

THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

APRIL 2010

SERVING THE DIOCESE OF FREDERICTON



L'Arche McKim House assistant Gray Gillies (left) and resident Debbie Turnbull (right) have green thumbs and fingers and palms! Not only are they ready for the bounty of spring, they are looking forward to the L'Arche Fundraising dinner with Lieutenant-Governor Graydon Nicholas on April 24.

L'Arche celebrates five years of love and community with anniversary dinner

BY MARY COLLIER FLEET

McKim House, the L'Arche home in Saint John, will celebrate five years of love and community next month with a fundraising dinner at the Kings Valley Wesleyan Church in Quispamsis on April 24. Guest speaker is Lieutenant Governor, the Hon. Graydon Nicholas.

Most L'Arche homes in Canada receive full funding from their provincial governments. L'Arche in Saint John, however, receives only half its operating costs, hence the fifth anniversary dinner.

I was introduced to L'Arche two years ago when I was invited to a McKim open house. I wasn't feeling particularly self-confident that day and the stress of introducing my frumpy self to new people was daunting — but when I stepped through

the door of McKim House, there was Debbie.

"My," she said, "you look beautiful. Do you mind if I give you a hug?" She stepped forward and put her arms around me, gently patting my back, the way a mother might pat a nervous child's back in reassurance.

I lifted my face from Debbie's hug and there was Stephane. "Welcome," he said, arms outstretched. I had to fight back the tears. I think both Debbie and Stephane immediately sensed my vulnerability. They led me into the house and I had my first L'Arche lesson in what is important in this world, this life.

Jean Vanier met two men with developmental difficulties in an institution in France 46 years ago. He invited them to come and share his home. This simple transformative act of hospital-

ity is the foundation of L'Arche — and it is why we continue to create homes, share our lives, and open our hearts to reveal the gifts in one another. Now L'Arche communities can be found in 30 different countries. McKim House is the first and only one in New Brunswick.

Tickets for the April 24 dinner are \$75 each and available through the L'Arche Saint John office (672-6504) or from Suzanne Buckley (847-1580). Tax receipts will be issued for a portion of the ticket price.

To learn more about L'Arche, visit our website < www.larche-saintjohn.org > or talk to director Jocelyn Worster at 672-6504.

Mary Collier Fleet worships at St. Paul's, Rothesay, and is a member of the board of L'Arche Saint John.

We learned a lot about caring and worth



When we stopped focusing on ourselves and started to focus on others

BY LYNN FLETCHER

In 2008 the members of our small parish family in Hillsborough and Riverside were preoccupied with our own worrisome concerns ... our aging and dying congregation, decreased givers and givings, and the loss of a full time priest to name just a few. Then we were offered an opportunity to stop focusing on ourselves and to start focusing on others, others whose burdens were much greater than our own.

Harvest House, a Christian organization in Moncton devoted to the care of street people, needed help. Initially we were asked for personal hygiene donations like toothpaste and brushes, soap, deodorant, shampoo, new socks and underwear. We responded in spades and learned more about Harvest House.

First and foremost, it gives the least fortunate amongst us an address, for without one they cannot obtain social assistance or a Medicare card. With an address they are not only eligible for government assistance, they have a chance to get off the streets, into drug addiction programs, enrol to work toward a GED and take

part in other related medical and spiritual programs.

Harvest House is comprised of five buildings: an office, a drop-in center, male housing, female housing, and a drug addiction center. Because it is Christian, Harvest House depends heavily on churches for support.

So at Christmas, some of us from Hillsborough and Riverside were among the volunteers who assisted in serving a large cheerful banquet for about 150 people. Our ACW donated decorations, home knitting, books, and treats to help make this an especially warm event for the Harvest House clients. Good will is in large supply at Christmas. There was bounty everywhere.

After Christmas some of us felt led to donate a day plus some home baking to the drop-in center. Home-baked cookies and the aroma of home made rolls and biscuits seemed like a good way to win the hearts and appetites of some of these folks. And it was! Tuesdays have become a popular welcoming day for these guys and gals.

Our Tuesday project has grown into a full-blown dinner with a lot of supplies from our parish family. Soups, chili, fish cakes, sausages, baked beans, pancakes and spaghetti have all been served and received with remarks like "I haven't tasted

See *They ministered* on page 2

Cultivating a future pleasing to God



BY JIM MORELL

(on behalf of the Administration Team of Diocesan Council)

In these days of early spring many of us visualize our gardens — bright and beautiful flowers, rich and robust vegetables. What we sometimes don't see is the work necessary to bring about those beautiful bouquets and the bounty of the Thanksgiving table.

A garden starts with vision and planning, then comes the soil preparation and the planting, the hard work of watering and weeding, and finally the harvest. Figuratively speaking, the Nicodemus Project is our garden. We had a vision, we have a plan to realize it, and now we are in the soil preparation and planting phase. The hard work of summer lies ahead and the harvest is many months or even years away.

In a Spirit-led process last June, our Diocesan Synod took almost 10 years of discussion and debate and turned it into various motions that basically said "We are a church in decline because we have drifted away from being the church that God calls us to be. We need a new vision for ourselves and we need to change — starting immediately."

No one from outside had to tell us we needed to change. Parish delegates to our Greater Chapter gatherings identified the indicators — we are aging, we are shrinking, our offerings aren't keeping up with costs, we have fewer full-time priests, young families are scarce, our properties are consuming larger percentages of our budgets, many parishes have difficulty finding lay leaders and several

See *It's about* on page 2

Anglican Family Dinner
The New Brunswick Anglican Church Family
Will gather to celebrate the appointment of our
Archbishop Claude Miller as
Metropolitan of the Ecclesiastical Province of Canada
On Friday evening, May 7 — 5:30 for 6:30
At the Crowne Plaza Hotel
Queen Street, Fredericton



Guest speaker Bishop Bill Hockin's subject is *Simply Anglican*
Dr. Willis Noble will coordinate music for the evening
Tickets \$50, available from the territorial archdeacons for
Chatham, Moncton, Kingston & Kennebecasis,
Saint John, St. Andrews, Fredericton, Woodstock

And at the Synod Office, 115 Church Street, Fredericton (506) 459-1801



COMMENTARY

Why can't we Anglicans pull together?

A letter to the editor from the chair of the Diocesan Communications Committee

Dear Editor:

How would you like to receive a letter from a friend that had been opened, changed and editorialized? Or how would you like to know that someone had sent you a letter but someone else had intercepted it? Well, this is what is happening here in the Diocese of Fredericton.

Some members of the clergy are actually doing just that: changing information by injecting their own opinions; changing the contents of a communiqué; or just plain refusing to pass on the message! As

Kipling put it, "If you can bear to hear the truth you've (written) twisted by knaves to make a trap for fools..."

Last June at the Diocesan Synod in Saint John, representatives from the 85 parishes in the province of New Brunswick requested our bishop, the Diocesan Counsel, archdeacons and diocesan staff to come up with a plan to inject new life into our parishes by first seeking the love and example of Jesus, and then moving on to embrace his second great commandment, to "love our neighbour as ourselves."

The result of these many and long deliberations by all diocesan committees, staff and consultants, is the Nicodemus Project, which was introduced

on Sunday, January 31 of this year. The problem is that some New Brunswick Anglicans have not even seen the project; others have seen only what the local rector thinks they should see; and still more have only seen edited versions.

We Anglicans recite the Nicene Creed every time we receive the sacraments at the Service of Holy Communion. One of the tenets of the creed is, "I believe in one Holy, Catholic and Apostolic Church." Obviously, some clergy don't adhere to this belief in spite of the fact that apostolic succession is an essential factor in the governance of our church.

Such clergy should, in my opinion, join one of the nonconformist denominations; after all,

they promised at their ordination as both deacons and priests to "reverently obey your Ordinary and other chief Ministers" (pg. 653 - B.C.P.), and in the Book of Alternative Services, "respect and be guided by the pastoral direction and leadership of your bishop."

Why can't we Anglicans pull together in one direction, seeking God's love through the teachings of our Lord and Saviour Jesus Christ and his disciples? Too many of us get tied up in the minutia of the church, and overlook the big picture of God's love and his desire for peace and brotherhood throughout the world.

We must, in these times, recognize the equality of women and men, the right of all people

to promote the Gospel of Christ and the responsibility of our church to improve the living conditions of all people, both here and abroad.

Let's stir up the hearts of his people and take some affirmative action in the pursuit of our Christian ideals. The Nicodemus Project provides a great start, for as St. John's Gospel states in chapter three: Nicodemus had a life-changing experience after listening to the wisdom of Jesus Christ.

Yours truly,
Bill Turney

Mr. Turney lives in Fredericton and worships at Christ Church Cathedral.

They ministered to him like non-judgmental angels

continued from page 1

this since my grandmother made it for us." There truly is comfort in comfort food.

Bible studies have also become part of the day. Anyone at the center is encouraged to participate. One day a fellow who is disruptive with his restless movements, facial ticks and mouth clicking mannerisms, was asked to close the study in prayer. While his outward appearance suggested he was otherwise preoccupied, he was very much tuned in. He heard and responded freely to what he heard.

On a different Tuesday yet another client was asked to lead us in prayer. This man is 'born

again.' They say he has repented of every wrong he could remember committing, some even the police knew nothing about — and his list of charges was very long. He chose to sing his prayer. He sang praises to Yahweh. It was hauntingly beautiful and his deep, heartfelt thanks was obvious. He also spoke on the wisdom of God. This Godly man has lived both sides of life. Today he uses his time and talents in a prison ministry. He has been there. He feels for prisoners, has a special connection with them. If I were asked to give a description of this dear soul at first sight, I would have described a slight, poorly dressed and grizzled middle-aged man crippled by a neurological

disorder. Just as we can't fully appreciate a book by its cover, there is a lot more to this man than meets the eye.

On a recent Tuesday an inebriated older man came in off the street. He was dishevelled, soiled and in pretty rough shape. Some of the other clients gathered round him, got him cleaned up, gave him a change of clothes and got some food and coffee into him. Clearly they had compassion and care for this poor fellow. He was one of them. They know what it feels like to lose dignity and self worth. They ministered to him like non-judgmental angels. They did what needed to be done.

These are a few stories gath-

ered from the short time we have spent with the marginalized people of Moncton. Everyone we have met has had a story to tell and they have taught me a lot about caring and worth. They are God's children too. They need our help as much as we need a focus other than ourselves. I for one am humbled by these souls and feel privileged to walk with them on Tuesdays. We lighten each other's load.

Lynn Fletcher is from the Hillsborough and Riverside Albert end of the Parishes of Sunny Brae, Hillsborough, Riverside Albert.

"When we focus on mission and outreach rather than our own dilemma as a declining church it is amazing what can happen," says Canon Keith Osborne of the Mission and Outreach Team of Diocesan Council. For that reason, the team is actively looking for inspirational Good News stories like Ms. Fletcher's. "I am very excited about what is happening and this story warms my heart," he says.

If your parish has a good news story to share, he and the team would be pleased to receive it. Contact Canon Osborne at <keith.osborne@anglican.nb.ca>.

It is about our spiritual well being as individuals and as the church

continued from page 1

are close to locking the church door for the final time.

It is probably fair to say that most of our parishes seem to be at one of two stages. A good number are at or near a crisis point and their people are frustrated, discouraged, confused as to what to do and crying out for help. Aging parishioners are hopeful that the Archbishop, the Diocesan Council or 'someone' can make the problems go away so they can keep the church functioning.

Other parishes are fairly stable — there are positive things happening and changes are being made gradually, but growth — spiritual, numerical and financial — is very slow. These parishes are not in crisis (yet), but there is deep concern for the future. Many parishioners are asking: If we keep doing what we've been doing, what will we look like in 10-15 years?

The synod-requested change initiative — the Nicodemus Project — puts all of this on the table, before God and his people. In

effect we need to ask ourselves: How can we become the church that God expects us to be? Contrary to what some are saying or may think, the Nicodemus Project is not aimed simply at getting more bums in the seats or more money in the coffers, although both are important to the health and sustainability of many parishes. It is, first and foremost, about our spiritual well being as individuals and as the church, as well as our readiness to share the good news of Christ and help those in need.

Synod was absolutely clear when it said we need deep transformational change and we need it now. That is the focus of the Nicodemus Project. It is proving to be both unique and challenging for us because assessing our ministries and developing action plans are not tasks with which we are familiar. However, this process offers each of us and each parish a fresh opportunity and reason to re-think, to question, to set a new vision, to plan and to take the first steps that will lead to growth and change.

Jesus put forward a new vision, a new way of life, for the people of his day. This vision and his death on the cross inspired the disciples to form the first church (see Acts 2:42-47), and it inspires us today. Those individuals and parishes that embrace the need for change, and are willing to set a new

vision, will have a much brighter future than those who do nothing or opt for gradual change.

Find a longer version of this story on anglican.nb.ca — click on Front Page News and then the March 16 story.



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Ana Watts Editor

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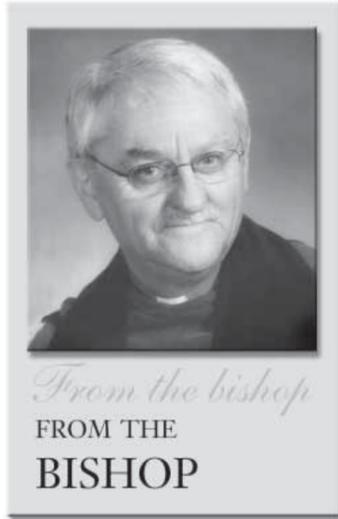
THE BISHOP'S PAGE

Nicodemus Project is a spiritual journey

It has been a few months now since the launch of the Nicodemus Project in our diocese. This diocesan-wide initiative carries with it a certain level of hope for a "new day" filled with renewed possibilities for our individual and corporate spiritual life. In these few short months I have witnessed a number of encouraging signs in both individuals and parishes embracing the idea of change leading to transformation.

As bishop I understand this spiritual journey (change and growth in Christ empowered by the Holy Spirit) as a process. It begins with an individual's desire for a deeper relationship with God, and leads to a community (parish) transformation — a transformation that emphasizes the mission that God is calling us to embrace for the sake of God's kingdom on earth.

A working definition of transformational change might look like this: "The process by which God forms Christ's character in believers by the ministry of the Spirit, in the context of Christian community, and in accordance with the Holy Gos-



From the bishop
FROM THE
BISHOP

pel. This process involves the transformation of the whole person in thoughts, behaviors, and styles of relating with God and with one another. It results in a life of intention to follow a new life style of service to others and witness for Christ in the world, so that communities (or parishes) too might be transformed to God's glory."

At the Synod Office we embraced the Nicodemus Lenten Bible Study series. We have been blessed by the challenging

questions about being Christian and Anglican and how difficult it is to move from a passive recipient of God's grace to "offer and present unto thee, O Lord ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." (p.83 BCP)

While the personal and corporate transformation process is an end in itself, the ultimate end is a deep and abiding relationship with God through Christ empowered by the Holy Spirit and the creation of communities (or parishes) that embrace his love so that others might be drawn to Him.

Our small group at the Synod Office is one of unique individuals. I trust that we understand that our individual journeys and process of transformational change will be unique too. The Spirit of God is the one who transforms souls, and each of us has a personal responsibility in the process.

Bible study is but one way to assist our spiritual formation and growth, other spiritual disciplines can also contribute to the process of transformational change, like being intentional in our daily study, prayers and

worship; our fellowship and support of diocesan and parish mission initiatives; sharing our spiritual journeys and witness to Christ's presence in our lives; seeking God's justice for the poor and marginalized. Transformational change for our diocese is an inter-dependent venture. God loves and needs each one of us to do his will in the world. From scripture it is clear that Nicodemus was on a journey in response to a desire to know and understand Christ better. "Was he transformed?" is not the question for me. Jesus' declaration that unless we are "born again" (changed, transformed) we cannot see the kingdom of God.

In the Risen Christ,

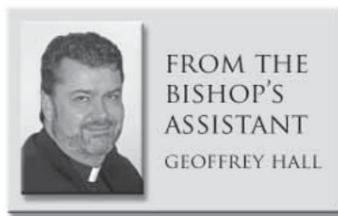
Archbishop Claude Miller is
Bishop of Fredericton and Metropolitan of the Ecclesiastical Province of Canada.

Transformation is a journey, a very Anglican way

Transformation may seem like an over-used word these days. In many sectors of society there's a buzz about the need for "transformation." It's an intriguing term. Since the call for transformation by the Diocesan Synod in June of 2009, it's an oft-used term around our diocese as well.

What does it mean to be transformed? Several have asked the question. Thankfully, transformation is not an unfriendly concept to Holy Scripture. St. Paul spoke about it often. Jesus was "transfigured" on the mountain in the sight of Peter, James and John as described in the Gospel of Luke (9:28 ff). Jesus also set an expectation for transformation as he met various individuals of Gospel fame: Pharisees, tax collectors, rich and poor, those described as "sinners" and those who were to be "saints" and, yes, Nicodemus.

The Administration Team of the Diocesan Council, charged with putting a face on the work of following up on the momentum of Synod 2009 chose Nicodemus to help brand a very broad initiative and to give it a focus — "the Nicodemus Project." Some have argued it is inappropriate. At the end of the day, it hardly matters if the character of Nicodemus perfectly encapsulates the essence of what needs to happen in the Diocese of Fredericton just now. Some have asked, "Who is Nicodemus?" That suggests to me that statistics about just



FROM THE
BISHOP'S
ASSISTANT
GEOFFREY HALL

how little some Anglican Christians know about the Bible aren't entirely inaccurate. It's a good news question because at the least, the Nicodemus Project is getting some of our brothers and sisters to care enough to ask about something or someone in Scripture whom they don't know.

Was Nicodemus in need of transformation? Like all of us, of course he was. Was he transformed? Who really knows? What evidence would you cite that you or someone you know had experienced "transformation?" A change in behaviour? A different haircut? A more prosperous lifestyle? The end results are quite difficult to qualify or quantify. Transformation is a journey, a very Anglican way. Nicodemus, like all of us, was on a journey. Change is required every step of the way and I pray it is never really finished for me, as I doubt it was finished for Nicodemus, or the Pharisee of the third chapter of John's Gospel.

It is my hope that when we speak of transformation for our diocesan church and its individual parishes and congregations, we are referring to a positive change in our church culture. It

How will you participate and what will transformation mean for you and the community to which you belong?

has to do with becoming a more healthy Church. As much as we love the way we are, there are many things that will need to be different about our church if we are to experience the same kind of success in the proclamation of the Gospel and the making of disciples over the next 100 years as we did in the last. Let's not forget that the call to that proclamation is the same today as it was in 1910. Every generation brings its challenges. What's different is the context of each succeeding year.

Our synod said, "Transformation is required." Although not an exhaustive list to be sure, some priorities have been determined regarding what this needed change might look like. Transformation is what is being prayed for.

Transformation:

- that might bring us to a place where instead of putting all of our effort and energy into maintaining what we have, we look for ways in which we can be mission-minded and outward looking — of service to others.
- that will see our leaders

trained and energized for a future different from the doomsday pictures the bean counters would have us all draw.

- that will get us back in touch with what is unique and special about the Anglican way of being Church, and use that identity to offer the world the gift of Jesus in a way that is fresh, real and heard.

- that will require the grace to look honestly at how we do what we do and make the changes necessary to be relevant and maybe even do it better in a world speaking a different language — we need to speak in such a way as to be heard.

We can argue semantics and connotations. We can criticize the titles and fiddle with the material offered for use. We can cause the body to stumble and place obstacles in its path. Ultimately, the goal that should belong to us all is that we become what God has and is calling us to be. That will require giving up some of what we hold dear — possessions, routines, control. That's going to be a challenge for me.

How will you participate and what will transformation mean for you and the community to which you belong?

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

PRINCIPAL ENGAGEMENTS

April 13-14
Metropolitans' meeting

April 20
Bishop's Counsel

April 22
Clergy Spouses Retreat

April 24
Layreaders Day

April 25-27,29
Deanery of Woodstock visitation *

April 28
Clergy Day

April
Archbishop's Dinner

May 5
ACW Annual

May 9
Parish of Douglas and Nashwaaksis

May 13
Christ Church Cathedral

May 15
Mothers' Union Rally

May 19
Diocesan Council

May 25
Bishop's Counsel

June 3-11
General Synod

June 13-18
Clergy College

June 20-24
Shediac Deanery

June 27
Parish of Millidgeville

*Denotes Confirmation

Announcements

Congratulations to the **Rev. Dr. Barry Craig**, honorary assistant at Christ Church Cathedral, on his appointment as vice-president (academic) of St. Thomas University in Fredericton.

The Rev. Canon Stuart Allen is appointed honorary assistant in the Parish of Quispamsis (St. Augustine's) under the rector, the Rev. Chris Hayes on March 1.

The Rev. Canon John Cathcart is appointed Regional Dean of York for a three-year term.

Elizabeth Harding is re-appointed Camp Medley Director.

The Rev. Deacon Constance Whittaker-Soulikias is appointed honorary assistant in the Parish of Saint John (Trinity Church) under the rector, the Rev. Dr. Ranall Ingalls.

The Rev. Kevin Borthwick is appointed priest and rector of the Parish of Prince William, Dumfries, Queensbury and Southampton effective June 15. He leaves the Parish of St. Philip in Moncton.

The Rev. Robert Barry is appointed honorary assistant in the Parish of Derby and Blackville, under the direction of the rector, the Rev. Douglas Barrett.

COMING EVENTS

ACW speaker from 'Buy-A-Net Malaria Prevention'

BY JOAN RANDALL
DIOCESAN ACW PRESIDENT

As I watch the snow bluster around the back yard it is difficult to imagine our ACW Annual is so close, May 4 & 5 at All Saints Anglican Church in St. Andrews. Co-ordinator Brenda Watson and her committee have been very busy organizing our meeting so I do hope many ACW members have set these days aside.

Did you know that every 30 seconds a mother in Africa loses a child to malaria? Malaria kills and yet can be easily and inexpensively prevented with a bed net. For only \$6 a long-lasting insecticide-treated net can protect up to a family of four and last three years. For \$350 you can "net" a village and save many lives. What a wonderful project for ACWs!

The Buy-A-Net Malaria Prevention Group (www.buyanet.ca) was established in 2004 by Debra Lefebvre, RN, MPA and a mother of four. It is a volunteer driven charitable organization. Debra will speak to us on Tuesday, May 4 and I do hope that you will find a way to raise some money to purchase some nets. Any cheques can be sent to our treasurer Patti Hoyt or brought to the meeting. The night the net is hung lives are saved! Please let's do our part.

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Diocese of Fredericton ACW Annual Meeting

May 4 & 5

All Saints Church, St. Andrew's-by-the-Sea

Registration begins 9:30 a.m. Tuesday

Dinner tickets \$20 from

Mrs. Tessa Castell, 302 Victoria St., St. Andrews, NB E5B 1R9

Please order by April 20

Where to stay in St. Andrews

Fairmont Algonquin Hotel
Toll Free: 1(866) 540-4403
alg.reservations@fairmont.com
\$129 plus tax

Garden Gate B&B
506-529-4453
\$90-\$100

St. Andrews Motor Inn
506-529-4571
\$84.95 plus tax for 2 queen bed

Monika B&B
506-529-8869
\$60 tax inc (rate held 'til April 15)

Kennedy Inn
506-529-8844 \$89.95 & up plus tax

Mulberry B&B
506-529-4948
\$50-\$60 tax included

Treadwell Inn
506-529-1011
\$100-\$125 breakfast included

Inn on Frederick Street
506-529-2603
\$89 plus tax

Layreaders' Retreat Day
with Archbishop Claude Miller

9:30 a.m. - 3 p.m.

Saturday, April 24, 2010

Saint Mary's Church,
Parish of Chatham

An opportunity to make
a one-day retreat in

the presence of our bishop

under whom layreaders are licensed.

Consider staying overnight and
making it a wonderful weekend
on the beautiful Miramichi

Details:

<http://personal.nbnet.nb.ca/jc8/layreader.html>

Friendship Guild of Christ Church Cathedral
60th Anniversary Celebration

4 p.m. - 6 p.m. Wednesday, May 12

At Cathedral Memorial Hall, 168 Church St. in Fredericton

RSVP Donna Wallace 506/4590-2114

Lois Baker 506/455-6064

You are invited to join

INTEGRITY NEW BRUNSWICK

for their regular monthly worship
at the

UNITARIAN FELLOWSHIP

at 874 York St., Fredericton

on

April 18, 2010

Come and Discover

THE EUCHARIST AS
AN ACT OF INCLUSION

Please note the time
for this month only is

3:00 P.M.

A Social Time will follow
approximately 5:00 p.m.



CHRIS HAYES

Stephen Hayes (with the big grin and the red t-shirt), elder son of the Rev. Chris Hayes, enjoyed Choir School so much last summer he's "looking forward" to it again this year. Choir School for juniors runs July 4-11 at Rothesay Netherwood School.

Choir School – marvellous music and fun in the sun

BY MARJE HARRISON

It's nearly that time again folks. Time to dust off the vocal chords and get ready for 2010 Choir School. Under the expert leadership of the Rev. Chris Hayes we have another exciting year of worship, music and fun on offer at Rothesay Netherwood School. Registration forms are available on-line <www.choirschoolsite.com> and can be printed off and mailed to the registrar. Applications for staff position are there too. If you have never been to Choir School, consider it this year, try us out and see what magic there is in good Anglican choral music. Send your registration form with a deposit to ensure acceptance. Check out the website for further information.



Mission Statement: "Press on for Times of Refreshing"

When: April 28th to May 2nd, 2010

Where: The Anglican Parish of Chatham 207 Wellington Street, Miramichi, NB

Who: The Rev. Canon Gene Packwood

Details:

- Rev. Packwood will be speaking nightly at 7pm from Wednesday to Saturday on different topics.
- On Sunday there will be a combined service at Saint Mary's at 10am.
- Friday April 30th evening service - prayer time for all Miramichi clergy and their ministry.
- Saturday afternoon there will be a youth time with Chris Ketch and Agnes Flam.



I'm a parish priest serving Jesus and a great bunch of people at St Barnabas Anglican Church in Medicine Hat, Alberta, Canada.

I'm a mid-life crisis vocation kind of guy. I was ordained in 1991 in my forties. Since then, apart from a few months at St Timothy's in the Diocese of Saskatoon, I have served in the Diocese of Calgary, first at St Francis of Assisi in Airdrie and now here in 'The Hat.'

<http://kiwirev.files.wordpress.com/2007/03/childrentalk.JPG> In my previous life I made television programs for a living. I started out in New Zealand with the New Zealand Broadcasting Corporation at DNTV-2 in Dunedin, emigrated to Canada, spent 7 months at CHBC, Kelowna, 6 years at CKY in Winnipeg, 7 years at ACCESS Network in Calgary and a year teaching television production at Mount Royal College in Calgary.

I am what seems to be an increasingly rare thing in the Anglican Church of Canada; a theologically conservative Anglican clergyman. Not a comfortable place to be in this day and age.

Renewal Mission Prayer

Our gracious Heavenly Father we ask You to bless Your ongoing plans for Your mission in the spring. Guide and direct by Your Holy Spirit all peoples (young and old) to a deeper understanding of Your word. Bless our missionary, The Rev. Gene Packwood, guide and protect Gene and his wife Jude. Prepare his heart even now as to the messages he will bring to Your people. We ask this in Jesus name. Amen and Amen

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PARISH PHOTO ALBUM

GOLDEN YEARS OF GUIDING



DAVID GOSS

A large group of former Girl Guides and Guiders attended the Morning Prayer service at Trinity Church in Saint John in February to commemorate the 100th anniversary of the founding of Girl Guides. Audrey Straight, who joined the Trinity Company as a child in 1939 and was its Captain when it was disbanded in 1978, organized the event. Current New Brunswick Commissioner Marie Wetmore and Beaver Award recipient Vivian MacDonald brought greetings from the Provincial Council of Girl Guides Canada. Former Guide Karen Fulton spoke evocatively of her involvement in Miss Straight's Trinity Group and gave her full credit for setting her, and many uptown girls, on the straight and narrow path of life. In the photo above taken during a reception following the service are, left to right, Ms. MacDonald (with her back to the camera), Provincial Commissioner Wetmore, and Ms. Straight.

CHRISTMAS IN APRIL



The children of the Village of Gagetown proclaimed the good news of Jesus birth to the entire community in a nativity pageant last Dec. 13. Young people from St. John's (Parish of Gagetown), Grace United and the Upper Gagetown Daily Vacation Bible School worked together to present this gift to the community. At the reception that followed, each participating child was presented with a handcrafted stained glass angel and a book from Anglican House. Among the participants were angels Lily Randall and Isabell Francis, Sarah Thompson was Mary, Jarrick Coy was the Baby Jesus.

FAMILY FAREWELL



On January 16 the Parish of Richmond held a farewell party for the Rev. Chris Hayes, his wife Christine and their children Laura, Stephen, Sarah and Patrick. They were in the parish for five years, and Mr. Hayes was recently appointed rector of the Parish of Quispamsis (St. Augustine's Church). The family was presented with a painting of the three churches in the parish, as well as a sum of money. Nearly 100 people gathered to say good-bye, including Archdeacon Walter Williams, other clergy from the deanery and the Rev. George Porter from Fredericton. Members of the St. Johns/St. Lukes Youth Group were also in attendance.

CURLING NIGHT



About 40 people turned up for the Parish of Upham annual curling night at the Hampton Curling Club this winter. Most of them were Anglicans, but some of them were friends from the United and Baptist churches too. Most of them were adults, but everyone was welcome so there were young people there too. Here young Caylee Greer, in the hack, gets some pointers from Mikko Jyrkama and vestry member Lynne Allaby. In the background is Shawna Allaby, a teen curler and vestry member too. The next morning 116 people turned up at the monthly parish breakfast – a record!

LAY READERS WORKSHOP



The Rev. Chris VanBuskirk of St. George's, Moncton, assisted by the Rev. Wendy Amos Binks, of St. Andrew's Sunny Brae and the Rev. Greg Frazer, the prison chaplain at Dorchester, recently offered Leading Morning Prayer, a workshop for layreaders at St. Andrew's Sunny Brae. Participants represented St. Andrews, Sunny Brae, St. George's and St. James in Moncton, St. Mary's, Hillsborough, St Paul's, Browns Yard and St Matthew's, Harcourt. Seen above following the workshop are: front row left to right: Mr. VanBuskirk, Ms. Amos-Binks, Denis Richard, Kathy Pennell, Donna Hebert, Loney Hudson, Lloyd Tucker, Helen Hall, Bob Foster, and Norman Goguen; back row Reg Godsoe, Des Sonley, Lorna Pratt, Cliff Kendall, Barb Haire, Veronica Locke, Peter Jubb, John Whitmore, James Avery and Mr. Frazer.

Ecumenical breakfast in Saint John

BY BOB BRITAIN

The 5th annual Ecumenical Men's Breakfast, catered by the Guild of St. Joseph, was held at the Church of the Good Shepherd in Saint John on Feb. 27. Speaker Peter Jollymore, retired vice-president of NBTeI/Aliant, focused on striving for progress and noted the ability to organize change was key. That is something we Anglicans need to embrace as we embark on the Nicodemus Project. He is heavily involved in the Abbey Project, a mixed income housing project sponsored by his home church of St. Andrew and St. David United.



Participating in the ecumenical men's breakfast in Saint John were, left to right, the Rev. Chris McMullen, Pastor Lindsey Burt, speaker Peter Jollymore and Paul Desjardins, Guild of St. Joseph. sibly said reading the Bible is key to spiritual progress.

In his devotional, Pastor Lindsey Burt of the Full Gospel As-

A donation from the free will offering was made to the Saint John Mission to Seafarers celebrating its 30th anniversary.

COLUMNS

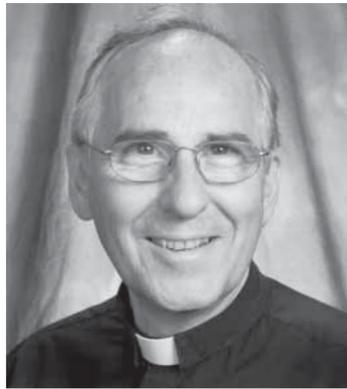
The last part of a person to get converted is his pocketbook

BY ALAN REYNOLDS

I think it was Billy Graham who said, "The last part of a person to get converted is his pocketbook." I'm afraid it was true of me.

In some ways I wish I could recall the day when I finally 'got it,' but such was not my experience. For me conversion came by osmosis and through years of wrestling with my faith. I recall transforming God moments, I didn't record dates but there have been many during my life.

In mid-life I began to take an active part in my church, encouraged by the Rev. Canon James T. Irvine. A group of us would meet at six on Wednesday mornings in Fr. Jim's office (I've never been my best at six in the morning) and the discipline of giving to God was voiced there. I was in a quandary. I knew I was not contributing much, I chaired the building project for the church hall and certainly knew it needed funds. I even knew Betty and I were about to receive a lump



Faith and Thanks Giving

sum from her late mother's estate. What should I do? Hadn't I chided the vestry members to vote in favour of the building project only if they were prepared to support it financially? Shouldn't I make the first donation to the project? Perhaps I should tithe the windfall we were about to receive.

That seems a long time ago, but two years later I was

encouraged to pursue a call to ordained ministry. I went off to seminary. How easy it was then to give my tithe. No income! Wow! We lived off our savings and with only a few bursaries on which to base my church offering I could be really generous!

Once ordained and placed in a parish we continued to give our first tenth to the church.

So why is it so difficult to talk about giving? Jesus spoke of money and possessions throughout the Gospels and I think he did it for good reason. Our culture thrives on the accumulation of stuff, but in reality, accumulating stuff consumes us! Do we worship God or Mammon? I had no idea how much my drive for prosperity consumed me until I started giving it away. And now I am free!

We no longer give tithes of dill and cumin because today our income represents the fruits of our labour.

I once preached in Westfield about my garden and giving away surplus tomatoes to neighbours. "Go on," I'd say,

"help yourself they're only going to rot." What a gift! I'd give them the ones that were going to rot! Our tithe should not be given from the leftovers, it should be the first fruits. An offering is not a collection. In fact, an offering is what we give after the tithe - but that's another matter.

The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share

abundantly in every good work. (2 Corinthians 9:6-8)

Whatever you do, do it because you want to. Do it because you can't get to sub-Saharan Africa, because you want children to get an education, because you want to feed the hungry, because you want to shelter the homeless. Do it because you care. We can never out-give God.

The Rev. Alan Reynolds is priest-in-charge of the Parish of Central Kings and a member of the Stewardship and Financial Development Team of Diocesan Council. His contribution launches Faith and Thanksgiving a new and regular feature on stewTime for a new vision

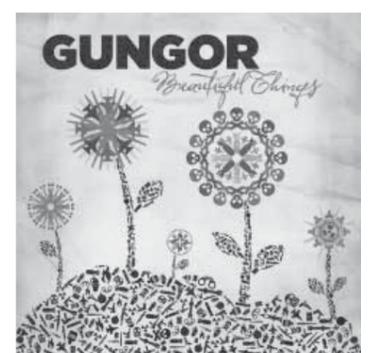
Michael Gungor's David Crowder Band reinvents worship music

Worship music has come a long way since the days of a simple acoustic guitar and 10 songs got put on a disc and released to the public. Unfortunately the stereotype hasn't evolved with the music, so while it progressed its reputation did not — until the David Crowder Band (formerly known as the Michael Gungor Band) blew the lid off of things! And now, musically speaking, lead singer Michael Gungor may have blown up even what the lid covered.

Gungor and his wife Lisa are both great vocalists and she plays several instruments, including keyboards and a toy piano. Beautiful Things, the Crowder Band's second release, has a different focus. It is unapologetically on the music, and not the lyrics. Too often great music is accompanied by simplistic texts, and insightful texts are accompanied by rather crude music. Not here. Glockenspiels, horn lines, string sections, Spanish guitar, banjo, flute and cello show a deep emphasis on creating the desired timbre (tone colour) and atmosphere. This praise music is not afraid to leave the confines of a four-person rock group. The result is captivating.

But that is not to say that the texts suffer. Beautiful Things is obviously a worship album, and songs like "The Earth is Yours" and "Beautiful Things" will leave their texts and melodies rattling around in your head for days after you hear them. The song "Cannot Keep You" will leave you pondering how you view God in your life for a long time — and that's a good thing. Sound theology and faithful expressions of praise are found in both the fast-paced anthems, the quiet and reflective ballads on this album.

A final word: many artists speak of making an album or project that reflects who they are as artists, but we all know that an expected "formula" exists, to ensure profitability and popularity. (Sadly, the two are



too often closely related.) Record companies demand a hit single or two and musicians' images are often crafted to reflect the music they create, again thinking of maximizing exposure. Gungor seems (so far) to have defied these trends, and the band members appear to be neither fashion icons nor cultural trendsetters. The music on this album is unlikely to spawn the typical four-minute single for the radio, so when the band members speak of making the music they feel they are supposed to make, I believe them. Perhaps that is a part of the reason the David Crowder band is getting so much attention as a real innovator of worship music.

Don't ever miss an opportunity to listen to Beautiful Things.

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

ARCHIVES CORNER

LONG-SERVING PRIESTS IN THE DIOCESE OF FREDERICTON – PART 1

No.	Priest	Parish/Church	Years	Dates
1	Canon William R. MacMullin	Douglas and Nashwaaksis	15	1995 -
2	Canon John Matheson	St. Andrews	15	1995 -
3	The Rev. George Royden Gilliland	Stanley	15	1944 - 1959
4	The Rev. Benjamin Gerrish Gray	Trinity, Saint John	15	1825 - 1840
5	The Rev. Arthur Brock Humphreys	St. Andrews	15	1928 - 1943
6	The Rev. James Edison Lane	East Saint John	15	1949 - 1964
7	The Rev. Gordon Wesley Philpotts	St. Luke's, Portland	15	1943 - 1958
8	The Rev. James Wilkinson	Kingsclear	15	1915 - 1930
9	The Rev. Edward Davey Wills	St. Mary's (York)	15	1945 - 1960
10	Archdeacon Arthur Edward Lampay Caulfeild	Trinity, Saint John	16	1957 - 1973
11	Canon Gustav Adolf Kuhring	Stone, Saint John	16	1905 - 1921
12	Archdeacon E. Vincent Martin	Woodstock	16	1957 - 1973
13	Archdeacon David Barrett	Sussex	16	1994 -
14	The Rev. Edwin Thompson Spencer	St. Margaret's, Fredericton	16	1967 - 1983
15	Archdeacon Reginald Bruce Stockall	Mission Church, Saint John	16	1972 - 1988
16	The Rev. Harold Milbourne Alexander	Derby and Blackville	17	1930 - 1947
17	Canon John Robinson Belyea	Sackville	17	1939 - 1356
18	Canon Alvin Hawkes	Kingsclear and Douglas	17	1957 - 1974
19	The Rev. Ernest Roy McCordick	Victoria	17	1943 - 1960
20	The Rev. Robert Augustus Armstrong	Trinity, Saint John	17	1907 - 1924
21	The Rev. John deSoyres	Stone Church, Saint John	17	1888 - 1905
22	The Rev. Harold H. Hoyt	Renforth and Coldbrook	17	1947 - 1964
23	The Rev. Norman Perley Fairweather	Campobello	18	1946 - 1964
24	The Rev. Joseph McAlden	St. Andrews	18	1943 - 1961
25	Canon Albert Snelgrove	Riverview	18	1989 - 2007
26	The Rev. John Davenport	Mission Church, Saint John	18	1882 - 1900
27	The Rev. Gilbert Fielding Edsforth	Hammond River	18	1989 - 1967
28	The Rev. R. Bertram Hooper	Moncton	18	1889 - 1907
29	The Rev. George F. Scovil	St. Jude's, Victoria	18	1900 - 1918
30	The Rev. John Edward Taylor	Hammond River	18	1929 - 1947
31	The Rev. Arthur William Teed	St. Mark's, Westmorland	18	1917 - 1935
32	The Rev. John Richard Hopkins	Gordon and Lorne (Tobique)	19	1889 - 1917
33	Archdeacon David Mercer	Marysville	19	1981 - 2000
34	Archdeacon Walter Williams	Woodstock	19	1991 -
35	Archdeacon Donald W. Colwell	Lancaster	19	1955 - 1974
36	Canon Clarence Hatheway	Addington (Campbellton)	19	1940 - 1959
37	The Rev. John Hopkins	Gordon and Lorne (Tobique)	19	1889 - 1908
38	The Rev. John McGiverne	St. George	19	1848 - 1867
39	The Rev. Alexander Bloomfield Murray	Stanley	19	1891 - 1910

We are doing the right thing for the right reason

Where there is no vision the people perish.
[Proverbs 29:18a]

Before her death in 1997, Jeanne Calment was the oldest living person whose age could be verified by official documentation. This remarkable French woman claimed she owed her longevity to chocolate, olive oil, and port wine. On her 120th birthday celebration, someone asked her, "What is your vision of the future?"

With a twinkle in her eye, she replied, "Very brief."

Let's talk about vision. What are some of the "killer phrases," the things that people say to squelch new or innovative ideas, the poison darts that kill off a vision? Here are ten:

1. Yes, but . . .
2. We've tried that before.
3. We haven't got the manpower.
4. Don't rock the boat!
5. It's too far ahead of the times.
6. Get a committee to look into it.
7. You have got to be kidding.
8. It's not in the budget.
9. It will be more trouble than it's worth.
10. It's all right in theory, but . . .

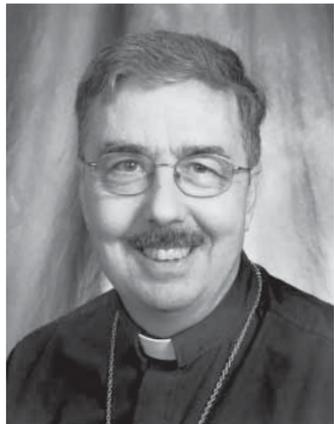
Most of us are old enough to remember the Anglican decade of evangelism. It failed for a number of reasons but chiefly because we were trying to do the right thing for all the wrong reasons. We were trying to fill the pews to improve our financial situation.

The Nicodemus Project can work because first and foremost it is about discipleship — "Proclaiming the Gospel of Jesus Christ for the making of disciples." But we have to make it work. We have to start at the parish level and it is up to each parish to come up with a workable plan by June and have the plan up and running by the end of the year.

The Nicodemus Project gives us the opportunity to design a plan that fits our own parish situation. The diocese also has resource people to work with parishes that need assistance with visioning and planning.

The goal is for us to allow the Holy Spirit to work through us to make disciples. We are doing the right thing for the right reason.

Parishes throughout the diocese are going through the visioning process and on through various plans of action for their parishes. Our deanery meetings have discussed several plans for an archdeaconry mission project — from sharing resources and developing a regional approach to outreach through newspapers or radio. Although we decided the approach and material we had were not going to give us the desired results, we made progress because we moved on to something new — a program on how to make our churches more welcoming.



The Ven. Richard Steeves
Archdeacon of Chatham
From the Archdeacons

Our individual parishes are also reaching out. One is bringing in a speaker for a series of talks and inviting the community at large to attend. Another is working on the program "Every one — Win one," asking God to put a person in our path for us to get to know better and get that person involved in Bible study and church. If we all make it a priority to get one more person to church to get right with God and grow in faith, the church will grow. Even if there is an 80 per cent failure rate, that is still 20 per cent growth.

Yet another parish is looking at ways to re-establish and maintain contact with those who claim to be Anglican but are not connected with the church. Other ideas being discussed include friendship evangelism, using prayer breakfasts and social events like sports nights in our halls where social times present the opportunity to invite people to Bible studies and other things, and eventually fully involving people in the parish life.

There are things we might have to change — music, the way we welcome visitors, the time of our worship service and anything else that could make us more welcoming.

We might try to have people from another faith traditions visit and give honest assessments as to how they were welcomed to our parishes, what parts of the service drew them closer to God, and what parts they found difficult to understand.

The bottom line is — nothing will be accomplished without a lot of prayer. There is much to be done; we cannot do it all. But God can do it if we let him work through us.

"Paul planted, Apollos watered, but God gave the growth." [1 Corinthians 2:6]

The Ven. Richard Steeves is priest & rector of the Parishes of Newcastle & Nelson, priest-in-charge of the Parish of Hardwicke and Archdeacon of Chatham.

INTERCESSIONS

April

¶ 18: PRAY for The Nippon Sei Kai (the Anglican Communion in Japan) the Most Rev. Nathaniel Makoto Uematsu, Primate of The Nippon Sei Kai & Bishop of Hokkaido. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Worawora Deanery the Rev. Charels A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Fort Nelson - St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, the Rev. Dawn MacDonald and the Rev. Neville Critchlow; the Rev. Deacon Don Thompson, Lana Thompson and family, Glen Gough, licensed lay minister, 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.

¶ 19: Parish of Madawaska. (St. John the Baptist Anglican/St. Paul's United shared ministry), the Rev. Bob LeBlanc, priest-in-charge, the Rev. Deacon Fran Bedell. Archbishop Harold Nutter (retired).

¶ 20: Parish of Marysville, the Rev. Canon John Cathcart. Diocese of Ho, the Rev. Charles Anum Tetteh, priest-in-charge, Worawora Deanery. ¶ 21: Parishes of Maugerville & Oromocto, the Rev. Keith Howlett. Major John Organ, chaplain, St. Luke's Chapel, CFB Gagetown.

¶ 22: Parish of Millidgeville, the Rev. Canon Alvin Westgate, the Rev. Canon Brian Campion, the Rev. Paul McCracken, honorary assistants. Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian. ¶ 23: Parish of Minto & Chipman, the Rev. Philip Pain.

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

¶ 25: PRAY for the Episcopal Church in Jerusalem and the Middle East, the Most Rev. Dr. Mouneer Hanna Ani, president bishop, Jerusalem & the Middle East & Bishop in Egypt with North Africa and the Horn of Africa. 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 Meduadues-Badohu. Diocese of Yukon, Watson Lake - St. John the Baptist, Lower Post, Swift River, Telegraph Creek — St. Aidan, Dease Lake, Glenora, Tim Liverton, licensed lay minister, 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.

¶ 26: Parish of Musquash, (open incumbency), Capt. Rob Marsh, interim. The Rev. David Plumer (retired).

¶ 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, Brother Clemence Ahun, diocesan catechist.

¶ 28: Parish of New Bandon, (open incumbency) ROD BLACK???. The Rev. Dr. George Porter, director of youth ministry.

¶ 29: Parishes of Newcastle & Nelson, the Ven. Richard Steeves. Diocese of Ho, Sister Joyce Agbefu, diocesan catechist.

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

MAY

¶ 1: Parish of Pennfield, the Rev. Canon Keith Osborne.

¶ 2: PRAY for The Anglican Church of Kenya, the Most Rev. Eliud Wabukala, Archbishop of Kenya & Bishop of All Saints Cathedral Diocese. 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 Meduadues-Badohu.

Diocese of Yukon, Carcross, Tagish, Johnson's Crossing, St. Saviour's, the Rev. David Pritchard & family, Teslin - St. Philips, 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.

¶ 3: Parish of Portland, the Rev. Eileen Irish. The Rev. Paul Ranson, Anglican South End Ministry, Saint John.

¶ 4: Parish of Prince William, (open incumbency) the Rev. Neville Cheeseman, interim priest-in-charge. Diocese of Ho, Brother Felix Atta Boakye (in training), diocesan catechist.

¶ 5: Parish of Quispamsis, the Rev. Chris Hayes. The Rev. Ronald Rippin (retired).

¶ 6: Parish of Renforth, the Rev. Eric Phinney, the Rev. Canon Ed Coleman, pastoral assistant. Diocese of Ho, Mrs Christiana Asamoah, parochial catechist

¶ 7: Parish of Restigouche, (open incumbency).

¶ 8: Parish of Richmond, (open incumbency).

¶ 9: PRAY for The Anglican Church of of Korea, the Rt. Rev. Solomon Jongmo Yoon, Presiding Bishop of the Anglican Church of Korea & Bishop of Busan. 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 Meduadues-Badohu. Diocese of Yukon, communities of Carmacks, & Keno, 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.

¶ 10: Parish of Riverview, the Rev. Brent Ham. The Rev. Donald Routledge (on leave).

¶ 11: Parish of Rothesay, the Rev. Canon Albert Snelgrove, the Rev. Jasmine Chandra, assistant curate. Diocese of Ho, Mr William Agbaleno, parochial catechist.

¶ 12: Parish of St. Andrews, the Rev. Canon John Matheson. The Rev. Canon John Sharpe (retired).

¶ 13: Parish of St. Andrew's Sunny Brae, (open incumbency). Diocese of Ho, Mr Hope Fiebor, parochial catechist.

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

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

¶ 16: Anglican Communion Sunday (This day may be observed at anytime in the year) A hymn of glory let us sing new songs throughout the world shall ring Christ, by a road before untrod Ascendeth to the throne of God. Alleluia. Colorado - (USA) the Rt. Rev. Robert O'Neill. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Worawora Deanery the Rev. Father Charels A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Atlin - St. Martin, the Rev. Deacon Vera Kirkwood and family, Dorothy Odian, licensed lay minister, 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.

¶ 17: Parish of St. James, Moncton, open incumbency. Canon Fred Scott, diocesan treasurer & Synod office staff.

What is a canon of the church?

The Anglican Church has some 'different' definitions for some common words, like "canon." When one of our priests became a canon a number of years ago one of his parishioners found (or, I suspect, made) a two-foot high replica of the sort of cannon used to shoot things and displayed it on the church steps the following Sunday.

There are two churchy meanings of the word canon: 1. law of the church; 2. a person (lay or clergy) appointed by the bishop to the Cathedral Advisory Chapter and assigned a seat in the canon stalls of the cathedral.

The Cathedral Advisory Chapter is different from the Cathedral Chapter, which is the corporation responsible for the maintenance and management of, in our case, Christ Church Cathedral. That group is similar to a parish vestry.

Advisory Chapter meetings are very rare, for information and discussion only, and its decisions are non-binding on the chapter, so practically speaking, the office of canon is



honourary. That being said, the dean does call on canons from time to time to preach and/or conduct Choral Evensong, mid-week services in Lent or other special services that do not conflict with clergy canons' regular parish duties. Canons are also entitled to wear the diocesan crest on their black scarves.

But who or what is a dean? Our Dean of Fredericton is a clergy person appointed by the bishop, usually after consultation with the Cathedral Advisory Committee, for the care/cure of the souls of the cathedral congregation, just as the incumbent in a parish has the care/cure of the souls there. The dean looks after the cathedral congregation and day-to-day matters at the cathedral, is the chief executive

officer of the cathedral, an ex officio member of all diocesan committees and bodies, and, if the office of bishop is vacant or the bishop is incapacitated, the dean acts as chair of Synod, Diocesan Council and the Cathedral Chapter subject to the constitution and to any other provisions of the canons.

The bishop, of course, is entitled (after giving the dean reasonable notice) to use the cathedral for all episcopal acts or diocesan meetings, and for confirmation, ordination and other celebrations. The bishop also normally celebrates and preaches in his cathedral on Christmas Day, Easter Sunday, Ascension Day and Pentecost. Everything else is the dean's responsibility.

I am certain many of you have questions about "things Anglican." Please feel free to ask. I will do my best to answer in this space and promise not to mention your name! Contact me at <patd@nb.sympatico.ca>.

The Ven. Patricia Drummond is Archdeacon of Fredericton.

YOUTH

BLESSED IN BELIZE



Despite initial travel set-backs, eight members of the Cathedral Puppeteers spent spring break in Belize again this year, doing puppet shows and teaching puppetry, as well as building relationships and book shelves for classrooms, primarily in St. Hilda's School. The group also ministered at St. Barnabas School and St. Ignatius High School. All three of these schools are in San Ignacio, near the Guatemalan border. On the final day in the country, the group presented for a Sunday school and as part of the worship at the Anglican cathedral in Belize City. In the picture above Lionel Hayter and friends enjoy some fun in the sun. It would appear that on this trip the puppeteers were blessed by the children as much as the children were blessed by the puppeteers.



In the photo above, Alyssa Hayter tutors a student in reading. Watch for more photos and details about this mission trip in future editions of *The New Brunswick Anglican*. (The photo of Alyssa was taken by Lionel, the photo of Lionel was taken by Alyssa.)

I'm curious, George ...

What do you think about the spirituality of *Lost*?

To say that *Lost* ~ hate it or, as I do, love it ~ has set new standards for TV programming is an understatement. Some have said that it has created a new program genre. Without doubt, it's hands down the most complex, intricate and gripping show I've ever participated in. I don't just "watch" *Lost*; I experience it - I started the series near the end of January and was completely caught up with all five-plus seasons by the end of February.

Among the many appealing aspects of *Lost* is the brilliantly complex weaving together of philosophy, psychology, science (especially theoretical physics), technology, art and literature, history, mythology, mystery, religion and, running throughout,



spirituality. Characters, whose names very often allude to famous scientists, literary characters or philosophers, manage not to become types but real, complex people who wrestle realistically with their "lostness." So many big questions and complex ideas are twined together that I can't find a way to answer questions about the spirituality of the *Lost* experience in a simple way.

I picked up a book, *The Gospel according to Lost**, hoping that might help but,

while a good introduction to some basic themes, it fails to plumb the exquisite depths of spirituality in the experience.

So where to start? There are some overt references to religion and faith, and it is tempting to begin there. Sub-themes of the conflicts between faith and reason, science and religion, philosophy and theology, as well as theism versus atheism run throughout, but I'll return to that in another episode.

For now I just want to take note of an unlikely character with which to begin: Sawyer (a.k.a. James Ford). The Sawyer we see is fiercely independent and hostile. His famous glare is indicative of deep anger ~ and for good reasons. His hostility extends to God. Whenever anyone references divinity, Sawyer is apt to quip:

"God has nothing to do with it."

In a particularly telling and humorous scene during the period of apparently uncontrollable, random and sudden time-space shifts, Sawyer utters a shout of "Thank you, God!" when delivered from disaster in the nick of time. Immediately after the shift, however, when he is translated into a small canoe in a raging sea storm, he shouts up to the sky: "I take that back!"

While the humour is great, the incident also captures an aspect of an all too common human experience to which I have referred in previous articles as "wrestling with God." When things are going well, and God seems to do what we want, we're all about happy thanks. When God

doesn't seem to behave like we want, God gets our angry wrath. Even atheists resort to this kind of blame-the-divine stance.

It all raises difficult and intriguing questions of the relationship between God and evil/pain, of the nature of God's presence/involvement in our world and our lives. Perhaps John Locke (the character, not the philosopher) sums it up best when Jack asks him why he finds it so easy to believe. Locke responds: "It's never been easy."

* Chris Sealy, *The Gospel according to Lost*, Nashville: Thomas Nelson, 2009.

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

CAMP SEASON'S COMING
READY OR NOT!

Summer is coming and the two diocesan youth camps are gearing up for the season - staff is hired and programs are in place. Several young people, including the summer 2010 staff, participated in the Camp Brookwood annual meeting held at St. Luke's in Woodstock on March 13. Left to right they are Sam Smith, Scott McKinnon (director) and Sam Kelley.

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

emergent

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