



## Issues and challenges add up to ambitious agenda for council

BY ANA WATTS

Do the math. Seven carry-over issues from Synod 2009, plus five motions passed at Synod 2011, plus four issues recently raised by Archbishop Claude Miller, equals an ambitious 16-item to-do list for the new Diocesan Council. Familiar programs like the Nicodemus Project and the 10-10-10 stewardship model are joined on the list by a review of synod office positions and an examination of options for synod and cathedral properties. "These are all front-burner issues," says Archbishop Claude Miller. "We won't be putting them on the back burner, we will have teams working on them all. You will see them on council agendas. We have an ambitious agenda, but I have no doubt we can accomplish it."

Exactly when these items will be seen on those agendas is yet to be decided however. Working in small groups at the January Diocesan Council orientation meeting in Fredericton, members

got a start on prioritization and analysis, but it was a large task to complete in a small amount of time.

"We got a sense of Council's number one, two and three priorities and some comments," says Jim Morell who chairs the council Administration Team and facilitated that part of the meeting. "There was really no time to go in depth for greater understanding so that final decisions could be made. Council agreed I would use their feedback from the meeting to develop a summary document for the Admin Team to review. I anticipate it will list the 16 issues and challenges, offer some background information, delegate lead responsibility for each one, include any council comments and directions and so on. The resulting document should amount to an integrated plan for dealing with the work and it will be shared with council at its next meeting on March 17." See *Getting better* on page 3



ANA WATTS

The Diocesan Council elected at Synod last October met for the first time in January. Many members are new to council so a two-day inaugural meeting was held at the Fredericton Inn in order to properly introduce the new members to the workings and issues of Council. Above are new members Jim McKenna of Trinity Church in Saint John, Jim Knight of St. Margaret's Parish in Fredericton, and the Rev. Richard Robinson, rector of the Parish of New Bandon, near Bathurst.

## A tale of two dioceses? Where do we go from here?

BY ANA WATTS

A string of major health challenges among diocesan staff in 2011 could easily have made 2011 among the worst of times in the Diocese of Fredericton. Valuable Fredericton riverfront property and lots of people happy to imagine its amazing emerging possibilities could signal 2012 may well be among the best of times for the diocese.

"When we lost Fred we lost 40 per cent of our administration capacity," Archbishop Miller told the new Diocesan Council during its orientation meeting at the Fredericton Inn on Jan. 20 and 21. Now Archdeacon Hall is on the sick list and will be for the next 12 to 14 weeks the archbishop continued. "We thought we were headed for a crisis, but some well qualified people have volunteered to help and we are most grateful. At this point, we are okay."

To date a volunteer has taken over the Camp Medley books and someone else stepped in to assume Archdeacon Hall's many scheduling and agenda duties. Norm McLeod continues to help with the treasurer's load. "We identified our major roles as payroll, benefits and general help for the parishes. We are doing everything we can and I am confident we will continue to prevail. We know some parishes rely heavily on their investment fund returns and I am pleased to say the cheques were deposited in parish accounts last week. We are working hard to make sure all the income tax receipts and returns are prepared in time as well."

When Canon Scott died at the end of September the diocesan Executive Committee met immediately in order to put a treasurer in place. That resulted in three-month appointments of  
Please see *Future* on page 4

### Tell us what you want and need and what you don't

The diocesan newspaper you hold in your hands is your direct line to everyone in the parish and this diocese. It is part of a group of newspapers prepared for every person on the parish rolls in the Anglican Church of Canada each month.

This group of publications, unique to the Anglican Communion, keeps us connected from coast to coast to coast. It includes 23 diocesan newspapers and our national newspaper that carries our regional publications right across the country.

This month, I ask you for feedback about these publications and how we can improve them. What do they do well? What do they not do well?

Do you read both the *Anglican Journal* and *The New Brunswick Anglican*? Are you online? Your answers will help us determine our next steps as we plan for the future.

Please take 10 minutes and go to p. 8 of the *Anglican Journal* to fill out the questionnaire you will find there and to mail it in the return envelope provided. Or, go

to [www.anglicanjournal.com](http://www.anglicanjournal.com) and fill out the questionnaire online.

I thank you for participating. Your feedback allows us to stay relevant and remain vital.

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

### Tell us what you think

Love your diocesan newspaper but use the Journal to line the cat's litter box? This is your chance to tell us!

Please take 10 minutes to fill out the readership questionnaire (p. 8 and 9 of the Journal) and return it in the envelope provided. Or submit your feedback online at [www.anglicanjournal.com](http://www.anglicanjournal.com).

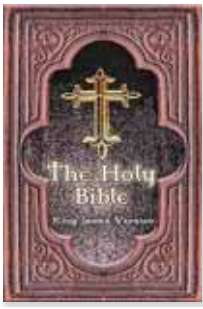
This is your chance to give us feedback about how well these newspapers serve you and how we can improve them.

**Got a minute? We're listening.**

Funding for this national survey was provided by the Ministry Investment Fund of General Synod.



## HISTORY FEATURE



# The King James Version of Sacred Scripture (part 2)

BY ROSS HEBB

In our first installment we reviewed the situation in England at the time of Queen Elizabeth's death in 1603. Now we deal with an escape and a showdown. Elizabeth died without marrying and therefore without a natural heir. She bequeathed the crown of England to her nearest royal relative, James VI of Scotland. James revelled in his good fortune and could barely contain his excitement. He earnestly and wholeheartedly desired to escape from his kingdom of Scotland because he could not bear to live another day in the atmosphere of Scotland's form of Protestantism – John Knox's Presbyterianism.

## The Escape



Hampton Court

James had been a king all his life, crowned in 1567 when only a few months old. Although the son of Mary Queen of Scots, he was not a Roman Catholic and had limited patience for the papal party. His kingdom was poor and politically divided. Feuding and scheming barons were a constant threat in his early years as they attempted to capture (kidnap) and manipulate their king.

The reformed Church in Scotland was set up in 1560 under the leadership of John Knox. The character of this church was non-episcopal — had no bishops — and Presbyterian in mindset and organization. Preaching ministers who held sway over congregations would band together into districts known as presbyteries. As an individual,

James studied and enjoyed theology. He held that his rule and authority came directly from God — the so-called divine right of kings, and that he ruled over all aspects of his nation, both political and religious. James had been successful in Scotland, playing faction off against faction in both spheres. He had even succeeded in imposing a small, bishop-led, Episcopal Church in Scotland modeled on England's.

The Presbyterians held a very different view of kingship, political order and the church or *kirk* as it was called in Scotland. The Presbyterians held that the king was to rule the state and not the church. They maintained that while the king was limited in his sphere, the Presbyterian preachers were not — they were to

preach in matters purely spiritual and advise and direct the king as to how he was to rule. Their authority came directly from God and as such they could comment, direct and dictate on all matters affecting the faithful. It was to escape such persistent advice and interference that James took to the road south immediately upon learning of Queen Elizabeth's death.

It wasn't an easy escape. On his way south he was met by a delegation of English puritan-minded clergy and presented with the Millenary Petition. These puritans were a not a separate denomination but a group of clergy within the Church in England who were similarly minded to the Scottish Presbyterians. About 10,000 English clerics signed the petition.

On the surface, the document appeared tempered and moderate. There were objections raised about the Prayer Book, the English church's official liturgy or service book. These objections included a demand to abolish the use of the sign of the cross at baptism, a call for a similar ban on the use of the ring at marriage, the utter abandonment of the rite of confirmation, the wearing of the surplice by the clergy to be made optional, the cessation of the practice of bowing at the name of Jesus, and abandonment of lessons from the Apocrypha in church services.

There was also a request for better education of the clergy and more and better preaching. Finally there was a request for a much stricter observance of the Sabbath as a day of rest and no play. Being in his new kingdom, James listened carefully and referred the entire matter to a conference.

The gathering was held at Hampton Court in 1604. It amounted to a showdown between the English puritans and the otherwise minded clergy of the established Anglican Church. James chaired the meeting.

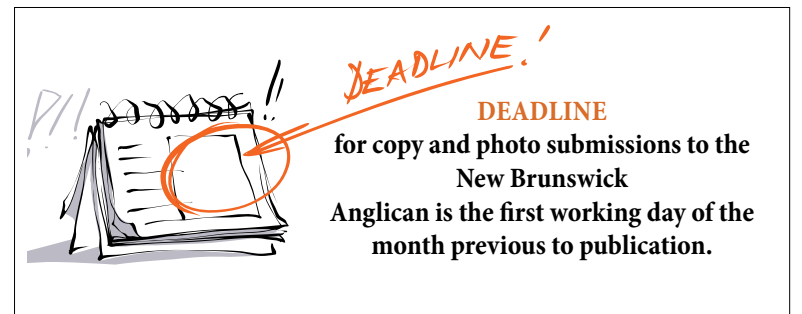
### Hampton Court Conference

King James considered himself the head of the English church on earth and an expert in matters biblical and theological. He made no pretense of impar-

tiality at Hampton Court. While he sat on his chair surrounded by his bishops and advisors, a delegation of four puritans were ushered in and asked what alterations they desired in the English Church. In addition to the points made in the Millenary Petition the puritans asked that the doctrine of predestination be more clearly highlighted and taught, clergy be permitted to administer Holy Communion without having to fully agree to the English church's teaching as to what it was, and a new translation of the Bible be undertaken.

The puritan's chief speaker ill advisedly used the term "presbytery" and King James came off his chair. "A Scottish style presbytery as well agreeth with a monarchy as God with the devil," he cried out. "Stay I pray you for seven years before you demand that of me; and if you find me puffy (puffy faced) and fat and my windpipes stuffed, I will perhaps hearken unto you. For let that government be once up ... we shall all have work enough, both our hands full. But, Dr. Rainolds, (the puritan clergyman) 'til you find I grow lazy, let that alone ... No bishop, no king. When I mean to live under a presbytery I will go into Scotland again, but while I am in England I will have bishops to govern the church."

*The Rev. Dr. Ross Hebb is rector of St. Peter's, Fredericton.*



### Just what the doctor ordered

Sometimes an evening of singing, clapping and laughing is just what the doctor ordered, so occasionally the Cool Chicks and Ugly Docklings visit the Parish of Upham for a concert at St. Peter's. Following the fun upstairs everyone heads downstairs for fellowship.



### An Anglican Explores the Faith by Canon Keith Osborne

A brief review of our Anglican tradition with reflections on what it means to live as a Christian and a reflection on the Via Media of Anglicanism.

Copies \$ 15 available from Keith at

[kenosis@nbnet.nb.ca](mailto:kenosis@nbnet.nb.ca)

506/755-3520 /507/755-2972

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

<https://www.createspace.com/3719383>



## THE NEW BRUNSWICK ANGLICAN

[www.anglican.nb.ca](http://www.anglican.nb.ca)

OFFICIAL PUBLICATION OF THE DIOCESE OF FREDERICTON  
A SECTION OF THE ANGLICAN JOURNAL

The Rt. Rev. Claude Miller Bishop and Publisher

Ana Watts Editor

Published 10 times per year. Price of subscription \$10.00

Please send news and photo submissions to  
Ana Watts, 773 Glengarry Place, Fredericton, NB E3B 5Z8  
Phone: 506-459-5358; E-mail: [awatts@nbnet.nb.ca](mailto:awatts@nbnet.nb.ca)

Please send subscription renewals and changes of address to:  
The New Brunswick Anglican  
c/o Anglican Journal Circulation Dept.,  
80 Hayden St, Toronto, ON M4Y 3G2

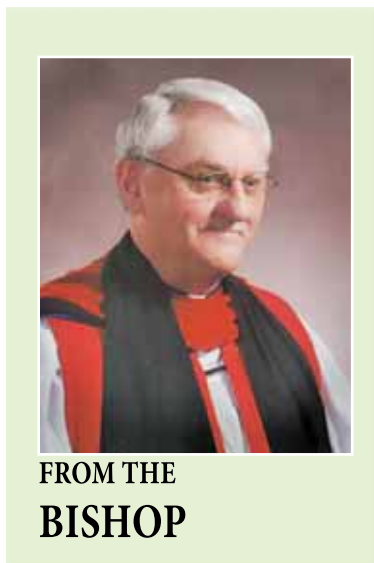
Printed & mailed by Signal Star Publishing  
A division of Bowes Publishers Ltd., Goderich, Ontario

## THE BISHOP'S PAGE

## Time to reflect not always easy to find

We are immersed in the season of Lent and the penitential themes of fasting, prayer, almsgiving and scripture reading. These themes, if emphasized, provide an intentional break with the regular routines of our busy, ordinary lives. So, how are we doing?

Over the years several folks have argued that the themes of Lent seem to reinforce our pessimistic and negative attitudes. They believe giving something up or breaking a routine interferes with the coping systems demanded by the world in order that all their waking moments are productive, make a contribution. They wonder how they can live without their favourite foods or activities for 40-plus days, even if they lose a few pounds. And how can they attend a mid-week service if it interferes with their regular weekly meetings with friends? How might they be expected to give above their tithes to aid the plight of the less fortunate? Isn't being in Church every Sunday to hear God's word enough? Now they are expected to read scripture through the week too?



FROM THE BISHOP

If the discipline of Lent and the ashes of Ash Wednesday have the potential to add to their pessimism and undermine their generally optimistic attitudes, then what is the value of Lent? Or, is there something else going on that they should be paying attention to?

Ronald Rolheiser argues that in Lent our ordinary time, our way of life, longs for something and Lent presents an opportunity to seek what is missing. He writes, "Ashes are dust and dust is soil, humus; humanity and humility come from there. It is no

accident that ashes have always been a major symbol within all religions. To put on ashes, to sit in ashes, is to say publicly and to yourself that you are reflective, in a penitential mode, that this is not ordinary time, that you are not in a season of celebration, that you are grieving some of the things you have done and lost, that some important work is going on silently inside you, and that you are, metaphorically and really, in the cinders of a dead fire, waiting for a fuller day in your life."

Taking the time to reflect is not always an easy task. Taking time to assess what we do in terms of what we need to do requires an act of contrition, an act of humility. "Remember that thou art dust and to dust you shall return." (Mark 1:1) And, as Socrates said, "The unexamined life is not worth living."

When we drive a car we are reminded that our rear view mirror does not reveal all that we need to know to travel safely. We must recognize there are blind spots and some impending dangers are not seen. A second set of eyes from a different perspective reveals the obvious,

the things we miss even with our best efforts. In Luke 19: 41 we read "As Jesus drew near to the city of Jerusalem he wept over it saying 'If you had known, even you, especially in this your day, the things that make for your peace. But now they are hidden from your eyes.'" Individuals are not unlike that great city of Jerusalem. To quote Rolheiser we reside "in the cinders of a dead fire, waiting for a fuller day." Lent is an opportune time for intentional reflection whether we consider ourselves as pessimists or optimists. Leslie Newbigin, was once asked whether he was optimistic or pessimistic about some issue. He said, "I'm neither an optimist nor a pessimist. Jesus Christ is risen from the dead."

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

## The Rev. Canon Brian H. Campion 1925-2012

The Rev. Canon Brian Campion of New River Beach, husband of Ann G. (Forbes) Campion, died peacefully on Jan. 19, 2012 at the Saint John Regional Hospital, following a period of failing health. Born in Ballycastle, Northern Ireland in 1925, he was a son of the late Rev. Canon John Campion and Eileen (Haddon) Campion.

He was a graduate of Trinity College, Dublin, ordained a deacon in 1947, priested in 1949, and served in parishes in Ireland

until immigrating to Canada in 1959. He was received into the Diocese of Fredericton that year and went on to serve as rector of Plaster Rock, St. Mary's Fredericton, St. Paul's Rothesay and St. Paul's Saint John. He was rural dean of Kingston from 1969 until 1972 and appointed a canon of Christ Church Cathedral in 1985. He also served in the Diocese of Montreal during the 1980s.

Canon Campion contributed to the wider church as chair of

the Diocesan School of Church Music and member of the Diocesan Liturgical Committee, member of General Synod and its Doctrine and Worship Committee, on several boards, including King's College Halifax, Rothesay Collegiate and Netherwood Schools, the Liturgical Commission for the Plan of Union.

In Montreal he also served as Chaplain to the Royal Canadian College of Organists and Chaplain to the Royal Canadian Legion.

He retired in 1990.

He is survived by his wife, Ann, their son the Rev. Canon Peter Campion (Rebecca) of Dublin, Ireland; daughter, Jennifer Campion of Rothesay; grandchildren Nicolas, Peter, Cressida, and Felix; his sister, Joyce E. Campion of Stratford, Ontario; and several nieces and nephews.

A Requiem Mass was celebrated at the Church of St. John Baptist (Mission Church) and St. Clement in Saint John.

## 'Getting better at making disciples ... but they are not yet apostles'

Continued from page 1

Archbishop Miller is particularly passionate about item seven on the list — Explore Church Plants (growth & evangelism). This addresses ongoing growth and evangelism in the diocese and the implementation of recommendations from the church planting report called for by Synod 2011. "This work is on-going and very important and I know the Mission and Outreach team plans to bring something to the next meeting of Council. We are getting better at making disciples, but we are not sending them out yet, they are not yet apostles. The

church is only the church when it does mission. We need to make disciples into apostles."

Council oversees seven teams — Administration, Episcopal, Mission & Outreach, Parish Support & Development, Spiritual Development, Stewardship & Financial Development, and Youth Ministries; four standing committees — Human Resources, Finance, Constitutions & Canons, and Nominating; as well as five working committees — Archives, Communications, Companion Diocese, Property, and Synod Planning. Council members serve on at least one of these

groups. Upon election council members are asked to indicate what areas of diocesan work interests them and what they can bring to these respective tables. This information is considered in the making of appointments. New Brunswick Anglicans from around the province are recruited to fill out the membership of these administrative groups. The result is a large and solid network of volunteers engaged in the life and work of the diocese.

"When team and committee members gathered at the Diocesan Council orientation meeting they were asked to discuss the

strengths of their memberships," says Council's vice-chair Ann Fairweather. "If they felt they didn't have enough members to address what's on their plate they were encouraged to make plans as to how to go about recruiting new members.

"We believe that the Holy Spirit is leading us, guiding us and giving us wisdom to accomplish all that God wants us to do in this time and place. We are not alone on this journey. We have faith that God is equipping us to do his will, in his time. God doesn't want us to get discouraged."

## BISHOP'S PRINCIPAL ENGAGEMENTS

MARCH 11-15 DEANERY OF WOODSTOCK
APRIL 5 Maundy Thursday CHRIST CHURCH CATHEDRAL
APRIL 6 Good Friday CHRIST CHURCH CATHEDRAL
APRIL 7 Easter Eve CHRIST CHURCH CATHEDRAL
APRIL 8 EASTER SUNDAY CHRIST CHURCH CATHEDRAL
APRIL 15 PARISH OF WATERFORD

## APPOINTMENTS

• **The Rev. David Dean** is named honorary assistant in the Parish of Millidgeville under the direction of the Rev. Paul Ranson, rector.

• **The Rev. Dr. Brian Spence** is appointed priest and rector of the Parish of Ludlow and Blissfield. Dr. Spence holds a B.A., from the University of King's College, an M.A. from Dalhousie University, an M.A. and a Ph.D. in Theology from Toronto School of Theology. He was ordained a Deacon in 1997 and priest in 1998 and served in the Diocese of Nova Scotia from 1998 until this appointment.

• **The Rev. Keith Howlett** is appointed honorary assistant in the parish of Oromocto and Maugerville under the direction of the rector, the Rev. Canon Walter Williams.

• **The Rev. Shirley Noseworthy** is appointed priest and rector of the Parish of Woodstock effective April 1. Ms. Noseworthy is an honours B.Ed. graduate of Memorial University in Newfoundland and was granted an M.Div. by Queens College. She was ordained a deacon in 1996 and priest in 1997. She served in the Diocese of Newfoundland and Labrador from 1996 to the present.

• **The Rev. Bill Morton** of St. Stephen is appointed Regional Dean of St. Andrews for a three-year term beginning March 1, 2012 and ending Feb. 28, 2015.

## NEWS

## A special week in a special summer at Camp Brookwood

BY GILLIAN SULLIVAN

This past summer, I was excited to become a part of the Brookwood family. Early on, I was asked to step into a role of leadership, to help these kids have the best week of their lives. While striving to accomplish this, I found myself growing in my faith and strengthening my relationship with God. I saw many of the other staff members and the C.I.T.'s sharing their lives with Christ, but what has stuck with me the most, is how many children, each week throughout the summer, asked staff members about how they could live for God and become better Christians.

Through the worship services, the chapel sessions and a positive environment, I'd like to believe that Camp Brookwood has done a fantastic job over the



Gillian Sullivan among friends at Brookwood

years at shaping the youth of our area into young believers. With the board and Mary Lee Phil-

lips being extremely helpful, the Brookwood family grew to accept an almost entirely new staff.

Camp Brookwood is like a second home to many in our community and continues to be open and accepting to all those who wish to experience the Light of God as so many of our campers and staff members did this summer.

At first we were nervous, a full camp of children all coming from the inner-city of Saint John; all the campers knew each other and the eight staff members were anxious to get to know them as well. We had been concerned about potential behavioural problems, but turned out to be greatly touched by these children. I was amazed by each and every one of them. The only thing I can describe them as is a close knit family. The love and compassion we saw between the campers was almost as astonishing as how

they would defend one another, if the need arose. I strongly believe that the Saint John kids gave more to me and the other staff members than we gave to them. These kids gave our effort back and opened themselves up to us and God. As they boarded the bus at the end of the week many of them ran off to exchange final, tearful hugs with staff.

We all agreed that it was one of our best weeks at camp and are confident that we were able to reach these kids perhaps more meaningfully than any others. The Brookwood family grew to welcome all of us, and now expands over hundreds of miles as we recite the fellowship we have gained from working with the inner-city children. *Gillian Sullivan was assistant director of Camp Brookwood for the 2011 camping season.*

## Bloomfield welcomes former clergy and long-lost friends to anniversary celebrations

BY PATTI HOYT

Well, 2011 was quite a year! Our worshipping community in Bloomfield celebrated 225 years of Anglican worship and 200 years of worship in Christ Church. Our theme was "Will You Come and Follow Me," I designed an anniversary banner for the occasion and Betty Kennett of Hampton made it.

The year began with a visit from Archdeacon Geoffrey Hall who dedicated our anniversary banner. Canon George Akerley joined us in February and there was an extra special celebration in March in honour of the ordi-



Archbishop Claude Miller and the Rev. Rob Marsh, priest-in-charge of Bloomfield.

nation of our Rob Marsh to the priesthood by his father, Bishop Eddie Marsh, who was also our guest preacher.

We held our main anniversary service at the end of May with our Archbishop Claude Miller as guest preacher, and we enjoyed a catered lunch in the hall afterwards so that everyone could take part and enjoy the entire celebration. In June Rob recognized our young people with a youth service with music supplied by the youth band from St. Paul's in Hampton. We topped that day off with a barbecue.

The Rev. Wally Brown and the Ven. David Barrett joined us through the summer. The Rev. Bill Sheppard and his wife Elizabeth came from Dart-

mouth, and the Rev. Marvin McDermott and his wife Paige traveled from Lakefield, Ontario in the fall. We ended our anniversary celebrations with a visit from the Rev. Bob LeBlanc in November.

A special thanks to all our musicians who provided wonderful music to accompany our anniversary services over the year — Glenna Geer, Byrann and Will Gowan, St. Paul's (Hampton) Youth Worship Team, Maxine Clark, and Gillian Urquhart who sang a lovely solo.

Another special thank-you to Anne Walling who mounted

very interesting photo displays throughout the year.

In November Canon Keith Osborne came to lead a meaningful mission based on our anniversary theme — "Will You Come and Follow Me." A quilt show held by our Monday quilters drew people from all over and many called it the best show of the entire year.

Thank you to everyone who made our anniversary year so special and so successful.

*Patti Hoyt is a long-time worshipper and worker in Bloomfield.*

## Future of downtown Fredericton properties under review

Continued from page 1

Canon David Kierstead as acting treasurer and Mr. McLeod as acting assistant. At the same time, work began on creating a position profile for the new treasurer the Executive Committee hoped to have in place by the end of December of 2011. Analysis of the position proved a larger task than anticipated however, so the acting appointments were extended until June of 2012.

Soon after Christmas Canon Kierstead realized he could not carry the diocesan treasurer's load into the busy year-end and tax season and accomplish his several other volunteer financial duties. That left Mr. McLeod and Maureen Vail, diocesan administration officer, to cover the treasurer's duties. She has made

good headway up the steep learning curves of pensions, benefits, investments and other responsibilities. The diocese is working with the auditors at Grant Thornton to create the position profile necessary to recruit a new treasurer.

In the midst of all this the futures of the church's several properties around Christ Church Cathedral and its beautiful green are open for discussion.

During the past year Archbishop Miller vacated Bishop's Court, the elegant Victorian home next to the Synod Office on the corner of Brunswick and Church Streets. Dean Keith Joyce also vacated the Deanery, one of Fredericton's most important heritage homes. It is kitty-corner from Bishop's Court and also on

Brunswick and Church Streets. It is also situated between the Cathedral and the busy Cathedral Memorial Hall on Church Street — but the hall is inaccessible and no longer adequately meets the needs of its congregation and the diocese as a whole. The Synod Office, directly across Church Street from the Cathedral, was once a grand home as well, but is in great need of upgrading and makes a less than efficient office building. It is often described as having all kinds of room but no space.

"All these buildings (except the Cathedral) are old and decrepit and we would need to spend an inordinate amount of money to prevent their continued deterioration and even attempt to bring them up to code,"

Archbishop Miller told members of the new Diocesan Council. "In conjunction with the Cathedral we are exploring what we might be able to do. Parking is an absolute priority for the generations following ours and the Cathedral doesn't really have any off-street parking at all. And of course all our facilities must be accessible. There is no major advantage to having the Synod Office right next door to the Cathedral. It is quaint, but at one time we managed with the Synod Office in Saint John.

"So, what can we do? We're looking into it. We also have a property on Rose Court off Brookside Drive on the North Side of the river to factor in. It is a raised bungalow and Canon George Porter and his wife live in it now. Sharon and I lived in it

when I was executive assistant to Bishop (Bill) Hockin."

These major issues and others — like the on-going Nicodemus Project and a possible capital campaign with the National Church — are all on Diocesan Council's agenda for its two-year term. It is a lot to manage and the heft of the load may well have surprised many of its new members. But according to the report from the Diocesan Nominating Committee there is "an inspiring, large group of people working for the bishop and the diocese" on myriad teams, committees and task forces. One of the council members' first official acts at the meeting was to approve the appointments of all those volunteers, a list of names that included all of theirs.

## NEWS

# Dust, sweat and tears go into new home in Haiti

## The sights and sounds of Haiti overwhelming

BY ROSE STEEVES

We built a house in a week and a day for a family in Mizak, Haiti. "We" are the people of Miramichi4Haiti and we wanted to do something to help the people who were devastated by the Jan. 10, 2010 earthquake. It took time to build the group, make the plans and raise the funds, but on the first anniversary of the quake, Jan. 10 2011, 16 of us — along with our own luggage and 16 suitcases full of mission supplies — boarded a plane in Moncton and were on our way. That was the easy part of the trip. The leg from Port Au Prince to Mizak was four hours in a TapTap (an indigenous vehicle) over dusty roads that led up a mountain. The sights and sounds on this trip were overwhelming, our emotions were mixed and we shed a lot of tears. The devastation in this country is unimaginable. When we arrived we met Paul Prevost and his family and moved in with them for two weeks, the duration of our stay.

The trip from Mizak to the building site was a one-hour journey over extremely rough mountainous trails in a truck. Unfortunately the vehicle was not up to the hills with a full load, so we had to get off and walk up the steepest ones in 30°C heat. We drank a lot of water.

We started building on our first Friday in Haiti. The following Saturday it was fished, inside



Above, Rose and young friends in Haiti. The house on the right here replaced the one on the left for a family in Mizak, Haiti.

and out. Of course it is a very modest house and I couldn't begin to explain what a difference it made to the family, I will let the pictures do that. I will tell you, however, that we were pleased with our efforts.

When we arrived in Mizak we had a short memorial service of prayer and songs for the victims of the earthquake and raised our Canadian flag. We left it there when we came home two weeks later.

We visited two orphanages, a school and a clinic and left many of the supplies we had brought with us at each place. On Saturdays we got together with the people of the Mizak community to welcome about 200 kids to Peace Pals, four hours of songs, prayers, crafts, games, dance and food. We had brought beanbags, skipping ropes, and prizes with us for the children and they were very excited. At night we were

entertained with music and song by local teens who played keyboard, guitar and drums with the help of a generator that came on around 6 p.m. and went off at 9. We tried to be in bed every night before nine because that's when the lights went out and it was very, very dark!

We also spent two days having fun as a group. One day we hiked through the mountains for four hours to a beautiful waterfall called **Basin Bleu** where we had a refreshing swim. On Sunday after church, (the service was two hours long, but it was good) we headed off

to the beach in Jac Mel, it is a stunning place and the water is very warm.

We ate a lot of rice, beans and chicken with the occasional treats of bread, peanut butter and eggs. What the diet lacked in variety it made up in nutrition. But there was lots of wonderful fruit — mandarins, plantains and papaya. We drank only bottled water, showers were rare and bathroom facilities were not at all pleasant.

This trip was an eye opener for me, I came to realize that we are very spoiled here in Canada. We have so much and the people in Mizak have nothing, yet they are happy. Wherever they need to go, whatever they need to do, they do it on foot, not in vehicles. The women carry buckets of water on their heads, all the laundry is done by hand, all the cooking is done outside, and there are no radios or televisions. Often the children walk for four hours, uphill and down, to get to school. But I felt God's presence every day as we relied on him for our health and safety, as we had our daily devotions, as we prayed at mealtimes and as we traveled. It is a trip I will never forget, the sweet faces of the children are etched in my heart and mind forever. I'm grateful to everyone who made the trip possible with donations toward travel expenses, the house and our mission. Together we made a difference in the lives of one very poor family in Mizak, Haiti.

*Captain Rose Steeves serves the parishes of Nelson and Hardwicke. She will share her experiences in Haiti at the Diocesan ACW Annual Meeting in Miramichi May 1 & 2.*

## Trinity Church reaches out with meals, activities and friendship

### Venerable Saint John church opens its doors to the neighbourhood

BY MARJE HARRISON

Trinity Church in Saint John is the beacon of the south end of the city thanks to the big strides made by outreach programs. Ours is an open-door church offering sanctuary, meals, fellowship and just a place to think and pray. Add to that the growing number of activities offered by the Outreach Committee and our Parish Nurse Beth Lawson, our church is becoming a well-known drop-in place. About a hundred people enjoy



our monthly breakfast — eggs, toast and beans (pancakes and sausage on special occasions).

Manwich Monday lunches are very popular with local high school students, about 60 young

people enjoy the Sloppy Joes every Monday throughout the school year.

Our supper menu changes from month to month, depending on finances and the number of volunteers available, but it always satisfies the 100 people or so who attend.

Volunteers from any other Saint John churches are more than welcome to join us for any or all of our activities. Just call 693-8558 and ask Pam, our administrator, for more information. We already have a number of youth volunteers from "Club Hope" at Saint John High School, as well as several students from UNBSJ.

The Parish Nursing team offers all kinds of classes, like

line dancing, senior's exercises, painting and children's pottery. We also have a regular Faith and Film night. And we make the church facilities available for other non-profit groups.

Trinity is a vibrant growing parish church and a welcome open door for many who, in this age of financial cutbacks, could use a friendly face, a cup of coffee, a hot meal, a place to sit and reflect — and especially an open church in which to pray.

*The Parish Nursing team offers all kinds of classes — like line dancing, senior's exercises, painting and children's pottery.*

## ARCHIVES CORNER

## Rectors, missionaries in Medley's time



Rev. George Pigeon



Rev. Francis Partridge



Rev. John Dunn

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.

## LIST OF RECTORS AND MISSIONARIES FROM BISHOP MEDLEY'S EPISCOPAL REGISTER cont.

Springfield		Rev. E. Scovil
		Rev. W. E. Scovil
		Rev. W. Scovil
		Rev. R. D. Palmer
		Rev. C. P. Bliss
		Rev. G. Rogers
	1862 –	
	1863 –	6 <sup>th</sup> Missionary
	1876 –	7 <sup>th</sup> Missionary
Studholm		Rev. R. Simonds
Sussex		Rev. Arnold
		Rev. Arnold
		Rev. T. McGhee
		Rev. C. P. Bliss
		Rev. Charles Medley
	1867 –	Rev. James Bissett
		Rev. Dr. Byles
		Rev. G. Pidgeon
		Rev. Dr. Willis
	1819 – 1825	4 <sup>th</sup> Rector
	1825 – 1840	5 <sup>th</sup> Rector
	1840 – 1868	6 <sup>th</sup> Rector
	1868 – 1873	7 <sup>th</sup> Rector
	1873 –	8 <sup>th</sup> Rector
St. George's, Carleton	1825 – 1866	1 <sup>st</sup> Rector
	1866 – 1871	2 <sup>nd</sup> Rector
	1871 –	3 <sup>rd</sup> Rector
Simonds	1846 – 1859	1 <sup>st</sup> Rector
	1859 –	1 <sup>st</sup> Missionary
Upham	– 1848	1 <sup>st</sup> Resident Missionary
	1848 – 1859	2 <sup>nd</sup> Resident Missionary
	1859 –	3 <sup>rd</sup> Resident Missionary
Westfield	1822 – 1833	1 <sup>st</sup> Rector
	1836 – 1859	2 <sup>nd</sup> Rector
	1861 –	3 <sup>rd</sup> Rector
Westmorland	1782 –	1 <sup>st</sup> Rector
	1793 –	2 <sup>nd</sup> Rector
		3 <sup>rd</sup> Rector
		4 <sup>th</sup> Rector
	1822 –	5 <sup>th</sup> Rector
	1845 – 1846	6 <sup>th</sup> Rector
	1847 –	7 <sup>th</sup> Rector
	1851 –	8 <sup>th</sup> Rector
	1852 –	9 <sup>th</sup> Rector
Woodstock	1791 – 1826	1 <sup>st</sup> Rector
	1826 – 1829	2 <sup>nd</sup> Rector
	1829 – 1870	3 <sup>rd</sup> Rector
	1871 – 1907	4 <sup>th</sup> Rector
	1907 –	5 <sup>th</sup> Rector
Grand Manan	1824 – 1825	1 <sup>st</sup> Rector
	– 1843	2 <sup>nd</sup> Rector
	1845 – 1848	3 <sup>rd</sup> Rector
	1849 – 1872	4 <sup>th</sup> Rector
	1873 –	5 <sup>th</sup> Rector
Lunatic Asylum, Saint John	1852 –	1 <sup>st</sup> Chaplain and Missionary
St. Andrew's Church, Point-du-chene	1866 – 1870	1 <sup>st</sup> Rector
	1870 –	2 <sup>nd</sup> Rector
	1876 –	3 <sup>rd</sup> Rector
Richmond (as a separate mission)	1868 – 1870	1 <sup>st</sup> Missionary
	1870 –	2 <sup>nd</sup> Missionary
	1876 –	3 <sup>rd</sup> Missionary
Petitcodiac	1869 –	1 <sup>st</sup> Missionary
Welsford	1864 – 1866	1 <sup>st</sup> Missionary
	1870 – 1872	2 <sup>nd</sup> Missionary
	1876 –	3 <sup>rd</sup> Missionary
Clergy officiating at the Cathedral of Christ Church, Fredericton	1845 –	First Bishop of Fredericton
	1853 – 1855	1 <sup>st</sup> Assistant Minister
	1856 – 1861	2 <sup>nd</sup> Assistant Minister
	1860 – 1870	Assistant Minister
	1861 – 1864	Assistant Minister
	1864 – 1875	Sub-Dean
	1875 –	Sub-Dean
Dalhousie	1869 – 1871	1 <sup>st</sup> Missionary
	1871 – 1874	2 <sup>nd</sup> Missionary
	1874 –	3 <sup>rd</sup> Missionary
Rothsay	1870 – 1871	1 <sup>st</sup> Rector
	1871 –	2 <sup>nd</sup> Rector
Buctouche	– 1872	1 <sup>st</sup> Missionary
	1873 –	2 <sup>nd</sup> Missionary
St. Stephen (Holy Trinity)	1871 – 1875	1 <sup>st</sup> Missionary
		afterwards Rector
	1875 –	2 <sup>nd</sup> Missionary
		Rev. E. H. Almon
		Rev. G. Stevens

## COLUMNS

## Intelligent lyrics, deep orchestration — you won't 'get' The Fray first time around

Many music fans believe a recording artist has to come out with something completely new with each project; that every album has to be a total reinvention of self and sound. Bands like Nickelback have suffered a lot of negative reviews from the pens of many a critic for not changing it up from record to record. Sadly, The Fray has had to deal with this same situation with the release of album three, *Scars and Stories*.

Whether the criticism is valid or not, this band continues to put together strong album after strong album. It's not hard to pinpoint their signature sound — heavy emphasis on the piano and lead singer Isaac Slade's soaring vocals (with excellent falsetto to boot), accompanied by tasteful guitar riffs — a sound compared, by times, to Coldplay, Snow Patrol, and even U2. But many people miss the intelligence of the lyrics and the depth of the orchestration in the music. The Fray is a band that

TUNES for the TIMES  
CHRIS HAYES

you do not "get" in one listen; it takes several journeys through the music to catch everything.

By the time a group releases its third album the members have spent a lot of time together and this group almost broke up after its last album. The rigours of a tour, publicity, and time away from families took its toll. Ironically, it was when Isaac and Joe King (lead guitarist) were recording the tracks for the upcoming Muppets movie, "Mahna Mahna" they realized their differences were minor compared to what bound them together as a band. The break-up didn't occur. Yes, the Muppets saved The Fray.

Some may wonder where God is in the music and why I am discussing The Fray in a church paper when it is not a praise band, nor does it feel the need to sing God's name in every line of every song. I think

that matters little. As the book of Esther doesn't mention the name of God at all, The Fray's lyrics don't speak of God often but the Spirit of God and the Good News are most present. The video for the first single, "Heartbeat" portrays a group of friends at a bonfire on a summer night and contains the line "If you can love somebody, you love them all the same." This is a much bigger view of love than usually found in pop songs! The hauntingly beautiful "Be Still" entwines ideas from Psalms 46 and 23 with a simple yet elegant piano accompaniment. Throughout this album the ideas of love, confession, forgiveness and constant presence are ever present.

The Fray gets stronger with each album. Sonically the big guitar presence and crisper vocals makes *Scars and Stories* musically and lyrically strong. If you are looking for a project with some intellectual, emotional, and spiritual meat, this album is the one for you.

## Tradition not rules dictate flower use in church

Consider the lilies of the field, how they grow ...  
(Matthew 6:28)

What sort of flowers should be used in church — fresh cut, potted, artificial? When placed on the altar are flowers always placed inside the candles, and do there have to be two arrangements? Could one arrangement be used in the centre? Are there occasions when flowers should not be used in church? Can you give me any other advice or information on flowers in the church?

Jesus was inspired by the natural world when he told a number of his stories and I'm sure he loved flowers. We place flowers in our churches to the glory of God and to beautify our worship spaces. Their beauty inspires us and the work of arranging them provides an outlet for some of the artistically talented in our congregations. That being said, any rules regarding their placement (or lack thereof) and the type of flowers used are man/woman made, and depend greatly upon the tradition of a particular denomination and upon the priest responsible for worship. I have searched

ANGLICAN 101  
PAT DRUMMOND

extensively to find regulations and came up with very little, although some altar guilds have manuals which give some direction to their members.

In Anglican and Roman Catholic churches it is the usual practice not to have flowers during Advent — the four Sundays before Christmas — and Lent, the period from Ash Wednesday to Easter Eve. The 40 weekdays within that period are traditionally devoted to fasting and penitence in commemoration of Christ in the wilderness. This includes Palm Sunday, although palm branches are often used on this specific day. Exceptions may be made for weddings or funerals taking place during these periods, depending upon the wish of the presiding cleric. There are, however, other denominations which have flowers every Sunday throughout the year.

As for the type of flowers — fresh cut, dried, or artificial — there are again no hard and fast rules. On a website I found one cleric was quoted as saying flowers must be cut ones since they were required to make a sacrifice! Maybe that is why altar flowers are usually fresh cut. But dried flowers are quite

often used to add to an arrangement. If artificial flowers are preferred I think they must be of high quality, since we must always offer our very best in God's service.

As to the placement of flowers on the altar, the only guideline is that the flowers must not interfere with the celebration of the Eucharist. Another quote I found said that we must remember that we are decorating for a Christian service, not a flower show! The priest should, therefore, not have to tip-toe around the arrangements nor run the risk of spilling or dropping something. Certainly flowers should not extend beyond the altar because that would mean they could be knocked off as the clergy move about that area. Neither should there be any risk of candle flames coming near the flowers. Because the cross is considered to be the more important feature, it is usual practice for flowers not to extend in height above the cross arm. Often flowers are placed on a re-table or shelf behind the altar to avoid these very issues.

Some like the flowers to reflect the liturgical season of the Church year, but, again, there is no rule about this.

The Ven. Patricia Drummond is Archdeacon of Fredericton.

NEWS

## Moncton area Anglicans in harmony



In the spirit of the Nicodemus Project and the renewal of the parishes in the Archdeaconry of Moncton, Moncton Anglicans gathered at St. George's Church on Dec. 18 for an Advent Service of nine Lessons and Carols based on the service at King's College Cambridge. Most of the parishes had similar services of their own as well, but the joint service enjoyed a combined choir of 31 voices from nine churches who sang a number of anthems as well as congregational hymns. The congregation numbered 158 in addition to the choir. There were also two crucifers and three clergy, including Archdeacon Richard McConnell.

Wardens from six parishes, a chorister and two clergy read the lessons. An offering of more than \$500 was given to Harvest House and Moncton Headstart, two deserving Moncton charities. The combined service was so well received it will probably become an annual event, and more occasions for the choirs to develop their skills are also anticipated. Sincere thanks to choir director Carolyn Keirstead, organist Nhat-Viet ("Toto") Phi, flautist Angie Phi and organizer Mike Briggs as well as to the clergy who provided guidance but let the laity do the work.

## Choir School — it's not just another kids camp, give it a try!

BY MARJE HARRISON

It's that time again folks, time to be thinking about Choir School, July 8-15 at Rothesay Netherwood School in Rothesay. We have another great team of instructors, choir leaders and counsellors lined up to help us make music and fun all to the glory of God.

You don't need to be a regular church goer to come to Choir School, many people bring a friend from school, Guides, Scouts, 4H ... Religion is not pushed, but we do hope the Holy Spirit will touch some hearts and minds. Chapel is a daily activity and everyone is expected to attend Evensong every night and it is amazing how quickly all the choristers

(campers) adapt and come to really love it.

This year the Rev. Chris Hayes is our head honcho again, Spencer Belyea is music director and Chris Lane his assistant. Sherry McPhee is Choir School nurse and I'm house mother. The counselling staff has yet to be announced, so budding or experienced counsellors are encouraged to check the website for application information.

Choir School is not just another kid's camp, it is a place of learning through fun — learning music, scripture and Christian culture. Believe it or not, even adults are welcome! They join the school following the Thursday Evensong service. We have yet to announce the

adult clinician for this year but you can bet your boots he or she will be top notch.

Most people who attend Choir School come back for at least another dose, and lots have been coming for years! You can tell the old timers by the colour of their medallion ribbons — pale blue for the first five years to green for 30 years or more. The medallions are made by the Cathedral Pewtersmiths and Lynn Mills, Choir School librarian for many years, makes the ribbons.

Go to the Diocesan web site, click the link to Choir School and check for someone you know in the photo. Go on, you and your children deserve something special. Try it, and God bless.



Choir School choristers wear different coloured t-shirts to Thursday Evensong each year. The colour is a closely guarded secret until just before the service. Above chorister David Ingalls shows off his shirt with the assistance of camp librarian Lynn Mills.

In Advent in 2010, the Sunday school children at St. George's in Plaster Rock and St. Helen's in Arthurette decorated a Jesse Tree. Named from Isaiah 11:1: "A shoot will spring forth from the stump of Jesse, and a branch out of his roots," it offers a way to tell the story of God in the Old Testament, and to connect the Advent season with the faithfulness of God. It is yet another way to count down to Christmas.

At St. George's the children selected seven stories from the Old Testament each week, beginning with the creation and ending with the birth of Jesus. The stories were summarized, presented to the congregation and drawings depicting each story were placed on the branches of the Jesse tree.

At St. Helen's the children decorated ornaments each week during advent then placed them on the branches of the Jesse tree during the Lessons and Carols service held the week before Christmas. The Jesse tree then became the Christmas tree for St. Helen's.

The branch is a biblical sign of newness grown out of discouragement, and became a way to talk about the expected messiah in Old Testament times. Today we understand it as a symbol of Jesus.



### "LIVE AS GOD CALLED YOU"

1Cor. 7:17

#### ACW Diocesan Annual Meeting

With presentations on the Council of the North and Rose Steeves' mission to Haiti

May 1 & 2, St. Andrew's Parish Hall, 214 Pleasant St., Newcastle (Miramichi)

Monday at 6 — hot roast turkey dinner and entertainment

The Kin Centre, 100 Newcastle Blvd.

Tickets \$20 available from Kathy Page 506/773-4286

#### Convenient accommodations

Rodd Inns Miramichi 1809 Water St., Chatham (\$112 and up)

Best Value Inn 201 Edward St., Newcastle (\$79 plus tax)

Lakeview Inns and Suites 333 King George Highway (\$85 plus tax)

Fundy Line Motel 869 King George Highway (\$86 plus tax)

Howard Johnson 1 Jane St. (\$84 plus tax)

More information available from Kathy Page

506/773-4286, dave.kathypage@rogers.com.

YOUTH



Louise Whalen (centre), one of the youth group leaders in Salmon River, aids in the search for spiritual lyrics in secular songs.

**Young people in Salmon River seek gospel messages in secular songs and prepare for a trip to God's Spell in Fredericton**

Psalm 111 was the theme for an overnight gathering at St. Alban's Church, Salmon Beach in late January. Ten young people, their leaders, Louise and Craig Whalen, and diocesan Youth Action Director George Porter all gathered for a time of fun and discussion based around the Psalm. The Rev. Richard Robinson, rector of the parish, and his wife Nancy, spent some time with the group on Saturday evening and welcomed them again during the morning parish worship the next day.

The worship spots interspersed throughout the gathering were led by various participants and focused on a secular songs they felt carried a gospel message. Part of the fun included cooking and baking. The young people baked up treats to be served during the coffee hour following Sunday's liturgy. They also made individual pizzas for their own late night snack on Saturday.

These young people are all looking forward to a trip to Fredericton this month for God's Spell, an overnight diocesan youth gathering for young people from age 12 to grade 12. It's all happening at Christ Church Cathedral March 23-24.



Baking treats for Sunday coffee hour and making their own pizzas for Saturday night snack among popular activities at youth event in Salmon River.

*I'm curious, George ...  
Can someone be a  
'post-church Christian'?*

[Part 4]

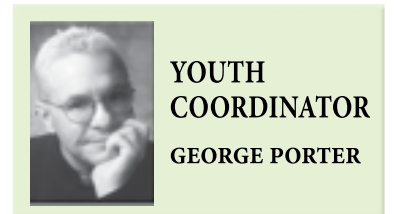
Having plunged into the murky area of the not-yet church, I can do little more than speculate about what the "post-Church church" might be like. Some things seem probable. Primarily, the future church will be less building focused and more relationally identified. Community will be less about proximity and more about key shared values, so future-church relationships will be characterised by authenticity, freedom and respect.

Authenticity is non-negotiable. As I have repeatedly noted, church has largely become a stage for more acting than occurs in all the world's theatres. Those who are supposed to be our companions in spiritual pilgrimage are usually the very last people we want to know who we really are or what is actually going on in our lives.

People are exhibiting less and less tolerance for this kind of drama. We grow weary of anonymity masquerading as fellowship. Like the characters of the old television show, we want "a place where everybody knows [our] name." We want to know and be known as we *are*, in all of our glorious brokenness, weakness, giftedness and strengths, rather than as we think others (**including God**) expect us to be. This will truly be Messy Church.

This authenticity relies on two related values, one of which is freedom. Although Jesus and the early Christian writers saw it as a high priority, freedom is not a word readily associated with church in the minds of most people.

In his controversial book *Without a Vision My People Prosper*,\* Saint John artist/theologian David Hayward (a.k.a. nakedpastor) speaks about the need to recognize and repent of what is often subtle and unconscious manipulative power in churches,



YOUTH COORDINATOR  
GEORGE PORTER

and to allow for non-coercive relationships — ones that are purposeless in the sense of not being a means to the end of changing someone else. Likewise, Andrew Root, author of *Relationships Unfiltered*,\*\* describes a movement from programmatic approaches to (youth) ministry toward more relational models. He then speaks about how these models have not gone far enough because too often relationships are seen as tools to get (young) people from the place where they are in life/spirituality to the place we want them to be. Relationships are then *used* rather than *lived*. Instead, he says, relating to one another in freedom is essential to what the biblical writers referred to as fellowship or community.

The second related value is respect, which is akin to acceptance. Survey after survey reveals people see the church as judgmental and intolerant of those who are different. The reality is, however, that we are *all* different, no matter how much we have in common. The environment of the church must become one in which differences are welcomed, appreciated and celebrated, and where authenticity and freedom thrive. This is foundational to authenticity and essential to freedom. All of this, of course, smacks of another biblical value: humility.

\*Without a Vision My People Prosper (nakedpastor, 2011).  
\*\* Relationships Unfiltered: Help for Youth Workers, Volunteers and Parents on Creating Authentic Relationships (Zondervan/Youth Specialties, 2009)

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



Friday, March 23 7:30 pm  
Christ Church Cathedral  
168 Church Street, Fredericton

TICKETS \$15 AVAILABLE AT:  
Diocese of Fredericton Synod Office: 115 Church Street - 506-480-0525  
Lighthouse Family Resource Centre: 60 Bishop Drive, Fredericton - 506-453-1010  
Anglican House Book Store: 116 Princess St., Saint John - 506-493-2295  
TICKETS ONLINE: www.stevebell.com Call toll-free 1-800-854-3499

Draft Schedule

- 5:30 Registration, settling in & food @ Christ Church Cathedral Hall
- 7:30 Cathedral Bell: Steve Bell in concert in Christ Church Cathedral
- 9:30 Introductions & Snacks
- 10:30 Compline in Cathedral
- 8:00 Breakfast
- 8:30 Morning Worship & time with the Dean, Keith Joyce in Cathedral
- 9:30 How do I believe?
- 10:00 Snack break & free time
- 10:30 What about the Bible?
- 11:00 What about differences?
- 12:00 Lunch Break
- 1:00 How do I disagree?
- 1:30 Large group activity
- 4:00 Closing worship: Further Up & Further In
- 4:30 Homeward bound

Total Registration is \$25, which includes ticket to Cathedral Bell ~ Steve Bell Concert, meals and surprises.

1. Print out appropriate forms.
2. Complete the forms.
3. Mail the forms (including most recent background check for adult chaperones), along with a NON-REFUNDABLE deposit of \$15, by 2 March 2012, making cheques payable to:

The Diocese of Fredericton  
Attention:  
George Porter, Youth Action Director  
115 Church Street, Fredericton, NB E3B 4C8



... though the Witch knew the Deep Magic, there is a magic deeper still which she did not know. - *At the End of the Day* by C.S. Lewis

A time for young people aged 12 through Grade 12

Sponsored by  
Diocese of Fredericton  
Friday, 23 March ~ Saturday 24 March  
Christ Church Cathedral Church Street Fredericton, NB

Though God's Spell is sponsored by the Anglican Diocese of Fredericton, youth do not have to be 'Anglican' to participate. Everyone is welcome - *DAILY*

REGISTRATION

God's Spell

[http://anglican.nb.ca/events/120130\\_gods\\_spell\\_brochure.pdf](http://anglican.nb.ca/events/120130_gods_spell_brochure.pdf)



Find youth news and events

on-line at nbay.ca