



FATHER-DAUGHTER TEAM AT DIOCESAN COUNCIL



No one at the Jan. 25 meeting of Diocesan Council could think of a time when a parent and child had served on council at the same time. That makes Archdeacon David Barrett and his daughter Rachel a unique addition to the one elected at last October's synod. The January meeting was the second for the new council but the first Rachel was able to attend and she paid close attention

to the proceedings. She is a gerontology student at St. Thomas University in Fredericton and a keen member of the Inter Varsity Christian Fellowship on campus. She plans to be come a dietitian and work with seniors. Her father is rector of the Parishes of Hammond River and Quispamsis as well as Archdeacon of Kingston and the Kennebecasis.

Ana Watts

DIOCESAN COUNCIL BRIEFS

Electoral Synod

An electoral synod to elect a new bishop is set for May 10 at Christ Church, Parish Church in Fredericton. Delegate lists will be compiled following the March 15 deadline for parish returns. Council also passed a motion that requires a completed police record check (children, youth and vulnerable adult) to be added to the nomination forms.

Wardens and Treasurers Day

The Parish Support and Development team announced a Warden and Treasurer's day at Cathedral Memorial Hall in Fredericton on March 29 from 9:30 a.m. until 3:30 p.m. with lunch provided.

On the agenda:

- Colin McDonald, newly appointed Director of Youth and Intergenerational Ministries.
- Wardens/treasurers discussion of common issues.
- Diocesan Treasurer's remarks on the importance of accounting, office procedures and record keeping. Presentation of the 2014 diocesan budget.
- Archbishop Claude Miller on models of shared ministry.
- Information on legal issues connected with shared ministry.

Honourary Patron

Archbishop Claude Miller was named an honorary patron of the Roman Catholic Archdiocese of Saint John's \$10-million capital campaign to restore and preserve the Cathedral of the Immaculate Conception on Waterloo Street.

Clergy Compensation Review

The Human Resources Committee clergy compensation review is pending while the diocesan treasurer researches and analyzes other diocesan policies around clergy compensation. The diocesan document Guidelines for Parish Review of Cleric Remuneration will be reviewed as part of this process. The treasurer and bishop will convene a task group to provide advice and support to this process. This task, once called the Clergy Stipendiary Review, was re-named when it was widened to encompass all components of clergy compensation and not just the monetary stipend. The committee hopes to have something to report by April.

Director of Youth and Intergenerational Ministries appointed

Colin McDonald, who spent the past 16 years working with youth in the non-profit sector, was appointed Director of Youth and Intergenerational Ministries on Feb. 3. Until recently, he served as Project Coordinator for the Safe Harbour Transitional Youth Services in Saint John. He will work from his home in Quispamsis where he lives with his wife Amanda and children Ashton, nine and Ella, four.



Colin McDonald flourish and offer our churches and community's a bright future."

Colin was born in Nova Scotia and worked there until he and his family moved to New Brunswick from Halifax seven years ago.

"I have a passion to see youth reach their full potential and to come into a genuine and full relationship with the creator. I have worked with thousands of youth over the years and I firmly believe that when we invest in our youth, nurture them, pray for them and offer them the tools for a successful life, they will

Church of the Open Door?



ALLEN TAPLEY

An out-of-control truck destroyed the entrance to St. Mark's Church in Sussex Corner very early on a Sunday morning in mid-January. The driver suffered a broken arm and other minor injuries and the congregations prayed for him at their regularly scheduled services that morning, held in the attached hall. At press time they continued to worship in the hall. The mess is cleaned up but according to the rector, the Rev. Allen Tapley, "We are in for a long period of decision-making as we await the estimates of damage. We need prayer and lots of it."

NATIONAL NEWS

The Book that Made Your World: How the Bible Created the Soul of Western Civilization

by Vishal Mangalwadi

ISBN 978-1-59555-322-5 Thomas Nelson 2011

Reviewed by Angus Hamilton

TO ANY PERSON with even a fair knowledge of the history of the last millennium, it is apparent the countries loosely described as The West have led the world to new heights of accomplishment and well being. Since the Second World War the United States, a country founded by Christian fundamentalists, has been the military, economic, and cultural leader of the world. Similarly Great Britain, a country that sent Christian missionaries across the globe, enjoyed that status from the end of the Napoleonic Wars in 1815 until the ascendance of the United States. From the Renaissance in the 1300s through to the Napoleonic Wars, Great Britain, France, and the German speaking peoples of northern Europe were at the forefront of progress. Vishal Mangalwadi credits The Reformation and The Great Awakening with this success.

The Reformation, led by Martin Luther in the 1500s, challenged the Roman Catholic Church's abuse of indulgences and the monastery's emphasis on celibacy. The result was Protestantism and a culture that, in turn, led to the dominance of Western Europe and North America. In the 1700s John Wesley and his followers challenged the staid Church of England and were the inspiration for many major social advances in England and beyond, including the abolition of slavery.



Martin Luther

Most of us know, even if only subconsciously, that Christianity was and continues to be the religion of The West. But very few of us have thought about why The West pulled ahead of other long-established regions like China, the Middle East, and the Indian sub-continent. Dr. Mangalwadi shows that neither Hinduism, with its built-in caste structure and the Brahmin contempt for work, nor Buddhism, with its objective of escaping the world instead of trying to make it a better place, could ever progress. And he shows quite conclusively that cause-and-effect and not coincidence explain The West's leadership.

Dr. Mangalwadi grew up in Allahabad, the heart of India. He was and is exasperated with his country and its culture that long predates that of The West — a culture that has had its share of creative geniuses yet, until recently, remained primarily a primitive society where women and children carried water for their households. He contends



John Wesley

it is only advancing today because when it was under British rule good educational and juridical institutions were established and Indians were coached in their operation and development. He credits Wesley and The Great Awakening for motivating these administrators, beginning in 1854, to help churches set up universities in India. Even Mahatma Gandhi, universally praised for his leadership of the non-violent revolution that led to India's independence in 1947, could not have succeeded had there not been a good Indian civil service, a good justice system, and politicians schooled in democratic ways by the British.

Geniuses may and have appeared in places with reasonable levels of education, says Dr. Mangalwadi. But whether a genius's creativity is fruitfully exploited or ignored depends on a cultural desire to make the world a better place. In such a culture there is a framework that allows innovative minds, skilled craftsmen and imaginative entrepreneurs to thrive.

Dr. Mangalwadi's chapter "Morality: Why Are Some Less Corrupt," is almost a book in itself. In it he focuses at some length on Transparency International (TI), a German nongovernmental organization that has long recognized the connection between corruption and poverty. Each year it publishes a Global Corruption Perceptions Index (CPI) that ranks countries from least to most corrupt. The 2009 index ranks 180 countries and if there were a perfectly clean one it would be awarded 10 points. Sadly, the majority of countries receive fewer than five. In 2009 New Zealand topped the list with a score of 9.4, Canada ranked eighth with 8.7, the United Kingdom 17th with 7.7, the United States 19th with 7.3. Mid-way on the list was China in 79th position with just 3.6 points followed by India at 84th with 3.4. On the low end

of the scale were Afghanistan at 170th with 1.3, and Somalia in last place with just 1.1 points. The CPI found the least corrupt countries are secular nations with cultures shaped decisively by the Bible.

Again in this chapter we find a glowing tribute to John Wesley for vigorously preaching the Bible and launching the campaign that made England one of the least corrupt countries in the world, as well as one of the most compassionate. I mentioned the abolition of slavery earlier, but in addition the emancipation of the industrial workers in England, reform of the penal code, the Salvation Army, YMCAs, the National Society for the prevention of Cruelty to Children, the Boy Scouts, Girl Guides, the

Royal Society of Prevention of Cruelty to Animals and more fine movements all grew out of the revival of biblical spirituality made possible by the opening up of the Bible that in turn led to the Great Awakening of hearts, minds, consciences and wills. Overwhelmingly the people behind these movements were Christians.

Clearly I found this a deeply rewarding book to read and to study. My hope is that churches will use it to persuade skeptics that our holy institution is worthy of support.

Angus Hamilton worships at St. John the Baptist in Nashwaaksis (Fredericton) and is a retired professor of engineering at the University of New Brunswick.

The opening up of the Bible led to the Great Awakening of hearts, minds, consciences and wills.



DEADLINE for copy and photo submissions to the New Brunswick Anglican is the first working day of the month previous to publication.

English Sunday school teacher served longer

Dear Editor,
I just saw the article about Lillian May Myles who served her Sunday school for 63 years. The writer speculates that this may be a world record, but I can tell you it is not.

I grew up in Silsden, a small town of 5,000 in Yorkshire. My Sunday school teacher's name was Winnie Barker. She was born in 1920 and served as a teacher at the Methodist Church in Silsden from 1936 to 2010, so for 74 years! Unfortunately Mrs. Barker passed away last year aged 93.

I visited her many times on my annual trips to the UK since we came to live in Canada back in 1989, and she was always very interested to hear about life "across the pond." I was delighted to be able to attend her 90th birthday party in 2010 with my Dad. She was a remarkable lady who maintained the interest and respect of her students over a period of time that saw so many changes, particularly in the younger generation. All Best Wishes,
Tim Place
Parish of Rothesay

THE NEW BRUNSWICK
ANGLICAN

www.anglican.nb.ca

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

The Most Rev. Claude Miller Bishop and Publisher

Ana Watts Editor

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

Please send news and photo submissions to
Ana Watts, 773 Glengarry Place, Fredericton, NB E3B 5Z8
Phone: 506-459-5358; E-mail: ana.watts@anglican.nb.ca

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

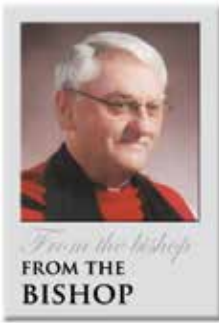
Printed & mailed in North York, Ontario
By Webnews Printing Inc.

THE BISHOP'S PAGE

Our response to temptation?

Martin Luther once said, "Don't sit near the fire if your head is made of butter." Even though the fire remains at the same temperature, the heat affects us according to how close we are to it. The closer we are to the temptation, the more it influences us.

When it comes to the numerous worldly temptations that are placed near us we are like Luther's head of butter, we draw closer, embrace and may even succumb to the attraction. Our perceptions of needs and wants are blurred by timing, presentation, fear and perceived entitlement. I have little expertise in marketing but there are well-developed advertising techniques that prey on and appeal to our perceived physical, emotional and spiritual needs. I recently saw a program on CNN "How to lead your customer into temptation." The attractions in a developed world are numerous and there are many more to come. Advertising perpetuates, even strengthens, our economic system by depending on our response. E. Lutzer said in *Putting Your Past Behind You* that sin "gets its power by persuading me to believe that I will be more



FROM THE BISHOP

happy if I follow it. The power of all temptation is the prospect that it will make me happier."

We may or may not

yield to the opportunity hoping to satisfy that desire or hunger, but the result is that an internal struggle ensues, and a discernment process, however minor, takes place in our minds and hearts — will I? won't I? should I? I think I deserve it — Not to make light of that struggle, but it is evident for me at most potluck parish dinners. The chocolate cake or the fruit bowl? While the process of making the choice can be justified for such a minor decision it reflects, in a small way, the struggle that first began when sin entered the world.

The trial of Jesus in the wilderness was a sorry attempt by Satan to separate Jesus from God, as he once separated Adam in the Garden of Eden. God could not be separated from God himself. Nevertheless, Satan believed his own lie:

"for God knows that when you eat of it [the tree] your eyes will be opened, and you will be like God, knowing good and evil." [Gen. 3.5]

In his *911 Handbook* Kent Crockett says: "It is hard to pick forbidden fruit if you are a hundred yards away, but it is easy if you are at an arm's length."

The three temptations named in Matthew's gospel account are put into perspective by Jesus' response. As Satan placed before Jesus the thought of bread in time of hunger; the temptation to appeal to human pride and hubris by challenging God; and, the offer of the kingdoms of this world to satisfy the human lust for power and position, Jesus' unwavering trust in God served to drive the evil presence of Satan and deceitful wiles away — "and suddenly angels came and waited on him." [Matthew 4:11]

The Christian Church finds itself in most interesting times. The yielding to the many and various choices that promise happiness continue to separate God's people from the true source of life and happiness. In a real sense the numbers of faithful are declining and are choosing to place their trust in

the wisdom of the world, turning only to God when there is no other way out. In these 40 days of Lent as we reflect on the temptations of Jesus we need to remember that "Because he himself was tested by what he suffered, he is able to help those who are being tested." [Hebrews 2.18] However, we must be prepared to set our sights on Jesus and know that in following him our time is better spent than by seeking happiness in the broken promises of the world and the devil. Our redemption is possible by choosing Jesus, the Jesus who would not yield to temptation but chose instead death on a cross so that we might know the depth of God's love for us. By this we are truly blessed.

Have a reflective and Holy Lent.

Sincerely in the love of Christ,

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

PRINCIPAL ENGAGEMENTS

April 6
Parish of Richmond

April 7
Bishop's Counsel
April 17, Maundy Thursday
Christ Church Cathedral
(Renewal of Ordination Vows)

April 18, Good Friday
Christ Church Cathedral

April 19, Easter Saturday
Christ Church Cathedral

April 20, Easter Sunday
Christ Church Cathedral

April 26
Mothers' Union Rally

April 27
Parish of Wicklow, Wilmot,
Peel and Aberdeen *

April 28- May 2
House of Bishops

May 4
Parishes of Waterford
and St. Mark *

May 6-7
Installation of Bishop Ron Cutler-
Halifax

May 22-23
ACPO

May 25
Parish of Grand Manan*

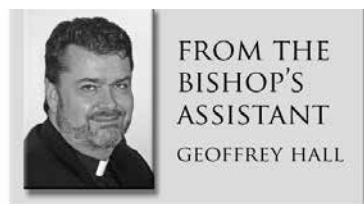
* Denotes Confirmation

Synod is not the parliament of the church

Iremember the sheer horror on the faces of some when I suggested that the church of God is not a democracy. It seems we've been quietly persuaded that democratic rule is somehow the highest and best that humanity has ever known, and for that reason it must also rule the day in our beloved church.

In fact, the church is governed by the highest and best, but that is not democracy. By definition democracy is the "rule of (or by) the people." In a democracy the majority rules. Decisions are made only by vote. The Church, on the other hand, with considerable scriptural guidance on the subject, is ruled by God, not the people. The Church is quite rightly a "theocracy." Never has church doctrine or teaching been the subject of a majority rule. If that were the case I expect we'd have a very different Bible and a very different church.

I remember a priest once telling me that in his mind, Diocesan Synod was simply the "parliament of the church," a place where we should expect open debate about whatever



FROM THE BISHOP'S ASSISTANT GEOFFREY HALL

we might see at the moment to be wrong with the church. Yet another member of the clergy reminded me that the church would be perfect if it weren't for the people in it! When the church and its counsels are reduced to a debating society, then I think we've entirely missed the point about how the church is really governed.

Does that mean we'll always be satisfied? No.

But it does begin to explain why the bishop has a final prerogative and may veto any vote. That fact in itself infuriates some people I know.

The practice of church boards governing the local church is relatively recent. It seems the Church existed with quite different arrangements for a good many centuries. In our own Anglican tradition there are no church boards even though we try to make them so. Rather we

have a vestry whose role it is to meet with other church leadership to determine the best use of resources at hand for the ministry. These meetings were once held in the vestry, the room in a church where vestments are kept, hence the name. Never is it assumed that the vestry is somehow a local governing body to which the leadership (rector/priest-in-charge) is required to account. Parish leadership has responsibilities to the parish but is ultimately accountable to the bishop. Church vestries neither hire nor fire the leadership. The church is operated as a theocracy, not a democratic republic.

I remember reading a newspaper letter to the editor some time ago where the writer was irate over a decision made by a bishop. He wanted everyone to know that he didn't like being told what he was going to do and wondered if the bishop understood that Canada was a free country. I expect the bishop involved was quite aware that Canada is free but I bet he was more wondering if the person writing knew that he was supposed to be a Christian.

If we read carefully we find plenty of biblical evidence that the church is different from what many think it is or should be. Begin with its very foundation recounted in Acts 2:24 "All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability." Further commentary on church governance can be found in Acts 15. Peter, Paul and Barnabas, meeting with the elders, debating to be sure but for what purpose? To come to a common mind about what the Spirit was saying to the Church. Individual agendas and ideas hold little sway. What would God have them do? Prayer and openness to the Spirit are indispensable in the governance of the church.

We do debate. We also often call for a vote in making important decisions. Those votes are for the purpose of determining,

after prayerful consideration, what the Spirit is saying to the Church — through the Body — the members of the counsel gathered. In so doing, the Church is not borrowing a tool of democracy, but rather listening to its people then using the vote to hear the very voice of God in their midst. There is a huge difference between the voice of the Lord and the voice of the people. Just a matter of semantics you say? I don't think so.

Let us pray that: when legitimate counsels gather they do so prayerfully; that seeking the will of God those who decide stay primarily focused on him, and; that when decisions are made they are based on that will of God that is indeed higher and better than our own.

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

Appointments

Archdeacon Patricia Drummond was appointed interim priest-in-charge of Christ Church Cathedral on March 9.

Colin McDonald was appointed diocesan Director of Youth and Intergenerational Ministries on Feb. 3. He recently served as Project Coordinator for the Safe Harbour Youth Services in Saint John.

PARISH NEWS

Gifts for Mary, made, bought and wrapped with joy

BY SANDRA HOUNSELL-DROVER
ON BEHALF OF THE
PARISH OF GAGETOWN



Gagetown's gifts for newborns and new mums in the neo-natal unit of the Dr Everett Chalmers Hospital in Fredericton on Christmas Eve.

Early in the morning of Christmas Eve, my husband John and I gathered the many and beautiful gifts made, bought and wrapped in joy by the people of the Parish of Gagetown in celebration of the Gifts of Mary and delivered them to the Neo-Natal Unit of the Dr. Everett Chalmers Regional Hospital in Fredericton. The staff was overjoyed at the thoughtfulness of our parish and assured us the gifts would be distributed to babies within both the neo-natal and paediatric units. For John and me, the emotion wrapped up in delivering gifts to the smallest and most

vulnerable among us on Christmas Eve was overwhelming.

In October, when the parish worship committee settled on honouring the Gifts of Mary on the third Sunday in Advent it seemed a straightforward plan. We wanted to do something special for Advent. We had already

planned a hymns and readings service for Christ the King Sunday so we did not want to double that up with an Advent Lessons and Carols service, but what else could we do? We put on our thinking caps and came up with what we thought was the perfect plan. We would read the Magnificat on the third Sunday in Advent anyway, so I was tasked with creating a liturgy for the day that both reflected the Gifts of Mary theme and honoured the season.

The liturgy included a time for people to present gifts to Mary for the child yet to be born, so on the first Sunday of Advent we placed an empty rough wooden cradle in our sanctuary in preparation to receive the Gifts. People were asked, as they prepared for their own Christmas festivities, to

buy or make an extra gift — something that they would give a newborn child or the parents of a newborn child. They were asked to wrap the gift and to indicate on a tag if it was for a boy or girl. The people of the parish of Gagetown went forth and prepared!

The excitement for the service built over first and second Sundays of Advent. Then on the third Sunday of Advent a huge snowstorm closed in and our church service was cancelled! Don't worry, I reassured everyone, we will transfer the Magnificat to next week. What happened "next week", the fourth and final Sunday of Advent? An ice storm! Again, no Sunday communal worship. People had bought and made gifts for a newborn and had nowhere to take them. Then

word spread through the communities of the parish — get your gift to the church before Dec. 23 and I would pick them up and ensure they found a home before Christmas.

So on that icy Monday afternoon, in a part of the province that had no power, I gathered an abundance of gifts for delivery the next morning. We may have been unable to be present in worship on the third and even fourth Sundays in Advent, but we were able to present the gifts of our worship.

Will we plan to honour the Gifts of Mary again next year? Without a doubt.

The Rev. Sandra Hounsell-Drover is rector of the Parishes of Gagetown and Cambridge & Waterborough.

Soul-refreshing weekend in Riverview

BY BRENT HAM

God's grace touches all of us, no matter what we have experienced or are about to experience. Grace is that mysterious Divine intervention on our behalf that can come to us even when we don't ask — but it is there in abundance for the asking. That was the overarching message Bishop Bill Hockin delivered to more than a hundred people gathered at St. John the Baptist Church in Riverview the first weekend of last November.



Bill Hockin

It was a time of soul refreshment and community building, a time to remind us we need to stop letting our busy lives distract us from spending time with God through prayer and Bible study.

In September we invited everyone in the Shediac Deanery to join us for this weekend of inspirational talks with Bishop Bill, who is renowned throughout the diocese and beyond for his down-to-earth and encouraging messages. And three evening sessions in October those who planned to attend the weekend talks shared their personal calls to faith, their own personal faith journeys and reflected on how God's amazing grace had touched their lives. It was wonderful to hear Anglicans talk about what faith means in their own lives and the impact it can have on a daily basis.

During the weekend with Bishop Bill we came together as a family and emerged with a great sense of God's grace working within our congregation and with all those who joined us from other parishes. Particularly moving were the faith journeys shared by Janine Granchelli and Barb Haire. Through their words we heard parts of our own stories. We were all touched by grace because they were willing to share for the good of others.

We left the weekend gathering with a true feeling of spiritual nourishment through the time spent with Bishop Bill and each other. To send us on our way, we were reminded "The will of God will never take you where the Grace of God will not protect you ..." (Bernadette Devlin). Thank you to all who shared in this wonderful weekend with us.

The Rev. Brent Ham is rector of the Parish of Riverview.

Lenten Talks

with Bishop Bill Hockin and Dr. Barry Craig



Bouncing Back from Crisis and Hard Times

Mondays, March 10 to March 31, 12:15 p.m. to 1:00 p.m.

Crowne Plaza Hotel, Queen Street, Fredericton

- March 10 - The Faith Factor
- March 17 - The Mercy Factor
- March 24 - The Friend Factor
- March 31 - The Hope Factor

Epiphany Explorations 2014

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PROVINCIAL NEWS

Infinitely More warms hearts in St. Andrews

BY ANA WATTS

January and February felt as warm and sunny as July in the seaside resort town of St. Andrews this winter. Well, almost as warm and sunny as July and maybe only in All Saints Church and hall. It was the warm hearts, bright smiles and amazing music of Gerald Flemming and Allison Lynn that almost made it summer. This energetic young husband and wife also constitute the gospel, praise & worship, country and jazz duo Infinitely More and they spent a winter musical residency in the Parish of St. Andrews. Each week they attracted a few more people to Sunday worship in the church and a Wednesday evening meal/worship/jam in the hall.

"People come with their instruments and we all play and sing together after our Wednesday night meal and service," said Allison. And that was the truth. I got to the hall early enough to hear most of their sound-check, accompanied by a bit of hearty hamburger soup pot-rattling from the kitchen.

"In January we worked with the organist Peter Mitchell and the choir on Sunday services, singing traditional hymns, our



original songs, and contemporary worship music," said Gerald. "With Allison's upbringing in the Anglican church and my knowledge of music arrangement, we feel uniquely qualified to help churches bridge the gap between traditional and contemporary worship. We approach hymns differently. We don't change the melody but we use the sounds of the guitar to them a different feel and groove." In February they developed a worship band, they wanted to leave the parish with something self-sustaining.

Now, how did a young married couple from Toronto end up in a music residency in the Parish of St. Andrews in the depths of winter? Helen Stephenson, that's how.

"I read about them in your E News some time in 2011," says the faithful parishioner with a love of music. "They were traveling through Atlantic Canada doing concerts." What with weather and such it took a while for them to get to St. Andrews but they were worth the wait.

Helen and her husband actually heard them in Toronto

first. They attended Gerald and Allison's church for one of their "gathering services," similar to the Wednesday night events in St. Andrews that gather people from the parish, other denominations and the community.

"It was one of the most beautiful and meaningful services I have ever attended," said Helen. When Gerald and Allison eventually sang in the chapel in Chamcook Helen was again transported. "I felt a rare sense of worship and praise in that beautiful building."

Helen came up with the

winter workshop idea too. "Our parish focus is on music, youth and ecumenism," she said. When she asked Allison for a residency proposal it was focused on — you guessed it — music, youth and ecumenism.

At a vestry discussion on the project Peter, the parish treasurer as well as organist, was heard to say: "This is God's will. He has presented us with a great gift and we should not be turning it down. We will find the money somewhere. This is too important not to finance in my expert opinion."

"We have had nothing but good music and good messages since they came," says Helen. And experience is bringing people together. "We even have a coffee time after the service now that we didn't have before, and people are staying. And in church people are sitting a little closer to the front, even the choir has moved down to the floor from the choir stalls. I would do this again in a heartbeat."

Ana Watts is Communications Officer for the Diocese of Fredericton.



The Diocese of Fredericton participates in the Healing and Reconciliation Fund of the Anglican Church of Canada

Over the years we have sponsored seven projects with contributions of \$68,486.

- 2001 - Wabanaki Nations Cultural Resource Centre, Burnt Church, NB \$5,460
- 2002 - Union of New Brunswick Indians Training Institute, Fredericton, NB \$9,600
- 2008 - Wabanaki People of the Dawn, St. Stephen, NB \$15,000
- 2012 - Big Cove First Nation Wellness Committee, Elsipogtog, NB \$7,576
- 2012 - Mi'kmaq/Maliseet Healing Networking Centre, Upper Kingsclear, NB \$8,000
- 2012 - Negotkuk Health Services, Tobique First Nation, NB \$8,000
- 2013 - Negotkuk Health Services, Tobique First Nation, NB \$4,850

Welcome ... and have some cookies!



The people of St. Margaret's in Fredericton offer newcomers and guests a welcome kit when they arrive for worship on Sunday morning. It is a generous one thanks to funding from Foundation for Life. Seen here assembling jars with cookie ingredients included in the kit are, facing the camera left to right, Una Chandra and the Rev. Canon Elaine Hamilton, interim priest-in-charge. With their backs to the camera are Helen Collicot (just the top of her head) and Marlene Drummond. In the background is Parish Nurse Nancy Wiggins. The Parish of St. Margaret's is grateful to the Foundation for Life for its support.

ARCHIVES CORNER

St. John the Baptist, Chamcook: A beautiful chapel-of-ease

Outside St. Andrews along Route 127 is the remarkable St. John the Baptist Chapel of Ease constructed of local red sandstone. Bishop John Medley consecrated it on July 16, 1846 and noted in his diary: "The Chapel is beautifully situated on a piece of ground beneath a high wooded hill overlooking ... [a] creek." At that time the entrance to St. John's was at the south end near the road and the chapel had no chancel. In 1872 the parishioners and their rector, the Rev. Canon W. Q. Ketchum, decided to add a chancel. To accomplish this the entrance was moved to the west side, a window was removed and a small porch was added. If you look closely you can still see the original location of the window.

Angus Stinson, master builder of All Saints' Church in St. Andrews, also built the chancel for St. John's. His work was completed in 1875 and during that year C.A. Kennedy painted the inside of the whole chapel and inscribed the words "Glory to God in the Highest and on Earth Peace" above the chancel entrance.

Readers may be interested to learn that the pews and other furnishings were made by Charles W. Raymond of Woodstock and sent by train to Chamcook in December 1874.*** He made 18 pews for the nave (\$6.75 each), four choir seats (\$3.50 each), a prayer desk (\$1.50) as well as a kneeling bench, bishop's chair, altar table and altar rail. His letter to the church notes that Miss Elizabeth Ketchum, Canon Ketchum's sister, made a beautiful needlepoint cover for a kneeling bench. Raymond gave the kneeling bench and a vestry chair as Christmas gifts to the church.

Recently another of Raymond's creations, the beautiful pulpit he made for the former St. John's Church in Richmond Corner, was transferred to the chapel in Chamcook and joined his other works. It was dedicated at a special service in 2013.



This lovely historic photograph of St. John the Baptist Church, Chamcook, is undated but post the 1875 renovations (see side porch). Provincial Archives of New Brunswick Anglican Diocese of Fredericton fonds: P349-436

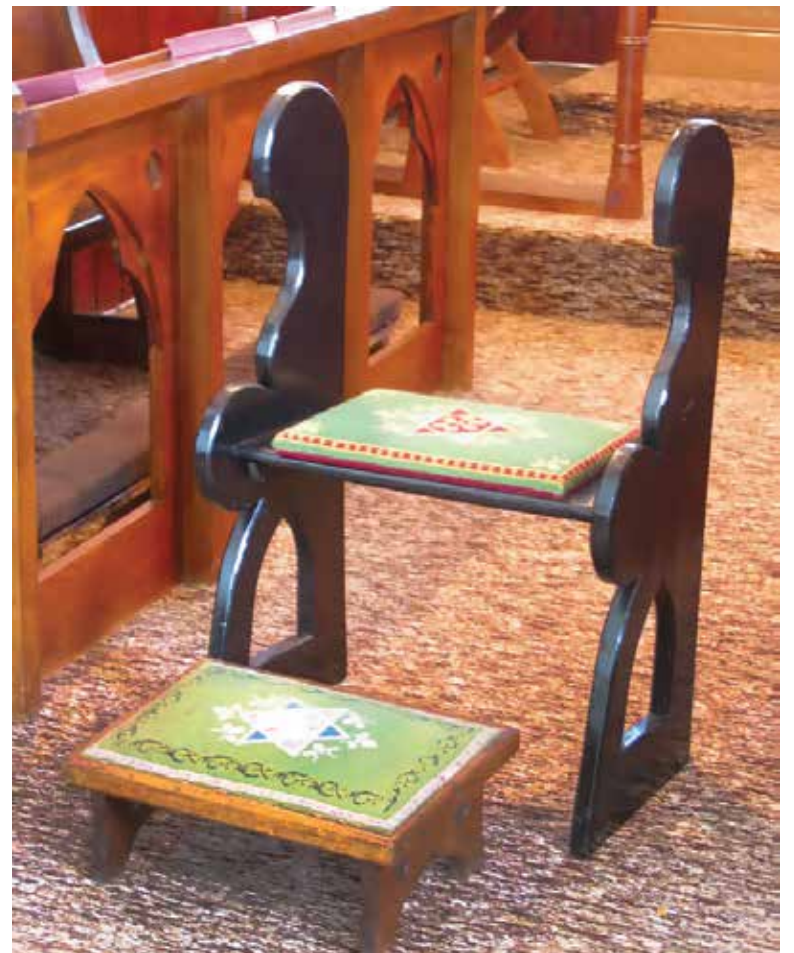


FRANK MOREHOUSE

This recent side view of St. John's, Chamcook, shows the outline of the window removed when the entrance was moved and the porch added.

The prayer desk and kneeling bench in the Frank Morehouse photo on the right were made by Charles W. Raymond for St. John's in Chamcook. Elizabeth Ketchum, sister of the rector, the Rev. Canon W. Q. Ketchum, made the lovely needlework cover for the bench.

Sources: "History of Saint John's Chapel, Chamcook" prepared c1970 by Muriel Grimmer (granddaughter of former warden G.S. Grimmer); *On Earth as it is in Heaven*, Gregg Finley, 1995. ***See articles on Charles W. Raymond, his son, Archdeacon W.O. Raymond and his wife, Julia Raymond in Archives Corner, NB Anglican, April-May-June, 2012. The Archives Corner is prepared by Twila Buttimer (Twila.Buttimer@gnb.ca or 506-453-4306) and Frank Morehouse (Frankm@nbnet.nb.ca or 506-459-3637). Contact them with questions or comments.



Diocesan ACW Annual Meeting

St. Luke's Anglican Church, Woodstock, NB, May 6 & 7

Registration (\$5) begins at 9:30 a.m. on the 6th

Banquet tickets \$15 each

Mail cheques payable to St. Luke's ACW, by April 23 to:

Jean Collicott

114 Victoria Street, Woodstock, NB E7M 3A5

Hotels in order of proximity to the church:

Best Western - 1-888-580-1188 or 1-506-328-2378

Canada's Best Value Inn & Suites - 1-506-328-8876

Howard Johnson Inn - 1-506-328-3315

John Gyles Motel - 1-506-328-6632

Knight's Inn - 1-506-328-6688

Spend Lent with Matthew and friends

Looking for a daily devotion this Lent?

Perhaps 26 lay people and clergy in Niagara Diocese, Ontario can help. They have produced 40 meditations covering the whole of Matthew's gospel – one for each day of Lent. In addition, since Sundays are not considered part of Lent, the group included six meditations from other gospels to further enhance your spiritual experience. The devotions are recommended for individual usage or can be shared with other people or in groups. Part one appears in the March 2014 issue of the Niagara Anglican at niagaraanglican.ca/news-paper. Watch for part two in the April issue.

Editor Hollis Hiscock would appreciate feedback at
< editor at niagaraanglican.ca >

COLUMN

When life fills in and God is squeezed out, retreat

As I write this I am sitting in the Holiday Inn Express in Bedford, Nova Scotia, collecting my thoughts for a presentation I will make later on today. Outside my window Highway 102 is filled with rushing traffic — people doing everyday activities, going to appointments, on their way to see family or friends, driving trucks filled with the things that make our life work. It is the stuff of daily living and I am slightly removed from it, isolated by double glazed windows.

Two weeks ago I took a couple of days retreat at Villa Madonna just to think and pray. What a privilege that time was. Whilst I was there I met a monk who was on retreat from his



David Edwards

monastery. I was surprised by this and initially confused. Why did he need to do such a thing? Surely his life is one long retreat. But as we talked I began to appreciate that, no matter where we are, the life we live fills the

time we have, and God can too easily be squeezed out.

We can never be totally removed from the everyday things of our lives, just as the double-glazing in my hotel room cannot completely cut out the sights and sounds of the highway. Reality will always intrude on the solitude. Yet there is, on occasion, the need to remove ourselves from the everyday bustle in order to gain some perspective. To do this is to put what seem to be the huge, threatening things of life at a distance and help us to seem then as they really are.

I once walked down a street that ended at a huge wall. As I got closer all I could see was the wall stretching above and beside me. I thought I must have

taken a wrong turn and would have to retrace my steps and was about to do that when my friend James said: “What are you doing? We can go through the gate.” I had become so fixed on the obstacle as it grew and grew in front of me that I had not noticed the gate. James had perspective, I did not.

In the life of Jesus we often see him withdraw in order to obtain fresh vision. In Capernaum, after Peter’s mother-in-law is healed and people have come from across the district to be made well, Jesus retreats. He goes to a lonely place to pray, to reset. When he is found he does not go back into that town, but to other communities where he declared his message. Jesus was

not in the world to become a famous healer, there was more to it than that.

My two days were a blessing. Many of us, however, don’t feel we have the time or opportunity to remove ourselves from the everyday — to be apart. But if we can find a few hours to stop and dwell in God’s presence in an intentional way, it may mean we are able to see the gate and not be intimidated by the wall.

Archdeacon David Edwards is diocesan director of Parish Development and Planned Giving. He is also Archdeacon (pro tem) of St. Andrews.

Switchfoot’s *Fading West* grows brighter and brighter

Switchfoot is a veteran faith-based rock music group. With the release of *Fading West* the band members celebrate their 15th year of recording music together and ninth album. That kind of longevity does not happen very often in this genre. But *Fading West* is not just another album; it is the soundtrack that supports the full-length biopic that was filmed during the band’s 2012 world tour. The movie is part live tour, part surfing pict, and part band biography.

I sometimes get nervous about band bios, for the line between telling one’s story and self-promotion can get pretty blurry — just look at the varied opinions surrounding U2’s 1990 *Rattle and Hum*.

Yes, *Fading* is a surfing movie. Each band member is a surfer dude in his own right, passionate about the sport. And they’re good at it too — some



of them even turned down pro contracts. But it is not just a movie about surfing. It’s about how the band used this passion as a unique form of ministry among orphaned children in California. It’s a means to a greater end.

Since this is a music review column, I will focus on the music. *Fading* may be a soundtrack but it stands on its own as an album. There are some Switchfoot trademarks — big anthemic songs with big guitars, soaring choruses and big messages as well as the emotive, powerful, and beautifully gritty voice of lead singer Jon Foreman. But there’s more — drum loops,



crunchy synthesizers, even a bit of tasteful auto-tune here and there (but nothing like the amount used in most top-40 songs these days!). This sonic change has led some to wonder if Switchfoot is “softening” just a bit, or even selling-out by steering away from the usual hard-edged, alt-rock sound. Silly people - take a bigger view of things: a band does not last 15 years in this industry without changing things up a bit, and this band is well known for messing around with its sound. Today’s Switch-

foot is not the Switchfoot of a decade or more ago.

Jon Foreman, front man as well as lead singer, writes lyrics that say a whole lot in a whole little, he finds just the right word, at just the right time, to say just the right thing. I believe his mind should be studied by scientists at some point, for his is the kind of deep-thinking that leads me to compare him to other big guys — like Sting and Bono.

The music on this album will find its way into your mind and heart. “Who We Are” is typical of a big sound Switchfoot tune, and has been very popular on their tour since it was written. The band’s children constitute the back-up choir. “Say It Like You Mean It” is infectious with its stripped down, distorted sound, and is a vehicle for some of Foreman’s cutting lyrics. This song’s message comes down to something that challenges all

Christians: “I’m still looking for a correlation/Between what you say and how you roll.” In “The World You Want” you’ll hear the African choir Kuyasa Kids lead the choruses and background vocal harmonies. The album ends with “Back To the Beginning Again,” a high-energy song that is fun, joyful, and will stick in your mind for a long time.

This album is amazing in its ability to be both soundtrack support to a film, and freestanding recording in its own right. Switchfoot is a band on the sonic move, with both well-known and newer musical elements. The last words on the album are: “I want to feel the wind at my back again...” Who knows what’s in store down the road?

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

Canada Briefs

Anti-poverty advocacy heard in Ontario legislature

Following a meeting with a delegation from St. John’s Anglican Church in Winona, Ont., Hamilton East Stoney Creek MPP Paul Miller followed through on his promise to bring the group’s call for action to alleviate poverty to the provincial parliament. On Dec. 10, he addressed the assembly in support of “efforts of members of the Anglican Church across southern Ontario who are meeting with their MPPs as a part of a non-partisan campaign to help people hit

hard by poverty, hunger and homelessness.” He listed five actions proposed: immediately increasing social assistance rates by \$100, investing \$120 million in funding for new affordable housing, raising the minimum wage to 10% per cent above the poverty line, with an immediate increase to \$11.50, indexing minimum wage and social assistance rates to keep pace with inflation, and setting targets to reduce poverty for all Ontarians. *Niagara Anglican*

Ottawa diocese plans women’s conference

Thirty lay women in the diocese of Ottawa have already expressed interest in travelling to the diocese of Jerusalem in April 2015 for a 10-day women’s conference in support of the growing partnership between the two dioceses.

Plans for the event, to be held in different areas of the Diocese of Jerusalem, began to unfold shortly after the visit to Ottawa last October by the bishop of Jerusalem, Suheil Dawani, and his wife, Shafeeqa, to the dioc-

esan synod. Shafeeqa Dawani and Catherine Chapman, wife of Bishop John Chapman of Ottawa, pitched the idea to synod members and received positive responses. Registration is limited to 40 people; those interested should email the synod office: heididanson@ottawa.anglican.ca *Crosstalk*

Sisterhood of St. John the Divine celebrates 130th anniversary

On Sept. 8, members of the Sisterhood of St. John the Divine (SSJD) will mark the 130th anniversary of

their order. It was on that date that Hannah Grier Coome made her life profession at Peekskill, New York. From there, Mother Foundress with Novice Aimee moved to Toronto and began the work that became known as SSJD. In 2002, Bishop Barry Jenks invited the sisters to come to the diocese of British Columbia to provide a praying presence in the diocese. Soon after, St. John’s House was established in the former rectory at St. Peter’s, Lakehill, where Sisters Brenda, Louise and Dorothy currently live and work. *The Diocesan Post*

YOUTH

Construction funding nails it — The building of Safe Harbour can begin



Among the dignitaries at the Provincial Government Funding announcement for Safe Harbour are: back row, left to front: Trevor Holder, minister of Tourism, Heritage and Culture; Jody Carr, minister of Post-Secondary Education, Training and Labour; Archbishop Claude Miller, Diocese of Fredericton; Bishop Robert Harris, Roman Catholic Bishop of the Archdiocese of Saint John; Stephen Beateay, executive director of the Saint John Construction Association. Front row: Dorothy Shephard, minister of Healthy and Inclusive Communities; and the Rev. Paul Ranson, chair of the board of Safe Harbour.

BY DAVID EDWARDS

Provincial government funding for construction labour nailed it — work can begin this winter on the Safe Harbour Transitional Youth Home in South End Saint John and it will welcome its first residents in September. At a press conference in Saint John on Friday, Jan. 24, Post-Secondary Education, Training and Labour minister Jody Carr pledged \$480,000 to pay journey people and apprentices during the construction phase of the 10-bed emergency and transitional housing facility to be built on the site of the former St. James, Broad Street, Anglican Church. A survey of needs in the south end conducted by the Rev. Paul Ranson, an Anglican priest who now chairs the board of Safe Harbour, identified a youth shelter as a priority. In addition to the provincial funds, the Saint John Construction Association and the Saint John Mechanical Contractors Association each contributed \$100,000 to the project.

“This new facility will fill the service gap for youth at risk,” said Mr. Carr who also spoke of the government’s intention to work more closely with communities on such projects in the future.

Archbishop Claude Miller spoke of the time when, as a young married man, he helped to lead Cubs and Scouts at St. James’. He said some time after he and his wife Sharon moved to the Kennebecasis Valley he met a former member of his Saint John troop who said: “Mr. Miller, you have abandoned us.”

“That has haunted me ever since,” said the archbishop, who also expressed the hope that Safe Harbour will play a significant role in ending youth homelessness in Saint John.

Getting the project to this point involved wide ranging partnerships among community agencies, churches, various levels of government, the construction industry, unions and private individuals. A lot of negotiation and many displays

of generosity have also been encountered along the way.

Mr. Ranson reminded those in attendance the project still needs money for both construction and operating costs.

The co-ed facility intends to create a family atmosphere. Residents will initially stay for up to three months, or longer if necessary. Each one will be assigned a case manager and together they will work to develop a program focused on the goal of permanent housing.

Stephen Beateay, executive director of the Saint John Construction Association, said: “Life is about choices and we believe this facility will give some youth the opportunity to consider or reconsider their choices and options in life. Hopefully they will make decisions that positively impact themselves, their families and their community.”

The Ven. David Edwards is Diocesan Officer for Parish Development and Planned Giving. He is also Archdeacon pro-tem for St. Andrews.

New Anglican Foundation program targets youth

The Anglican Foundation has come up with yet another great way to help Canadian Anglicans. Beginning in 2014, the Anglican Foundation of Canada will set aside \$50,000 each year to encourage and fund innovative ministry-related projects through a Request-for-Proposals process. Responding to Vision 2019, this year’s focus is new projects that train young adult leaders in ministry, evangelism, or mission.

Five, one-time grants of up to \$10,000 are available for new initiative projects undertaken in 2015 that target 18-30-year-olds, lay or ordained. The leadership skills to be developed and project outcomes expected will be specific and have an impact.

Each project requires the endorsement of a diocesan bishop in the Anglican Church of Canada, but the proposals submitted in response to this request will not count as one of the three submissions per year each diocese is allowed to make to the Anglican Foundation.

Deadline for submissions is Sept. 1, 2014. The Anglican Foundation Board of Directors will review the proposals in November and announce grant recipients in early December.

For more information, please visit www.anglicanfoundation.org.

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