apartments for seniors. They demolished their church on the site and built the new building over the past year. In the interim they worshipped at Christ Church (Parish) Church with Anglican Canons Tom Smith and Jim Irvine. The congregation will welcome an ordained Lutheran in June, the first since 1998. In the photo above are, left to right as the altar is dedicated are: Canon Irvine; the Rev Guenter F. Dahle, assistant to the bishop of the Evangelical Lutheran Church in Canada (ELCiC) Eastern Synod; Bishop Michael Pryse, Bishop of the ECLiC Eastern Synod; Bishop Miller; and Canon Tom Smith. A more complete report of the event is available on-line at <http://anglican.nb.ca>. Click on Front Page News and the April 7 entry "The Little Church that Could." The Anglican Church of Canada and the EFLiC are in full-communion.

CURSILLO REVISTA

Connecting in a
Disconnecting World
with Cursillesta Bishop
Bill Hockin
May 29, 30, 31
St. Thomas Conference Center,
Fredericton
Registration, accommodation, &
meals - \$90 per person
Revisit the joy and inspiration of
your Cursillo weekend
For information contact
Allen Gilliss
aandh@nb.sympatico.ca
506 773-6204.

AROUND THE DIOCESE

FOUR PRIESTS ORDAINED



ANA WATTS

The Rev. Kevin Cross, the Rev. Dick Black, the Rev. Jasmine Chandra and the Rev. Michael Caines were ordained to the priesthood by Bishop Claude Miller at Christ Church Cathedral on March 28. All four were appointed to parishes when they were

ordained deacons. Left to right in the photo above are Mr. Cross, Parish of McAdam; Mr. Black, Parish of Salisbury and Havelock; Ms. Chandra, Parish of Rothesay; Bishop Miller; Mr. Cains, Parish of the Nerepis and St. John; Bishop George Lemmon, preacher; and Dean Keith Joyce.

EASTER SURPRISES



More than 250 children in 15 remote parishes of the Council of the North had an extra Easter surprise this year – new crayons, chalk, scissors, stickers, ribbon and all the other craft supplies a Sunday school could ever need. Fiona Brownlee spoke to our Diocesan Synod in 2007 about some of the needs and hardships of these remote parishes. The people of the Parish of Shediac got the message. They contacted her to find out what they could do. The result was a list of names and addresses for 15 parishes in need of Sunday school supplies. The Shediac congregation rallied, filled 15 boxes and sent them off. Major participants in the project included the Ven. Richard McConnel (the rector) Tanya Pesklevy, Sharon Connors and the St. Martin's-in-the-Woods Church School kids.

St. Mark's ACW celebrates centennial

St. Mark's ACW/WA celebrated its 100th anniversary on Sept. 20, 2008 in Mt. Whatley. It began with a service, conducted by the Rev. Kevin Stockhall in St. Mark's Church. Archdeacon Tom Crowther was guest speaker.

The ACW ladies entered the church wearing period costumes and took an active part in the service. Each member wore a nametag representing one of the members of the first WA (Women's Auxiliary) who met at the Charles Black house on Etter Ridge Road in 1808.

Following a talk by Archdeacon Crowther on the importance of the ACW/WA over the years, the vital role played by the group in the operation of the church was evident to all. Flowers were placed on the altar in memory of past ACW/WA members.

Honour Roll certificates for long-time members were presented to Mary Baughan, Lorna Etter, Helen Rowe, Bertha Urquhart and Marion Wells.

Thank you gifts were presented to Archdeacon Crowther, organist Tina Gripton and soloist Alan Balsar. Flowers were pre-



Members of St. Mark's ACW/WA of Mt. Whatley dressed in period costume to celebrate the 100th anniversary of their branch. A church service and inspiring talk were followed by a tea with silver service and many awards.

sent to Julia Lockwood for all her hard work in organizing the anniversary celebrations, and to the current ACW president Erma Wilson for her ongoing work.

A social time followed in the hall with tea poured from silver services by ACW members Mamie Schubert and Lorna Etter.

Costume prizes were presented to non-members Marilyn Carter and Maurietis MacPhee. Erma Wilson and Mamie Schubert cut a cake decorated to look like the church.

The day was deemed very successful by the organizers, and the ACW will continue its work with God's guidance and blessings.

COLUMNS

In appreciation of the witness and prayers of mothers

Mothers Day appears on this year's church calendar on March 22, which is when England celebrates and honours mothers. As I was traveling to England on that day, I began to think about and ponder this tribute to mothers and their importance in the lives of children. I am again struck by the importance of seeing the responsibilities of motherhood as a calling and a ministry. My own mother died a little more than six years ago after a very short battle with cancer. One of the gifts that she gave to me was her unfailing prayers for me and my family. I credit the faithful prayers of my mother with where I am in my life today.

I believe that children are a



gift from God for us to cherish and nurture. Being a mother is often a challenge. The balance of wanting to protect our children at all costs and allowing them the freedom to stretch and spread their wings is one that is not easily found.

The confidence to stand up for your beliefs and yet not antagonize your children is tricky, yet I believe it is very important. Helping a child understand the freedom that s/he

can have within the Christian values and boundaries that we teach is an exercise that is taught endlessly, day after day.

The scrutiny and expectation of our own lives which our children exercise can, at times, feel totally overwhelming. Yet so often we teach more by who we are as individuals and how we live our lives than we can ever achieve by what we teach. Proverbs 1:8 challenges our children not to forsake their mother's teaching. In fact her teaching will be a garland to grace their heads and a chain to adorn their necks. This poetic language is beautiful, but it also emphasizes the importance of teaching our children well. It tells us that it will be obvious to others who see our

children, and is something that they can be proud of.

Children look to us to live the life that we teach. This can be difficult, especially when the limits of our patience are tested because we are tired and feel that we have nothing left to give.

When we as mothers miss the mark, it is important for us to seriously seek our children's forgiveness. The central theme of the Christian story is that we are sinful and God sent Jesus to redeem us. It's about messing up and receiving forgiveness. So the next time we fail our children, let's model sincere repentance and ask for their forgiveness. This is one of the biggest lessons that can be taught and modeled for our

children, and seeing it in action will help them strengthen their own relationship with God.

This month I pay tribute to mothers who give tirelessly of themselves. Let's all support them with our encouragement and prayers.



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

Aussie band Revive – a breath of fresh air with an album full of energy

Just when the music scene in North American Christian circles needed some refreshment, enter a band called Revive. For those who have been reading this column for a while now, you may have noticed the international flavour of the groups being reviewed— from Canada's Down Here to bands like Leeland from the U.S., from Irish groups like Bluetree and U2 to England's Tewkesbury Cathedral Choir (look for a group from South Africa later this year). Revive hails originally from Australia, and now make its home in Atlanta, Georgia.

Why is that? Well, to tell the whole story would take most of this paper's page and I don't have that much space! The Cole's Notes version goes like this — Third Day, one of the



most successful bands ever on a Christian label, was touring in Australia a couple of years ago, and Revive opened for them. Third Day was impressed, met the band members, and invited them to Mac Powell's personal studio (he's Third Day's lead singer). Revive ended up opening for Third Day for several concerts, and soon signed its own record deal. As they moved themselves and their families to America, God was very much with the members of this band



and provided for them every step of the way. (Read the band biography on www.reviveband.com — seriously, the story is incredible!)

So, what was it that the Third Day guys heard in Revive's music that so struck them? Well, even though the group sings a straightforward style of rock/pop, the music has an edge to it, a drive and desire

to move faster, stronger, higher, louder.

This latest album, Chorus of the Saints, features some of Revive's best lyric-writing yet, speaks to big ideas in short pieces of text.

The band's name comes from Psalm 85:6 "Will you not revive us again, / that your people may rejoice in you?"

Bassist Rich Thompson says the title song was "inspired by reading about the Israelite people and saying, 'Man they are just so silly, always kind of turning away from God.' But we look at our own lives and it's so true for ourselves, constantly thinking we can do things on our own and forgetting who He is and how awesome He is."

Mac Powell sings on one track of Chorus of the Saints, a duet called "You Know."

Dave Hanbury, the lead vocalist, has the ideal vocal sound for the band, a dramatic voice that is at once powerful yet vulnerable, strong yet hints at something more in store for the listener. He reminds me of Jason Roy, lead singer from Building 429, or Jeremy Camp from Lafayette, Indiana.

This disc would be great to have in the car (or minivan!) while driving around this spring and summer. It's energetic, fun, and the songs have great, singable melodies. Pick it up anywhere Christian music is sold, or download it from an online music provider like iTunes.

Next month: Jars of Clay is back with a new studio CD!

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

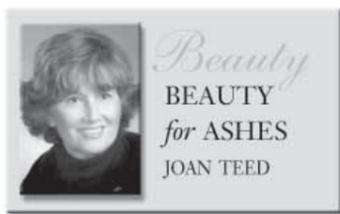
Thought — a prism of ideas and belief with many lenses

There are none so blind as those who will not see.

While travelling in the southern United States recently I was interested to test current opinion about George W. Bush in "The Bible Belt." We found ourselves in a garage with car problems so I asked the mechanic/owner, "How do you like Obama?"

Looking straight into my eyes, he said: "Well ma'am, I love the Lord, and I know he surely called President Bush." He was silent about Obama, but certainly implied Obama was not a Christian.

"Things would be even worse now, but for him," the mechanic continued. He also blamed the greed of northerners in the US for the world's current economic difficulties. This may be partly true, however I didn't



notice any less materialism in the south than anywhere else.

It all conspired to remind me of a proverb my Dad liked — "There are none so blind as those who will not see."

How we fool ourselves. Vanity Fair editor, Graydon Carter noted early in the Bush administration that the emperor had no clothes. He was one of very few in the media to say so. He notes Bush's exit interviews show his classic unawareness and avoidance of truth. Carter calls the changing of the guard "filling little shoes that tracked in a lot of mud."

Enforced authenticity is one

of the reasons I love my work. My clients and I must get down to basics, the "nitty-gritty" of our days, to discover and deal with what is real. We lose the social games and surrender pretence. If a counselor (or church worker) cannot do this, people instinctively recognize us as judgmental, rather than present with them in their pain. Judgment, as in common sense, is different from judgmental.

When we are hurting we are somewhat like children — unimpressed with titles, achievements and credentials. Personal concerns are too immediate and urgent. Those we serve care about our presence or absence as human beings and whether we can be with them and listen to them as people with feelings, hopes and dreams as valid as our own. Working with people whose needs are raw and often have nothing left to hide, can help us maintain honesty about ourselves, and face our own demons.

Stories we hear may have similar themes, but just when I think I have heard it all, I am humbled by something different in it's awfulness, and feel arrogant that I ever thought I had some answers or could no longer be surprised. Every one must be heard as we bear witness to their experience, while not intruding with our own.

This reminds me of the Sanskrit holy greeting Namaste. It means "the divine in me honors the divine in you." If we cannot even see the human, how can we possibly see the divine in that human?

Authenticity is defined as truthfulness of origins, attributions, commitments and intentions (lack of pretence). It requires sincerity and devotion. We must be real and honest, not counterfeit. As a philosophy of life, authenticity refers to a particular way of dealing with the external world, being faithful to internal rather than external

ideas. This is only one of the reasons that I part ways with fundamentalism in any religion, which requires obedience to one dogmatic perspective. When the world of thought is a prism of ideas and belief, we are extremely limited if we look through only one lens.

How dare people judge Obama as non-Christian? What arrogance! But they believe they are right in their borrowed ideas, they have yet to form their own thoughts and values.

I realize that rigid thinking is a stage of spiritual growth — and thus I pray that many will have the courage to advance to the next stage.

Namaste.

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

INTERCESSIONS

It is time for a liturgical flourishing!

A serious call for a return to the fullness of liturgical worship

BY MICHAEL AMIRAULT

One day, as I walked with one of my young Anglican priest friends, we had a passionate conversation about liturgy. Along the way we saw three friends through a coffee shop window, so we went inside to say hello. When they asked what we were up to, we told them that we were walking and talking about liturgy. We were met with silence and facial expressions that spoke all too loudly — “dry stuff!”

But liturgy isn't dry it's dramatic! It's a drama in which we thoughtfully, prayerfully, discerningly and physically encounter God and symbolically engage in moments of salvation. Liturgy is like a dance with rhythm and cadence, small nuances and large gestures, song and silence — we feel, taste, hear and smell it — use the fullness of our blessed “creatureliness” in worship.

Why did our three friends not understand this Spirit-filled, Christ-centered, glory-to-God cup of tea through which people are moved in the Jesus-life?

Could it be the liturgical life of the church is now, in large part, inaccessible? Does it now serve as a fence rather than a bridge?

Are some of our liturgical views and practices so entrenched that we threaten riches we claim to hold dear?

I fear we choke it when we should embrace it, that we silence what we claim to uphold, and that we let the wisdom of the liturgy lie dormant.

Lets give liturgy back its voice! Let's raise a flag and rally people to save it. Let's start with the psalms!

Let's use the Psalter in regular worship instead of just giving lip service to their wisdom. Ask most Anglicans within an hour of the Sunday service to recall the message of the psalm and the part it plays in a mature prayer life and the answer is a blank stare.

Our prayers should be connected to the creaturely context in which we live. They should be a worldly picture of triumph or tragedy, joy or sorrow, painted with well chosen words and revealed just before

the psalm. That would make them memorable. So would a responsive sketch of the pictured prayed between verses of the psalm. Perhaps then the Psalter would live on the lips and hearts of God's people.

Instead of allowing the words of the Lord's Prayer to slip easily from our lips, we must pay close attention and recognize it as the radical document it is.

If this prayer we all know by heart were printed in the bulletin each week, we could delve into its true meaning. A note to instruct us to pray “give us this day our daily bread” seven times, with a pause after each time, would give the worship leader time to read heart-breaking statistics and stories about parts of the world where people are dying of starvation even as we pray. Seven times we would hear the groaning in our world, and seven times we would pray “give us this day our daily bread” and then we might begin to know why the Lord's prayer is the centerpiece of Christian worship. Neither Jesus nor his prayer is safe.

This kind of thought and care in worship is not unknown. Think Good Friday, Easter Sunday. Those days are a taste of what could be worship all year round. (I would wink at you right now if I could). So once again, I invite you to liturgical renewal. Oh that our preachers and teachers could play in the world of liturgy — lead the church into the fullness of worship.

Come Holy Spirit. Let our liturgy live!

Let our eyes dance with fire as we engage in liturgical worship. May the Holy Spirit guide our clergy to tear down the fences and build bridges. Make them co-conspirators with poets, storytellers, artists, architects, musicians, quilters and choreographers.

This is the climate, the culture of which I dream and pray for the Anglican Church in New Brunswick.



Michael Amirault holds an M.Div. from Wycliffe College in Toronto and served at the Cathedral for a time. He is now a student in the nursing department at the University of New Brunswick in Fredericton. UNB.

- MAY
- ¶ 17: Northern Mexico (Mexico) The Rt. Rev. Marcelino Rivera-Delgado. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, the Rt Rev. Matthias Medadues-Badohu. Diocese of Yukon, Haines Junction - St. Christopher's, Beaver Creek - St. Columba, Alaska Highway mile 918-1202, the Ven. Dr. Sean Murphy (Whitehorse) & lay ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 - ¶ 18: Parish of St. James, Moncton, the Rev. Donald Hamilton, priest-in-charge. The Rev. Ellis Jagoe (on leave).
 - ¶ 19: Parish of Saint John, the Rev. Canon Wally Corey, priest-in-charge, the Rev. George Trentowsky, honorary assistant, the Rev. Constance Soulikas-Whittaker, Deacon. Diocese of Ho, Mr Gabriel Agbodo, parochial catechist.
 - ¶ 20: Parish of St. Margaret's, Canon Jon Lownds, the Rev. John Harvey, honorary assistant. The Rev. Paul Jeffries, missionary priest in Uganda.
 - ¶ 21: Parish of St. Mark (Stone) Church, the Ven. Capt. David Edwards. Diocese of Ho, Mr Aloysius Genya, parochial catechist.
 - ¶ 22: Parish of St. Martin's & Black River, the Rev. Gerald Laskey, priest-in-charge.
 - ¶ 23: Parish of St. Mary's (York), the Rev. Ian Wetmore. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu.
 - ¶ 24 Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, the Ven. Dr. Sean Murphy (Archdeacon of Liard), the Rev. Deacon Sarah Usher, Len Usher & family, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
 - ¶ 25: Parish of St. Peter, the Rev. Dr. Ross Hebb. The Rev. Tom Knox (retired).
 - ¶ 26: Parish of St. Philip's, the Rev. Kevin Borthwick. Diocese

- of Ho, Mr. Godwin Dumavor, parochial catechist.
- ¶ 27: Parish of St. Stephen, the Rev. William Morton. The Rev. Canon Lloyd Lake (retired).
- ¶ 28: Parish of Salisbury & Havelock, the Rev. Dick Black, Diocese of Ho, Mr. Daniel K Atikor, parochial catechist.
- ¶ 29: Parish of Shediak, the Ven. Richard McConnell.
- ¶ 30: Parish of Simonds, the Rev. Terence Chandra, priest-in-charge.
- ¶ 31: Ogbomoso (Province of Ibadan, Nigeria) the Rt. Rev. Matthew Osunade. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Mayo - St. Mary with St. Mark, the Rev. Susan Titterington and the lay ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

JUNE

- ¶ 1: Parish of Stanley, (open incumbency). The Rev. Wilfred Langmaid.
- ¶ 2: Parish of Sussex, the Ven. David Barrett. Diocese of Ho, Rev. Fr. Kwasi Oteng Boampong, Bishop's Chaplain.
- ¶ 3: Parish of the Tobique, the Rev. Amanda Longmoore, priest-in-charge. Padre Steele Lazerte, Canadian Forces chaplain.
- ¶ 4: Parish of Upham, the Rev. Marian Lucas-Jefferies, priest-in-charge. Diocese of Ho, the Very Rev. Simon Kofi Ablorh, Dean of St. George's Cathedral, Ho.
- ¶ 5: Parish of Upper Kennebecasis & Johnston, the Rev. Wally Collett, priest-in-charge.
- ¶ 6: Parish of Victoria, the Rev. Canon David Kierstead.
- ¶ 7 Trinity Sunday: Most high and holy is the Lord, most high his heavenly throne; where God the Father, God the Son, and God the Spirit, ever One, in glory reigns alone. Timothy Dudley Smith Okigwe South - (Province of Owerri, Nigeria) vacant. Council of the North, Diocese of Moosonee, the Most Rev. Caleb Lawrence, people and clergy. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Meda-

- dues-Badohu. Diocese of Yukon, Pelly Crossing - St. James the Lord's Brother, Betty Joe licensed lay minister, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
- ¶ 8: Parish of Waterford & St. Mark, the Rev. Allen Tapley. The Rt. Rev. George C. Lemmon (retired).
- ¶ 9: Parish of Westmorland, the Rev. Kevin Stockall, priest-in-charge. Diocese of Ho, Rev. Fr. Lawrence Danny Amenuvor, priest-in-charge, Penyi.
- ¶ 10: Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Douglas Painter. The Rev. Canon Elaine Lucas (retired).
- ¶ 11: Parish of Woodstock, the Ven. Walter Williams. Diocese of Ho, the Rev. George Dartey Asiamah, rural dean and priest-in-charge, Agbozume.
- ¶ 12: Parish of Andover, the Rev. Bonnie LeBlanc, priest-in-charge.
- ¶ 13: Parish of Bathurst, the Rev. Roderick Black.
- ¶ 14: Ondo (Province of Ondo, Nigeria) the Rt. Rev. George L. Lasebikan. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Dawson City - St. Paul's, Moosehide - St. Barnabas, the Klondike Creeks, the Dempster Highway, the Rev. Dr Lee Titterington, the Rev. Deacon Percy Henry, the Ven. Ken Snider, honorary assistant, and Aldene Snider, Mabel Henry, Shirley Pennell, and Betty Davidson, licensed lay ministers, Archbishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.
- ¶ 15: Parish of Bright (open incumbency) the Rev. Canon John Sharpe, interim priest-in-charge. The Rev. Garth Maxwell (retired).
- ¶ 16: Parish of Cambridge & Waterborough, the Rev. Valerie Hunt & the Rev. Karman Hunt, priests-in-charge. Diocese of Ho, the Rev. Joseph Kingsley Bentum, rural dean and priest-in-charge, Kpando.
- ¶ 17: Parish of Campbellton, the Rev. Arnold Godsoe. The Rev. Stephen McCombe (retired).

Companion Diocese prayer partner plan

Our personal knowledge of life in our Companion Diocese of Ho in Ghana may be scant, but it need not put limits on sincere and meaningful prayer for God's people; our needs are the same world over.

The Companion Diocese committee and Bishop Matthias developed the plan on the right in order that we can be confident of our prayers for each other. Please make note of the parish assigned to you and include it in your weekly intercessions.

Our Companion Diocese relationship with Ho continues until June of 2012. Bishop Matthias has visited our diocese and learned a lot about

our church and our way of life. Bishop Claude Miller will soon

travel to Ho and bring the same kind of valuable information home to us.

PARISH IN HO	HD PRIEST & POSITION	FREDERICTON ARCHDEACONRY	FREDERICTON ARCHDEACON
1. St. George's Cathedral, Ho	Bishop Matthias - The Acting Dean The Rev. Joseph W. K. Hayibor (curate) The Rev. Lawrence Danny Amenuvor (curate)	Fredericton	The Ven. Geoffrey Hall
2. St. Pauline's, Kpando	The Ven. Joseph K. Bentum, Archdeacon of the Volta The Rev. Joseph C. Beto (curate)	Woodstock	The Ven. Walter Williams
3. St. Martin's, Dzansi (State)	The Ven. Joseph K. Bentum, Archdeacon of the Volta The Rev. Joseph C. Beto, curate	Charlton	The Ven. Patrick Dumasool
4. St. Paul's, Agbozome	The Rev. Fr. Prosper F. K. Deh (vicar)	Kingsview Kennebecasis	The Ven. David Barwell
5. St. Michael & St. Anne, Wuzuzua	The Rev. Can. Charles A. Tetteh, vicar & rural dean	Moncton	The Ven. Richard McConnell
6. St. Luke's, Hokuu (State)	The Rev. Canon Charles A. Tetteh, vicar & rural dean		
7. St. Paul's, Jankpa (State)	The Rev. Can. Charles A. Tetteh, vicar & rural dean		
8. St. Anthony's, Panyi	The Very Rev. Simon K. Ablorh, vicar & rural dean The Rev. Pierre Etsey Sakpoli (curate)	St. Andrew's	The Ven. Vicars Hodge
9. Church of the Resurrection, Lassa-1000	The Rev. Ernest Otaguwa, vicar	Saint John	The Ven. David Edwards

YOUTH

Upham young people fast for change

Members of the Upham Youth Group, which includes young people from the Anglican and Roman Catholic parishes, participated in a Lenten Retreat and Fast for Change. The 15 young people raised more than \$300 for the Canadian Foodgrains Bank (CFGB), a PWRDF partner. For every dollar donated to the CFGB, the federal government donates four, so the true value of the contribution was close to \$1,500.

Led by the Rev. Marian Jeffries of the Anglican Parish of Upham, the retreat/fast began at 7 o'clock on March 21 with a Steve Bell welcome video on the work CFGB does in India. Each hour until midnight the group stopped to listen to scripture, watch a video on hunger and food issues, reflection and prayer. Between times there were games and activities. At midnight the group settled in to watch movies all night. The following morning they broke their fast with breakfast at St. Anthony's Roman Catholic Church and then made an appearance at St. Peter's Anglican.



I'm Curious, George ... What does it take to make young people feel welcome?

All in Our Power? [Part 1]

Once upon a time in a parish far away lived a charming and dedicated youth pastor - me. One Sunday morning an agitated church warden approached me at the end of the liturgy and asked my why it was that no young people showed up at the annual parish cleanup day: 'I even put special announcements in both the bulletin and on the posters inviting 'the youth' to come out and be part of this service day, but none were there.'

So I asked him: 'What were their names?'

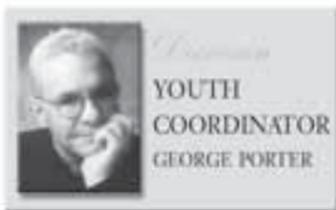
He looked a bit dumbfounded and replied: 'What were their names? I don't know. How would I know that?'

"Well," said I, "why would they want to come if you don't even know who they are? It takes more than words in a bulletin or on a poster to make people feel welcome. Maybe if you had spoken to them personally..."

The warden departed, sadly shaking his head.

About a week later, in the same parish, I was asked if I would speak at the annual men's retreat. I agreed, realising as I did so that even my presence would lower the average age of the group significantly.

I thought about how I could encourage a couple of



the grade 12 guys in the group to come with me.

In the end, I just told them that I had been asked to speak at this men's retreat and asked if they'd like to go along with me.

Without hesitation, they both said "Sure."

The difference? I knew their names. I knew what their interests were, what music they listened to, what sports they preferred and some of the spiritual issues with which they wrestled. I also knew some of their gifts for ministry, so I invited them to minister with me at the retreat.

They knew me, too. They knew that I cared about them, respected them and liked spending time with them.

The difference? My invitation to these two guys was personal and came out of a relational context.

So the moral of the story is that relationship is at the heart of youth ministry, right? To which you may well say, as I would: 'Well, duh! Everybody knows that. Yada, yada yada.' The point

is actually a bit deeper than that. One of the key lessons that comes from these kinds of encounters is that relational contexts have contexts, and for those of us who are Christians a huge part of that context is the baptismal community (a.k.a. the church).

To be continued

In addition to his position as Youth Action Director for the Diocese of Fredericton and his ministering on the UNB (Fredericton) and STU campuses, the Rev. Canon George M. Porter, D.Phil. is also an Associate with the Wycliffe Institute of Evangelism (Wycliffe College at the University of Toronto), teaching and facilitating workshops in the area of youth ministries. This installment of Curious George was originally published in goodidea, Wycliffe Institute of Evangelism. It is reprinted here with permission.

Brookwood Staff Complete

Kendra Sprague, Matthew Martin, and Thierry Pelletier will join Lindsay Parker, Jens Jeppesen, and Scott McKinnon at Brookwood this summer.

Kendra-the-crafts-counsellor comes with lots of Brookwood experience, including a few years as a C.I.T.

Lively IVCF ministries on Saint John campuses

Captain David Boyle, an Inter-Varsity Christian Fellowship (IVCF) worker and evangelist, has a part-time outreach ministry on the University of New Brunswick and New Brunswick Community Colleges campuses in Saint John.

IVCF fellowship groups of Christian students, either secondary or post-secondary, reach out to introduce their Lord and Saviour to other students. When David began his work at UNB-SJ a small group of students was already in place. Their numbers have increased substantially since that time.

His work was profiled in a story in a recent issue of the IVCF Newsletter: "Many students who attend are seeking to learn about Christianity and are seriously interested

in learning more about Jesus. Recently 43 people attended our Friday night meeting, and we can't seem to get people to go home after we're done. Students from more than seven countries and four Canadian provinces are part of our group."

David feels led to create a greater awareness of IVCF by offering to speak to churches and/or organized groups. If you would like to learn more about this ministry, please contact him at (506) 650-0006 or dboyle@ivcf.ca.

A graduate of the three-year commissioning program at Church Army's Taylor College of Mission & Evangelism, David is also employed as assistant in the Parish of Gondola Point with the Rev. George Eves.

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

emergent

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