



NCD workshop prepared parishes for real change

BY CHRIS McMULLEN

For most Anglicans it's easy to be green, a bit of blue is manageable, but it is tough to be red — and, according to Bill Bickle, that's why our church isn't growing. The Canadian resource person for Natural Church Development (NCD) led a workshop in the diocese last fall to help parishes using (or interested in using) the program's assessment strategies to identify effective ways in which to reach out to others for Christ, as well as to measure their spiritual vitality, identify their weaknesses, and set some realistic goals for renewal and growth. In short — to help parishes in this diocese embrace transformational change as articulated in the Nicodemus Project.

The workshop was organized and hosted by the clericus of the Archdeaconry of St. Andrews and was an opportunity for the participants to identify their congregation's colour profile. Red (for the blood of Christ) congregations are doctrinal, Bible-centered, action-oriented and evangelistic. Blue (for the Holy Spirit) congregations have a deep spiritual focus, it may be charismatic or sacramental. Green (for God the Father and creation) congregations tend to be rational and focused on social justice. A healthy congregation has all three present in its colour profile. According to NCD research and survey results at the workshop, Anglican parishes tend to be green, with some blue.

A healthy faith and Christian life of ministry and outreach reflect our knowledge and enjoyment of all three persons/colours of the Trinity. Growth and healing come from balancing the imbalance in our colour profile. This has been my personal experience, so I guess that's why I really like it. I grew up very green in the United Church — rational, inclusive, focused on God the creator and social justice all the way.

Following my personal conversion to Jesus Christ I hung around with evangelicals and became much more red. Then in the 1990s I found myself becoming involved with the charismatic movement, and yearned for a more sacramental, spiritual and blue life. In becoming an Anglican I became part of a green church with a solid red element,



Nicodemus Project Goals

*Re-learn Anglicanism
Support struggling parishes
Prepare our leaders
Assess ourselves*

Make change happen!

and a blue sacramental worship life with an active charismatic presence. I didn't know the colours at that time, but I knew what I wanted.

A congregation's colour profile helps it to understand its particular spiritual style. Its comfort zones are the starting place for transformational change.

A clear understanding of the eight basic characteristics common to congregations of all sizes, cultures and theological climates, and the congregation's strength or weakness in these circumstances also identifies clear pathways toward change for the better.

Empowered leadership, gift-based ministry, passionate spirituality, effective structures, inspiring worship, holistic small groups, need-oriented evangelism, and loving relationships are essential components of mission and ministry. Improving areas of weakness in these dimensions of congregational life and ministry can lead to the spiritual, numerical and financial growth we seek.

A total of 35 people representing 13 parishes took part in the Fredericton workshop. They were in various stages of self-assessment through the NCD program and others. Self-assessment at every level — personal, parochial and diocesan — is a major component of the Nicodemus Project as it fosters and enables transformational change in our diocese.

The Rev. Chris McMullen is Rector of Lancaster and a member of the clericus of the Archdeaconry of St. Andrews.

YESTERDAY'S VALUES FOR TODAY'S WORLD



The Parish of Pennfield celebrated the 175th anniversary of the consecration of Christ Church and a renewal of their spiritual life with a weekend mission led by retired Bishop George Lemmon. They explored the theme of Yesterday's Values for Today's World and were encouraged to dress in costumes representing the periods of history encompassed by the life of their church. See the story on page 4.

Successful Foundation for Life campaign entertaining funding

BY ANA WATTS

With \$15,000 in hand, *A Foundation for Life* fund is entertaining funding requests from several parishes. Puppetry materials, digital projectors, and funding for ministry assessment are among the requests received to date. There is still time to donate to the fund as well as to apply for funding.

"We are delighted with the success of our inaugural efforts," says the Ven. David Edwards of Saint John who oversees the annual congregational development fund campaign. "We are most grateful to those New Brunswick Anglicans who are encouraging, with their contributions, the kind of innovative, risk-taking projects that will help this diocese make disciples. As we review the requests and allocate the money, we will watch for new donations and requests as well. If the numbers add-up, we can make more grants."

Puppet ministries engage the young and the old, and often deliver profound messages with humour and simplicity. And screens are a way of life for young people. With a digital projector a parish can strengthen youth worship and draw new young people to the church.

"One of the parishes that would like funding for a digital projector already has youth

worship services, but feels they would be enhanced by the familiar screen environment. They are also planning worship events for youth from several other churches in their area as well as for youth in the community who do not have a church. A projector is more than technology for this parish, it is a tool for evangelism," says Archdeacon Edwards.

Another parish would rather put the liturgy and the hymns on a screen with a projector than to pass out a library to people as they enter the church. "Newcomers are often intimidated by our books and some of the skipping around they need to do in order to follow the service. This parish has seen a lot of growth lately and feels it can sustain or even enhance that growth with a hands-free worship experience."

The liturgy and hymns projected on a screen are also a boon for those who have trouble with the fine print.

"The parish seeking funding to assess ministry in a particular area wants to understand the community needs as they actually exist before it embarks on a ministry plan," says Archdeacon Edwards.

A Foundation for Life is an integral part of the diocese's Nicodemus Project — committed to spiritual, numerical and financial growth through re-learning Anglicanism, preparing

leadership, supporting struggling parishes and taking stock of our mission and ministry with a willingness to change what we do if necessary. *A Foundation for Life* asks for an annual \$25 donation, above the regular offering, from every adult New Brunswick Anglican, and \$5 from every Anglican child. The fund was launched last September. All the money collected will be dispersed to fund innovative mission and ministry. Fresh donations are sought each year to support new opportunities, and the money is not earmarked only for parish initiatives. Church groups, deaneries and even archdeaconries with exciting ideas for growth may also apply for funds.

Donations and requests for funding may be sent to *A Foundation for Life*, 115 Church Street, Fredericton, E3B 4C8.

"As I said before," says Archdeacon Edwards, "*A Foundation for Life* gives each of us the opportunity to see that we are not giving to the church, we are giving to God. It takes us beyond our local issues and helps us to appreciate that all things come from God and we give him but his own."

The Ven. David Edwards is rector of Stone Church and Archdeacon of Saint John.

COMMENTARY

Who is renewing our diocese?

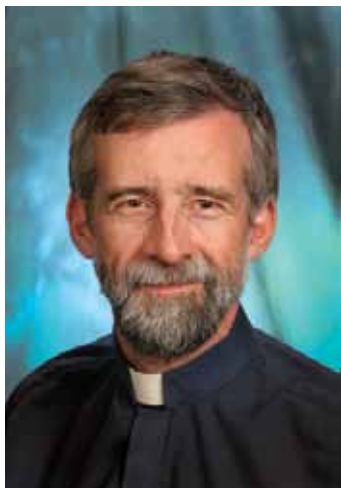
Canon Keith Osborne reminds make sure that Christ is at the centre of everything we do

BY KEITH OSBORNE

IT SEEMS AS THOUGH WE AS A diocese can engage in some moderate form of satisfaction in our corporate vision for the renewal of our Church. There are pockets of growth and signs of new life springing up in many different places within our congregations. They may include places where such signs were not expected, and that gives us all the more reason to thank our God for his goodness.

Having sat on Diocesan Council during the planning period when this project was being given birth, I can testify that there was a high degree of enthusiasm and determination to make it work. The future of our diocese depended on it. Scattered all across our Church are men and women inspired with this zeal. Many of these people are the doers, the people who find great meaning and purpose in throwing themselves into the task at hand. Theirs is the satisfaction of working hard, spending hours in planning and strategizing, in order to see their dreams of a healthy, growing Church fulfilled. After much prayer and thought, and having witnessed the move of the Spirit in my own parish, my words to them would be to stop and make sure that Christ is at the centre of what they are doing.

Many of us in ministry, whether clergy or lay, can



testify to having preached and ministered to people ad infinitum and year after year without seeing any tangible results. Why is this the case? When we minister the Gospel we are facing a terribly strong and resilient force, which opposes us — the intransigence of the human will. If our people want to sleep in on a Sunday morning, or take their kids to play hockey, or go shopping, they are going to do it regardless of who tells them otherwise. They are going to do it regardless of any negative effect it may have on the Sunday school or the life of their parish. They are going to do it regardless of any negative effect it may have on their own personal walk with Christ. Even God, in the liberty he affords the human will to make its own choices, chooses not to force the issue upon our acts of disobedience. Is it not pain-

fully and abundantly clear that none of us can stand against this force? Which one of us can change another person, or guide the thoughts of the mind or the inclinations of a person's spirit? Preach what we will or plan as long and as brilliantly as we wish, we are not going to cause people to tithe or to become renewed in their faith. This is the area open only to the Spirit of God who alone can effect such changes. The greatest thing any of us can ever achieve is to act as instruments of grace, not the moving force itself.

Why is it then that we are hearing expressions of humanistic confidence such as: "We are going to make it happen," or "The Nicodemus Project will change the Church?" When we preach to congregations who are already so entrenched in the belief that salvation or growth all depends on our efforts, these are dangerous statements to make. Our well-meaning "doers" need to stop and reflect on who does the changing and the growing — for it is not them. We all need to stop and realize that nothing will happen unless we first hear the Lord's voice, discern what he is telling each congregation in terms of its own failures, and each needs to go from there. The Lord will show each individual parish what its weak points are, what issues it needs to address and how to do it. It is he who must give us the spiri-

tual flow chart, the road map to implementing his plan, and the goals for which he wants us to strive.

I believe we are at a critical juncture as a diocese. If we simply go ahead with our planning and ask God to bless it, as we always do, the whole effort will fail. We will be no further ahead by this time next year and our parishes will continue their decline into the abyss of irrelevance as we fail to reach a society that has drastically changed since the 1950s. We as leaders, whether clergy or lay, need to train our people how to spend time in silence listening for God's voice, how to be open to receive visions and prophetic messages, how to engage in spiritual warfare — to discern and pray against the demonic influences that blind our people — and then how to implement our plans according to what the Lord is saying.

Let us relegate our surveys, flow charts, endless sheets of paper, and planning to the sidelines and let the Spirit speak first and foremost. I have a suspicion that if we take that course then the implementation of such planning will be much less complicated and difficult than we made it with all of our elaborate strategizing.

Sometimes we act as though we must justify ourselves by means of the process. The cleverer it is, the better we look.

To me, the Nicodemus Project is neither a process nor a

system, it isn't even a strategy, it is an attitude. It is an attitude which says: "We are going to let the Lord do this work in any way he chooses and it is his strategy, timing and pattern we will follow."

In our parish we talk about the Nicodemus Project as the Spirit moving among us. While our survey had some limited degree of success, we are being told to put that in a secondary position of importance. Our weak points have been made very clear to us, but all that would have been revealed even without a survey. The Spirit is working in the lives of our people across the diocese. Let us not block that work with low expectations or by inserting our own egos into the equation. The best we can be is instruments of God's grace. Let's not try to be anything more than that.

We as humans find it hard to strike healthy balances. When we are inspired and ambitious that is a good thing, but the tendency to take the reins and launch out with our own efforts and ideas of what should be done comes easily. Jesus must be allowed to be the Lord of His Church. He will never force us to give Him the central place. So let us go forward with joy and a hopeful anticipation of great things ahead for our diocese, but let us allow God to be God as we do that.

The Rev. Canon Keith Osborne is Rector of Pennfield.

LETTER

Article brings to mind fond memories of Grindstone Island

Dear Ana,

Grindstone Island (New Brunswick Anglican December 2010) has been prominent in my memory since I was a child spending summers at the old family homestead at Hopewell Hill. Although I was never on the island, I remember one lighthouse keeper, a Mr. Wright (long since gone) who used to offer a trip over from the wharf at Harvey Bank, near the present Shepody River tidal dam, but I never had the chance to take him up on the offer.

Years ago I spent lots of time prowling around the

old community remains on Mary's Point and often enjoyed sleeping on the sandy beach with those migrating shore birds (estimated over 60,000 in early August). From a distance the shore looked as if it was completely rock-strewn. And many's the time I picked, cooked and ate wonderful feeds of samphire (glasswort) and goose-tongue greens.

As a youngster, I walked over the Hopewell marsh picking field mushrooms, cranberries, and even wild strawberries. I believe remnants of the old Acadian dyke, as well as a later English dyke, remain along

with the present one that has stood up so well against "spring tides" that would tear holes in the older dykes, flooding the meadow lands with salt water.

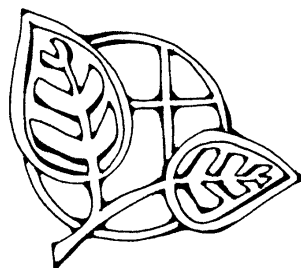
Some day when somebody is going across to the island I

would be pleased to accompany him or her while I am still able.

I never realized the island was the property of the Sackville Parish. Mary's Point at one time belonged to the late Jack

Teed, father of the recently late Eric, and I believe, once a chancellor of this diocese.

Jim McKenna
Parish of Rothesay



DEADLINE
for copy and photo submissions to the New Brunswick Anglican is the first working day of the month previous to publication.

Does your parish have a communications officer?

Someone to make sure diocesan information reaches the parish, and the parish news reaches the diocese?
A keen interest in the mission of the Church, willingness to take on a new ministry, a computer, a camera and the skills to use them are all that is required.
Training will be provided

If you are interested ask your rector to forward your name to the Diocesan Communications Committee c/o Ana Watts
ana.watts@anglican.nb.ca or 506/459-5358.

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ANGLICAN

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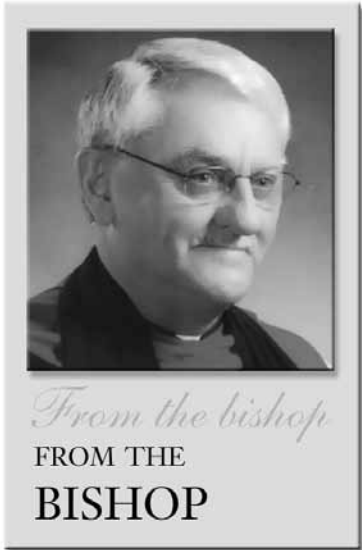
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Attitude makes a real impact on life

AS I THINK OF THE NEW year that is upon us and the 12 months that lie ahead, I actually find myself looking back over the past 12 months. I am reminded of the earthquake in Haiti, the oil spill in the Gulf of Mexico, the mining disaster in Chile, the recent flooding in some parts of our province ... and on the brighter side, the Winter Olympics and its gold medals.

As we all look back, I believe we see that most of the noteworthy events were unexpected and beyond our imagination. Our tiny personal resolutions and good intentions for the new year seemed to vanish and give way to other things.

The realities of life were much bigger than our resolve to exercise more, give up smoking, or go on a diet. Even though a new year is with us, our sus-



picion is that it will be much the same as last — “Only I’m a little older,” the cynic will add.

On the other hand, we can look to the new year with big plans and great expectations

of success by the work of our hands — promotions, power and personal wealth.

In his letter, Saint James warns against such thinking. Come now, you who say, “Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money.” Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while and then vanishes. Instead you ought to say, “If the Lord wishes, we will live and do this or that.” (James 4.13-15)

The evangelical preacher Charles Swindoll says: “The longer I live the more I realize the impact of attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what

other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company, a church, a home.”

As Christians we can enter the new year with a cynical or arrogant attitude. Individually, or corporately in our Church, our attitude will have a great deal to do with how we remember this new year at this time next year. There is much to do and to be accomplished if we respond to the challenge of God’s mission with an attitude of humility.



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

PRINCIPAL ENGAGEMENTS

January 22
Diocesan Council

February 8
Bishop’s Counsel

February 10
Parish of Andover

January 22
Diocesan Council

February 8
Bishop’s Counsel

February 10
Parish of Andover

ANNOUNCEMENTS

On Dec. 14, 2010 the Rev. Canon Wally Corey of Saint John and the Rev. Gerald Laskey of St. Martins & Black River were both appointed part-time interim Saint John Hospital chaplains effective Jan. 1 through March 31, 2011.

FREDERICTON CONFIRMATION



Archbishop Claude Miller confirmed 14 candidates at Christ Church (Parish) Church in Fredericton last November. Shown here following the service they are: kneeling in front, twins Michael and Joel. Middle row, left to right the Rev. Anthony Kwaw (rector), Kestra Greer, Connor Brewer, and the Trail family — Michael, Sophie, Ryan and their mother Janet. Back row: Robert Greer, Archbishop Miller, Spencer Mergatroyd, the Rev. Deacon Joyce Perry, and Connor Johnson. Sidney Mergatroyd was absent when the photo was taken.

CORNGRINDER FUNDS



The people of Christ Church (Parish) Church, (Parish of Fredericton) donated \$4,496.79 to the Companion Diocese corn grinder fund for our Companion Diocese of Ho in Ghana, Africa. The machines will make life easier for the people in the region and support the churches. The Parish Church raised the money through its Social Activities Club. From left to right above are Pat Johnson and Sel Perry of the Social Activities Club, the Rev. Deacon Joyce Perry, the Rev. Anthony Kwaw, rector, and Archbishop Miller. Mr. Kwaw is a native of Ghana and a member of the Companion Diocese Committee.

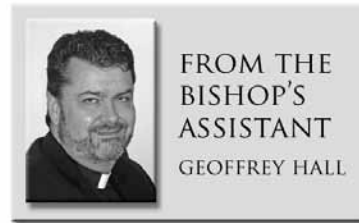
Go public with credibility, understanding, authority

Communication is highly complex these days with more information than ever at the fingertips of those who desire it, yet levels of misunderstanding remain the same or even increase because of it. Perhaps what we need to know is too easy to get so we just don’t bother. Indeed, I suspect “not bothering” is often our biggest problem.

The Church is an organization very much in the public eye. Although we may like to think of our faith as a primarily private matter, that is seldom the case. We can indeed keep our beliefs and values a secret, but that is not what Scripture suggests. There is, however, a delicate balance required when we share what we believe, and how we do that often determines if we serve to build the kingdom or harm it. Whenever a member of the Body of Christ speaks out it has an effect on the whole body. If that speaking is out of frustration or lack of understanding, it is often detrimental to the mission we all share: proclaiming the Gospel of Jesus Christ.

The media will report, print or publish most anything with readership potential. Even a hint of controversy is a lightning rod, sadly because it feeds the human need to get riled up about something or point to the ones less fortunate than we. The Internet has become a tremendously efficient tool for getting us connected, if that is in fact our goal. With the assistance of the world wide web, the once one-way medium of the newspaper has become a focal point of interaction and comment. Now it’s possible to not only read an article or opinion and steam about its content, but to actually add our opinion in the “comments” section.

As a faith community, we’re sometimes served well by that.



More often than not it leads to the perpetuation or magnification of an original idea raised by someone who has a blind spot regarding the issue at hand, doesn’t see the bigger picture, doesn’t have all the facts or simply is not versed well enough to serve God or the body by speaking publicly. Once public, it’s a vicious circle.

My experience with online newspaper comments tells me there is generally huge ignorance regarding matters of faith and church life in our wider society. Those with first-hand experience of healthy church living are fewer and farther between than ever. I heard a TV comedian recently deliver an entire routine based on the absurdity of the Christian fantasy that “talking snakes” actually exist (in the Book of Genesis) or have anything to do with a thinking person living in a contemporary world. “When will we get with the times?” he asked. Blatant ignorance created a “funny” sketch at the expense of the sacred writings of the historical mainline Christian Church.

I experience a pain in the pit of my stomach when I read comments made on a published statement of a misinformed church member regarding a topic they know very little about.

This point is for all baptized and active members of the Christian Church. Going public is serious business. We need to first ask ourselves, is the goal to clarify a personal conflict or gain votes for a cause we’ve

decided to make our own? We need to be clear that, in the eyes of most, when we speak as “Church” we speak for the Church whether or not that is our intention. Every part of the Body relates in some way to every other part. When we make a personal agenda public in the name of the Church, we’d better be certain we have our facts straight. What we have to say will likely not serve any useful purpose other than to add fuel to a fire of ignorance. Fire from heaven (the Word of God) purifies — fire from earth destroys. The goal of the proclamation of the Gospel of Jesus Christ can rarely be furthered by public expressions of opinion by the naive or uninformed.

There is good reason that as a Church we consider education and training essential for those we recognize to be our “leaders.” When that is the case, they speak with credibility, understanding and authority. When we’re asked to speak for the Church, we need to ensure we have the permission (authority?) to do so. My own insecurities and blind spots cause me to be on pins and needles whenever I’m asked to speak on behalf of the Body of Christ. Do I really have all the facts? I recognize how important it is to fellow Christians who rightly hold me accountable for what I say and do. It is so for us all.

It’s ironic how all that is good about freedom of speech and human rights becomes perverted when we choose knowingly or unknowingly to misuse them.

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

PARISH NEWS

Pennfield celebrates long and faithful history with spiritual renewal

BY KEITH OSBORNE

In the Parish of Pennfield we took a further step in our growth to a deeper faith with a parish mission on Oct. 31. We also used that tie to celebrate the 175th anniversary of the consecration of our church by Bishop John Inglis of Nova Scotia in September of 1835.

Yesterday's Values for Today's World was the theme of the mission led by retired Bishop George Lemmon whose inspired messages opened the scriptures in a concrete and tangible way that was received eagerly by all those present. A lot of time was devoted to song, led by an able music team and choir, and an intense spirit of praise blessed the entire mission.

During Holy Week 2010 we felt the Lord's timing was indicating a move of his Spirit upon the people in the Parish of Pennfield. Since that time there has been a perceptible enhancing of the depth of our praise and worship and the exuberance and joy of the spirit of the people. We feel a new intensity in terms of our fellowship and willingness to seek out the will of God for

our common life and ministry. We continue to look to the Lord to bring about a renewed hope for our Sunday school and the growth of a healing ministry that may well spread beyond the bounds of our immediate parish family.

Part of our October celebration included the encouragement of members to dress in period costume, depicting the various periods of time encompassed by 175 years of our church's life. We were delighted to see many different costumes reflecting a lot of creativity on the part of those who wore them. The Victorian era, 1920s flappers, 60s hippies and the present day were all represented. It added to the fun and spirit of fellowship that was already so evident among us.

All in all, we continue to hold bright hopes for the future growth of the Parish of Pennfield as we strive to place Christ at its centre and to discern his will at every step as he leads us through the coming year in the joy and power of his Spirit.

The Rev. Canon Keith Osborne is rector of the Parish of Pennfield.

JUST ANOTHER NIGHT AT THE NORTH POLE



The journey to the North Pole was a December adventure in Bathurst. With elves (including Santa), striking reindeer, swinging angels, swinging hula dancers and myriad problems, it was *Just Another Night at the North Pole* dinner theatre. That was three sold-out nights of fun and laughter in the Parish of Bathurst. Along with all the singing, dancing and humour the patrons were served turkey, ham and lots of trimmings. A cast of thousands (well, at least 70) spun a story that, by the end of act 3, proved to all that God's plan is the best plan, no matter what pole you live on. Although not exactly dressed for the weather, these happy hula ladies are, left to right, Nora Cunnison, Sybil Hills and Martha Hills.

ADVENT MEMORIES



Children in the St. James Centreville Sunday school (Parish of Wicklow, Wilmot, Peel and Aberdeen) made their own Advent wreaths last November. Their creations enabled them to follow the Advent journey to Christmas at home through the candles of hope, peace, joy and love.



Each year parishioners in Woodstock gather in the church hall to make the garland for the greening of the church for Christmas.

225th Anniversary of the Anglican Community

200th Anniversary of Christ Church

Bloomfield, Kings County, NB
June 3, 1811—Church building erected

Next year is going to be a big year for our Church community. In 1786, the Rev'd James Scovil, Kingston, started taking occasional services in what was called Norton at the time, now called Bloomfield. In 1797, two and a half acres of land was given to the church by Loyalist Simon Baxter, and fourteen years later, the Church building was erected; it was 30' x 40'. It was used in the summer for services and finished in 1822.

In 1826, July 18, Christ Church was consecrated as the Parish Church by the Right Reverend John Inglis, and 34 persons were confirmed.

In 1838, the Church building was moved across the road to its current location and put on a piece of land given by John Cook Hayes. The moving was done by Isaac B. S. Raymond using 13 yoke of oxen!

We are planning special 10:30 am services on the last Sunday of each month (except Easter and Christmas) throughout the year with a special Anniversary Service on Sunday, May 29, 2011, with Archbishop Claude Miller.

On Sunday, January 30, 2011, our special guest will be Patti Hoyt . . . oh, no, I mean Archdeacon Geoffrey Hall. He served in our Parish in 1990-91. We are looking forward to Archdeacon Hall and his wife Kelly's visit with us. Everyone is welcome to come celebrate with us . . . and we hope the weather cooperates.

Patti Hoyt

DIOCESAN NEWS

Cathedral Missions Committee presents speaker series

The Christ Church Cathedral missions committee presents a series of mission-minded speakers this winter and spring. It started at 7 p.m. on Jan. 24 at Cathedral Memorial Hall with Kate Thompson of Grace Memorial Baptist Church in Fredericton. She travelled to the high Andes Mountains of Bolivia to minister to indigenous people who speak the Quechua language. Her team delivered solar-powered, fixed-tune radios to spread the gospel. They also lived among the local people and shared their hardships and poverty. Kate and another team from her church will return to Bolivia next month (February) to assist Rebecca Alward, a Baptist missionary from New Brunswick. Among other tasks, they will minister to children who live with their imprisoned parents in a jail in Cochabamba.

Geoff MacNeill, a student at St. Stephen's University in St. Stephen, recently spent a few months in Mozambique in eastern Africa serving the Lord at Iris Ministries. He went with willing hands and an open heart and discovered countless opportunities to serve the poor and the poor in spirit. He learned that ministry in Mozambique meant holding a baby or playing soccer, digging trenches or washing dishes, putting a new roof on a house for widows or teaching scores of small children. Share this life-changing experience through a young man's eyes and photos on Tuesday evening, Feb. 15 at 7 p.m. also at Cathedral Memorial Hall.

Everyone is welcome to attend these lectures and light refreshments will be served. Watch for other speakers on missions in 2011 at the Cathedral.

SO NEAR AND YET SO FAR



Chaplains, social workers and other health care workers in the Horizon Health Network are reading *The Sacred in Everyday Life Through Spiritual Literacy*, via videoconferencing. The Rev. Deacon Debra Edmondson (Parish of Bright) is facilitating the 26 sessions (one for every letter of the alphabet) exploring spirituality from different faith traditions. She leads the participants through a spiritual exercise at the end of each session. This program marks the first time the Department of Spiritual and Religious Care (SRC, formerly Pastoral Care) has employed videoconferencing technology. On the day these photos were taken, staff from four health care centres in Perth, Miramichi, Waterville and Fredericton participated. In the photo inset the participating groups can be seen on two screens. In the main photo is the Fredericton group, left to right Deb Everett, manager of SRC at the Chalmers Hospital; Debbie Edmondson; Bonnie Searle, admin assistant in SRC; and social worker Brenda Haslam-Layden.

FAREWELL



On August 29, 2010 the people of Christ Church in Maugerville and St. John's in Oromocto celebrated his retirement with their rector, the Rev. Keith Howlett. It was a grand party in the hall beside St John's Church, but they were sad to say farewell. Lots of gifts, greetings, pins, hats, banners and even a great big cartoon added to the party atmosphere.

WELCOME



On Nov. 14 the Parishes of Gagetown and Cambridge/Waterborough held a joint service in celebration of new ministry with the Rev. Lisa Pacarynuk (right). She was ordained deacon by Archbishop Claude Miller and appointed to the parishes for a two-year period under the Ven. Patricia Drummond (left), Archdeacon of Fredericton. As a member of the Canadian Armed Forces she will be made a military chaplain following her ministry in this diocese.

Announcing

LENT 2011


in the Diocese of Fredericton

Christian & Anglican: The Marks of Mission

Each Sunday of Lent at 4:00 p.m.
Either in your local parish or at a central location in each area
EVENSONG will be said or sung.
A DVD address by Bishop Miller will bring together one of the
Five Marks of Mission for the Anglican Communion with a
particular aspect of services used by the Church.

First Sunday in Lent is March 13
Second is March 20
Third is March 27
Fourth is April 3 (Mothering Sunday)
Fifth is April 10

Local details posted here



COLUMNS

The Anglican Mission Sisters of Saint John

Sisters' Report, Sept. 1961

Once again it is time to write a leaflet and this time it really has to be a 'Farewell'. Twenty-five year ago, on September 21st, I began my work in Saint John, and I look back on those years with very deep thankfulness. I remember having 75 years as an age limit in which to work, and the dear God has been very good to me and allowed me to go on into my 78th year. I would love to be allowed to go to 80! - but as many of you know, having got splendidly through last winter's work in all the ice and snow — and only missing 3 days — I suddenly collapsed on Palm Sunday and knew nothing until the next day when I found myself in hospital. Well! I have at last had to admit my age has caught up with me — (so one of the supervisors told me in hospital) — and I am afraid my working days are to a large extent done, but not my 'praying' days, that is the wonderful secret. Then too, if I cannot get around to people so often they can come to me, and so long as our People's Fund is not empty I can provide them with the bus tickets and an occasional taxi when a parcel of clothing is too heavy to carry.

The Dominion Store food certificates and Zellers clothing books are a wonderful help — and the telephone a grand opportunity of helping — (and we do manage with a party line). Now, in thinking of Christmas, while no appeal will go out, and I will not be around 'begging', yet I can promise that anything that comes to us will certainly be used to help people as it always has been, though in a more limited way.

Now, for wonderful news, last year you heard about our little dream house — and now the great news that it is paid for — oh dear it seems almost too good to be true — people have been so kind — and my dear old sister in England (older than I) and an unknown cousin have been so generous. The dear God is certainly caring for us just when we need it — and every month we love it more. I don't want to weary you with it, but do hope some more of you will come and see us before winter sets in, everyone who has been simply loves it — especially the dear little Chapel.

... have had a great time [swimming] in the Bay of Fundy. I was a little timorous the first day I went in May this year, but someone assured me "you will be alright — this is your tonic..." And truly it is my tonic, and I hope to keep on until winter, and begin again in May. Sister Mary shivers and says "You are welcome to it"! but she gets her recreation in the garden, and has done a wonderful job this year, the flowers are lovely — and 7 apples on our little apple tree — we count them carefully and so far none have disappeared. The birds are having their breakfast outside Chapel when we are saying Office and they peep in at us through the window. ...

I did think of writing a resume of my 25 years experience but have decided against it as it would be too personal! So will close with a very, very big 'Thank you' to all who have made possible the little bit of work we have been able to do between 1936 and 1961. My one hope is we may have sown the seed for young sisters to start in New Brunswick and nothing would give me greater joy than somewhere — somehow — this might be brought about. There is so, oh so much, for sisters to do and I know sisters would receive a welcome all over the diocese. We have been able to prove that if we take our dear Lord at His word He will never see us in need, and life is just one interesting adventure for Him.

... Now just how much will I be doing from now on — well! Just as much as my head will allow — I am keeping 80 years as my goal now!! Last winter there were so many sick people in the hospital that I was there almost every day — but buses are a great help from here, stopping as they do right opposite the door. I just can't sit down and take care of myself!! That wouldn't suit me at all! But I will try to be sensible so I can carry on longer than if I went as hard as I did last winter.

You will remember how very thankful I am for having been allowed to spend 25 years in New Brunswick, won't you? I have been to every Deanery in the Diocese and taken 99 Children's Missions and Vacation Schools — I did want to make it 100 but had to spell 'disappointment' with an 'h' [health] at the last minute.

May we find each day some opportunity to "give out" to other people.



Children's Mission in Petitcodiac, Sept. 1, 1952, one of Sister Sheila's 99 missions.



Sister Sheila with some of the children she helped.



Sister Sheila (on left) and Sister Mary (on right) with a large group of children and a projector. May be the St. Christopher's Club conducted by Sister Sheila (with help) on Saturday afternoons. Handicrafts and religion were taught.

Archivists Notes

Some New Brunswick Anglicans will recall the two Anglican Missions Sisters, who worked out of the Mission Church in Saint John. Sister Sheila (born Ida Wynyard MacVicar to a wealthy family in Lincolnshire, England) came to Saint John in 1935 and Sister Mary (born Edith Victoria Deacon of St. Stephen, NB) joined her a year later. It was a shared ministry. Sister Sheila "wanted to be in the community and help out all of those who needed help" while Sister Mary was the stay-at-home sister who assisted Sheila in every way (cooking, cleaning, mending, sorting contributions to their mission etc.) and enabled her to be in the community (Valerie Evans). Indeed, they visited hospitals, nursing homes, jails — wherever there was a need. Both lived selfless lives, giving out of their own poverty. Sister Sheila died in 1967 and Sister Mary died in 1990. Mission Church has honoured their lives and work with a stained glass window and by opening the Sister Sheila Manor (a seniors' residence) in 1989.

Sources : Valerie Evans, "A Sister to all" (New Brunswick Reporter, January 17, 2004) for background. The complete Anglican Mission Sisters report is found in the Kindness Club fonds (MC289) at the Provincial Archives.

"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). Contact them if you have questions or comments or records for the Archives.

Notable 2010 trends in Christian popular rock

IT IS USUALLY RIDICULOUS TO make up "Top 10 Lists" for the past year in areas that lack the hard data to back them up. Instead, I'll share some trends and notable events evident in the world of Christian popular rock and pop music over the past year.

We can't paint the whole year in a single stroke, no matter how big the brush — but by most standards, 2010 was a year worth reviewing for reasons good and not-so-good.

Regionalization was an important and those who finance this musical art learned that very quickly. While some



albums sold nation, even continent-wide, summer music festivals — key marketing tools — drew primarily regional crowds. But they have also become "E-events," low-cost opportunities to hear bands.

Small regional tours were preferred because the cash-flow wasn't available for national exposure, even for the big acts.

Difficult relationships among some labels and their artists were also evident in 2010. Rush of Fools members broke away from their label after a serious legal dispute. Jars of Clay members left their label to start their own — Grey Matters.

Signs of the financial fragility of the times for sure. Christian rock acts are not getting rich and financial pressures can hamper creativity. I hope things improve this year.

Christian/main-stream crossover success also characterize 2010. Groups like Anberlin, Switchfoot, Skillet, Jars of Clay, Sara Groves and newsboys

made the jump. And secular artists like Jason Castro, Leona Lewis, and a little band known as U2 made it to the Christian charts. Clearly songs with a Christian message should not — indeed cannot — be confined to one audience; they are for the whole world to hear.

Finally, 2010 is the year Christian music figured out the online world. More bands than ever used iTunes, Myspace, Facebook and YouTube to get their music and message out. That made it easier than ever find what we want to hear as well as to interact with fans almost anywhere in the world.

The recent success of Blue-eteer's "Live" DVD, originally only planned for UK release, proved the power of the online voice. Groups need to assume that the world is watching and willing to listen to what they have to offer, and should get the word out accordingly.

That's the way I saw things in 2010. Look for some more big works from big names this year — Brandon Heath, Tenth Avenue North, RED, Big Daddy Weave, and more.

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

COLUMNS

Avoiding a serious shortfall of green leaves

BY REBECCA ELLIS

AT THE AGE OF SIX OR seven I was invited by my mother, Helen Ellis, to take on the weekly dusting chores in the house for the princely sum of 25¢. I learned to dust. I learned about wood grain. I learned to tithe.

After the dusting lessons and the admonitions to take special care when cleaning glassware, copper and brass, I was launched on my first career. As the first quarter was handed over, Mom asked me what I planned to put in my Sunday school envelope the next morning. I paused.

I hadn't planned to put anything in the Sunday school offering. After all, in the eons preceding my enormous income I was given pennies, a nickel or a dime to put in the envelope I put on the plate. What was wrong with that plan?

Faith and Thanksgiving *Reflections on Stewardship*

Mother explained. God taught his children in his word that they were to give to him of their earnings from their crops, cattle and creations. Recall, it was entirely his anyway. He wanted this giving to be the outcome of not a grumpy but a glad heart, thankful to be returning to God a little of the much that he had given. Simple words, but Mom got the meaning across. Something of mine, not Mom and Dad's, was to go into that envelope.

My mother asked me if I planned to tithe my salary. This led to the inevitable question, "What's tithe?" The answer was "tithing is giving ten percent

of your salary or your allowance to God. This is something he asks us to do with a cheerful heart." In other words, "no grumbling, Rebecca."

Next question: what is ten per cent? There followed a lesson on calculating 10 per cent of any amount. Math was a misery for me in my school years but I never had a problem figuring out tenths. My mother's instruction stood me in better stead than either of us expected the day I learned to divide by ten.

Mom helped me to figure out that 10 per cent of 25¢ is 2.5¢. My Sunday school envelope should contain a minimum of 2 1/2¢. Hmmm. "Mom, how do I give the half cent? If I put 3¢ in the offering that's too much. If I put 2¢ in, that's not enough."

Ah. Herein lay my dilemma: in the late 1950's a cent could buy you three green leaves. Remember those bright green,

sugar-dusted, mint-tasting, leaf-shaped gummies that were three for a penny in the corner store? Two cents didn't live up to the tithe. Three cents meant a serious shortfall of green leaves.

The parental answer to this knotty problem was: "Let your conscience be your guide!" It was not to be the last time this phrase was the death knell of a fine plan. As youngsters my brother and I heard it often. As adults, we hauled it out as often as we could, with much mature guffawing and elbowing, when we saw the chance to tease Mom with it. I wonder if she thought it was as funny as we did.

So, 3¢ it was. Though I'm sure I must have strayed on many occasions, the principle of tithing never truly departed from me and in my adult years it became a way of living. In my 20s it took some adjustment in thinking (i.e., listening to the Holy Spirit) to move from tith-

ing on net income to gross (the first fruits), but that too came about. My parents' knowledge and example, gleaned through Mr. Gardner's* Bible classes showed me what could be called "tithing in action." My father once said to me, "It might seem odd to give to God before paying your bills, but that's what your mother learned, and then she taught me, and we've never lacked for anything."

If you look at it from the point of view that everything is God's — he created it, it's only on loan to us — tithing isn't hard to do, even when it means foregoing some green leaves.

*See *Cheerful Giving* (also published as *The Lord's Offering*) by A. LeDrew Gardner, once rector, Saint John's (Stone) Church in Saint John.

Rebecca Ellis worships at Saint John's (Stone) Church in Saint John.

'Christianese' won't convey the message of Christ to a lost world

By Richard Steeves

WE ARE IN A CHANGING world. In my lifetime I have gone from radio to colour television, propeller aircraft to space travel, and party lines to smart phones. Those of us with teenage children or grandchildren have seen their language change. They don't communicate the way we do.

They don't speak to each other, they text. They text using abbreviations like: LOL — laugh out loud (not lots of love), U for you, and 2G2BT for too good to be true.

Some educators suggest that the lack of writing skill of the texting generation will have a negative effect on educational and employment opportuni-

From the Archdeacons

ties later in life. The language of texting is limited and is not understood by the population at large.

The church may have a similar problem. Do those outside the church understand our God Talk? Do all the people inside the church understand it too?

Go out into the street or mall and say to someone: "I am passionate about the incarnation, excited about the trinity and looking forward to the second coming. Throw in some "Christianese" like: oblation, saved, salvation or rapture and you will receive a lot of puzzled

looks and the listener will make a very fast departure.

Effective communication is necessary if we are to develop relationships and convey the message of Christ to a lost world.

The Gospel of John 20:19-23 is about the power Jesus gave his disciples with the Holy Spirit to communicate the message of God's love for the world. He gave his disciples the good news to be proclaimed to a world accustomed to bad news.

He didn't tell his disciples to sit at home and keep their faith private. He didn't say, "Let someone else talk about Jesus." He gave them the Holy Spirit so they would be empowered to share the good news to the world around them.

They didn't use fancy language; after all they were

fishermen and tax collectors, not professors and theologians. They used common language that their friends and family could understand. They went out into the world telling about their joy so others could experience the same joy.

We Anglicans need to allow the Holy Spirit to be breathed into us as it was with those early disciples. We need to move forward with courage embracing change and begin sharing the good news of Jesus Christ to others — at our work, in our neighbourhoods, at the grocery store and any place we encounter others.

We need to share the message of Jesus in the language of those who don't know Christ.

Most Anglicans are apprehensive about sharing the

gospel story. Maybe some have forgotten it, or the power of the story in their own lives. The Christian story is a great story. It is about Jesus, about love, forgiveness, peace, acceptance, mercy and community — a community that accepts everyone.

We need to meet people where they are and help them in everyday language to find a relationship with Christ.

That relationship can begin with a cup of coffee and later on with an invitation: "Why don't you come with me to church."

As we gain more courage we will begin the transformational change that is possible, when we let the Holy Spirit lead us.

The Ven. Richard Steeves is Archdeacon of Chatham.

The Church is not the building we often call 'the church'

IT IS VERY IMPORTANT TO UNDERSTAND that the Church is not the building we often call the church. The Church is the people of God who know Jesus Christ to be the Son of God, Christians who meet together, usually, but not always, in a specific building called "a church."

Anglican church buildings have certain characteristics, some unique to Anglicanism. They usually consist of three parts. A long nave runs from the entrance (narthex) to the chancel, where the choir sits. The nave is where the congregation sits and it is often filled with pews. Beyond the chancel with its centre-facing choir seats is the sanctuary, divided from the chancel by an altar rail. The altar is in the sanctuary and may be against the eastern wall of the church, so



the priest presiding at a communion service faces east and has his/her back to the congregation for part of the service, or it may be free standing with space for the priest to stand behind it facing the congregation.

The word nave comes from the Latin word *navis*, which means ship. It is so named because it is long and narrow like a ship and in some old churches the ceiling has wooden ribs reminiscent of the hull of a ship. Our pews usually have attached kneelers because we traditionally kneel to pray.

Between the nave and the chancel there is often a wooden screen with an opening through which one enters the chancel. Many of these screens are beautifully carved. In the nave, just in front of the screen (or the choir seats) are the pulpit and lectern.

When we face the altar the pulpit is on the left and the lectern on the right. The pulpit is a raised, enclosed platform from where the sermon is delivered. Sometimes the Gospel is read from the pulpit so the left hand side of the church is called the Gospel side. The lectern on the right is the desk that holds the Bible. Because lessons other than the Gospel are read from this Bible, the right side of a church is the epistle side. The lectern is usually made of brass or wood and may be in the shape of an eagle with outstretched wings stand-

ing on a ball that represents the world. The Bible rests on the wings of the bird, symbolizing the Word of God being carried on eagles' wings to the ends of the earth.

In many protestant churches the preaching desk is often central and dominant. In the Anglican tradition the sacraments and the Word of God are seen as equal and complementary.

The baptismal font is usually found in the nave near the outside entrance signifying we enter or join the Church in baptism. Our fonts are traditionally suitable for a sprinkling rather than immersing baptism, but there are some exceptions.

To Anglicans the sanctuary is the area around the altar and usually separated from the chancel by an altar rail. Because the sacrament is consecrated there it is seen

as an especially holy space. In other denominations the whole church building may be called the sanctuary. Some churches have a sanctuary lamp that is lit when consecrated elements (bread and wine) are in the tabernacle—a special place used to keep them until they are used.

Yet another meaning for the word sanctuary, which has been in the news in fairly recent years. Churches have been used as places of sanctuary for refugees and illegal aliens because there is a belief that holy places are not subject to the powers of this world.

The Ven. Patricia Drummond is Archdeacon of Fredericton. She welcomes your questions about Anglicanism and will gladly answer them here. Contact her at patd@nb.sympatico.ca.

YOUTH

*I'm curious, George***Why bother with youth ministry when they don't go to church?** [Part 1]

ISUSPECT THIS COMMON QUESTION is more complicated than most of us realize. The answer can be equally complicated because, as Archbishop Claude said in a recent Confirmation homily, "Church' is a big word."

First we need to continually be reminded that no one, youth or otherwise, can ever "go to church." We can go to gatherings of the Church. We can go to a building where such gatherings commonly take place. The Church, however, is built not of inanimate materials but of "living stones" in the Temple of the Spirit — of the living cells of the Body of Christ.



The Church is built of people. It is the community of the faithful.

Understanding this leads directly into the second part of the answer. Most people use "church" to refer to what happens in a particular building, generally on Sunday morning: worship, Sunday school and perhaps a meet-and-greet time. "Church" is a bigger

word than we assume, however, because its reality and its activities go well beyond this small timeframe. The ministries of even the smallest congregations encompass much more.

Young people may not see the value of attending on Sunday mornings and, if statistics tell us anything, they tell us that this is increasingly the case. They are nevertheless often part of our bigger picture. They can be part of the people of God and part of the community of God's Church, even though they may not "go to church" in the traditional sense of the word.

Are youth groups not part

of the Church? Isn't helping with special events and outreach acting as part of the Church? Isn't supporting and encouraging one another part of what the Church does? Aren't our identities as Christians identified and defined by relationships? I know many youth people vitally involved in the life and work of the Church who cannot to be found anywhere near a particular building Sunday morning.

This may not be the fuller experience we expect for young people. It may not be the experience we might want youth to have. Our expectations and desires, however,

cannot be allowed to invalidate their belonging — the reality that "they" are already part of the "we."

Perhaps one of the gifts youth ministry has to offer is a stretching of our understanding of this big word "church." Perhaps it is part of the vocation of young people to help us see the bigger picture of the Church as the community of God's people and its many activities as the Body of Christ living in the world.

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

C. S. LEWIS CLUB



The C. S. Lewis Club, the brain-child of Lionel Hayter, was born in the wake of the dissolution of the Cathedral Puppeteers. Its members realized that their times of sharing, study, prayer, encouragement and support were too important to lose. Several ideas of how to continue were tossed around until Lionel came up with the idea of reading Lewis's The Screwtape Letters and meeting to discuss them. Since September this small group has been getting together at the Hayter house most Sunday evenings. Although it was formed by former Puppeteers, it is not limited to them. If you're interested, or just want to know more, contact Lionel at <jjfclion@hotmail.com>, he would be happy to add you to the Facebook list.

PUPPETS IN STANLEY



When the Parish of Stanley completed its self-assessment for the Nicodemus Project, it identified a need to involve more young people in the church with services that appealed to their interests. With this in mind, the parish invited young puppeteers from St. Margaret's Church in Fredericton to a service at St. Thomas Church in November. They performed two skits, including one that featured a tribute to war veterans. Following the reciting of *In Flander's Fields*, the puppeteers



displayed photos of veteran family members. The puppeteers, left to right, are Luke Myers-Leblanc, Jacob Kilpatrick, Josh Myers-Leblanc, Zack Kilpatrick and

Josh Boucher. In front is Dylan Dunphy. They are directed by Peggy Boucher and Angie Kirkpatrick. Stephen Hamlin provides sound technical expertise.

Are you active in youth ministry?

Would you like to be on George Porter's list of youth ministry contacts?

It's as easy as pie!
Just send your contact information to our Canon for Youth and Youth Action Director
George Porter
115 Church St.
Fredericton, NB
E3B 4C8
Or e-mail him george.porter@anglican.nb.ca

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

emergent

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