



## March mission money warmly welcomed

*Young people prepared to make Bishop Matthias' dream come true*

BY CLAUDE MILLER

Six young women and four young men accompanied by Liz Harding and George Porter will help our companion Diocese of Ho, Ghana celebrate its 10<sup>th</sup> anniversary with the gift of an office space for the bishop. It's nothing grand to be sure, just an efficient spot where Bishop Matthias can conduct business, store his files, and perhaps even find a few minutes to stop and think from time-to-time. He has long prayed for this gift but never dared to articulate his hopes and needs because he felt they were too much to bear for those around him.

Our 2013 Youth Mission to Ghana team members will work with local volunteers (arranged by Bishop Matthias) to begin construction of this modest structure between March 1 and 11 this year. They have also taken the lead on raising the money necessary to fund the mission, especially appealing to their families, friends and parishes — but diocesan wide assistance will also be needed. Please consider a gift, as generous as you are able, to help these young people not only give a valuable gift to our companion diocese, but to experience a different culture and religion that will surely deepen their spiritual understanding. Time is running

out, so instructions on how to give money in the manner most convenient to you are contained in a box below this article.

When Heather Miller and George Porter led a Parish of Hampton mission to Ho in 2011, Bishop Matthias was thrilled to show them his diocese, introduce them to his people, and share everything from his slightly decrepit vehicle to his golden gift of hospitality. They, as I did in an earlier visit, saw first hand the vibrant and vivacious spirit and ministry that dwells in this small, young and poor diocese. Heather was on our first trip to Ho as well and grabbed at another chance to go back with George in 2011. Now George is anxious to go back. "I was inspired to be sure, and it was a profound spiritual experience, but mostly I want our diocese to play a living, breathing part in the 10<sup>th</sup> anniversary celebration of the existence of the Diocese of Ho."

We know that Bishop Matthias and his people are most grateful for help in their mission and ministry. Our diocese recently received a letter from Prosper Francis Kwame Deh of St. Paul's, Agbozume in the Diocese of Ho. He wanted to assure us the corn mill our diocese funded in his parish is working well, has given employment to the miller and brought benefits

See *Bishop* on page 4

WHO IS THAT TALKING TO THOMAS NISBETT?



THOMAS NISBETT

The Rev. Canon Thomas Nisbett of Bermuda, right, was honoured along with his late wife Winifred for their work in the church and community in Bermuda for more than 60 years. The Lord Mayor of London, England (left), was in attendance at the evening service at St. John's Church just outside the city of Hamilton and he also inducted Canon Nisbett into the Order of St. Mellitus, given to people in the Church of England and the Anglican Communion who have made a major contribution to the work of the church. There were other presentations and a garden party reception with speeches following to mark the start of the Canon Thomas and Winifred Nisbett Lectures, a series of annual lectures provided by noted theologians and scholars from across the Anglican Communion about the "rudiments" of our faith. Thomas Nisbett Jr., a layreader and postulant for ordination in the Parish of Salisbury and Havelock was on hand to see his parents so honoured. Find a short story on page 3.

## Jesus calls us all to be evangelists

BY HAROLD HAZEN

As we embark 2013, I believe we have a problem concerning ministry. You will note that I said ministry, because it is not just the problem of the ordained person. It is a problem for the Body of Christ, the Church in the local area.

We have too many parishes who have a chaplaincy view of ministry. That's fine, for it fits very well with the ministry we have experienced and is very well supported by the Book of Common Prayer. The B.C.P. views the local parish as containing a geographical area with a priest to be a pastor to all the people living in that local area. The B.C.P. presumes that all the people are Anglican whether



HAROLD HAZEN

they are active or nominal.

The local Pastor is called upon to be available to minister the sacraments, read and preach the Word of God, and admonish the people if they neglect to receive the sacrament of the Lord's Body and Blood frequently (twice a year?), of which Easter is to be chief. The pastor is to visit the sick to comfort them.

The pastor is to be available to counsel people who are unable to quiet their own conscience, or bring peace to their relationships.

Many congregations are quite happy about the role of their pastor/rector as a chaplain, because they know s/he will be available when they need him/her. Many do not want to be bothered about anything else. They are comfortable and it is not wise "to upset the way things have always been".

The pastor/chaplain makes him/herself available to minister to the people who come for help. The pastor can be very busy meeting the crises of daily life. And in some cases puts in

SEE TOO MANY ON PAGE 4

### Contributions to the 2013 Youth Mission to Ghana

Please make cheques payable to The Diocese of Fredericton and designate them for the 2013 Youth Mission to Ghana Project

Mail donations to:  
Synod Office

115 Church St., Fredericton, E3B 4C8.

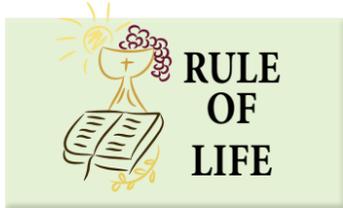
Credit Card, PayPal and other in-line donations can be made through <http://anglican.nb.ca/giving/index.html#online>. And again, these donations must be designated for the 2013 Youth Mission to Ghana Project.

On-line donations may be made by selecting the "Other" category and designating the donation to this project.

## COMMENTARY

# How then shall we live? Reflections on a Rule of Life

*This is the fourth in a series of articles based on the Rule of Life from the Book of Common Prayer (page 555) and is an initiative of the Diocesan Spiritual Development Team. This month Gregg Finley, a history teacher and religious scholar shares his understandings.*



pied with a long list of dos and don'ts? The key is to understand why we do the things we do.

As we grow in our love of God, we desire more and more to follow the example of Jesus. This is the ultimate significance of a Rule of Life. We desire to embrace God's ways as a direct response to God's love for us, as demonstrated in the birth, life, teachings, death and resurrection of Jesus. God's love is also experienced in the awesome beauty of the natural world, and through the continuing work of the Holy Spirit. Day by day we desire to become more like Jesus, as we are changed, transformed, transfigured by a new way of thinking. (Romans 12:2).

A Rule guides us in this life-long journey. Roger Palms, former editor of *Decision Magazine* writes, "One problem we have in our society is not that we know how to think and do not include God in our thinking, but rather that because we do not include God in our thinking, we don't know how to think."

**ST. BENEDICT'S RULE** Christian History provides us with heroes of the faith who offer helpful life-lessons. For example, St. Benedict, (ca. 480-574), knew that a person's spiritual balance is affected profoundly by daily behaviour: the practicalities and routines of life; habits of thinking and acting in a range of life-circumstances.

Benedict wrote a rule for himself and 12 monastic communities he led and served in Italy following the decline of the Roman Empire. Benedict's Rule has helped to shape Christian spirituality ever since.

Most Benedictines are Roman Catholics, but some Anglicans, Lutherans and others also practice Benedict's Rule. It is full of advice on how people should get along with one another; how people should get along in the world, and how people should safeguard order and respect

Over the years, I have been intrigued by what some Christians refer to as a Rule of Life. I have explored the long tradition of this spiritual discipline as practiced within faith communities stretching back some 2000 years. As well, I have had opportunities to be mentored on various approaches to a Rule of Life. What follows here is a brief account of my journey. It has been something of a personal pilgrimage.

A Rule of Life may help guide an individual, or a group of people in a parish, or a friendship-circle, as well as various monastic communities. In each instance, the Rule addresses a key question: How then shall we live?

The Book of Common Prayer makes it clear that every Christian should adopt a Rule of Life. (BCP, 1959 edition, p. 555). But wait: We have The Ten Commandments, and we have the various teachings of Jesus, including The Golden Rule and The Greatest Commandment. So why do we need a Rule of Life? The biographies of many women and men through centuries of Christian history suggest that a Rule of Life is about more than how you live your life. It is about why you live your life. A Rule can nurture a deeper relationship with God, with the people we meet, and with the wonders of Creation around us. A Rule helps us stay focused on the inner life when the outer world is in turmoil. A Rule helps us maintain spiritual balance day by day. Practicing a Rule of Life becomes a reminder that our "agenda" makes more sense when it is informed by God's purposes.

The essential elements of a Rule are prayer, worship, Holy Communion, Bible reading, giving and serving. Yet, is it more than being preoccu-

## Rule of Life

Every Christian man or woman should, from time to time, frame for himself/herself a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church; wherein he/she may consider the following:  
The regularity of his/her attendance at public worship and especially at the Holy Communion.

The practice of private prayer, Bible-reading, and self-discipline.

Bringing the teaching and example of Christ into his/her everyday life.

The boldness of his/her spoken witness to his/her faith in Christ.

His/her personal service to the Church and the community.

The offering of money according to his/her means for the support of the work of the Church at home and overseas.

within a faith-community.

This early medieval Rule is informed by the teachings of Jesus and the Apostles. It seeks to inspire a life of personal peace and stability, and to encourage people to live together in healthy Christian communities. A version of this Rule can be found online, see the box at the end.

Upon careful reading it becomes clear that Benedict's goal was actually to transform lives. For example, he recommends moderation in the use of language. He mentions the importance of humility and emphasizes how this virtue should be practiced. He outlines the central place of prayer in daily life, as well as offers guidelines for other down-to-earth features of daily life. Worship, personal devotion to God, and respect for one's neighbour are at the heart of Benedict's Rule. Today it serves as a reminder of how the practice of love and self-discipline encourage life-giving relationships within Christian communities.

**THE NORTHUMBRIA COMMUNITY** I began with the question: How then shall we live? I first encountered this question some years ago while visiting the Northumbria Community in northeastern England, just south of the Scottish border. While there I purchased a copy of Celtic Daily

- We are called to intentional, deliberate vulnerability;
- We embrace the vulnerability of being teachable expressed in:
- A discipline of prayer; in exposure to Scripture; a willingness to be accountable to others in ordering our ways and our heart in order to effect change.

We embrace the responsibility of taking the heretical imperative: by speaking out when necessary or asking awkward questions that will often upset the status quo, by making relationships the priority, and not reputation.

We embrace the challenge to live as church without walls, living openly amongst unbelievers and other believers in a way that the life of God in ours can be seen, challenged or questioned.

This will involve us building friendships outside our Christian ghettos or club-mentality, not with ulterior evangelistic motives, but because we genuinely care.

*Gregg Finley teaches History at St. Stephen's University and worships at Christ Church Cathedral in Fredericton.*

## CONTACT INFORMATION

<http://www.ccel.org>  
search for the  
Rule of St. Benedict

<http://www.northumbriacommunity.org/who-we-are/the-rule-deeper>

St. Stephen University  
[www.ssu.ca](http://www.ssu.ca)



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THE BISHOP'S PAGE

# Be prepared to seek the things above

*Then he said to them all, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me." (Luke 9.23)*



Nothing seems to get my attention early in the morning like the aroma of coffee brewing or bacon frying. I'm not a coffee drinker, however, crisp bacon on toast with tea surely gets my appreciation. While I make my way to the kitchen, the words self-denial will surely give way to self-indulgence. I may not be alone in this regard as we respond quite readily to the voices (or aromas) that call us to gratify ourselves, because as the ad says, "you deserve it."

As Lent approaches in the liturgical calendar, I become more aware of my self-indulgence over the past year and how far I have traveled away from intentional self-denial. My awareness to this act usually is prompted when someone asks, "So, what are you giving up for Lent?" In other words, self-denial. For what

purpose? To what end? Good questions.

As a former Boy Scout the motto Be Prepared is part of my on-going formation even to this day. Although I have not always been prepared as to how I have conducted my affairs, I learned a great deal from the Scouting movement that has made me aware of the benefits of preparedness.

As we approach the season of Lent and reflect on for what purpose and to what end, we

might be well served if we see the 40 days as an opportunity to enter into workshop mode: a workshop of spiritual preparation with more intentional prayer, repentance, almsgiving, and self-denial.

Being prepared as a Boy Scout not only referred to all things necessary for survival in our kit bag; the ongoing practice of survival skills instilled certain self-confidence so that in life, when we find ourselves in the wilderness, we draw on our preparedness to see us through.

More time in prayer will make us more aware of our broken and sinful nature and the need for repentance and change. The act of giving, instead of selfish gathering, will remind us of the inequalities that exist between the people of God and our need to love others as God loves us. And self-denial surely will remind us of our Lord's 40 days in the wilderness as his preparation for his ministry, in fulfillment of God's purpose: his birth, life, ministry, death and resurrection.

Jesus said to them all, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me." (Luke 9.23) Lent, a workshop for discipleship formation and preparedness and a change of life's focus seeking purpose!

"So if you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your minds on things that are above, not on things that are on earth ..." (Col 3. 1-2).

May you be blessed as we journey through Lent together.



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

**BISHOP'S PRINCIPAL ENGAGEMENTS**

FEBRUARY 14

BISHOP'S COUNSEL

ANNOUNCEMENTS

**The Rev. Canon Kevin Stockall** is appointed priest and rector of the Parish of St. Mary (York) in Fredericton effective May 1, 2013.

**The Rev. Canon John Cathcart** was appointed hospital chaplain for the Dr. Everett Chalmers Hospital and the Stan Cassidy Rehabilitation Centre for a one-year renewable term, effective Jan. 1. He continues as rector of the Parish of Marysville.

## NBAnglican son honoursBermuda Anglican parents

In November, the Rev. Canon Thomas N. Nisbett and his late wife Winifred of Bermuda, parents of Thomas Nisbett of the Parish of Salisbury and Havelock, were recognized for more than 60 years of dedication to their church and in their community. Their proud son was on-hand for the celebration, as were about 800 others, including the Bishop of Bermuda, the Lord Bishop of London, state and government dignitaries, judges of the courts, Christian, Muslim and Jewish clergy and a throng of people from across the island.

In Bishop Patrick White's message to his Diocese of Bermuda, he called the Nisbett's "the Word of God, proclaimed and lived out in community."

Following the evening service Richard Chartres, Lord Bishop of London, inducted Canon Nesbitt into the Order of St. Mellitus, an honour given to people in the Church of England and the Anglican Communion who have made a major contribution to the work of the church.

There were other presentations and a garden party reception with speeches following to mark the inauguraion of the Canon Thomas and Winifred Nisbett Lectures, a series of annual lectures provided by noted theologians and scholars from across the Anglican Communion about the "rudiments" of our faith.

Thomas Nisbett Jr. is a layreader in the Parish of Salisbury and Havelock, and a postulant for ordination to the diaconate.

# Pray the God who guided history remains with us

Looking back is easy. When we want to see the influence of God in our lives, looking back is the best direction. From our perspective of the present, we can easily see the weaving road of our lives, its turns and curves, and see the sometimes gentle, sometimes powerful tugs and pulls that redirected us. We remember decisions along with the memories of just how difficult or easy they were for us at the time. Occasionally we remember why we went this way and not another but, it is not always that clear. The believing soul will chalk those times up to the influence of the Divine.



a fellow who buys a lottery ticket each week and claims it to be his best plan for his future. On the other hand, I never buy a lottery ticket and he promptly reminds me, whenever possible, about my lack of faith.

The Church also has this ability to comfortably look backward and see that God was indeed part of the journey and provided care, especially in the face of turmoil and adversity. For the Church, as for us, looking ahead is quite a different matter and more of a struggle. We all have this sense that our context is changing rapidly. We readily see much with which we are so familiar being threatened, especially in the area of church life. Where a Sunday worship service and a long history of taken-for-granted ministry in our local community was considered a given, we suddenly find a lack of resources available for it to continue. People in church pews who have given seven dollars per week, every week for 50 years

and more, just as their parents did before them, are shocked to learn that their beloved church just down the road is in danger of being closed. "One service a week is all I want," said one life-long church member. It must be the fault of the Bishop. It must be the fault of expensive clergy. Something is not right! Indeed. Some skillfully divert the argument, shaming those who attempt to address the grass roots issues and blame it on the fact that "all you talk about is money." And things continue to change all around us.

Looking ahead is no easier than it has ever been. Do we really look into the future with the kind of unwavering commitment of our ancestors? Is there really an expectation of the necessary place of sacrifice present in our commitments, one that comes close to the commitment of those who went before us? I look at some of our beloved little rural church buildings and wonder how the people there over a century ago found the resources, let alone the wherewithal, to erect them from nothing when it is beyond us now to keep the roof on. As we find it easy to look at younger generations and how differently they view the

world, do we remember our own hand in passing on the values they have come to hold? What we value most is, in fact, what we pass on. Can we continue to look ahead and be willing to make the changes now in our own patterns of behaviour in order to see something of that which we say we value most live on?

All of those questions have answers I expect, even though it may take years for them to become evident. In any case, my suspicion is that being the church is no more difficulty now than it has ever been. What has changed is how well we take our view of the past and project it forward to shape the future with an assurance that the God who has guided history will do the same for us as we earnestly pray for it to be so.

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

## AROUND THE DIOCESE

## Bishop desperately needs dedicated space

**'I shed tears of joy after reading your news'**

Continued from page 1

to the community. "God bless our friendship and strengthen us," he said. Long experience has taught us that communication is a challenge in these relationships and I think his deliberate and sincere letter was indicative of how much our companionship is appreciated.

When George was in Ho in 2011 he saw clearly that Bishop Matthias desperately needed a dedicated space for his administrative work. When he broached the idea of a small working mission this spring to jump-start this construction project he was overwhelmed with

gratitude. "To be honest with you, I don't know how else to share the joy of the good news you have given me," he said to George. "I shed tears of joy immediately after reading your news. Throughout my ministry as a bishop, if someone may ask me what I needed most in order to function well. The secret I harbour in my heart is to have a diocesan office, but the means is not there, I just keep quiet over it. Thank you for that wonderful proposal ... It will be my joy and pleasure to see an office built to help me function in my role."

Instructions on how to make your contribution are in the box on page 1. Thank you sincerely for your financial support of this worthy mission.



**The space currently used by Bishop Matthias as an office**

### Experiencing God ... Food for weary pilgrims

A weekend of  
Spiritual Renewal with

**Bishop Bill Hockin**

April 6 & 7

St. John's Church

Hosted by the Parish of Gagetown



## PLEASE JOIN US FOR DINNER



What do you do with 50 pounds of potatoes, 40 pounds of squash, 20 pounds of mixed vegetables, 75 pounds of turkey, 30 pies, and everything else to go along with them? Well you make a full turkey dinner and invite the community to share it with you. That's precisely what the people of Parish of St Stephen did at Thanksgiving, for the eighth time. They fed 130 people and 20 servers and kitchen help. Everyone brought a good appetite and enjoyed the meal. One gentleman said he had been in Tim Horton's that morning and a minister (the Rev. Bill Morton) came in. "He asked me what I was doing for Thanksgiving and I said I would probably stay home and eat a can of sardines." Mr. Morton gave him a ticket for the dinner and the gentleman came, was glad to be around people and enjoyed himself. The Community Thanksgiving Dinner is free and all the food is donated by members of the congregation. We give out tickets so we know how many people we are feeding. If all the tickets are given out and extra people come, we do not turn anyone away.

## Too many chaplains, not enough evangelists

Continued from page 1

long hours behind the desk counseling all who come. The ordination service in the B.C.P. confirms all the above activities.

In the 21st century, when more and more people feel they do not have a need of a Christian Chaplain, how will the local congregation maintain the work of the chaplaincy? Who will pay the pastor/chaplain to be available when the few realize they have a need? Who will maintain the edifices that our forefathers built and filled for the comfort of the people and worship of God? With decreasing numbers of people, how will the chaplain keep busy when no one is coming for help (counseling) or worship? What will the local pastor do?

I see the problem in the Church today: we have too many chaplaincy parishes, too many chaplains, and not enough Evangelistic (church planting) parishes and evangelists. What are we called to do? Even the B.C.P. on page 673 tells us. We have our Lord Jesus Christ's marching orders to his disciples (Matthew 28:19,20), reminds the new rector/pastor that s/he is "... diligently to seek out and bring any unbaptized persons (adults and children) in the parish (a geographical area) to the

holy Sacrament of Baptism ...", the requirements of which are "faith and repentance" (B.C.P. page 551). How is the pastor to do this when the parish perhaps covers an area of 30,000 people? The B.C.P. gives us the answer on page 676: "Therefore, I charge and exhort you, Brethren (generic) and Church Wardens of this Parish ... to help him/her forward in all the duties of his/her holy calling ..."

The Lord Jesus Christ calls both the ordained priest and the people of God in the local congregation to be Evangelists. One person cannot do it. The priest cannot begin to do what the Induction Service admonishes him/her to do without the help of the whole Body of Christ in that local area. We bewail the fact that we have empty pews in our church buildings. We are called upon to reach out and share the love of God that we have experienced with our neighbour. Pastors need to teach (and show) their parishioners how to share God's love in Jesus Christ. How soon could we fill those empty pews if each one brought one, and built up in the Body of Christ?

There is a future for every congregation in this diocese, but we have to become evange-

lists. People have to know that we have experienced the love of God and are willing to share his love — to be able to witness with the Psalmist, "Taste and see that the Lord is good: Oh the happiness of the person who trusts in Him!" Psalm 34:8.

If we want our rector to be a chaplain/pastor then we have to bring the people into the Body of Christ for the priest to pastor. If we want our rector to be an Evangelist, then we have to support the evangelistic work of the parish and assist in the pastoring. In the Body of Christ it has to be both/and. "A ship is safe in a harbour, but that's not what ships are for. The place for the ship is in the sea: but God help the ship if the sea gets into it."

*Harold Hazen is a retired executive assistant to the bishop and executive archdeacon in this diocese. He lives in Saint John where he worships at Trinity Church.*

*He also left us a pertinent poem for our edification and amusement. Find Ten Little Christians at <http://www.virtualchristiancenter.com/humor/10littlechristians.htm>*

## AROUND THE DIOCESE

*The Heavenly Babe you there shall find to human view displayed*

BETTY MACGILLIVRAY

The braying of the donkey and the bleating of sheep were heard on a cold winter's night as a community choir sang around a stable set up at Saint Thomas Church in Stanley. Bundled in blankets and sitting on the hay, young and old watched as the story of the birth of the Christ Child unfolded before them.

LETTERS  
TO THE  
EDITOR*Readers disagree  
with parish  
demand*

Dear Editor:

A letter in your January issue contends that publication of an article in the *Anglican Journal* was offensive and irresponsible.

The headline on that article, "The new face of family," was an unfortunate choice of words. The story itself, however, was an unadulterated and unbiased factual report of statistics collected in the 2011 census. One of the reported facts was that the number of married same-sex couples had increased between 2006 and 2011. That is hardly surprising as same-sex marriage only became legal in Canada in 2005.

The Journal article was not an opinion piece. The writer merely reported facts as a good reporter does. Publishing facts that may upset some readers is hardly irresponsible and the sensitivity of readers cannot justify censorship.

Ronald C. Stevenson  
Fredericton

Dear Editor,

I was more than a little distressed to read the letter from the rector, wardens, and vestry of the Parish of Chatham, in the latest "New Brunswick Anglican". I was not aware that any national paper would or could be expected to provide written defences of one of their articles to anyone, even a parish corporation, who demanded one.

I did wonder whether any of our Anglican parishes have a ministry to those who were divorced or separated and remarried? Do these people meet the high standards set out in that letter? Should Jesus have spoken to the woman who had a number of husbands? Should he have asked her, a Samaritan, for a drink of water? Should she have been eligible to become his messenger to the city?

Anglicans in New Brunswick would do well to return to reliance on Scripture, Tradition, and Reason as the bases of their thought, and not drop the last one as some already do.

J. Robert Smith  
Fredericton

## MCADAM CHURCHES IN HARMONY



Late in the afternoon of Dec. 2 the people of St. George's Anglican, St. Paul's United and Rockland Drive Baptist churches in McAdam gathered at St. George's for an Advent Service of Lessons and Carols led by the Rev. Arnold Godsoe, interim priest-in-charge at St. George's. All the churches participated in the Bible readings and carol singing and St. Paul's United handbell choir made one of the carols very special with its ringing accompaniment. Following the service a lunch was catered by the the St. George's Anglicans Working Together Group. A free will offering of \$325 went toward the purchase Christmas gifts for the clients of Lakeland's Sheltered Workshop, a facility that provides employment and training for 25 handicapped individuals in McAdam and the surrounding region. Every indication was given that the event was successful and will be done again next year hosted by one of the other local churches. It may well turn into an annual event for the churches of the community. In the photo above Sue Breisch, interim cleric at the United Church, presents the cheque to Terry Kneebone of Lakeland Resource Centre while Doug Goss, layreader at St. George's (left), and Alan Beck from Rockland Drive Baptist look on.

## Archives Corner presents — pretty country church of New Brunswick



**ST. PAUL'S, ROTHESAY**



**ST. MATTHEW'S, HARCOURT**

With this issue the archives introduces a photo series, interesting photographs with a bit of history and identification numbers (Below) in case you would like to have a copy for your own collection. St. Paul's, Rothesay c.1910 certainly was a country church in 1910a. Today it is at the heart of a bustling town. This item was recently purchased by the Archives by way of ebay. Originally was a colour postcard, it is now part of the Diocese of Fredericton fonds (P349-432). The photo of St. Matthew's Church in Harcourt c.1900 is made from one of the glass slides the Rev. Chris VanBuskirk found in the attic of St. George's Church, Moncton and donated to the archives in 2008. The Diocese of Fredericton fonds record for this photo is P349-205 .

*The Archives Corner* is prepared by Twila Buttimer ([Twila.Buttimer@gnb.ca](mailto:Twila.Buttimer@gnb.ca) or 506-453-4306) and Frank Morehouse ([Frankm@nbnet.nb.ca](mailto:Frankm@nbnet.nb.ca) or 506-459-3637). They welcome your questions or comments.



### Update on A Foundation for Life 2012 - 2013

We're making progress ... but we're not there yet!

This year the Diocesan Council Parish Support and Development Team is pleased to have received applications for several innovative projects. To date, donations to support this year's applications have not been realized.

2012 gifts to date: \$12,736  
We have applications for: \$19,139

If you've already responded ... THANK YOU! If you haven't, there's still time to participate through a gift to A Foundation for Life.



#### For more information

Contact the Rev'd Robert LeBlanc  
Diocesan Council Parish Support and Development Team  
robert.leblanc@anglican.nb.ca  
(506) 273 9794

OR

The Synod Office  
(506) 459-1801

Visit the A Foundation For Life web page [HERE](#)

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(506) 459-1801

28 November 2012

## Diocesan ACW Annual Meeting May 7 & 8, 2013 Trinity Church, Sussex

**Registration begins 9:30 a.m., fee \$5**

To reserve tickets for banquet  
mail a cheque for \$15/person  
by April 22, 2013,  
made out to  
Carol Branscombe  
23 Pitt St., Sussex, NB, E4E 1J2

### *Hotels in order of proximity to the church*

Covered Bridge Inn, 506-433-1805  
All Seasons Inn, 1-800-452-1616  
Amsterdam Inn, 1-800-468-2828  
Fairway Inn, 1-800-565-2260



## C O L U M N

# On becoming relevant, again

As Parish Development Officer I am often asked two questions: Why is the Church in such a mess? and What can be done to fix it? The answer to both questions is similar: we have become irrelevant and we have to become relevant. When you read the last sentence you may think that I am talking about the way we do things, perhaps that we should change our liturgy or liven up our services, but in truth that will make very little difference and certainly will not lead to people who have no intention of joining us Sunday by Sunday suddenly breaking our doors down. So what do I mean?

Last year the world of particle physics became very excited about a particle known as the Higgs Boson, sometimes known as the "God" particle. It is thought to be the thing which gives everything in the universe its mass. How does it work? Basically the Boson passes through a field of energy which is spread through the universe, known as the Higgs Field. As the particle passes through the field it gains more and more mass from the energy surrounding it and slows down, creating the basis of all the matter in existence. As I understand, it the Boson only becomes important as it gains energy from the field through which it passes. Now let us imagine that the church is a Boson passing through a field created by God from which we draw energy, gain mass and become more visible. This is, I believe, a very Biblical image. God created the heavens and the earth and made humans in his image, God's nature is the background field of creation and the church is intended to draw from this and reflect it to the creation of which it is part.

What might that look like in real terms? In a recent article Justin Welby, Archbishop of Canterbury elect, was asked what forms the basis of his thoughts about the economy? This is interesting from two angles. First, why might a bishop be asked such a question, what does it have to do with him? Surely he is only supposed to comment on "spiritual" matters. Second, the answer he gave points us to a time when the church



saw itself as a Boson, with the responsibility to comment on the broader issues of human life and society. The document Bishop Welby pointed to was written in 1891 by Pope Leo XIII and is called *Rarum Novarum* (*On the New Things*). It is essentially a reflection about capitalism and Marxism that attempts to strike a balance between private capital and co-operative ownership. I first came across it in a reference by one of my predecessors at Stone Church, John De Soyres, who in an address to the Church of England Institute quoted the encyclical saying that he wished it had come from his own church.

What does all of this have to do with parish development? It raises the question of relevance. Do we have any sense that the essential teachings of Jesus have any possible meaning beyond the promise of eternal life? Please do not mishear me, I am not saying such teaching is not important, what I am saying is that if it is the only string to our bow we are destined to continue to be seen as irrelevant. We become relevant by seeking to proclaim essential principles of our faith. If we read the Old Testament, the teachings of Jesus and the writings of Paul I think that we discover that one of the many things they have in common is the sense that the exclusion of people from the "good" life is in opposition to the will of God. How do we, as the church, address this issue so that we may gain mass and be more noticed in our communities and beyond? What are we to do in order that people may "taste and see that the Lord is good"?

## I N T E R C E S S I O N S R

## FEBRUARY 2013

¶ 1: Parish of Restigouche, the Rev. Michael O'Hara. Postulants David Peer, Kevin McAllister and Thomas Nisbett. Diocese of Ho, Mr. William Agbaleny, parochial catechist.

¶ 2: Parish of Richmond, the Rev. Robyn Cuming. Diocese of Ho, Mr. Hope Fiebor, parochial catechist.

¶ 3: Lui - (Sudan) the Rt. Rev. Stephen Dokolo Ismail. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Bishop Matthias Meduadues-Badohu. Diocese of Yukon, communities of Carmacks & Keno, Bishop Larry Robertson, Sheila & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 4: Parish of Riverview, the Rev. Brent Ham. The Ven. Lyman Harding (retired). Diocese of Ho, Mr. Joseph Dzanka, parochial catechist.

¶ 5: Parish of Rothesay, the Rev. Canon Albert Snelgrove, the Rev. Jasmine Chandra, assistant curate. Diocese of Ho, Mr. Gabriel Agbodo, parochial catechist.

¶ 6: Parish of St. Andrews, the Rev. Canon John Matheson. The Rev. John Harvey (on leave). Diocese of Ho, Mr. Aloysius Genya, parochial catechist.

¶ 7: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Roderick Black and the Rev. Douglas Painter, the Rev. Rufus Onyewuchi, honorary assistant. Diocese of Ho, Mr. Godwin Dumavor, parochial catechist.

¶ 8: Parish of St. David & St. Patrick, Canon John Matheson, priest-in-charge. Postulants David Peer, Kevin McAllister and Thomas Nisbett. Diocese of Ho, Mr. Daniel K Atikor, parochial catechist.

¶ 9: Parish of St. George, the Rev. Mary Anne Langmaid. Diocese of Ho, the Rev. Kwasi Oteng Boampong, bishop's chaplain.

¶ 10: Madurai-Ramnad - (South India) the Rt. Rev. Dr. Asirwadham Christopher Asir. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Bishop Matthias Meduadues-Badohu. Diocese of Yukon, Atlin - St. Martin, the Rev. Dn. Vera Kirkwood

& family, licensed lay minister Dorothy Odian, Bishop Larry Robertson, Sheila & family. Claude, our archbishop, William, George and Harold, retired bishops, and their families.

¶ 11: Parish of St. James, Moncton, the Rev. Roderick Black and the Rev. Douglas Painter, the Rev. Rufus Onyewuchi, honorary assistant. The Ven. Harold Hazen (retired). Diocese of Ho, People of St. George's Cathedral.

¶ 12: Parish of Saint John, the Rev. Dr. Ranall Ingalls. Diocese of Ho, the Very Rev. Simon Kofi Ablorh, priest-in-charge, St Anthony's, Penyi.

¶ 13: Parish of St. Margaret's, (open incumbency). Bishop William Hockin. Diocese of Ho, the Rev. Prosper Francis Kwame Deh, priest-in-charge, Agbozume..

¶ 14: Parish of St. Mark (Stone) Church, the Rev. Canon Wally Corey, interim priest-in-charge. Diocese of Ho, the Rev. Joseph Kingsley Bentum, rural dean and priest-in-charge, Kpando.

¶ 15: Parish of St. Martin's & Black River, the Rev. Terence Chandra, interim priest-in-charge. Postulants David Peer, Kevin McAllister and Thomas Nisbett. Diocese of Ho, the Rev. Joseph Wilson Kwame Hayibor, assistant curate.

¶ 16: Parish of St. Mary's (York), the Rev. Dr. David Mercer, interim priest-in-charge. Diocese of Ho, the Rev. Redeemer Ametefe Semevor, assistant curate, Worawora.

¶ 17: Malakal - (Sudan) the Rt. Rev. Hilary Garang Deng. Archbishop Fred Hiltz, Primate, Anglican Church of Canada.

Diocese of Ho, Bishop Matthias Meduadues-Badohu. Diocese of Yukon, Communities of Faro and Ross River, Bishop Larry Robertson, Sheila & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 18: Parish of St. Peter's, the Rev. Canon Dr. Ross Hebb. The Rev. Keith Howlett (retired). Diocese of Ho, Worawora Deanery.

¶ 19: Parish of St. Philip's, the Rev. Roderick Black and the Rev. Douglas Painter, the Rev. Rufus Onyewuchi, honorary assistant. Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian.

¶ 20: Parish of St. Stephen, the Rev. William Morton. The Rev. Karman Hunt (retired). Diocese of Ho, Brother Clemence Ahun, diocesan catechist.

¶ 21: Parish of Salisbury & Havelock, the Rev. Chris Hayes, priest-in-charge. Diocese of Ho, Sister Joyce Agbefu, diocesan catechist.

¶ 22: Parish of Shediac, the Ven. Richard McConnell, the Rev. Cathy Laskey, associate priest and family life coordinator.

Postulants David Peer, Kevin McAllister and Thomas Nisbett. Diocese of Ho, Brother Felix Atta Boakye (in training), diocesan catechist.

¶ 23: Parish of Simonds, the Rev. Terence Chandra, priest-in-charge. Diocese of Ho, Mr. William Agbaleny, parochial catechist.

¶ 24: Maryland - (III, The Episcopal Church) the Rt. Rev. Eugene Sutton; assistant bishop of Maryland - (III, The Episcopal Church) the Rt. Rev. Dr. Joe Burnett. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Bishop Matthias Meduadues-Badohu. Diocese of Yukon, Haines Junction - St. Christopher's, Beaver Creek - St. Columba, Alaska Highway mile 918-1202, Lynn de Brabandere and the ministry team, Bishop Larry Robertson, Sheila & family. Claude, our archbishop, William, George and Harold, retired bishops, and their families.

¶ 25: Parish of Stanley, the Rev. Wendy Amos-Binks. The Rev. Valerie Hunt (retired). Diocese of Ho, Mr. Hope Fiebor, parochial catechist.

¶ 26: Parish of Sussex, the Ven. David Barrett, the Rev. David Titus, honorary assistant. Diocese of Ho, Mr. Joseph Dzanka, parochial catechist.

¶ 27: Parish of the Tobique, the Rev. Deacon Fran Bedell, the Rev. Kent Greer, the Ven. Bonnie LeBlanc, the Rev. Amanda Longmoore. The Rev. Canon James Irvine (retired). Diocese of Ho, Mr. Gabriel Agbodo, parochial catechist.

¶ 28: Parish of Upham, the Rev. Rob Marsh, priest-in-charge. Diocese of Ho, Mr. Aloysius Genya, parochial catechist.

Find the intercessions on-line at [anglican.nb.ca](http://anglican.nb.ca) —> Resources —> Prayer

Gift planning isn't about us ...

its about those who follow us.



For more information about bequests and other ways of supporting the work of God through the Diocese of Fredericton - your parish, General Synod, The Primate's World Relief and Development Fund, the New Brunswick Anglican, a theological college, or any number of other church ministries please contact -

Archdeacon David Edwards • Parish Development and Gift Planning Officer  
The Anglican Diocese of Fredericton  
(506) 693-7962 • (506) 459-1801 • david.edwards@anglican.nb.ca



## YOUTH

I'm curious, George ...

## What do you mean by the term 'missional'?

[part 1]

Not long ago I was teaching a course on involving young people in social justice and mission. One of the things that I asked the students was how they understood the term missional. One responded that she had never heard the term before. Yet missional has become one of the current buzz words among those concerned with the direction and shape of the church in the 21<sup>st</sup> Century.

Like most buzz words, people have many different understandings of the term. One of the common understandings underlying most uses however, is that God is everywhere present and at work. We may not see God here or there but God is.

Despite the seemingly obvious nature of this assertion, it is different from most previous thinking. Throughout history many people have thought of their god(s) as local geographically and limited regarding loyalty. Even the first Hebrews did not escape these, and used terms like the God of the mountains or the God of the Hebrews.

Historically, Christian missionary efforts have been seen as somehow taking God to people from whom God is absent, and so we hear clichés like Taking Christ to the Nations. Despite common theological assertions that God



YOUTH  
COORDINATOR  
GEORGE PORTER

is everywhere present, people often, paradoxically, do not see God in this way.

Missional represents the recognition that the God who created all that is, "seen and unseen," is present in all of creation. This theme appears over and over throughout scripture. When God called Abraham to leave his home and go to an unknown place, that place was not unknown to God. Abraham could not take God along as if God were some sort of idol. God was already there. When Moses led the people through the great exodus, God was with them through the wilderness. When the people of Israel were hauled off to Babylon, they discovered God already there. When Jesus appeared as the Emmanuel, God was already at work among the people. Wherever the apostles went to proclaim the good news of Jesus, God was ahead of them, even if the people only built an altar to the Unknown God.

This recognition changes the task of the mission of the people of God. It recognizes that in our life and witness we aren't taking God anywhere, as if God were an idol. Through

our life and work together – and together with Christ – we may help people discover the presence of God in their own circumstances. It recognizes that there are no godless places nor are there any godless people; there are only people among whom God is already at work.

I went to Cuba a number of years ago to prepare the way for the C2C Tour mission trip. Among the many wonderful people I met was Fr. Carlos, a young priest and son of the then Bishop of Cuba. As we discussed the trip, he said to me: "We don't need you to come and tell us how to be Christians. We already know that. We want you to come and be part of what God is doing here."

Talking about Ezekiel, Rob Bell noted that God was not limited to the promised land, but the prophet "realizes that God is just as much by the river in Babylon; this god cannot be localized. Wherever you go this God is."\* This understanding is at the heart of what missional means.

\* Quoted by James K Wellerman, Jr in *Rob Bell and A New American Christianity* (Nashville: Abingdon Press, 2012), p 89.

*the Rev. Dr. George Porter is Canon for Youth and director of youth action for the diocese.*

## Straightforward, pointed, challenging — *Closer Still* highly recommended

Recommended Resource: *Closer Still* by Scott Evans\*

To be frank, I had not intended to read *Closer Still*. Over the course of my years in various youth ministries I have been exposed to so much 'devotional writing' for young people that is either 'religious fluff' or quilt-inducing lists of rules that I have become quite sceptical about the genre. I expected this to be more of the same.

Thinking reading the book would be a waste of time, I almost passed over it – that is, until I met the author. Scott was the keynote speaker at Diocesan Youth Conference 2012 in our neighbouring Diocese of Nova Scotia and Prince Edward Island. Beyond his attractive Irish accent and interesting stories, Scott came across as a person of integrity, humility and passion. He wasn't afraid to say what he had to say, while simultaneously speaking with compassion. Young people and adults were listening and hearing.

I decided to give the book a read, and I'm glad I did. The book is raw and passionate, with no trace of 'fluff'. Neither is it a typical get-closer-to-God-by-keeping-more-rules approach. Avoiding both cliché and sentimentality, Scott writes about what he has learned about relationships with God and people through his life, and the Christianity he describes and to which he invites young people is the real thing. His presentation is straightforward, pointed and challenging. At the same time, it has the definite ring of authenticity.

Scott doesn't pretend to have all the answers or the final word. He has lots of questions. I found that even when I didn't agree with him, he made sense. All round, this is a book I wouldn't hesitate to give confidently to a young person or to those who work with young people. Definitely a recommended resource.



\* Kilcoole [Ireland]: Hopefully Publishing, 2012.



Young people from the parishes of St. Stephen and St. Andrews were confirmed in St. Stephen by Archbishop Claude Miller last November.

### Up-to-date information about youth ministries

• [nbay.ca](http://nbay.ca)

• Youth Leaders

<[facebook.cogroups/273243022758492/](https://www.facebook.com/groups/273243022758492/)>

• Youth Action Director at the Synod Office

<[george.porter at anglican.nb.ca](mailto:george.porter@anglican.nb.ca)>

506-459-1981

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

emergent