



Sunday in Kpando, the Ho adventure begins

BY HEATHER MILLER

Our first Sunday in Ghana was spent at St. Patrick's in Kpando. We arrived there 45 minutes late but everyone was waiting patiently, robed and ready to go. Service started at ten to ten with a long procession of servers, deacons, priests, two bishops and two choirs walking in the side door and on up to the altar. As they walked bells jingled, the servers swung incense back and forth and the choir sang with maracas and drums providing the accompaniment. It was a wondrous beginning for our first service in the Diocese of Ho.

St. Patrick's is a large building made of cement blocks and a metal roof. It is wired for electricity but there was no power on this Sunday to turn the ceiling fans so we were in for a warm service. Fortunately Sharon, Jasmine and I were seated up front to the left of the altar, somewhat out of sight and



Heather Miller is chair of the Companion Diocese Committee and was one of four representatives of the Diocese of Fredericton to travel to the Diocese of Ho in Ghana, Africa, last fall. Here she poses with a new friend she made in her travels.

best of all, near the door. Not only did we get to see the choirs perform and keep an eye on all the action around the altar, we

also benefitted from any breeze that slipped in and the constant cluck of hens and chicks working the grass close by.

The service was conducted in both English and Ewe and was easy to follow. Bishop Miller gave the sermon and when it was translated in Ewe the congregation laughed a lot more than we did at the original. We wondered about that. The service was very "high church" with much waving of incense, sprinkling of holy water and kissing the bishop's ring. We were all formally introduced to the people and Bishop Matthias spoke highly of our relationship with Ho.

The collecting of the offering was probably the most exciting part of the service. An offering box was placed in the center of the aisle in front of the altar and as the drums beat and the choir sang, each person danced up around the box and dropped in an offering. It took a special courage to join in and make our own way around the box. There were three offerings on this Sunday, the regular one, one in memory of Father Joseph's son

and another parishioner who had died, and one for the construction of a mission house on the church property. Three times people danced and made their offerings.

The sharing of the Peace was my favourite part of the service. We all got to go down into the congregation and shake each person's hand. What a wonderful feeling to look into each face and be welcomed with a smile and a few words. One person that really touched me was a man that could not see but whose face wore such a beautiful greeting that I did not want to let go of his hand. Everywhere we went it was the same ... warm smiles and welcoming words. We felt very special.

The service ended around 12:30 and we posed for pictures outside the church. Bishop Matthias gave us a quick tour of the start of the new mission house and then we See 'We all got up' on page 2

Construction begins on Medley administration building

BY ANA WATTS

A completely renewed Camp Medley will greet young New Brunswick Anglican campers when they arrive for the 2010 camping season. The inadequate and dilapidated staff house will be gone and a brand new administration/staff accommodations building will stand in its place. The transformed nurse's hut and infirmary will be bright and beautiful as well as comfortable and efficient.

Phase three donations garnered by Archbishop Claude Miller combined with government dollars enabled construction of the new administration/accommodation building to begin in early January. Architect Greg Murdock of Murdock and Boyd designed the building to

include everything on the camp wish-list — administration office, individual suites for the director, assistant director, chaplain and cook, staff lounge, tuck shop and craft room. The new building sits on the old foundation and uses the existing service entrances, and its exterior lines fit in with the design of the new cabins and multi-use building.

"It was a challenge, to do it all, especially to get the line," says project manager Alan Drew of Murdock and Boyd. "But the new building is going to blend with the new dining hall next door and with the new cabins."

Art Arnburg, a member of the Camp Medley facilities committee and a journeyman electrician, offered to donate his labour to the project, says Archbishop Miller. "Our contractor Tim

Flood — of John F. Flood (1961 Limited) — graciously accepted his offer. That means a lot to us and out bottom line."

"I'm glad to be working with the church again," says Mr. Flood, whose company built the Church of the Resurrection in Grand Bay - Westfield as well as the major addition to St. Paul's in Rothesay. He is aware of the importance of careful financial stewardship in church projects.

The refurbished nurse's hut will have accommodations for the nurse and a three-bed infirmary. Completion date for the construction is June 1.

"We will eventually stabilize and spruce up the old dining hall, but the refurbishment of the main camp buildings will be complete," says Archbishop Miller. See 'We will have a safe' on page 2



Construction workers began to dismantle the old staff-house in mid-January. A new administration and staff building that completes the refurbishment of the camp will be ready for the 2010 camping season.



Congregational self-assessment first step

BY JIM MORELL
FOR THE ADMINISTRATION TEAM
OF DIOCESAN COUNCIL

Synod 2009 shone a bright light on the difficulties and challenges faced by our church at the parish and diocesan levels. Delegates confirmed the messages of two important reports: we are a church in decline, our situation is very serious and we need to

seek God's will through a process of self-examination. As a result, we are coming to grips with our need for transformational change — and we call the process of achieving that deep and long-lasting change The Nicodemus Project.

It begins at the parish and congregational level. Clergy, wardens and vestries have been asked to initiate a process of

parish self-assessment intended to involve and excite every member.

What does this really mean and how is it accomplished? Our Archbishop Claude Miller explains with a sailing analogy. "Like a good ship's captain, from time to time we need to re-chart our course, and we need to use God's compass — not ours. We need to ask God to help us set a

new vision and a plan to achieve it."

He is not describing 'just another exercise' or a task to be completed. He is describing a Spirit-led, Bible-based, honest and open discussion aimed at answering a fundamental question: "Are we the church that God expects us to be so that, through us, God can fulfill his mission?" See *Deep and Honest* on page 2

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FROM THE FRONT

'We all got up to swing our hips and shake our bodies'

Continued from page 1

drove through town to Father Joseph's mission house [rectory] for more singing and dancing and refreshments. This was fun! We sat outside under a long tent with open sides. Some of the choir and congregation sat across from us, the result was a long strip between us. When the drums and shakers started and the choir began to sing, an older lady led the dancing down one side of the strip and back. The little children joined in following the adults and were soon leading the way. The young boys danced past and wanted us to join the action. Finally Bishop Matthias persuaded us to try and we all got up to swing our hips and shake our bodies.

Later in the afternoon Bishop Matthias wanted to drive us north to see the Volta Lake formed when the Volta River was dammed for a hydro



Child and mother hens in the Diocese of Ho.

project. The lake was beautiful and the water seemed very clean. Around the lake were many shacks where the displaced people from the flooding lived. The conditions they lived

under were heartbreaking but when we met children carrying huge basins of water from the lake to their homes they were all smiles and very pleased to have their picture taken.

On the way back to Kpando we stopped at St. Mark's church, part of St. Patrick's parish, that stood alone on a piece of land. Bishop Matthias explained that the roof had blown off the church and it had taken 10 years to get it replaced. There were no doors or window coverings and the church was empty except for a bare table and some old benches. St. Mark's has a fairly large congregation but no mission house or school buildings, so there is much work to be done in that area.

We arrived back at Father Joseph's in time for supper. These people are so patient and had stayed the whole day to share a meal with us. We got to try some palm wine. It was little raw and cloudy so we stuck with the Star beer.

As the day darkened and people started to leave we thought we would pass out

some of the Canada pins and flags we had bought with us. Immediately we were surrounded by hands reaching out for whatever we had to offer. It was a complete change from what we had seen all day and made us realize that there was another side to the people we met. These people have so little they grab for whatever souvenirs we offer as if they were of great value. Perhaps to them they are. If only we could repay the kindness and generosity of their hospitality with an improved life style meeting simple basic needs! I am sure that is the desire of everyone who visits a village in Africa and meets such wonderful people. We are so blessed.

Heather Miller is chair of the Companion Diocese Committee and was a member of the delegation to our Companion Diocese of Ho in Ghana last November.

'We will have a safe, efficient and beautiful camp,' promises Archbishop Miller

Future generations will have fun while they grow in faith at refurbished

Camp Medley

Continued from page 1

"We will have a safe, efficient and beautiful camp where generation after generation of young people will continue to come, have fun, and grow in their faith."

Each year Camp Medley provides a well-rounded camp experience for young people from throughout New Brunswick and beyond. Just over half of the campers who register each year are Anglican. The rest come from other denominations. Young people from inner city neighbourhoods, who might otherwise never enjoy a camp experience, are sponsored by the camp and many Anglican parishes.

The diocese is in the third phase of a capital campaign on behalf of both of its youth camps, Medley and Brookwood.

Camp Brookwood has completed several of its necessary upgrades, but Camp Medley embarked on a complete renewal of its infrastructure. New camper cabins and a large multi-purpose building with an industrial kitchen have already replaced the former "rustic" dining hall.

Donations to the Camps Capital Campaign in support of both diocesan youth camps Medley and Brookwood are still gratefully received at the Synod Office, 115 Church Street, Fredericton E3b 4C8.



Working on Camp Medley construction are Archbishop Miller, architect Gregory Murdock of Murdock • Boyd Architects, contractor Tim Flood of John F. Flood (1961 Limited), and project manager Alan Drew of Murdock • Boyd.

A deep and honest process intended to inspire a plan that pleases God

Continued from page 1

Several parishes have already embarked on this revealing self-assessment using the '10 Marks of a Healthy Parish' as developed by the Task Force on Rural and Struggling Parishes. "For the past year we have been thinking about what God wants us to be and where he wants us to go as a parish," says the Rev. Canon Keith Osborne of the Parish of Pennfield. "We have used the '10 Marks' in two Bible Study groups and in bulletin inserts with various messages, all geared toward discipleship and renewal of our focus ... (We are) teaching our people how to do outreach and how to more effectively live their faith."

This parish continues its financial giving to those in need in its own area and its people also respond financially to parish needs. "I feel truly blessed to be in this parish," continues Mr. Osborne. "I anticipate more success with our efforts. This parish is very open to change and is very open minded with no serious complaints or people standing in the way of progress."

Like many small, rural parishes, this one operates on the strength of its healthy relationships. "We are getting new members on a regular basis as people are welcomed and accepted. Please do not think we are perfect, we still have our challenges, but I am encouraged in terms of our future."

That wonderful story should encourage us all!

There are other useful tools and processes besides the 10 Marks available to help parishes guide their self-examinations, including Natural Church Development. This program helps congregations assess their strengths and weaknesses in eight different areas of congregational health: worship, spirituality, relationships, small groups, ministry, evangelism, leadership and structures. (see www.ncdcanada.com) Parishes looking for outside help can also call upon a small team of facilitators available through the Parish Support and Development Team of Diocesan Council. Archdeacon David Edwards of Saint John < david.edwards@anglican.nb.ca > is the contact.

No matter what tools and processes we choose to help us along the way, we need to pray often, remain faithful and, as Bishop Edward Salmon is wont to say, "speak the truth in love."



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When we ask the right questions and answer honestly we engage in a deep and honest process that will inspire a con-

gregational commitment to an exciting and unifying plan that pleases God.

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THE BISHOP'S PAGE

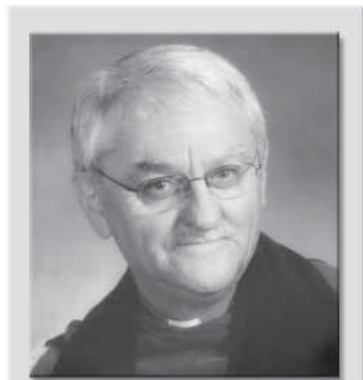
Good Shepherd model for church leadership

I want to begin my short article with a couple of questions: What is Christian Leadership? And, what does it look like? I'm prompted to ask these questions of leadership from both a present reality and a vision for the church of the future.

You may have been one of a large number of Anglicans who attended the Jan. 17 service at Christ Church Cathedral during which we installed six new canons and collated two new archdeacons. This service of thanksgiving was in celebration of leadership. Our Church tradition provides for such opportunities fully understanding that church leadership is always modeled by the pattern set by the Good Shepherd.

Consistent and faithful service in the exercise of God's gifts of leadership at the parish and diocesan level should edify God's church and encourage discipleship to God's glory. There is no finer example for Christian leadership than our Lord Jesus Christ. He declared, "I am the good shepherd. The good shepherd lays down his life for the sheep." (John 10:11) It is within this verse that we see the perfect description of Christian leaders. They are the ones who act as shepherds to the "sheep" in their care. The church of today, and of the future, requires a depth of understanding of Christian leadership as to be vigilant in leadership development.

I suspect each week, even without any services of installation, members of our Church experience the blessings of



From the bishop
FROM THE
BISHOP

faithful shepherding in our diocese and parishes. Both clergy and lay folk for the most part, pastorally exercise Church leadership with humility and grace. And for this we give God the glory.

In speaking of the Good Shepherd, it has been said that sheep rank among the dumbest animals on earth. Sheep are easily disoriented, confused, frightened, and incapable of finding their way back to the fold. Stray sheep or lambs are vulnerable and helpless. But like it or not, when Jesus called us his sheep, he was saying that without a shepherd, we are helpless. That is why it is vitally important to provide an opportunity for those who follow us to develop as future leaders and shepherds. St. Paul is helpful when he writes to the Corinthians: "Follow my example, as I follow the example of Christ." (1 Corinthians 11:1)

The Christian leader is one who follows Christ and inspires others to follow him as well.

Recently our diocese took another step in our intentional program of leadership development for the present and future Church. Your support and encouragement enabled me to meet with our architect Greg Murdock, our project manager Alan Drew and our contractor Tim Flood to finalize the plans and construction schedule for the new administration building and the refurbishing of the infirmary

and old dining hall at Camp Medley. Construction has begun and will be complete in time for the 2010 camping season.

Our camping ministries are vital to our understanding of Christian formation and leadership development for the present and future proclamation of the Good News of Jesus Christ. God knows we need a reality of a pastoral presence in a disoriented, confused and frightened world where we are incapable of finding our way without a shepherd. Giving thanks to God

for those who lead and those who will lead gives me great joy and hope, and bodes well for the priorities set by our recently launched Nicodemus Project.

Archdeacon Claude Miller is Metropolitan of the Province of Canada and Bishop of Fredericton.

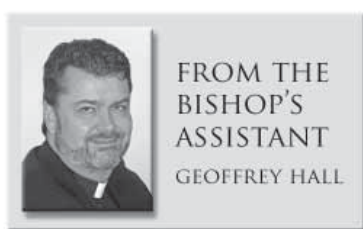


Six new canons (five active, one honorary) were installed by Archbishop Claude Miller at Christ Church Cathedral in Fredericton on Sunday afternoon, Jan. 17 during a choral evensong. Two archdeacons were also collated. The Ven. Patricia Drummond, formerly Archdeacon of Chatham, became Archdeacon of Fredericton. The Ven. Richard Steeves was installed as a canon and collated as Archdeacon of Chatham. The Rev. David Staples, retired, was made an honorary canon. The Rev. Patricia Craig, the Rev. Bruce McKenna, the Rev. Captain Keith Osborne and the Rev. Kevin Stockall were installed as active canons. In the photo above, taken following the service are, left to right, front row: Archdeacon Steeves, Canon Craig, Canon Stockall, Archdeacon Drummond, and the Very Rev. Keith Joyce, Dean of Fredericton; back row, Canon Osborne, Canon McKenna, Archbishop Claude Miller, Canon David Staples and Archdeacon Walter Williams, who preached at the service.

Theological education discussed at Montreal gathering

Our bishop and I were privileged to attend the Anglican Church of Canada gathering on theological education just outside Montreal in early January. It was the first national gathering called to issues of the education and training of those called to priestly ministry. About 115 Canadian bishops, heads of recognized Canadian theological institutions, and diocesan representatives responsible for oversight in the discernment and education of clergy, and others gathered for this timely and lively discussion.

The Christian Church is facing enormous change, perhaps even a second reformation. So how do we, as a church and through the preparation and continuing education of our leadership, hope to positively support an Anglican Body of Christ in the midst of this transformation to a church of unknown shape? There was a loud call for our church to move from maintenance to mission. The problem is, one



FROM THE
BISHOP'S
ASSISTANT
GEOFFREY HALL

is necessary for the other. Maintenance is necessary to support the Church's mission. More accurately, it is necessary for our own congregations to recognize that the reason for the maintenance is the mission. Without the second, the first has no purpose.

The conference dealt in large part with the question: What are the current standards for education and training of priests and are they serving us well?

It was informally, although not unanimously, agreed that we do in fact have standards and that they are important to uphold. Some would argue that what we are doing now — expecting a post graduate education, commonly the Master of Divinity — isn't working and is unlikely to meet all of the

needs of the Church of the future. We are an enormously diverse church, functioning in a large variety of contexts, both culturally and demographically. Whenever a common approach to any aspect of Christian life is proposed it is problematic for some.

There was significant discussion about the possibility of the standards we recognize to be competencies or learning outcomes rather than specific academic degrees or official certifications. Examples of areas of competency included: religious heritage, cultural context, personal and spiritual formation, capacity for ministerial and public leadership, skills for teaching and learning. There was unanimous agreement that learning is a life-long exercise and that it is always difficult to determine when someone has reached a minimum standard of preparation for ordained priestly ministry (or any other for that matter). It is one thing to name ways in which one needs to be competent, and yet another to suggest how that

competency might accurately be measured or evaluated. It is also necessary to take seriously the reality that what makes the Church is a diversity of gifts and that all gifts necessary for its health cannot realistically be represented strongly in every member of the ordained. As much as we all keep watch for him or her, there is no such thing as the Perfect Priest.

Another common theme was that of attempting to grasp some of the leadership gifts more easily determined as spiritual requirements: the need for humility, understanding of and the responsible use of power, work ethic, cultural sensitivity, ability to exercise ministries of presence etc. If academic standards are difficult to measure, qualification of these presents an even greater challenge.

We recognized this to be the beginning of an essential conversation. The purpose of the gathering was not so much to draw final conclusions but to establish some direction for the future. The essence of the discussion will be received by

the Faith, Worship and Ministry Committee of the General Synod and the House of Bishops for further development. At the very least, as a church, we should watch for further discussion on these topics in various constituencies within the Church from parish to diocesan committees to theological school. The General Synod in June of this year might be one of the first instances of hearing about what was begun in January. As the baptized membership of the Church, we can prayerfully support and cooperate with those who lead community and other ministry in the name of the Church. As well, we need to be willing to participate in attempts to become, as a church, more focused in our recognition of the importance of able and prepared leadership to meet the unique challenges in our future.

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

NEWS FROM AROUND



St. Paul's, Brown's Yard, restored to original beauty for 125th anniversary

BY LINDA THOMPSON

In celebration of the 125th birthday of St. Paul's Church in Brown's Yard, we restored the interior of our church to its 1884 beauty with some added modern conveniences. Ceiling tiles, wall paneling, institutional white light fixtures and dark flooring disappeared; graceful arches, smooth plaster walls, light fixtures with a golden glow and new flooring appeared. But beauty is more than skin deep. The building was very energy inefficient so it needed new windows, and the old lath and plaster had to go in order to add insulation.

A good idea turned into a huge project that needed lots of volunteers and even more donations. We tackled the job by breaking the project into manageable pieces. We asked for memorial donations for windows, light fixtures and flooring. Current and

past members of the congregation received letters and money began to come in and by August 31 of last year there was enough money to get started.

In just a few days volunteers removed and packed away the church ornaments, put the pews down in the basement, tore up the carpet, and removed the paneling and plaster. We could see the outside church walls from inside the church. Wow!

A lectern and Communion table were set up in the basement along with the pews, and it was transformed into a worship space where Sunday services continued throughout the restoration process.

Within a couple of weeks the church had insulation, a vapor barrier, electrical improvements and staging everywhere. Experts came to do the plastering, when it was dry the painting began, wainscoting went up, windows and

doors were trimmed. The beautiful new light fixtures were installed. We decided to add sconces to the sidewalls; we sanded the old trim and doors, then stained and varnished them.

We decided on new wood floors from the back to the front with a runner in the aisle. We stained some more, we sanded some more, we varnished some more and had the church back together in time for our anniversary and restoration celebration on Sunday, Nov. 22.

The church is transformed, we are delighted and grateful to all those who donated memorials to their loved ones and especially to all those volunteered to do the work. Thanks as well to all those who cooked, served coffee, snacks and lunches. Thank you, from the bottom of our hearts. With God, all things are possible.

STAIRWAY TO HEAVEN?

During a Parish of East Saint John supper, sponsored by the vestry of All Saints Church, Archbishop Claude Miller dedicated a safe and attractive new staircase that joins the church to the hall. Financial contributions from the estates of the late Marjorie Goguen of All Saints, and Marion Dunham, a long-time member of St. James Broad Street who attended All Saints after the closing of St. James, were the foundation of the building project. Mrs. Goguen's husband Leo Goguen designed the stairway and men of the parish volunteered their labour. A plaque honouring the financial and labour support of the project hangs on the wall at the foot of the stairs. In the photo left to right, back row; Doug McFarlane, Heather



McFarlane, Dorie Evans, Joanne Evans, Sylvia Belyea, Leo Goguen, Archdeacon David Edwards, Archbishop Miller, Canon Ed

Coleman: front row are vestry members Blake Palmer, Don Brown and Bill Godfrey, as well as David McFarlane.

COMICAL CRUISE



The people of St. George's Church now own the premier pre-Christmas entertainment theatre extravaganza. This year's play was about a cruise with ailing professional errors with lots of dance routines featuring the music of Abba, The Village People, Ressel Bercevaishe, Hans Derouaux, Ken Knowles and Ken Pitre. The show was di

CHRISTMAS IN UPHAM



The 25 members of both youth groups in the Parish of Upham presented a Christmas to the full church just before Christmas. They received a standing ovation.

GRAI

UND THE DIOCESE

SE IN BATHURST



ent spot in Bathurst. For the fourth year in a row the parish presented a dinner entertainers. The ship's crew has to step in so the show can go on. It was a comedy le and the 1970 Trammpps (Disco Inferno). Left to right above are Murray Sealy, irected by Mary Wolfe.

AND RICHMOND



Holy Trinity Church in the Parish of Richmond opened its doors for the Hartland Library Home Tour in December. Their Advent wreath, Christmas tree and several crèches, including the one above, were on display. The church interior sparkled with mini-lights and soft organ music played in the background, creating a pleasant atmosphere for visitors. The rector, a lay reader and a vestry member greeted the guests and offered a brief history of the 1920 structure. A bookmark illustrating a pane of stained glass from the west window was given to each visitor as a memento of the occasion.

Photo credit
Cynthia Derksen



MARGARET LAKING

One sermon, two perspectives

BY MARGARET LAKING

Last fall, when the people of St. George's Church in McAdam heard the story of Bartimaeus, the blind beggar healed by Jesus, they also heard a unique sermon. Their rector, the Rev. Kevin Cross and parishioner James Laking, a man who has had vision problems since childhood and been totally blind since 1982, preached together.

"James has a unique perspective on today's reading," said Mr. Cross. "Listen, allow our teacher Jesus Christ to open your eyes and hearts."

In Bible times the blind were condemned to a life of hardship, said Mr. Cross. It was blindness that determined their future, not their interests or talents. The blind were not allowed to freely associate with others, so children had no playmates, nor did they go to school or church. As adults they were not permitted to work and support themselves. "Because of society's barriers, Bartimaeus and others like him were condemned to live their lives as beggars." So each day Bartimaeus sat by the side of the road and begged for kindness. His most precious possession was his cloak. Not only did it keep him warm, it also caught the coins thrown by passers-by who would not come close enough to hand them to him.

Then James began to tell his story. When he was a child during the Second World War, DDT was a wonder chemical. It killed the mosquitoes that spread malaria and lice that transmitted typhus. After the war it was adopted as an agricultural insecticide and used on many family farms, like the one in Lawrence Station where James lived. It was accidentally sprayed in his face and his eyes began to fail. One bright, snowy day he was blinded by the glare and unable to find his way home until he found his footprints so he could backtrack. "Shortly thereafter I went to Montreal for eye surgery, but came back worse than when I left," said James.

When he went to school in McAdam the teacher told his mother he couldn't learn because he couldn't see. His father sent him to the Sir Frederick Fraser School for the blind in Halifax. "Off I went to what amounted to a boarding school, coming home occasionally as money would allow. I was lonely for family and friends."

The microphone returned to Mr. Cross. "Bartimaeus was a courageous man with a faith strong enough to overcome any fear of what might happen to him if he called out to Jesus. Others had no faith in Bartimaeus' potential, but he believed in himself. He believed he had the same rights as anyone else and he trusted that Jesus would see him as worthy of love and compassion."

James continued: "I worked for Cater Plan in Hamilton through the Canadian National Institute for the Blind, but became bored so I applied to McMaster University and was accepted. I studied social services and after graduation worked for Family Services and then for Big Brothers. Eventually came the opportunity to make the big dollars working for the federal government."

Bartimaeus had a vision, and when it came to faith, he knew and 'saw' truth more clearly than those with sight, said Mr. Cross. We fall into the mindset of thinking about individuals with disabilities as unfortunate. Many see the disability and not the ability. "We can be blinded by our own prejudices. We learn from this story that in God's kingdom things are not always as they appear to be. The blind man sees the world as it was meant to be. The person who is 'disabled' is the one with the faith and courage to do what needs to be done."

James recalls that when he was young he used to think and dream about Jesus. "I felt he was in the house. I felt he came in through the attic — he had light hair and wore a blue suit!" He ended the shared sermon with Thomas Merton's Prayer of Discernment, which he wrote at a very difficult and dark period in his life. James has claimed it as one of his own. In the poem Merton laments that he has no idea where he is going and is unsure if he is following God's will. But he believes that if the desire to please God is, in fact, pleasing, that he hopes that desire focuses everything he does.

He ends with:

*Therefore I will trust You
always
Though I may seem to be lost
And in the shadow of death.
I will not fear,
For You are ever with me,
And You will never leave me
To make my journey alone.*

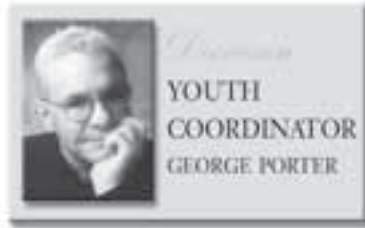
COLUMNS

I'm curious, George ...

What do you think of the 'prayer controversy' at UNB?

The editorial in the Sept. 23, 2009 issue of the *Brunswickan* (the official student publication at the University of New Brunswick) questioned the role of prayer in the public graduations and called on university officials to drop the invocation from future Encaenia ceremonies. That editorial, in which the author argued that UNB is an officially secular institution and religious observances should have no part in its official public life, generated some debate.

Since I am the Anglican chaplain to the university community as well as diocesan youth action director, I have often been asked by students and staff what my thoughts are on this matter. As in many



controversial areas, my answer isn't necessarily as simple as the question seems to be.

It may, perhaps, come as a surprise that I find myself agreeing with some of the editorialist's conclusions, though with neither the questionable logic presented to support her argument nor that offered subsequently by the Free Thinkers — a group which, as far as I can tell, exists to try to keep anyone who does not agree with them

from thinking freely. I wonder, for example, whether critics would be equally willing to challenge the wearing of academic vestments or the continued use of Latin in the ceremonies, both of which stem from origins in Christian monastic and educational traditions. I also question the apparently unexamined, sequacious assumption that either atheistic or scientific reasoning is 'faith free.' I maintain it is manifestly false.

I have been privileged to participate in several Encaenia ceremonies over the past six years, and I know that this has been important to several students. However, long before the current controversy I had a lot of discussions with other chaplains about both the place

and content of the invocation. Mindful of the fact that in some roles we serve the entire university community, and that this community is not spiritually monochromatic, we've tried very hard to ensure that the content and delivery of the prayer is as inclusive as possible of as many as possible. Nevertheless, we realise that in a community that includes such a wide spectrum of agnostics, theists, non-theists and atheists, even that extensive inclusion cannot extend to everyone. We, too, have questioned the role of prayer in these contexts.

Being curious, I continue to mull these questions over and don't pretend to have conclusive, final answers. Much of my own discomfort comes from

wondering when prayer ceases to be prayer. In what sense is a generic invocation still authentically prayer? Is tradition reason enough to continue including some sort of prayer words in public schools and ceremonies — or in churches, for that matter? Should we be more concerned with cultivating authentic prayer in what the Book of Common Prayer calls our own 'rule of life' and in our own faith communities rather than being preoccupied by questions of ritual words in public places?

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

Archives Corner: An extensive mission in Bathurst, 1822 – 1883

Not a great deal is known about the first St. George's Church in Bathurst, consecrated by Bishop John Inglis of Nova Scotia on August 9, 1836. On Feb. 13, 1822, 33 "Protestant Inhabitants of Saint Peter's," (now Bathurst) petitioned the General Assembly for "aid to enable them to finish the proposed [Church] building during the ensuing Season." Noting that they wished to make provision for a "Clergyman of the Established Church," the petitioners had begun a subscription to build a church. Already £120 had been subscribed and they hoped to get more subscriptions from "new settlers." Whether the House of Assembly granted their wishes or not, when New Brunswick's Lieutenant Governor Howard Douglas went to Bathurst in August 1825, he visited the new church and was sufficiently impressed to make a donation to the church warden. Pews were installed in the new church in 1834 and it was consecrated two years later.

Though the capacity of the first St. George's is unknown it was quite large, for the Rev. C.F. Street's report noted that Bishop Medley visited in 1858 and confirmed 87. Street's annual return to the Society for the Propagation of the Gospel (SPG) in 1861 reported regular congregations of 160 in Bathurst and 200 in Clifton.

In 1861, Mr. Street noted that he visited Restigouche (80 miles above Bathurst) five times and preached in seven stations. Additionally, he visited the Gloucester Mission (90 miles below Bathurst) four times and officiated at six stations. Finally, at Miscou and Shippagan, there were only eight protestant families but the rector believed his visits to them were vital because they were otherwise excluded from the religious privileges enjoyed

by the mainland. He was able to read and speak some French and wrote that he had even held services (by request) for two or three Roman Catholic French-speaking families. Unfortunately, Mr. Street did not mention whether he conducted the service in English or French.

Perhaps it was to impress upon Bishop Medley the difficult task of ministering to such a large geographical area that prompted the rector to take the bishop to the farthest point of his mission in August 1861. In any event, when Bishop Medley visited the north shore on his triennial visitation, he became the first Church of England bishop to visit the parishes of Shippagan and Caraquet. At Shippagan, the bishop confirmed 22. The residents' (even non-Anglicans) appreciation of Medley's presence was evident in their hospitality and the effort they made to attend divine services. Some traveled 25 miles by sailboat or over land to be present. The eyes of the revered visitor were opened to the difficulties faced by Mr. Street in trying to minister to parishioners spread out over the two counties.

Restigouche was separated from the mission with the consent of the Bishop by 1862, though the rector noted that the remaining territory still required the missionary to travel over "such cold and exposed places and to undertake such long journeys... that even the strongest constitution will give way." He requested a grant for a catechist — but the 1863 report shows no evidence of help.

In 1866, the Rev. LeBaron McKiel noted that St. George's would undergo alterations in the summer and two years later reported a new roof had been installed. In 1871 he said a new church should be built at Bathurst so that "the services of the sanctuary may be conducted with decency and in order."



Present St. George's, Bathurst — left, interior; above, exterior. Photos by Frank Morehouse.

In 1872, St. George's Corporation bought two lots of land from Helen Waitt on King Street for a new church. The first St. George's was located on a site in what is now St. George's Old Cemetery. A year later, the Rev. McKiel reported: "We are attempting to build a new church in Bathurst, certainly not before we need it, and yet it is going to be a work of time, affording ample opportunity for ... patience and perseverance. So far a site has been purchased in the central part of town ... and the cellar for heating the building has been excavated and walled up. Part of the stone for the foundation has been delivered ... and there are three contracts for material in course of fulfillment. The plans by J. T. C. McKean of Saint John are the generous gift of the Bishop."

Work on the new church proceeded slowly, as Mr. McKiel predicted, due to lack of funds. In 1878, the Rev. Henry Street (McKiel's successor) wrote that the new church is underway but "stationary for years" and that completing it would take approximately \$2,000. He also mentioned that a difference of opinion regarding the new location had been resolved and stressed his belief that completing the new church was vital for

the "present dilapidated building is a serious stumbling block in the way of church growth in the Parish." Finally, in 1881, Mr. Street was able to report that work on the new church was progressing well and would soon be complete. The new church, also called St. George's, was consecrated on Sept. 27, 1883.

In 1884, Street happily wrote: "After years of waiting and anxiety, we could not feel too thankful that our Beloved Metropolitan [John Medley] was spared in health and strength to set apart to Almighty God a work, which being assisted by His Lordship's ever ready and substantial aid, was to the best of our ability carried out according to a design recommended by his correct views of Church architecture as consistent with that style of building."

He added the congregation found the church comfortable during the winter months because of the furnace and that the congregation had increased, probably as a result of all of the seats being free.

An afternoon fire on Sunday, Feb. 25, 1934, burned St. George's Church hall to the ground and destroyed the rear part of the church. Most of the moveable contents of the church were salvaged but the organ was severely

damaged. Cause of the fire was uncertain but it was believed the pipes might be at fault.

Plans were soon made to rebuild and a contract was awarded to C. Smith and Sons in early summer. A new hall and renovated church were re-dedicated on August 19, 1934 by Bishop John Richardson. A newspaper account described the changes: the altar remained unmoved, the choir room and vestry were relocated to the rear of the hall, a new pulpit occupied the same spot, a new baptismal font was placed "to the left at the rear of the church." The church interior was completely painted and re-decorated.

Sources:

The Rev. J.A. Cooper, "Saint George's Anglican Church, Bathurst, 1825-1950"; "Bathurst, Convention Centre of the North Shore" [1962]; Diocesan Church Society Reports (Mission of Bathurst), 1857-1883; Returns to SPG, 1850s, 1860s; The Gloucester Northern Light; March 1 & August 30, 1934

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

New year, new vision for music in our church

As I write this article, during a rather beautiful January snowfall, I am reminded that this is a rather quiet time in terms of new music in the North American market. Many popular musicians and groups have just come off the Christmas break, and are with others on a winter tour, or preparing new offerings for later this year. That makes this a good time to consider the music that is offered in our home churches each week. Come to think of it, any time is a good time to do that.

Choirs, directors, organists, priests, and others are involved in the preparation of the music that is offered each week in our worship services. Others — musical leaders, instrumentalists, singers, and congregations everywhere — bring that music to life. I have heard many a musical lament over the years, like: "Our music at church isn't like it used to be. We used to have a big choir, and kids involved. But that's all gone now."

Perhaps so, but perhaps not. Our church history throughout the ages features people making music with whatever was around them at the time. Organs and choirs are relatively recent additions to church music making. And besides, who says we are always to use the picture of the past as a model for our present? If that were the case, we would be gathering for worship in people's houses, as they did in the time of the Book of Acts. They certainly wouldn't have had beautiful houses of worship compared to our beautiful churches!

Pretend you are sitting in your favourite pew in church and look around you. Do you see people who like to sing? Do you see young people who play instruments?

Why couldn't they be invited to lead a hymn, or to sing/play a solo? Some of the



very moving musical moments in my life involve no instruments at all, but feature simple groups of people singing together.

Music is a key part of our Anglican identity; it is one of our great gifts to the Christian church; it is something that is vital to our full worship of God. All this being said, it is also important to remember that simply because the music situation in your church may not be what it once was, does not for a moment mean that it cannot be revitalized. Choral music has certainly been downsized in the most recent generation, but who says that it may not yet enjoy an "upswing"? There are some things to indicate this might be so, now or in the future. In some places elementary school choirs are flourishing. In others, community choirs continue to enjoy strong membership. And in yet other communities, choral events, concerts and services remain popular.

Our own Christ Church Cathedral choir is a good example of these activities. It sings Choral Evensong at 4 o'clock the first Sunday of every month. It is even starting a new treble choir for young people from seven through 15. (This is an unsolicited plug!).

So be encouraged! Music has always been a part of us, and always will be!

Do your part — sing!

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



INTERCESSIONS

February

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

¶ 21: PRAY for Province de L'Eglise Anglicane Du Congo, the Most Rev. Henry Kahwa Isingoma, Archbishop of the Congo & Bishop of Boga. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Bishop Ordinary to the Canadian Armed Forces, Bishop Peter Coffin. Diocese of Ho, Worawora Deanery, the Rev. Charels A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Meduadues-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, the Most Rev. Terry Buckle and the ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 22: Parish of St. Peter, the Rev. Dr. Ross Hebb. The Rev. Ellis Jagoe (on leave).

¶ 23: Parish of St. Philip's, the Rev. Kevin Borthwick. Diocese of Ho, Mrs. Christiana Asamoah, parochial catechist.

¶ 24: Parish of St. Stephen, the Rev. William Morton. The Rev. Paul Jeffries, missionary priest in Uganda.

¶ 25: Parish of Salisbury & Have-lock, the Rev. Dick Black. Diocese of Ho, Mr. William Agbaleny, parochial catechist.

¶ 26: Parish of Shediac, the Ven. Richard McConnell.

¶ 27: Parish of Simonds, the Rev. Terence Chandra, priest-in-charge.

¶ 28: PRAY for The Church of England, the Most Rev. Rowan Douglas Williams, Archbishop of Canterbury. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Eastern Newfoundland and Labrador, Bishop Cyrus Pitman. Diocese of

Ho, Cathedral Deanery, the Very Rev. Simon K Abler, Dean of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Old Crow - St. Luke's, the Rev. Susan Titterington, the Rev. Deacon Marion Schafer, Esau Schafer & family, and lay ministry team, the Most Rev. Terry Buckle and the Ministry Team, Archbishop Terry Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

March

¶ 1: Parish of Stanley, (open incumbency) the Rev. Elaine Hamilton, interim priest-in-charge. The Rev. Canon David Kierstead (retired).

¶ 2: Parish of Sussex, the Ven. David Barrett. Diocese of Ho, Mr Hope Fiebor, parochial catechist.

¶ 3: Parish of the Tobique, the Rev. Amanda Longmoore, priest-in-charge. The Rev. Tom Knox (retired).

¶ 4: Parish of Upham, the Rev. Marian Lucas-Jefferies, priest-in-charge. Diocese of Ho, Mr Joseph Dzanka, parochial catechist.

¶ 5: Parish of Upper Kennebecasis & Johnston, the Rev. Wally Collett, interim priest-in-charge.

¶ 6: Parish of Victoria, the Rev. Canon Howard Annington, the Rev. Rob Salloum, associate priest.

¶ 7: PRAY for Hong Kong, Sheng Kung Hui, Hong Kong Island - (Hong Kong) The Most Rev. Paul Kwong. Archbishop Fred Hiltz, primate, Anglican Church of Canada. Province of Ontario, Archbishop Colin Johnson and Provincial Council. Diocese of Ho, Kpando Deanery, the Rev. Canon Joseph K. Bentum, Rural Dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, the Rev. Deacon Sarah Usher, diocesan administrative officer, members of the Diocesan Executive Committee, the Most Rev. Terry Buckle and the ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 8: Parish of Waterford & St. Mark, the Rev. Allen Tapley. The Rev. Canon Lloyd Lake (retired).

¶ 9: Parish of Westmorland, the Rev. Canon Kevin Stockall, priest-in-charge. Diocese of Ho, Mr Gabriel Agbodo, parochial catechist.

¶ 10: Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Douglas Painter. The Rev. Wilfred Langmaid.

¶ 11: Parish of Woodstock, the Ven. Walter Williams. Diocese of Ho, Mr. Aloysius Genya, parochial catechist.

¶ 12: Parish of Andover, the Rev. Bonnie LeBlanc, priest-in-charge.

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

¶ 14: PRAY for The Church of the Province of the Indian Ocean, the Most Rev. Gerald James (Ian) Ernest, Archbishop, Province of the Indian Ocean & Bishop of Mauritius. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Central Newfoundland, Bishop David Torville. Diocese of Ho, Agbozone Deanery, the Rev. Canon George D. Asiamah, Rural Dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Pattie Tetlich, Yukon Apostolate, Bishop's School of Yukon Ministries, the Most Rev. Terry Buckle and the ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our Archbishop, 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. Deacon Debra Edmondson.

¶ 16: Parish of Cambridge & Waterborough, the Rev. Valerie Hunt & the Rev. Karman Hunt, priests-in-charge. Diocese of Ho, Mr. Godwin Dumavor, parochial catechist.

¶ 17: Parish of Campbellton, (open incumbency). The Rt. Rev. George C. Lemmon (retired).

¶ 18: Parish of Campobello, the Rev. Peter Davids, interim priest-in-charge. Diocese of Ho, Mr. Daniel K Atikor, parochial catechist.

People of St. Jude's wish Canon Kierstead a healthy, happy retirement

BY AVIS BOOTH

The afternoon sun shone through the beautiful stained glass windows casting a warm glow over the interior woodwork of St. Jude's Church, West Saint John, as family, friends and colleagues gathered to honour the Rev. Canon David Kierstead on his retirement from the Parish of Victoria.

Following the service refreshments and fellowship were enjoyed. In addition to the many cards and remembrances given to Canon Kierstead, church wardens Joe Masson and Evan Smith presented him with an armchair on behalf of St. Jude's parishioners. Donations to various charities were made by church groups, including one to Romero House, one of his special interests.

Acknowledging his commitment as a former padre to the Canadian Armed Forces at Camp Gagetown, District Commander Robert Little, presented Canon



Kierstead with a framed picture of the Tomb of the Unknown Soldier.

Family members presented him with a beautifully framed Lloyd Fitzgerald print of Fredericton's Christ Church Cathedral.

Canon Kierstead will be greatly missed at St. Jude's, not only for his pastoral care of the Parish

of Victoria, but for the leadership he provided. He willingly and unselfishly drew on his expertise to contribute in numerous ways to the upkeep of the church buildings as well as to the everyday lives of his churches.

We wish only the very best for him and trust he will have a long, happy and healthy retirement.

Camp Brookwood Counselors

The Board of Camp Brookwood is accepting applications for counselors. Four counselors to cover arts/crafts, nature/outdoors, activities/sports and lifeguarding are required. All staff must have up-to-date standard first aid & CPR.

Find more information about Brookwood and a staff application form on the camp website

<http://anglican.nb.ca/wpmu/camp_brookwood/>

Clergy Spouses' Conference 2010

Tuesday, April 20 — Thursday, April 22

Villa Madonna, Rothesay

Watch for details.

Mabel C. Dean Memorial Bursary

Applications for the \$1,000 bursary in support of children of diocesan clergy attending university, college or other post secondary institutions are accepted until March 31, 2010

c/o The Bishop's Office,

115 Church St., Fredericton, E3B 4C8

Application forms are available from

the office or on-line

[http://anglican.nb.ca/admin/\\$assistance/](http://anglican.nb.ca/admin/$assistance/)

Order of St. Luke

International Conference

June 21-25, 2010, UBC Okanagan,

Healing for the person, the church

and the world,

OSL membership not necessary to

attend.

<http://www.osl2010.ca/>

YOUTH

NORTHERN WINTER RETREAT



In early January, 15 young people, their leaders and diocesan Youth Action Director George Porter all converged in Lyttleton near Miramichi for a winter retreat in the rustic log Red Rock Lodge. For the young people from the Chatham area and Shediac Cape the retreat was a time of prayer, worship (including an Agape dinner and an instructed Eucharist), teaching, sharing and periods of extended silence known as the great silence. For the most part the members of the two groups did not know one another before attending the retreat, but they quickly got acquainted, generated lots of fun and focused on what it means to be a Christian among both friends and non-friends.

YOUTH GET-TOGETHER



In January, Diocesan Youth Action Director George Porter (centre back) joined congregations from the parishes of Andover, Grand Falls and Denmark for a combined service at Trinity Church in Andover. Young people from the various congregations, including The Shining Lights group from Plaster Rock, provided special music ministry for the service. Following a pot luck lunch, George met with youth and youth leaders from the area to talk about youth opportunities in the diocese and to hear what is going on in the parishes, what is not going on, and to hear about some of the hopes and dreams for youth ministry. Those present began to lay plans for coming together for special events in the future.

HARDWICKE CONFIRMATION



At a confirmation service in St. John the Evangelist Church in the Parish of Hardwicke last October, Bishop Claude Miller confirmed eight young people. Canon George Porter, Diocesan Youth Action Director read the Gospel and Chris Ketch, youth pastor from the Parish of Chatham was also in attendance. A reception was held in the church hall following the service. In the photo above are, left to right: back row, Archdeacon Richard Steeves, Katie Williston, Marley Kingston, Libby Kingston, Eric Williston and Venita Williston; front row Capt. Rose Steeves, Matthew Kingston, Colin Kingston, Clifford Kingston and Bishop Miller.



Puppeters bound for Belize again

The Cathedral Puppeteers called on the experience, expertise and wisdom of Leith Box, Jim Morell and Ken Howlett of their church community to help them prepare spiritually and practically for their third mission trip to Belize next month. When the puppeteers arrive the following week, they will do what they do best — daily puppet ministry — as well as assist in the classroom and finish up any work not completed by the adult group. This is the puppeteers' second mission trip to St. Hilda's. An adult group from the Cathedral will precede them to St. Hilda's School in San Ignacio to build some much-needed tables for the school's lunch program. In the photo above puppeteer parent Elizabeth Hamilton, left and Brad McKnight right, talk to Leith Box about the trip.

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



Ask & Imagine
 an encounter with self, life, leadership and faith for Anglicans and Lutherans ages 15-18 (August 12-26) and 18-26 (May 15-23) travel costs are paid.
 Details at <http://www.askandimagine.org/>

Register today for
Hands On
 Canadian Lutheran & Anglican Youth Gathering
 Aug. 19-22, London, Ontario
<http://www.clay2010.ca/registration/>

New Home for Campus Ministry
 Room 016, C. C. Jones Student Services Centre (formerly Jones House)
 Anglican Chaplain Canon George Porter for UNBF & STU is on campus most Tuesdays from 9 a.m. until 3 p.m. and other times by appointment
 e-mail him at <porter@unb.ca> or <george.porter@anglican.nb.ca>
 Call him at the Synod Office <506-459-1801, extension 4> or at the university <453-5089>
 Please be aware the UNB phone message service is not confidential