



On your mark, get set
GO CAMPING!



CAROL ANNINGSOON

Summer is coming and with it, the joy of Christian camping at Medley and Brookwood. Re-live some of last year and look forward to the 2011 season on pages 6 & 7.

Resource position a boon to parishes

BY ANA WATTS

Just as Neil Armstrong's first step on the moon was "a small step for a man but a giant leap for mankind," with the recent approval of a development officer position, Diocesan Council took a giant leap toward the transformational change envisioned for this diocese by Synod 2009.

"Council took a true leadership role here today," says Martha Jo Hoyt, chair of the Stewardship and Financial Development Team that recommended creation of the position at the Jan. 22 council meeting. "We feel very strongly that our parishes need a resource person to consult in the areas of stewardship and congregational development. We are certain that person will give all parishes, not just the ones that struggle, the help they need to fully embrace the Nicodemus Project and we will become the kind of Church God is calling us to be."

Archbishop Claude Miller celebrated council's unanimous support for the position as well as General Synod's financial commitment. "The world is changing quickly and we need to take advantage of opportunities to respond to things that really matter. General Synod is our financial partner in this new initiative for at least the first two years. The position will have no impact on our 2011 budget but I am sure it will have a profound impact on our future."

Archdeacon David Edwards of Saint John, who has extensive experience in the field of congregational development, wholeheartedly agrees that stewardship and congregational development need to be pushed in this diocese. "But we must move beyond the present model. Parishes need to engage in the community at the mission and the economic development levels. We need to find alternative revenue streams."

An implementation team finalized a position description

and developed a wide-ranging recruitment strategy. It is aware that although there are people with expertise in both stewardship and congregational development, it is possible two people with complimentary qualifications may share the position.

"We are going to be flexible," says Archbishop Miller. "We will wait and see who God sends us."

The Rev. Bob LeBlanc — member of council and the Stewardship and Financial Development Team as well as an enthusiastic musician — said that unlike the Rolling Stones, time is not on our side. "I can't stress enough how urgent it is that we get this kind of leadership on board. There may be some parishes that do not want or welcome this kind of help, but this position is for the parishes that do want it, for the parishes that want to thrive. This support person is for the parishes who want someone to offer them new ideas to meet the needs of a new world, to help this diocese fulfill its mission to proclaim the Gospel of Christ for the making of disciples."

The Nicodemus Project grew out of recommendations from three task forces: Budget Support, Support for Rural and Struggling Parishes, and Sharing Ministry. Synod delegates received their reports and recommendations in advance of Diocesan Synod in 2009. Meeting as archdeaconry groups during synod they discussed and prioritized hundreds of recommendations. Those priorities were further discussed in a plenary session and diocesan priorities emerged. In order they are: to re-learn what it means to be Christian and Anglican; to prepare our leaders for change; to support our struggling parishes; to assess and understand our parishes, archdeaconries and diocese; and to commit ourselves to transformational change — to become a diocese of mission-focused, healthy, welcoming and growing parishes.

Find the job description on page 2

Hard road to popular Hard Stone Café

BY JONATHAN SPRINGTHORPE

The Hard Stone Café (HSC) came from humble beginnings in December of 2002. The Saint John (Stone) Church Youth Group helped to construct a stage for musicians, put up decorations, and create a menu of slushy drinks (non-alcoholic of course). As the event approached my anticipation grew. Visions of crowds of youth piling into the church ready to hear the Gospel danced in my head. Instead of crowds, only two brave souls passed through the doors of the imposing gothic revival church



on Carleton Street to attend the first Hard Stone Café. Members of the youth group had not invited their friends with any enthusiasm because they feared I would use the café as a "bait and switch" evangelistic event.

We gained some credibility with the youth at the first café and they did invite their friends for the second one, but it took some time to make the café the ministry we prayed it would be.

Early on, several colleagues in youth ministry inquired if they could bring their youth groups. David (the Ven. David Edwards, rector of Stone Church) and I were committed to reaching the unchurched, and we wanted to protect the Hard Stone Café from becoming another event for

DIOCESAN NEWS

Abbreviated job description for Diocese of Fredericton Congregational Development Officer

The Congregational Development officer will:

- Report directly to the bishop.
- Work with parish leaders and territorial archdeacons.
- Support parish efforts to become healthy, mission-focused, welcoming and growing congregations.
 - Develop and implement a plan to support spiritual, financial and numerical church growth.
 - Educate lay and ordained leadership.
 - Create and lead training programs.
 - Support expansion of parish outreach and mission.
- Be a resource for the Stewardship and Financial Development and Parish Support and Development Teams of the Diocesan Council.
 - Promote proportional giving.
- Help parishes and congregations acquire resources for mission, ministry and special appeals.
 - Conduct group facilitation and long range planning sessions.
 - Identify resources for conferences and training events.
 - Understand biblical stewardship and its application.
- Understand the Anglican Church of Canada, its challenges and opportunities.

The Congregational Development Officer is:

- A university graduate (or equivalent)
 - A leader/teacher/team builder
- Experienced in change management
- Familiar with the Anglican Church

Although envisioned as one full-time position, consideration will be given to job sharing.

Application deadline April 15, 2011.

COMMENTARY

Fall to Grace ~ A Review by George Porter

Jay Bakker has had plenty of opportunity to experience the challenges and difficulties of life — and to find that he has fallen not from, but to, grace. He tells part of his story in his new book *Fall to Grace: A Revolution of God, Self, and Society* (Jay Bakker with Martin Edlund, New York: Faith Words, 2011, \$22.50 [in Canada]).

Growing up amidst a rather legalistic conservative ethos, as well as in the public eye during the rise and fall of his famous TV evangelist parents, Bakker went to some pretty drastic extremes to escape a religion of “legalism” and “judgmentalism.” When he got to what he describes as his lowest point, he discovered not rejection and condemnation, but divine acceptance, love and grace — an experience he describes as being not like a Pauline con-

version, but “more gradual: a grace evolution” (p 13). His story is well worth the read.

The book is not, however, just a memoir of his personal journey. It is also a reflection on the theologically radical inclusive nature of God’s grace. Through Luther’s commentary on Galatians, Bakker was lead to look again at the Apostle Paul’s writings. In doing so he “encountered grace again for the first time” (to paraphrase Marcus Borg). This grace, reflective of the unconditional love of God, has no limits. This grace is not coercive but a compelling invitation to experience again the loving heart of God and know one’s self to be part of God’s family. In the introduction, Bakker wrote: “Grace goes beyond mere tolerance: it calls us to think of ourselves as all belonging to one body, the body of Christ” (p xiv).

He doesn’t even stop with grace as either merely the private experience of an individual or a corporate experience of those who belong to the church. Grace, Bakker contends, is the spiritual force behind our vocation to love the world as Christ loved it. Grace has societal dimensions that go beyond the boundaries of denomination, religion or church, addressing the crying needs of the world beyond what I have elsewhere called “the stain glass curtain.”

Grace, Bakker asserts, is not limited to “hot topic issues” but neither does it fear them. It calls for courage and integrity to rethink interpretations, stances and convictions, to read-address issues, and to re-relate to those who are often traditionally considered enemies of our own selves, of our churches, of our nations or even of God. He challenges the reader to live in grace, to move in grace and

love in grace, and in doing so, to change inside, in relation to others in the church and in regard to the world.

The book is fairly short, easy to read and well written. It is also a valuable resource for those of us trying to figure out how we ought to live in light of what God is doing in our time.

The Rev. Canon George M. Porter, D.Phil. is Diocesan Youth Action Director



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

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Mothers' Union Diocesan Spring Rally

May 7 9:30 a.m. – 3:30 p.m.
St. Mary's Church
770 McEvoy St.
Fredericton

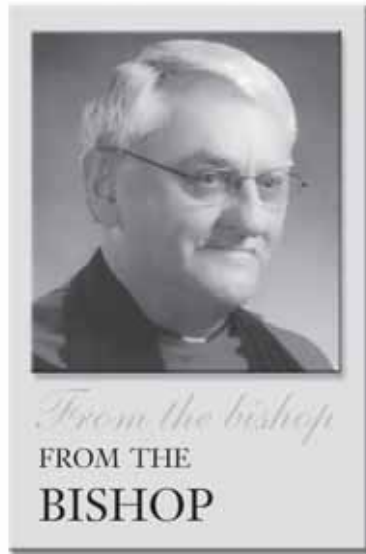
THE BISHOP'S PAGE

Expect the best, you just might get it

During the season of Epiphany, as the people of God we were privileged yet again to hear Jesus preach to the crowds on the hillside. If we paid close attention to Jesus' teaching, we could not help but be challenged. In chapter five of Matthew alone, Jesus speaks to the social norms and behaviours concerning, anger, adultery, divorce, getting even with folks who have wronged us, swearing oaths and loving our enemies. To measure up to Jesus' expectations and prohibitions, behaviour changes to our present culture and society would be necessary on a grand scale. Personally and corporately we were left with questions too numerous to cite. One of the questions that occurred to me was: Can I ever be a Christian knowing that I cannot possibly live up to Jesus' expectations?

Now, however, I suspect it is the wrong question.

As I reflect more deeply on Jesus' teaching, I am drawn to a number of experiences over the years that have been instrumental in my personal development and formation. As we grow older our appreciation for our parents, teachers and co-workers grows. But as



a child I did not always agree with the direction in which my mentors prodded me. On a number of occasions I went off in my own direction, only to discover (sometimes too late) if I had accepted or followed the advice I had been given I would have found myself in a better place with, I suspect, a deeper relationship with my advisor.

Every child benefits from someone who believes in him, and the younger the child, the more important it is to have high expectations. We may not all be Einsteins, but we all have

possibilities beyond our own expectations.

As I consider Jesus' sermon it is evident that he wants only what is best for me. My difficulty and challenge is my childlike understanding. To be continually reminded of God's laws and how far I have strayed from them is most helpful — first because it reinforces my understanding that God really does love me, and second because it is only God who knows the possibilities for me through my relationship with him. I do believe that God expects the best.

In *My Fair Lady* Eliza Doolittle said: "The difference between a lady and a flower girl is not how she behaves, but how she is treated." So how a child is treated has a lot to do with how that child sees herself and ultimately how she behaves. If she is treated as a slow learner and you don't expect much from her, she shrugs her shoulders and asks herself: "Why should I try, nobody thinks I can do it anyway!" She gives up. But if you treat her as someone who has more potential than she will ever be able to develop, you challenge her, work with her through discouragement, and find ways to explain concepts

so she can understand. Expect the best and chances are, that's exactly what you will get.

Jesus sees us as child-like, he knows and understands our needs, and at the same time he expects and knows what is best for us. He looks at us as individuals and as a church; he knows we have more potential that we will ever be able to develop. He challenges us and works with us through our discouragement, and helps us to find ways to understand the importance of being close to God in our identity and behaviour.

I commend our Lord's Sermon on the Mount for your Lenten reflection.

Sincerely in the love of Christ,



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

PRINCIPAL ENGAGEMENT

March 19
Warden's Day
Christ Church (Parish) Church

March 22
Synod Planning

March 23
Diocesan Council
Parish of the
Nerepis and St. John

March 26
Ordination
Christ Church Cathedral

April 21
Maundy Thursday
Christ Church Cathedral

April 22
Good Friday
Christ Church Cathedral

April 24
Easter Sunday
Christ Church Cathedral

Announcements

The Rev. Roderick Black and the Rev. Douglas Painter are appointed priests in the parishes of Hillsborough-Riverside, St. Andrews-Sunny Brae, St. James and St. Philip in the Moncton area effective May 1. Mr. Black leaves the parishes of Bathurst and New Bandon, Mr. Painter leaves the Parish of Wicklow, Wilmot, Peel and Aberdeen.

Mr. Kent Greer of Fredericton is accepted as a postulant for the Diocese of Fredericton.

Mr. Kevin McAllister of Hanwell is accepted as a postulant for the Diocese of Fredericton.

Mr. Thomas Nisbett of Boundary Creek is accepted as a postulant for the Diocese of Fredericton.

Mr. Jack Walsworth of Burt's Corner is appointed chair of the Synod Planning Committee working toward Diocesan Synod in October.

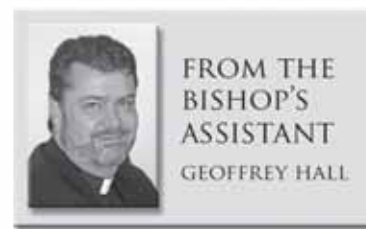
(Transitional) deacons Robert (Rob) Marsh, Lisa Pacarynuk and Richard Robinson will be ordained to the priesthood by Archbishop Claude Miller on Saturday, March 26 at 3 p.m. in Christ Church Cathedral.

Archdeacon Geoffrey Hall, executive assistant to the bishop and diocesan archdeacon, is appointed acting archdeacon of the Archdeaconry of Woodstock.

Sabbatical leaves are granted to the Ven. Geoffrey Hall (April 1 - June 30), the Rev. Kevin Stockall (May 1 - July 31) and the Rev. Dr. Ross N. Hebb (May 1 - July 31).

Deacons, deacons, deacons ... vocational, transitional, arch

And the twelve called together the whole community of the disciples and said, 'It is not right that we should neglect the word of God in order to wait at tables.' (Acts 6:2)



Deacon is a word that should be familiar to us in our Anglican context, but the misunderstanding that surrounds it is enormous. Some Christian denominations even use the term in ways neither witnessed nor intended in Holy Scripture.

Everything we need to know about deacons is in the Bible. The word is Greek for servant. The role of deacon in the historical Church has come to be understood as one of the three orders of the three-fold ordained ministry of bishops, priests and deacons. Recently the Anglican Church began to revive the biblical notion of deacon in a way other than that of a stepping-stone to ordination to the priesthood. Deacons destined for the priesthood are "transitional." And therein lies his first point of confusion.

I have a friend who constantly reminds me that when he was becoming a priest, the bishop required him to tell a lie before God and the Church. At his "first ordination," he was asked "Do you believe that you are called by God and his Church to the life and work of a deacon?" He believed he was called to be a priest, but was required to spend a period of time, as all priests

in the Anglican Church do, as a deacon. The (transitional) diaconate has done little to clarify just what a deacon really is.

We also have a tradition whereby the bishop appoints priests to the role (not an order) of archdeacon. Some would argue that these people are actually arch-priests because all are priests in the Church of God. But in reality, there is nothing about the role of archdeacon that requires one to be a priest. Archdeacons are servants in that they assist the bishop in the often-overwhelming task of overseeing the Church regionally throughout a diocese. Some call them the eyes and ears of the bishop. Their tasks are administrative. Nothing sacramental is involved so many people could fulfil such a role — although the bishop may prefer people well versed in the practicalities of ministry and with well developed ministerial skills. I often say that as an archdeacon, my greatest challenges are found in constantly being called upon to fill in the gaps, doing that which no one is prepared or able to do in the day-to-day function of the diocesan church. And so, we never seem to really

enjoy the role of archdeacon, rather we learn to live with it as servants of the bishop.

Now we come to what the New Testament (Acts 6) described when the apostles laid hands on seven individuals and made them deacons. This role is the one of servant. These deacons were intended to wait on tables and do the other necessary and often labour-intensive work in order that the apostles could attend to their calling, which was to not neglect the word of God. The requirements for a deacon are well described in that chapter of the Acts of the Apostles. It can be assumed that their calling was clear. They were not called to preach, teach or otherwise lead the community of faith, but rather to provide service (ministry) where it was lacking — to fill the gaps, if you like.

A priest ministers to those inside the fellowship of the Church. A deacon takes the Church to the world — proclaims good news to those in need and reminds the Church of its mission outside of itself. A church with a deacon should be missional in a way we in the Anglican Church have long forgotten. Deacons fill the gaps, make it possible for those called to the teaching, guiding and sacramental presence of God to be about that very specific work. The revival of the vocational diaconate honours those specifically called to servanthood rather than out front

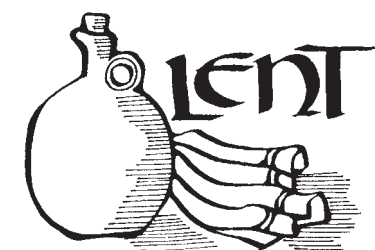
leadership. The vocational diaconate is recognized by the community of the faithful as an order that fulfills that ministry as ordained by God.

In the midst of all the uses, understandings, misuses and misunderstandings of terms we (the Church) become confused. We seem to find it necessary to push vocational deacons toward priesthood. We don't know what to do with their order because we can't imagine someone in a collar-wearing ministry as anything other than a priest or mini-priest.

Vocational deacons are not priests nor have they been called to be. But in their attempt to be servants, often in the midst of great misunderstanding, they are convinced they need some form of normalization. Prepared or unprepared, called or not, they give in to priestly ordination. When that happens, we do the calling to servanthood an abominable disservice. When we continue to insist on a one-size-fits-all model of ordained ministry we destroy the biblically ordained role of deacon and the ministry of the Whole People of God.

Pray that a spirit of service will firmly grip our church. Pray for deacons and the Church they are called to serve.

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



DIOCESAN FINANCES

**REPORT ON PARISH
BUDGET SUPPORT
AND ASSESSMENTS
FOR 2010**

PARISH	Shared Ministry Budget Support			Employment Assessments			Total
	Requested	Paid	Shortfall	Required	Paid	Shortfall	Shortfall
Bathurst	21,840	21,840	0	70,956	70,956	0	0
Campbellton	12,408	12,408	0	2,160	2,160	0	0
Chatham	33,528	33,528	0	114,402	115,272	0	0
Dalhousie	5,856	5,856	0	264	264	0	0
Derby Blackville	24,180	24,180	0	71,223	71,716	0	0
Hardwicke	7,464	7,464	0	9,240	9,240	0	0
New Bandon	9,756	9,756	0	19,392	19,392	0	0
Newcastle Nelson	20,676	20,676	0	50,986	51,436	0	0
Restigouche	3,780	3,780	0	264	264	0	0
Cathedral	72,972	72,972	0	184,471	184,472	0	0
Fredericton	95,736	95,736	0	192,410	192,409	0	0
Fredericton Jctn	13,560	13,560	0	17,613	17,613	0	0
Gagetown	7,608	8,608	-1,000	27,580	28,035	0	-1,000
Maugerville	1,608	1,608	0	0	0	0	0
New Maryland	13,092	13,092	0	69,137	69,137	0	0
Oromocto	13,668	13,668	0	42,092	42,092	0	0
St Peters	13,860	13,860	0	65,973	66,033	0	0
St. Margarets	14,736	15,656	-920	60,943	61,044	0	-920
Bright	12,060	12,060	0	25,063	25,063	0	0
Cambridge Wtrbro	6,372	6,372	0	29,107	29,107	0	0
Douglas Na'sis	48,816	48,816	0	171,745	171,902	0	0
Ludlow Blissfield	16,620	9,427	7,193	60,453	60,507	0	7,193
Marysville	14,916	14,916	0	61,333	61,818	0	0
Minto Chipman	14,736	7,368	7,368	55,690	61,713	-6,023	1,345
St Mary York	20,052	24,089	-4,037	74,081	74,081	0	-4,037
Stanley	11,700	11,700	0	13,123	13,123	0	0
Carleton	27,540	14,784	12,756	60,645	61,131	0	12,756
Lancaster	29,340	29,340	0	111,689	111,931	0	0
Musquash	11,184	11,184	0	300	300	0	0
Nerepis St John	43,320	45,210	-1,890	182,709	183,242	0	-1,890
Victoria	15,156	15,156	0	60,405	60,405	0	0
Campobello	5,220	5,220	0	11,620	12,075	0	0
Grand Manan	13,116	13,116	0	61,307	61,718	0	0
Mcadam	10,080	10,080	0	17,060	17,060	0	0
Pennfield	17,064	17,064	0	63,000	63,072	0	0
St Andrews	30,312	14,700	15,612	74,017	74,017	0	15,612
St David St Patrick	1,920	1,920	0	0	0	0	0
St George	15,324	5,719	9,605	61,303	58,101	3,203	12,807
St Stephen	22,776	15,184	7,592	72,762	72,774	0	7,592
Central Kings	7,788	7,788	0	19,654	19,655	-1	-1
Gondola Point	10,032	10,032	0	336	336	0	0
Hammond River	10,716	10,716	0	43,637	43,637	0	0
Hampton	23,004	23,004	0	81,823	81,823	0	0
Kingston	16,272	17,863	-1,591	36,519	36,933	0	-1,591
Quispamsis	17,604	14,670	2,934	56,544	56,601	0	2,934
Renforth	41,916	41,916	0	88,988	88,943	0	0
Rothsay	42,684	43,684	-1,000	153,693	154,109	0	-1,000
Sussex	35,484	35,484	0	129,262	129,423	0	0
Upham	7,656	7,656	0	53,346	53,616	0	0
Upper K'casis	8,784	8,784	0	18,204	18,204	0	0
Waterford & St. Mark	22,764	22,764	0	74,525	75,006	0	0
Dorchester	2,976	0	2,976	0	0	0	2,976
Hillsborough	5,652	5,652	0	11,808	11,808	0	0
Kent	8,232	8,232	0	13,693	13,693	0	0
Moncton	37,248	37,248	0	94,612	94,612	1	1
Riverview	24,960	24,960	0	83,482	83,483	0	0
Sackville	21,948	18,425	3,523	61,583	61,583	0	3,523
Salisbury Havelock	10,116	10,116	0	54,777	55,071	0	0
Shediac	45,840	45,840	0	127,577	127,577	0	0
St Andrews	10,776	10,776	0	11,808	11,931	0	0
St Phillips	15,756	15,756	0	29,671	29,671	0	0
St. James	14,652	14,652	0	25,799	25,799	0	0
Westmorland	5,508	5,508	0	0	0	0	0
Coldbrook St Marys	24,624	24,624	0	118,656	118,655	0	0
East Saint John	12,456	12,456	0	63,258	63,565	0	0
Lakewood	19,488	19,488	0	58,800	59,241	0	0
Millidgeville	17,556	16,093	1,463	61,813	61,813	0	1,463
Portland	40,668	2,500	38,168	118,128	118,029	0	38,168
Saint John	30,996	30,996	0	138,177	138,177	0	0
Simonds	6,372	6,372	0	37,529	37,470	0	0
St Mark	25,224	25,224	0	8,479	8,479	0	0
St Martins Blk Rvr	9,564	6,830	2,734	68,080	68,080	0	2,734
Andover	15,372	6,405	8,967	58,404	58,763	0	8,967
Canterbury	6,732	6,732	0	0	0	0	0
Denmark	4,788	4,788	0	46,894	46,894	0	0
Grand Falls	2,064	600	1,464	0	0	0	1,464
Madawaska	5,916	5,916	0	0	0	0	0
Prince William	13,980	0	13,980	42,474	42,916	0	13,980
Richmond	10,560	10,560	0	4,483	4,483	0	0
Tobique	12,852	8,567	4,285	44,374	44,427	0	4,285
Woodstock	27,408	26,908	500	99,348	99,348	0	500
Wicklow Wilmot Etal	29,028	21,771	7,257	59,852	60,235	0	7,257
DIOCESAN TTLS	1,537,968	1,400,030	137,938	4,566,613	4,578,763	-2,820	135,118

AROUND THE DIOCESE

He asked: 'Will you come and follow me?' ... And follow him they did

BY ANNE WALLING

The journey with Jesus began in 1786 when the Rev. James Scovil, Kingston, began to take occasional services in Norton (Bloomfield). From that humble beginning the followers of Jesus increased and they built a church in the wilderness in 1811. Now, 200 years later, Christ Church, Bloomfield, continues to serve the people of God who say, "Yes, we will follow you." In view of this long history, the congregation of Christ Church Bloomfield is celebrating its 200th anniversary for all of 2011.

Sunday, Jan. 30 the Ven. Geoffrey M. Hall, who served the parish in 1990 and 1991, joined us. He offered an inspirational message and, assisted by the Rev. Robert Marsh, communion. Archdeacon Hall was an appropriate choice for our first Sunday of celebration because of his connection with the Raymond family. Isaac B.S. Raymond used 13 yoke of oxen to move our church across the road in 1838. Mrs. John Raymond donated the organ in 1926 in memory of Robert Matthew Raymond. The electric lights were installed, the gift of Mrs. Helen Raymond and John Raymond in 1929. The Robert M. Raymond Memorial Hall (Bloomfield Hall) was built

in 1939. The dedication and devotion of the Raymond family is an important piece in the history of Christ Church.

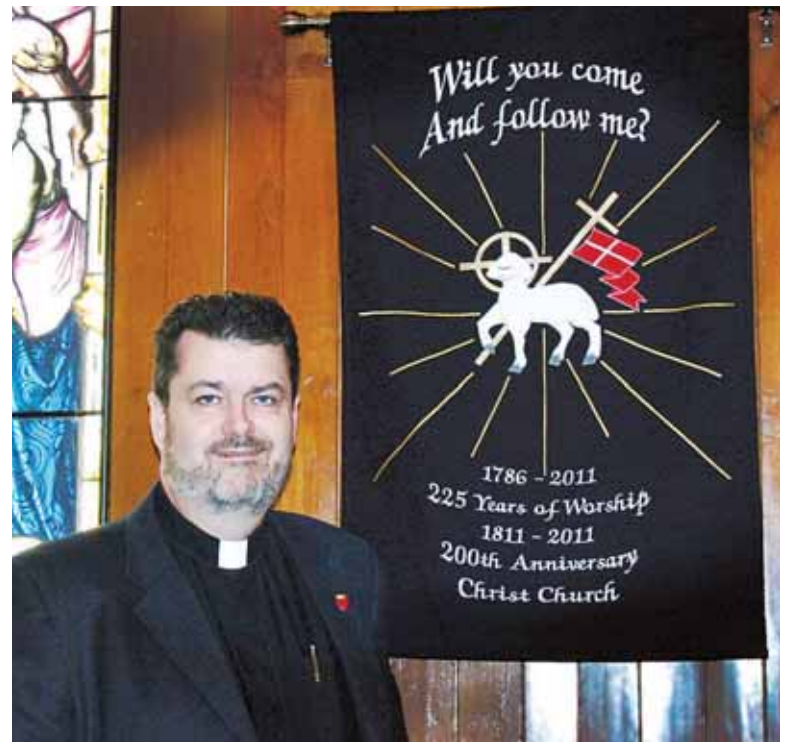
Before our service began Will Gowan on guitar, his son Byrann on bass violin and Glenna Geer on piano played praise music and the congregation enjoyed the sing-along. Then we unveiled our anniversary banner and Archdeacon Hall dedicated it to the glory of God. Its main symbol is a lamb representing Jesus, the Lamb of God, no longer wounded but standing with the banner of victory. The banner was design by Patti Hoyt of Bloomfield and made by Betty Kennett of Hampton.

After the service we enjoyed a delicious potluck lunch in the hall and shared memories and stories about the people and history of our church and community.

We plan to celebrate the 225-year history of worship and the 200th anniversary of the church all through 2011. The last Sunday of each month is reserved for special worship, fellowship and events. Plans include a youth service, an ACW quilt show, an old fashioned tea party, a day with the Kings Country Historical Society and much more. You are welcome to come and celebrate with us, we look forward to seeing you.

Bloomfield celebrations 2011

- Jan. 30**
The Ven. Geoffrey Hall
- Feb. 27**
The Rev. Canon George Akerley
- March 27**
The Rev. Marian Lucas-Jefferies
- May 29**
Archbishop Claude Miller
Bishop of Fredericton
- June 26**
The Rev. Robert Marsh
for a youth service
- July 31**
The Rev. Stephen (Wally) Brown
- Aug. 28**
The Ven. David Barrett
(cemetery service)
- Sept. 25**
The Rev. William Sheppard
- Oct. 30**
The Rev. Marvin McDermott
- Nov. 27**
The Rev. Robert LeBlanc



ANNE WALLING

The Ven. Geoffrey Hall, diocesan archdeacon and executive assistant to Archbishop Claude Miller, was January special guest speaker at Christ Church, Bloomfield. The congregation is celebrating 225 years of worship and the 200th anniversary of the church in 2011. He dedicated the anniversary banner with the Lamb of God no longer wounded but standing with the banner of victory. It was designed by Patti Hoyt of Bloomfield and made by Betty Kennett of Hampton. Archdeacon Hall served the parish in 1990 and 1991.

DEACONS DOINGS



Vocational deacons in the diocese enjoyed a January weekend retreat with Archbishop Claude Miller and other members of the Diaconate Commission at Villa Madonna in Rothesay. Above they are Archbishop Miller, the Rev. Deacons Debra Edmondson, Joyce Perry, Eleanor Dryden and Fran Bedell, Mr. Thomas Nisbett, and the Rev. Canon Neville Cheeseman.



The Rev. Deacon Constance Whittaker-Soulikias recently celebrated her 70th birthday and her retirement from active ministry at Trinity Church in Saint John. She and her husband Jim are seen here enjoying the reception held in her honour following Sunday morning service on Jan. 23.

*Uncertain of the roles of deacons in the church?
Read Archdeacon Geoffrey Hall's column on page 3.*

The temporal side

Brookwood's wish-list

In the heart of New Brunswick's richest woodland area near Florenceville-Bristol is Camp Brookwood the smaller of the diocese's two Christian youth camps. Nearly half the campers are financially subsidized, those with special needs thrive in its intimate atmosphere and it takes a hands-on board of directors to keep it running. Its more modest needs don't tend to make headlines, but it has benefited from the recent diocesan camp fundraising efforts and has a wish list of its own. Some elements of it will come true for the upcoming camping season. A few more will come on board next year, and the rest arrive following some fundraisers — but Brookwood's future looks bright.

On this year's agenda are weatherproofing the new deck, a new window and roof repairs for the hall, and new garbage storage area — the raccoons will not be pleased. Campers will also meet the camp's new lawn mower. Here's hoping it lasts 30 years like the old one. If all goes well a concrete pad for the basketball nets and a tetherball will appear on the playground for this summer. If all doesn't go well, watch for them in 2012. That is also the year an adventure camp will be added to the season. "It will enable our kids to experience some rough outdoor camping," says Brookwood board chair Mary Lee Phillips.

When funds are available a new cabin for the assistant director and the counselors-in-training will appear, complete with a steel roof to match the new roofs on several of the buildings. And the rest of the camp will get electrical upgrades.

"The major hurdle for the camp right now is the provincially mandated pay hike for staff," says Mary Lee. "It's going to leave a lot of non-profits really strapped for cash. But we are going to focus on continuing to build our registration. It has been steadily improving over the last three years and we think it will continue."

"Our camp relies heavily on the generous donations of sponsorship money for campers. We are fortunate to enjoy this support from the parishes. We have built a strong and hard working board too. Our members are willing to give up the time to ensure that Camp Brookwood is a fun, safe and nourishing environment."

Christian

The good-t



Medley plans

Accessibility ramps for two cabins, winterized cabins and dining hall for extended off-season use, a sand volleyball court, picnic tables, a level playing field, soccer nets and maybe, just maybe, some adventure equipment — these are just a few of the things on director Liz Harding's wish-list for Camp Medley.

Over the past six years more than \$2 million was invested in Camp Medley infrastructure renewal and some upgrades at Camp Brookwood. "Last year at Medley we upgraded the nurse's hut and replaced the dilapidated staff house with a comfortable and efficient building that honours our staff and the important work they do," says Archbishop Claude Miller. "That was phase three. Phase two was the new dining hall/multi-purpose building, and phase one was new cabins and utility infrastructure. We ran into some cost over-runs with the utilities — a good example is the septic system. We budgeted \$30,000 and it actually cost three times that amount. As a result, we carry a debt of about \$440,000."

The diocese wants to retire that debt before it takes on any more major capital work.

"The sooner the camp gets rid of its debt, the sooner it can even further expand its ministries. A couple of legacies have helped to keep the debt as low as it is, and they are certainly wonderful. We hope more people will remember the camps in their wills," says the Archbishop.

"But there are other ways to give to Camp Medley. Many people who pledged support to the camp's renewal had money automatically deducted from their bank accounts on a regular basis. That is a possibility at any time and Canon Fred Scott, our diocesan treasurer, can help set that up. Endowment funds for campers are another possibility and, of course, it is always nice to get a cheque for \$50,000," he says with a chuckle.

"Camp Medley is a vital part of our diocesan ministry and is truly worthy of support."

A trust for operating expenses from the former St. Paul's (Valley) Church in Saint John made it possible to put the renewed Camp Medley management on a professional footing. "Now instead of hiring a new director for eight weeks each summer, we have a half-time manager who works year-round. Under her leadership we are able to plan for the camp throughout the year."

Liz came to Medley with more than 20 years of Christian camping experience. During her four summers at Medley she has written a new policy manual including updated health and safety policies and conduct codes; worked toward New Brunswick Camping Association accreditation (the two accessible

cabins will clinch it); designed and implemented child-abuse prevention and sexual harassment training using the diocesan policies adapted to the camp situation; and instituted pre-season training weeks for Medley and Brookwood staff.

"I design the training weeks to meet the needs of both new and experienced staff," says Liz. "This year (2011) I will be adding new training sessions specifically on bullying and how to deal with it. Unfortunately we have noticed a growth of bullying among campers."

In addition to the new facilities and management philosophies have come some exciting new programmes. During boys adventure week a deliberately limited number of campers live in tents, take an overnight canoe trip and learn what it is to be a Godly leader. At drama camp young people develop acting skills and learn how to use them in a Christian environment. Children a year younger than the youngest age group get to try out camp with a Sunday to Wednesday *Welcome to Camp* experience. If they want to stay on for the rest of the week just like the older children, they can.

A comprehensive nature programme to explore all aspects of God's creation and focus on its care is in the works and Liz has plans to expand staff training throughout the summer with mentoring by staff members who have demonstrated leadership skills.

When the cabins and dining hall are winterized there will be more time available for campers and staff activities as well as rentals by church and community groups. The camper/staff activities would include two reunions a year to maintain contact with campers; staff gatherings for prayer, Bible study and worship; training for clergy and lay chaplains on appropriate chapel topics, ways to reach young people with the Good News of Jesus Christ within boundaries appropriate in an ever-changing world and culture.

Groups as varied as Teens Encounter Christ, the ACW, Mothers' Union, Brownies, Cursillo and the St. Thomas University track team are already using Camp Medley on the shoulder seasons. Indeed, most weekends in 2011 are already booked.

"With its year-round part-time professional management and stunning new facilities, Camp Medley is a top-notch youth camp," says Archbishop Miller. "Its own transformational change makes it an amazing place to work, play and learn what it means to be Christian and Anglican — the number one goal of our Nicodemus Project. Children and young people are vital to the vision of this diocese. Registration at both camps, Medley and Brookwood, go up each year. They were both up 10 to 15 per cent in 2010. God willing, the trend will continue."



camping

times side!



*Medley photos by Carol Anningson
Brookwood photos submitted by Mary Lee Phillips*



The spiritual side

*She found unconditional love ...
and went on to find her faith*

Archbishop Claude Miller has great respect for Liz Harding's ability to recognize the good in others. "She really knows how to read people," he says of the Camp Medley director. "She accepts staff where they are. They don't have to be Christians, they must, however, not be negative about Christianity. The grand daughter of a friend found unconditional love at the camp and went on to find her faith and I know there are other conversion experience stories."

He's right.

"Some applicants are unsure of their faith, a few even tell us they don't have one. If they possess other good qualities and skills, that doesn't necessarily mean they don't get hired," says Liz. "I tell them that if they can respect the camp's mission to proclaim the Gospel of Jesus Christ for the making of young disciples, and if they can refrain from saying 'I don't believe' in front of the campers, I have no problem hiring them."

She knows the young woman to whom Archbishop Miller refers well. "She worked here last summer. She was raised in the church, even sang in the choir. When she interviewed with us she expressed skepticism about her faith, openly saying that she didn't know whether she believed anymore. All summer long all the staff members gave her unconditional love and support as she had never experienced it before. The people at camp loved her for who she was. At the closing service for the summer we had a time of open prayer. At it she told God that she was sorry she had neglected him over the years and had shut him out from her life. She committed to God publicly that she was open to him and would not neglect him again in her life."

A few years ago another staff member was open at her interview about the fact that she did not know if she believed in Jesus. "During the summer she dealt with a homesick camper and knew other staff members often prayed with the campers when in this situation," says Liz. "She had never ever prayed for someone else in her life, but she prayed for this camper and immediately the camper was happier. In response to that she said to herself that there is a God and she committed her life to Christ. She glowed for the rest of that summer and worked for us for two more summers."

Campers also have spiritual experiences at camp.

"Each night at the end of chapel the campers are invited to stay either for quiet prayer on their own or to have a staff member pray for them," says Liz. "Most often the campers ask someone to pray for them — it could be a commitment or re-commitment to Christ, or prayer for a problem in their lives. After chapel staff members also lead a time of devotion in their cabins. These are very close and meaningful times for all of them, and again young people have used this opportunity to open their lives to Christ."

"A grandparent once reported to me that a grandchild said he went and prayed in the chapel. The grandparent asked what he had prayed about. The response was, 'Well, you know, the world and stuff.'"

Liz has had campers tell her that they know camp is a safe place to talk about their faith and for some it is the only place where they feel comfortable talking about or exploring it.

"Our staff is trained to value each young person's ideas. We take our baptismal covenant seriously, we 'respect the dignity of every human being' so we must respect the campers' thoughts and ideas. Sometimes we need to guide the young people on a different path, but again, our staff has the skills to do that. We are all specifically trained."

Liz says it is these spiritual experiences that lead staff to work the inordinate number of hours that they all work before and throughout the summer.

Camp Medley employs about 25 people during the camping season, including Shawn Branch who has served as assistant director for the past two summers. He also monitors and updates the camp website. Counsellors, lifeguards and kitchen staff are hired for each season. But the paid staff is just the tip of the iceberg. Clergy and nurses volunteer on a weekly basis and committee members volunteer all year long. Paul Mills and Art Arnburg co-chair the facilities committee and Clare Box is a faithful member. They spend many, many hours working on the property and the buildings — often late at night and on weekends. Ann Pinell chairs the programme committee, Youth Action Director George Porter and Liz Harding are members. Ann is also camp registrar.

PARISH NEWS

Lt.-Gov. Graydon Nicholas shares his spiritual journey in Richmond

*Act justly,
love tenderly and
walk humbly with
your God*

Lt.-Gov. Graydon Nicholas told the people of St. John's in Richmond Corner to heed the exhortation in Micah "to act justly, to love tenderly and walk humbly with your God." The queen's representative in New Brunswick spoke about his spiritual journey during morning worship at the end of January and said he believes we are all born "with a deep longing inside," a sort of "spiritual DNA."

David Bell of the Parish of Richmond offered a spiritual diagnosis of the parish during his welcome and introduction and caused the lieutenant-governor to change the topic of his address. He asked those gathered where they were on their own spiritual journeys, and then, through personal reflections, spoke of his own — as a son, father and grandfather; as a student of mathematics, science, so-

cial work and law; as a professor of native studies; as an employee of the Union of New Brunswick Indians; as an advocate for the people affected by the closure of Nackawic Mill (that included the role of spiritual group guide); as a judge of the Provincial Court; and as lieutenant-governor.

As a grandfather he is keenly aware of how much children can teach us about caring and trust, and as a judge he often encountered people in his court who had been unable to satisfy their spiritual longing.

In the past two years as lieutenant-governor he has been thrilled to meet the Queen in London and deeply touched by the work of organizations that help the less fortunate.

"My life is interesting and still evolving," he said.

The lieutenant-governor was not the only special guest in the congregation that Sunday. Premier David Alward and his wife Rhonda were also on hand.

Following the service they joined parishioners at a pot-luck lunch in the parish hall where they answered questions and engaged in many conversations.



Lt.-Gov. Graydon Nicholas (centre) and Premier David Alward (right) joined the people of the Parish of Richmond at St. John's in Richmond Corner for a Sunday morning service in late January. The lieutenant governor spoke about his spiritual journey and said he believes we are all born with a deep longing inside, a sort of spiritual DNA. Both he and the premier stayed after the service to share a pot-luck lunch with the congregation.

Church/community garden — a match made in Heaven

St. Mary's York, on Fredericton's north side, has lots of green space, wants to share it (and many other things) with the community, and thought a community garden was a good idea. "Last year we did a visioning exercise in terms of the direction we wanted our parish to move over the coming years in order to keep it vibrant and growing. The idea of a community garden came up because we have all this land that we mow all summer long," says parishioner Hannah Westner. "We held a meeting within the church to see who was interested in a garden and everybody who came was elderly. We realized we didn't have the manpower to undertake the gardening project ourselves."

A February 2010 open-space forum hosted by Greater Fredericton Social Innovation revealed that local food was a big issue for the people of the city. A group gathered to discuss the idea. The idea of a community garden was well received and the Harvest Garden Inc. non-profit was the result. "Our main goal is social inclusion. The idea is that it [the garden] would be open to everyone," says Edee Klee, the group's co-chair. They scouted around the city looking for fertile ground. They found at St. Mary's on McEvoy Street.

Edee's group wanted the garden to be on a bus route so people wouldn't have to have a car in order to get to it. St. Mary's is on a bus route.

Environmental stewardship is important to both Harvest



Garden and St. Mary's so the cultivation methods will be organic and the watering system basic. There are even plans for a watering system with giant totes to catch rainwater from the roof of the church and piped through the 62 plots that will be ready for planting this spring.

Clearly this is a match made in Heaven.

"We're encouraging people with little or no knowledge to make gardens," says Edee. Harvest Garden will supply tools, education and cheerleading. "And we're going to encourage people to grow primarily food. We want people to understand that 85 per cent of New Brunswick's food is imported and we want to change that. We also want to get people thinking out of the refined food box."

There will be a circle at the centre of the gardens with paths radiating out from it. Some day there may be a gazebo or some picnic tables — some kind of infrastructure for presenting work-

shops or just sitting to watch the gardens grow. As far as possible the gardens will be barrier-free and about a quarter of the total space will be "enabled" in order that everyone will be able to garden.

Last November a community garden party at the church introduced the project with tours of the site, displays and information on upcoming workshops on canning and preserving as well as displays, sprouting demos, baked goods, preserves and lots of family fun.

"We're really excited about the whole concept, the design and the idea of having a community space where people can get together," says Hannah.

The Rev. Ian Wetmore, rector of St. Mary's, says this project is something the parish has wanted to see happen for a long time. "The garden is a community-focused project and fits in perfectly with the vision the church has for the future. We are always thinking about the community and how we can be of service — sharing what we've got and making it available to the people who could use it."

The garden is a community-focused project and fits in perfectly with the vision the church has for the future.



Sewing epiphany in Shediac

On Thursday, January 6, three young people and two adults had an epiphany - they realized that they can indeed sew! An event very fitting on the day of the Feast of the Epiphany, when we commemorate the wise men's realization of the boy child Jesus as the Christ.

People of all ages were invited to gather at the Young Smith Church Hall in Shediac Cape to begin to learn how to sew. This event was coordinated by the Anglican Parish of Shediac's Parish as a Family of Faith Programme. Sewing machines were borrowed from parishioners, material and supplies obtained and expertise shared through the efforts of many which made for an exciting and fun afternoon of fellowship and sharing.

Participants learned not only how to operate a sewing machine; but, to also make dresses for Haiti — a project of the Deanery Anglican Church Women. A second batch of dresses made by many ACW members from the congregational families of St. Andrew's, Sunny Brae; St. Mary's, Hillsborough and St. Martin's in-the-Woods, Shediac Cape had already been sent to Haiti in December.

Some participants took material and such home to make some more dresses. This sewing idea event came out of a suggestion made by a parishioner and blossomed into so much more. Certainly a story of sowing gifts within our Lord's ministry.

Anglican Church Women Annual Meeting

May 3 & 4

St. John the Baptist Church, Riverview

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Council of the North

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DIOCESAN NEWS

We longed to share the gospel but felt our hands were tied

Continued from page 1

church youth. We decided that, while all youth were welcome, we would not host organized Christian groups.

Within two years the attendance grew to an average of 25 or 30 youth from the community. In spite of the growth, our experience was one of frustration. We longed to share the Gospel with those who came to the café but we felt like our hands were tied. We feared that any strong witness would break the trust we had worked hard to build and we found out that our fear was justified. On one occasion the Christian musical guests, contrary to our instructions, began the evening with the intimate worship song: "Jesus, Lover of My Soul." All but four of our youth group members cleared the room. It was as if someone had sprayed teen repellent into the air. Most unchurched youth are suspicious, and often critical, of organized religion and were reluctant to come to the café because it was in a church.

From the beginning we had hoped we could find Christian musicians who were able to play secular tunes as well. The evening would begin with secular cover songs, many of them classic rock. Once the youth were comfortable, the musicians would play a Christian song or two, introducing them as a musical expression of a personal belief in God. Christians could share something brief about God, provided it was through the medium of music. Music is the currency of teen culture. This



strategy worked well at times, but we simply couldn't find many musicians who were comfortable playing both secular and Christian music.

We took an important step forward when a member of the youth group asked me: "can my friend's band play at the next café?" Permitting community youth to play presented us with potential problems: lyrics and spontaneous interactions with the crowd could contain profanity and offensive material, not to mention encourage moshing. We became conscious that we were bridging two completely different worlds: the congregation of Stone Church, and the youth of Saint John. We agreed to let outside musicians play, but we drew up strict guidelines. The musicians were so grateful for the opportunity to play they were happy to respect them.

Certain aspects of teen culture can be baffling. In six years of hosting teen musicians, the audiences were uniformly supportive of their peers, even when an attempt at music was painfully amateur. Subsequently, the Hard Stone Café became known as the "only all ages venue" in Saint John at the time. The youth

of the community rallied around the café, helping to promote the events, spreading the word, and helping to recruit musical guests. Parents of band members stayed on occasion, and were thrilled with the Hard Stone Café. In a few years "the café" was adopted in the vocabulary of local youth — it was a milestone of acceptance in teen culture and a core group of youth from the community attended the café faithfully. They were not Christians, though God was at work in them.

In May 2008 facebook pushed attendance at the Hard Stone Café to record levels. More than 800 invitations blanketed the Greater Saint John area, one friend invited another and more than 150 youth showed up. It was exhilarating and terrifying at the same time. For safety reasons we had to ask some people to leave the loft area and move to overflow rooms. Nine bands showed up to play and we came close to turning youth away at the door. There was no doubt that we had made inroads into the youth culture but we were still wondering how we could share Christ with them in this setting.

That eventually happened — not by some brilliant design but by necessity. The café began at 7 p.m. and finished around 9. The youth group from Stone Church remained till 10:30 to clean up. Many parents from Stone expressed concern about the late hour. To address that concern we added a youth group sleepover after the café. This also served to reward the youth group members who worked before and during the café in service of our guests. These sleepovers became times of natural discipleship that I relished. We would worship and talk about the Scriptures together sometimes well past 3 a.m. We began a regular time of worship that became the

highlight of the evening for the Christian youth.

The next step forward happened when the core group from the community began to hang out with the youth group after the café and asked to join the sleepover event. Initially I hesitated. I would need to contact their parents to be sure they were permitted to stay, and I couldn't help but worry that their presence might interfere with our time of worship. To my great surprise the visiting youth joined us, mostly out of curiosity. These non-Christian youth experienced in their own words: "something inspiring," though they did not know exactly what.

In the following months this core helped to welcome other youth to the worship session after introducing it as "this God thing." Over the following six to eight months teens who were previously hard against organized religion were softening to the Gospel. God was at work in these lives and a number of them came to faith. The Hard Stone Café had evolved into a form of church that was drawing youth from the community without having to strategize. A new Christian community was forming.

Through much of our journey to this point we felt lost and unable to reach the youth of the wider community for Christ. But we learned the importance of community, to work as a team with the Stone Church Youth Group, and to reach out as partners. The seeds of a community were sown. And I learned that the way to reach unchurched young people is through fresh expressions of church.

Jonathan Springthorpe is an evangelist in Threshold Ministries and working toward a Masters of Divinity degree at Wycliffe College in Toronto.

Dean bursary awarded to Sussex student

The Mabel C. Dean Memorial Bursary Committee was pleased to award the 2010 bursary to Elizabeth Barrett, daughter of the Ven. David and Alexandra Barrett of Sussex, to assist in her studies at Crandall University.

There will be changes in the bursary committee membership in 2011. We wish to express our sincere appreciation to the Rev. Alvin Westgate who, upon retiring from the diocese, also retired from our committee. His participation and sound judgment will be missed.

Ms. Pamela (Dean) Allen of Saint John was nominated to join us. She is the eldest grandchild of Mabel C. Dean and interested in carrying on the family involvement for the next generation.

Clergy are reminded that the application deadline for the 2011 bursary is March 30. Children of eligible clergy of the diocese who are pursuing post-secondary education are eligible for the \$1000 annual award. Applications and details are available on the diocesan website, <http://anglican.nb.ca>. Click on "resources" and "financial assistance."

Woodstock archdeacons layreaders gather for worship and training

BY WES MCLEAN

On Saturday, Nov. 13, layreaders and aspiring layreaders from the Upper St. John River Valley gathered at Trinity Anglican Church in Perth-Andover for the Woodstock Archdeaconry Layreaders' Conference. We discussed the role of layreaders in the Church, music and its place in worship, and various other topics throughout the morning and afternoon sessions.

The Rev. Bonnie Leblanc, priest-in-charge of the parish, sparked an intriguing discussion with a video for the popular song "Waiting on the World to Change" by singer-songwriter John Mayer. We debated the song's meaning: Is it a social-justice rallying cry for the young, or just a catchy tune?

The morning began with a service of Morning Prayer, led Ms. LeBlanc and was followed by an opening icebreaker exercise. We gathered in pairs in order to learn about each other, then we presented our findings on the other person to the entire group. It was agreed that the members of each pair would become prayer partners.

As a final exercise for the day, we divided into groups and prepared a service of Evening Prayer, which wrapped up the day's activities.

Announcing

LENT 2011

in the Diocese of Fredericton
(revised)

Christian & Anglican: The Marks of Mission

Each Sunday of Lent at the time announced below, Anglicans throughout the diocese, either in their local parish or at a central location in each area will gather for EVENSONG. The Five Marks of Mission of the Anglican Communion will serve as the basis for prayer and/or discussion.

<http://archive.anglican.ca/v2011/missionstudy.htm>

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

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COLUMNS

Archives Corner: Archdeacon O. S. Newnham (1848-1932)

Born in 1848 in Leamington, Warwickshire, England, Obadiah Samuel Newnham studied for the ministry for five years under Canon Pope, British Consular Chaplain in Lisbon, Portugal. While studying, he worked amongst the seamen at the port. Newnham emigrated to Canada and was ordained Deacon at Halifax in 1875 by Bishop Binney and sent to New London, PEI, where he was ordained as priest in 1877. In 1878, Newnham moved to the Diocese of Fredericton, serving in Point du Chene for three years, then at St. Mark's, Saint John (i.e. Stone Church) under the Rev. George Armstrong. In Saint John, he served at St. Mary's Church, set up as a Chapel of Ease in the Parish of St. Mark. In 1883, he became the Rector of Hampton. In 1888, he began his ministry at Christ Church, St. Stephen, the parish that he served for 37 years, until he retired in 1925. Newnham



was appointed a Canon of the Cathedral 1901 and an archdeacon in 1907.

In 1888, O.S. Newnham also became Secretary of the Diocesan Synod, a position he still held when he died. In his final report to synod as rector of St. Stephen, Newnham explained that "Owing to the constantly

increasing work of the Synod, I have felt for several years past that the time was coming when I should have to give up, either the work of secretaryship of the Synod or active Parish duties. After consultation with Your Lordship ... I decided to resign my position as rector of St. Stephen, and accordingly placed my resignation in Your Lordship's hands. This resignation took effect on March 31st, last, though I am still taking the services until the vacancy is filled." Not only did Newnham continue to help out in St. Stephen after his "retirement" but "following the death of the Rev. Canon Daniel, he took charge of the Parish of Rothersay in the interim." (J.H.A. L. Fairweather, Synod Treasurer) And the Sunday just prior to his own death, Archdeacon Newnham was to have spoken at the Anniversary Service at St. Mary's Church, Saint John. Sickness prevented his participating in this service.

Archdeacon Newnham died at his home in St. Stephen on May 11, 1932 at the age of 84 and is buried in the Rural Cemetery there. He was predeceased on July 6, 1927 by his wife, Hannah Maria Bishop of Birmingham, England, whom he had married in 1868 prior to coming to Canada. O.S. Newnham was survived by four daughters, two sons, 14 grandchildren and 12 great grandchildren.

Following Newnham's death, Archdeacon H.A. Cody wrote "... with all of the secretarial work he never neglected his duty to his people in his Parish." In his Charge to the Synod only a few days after Archdeacon Newnham died, Archbishop J. A. Richardson paid tribute to him in these words: "I was so closely associated with Archdeacon Newnham, I am constrained to ask whether any diocese in the Dominion ever had a secretary who was his equal. He combined in wonderful poise and proportion

those somewhat exceptional qualities of heart and mind, that are so essential to the successful administration of such an office. Scrupulously careful in the discharge of every duty, punctilious in the performance of every task, exact in attention to every detail, accurate in every statement, Archdeacon Newnham has left an example that we may all strive to follow, and through it all he was the living embodiment of Christian courtesy and kindness." Quite a tribute to a faithful servant.

Sources: Diocesan Synod Journals, 1923, 1925, 1932; Obituaries, The Daily Gleaner, May 12, 1932; St. Croix Courier, May 12, 19, 1932;.

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

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The Anglican Communion and the Instruments of Unity

The Anglican Communion has more than 80 million members around the world, but it is not a single "church" and it has no central governing body. There is an Anglican Communion Office in London, but its role is strictly organizational and supportive. The Anglican Communion is made up of many national or regional Anglican churches held loosely together by their shared history — their origins in the Church of England that led to commonly held theological doctrines about the nature of church or ecclesiology, and to commonly held ideas about church government and commonly held guiding principles. Anglican theology and identity were originally founded upon the Book of Common Prayer.

Despite being part of the Anglican Communion, member churches have full autonomy — they govern themselves. To be in full communion, a member church is in agreement with the other churches in the communion on essential doctrines, and specifically with the Church of England, regarded as the mother church. It also means that all Anglicans may fully participate in the sacramental life of other churches in the communion.

The Archbishop of Canterbury is seen as the symbolic head of the worldwide communion although he has no formal authority outside the Church of England. He is regarded as *primus inter pares* — first among equals — of all the primates of the communion. In the early stages of church expansion worldwide he consecrated bishops for churches in Canada, India, the West Indies and elsewhere and was frequently



asked for advice and guidance when problems arose. However, as the British Empire expanded and more and more national churches came into existence, it became necessary to seek other ways in which to promote and foster unity.

In 1867 the Archbishop of Canterbury called all the bishops of the Anglican Communion together for what we now know as the **Lambeth Conference**, named for his residential palace in London. The Conference, usually held every 10 years, is purely advisory and with no legislative powers. That being said, the discussions of the Lambeth Conferences are respected and influential among Anglicans and their resolutions are seen as guideposts.

The Lambeth Conferences began before synodical government with lay participation was common. In 1968 the **Anglican Consultative Council**, which meets every three years, addressed this issue with representative bishops, clergy and laity chosen by the Anglican provinces (the Anglican Church of Canada is one). There is a permanent secretariat and the Archbishop of Canterbury is the president.

The fourth, and most recently established instrument of communion, is the **Primates' Meeting** first called by Archbishop Donald Coggan in 1979 as a place for "leisurely

The Archbishop of Canterbury the one factor common to all the Instruments of Unity

thought, prayer and deep consultation." These conferences were intended to take place every year or two, but have recently been held more frequently.

The 2004 Windsor Report concluded "there needs to be a clearer understanding of the expectations placed on provinces in responding to the decisions of the instruments of unity." It also concluded that work needs to be done on the relationship between the instruments of unity, and that the Archbishop of Canterbury — the one factor common to all the instruments — must be seen as the central focus of unity and mission within the Communion. As such it was recommended that a Council of Advice to the Archbishop might be established to assist him in this very demanding role. Finally the report recommended that the churches of the communion adopt a common Anglican Covenant to "make explicit and forceful the loyalty and bonds of affection which govern the relationships between the churches of the Communion."

Notwithstanding all this, the model of Anglicanism is still the voluntary association of churches bound together in their love of the Lord of the Church, in their discipleship and in their common inheritance — perhaps expressed by readiness to participate in such a covenant.

The Ven. Patricia Drummond is Archdeacon of Fredericton.

If nothing's disturbed, is the spirit at work?

When I was about 12 I had an inspired art teacher at school. One day she asked us to brainstorm and visualize a windy day. What might one see on a windy day? We came up with many ideas – hats blown off in the wind, scarves flapping around, leaves whirling about, umbrellas turned inside out, washing on the line trying to dislodge the clothespins, smoke leaving chimneys sideways, people leaning forward into the wind to avoid being blown over, whitecaps on waves, sailing boats racing before the wind. Then we were asked to draw and paint our best version of a windy day. The point of this is that the passing of the wind caused observable things to happen.

One day a few years ago I was reading a collection of short devotional writings originally published as columns in a weekly newspaper and I got one of those revelations which is so obvious you wonder what is wrong with you that you never saw it before. The author was writing about the wind of the spirit. Now I've often used the wind as an illustration of the presence of the spirit, especially when talking to children. You can't see the wind, but you know it's there by its effects, and so it is with the Holy Spirit – that sort of thing. But I've never turned it around and that's what Nancy Kennedy did. She wrote, "If nothing's disturbed, there's no wind." If nothing's disturbed in a Christian, he or she is not feeling the wind of the Spirit; if nothing's disturbed in a congregation, the Holy Spirit has passed it by; if nothing's disturbed in a diocese, there is little or no Holy Spirit.

Bishop Salmon blew into New Brunswick in 2008 with a gale force wind and thoroughly stirred up the clergy. We saw and felt the Holy Spirit among us and we were mightily disturbed in a good way. He said that in times of such change as we see today, innovation and risk-taking are essential at all levels. If we do not take risks we stand to be submerged by the changes in our culture. Dioceses and congregations that are prepared to take risks, however, not only to survive but challenge the prevailing culture and should be encouraged. The willingness to be disturbed, to change, is a sign of the working of the Holy Spirit.

When we experienced Synod 2009 the Holy Spirit was felt to be amongst us. It

From the Archdeacons

was a synod with a different 'feel' from those that immediately preceded it. We were open to accepting the leading of the Spirit and some major and far-reaching decisions were made. The wind of the Spirit led to action. We were led to put certain initiatives in place in order to guide our diocese into a strong, viable future.

I believe that the Spirit guides and convicts us and then expects us to do his work as the body of Christ – using our brains, hands and feet – to do the work he needs accomplished. Yes, we must pray continually and listen for answers to prayer. We must keep checking back with him to ensure that we are still on the right track – on his track – and sometimes we may find we have misread him, but I still think we must keep on going in the direction in which we believe he directed us in 2009.

In his book, 'Knowing God,' J. I. Packer tells of a woman who consecrated each day to God when she awoke. She would then ask God for guidance about getting up and dressing. He says, "As she put on each article she asked the Lord whether she was to put it on and very often the Lord would tell her to put on the right shoe and leave off the other; sometimes she was to put on both stockings and no shoes; and sometimes both shoes and no stockings. It was the same with all the articles of dress." Not surprisingly it took her a long time to be ready to face the day. God guides, but he expects us to think and to use common sense. I believe that those spearheading the Nicodemus project are employing prayer, thought, common sense and their wide God-given experiences as they try to guide this diocese and its parishes.

In the Archdeaconry of Fredericton, many of our parishes have now completed their assessments and plans and over the next few months we will prayerfully consider our Archdeaconry plan and how we might come together in shared ministry to further God's work in this part of his vineyard. Please pray with us that the wind of the Spirit will move us in the direction he wants us to go.

The Ven. Patricia Drummond is archdeacon of Fredericton.

INTERCESSIONS

MARCH

¶17: Parish of Campobello, the Rev. Peter Davids, interim priest-in-charge.
 ¶18: Parish of Canterbury, (open incumbency). Michael O'Hara, postulant.
 ¶19: Parish of Carleton, the Rev. Canon Howard Anningson, the Rev. Rob Salloum, associate priest.
 ¶20: PRAY for the Anglican Church in Kenya, Mombasa – the Rt. Rev. Julius Robert Katio Kalu Mombasa, the Rt. Rev. Lawrence Dena. Diocese of Western Newfoundland Bishop Percy Coffin. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, Worawora Deanery, the Rev. Charles A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, the Rev. Deacon Sarah Usher, diocesan administrative officer, members of the Diocesan Executive Committee, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
 ¶21: Parish of Central Kings, (open incumbency), the Rev. Rob Marsh, youth evangelist. Mr Brent D. Theriault, Q.C., vice-chancellor, Diocesan Synod of Fredericton.
 ¶22: Parish of Chatham, the Rev. Gordon Thompson.
 ¶23: Christ Church Cathedral, the Very Rev. Keith Joyce, Isabel Cutler parish nurse. The Ven. Geoffrey Hall, the Rev. Canon Tom Smith, the Rev. Canon Neville Cheeseman, the Rev. Dr. Barry Craig, the Rev. Canon Elaine Lucas, the Rev. Canon David Staples, honorary assistants. The Rev. David Titus (on leave).
 ¶24: Parish of Coldbrook & St. Mary's, the Rev. Gregory McMullin.
 ¶25: Parish of Dalhousie, (open incumbency). Johnathan Springthorpe postulant.
 ¶26: Parishes of Denmark and Grand Falls, the Rev. Robert LeBlanc, priest-

in-charge.

¶27: PRAY for the Anglican Church in Kenya, Mount Kenya Central, the Rt. Rev. Isaac Nganga, Suffragan Bishop of Mount Kenya Central, the Rt. Rev. Allen Macharia Waitthaka, Mount Kenya South, the Rt. Rev. Timothy Ranje, Mount Kenya West, the Rt. Rev. Joseph M. Kagunda. National Indigenous Bishop and the Anglican Council of Indigenous Peoples Bishop Mark McDonald. 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, the Rev. Deacon Sarah Usher, diocesan administrative officer. Members of the Diocesan Executive Committee, the Rt. Rev. Larry Robertson and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
 ¶28: Parish of Derby & Blackville, the Rev. Douglas Barrett. The Rev. John Tremblay (retired).
 ¶29: Parish of Dorchester & Sackville, the Rev. Canon Kevin Stockall.
 ¶30: Parish of Douglas & Nashwaaksis, the Rev. Canon William MacMullin.
 ¶31: Parish of East Saint John, the Rev. Canon Edward Coleman, priest-in-charge.

APRIL

¶1: Parish of Fredericton, the Rev. Anthony Arza-Kwaw, the Rev. Deacon Joyce Perry. Michael O'Hara postulant.
 ¶2: Parish of Fredericton Junction, (open incumbency), Bishop George Lemmon, interim priest-in-charge.
 ¶3: PRAY for the Anglican Church in Multan - (Pakistan), vacant. 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, Patti Tetlich, Yukon Apostolate, Bishop's School of Yukon Ministries, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶4: Parish of Gagetown, the Rev. Lisa Pacarynuk. The Rev. Donald Trivett (retired). Mr. William (Bill) Turney, chair, Diocesan Communications Committee.
 ¶5: Parish of Gondola Point, the Rev. George Eves, priest-in-charge.
 ¶6: Parish of Grand Manan, the Rev. Dana Dean.
 ¶7: Parish of Hammond River, the Rev. Chris Hayes, interim priest-in-charge.
 ¶8: Parish of Hampton, the Rev. Leo Martin, the Rev. Rob Marsh, youth evangelist. Johnathan Springthorpe postulant.
 ¶9: Parish of Hardwicke, the Ven. Richard Steeves, priest-in-charge.
 ¶10: PRAY for the Anglican Church in North India, Nagpur - The Rt. Rev. Paul Dupare. 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, PWRDF representative, Diocesan ACW President Evelyn McDonald, and all ACW members, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
 ¶11: Parish of Kent, (open incumbency) the Ven. Richard McConnell, priest-in-charge. PWRDF co-ordinator Anne Walling.
 ¶12: Parish of Kingston, the Rev. J. Peter Gillies.
 ¶13: Parish of Lakewood, the Rev. Ellen Curtis. Ana Watts, Editor, New Brunswick Anglican.
 ¶14: Parish of Lancaster, the Rev. Chris McMullen.

A new band with a past — introducing the City Harmonic

Manifesto hits you like a sonic brick wall, but not a wall that knocks you down; rather, this brick wall grabs you, and takes you along for a big ride. This first single off the new EP by The City Harmonic, called simply, "Introducing the City Harmonic" is all energy, proclamation, and certainty. Musically, it is built on a pentatonic scale — a riff on the piano that sticks with you all day long. Lyrically the song is built on the Creeds of the Church, and the Lord's Prayer. Welcome to what I think will be a big thing in Christian music this year — the City Harmonic.

From Hamilton, Ontario, this five-piece group, led by lead singer and songwriter Elias Dummer has been together just a couple of years, yet the sound is big, mature, and much more creative (read not as predictable) than many groups on radio and iTunes right now. Strong guitar riffs, excellent keyboard playing, string arrangements, and vocal harmonic writing — especially on the song, "I Wonder" — will keep your ear close to this music.

The name Elias Dummer struck a chord with me. I had heard that name before somewhere. Granted, Elias is not a common name; yet it was his distinct vocal quality that jogged my memory. A strain



of "Amazing Grace" was in my head. Sure enough, I went to my shelf and found a disc from 2008, called "Hope Is Born Again" by the band, Elias! Yet no reference to this band was to be found in the current press release material or interviews with various music media. None, that is, until this little clip was found from an interview the band gave with Cross-Rhythms monthly, in the UK: "We had been in other bands and recorded an album called 'Hope Is Born Again' under the name Elias and that six piece band fizzled out. Three of us from that band decided we still wanted to make music so we took a little bit of a break and wrote some music..." And so the City Harmonic was born.

Kingsway Music compared this album to Coldplay, Aqualung, Arcade Fire "... [it] is a nostalgic Brit-pop meets campfire sing-along mix that features raucous gang vocals along with agile, soaring anthems crafted to include the listener."



Elias Dummer explains this: "Both art and worship are participatory acts — not consumptive acts," says Elias. "What is meaningful for people is the experience, that creative moment when art is shared. To us, it's almost as though these songs just don't sound right without everybody involved."

This music is not always the typical three chords, verses and chorus music. There is strong orchestration within the vocals, instruments, and arrangements. There are memorable melodies and sounds. With a full album to be released later this year, those who like what they hear on this EP can look forward to more. I believe that once you hear this music, it will stick with you. Give this a try!

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

YOUTH

Common Ground great training for those who work with young people



Members of St. Benedict's table, a fresh expressions Community in Winnipeg, are involved in the organization of Common Ground 2011. Gord Johnson (right), a St. Benedict's Table member and a musician, will be an integral part of the worship at Common Ground. With him is the Rev. Helen Manfield, an Anglican priest and one of the founders of St. Benedict's Table.

I'm curious, George Why bother with youth ministry when they don't go to church? [Part 3]

I have been suggesting that in some ways it may be the vocation among us to stretch our understanding of what it means to be/do church. In a final response to this question, I want to suggest another way in which this might be the case.

Early in my time living in Fredericton I became involved with a local network of youth pastors. Among other things, they coordinate the Saturday Night Life worship experience. For a while, this same group also sponsored a related experience for middle and junior high students on Friday nights.

These Friday night events were usually quite well attended, but as time went on the youth leaders (and the congregations for whom they worked) began to realise that the majority of young people who were coming to them weren't from their congregations. They were from "the outside" — outside Fredericton and even outside church. It wasn't long before these evenings ceased to happen.

While I understand the desire for people in congregations to see ministry happen to their own youth, I fail to see why it needs to stop there. These evenings were attracting and reaching many younger people. Too often the vision we have for church stops at our doors, our stained glass, our memberships or our programs.

When I was youth pastor for a parish in another diocese, we started with three teens and a few younger people in the congregation. Within a couple of years, the youth group alone had grown too big and had to be divided into junior and senior groups. Most of these young people were not part of our congregation, and the majority were part of no Christian community. I came into touch



with some of them through Alternative Justice work and probation services.

One day a social worker called me up to find out what was going on. She said that the local Seven-Eleven Store used to be the hang out for local kids but now they seemed to be hanging out at the Anglican church.

What we were doing was inviting young people that we encountered in many places — welcoming, supporting and including those who came, and reaching out with caring to those who didn't. Young people were reaching out to friends because they'd found a safe and affirming place to be, along with people willing to take them seriously and be with them.

Perhaps it is one of the callings and "giftings" of younger people to help the church see that its existence and ministry is all about being present because Jesus said that where we are, he is — and the Spirit is, and the love of God is — present. Sometimes the ministry of presence requires us not to wait, as if the church were a "field of dreams" where "if you build it, they will come," but to actually go where young people are. Next time you wonder about why the so-called missing generations aren't coming to church, ask when the church last went to a hockey game, concert or drama. When did the church last just hang out with young people in their world?

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

Common Ground 2011 is a national and ecumenical youth ministry conference and training event for anyone and everyone who works with youth and young adults. Keynote speakers for the May 31- June 4 training event include Rodger Nishioka, Ph.D., professor of Christian education at Columbia Theological Seminary, and Sarah Dylan Brewer, public theologian, writer and creator of The U2charist.

Canon George Porter, Youth Action Director for our diocese, is a member of the planning team for Common Ground 2011. "This is not a youth event," he stresses. "Judy Steers, head of Ask & Imagine and national youth person for the Anglican Church of Canada, is team chair and we are working with people from the United Church, Presbyterian and Lutheran churches in Canada. The event is open to anyone working in any capacity with youth and young adults, with those who work with such workers and

any other interested people."

Team members recently met with musicians Gord Johnson and Larry Campbell who will be an integral part of worship for the event. Both are active in St. Benedict's Table, a fresh expressions-type Christian community emerging on the Winnipeg Anglican scene.

Common Ground is rooted in the Anglican Church of Canada's important and successful Generation 2008 — a national gathering that brought together, for the first time, Anglican youth ministers, clergy, bishops and others who work with youth, or who were interested in working with them. It was several days of intensive training by some of the top youth leaders in North America. Among the many legacies of Generation 2008 were the formation of multiple personal and cyber connections, as well as the formation of several regional networks and groups.

Building on those teach-

ing, worship, mission, fun and networking opportunities, Common Ground is a rare and excellent opportunity to come together to strengthen and expand youth ministries at diocesan and provincial levels. It will happen at the Lamplighter Inn in London, Ontario from May 31 to 5 June. Early registration cost is \$395 (five nights) or \$250 (two night weekend option) and includes hotel, meals, and conference fees. The low cost is made possible by a generous grant from the Lilly Endowment, and other funding sources. Possibilities for some limited funding assistance are also being considered, but no matter what the cost, Common Ground is well worth the investment.

Find up-to-date information on Facebook — <http://www.facebook.com/home.php?ref=home#!/CommonGround2011> or at www.commonground2011.ca

Consuming Youth ... A recommended resource

John Berard is a long-time Canadian youth worker and professor. He recently signed copies of the new book, *Consuming Youth: Leading Teens through Consumer Culture* (Grand Rapids: Zondervan/Youth Specialties Academic, 2010; ISBN 978-0-310-66935-7) that he co-authored with James Penner and Rick Bartlett, at the release party held in late January at Winnipeg café Prairie Ink.

Consuming Youth is an accessible commentary on the close identification of people — especially youth and young adults — with what the authors refer to as "consumer culture." Through stories and discussions, they convincingly contend that most young people (particularly but not exclusively those in western societies) are increasingly being shaped as consumers of material, cultural, ideological, ethical and spiritual products of popular post-modern culture.

The authors are not anti-pop culture. While they are cautious about some dimensions of it, they are primarily concerned with raising awareness of the often uncritical acceptance and absorption of identity-shaping influences — influences that often mesh with the already turbulent realities of adolescent life leaving many adrift in confusion, sensing little direction toward a meaningful life beyond what they are able to accumulate.

In fact, accumulation isn't the goal so much as is consumption, since mere accumulation is too static to meet the



ongoing demands of a dynamic formation process.

Consuming Youth contains a helpful general overview of the history of both adolescent developmental theories and youth work among teens. Special emphasis is placed on those groups (especially Young Life and Youth for Christ) with which they are most familiar.

They sketch out what they believe to be needed changes in the practices and emphases of youth ministries if young people are to be reached positively with life-changing challenges of the Christian good news and equipped to live faithful, meaningful and thoughtful lives — lives lived deliberately and consciously as followers

of Jesus, shaped primarily by an awareness of God's call in their lives.

Since the authors are under no delusion that the book is a universal prescription for youth ministries, each chapter concludes with study questions that would prove helpful to individuals or small groups who will need to draw out and contextualise the ideas presented in the book.

Consuming Youth is available through Anglican House in Saint John. It is well worth the read.

