



Mmmmessy Church!

Lauren Mailett, 11, enjoys the pizza served at Messy Church in Willie O'Ree Place, Fredericton. It is a cooperative project of the parishes of Marysville, St. Mary's (York) and Fredericton (Christ Church Parish Church) as well as Christ Church Cathedral. Story on page 5.

Anglican video may include NB Sunday school

Peter Irish of Saint John is a member General Synod and sits on the National Church Communications & Information Resources Committee (CIRC) and the Anglican Journal Committee and recently attended meetings of both in Toronto. Following are some of the main points of his report to our diocese. A more detailed report is available on Anglican.nb.ca.

CIRC

- Anglican Video is working on a Marks of Mission project that may include a Diocese of Fredericton Sunday school.
- The web team recently released The Community a new online social network for Canadian Anglicans — <http://thecommunity.anglican.ca/>.
- Budget cutbacks have had a negative effect on record-keeping services for the National Truth and Reconciliation Committee and Residential School documents.
- Hundreds of library document requests are still received every day even though it was officially closed last year.
- A covenant document developed and signed by the various fundraising entities of the Anglican Church of Canada was presented. It articulates a renewed expression of cooperation and faithful stewardship of resources.

Anglican Journal

- The editor and staff are working on a five-year business plan
- Visits to the Journal website www.anglicanjournal.com have increased more than 140,000 over last year.
- The Journal website was redeveloped in November of last year and has more than 1,000 Facebook friends, an increase of 50 per cent over last year.
- Results of a Journal/diocesan publications readership survey will contribute to the development of a new communications strategy for the print publications as well as electronic and social media vehicles.

Elders teach Indigenous youth traditional skills

ACW tackles technology and almost wins

It took the implementation of "Plan C" but the ACW members gathered in Miramichi for their annual general meeting on May 1 & 2 learned a lot about the Council of the North suicide prevention program. Created in response to the tragedy of suicide, especially as it affects Indigenous youth, it is a network of programs that enables lay and ordained volunteers to employ methods that best suits their community's context. There was a time when famine, war and disease were the enemies of Canada's indigenous peoples. Now they are alcoholism, suicide and poverty. National Indigenous Anglican Bishop Mark MacDonald calls suicide prevention "one of the great spiritual battles of our time." With about 10 suicides a day in Canada, he says, everyone is touched one way or another. The rate of suicide in indigenous youth is five times higher than in the rest of the Anglican Church.

The diocesan ACW invited Bishop Lydia Mamakwa, one of eight indigenous bishops in the Anglican Church of Canada (and the only woman), to attend their annual meeting. The bishop's sister was taken ill, however, and she went to be with her in a remote northern community hospital. Plan B was Cynthia Patterson, coordinator of the suicide prevention program. She however, was called to a suicide prevention conference in Ottawa. Plan C was to have her at the meeting via Skype. She would be able to see the ACW members at the meeting on her computer, the ACW members would be able to see her through a computer image projected on the wall, and they would all be able to hear each other. It almost happened. Technical difficulties in Ottawa prevented transmission of the video portion of the Skype call, but the audio came through loudly and clearly.

One member asked her what sort of programs they have for youth to "keep them busy." Cyn-



Glenna Geer of Hampton (third from the left) is ACW diocesan president for the next two years. Also serving on the executive are left to right Florence Joy Clement, Patti Hoyt, Pauline Long and Diane Todd.

thia said they were developing several programs with elders to teach the young people traditional skills like making canoes and trapping. These are in the early stages so they don't have insight into their efficacy yet.

She also told them about on-line courses for clergy and volunteer workers in the program based on The River of Life Indigenous Culture. The courses are 20 to 24 hours long, computer based, accessible and culturally relevant.

Archdeacon David Edwards, the diocesan Parish Development Officer enlightened (and entertained) the ACW members with news of the Nicodemus Project enabling the church to grow spiritually, numerically and financially, and also talked about spiritual development through prayer and scripture reading. He stressed the importance of breaking down the walls in order to serve the communities in which we live and hinted at a pending announcement of a youth house in the south end of Saint John. "Nothing happened with this project until the Anglican Church got involved. We have put \$20 million toward ministry in the south end over the past 20 years."

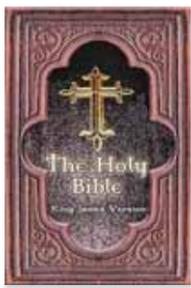
The Rev. Kara (Thompson) Mejia who serves with her husband Nelson, also a priest, in the Diocese of Honduras spoke about their work in a church that had a congregation of about half-a-dozen when they arrived. They now

have a congregation of between 50 and 60 each Sunday and are in the process of purchasing half-an-acre of land on which to build a new church. "Once the deal is finalized we will meet outside on our new land, just put up a tent if it rains," she says. Their parish runs a program for women who are single parents or in abusive relationships. Many of them stay with their husbands/partners for financial security because if they report them in to the police they are left with nothing. "So we are developing a sewing project for these women as a way for them to earn income." The parish has six industrial sewing machines and the women being trained in their use. When they are proficient the parish will lend them money to buy machines of their own so they can work at home, be with their children and still earn a living. There is a great demand for seamstresses in their region.

Captain Rose Sleeves offered a slide presentation on her recent mission to Haiti to the group on May 2. Details of that were reported in the March 2012 *New Brunswick Anglican*. She was also installed as ACW Chaplain.

Glenna Geer of Hampton was installed as diocesan president for the next two years. Serving on the executive with her are Florence Joy Clement of Fredericton past president, Pauline Long of Saint John first vice-president, Patti Hoyt of Bloomfield treasurer, and Diane Todd of Hampton secretary.

HISTORY FEATURE



The King James Version of Sacred Scripture (part 5)

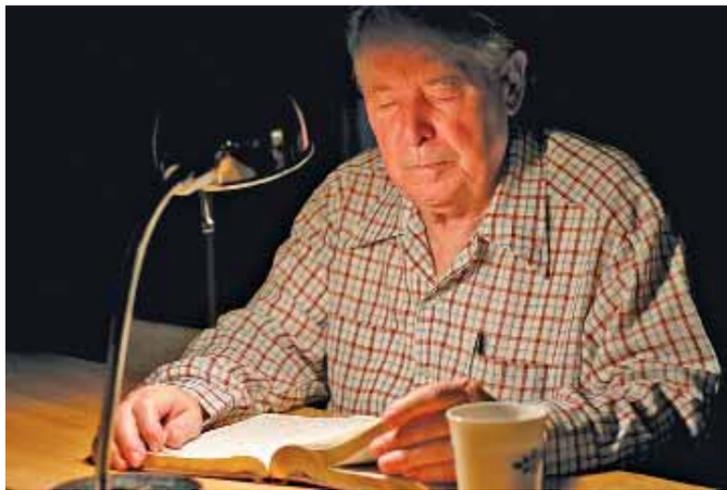
The KJV persists despite competition

BY ROSS HEBB

This five-part series by Dr. Hebb ends with an over view of the present status and usage of the KJV

FINALLY, it is time to wrap this up and present some thoughts on the KJV's present status, relevance and state of usage. We live in an age of constant change and an insatiable desire for what is new. That the 400th anniversary of anything is marked and celebrated is a wonder. The KJV has staying power. One would think that it would have long ago been assigned to the dustbin of history, but it has not. There has been an explosion of new "modern" Scriptural translations over the past 60 years. One would think that going into a bookstore, especially a secular bookstore, a person would not find the KJV, but there it is. The KJV persists – it is for sale and it is being sold. To say it has withstood the test of time is true, but exactly what does that mean in the 21st century? May I suggest that it is precisely in comparison with the newer translations, the self-proclaimed modern and relevant translations, that the KJV has shown its worth as literature, as a viable translation and as a desirable version of the Holy Bible.

While in England on sabbatical this past spring and summer I had the opportunity to attend a special, by advance ticket purchase only, exhibition on the 400 anniversary of the KJV at Lambeth Palace, London. As a contrast to the old KJV, the exhibit highlighted the 1961 publication of the New English Bible, the NEB. The exhibit's glossy booklet intoned that the NEB translation came about out of a "level of disquiet among scholars and churchmen about the accuracy of the (KJV) translation." Produced as an "ecumenical effort by the Protestant churches of Great Britain" the NEB sold five million copies its first morning. I was familiar with the NEB and it struck me as odd that this was the modern translation the exhibit chose to highlight. Years earlier, my exposure to the NEB had left me cold and unmoved. I had been left with the impression that the NEB was a dated, somewhat



JAREN JAI WICKLUND

Even secular bookstores still carry the King James Version, despite the explosion of "modern" scriptural translations over the past 60 years.

snobbish, English period-piece, which had been dismissed decades ago on this side of the Atlantic as one of the many failed attempts at producing a viable contemporary translation. Fortunately, the exhibit included some criticisms of the NEB from the time of its publication. No less a man than T.S. Eliot had summarized the NEB as "vulgar, trivial and pedantic." It turns out I was not alone in my assessment.

It is essential to note that there have been two distinct phases in the late 20th century explosion of Bible translations. The first phase began in the immediate post-war period and lasted until the 1980's and was based upon two primary concerns. First, the assumption that the KJV and all derivative revisions such as the RSV were insufficiently accurate translations and that the style of English employed was stiff, dated and academic.

Secondly, and intimately connected with the first assumption, was the notion that newer translations had to be less formal, more folksy and thereby, it was assumed, more relevant and accessible to the modern hip reader. In sum, Scripture now had to appeal to, even attract and engage, the reader. Attempts at being more literally accurate include the American Standard Version (the translation adopted by the Gideons) as well as the Jerusalem Bible and the New International Version, (NIV). As for attempts at engaging the audience with ease of reading as well as art, the Good News Version in Today's English remains popular. This edition,

or more accurately, paraphrase, severely limits the number of vocabulary words employed in the translation. Tellingly, the original audience envisioned by this effort was those for whom English was a second language. Nonetheless, it persists as a popular edition with English readers.

Many of the considerations involved in the precise and accurate translation of the Bible were abandoned in the 1980s. A new, politically correct, imperative took the field and triumphed over other considerations, especially that of accuracy of translation – the concern in question was inclusive language. The concept of inclusive language reflects a concern over the perceived "maleness" and patriarchy inherent in the Scriptures. The goal is to eliminate "male" references perceived as unnecessary and inessential to the translated text. As a result, terms such as he, his, him and even man, which are found in the original languages, are omitted from the translated text and replaced with gender neutral terms such as we, us, they, them, their, those and person or persons. The result is a "politically correct" translation that consciously chooses to ignore or "improve" on what is found in the original Hebrew or Greek. As a result, we now live in a period when an ideological imperative has produced "correct" translations for our time. It must, however, be understood that this is a deliberate choice precisely not to translate the text found in the actual Bible.

This ideological trend has

produced a whole host of new editions of Scripture translations. The NRSV (New Revised Standard Version) being but one. Ironically, one result of this trend has been to render one of the strongest criticisms of the KJV mute – the claim that it was no longer the most literally accurate translation reflecting modern advances in Biblical textual scholarship. This criticism no longer holds for we have now entered the age where translations have a predetermined agenda as to what is to be translated and transmitted to the reading audience. If it is deemed to violate the inclusive language principle, the English reader of new translations will never know for they will not see the original terms translated. Furthermore, the new translations do not tell the reader precisely where the original texts have been 'corrected.' The reader is left in ignorance. What is more, even the introductions to editions which engage in gender-neutral renderings do not clearly and systematically relate how this translation policy was applied. Again,

the reader is left in the dark, reduced to guessing at what the guidelines and policies were that the faceless translation committee followed. Clarity of the scriptural text, accuracy of translation from the original languages and transparency of meaning have all been compromised.

All of a sudden and, quite unexpectedly, the KJV translators are looking less dated and far less unreliable. Granted, they were working from somewhat dated manuscripts but they were honestly seeking to translate clearly and accurately, the Bible, as the Word of God they believed it to be. They were possessed of no ideological agendas that preempted what was to be found in Scripture and dictated what could be shown to the readers of their translation. It appears that on this 400th anniversary year, we now have something new to take note of and to appreciate, about both King James' translators and their translation.

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

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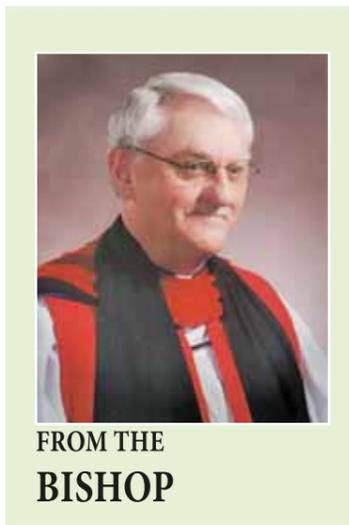
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THE BISHOP'S PAGE

Great challenges but nothing to fear

IN A moment of reflection, upon returning from a recent vacation, I recalled the reassuring words of Jesus when he commissioned the disciples to go into all the world and to bring Good News. In the gospel of Matthew he closes his commission to the disciples with the words "fear not."

The genesis for my reflection stems from this vacation time, which included a visit to the Cathedral of Seville in Spain. This 13th century place of worship is also the burial site of Christopher Columbus, the Italian navigator and explorer who was commissioned by Queen Isabella of Spain to discover a new trade route to Asia during the last decade of the 15th century. A few days after my visit to Seville I was privileged to visit Cape St. Vincent in Portugal, the most westerly tip of the continent of Europe and the known world in Columbus' day. High on a cliff on that tip of land stands a lighthouse affectionately referred to as "The End of the World."



FROM THE BISHOP

In recent years Hollywood has had produced many apocalyptic depictions of what an end-of-the-world event might look like. I digress however, to make a point— When we are sent out into the unknown like Columbus, or when we recognize a threat on the horizon like the disciples did, the natural emotional reaction is fear. We even feel it in our corporate lives as God's Church in an

ever-changing world.

As I try to understand the fear and anxiety that stems from our negative thoughts about the future of our church, I encounter in my fellow Anglicans that same natural emotional reaction. Fear. A little research tells us that fear is a distressing negative sensation caused by a perceived threat. It is worth noting that fear almost always relates to our concern for the future and the unknown situations that are sure to arise. We fear what lies ahead when there are no guarantees.

In our fear and the anxiety that flows from it, we dread a worsening of the situation, or at least the continuation of an unacceptable one, and we flee. Clearly, whatever the source of our fear, it can become a controlling and determining factor in our lives. It can impede our forward movement, our journey, and our mission.

Imagine if the disciples were overcome with fear and declined Jesus commission, or if Colum-

bus got cold feet as he passed Cape St. Vincent and returned to Spain. And what would the world look like if America remained undiscovered by Europeans and the knowledge of Jesus had never come here?

By God's grace, the good work of our corporate life over the past decade has identified our starting point of a new and exciting journey into the unknown. We are on a journey of apostolic action fraught with exciting challenges, yet confident that there is nothing to fear. What a gift and opportunity has been given to us by God who constantly reminds us "And remember I am with you always to the end of the age."

Sincerely in Christ,

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

BISHOP'S PRINCIPAL ENGAGEMENTS

JUNE 3
Parish of Fredericton

JUNE 7
Bishop's Counsel

JUNE 10-14
Deanery of Shediac Visitation

JUNE 17-22
Clergy College

JUNE 24
Parish of Millidgeville

APPOINTMENTS

• **The Rev. Robert (Bob) LeBlanc** was appointed priest-in-charge of the Parish of Wicklow, Wilmot, Peel and Aberdeen, for a two-year period beginning May 1.

Resurrection party for the 'in crowd'

Hip party at King's always follows the Easter Vigil

The depth, dedication and independence of the young members and friends of the King's College Chapel Choir in Halifax so impressed choir director Paul Halley he was moved to write a "letter to the audience" following recent Holy Week services. Archbishop Claude Miller was so encouraged by his positive observations of these young people and the hope they bring to the church, he asked permission to reprint it here so you too might be encouraged.



The young members of the King's College Chapel Choir are different from most of their contemporaries. They hunger for truth and beauty regardless of desperate appeals to worldly conformity.

supporters, these performances would not be possible.

I am writing this on Easter Day, having arrived home from King's at 7:30 this morning after a snowy drive. Last night we had our Easter Vigil at the Chapel, which went from 11 a.m. until 2:30 a.m. As always the Vigil was followed by the 'Resurrection Party' in the Wardroom. This is the party to go to at King's. It makes you wonder about the young people today. I know many of them attended one or more of the round of services held in the Chapel during the course of Holy Week. (The choir sang at least one service a day.) On several occasions I was approached by students who

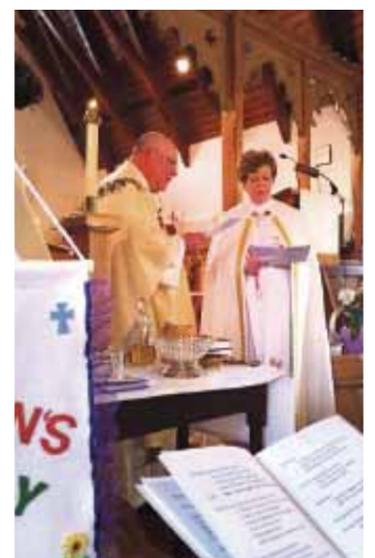
wanted to know if we would be singing "The Hymn of Kassia," the haunting piece for women's voices written by a ninth century nun in Constantinople, which has become something of a minor hit on campus. Others asked when the men of the choir would be singing "The Lamentations of Jeremiah" set to music by the English Tudor composer, Thomas Tallis. (We sang them at the *Tenebrae* service on Wednesday night.) Many students helped with the cleaning and the preparation of the Chapel for Holy Week and the decorating for the First Eucharist of Easter. A surprising number participated in the all-night vigil after the Maundy Thursday service.

And if you look at the choir and soloists for these performances of the B Minor Mass you can't help but be struck by how young everyone is!

What are we to make of this? What is the matter with young people today? Don't they know that this kind of behaviour is contrary to societal expectations? Why are they so taken with the ancient liturgies of the Church, with arcane things like philosophy and theology? Why do they require such exercise of their minds as well as their bodies? Can this be healthy?

These are questions that all of us involved in education (which includes parents, teachers, friends, advisors and even the odd church — in fact most of us) might want to consider. I begin to wonder whether the efforts to offer an education to our young people that is more relevant, more palatable and less nuanced, may constitute a sideshow to the real work of addressing the hunger for truth and beauty that will not leave us, regardless of the desperate appeals to worldly conformity that surround us.

Thank you for joining us in a further endeavour to allow the transforming power of divinely-inspired art to do its work, unfettered by contemporary worries about relevance, accessibility or novelty.



The Rev. Dr Brian Spence was inducted as rector of the Parish of Ludlow and Blissfield at St. Andrew's Church, Doaktown, by Archdeacon Patricia Drummond on Sunday, April 15.



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Dear Friends,

This performance of the *Mass in B Minor* represents the completion of the cycle of three Bach masterworks that I envisaged a few years ago, beginning with the *St. John Passion* in 2012 and continuing last year with the *St. Matthew Passion*. My plan is to keep this three-year cycle going so that, just as we are assured of an annual performance of *Messiah*, so we might also be blessed with at least one of these monumental works of J. S. Bach each year. (His *Christmas Oratorio* is waiting in the wings.)

Of course I can 'envisage' all I want, but without the intelligent kindness of our patrons and

NEWS

Pretzels, puppets and palms in Stanley

BY BETTY MACGILLVARY.

Pretzels represent arms crossed in prayer. When Lenten fasting was stricter than even the most faithful practice today, pretzels were made as substitutes for foods that were given up. That's just one of the interesting things the young and young-at-heart in the Stanley area who attended an ecumenical Holy Week event at St. Thomas Church learned. The children even made pretzels, rolling dough into long strips and twisting them into the classic pretzel shape.

While the pretzels rose Billy the puppet visited the gathering. In conversation with the Rev. Wendy Amos Binks, our rector, he told of the events of Holy Week. He especially liked the story of Jesus' entry into Jerusalem while people waved their palm branches and even laid them on the ground in front of him. So Billy made up this cheer for the children:

*Rah, rah, sis boom banana!
Hey and a ho and a big hosanna!
We jump and we cheer!
And we shout and sing!
Jesus, Jesus, he's our king!
Then we constructed our*



Children in the Parish of Stanley made pretzels and palm trees as part of ecumenical Holy week activities this year.

own palms with cardboard tubes for the trunks and strips of tissue for the fronds. The children waved them while we cheered,

then we all sang Easter songs and hymns. Then we ended the day with a snack of delicious, fresh pretzels.

Stanley ACW honours members

Parish of Stanley ACW recently added four new names to its Roll of Honor, from left to right they are Maxine Fullarton, Margert Fullarton, Donna Moss and Betty MacGillvary.



Hymn sing

Each year for the past six, the Parish of Stanley has remembered and celebrated the lives of deceased loved-ones in music and song. This year the parish choir — left to right the Rev. Wendy Amos-Binks, Carol Wilson, Joanne Smythe and Anne Wetherilt — was joined by Country Joy, a local ecumenical group.



Layreaders from the archdeaconry of Woodstock gathered recently at St. Ansgar's Anglican Church in New Denmark. Left to right in front are Cindy Derksen and Brad Hambrook; in the second row are Jocelyn Greene, Lawrence Carpenter, Lois Jensen, The Rev. Bonnie LeBlanc, Pat Bedford, Joan Tompkins, (standing) and Marilyn Wilson; in back are Ray Anderson, Sharron Moffatt, Wendell Parkinson, Cecil Pirie, Wes McLean and Bliss MacDonald.

Layreaders gather for education fellowship

BY WES MCLEAN

A video presentation of a segment of the "2000 Years of Christianity" series was the highlight of the semi-annual meeting of Archdeaconry of Woodstock layreaders at St. Ansgar's Church in New Denmark on April 15.

The Rev. Bonnie LeBlanc, regional dean of Woodstock and priest-in-charge of the Anglican Parish of Andover, led this educational component of the morning. She also led a discussion on rubrics, as noted in the Book of Alternative Services, that are integral to performing services correctly, as well as for worship at home.

Lawrence Carpenter, who has been a layreader since 1957 presented an overview of required

reading for lay readers in the 1950s and 1960s. He also spoke of resources he has used over the years, and mentioned sermon preparation. He particularly enjoyed "A Church History for Canadians to 1900 A.D." written by Philip Carrington in 1946. Lawrence reviewed the services he has conducted over his long career and this led to a discussion about layreaders performing services in general.

Our day began with a service of Morning Prayer, led by Bradley Hambrook and concluded with participants conferring in pairs for discussion and prayer.

The next Layreaders' Day is Oct. 27, beginning at 8:30 a.m. at Trinity Church in Perth-Andover.



The Parish of St. Stephen raised just over \$3,400 for victims of the Perth-Andover flood with a community supper and auction. After dining on turkey-vegetable casserole, macaroni and cheese, rolls, biscuits and pie the Rev Bill Morton donned his auctioneer's hat (so to speak) and auctioned everything from the gift certificates for haircuts and oil changes to lamps and a gazebo! A total of 44 local businesses and generous individuals donated the items.

DIOCESAN NEWS

They don't have meetings or agendas, they just sew

The members of Lucy's Sewing Group are keen of eye, deft of hand, great of heart. They gather on Friday mornings in the lounge of the Cathedral Memorial Hall in Fredericton to sew. "It's as simple as that. We don't have meetings, officers, agendas or even parties — except on the odd occasion when one of us turns 80 and we go out to lunch to celebrate," says Ann Dalzell.

The 80th birthdays are problematic, however. "We're all ancient, except Rita and Jean," says Helen Smith.

"We would be very happy to have new people, especially young people join us," says Ann. "I think some of the younger people think our work is esoteric and requires difficult stitches, but we really just do the simplest sewing, we just try to do it extremely well."

Helen is acknowledged expert with hems, her stitches fine and even. She learned her craft at school in Ireland. And Flo learned her fine hemming at her mother's knee on Deer Island. Hand work seldom graces most school curriculums these days but Lucy's Sewing Group is willing to keep the craft alive. "We will gladly teach anyone who wants to learn," says Ann.

The members of Lucy's group sew because they are good at their craft, enjoy each other's company and a cookie with a cup of coffee — but mostly they sew so even the smallest churches in this diocese are able to afford the finest qual-



Barbara Cowan has been a member of Lucy's Sewing Group at Christ Church Cathedral for more than 20 years. The group specializes in white-on-white embroidery and meet on Friday mornings to embroider and hem lavabo towels, chalice veils, purificators, corporals, credence cloths, and altar cloths (fair linens) — anything to do with the altar and sacraments. It welcomes new members and will gladly teach them everything they need to know.

ity altar linens. Lucy McNeill, the founder of the group, came to Christ Church Cathedral from Halifax around 1955 and brought with her the fine art of ecclesiastical embroidery. As a result, hangings on altars, lecterns and pulpits throughout this diocese are fine works of art. Their threads of silver and gold, flosses the colours of flowers and gems, dance over the finest silks and brocades.

Times change, however, and today the products of Lucy's group are white on white — white symbols of our faith embroidered on Irish linen they

import from Banbridge, Ireland. They embroider and hem lavabo towels, chalice veils, purificators, corporals, credence cloths, altar cloths/fair linen (their largest and most ambitious pieces) — anything to do with the altar and the sacraments. A lot of their work is used at the cathedral, some is sent to Anglican House in Saint John, and they are happy to receive orders from any parish in the diocese. Simply call (506) 453-9471.

"Ours is not a money-making group, we provide a service and we provide it for the best price we can," says Ann.



Beverley Ward and Natalie Noseworthy have been clergy spouses for many years and still love to get together with the others every year.

It's really all about being together

There was a time when clergy spouses were all clergy wives, and most of them stayed at home during the year to care for their homes and families. Their annual retreat was a welcome break from the every day and the friendships forged there ensured regular attendance as much as did the break from routine and the spiritual teaching. Today a lot of clergy spouses are husbands, and there are even a couple of clergy couples who are both eligible for the retreat. But one thing has not changed. It is the enduring friendships that ensure a good attendance.

Indeed, one clergy spouse (who shall remain nameless) was overheard to say: "The speaker would have to be pretty bad to keep us away!"

Of course as usual, the speaker was very good. Ken Neilson, a professional counsellor, and his wife Fay who works with him, led the group through Spring Rest, Reflection and Renewal. They used Psalm 42 as a pattern for

personal renewal, and 2 Corinthians 3 and Ephesians 4 to guide them through an examination of marriage relationships. Their presentations culminated with a workshop on crisis intervention using role-play to equip participants to face some of the challenges encountered in parish life.

The Revs. Terence and Jasmine Chandra are both clergy and therefore both clergy spouses. They also have a toddler, Samuel. Terence played for the opening service and he and Jasmine shared attendance at the retreat and childcare duties. On a couple of occasions they even brought Samuel to some of the sessions. He was welcomed with open arms and lots of generous encouragement.

At the end of the conference the participants left refreshed and happy to have been together. The nameless spouse was once again overheard: "The speaker was challenging and gave us many new insights, but still, the best part of all was just being together."

Neighbours learn about love at Fredericton Messy Church

This spring as many as 12 children and nine adults spent one Friday afternoon-through-supper-time a month at the Willie O'Ree Place in Fredericton. They weren't attracted by the Olympic-size ice surfaces, the state-of-the-art gym or even the skateboard park. They were attracted by invitations to attend Messy Church issued by people from the parishes of Marysville, St. Mary's (York) and Fredericton (Christ Church Parish Church) as well as Christ Church Cathedral. They plastered posters throughout the community, advertised on kijiji and CBC, planned programs and activities on Bible stories, bought lots of food and craft supplies, and prayed mightily.

The April Messy Church focused on The Good Samaritan and the message Love Your Neighbour. Each guest was welcomed by several smiling faces, a huge theme banner and a snack. The craft activities included colouring flags and doing jigsaw puzzles of scenes from around the



Three-year-old Joshua Gwathmey and his mother Hope made collages with pictures of people of different genders, ages, races and cultures. Joshua says "God loves everyone, even the people with pink hair."

world (we are all neighbours), preparing snacks and even making shoes because life is a journey, making friendship chains and collages of people's faces of every age, gender, culture and race.

There was time for the telling of the

story of the Good Samaritan, for songs and prayers, and for a dramatization of the story as well. Then pizza and juice were served and it was time to head home and embrace the weekend.

The Rev. Canon John Cathcart, rector of the Parish of Marysville, was looking for a way to minister to the large number of people moving into the new housing developments in Fredericton North. He asked Fredericton Archdeacon Pat Drummond for some advice and she suggested Messy Church.

"We believe that families today often don't have time to connect with one another, what with both parents working and the media and social networking being so influential and time consuming. Messy Church gives families time to interact with one another in a fun way," says Archdeacon Drummond. "That being said, it is not just for families. At the most recent Messy Church we had three adults who

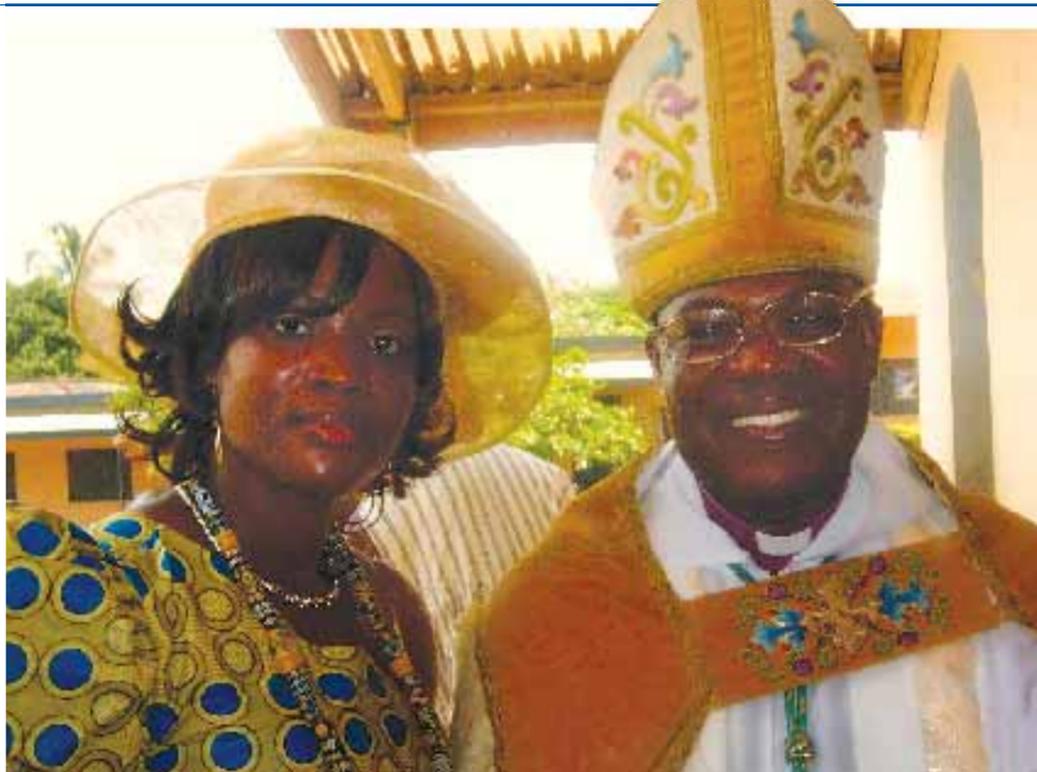
came without children and I think there is something for everyone to enjoy."

A Marysville fund specified for outreach ministry funded the project. The room and kitchen rental at O'Ree Place costs \$70 a month, food and craft supplies average \$100 a month, but many of the craft supplies will continue to be used in the future so those initial costs are higher than they will be down the road. The people of Marysville also supply delicious cookies for Messy Church and Canon Cathcart was at the entrance to the building to welcome people and direct them to the Messy Church room.

Archdeacon Drummond is a retired schoolteacher and diocesan Christian Education Director so no stranger to planning lessons and activities. She doesn't need to start from scratch for these sessions though, because two books by Lucy Moore are specifically geared for

See Resources on page 6

AROUND THE DIOCESE



Happy Easter from Ho

Bishop Matthias of our Companion Diocese of Ho, Ghana (Africa) sent several Easter greetings to our diocese in April. In this one he is with his daughter Angela who attended Rothesay Netherwood School here in this diocese for a year. Now she studies fashion design at a college in Uganda.



Budding artist Dillon Victory hones his skills at Messy Church.

Resources available

Continued from page 5

Messy Church activities.

"*Messy Church 1* has the philosophy and general information and 15 complete programs. *Messy Church 2* contains another 15 complete programs. They include suggestions for themes, food, ways to present the story and at least six different craft type activities. We have so far used mostly the

suggestions in one of the books, but added to or modified one or two of the crafts, and made food which seemed to suit Canadian families — the books are British."

At press time the May Messy Church was still in the offing. Following that event the organizers and volunteers will assess their efforts and decide whether or not to continue in the fall.

Support of BMC a family affair for the Kingstons

BY ROSEMARIE KINGSTON

Bishop McAllister College (BMC) in Uganda has dramatically changed the lives of thousands of poor students. It has also dramatically changed my life, my husband's and our grandson's. My life began to change 10 years ago when the Rev. Canon Paul Jeffries, this diocese's missionary priest in Uganda and rector of the college, spoke at a Sunday morning service in my church, St. Augustine's in Quispamsis. As he spoke of the need for senior schools in Uganda (government funded schooling stops at Primary 7) I was attracted to the mission of educating children in the senior classes and offered to sponsor an orphan. The school has an enrollment of approximately 800 students. The parents of about 120 of these students have died of Malaria or AIDS and their annual family income is around \$300. Tuition at BMC is \$400 a year, clearly out of their reach. So New Brunswick Anglicans support many of them.

In the past 12 years we have blessed the lives of more than 1,000 students through the sponsorship program. Many of these children now have a trade, have studied nursing or gone on to university. Just this past year a former student from BMC graduated from law school. Others have studied education and returned to BMC as teachers.

In 2003 I travelled to BMC with a group from my parish. As



Members of the Kingston family from the Parish of Quispamsis are loyal supporters of the students at Bishop McAllister College in Uganda. Rosemary has traveled there several times.

I sat in the classrooms, listened to the students, met with the teachers and asked questions, I knew God was calling me to this mission. I left Uganda sponsoring more than one child. In 2008, when our parish priest retired I became the chairperson of the sponsorship committee for the orphaned children at BMC.

In 2012 I was finally able to convince my husband Darryl to travel with me to BMC and to see the work of the sponsorship program. He had no idea of the impact this trip — a quarter of the way around the world — would have on him. An electrician

by trade, he immediately found lots of work that needed to be done and set to wiring computer labs, classrooms and dormitories. The children were attracted to this white man, his tools, his video camera and his candy. Many of the children had never seen themselves in a picture nor had a piece of candy! Darryl was so moved by the love of these children he committed us to return this year.

So we returned to Bishop McAllister as a family of three with our eight-year-old grandson Colton for another three-week visit. After showing last year's pictures of our trip to several

people some of them, including Colton, noticed that the children had no toys. He shared this with his homeroom and Sunday school classes and soon money to purchase footballs for the students while we were in Uganda came flowing in.

With his blonde hair, blue eyes and white skin Colton was quite a novelty at the school too. He found his first day difficult, but as he distributed the footballs and learned to play with the Ugandan children he too fell in love with everyone. He wants to go again.

The Parishes of Hammond River, Quispamsis and Gondola Point recently formed a com-

mittee to explore opportunities for a joint local mission. At the last meeting we were reminded that mission work is a blessing to those in need and to those who fill that need. I came away from the meeting reflecting on the first year I travelled to Uganda and BMC and thought of the many blessings we New Brunswick Anglicans have given and received through the school.

When there was a need for computers, there were computers. When the board of directors of the school threatened to stop admitting girls because of a lack of accommodations, the girls' dorm was built. As student enrollment increases so does the need for more classrooms. Money comes from New Brunswick Anglicans, some of whom even go to Uganda to build these dormitories.

Bishop McAllister College will always have needs and our response to them will always bless us all. The most outstanding need right now is the expansion of the girls' dormitory — girls' enrollment has increased so much that students have to sleep in three-tier bunks pushed up close beside each other. That leaves no room for their trunks so the girls often sleep with their trunks on the foot of their beds.

If you would like to know more about this need or any further information on BMC, please feel free to contact me at 506 849-9551 or at <hayesr@nb.sympatico.ca>.

COLUMN

Bluetree is back, singing about the Kingdom



TUNES for the TIMES
CHRIS HAYES

IN Belfast, Ireland back in 2009 a little band by the name of Bluetree released the worship album “Greater Things.” On it was a little song called “God of This City,” and as is the power of music, that song hit a very big chord with a very large number of people. When that happens, the band that wrote the song becomes a very big band and is suddenly rocketed into the kind spotlight that many bands can only dream about. Chris Tomalin and later Kris Allen (of American Idol fame) later covered “God of This City.” Bluetree is back now with a sophomore project — “Kingdom” — and it too has met with critical and popular acclaim.

Rooted in their home church, Exchange, in Belfast, the members of Bluetree are typical of many “in-house” worship bands that go on to produce albums based on music used in their church. However, they are noticeably atypical in that their albums have a higher quality in almost every aspect of their creation. The songs, although extremely solid, are not exactly innovative. It is the production of the music that stands so very high above other albums. With music mixer Paul Mills, who has worked with Third Day, Bluetree has crafted a product that brings real pleasure to the ears.

But even more than that, the members of this band draw from some real gritty, on-the-ground experiences in their songwriting. Between albums they were asked to go to Burma (okay, they had to sneak in) and offered Christian worship

services to tens of thousands of people. Teaching, prayer and hospitality were also important elements of their time there. It was, quite literally, a life-threatening experience and it was documented in lead singer Aaron Boyd’s book *God of this City.*

This band is also very involved in ministry at home in Belfast, where the members work with many urban people there. When they sing about the love of God they sing from first hand experience in many different circumstances.

“Kingdom” is much like the first album “Greater Things.” The arc of the overall project is starts of with a lot of exuberance and fast-paced worship songs, grows quieter (though it is still energetic) in the middle section, and then finishes on a strong note of proclamation. Stand-out tracks include the lead single, “Jesus Healer” (I suspect will be sung in many churches), “Glorious Victory,” “It Is Finished,” and the infectious worship/dance track “Under My Feet,” which I can tell you from experience is hard to get out of your head.

If you are into worship music, especially worship music with a grain of authentic experience, you could not do better than Bluetree’s *Kingdom.* At just \$9.99 at most virtual music stores, it’s a big bang for your buck too!

DIOCESAN NEWS

New Threshold director named

Shawn Branch, a popular assistant director of Camp Medley in recent years, is appointed national director of Threshold Ministries, formerly Church Army. He succeeds Bruce Smith who has held the position for the past 16 years. Shawn assumes the position on Oct. 1 when Bruce becomes ambassador at large assigned to cultivating support for the ministry and doing the work of an evangelist



across Canada. Threshold Ministries is committed to seeing God’s kingdom furthered in partnership with parishes, ministries and individuals.

ARCHIVES CORNER

Julia Nelson’s legacies artistic, poetic and generous

Little is known of this talented 19th century clergy wife

Julia Nelson—artist

Julia Nelson was born in Saint John on May 16, 1846 to Mary (nee Secord) Ellison and John Nelson. John Nelson died when Julia was very young so she and her many siblings were raised by their mother. Julia’s mother, Mary Nelson, was widowed twice. Her first marriage to George Ellison produced five sons and one daughter, Julia was the second youngest of four daughters born to Mary and John Nelson. Mary Nelson died in 1872.

Julia Nelson and W.O. Raymond married in June 1879. Not much is known about Julia either before or after her marriage. However, we can piece together a few gems from the Rev. W.O. Raymond’s writings. In his “Account of the erection of St. Thomas Church and Rectory,” under the heading donations to the church, there is a curious entry: “Miss Julia Nelson and her pupils.” Their gift was an incredible \$50. He added that she is “Mrs. W.O. Raymond.” Under labour contributed, he attributed a “free gift” of \$60 to Mrs. W.O. Raymond. A detailed news article, no doubt written by Raymond, on the consecration of St. Thomas described these two gifts or possibly a third donation. (Scrapbooks, vol.2, p.99). He explained that there were seven windows of stained glass, made by the firm of Booth & Co. of Buffalo, New York and “four of them were the gift of Mrs. Raymond and her former pupils in Saint John.” Then he pointed proudly to Julia’s contribution:

Among the most striking features in the church are the texts painted on the walls. On a scroll around the chancel are “Ye Shall Keep My Sabbath and Reverence my Sanctuary” over the Chancel door “This is None Other but the House of God”; over the communion table on a white panel “I am the Bread of Life” and “I am the True Vine.” There is also an exquisite painting of grapes and wheat-ears on a panel of white wood over the credence bracket. These paintings are the loving gift of Mrs. Raymond. They are all splendidly executed and the Stanley people must feel proud to have such a talented lady in their midst.



These paintings by Julia Raymond were her loving gifts to the church in Stanley.



Julia Nelson Raymond also completed beautiful paintings in the new rectory; those paintings remain and are pictured here. Probably Julia Raymond pursued her craft after she left Stanley but that is not certain. We do know that in 1893, her mother-in-law sent her a little

money for her very “pretty china” which she planned to give as a gift.

Julia Raymond died on April 17, 1931 in Toronto and was buried there with her husband, who pre-deceased in 1923. She was survived by her daughter, Alice Winnifred McNellie, with whom she lived after her husband’s retirement, and her son, the Rev. Dr. W.O. Raymond, Bishop’s University, Lennoxville, Quebec and six grandchildren.

Sources: Raymond Scrapbooks, vol 1 & 2; W.O. Raymond, An Account of the Erection of St. Thomas Church and Rectory. Again our thanks to the Rev. Wendy Amos-Binks for allowing us to photograph the rectory paintings and Peggy Martin of Woodstock and Greg Campbell of the L.P. Fisher Library in Woodstock for information.

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

YOUTH



PWRDF Youth Council representative from St. Thomas University talks with refugees in Sri Lanka during a two-week working visit to India and Sri Lanka.

Sri Lankan civil war not over yet

PWRDF Youth Council Representative Cody McKay recently had the opportunity to put his international relations education into practice. The third-year student at St. Thomas University spent two weeks working with PWRDF in India and Sri Lanka.

Cody (from the Parish of St Peter's in Fredericton) began his work with PWRDF last year when he was elected one of two east coast youth council representatives. He was then given a space on a nine-member delegation taking a partnership visit to India and Sri Lanka.

"I realized this opportunity would be one of the best I would have while still being in university," Cody said. "It's one thing to tell a future employer you have been a member of a youth council and been to a few meetings, but it's a whole other thing to say you have

experience working with an internationally-recognized NGO in the field."

The delegation began its visit in Chennai, India, where they met in the head office of their partner: Organization for Eelam Refugee Rehabilitation (OfEER). This group has been working with the more than 70,000 Tamil refugees who fled to India as a result of civil war in Sri Lanka. Although the civil war is over, the refugees face numerous complications. The delegation learned about these issues and what PWRDF can do for OfEER in Canada in terms of advocacy.

The second week was spent in north eastern Sri Lanka where the delegation was able to see what issues complicated the return of the refugees. Throughout that time the delegation visited returnees and tried to understand the resulting difficulties that they

now endure. The delegation also visited one of four Internally Displaced Persons (IDP) camps where many remain as a result of the war.

Cody said: "Back home, you don't hear a whole lot about the Sri Lankan civil war anymore. Officially, the war is done, and that's the perspective on it. There are more current conflicts to talk about. Being there, and seeing what I saw, just shows how much lasting damage a war can have on a country and its people."

He noted that he was glad to have an understanding of international relations before making the trip: "It was really interesting applying what I learned in the classroom to the work and things I was seeing there. There is always a part of you that wonders if you'll ever use the stuff you learn in class, but this just proved to me how valuable that knowledge is."



Mark Garland (centre back) of Christ Church Cathedral in Fredericton and some of his friends and classmates built cabinets for the Faith and Love in Action orphanage in Haiti on a recent mission trip. "It was an awesome experience and an incredible opportunity to become closer to God than I ever thought possible," he says.

I'm curious, George ... What is your take on The Hunger Games?

[Part 2]

HAVING noted that 'The Hunger Games' is complex, multifaceted and many layered, at the core is the prophetic use of the image of ancient Rome. Specifically it revolves around Juvenal's quip (ca 100 CE) about the great 'Pax Romana' [Roman Peace] being maintained through the distractions of 'panem et circenses' [bread and games]. In context the phrase essentially meant that the people had abdicated responsibility for their freedom and justice, placing their trust in the hands of government and diverting their attention to food and entertainment.

Collin's use of the image in her story is prophetic in the sense that the post-apocalyptic world she creates speaks to us of the consumer-oriented culture of much of western society, drawing attention away from issues of injustice and oppression. Perhaps an iconic moment of this comes in the urban legend that, reacting to the horrendous events of 11 September 2001, President George W. Bush told his people to just go shopping.** It's the same perception that lead Terry Eagleton to note that sports, not religion, is now the opiate of the people, and Bruce Cockburn to write: 'In the maze of moebius streets we're trying to amuse ourselves to death.'***

Katness and her friends become embroiled in a struggle for justice and freedom against this oppressive system. In an inspiring and heroic struggle against great odds the great forces of oppression are overthrown.

As in the complexities of real life, however, things are not quite so clear. Good and evil are not sharply delineated. The story becomes one of the death of innocence and disillusionment as Katness discovers that the rebels are themselves not very different from the old rulers. The system they propose would simply replace the other with different players. Power,



YOUTH
COORDINATOR
GEORGE PORTER

rather than justice and freedom, remains the base line.

Ultimately The Hunger Games, like life itself, leaves us with many unanswered questions. Even in the absence of an obvious spirituality, The Hunger Games leaves us with a realization that Christians are not immune from vital questions of justice and power. We struggle as participants in social systems to which we are called to speak prophetically and to act justly. These questions have no easy answers, and we are often diverted by our own religious games. As Bishop John Pritchard says: 'I have often thought that if a church thinks it has all the answers then it isn't asking big enough questions.'****

*The Hunger Games (2008), Catching Fire (2009) and Mockingjay (2010) make up the trilogy by Suzanne Collins. The movie version of The Hunger Games was opened in theatres on 23 March 2012.

**Apparently the closest he ever came to saying anything like this was in Chicago on 27 September 2001: '... one of the great goals of this nation's war is to restore public confidence in the airline industry. It's to tell the traveling public: Get on board. Do your business around the country. Fly and enjoy America's great destination spots. Get down to Disney World in Florida. Take your families and enjoy life, the way we want it to be enjoyed.'

Terry Eagleton, The Meaning of Life: A Very Short Introduction (Oxford: Oxford University Press, 2008). Bruce Cockburn, 'You Pay Your Money and You Take Your Chances', Inner City Front (1981). *John Pritchard, God Lost and Found (London: SPCK, 2011).

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

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

emergent

Find youth news and events

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