



## VOCATIONAL DEACONS ORDAINED



ANA WATTS

Three New Brunswick Anglicans were ordained vocational deacons at a Jan. 11 service in Fredericton. Vocational deacons are recognized and encouraged by the parish and work in their own communities. Above, following the service, are Archbishop Claude Miller, Dean Keith Joyce, the Rev. Deacon Sandy MacPherson (Chatham), the Rev. Deacon Deborah Cochran (Hampton), the Rev. Deacon Elizabeth Wells (Sackville) and Archdeacon Geoffrey Hall.

## A lesson in service and compassion

BY RYAN MELANSON

SAINT JOHN

This year saw the city make national headlines on numerous occasions, but through my longest stint yet as a working reporter, I learned that it's not always the biggest stories or breaking news that leave the most lasting impact. In early September, my editor suggested I cover the service and write a story on two well-known priests who were to be canonized by the Anglican Diocese of Fredericton, one of the church's highest honours.

It may be because I'm not a religious person, but I was a bit confused. I had no doubt the honour was significant, but I didn't quite grasp what would make the story compelling or relevant to the readers.

That was until I met Don Trivett.

*The Rev. Jim Golding and the Rev. Don Trivett were installed as honorary canons of Fredericton's Christ Church Cathedral last September. Telegraph-Journal reporter Ryan Melanson covered the event at St. Paul's in Rothesay and wrote about the inspiring experience in a retrospective on Dec. 31, 2013. It is reprinted here with the kind permission of the Telegraph-Journal.*

The 87-year-old was in the final stages of bone cancer – and in the final days of his life – when I arrived at his home on the Kingston Peninsula the next afternoon. Despite being weak, tired and in the middle of an already-hectic day, the canon gave me a welcome as warm as any I've ever received. I learned about a man who had been a

See Men on page 2

## The Election of Bishops in the Diocese of Fredericton Questions & Answers

Some time this spring (probably May 10 but the date was not official at press time), the Diocese of Fredericton will elect a coadjutor bishop to succeed Archbishop Claude Miller when he retires as diocesan bishop (as well as metropolitan of the Ecclesiastical Province of Canada) on June 26, his 70<sup>th</sup> birthday. National Church canons require bishops to retire by age 70. Because electoral synods are held so seldom, diocesan Chancellor Clyde Spinney prepared this basic Q & A document to help New Brunswick Anglicans understand the process.



Clyde Spinney

**Q: Who is eligible to be elected Bishop?**

A: Any priest of the Anglican Church of Canada or of any Church in full communion therewith who is at least thirty years of age. [Canon Three, section 7]

**Q: Does the priest have to be licensed to minister in the diocese or to be resident in the diocese?**

A: No. There is no such limitation.

**Q: Who is eligible to vote at an Electoral Synod?**

A: Members of Synod including the Bishop, the Dean of Fredericton, clergy licensed and resident, the designated officers of Synod, the Diocesan president of the ACW, licensed members of the former Church Army, and the lay members of the Synod elected pursuant to the Diocesan Constitution. [Diocesan Constitution, section 3]

**Q: I just attended the Diocesan Synod in Sussex. Does this mean that I am also entitled to attend the Electoral Synod?**

A: No, not necessarily. The lay members of synod in May 2014 will be those persons who are elected as lay delegates of the synod or their substitutes at their annual 2014 parish meetings to be held prior to the end of February, 2014. [Diocesan Constitution, section 4; Canon Six, paragraph 2(1)(c)] This means that it will be extremely important for each parish to:

- make its membership aware that its elected delegates will be involved in an Electoral Synod in 2014, and
- complete and submit its 2014 Annual Returns by the March 15 deadline.

**Q: When may nominations first be made?**

A: A Notice of Election to convene the Electoral Synod (Form 3-A) will be sent to all

delegates of synod at least 30 days before the date of such synod. The notice will invite written nominations. [Canon Three, section 4; Regulation 3-1, section 1]

**Q: Who may nominate a person for the office of Bishop?**

A: Although any individual may initiate a nomination, in this case for coadjutor bishop, each nomination requires the signature of one eligible clerical and one eligible lay (delegate or substitute) member of synod.

**Q: What information is required for a complete nomination?**

A: The Form of Nomination must include the signatures of the nominators, delivered by hand or surface mail. The Form of Biographical Information for Nominees, including a photograph of the nominee, requires completion according to the specifications provided with the form.

**Q: Is there a closing date for the submission of nominations?**

A: Nominations close forty-eight (48) hours before the time fixed for the electoral synod. [Canon Three, section 4]

**Q: Is there any provision for extension of time for the submission of further nominations?**

A: No, not before the synod itself. However, the electoral synod itself at any time after the fourth ballot may, by a majority of both orders voting together, direct the chair to call for further nominations. [Canon Three, subsection 5(4)]

**Q: How will I know who has been nominated?**

A: At least fourteen (14) days before the date of the electoral synod, the Secretary of Synod shall send to all synod delegates a list of the names received in nomination at that time with brief biographical information concerning each nominee, all in a form approved by the Diocesan Council. [Canon Three, subsection 4(5)] Thus there is an advantage for nominees to be nominated at least fourteen days before the electoral synod.

**Q: How will I know about candidates nominated subsequently, but prior to the close of nominations?**

A: The final list of nominees with any necessary biographical information shall be handed out at registration.

Continued on page 2



## NATIONAL NEWS

# A day at the office turns into a day of inspiration

## A lesson in service and compassion

Continued from page 1

major in the militia, a social worker and a school chaplain, among other things, and who had been working for the good of those most vulnerable for decades.

And although he retired in 1996 (when I was seven), he didn't slow down, with some of his most inspiring work came afterwards. He explained to me how he spent much of his time visiting the sick, the elderly, the disabled and others who were shut in to their homes, bringing communion and prayer, advice and support to people who needed it most

Others knew the initiative as Trivett's "Underground Church." It helped me understand what was important to a man who treated his own impending

death as a minor footnote in our conversation, preferring to talk about his concerns for those on the margins of society, and his belief that religious teachings needed to become relevant again to remain a force in those people's lives.

It became clear to me that the honour being bestowed upon him that night at St. Paul's Church in Rothesay wasn't only about service to the church, but about selfless service to others, and true caring for his neighbours and the communities he lived in.

I also met Jim Golding that day, and in chatting with him in his Rothesay home, I learned of years spent as chaplain at nearby Rothesay Netherwood School. I learned that Golding – affectionately known as "The Rev" – had developed such strong bonds with students that he still corresponds, offers advice, and even presides over weddings, two de-

cedes later. He was another who seemed more concerned about others, hoping he had led them on the right path, than about his own affairs

Later that evening I saw the two friends, front and centre in their wheelchairs, honoured together by Archbishop Claude Miller in a moving moment I did my best to take in (despite hanging out of a second-floor window trying to take a great photo).

Both men left lasting impressions on me, and turned a day at the office into a day of reflection and inspiration, learning of the good that can be done and the difference that can be made by a single person.

It was Don Trivett, though, who entered my thoughts again and again afterwards, likely because less than a month after I met him and got a crash course on his life, he was dead.

"Dad's legacy is the number



GEOFFREY HALL

Canons Jim Golding and Don Trivett turned a day at the office into a day of reflection and inspiration for *Telegraph-Journal* reporter Ryan Melanson, assigned to cover the service where they were made canons of Christ Church Cathedral. He didn't quite grasp what would make the story compelling or relevant to the readers — until he met Don Trivett.

of people he was able to guide and counsel and add value to their lives," his son John said following his death in October.

"That will carry on. The number of lives he's touched

will go on forever because those people will touch other people."

As one of those lives that Don Trivett touched, I can attest to his legacy.



ANA WATTS

The Rev. Canon Lyman Harding congratulates then Archdeacon Claude Miller upon his election as Coadjutor Bishop of the Diocese of Fredericton on March 15, 2003. Miller retires in June as Bishop of Fredericton and Archbishop of the Ecclesiastical Province of Canada.

## Election of Bishops Q&A

Continued from page 1

**Q: What is the prescribed format for nominations and biographical information?**

A: Nominations must be made in Form 3-B as prescribed by Regulation 3-1; The Election of Bishops found online at: [http://anglican.nb.ca/legislation/regulations/3-1\\_the\\_election\\_of\\_bishops.pdf](http://anglican.nb.ca/legislation/regulations/3-1_the_election_of_bishops.pdf). The regulation also prescribes a Biographical Information Form, Form 3-C which must be followed in formatting the biographical information to be submitted on behalf of a nominee.

**Q: How are votes taken at Synod? Will my votes be public?**

A: No. Voting is by secret ballot and all ballots are independently counted and scrutinized.

**Q: Who will preside at the Electoral Synod?**

A: As of this date, that decision remains to be made. Archbishop Miller is eligible to preside at the election of a coadjutor bishop, should he so choose.

**Q: What is the vote required for a nominee to be elected bishop?**

A: A bishop is elected by the votes of two-thirds or more of the clergy present and voting, and two-thirds or more of the lay members present and voting at the electoral synod.

**Q: We are electing a Coadjutor Bishop. What does this mean?**

A: The Coadjutor Bishop, when duly consecrated, shall have the right to succession to the See of Fredericton, shall succeed to the same immediately it becomes vacant, and shall be installed as diocesan bishop. This means that the person elected will have the right to be installed as the Bishop of Fredericton after Archbishop Miller's date of retirement on June 26, 2014.

## The Mabel C. Dean Memorial Bursary

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Details and application form:

[http://anglican.nb.ca/admin/\\$assistance/](http://anglican.nb.ca/admin/$assistance/)



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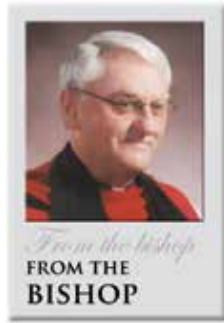
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THE BISHOP'S PAGE

# If salvation depends on being perfect ...

*You therefore, must be perfect, as your heavenly Father is perfect. (Matthew 5.48)*



principles were confused and mystified so we ought not to be surprised when we feel at a loss. Many biblical

scholars suggest that the hard sayings of Jesus are exaggeration or hyperbole to make a deeper point, while others strive to uphold these teachings literally. Attempts to justify Jesus' words have caused not only personal confusion but also institutional conflict and warring theological factions. Could it be that we are missing the point? Where, indeed, could our efforts better be focused?

Over the past few months, beginning on the first Sunday in Advent, we heard the prophetic voice of John the Baptist, the message to Mary and Joseph, the "Glory to God in the Highest" that led the shepherds to the stable, and the birth of the Christ child. The star that guided the Magi was the action of a loving God for his people who were held captive by an impossible

This month in the Gospel we are blessed by hearing the words of Jesus as he begins his Sermon on the Mount. Historically and theologically there has been a great deal of debate about Matthew's account of Jesus' moral teaching as it pertains to the Jewish law: "Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven." (Matt 5.19)

Such sayings, because of our human condition, seem to make salvation impossible. If our salvation depends on "[being] perfect, as [our] heavenly Father is perfect" the whole world is in trouble.

Jesus' Sermon on the Mount is laden with sayings that are very difficult to accept and even more difficult to embrace and live up to. Difficulty understanding Jesus' teaching is not a new phenomenon. There are numerous occasions where the first dis-

moral and ritual law. Jesus said: "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil." (Matt. 5.17)

"The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah; not like the covenant that I made with their ancestors on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord. This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people." (Heb. 8.8-10)

"He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace ... (Eph.2.15)

God understood the impossibility of the law without his presence in the person Jesus Christ who became the promised fulfillment of all law. Jesus is God's law for all time.

So to ask my beginning questions another way "what does God's law fulfilling the incarnate presence in Jesus Christ mean for us?" The human struggle will always be to "measure up" to codes of conduct, ritual expression and legal governance. We will continue to hope to be justified by our own efforts. This whole enterprise, however, takes on a much deeper personal and corporate meaning when we rest our case in God's unfathomable love through the birth, life and death of Jesus Christ on the cross. Indeed, Jesus did fulfill the law in God's work of redemption for the whole world as prophesied in the Old Testament. And he made peace and freedom for all possible, as accomplished in the acceptance of Jesus Christ as Lord and Saviour, in whom we are perfected.

Bless you as we together look forward to a Holy Lent.



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

PRINCIPAL ENGAGEMENTS

Feb. 2  
Parish of St. Margaret's\*

Feb. 3  
Bishop's Counsel

Mar. 8  
Parish of Lancaster \*

Mar. 9  
Parishes of Saint John/  
Millidgeville\*

Mar. 10-14  
House of Bishops

Mar. 16  
Parishes of Hammond  
River/Quispamsis\*

Mar. 19  
Diocesan Council

Mar. 22  
Wardens Day

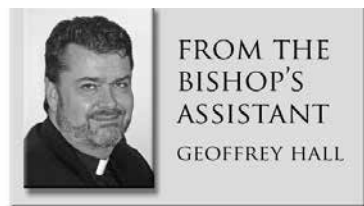
Mar. 23  
Parish of Hampton\*

\* Denotes confirmation

# The clock ticks away without any reference to our wishes

Over the past Christmas holiday season I fell once again into an unfortunate attitudinal place. I looked forward, as I always do, to the seasonal niceties, the time I would spend with family and friends and the celebration to come. Christmas is indeed a pleasant time, as it should be. But part of my looking forward is usually the joy I feel when I see I will have some extra time to catch up on the things in both my personal and work life for which I don't always seem to have the time. And, once again, some time with family, a movie or two, some Sunday and festival church duties and suddenly, there I was — back to normal time. Not as much got done as I had hoped. It's not the first time. This is a recurring pattern for me. There just isn't the time.

I was with the Archbishop on New Year's Day and the sermon was about — you guessed it — time! "There is a time for everything ..." the writer of Ecclesiastes rightly said that day. "A time to reap and a time to sow, a time to be born and a



time to die ..." I've heard it all before. I've preached about it several times myself, including a few years ago at my best friend's funeral. Have I yet actually heard it as I should? I don't think so.

Time is one commodity over which we have little, if any, control. We mark it, we wish it away when we're young and we wish we hadn't when we are older. Still the clock ticks away without any reference to our circumstances or our wishes. Tick tock, tick tock. The only thing of which I can usually be certain is there isn't enough time between

the tick and the tock, and I really have difficulty getting to everything I think is important.

But that's just me. I'm sure others have all the time in the world. I mean, what could possibly be occupying the time of the rest of humanity? Nothing could be as important as what I have planned. Certainly anything God has planned for me will just have to wait. I have things to do!

As I do some extra circular reading in preparation for leading an upcoming session on the Christian Year, time is front and centre. I find myself being reminded, yet again, that time is not of my creation nor have I much at all to do with how it unfolds or seemingly marches briskly on. I am most reminded that time is, in fact, cyclical and that is by design. God under-

stands me better than I understand myself. I need the repetition and the recurring cycles in order to stay grounded. If I could, in fact, have some say over my time and its availability, there would still never be enough. I'd simply fill it to the brim and complain that there wasn't time to do more. What I need to do is stay in touch with the temporality of time as part of a created order of which I too am part. Isn't it strange that we spend most of our lives fighting against the very thing that gives us life — God himself and the tick tock he has given to enable our very survival?

The God in whom we believe, of whom we teach, is not bound by this time — our time. He is the Alpha and the Omega, the beginning and the end — the

same as he was in the beginning and will be in the end. Eternity, the span of all time, is God's own possession and one day he has promised to share it with us. Like trying to rationally consider the expanse of the universe, if we think too hard on that one, it will literally lead us to complete mental exhaustion. The reason Jesus was such a dramatic event for the world — the entire world marks its time by his birth — is that he is the eternal God who entered our sphere but for a time. For only a flash was he present in the flesh and few were able to make much sense at all of what he said or did. The Church is still struggling to make sense of it all and, too often, we still seem to miss the mark altogether.

My prayer is that I will take the time necessary to stay focused on that Eternity and, that I will learn again and again that I will never really have the time.

Archdeacon Hall planned to catch up on all kinds of things over Christmas, but before he was ready, it was back to normal time. "There is a time for everything. A time to reap and a time to sow, a time to be born and a time to die ..." I've heard it all before. I've preached about it several times myself, including a few years ago at my best friend's funeral. Have I yet actually heard it as I should? I don't think so.

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



## THE LENT DEBATE

# Lent: 40 days to redemption

BY GEOFFREY HALL

**And after they had appointed elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe. (Acts 14:23)**

**For the law brings wrath: but where there is no law, neither is there violation. (Romans 4:15)**

TRADITIONS recognizing the season of Lent in the Christian calendar appear early in the history of Christianity. Doing the math, one will quickly notice that the Season of Lent, Ash Wednesday to Palm/Passion Sunday, is not 40 days at all but rather 46. At least in Western Christianity, Sundays are feast days and not included in the count of the Lenten fast – the 40 Days.

Why 40? The number is symbolic and significant in scripture. The rain causing the Great Flood in the time of Noah fell for 40 days and 40 nights. The Israelites wandered in the desert for 40 years. Nineveh was given 40 days to repent in the time of Jonah. Moses and Elijah dwelt in Horeb for 40 years and Eli was judge over Israel for – you guessed it – 40 years. Kings Saul, David, and Solomon each reigned for 40 years. Jesus was tempted in the desert for 40 days. Forty is a round figure in Scripture and represents a time long enough to accomplish something of consequence. The 40 day season of Lent is long enough for us to accomplish the task that the Christian calendar recommends we perform at least annually – to repent and undertake a deeper examination of our human tendencies toward rebellion against God and our falling back into sin – even when we know better.

I once had a faithful Christian parishioner who expressed to me an honest level of skepticism that Lenten disciplines, especially fasting, could serve any useful purpose in our day. Wearing sackcloth and ashes and bemoaning our sins before God is clearly reported in Scripture, but how does such practice positively translate into spirituality for a post-modern age? The answer may lie in the way we understand the whole package of the pre-Easter season of preparation we call Lent.

If we see Lent as a dark season of denial and discomfort prior to the most glorious celebration known to Christianity – Easter and the Resurrection of our Lord – then we may be missing the point. Lent is as much about the “LENTening” of the days of the coming spring as it is about gloom

and darkness. Lent is a season during which author Lawrence Stookey in *Calendar: Christ's Time of the Church* argues is a season with a double focus – in effect an eclipse. On the one hand there is an emphasis on our coming to grips with sinful human nature and the death we all will face; on the other is the redemption we know by recognizing that it is not sin that rules us but the Spirit of the Christ who reigns in us. Both of those foci, and the movement from one to the other, are liturgically expressed through the Sunday worship of the season (Sundays “in” Lent as opposed to Sundays “of” Lent).

Lent begins with worship on Ash Wednesday. Ashes are a powerful scriptural symbol of both death and repentance. The ashes smeared on the Christian forehead are not placed in a dark blob but rather more usually in the sign of a cross, the symbol of our redemption. On Ash Wednesday, using ashes of the withered and burned palm leaves from the previous Palm Sunday, we are reminded of our mortality with the uncomfortable and stark words: “You are dust and to dust you shall return.” [See Genesis 3:19] This emphasis is not a morbid fascination with death but rather a wake-up call to reality. Of one thing we can be sure, the statistics of human death reveal that it happens no less than 100 per cent of the time. Despite our best efforts, none of us gets out of this life alive! The time we live is like a momentary blip in the larger scheme of time. It is of utmost importance that we make the best of it.

On Ash Wednesday we hear the call to repentance of the Prophet Joel: “Blow the trumpet in Zion – return to [God] with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing ...” (Joel 2: 1a, 12 and 13a) But the words of Joel do not end there. “Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love ...” (Joel 2: 13)

Worship on Ash Wednesday most appropriately ends with the celebration of the Holy Eucharist,



Geoffrey Hall

indeed a heavenly feast, reminding us without doubt that the journey on which we begin includes constant spiritual feeding, even in the midst of our fast, whether it be spiritual, physical or both.

Fasting calls to mind our ongoing need for discipline. We consider ourselves, or should, disciples of Jesus – those “disciplined” in following our Lord and what he teaches. Refraining from eating can help us to develop empathy for those who have no food because of circumstance rather than choice. Spending more time in prayer can be a firm reminder of our need to always strive to open ourselves to that all important connection to God. Paying closer attention to the offerings we make and what we are able to give away may help to change our priorities so we make sure what we do have is used more effectively, not only for ourselves but for the uses God would have us consider – better stewardship.

Lenten discipline is not all about giving things up, rather the emphasis needs to be on exerting our will against the tendencies of our human nature that can lead us farther away from God. With the success of that discipline we train ourselves. When I was in grade school my primary teacher insisted that writing exercises be completed daily. It involved writing both uppercase and lowercase letters within a two-line framework. We wrote these letters over and over on especially ruled paper until they became second nature. Once learned, they rolled easily from our pencils and without conscious thought. I haven’t engaged in those writing exercises since, although the state of my handwriting tells me that I would benefit from doing that. The day I first rode a bicycle was the last day I needed to concentrate on how to do it. Habits require little or no thought, little conscious effort.

In all our disciplines we need to recognize the presence of grace. When we forgive the sins of others

and love our enemies as ourselves we gain a stronger sense of God’s forgiveness of our own sin. We do not save ourselves by our denials or good works, rather our efforts are meant to help remove what prevents God from speaking or acting through us. We seek his will working in us. The more good habits we possess without having to think about them, the less clutter the voice of God has to speak through in order for us to see his will reflected in our lives. This is the ultimate goal of faith and faithful living.

Although the season of Lent begins with a call to repentance forcing a consideration of our mortality, it by no means remains there. The first Sunday in Lent appropriately echoes Ash Wednesday and I’ve often found it useful to begin the worship on Lent 1 with the Ash Wednesday exhortation eloquently inviting the Church to “observe a holy Lent.” The lectionary of the day puts before us the biblical images of the sin of Eden, the Great Flood or the Exodus of the Hebrews from bondage in Egypt. All of these images, even on this first Sunday, are balanced with reminders of God’s gracious dealing with his people throughout history. Lent isn’t about sitting on the hill at Calvary for seven weeks dwelling on the gruesome death of Jesus, or any other depressing concepts we might choose to flagellate ourselves into submission or oblivion.

The Sundays in Lent progress from repentance to an emphasis on the second focus, the eclipse, and the celebration of our redemption. The lectionary guides us through the covenant between God and Abraham, the joyful reality of the cleansing and refreshment of the Water of Life, the importance of the Light in our life and the importance of the New Covenant and the power of the Holy Spirit to bring life to that which was once dead. The themes

of these Sundays are not downers of any sort. Covenant, God’s grace and promise, newness of life, living water, enlightenment and resurrection are all woven into the spirit and progression of the season. In fact, Lent walks us through the story of our redemption, feeding us as we journey to the Cross and the Resurrection.

For centuries Lent has been considered the appropriate time for final preparation for those seeking baptism. Anglican practices of infant baptism have unfortunately caused us to become somewhat lazy, forgetting that the promises made at infant baptism are made by sponsors on behalf of the baptized, and although the infants we baptize cannot be taught, or better described as prepared, the sponsors or “those who are of riper years” indeed need to be. Whether professing Christian faith for the first time or renewing the vows of Christian faith, all members of the Church can benefit from a Lenten preparation. Walking the road to redemption is something we need to do over and over again. The once made exclamation of conversion and recitation of the Sinner’s Prayer” is far from all that is required if we are to take our faith seriously. The reality is, without a conscious effort we all slip back into a spiritual place of comfort, we forget the basics and the need for the grace that saves. An annual rehearsing of the Christian journey to redemption is the minimum we should expect of ourselves.

This Lent we might do well to focus less on the doom and gloom and look for the Light with which the seasonal observances are so carefully and intricately interlaced. They deliver us prepared to accept with joy the Palms, Passion, Crucifixion and Resurrection – all central to living the Christian faith.

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





## THE LENT DEBATE

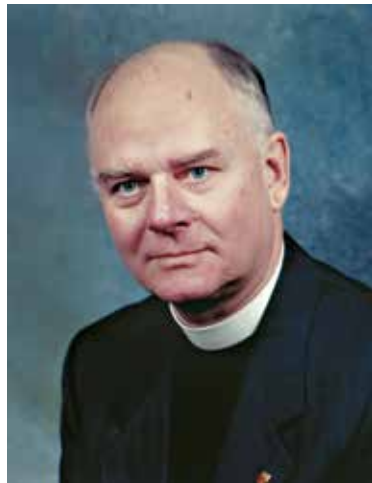
## Lent is passé

BY HAROLD HAZEN

The Church invented Lent in an age when the majority of Christians were very superstitious. These superstitions were from pre-Christian times and the bad theology of the early church did not straighten out the mess. In medieval times the power and control of the Church permeated every aspect of Christianity. It developed the idea of 40 days of Lent leading up to Easter to give everyone the opportunity to become holy enough to receive the sacrament on Easter Sunday. Programs were developed to help people believe they were becoming holier. Self-discipline was manifest in the sacrifice of things — like meat on Friday or visits to a mistress. You had 40 days to get holy and you had better work at it.

I believe it is time we put the 40 days of Lent behind us. To emphasize the last week of Jesus' life — how our sin and selfishness helped to crucify him — for just the two weeks before Easter, the Passiontide — would certainly be sufficient. The church could really emphasize the importance of God's love in our daily lives and how Jesus died to show us how far God would go to demonstrate the power of selfishness/evil, and his willingness to not only forgive, but to provide us a means, everyday, by which we can receive his grace.

In the Middle Ages ordinary people — and even those in the



Harold Hazen

upper class — found life hard. There was very little to look forward to but survival for a few years. The church provided a Saviour, but it was not necessarily the one that Saul of Taurus met on the road to Damascus, nor the one we find in the Gospels today. In the Middle Ages you had to earn the right to receive forgiveness of sins by performing penance, which in some cases made the church very rich. There were so many ways to sin you would think the Christian church had adopted all

the negativity and taboos of the Old Testament.

People did not dare to receive the sacrament of the Lord's body and blood because they were never good enough. It was a mortal sin to receive the sacrament without going to confession and manifesting repentance by the acceptance of a harsh penance. Yet the church taught that you must receive the sacrament at least on Easter Day. The teaching that the bread and wine became the actual body and blood of Jesus Christ made people even more fearful to come to Holy Communion. The parish priest acquired tremendous power over their lives. He could make the body and blood of Christ and withhold forgiveness of sin until a person manifested repentance. This kind of power even brought a king, clothed in sackcloth and ashes and crawling on hand and knees in the wintertime, to receive the forgiveness of the church.

People turned out on Easter Sunday having lived a life of denial for almost six weeks. Then

on Easter Monday, most of them went right back to their former ways and continued to live that way for the next 10 months. This is one of the reasons the Sunday after Easter is called Low Sunday. The pressure was off the people until Lent next year, or until they were on their deathbeds, whichever came first.

This is not what the Bible teaches about the love of God. When people began reading it for themselves we had the Reformation. Old habits die hard, but in the 21st century we have put most of the bad theology of the Middle Ages behind us. Let us therefore dispense with something that is out of touch with our world today. Let us not continue the mistakes of the past. The 40 days of Lent will not make us holy. Only Jesus Christ can change our lives. It is not what we do that makes it possible for us to receive Jesus Christ into our lives. It is a matter of belief, faith. It happens when we accept what he has already done for us and allow

Him to change our lives.

Live your life with Christ each day and never forget what he has done and is still willing to do for you. Two weeks is enough time to concentrate on the events of his death, for outdated cheerless hymns and music in our churches. On each Lord's Day we celebrate the resurrection of Jesus Christ and the manifestation of God's love. Every Lord's Day is a little Easter. Let us celebrate God's love and manifest the joy that comes from knowing and experiencing it.

Learn to be an every day Christian and not just a Lenten Christian. Allow Easter to manifest life. Allow life to be a positive experience every day you live. Be joyful and sing Alleluias. After all, each day is one day closer to Easter Sunday and spring. Each day brings us one day closer to being with Christ forever.

*The Ven. Harold Hazen was executive assistant to bishops Harold Nutter and George Lemmon, Secretary of the Synod and Diocesan Archdeacon.*

*Live your life with Christ each day and never forget what he has done and is still willing to do for you. Two weeks is enough time to concentrate on the events of his death, for outdated cheerless hymns and music in our churches.*



## PARISH NEWS

## New paint job and roof repairs make buildings bright and tight

## Next on the to-do list: reduce heating costs

BY DERWIN GOWAN

Christ Church and Trinity Hall in St. Stephen look sharper than they have for several years with a new paint job and other improvements. "Steeplejack" Les Caldwell painted all the outside walls of the church and attached parish hall and replaced and repaired flashing as required. This was in hopes of taking care of the intermittent leak above the nave. In a windstorm water often pooled on the floor of the aisle below.

The parish used a bequest for building maintenance to do this



work as well as some outside work in the church and hall. After painting the hall Steeplejack proposed to replace the asphalt shingles on the liturgical north side of the building where some were littering the ground. He cleaned up the scaffolding and paint cans and spread a load

of gravel on the parking lot just before the cold weather hit.

The fall project was one of many made possible by the bequest over the past few years. The centre nave, chancel and sanctuary (but not the side aisles) of Christ Church now have a new steel roof. The rec-

tory has a new asphalt roof. Another contractor did work to the sills and foundations of Christ Church and the rectory.

These buildings should stand into the future but heating them is another matter. Christ Church has an undersized oil furnace. The congregation cannot afford the fuel for the furnace to bring Christ Church to room temperature on a windy Sunday in January. So Christmas Eve services are held in Christ Church, then the congregation retreats to Trinity Hall until Palm Sunday.

This is not a cheap proposition, either. The parish hall is insulated to 1970s standards with baseboard electric heat. The

rectory, too, has baseboard electric heat that was installed in the 1990s to replace an oil furnace and two fireplaces.

Windows in the house of worship, parish hall and rectory all need attention but at least this church should not have to worry about a roof-job for a few years — and Caldwell did a nice paint job just in time for this year's Christ Church sesquicentennial.

Bishop John Medley consecrated Christ Church in 1864. It was designed by his son, the Rev. Edward Medley.

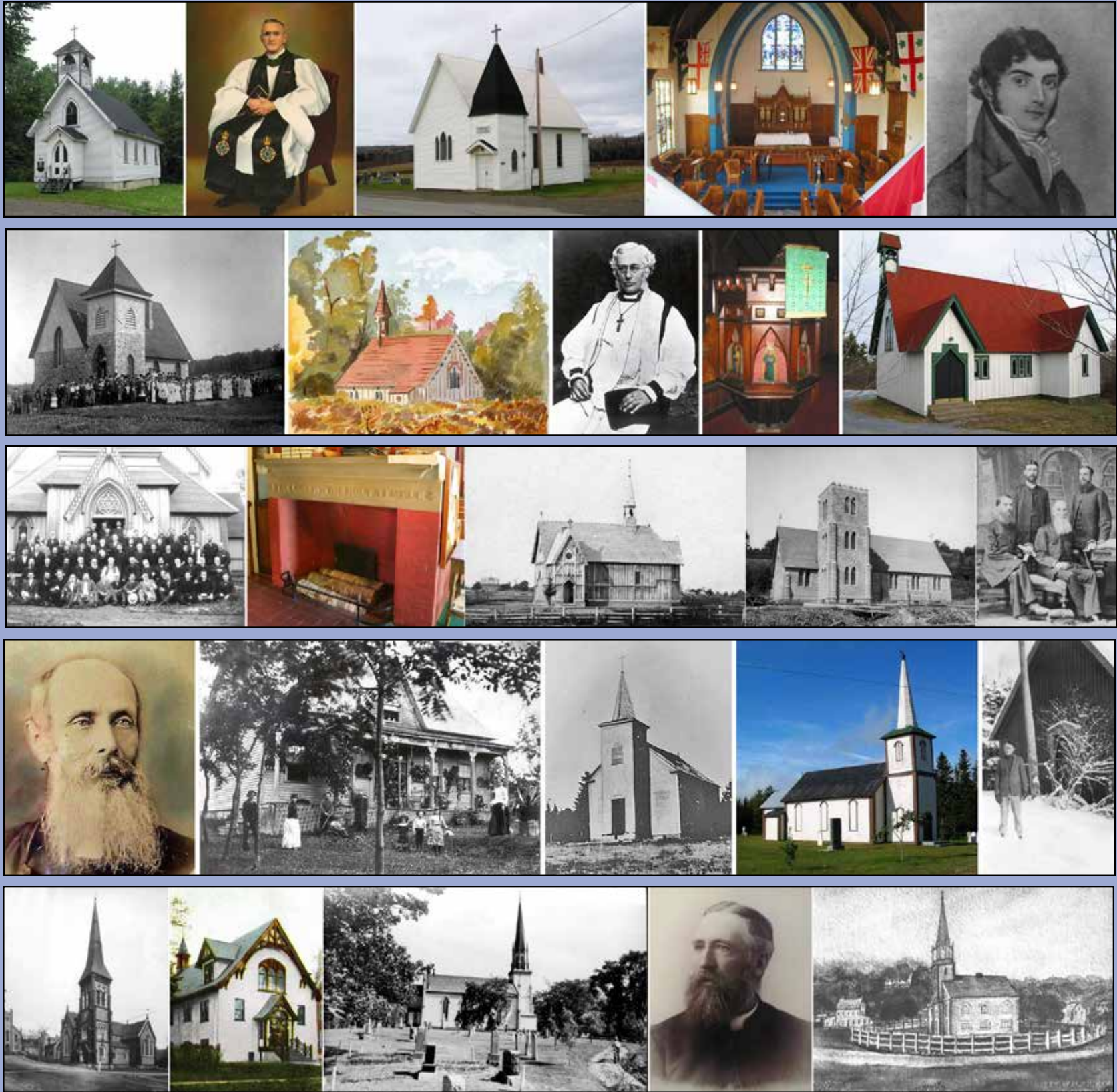
The rectory was built in the 1880s, Trinity Hall in the 1970s.



ARCHIVES CORNER

**The Archives Corner—Celebrating ten years this month!**

Each picture was part of an *Archives Corner* story published at one time in the *New Brunswick Anglican*. Test your memory! How many of these pictures can you match with a description listed below? Have fun!



Trinity, Kingston  
 The Rev. Charles Medley  
 St. John's Chapel, Magundy  
 The Rev. Thomas Harten  
 The Rev. William Jaffrey  
 Bishop Richardson  
 Trinity, Sussex  
 The Rev. Samuel Bacon  
 Canon Franchetti

Rothesay Netherwood  
 Old Rectory, Keswick Ridge  
 Bishop Medley  
 St. Paul's, Saint John  
 Coster Family Clergy  
 Neales Family Clergy  
 Canon William Q. Ketchum  
 St. Paul's, Londonderry  
 St. Paul's, Dawsonville

St. Stephen's, Westcock  
 The Rev. William Jaffrey  
 The Rev. James H. Saturley  
 St. Saviour's, Foley Brook  
 St. Margaret's, Fredericton  
 St. Barnabas', Saint John  
 Synod, Chatham  
 St. Mary the Virgin, New Maryland

Bishop Kingdon  
 Duck Cove  
 The Rev. George Coster  
 Old Cathedral Hall  
 St. Machutus', Arthurette  
 St. Mary's, Hillsborough  
 First Parish Church

**The Archives Corner**

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They welcome your comments or suggestions.



## COLUMN

# Deliberately keeping, and putting, Jesus in Third Place

I am just back from a meeting at Second Cup where many, many others were working, meeting, chatting with friends or just coming and going. I was in a Third Place, a gathering space that is not home and not work. These are important venues. In them friendships are forged, ideas are discussed, loneliness is assuaged. Coffee shops are common Third Places, think of the Wednesday morning group at Tim Horton's and you have the idea.

Churches have long been Third Places. The ACW has gathered for friendship and fellowship as well as its many ministries. But time has moved on and many of our traditional gathering places no longer have their appeal. In his book *Bowling Alone* Robert D. Putnam suggests that North American "social capital" — our reserve of personal bonds and fellowship — has greatly diminished over the past 60 years. This has happened at all levels of society, but especially in terms of family and community. The net result

is many of the things that bound us together have vanished or are vanishing. Now we face the question: How do we develop new venues where interaction can take place?

Part of the answer might be social media. Some people, like me, find it hard to fathom how community online works, but it does work for many and we need to seek to work with it rather than against it. We should not dismiss it as impersonal and not fit for the purpose. So, what might a virtual Third Place look like? What is already out there on the World Wide Web? What might be adapted? Throughout our history we have "baptized" the secular for our use. When did we lose that art?

Having said that, there is space for Third Places that involve meeting face-to-face. Many of us are already engaged



David Edwards

in this type of ministry, through drop-ins, coffee shops, feeding the hungry and many other activities. One question that arises with all these efforts is: Do we intentionally create space for relationship building? Are we able to sit down with those we do not know and enable them to feel part of the group?

My uncle Bob is a very active 92-year-old. About a year ago he moved from the village where he had lived since 1969 to another area to be near my cousin. As far as I can see he is as much part of the new community as he was of the old. How did this happen? He was deliberately invited to Third Places. The church choir, the Women's Institute weekly luncheon, the Friendly Club (I don't know what that is either) and regular outings. This did not just happen. It was intentional on the part of people in the area. My uncle is not an extrovert, but neither is he "bowling alone."

Could a hockey rink be a Third Place for parents who do

not want to spend the whole time watching Joey or Joanna? What about a venue for High School bands to entertain their friends? A coffee shop with lively entertainment and good food? A gathering place in a community garden? The possibilities are limited only by our imaginations.

The issues around the creation of Third Places are manifold and include several practical considerations. There are also theological/philosophical matters like these three:

- What do we believe about God and his action in the world? Is it the Father's desire to see everyone come to a place where they can respond to the love he has shown? Does our knowledge and experience of the primary sign of that love — the incarnate, crucified, risen, ascended Jesus — motivate us to cast our comfort aside in order that others might discover the mystery we know? Do we believe that the Triune God, through the Holy Spirit, is at large in our world, surprising people with his pres-

ence and leading them to crave an understanding?

- Do we really think that the average person is seeking meaning and wondering what else there might be to life? Can we see it in the hunger for relationships, the desire for security, the need to be loved? In her respected book *Leadership and the New Science*, Margaret J. Wheatley says that the way to restore hope and sanity is through love and relationship. Doesn't the Church know that? Are we keeping it to ourselves?

- Are we willing to be intentional? That worked for my Uncle Bob. People in the village cared enough to include the newcomer in their events. The United States Marine Corps has a motto that basically states no one will be left behind. Perhaps we should adapt it to no one will be left out.

*The Ven. David Edwards is Archdeacon of Saint John as well as diocesan parish development and planned giving officer.*

## Third Places struck a chord, ideas were exchanged!

### Editor's Note

David's article about Third Places (above) was published in E News on Jan. 7 and generated an enthusiastic response. Both Archdeacon Stuart Allan and the Rev. Dr. Ranall Ingalls of Saint John, mentioned in the BBC Television series "Call the Midwife," as an example of personal bonds

and fellowship once offered by the church. Set in post-war east end London it features a group of midwives who work out of an Anglican Convent to bring hope and safety to the impoverished lives of the people around them.

The series is an account of the early working life of nurse Jennifer Worth. Her time at the

convent as a laywoman moved her from unbelief to belief, gave her a faith that remained until her death in 2011. It also speaks of the role of the Church in providing care and help in the face of deprivation.

In his recent study of change management theory David learned that organizations whose "discus-

sions are inward focused and not about opportunities" would at best just bump along, and at worst would fail. He feels much of our conversation as a Church is focused inwardly, but if we were to lift our eyes we might see the opportunities that exist for us.

He identified offering experience and talents for skills

training in the rural areas where transportation to urban education centres is problematic, and perhaps sharing buildings for Third Spaces. He invited NB Anglicans to brainstorm with him and offered to organize an event around that if there was enough interest. That information was not available at press time.

## I don't listen to Christian music ... but maybe I'd like to try

There are many around us who do not listen to artists who record music with Christian Contemporary Music (CCM) companies. When they hear the term Christian music they often have very little idea of this particular idiom of the music industry. For the record, I do not like labels such as Christian recording artist, Christian music, or Christian songs because they are hard to define specifically. After all, is a song about leaving home any more or less Christian than a song that says, "I love you so much, Lord" 45 times? God can be in both. Recording artists like U2, Jars of Clay, NEEDTOBREATHE, Mumford & Sons, Leonard Cohen, Coldplay, Carrie Underwood, and others also blur the lines that supposedly divide Christian and secular music.

For argument's sake, let's say someone wants to try some Christian music from a Chris-



tian recording artist. Where to begin? There are very few places that sell physical CDs these days, and most of those places sell only the very popular from a select few genres. Christian music is not usually one of them. (Curious fact: polka music outsold Christian Contemporary Music in the United States throughout the 1990s and into the 21st century). Music providers such as iTunes, Amazon, and others seem to be ideal venues from which to sample music, but how to start?

Enter the ubiquitous, tried and true compilation album. In the world of Christian music companies, the most popular of these is the annual WOW-



Hits collection, and this year's WOWHits2014 is no exception. You'll find a selection of chart-topping songs from both new artists and seasoned, experienced performers. On the current two-album set features well known industry veterans Third Day, Amy Grant, Stephen Curtis Chapman, Jeremy Camp, and others. You'll also hear some newcomers like Everfound, for KING & COUNTRY, and the reformed Audio Adrenaline too — 39 tracks in all. Lots of good listening.

Those who are well versed in the world of CCM will occasionally decry the lack of variety and representation on many such compilation projects. WOWHits is no exception. It seems rather telling that for years now, the songs that are on these discs are all radio-friendly, under four minutes in length, and by groups that are on major labels. Some say it is all about sales, and name brand recognition. In fact, some songs that appear on the WOW series are declared "hits" even though they have not yet been released on their artist's own album. (WOWHits comes out in October each year).

Is there a "fix" in the works? Is it all about the money? Does a cow say "moo?"

Money is indeed a driving force in CCM, just as in any other industry. Another curious fact: every significant CCM record label is owned by a larger "secular" label. After all, WOW-

Hits rarely features experimental music on Christian labels, or extreme Indy stuff.

But where is the music of groups like The Digital Age, Switchfoot, Flyleaf, and others? Diversity is something from which WOWHits, and others, could benefit immensely.

Just the same, if you are wondering where to start to get to know the players, compilation albums are a good option. From them your tastes and preferences will take you in all kinds of different directions.

Happy listening!

**Next month:** Music's premiere surfing hard rock band — Switchfoot is back!

*The Rev. Chris Hayes is a musician and rector of the Parish of Salisbury and Havelock.*



## PARISH NEWS

# Parish Nurses spread the health ministry word

Thanks to continuing grants from the Diocese of Fredericton's Foundation for Life (FFL) program, several parishes in the Archdeaconry of Fredericton area are working toward health ministries. With FFL funding, Isabel Cutler and Nancy Wiggins, both registered nurses/parish nurses, spent the past two years traveling throughout the archdeaconry promoting these programs that treat the whole person — body, mind and spirit. They called their project Partnering for Growth in Parish Nursing/Health Ministries and they informed all churches in the archdeaconry about parish nursing and health ministry. They also offered to visit the parishes and give presentations as well as to follow up with any who wanted assistance to begin the ministry.

One of their last official presentations (they are still delighted to help parishes though) was to representa-



Fredericton parish nurses Nancy Wiggins of St. Margaret's and Isabel Cutler of Christ Church Cathedral.

tives of three parishes in the Fredericton area on Nov. 23. "We hoped that bringing together people from several parishes with interest in health ministry would be an enriching experience," says Isabel. There was meaningful dialogue that could well lead to the establishment of new health ministries in the near future.

"As our information project unfolded, it became clear that having a parish nurse in each parish is not always feasible in the start-up phase, so we modified our presentation to advise a health ministry as a first step," continues Isabel.

"Both urban and rural parishes are already engaged in ministries that fit under a

health ministry umbrella," says Nancy. Visiting, helping hands, coffee morning, afternoon tea, exercise, prayer shawl and support group programs are all good examples of health ministries. They often cost very little money.

After several months of making their presentation in person Isabel and Nancy thought that a video would reach more people and serve to introduce the concept. Sometimes it seemed to take more than one presentation for the concept to be understood. After the video is viewed, the parish nurses can handle questions. A Fredericton production company, Raynemaker Productions, collaborated with them; the result was a professional production. It was filmed in May of 2013 with the assistance of Dean Keith Joyce, Andrew Cutler, Sharon Day, members of St. Margaret's support group and the Cathedral Fit Club. The seven-

minute video was presented to Diocesan Synod in Sussex last November and is posted on You Tube <http://youtu.be/oG-ZPAI2L5mM>. It's also available from Isabel <[isabelc@rogers.com](mailto:isabelc@rogers.com)> and Nancy <[nwiggins@nbnet.nb.ca](mailto:nwiggins@nbnet.nb.ca)>.

There are seven qualified parish nurses in Fredericton working in Roman Catholic, Baptist, United and Anglican churches. Bathurst, Moncton, Saint John and Sussex have parish nurses as well. Beth Lawson at Trinity Church in Saint John is one of them. Another seven registered nurses are presently taking the parish nursing education program; included are Kathleen Snow of Christ Church Cathedral and Betty Steeves from Shediac.

Isabel and Nancy are grateful for the opportunity Foundation for Life gave them to speak about their ministry. They look forward to hearing of new ministries and are available to assist if needed.

# Myles may be the longest serving Sunday school teacher anywhere

BY GLORIA INGRAM

It's quite possible that Lillian May Myles may hold the world record for the number of years spent teaching Sunday school. A lifelong member of the Anglican Church of Canada, her Sunday school ministry spanned a period of 63 years. It began in 1895 when she helped to organize a Union Sunday School for the only two churches in Nashwaaksis at the time, the Anglican and the Methodist.

As a 17-year-old high-school student with a high record of achievement, her final year of schooling was cut short when a swelling in her left knee was diagnosed as cancer. On the dining room table of the Myles home, her leg was amputated just below the hip and eventually an artificial limb was attached.

In 1925 the Myles' added a member to the family, Annie Haynes, one of the immigrant Middlemore (Home) children. Annie continued to live with them until the end of her life. She never married. Part of Lillian's routine was to get up at 5:30 every morning to get Annie off to work at the shoe factory.

Parish records show Lillian was involved in all church



activities at St. John the Evangelist Church in Nashwaaksis. She helped to organize the women's Auxiliary in 1920 and was its president for many years. She also organized a Junior Woman's Auxiliary with meetings in her home. Those evenings were wonderful social gatherings with instruction and enjoyment for the young people of Nashwaaksis, regardless of church affiliation. Lillian is remembered as a

cheerful, independent person with a keen sense of humour. Her Sunday school students recall she didn't preach religion, she just talked about it in her classes. Nor should she be regarded as a fanatic. She was simply a true Christian with a steadfast faith who lived a life of service. In all her years as Sunday school superintendent she unfailingly arrived at the venerable stone church at 10 o'clock each Sunday morn-

ing. She used a cane and was accompanied by Annie, who carried what Lillian always referred to as "the Sunday school satchel." In her final years, a neighbouring parishioner provided transportation.

The Rev. Canon W. J. Clarke was rector of St. John's when plans were made to build a church hall. In recognition of Lillian's remarkable contribution to the church he arranged for her to turn the first sod and

announced the new building would be named The Lillian Myles Hall. After her passing in 1958 it became the Lillian May Myles Memorial Hall. The building was demolished to make way for the new St. John the Evangelist Church. Many church members who remember Lillian and the effect she had on their young lives, and others with an eye for history, rescued the sign that identified the old hall.