



Managing decline is not a Gospel value

BY ANA WATTS

Fresh Expressions began as a grass roots movement in the Church of England. It is a community-based, mission-shaped, organic effort to present the Gospel of Jesus that makes faith alive for people who are indifferent or even hostile to the church. It is also the focus of a presentation by the Rev. Canon Bruce McKenna to participants at Wardens Day at Christ Church (Parish) Church on Saturday (March 19). He talked about home churches, cell churches, pub churches, messy churches, patience, community, caring, DNA, "Angli-cans," "Angli-can'ts," even spaghetti. He was profound, entertaining, enlightening and informative on many levels, but when it came right down to it, he wanted the 72 wardens representing 51 parishes to take home one message: Managing decline is not a Gospel value. "If you don't remember anything else I have to say today, remember that," he said.

Canon McKenna spent a three-month sabbatical in England two years ago, studying Fresh Expressions at its point of origin. When someone asked Rowan Williams, the Archbishop of Canterbury, what he wanted his legacy to be, he answered Fresh Expressions. "It has the conviction that the Gospel of Jesus Christ has the power to transform lives and communities," said Canon McKenna. "It is a church created with a combination of God's DNA and that of a network community. It can take a long time for genetic structures to integrate, grow, mature and reproduce 'church' in a way that works for God and the community. It takes a lot of patience to wait for that to happen, fortunately patience is one of the gifts of the Holy Spirit.

"Parishes were originally established as geographical units," said Canon McKenna. "The priest in the parish had the 'cure' or care of souls in that area, in that community. Fresh Expressions takes Christ to the wider community, gets him out of the holy huddle. Today our communities and even our friends aren't defined by geography — they are relationship networks. The challenge for the church today is to take the Good News of Jesus in

a way that can be heard through our loose connection of networks of people."

Canon McKenna has first-hand knowledge of the L'Arche community, a remarkable and unique worldwide network of homes — a place of belonging for people living with a disability and those who share life with them. "It is an example of Fresh Expressions — a profoundly spiritual network community. Its Canadian founder, Jean Vanier, says community is like spaghetti. The pasta is the day-in, day-out stuff, keeping the lights on, the doors open. The sauce is the spirit of the community. Everybody wants the sauce, but in fact, you have to put the pasta and sauce together to get the full spaghetti, the full spiritual, experience.

"The Gospel of Jesus Christ has the power to transform lives and communities. People go out in the power of Christ to witness, pray, build bridges. It takes time and patience and it begins with the discernment process. The core community focuses on Jesus because we are convicted, and we attempt to discern a direction, to find a genuine way to serve. We listen to the Holy Spirit, the church, and to the community or network."

The result is often cell churches, small groups of Christians living among a larger community. They meet on their own schedule — gather, glorify, grow, listen to what God is saying and then go out.

When he came home he set out to bring Fresh Expressions to his own parish. He established a group within his community to begin the journey. "We meet in our living room once a month. At first we just got to know each other better. We told stories, prayed and developed a community focused on Jesus, always open to what God was saying to us as a community. This discernment of a direction for our community and a way to serve is key."

Eventually the members of his group discerned a need to help families with special needs children. They talked to the members of that community, undertook a needs assessment, partnered with existing support groups, and developed a series of family fun and resource days delivered once a month in the

See Wardens on page 5

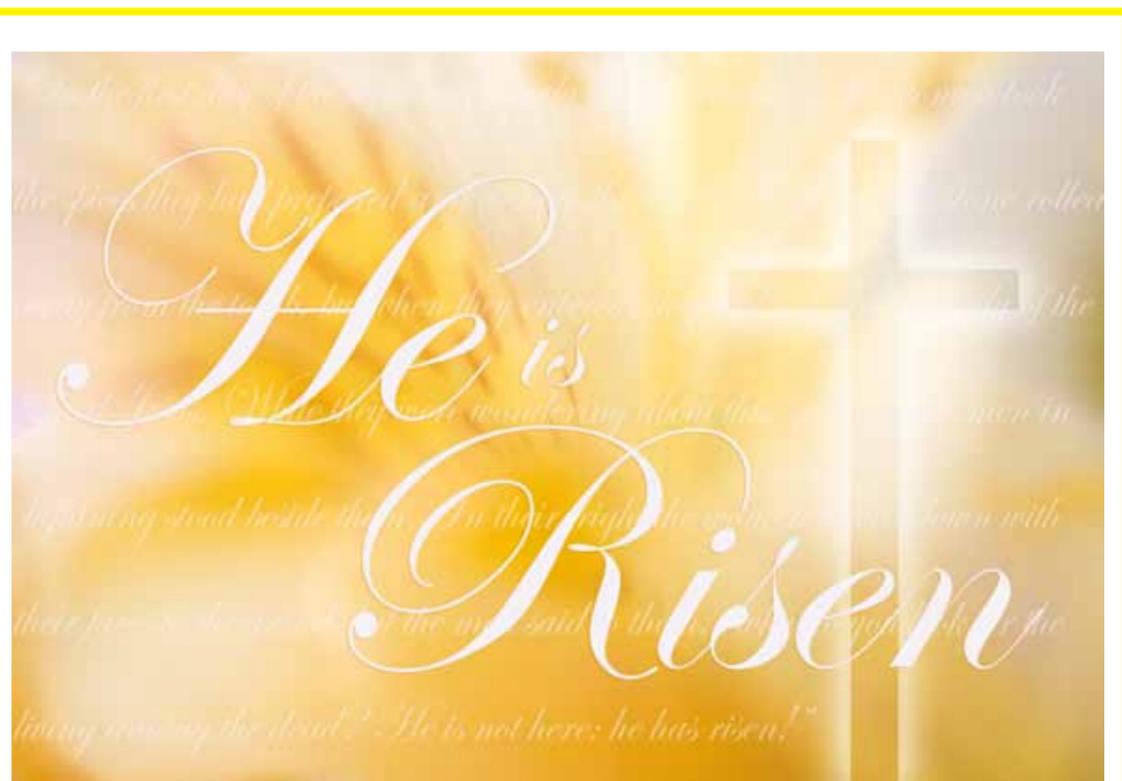
CORN GRINDERS UP AND RUNNING



GEORGE PORTER

Heather Miller of Hampton (far right), chair of the Companion Diocese Committee, led a delegation of six young women from her community as well as Canon George Porter, diocesan youth action director, to the Diocese of Ho in Ghana over the March break. They saw the seven corn grinders purchased for the parishes there by New Brunswick Anglicans. Some of them are already in service within structures built to accommodate them. The others will be on-line soon. The machines are owned by the parishes and are used by members of the community. It is a fundraising opportunity for the parish and saves others in the community the long walks once necessary to reach such a service. Stories and observations from the delegation will appear in upcoming issues of The New Brunswick Anglican.

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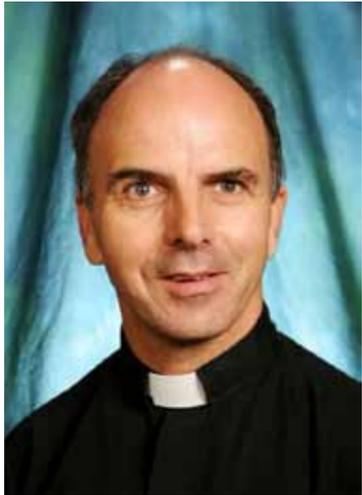
COMMENTARY

We have made mistakes from our pulpits ... Can we, should we, learn from them?

BY RICHARD MCCONNELL

Did you hear the broadcast of Definitely Not the Opera with Sook Yin Lee on the first Saturday in March? *Makin' Mistakes* was the topic. Near the end of the Broadcast Sook Yin, having talked about how often people make mistakes with her own name, interviewed an unnamed young musician who, typically, is self-publishing his music on iTunes and as CD's. All is going well, except (also perhaps typical of his demographic) he does not spell accurately. Consequently his friends tease him when he makes his "typos." On one occasion he had to re-do an entire CD cover at considerable expense.

Sook-Yin asked him if he had learned from his mistakes, and here is his reply: "I don't believe in learning from mistakes because that's what we're taught from the time we are children, that we should learn from our mistakes. Three-quarters of the world are brought up in religions where they are taught that they are born



Richard McConnell

sinner and need to learn from their power structures and priests and teachers that they need to learn from their mistakes. I don't believe that."

Obviously here is a relatively articulate voice (spelling aside) that is relevant to Lent and Passiontide in the Church today. The first impression is the very depth of the fellow's feeling: though he cannot possibly remember the days when Lenten practice was truly strict, he nevertheless exhib-

its an almost personal hurt at what he perceives to be the horror of religious practice. His perception, and therefore perhaps that of his generation, is that the church's approach to human frailty is to unfairly define the race as sinful, and insist on teaching the things that must be learned in order to become "unsinful." However, Sook Yin Lee allows him to talk until he tells of how he has now engaged friends to proof read everything he does. The young singer (almost wrote sinner!) apparently does not see any contradiction whatsoever between his declaration that he never learns from mistakes, and his explanation to the interviewer that he now has a team of proofreaders. Financial loss is one thing: clearly matters of principle are another.

If we could have a mutually enlightening conversation, not necessarily with this young fellow, but with all those in today's society who feel deeply what he feels, what would we say? I remember a young mother who took exception to the Prayer of Humble Access because it diminished the self-esteem of

her impressionable child, and the young couple who bristled at the very thought of kneeling for the nuptial blessing. Can we agree with them?

Our Lord once told his hearers to consider how they would unthinkingly take a donkey out of a ditch on the Sabbath and yet conscientiously refuse to heal. "Go," he says, "And learn what this means: 'I require mercy and not sacrifice.'" The young musician and his generation make a disproportionate leap from spelling mistakes to their blanket condemnation of what they suppose the major religions to three-quarters of the world preach. But what about us? Do we, in fact, keep it together? Part of our very brokenness, sinfulness, is this disproportion: majoring in the minors, especially in our opinions of others.

Barbara Brown Taylor wrote *Speaking of Sin*, which she said is "preaching repentance in an age of self-defense." She suggests (now there's a modern word): "The days are long gone when most preachers can stand up in pulpits and name people's sins for them. They do not

have that authority anymore. What they can do, I believe, is to describe the experience of sin and its aftermath so vividly that people can identify its presence in their own lives, not as a chronic source of guilt, nor as a sure proof that they are inherently bad, but as the part of their individual and corporate lives that is crying out for change."

About the language of sin (you can see that even 'mistake' is pretty potent language these days) Taylor concludes: "I do not believe that there is any adequate substitute for this language. But in order to keep it alive, each of us must do our work ... the work of bringing these words to life by clothing them in our own flesh. There is no reason why anyone should ever believe our talk of God's transforming power unless they can also see that transformation taking place in us—and through us in the world."

We have made mistakes from our pulpits. Can we learn from them?

The Ven. Richard McConnell is archdeacon of Moncton and rector of Shediac.

Vision 2019 — Built around the profound Five Marks of Mission

by Randall Fairey

Those who have the great privilege of serving our national Church risk presuming that others they meet in parish and diocesan life share a similar awareness and interest in the national or international issues they find so compelling. I contend that the person-in-the pew remains largely disconnected from our wider church with a consequentially diminished understanding of its structures and functions. National Church hopes that Canadian Anglicans are well-informed by the Anglican Journal and by the ACC Website. Communication to and from dioceses and parishes is thought to be comprehensively facilitated by General Synod delegates and Council of General Synod members. Experience tells me that this is far from reality. Many people do not have web access, have barely enough energy or time to keep up with parish affairs, and some, frankly, don't seem to care.

Vision 2019 is the most significant strategic redirection of the Anglican Church of Canada in decades. It derives its name from the fundamental questions that went out to Canadian Anglicans before General Synod 2010 — "Where do you want your Church to be, or what do you want your Church to look like, by the year

2019? (That was three General Synods from 2010.)

Vision 2019 is about the Anglican Church of Canada planning to implement the means to further mission; specifically the *Missio Dei* — the Mission of God. It has been said that engagement in mission is a vital action we need to undertake in order to truly fulfill our baptismal covenants. A Church that is not engaged in effective mission is a Church that will inevitably die. And to help us in such holy work, the Vision 2019 program is designed around the five "Marks of Mission" of the Anglican Communion. In that title, the word "marks" is used in the sense of confirming the "signs" that mission actions are truly happening.

Returning to my first point however, it is my continuing observation that few grass-roots Anglicans are clear what Vision 2019 entails nor can they easily buy into it. Moreover, many still claim not to have heard of the Marks of Mission. This is not a criticism of the intelligence or interest of Canadian Anglicans; rather it is a warning that we in national leadership are still not communicating as effectively as we want to.

In a short column I can only begin to raise awareness. For those with Internet access I implore you to go to the national website and truly inform yourself (and others who may need your assistance) at <http://archive.anglican.ca/v2019/mm/index.htm> Explore the excellent resources that are online. Help others without computers to become aware through discussions and study.

And, so anyone reading this cannot say again that he/she has not heard of the Five Marks of Mission adopted by the Anglican Consultative Council of the Communion, here they are — listed as simple but profound action statements:

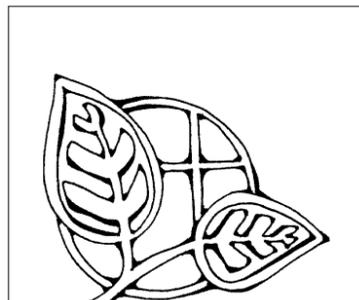
- To proclaim the Good News of the Kingdom;
- To teach, baptize and nurture new believers;
- To respond to human need by loving service;
- To seek to transform the unjust structures of society;
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

- To seek peace, and encourage conflict resolution and reconciliation

age conflict resolution and reconciliation

Please pray for the Mission of God and the actions of the Holy Spirit in leading each of us in the Anglican Church of Canada through Vision 2019.

Guest columnist Randall Fairey is a member of the Council of General Synod and Executive Officer of the Diocese of Kootenay. This column first appeared in The Highway, the Kootenay diocesan newspaper.



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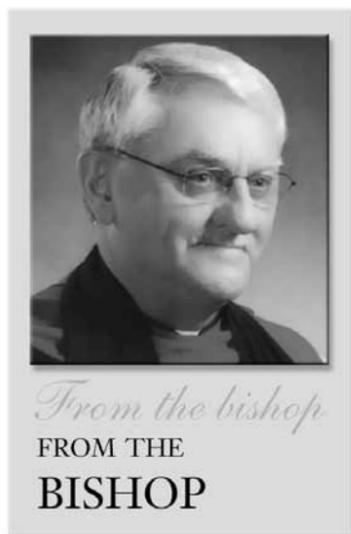
THE BISHOP'S PAGE

Easter ... God's love for the world

As we journey through Lent toward the Christian hope of Easter and the resurrected life, there seems little to be hopeful about around the world at this time in our history. Sadly we can recite a long list of man-made and natural disasters that have had a profound impact on personal and corporate life. Closer to home it is still an easy task to lose hope as we reflect on our own experience of life's events in our country, province, diocese, and sometimes even in our homes.

Hope is "the belief in a positive outcome related to events and circumstances in one's life." To believe in a positive outcome at the moment of disaster is no small task for the one in the midst of it. I am writing this short reflection in March and you won't read it until April, and in that time no doubt there will be many more sad and even disastrous events added to the long list of causes of our cynicism and loss of hope.

The events of Holy Week begin with Jesus' entrance into Jerusalem on a donkey. The



From the bishop
FROM THE
BISHOP

incredible scene is described in the Gospel of Luke 19:28-41. The desires of the known world in the first century are little different from our own two thousand years later. The ancient and the post-modern worlds both long for a day when a worldly leader or system of government is able to restore our broken realities. Jesus knew he would not find this in Jerusalem, the city of peace — "when he drew near and saw the city, he wept over

it." We herald our newly elected party leaders and legislators with great fanfare only to find our saving hope shattered because our hope was misplaced. Our hope, generally speaking, is placed in folk just like us who cannot help. We fall short of our billing and expectations.

But many of us are people of faith in God and his word through Jesus Christ. "For God is not unjust; he will not overlook your work and the love that you showed for his sake in serving the saints, as you still do. And we want each one of you to show the same diligence so as to realize the full assurance of hope to the very end, so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises." (Hebrews 6.10-12)

We have heard it said "Where there is no faith in the future, there is no power in the present." The events of Holy Week leading to our Lord's crucifixion had a profound effect on those first disciples. It could have destroyed all hope but, as Jesus reminded Nicodemus a Ruler of the Pharisees, "As Mo-

ses lifted up the serpent in the wilderness, so must the son of man be lifted up, that whoever believes (has faith) in him may have eternal life." The hope of Easter is made possible because we believe that our Lord's death was not in vain but an action of God's love for the world, a world he still loves — "For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life."

May the hope of resurrection renew our faith in the future on earth as in heaven.

Easter blessings,

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

PRINCIPAL ENGAGEMENTS

April 7 Clergy Day
April 11-15 House of Bishops
April 17 Palm Sunday Christ Church Cathedral
April 21 Maundy Thursday Christ Church Cathedral, Renewal of Ordination Vows and Blessing of Oil
April 22 Good Friday Christ Church Cathedral
April 23 Confirmation Christ Church Cathedral
April 24 Easter Sunday Parish of Dalhousie Joint service with Restigouche and Campbellton
April 26 Bishop's Counsel
May 7 Mothers' Union Rally
May 8-12 Deanery of Saint John visitation
May 15 Parish of Campobello
*Denotes Confirmation

When Synod discusses the Nicodemus Project and asks "How are we doing?" Some parishes will reply "Doing? We were supposed to be doing something?"

Diocesan Synod 2009 accepted and endorsed work done by various task forces charged by the previous Synod. The result was what we called the Nicodemus Project. Even before the date of the project launch, the first diversion raised its head with opposition to the very name. (Call it Little Bo Beep if you like!)

I've been in several churches over the past year that have never heard of the Nicodemus Project. There is no poster hanging on the wall. A poster isn't of much importance, but may have served to draw some much needed attention or helped to make it real.

In those places there has been no effort to allow its recommendations to help shape the life of the Church in the Diocese of Fredericton. At the next meeting of the synod we will no doubt ask the question: "How are we doing?"

"Doing?" some will say. "We were supposed to be doing something? What were we supposed to do?"

Some have said they are "doing the Nicodemus Project but in their own way." It would be wonderful if that were true. What makes us so confounded parochial and Congregationalist that we can't see ourselves identified, even for a moment, with the wider Anglican family in our part of the world? Maybe that's at the root of our real problem.



FROM THE
BISHOP'S
ASSISTANT
GEOFFREY HALL

Others tell me that the Nicodemus Project is all about planning and programmes, and no programme is going to see God's mission and the work of the Holy Spirit in our midst. The sad assumption there is that we are not now working in the power of the Holy Spirit. It's an assumption formed in arrogance and it becomes a red herring, diverting the issue at hand and giving us the perfect excuse for doing nothing. Just pray, that's all we really need.

Change.
There's a word beloved by Anglican Christians. "For heaven sake, we can't change anything! Everything is just great the way it is ... we like it this way." Our last synod named an urgent need for transformational change. I think we've made some progress over the last 18 months or so, encouraging Anglicans and congregations in our diocese to join an attempt to think about transformational change. It's built on five needs identified by the Synod:

- Relearn what it means to be Anglican;
- Help struggling parishes;

- Prepare our leaders;
 - Assess ourselves;
 - Make change happen.*
- But there is significant resistance.

Have you heard of the Nicodemus Project? What have you, or those in your congregation, done to be part of it?

Transformation does not suggest just change. One of the difficulties is that when we mention change in an Anglican church, we immediately think of incremental change — adjustment, tweaking, gradual change. For many folks, it seems to be about changing the church service time from 11 to 10:30 on Sunday morning, singing a different hymn tune, or changing the menu at the next church supper.

Transformational change is not about that. It's about changing the framework of how we are Church. A popular word these days is paradigm. It is the container or model in which something operates. The paradigm is what sets the limits on what's possible. It's the box, if you like, in which the church lives and moves and has its being. It's the building, it's the rules we follow, it's what we consider acceptable behaviour.

Transformational change is about a paradigm shift. A reconfiguration of what we think Church to be. And our synod has said that we all need to be part of that change in paradigm.

Transformational change is about changing the framework of how we are Church.

What's important about transformational change is that it's about what happens to you and me, not about what happens to others. Each one of us is unique to be sure, but none of us is different from most others in many ways. We're in survival mode. We're just hanging on. The trouble with survival mode, said a recent newsletter from the Church Leadership Institute, is — "a church in decline works harder and harder to have less of what they don't want. But working harder at what is not working will not bring life. It will only get you dead quicker. A declining church doesn't need less death; it needs life. The Good News is that Jesus didn't come to give us less death; he came to give us life! That's the work of transformation.**"

It's about people, not buildings — about relationships, not about how we are used to doing things — about life, not death. Your church is struggling you say? That's good news! If you're struggling that means indeed you are not dead!

An elderly woman heard

that the new preacher in her church was controversial at his previous one. Many in the church were fearful that he might be a divisive, discomfiting new minister for them. So she attended on the new priest's first Sunday in the pulpit, a bit anxious about what she might hear. After the service she greeted him at the door with these words: "Mr. Smith, I had heard that you were somewhat of a troublemaker, a radical even. But I listened carefully to your sermon and I am happy to say that I didn't hear you say anything that would make anyone the least bit uncomfortable. You were wonderful! You didn't say a thing!"

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

* *The Nicodemus Project, Diocese of Fredericton*
** March 2011
Appreciative Way Newsletter, The Clergy Leadership Institute



NEWS

FRIENDS INDEED



Floods ravaged the St. Paul's Church hall in the Parish of Bright last December. Members of Christ Church (Parish) Church in nearby Fredericton made generous donations to help with the restoration and presented a cheque to a delegation from Bright at the Parish Church. Left to right above are Canon John Sharpe, priest-in-charge of the Parish of Bright and a retired rector of the Parish Church; Frank Morehouse, treasurer, Parish of Bright; Laurie Burt, warden, St. Paul's Church; the Rev. Deacon Joyce Perry, Parish Church; Doug Cawker and Lorne House, wardens, Parish Church; and the Rev. Anthony Kwaw, rector, Parish Church.

Renowned fundraiser to lead parish stewardship conference

Peter Misiaszek — architect of the largest ever fundraising effort in the history of the Anglican Church of Canada and FaithWorks, the Diocese of Toronto's annual appeal in support of more than a dozen social service agencies — will lead Essential Parish Stewardship 2011 at Christ Church Cathedral Memorial Hall on Saturday, April 30.

The Rev. Dick Black, Stewardship and Financial Development Team vice-chair, attended a workshop offered by Mr. Misiaszek in Montreal and was inspired. "He is familiar with the Atlantic provinces, launched a successful appeal for the Diocese of Nova Scotia and Prince Edward Island, says Mr. Black. "This is a very worthwhile conference and participation is strongly encouraged."

He brings 16 years of professional fundraising experience,

largely in faith-based organizations, to his position as Director of Stewardship Development for the Anglican Diocese of Toronto. His duties include responsibility for parish stewardship education, annual giving, legacies of faith, the Bishop's Company of Toronto, and oversight of the Anglican Diocese of Toronto Foundation. His department produces parish-based resources in support of stewardship education including "The Narrative Budget-Writing Your Parish's Sacred Story" and "A Program to Encourage Sacrificial Giving in your Parish."

Mr. Misiaszek launched FaithWorks in 2004 and last year launched a major fundraising effort in Toronto with a goal of \$50 million. On-line registration is available through the conference listing on the Diocesan Calendar of Events on anglican.nb.ca.

Essential Parish Stewardship 2011 With Peter Misiaszek

Director of Stewardship and Development
Diocese of Toronto

At Christ Church Cathedral Memorial Hall
Saturday, April 30

On-line registration available

on the Diocesan Calendar of Events
anglican.nb.ca



Atlantic Food Justice Camp

A weekend to explore food issues, faith, and hunger

June 23 - June 25 (Thursday eve - Saturday supper)
Big Lake Camp, Oxford, NS

Field trips and participatory learning on:

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Cost: \$100 (\$85 early bird registration until May 15)
\$85 student rate. Includes food and lodging for two nights.

To register go to foodgrainsbank.ca and click on "Get Involved" or phone 1-800-665-0377.



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Fiona Brownlee, Council of the North

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NEWS

Wardens share good news of the Nicodemus Project

Continued from page 1

church hall. They recently went on a sleigh-ride and plan to offer more special kids family fun days.

"It's about getting to know people's names," said Canon McKenna. "The Fresh Expressions mission is to go out to people, not just to invite them in. The issue is not attendance, it's discipleship."

Canon McKenna's was the last of four sessions packed with news, reviews, reports, statistics, explanations and encouragement that kept the wardens inside the Parish Church gym while the bright sunshine outside melted snow and made way for spring. It was the hopeful end to a hopeful day that heard many wardens share some recent success stories in their parishes.

Jim Morell, chair of the Diocesan Council administration team that is responsible for the Nicodemus Project that is guiding the diocese toward the transformational change called for by Synod 2009. Several wardens in the room offered descriptions of its mandate — Bible-based, survival, leadership training, helping struggling parishes and fulfilling God's mission. When they were asked if the



A total of 72 wardens representing 50 of the 80 parishes in the diocese attended Warden's Day in Fredericton on March 19. It was a full day of sharing information, insight and good news. Among the wardens in attendance were, left to right above, Ann Caines and Marilyn Keating from the Parish of Sussex and Kathy Moffatt and Donald Adams of St. Stephen.

Nicodemus Project was making progress they replied (after just a little encouragement) with a resounding "Yes!"

In the absence of a rector, the Parish of Hillsborough Riverside has stabilized its givings, grown its mission and ministry. "Rob Salloum and before him

Brent Ham encouraged us to be active," says warden John Whitmore. "When Rob left us we just stepped up. We have active lay readers, we have become involved with ministries like Harvest House, we have a food bank, and we are very involved with Dresses for Haiti."

When Rob Salloum left Hillsborough Riverside he became an associate with Canon Howard Anningson in the Parishes of Carleton and Victoria on the west side of Saint John. The two churches there now share a lot. "We share ministers, we share ministry, we share du-

ties and problems, and we have both grown," says warden Tina Ouelette. "We had a Sunday school, now they have a youth group that is really growing and we share them too."

Kathy Moffatt of St. Stephen said her parish established a soup kitchen. Not only did it support people in the community, newcomers to the community volunteered and became members of the parish as well. "Now some of the people who eat at the soup kitchen come to church too." She also says she can see a time when the two congregations in the two churches in the parish will be together in one church.

A warden from the Parish of the Nerepis and St. John said its junior and senior youth groups are thriving and the members of the older youth group are attending church and teaching Sunday school as well.

In addition to the presentations on the Nicodemus Project and Fresh Expressions, the wardens got updates on the warden's handbook, Diocesan Council news and stewardship.

Notes from those presentations are on the diocesan website <http://anglican.nb.ca> under *What's New*.

Warden's Day participants evaluate event

Many wardens took the time to fill out evaluation forms for the day and the comments were overwhelmingly positive:

- Found 'leading edge' thinking like *Fresh Expressions* very helpful. Very down to earth, simple presentation of the wider community based initiative. 'Go to them' versus 'wait for them to come to us.' Invigorating, fresh ideas.

- I think I have finally a greater understanding of the Nicodemus Project.

- Stewardship - great presentation. A good reminder it's not all about money but 'It's what we do with what we have every day.' Attitudinal shifts were helpful.

- Timely - in tune with mission and vision statements of the diocese. Are we changing? You bet!

- This was my first time and it was so informative.
- A lot of information to ponder. A good day.
- Great - very informative - excellent presentations.
- The Committee is doing a great job.
- Topics very well chosen - very beneficial.
- Challenging and encouraging.
- This year's topics were wonderful.
- Worth the trip.
- They made me think in a new way.

Ecumenical prayer breakfast welcomes MLA

BY BOB BRITTAIN

The sixth Annual Ecumenical Prayer Breakfast was held at the Church of the Good Shepherd in Saint John on Saturday, February 26 hosted by the Parish of Lancaster's Guild of St. Joseph Men's group. In spite of difficult weather, an enthusiastic group gathered for fellowship and to hear presentations from the Trevor Holder, the minister of wellness, culture and sport, tourism and parks; Bishop Robert Harris of the Catholic Diocese of Saint John.

Mr. Holder, an Anglican layman from the Parish of Portland in Saint John, spoke on faith in public life. He told us about being brought up in the church and developing a faith at an early age. He gave credit to his mother (in attendance) for this, just as the football players do at the Super Bowl and the Hollywood stars do at the Oscars. He spoke about

the difficult decisions he faces each day and how he uses his faith background to lead him to the correct decision. He spoke of reading Christian authors like Billy Graham to keep him focused on his faith and to give him the firm foundation to guide him in his daily work. It was an inspiring message from a Christian man who is a leader in our community and in our province.

In his devotional Bishop Harris picked up on the theme of faith as the foundation from which we can deal with the world and interact with each other. He spoke of a self-revealing God, revealed through Abraham, through the prophets, and ultimately through Jesus. He encouraged us to be willing to reveal ourselves, to be truly who we are. He referred to the writings of Henri Nouwen, and showed us how we need to respond to being chosen, being blessed, our brokenness, and being sent.

It was important to have Bishop Harris with us to reinforce the ecumenical nature of our activity. In his remarks he told us that he welcomes ecumenical activity where we share our common faith in Jesus.

As in previous years, the free will offering was used to provide a donation to the Mission to Seafarers in Saint John. This was particularly important this year following a motion at General Synod last June acknowledging the work of the Missions to Seafarers and encouraging local parishes to support their work. Wendy McGee from the board of the Saint John mission thanked the gathering and described for us the importance of the work being done by the missions.

The Rev. Chris McMullen, rector of the parish, led the prayer litany for the event and David Mitchell, the church's music director, provided music.

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Contact: Ann Fairweather at annfair@nbnet.nb.ca

ARCHIVES CORNER

Following in his father's footsteps

One father and son team of clergy missed in last year's article "All in the Family" was Henry Montgomery and his son, Hollingworth Tully Montgomery.

Henry Montgomery Jr. was born in Richmond Corner, Carleton County, circa 1855, to Elizabeth and Henry Montgomery; the family of the latter had come to NB from Ireland in 1847. Henry Montgomery Jr. earned a BA from UNB in 1881 and a MA degree six years later. In 1881, he was ordained deacon by Bishop Medley and in 1882, he was ordained priest. He served as curate at the Christ Church Cathedral from 1881-1882 and then in Hampton from 1882-1883. For the next 26 years (1883-1909) he was rector of the Parish of Kingsclear. In 1905, he was named a Canon. Two interesting notes about Montgomery come from Peter Moffatt's work: he was "known as one of the ablest preachers in the Maritimes" and one of 12 candidates nominated as coadjutor bishop, though he was not a serious contender and lost to John Andrew Richardson.

Henry Montgomery and Mary Besnard Scarnell were married at the cathedral in 1883. Their first two sons, Henry Land Montgomery and Hollingworth Tully Montgomery, were baptized there by Bishop Medley. In the Parish of Springhill, between 1886 and 1901, eight more children were born to Henry and Mary: Etheldreda, Kenneth Hugh, Harold Besnard, Kathleen, Douglas Gerald, Edward White, George Cleghorn and Helen Scarnell.

On February 15, 1909, Canon Montgomery accepted an offer from the St. Mark's Church, Parish of Port Hope in the Diocese



Henry Montgomery Jr.

of Toronto. (Note: a photo of St. Mark's Church graces the cover — and March — of the Canadian Church Calendar 2011.) In a letter to his son, H. Tully Montgomery, dated March 19, 1909, he noted: "On our arrival on the 3rd [March], we were met at the Station by Col. Ward, a former MP at Ottawa, the Church Warden & several Parishioners & received a very hearty welcome. Col. Ward took your mother, myself & Helen as his guests. Edward and George went to Mrs. Bletcher's... & Kathleen went to Mrs. Eaton's, a Parishioner. We were treated right royally..." The Montgomery family did not stay long in Toronto, leaving in February 1913 for the Diocese of



Hollingworth Tully Montgomery

Calgary. Not only did the Rev. Henry Montgomery enlist in the First World War — but so did six sons and a daughter! One son, Edward, gave his life for his country. When the war ended, the Rev. Henry Montgomery returned to the Diocese of Calgary. From 1921 to 1924, he served at St. George's Church in Banff, where he was succeeded by his son, the Rev. H. Tully Montgomery. In 1924, the Rev. Henry Montgomery left the Diocese of Calgary and his last years are unknown.

Son Hollingworth Tully Montgomery earned a BA degree from UNB in 1907 and completed seminary studies at the Leeds Clergy School in England. By 1916 he had also earned an MA degree.

In October 1910 the Bishop of London ordained him as a deacon and made him a priest one year later. From 1910 to 1912 Montgomery served as a curate at All Saints' Church in South Acton. On Nov. 26, 1912, he was received into the Diocese of Fredericton and appointed priest-in-charge of the Parish of Derby and Blackville. In 1915-1916 he assisted at Trinity Church, Saint John, in the rector's absence. In 1917 he was "lent to the Diocese of Calgary" to serve St. Barnabas Church, a parish where his father had been the incumbent — until his enlistment in the armed forces. In October 1918, Montgomery was back in Derby and Blackville after a year's ab-

sence. In his 1920 report to synod he described a unique part of his ministry, i.e. "during winter, I visited 9 lumber camps where I was warmly welcomed by the men, among whom were many of my own parishioners."

He officially resigned from his parish on June 30, 1921 and was transferred to the Diocese of Calgary. He served as rector of Drumheller until 1924 when he became rector of Banff, succeeding his father.

In 1924, H. Tully Montgomery married Mary Ruth Thurber, daughter of William Garrison Thurber and Mary A. Wathen and they had two daughters. H. Tully Montgomery died on July 7, 1965 in Banff.

Sources: Journals of the Diocesan Synod of Fredericton, 1912-1922. *Time was: The Story of St. Mark's Anglican Church*, Port Hope by Peter C. Moffatt; *Dictionary of Miramichi Biography* by W. D. Hamilton (1997); PANB, RS141; Baptism Records, Christ Church Cathedral and St. Peter's Church, Springhill; Clergy List, Diocese of Fredericton, 1845-1995; Special thanks to Archivist Mary-Anne Nicholls, Diocese of Toronto for sending an excerpt from the Peter Moffatt book and to both the UNB Archives and Special Collections and the Diocesan Archives, Diocese of Calgary for information.

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

Know+Hope Collective finds peace following failure

Some of you might remember the very successful group Audio Adrenaline from past years; this was a band that seemed to have it all. It toured across the world, enjoyed album sales success, good radio airplay and industry awards, including a Grammy and a Dove. But it was not to last. Lead singer Mark Stuart lost his trademark gravelly voice as well as his 10-year marriage. Life on the road took its toll. Audio Adrenaline the band broke up, leaving Mark with no vocation, and no home and family life. He and life-long best friend Will McGinniss, bassist in the band, found themselves with no foreseeable future. They wound up back in their home church, where their pastor put them together with others in a small group as a way to help them work through the losses in their lives. This



story is important, because from it Know+Hope Collective was born.

Then came the campfire. Mark Stuart explains: "So we'd meet at Will's [their church pastor's farm] around a campfire and talk vulnerably with each other about our successes as well as hardships. It was a time of healing and redemption for us. We felt inspired as we looked back. Around those fires we discovered the evidence of God's hand in our lives like never before and the importance of telling one's story."

This place of safety, of peace in being vulnerable, is a set-



ting they wanted to recreate as they shared their love of God through music. But it would be different — no more world tours, big rock venues, or wild nights. Concerts would include more story telling, testimonials, and the sharing God's work among us. The songs would represent the shared experience of life, with all its ups and downs, as children of God.

And what songs they are! Each one is wonderfully crafted. There are three won-

derfully reworked songs from the Audio Adrenaline days, including "Hands and Feet," and "Ocean Floor," but that makes sense, considering that their charity effort, the "Hands and Feet Project" was started back in 2005 to help orphaned and abandoned children in Haiti, and continues today.

The lineup that appears on this album is truly a Collective. Credits go to the pastor of their church, and new and old friends from all over. Julia Ross, known to many as the lead signer in Everlife, is part of it, as is David Leonard, formerly of Needtobreathe, now with Sons and Daughters. They do a lot of the singing, as Mark Stuart is not as able to these days, due to continuing vocal issues.

The album speaks of the spiritual journey Mark and Will have made in the past few years. It is worship and confession and hope-filled — its

music and lyrics do not scream "notice me" as much as "be at peace, God is with us all." This is a tangible, vital difference for the songwriters who have been through so many trying times. "Build Us Back" (the first single), "Attention," and "Jealous God" are standout tracks, though this entire album could easily be on many folk's current play lists.

The Know + Hope Collective reminds me somewhat of Jars of Clay's recent album *The Shelter*, in that the group is trying to create a spiritual kind of safe place, and also has nothing to prove. This is a very strong album, and shows all that the adult contemporary sound can be when paired with mature, faithful, fantastic lyrics — a standout album for 2011.

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

Nicodemus Project hard sell in some places

BY DAVID BARRETT

There is no question that in our neck of the woods the Nicodemus Project is not well understood. I recently attended a meeting with 22 people present and asked who could tell me what the Nicodemus Project was — not one hand went up. It has been difficult to do anything on an archdeaconry level because some parishes are never represented at meetings so there is no sense of ownership. Some parishes have never even heard of the Nicodemus Project unless church members read about it in *The New Brunswick Anglican*. It has been a difficult task getting parish self-assessments done, and some are still not done. All that said, the Nicodemus Project is alive and well in the Archdeaconry of Kingston and the Kennebecasis.

Our archdeaconry now has an Archdeaconry Ministry Plan. As part of that plan, the clergy have decided that our first goal is to work towards relearning what it means to be Anglican. To that end, the clergy have agreed that during Lent we will all be preaching on the same topic. Each Sunday we will be preaching on a different part of the Baptismal covenant from the Book of Alternative Services. The goal is that on Easter Sunday, following this six weeks of teaching, our congregations will be ready to renew their own Baptismal vows in a real and meaningful way. We are very excited about working on this together, and we thank the Rev. George Eves and the Rev. Canon Albert Snelgrove for their leadership in this initiative.

Our Archdeaconry Ministry Plan states, "To grow numerically and financially, we must first grow spiritually, and this will be our starting point." After Easter we will then be able to move forward with the rest of our plan.

On a more personal note, the Parish of Sussex, where I am rector, has been strug-



From the Archdeacons

gling for several years to develop a vision, even though we completed our parish self-assessment some time ago. We finally realized that we needed some help, and to this end we engaged Commitment Ministries (see the link on the Diocesan website) who met with our vestry on a Friday evening and Saturday and then with a larger group a few weeks later. Together we developed a parish vision statement and now have several very committed committees moving forward to make it happen. We are excited to be developing new ways to reach our community, sharing the love of Christ with those in our parish who do not attend church as well as those in our community who have no church connection, as well as reaching out to others around the world.

The Nicodemus Project is not dead, but it is misunderstood. It is up to each one of us to agree to do our part in growing spiritually, numerically, and financially as we seek God's guidance in the renewal of our diocese.

The Ven. David Barrett is Archdeacon of Kingston and Kennebecasis.



INTERCESSIONS

APRIL

¶ 15: Parish of Ludlow & Blissfield, the Rev. Andrew Fraser. Michael O'Hara postulant.

¶ 16: Parish of McAdam, the Rev. Arnold Godsoe, interim priest-in-charge.

¶ 17: PRAY for the Anglican Church in the Middle East, Bishop of Jerusalem — The Rt. Rev. Suheil Dawani. 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, those retired from missionary service — the Rev. Dorothy Thorpe, the Rev. Bruce Aylard & Audrey Aylard, the Rev. Don Sax & the Rev. Deacon Lee Sax, the Ven. Ken & Aldene Snider, the Rev. Geoffrey & Rosalind Dixon, the Rt. Rev. Larry Robertson & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 18: Parish of Madawaska. (St. John the Baptist Anglican/St. Paul's United shared ministry) the Rev. Deacon Fran Bedell. The Rev. Alvin Westgate (retired).

¶ 19: Parish of Marysville, the Rev. Canon John Cathcart.

¶ 20: Parishes of Maugerville & Oro-mocto, Canon Walter Williams. The Rev. Dr. R. Lee Whitney (retired).

¶ 21: Parish of Millidgeville, the Rev. Canon Stuart Allan, interim priest-in-charge, the Rev. Canon Brian Campion, the Rev. Paul McCracken, honorary assistants.

¶ 22: Parish of Minto & Chipman, the Rev. Philip Pain. Johnathan Spring-thorpe, postulant.

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

¶ 24: Easter Sunday:

*A hymn of glory let us sing
New songs throughout
the world shall ring
Christ, by a road before untrod
Ascendeth to the throne of God.
Alleluia.*

¶ PRAY for 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, those retired from missionary service — the Rev. Canon David & Alice Kalles, the Ven. John & Deacon Carol Tyrell, the Rev. Fred & Marcia Carson, the Very Rev. Peter Williams & Barbara Williams, Marion Carroll, the Rev. Mary & Lino Battaja, the Most Rev. Terry Buckle, Blanche & family, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 25: Parish of Musquash, the Rev. Canon Bob Smith interim priest-in-charge. The Rev. Canon George Akerley (retired).

¶ 26: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Michael Caines, assistant curate, the Rev. Deacon Eleanor Dryden.

¶ 27: Parish of New Bandon, (open incumbency), the Rev. Rod Black, interim, the Rev. Richard Robinson. The Rev. Canon Stuart Allan (retired).

¶ 28: Parishes of Newcastle & Nelson, the Ven. Richard Steeves.

¶ 29: Parish of New Maryland, the Rev. Canon Bruce McKenna. Michael O'Hara, postulant.

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

MAY

¶ 1: PRAY for the Anglican Church in the New Guinea Islands, Papua The Rt. Rev. Allan Migi. 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, Whitehorse — Parish of Whitehorse, Christ Church Cathedral, the Ven. Dr. Sean Murphy, the Rev. David Pritchard & family, the Rev. Martin Carroll, Ruth Carroll & family, licensed lay ministers-in-training Gaya Tiedeman, Beverley Whitehouse, Anne Bernard, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 2: Parish of Portland, the Rev. Eileen Irish. The Rev. Jane Arnott (retired).

¶ 3: Parish of Prince William, the Rev. Kevin Borthwick.

¶ 4: Parish of Quispamsis, the Rev. Chris Hayes, the Rev. Canon Stuart Allen, honorary assistant. The Rev. Robert J. Barry (retired).

¶ 5: Parish of Renforth, the Rev. Eric Phinney, the Rev. Canon Ed Coleman, pastoral assistant.

¶ 6: Parish of Restigouche, (open incumbency). Johnathan Spring-thorpe, postulant.

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

¶ 8: PRAY for the Anglican Church in New South Wales, Australia, Newcastle, the Rt. Rev. Brian George Farran, Suffragan Bishop of Newcastle — the Rt. Rev. Peter Stuart. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Agbozone Deanery, the Rev. Canon George D. Asiamah, Rural Dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Fort Nelson - St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, the Rev. Deacon Don Thompson, Lana Thompson and family, Glen Gough, Jeanie Arva, Mark Tudor, licensed lay ministers, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 9: Parish of Riverview, the Rev. Brent Ham. The Ven. Malcolm Berry, Military Chaplain.

¶ 10: Parish of Rothesay, the Rev. Canon Albert Snelgrove, the Rev. Jasmine Chandra, assistant curate.

¶ 11: Parish of St. Andrews, the Rev. Canon John Matheson. Mr. Robert Brittain, diocesan ecumenical officer.

¶ 12: Parishes of St. Andrew's, Sunny Brae with Hillsborough & Riverside, (open incumbency), the Rev. Wendy Amos-Binks, supervising priest.

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

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

The Diocesan Intercessions are available on-line at anglican.nb.ca, click Resources -> Prayer.

Lesson, Epistle, Gospel ... when, where, why

This article is in response to a reader who asked questions about the readings in the Book of Common Prayer, along with a couple more observations of my own.

Why, in the Book of Common Prayer, do we sometimes read the Collect followed by the Epistle and sometimes the collect followed by the lesson?

In the Book of Common Prayer the collect and two readings for each Sunday and some special days are printed immediately following the liturgy for the Eucharist. To quote the Rev. Dr. Robert Crouse, "The (BCP) Eucharistic lectionary offers a systematic, doctrinal, moral and spiritual teaching, by way of Biblical text." In order that this might be done, the readings have been carefully chosen by scholars and, during many seasons of the Church year, it was deemed most appropriate that the first of the two readings provided should be from one of the Biblical Epistles. Epistle means letter and the Epistles are the letters from the apostle Paul, or from Peter, James or John — some addressed to churches offering advice or encouragement, and some addressed to individuals.

Sometimes, however, a more appropriate first reading comes from another book of the Bible, not an epistle (or letter). This happens, for example, after Eas-



ter, when the first reading is sometimes from the story of events following the resurrection and the beginnings of the early church and they are found in the Acts of the Apostles. When this happens the reading is not from an Epistle, so it is called a lesson. The second reading is from one of the four Gospels, Matthew, Mark, Luke or John.

Another question I have been asked concerns posture during the reading of the lessons or the Gospel. In Anglican worship it is traditional to sit for all readings but to stand when the Gospel is read during a communion service. So, for example, one might sit for a reading from a Gospel at a Morning or Evening prayer service, but stand for the same reading if it is read during a communion service.

In a Communion service we believe that Christ is present and comes to us in a special way. He is received spiritually in the bread and wine. In the Gospels we hear of the acts and teaching of Christ when he was on earth and sometimes listen to his very words

as recorded by the apostles. In a Communion service, therefore, we treat these words with special awe and respect. We receive the words of Christ in anticipation of receiving Christ when we make our Communion. The sign of our awe and respect is that we stand to hear them.

Services which are not Communion services (such as Morning and Evening Prayer) are called Services of the Word. They have been adapted from the "offices" of the monastic communities. The reading of scripture (the word) is a very important part of these services and three lessons are usually read, one from the Old Testament, one from an Epistle (or another of the later writings, such as the book of Acts) and one from one of the Gospels. A Psalm is also appointed. When the third of these readings is read in church it is usual to announce it as 'the third reading,' and not as the Gospel, although the reader might say, "The third reading is written in the Gospel according to ..." The congregation remains seated. The third reading is, in this case, read to enhance our knowledge of the scriptures and is, perhaps, thought of in a more educational and less spiritual way.

The Ven. Patricia Drummond is Archdeacon of Fredericton and acting Secretary of Synod.

YOUTH

I'm curious, George ...

What do you mean by 'breaking the silence'?

[Part 1]

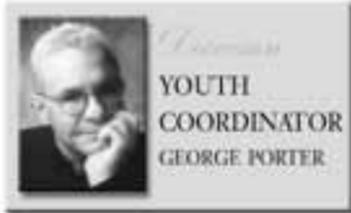
I am generally an advocate of silence as a spiritual discipline, complain about distracting conversations during celebrations of the Eucharist, and urge people to listen to one another and the voice of God in the silence. There are, however, other silences that need to be broken in the church. They have spiritual implications but are not disciplines that free us. They are stifling silences of fear that imprison us, and stunt our growth as the whole people God longs for us to become.

This phrase usually occurs in the context of various forms of abuse, and there is certainly more work to be done in terms of listening to stories and speaking out about these experiences. We've been doing better at addressing the huge issues around bullying among children and young people, but there is still much, much more to be done about this form of abuse.

There are other silences as well. These silences, too, need to be broken if we are to truly be the church — if we are to do real ministry and not play at religious games.

As I write this, I am 40 years away from surviving my own attempted suicide as a teenager. For many years I carried a false stigma of shame, covering external scars with watchbands and internal scars with my own silence. God has led me down a long road of healing and freedom. The scars and wounds have become signs of hope and freedom not only for me, but also for others as I have broken my silence.

Nevertheless, when I proposed a series of workshops on addressing teen suicide in another diocese, I was shut down by the voices of several clergy and lay leaders who said that suicide was not a



problem there. Meanwhile, I was dealing with several young people who were contemplating death or had tried to take their own lives. I was dealing with families and friends of those who had succeeded.

Many people assume that silence about suicide among children and youth is necessary because "if we talk about it, it will give them ideas that they wouldn't have had." Nothing could be further from the truth. This fallacy — this lie of silence — often prevents young people from speaking about their feelings, thoughts and experiences.

While it is true that one suicide sometimes triggers others, no children or young people who have ever thought about, attempted or succeeded at taking their own lives did so because those involved with them spoke openly and honestly, and in an informed way, about suicide. Often it is because the silence is so deafening and intimidating that they feel there is no one to turn to or with whom to share this part of their lives.

Can the church become a safer place to talk about the difficult parts of real life? There are times when silence is not an answer. There are times when silences must be broken for freedom, healing and wholeness to come. There are times when we are surprised to hear the voice of God in these broken silences.

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

FREE LUNCH WITH FRIENDS AND SYRUP



For the past two years the Parish of Hampton has invited a different grade from nearby Hampton High School for lunch once a month. That means the students all have two opportunities during the school year to hike up the road from the high school to the church with a few dozen of their closest friends, and enjoy a free lunch of pancakes, sausages, juice, and a cereal treat. Barb MacMackin and her band of faithful helpers greet the teens warmly and make this wonderful outreach to youth in the community possible. No wonder the number of students who come for lunch each month keeps climbing. The grade 12 students in this photo were among the 90 who dined that day. We want them all to know that the church is close-by and we are here for them. Our limited space and aging kitchen mean we can only invite one grade at a time, but those limits don't seem to limit the enjoyment of the meal. It is a pleasure to serve these students, they are always polite, friendly and don't even leave a mess. We start work about 10:30 in the morning and everything is cleaned up by about two o'clock. It's a great way to spend a few hours once a month!

Submitted by Donna Leonard, Hampton's Parish Communications Officer.

Upham teen one of 50 PWRDF leaders

My name is Jenny Fowler and I'm from the Parish of Upham, I was chosen to participate in PWRDF's 50 Leaders Program in Toronto last December. It was a retreat weekend and orientation at the Sisters of St John the Divine Centre. It is part of a continuing program of the PWRDF 50th Anniversary celebrations and works with Anglicans 16 to 30-years-old to discern and develop — through prayer, Bible study and experience — the gifts the Spirit has given them. I am 16 years-old, go to Hampton High School and I am concerned about national and world issues around all people and injustice. I'm involved in my parish's growing project and raising funds for the Canadian Foodgrains Bank.

PWRDF is the Anglican agency for development, re-

lief, refugees and justice and the leaders program was an amazing experience for me, I would recommend it to anyone my age.

When I first heard of the Primates World Relief and Development Fund, I thought it was a development program for monkeys. Now I know I'm not the only one because Sheilagh from PWRDF told us all that's what people think. When I arrived at the airport I met up with one of the other girls from the program, as I met all the girls they were all amazing ladies. We stayed at the Sisters of St. John the Divine and my family made a joke about me saying I wouldn't be able to eat with the Nuns because I talk a lot, and they eat their meals in silence.

We talked a lot about faith and our knowledge about faith. The whole point of the weekend was to learn how to become one of the 50 leaders. At the end of the weekend, we all had projects to take home, some were to write a play to help with com-



Jenny Fowler of Upham (centre) is one of 50 young leaders chosen to participate in a PWRDF leaders program in Toronto.

munity involvement, or raise money for different causes. My project is to work more with the youth. Although I'm still a youth myself, I am one of the oldest in my parish, and I love working with younger people. I started off my project with a girl's night in my parish, then a winter carnival in late February and I'm helping my minister, Marian Lucas-Jefferies, organize a lenten retreat for all kinds of parishes and all kinds of kids!

ALPHA Canada & CampusFire present Engage!

Youth/Young Adult ALPHA Conference
Featuring
Jamie Haith and Alex Wood, ALPHA International
Jason Ballard, Campusfire
Sunset Church, Fredericton
Saturday, May 7, 10 a.m. - 4 p.m.
Registration \$25, includes lunch
Register on-line through alphatools.ca/engage

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

emergent