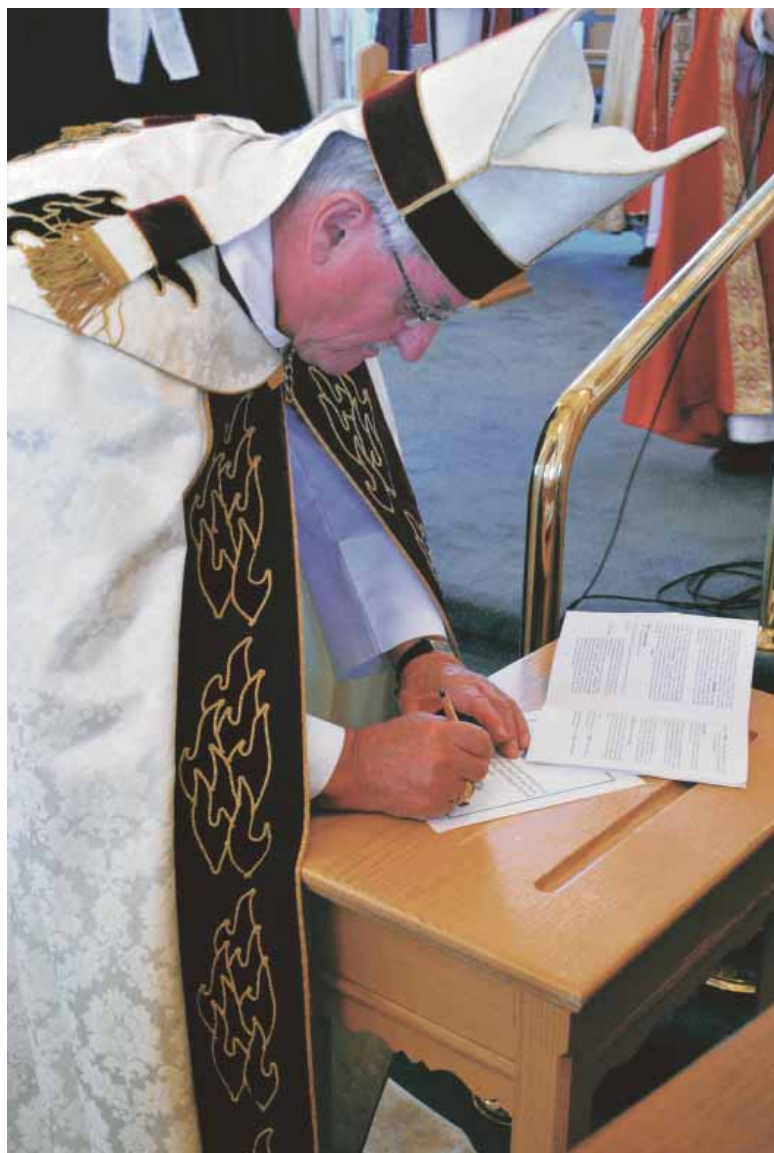




Bishop Miller elected Metropolitan



JIM SWEENEY

Archbishop Claude Miller signs the oaths of the office of Metropolitan following his consecration at St. Martin's Cathedral in Gander, Diocese of Central Newfoundland.

BY ANA WATTS

Claude Miller, our diocesan bishop, was elected Metropolitan (chief pastor) of the Ecclesiastical Province of Canada on Saturday, Sept. 12, at a session of Provincial Synod held in Gander, Newfoundland & Labrador. He now bears the title of Archbishop of the Diocese of Fredericton and continues to function as diocesan bishop. His extra duties as Metropolitan include presiding over the provincial house of bishops, synod and council; presiding over the election and consecration of bishops; and provision of pastoral care throughout the province, especially to the bishops of the dioceses in this province; and responsibility for the Advisory Committee on Postulants for Ordination (ACPO).

"I am delighted to be able to serve as metropolitan," says Archbishop Miller. He looks forward to his job with relish.

"We are already talking at the Provincial level about sharing and collaborating, especially sharing educational resources, post ordination training for all clergy, including vocational deacons; we're talking about lay education, looking at standards of education for theological students, and partnering with youth to ensure they are an integral part of our ministries and mission. And as bishops, we are already planning to partner with one another. I will be going to the Diocese of Western

Newfoundland, and Bishop Cyril Pitman from Eastern Newfoundland and Labrador will be here for a week in the spring. And we see communication as vital and hope to have effective links from all our diocesan websites to the provincial website."

But it is talk of the big picture, work in the real world, that really excites Archbishop Miller. "We need to speak as one voice on important issues, from H1N1 and gambling to sexuality and the cod fishery."

As senior bishop in the province, then Bishop Miller was appointed acting Metropolitan last spring upon the retirement of Archbishop Bruce Stavert of Quebec. In his acting position he presided over a meeting of the Provincial House of Bishops and Provincial Synod meetings in Gander Sept. 10-13. He offered a stirring presidential address to the 45th Provincial Synod.

"We are a representative body bearing our local concerns, while at the same time, endeavoring to define God's apostolic mission beyond ourselves.

"In the recent history of our church we have never been better positioned to make a real difference. We will regain our relevance when God's mission is seen to be done. God's love is a commodity always in demand, and we will witness to this need as we are sent into God's world in the true apostolic sense."

All diocesan bishops in the province are automatically nomi-

nated for the position of Metropolitan. Although Archbishop Miller is the senior bishop in the Province by tenure, he is by no means the senior tenured cleric in the group. He came to the priesthood following a successful career in civil engineering, real estate appraisal, development and property management.

He was granted a Bachelor of Theology by the Atlantic School of Theology in 1988 and ordained a deacon in June of that year by Archbishop Harold Nutter. Bishop George Lemmon raised him to the priesthood the following year. He served in the parishes of Kingston and Bathurst. In 1995 he was made a Canon of Christ Church Cathedral and appointed Archdeacon of Chatham.

In 2000 Bishop Bill Hockin chose him to be his executive assistant and diocesan archdeacon. During his time in those positions he entered a Doctor of Ministry (DMin) program at Bangor Theological Seminary. He graduated in May of 2003, shortly after his election as coadjutor bishop of Fredericton in March. He became diocesan bishop in November of that year.

Archbishop Miller follows in the footsteps of four other bishops of this diocese who served as Metropolitan: Bishop John Medley (elected 1878), Bishop Richardson (elected 1934), Bishop A. H. O'Neil (elected 1963), and Bishop Harold Nutter (elected 1980).

Clergy address synod priority

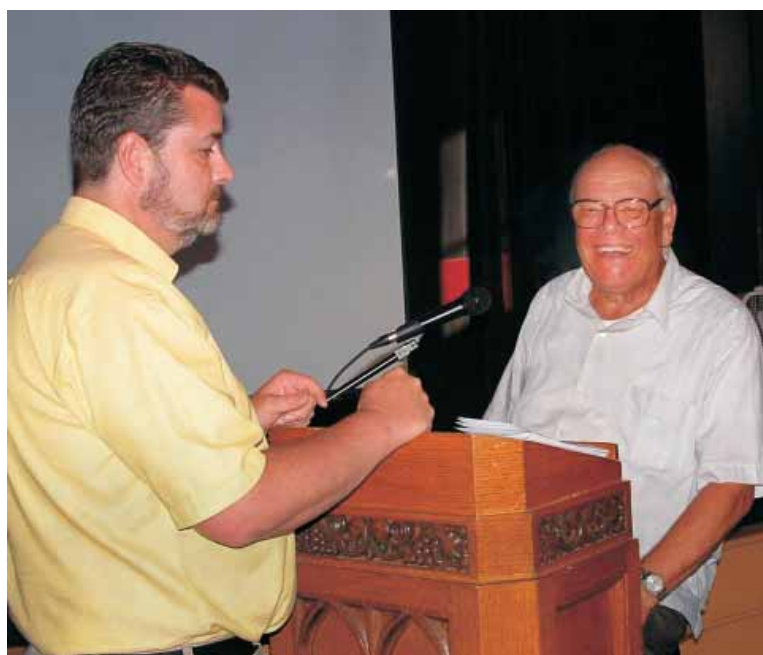
Transforming ministry

BY GEOFFREY HALL

Mainline Christian denominations of today all struggle with how the Church can and should live out the priority of the proclamation of the Gospel of Jesus Christ. At least part of the answer has to do with what our 2009 Diocesan Synod (and others) are calling "transformational ministry." How do Christians live in such a way as to proclaim the Gospel and make disciples? The Rev. Dr. Ed White, consultant with the Alban Institute was the keynote speaker at the 2009 Clergy Conference in August entitled "Transforming Ministry."

Equipping our leaders for ministry in our current context is a high priority for us and was reflected in the resolutions of the June meeting of Synod. The clergy conference topic and

See *Transformation* on page 2



Archdeacon Geoffrey Hall, the bishop's executive assistant, chats with the Rev. Dr. Ed White, Alban Institute consultant and keynote speaker at this year's Clergy Conference held at Rothesay Netherwood School in late August.

Bishop issues directives on sanitary Communion practices

In light of the unpredictable effects of the H1N1 virus (swine flu), Bishop Claude Miller issued an Episcopal Directive regarding the administration of Holy Communion in early September. The temporary instructions, subject to revision as necessary, enunciate the principles, context and understandings of the sacrament of Holy Communion and focus on sanitary practices.

See *Communion* on page 2.

Synod '09 participants rate meeting 'Very Good Plus'

Find a detailed analysis of synod participant feedback on page 4.

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PARISH NEWS

Transformation through forgiveness, grace and biblical hospitality

Continued from page 1

leadership was chosen to be a first effort follow-up on what Diocesan Synod is saying needs to happen among us. Ministry that transforms actually addresses several of the priorities including renewing our Anglican identity, equipping our leaders and being responsible stewards of the message and call of Jesus to the Church.

Three session presentations — Personal Transformation, Congregational Transformation, and Transforming the World — guided consideration of some new approaches that are as old as the Church. Dr. White believes and teaches that transforming the Church has as much to do with recapturing what used to be priorities as it does with shiny new and ingenious programmes: That transformation always begins with me.

“Church members of these times are predominantly the character of the elder brother in the Parable of the Prodigal Son,” says Dr. White. They are the faithful members of the church who have kept the lights on, followed the rules, contributed as asked and have done everything right. They look at the (increasing) numbers outside the Christian fellowship as spendthrift prodigals. Its difficult for us to forgive an irresponsible prodigal. The transformation of the Church and its ministry depends on returning to the original message entrusted to the Church: forgiveness, grace

and true biblical hospitality. The Gospel really does teach that it's not about us.

The business of the Church needs to be that of disciple-making, while the majority of us are in the membership business. The kind of Church we are part of depends on what business we think we are in. The Church continues to operate using an attraction model of proclaiming Good News. The more biblical model, used by Jesus himself, is incarnational. The Church goes to the people rather than the people going to church. In *Borderland Churches*, recommended to the clergy as preparatory reading for the conference, author Gary Nelson describes in detail the change of church culture necessary if the Church in the 21st century intends to meet its missional challenge. The people in the borderlands are much more than just prospects, rather they are those for whom the Church exists.

Well trained by the world and North American consumerism, it may even be human nature for us to be overly consumed with concern about the stuff of the church — stained glass, cemeteries, memorials and buildings. It's the nature of faith to look beyond, to look what the stuff is all about. When we fail to see “things” in their proper perspective, their importance is lost. We shouldn't be surprised then, when the result is the disregard of those around us and a lack of success in effective proclama-



The Reverends Eileen Irish, Patricia Craig and Canon Ed Coleman chat during a break at the Clergy Conference held at Rothesay Netherwood School in late August.

tion. “Those Christians really are out of touch and more concerned about themselves than about me!”

If, in fact, we know who we are (understand our Anglican identity) and attend to that which the Gospel teaches and commands (proclamation by way of our very lives) we will find ourselves transformed and in fact find that we are equipped to

be leaders in our church, in our diocese and in our parishes and beyond. Although its not rocket science it is still very difficult for us to do. But who said being an Anglican Christian in the Diocese of Fredericton was supposed to be a walk in the park? Has it ever been so? Let's pray for one another that we'll live into the vision being expressed in fresh new ways as we embark

once again on the journey of faith as members of the Christian community of Anglicans in the Diocese of Fredericton.

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

Communion in one kind allowed, intinction firmly discouraged in directives

Continued from page 1

Specific elements of the directive include:

- Communion will continue to be offered in both kinds, host and wine, from the common chalice;
- Communion in one kind, host only, in no way influences the validity of the sacrament and the choice is that of the communicant;
- Clergy and administrators at Communion should visibly use hand sanitizer at appropriate times;
- Intinction (dipping of the host in the wine) is firmly discouraged and may be used by the

administrator alone, who will dip the host and place it on the communicant's tongue so the host does not come in contact with the communicant's hands.

The intinction section met resistance from clergy uncomfortable placing the intincted host on the tongue of the communicant, so in mid-September the directive was changed to allow the administrator to place the intincted host on either the hand or the tongue of the communicant.

In the preamble to the instructions the bishop's document notes there is no firm evidence

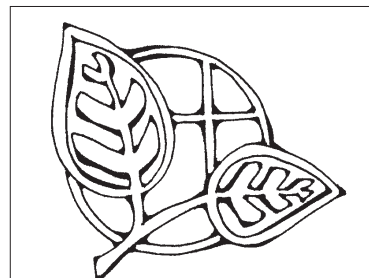
that illness has been spread by way of the common chalice when properly used for administration of Communion. Most Communion ware is made from noble metals like silver and gold (not to be confused with precious metals). These substances are considered to possess unique and helpful properties when

they come in contact with living organic material.

Priests or others involved in the celebration of Communion should not come in contact with the elements, vessels or linens if they exhibit symptoms of cold or influenza, and anyone with such symptoms should refrain from

shaking hands or other close contact.

Hand sanitizer should be conspicuously placed and easily accessible to everyone during the Communion service, and the leaders should remind them regularly to use it.



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THE BISHOP'S PAGE

We must seek a new way to share the gospel

My dear friends in Christ,

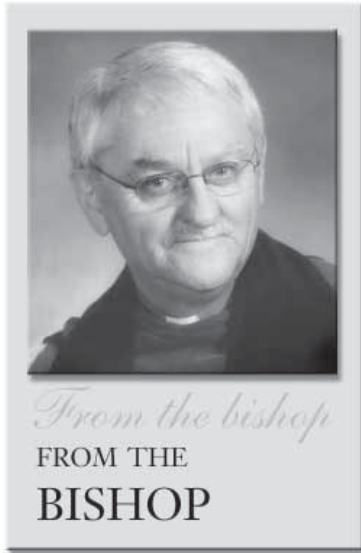
As acting Metropolitan of the Ecclesiastical Province of Canada, I began my presidential address to Provincial Synod in Newfoundland last month with Paul's words to the Thessalonians: "So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us." (1Thessalonians 2.8 NRSV)

We were gathered in the beautiful Cathedral in Gander as God's people, to worship the one true God. The God of creation, the God of our salvation, the God of beauty and wonder who makes holy the work that we are about. What a gift we have received and, as Paul says in addressing the infant church in Thessalonika, what a privilege is ours to share, not only the gospel of God but also our selves.

I shared with the members of Provincial Synod what was on my heart and now I share it with you.

We gather each week as Anglicans, with a rich tradition and an institutional hierarchical structure of bishops, priests, deacons and laypersons. These realities of our corporate life define, to a large extent, who we are and what we are to be about. But we must be vigilant — our structure and governance must serve the mission of God, not the other way round.

As a mainline traditional church endeavouring to find its place in an anti-authority, anti-institutional world, we must, by God's grace, seek a new way to share the Gospel and to share ourselves. There must be a



transformational change in the way we do that. We heard that same message at our synod in June.

In his recent book, *Borderland Churches*, Gary Nelson writes: "Change for change's sake is never helpful. Staying the course is not helpful either, especially when all the signs tell us that it is a critical time to make course corrections. Skillful leaders nurture a sense of urgency in their [church]. They foster a passionate desire to see the church live out its intended purpose to sing the song in this new and strange world. This is the critical difference between [churches] that live in their memories and those who live in anticipation of the future." We might say "God's mission is about a new and more glorious day than yesterday."

We all know and understand that change is not easy, as much as we might wish that were the case. We would like to defer the task of change to others, but as Nelson writes, "[We]

have choices to make in the change process. Effective leaders wishing transformational change in their [church] must first be transformed ... Cultural change begins with personal change."

In this ever changing and strange new world we inhabit, the Church and its leadership is marginalized in ways similar to those experienced many people in their contact with organized religion. There are many reason for this — our culture, generally speaking, views the institutional church and church leadership, particularly clergy, as irrelevant to daily life and even to the faith journey. Today fewer people than ever are inclined to see the church as their spiritual home.

Is this bad news, or good? Bad for those who seek increased numbers in the pews. Perhaps good for those with fresh eyes and hearts filled with imagination willing to accept the gift and challenge of opportunity for a new day — not just for us, but for the world.

Bishops do not possess the solutions to the church's concerns, but the collective wisdom of God's spirit — working in and through the faithful — stands a good chance of making a difference. As we work to build a strong and collegial fellowship, to pool our gifts and walk together, we pray our leadership will model a template.

The good news is, in the recent history of our Church we have never been better positioned to make a real difference. We will regain our relevance when God's mission is seen to be done. God's love is a commodity always in demand, and we will witness this need as

we are sent into God's world in the true Apostolic sense.

We are summoned into God's tent in a spirit of praise and thanksgiving. Lets not kid ourselves, we are a diverse group of Anglicans gathered from diverse contexts inhabiting an ever changing cultural landscape that is overwhelming in this postmodern world. Yet, I trust we see ourselves as the people of God not totally equipped for the journey but united in mission. We might be limited by our humanity, yet we trust on the mission heart of God to guide us on our pilgrimage to seek and to make real God's love for the world. Underlying Saint Paul's encouragement to the early church is a desire for the believer to engage this Gospel imperative.

How might we structure ourselves to effectively engage this challenge and opportunity?

The General Synod's website for Vision 2019 provides the opportunity to share our stories of our response to God's mission and an opportunity for us to respond to the question "Where is your church now, and where do you want the Anglican Church of Canada to be in 2019?" It truly is a question for all of us. I encourage you to answer it.



The Most Rev. Dr. Claude Miller is Provincial Archbishop of Canada and Diocesan Bishop of Fredericton.

ANNOUNCEMENTS

The Rev. Canon Elaine Hamilton is priest-in-charge of the Parish of Stanley on a month-to-month basis.

Elizabeth Harding, diocesan director of Christian Education and director of Camp Medley, began a six-month medical leave on Sept. 1. Please keep Liz in your prayers.

The Rev. Wendy Amos-Binks was appointed to ministry in the Parish of Kent for six months beginning Sept. 6. She is assisted by Mr. Cecil Symes, who is ordained in the Baptist tradition.

OBITUARIES

The Diocese of Fredericton mourns the loss of two retired priests last August: the Rev. Robert (Bob) Barry Sr. and the Rev. Canon David Genge both died on August 12.

Mr. Barry was born and brought up on the Bay of Fundy in Charlotte County. He served overseas in the Second World War. He studied at King's in Halifax from 1945-1950 and was ordained a deacon in the Diocese of Moosonee in October of 1950 and priested there in 1951.

He transferred to the Diocese of Fredericton in 1959 and over the years served in St. Martins & Black River, Richibucto & Rexton with Harcourt, Hardwicke, McAdam and Westfield. He also served as Rural Dean for St. Andrews from 1979 until 1982.

Mr. Barry is survived by his son, the Rev. Robert (Bob) Barry Jr., his wife Marguerite and their family.

His funeral was held at St. James Church, Lakewood in Saint John on Saturday, August 15.

The Rev. Canon David Genge was born and received his early education in Newfoundland. He also studied at Dalhousie University in Halifax, Bishop's University in Quebec, and St. Augustine's College in Canterbury, England. He held a science degree from Dalhousie, a B.A. from Memorial University and an L.Th. from Queen's College in Newfoundland.

Canon Genge was ordained a deacon in 1956 and priested in 1957 in Newfoundland. He served parishes in Newfoundland and England before coming to the Diocese of Fredericton as rector of the Parish of St. George & Penfield in 1970. In 1976 he took a leave of absence to work with the Canadian Bible Society. In 1979 he was appointed to the Parish of Carleton in Saint John.

He was made a canon of Christ Church Cathedral in 1983, appointed rector of the Parish of Penfield and made Regional Dean of St. Andrews in 1989. He retired in 1994 and went on to serve as priest-in-charge of the Parish of Campobello.

He is survived by his wife Joan and their children Peter, Heather and Joanne.

His funeral was held at Christ Church in Penfield on Sunday, August 16.

BISHOPS OF THE PROVINCE OF CANADA



JAMES SWEENEY

Following his Election as Metropolitan of the Ecclesiastical Province of Canada and consecration as archbishop, the bishops of Canada gathered around Archbishop Miller (centre). From left to right are Bishop Barry B Clarke, Montreal; Percy Coffin, Western Newfoundland; David Torrance, Central Newfoundland; Ron Cutler, Suffragan Bishop of Nova Scotia and Prince Edward Island; Archbishop Miller; Dennis Drainville, Quebec; Cyrus Pitman, Eastern Newfoundland & Labrador; Susan Moxley, Nova Scotia and Prince Edward Island; Archbishop Fred Hiltz, Primate of Canada.

DIOCESAN NEWS AND EVENTS

Feedback suggests new ways of doing things

BY ANA WATTS

Where one is Unsatisfactory and five is Excellent, Synod 2009 was awarded a solid Very Good Plus by the 200 participants who completed evaluation forms.

Even the rate of participation of about 60 per cent (200 people) in the evaluation process was well above average. The synod evaluation statistics (on the right) and reports from the working groups that comprised the Synod Planning Committee for the June 4-6 event in Saint John were reviewed at a committee meeting in Fredericton on Sept. 17.

The statistical and anecdotal information contained in the feedback has already suggested new ways of doing things for Synod 2011. The possible establishment of a credentials board to prepare up-to-date lists for the registrar; better communication between the bishop and the worship planning group/the worship planning group and the technical support group; a technical support representative included in arrangements are just a few of them.

"As Bishop Edward Salmon says, 'We reflect on the past to make a difference in the future,'" said Archdeacon Geoffrey Hall, chair of the Synod Planning Committee.

The technical facilities and comfort of the room at the Saint John Trade and Convention Centre (SJTCC) scored high

Synod 2009 Evaluation Summary Results					
	# of Responses				Total
	Lay	Clergy	Official Guest/Observer	Did not specify	
First time at Synod	41	1	1	3	46
Second time at Synod	27	2	0	3	32
Third or more	54	25	2	5	86
Did not specify	14	7	0	15	36
Total	136	35	3	26	200

1 – Unsatisfactory 2 – Barely adequate 3 – Satisfactory 4 – Very Good 5 – Excellent

1. Preparing for Synod	3.7
(a) Usefulness of Greater Archdeaconry Chapter &/or Parish meetings	3.8
(b) Communication of information	3.7
2. How was your experience with the registration process?	4.3
(a) Downloading registration form in advance	4.4
(b) Ease of getting registration package at registration desk	4.6
(c) Information contained in the registration package	4.0
3. Worship	4.1
(a) Thursday Choral Evensong	4.1
(b) Morning Prayer & Scripture Study	3.8
(c) Evening Prayer	4.0
(d) Compline Service at Rothesay Netherwood School	3.6
(e) Saturday Holy Eucharist	4.4
(f) Music	4.1
4. Meeting facility - Saint John Trade & Convention Centre	4.2
(a) Room comfort	4.3
(b) Audio system & microphones	4.3
(c) Video projection system	4.4
(d) Meal	3.8
5. How was your experience at the dinner held at RNS?	4.3
(a) Location	4.3
(b) Atmosphere	4.5
(c) Fellowship	4.4
(d) Quality of meal	4.3
(e) Guest speaker	4.0
6. Synod Business	4.2
(a) Conducted in an orderly fashion	4.5
(b) Relevant	4.2
(c) Opportunity to make statements & express opinions	4.1
(d) Time allocations for agenda items	4.2
(e) Archdeaconry group discussions	3.8

marks, but several participants were concerned about the cost of the facility. In fact, according to Diocesan Treasurer Fred Scott, it was no more expensive than the Aitken Centre in Fredericton.

It is the cost of food and bev-

erages that drives up the costs associated with such venues. Groups using them must purchase all these services from the property. There was a time when this was not the case at the Aitken Centre, but that time

is gone. The number of participants in synod requires the use these large venues.

The archdeaconry group discussions had one of the lower scores at 3.9, which is just a shade under Very Good. Most of the problems with this event were concerned with space. One large group was uncomfortable in a small room, and two groups put at opposite ends of the main meeting hall had trouble hearing and were distracted by other activity in the room.

The Saturday Eucharist received high praise; Compline at RNS was "too late and too long." Sound quality and a lack of focus on worship were issues with Morning and Evening Prayer.

Preparation for Synod is the only element that slipped into the "satisfactory" range.

Many respondents were pleased with the Archdeaconry Greater Chapter meetings and suggested they should be employed consistently, not just before synod.

One respondent said s/he was better prepared for Synod than ever before. Some found the Convening Circular daunting and others would like to receive it sooner.

The hundreds and hundreds of answers to the questions posed on the evaluation form were tabulated and summarized by Ann Fairweather of Rothesay, who chaired the synod agenda working group.



A seafarer's Christmas

BY BEVERLEY SULLIVAN

The Saint John Seafarers' Mission is a 'home away from home' for the men and women who bring us the things we need and sometimes take for granted — things like heating oil, gasoline, electronics, vehicles and fresh fruit.

This Christmas season the Saint John Seafarers' Mission will again provide gifts for seafarers, many of whom feel lonely, sad and homesick at a time when other people are enjoying their family and friends.

Last Christmas your generosity enabled the mission to distribute 262 "boxes" between Dec. 15 and Jan. 11. Ideally they contain a hat, gloves, warm socks and scarf as well as some extras, like disposable razors, shampoo, shave cream, soap, a tooth brush, toothpaste, Q-tips, hand cream, comb, deodorant, lip balm, hard candy, gum, DVD movies, a small note pad, pen, pencil, soft cover book, playing cards, souvenir pins, local post cards and travel size games (cribbage, backgammon, checkers.)

Please don't seal your packages, but do enclose a note with your name and address. Some recipients will send a thank you.

Drop your packages at the Mission (92 Tilley Lane, Saint John) on weekdays between 10 a.m. and 5 p.m., or call (506) 635-1731 to arrange pick-up.

If the 'package' approach is not for you, or if you live a distance from Saint John, a monetary donation earmarked specifically for our Christmas program, is ideal and tax-deductible.

Still have questions? Call me, Mission Manager Beverley Sullivan at the number above or email me at seaf@nb.aibn.com.



Seafarer's relaxing at the mission in Saint John.

Camp chaplains' perspectives

CAMP BROOKWOOD
BY CHRIS HAYES

A brand new cabin built for an entire family does not exactly constitute "roughing it," especially when it has a refrigerator, TV and DVD player. Clearly, someone wants Brookwood chaplains to be comfortable!

I was asked to give a 50-minute presentation to a third of the kids at a time each morning and to lead worship in the evening. I chose Compline from the Book of Common Prayer for evening chapel — it's wonderful to see people standing on the pews screaming "All for Jesus!!!" one minute, quietly singing/praying the next.

The real work takes place during the chaplain's off hours. If you're willing to get involved there are great things to be gained through relationships of trust and confidence.

Sometimes it means getting sweaty (baseball at 30°), but you get to know the kids in a way that "preachin' and teachin'" don't often accommodate.

I found the staff members were also willing to talk about their experiences, and to seek counsel about their own situations, as well as those of their campers. Christ was most present during these times.

If you have the gift of a listening presence and a desire

to learn more about how Christ works in the world, I highly recommend chaplaincy, especially with young people in summer camp situations.

Want to know more? Ask someone you know who went to camp to tell you about it!
The Rev. Chris Hayes is rector of Richmond.

CAMP MEDLEY

BY KEVIN CROSS

My experience this summer as a chaplain at Camp Medley was incredibly enriching. I came away very impressed with the Camp Medley ministry and I think it is probably one of the most important, if not THE most important, ministries of this diocese.

I spent the week as chaplain with 103 boys and girls ages 12 to 14, some churched, others not, many from families in which church is an experience of the past. To see these young people grasp Jesus' love for them, and see how excited they were to learn about God and worship together was awesome! Their excitement about faith increased my own.

I was strongly impressed by the skills and compassion of the young counselors who run the camp programs. These youth are amazing and speak well for the future leadership of the church. I hope and pray

that they are all recognized and celebrated by the diocese for their contributions.

Liz Harding did an excellent job selecting and training the staff. A testament to her leadership is how well the camp runs without the need for her to in-

tervene in each day's activities. She is an outstanding leader.

God surely smiles at the joy that radiates out of Camp Medley and I am glad it is a high priority of the diocese.

The Rev. Kevin Cross is rector of McAdam



Above, bonfire at Brookwood; below, canoeing at Camp Medley.



MISSION AND MINISTRY

To Honduras with Love ... sheetrock, paint and a whole lot of wire

BY M. DWIGHT STUART
TEAM LEADER

On Feb. 6, 2009, our mission team of 12 from St. James Lakewood in Saint John arrived at Brick Bay on the Island of Roatan, just off the coast of Honduras. The next 10 days changed each one of us even more than it changed the little church we had come to help restore.

We arrived on the heels of a mission team from the Parish of New Maryland, who had painted and restored the exterior of the long-neglected building and prepared for the installation of new windows. Our task was to install a full set of new crank-out style glass louvered windows and renew the interior. We had brought strapping, sheetrock, crack-fill and sanding blocks with us, but before we had gone very far we realized years of dampness and neglect had taken a heavy toll on the building's electrical system. Major upgrades were necessary so we replaced a whole lot of wire, installed new boxes, plugs, switches, light fixtures, and installed a new circuit for two new ceiling fans.

We worked side by side with the people of the church, including the Revs. Nelson and Kara (Thompson) Mejia. Kara is the daughter of the Rev.

Gordon and Bell Thompson of Miramichi. It was a joy to work and worship with them all, to hear them tell of their love for Jesus and to pray in the little building in which they took so much pride.

Our mission did not focus completely on construction. We were also pleased to offer a Vacation Bible School for the children, and lead a mid-week Bible study on a passage from Romans. Our rector, the Rev. Ellen Curtis, was invited to preach on our final Sunday (Kara translated) and the congregation was deeply moved by Ellen's personal testimony and message.

By the end of the week, when the renovations were almost complete, emotions ran high. Tears were many as we all sang and prayed together in the "new" church, and the bond between us was cemented forever. It was a joy for us to be part of their building project. As they thanked us for all we had provided and done, we all thanked God for them and for the privilege of being able to be there and to share in such a work in such a beautiful place.

It took almost two years of planning, prayers, dreams and fund-raising for us to reach Honduras. We funded our construction costs through yard

sales, carwashes, a roast beef dinner with auction, a dessert night with the Banjo Barons, and many, many generous donations from parishioners, neighbours, businesses, social clubs, and anonymous friends. We covered our own return airline tickets as well as most of the other associated expenses like immunizations and incidentals.



Is it a school? Is it a camp? Does it matter?

BY CHRIS HAYES

Choir school, possibly the best kept secret jewel of a ministry in the diocese, is a joyful, trustworthy and comfortable community of youth and adults who love to sing, even fourth century stuff, like the Nunc Dimittis.

In recent years we have added some new community-building activities to Choir School, a daily paper with news highlights, humour and a spiritual thought or two; a daily blog to keep those on the outside abreast of the action inside; there's even a Face Book group to keep connected during the year. Our Choir School

website choirschoolsite.com is also a stalwart source of all information.

While these efforts in and of themselves may not be earth shattering, they draw us close together while God reveals all kinds of things to us.

Choir School comes to life each July at Rothesay Netherwood School. Junior choristers spend the week singing, learning and having fun. Adult choristers join them later in the week. On Sunday all the choristers and the staff create a 130-voice choir that sings Choral Evensong at Trinity Church in Saint John. It is the culmination of Choir School.

So whether Choir School is a camp or a school doesn't really matter. The choristers have fun, make new friends, learn some amazing traditional Anglican music, further their understanding of the work of God in their lives, and year after year they come back for more.

Those of us at the organizational level feel that as long as God continues to lead us in this effort, we trust that those who come will benefit from their time at Choir School, and we pray they will share the benefits of their experience with the world around them.

On the right, fun at Choir School '09



An autumn call for support of ministry in Canada's north

BY FIONA BROWNLEE
Communications Officer
Council of the North

Ministry is not easy wherever you live across Canada. In urban communities churches face many issues - homelessness and environmental concerns being just two of the many. In rural communities churches also face many issues - rural depopulation and loss of community resources just to name a couple. In the northern

parts of this country providing pastoral and sacramental care to isolated communities can be even more difficult.

This autumn, parishes across the country, are being asked to support the work of the Council of the North through a specific fundraising project of the Anglican Appeal.

Why the autumn? Fall is traditionally the time across the country when, as Christians, we give thanks to our Creator God

for the harvest of the year. Many of our parishes celebrate this by Harvest Festivals. It is also the time of the year when people in northern communities go out onto the land to hunt; to hunt, caribou, geese, ducks, deer, and moose, in order to provide for their families and communities.

The Council of the North is inviting its brothers and sisters in the faith to join with them in celebrating and supporting the ministry that goes on in our com-

munities by participating in this special appeal.

Parishes will have received packages over the summer with a number of ideas in them on how to educate each other about the Council of the North and how to support the ministry that happens in northern, isolated communities. Suggestions include selling buttons with the logo for the Council on them, sermon ideas and finishing up the month with a community feast of stew

and bannock.

As Archbishop David Ashdown, chair of the Council of the North, said, "There are many significant opportunities for us to provide pastoral and sacramental ministry in the vast area covered by the member dioceses yet we often lack the resources. By taking part in Anglican Appeal's special focus on the Council of the North your parish will be helping us to continue and advance these opportunities."

COLUMNS

Leeland's *Love on the Move* a must-listen

Okay, what do you do when you've recorded and toured two super-successful albums, been nominated for two Grammy awards, written with the best songwriters in your field, been invited to talk social justice with President Obama, and just released your third album that is already being called the best yet? Well, if you are Leeland Mooring, lead singer and principal songwriter for the band that bears his name, you celebrate your 21st birthday! That's right — the guy is just 21 and reviewers are calling *Love Is On the Move* the best Christian album of the year.

Dozens of top acts have released new material over the past couple of months — Need-to-Breathe, David*Crowder Band, Sevenglory, BarlowGirl, Thousand Foot Krutch, and Rebecca St. James — to name a few. But the Leeland band has a reputation for writing with wisdom well beyond its years. It has an insightful ability to



connect young people with a timeless message that results in action today, rather than just a fan club.

The new album is built around the concept of loving God and not really being able to exist without action in your life. Leeland's members all regularly work with local street missions and shelters, they have traveled to Africa and Asia to work with aid efforts like Food For the Hungry.

"If we're not loving people, then we're just making a bunch of noise," Leeland Mooring often says.

He also talks about other things that have influenced this album: meeting a particular homeless person, watching



Bono (lead singer of U2) speak after receiving an award for his own work in Africa, writing with Michael W. Smith (worship singer), and constant prayer during the writing and recording process, wherever they were. The results speak for themselves.

Love Is On the Move continues Leeland's signature sound of "Britrock" fused with soaring melodies, and excellent songwriting. Leeland's comfortable yet emphatic vocal style conveys the importance of the words he sings, and the



band, as a whole, has discovered a new level of playing. It all gives the songs a sense of destination, and of journeying. "Follow You," "Via Dolorosa," and "Love is On the Move" are particular standouts in this way, and there are also some great driving, foot-stomping, air-drumming tracks — "The Door" and unforgettable "New Creation."

The members of Leeland don't want you to simply listen to their music and enjoy it; they want you to be moved by the things of which they sing,

moved to do something to help someone else. They often point to chapter 25 of Matthew's Gospel as their mandate (yes, you have to go look it up), and how Jesus views caring for the poor. If this album says anything, it says that loving God means you have to get up and help someone to show it. Leeland wants you to go out.

I wish I could review three or four albums every month! For some Canadian content, check out Manic Drive, a fusion of heavy guitar, dance tracks, excellent musicianship, and great vocals. This Toronto band is gaining a lot of acclaim. It's a great act to see and hear. Check out *Blue* for some great rock from people who play like veterans, but are still in their mid-20s!

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

Oberammergau Passion Play plus Switzerland, Austria and Bavaria

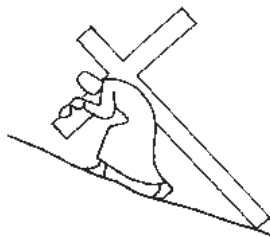
July 24 - August 2, 2010.

Contact Lorne or Hazel McMullin,
Riverview

506-854-1930 or 1-877-477-7076.

lhmcnull@nb.sympatico.ca

Book by Oct. 31, 2009
and get a discount!



Christian Education and Youth Leader Conference

24 October 2009

9.30am - 4.00pm

St George's Moncton

Registrar: Greer Stackhouse
greerstackhouse@hotmail.com

Elective Workshops include:

- Multi-parish youth ministry in rural settings
- How to plan a successful youth event
- How to stage a Christmas pageant

- Generations learning together in Advent
- Christian Education in a rural parish
- Youth group extreme makeover: the home edition

Afternoon Presentation

- Building relationships with young people

Cost for the day: \$10

Christian Education and Camp Medley Director Liz Harding is on a medical leave of absence. Please keep her in your prayers.

Urban and rural — Archdeaconry of Fredericton mirrors diocese

BY GEOFFREY HALL

During Diocesan Synod this past June, members of Synod from the Archdeaconry of Fredericton identified the need to be renewed in our identity as Anglicans to be among the first priorities toward renewal and growth. There was also an expression of the need to meet more regularly as a Greater Chapter to further the ministry within its borders and identify ways that ministry might be shared in an effort to strengthen the Anglican Church.

Both urban and rural contents exist among the Fredericton archdeaconry parishes, which is truly representative of the Diocese. A few parishes continue by way of efforts to share with a neighbouring parish. On July 25 the Parish of Douglas and Nashwaaksis (Fredericton North) celebrated a turning of sod for a proposed new worship facility on Main Street.

The Archdeaconry of Fredericton finds itself geographically central to the diocese and Province of New Brunswick and is composed of eight parishes on the north side of the St. John River in the Deanery of York (a triangle with Mactaquac, Doaktown and Cambridge Narrows as its boundary points); and eight parishes on the south side of the river in the Deanery of Fredericton (bounded by Island View west of the city, Fredericton Junction and Gagetown); as well as Christ Church Cathedral, which is not incorporated



as a parish but rather seen to serve the entire diocese.

Seven of the parishes in the archdeaconry currently operate on a part-time clergy basis, either sharing clergy resources or benefiting from the incumbency of a retired cleric. These include Mougerville, Oromocto, Bright, Gagetown, Cambridge/Waterborough, and Fredericton Junction.

Parishes with full-time clergy (in addition to the cathedral) are Fredericton (Christ Church Parish Church), St. Margaret's, Douglas and Nashwaaksis, Ludlow and Blissfield, Marysville, Minto and Chipman, New Maryland, St. Mary's York, and Stanley. Stanley is vacant and served by a part-time interim but seeks a full-time rector.

I was installed as territorial Archdeacon of Fredericton in the fall of 2008.

Lead by two capable regional Deans, the Rev. Karman Hunt in York and the Rev. Bruce McKenna in Fredericton, the clergy of the archdeaconry gather regularly as a clericus for prayer, study and opportunities to share what's happening throughout both deaneries.

In May the Cathedral issued an appreciated invitation to the archdeaconry to a celebration of Ascension Day.

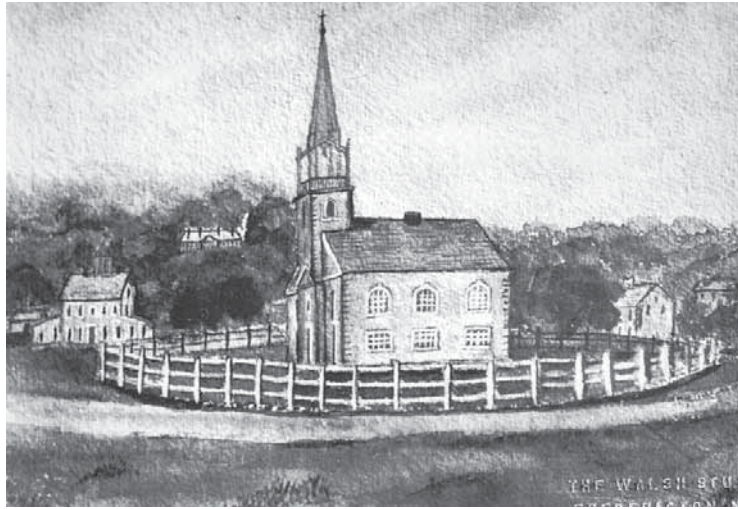
As Archdeaconry Greater Chapters of the diocese reflect and move to act on direction offered at the 2009 Synod, Fredericton too will be attempting to determine what these emphases could mean for us.

At the time of this writing we are scheduled to meet on Sept. 29.

To stay up to date on happenings, visit the web sites of parishes (go to <http://anglican.nb.ca>, click on Parishes, then Parishes On Line in the dropdown menu) or the archdeaconry web site linked from the "Parishes and Special Ministries Directory" at anglican.nb.ca.

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

Archives Corner



A Fond Reminiscence

Reprinted, with permission, from *Silhouettes, The Associates of the Provincial Archives of New Brunswick, Spring 2009, Number 28*

Following the recent announcement of extensive restorations to be made to St. Anne's Chapel-of-Ease, built to replace the original Parish Church in Fredericton, (now a part of the Christ Church Parish Church complex), we thought our readers might be interested in this brief account of its forerunner.

Among the people who remembered the original Parish Church on the green was Canon G. G. Roberts, father of writer Charles G. D. Roberts. He wrote about it in this 1897 report, "Progress in Seven Rural Deaneries," presented to the final meeting of the Diocesan Church Society, which was replaced by the Diocesan Synod.

In 1836, the old parish church, a large wooden meeting house built in the old NB style of architecture, stood a little nearer to the river than the present Cathedral. How vividly I remember its appearance, both external and internal! For me a thousand pleasant memories cluster about that sanctuary, so long ago replaced by one in every way more worthy of its sacred purpose. Its small plain altar and great three-decker pulpit, both at the west end of the church, its broad galleries, especially that occupied by the organ and choir at the east end, with red curtains all across it, strung on a long brass rod so that they could be drawn close at any time and completely conceal the singers whenever they desired, for whatever reason to secure the complete privacy of their devotions; its boxed-in pews, comfortably cushioned in a variety of styles and colours; all these things seem to me now grievous defects and gross anomalies.

And yet I loved the old church because I loved and revered those who ministered within it; because there I worshipped in my boyhood, there I was prepared for confirmation and received that apostolic ordinance, there I made my first communion, there I formed and offered before God my purpose of life-long service in the ministry of His Church."

Editor's Note: Canon George Goodridge Roberts served as Rector of Christ Church (Parish) Church from 1873 to 1905. The organ from the church is now located in Christ Church, Maugerville.

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



¶ 19: Parish of Madawaska, the Rev. Robert LeBlanc, priest-in-charge; (St. John the Baptist Anglican/St. Paul's United shared ministry), the Rev. Deacon Fran Bedell. The Rev. Robert J. Barry (retired).
 ¶ 20: Parish of Marysville, the Rev. Canon John Cathcart. Diocese of Ho, Mr Godwin Dumavor, parochial catechist.
 ¶ 21: Parishes of Maugerville & Oromocto, the Rev. Keith Howlett. The Ven. Malcolm Berry, Military Chaplain.
 ¶ 22: Parish of Millidgeville, the Rev. Canon Alvin Westgate, the Rev. Canon Brian Campion, the Rev. Paul McCracken, honorary assistants. Diocese of Ho, Mr Daniel K Atikor, parochial catechist.
 ¶ 23: Parish of Minto & Chipman, the Rev. Philip Pain.
 ¶ 24: Parish of Moncton, the Rev. Chris VanBuskirk.
 ¶ 25: Torit - (Sudan) The Rt Rev. Bernard Oringa Balmoi. Archbishop Fred Hiltz Primate Anglican Church of Canada. Diocese of Ho, Agbozune Deanery, the Rev. Canon George D. Asiamah, Rural Dean, the Rt Rev. Matthias Medadues-Badohu. Diocese of Yukon, Old Crow - St. Luke's, the Rev. Susan Titterington, the Rev. Deacon Marion Schafer, Esau Schafer and family, lay ministry team, Archbishop John Privett, his wife Aida and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
 ¶ 26: Parish of Musquash, (open incumbency) Capt. Rob Marsh, interim. Mr. Robert Brittain, Diocesan Ecumenical Officer.
 ¶ 27: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Michael Caines assistant curate, the Rev. Deacon Eleanor Dryden. Diocese of Ho, Rev. Fr. Kwasi Oteng Boamong Bishop's Chaplain.
 ¶ 28: Parish of New Bandon, open incumbency. The Rev. Ken Brown (retired).
 ¶ 29: Parishes of Newcastle & Nelson, the Rev. Richard Steeves. Diocese of Ho, the Very Rev. Simon Kofi Ablorh, Dean of St. George's Cathedral, Ho.
 ¶ 30: Parish of New Maryland, the Rev. Bruce McKenna.

INTERCESSIONS

¶ 31: Parish of Pennfield, the Rev. Keith Osborne. November

¶ 1: Ughelli - (Province of Bendel, Nigeria) the Rt. Rev. Vincent O Muoghereh. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Council of the North, Diocese of Brandon, the Rt. Rev. Jim Njegovan, synod office staff, coordinators of Henry Budd College, Marion Jenkins and Paul Soddke. Diocese of Ho, Worawora Deanery the Rev. Father Charels A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, the Rev. Deacon Sarah Usher, diocesan administrative officer, members of the diocesan executive committee, Archbishop John Privett, his wife Aida and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 2: Parish of Portland, the Rev. Eileen Irish. The Rev. Canon Basil Buckland (retired).

¶ 3: Parish of Prince William, (open incumbency). Diocese of Ho, the Rev. Fr. Lawrence Danny Amenuvor, priest-in-charge, Penyi.

¶ 4: Parish of Quispamsis, (open incumbency) Canon Stuart Allan, priest-in-charge, Ms. Kym Vessey, lay pastoral assistant. The Rev. Eric Caldwell (retired).

¶ 5: Parish of Renforth, the Rev. Eric Phinney, the Rev. Canon Ed Coleman, pastoral assistant. Diocese of Ho, the Rev. Fr. George Dartey Asiamah, rural dean and priest-in-charge, Agbozume.

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

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

¶ 8: Uyo - (Province of the Niger Delta, Nigeria) the Most Rev. Emmanuel E Nglass. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Cathedral Deanery, the Very Rev. Simon K Abler, Dean of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Pattie Tetlich Yukon Apostolate, Bishop's School of Yukon Ministries, Archbishop John Privett, his wife Aida and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 9: Parish of Riverview, the Rev. Brent Ham. The Rev. Canon Brian Campion (retired).

¶ 10: Parish of Rothesay, the Rev. Canon Albert Snelgrove, the Rev. Jasmine Chandra, assistant curate. Diocese of Ho, Rev. Fr. Joseph Kingsley Bentum Rural Dean and priest-in-charge, Kpando.

¶ 11: Parish of St. Andrews, the Rev. Canon John Matheson. The Rev. Canon Neville Cheeseman (retired).

¶ 12: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum. Diocese of Ho, the Rev. Prosper Francis Kwame Deh, assistant curate, Kpando.

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

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

¶ 15: Virginia - (Province III, USA) the Rt. Rev. Peter James Lee; the Rt. Rev. Shannon Sherwood Johnston, Coadjutor Bishop of Virginia; the Rt. Rev. David Colin Jones, Suffragan Bishop of Virginia.. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Kpando Deanery, the Rev. Canon Joseph K Bentum, Rural Dean, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, PWRDF representative, Diocesan ACW President Gloria Hockley, and all ACW members, Archbishop John Privett, his wife Aida and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 16: Parish of St. James, Moncton, the Rev. Donald Hamilton, priest-in-charge. The Rev. Barry Cohen-Thorley (retired).

¶ 17: Parish of Saint John, the Rev. Dr. Ranall Ingalls, the Rev. George Trentowsky honorary assistant, the Rev. Deacon Constance Soulikas-Whittaker. Diocese of Ho, the Rev. Joseph Wilson Kwame Hayibor, assistant curate, Ho.

¶ 18: Parish of St. Margaret's, Canon Jon Lownds, the Rev. John Harvey, honorary assistant. The Rev. Wally Collett (retired).

¶ 19: Parish of St. Mark (Stone) Church, the Ven. Capt. David Edwards. Diocese of Ho, the Rev. Redeemer Ametefe Semevor, assistant curate, Worawora.

¶ 20: Parish of St. Martin's & Black River, the Rev. Gerald Laskey, priest-in-charge.

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

A Psalm of Thanks

by Hope MacMullin

Thank you, Lord,
 For the cushion of your love
 Your love that holds me up
 Your love that knows no bounds

Thank you, Lord,
 That you can be my rock
 That you can be my strength
 That you can be my refuge

Thank you, Lord,
 That you can break my chains
 That you have bought my freedom
 That I can soar with you



Thanksgiving 2008
 St. Luke's, Temperencevale

Please give me, Lord, an OPEN heart
 A heart that can receive
 A heart that's filled with joy
 A heart that knows your peace

Please give me, Lord, two OPEN hands
 Hands that will reach out
 Hands that share your gifts
 With the needy world you love

Thank you, Jesus!

I'm curious, George ...

What do you mean by wrestling with God?

[Introduction]

Among the misconceptions people have about the Christian spiritual life – and there are many! – is the idea that it's somehow easy. While we have all heard variations of this theme many times, youth seem particularly vulnerable to it. For many young people, when they have had a truly significant encounter with God and begun to explore their relationship with God more consciously, there is an expectation that everything will get better and life easier. After all, didn't Jesus say that his "yoke is easy and ... burden light?"

While there is undoubtedly a sense in which a life with God is better than one without God, it's not a simple path of magic. Here, better has nothing to do with false prosperity gospel promises, and it most certainly doesn't mean that life is easier. It can, in fact, get more complicated and difficult. Jesus also said that following him involved taking up a cross. In one famous phrase, Dietrich Bon-



höffer said that when Jesus calls us to follow him, he bids us come and die. Another biblical writer said that "it is a fearsome thing to fall into the hands of the living God."

Mike Yaconelli, one of my youth ministry heroes, once responded to a parent who asked for help with her wayward child: "Yes, I can help ruin his life." He meant, of course, that when someone gets involved with Jesus there is no telling where it will lead, only that it will sometimes lead to unknown paths and in difficult directions. In the process, it will lead to wrestling with God.

This reality of the spiritual life is clearly pictured in several biblical passages but perhaps most clearly in the story of Jacob wrestling with

the "angel of the Lord" (who in fact turns out to be none other than a manifestation of God). Jacob wrestles with God, is injured in the process, but in the end receives God's blessing and a new name: Israel, meaning God-wrestler. Eventually not just this one person but all God's people in the Hebrew scriptures are called Israel – a nation of God-wrestlers.

Sadly, many young people are unprepared to meet a living God who refuses to dwell in religious boxes, no matter how pretty we try to make them – a God who is a respecter of neither personal space nor comfort zones. When you expect God to always lead gently like a shepherd, as God most certainly does sometimes, what do you do when God turns dangerous and wants to wrestle?

More about this next time.

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



Summer Fun!

At Brookwood



At Choir School

And Medley



Keepin' Current

Anglicans and Lutherans organize Hands On youth event

The Canadian Lutheran Youth Gathering (CLYG) is now Canadian Lutheran and Anglican Youth (CLAY) and will host a ground-breaking event August 19-22, 2010 in London, Ontario. Drawing from the text in Isaiah 64:8, "Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand," the gathering is called Hands On and will explore how God calls us to use our hands to help shape the world around us.

The first national youth gathering planned jointly by the Evangelical Lutheran Church in Canada (ELCIC) and Anglican Church of Canada (ACC), organizers are hoping for a more equal representation of youth from the two churches.

"I'm so excited to be a part of this gathering," says the Rev. Christie Morrow, National Planning Committee chair. "We would like to personally invite Lutheran and Anglican youth from across Canada to join us in London, Ontario where together we will explore how God has been at work molding and shaping us so that our churches, communities and the world will see the work of God's hands through our youth."

Information on the gathering, as well as regular updates and the pre-registration booklet are available on the Hands On 2010 website - www.clay2010.ca. For those who have no way of receiving the information electronically, please contact the Rev. Paul Gehrs (204.984.9156) at the ELCIC National Office to have a hard copy of the registration materials mailed out.

Youth gatherings take place every two years with a new location each time. The last youth gathering was held in 2008 in Whitehorse, Yukon. More than 1,000 participants made the journey from all parts of Canada to take part in the national event.

Academic reading group at UNB

Dr. Scott Dunham of Inter Varsity Christian Fellowship invites university graduate students and faculty to join a reading group with him.

In this term the group is looking at Terry Eagleton's *The Meaning of Life: A Very Short Introduction* (Oxford, 2008). Eagleton is a literary theorist with Marxist roots and connections to British Christian Socialists. This very short essay provides some good ways of thinking about why the meaning of life really is a meaningful question, and interacts with Christianity at various places. The discussion is supplemented with Bible studies that intersect with the theme. Some food-based events are also included.

In the second term the group will read through the new book by David Adams Richards, *God Is: My Search for Faith in a Secular World* (Doubleday, 2009). Again, discussion will be supplemented with regular Bible study.

If you are interested please contact Scott at <dunhamsa@yahoo.ca>.

(While this is a UNB sponsored event, I'm sure STU students would be more than welcome. I've recently finished the first reading of Eagleton's excellent little (but very dense) book and am hoping to be able to attend these events myself. George+)

Where to find the university chaplain

The UNB (Fredericton)/STU Anglican Chaplain finally has an office for the 2009-2010 year: The Campus Ministry Office is again at #2 Harrison House, out the north side of the UNB Student Union and across the parking lot. Canon George Porter, the chaplain, is on campus most Tuesdays from 9 a.m. on. Alternatively, he can be reached at 458-7009 (non-secure message service) or 459-1801 ext 4 (secure message service) at <porter@unb.ca> or <george.porter@anglican.nb.ca>.

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

emergent

