



## Fund enables innovative ministry

BY DAVID EDWARDS

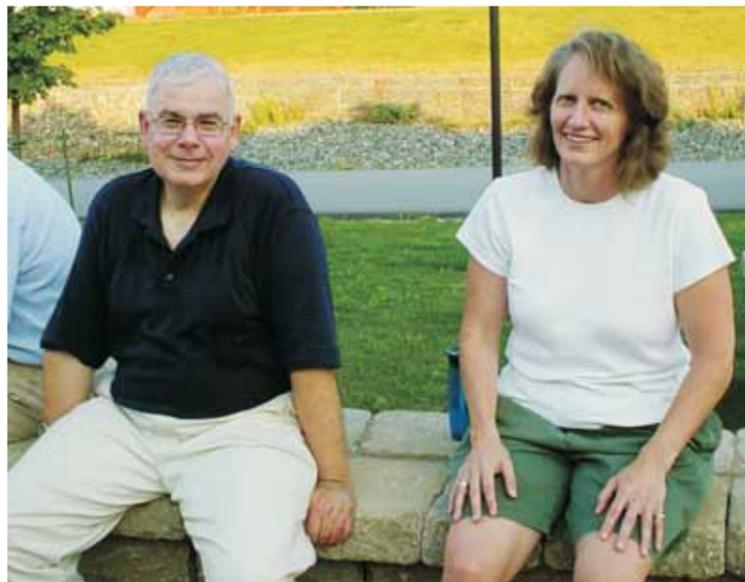
A Foundation for Life, the congregational development fund recently launched in our diocese, encourages innovative, risk-taking projects that will lead this diocese to spiritual, numerical and financial growth for the making of disciples. It inspires us to lift our eyes beyond what we see around us and trust that God, by his grace, will enable the transformational change we seek.



An annual \$25 donation, above regular offerings, from every adult New Brunswick Anglican, and \$5 from every Anglican child, funds A Foundation for Life so parishes can help parishes, and innovative mission and ministry can flourish. This kind of fund, based on the South Carolina model, was identified in a report to Synod 2009 as the diocese's primary means of supporting rural and struggling parishes.

All the money collected this year will be dispersed to make these exciting new ministries and missions a reality. Fresh donations will be sought next year to support more innovative opportunities.

Groups, parishes, deaneries and even archdeacons with exciting ideas for growth may apply for funds. A brochure with See "Things of great value" on page 2



GEOFFREY HALL

Gary Nikolosi, left, an expert in congregational development, was guest speaker at the annual Clergy Conference held at Rothesay Netherwood School in August. With him, enjoying the warm summer weather, is the Rev. Mary Ann Langmaid, rector of the Parish of St. George.

## Speaker hits the mark

BY ANA WATTS

The annual Clergy Conference at Rothesay Netherwood School (RNS) the last week of August "Hit the mark," according to the Ven. Vicars Hodge, of the Nerepis and St. John. The Rev. Gary Nikolosi, expert in congregational de-

velopment and this year's guest speaker, "fit the bill as someone who could assist our Nicodemus priority of 'training our leaders for a different future.'"

The Rev. Paul Ranson, Saint John Inner City Ministry, agrees. See "Clergy conferences" on page 2

## Congregational development conference and mission at St. Mary & St. Bartholomew's

A crisis in the church ... overcoming obstacles ... God's vision for us ... the Rev. Chuck Owens of South Carolina will lead the leaders of our diocese

toward greater understanding of the hurdles of congregational development at St. Mary and St. Bartholomew's Church in Saint John Oct. 29 - 30. A parish

mission follows the leadership portion of the conference Oct. 30 - Nov. 1.

The leadership sessions begin Friday morning at 9:30 and con-

clude Saturday afternoon with a prayer & praise service at 4:30. Mr. Owens moves into mission mode on Saturday evening with a welcome praise and prayer time

and an opening mission service.

On Sunday morning another welcome praise and prayer time at 9:30 is followed by a parish See "Mission" on page 4

## FOND FAREWELL



The tea for retired clergy hosted at Bishop's Court by Archbishop Claude and Sharon Miller at Bishop's court served several purposes this year. One was to say farewell to retired Archbishop Harold and Edith Nutter who were preparing to move to Ontario to be near their daughter Patricia. Since the Nutters made it abundantly clear they did not need any more things to pack, the Millers presented Edith with a bouquet of flowers in honour of the occasion. Above, left to right, are Mrs. Miller, Mrs. Nutter, Archbishop Nutter and Archbishop Miller.

## NCD puts wheels on Nicodemus Project

BY CHRIS MCMULLEN

Bill Bickle, Canadian resource person for Natural Church Development (NCD), will lead an introductory workshop to the program at Christ Church (Parish) Church in Fredericton on Saturday, Nov. 6, from 10 a.m. until 3 p.m. It is organized and hosted by the clericus of the Archdeaconry of St. Andrews

In an effort to find an effective way for churches to reach out to others for Christ, German statistician Christian Schwartz studied congregations from all denominations and in all countries to see what qualities and characteristics distinguish growing churches from stagnant or declining ones. With data from more than 50,000 congregations he identified eight basic quality characteristics common to congregations of all sizes, cultures and theological climates: empowering leadership, gift-based

ministry, passionate spirituality, effective structures, inspiring worship, holistic small groups, need-oriented evangelism, and loving relationships. The higher the quality of these eight dimensions of congregational life and ministry, the greater the increase, over time, in the size of its membership.

I encountered recommendations for the NCD program from Dr. Ed White and Bishop Ed Salmon at recent clergy conferences in this diocese. The Nicodemus Project, initiated in this diocese following Synod 2009, ushered in a time of transformational change. Like most clergy and vestries, we in the Parish of Lancaster saw it as an answer to our prayers but we were unsure how and where to start our journey. We needed a concrete way to measure our spiritual vitality as a parish, identify our weaknesses, and set some realistic goals for renewal and growth.

So when I heard that the Baptist Convention was bringing Christian Schwartz to Moncton for a workshop in the autumn of 2009, our parish sent a team of five to learn about this program.

Our parish team came back from the Moncton conference very enthusiastic about this program, and our vestry voted to make a five-year commitment to it, starting with our first survey questionnaire in May of this year. We asked 40 of our parish leaders to answer 90 questions about the life and work of our parish and their own faith. A larger group in our church answered a shorter survey designed to help us understand the "colour" or spiritual flavour of our parish. These surveys were sent away to the NCD office, and in no time we had our results.

We were shocked by them and some of us were angry. All of us were humbled. Our minimum See "Now we're" on page 2

## FROM THE FRONT

# November workshop a basic introduction to NCD

## Now we're "talking about our faith with others and inviting people to worship"

continued from page 1

factor was "needs-oriented evangelism." It took some time but we eventually admitted that we had done the survey to discover our weaknesses, and now we knew what they were. The results were a bluntly accurate portrait of our parish. Soon we were making adjustments in our programming to address the "minimum factor" in our parish profile. Indeed, I thank God for the optimistic can-do attitude of the people in my parish adopted when we were challenged to improve as a congregation.

This is where NCD becomes

so advantageous. Now, thanks to NCD, we are receiving training in evangelism and venturing into new territories — talking about our faith with others, and inviting people to worship.

In May 2011 we will do our second survey to see how we have grown. That survey will also reveal what we need to work on for the next year.

The Parish of Riverview did the NCD survey and found its lowest score was in "Passionate Spirituality." That does not mean that they are not charismatic enough or high church enough — all "colours" of Christians can

enjoy deep spirituality in their own traditions. So Riverview's St. John the Baptist church set up a committee to lead the congregation in rejuvenated spiritual development. It promotes daily Bible reading through the distribution of Our Daily Bread. Six small groups are exploring Richard Foster's *Renovare* program in spiritual renewal. And the parish is also encouraging people to participate in Cursillo. In January, Riverview will measure its growth with a second NCD Survey.

The workshop on Nov. 6 in Fredericton is a basic intro-

duction to the philosophy and method of NCD. A registration fee of \$25 covers lunch and the basic textbook of the NCD program — Christian Schwarz's *Colour Your World with Natural Church Development*. Registration is available online, as well as through me and the Rev. Canon John Matheson of St. Andrews. We recommend each send a team of several people to meet Bill, learn about the program, and reflect on how it could be helpful to their congregation.

*The Rev. Chris McMullen is rector of the Parish of Lancaster*

## Oops!

*The New Brunswick Anglican previously identified Natural Church Development as National Church Development. We regret the error.*

*We also mis-identified the ACW Diocesan President, Florence Joy Clement. We regret that error as well.*

# Clergy conferences just keep getting better

continued from page 1

"Gary was a dynamic and passionate speaker. He focused on the need for the church to re-evaluate her methods of communicating the Gospel in order to connect with our post-Christian culture."

"I found the suggestions and ideas very helpful and confirming," says the Rev. Canon Keith

Osborne, Pennfield. "Although it was nothing new, it was good to be reminded and strengthened in the resolve to re-package our message and bring our ministry to bear in more creative ways. I feel that as clergy we are now better prepared to be and to lead the Church in our post modern context."

"They (Clergy Conferences) just keep getting better each year," says the Rev. Chris McMullen, Lancaster.

len, Lancaster.

Clearly the professional development aspect of the conference was a success, but there was more.

"I was pleased with the time we had with Bishop Claude," says Mr. Ranson. "His talk was thoughtful, encouraging and pastoral."

Several clergy also mentioned the depth of their fellowship was enhanced at this conference, especially in times of prayer.

"The highlights for me were the times of spontaneous prayer and laying-on-of hands ... for Stone Church, our various colleagues serving as chaplains, the bishop, Geoff Hall, and the synod staff, among others," says Mr. McMullen.

He also appreciated the prayer partnerships arranged by the Rev. Eileen Irish of Portland. "She put all the clergy names in a hat and we each drew one. We will pray for that person daily for the next year, contacting them to see how they are doing and what we can pray about for them. Next year we will draw names again and choose new partners."

"In addition to all this, our

times of common prayer were, for the most part, creative, worshipful and inspiring," says Mr. Ranson. "And to top it all off — our annual co-ed clergy basketball game was fun, intense and there are no fatalities to report. It was a win on all sides!"

Mr. McMullen has organized the conference game for at least the past five years and is pleased to announce that this year Dean Keith Joyce, Christ Church Cathedral, wins the prize for the Most Valuable Player and the Rev. Jasmine Chandra, Parish of Rothesay and RNS chaplain, takes the award for Best Effort.

The annual clergy conference has been held the last week of August at RNS since the time of Bishop Bill Hockin. The venue is popular, but not available during the school year. The end-of-summer timing is not great for all clergy, however, especially those with school-age children, like the Rev. Canon John Matheson of St. Andrews.

"I was able to attend only one

of the conference sessions. I would like to register my usual observation that the last week of August is possibly the worst week to hold the annual clergy conference. For those of us who have children in school (a rare breed, to be sure), it is the last week of summer vacation, a time to shop for school supplies and to enjoy time together. Other dioceses, I have noted, hold their clergy conference in the fall, after things have 'settled down.'"

Last word on the conference goes to Archdeacon Hodge: "It seems clear to me that whilst New Brunswick is one of Christendom's last bastions — the signs are very clear that we have entered a new time and paradigm. We need new strategies for ministry in a rapidly changing culture. The Gospel has not changed — but the way we minister and serve the world as Church is needing radical change. If we refuse to recognize this we will be left behind like the dinosaurs."

## We have things of great value to offer our communities

Continued from page 1

detailed information on donations and grants, a postage-paid donation envelope, and a letter of encouragement from Archbishop Claude Miller are on their way to New Brunswick Anglican homes.

About a hundred years ago, when I was a student, *The Hitchiker's Guide to the Galaxy* was very popular. One of the characters in the story was Marvin the Paranoid Android. A generally depressed character, he was frustrated because of his supposed vast intelligence and the mundane life he faced as he traveled the universe with a bunch of misplaced creatures. One of Marvin's favourite lines was "Life, don't talk to me about life, hate it or loathe it you can't enjoy it. Here I am a brain the size of a planet and I'm opening doors." The poor android had very low expectations of life and they were realized.

As Anglicans in New Brunswick it would be very easy for us to fall into Marvin's way of thinking. The last 50 years have seen decline in many aspects of our life as a church. As a result some of us feel displaced in a world we do not fully understand. But we have things of great value to offer our communities and A Foundation for Life will help us do that.

About 20 years ago a dear friend, a young woman with a young family, was diagnosed with breast cancer. She and her husband were devastated. "I hate this disease and what it might do to us," her husband said to me. "I am hanging on to my faith by my fingernails, but I know Jesus is in the resurrection business."

My friend survived, but that is not the point, the point is — Jesus has a different perspective on our situations.

In his second letter to the Corinthians Paul wrote: "For our light and momentary troubles are achieving for us an eternal glory that outweighs them all." (2 Corinthians 4:17 - NIV). Paul is not advocating the power of positive thinking here, he is saying no matter what we see, God sees things differently. We may have to struggle, but that is nothing compared to the glory of God that can be revealed now and will be revealed in the future as we exercise faith in him.

A Foundation for Life gives each of us the opportunity to see that we are not giving to the church, but to God. It takes us beyond our local issues and helps us to appreciate that all things come from God and we give him but his own.

The Ven. David Edwards is rector of Stone Church and Archdeacon of Saint John.



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## THE BISHOP'S PAGE

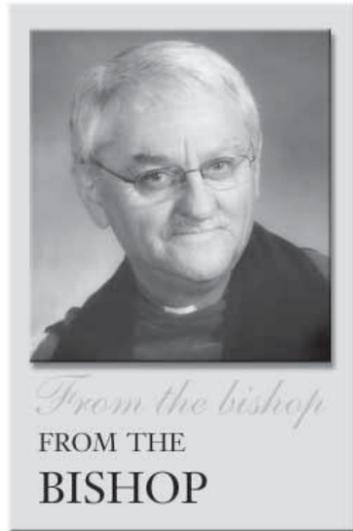
# Closets full of traditional expectations

*Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road.* (Matthew 10.16)

I remember with a tinge of nostalgia the family home of my youth. Sharon and I now have possession of this dear old place. The old house is different now. It's been changed in a few areas to enhance the accommodation. The so-called improvement is the addition of kitchen cabinets and closets. When the two of us are there, even after much improvement over the original, we still grumble a little about the lack of storage place.

A place where six once lived for many years, without kitchen cabinets or closet space, now requires more storage space for two seniors. Having said this, I suspect that we are not unique. If we were, Martha Stewart and the contemporary world of consumerism and the acquisition and management of stuff would impair greatly, or even destroy, our economic system.

If we stop buying, economists say the whole thing will



come crashing down. Economic stimulus and economic health depend on consumption of goods and services. The management of stuff is now a worldwide industry. Yet, the majority of the world's population goes without life-sustaining necessities.

Knowing this, Jesus commissioned the 12, then later the 70, to engage the culture of his time to make real his love for an unbelieving and hurting world. Today, God continues

this desire, inviting the faithful, the church of God, to join in his mission.

We can all name good things that are going on at every level of church life. But, I want to suggest that for many of the faithful, it is like trying to work while carrying a heavy load. Our closets are full of the stuff of traditional expectations that inhibit the faithful disciple on the journey. Our first work is to worship God and to follow Jesus into the world, to bring the Good News of the Kingdom to the less fortunate. A disproportionate amount of time and resources are spent managing our institutional blessings, the stuff of the Church. The weight of this task inhibits our ability to intentionally engage the apostolic call of God. To adequately address this vision we must be free to offer all our time talent and material resources to God's agenda.

The Archbishop of Canterbury said, "the agenda isn't something that we set or the world sets but that [which] God sets." Just as in the future all of us will have to part with the contents of our closets and adjust our accumulation tactics.

The time will come — is here already — to adopt new ways and a means to travel lighter. Sacrifice is the first part of the journey. What are we willing to leave behind as a church so that we might engage a new and ever-changing world? Changes take an act of faith in God's provision for the journey ahead. He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?"

They said, "No, not a thing." (Luke 22.35)

In the spirit of thanksgiving and the love Christ,

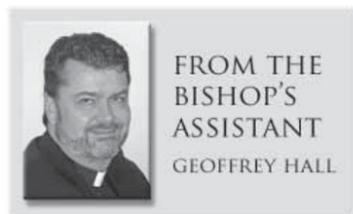
*Archbishop Claude Miller is Metropolitan of the Ecclesiastical Province of Canada and Bishop of Fredericton.*

# Accommodation masquerades as valuable virtues

It masquerades as any number of valuable virtues: humility, generosity, hospitality, kindness, compassion — the list can go on. It's accommodation. The motivation is often peace at all cost, not wanting to rock the boat, not having the fortitude to speak truth in love, or yielding to the temptation to smooth things over. It has the effect of doing enormous disservice to all, not least to the one(s) accommodated.

The Bible has plenty to say, both implicitly and explicitly, about accommodation. Christian faith is misunderstood if one comes to the conclusion that it has anything to do with accommodating the unique need of any particular group or individual. The Gospel itself as Good News sets the standards for living the life of faith and it is not uncommon for the faithful Christian to bump up hard against many of its requirements and directives on a regular basis.

One of the failures of efforts in ecumenism (relationships between churches with differences) has been jumping too quickly to solutions that accommodate all parties in order to create a sense of unity and oneness. Unfortunately, this kind of least-common-denominator consensus often means that everybody loses and, as they walk away the participants in the exercise realize that not only have they given away the farm, the cows are gone too!



As people of faith it's important that we know what we believe and why we believe it. To be sure versions of understanding reside in each individual claiming faith, but always within certain limits. The question difficult to answer is: Where are these limits definitively expressed and how do we know what they are?

The classic "Anglican" answer to that is Scripture, reason and tradition. The apparent need to bend any of the three Anglican tests means we've stepped onto the slippery slope and the danger of debilitating compromise may be near.

To many an ear, this has a ring of arrogance. That's not my intent. As people of faith it's important that we know what we believe and why. It doesn't mean our understandings shouldn't be constantly tried and tested. It doesn't mean we develop positions with no flexibility. Most of all, it doesn't mean we shy away from opportunities for dialogue.

Strong and healthy relationships are not built on everyone becoming the same — watering down our convictions in order to make peace. People in some of the healthiest mar-

riage relationships I know are as different as day and night. They often hold very different views and perspectives on any number of issues, but they've learned to work together in their shared lives.

Their differences are their greatest strength. Their relationship is a union, not a uniformity.

Living a life according to the Gospel of Jesus Christ is not easy. There is challenge at every turn. Just when my life seems to have become manageable, Jesus will speak through a Sunday excerpt from the New Testament that severely questions the important decision I just made the day before. It's not uncommon for me to receive that message when I'm in the middle of preaching a Sunday sermon! The Gospel of the Bible is not a gospel of accommodation. . . It sets a standard difficult to reach for the Christian community, and the individuals in it, no matter what their station and, it might be argued, for all of humanity.

It comes to us modeled from the perspective of the eternal rather than the circumstantial context of the individual. Therein lies its value. The Gospel establishes parameters for the Kingdom of God, not the convenient course of action for our specific moment. The former brings abundant life and the latter erodes everything we profess when we say the Creed or pray the common prayers.

We like to think of ourselves as Kingdom builders, disciples of Jesus, members of the Body of Christ. Often we're all too quick to bend things just a little to accommodate. Being truly hospitable means clearly communicating who and what you are and allowing others the freedom to act accordingly. Being generous means giving with no strings attached. Having compassion means being able to feel what the other feels. Being humble is to truly put oneself last and the needs of the other first, without even the thought of a personal agenda. There's no smoke screen in any of those.

The challenge for us is to witness to the Jesus who gave his life for us with the very best of integrity and authenticity — some of the most effective tools of evangelism (good news telling) we have at our disposal. Following the gospel of accommodation may satisfy some (or one) for the short term.

I recently saw a sign on an athletic training facility that said: "The pain of discipline is far less than the pain of regret."

The price of the Gospel is the cost of true discipleship.

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

## PRINCIPAL ENGAGEMENTS

Oct. 12  
Bishop's Counsel

Oct. 13  
Atlantic School of Theology

Oct. 19  
Clergy Day

Oct. 21-26  
House of Bishops

Oct. 31- Nov. 4  
Deaneries of  
Fredericton & York  
visitation

Nov. 10  
Diocesan Council

Nov. 14-17  
Deaneries of  
Fredericton & York  
visitation

## Announcements

On September 27, 2010 the Bishop of Fredericton gave notification to archbishops and bishops of the Anglican Church of Canada that the **Rev. Alan John Reynolds** and the **Rev. Donald Clarence Hamilton**, having been admitted to the office of priest in the Anglican Church of Canada, have abandoned the exercise of that ministry according to the terms of Canon XIX of the General Synod The Anglican Church of Canada.

**The Rev. Canon Robert (Bob) Smith** of St. Stephen was appointed to ministry and pastoral oversight as interim priest-in-charge of the Parish of Musquash for a six-month period effective Sept. 19, 2010.

**Mr. Jonathan Springthorpe** and **Mr. Michael O'Hara** are accepted as postulants for ordination to the priesthood on Sept. 21.

**Bishop's Directive 8.15** on Pastoral Ministry issued on Sept. 15.

**Capt. Robert (Rob) Marsh, Mr. Richard Robinson** and **Ms. Lisa Pacarynuk** were ordained to the transitional diaconate by Archbishop Claude Miller on Saturday, Oct. 2 at 3 p.m. in Christ Church Cathedral.

**The Rev. Canon Stuart Allan** was appointed interim-priest-in-charge of the Parish of Millidgeville on Sept. 12, 2010.

**Mr. Richard Robinson** was appointed student minister in the Parish of New Bandon on Sept. 1.

**The Rev. Brent Ham** of Riverview was appointed interim Regional Dean of Shediac in the absence of the Rev. Greg Frazer.

## AROUND THE DIOCESE

## NEW BANDON BAPTISMS



Archbishop Claude Miller (centre) enjoyed a busy visit to the Parish of New Bandon in May. He baptized Jessica Turkenkopf and her daughter Alexis Sophia (to his left) as well as Riley Gauthier, held by her mother Sherry Wood. The event was celebrated at a reception with a pink and white frosted cake following the service.



Archbishop Claude Miller blessed "head-huggers" for made by the New Bandon Ladies Guild for cancer patients at the Chaleur Regional Hospital during a visit to the parish. Left to right are front, Elaine Good, Laura McNulty, Lorna Veneu, Alda Ellis and Archbishop Miller; back, Bev Daley and Darlene Dempsey, guild president.

## Guild serves the church and community

Last fall, the members of the Parish of New Bandon Ladies Guild pondered their response to the Rule of Life (found on page 555 of the Book of Common Prayer), and were inspired by the words "spoken witness to faith in Christ" and "personal service to the Church and the community."

In some small way they wanted to offer the love and hope of Christ and the message that "someone cares" to people in difficult times in their lives. The needs of the Oncology Unit at the Chaleur Regional Hospital in Bathurst came to mind.

Over the year the 11 members met regularly to make head huggers to be donated to the hospital where they would be offered to cancer patients who have lost their hair during chemotherapy. visit to the parish, Archbishop Claude Miller, far right in the photo above, blessed their generous labour of love. Attached to

each head hugger is a card that reads: "Eternal God, help us to entrust the past to your mercy, the present to your love, and the future to your wisdom — in the name of Jesus Christ our Lord, who is the same yesterday, and today, and forever. Amen."

Below the prayer it says: "Made in Christian love by friends and members of the Anglican Parish of New Bandon Ladies Guild."



*The first goal of the Nicodemus Project is to re-learn what it means to be Christian and Anglican.*

## ST. PHILIP'S ACW



The members of St. Philip's A.C.W. in Moncton are dedicated to and active in parish activities and outreach. After a very busy year, they gathered for fellowship before the summer break, although they remained ready to help in any way they were needed during the summer months. Now they are back in gear for another busy season.

## PWRDF service debut for song honouring those who lost their lives in the Springhill Mine disaster

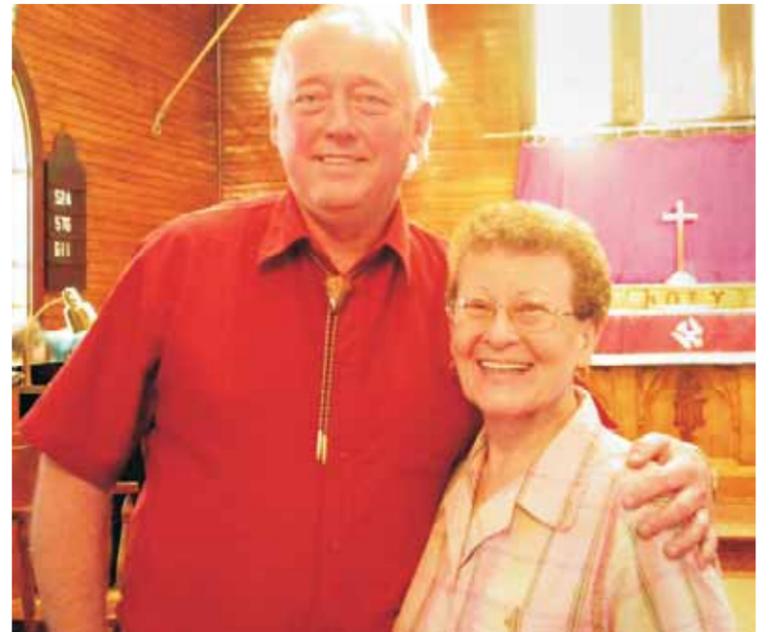
BY MARGARET LAKING

The Parish of McAdam delayed the celebration of PWRDF Sunday this year and the extra time allowed for a very special presentation.

Dwane Drost of Durham Bridge, who is being inducted into the N.B. Country Music Hall of Fame this month, was special guest. He sang his recent composition "Sheila's Song," honouring of the miners who lost their lives in the 1958 Springhill Mine Disaster, the event that triggered the creation of the Primate's World Relief and Development Fund.

In the last stanza Dwane wrote: "Seventy-five good men got called home on this day, October 23rd, 1958. To the family of Henry Alexander Teed good memories and God are all that you need. So let's stand together and pray for them please, and all the souls of Springhill, Nova Scotia '58. Remember ... if you need a shoulder, God is great."

Sheila Norton of the Parish of McAdam, for whom the song was written, is Henry Alexander Teed's daughter. As guest speaker at last year's PWRDF



Dwane Drost of Durham Bridge was special guest at a delayed PWRDF Sunday celebration in McAdam. He wrote and sang "Sheila's Song" for Sheila Norton whose father died in the Springhill Mine disaster in 1958, the event that precipitated the Primate's Fund. He presented the lyrics to the song to Sheila following the service.

anniversary service she shared her feelings about the tragedy that changed her life.

Following the service Dwane presented Sheila with the lyrics of the song.

## Mission in Saint John focuses on women

Continued from page 1

celebration service of Holy Eucharist with Archbishop Claude Miller officiating and Mr. Owens preaching. The service is followed by a free celebration dinner.

Monday is for women, beginning with a women's praise and

prayer session at 11:30, followed by a luncheon at noon in the hall. Again there is no charge for this meal and everyone is welcome.

At 1:30 p.m. there is a women-only session on leading the family.

Coffee, refreshments, more praise & prayer time, a conclud-

ing mission service and a reception round out the day.

Advance registration is required for the mission — call the church office at 696-1347 or e-mail [angels2@nbnet.nb.ca](mailto:angels2@nbnet.nb.ca). A detailed brochure is available on the diocesan web site <http://anglican.nb.ca>.

**RETIRED CLERGY TEA**

**AFTERNOON TEA AT BISHOP'S COURT**



*(top left)* Retired clergy, their spouses, and clergy widows filled the double parlours, grand foyer and dining room at Bishop's Court on Sept. 11 for the annual Retired Clergy Tea.

*(bottom left)* Friends of Bishop's Court (those who contributed to its furnishing) were included in the guest list for this year's retired clergy tea. Derek and Jacqueline Oland of Trinity Church, Saint John, were among those in attendance. Mr. Oland, on the right, chats with Canon Lloyd Lake of Saint John and Dottie Maxwell of Fredericton.



The Rev. Wally Collett, right, and his wife Iris, left, chat with the Rev. Canon Wally Corey in the foyer of Bishop's Court. The painting on the landing above them is of a parish in Newfoundland where the Collett's once served.

The Lay People of the Diocese are warmly invited to meet

**The Rev. Michael Harvey**

One of the founders of the dynamic and international

**BACK TO CHURCH MOVEMENT**

At Christ Church (Parish) Church  
Corner of Westmorland and George Streets, Fredericton  
Tuesday, Oct. 19  
7 - 10 p.m.

**Christmas Bazaar With Café au Bazaar**

Nov. 14 12:30 - 3 p.m.

Sponsored by  
Christ Church (Parish) Church ACW

in the church hall  
at the corner of Westmorland and Charlotte Streets, Fredericton.

**Meet Sue Careless**  
Author of  
Discovering the Book  
of Common Prayer  
Volumes 1, 2 and 3  
at Anglican House  
116 Princess St., Saint John  
Saturday, Oct. 23, 1- 2 p.m.

Chat with the author, have your books signed, enjoy a coffee and muffin.

**Every Member Visitation Workshop**  
Saturday, Nov. 20  
Trinity Church, Sussex  
9 a.m. - 2 p.m.

Learn how to successfully organize and conduct a program to visit every member of your parish.

A resource kit, with instructions and sample forms provided. Representatives of parishes planning a visitation in 2011 should attend.

Registration \$5/person to help defray expenses.

Led by the Diocesan Stewardship & Financial Development Team  
Contact Ann Fairweather at [annfair@nbnet.nb.ca](mailto:annfair@nbnet.nb.ca)

## COLUMNS

# Archives Corner

## LONG-SERVING SPECIAL MINISTRIES IN THE DIOCESE OF FREDERICTON

No.	Individual	Special Ministry	Years	Dates
1	Canon William Quintard Ketchum	Secretary of the Diocesan Church Society	40	1849 - 1889
2	Archdeacon Obadiah Samuel Newham	Secretary of Diocesan Synod	43	1889 - 1932
3	Archdeacon Clarence LeRoi Mooers	Treasurer of Diocesan Synod	29	1939 - 1968
4	Canon Walter Robert Hibbard	Headmaster of RCS	30	1908 - 1938
5	Canon Allan William Smithers	Medley Memorial Canon Missionary	24	1908 - 1932
6	The Very Rev. Spencer Gray	Dean of Fredericton	21	1939 - 1960
7	Ida MacVicar (Sister Sheila)	Anglican Missionary Sister, Mission Church, Saint John	31	1936 - 1967
8	Edith Deacon (Sister Mary)	Anglican Missionary Sister, Mission Church, Saint John	30	1937 - 1967
9	Mary Nameria Jacob	Deaconess	15+	1889 - 1904

## LONG-SERVING BISHOPS IN THE DIOCESE OF FREDERICTON

No.	Bishop	Years	Dates
1	Most Rev. John Medley	47	1845 - 1892
2	Rt. Rev. Hollingworth Tully Kingdon	15	1892 - 1907
3	Most Rev. John Andrew Richardson	31	1907 - 1938
4	Rt. Rev. William Henry Moorhead	17	1939 - 1956
5	Most Rev. Alexander Henry O'Neil	15	1956 - 1971
6	Most Rev. Harold Lee Nutter	18	1971 - 1989

### ADDENDUM TO RECENT ARTICLES ON CLERGY IN THE DIOCESE OF FREDERICTON

#### ERRORS AND OMISSIONS IN "All in the Family" ARTICLE:

"All in the Family" article said that brothers Herbert and Harold Hoyt were sons of the Rev. L. A. Hoyt. That is NOT correct. Indeed they were brothers – but sons of James Edwin Hoyt.

We missed the father-daughter-grandson team of Archdeacon Alexander B. Craig and his daughter, Canon Patricia Craig, Chaplain at the Saint John Regional Hospital. Her son, the Rev. Dr. Christopher Brittain, was ordained in Fredericton and now teaches at the University of Aberdeen in Scotland.

We also missed the following father-son connections:

Canon H. Gordon Smith Christ Church (Parish of Fredericton, 1969-1983), and his son, the Rev. David Smith, now serving in Ontario;

The Rev. E. A. Warneford, Parish of Norton (1851-1895) and his son, the Rev. C. A. S. Warneford, Parish of Johnson, 1896-1932;

The Rev. Robert Philip McKim, Parish of Portland (1895-1933) and his son, The Rev. Robert Taylor McKim, Parish of St. Mary's, Saint John (1916-1929)

Inadvertently omitted from long-serving Clergy:

The Rev. Kevin Borthwick served the Parish of St. Philip's Moncton, 1994-2010 (16 years)

The Rev. John Tremblay served the Parish of Quispamsis, 1991-2008 (17 years)

We apologize for the above errors and omissions and thank those who took the time to bring them to our attention. Appropriately, this the final article in our series on long-serving clergy, is being published in conjunction with our Thanksgiving celebrations. Indeed these faithful clergy gave their parishes and the wider communities much for which to be thankful. The *Archives Corner* is prepared by Twila Buttimer (twila.buttimer@gnb.ca or 506-453-4306) and Frank Morehouse (frankm@nbnet.nb.ca or 506-459-3637). Contact them with your questions or comments.

## This is NOT the ideal Christian album – it's more!



Anberlin's latest release – *Dark is a Way, Light is a Place* – is perhaps one of the most Godly albums to hit the alternative market in a long time. It is the second top-20 debut for a band that loves to dwell in ambiguity, yet I had a strong sense of being "built up" after hearing the album.

The title comes from a Dylan Thomas poem called "Poem On His Birthday" – "And freely he goes lost/ In the unknown, famous light of great/ And fabulous, dear God Dark is a way and light is a place..."

Stephen Christian, Anberlin's lead singer and songwriter, says the album is about "self, selfishness, and salvation," despite the fact the band no longer records for a Christian label.

"When it comes to my lyrics, writing, or beliefs I can only be myself and remember that at the end of the day I have an audience of ONE [pointing skyward], and they [the fans] are not that ONE."

Musically, this rock-driven band has crafted one of its best releases yet – hard, crunchy guitars, wonderful cutting synch sounds, great drum patterns. The lead song "Impossible" shot to top-10 status so fast the album release was moved up two weeks! The energetic "We Owe It To Ourselves," was inspired by Martin Luther King Jr.'s last words to his closest followers.

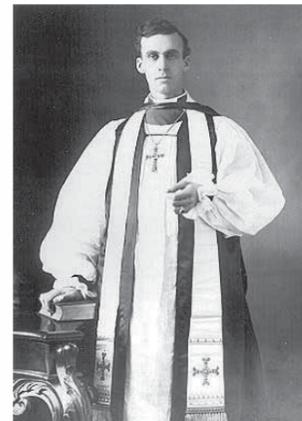
Great orchestrations make for intricate tracks like "Closer" and "You Belong Here," as well as in the percussion effects on "Pray Tell." The music will bring you back many times. One moment the songs seem as though they are sung God; the next about a long-lost lover. Other times sounds as if the singer is mad at God, then thankful to him. Is this the road a Christian travels? The concerns of the world sometimes make us feel that God is not with us, and then in dark times he reveals himself in glory.

The final lyrics of "Depraved" – "Someone tell your name... about you ..." convince you the music's effect does not end with the last note.

*The Rev., Chris Hayes is a musician and rector of the Parish of Quispamsis.*



Archbishop Harold Nutter



Archbishop John Richardson

# What really makes us Christian, Anglican?

BY RICHARD MCCONNELL

The first priority of the Nicodemus Project — intended to transform our life together in this diocese — is the renewal of our identity as Christian and Anglican. I've attended a couple of sessions recently in which ideas of how we might do this were discussed. Meetings and study groups were suggested.

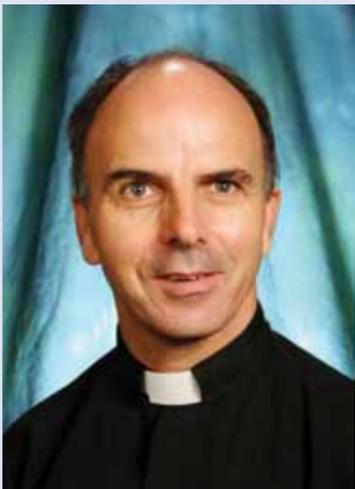
Since then I have wondered: how is it that I, now an Anglican priest, came to understand what it means to be Christian and Anglican in my teen years? Did I attend a seminar? No. I followed the only path open to me. I went to church. I attended the Eucharist on Sunday and began to take seriously the challenge of the daily offices of Morning and Evening Prayer that were offered in my parish.

I served at the altar. I spent a lot of time on a school project on the rebuilding of Coventry Cathedral in Britain. It had just reopened in customary British cathedral city splendour — the presence of our monarch, the Cathedral School choir, and the full gamut of Morning Prayer, the Eucharist.

We all know, and probably sigh, when we think of what such a full regimen of worship means. The Prayer Book is not for the faint of heart or tender of seat. The lectionary is indeed long! To pray through the Psalms (that's right, pray through them, not rush through them in a patronizing tone) is about five Psalms twice a day, which prays you through the 150 once a month.

The Eucharist (Prayer Book or Alternative Services) is not centred on the worshipper in the pew, but on the mystery playing out at the altar-table. You only come to know who you are in the presence of a mystery that is much greater than you. You are neither entertained nor seduced, instructed nor expected to comprehend it all. It is the work of something much greater than you. You come just as you are to the vast mystery of God. Consider the Psalms again. In their rugged beauty and heart-searing honesty, they have been prayed in church, monastery and temple for 5,000 tumultuous years! Imagine. Who, indeed, are YOU?

So, can we characterize the decades since the dedication of Coventry Cathedral in the 1960s as a time of moving the Church away from the centrality of worship, towards the increasing centrality of planning meetings and study sessions? A time of moving from what the Church's



worship makes of us, to what we, as consumers, make of worship? Do we no longer lose ourselves in the vast multitude? Do we seek to find ourselves as individuals, or as individuals who evaluate?

Like most other priests and lay people, I am often simply too busy to pray. It is usually a meeting that keeps me from Evensong. And what of these meetings? I am invited to express my opinion on anything from music to the theology of God — preferably in just a minute or two. But who am I to take just a moment to express my opinion of Truth? Is this my identity?

If there isn't a meeting and I get to Evensong, I am too antsy to pray.

This rant was inspired by an article that popped up on my computer the other day. It advocated renewal of worship. The writer spoke of a gigantic evangelical church in the U.S. that (and I most definitely quote), "worships several thousand people each Sunday." The worship, it would seem, is geared to give the people identity. THEY become the point of the worship. Surely this is counter to what has, at least hitherto, made our Christian identity Anglican.

While on Sabbatical in Britain five years ago I lived for a week at the Community of the Resurrection near Leeds. It offered the full gamut of worship each day, sung in a dim stone chapel by otherwise silent monks. Before the office began, I was made welcome and presented with the necessary books. Once the worship of GOD began I was ignored, entered once again into the vast mystery that myriad people have sought to solve throughout the confused ages of our wanderings — wanderings echoed in long passages of sacred Scripture read slowly and calmly.

What brought me to myself? What gave me my identity? I found myself in the stillness between the psalms.

*The Ven. Richard McConnell is rector of Shediac and archdeacon of Moncton*

## INTERCESSIONS

OCTOBER

¶ 17: PRAY for the Church in the Province of the West Indies. Archbishop Fred Hiltz Primate Anglican Church of Canada. Diocese of Ho, Kpando Deanery, the Rev. Canon Joseph K. Bentum, Rural Dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Mayo - St. Mary with St. Mark, the Rev. Susan Titterington and the Lay Ministry Team, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 18: Parish of Madawaska (St. John the Baptist Anglican/St. Paul's United shared ministry), the Rev. Deacon Fran Bedell. The Rev. David Gray (retired).

¶ 19: Parish of Marysville, the Rev. Canon John Cathcart. Diocese of Ho, Mr. Aloysius Genya, parochial catechist.

¶ 20: Parishes of Maugerville & Oromocto, (open). The Ven. Arthur Gregg (retired).

21: Parish of Millidgeville, (open), the Rev. Canon Stuart Allan, priest-in-charge, the Rev. Canon Brian Campion, the Rev. Paul McCracken, honorary assistants. Diocese of Ho, Mr. Godwin Dumavor, parochial catechist.

¶ 22: Parish of Minto & Chipman, the Rev. Philip Pain.

¶ 23: Parish of Moncton, the Rev. Chris VanBuskirk.

¶ 24: PRAY for the office of the Anglican Observer at the United Nations, New York, and the Anglican UN Advisory team in Geneva, as they strengthen the mission of the Communion by conveying Anglican concerns to the UN and Governments, and keeping Anglicans informed about international initiatives. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, Agbozone Deanery, the Rev. Canon George D. Asiamah, Rural Dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Pelly Crossing

- St. James the Lord's Brother, Betty Joe, licensed lay minister, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 25: Parish of Musquash, (open), the Rev. Canon Bob Smith, interim priest-in-charge. The Ven. Geoffrey Hall, executive assistant to the bishop, Diocesan Archdeacon.

¶ 26: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Michael Caines, assistant curate, the Rev. Deacon Eleanor Dryden. Diocese of Ho, Mr. Daniel K. Atikor, parochial catechist.

¶ 27: Parish of New Brandon, the Rev. Deacon Richard Robinson, deacon-in-charge. The Rev. Elaine Hamilton, on leave.

¶ 28: Parishes of Newcastle & Nelson, the Ven. Richard Steeves. Diocese of Ho, the Rev. Fr. Kwasi Oteng Boamong, Bishop's Chaplain.

¶ 29: Parish of New Maryland, the Rev. Canon Bruce McKenna.

¶ 30: Parish of Pennfield, the Rev. Canon Keith Osborne.

¶ 31: PRAY for the Church of Ceylon (Extra-Provincial) to the Archbishop of Canterbury). Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, Wora-wora Deanery the Rev. Charles A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Dawson City - St. Paul's, Moosehide - St. Barnabas, the Klondike Creeks, the Dempster Highway, the Rev. Dr. Lee Titterington, the Rev. Deacon Percy Henry, the Ven. Ken Snider, honorary assistant, and Aldene Snider, Mabel Henry, Shirley Pennell, and Betty Davidson, licensed lay ministers, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

NOVEMBER

¶ 1: Parish of Portland, the Rev. Eileen Irish. Liz Harding, Director Camp Medley.

¶ 2: Parish of Prince William, the Rev. Kevin Borthwick. Diocese of Ho, the Very Rev. Simon Kofi Ablorh, Dean of St. George's Cathedral, Ho.

¶ 3: Parish of Quispamsis, the Rev. Chris Hayes. The Ven. Lyman Harding (retired).

¶ 4: Parish of Renforth, the Rev. Eric Phinney, the Rev. Canon Ed Coleman, pastoral assistant. Diocese of Ho, Rev. Lawrence Danny Amenuvor, priest-in-charge, Penyi.

¶ 5: Parish of Restigouche, (open).

¶ 6: Parish of Richmond, (open).

¶ 7: PRAY for Iglesia Episcopal de Cuba. Archbishop Fred Hiltz Primate Anglican Church of Canada. Diocese of Ho, Cathedral Deanery, the Very Rev. Simon K. Abler, Dean of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Old Crow - St. Luke's, the Rev. Susan Titterington, the Rev. Deacon Marion Schafer, Esau Schafer & family, and Lay Ministry Team, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 8: Parish of Riverview, the Rev. Brent Ham. The Ven. Harold Hazen (retired).

¶ 9: Parish of Rothesay, the Rev. Canon Albert Snelgrove, the Rev. Jasmine Chandra, assistant curate. Diocese of Ho, Rev. George Dartey Asiamah, rural dean and priest-in-charge, Agbozume.

¶ 10: Parish of St. Andrews, the Rev. Canon John Matheson. The Rev. Keith Howlett

¶ 11: Parishes of St. Andrew's, Sunny Brae with Hillsborough & Riverside, (open), the Rev. Wendy Amos-Binks, supervising priest. Diocese of Ho, Rev. Joseph Kingsley Bentum, rural dean and priest-in-charge, Kpando.

¶ 12: Parish of St. David & St. Patrick, the Rev. Canon John Matheson, priest-in-charge.

¶ 13: Parish of St. George, the Rev. Mary Anne Langmaid

## Baptism's like a pilot light

I put off writing this column because I was asked about baptism. To me this is a theological minefield and I will probably say something with which someone disagrees. But the deadline has passed so I hope you will understand that what follows is my personal understanding — a fairly orthodox one within the Anglican tradition I believe, but not theological treatise!

Baptism is a sacrament — one of the two great sacraments recognized by Anglicans as instituted by Jesus himself and, in the words of the catechism (BCP p. 544 and ff) "necessary for salvation." The second is the Eucharist or Holy Communion.

The catechism states a sacrament is "an outward and visible sign of an inward and spiritual grace." The reason for sacraments is stated immediately afterwards: they are "a means whereby we receive this (spiritual) grace, and a pledge to assure us thereof."

A sacrament requires an outward sign. In the case of baptism this is water, whether the baptized is immersed or sprinkle on the forehead. I often enlarge upon the everyday uses of water in classes in preparation for baptism. Water is used to cleanse, in baptism it cleanses sins and enables



a fresh start. Water has power — water wheels and hydroelectric dams. Baptism confers the power of the Holy Spirit. Water is essential to life and refreshing — symbolic of new life in Christ. We can die by drowning in water, in baptism we die to our old selves and are re-born to a life with Christ at the centre.

Baptism also makes us members of the Body of Christ — part of the family or community of Christians past and present, near and far, "that great multitude which no one could number." (Rev 7:9) In a BCP baptismal service, the parents are given the responsibility for raising their children in the faith (p. 530). In a BAS service the parents and godparents promise to see that the baptized are "nurtured in the faith and life of the Christian community," but the local community or church also takes on responsibilities. It promises to do all in its power to "support these persons in their life in Christ." To me this means that a congregation should take

the inclusion of children in worship and the provision of church school very seriously.

In the baptism of babies or young children godparents or sponsors make promises on their behalf. They promise to renounce evil and to turn to Jesus as Saviour, trusting in his grace and love and obeying him as Lord. At confirmation a person assumes (or confirms) these promises for him/herself.

Experienced in Alpha, I like the way Nicky Gumbel speaks about the Holy Spirit. He says a gas furnace has a pilot light on all the time, but the boiler does not always give out heat and power. Some people have the pilot light of the Holy Spirit in their lives but they have not asked it to fire the furnace. Perhaps one might say that babies are given the pilot light and, that with the right attention and the right intention, one day it will fire their furnace. This may happen at confirmation, or perhaps much later. When it does, the gifts of the Holy Spirit will truly develop in their lives — the gifts of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. (Galatians 5:22) All we have to do is ask.

*The Ven. Pat Drummond is Archdeacon of Fredericton.*

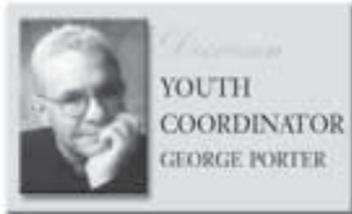
## YOUTH

## I'm curious, George ... What do you think of Phillip Pullman's new book about Jesus?

Disappointed is the first word that comes to mind when I think about Phillip Pullman's recently released book. When he was writing the Dark Materials books he said that he would be writing a book about Jesus. I eagerly awaited this book because, despite the fact that I totally disagree with Pullman's a-theology, he is a brilliant writer. The Good Man Jesus and the Scoundrel Christ does not live up to what I have come to expect from him. It is a little like the disappointment of reading Anne Rice's weak books on the life of Jesus.

Drawing particularly on the Gospel of Judas, Pullman gives the familiar Gnostic take on the Christian stories a bit of a further twist. The plot of the book revolves around Jesus having a twin brother, known throughout most of the book simply as Christ. Later this twin is revealed to be none other than Judas, the betrayer of Jesus. A sort of angelic-satanic figure, who denies being Satan, lurks in the background.

Early in the book there appears to be "supernatural" power in some of the things the Christ does to get Jesus out of trouble, but most of the miraculous occasions are given a more natural interpretation. Pullman also mistakenly



says that John the Baptist "invented the rite of baptism" (p 32), says that Jesus imagined the voice of God at his baptism (p 36) and retells the parable of the Prodigal Son by substituting Jesus as the younger son and Christ as the older brother.

Jesus is crucified, legs broken and dead, but of course there is no bodily resurrection. Resurrection is the spirit of Jesus living on in the hearts of the disciples and their followers and, in a very Dan Brown sort of way, Christ gets married to Mary Magdalene and lives on somewhat in secret, finding integration of Jesus and Christ in his own consciousness.

Sound confusing? Much of Gnostic theology — and that includes Pullman's a-theology — is. Sadly, some may read Pullman and imagine that he's telling the true gospel story when he's merely writing a novel. I suggest sticking to the canonical gospels. Though they can sometimes be confusing, they are (as my friend Fr. Bill Cliffe says) always astonishing and, if they're not, "you're not reading them rightly."

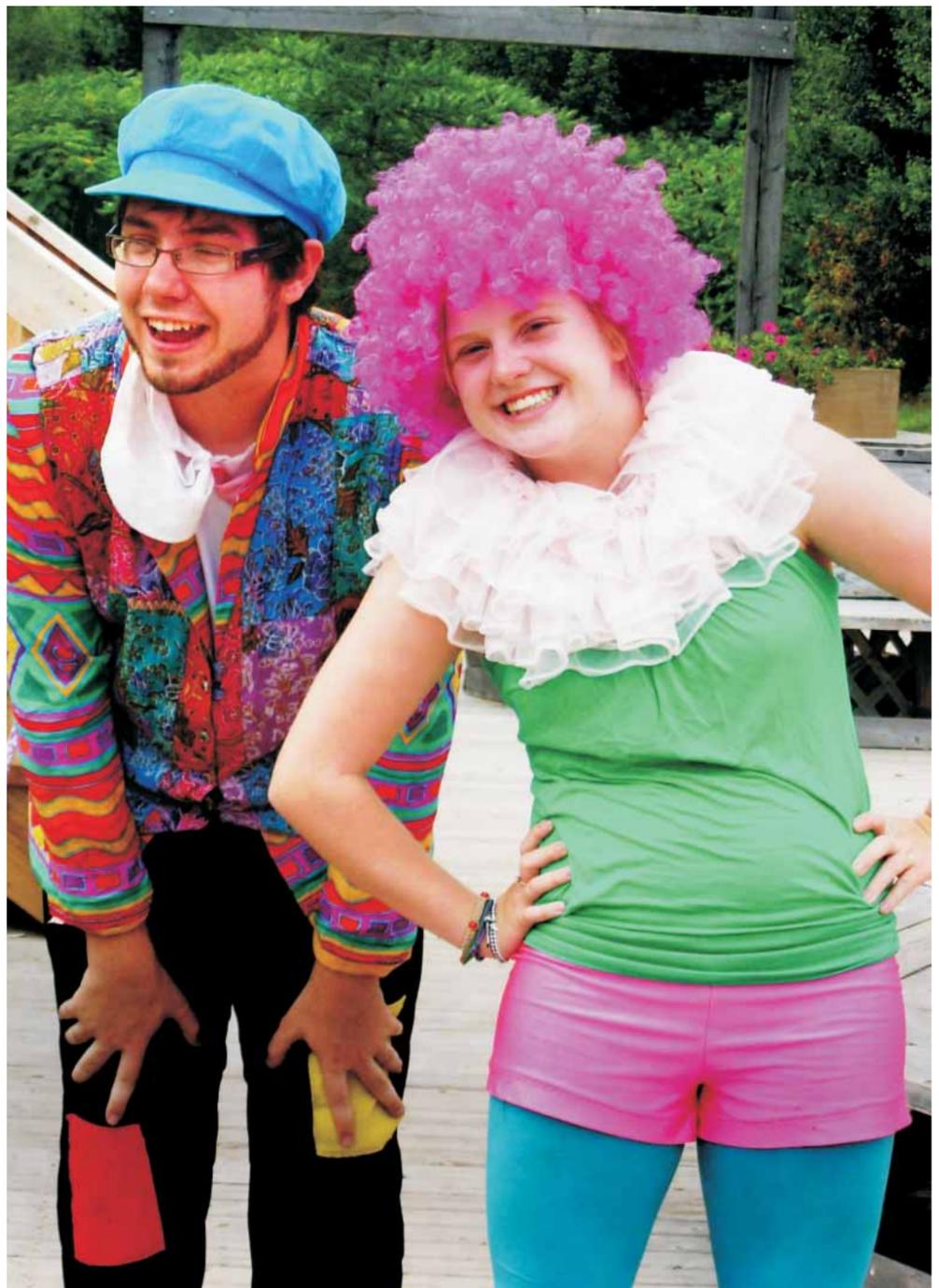
*The Rev. Dr. George Porter is diocesan Canon for Youth and director of youth action.*

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

**emergent**

Find youth news and events on-line at [nbay.ca](http://nbay.ca)

## CAMP CLOWNS



Tickle the Clown (a.k.a. Nicholas Gould) made his annual appearance during the Leadership Challenge week at Camp Medley this year, and this time he brought his friend Tuckle — a.k.a. Nicole Vair. Nick and Nicole worked with the 13 teen participants this year to put together an afternoon Adventure to Atlantis carnival for the rest of the camp.

## ASK AND IMAGINE — CLAY 2010

Hands On was the theme of the first Canadian Lutheran Anglican Youth (CLAY) gathering in London, Ontario in August. On the left of the photo above is Judy Steers, director of Ask & Imagine, a leadership program for young people in the Anglican Church. She spent time chatting with Bishop Sue Moxley (Nova Scotia and Prince Edward Island) and our Primate Fred Hiltz. The latter were among several Anglican and Lutheran bishops who shared the experience. About 900 young people gathered from across Canada, about 10 per cent of them were Anglicans. Ask & Imagine participants led get-to-know-you games and several forums as well as participating in CLAY 2010.

