



Electoral synod documents on-line

BY ANA WATTS

Delegates and others will find details concerning the May 10 Electoral Synod to be held at Christ Church (Parish) Church in Fredericton on the diocesan website <anglican.nb.ca>. No need for a more specific address, there is a direct link under the What's New column on the left of the front page. The web page went live on March 16 and the essential information was mailed to delegates. Names of delegates had to be listed in DIMS (the Diocesan Information Management System) by the parish on or before March 15, until then diocesan staff did not know their identities.

Among the documents they received by e-mail were the notice of election and the nomination form. The vast majority of delegates received the information electronically and the few without access to computers received an envelope by Canada Post.

Bishop Percy Coffin of the Diocese of Western Newfoundland will chair the electoral synod at the invitation of Archbishop Claude Miller, who would normally chair such an event, but not the election for his own successor, a coadjutor bishop. Archbishop Miller is senior bishop in the Ecclesiastical Province of Canada as well as its Metropolitan. Bishop Coffin is the next senior bishop. Archbishop Miller retires from his position of metropolitan of the province when he retires as bishop of this diocese on his 70th birthday, June 26.

A diocesan profile is a necessary document for an electoral synod and a new one was prepared for this one. It is a thumbnail (relatively speaking) sketch of the diocese covering everything from diocesan history, statistics and governance structures to its special ministries, vision, challenges and hopes. It is a document that could help a candidate from outside the diocese understand this place in this time.

The Easter Story in Stained Glass



Diocesan Archivist and Archives Corner author/photographer Frank Morehouse's wonderful juxtaposition of windows in (left) St. Bartholomew's, Birch Ridge, Parish of Tobique (recently closed and deconsecrated) and (right) St. Mary the Virgin in Benton, Parish of Canterbury tell the Easter story with colour and light. 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). Feel free to contact them with questions or comments.

CHILDREN'S TABLE



For the most part all eyes were on Dean Keith and Elinor Joyce at the reception following his last Sunday service at Christ Church Cathedral, but perhaps the children at the brightly decorated tables to their left were a bit of a distraction. For some, they even stole the show. But neither Keith nor Elinor was concerned in the least because among the beautiful smiling faces at the little tables were those of their grandchildren Gillian Elizabeth (in the white dress in the centre back) and her brother Elliot (in the corner to her left) Gowan. The Dean baptized Gillian along with Samuel John Alexander Hall, just moments before at the service in the cathedral.

COMMENTARY

A Lenten rationale for our own time

A response to the Lenten debate

BY THE REV. DR. BRIAN J. SPENCE

There are some today who question the relevance of Lent. They see it tied to a past piety, overly penitential and, as a recent article by Archdeacon Harold Hazen suggested, connected with the works-oriented mentality of the Mediaeval and Renaissance church. There is undoubtedly much that could be said about mediaeval Christian piety, both critical and praiseworthy, but I would not characterize its pursuit of holiness as merely works-oriented or as the manipulation of the faithful by the institutional church in profit making schemes. There were, without doubt, significant elements of these attitudes which helped to lead to the Protestant Reformation, but this is not the whole of mediaeval penitential piety. Fasting and other forms of spiritual discipline, which make up Lenten practice, can be traced in Christianity back beyond the Middle Ages to the Patristic Period and more importantly to Apostolic practice and the New Testament. How do we get to a more original Christian faith than the teaching and practices of the Apostles?

But that is really not what I want to focus on. I want to present a rationale for Lenten discipline for our own time. What would be the theology behind that spirituality and how is it positive? It is worth noting that the practice of fasting exists

in many religious traditions outside of Christianity including Judaism and Islam. There seems to be a recognition that there is a unity of body and spirit and just as we train and exercise the body we should train and discipline the spirit. Just as there are times for celebration and indulgence, there are times for leanness and discipline. We should not gratify our appetites all the time. To deny ourselves this or that can be a lesson in selflessness — how very useful in an age of over indulgence and instant gratification. As well, when people are encouraged to satisfy their every appetite, disciplines that help us recognize that our appetites don't represent our highest good (people don't live by bread alone) and that over indulgence and instant gratification are harmful are more important than ever. In a world where the majority live without adequate food or worldly goods, is it not worthwhile to symbolically stand in solidarity with them, while we experience a little of what it is like to do without? Hopefully, that helps us get our priorities straight, as well as encourage us to act to help those who lack the goods and essentials of this world.

There is no necessary denial in Lenten discipline of the saving work of Christ on the cross as Archdeacon Hazen seems to suggest. It is true that pathological attitudes can attach themselves to various forms of

spiritual discipline. People can overdo it. We can get caught up in a works-based mentality, which does not deepen faith nor love. There have been plenty of examples in Church history of sadism and masochism misinterpreted or masquerading as pursuit of holiness. But again, there is something to be said for disciplining our souls and bodies and helping to nurture, within ourselves, good habits that lead to ordered living, to virtuous action, and to compassion and generosity. If our spiritual discipline isn't doing this, we need to re-examine it because there is something wrong with the discipline or the attitude behind it or the appropriateness of that discipline to us as individuals. We have a common human nature but different temperaments, different strengths and weaknesses, and sometimes different needs at any given time. One mold seldom fits all.

Because we are human beings in time, we need to take time into account when developing our spiritual practices. Spiritual practices come from cultivating habits and habits are developed over time. Our liturgical year takes this principle into account. It doesn't mean that we are only conscious of the cross and resurrection of Jesus in Holy Week and Easter — what kind of faith would that be? Again, it doesn't mean that we express our commitment to Christ only at the renewal of our baptismal vows

at the Easter Vigil. It does mean that these are times when as the community of the faithful we are called to refocus on the meaning of the faith we live day in, day out, the grace that sustains us, day in, day out. So too with Lent.

Observing Lent doesn't mean that this is the only time we are penitent, confess our sins, reflect on our lives, do works of charity — it merely means that in anticipation of the celebration of Easter, we give special emphasis to those aspects of our Christian faith and experience. We intensify these aspects in preparations for the liturgical events of Good Friday and Easter, but Good Friday and Easter are being lived out in our lives every day, as surely as the grace of Baptism is meant to be lived out daily. Repetition and demonstration are meant to build good habits, but none of it should be merely ritual and formality. It is part of the lived out relationship of the people of God with God in community and as individuals. What we pray should be what we do, and God willing, what we do helps us in what we pray.

Life is not one dimensional, neither is faith. We need all these moments of penitence,

joy and celebration, of quiet and reflection, of action inspired by justice and mercy. We need to grow, to come to spiritual maturity. We don't just have it by virtue of baptism or a one-time profession of faith. St. Paul talks about "coming to spiritual maturity." Lent is a time for self-denial, but also for adding on. It shouldn't be seen as a negative thing — if so we have been observing it wrongly. It should be seen as "growing in our walk with Christ." It is about building up our faith, imitating Christ, getting to know him better, becoming more the people that God would have us be. If there is self-denial, it is only in pursuit of self-realization. It is an exercise in love. From the 40 years the ancient Israelites spent in the desert, to Jesus' 40 days in anticipation of the beginning of his public ministry, God has asked his people to give him time when we put away some of the things that distract us, including our own appetites, and let "new seeds fall on the soil of our souls." That is what Lent can be.

The Rev. Dr. Brian J. Spence is rector of the Parish of Ludlow and Blissfield.



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



Balancing Relationships



Diocese of Fredericton Mothers' Union 2014 Rally
Christ Church Cathedral – 168 Church St., Fredericton, NB
April 26, 2014 – 9:00 AM to 4:00 PM

Deadline for Registration April 18th
Send \$10 Registration(s) and name(s) to
Bonnie Greenwood, Diocesan Treasurer
158 Odell Avenue, Fredericton, NB, E3B 2L5
Email: robgre@rogers.com

Cheques to be made payable to "Diocese of Fredericton Mothers' Union"



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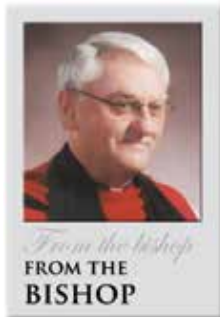
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THE BISHOP'S PAGE

A liminal space of transition, unknowing

And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want."
Matthew 26:39



carried out his ministry.

Jesus spent at least three years with his band of disciples near and around the

Sea of Galilee. He taught, healed and fed the crowds then traveled to Jerusalem and his death on the wooden Cross of Calvary. But first Jesus had to enter into a time of anguish in the Garden of Gethsemane, a time where he prayed, "My Father, if it is possible, let this cup pass from me." A time when he realized that his death was inevitable.

Anthropologists describe this state as a "liminal space." According to the Rev. Richard Rohr, an international speaker and founder of the Center for Action and Contemplation, it is "the place of transition, waiting, and not knowing." A spiritual position where human beings hate to be but where the biblical God is always leading them.

As Christians and people of faith we began a journey on Ash Wednesday, one on which we face the reality of earthly life, knowing that we are dust and to dust we shall return. The Garden of Gethsemane is, among other things, liminal space, a time of uncontrolled transition. The Rev. Ronald Rolheiser, a community builder, lecturer and writer says, "We are born alone, without possessing anything: clothing, a language, the capacity to take care of ourselves, achievements, trophies, degrees, security, a family, a spouse, a friend, a reputation, a job, a house, a soul mate. When we exit the planet, we will be like that again, alone and naked. But it's precisely that nakedness, helplessness, and vulnerability that makes for liminal space, space within which God can give us something new, beyond what we already have."

Our journey through Lent — leading to that place of not knowing, that place of transition, that time of change, that place of newness — applies to each one of us as an individual, as a family, and as a community

of believers. If God is leading us, we are assured that he is leading us to a Resurrection and New Life. But we must go through life with the emotional and spiritual agony of the Garden.

As I continued to gaze on that painting of the Holy Family I noticed a dove in flight in the bottom left hand corner. Was that family in a liminal space? A place of transition, waiting, and not knowing? A unique spiritual position where God, by the power of the Holy Spirit, was leading them?

May your Lenten journey to Gethsemane and the Cross, lead to a life in the Resurrection beyond all that we presently possess.

With Easter Blessings,

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
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
Halifax
Installation of Bishop Cutler

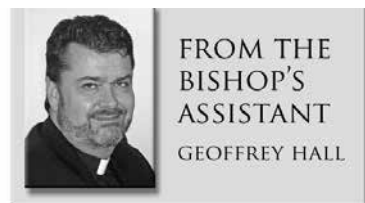
May 22-23
ACPO

May 25
Parish of Grand Manan*

* Denotes confirmation

Lectionaries — not always linear, logical and in order

*Where can I go from your spirit?
Or where can I flee from your
presence? If I ascend to heaven,
you are there; if I make my bed
in Sheol, you are there. Psalm
139:7-8*



and always be able to anticipate what's coming next. And that's why it always takes me a bit off guard near the end of the Lenten season when we read about the raising of Lazarus. Wait a minute! Are we not about to recognize the painful way to the Cross and then the Resurrection? Why have our nose pushed into thoughts of death and eternal life just now? Some have justified this as foreshadowing. That could be, but it still seems a bit out of place.

Or does it?

It's a curious story in the eleventh chapter of John's Gospel. We see Jesus, and once again he is not acting as we would expect. He is a close friend of Lazarus' family but didn't make it to the bedside of his dying friend. "Jesus, why does thou tarry?" Jesus didn't make it to the funeral either, despite the frantic and desperate appeals of Lazarus' sisters Martha and Mary. "For heaven's sake, Jesus, if you had just been here, our brother would not have

died!" Seems like a reasonable request of a friend. Although it's always a challenge to completely bring the real situation off the pages of Scripture.

It seems Jesus was not greatly concerned by the situation. "Your brother Lazarus will not only rise on the last day, but will live, right here today."

Elizabeth Kübler Ross, in her classic book *On Death and Dying*, rightly points out that death is a topic about which no one seems to want to talk, ever. We avoid death and everything associated with it at all cost. The ministry of the Church at the time of death remains one of its greatest strengths. Funerals, without the influence of Christian faith and tradition, are thin at best and a complete disaster at their worst. The Christian approach to the taboo subject of death is well described in our liturgical rites and services, both ancient and modern. The separation and loss — the grief — is never easy. Funerals can be one of the most complicated rituals to conduct, especially when family circumstances are complicated. Still, in the Christian funeral, it is quite obvious that death never has the last word.

This is far from avoidance, but rather setting death in its proper context.

In the face of what is a pain like no other — the loss of a loved one to death — the Church brings a much needed form and medicine to the complex emotional reality of grief. First and foremost, the funeral itself is an opportunity to worship. Worship is never about us and always about God. In the face of what seems like an irreconcilable tragedy we are encouraged and prompted to offer thanks to God for the gift of the person God chose fit to give to the world. We gather with the Christian community to "remember" that which has been "dis-membered." The community proclaims the Good News of the Gospel and sets a context in which to think and pray about our losses.

Not least of all, funerals provide an opportunity for the faithful to be evangelistic in the very best sense of the word. There we can show by outward witness what we truly believe about life and death and the reality of death's rightful place in our lives. Although some would point out that unhelpful customs have crept in on us to an extent, for the most part the traditions surrounding Christian burial are nothing but helpful to all concerned, Christian or otherwise.

Whether in life or in death, God is there. Living that faith, as the Psalmist says in Psalm 139, is appropriate and needed any time — all of the time.

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

ANNOUNCEMENT

The Ven. Patricia Drummond, Archdeacon of Fredericton, was appointed to an indefinite term as priest-in-charge of Christ Church Cathedral on March 6.

EASTER MEDITATIONS

Easter Sunday 2002

BY ANN DEVEAU

My brother grimaced in pain as he clutched his lower right abdomen, held onto the pew tightly with his other hand. He was pale and weak. But it was Easter Sunday. He refused to miss the service in his parish church.

His faith was unshakeable. He knew God is great. He had followed him and loved him always. Christ's Resurrection filled him with hope. The empty tomb signalled all things are possible through him. The living Lord was helping him now with the debilitating pain of cancer, giving him strength.

Romans 6 says it: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in the newness of life."



Ann Deveau with her little brother Robert Edward Deveau.

As a child, my brother never walked when he could run. When he died two months after that Easter, he did not walk into the newness of life. He ran headlong toward the Lord's open arms, eager for eternity because he remembered Christ's sacrifice on the cross and his victory over death.

Jesus is alive. So are our loved ones. So will we be.

Ann Deveau is an active member of the Christ Church Cathedral congregation in Fredericton.

An Explosion of Joy

BY BETTY ANNE MCDORMAN

Easter morning. A church full of children. Girls in bonnets, boys in bow-ties, all fueled by baskets of Easter candy. Lilies and daffodils spill from the chancel. Golden organ pipes lift the Joyful Offering, a multitude of voices. Alleluia!

But I do not remember last Easter. For our family Lent was a Series of Sadnesses. A husband's diagnosis, a brother's shocking death, another blindsided by terminal cancer, my mother's near fatal stroke. Yet at each step, God's Hand showed through. Keeping. Comforting. Lifting.

I don't remember Easter. But I do know it was there. Loneliness gave way to Inexplicable Joy.

This year with my dear parish family, yet alone, I will kneel on Good Friday to weep before the cross in the black shroud. On Sunday morning, my husband will take bright Easter flowers to the breakfast table he shares with three cheerful souls on Tower Three of the nursing home. There will be small baskets of chocolate eggs for Madelyn, Barb and Blanche. Pray for sunshine to stream in through the windows.



On the chair is Betty Anne McDorman's mother, now 93. With her are her older siblings.

Across town with Garth, Dottie, Jean and the rest of our parish family, I will close my eyes and listen. Alice's beautiful hands will lead and lift our song of praise. An Explosion of Joy. New Life will begin. Our Lord will lead the journey. Alleluia!

Betty Anne McDorman worships at Christ Church (Parish) Church, Fredericton.

Betty Anne McDorman worships at Christ Church (Parish) Church in Fredericton.

Our last will not be z

BY MICHAEL CAINES

In Paraguay the village of Cateura is built entirely on the landfill where many places in central America send their garbage. The people who live there make their living by sorting the garbage, and now, from these heaps of garbage, there rises a sound no one expected. The youth Cateura make beautiful music with instruments made from the garbage — like a cello from an old oil drum and discarded wood with tuning pegs made from an old tool once used to tenderize beef and a bridge made from an old fork.

The young people call themselves the "Landfill Harmonic Orchestra" and their recycled instruments make beautiful music out of things the rest of the world discards. They say:

"The world sends us garbage and we say Jesus came to take out the trash. He told me, 'I have come that you may have life and peace. My peace I give to you.'"
"Lazarus, come out!"
"It is finished."

When I read these words my heart is so full of peace, power and purpose in a risen life. I am glad to be "recycled instruments" resurrected. The cross and empty tomb mean that our last will not be zero. You accept the invitation to walk out of your old life that begins now and continues into eternity.

The Rev. Michael Caines is rector of the Parish of St. John's in Fredericton.

Unconditional love of God and Saviour

BY EILEEN IRISH

Easter bonnets, soft yellow chicks, chocolate bunnies! It is April! Spring! Easter!

When I was 13-years-old Lent began in the midst of winter storms. We Anglicans did not arrive at school until recess on Wednesday mornings, the priest's visiting day during Lent. The confirmed among us had Holy Communion at 9:30. He would visit again in the afternoon and we had Evening Prayer at 6:30.

I loved going to church, took Lent and Easter very seriously. I gave up chocolate bars, my favorite treats — oh so tempting because Mom would forget and buy me a bar when she got groceries. Sometimes the temptation was too great.

Lent fell into Holy Week and Good Friday. We heard the story of Jesus' death and burial then awoke to a glorious Easter morn. Jesus was alive, risen from the dead. Wow!

Sunny snowy or even muddy, I would beg Mom to let me wear



Eileen Irish

my new shoes and hat.

All around us God's creation stirred. The mournful hymns and heart-wrenching story of Jesus' final days were behind us. I was full of gratitude that he had died for me and risen from the dead so I could live with him forever.

On Easter Day I still feel the love of a God and Saviour who loves unconditionally, a feeling made profoundly more meaningful by the journey to the cross.

The Rev. Eileen Irish is rector of the Parish of Portland, Saint John.

The Great Adventure

BY FRAN BEDEL

Each Easter I feel called to a great adventure that goes beyond the preparation of Advent, the promise of Incarnation, the light of Epiphany, the soul-searching of Lent and the empowerment of Pentecost.

The message of the angels, "He is not here, he has risen," gives purpose, heart, balance, gratitude, and joy to my life as well as a path to follow and light to see the way through love, grace, mercy, service, selflessness and sacrifice. I am empowered, enabled, challenged and bursting with excitement. I can live triumphantly because Jesus lives.

Jesus tells us the Christian life is all about giving ourselves away. He lived in community and I need to be part of one too — a deeply spiritual community whose members pray and practice their faith together, band together to work on themselves and for human rights. Inspired by Jesus we heal the suffering, feed the hungry, touch lives and demonstrate the love of God. It's all part of the great adven-



Fran Bedell

ture — to care and be cared for, to love and be loved, to share and to receive, to forgive and be forgiven — regardless of race, colour or status.

This great adventure calls me to new life, new beginnings. I invite you to join me because I can't do it alone. Then we can shout Alleluia! Amen! — In thanksgiving to the Risen Lord.

The Rev. Deacon Fran Bedell is in charge of the Parish of Madawaska.



AND REFLECTIONS

st breath
the last word

We have the best news
in the world!

The Easter Wow!



MICHAEL CAINES

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tirred and steered toward the offer of
ived with Jesus Christ. Are we not invit-
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breath will not be the last word. Will
our tomb with Jesus and into abundant
ternity?

Parish of the Nerepis and St. John.

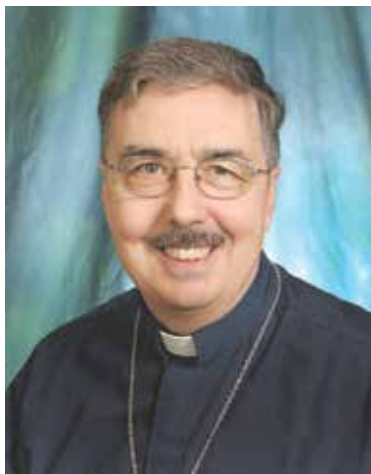
BY RICHARD STEEVES

Successful rescues, milestones in people's lives, advancements in medical science ... there is good news in the media, and if a cure were discovered for cancer the headlines would be huge.

But we have the best news in the world. Jesus is alive!

"O death, where is your victory? O death where is your sting? Thanks be to God who gives us the victory through our Lord Jesus Christ." [1 Cor. 15:55 & 57] No greater words have ever been spoken. They proclaim hope and restoration of fellowship with God as we accept Him by faith. There can be no acceptance of Christ without faith and belief and that, in fact, those words are true. Faith had to be expressed even by those who saw Christ following the Resurrection since no one had ever risen from the dead before, except through Jesus' miracles.

"Christianity is in its very essence a resurrection religion. The concept of resurrection lies at its heart. If you remove it,



RICHARD STEEVES

Christianity is destroyed," says John R.W. Stott.

Jesus lived on this earth for 33 years and died on the cross for you and me, yet his body has never been found because he is alive! The evidence of his life is profound, and the effects of his teachings changed the world. Invite a friend to come to church with you on Easter Sunday to share in the reality of the resurrection of our Saviour.

The Ven. Richard Steeves is rector of Newcastle, Nelson and Hardwicke as well as Archdeacon of Chatham.

BY CATHY LASKEY

The overwhelming darkness inside the church lingered, sadness from the day before. On this Holy Saturday the Great Vigil of Easter set us off on the next step on our prayerful journey begun Maundy Thursday. The new fire, kindled and blessed at the back of church, shared its light with the new paschal candle. Holding it high the deacon spoke through the silence to joyously proclaim: "The light of Christ." And the people responded: "Thanks be to God." The procession moved forward and out of the silence — "Wow!" Three-year-old Tiffany could not contain her awe.

The reverent silence closed in again on the procession as the light was shared amongst us, illuminating the worship space, proclaiming Christ's presence in a new way. Easter is a time of great wonder and awe and Wow! A sacred mystery.

Godly Play refers to the three principal feasts of the Church as mysteries. In the case of Easter, our solemn preparation takes us close enough to enter the mystery of Easter as it is turned into pure celebration and joy.



Cathy Laskey

In Godly Play's words, "Easter turns everything inside out and upside down ... Jesus died on the cross, but somehow He is still with us. Easter is not just sad it is wonderful."

I hope and pray that as we celebrate the Mystery of Easter, we may be in awe and wonder of the Risen Christ's presence. That we will share the Easter Wow!

The Rev. Cathy Laskey is associate priest and coordinator of the Parish as a Family of Faith Programme in Shediac.

What does Easter
mean to me?

BY HAZEL MACKENZIE

Not all that long ago, it seems like a blink in my life, I wasn't all that happy. Joy was a stranger — an elusive spiritual space indeed. The objective of a philosophy course I took at university was to lead us to the realization that happiness is the ultimate human goal of our short time here on planet earth.

I was keenly aware of the spiritual desert of my life.

Then something wonderful happened — a newly ordained priest arrived in our parish and, in a very short time indeed, I answered "yes" to the invitation that God had been patiently offering for years.

The empty tomb plays a deep, spiritual part in the transformation of my spirit and, therefore, my life. That I am so loved by my Creator and Saviour, that he would suffer unimaginable pain to conquer death and offer me the hope of life eternal, made a profound impact on my life. His sacrifice



Hazel MacKenzie

gave me new life and new hope. I was born anew!

I now experience joy regularly. I now know the difference between being happy and filled with joy.

Speak to me, Lord Jesus, let me hear your voice. Transform my heart; lighten my spirit; inspire me to discern your will. May all my days be spent with you.

Hazel MacKenzie is a very active member of the Parish of Minto and Chipman as well as a Diocesan Layreader.

Easter

The Soul of Christianity

BY JACK WALSWORTH

Each Eastertide I am reminded of the death of Jesus Christ on the cross. It symbolizes the soul of Christianity through three significant elements:

- God's ultimate love for us. God sacrificed his perfect son, humiliated himself through Jesus' passion.
- Eternal hope of salvation. Jesus Christ had to die a human death so he could be raised from the dead by God to show there was eternal life after death. We have the hope of salvation when our time and mission on this earth are complete.
- The need to forgive those who may bodily injure or emotionally hurt. His death reminds us of our need to tolerate and accept differences in others.

Jesus knew before the trial on that fateful night that he was going to die. We know his passion was filled with agony and yet, he said, "Father, forgive them for they do not know what they are doing."



Jack Walsworth

Jesus Christ was a servant for God, our Father. Everything he did or said was to the honour and glory of God. We can serve God when we help the weakest, when we put others first, when we seek justice, and when we love one another.

Easter reminds us of the essential need to continue the role of servant for God, which began with Jesus. Do everything in his service, and for the love of God.

Jack Walsworth is a Christian living in the Fredericton area.



AROUND THE DIOCESE

Sunday morning hockey at The Rez

It's 9:30 on Sunday morning and Game On! at The Rez, aka Church of the Resurrection in Grand Bay-Westfield. The rector, Mike Caines fired up the big-screens then posted the status on Facebook. The game, of course, was the men's Olympic Hockey final and Mike said a little prayer that it might be over by service time at 10:30, or very soon after.

"People started trickling in," he said. "The neat thing was that they came expecting

to miss the game because of church, and when they walked through the door and saw the game on the screens they were really excited. One spouse had to drag her husband away from the TV to leave for church and they both were thrilled. The entire church counted down the last 10 seconds of the game and cheered when Canada prevailed over Sweden 3-0. The game ended at 10:20, thank God, and we started our service on time, happy and proud, at 10:30."



As people trickled in they were surprised, and pleased, to see the game on the screens.



The entire church counted down the last 10 seconds of the game and cheered when Canada prevailed over Sweden 3-0.

Hammond River celebrations lasted all year long

BY MARGO MAPPELBECK

In 2013, Holy Trinity Hammond River — the little white church by the bridge — celebrated 150 years of ministry in the area. Not only did we remember and honour those who contributed ministry and mission locally and abroad over the past century-and-a-half, we commissioned commemorative pewter ornaments (see above right) and planned events for the entire year.

In January it was Over the Years, a video and photo display. In February parishioners told stories and shared memorabilia from long ago. In March there were three events — a youth group sleigh ride, a community lunch featuring the history display from January, and a Saturday workshop on Intervarsity Christian Fellowship.

In April we held a special reception to welcome Archdeacon David Barrett, our new rector, and his family. In May we held a second community lunch and later that month we planted a tree at the Quispamsis Arts and Culture Park to commemorate our 150th anniversary. A special anniversary service in June included Archbishop Claude Miller.

Celebrations continued in September with a third community lunch in support of the Safe Harbour Youth Shelter project and in October we held a "Celebrate" workshop with facilitator Tracy Friars. In early November historian Harold Wright spoke to the congregation about parishioners who lost their lives in military service, and at the end of the month we at Holy Trinity hosted a supper featuring storyteller David Goss, a hymn

sing and reception in support of Safe Harbour.

The year of celebrations concluded with a December community lunch with a free-will offering in support of Safe Harbour. Of course our commemorative pewter ornaments were hot items in December and all those proceeds went to Safe Harbour as well.

Holy Trinity offers Sunday services, nursery and Sunday school, youth group, ACW, vestry, quilting, AA, TOPS, a women's evening group, teas, lunches and suppers, choir, Bible study, birthday celebrations, yard sales, and joint services and hymn sings with other area churches. Holy Trinity also delivers homemade soup to the Romero House soup kitchen in Saint John and contributes to the Kennebecasis Valley Food Basket.



In May of last year, the people of the Holy Trinity Church in the Parish of Hammond River planted a tree at the Quispamsis Arts and Culture Park to commemorate 150 years of mission, ministry and worship.

Diocesan ACW Annual Meeting

May 6 & 7, 2014

St. Luke's Anglican Church, Woodstock, NB

Registration forms available from your Deanery President.

Registration begins 9:30 a.m.

The meeting registration fee is \$5. Banquet tickets are \$15.

So if you plan to attend the meeting and the banquet please, prepare a cheque for \$20/person payable to St. Luke's ACW by April 23. Please **mail it to:**

Jean Collicott

114 Victoria Street, Woodstock, 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

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
Matthew 5:16



Make a Mother's Day

This Mother's Day Help Change a Life

The Mothers' Union is a Christian mission society that seeks to support families worldwide with the unified aim of everyone belonging in a world where God's love is shown through loving, respectful and flourishing relationships.

One of the ways that Mothers' Union works to support families and communities is through the **Make a Mother's Day Campaign (MAMD)**. The MAMD campaign focuses on supporting mothers all over the world and it has helped to change their lives. A *Make a Mother's Day* gift aims to inspire disadvantaged mothers by giving them the skills and confidence they need to achieve long-term sustainable change and assist their communities to create a better life for themselves and their families.

When you support MAMD by buying a gift (see the list below) you receive a card advising you about the project. This card may be sent to your recipient, advising them you have made this donation on their behalf.

We focus the MAMD campaign around Mothering Sunday, the fourth Sunday in Lent. This key date in the church calendar remembers mothers and honours Mary Sumner who began the Mothers' Union in England in 1876. As a clergy wife she recognized the need for mothers to support one another in raising their children for God.

Today there are more than 4 million MU members worldwide who reach out to communities locally, nationally and internationally, and continuously seek ways to engage their church and community to support family life.

To carry out this aim, Mothers' Union members follow five objectives:

- ∞ To uphold Christ's teaching on the nature of marriage and promote its wider understanding.
- ∞ To encourage parents to bring up their children in the faith and life of the Church.
- ∞ To maintain a worldwide fellowship of Christians united in prayer, worship and service.
- ∞ To promote conditions in society favourable to stable family life and the protection of children.
- ∞ To help those whose family life has met with adversity

Woodworking fun in aid of a good cause

St. Augustine's Anglican Church in Quispamsis has a thriving, fun-filled woodworking group that welcomes anyone interested in making items to sell in support of church expenses. Last Christmas's favourites were snowmen, churches, crèches, and angels.

Items are available to the general public all year long through the church office at 849-8464. In the photo below Kevin Tupper and Alan Kelly admire their handiwork.



COLUMNS

There are lots of ladders to climb, where will yours take you?

As I drove to my office one morning I listened to The Current on CBC. The discussion was what it means to be middle class in Canada today. The general feeling seems to be that this will be “the” issue during the next federal election. One of the participants said, “I want my children to be able to continue to climb the ladder, just as I have been able to do.” There is nothing wrong with that statement, everybody wants the best for their children, but it made me think, which ladder?

It was pretty clear that the person on The Current meant the economic ladder. His hope was that his children would have better things than he. But, are



David Edwards

there other ladders that can be equally or even more satisfying to the climber but are not often valued by people in general?

As I work on the Safe Harbour project I am amazed at the number of talented, creative and

able people who choose to work in the not-for-profit sector. Often their achievements on their chosen ladder are not as valued as those in other spheres.

Not long ago a man in his 40s passed by my window, he had a stroke about 20 years ago and walks with a cane. When he had his stroke he worked in a store, but partial paralysis meant he could not continue there. Now he lives in affordable housing and is doing well on his ladder. When I saw him I was reminded of an article I read earlier in the day about Wayne Rooney, a soccer player for Manchester United. He just signed a new contract that guarantees him the equivalent of \$500,000 per week for the next five years. He is do-

ing well on his ladder too.

It is not my intention to suggest that we should be critical of any ladder climbers, my point is: Why is it we often easily celebrate one type of success over another?

My musings on this topic were further fuelled by a quick conversation with the Rev. Ranall Ingalls of Trinity Church in Saint John. Conversations with Ranall often stimulate my thinking. Somehow we got on the topic of life prior to the Enlightenment of the mid-1700s, when most ways of looking at how to live tended to centre on God and others. These days we tend to be preoccupied with ourselves. This seems to have led to a place where the good life is often calculated solely in terms of economic

success.

As we pass through Lent and look towards Easter, we see Jesus not so much on a ladder, but on a path. It is a journey that will take him to ridicule and apparent failure. Whatever the measures of success were in his day, he clearly failed to meet any of them. Jesus' purpose was to give all for all, and in that he was very successful. More than that, he calls those who follow him to join him on the road. For Jesus, and many of his followers over the centuries, climbing different ladders has led to surprising places.

The Ven. David Edwards is Diocesan Director of Parish Development and planned giving and Archdeacon (pro tem) of St. Andrews.

Rock band, worship band ... does Kutless the band have an identity problem?

Kutless first burst on the music scene with a heavy distorted guitar sound, and a fantastic self-titled first album. Their follow up was a much more moderate, worship-driven album featuring a mix of well-known and new songs. Since then, Kutless has been asked repeatedly: “Are you a worship band, or a rock band?” The answer is yes and yes. But the music industry doesn't work that way when artists are categorized in both physical and digital music stores. So where does Kutless fit in? *Glory*, their latest album, has fused their two styles.

Worship music carries some stereotypical baggage — slow in nature, introspective in ideas, and light on lyrics that are repeated, repeated, repeated. This



is where the “7-11 hymn” joke comes from — seven words sung 11 times. Of course this does not describe every worship song, but stereotypes grow out something!

Glory returns to Kutless' growly guitar roots while maintaining a worship song's lyrical style. An excellent drummer from former American Idol winner David Cook's band (remember his fantastic song interpretations?) adds even more interest to this recording. Kutless may never win awards



for creative song titles, but that only adds to the mystery — generic song titles do NOT mean generic songs! “Rest” is a song that does anything but; “We Lift You Up” will tear you out of your seat with the volume turned up (please! try this at home!); and the song “Always” is not a ballad at all, but a soaring anthem that U2 might well have written, although not the lyrics. (This band can

hardly hold a pen to Bono). “In the City” ends the album (unless you have the digital extended version) and is a wonderfully simple song that caps off a fine project.

Please do not get the impression *Glory* is a full-bore thrashing rock album. It isn't. Like any good album, it had a good mind at work in the arrangement of songs, one who gives the listener a decent break now and then, with calmer tracks interspersed throughout the disc. In fact, the idea for the album was born out of leader singer John Micah Sumrall's observation that there appeared to be a lack of “worship songs that rock.” In an attempt to correct this, the band wrote songs that rock and also serve as worship songs for others to sing with them.

If there is a problem with this album it's the band's attempt to write big idea songs using very few words. The lyrics, and even the music, lose any sense of a Kutless song. They morph into something any worship band would write. The stereotypical worship song may be strongly cemented in its identity, but that doesn't mean Kutless has to be.

Overall this album is a good listen and good value for money. And if you like Kutless' work in general, as opposed to just its last album, you will enjoy *Glory*.

Does Kutless have an identity problem? Not at all. This band makes wonderful music, so let the music industry pigeonhole it wherever it likes.

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

St. Michael's ACW boldly goes on new adventure

BY HAZEL MACKENZIE
PARISH COMMUNICATIONS OFFICER

Just got home from the church with memories of smiling people entering our hall and all exclaiming, “Gee, it smells good in here!” The St. Michael ACW ladies, Parish of Minto and Chipman, boldly ventured into new fund-raising territory — turkey pot-pies! Turkey, carrots, peas, gravy and seasonings surrounded by flaky pastry — all made from scratch and nestled in a nine-inch pie plate for only \$10 a pie. As novice turkey-pot-pie makers facing a steep learning curve we only offered 100 pies. But when the word got out demand was high and we made 153 with a promise of more for next year. And yes, there will be a next year. In the meantime I'm sure recipes and hints for efficient assembly line



Ta-da! St. Michael's ACW members Carol Smith, Wanda Wilson and Dot Moore proudly present some of their turkey-pot-pies.

production would be shared by St. Michael's ACW leaders if requested. God Bless our intrepid ACW members, and by the way, we do have a Captain Kirk.

Let it snow!



MARK FRANKLIN

Following this sleigh-ride the people of the parishes of Campbellton, Dalhousie and Restigouche gathered at Christ Church hall in Campbellton for wieners and beans, hot apple cider and some impromptu singing accompanied by Marina Mills on the guitar.

FAREWELL TO THE DEAN

Cathedral bids farewell to Keith Joyce and celebrates his 15 years as Dean

BY CAROLYN TURNEY
AND ANA WATTS

The Christ Church Cathedral congregation bade farewell to Dean Keith and Elinor Joyce at his last Sunday service on March 2. At a reception and luncheon following in Cathedral Memorial Hall, Bishop and Chapter, on behalf of the congregation, presented them with “a small David McKay watercolour accompanied by an enormous amount of affection.” The dean and Elinor with their daughter and son-in-law, Jessica and Christian Gowan, sat at a table in front of the stage for the festivities, in deference to the dean’s recent knee-replacement surgery. For the most part all eyes were on them, but perhaps the children at the brightly decorated tables to their left were a bit of a distraction. For some, they even stole the show. But neither Keith nor Elinor was concerned in the least because among the beautiful smiling faces at the little tables were those of their grandchildren Gillian and Elliot. The Dean baptized Gillian Elisabeth Gowan, along with Samuel John Alexander Hall, just moments before at the service in the cathedral.

It was a celebratory service that belied the reluctance of the Cathedral congregation to say farewell to the Joyces as they prepare to take on new responsibilities in Ontario. It was Keith’s last Sunday service after nearly fifteen years at the helm of the Cathedral, where his pastoral personality and innovative ideas for worship made him a very popular Dean indeed. The combined Eucharist included the regular celebrants of all three Sunday services and packed the Cathedral. It featured music from the senior and treble choirs as well as the musicians who provide accompaniment to the 11:45 a.m. contemporary service. BCP and Revised Common lectionaries were also combined, and even the dean’s two appointments in this diocese were melded. Elaine Robichaud — warden at St. Paul’s, Parish of Hampton where he served when he



Keith Joyce holds MacKay watercolour for all to see.



Joyce family sat at a table during the reception in deference to the Dean’s recent knee replacement surgery. Left to right they are Keith and Elinor, their daughter and son-in-law Jessica and Christian Gowan. In the background is Tom Fetter, lay chair of Bishop and Chapter.

Reception photos by Ana Watts



The adult’s table was laden with a generous lunch catered by the Cathedral ACW. See the children’s table on page 1.

first came here and where his daughter Jessica and her family now worship — led the prayer for the baptismal candidates. At the end of the service Archdeacon Geoffrey Hall, the bishop’s executive assistant and an honorary assistant at the Cathedral, offered a moving blessing to Keith and Elinor. The McKay watercolour — “Access Across the River from Home,” was especially meaningful to Keith and Elinor because it depicted the walking bridge across the St. John River that is close to the Cathedral and their former home in the Deanery, and because of their sincere appreciation for the artist. Gwen Davies and Greta Wells presented the painting on behalf of Bishop and Chapter. It was the only gift the Joyces opened during the reception but there were several other presentations.

Once-and-future verger Hank Williams made one on behalf of the Altar Guild. Lois Baker presented a gift from the ACW, which also catered the bountiful lunch. Nathan Cutler coordinated a photo-album project that saw 300 images mounted in the album and promised more to follow. Tom Fetter, lay chair of Bishop and Chapter, presented an envelope representing “The Dean’s Purse,” gifts from Cathedral individuals and families. Mr. Fetter also acted as master of ceremonies for the occasion and read a heartfelt letter from Archbishop Claude Miller who was unable to be present for the occasion. He also introduced retired bishops George Lemmon and Bill Hockin who shared memories of bringing Keith to the diocese to serve in the Parish of Hampton, and of his early days as dean.



On March 1 Mothers’ Union members from the Diocese gathered at St. Mary’s York in Fredericton to say farewell Dean Keith Joyce and Elinor Joyce. Dean Joyce is a Mothers’ Union member who served as chaplain at the branch, diocesan and national level. Elinor is an active Mothers’ Union member who was faithful to the Christ Church Cathedral branch for many years. Members here pray that the seeds of Mothers’ Union will germinate in their new parish in Ontario, and will keep the Joyces in their hearts in gratitude for the time spent with them in the Diocese of Fredericton.

Among those who attended the open house at St. Mary’s were: left to right, back row Alice Kennedy, Diane Nash, Kathy Nason, John DosSantos, Lilian Ketch, Susan Colpitts-Judd, Barb Toole, Jackie Bettle, Shirley Hupman, Donna Crow, Elaine Robichaud; third row Karen McKay, Janice Stockall, Yvonne Lyons, Kathleen Snow, Bonnie Greenwood, Susan Watson, Donelda Koliijn, Deanna Morrison; second row Linda Thornton, Mavis Jones, Cindy Derksen, Rosa Macaulay, Adele Knox; front row Shara Golden, Patricia Margison, Elinor Joyce, Keith Joyce. Absent when the photo was taken were Sheila Staples, Kelley Hall, Hazel MacKenzie. Together they represented MU branches at Christ Church Cathedral, St. Mary’s York, All Saint’s Marysville, Gladstone & Blissville, St. Paul’s Hampton, Parish of Richmond, St. George’s & St. Jude’s West Saint John.

Inside the Cathedral and especially in the hall, generous floral arrangements promised spring and all the children gathered gave hope for the fu-

ture of the church. Outside the cathedral even the huge snow banks and treacherous ice on the sidewalk were unable to dash those hopes.