



Bishop installs archdeacons, chancellor at cathedral



GISELE MCKNIGHT PHOTO

At the Dec. 4 installation service at Christ Church Cathedral, Rev. Brent Ham, front left, became a canon of the cathedral and was installed as archdeacon of Moncton. Canon John Matheson, front centre, was installed as archdeacon of St. Andrews. Rev. Cathy Laskey, front right, was made a canon of the cathedral, diocesan archdeacon and the executive assistant to the bishop. Professor David Bell, back right, was made the diocesan chancellor. At back are Rev. Leo Martin, Bishop David Edwards and Dean Geoffrey Hall.

BY GISELE MCKNIGHT

A Choral Evensong service attracted a large crowd at Christ Church Cathedral Dec. 4 for the installation of three archdeacons and the diocesan chancellor.

Rev. Brent Ham became a canon of the cathedral and was installed as archdeacon of Moncton.

Canon John Matheson was installed as archdeacon of St. Andrews.

Rev. Cathy Laskey was made a canon of the cathedral, diocesan archdeacon and the executive assistant to the bishop. Finally, Professor David Bell was made the diocesan chancellor.

Bishop David Edwards, in his sermon, spoke of the challenge of living the Christian life 24/7 and gave several examples of those who faced tyranny and even death in order to live their Christian lives in the face of adversity.

“How do you live a life that is integrated? Do we have that interlock between faith and everyday life?” he asked the congregation.

“There should not be a separation.”

Parishioners came from all over the province to participate in the service and congratulate the new archdeacons and chancellor.

There was rousing applause at the conclusion of the installation ceremony.

Cathedral hall work at a standstill

BY GISELE MCKNIGHT

The results of a hazmat report on the state of Cathedral Memorial Hall in Fredericton have complicated the plan to move the diocesan office there and upgrade the building. Work is now at a standstill.

“I’ve asked the architects not to rush off and do any more work,” Jim Knight, of the Joint Cathedral Diocesan Property Committee, told the Diocesan Council meeting Dec. 3.

“The hazmat report points out issues. One area of the hall is already closed off. A couple of

other areas need to be attended to fairly quickly.”

Knight said that once a professional report points out liability issues, it is necessary to address them without delay.

“We’ve already done one. We have three more to do,” he said, adding that once Christmas is over, they will be addressed.

“Whatever we’re going to do, we have to do it sooner rather than later.”

This news prompted discussion about the options of retrofitting the building or tearing it down.

“That might be the only op-

tion at this point,” said Dean Geoffrey Hall, referring to demolition.

On the other hand, architects have told Knight the building, despite its current condition, was very well built and it would be a shame to tear it down.

Archdeacon Patricia Drummond expressed concern for the building’s many users should it be demolished.

Knight echoed her sentiments, saying the hall is well used, with youth groups, a Monday morning outreach to the needy and other events and users.

“There is a real ministry going on at that facility,” he said. “Where do users go for six to nine months? That’s really hit home to us.”

Other topics of discussion centred on aspects of the Safe Churches policy. One is the need for criminal records checks for volunteers, a motion which was passed unanimously, but with plenty of discussion.

Jim Morrell cited the loss of many good volunteers at sports associations because of such a

See *Privacy* on page 2

TWO MINUTE
INTERVIEW



Who is the two-minute
interview this month?
Find out on page 7.



Take a walk with God and
Trevor Fotheringham
on the Camino Way.
See page 4.

DIOCESAN NEWS

Archives Corner book launch successful

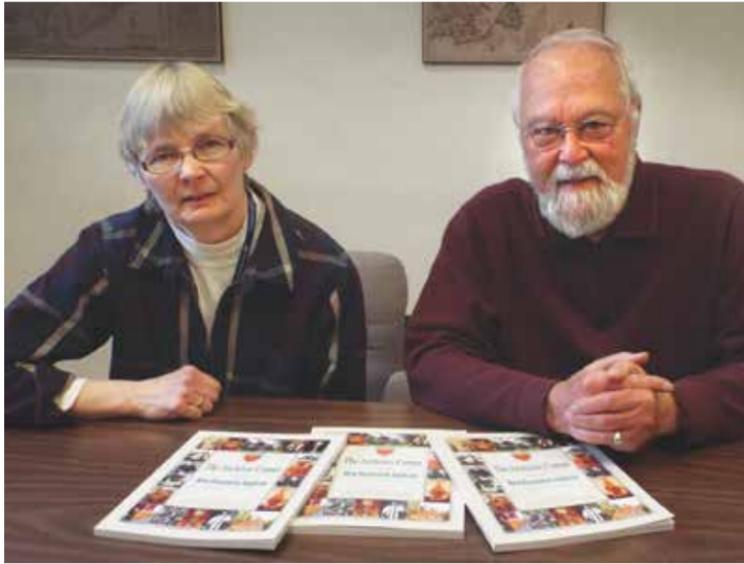
BY GISELE MCKNIGHT

A crowd of about 35 gathered for the book launch of *The Archives Corner* on Nov. 25. The event was held at the Public Archives of New Brunswick on the University of New Brunswick campus in Fredericton.

Archdeacon David Barrett, chair of the Diocesan Archive Committee, emceed the event. Both authors, Twila Buttimer and Frank Morehouse, spoke, and those gathered enjoyed refreshments.

The Archives Corner was a popular column in the NB Anglican from 2004-2014. Each one featured some historical aspect of the diocese, including churches and people. Both authors believed those columns should be gathered into a bound book for posterity's sake.

"Those stories can't be scattered around like that," said Frank.



GISELE MCKNIGHT PHOTO

Twila Buttimer and Frank Morehouse with the Archives Corner books, which sell for \$25.

So he began the task of gathering the approximately 100 columns from the diocese website's archive of old NB Anglican editions.

"It was tedious. A labour of

love, but intensive," said Frank. "Twila and I were ready to throw in the towel at times."

But their love of history and dedication to their mission won out, and the result is a histori-

cal snapshot of the Diocese of Fredericton. Their Fredericton printer produced 300 copies, and they'd be happy to sell out.

Not only were the columns popular, but they proved useful to Twila in her work at the Public Archives of New Brunswick when people had questions about the diocese. Often the answer was in a column they'd written.

The books are \$25, available from either author, at the Synod office, the Public Archives of New Brunswick, St. John's in Nashwaaksis; Anglican House until Dec. 31, Church of the Good Shepherd in Saint John and St. Augustine's in Quispamis. Postal costs will apply for those needing a mailed copy. All funds will be used for the archive committee's work.

This is the second book the two have produced on diocesan history.

"Twila and I realized 14 years ago that not enough people knew about the diocesan archives," said Frank. "So I bought a state-of-the-art, four-megabyte digital camera."

His first photo was of the church in Highfield, then in the Parish of Johnson, now in the Parish of Sussex.

"And I kept going," said Frank. "I took photos of 180 churches, inside and out."

"It's already out of date. A lot of them have been torn down since or closed," said Twila.

That was in 2002, and Frank's new camera gave its life for that photography project. He wore it out, but the resulting book was a highly popular historical record of all the Anglican churches in the province. What made this collection even more valuable was the fact that it included the interior shots.

It was published in 2011, sold the entire 300 press run and had a second printing of another 300, which also sold out.

No matter how many of the new books they sell, both authors are pleased with the result.

"Twila and I have worked for 14 years and we're leaving behind this document in the hopes that people are reminded of the great heritage left to us," said Frank.

"I hope the stories help people to do some research and find more stories," said Twila.

"And maybe they'll pick up where we left off," added Frank.

As with the first book, the authors get paid, not in cash, but in job satisfaction.

To contact the authors: Frank Morehouse <frankm@nbnet.nb.ca >

Twila Buttimer <Twila.Buttimer@gnb.ca >

Motions passed at Diocesan Council

- Archdeacon Cathy Laskey appointed to the office of secretary of Synod.
- Effective 01 January 2015, the minimum clergy stipend be increased by three per cent overall.
- Effective 01 January 2015, there be no change to the diocesan travel reimbursement rate and the rates remain at \$0.25 for those in receipt of a car replacement allowance and \$0.44 for those not in receipt of said allowance.
- Effective immediately, council approve the appointment of the following members to the diocesan human resources com-

- mittee: Archdeacon Brent Ham, archidiaconal representative; and Rev. Richard Robinson, clergy representative.
- Effective immediately, council approve the appointment of Mr. Fred Nicholson, QC, as the interim diocesan misconduct officer for a period not to exceed six months.
- Temporary reductions for parish support of the 2015 diocesan shared ministry budget in the amount of \$57,402 as presented.
- Approval in principle to the holding of a diocesan synod in the fall of 2015, tentatively a one-day synod.

- Approval in principle to the establishment of two task groups which will operate with the guidance and oversight of administration team — one to study diocesan governance, structures and processes, and one to study parish leadership requirements for the future.
- Council direct and empower the finance committee to make necessary alterations to the approved shared ministry approach to provide transitional support for parishes undergoing amalgamations, as the need arises.
- The police records check policy
- The privacy policy

Personal privacy an issue in parishes

Continued from page 1

requirement. He fears the same might happen in churches.

Rev. Allen Tapley urged council not to put all its faith in a police records check.

"All this tells you is someone has a record," he said. "We cannot become complacent."

Atlantic School of Theology student Falen McNulty, from the Parish of New Bandon, noted such requirements have become standard practice in most dioceses.

And Dean Hall noted that without some oversight and guidance, with 77 parishes, there could be 77 different ways of

implementing the policy.

Another motion, passed with much discussion, involved privacy rights and the gathering, management, retention and sharing of personal information. That could include everything from baptismal records to a photo of a parish event used on the diocesan website.

Discussions included examples of people aghast at being put on prayer lists — without their permission — because of health concerns and having their birthdays and anniversaries announced in church or in bulletins. One solution is to use Christian names only.

For those interested, the

diocesan website will be updated to reflect the new privacy policy, called Regulation 4.4 Safe Churches.

The meeting began at 10 a.m. with a quorum, but without about a dozen guests and voting members because of poor road conditions, freezing rain and accidents that blocked the Trans-Canada Highway west of Salisbury for three hours. Mostly from Fredericton, they waited it out on the side of the road and arrived just before 1 p.m. to a hearty and delicious lunch at St. John the Baptist church in Riverview.

The next diocesan council meeting will be Feb. 21, tentatively in Fredericton.



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

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THE BISHOP'S PAGE

A prisoner speaks through time

As you read this we will be entering the season of Epiphany which begins Jan. 6th. Epiphany is a word which still has some meaning in our current culture, it is an aha! moment, when suddenly something becomes clear.

Within the worldwide Christian church there are three events remembered at this time: the coming of the wise men, the baptism of Jesus and the first miracle at Cana. Each of these is a revelation, when light is shone upon who Jesus is.

During Advent I had my own epiphany. I was drawn again to the works of Dietrich Bonhoeffer, the great Lutheran theologian of the inter-war years. During that period the German church moved into an alliance with the Nazi party of Adolf Hitler. Bonhoeffer and others stood aloof from these developments at great personal cost. They formed a group called the



Confessing Church, which was essentially outlawed, though for some time it was able to maintain its own seminary.

The question for Bonhoeffer became how can churches (he had other churches through the world in his sights as well as the German Lutherans) become so removed from their roots that they are implicated in so many horrors? If one of the key Christian messages is "love your neighbour as yourself," how can

the church stand idly by as terrible things ensue?

Bonhoeffer began to conclude that it was the accoutrements of the Church — rituals, doctrines, rules, buildings, involvement with government — which pulled Christians away from the essence of the faith. These things he grouped under the title "religion" and argued that in the future, for Christianity to be credible, it had to be "religionless."

Bonhoeffer was executed in Flossenbug in April 1945 less than a month before the Second World War in Europe ended. As a result it is hard to know how he might have developed this notion. What we know is that he was greatly influenced by Karl Barth, the Swiss theologian, who argued that any manifestation of Christianity has to have Christ as the central figure and it is from there that we learn how to live as Christians.

"What was your epiphany?" I hear you cry. It was this: to be credible Christians and Christian communities, we have to look beyond ourselves to Jesus and begin to seriously study his words and actions in the Gospels, if we are going to have any possibility of achieving what he called us to — the spreading of the good news.

The issue which Bonhoeffer highlighted and which others have subsequently spoken of is that we too easily separate our public actions and our faith actions. We keep the latter private, and this robs the Church of its authentic witness.



David Edwards is Diocesan Bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

JAN. 1
CHRIST CHURCH CATHEDRAL

JAN. 4
PARISH OF BATHURST

JAN. 11
PARISH OF ST. STEPHEN *

JAN. 17
KINGSTON &
THE KENNEBECASIS DEANERY
LAYREADERS RETREAT

JAN. 18
PARISH OF DENMARK *

JAN. 28 – FEB. 9
BISHOP'S SCHOOL
AT CANTERBURY

FEB. 10-15
BISHOP'S VACATION

*DENOTES CONFIRMATION

We are people of story — God's story

But [Jesus] said to them, "I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose." Luke 4:43

Who doesn't like a good story? We just came through a season of recalling the good story of the birth of Jesus — the story of God coming to us as a wordless child. And what about the Epiphany story, of how Christ is manifested to the Gentiles as represented by the Magi? An 'aha' moment of the reality of Christ with us becomes our story!

The good story is God's story. There is Good News to tell and to live. As the first of the Marks of Mission states, we are indeed "to proclaim the Good News of the Kingdom."

The story of God's work continues as the Good News is lived each day. Mystic Evelyn Underhill said this in talking about the Epiphany: "The birth of Christ in our souls is for a purpose beyond ourselves: it is because his manifestation in the world must be through us. Every Christian is, as it were, part of the dust-laden air which shall radiate the glowing epiphany of God, catch and reflect his golden Light. Ye are the light of the world — but only because you are enkindled, made radiant by



the one Light of the world."

On a November Sunday afternoon in 2014 at St. Margaret's Church in Fredericton, the good story of God's presence in the lives of people was expressed. Each of the seven parish nursing ministry graduates shared their story of how God had and continues to be in their lives and their new ministries.

Each person was able to articulate the story of God calling them through the Holy Spirit with a deep desire to be faithful to their work as a nurse from a mission perspective. As one of the instructors noted, parish nursing ministry is "a heavenly call of God in health care ministry."

For me, the entire worship that afternoon was a wonderful expression of proclaiming the Good News of the Kingdom. These seven parish nurses were

proclaiming the Good News by sharing the story of their call. They were able to articulate their call in such an intentional way that it was clear the story of the Gospel was continuing to be manifested through all aspects of their lives. Several of the graduates appropriately added in "parish nursing" to particular scripture quotes. God's Good News, God's story continues to be written.

At the end of the service we sang, "I, the Lord of Sea and Sky" (Hear I Am). This hymn had become their hymn as they journeyed together over the past year and a half. It was very clear they had become sisters in Christ. I was standing directly behind them and one by one they joined hands together and joyfully prayed the words as they sang.

This touched my heart greatly

as it expressed how they had all come to a place as the chorus says: "Here I am, Lord. It is I, Lord. I have heard you calling in the night. I will go, Lord, where you lead me. I will hold your people in my heart"

This is their story of their call, their parish nursing call through our Lord. They are a community of parish nurses proclaiming the Good News of the Kingdom.

May we join this group of parish nursing graduates as people of story by telling others of God's good story in our lives. May we be intentional in becoming a community of brothers and sisters in Christ, joining our hands together in sharing the Good News of the Kingdom.

Archdeacon Cathy Laskey is the executive assistant to the bishop and secretary of Synod.



Parish nurses Betty Seeves and Kathleen Snow. See story on page 5.

Episcopal Announcements

- **The Rev. Capt. Dana Dean** will be appointed priest and rector of the Parish of Richmond on March 1. He leaves the Parish of Grand Manan.
- **The Rev. Julian Aldous** was appointed interim priest-in-charge at the Parish of Christ the King, in the Diocese of Toronto on Nov. 21. He will serve until Nov. 30, 2016.
- It was with regret that Bishop David Edwards accepted the resignation of the **Rev. Eileen Irish** as priest and rector of the Parish of Portland, effective Dec. 31.
- **The Rev. Canon Kevin Stockall** was appointed priest-in-charge of the Parish of Marysville in November. He remains rector of St. Mary's, York.
- **Barbara Haire** was ordained a vocational deacon on Advent Sunday, Nov. 30 at St. George's Church in Moncton.
- **Dr. Dan Goodwin** was ordained a transitional deacon on Advent Sunday, Nov. 30 at St. George's Church in Moncton.

FEATURE STORIES

Camino Way: Walking with God

BY GISELE MCKNIGHT

When Trevor Fotheringham left Saint John for Europe last April, he carried in his pocket a rock from the yard of his church, St. James, in the Parish of Lakewood. That rock is now at the base of a monument at the peak of Cruz de Ferro in northern Spain.

Trevor left the rock there, as has been the custom of thousands of other travellers during their Camino pilgrimage to the Cathedral of Santiago de Compostela and the tomb of the Apostle St. James the Greater.

It's a long walk from France, through the Pyrenees Mountains and across Spain to the Atlantic coast. Millions of pilgrims have done it for a thousand years, most walking, some now cycling, and some on the backs of donkeys or horses as their ancestors had done.

From April to May this year, for 30 days, Trevor got up early each morning, put one foot in front of the other and walked a 789-kilometre pilgrimage.

"It's just a strange experience," he said. "You're away from everyday worries. All you've got to do is walk. You're doing it for God." **Day 21** from Trevor's journal *Continuing for another 2 km, we reached the monument at the peak of Cruz de Ferro. Here I added the stone I had carried all the way from St. James church in Saint John to the cairn around the monument. This great mound, made from the many blessed stones from all parts of the world, bears witness to the collective journeying of pilgrims from all nations.*

Trevor is no stranger to long walks. The retired nurse from the Parish of Lakewood in Saint John, originally from Lincolnshire, England, is the president of the Saint John Outdoor Enthusiasts Club. Last year he took a group to hike the Cleveland Way in North Yorkshire, England for a two-week, 177-km walk.

But he could not resist the challenge of the Camino, often called the Way of St. James, nor the chance to spend time alone with God. The route is well marked and services for pilgrims are plentiful — cafés, hostels and monasteries that provide inexpensive food and lodging to the hundreds of thousands who pass that way every year.

Day 4: *Pleasant day's walk, starting before daylight and witnessing a fantastic sunrise. Climbed over Alto del Perdón (Hill of Forgiveness), passing through a line of*



wind turbines. At the peak, we posed for photographs beside the famous wrought iron representations of medieval pilgrims. We extended the walk today, taking a detour to view a Knights Templar Octagonal church at Eunate, where I received a blessing from the priest.

The "we" Trevor refers to are fellow pilgrims whom he met, befriended, walked with, lost along the way and reunited with by chance several times in the month. Three of his best walking companions turned out to be two men from Moncton, Jean-Guy and Delphez, and Paul from Vermont.

Together, the four men experienced good and bad days, the stomach flu, various other maladies, great blessings, philosophical discussions, good food and warm friendship.

Day 17: *Good day's walk with the sun shining and a cool breeze. The mainly flat Plains of Meseta are thankfully ending with a new range of mountains coming into sight. We had a very pleasant lunch stop in the walled town of Mansilla de las Mulas, while resting in a tranquil garden. The Camino is definitely absorbing me into its mysteries. The gentle calmness, away from the day-to-day worries and routines of my normal life. The new friendships, forged though seeking common goals. Being able to live in the moments, taking pleasure from the simpler things in life. The overwhelming sense of achievement at the end of every day. The abundance of times spent in prayerful meditation in the presence of the God Trinity.*

It feels great to be alive, witnessing so many new experiences, both spiritually and physically. The purpose for my pilgrimage, which I have been praying for the



wisdom to understand on a daily basis, is becoming clear. I am sensing that God wants me to tell my Camino story.

Trevor took every opportunity along the way to visit as many churches and attend as many masses as he could fit in, but they seemed in short supply during Holy Week. Holy Thursday and Good Friday, no service in the villages. On Saturday night, there was an Easter Vigil service, but the hostel doors closed and locked at 10 p.m. before the service ended.

That was a huge frustration for Trevor, who found the Camino to be much too commercialized — with wifi, hotels and other modern day trappings — for his tastes. It caters as much to the secular walking tourist as it does the religious pilgrim, which was a disappointment. He found that you sometimes have to work at making the pilgrimage a religious experience.

Day 10: *Guess I was not the only pilgrim disappointed by the lack of a mass, and a fellow pilgrim informed me that one of the pilgrims was an Anglican priest who had obtained permission to hold an impromptu service in the Monastery chapel. About 12 pilgrims attended, with four of us taking turns to read the Stations of the Cross. A simple and pleasant service that went some way to relieving the disappointment from the lack of a formal service.*

While Trevor was aiming for a walk that would take 33 days, one for each year Jesus spent on Earth, or 40 days, the length of time Jesus spent in the desert, he walked for 30 days plus five more kilometres on the final day to time his arrival at the cathedral perfectly. That's an average



TREVOR FOTHERINGHAM PHOTOS

Top left: Trevor Fotheringham at the peak of Cruz de Ferro where he left a rock taken from his parish church yard in Saint John. **Top:** Trevor at the Alto del Perdón (Hill of Forgiveness), beside the famous wrought iron representations of medieval pilgrims. **Above:** Every day, Trevor had his Camino passport stamped at various official sites. The stamped passport proves the pilgrimage was completed.

of 26 km a day each day for a month.

Day 31: *After presenting my pilgrim passport credentials, with all the stamps to prove I had completed the pilgrimage, at the pilgrim office, I received my certificate of completion. All in Latin, including my Christian name of Trevorem.*

We stayed in the cathedral for the Noon Pilgrim Mass, which culminated with the swinging of the botafumerio, a giant incense burner originally used to fumigate pilgrims.

Spent most of the remainder of the day wandering the streets and squares around the cathedral. Meeting and saying goodbye to some of the pilgrims whom I kept meeting along the Camino. Otherwise, simply sitting in the squares quietly contemplating the achievement and meaning of the past 30 days.

So what did Trevor accomplish along 789 km in 30 days?

"I'm still working on that. It was God-inspired. I certainly

believe I was intended to experience everything I experienced, including frustrations." He says he feels an appreciation for a simpler life without the daily worries and distractions. "I learned to live in the moment and spend every moment in Christ."

Would he do it again? Yes, but with friends. Does he have any other pilgrimages in mind?

"Maybe the Via Francigena. It's an alternative to the Camino. It starts in the Alps and goes to Rome."

And if the situation stabilizes in the Middle East, he would jump at the chance to walk the Nativity Trail, 160 km from Nazareth to Bethlehem, retracing the steps of Mary and Joseph as they made the arduous trip on donkey and foot for the census. Imagine the emotions on that journey!

Trevor has developed a presentation on his Camino pilgrimage he is willing to share with your group. You can reach him via email: fottr@rogers.com

FEATURE STORIES

Hospital chaplain has found her calling

BY GISELE MCKNIGHT

The Rev. Ellen Curtis once worked the waters off the coast of Newfoundland as a fisherperson. Then she became a fisheries officer stationed at sea. But for the past nine years, she's been a fisher of men.

Her ocean is not a church or even a parish, though. It's the largest medical facility in the province, Saint John Regional Hospital, plus St. Joseph's Hospital across the city.

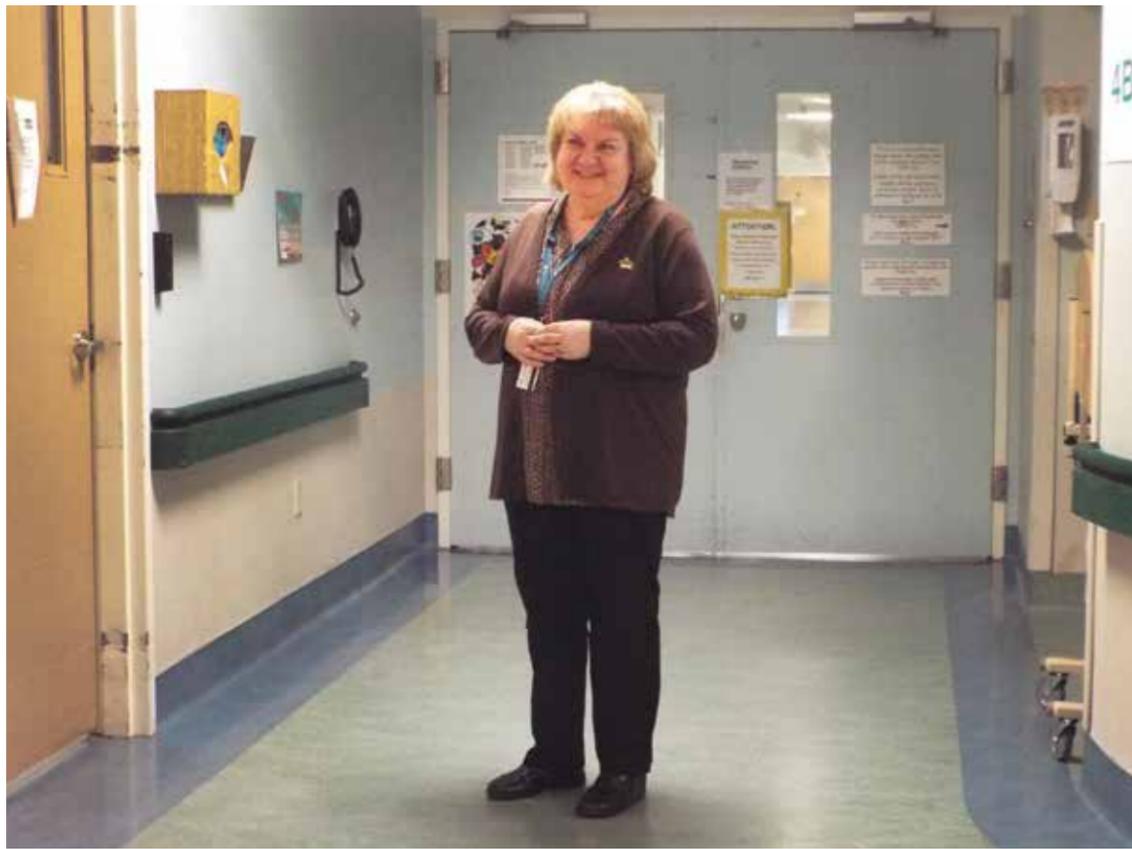
For three and a half years, Ellen has been the hospital chaplain, and she wouldn't have it any other way. After 22 years on the water, and seven years in Toronto missing Atlantic Canada, she loves her job, her flock and her location on the Bay of Fundy.

During her training at Wycliffe in Toronto, she enjoyed the clinical pastoral education. She is, as she says, a people person.

"I like the one-on-one," she said. "I love talking with people and getting their story. I've always found time for the pastoral aspect. I'm not interested in finance or administration (of parish life) because I am a pastor and evangelist first."

When the job opening came up, she prayed about it, and others encouraged her to apply.

"But I waited until the last minute," she said. "I sent in the



GISELE MCKNIGHT PHOTO

Rev. Ellen Curtis at the Saint John Regional Hospital, where she meets with some of the dozens of Anglicans who are patients at the hospital on any given day.

application and it went from there."

Since then, her days have been hectic, filled with hope and despair, long hours and stress, but the fulfilment more than makes up for it.

"Death and dying — it's the most natural part of life. Death can be a beautiful, spiritual thing when you see someone so sure

of their faith and fate."

Besides visiting patients, Ellen and her three fellow chaplains work as a team to hold three services a week at the hospital chapel.

She also anoints patients before surgery and even comes to bedside with her communion case to administer the sacrament.

Ellen spends a lot of time visiting mostly four types of patients: those with cancer, those with heart and stroke illnesses, those with complications of diabetes and those awaiting a nursing home.

Here's how you can be sure of a chaplain visit while in the hospital. Within the Horizon Health Network in New Brunswick, the

admitting department will ask three specific questions about religion, and that will determine whether you get a visit from a hospital chaplain.

The first question is, do you have any religious affiliation. The second is, would you like to see a representative from your faith.

The third is, would you like your name on the Anglican list. If all three questions are answered with a yes, your name will go on a list of Anglican patients that Ellen receives each morning.

That, and only that, will enable Ellen to find you in the hospital, because hospitals seek to protect the privacy of their patients.

On any given day, there are dozens of Anglicans on her list, from a low of 50 to a high of 85, so there are plenty of people to visit.

Even in her relatively short time on the job, Ellen has witnessed deathbed conversions, dying regrets, thankful atheists and miracles.

"I always say, God and science are working for you here," she said.

If you don't get a visit and you'd like one, Ellen suggests you ask your nurse for help, or have a family member call your priest or her at 506-648-7078. Leave a message and she'll get back to you.

Parish nursing ministry adds 7 new members

BY GISELE MCKNIGHT

Parish nursing ministry is growing, with seven nurses graduating from the provincial training program Nov. 16. The ceremony was held at St. Margaret's Church on Forest Hill Road, Fredericton, presided over by the Rev. Richard Robinson.

Two of the nurses, Kathleen Snow and Betty Steeves, are Anglicans who will work as parish nurses in their respective parishes and churches — Christ Church Cathedral, Fredericton and St. Martin's in the Woods, Shediac. All seven have completed a 100 hour-practicum within their own congregations as part of the course.

The 14-month course was run through the University of New Brunswick with curriculum from the International Parish Nurse Resource Center

at Church Health Center in Memphis, Tennessee.

Betty Steeves had left nursing because of the lack of jobs and recently returned to the profession. While becoming recertified, she learned about parish nursing.

"I hadn't even heard of parish nursing two years ago. I was encouraged to attend the annual meeting of the Canadian Association for Parish Nursing Ministry in Rothesay in 2013," she said, adding she met many future mentors there.

There was no turning back for her and when the course was offered that fall, she jumped at it.

"This is the kind of thing you have to be called to do," she said. "The parish nurse's job is not highly defined. It's not like working in a (hospital) ward."

Now one day a week, plus many nights and weekends,

Betty is busy at St. Martin's in the Woods, running blood pressure clinics, testing blood sugar and visiting new mothers in the community, among other tasks. She's busy and happy in her new role.

Parish nursing came to Canada in 1995 and New Brunswick in 1996 after nurses Nancy Wiggins of Fredericton and Sister Ernestine LaPlante of Bathurst attended a conference in Chicago.

Back then Nancy was a nursing professor and assistant dean at the Faculty of Nursing at UNB, and a member of St. Margaret's Parish.

She helped organize a parish nursing conference in New Brunswick in 1997, and 75 people attended. The movement never looked back, and today there are 10 parish nurses in the Fredericton area alone.

"It's a new way to do things," she said. "We're seeing more ministry of the laity."

Nancy has been parish nurse at St. Margaret's since 1998, busy with her congregation, holding blood pressure clinics between Sunday morning services and visiting parishioners in hospital, home and hospice.

Nancy is often involved when a parishioner or their family member moves to a nursing home, making sure the family knows the process and offering support to those affected.

"It's not a ministry you can plan far ahead," said Nancy. "I respond to what's in the present."

Parish nursing is usually more of a second career for nurses nearing retirement, although Nancy is pleased to see some younger nurses getting involved.

She'd like to retire, but finding

a replacement for St. Margaret's is proving difficult.

While the field is growing, there just aren't many replacements around.

"It's been a good journey," said Nancy.

This latest graduation is the third in New Brunswick. A fourth course is tentatively set for April in Moncton.

Parish nurse graduates of 2014: Marie Barnes, Milton Baptist Church, Milton, N.S.; Jennifer Donovan, Cross Point Wesleyan, Fredericton; Shirley Kelly, Grand Bay Baptist, Grand-Bay Westfield; Heather MacDonald, St. Theresa's Roman Catholic Parish, Fredericton; Kathleen Snow, Christ Church Cathedral, Fredericton; Ann Whittaker-Wilcox, Faith Baptist Church, New Maryland; Betty Steeves, Anglican Parish (St. Martin's in the Woods) Shediac.

COMMENTARY

The need for conscience in a world gone awry

BY BRIAN SPENCE

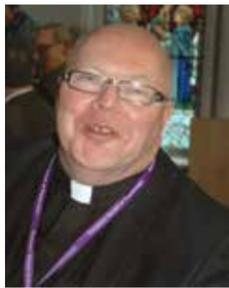
The recurrence of acts of senseless violence have many asking what is wrong in today's society. We have more prosperity, more convenience and more technological power than ever in recorded human history, yet something seems missing from the very heart of our humanity.

What is particularly troubling about a number of violent, murderous attacks, like those in Ottawa and St. Jean-sur-Richelieu in the fall and the one in Moncton in June (and many more across this country and the U.S.), is that they involve young people who appear to be consumed by a nihilistic rage.

By nihilism, I mean a desire to hurt and destroy. Sometimes this is linked, as it appears to be in the murders of the two soldiers, with an ideology, but sometimes it appears as just a rage against society and even life itself.

What is most troubling is that there appears to be a hole where the conscience should be. We cannot substitute anything — no ideology, political or even religious — for conscience.

No one knew more about faith and radical conversion than St. Paul, yet even Paul has reference to conscience in a number of key places in his writings. You cannot be a spiritual or moral person and not be a person of conscience.



It's true that our social environments and education, including religious education, help

form our conscience. It may be malformed by values we've been taught, as surely as it can be correctly formed, but there is a basic rule of conscience that holds true and is the measure of our values, thoughts and actions.

It is the inescapable measure of our actions: you do not do to others what you would not have done to yourself. It's a basic rule of non-contradiction in ethical action.

The Jewish tradition, and Jesus following and developing it, renders this as "Love your neighbour as yourself." This rule, when applied to our actions, guides us through many ethical quandaries.

The danger in today's world is that a powerful secular relativism has come to govern much of the west's moral thinking. We don't want to acknowledge there are moral principles built into creation. We don't like words like sin and immoral.

We have, in fact, in recent years, come to re-embrace the use of the word evil, but usually to describe someone or some-

thing else, not our own thoughts or actions. To use Jesus' words, we are far more interested in getting the specks out of someone else's eye rather than the log out of our own.

Our society retains a minimalist view of what is right and wrong. After all, without some view of morality, human society just would not be possible. We would be at each other's throats — Thomas Hobbes' "war of all against all." It would be worse than the jungle.

But this is not undergirded by any deeper concept of the moral character of human beings. The deeper impulse is to be suspicious and to resist any notion of moral restraint.

Against secular moral relativism, various forms of ideological reaction — religious, intellectual and political — emerge.

Religious fundamentalism is one such reaction. No one should doubt that militant Islamic fundamentalism, is in part a reaction to the perceived moral vacuum in Western culture, a culture universal in its reach.

But ideological commitment doesn't make a person a moral person. Any ideology, religious or political, can become an idol in itself. People are then prepared sometimes to do the most terrible things to one another in the name of their ideological commitment.

Communism and fascism in modern times have displayed

the same tendencies, with the same outreach to youth. Some of the religious conflicts between Muslim and Christian, Catholic and Orthodox, Protestant and Roman Catholic, Muslim and Hindu have demonstrated the same profound immoral commitment to an ideology that has become an idol, an impediment to discovering the truth or acting in a moral way.

Young people today, precisely because there is a large moral vacuum created by a philosophy of moral relativism and secular materialism, are vulnerable in the search for meaning. They are vulnerable to political, philosophical and religious ideologies and the extremism that can and often does emerge from them.

The idealism and passion and enthusiasm of youth gets wedded to a narrow and absolutist way of looking at things. Young and old, we are all looking for answers; sometimes they can be too easily supplied.

None of this denies the many good, humanitarian impulses we see among young people, nor does it suggest that we should eschew all ideological commitments. Idealism is necessary and can be the source of much of what is good and noble.

But all of us, young and old, if we want to be moral people, will have to form our consciences on good principles, with a deep empathy and compassion for one another, mindful that no

one should treat others as he or she would not gladly be treated were the situation reversed.

The teaching of Jesus cuts through the temptation to religious idolatry and religious ideology. His conflict with the Pharisees, the Scribes and the Chief Priests is that they have turned the religious tradition into idolatry, therefore defeating its purpose.

They were among the religious ideologues of their own day. They would fight to the death over issues of second, third, fourth, fifth rate importance, while ignoring the true dictates of God.

We need to rediscover that we cannot function as moral people without conscience and we cannot form conscience based simply on our feelings or on our ideological commitments.

Our actions, ultimately, need to be based on that golden rule of ethical non-contradiction: we should not treat others in a way other than we expect to be treated ourselves were we in the same circumstances. And we need to be honest in examining ourselves in this way.

We will still have areas of moral confusion in our lives where we struggle to find the truth and to act on it, but we will do a lot less harm to one another.

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

Renewing our congregations through Christian maturity

BY PHILIP PAIN

In a book entitled *By My Spirit: Renewal in the Worldwide Anglican Church*, edited by Bill Burnett, there is a chapter written by Rev. Chuck Irish called The Renewal of Congregations. I have visited his parish and found it to be just as he described it. I have summarized his insights in the following commentary:

Begin with the churchgoers. The first question I ask concerns their relationship with God. You could ask, "Would you like to know the Lord?" If he says yes, then help him to receive Jesus. You can ask him to follow you as you give the words to pray.

God gave me a desire that filled my heart, to see the entire congregation come into a relationship with him. To help in this I kept the score on a parish list. One column was for those who said they'd received Jesus.



The other column was for those who said they'd been baptized in the Holy Spirit.

Always it was their judgment. So you keep the score. Here's one who came to know the Lord.

I put a special stress on getting the Vestry members converted, since they were the leaders of the congregation. My first victory came when half of the vestry people had been converted and filled with the Holy Spirit.

Now there was little likelihood that the congregation's renewal would be sidetracked. I doubled my efforts to see each person come into a good relationship with the Lord. I evangelized them during counselling, from the pulpit, through books and courses, and by bringing

teachers to help us.

Pray that everybody in every parish would come to know Jesus fully. Priests and lay people need to lead people to Jesus and the Holy Spirit.

The second step in corporate renewal is getting the people baptized in the Holy Spirit. You can ask them if they've been baptized in the Holy Spirit. If the answer is no, then invite the Holy Spirit to come on them, with prayer and the light laying-on of hands on their shoulder for about five minutes, as you soak them in the Spirit.

Because a prayer language is good for people, I encouraged everyone to speak in the language of the Spirit, that's given them as a result of their baptism in the Holy Spirit. Occasionally I asked someone to come and do a "Holy Spirit teaching mission" on the Holy Spirit and his gifts. People were filled with the Holy Spirit, and gifts were released.

The third step in congregational renewal is to disciple its leaders. Ours were the vestry. I began by reminding them that our work is not to be obedient to the will of the people, but rather to the will of God.

This meant we had to learn to listen to the Lord. We began to seek God's will instead of our own, as Jesus is the head of the Church. Soon we were pulling together in one direction, as people yielded to the Lord. And so it became easier to lead the people.

We educated the congregation to be more discerning in their selection of vestry members. By holding before them the criteria for good Christian leadership, they had values to help them in their selection

Soon they were electing those who were converted to Christ, baptized in the Holy Spirit, who showed signs of Christian maturity, who were dedicated

to the vision of the parish, and they tithed. This made for a very effective leadership.

The fourth step in corporate renewal is lay ministry. My primary task is to equip people to do what they're called to do. I'm an equipper. My list of lay ministry includes visitation, especially of the sick, the shut-ins, visitors to church and new people; counselling people; intercessory prayer; and administration.

There's no adequate way to stress the importance of getting church people converted to Jesus and filled with the Holy Spirit. It's important that all be done with the gentleness of strong love.

Other people are objects of love. The most loving thing that can be done for anyone is to lead them to Jesus.

The Rev Philip Pain is interim priest-in-charge of the Parish of Minto and Chipman.

C O L U M N

For King and Country: no sophomore jinx

Early January is a slow time in music releases in most genres (especially when this article was written in early December!), so it is a good chance to review a great album that fell amongst other great albums in 2014.

September was a busy time, but the brothers Joel and Luke Smallbone, better known as the duo For King & Country, gave us a gem with their second album, *Run Wild. Live Free. Love Strong*.

In a word, this album is fantastic. And it very nicely destroys the myth of the second album “jinx” that exists in music circles, where artists spend their whole lives writing the material for their first great album, and then are expected to have another — often better one — out 12 months later, resulting in a weaker release, usually. Not this time.

RWLFLS has that wonderful



mixture of intelligent pop songs that are not so over processed, a relative rarity in today’s market. Somehow, their music reminds me of early U2 — good hooks, good ideas and lots of potential.

For King and Country seems to have “performer’s blood.” Their older sister, Rebecca St. James, is still well-known in adult Christian contemporary music conversations. She, like them, had a gift for intelligence in her music, and a great way to connect with fans.

For King and Country’s first album, *Crave*, was an incredible release. Then came a wonderful Christmas EP, *Into the Night* (which featured a fantastic



version of “Little Drummer Boy”). There was constant touring, and in the midst of constant spotlight, Luke became ill, and was later diagnosed with a digestive disorder.

All of this, and the band still manages to record the new album. And what an album it is.

Rather surprisingly, it starts out with a guest spot from rapper Andy Mineo, who seems to fit in well with the music.

Artistically, it was a bit of a risk, but it seems to work. This track, “Run Wild,” sets the tone

of energy and strong message of freedom to live large.

“Fix My Eyes” was a hit this past fall, and exemplifies that album as a whole. It’s not too clean in its production, and it has that addictive kind of hook that leaves the song in your head long after it finishes playing.

But the album is not all pop songs. Tunes like “Matter” feel more at home in a big stadium (I would love to see this group in concert), as does “No Turning Back.” Perhaps this is where the U2 influence might be felt the most.

While the writing is not of Bono’s calibre, the lyrics are writ large: “To the One who spoke and set the sun ablaze / To the One who stopped the storm and walked the waves / To the One who took the tree so He could save / You matter... I hope you know you matter.”

At the other end are songs such as “Without You,” featur-

ing Luke and his wife, Courtney, singing of how they handled Luke’s illness as a couple. Simply set in a beautiful piano arrangement, it is very effective in its minimalism.

But “O God, Forgive Us” might be the most powerful song on RWLFLS. Using only piano and strings, with a short interlude provided by a pipe organ, this song’s prayer for forgiveness from God balances the message of freedom on the album wonderfully.

In short, if you missed this album’s release in September, don’t pass up the chance to enjoy it now. It is strong, with a fantastic open sound. It has found its way onto many “Best of 2014” lists, and rightly so.

Rev. Chris Hayes is a musician as well as a priest serving in the parish of Salisbury and Havelock.

Health ministry tea



The Dec. 4 Cathedral Health Ministry monthly afternoon tea was a Christmas celebration with caroling and festive treats. In the top photo Pierrette McKinley, Doreen Smith, Winnie Hoyt and parish nurse Isabel Cutler enjoy treats and conversation. Below, Florence Joy Clement plays the piano as the ladies sing Christmas carols. Photos by Gisele McKnight.



Archdeacon Cathy Laskey, executive assistant to Bishop David Edwards

Favourite book of the Bible - Ephesians

What you love most about God - God's presence in and through my life.

Favourite place on Earth - The Rock - Newfoundland and Labrador. The culture is so rich as well as the landscape.

Farthest you've been from home - Seattle

Favourite meal or dessert - Spaghetti and cheesecake

Biggest fear - A fear of failing to embrace/respond to opportunity - God's desire and will.

Hidden talent - I am told that people are comfortable talking to me. (I often get, "I don't know why I am telling you this.") I give space for conversation; I listen and hear.

YOUNG & YOUNG AT HEART

Safe Harbour set to open in February

BY GISELE MCKNIGHT

One month from now, Saint John's most vulnerable teenagers will be sleeping easier because they'll be sleeping in real beds in a safe place called Safe Harbour.

No more benches, hallways, heating vents or couch surfing.

Feb. 1 is opening day — the day the work of both Colin McDonald, director of youth and intergenerational ministries with the Anglican Diocese of Fredericton, and Rev. Paul Ranson, chaplain of Rothesay-Netherwood School, will change. They will finally go from finding kids a bed for the night to helping them get the services they need for a safer, more stable life.

"Right now I'm trying to find a place for one of my youth group kids," said Paul on a cold afternoon on the sidewalk outside the youth shelter. "There is a men's shelter but it's totally inappropriate for kids."

Safe Harbour is built on the site of St. James Anglican Church on Broad Street, just a few hundred metres from the old Lantic Sugar Refinery site. The church closed in 2005 and was demolished to make room for the shelter.

The stone facade on the front of the church was supposed to form part of the front of the new building, but the old church, built in 1878, was too far gone and the wall simply crumbled to rubble on demolition day. Both men hope that a few of those stones will form part of the front of the building in the end.

Years ago, when Colin McDonald went to work in Saint



GISELE MCKNIGHT PHOTO

John with the city's street kids, he asked authorities where he would take kids who needed a bed for the night. The answer was nowhere. That gaping hole in youth services, particularly for kids ages 16-19, has been a huge frustration for everyone working with youth.

Paul found that out soon after he began working in the city's south end in late 2009.

"I started here as a street pastor," said Paul. "Bishop Claude (Miller) put me here to find out what the needs were. The Anglican Church had no presence in the lower south end."

It was about six months later that Paul sat on the steps of the vacant St. James church, seeking God's will as he prayed.

"I was praying for what God wanted me to do. I said, 'God, just tell me what you want me

to do and I'll do it.'"

Then Colin pulled into the driveway, angry and frustrated about coming from yet another meeting on assessing youth homelessness in the city, with no real action to solve the problem.

"Tell me what you need," said Paul.

"A building!" said Colin, and the dream of a shelter on the site of St. James was born.

There have been many efforts, fundraisers and partners on the project, but both men acknowledge the Anglican involvement and the guidance of Bishop Claude.

"It would not be here if not for the Anglican Church," said Colin, citing the land and financial support.

The Diocese of Fredericton will have two people on the board of Safe Harbour. Parishioners from Sussex to St.

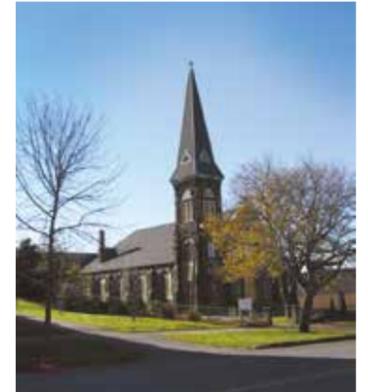
George have pledge thousands, and the diocese has also supported the shelter financially. Rothesay-Netherwood School, through fundraisers, has raised about \$20,000.

There are five boys' rooms and four for girls, plus one flex room that will house a 10th person when necessary. The shelter will serve youth 16-24 years old. A residential director, Lindsay Gallagher, has been hired, and the plan is to employ six full-time and six part-time employees.

Some might believe the shelter is too small, but the two men see things differently.

"We could have a 20-unit residence but we'd be using all our resources and there would be no money left for the second stage," said Colin.

Second stage comes when young people leave the shelter,



FRANK MOREHOUSE PHOTO

At left, construction at Safe Harbour in Saint John continued on the roof during a cold day in early December. The shelter for homeless teenagers is set to open in February. Above is the original St. James church built in 1878, where the shelter now sits on Broad Street.

usually after two to three months. It could include high school or other education, support for their own apartment, or intervention for any number of issues they face.

There is, of course, no point in housing and stabilizing them for a few months, only to have them return to a life on the streets. Safe Harbour represents their first step to positive, productive, safe living.

While St. James is gone, visitors will find remnants of it in the new building. Paul is hoping the quiet room at the front of the building will be called the St. James Room. And when the building is complete, passersby will see the stained glass from St. James set behind the large Cody window, named for Archdeacon H.A. Cody, looking out on Broad Street as it has for generations.

Worship in song



HEATHER MILLER PHOTO

The gospel music duo *Infinitely More* - Allison Lynn and Gerald Flemming of Burlington, Ont. - stopped at St. Paul's Anglican Church in Hampton as part of their East Coast tour. Here they are, second and third from the right, with Rev. David Turner, right, and the church worship team on Sept. 21. They also performed in concert to support Safe Harbour Transitional Youth Services in Saint John.

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I am the Vine

I am the Way, the Truth and the Life

I am the Resurrection and the Life



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