



Parish-to-parish loans

Models of charity, co-operation and shared ministry

BY ANA WATTS

When the Rural and/or Struggling Parishes Task force wrote its report, a parish-to-parish loan was not among its recommended support options — because nobody had ever heard of such a thing. Today the diocese hails parish-to-parish loans as models of charity and cooperation, examples of shared ministry at its finest, and the embodiment of the kind of transformational change envisioned by the Nicodemus Project.

“What could be better than helping out one of our struggling parishes?” asks Gil Carter, a member of the Diocesan Finance Committee and treasurer of the Parish of Sussex, the first parish to make such a loan.

The Parish of St. George incurred a hefty debt when its church burned to the ground and had to be replaced. The result was a vibrant parish with a wonderful new church and a cash-flow problem that compromised its programs and ministry. When it came time to renew the loan the diocesan finance committee suggested the parish look to another parish with capital to invest and secure a loan at more favourable rates.

The Parish of Sussex fit the bill.

“We had been recently blessed with a significant bequest,” says Mr. Carter. “The money was to be invested and the income used to benefit the parish. We felt helping another parish would benefit our parish and honour the spirit of the trust.”



So the Parish of Sussex lent the Parish of St. George the money to pay off its mortgage at terms more reasonable than the bank's. Lower payments significantly improved the parish's cash flow, and the debt was secured by a mortgage secured by the diocese, which had also guaranteed the bank loan. The diocese, in turn, took appropriate measures to protect its own interests.

Six years ago eight congregations in the lower St. John River Valley amalgamated to become the Parish of the Nerepis and St. John. They worshipped in a school and conducted a very successful capital campaign in order to build the Church of the Resurrection in Grand Bay-Westfield, which opened last year. As successful as the campaign was, the parish was only able to finish

See Diocesan Assistance on page 2.

GRAYDON NICHOLAS SPEAKS IN EDMUNDSTON



Joanna Bernard, Chief of the Madawaska First Nations, and New Brunswick Lt.-Gov. Graydon Nicholas were special guests at a service celebrating the National Aboriginal Day of Prayer at St. John's Anglican and St. Paul's United Church in Edmundston on June 21. The lieutenant-governor was guest speaker and focused on Jesus' second great commandment — to love our neighbours as ourselves. See story on page 2.

Saint John parish hosts congregational development conference

BY GREG MCMULLIN AND
CECIL VANBUSKIRK

In the spirit of the Nicodemus Project, the man Bishop Edward Salmon of South Carolina calls “my right hand man in congregational development,” will lead a weekend conference and workshop on the topic at St. Mary and St. Bartholomew's Church in Saint John on Oct. 29 and 30.

Bishop Salmon assures us the Rev. Dr. Charles (Chuck) Owens is a superb proclaimer of the Gospel with the ability to empower others. Not only did he work with Bishop Salmon to bring about growth in the



Bishop Edward Salmon and the Rev. Dr. Charles (Chuck) Owens

diocese, his own Church of the Cross in Bluffton, South Carolina has grown from a congregation of about 150 members to two congregations of more than 1,500 active souls during Dr. Owens 14-year ministry. While it is true the demographics of the Diocese of Fredericton are very different from those in South Carolina, it is clear that gifted leadership inspires significant growth.

The Church of St. Mary and St. Bartholomew's/Parish of Coldbrook-St. Mary is pleased to host this important conference for the entire diocese. “I am delighted to endorse this parish-based Nicodemus Project initiative,” says Archbishop Claude Miller. “I want to encourage our clergy and lay leaders to respond enthusiastically to this timely

opportunity to build on Bishop Salmon's foundational teaching on congregational development. We are blessed to receive this well-timed invitation.”

The conference features a breakfast for clergy and a leadership luncheon on both days and several teaching workshops will focus on the role of clergy and lay leadership in congregational development. Beginning Saturday evening Dr. Owens will lead a three-day parish mission with two mission services, the first that evening and the second on Monday evening, Nov. 2.

Dr. Owens has served in various lay leadership roles at the parish and diocesan levels — member of the Diocesan Council, the Commission on Ministry, the Congregational Develop-

ment Committee, the Board of Trustees of York Place and the South Carolina Christian Action Council. He has led many retreats including a diocesan men's conference and, most recently, he and his wife Becky led a diocesan couples conference.

The conference and mission services at St. Mary and St. Bartholomew's are free, however, registration is required and a free will offering will be received. Registration deadline is Friday Oct. 22. For more information, please contact the parish office at 696-1347.

The Rev. Greg McMullin is rector of the Parish of Coldbrook-St. Mary and Cecil VanBuskirk is conference chair.

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PARISH NEWS

Nicholas speaks of Jesus' commandment to love one another

BY FRAN BEDELL

On May 3, His Honor, Graydon Nicholas, Lieutenant-Governor of New Brunswick, was the guest speaker at St. John Anglican and St. Paul United Church in Edmundston. Joanna Bernard, Chief of the Madawaska First Nations, and the band's official drummers were also present. I have long been interested in native spirituality, and with the National Aboriginal Day of Prayer being observed on June 21, this seemed to be a good time.

Our service began with a sweet-grass ceremony, a purifying and cleansing to prepare us for worship. Then the lead drummer, Michael, drummed four very loud beats to wake up the sleeping spirits.

The focus of the service was a litany of the Four Sacred Directions, East, South, West and North. These must be presented in the proper sequence, as they represent the stages of the day as well as the stages of our lives.

After each direction, the drummers drummed and chanted to the spirits of that direction.

Spirit of the East —

bring the new dawn in me.

Spirit of the South —

bring me healing and laughter.

Spirit of the West —

bring me cleansing and insight.

Spirit of the North —

bring me wisdom and purity.

One thing that soon became obvious was that when the drums started, we paid attention. The drums seemed to connect us to our heartbeat, to our natural rhythms. The beat brought us down to earth, brought us out of our heads and into our feelings. It connected us to Mother Earth, bringing a spiritual awareness of God's Creation.

The spirituality of the drums forced us to look deep within ourselves, to see how we are living this life we have been given; it is music for the soul. It speaks to us, gently challenging us to find our potential, and is fed on prayer and meditation. It is like a

longing to gain a deeper connection, pushing energy waves into our bodies, bringing us balance, rhythm and energy.

The Madawaska Chief introduced the lieutenant governor, saying he was her mentor and her cousin. She credits him with promoting education among all First Nations as well as working within the justice system for equal rights.

Lt.-Gov. Nicholas began his address with an eagle's feather in his hand. He connected that feather to the eagle feather used in the sweet grass ceremony. He then quoted from Exodus 19:4-5, "how I bore you on eagles' wings and brought you to myself" — explaining the place of the eagle in native spirituality.

He challenged us to read a book, called *A Short Account of the Destruction of the Indies*. He went on to talk about the injustices, both open and hidden, to the First Nations by conquerors and missionaries. The injustice of the residential schools almost

eradicated a culture, girls were forced to cut off their braids, their native language was forbidden and the children were separated from their rituals and heritage. That is in the past, now the work of overcoming oppression continues.

He then spoke of Jesus' Great Commandment (Matthew 22: 38-39). He emphasized "And a second is like it, you shall love your neighbor as yourself."

Who is our neighbor? Is it only people like us or is it all people? How do we show that love? Is it through prejudice, racism, and exclusion, or by accepting, affirming and building community? He reminded us that there is only one God and though there are different ways of worship, all are directed to the one God.

The sign of healing is when we can look at each other and see not differences, but similarities, when we can accept all people as God's children, and when equality will be for all, not just some.

Although he spoke for close to

30 minutes, it seemed like a few seconds. His humility and spirituality was very evident.

Our closing prayers were a tribute to the Aboriginal people. The lieutenant-governor brought copies of the Lord's Prayer in Maliseet, which he prayed.

A pot-luck meal was enjoyed after the service, with His Honor offering grace in his native language.

In addition to our faith community, we had guests from our ecumenical friends and members of the Madawaska First Nation.

It was a truly special day, and even though the service lasted almost two hours, no one noticed. We could feel God, the Great Spirit, in that church and believed he was blessing our attempts to come together as one.

The Rev. Deacon Fran Bedell is a member of the Northwestern New Brunswick Shared Ministry Team and leads services in the Parish of Madawaska.

Diocesan assistance and generosity of parishes enables us to move forward

Continued from page 1

the first phase of construction and was still left with a debt of nearly \$1 million. It was financed by a loan from the diocese and a series of loans from a chartered bank.

"Part of the bank debt had a very aggressive timeline — we needed to pay \$100,000 in just three years," says the Ven. Vicars Hodge, rector of the parish and archdeacon of St. Andrews. "The monthly payment was \$3,334. Altogether the parish needed \$10,000 a month to service debt and our cash flow was severely taxed."

"What we needed was help to reorganize our debt in order to

reduce our monthly payments," says parish treasurer Jamie Morell. "Through Canon Fred Scott, the diocesan treasurer, we negotiated a loan with the Parish of Fredericton. Some of the assets it had invested in a chartered bank are now invested in us, a sister church in the diocese. Their capital is secure and a huge burden has been lifted off the shoulders of the Parish of the Nerepis and St. John."

The Parish Church was glad to be able to help another parish while protecting its assets. "The bottom line is that the Parish Church is getting a better rate of return on the money we invested

in the Nerepis and St. John than we do when we invest in the bank," says Parish of Fredericton treasurer Jim Dysart. "And at the same time, the Nerepis and St. John pays a lower rate than is required by the banks."

"These transactions may be financial," says Archdeacon Hodge, "but it isn't really about bank accounts and investment portfolios. The assistance of the diocese and the generosity and willingness of parishes to help one another enables the Church to meet the challenges of the future. We need to be willing to explore new and transformative ways of doing things, realign our

priorities and methods in order that we can proclaim the Gospel of Jesus Christ."

Parish Church warden Lorne House agrees. "Although not our main concern, the financial arrangements to us were very favourable. More importantly, vestry saw this as an opportunity to respond to our parish vision and purpose — to become a truly blessed and provocative church and cultivating a deeper relationship with God and one another."

Clearly the emerging diocesan program of inter-parish loans is transforming mission and ministry. The Parish of Sussex was

so pleased to be able to help the Parish of St. George, it recently lent money to the Parish of Quispamsis as well. Its new rector has a growing family and the parish needed to buy a rectory.

"As a member of the diocesan finance committee I would encourage other parishes in positions similar to ours to invest in the vibrant but struggling parishes we see around us," says Mr. Carter. "I know there are some who are already considering it."

Perhaps the Parish of Sussex may even make a third loan one of these days. It was recently blessed with yet another generous bequest.

Evaluation of diocesan structures and processes a daunting task

BY ANA WATTS

The diocesan evaluation task group will report its progress and findings to Diocesan Council meeting St. Andrew's Church in Newcastle (Miramichi City) on Sept. 18.

Struck following Synod 2009 to assess the value and the effectiveness of current diocesan governance structures and processes (a goal of the Nicodemus Project), the group members assumed a massive task.

They first met in January of this year and, guided by Archbishop Claude Miller, they are exploring the broad scope and complexity of their mandate and encountering varied expectations.

"Our objective is to improve administrative efficiency and reduce costs, subject to available funding as identified by the bishop and Diocesan Council," says task group member Canon Stuart Allan. Toward that end, the group has been informed by the books *Apostle to the Wilderness*

by the Rev. Dr. Barry Craig, and *Citizens with the Saints* by Archdeacon Lyman Harding.

"Both books provide an historical context for our diocese as it exists today," says Canon Allan. "We have consulted reports adopted by Diocesan Synods in recent years and examined the efforts of other dioceses to respond to the challenges facing Anglicans today and in the future. We have also consulted with various members of our diocesan family."

It is slow and heavy work, and the load could be lightened with an enlarged membership, but those who are approached are either daunted by the size of the task or unable to participate because of their many other commitments.

"At the moment we are focused on the governance struc-

ture of our diocese as it reflects the current demographic reali-

ties of our mission as a Christian community," says Canon Allan.

The group met in Saint John on Sept. 2.



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Anglican is the first
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THE NEW BRUNSWICK
ANGLICAN

www.anglican.nb.ca

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

The Rt. Rev. Claude Miller Bishop and Publisher

Ana Watts Editor

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

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

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

Printed & mailed by Signal Star Publishing
A division of Bowes Publishers Ltd., Goderich, Ontario

THE BISHOP'S PAGE

NY Church – relevant and responsible

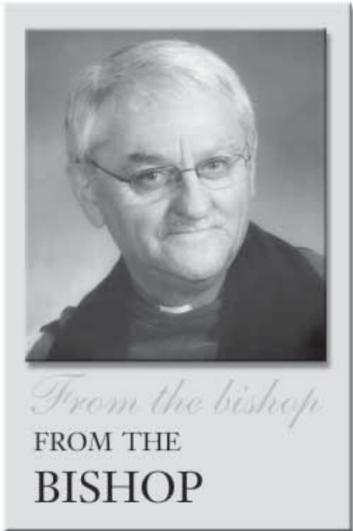
One of the great gifts to Sharon and me over the summer was a short trip to New York City with our daughter, her husband and two of our grandsons. If we had acted on every tourist attraction that was offered to us we would still be there.

Vacation time is supposed to be a change to a welcome, slower pace. But not in New York City. Millions of folk rush each day by high-speed transit to see the sights, get medical treatment, shop and to work. The city has a distinctive pulse and unique personality. Artists speak to it in music, paintings, sculptures and architecture shared and experienced throughout the great city.

Nine years ago this month, on Sept. 11, 2001, attacks on the World Trade Center sabotaged its vitality. The city block where the two, 110 story World Trade Centre towers once stood, is now affectionately and respectfully referred to as Ground Zero. Already construction has begun to replace the powerful and dominant symbols that represented the "most powerful nation on earth."

In what was once the shadows of the twin towers, stand two other buildings that in no way resembled the towers and aren't as dominant in culture and society as they once were — St. Paul's Chapel and Trinity Episcopal Church Wall Street. These historic structures escaped devastation on that historic day.

It was difficult for me to make the relevant connection of God's love in this setting of contrasts: Trinity Church, Wall Street; New York Stock Exchange, Wall Street. How do we see the Good News of God's



kingdom apply to the lives of the millions who shared the experience of 911? How do the routine vocations exercised daily in the global financial hub of the world contrast with God's Church in the shadow of the symbols of such enterprise?

In Jesus' world, King Herod held the seat of economic power and privilege. Herod was responsible for the death of John the Baptist, he put to death a person he respected. He called John "a righteous and holy man;" yet, Herod gave in to evil and political motivation.

In the midst of such evil, the disciples (in addition to their ongoing evangelistic outreach, teaching and healing) returned to bury John the Baptist. Jesus, knowing the impact of their hard work and the emotional and spiritual devastation of John's death, said with love and compassion: "Come away by yourselves to a lonely place, and rest a while." We know the rest of the story as recorded in Mark's Gospel. The Disciple's rest did not happen or last very

long. This early manifestation of the Church — the body of Christ, God's kingdom witnessing in the shadows of the powerful and privileged — was summoned to respond to the needs of the 5,000 seeking food, spiritual nourishment and hope while they were still dealing with John's tragic death. It was a powerful witness to God's grace.

Trinity Church and St. Paul's Chapel share a notice bulletin called *Connections*. It is an apt name because their joint ministry and outreach helped me make the connection I was seeking. Their workshops, Bible studies, youth ministry, cultural events and hospitality are relevant. There is a discussion group that centres around the editorial pages of the New York Times, the Wall Street Journal and the assigned gospel of the day; there is a weekly Bible discussion on the application of Bible stories to everyday life on Wall Street; and a youth art project addresses the tragedy in the Gulf of Mexico. A brown bag lunch ministry to street people, a program to enhance the ministry of hospitality, and a Trinity Knitters project for shut-ins and returning veterans have their place as well.

These ministries of presence in the shadows of 911 have been a constant since the late 1700s. In the midst of ongoing human need they have dealt with the fallout and the human suffering and need through the history-making events of the American Revolution, the American Civil War, two world-wars, the Viet-Nam War and 911.

This is the Church standing in the shadow of the world's agenda as well as the midst of history— relevant, and responsive, ready with God's love in

the face of unexpected tragedy.

The ministry of Jesus and his disciples models God's loving presence.

Vacation time is also to be a time of reflection, a pulling back from the immediate demands of our calling and vocation, to refocus, and make adjustments to our perspective and vision based on our new learning and experience. While it was difficult to visit New York City and relax and disengage while we were there, we were blessed on our return trip, and the days following, with rich conversation about our shared experience.

Following our short period of renewal and vacation time I hope we, as members of the Body, will be filled with the joy of ongoing service by God's grace as we meet the challenges of our ministry that lie ahead. We should ask ourselves a couple of questions as we enter yet another busy fall in our parishes and diocese: Is our ongoing ministry relevant to the needs of our community? Are we spiritually equipped to reflect God's love in these times of deeper human need and suffering?

May our joy be secured in the knowledge that God's grace is sufficient to meet every need, even in those times when we seek rest and renewal.



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

PRINCIPAL ENGAGEMENTS

- Sept. 18
Diocesan Council
- Sept. 19
200th Anniversary
Parish of Hampton
- Sept. 20-21
Metropolitans Meeting
- Sept. 21-26
Provincial Council
- Sept. 26
Parish of Rothesay
- Oct. 2
Ordination
Christ Church Cathedral
- Oct. 3-7
Deanery of St. Andrews Visitation
- 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 and York visitation

ANNOUNCEMENTS

July 1

The Ven. Richard McConnell, rector of the Parish of Shediac and Archdeacon of Moncton, was appointed priest-in-charge of the Parish of Kent. He continues in his other positions as well.

The Rev. Leo Martin of Hampton was reappointed Regional Dean of Kingston/Kennebecasis for a further three year term through June 30, 2013.

July 7

The Rev. Canon Edward Coleman's position as priest in charge of the Parish of East Saint John is extended for a further five years.

Aug. 15

Former Church Army **Captain Robert Marsh** left his position as officer-in-charge of the Parish of Musquash and was appointed youth evangelist in the parishes of Hampton and Central Kings.

Sept. 1

The Rev. Cathy Laskey was appointed Associate Priest and Family Life Coordinator in the Parishes of Shediac and Kent. She left the Parish of Heart's Content in the Diocese of Eastern Newfoundland and Labrador.

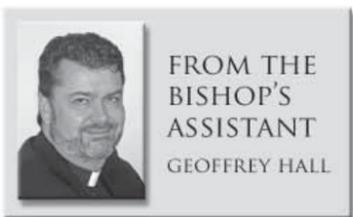
The Rev. Jasmine Chandra, assistant curate in the Parish of Rothesay, was appointed chaplain to the Rothesay Netherwood School. In this position she oversees morning chapel and gives a short talk Tuesdays through Fridays each week, presides at a monthly Eucharist, and has contact with the students throughout the week. She retains her position as assistant curate in Rothesay.

Formation – understanding the concept

"Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand." Isaiah 64:8

It may well have been the author of the Book of Isaiah who first went on record with the notion of being formed into what God would have us be. Isaiah suggested that we are shaped, like clay, by the potter's hand. The term we use in the Church is "formation."

Formation describes how we are shaped, moulded, and formed as Christians, Anglicans and faithful disciples. Christians, let alone Anglican ones, are made not born. Although everything is truly possible with God, a person born into an Anglican family, if suddenly swept away to a different faith environment, would not necessarily grow up to be Christian and certainly not an Anglican one. It is our life in community, friendships, family and Church — with the help of the potter's hand — that forms in us characteristics we might identify as "Christian." With-



out the modeling, coaching, conflict, encouragement, teaching and everything else that is involved in growth and development, there is no formation.

Much is required for a colourful Christian life to be painted from scratch on a blank life canvas. Formation describes how we become who we are. Much is absorbed by relationship osmosis. One of our priorities stated by the Nicodemus Project is to "relearn what it means to be Christian and Anglican." Formation continues from crib to grave — from the beginning to the end of the Christian life.

A few years ago our Diocesan Council entertained the suggestion to change the name of one of its working teams from that of spiritual "formation" to spiritual "development." The motion was carried due primarily to a lack of understanding of the depth of meaning of the word "formation." The reason was that few understood what a group charged with overseeing activities and ministry to further goals of "spiritual formation" would do. Spiritual "development" was seen as a better descriptor. I wonder.

A new effort toward meeting an old need is the "Diocesan Formation Programme" beginning this fall. Its purpose is to provide an environment for formation for those preparing for ordination (by way of distance education) to the (vocational) diaconate and to the priesthood, as well as for those in

need of post-ordination training credits during the first few years of their ordained ministry. The programme is not just educational. Learning is indeed the basis of what will happen, but most especially it is designed to create an environment in which topics, especially pertaining to the ministry of the ordained, can be examined, studied and discussed in a local context. Many of the units will have content specific to our own diocese and will strive to engage participants in the specific task of applying theology to practice. Although that will happen in various ways and places throughout each three-month unit, one seminar day is scheduled to allow the participants the advantage of hands-on, face-to-face, community interaction regarding what is being considered.

NEWS

Coming Events

Induction, Parish of Kingston

the Rev. Peter J. Gillies, rector
Sept. 19, 7 p.m.
Trinity Church, Kingston
(3946 Route 845, Kingston)

YOUTH RALLY

With Curious George & others
Children, youth (6-18) and youth leaders from across the diocese and beyond welcome
10 a.m. - 4 p.m., Saturday, Sept. 25
All Saints Anglican Church, Grand Falls
Registration (no fee) required by Sept. 17
Contact Marilyn Shannon
<mshannon57@gmail.com> (506) 356-7579
Invite a friend
Bring your musical instruments
Hosted by the Northwestern New Brunswick Shared Ministry Team

Dinner and Silent Auction

In support of the
Camp Brookwood no-turn-away policy
Sunday, Sept. 26, 5 p.m.
Florenceville Legion
Tickets \$20
Available at Woodstock Deanery churches

ACW Shediac Deanery

Annual Meeting
Oct. 6, 2010
St. Andrew's Church
Petitcodiac, NB
ACW and Missions
With speaker the Rev. Canon Paul Jefferies,
Bishop McAllister College, Uganda

ACW Fredericton York Deanery

Annual Meeting
9 a.m. - 3 p.m., Oct. 14, 2010
St. Peter's Church
2365 Woodstock Road, Fredericton
Sharon Miller will speak about her trip to our
Companion Diocese of Ho in Ghana, Africa

St. Luke's Day - 2010

St. Paul's, Rothesay
Consider the many facets of health
Cancer workshop
The Journey, The Hope, The Spiritual Issues
Saturday Oct. 16, 9 a.m. - noon
with Dr. Tracy Carr, UNBSJ nursing
Canadian Cancer Society staff
Family, lay people, clergy, care givers and
members of the public invited.
Sunday morning, Oct. 17, 10 a.m. service
Speaker Dr. Margot Burnell
head of Oncology Clinical Department
Saint John Regional Hospital
\$10 fee for the workshop
Registration and information at 847-1812

Yesterday's Values for Today's World

Weekend mission
Oct. 29-31
Parish of Pennfield
with Bishop George Lemmon
in celebration of
175th Anniversary of Christ Church
Praise, discussion and fellowship
beginning 7 p.m. Friday evening
continues through a pot-luck meal
following 10 a.m. service on Sunday
"... a further venture for us into the renewal and
growth of our parish life"
The Rev. Canon Keith Osborne, Rector.

National Church Development

workshop 9 a.m. - 4 p.m. Saturday, Nov. 6
Christ Church (Parish) Church, Fredericton
With Bill Bickle of NCD
Equip clergy and senior parish lay leadership
in the NCD process leading to church growth.
Leadership provided by the
Archdeaconry of St. Andrews
Contact
the Rev. Chris McMullen
<christopher.mcmullen@angican.nb.ca>
the Rev. Canon John Matheson
<john.matheson@anglican.nb.ca>

Provincial Council mission-minded

Ellie Johnson, the recently retired Director of Partnerships for the Anglican Church of Canada, will lead a series of reflections on mission for members of the Ecclesiastical Province of Canada's Provincial Council in Cavendish, Prince Edward Island Sept. 23-26.

These discussions will follow-up on General Synod's focus on the Anglican Communion's Five Marks of Mission. The council will also continue its discussion around issues of governance as it takes up General Synod's invitation to investigate whether

and how the Anglican Church of Canada's diocesan, provincial and national structures need to be modified to support and enhance mission.

The Council's 31 members represent the seven Anglican dioceses which make up the Ecclesiastical Province of Canada: Nova Scotia and Prince Edward Island, Quebec, Fredericton, Montreal, Eastern Newfoundland and Labrador, Central Newfoundland, and Western Newfoundland.

Archbishop Claude Miller is metropolitan of the Province of Canada.

POPULAR SUMMER STUDENT

Clancy Marks enjoyed her federal student summer job at the Resource Centre in Anglican House so much in 2009 that she spent a second summer cataloguing new materials this year. She also assisted in the Anglican House Book Store/10,000 Villages Shop so the permanent staff was delighted to welcome her back. Clancy will finish an English and philosophy degree at UNBSJ next spring on her way toward a B.Ed. She attends St. Mary and St. Bartholomew's Church.

HALL MUSIC BURSARY

WES JAGOE

The Hall Music Trust recently awarded three \$100 bursaries to young musicians in the diocese. Bursaries for Stephen Hayes of the Parish of Quispamsis and Christie Anne Pitman of the Parish of Portland helped to pay their costs at the Diocesan Choir School. Matthew Brown's (Parish of Woodstock) contributes to his expenses as a music major at Mt. Allison University. Above are Christie Anne Pitman and her mother Linda at Choir School.

On-line education a gift of the technological age

Continued from page 3

Distance education by way of the Internet is one of the gifts of the technological age. There have been correspondence schools for decades, but the internet steps that up. It allows the exchange of ideas, reading assignments, communication, even discussion by way of online forums. What is missing from that method is human conversation without an intermediary computer. Internet relationships are possible, but formation happens best when we interact face to face in relationship — in community. The goal of the Diocesan Formation Programme is to provide that missing component for those

who, because of need or convenience, have decided to study in preparation for ordained ministry using distance education.

As well as "learning and re-learning what it means to be and Anglican Christian," the Nicodemus Project identifies the need to "prepare our leaders for a different future." There are many who hear a call to ministry and are ready to sacrifice what is necessary to do that work. Providing opportunities for formation is critical to moving that goal forward.

Please pray for this programme, its instructors and participants, that the potter's hand will form the clay of those who are called, preparing them as servants of his Church for the building up of his kingdom and the proclamation of the Gospel of Jesus Christ for the making of disciples.

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

Information on the Diocesan Formation Programme
<<http://anglican.nb.ca/programs/formation/>>

GOOD NEWS

New home for St. John's, Nashwaaksis, dedicated by Archbishop

More than a decade of planning, thousands of committee hours, generous financial support from past and present congregations as well as the Anglican Foundation, countless prayers and a huge leap of faith helped to build a new home for St. John's Church in Nashwaaksis (Fredericton North).

Hundreds of parishioners, friends and supporters gathered at the new building on Main Street, just across from the quaint stone church that served the community for more than 50 years, to celebrate the accomplishment on May 29 and 30.

There was a free community barbecue at lunch time on Saturday, May 29, followed by official opening remarks and a reception.

On Sunday morning, May 30, a special service of celebration and dedication, with Archbishop Claude Miller, began at 10:15. It included dedication of the worship centre and was followed by a bring-and-share meal.

The public was warmly invited to all these events, as well as to church services any Sunday.

The new building stands on the site of the former church hall and is a combination hall/gym, and has a modern and well-equipped kitchen, all conveniently located on one level.

The hall/gym doubles as a worship space on Sunday mornings for regular services. The congregation eventually plans to attach a new church to this building.



Parishioners, friends and neighbours toured St. John's new worship centre on May 29. A model shows the future of the building, with a new church attached to the gym/hall and kitchen already constructed. The gym/hall doubles as a worship space on Sundays.



There was a children's minute as usual during the Sunday service on May 30, when Archbishop Claude Miller (in the background on the left) dedicated the worship space of the new St. John's building on Main Street in Fredericton North.

Photos by Vern Harding

It is important we become what God wants us to be

How that happens or what it's called really doesn't matter

BY ANA WATTS

The Parish of Pennfield is riding a spiritual wave.

"There is a perceptible move of the Spirit and people are noticing a difference in terms of atmosphere and overall joy and exuberance," said the rector, Canon Keith Osborne, in a recent parish report to the Diocesan Council's Administration Team. "I feel we are on the brink of what may indeed be a renewal in the hearts of many here."

He credits the Holy Spirit, rather than the diocese's Nicodemus Project, with this profound change.

Administration Team chair Jim Morell has a different point of view. "The Holy Spirit works in mysterious ways. I might suggest that the changes you are experiencing in Pennfield are indeed related to the Nicodemus Project, and - of course - to the moving of the Spirit."

The Nicodemus Project



for transformational change emerged at Synod 2009 following several years of study and analysis of the diocese's strengths and weaknesses. Synod delegates concluded that without transformational change the diocese would no longer be the Spirit-led, mission-minded church God wants it to be.

Preaching and teaching on congregational renewal, engaging the 10 marks of a healthy parish, incorporating the stewardship advice of retired Bishop Edward Salmon of South Carolina, focusing on prayer, investigating and documenting interest, priorities and new ideas through parish surveys ... these are all vital components of the Nicodemus Project. The Parish of Pennfield employed all these components intuitively, before

they were officially included in the project.

Canon Osborne maintains that although his parish intentionally set out to grow through teaching and planning, it is still "evident that the Spirit's moving was of His own sovereign intention.

"I feel," he said, "that these things would have happened even if the diocese had never embarked upon this (Nicodemus) project. It is his timing and he has chosen to bless our people. Much of this has come about through the vitality of a very dynamic ladies' prayer group. And it could be that my efforts and prayers aimed at parish renewal are being rewarded."

Mr. Morell concurs. "The Nicodemus Project is not a 'one size fits all' endeavour. The only thing that matters is that we try to become more like the individuals and the congregations that God wants us to be. How that happens or what it's called really doesn't matter. For those who need a bit of guidance/support there are processes and facilitators that might help. In your (Pennfield's) case you've done it in a less

structured/deliberate way, which is just fine. The important thing is that you and your vestry are showing leadership and your people are responding. Praise be to God!

The Parish of Pennfield has recently noticed higher attendance and higher offerings, either meeting or exceeding what they need to cover expenses. "Which is not normal for us at this time of year," says Canon Osborne. "There is a renewed joy in singing and music, a renewed spirit in the preaching, and in the depth of fellowship we are experiencing among ourselves. We are at times laying hands on the sick and seeing results."

For the past two years Canon Osborne has been preaching intentionally on parish renewal and the dynamics of ministry. He has used material from the diocesan task forces on Rural and/or Struggling Parishes and on Budget support, as well as from the 10 marks of a healthy parish, Bishop Salmon's stewardship material, Natural Church Development material and exegesis of his own.

"The people have been well primed to think along the lines of ministry, outreach, renewal of their faith and what it means to be Anglican and Christian. This teaching has been done in Sunday sermons and at both Bible study groups and has been very well received," he said.

The parish also conducted a survey encouraging its people to share their thoughts on its weak points, what its goals should be, how it can minister more to the surrounding community, what it should do for youth and other topics.

In the fall the Parish of Pennfield will celebrate the 175th anniversary of its consecration with a mission led by retired Bishop George Lemmon. "The theme will be our history but it will also be about parish renewal in keeping with the aims of the Nicodemus Project," says Canon Osborne, who says he has also experienced an increased depth of spiritual presence and profound growth in his own life.

"Suffice it to say that we are encouraged concerning our future, and anticipating good things."

AROUND THE DIOCESE



Cemetery Restoration Bay du Vin

Men, women & children all pitch in

On a warm and sunny Saturday morning in May, men, women and children of the Parish of Hardwicke gathered with wheel-barrows, shovels, rakes and picks to rehabilitate some of the sunken graves and headstones in the cemetery behind St. John the Evangelist church in Bay du Vin. We hauled in loads of gravel to fill in the sunken areas and restore the cemetery to its original beauty. We worked up a sweat and were hungry for fellowship as well as sub sandwiches, dessert and beverages by lunch time. "Another day like this one and we will be able to fix the whole cemetery," says Rose Steeves. "The efforts and determination of everyone made a huge difference in this place that God has blessed."



Escuminac Disaster memorial service

BY ROSE STEEVES

Sunday, June 20 was warm and beautiful, a fitting day to gather at St. John the Evangelist in Bay du Vin to remember and honour the 35 men who lost their lives in the 1959 Escuminac Disaster. People from surrounding areas joined the people of St. John the Evangelist at the memorial monument while the names were read. Theodore Williston read Alfred Lord Tennyson's poem *Crossing the Bar*.

The company then moved into the church. Every pew was full and pictures, nets and other articles were displayed among

the beautiful bouquets of flowers placed in memory of the loved lost at sea 51 years ago.

It was an uplifting service from the Book of Common Prayer, with appropriate hymns for the occasion.

Archdeacon Richard Steeves delivered an encouraging sermon about how bad things happen for reasons we do not know but we always ask "Why?" He said that because of what Jesus did for us we can have hope and rejoice. Following the service everyone went downstairs for coffee, tea, and a light lunch. The fellowship was wonderful, and many stories were told.

FOOD FOR ALL



In early summer, people in the Parish of Upham became even more aware of hunger and food – where it comes from, how much there is, who has it and who hasn't – during a visit from Sooriya (on the left above), who works with Tamil refugees in Sri Lanka on a PWRDF supported project through the Canadian Food Grains Bank (CFGB). She helped to plant the parish veggie garden, a fund raiser for CFGB. Above she helps plant potatoes with parish young people – Meghan Callaghan facing front, Tanner Pollock and Matt Dupuis in the background. Sooriya spoke about her work and how Anglicans are making a difference in the lives of the people of Sri Lanka. The next morning she attended Sunday worship at St. Andrew's, French Village and St. Barnabas, Barnesville, where again she spoke passionately about her work and the importance of our support through PWRDF. During her stay she tried local foods. She enjoyed fiddleheads but considers rhubarb an acquired taste. Sooriya went on to General Synod in Halifax where she spoke to Anglicans from across the country.

TOUR DE PWRDF IN MONCTON



On behalf of the Deanery of Moncton, the Parish of St. Andrews Sunny Brae hosted a barbecue in Bob and Doreen Young's garden to welcome Tour de PWRDF Biker Suzanne Rumsey. She pedaled from General Synod in Halifax to Montreal to raise awareness of and funds for PWRDF as it celebrated its 50th anniversary. The garden party at Young's included lots of children, a blessing of bikes and "green" Complime. More than \$700 was collected for PWRDF that evening.

BIKER'S LINE UP FOR BREAKFAST



BY BRUCE MACLEOD

The 6th annual Biker's Breakfast at the Church of the Good Shepherd saw more than 200 hungry souls fed and more than 100 bikes blessed. The parish Men's Group, bolstered by some willing women from the congregation, cooked 30 dozen eggs, 22 pounds of bacon, three hams, and plenty of beans, toast and home fries. Bikers gathered from all over southern New Brunswick. The stage of the gym in the church hall was adorned with five brand new display model bikes, courtesy of McLean Power Sports – a Yamaha 1300 V-Star, a Suzuki Boulevard C50, Eldridge Harley Davidson, Honda Dyna Glide and a Honda 750 Shadow. A Kawasaki 900 Vulcan and a Can Am Spider from The Power Store were showcased outside. Bruce MacLeod is a Church of the Good Shepherd vestry member.

MORE MEDLEY

Grand Opening June 19, 2010

Rooms filled with sunshine, fresh paint and some comfortable but basic camp furniture were enjoyed by Camp Medley staff this summer.

About 250 New Brunswick Anglicans and honoured guests gathered at the camp on the St. John River at Upper Gagetown on June 19 to officially open Ferris Lodge, the beautifully refurbished administration building and staff house dedicated to the late Rev. Royden Ferris who remembered Camp Medley with a generous bequest.

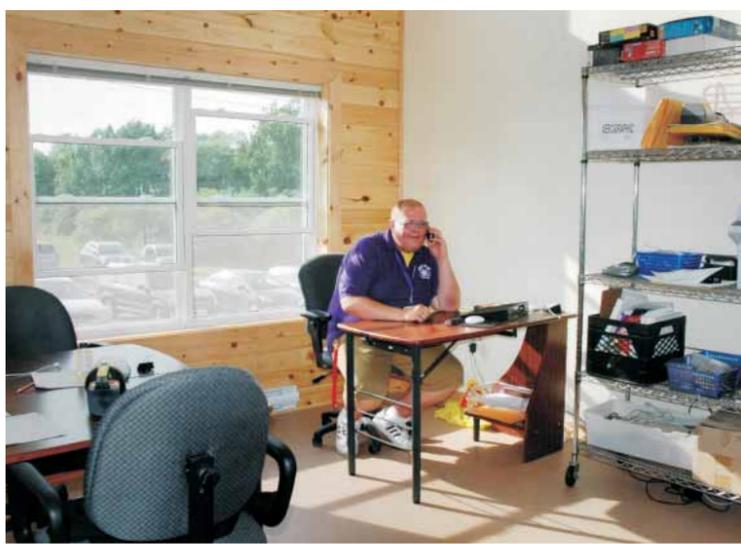
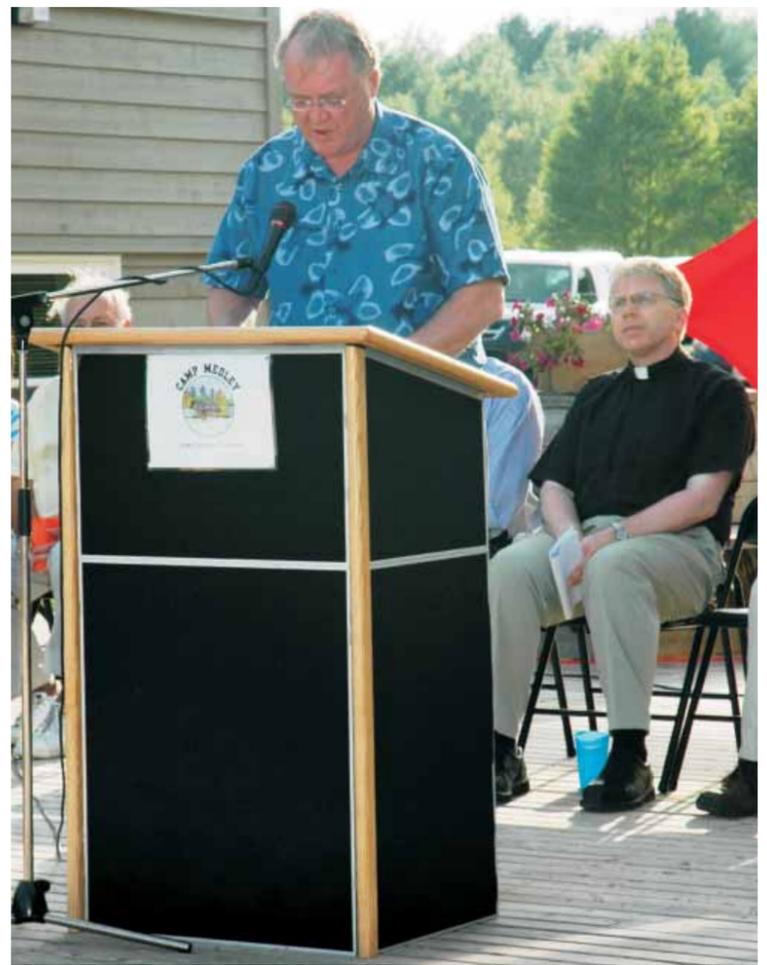
Built on the foundation of an early staff house, the basement area includes spaces for camp crafts and activities, storage, laundry and staff recreation. The upper floor has small suites for the camp director, assistant director, chaplain and cook as well as office space.

With blue skies, warm temperatures and gentle river breezes, the opening was an idyllic as well as an exciting occasion.

The new building is right next to the new dining hall/general purpose building opened in 2007. Both are fully accessible and meet the latest youth camp health and safety standards. One of the cabins is also being retrofitted for accessibility.

The federal and provincial governments, as well as New Brunswick Anglicans' contributions to the Faith for a Lifetime campaign, provided funding for the Ferris Lodge project. The Hon. Greg Byrne, provincial minister of finance and the Hon. Keith Ashfield, federal minister of national revenue, minister of the Atlantic Canada Opportunities Agency and minister for the Atlantic Gateway were on hand for the opening ceremonies. They were both impressed with the camp's fine new facilities and thrilled to be able to support the young New Brunswickers who grow and learn there each summer.

Alyssa Hayter, long-time Medley camper and staff member, offered stirring remarks on the spiritual nature of the camp.



KEEPIN BUSY

A WAYS SOMETHING GOING ON IN STANLEY



The Parish of Stanley hosted its 17th annual Salmon & Fiddlehead Dinner in early summer. Salmon lovers had the choice of poached or grilled salmon while those who don't love fish enjoyed roast beef. The menu must be a hit because the congregation has served many returning diners over the 17 years. As always, proceeds of the meal go toward keeping the rectory in good repair. Above are some of the kitchen team members: Chef Bill Smith (in the background), Susan Smith, Elizabeth Fullarton, Diane Smyth and Carol Wilson.



The Anglican Parish of Stanley celebrated Pentecost Sunday with worship at St. Paul's in Cross Creek. Canon Elaine Hamilton challenged those present to be more open in their witness of Christ. "Pentecost is the birthday of the Christian Church, she said". She encouraged parishioners to dress in red to mark the occasion and she also provided little birthday cakes with red decorations for after the service. Here she serves it to John MacGillivray, Bill Smith and Ann Wetherilt.

Trinity Sunday at St. Thomas Church in the Parish of Stanley was especially busy. It marked the anniversary of Canon Elaine Hamilton's appointment as interim priest. Although the parish continues the search for a rector, it has been blessed with her dedication. Trinity Sunday also recognized this year's Stanley High School graduates, especially those from the parish. It was also an opportunity to fulfill some Nicodemus Project recommendations identified by a parish review conducted by Archdeacon Pat Drummond a few weeks earlier. A concern highlighted by the review was of the lack of young people attending church. It was suggested livelier music might appeal to the younger generation. Toward that end Margaret Flynn's Country Joy gospel group provided music for the service – left to right above are Loreen Sullivan, Annette Price, Imelda Wilmot and Margaret Flynn on key board.



Anglican vestments tell colourful story

In Anglican worship there are two main forms of dress for clergy presiding at services, choir habit and Eucharistic vestments.

Choir habit is worn for Morning and Evening Prayer and funerals without a Eucharist. It consists of a black cassock, a white surplice, a scarf and sometimes an academic hood. The origin of the cassock is the tunic that was worn underneath the toga in ancient Rome and the name "cassock" comes from middle French "casaque," meaning a long coat. This old French word may have come from the Turkish word "quzzak" which means nomad or adventurer and is also the source of the word "Cossack."

An Anglican cassock is often double breasted and fastens with buttons at the shoulders and at the waist with one concealed button. There may be a single button at the centre front about 12 cm below the neckline, making a triangle with the two shoulder buttons, that is often used to secure the academic hood.

If Anglican clergy wear single-breasted cassocks, similar to the Roman Catholic ones, there may be thirty-nine buttons rather than the Roman thirty three. This is said to represent the Thirty-nine Articles.

A white surplice is worn over the cassock. It is a wide-sleeved, full, plain white tunic, pleated from the yoke, and reaching to between the knees and the ankles. Surplices used to be much fuller than they are today because, in winter, they needed to be worn over the furs which kept out the cold.

Academic hoods are often worn by Anglican clergy and over these ordained clergy wear a black scarf. Licensed diocesan lay readers may wear a blue one.

Some clergy also wear Geneva Bands (or "preaching tabs") from their collars. These are similar to those worn by barristers.

Anglican clergy celebrating the Eucharist may wear a cassock and surplice with a stole, or, more commonly these days, a white or off-white cassock-alb, a long garment reaching to the ankles. This represents the white garment in which the newly baptized used to be dressed.

The stole is a band of coloured fabric, which used to be silk, but many different fabrics are used today. It is



just over two metres long and eight to ten centimetres wide. It is worn around the back of the neck and is often said to symbolize the yoke of which Christ spoke in Matthew 11:29 - 30: "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

Another explanation for the stole is that it is like the scarf of office worn by imperial officials of the Roman Empire – a symbol of rank. Deacons wear the stole over the left shoulder and tied on the right hip and priests wear the stole over both shoulders with the ends hanging parallel down the front. Stoles are made in liturgical colours and usually highly decorated with religious symbols. There are often fringes at the ends of a stole in accordance with Numbers 15:38-39: "Speak to the Israelites and say to them: 'Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. You will have these tassels to look at and so you will remember all the commands of the LORD, that you may obey them and not prostitute yourselves by going after the lusts of your own hearts and eyes.'

Cinctures are bands of cloth or ropes worn around the waist. The rope-like version is often called a girdle instead. They are most commonly white, but may be in liturgical colours. Deacons knot their cinctures on the left because their stoles are tied on the right, lay people on the right and priests in the centre. The cincture is used to keep the alb (and stole) in place. Cinctures are said to be symbols of chastity and purity. They also remind one of the ropes used to bind Christ when he was arrested.

Other vestments may be worn occasionally or by certain clergy, but space does not permit them to be described in this short article.

The Ven. Patricia Drummond is Archdeacon of Fredericton.

THREE SPACES BETWEEN WORDS, NO CAPS

HELP FOR HO



MARGARET LAKING

The Parish of McAdam has earmarked \$500 for the Diocese of Ho corngrinder program sponsored by the Companion Diocese Committee. The corngrinders will offer a necessary local service, supply employment and earn revenue for the diocese. A take-out supper was one of McAdam's fund-raising projects in support of the program. In the photo above Gail Swan and Gloria Adams prepare plates for delivery.

PRIDE PARADES



New Brunswick Anglicans were represented in at least two the province's Gay Pride Parades this summer. In the photo above are David Watts of Fredericton, Bob Brittain of Saint John and Rob Bateman of Fredericton leading the Integrity New Brunswick delegation in the Fredericton parade. This is the first year for a Gay Pride Parade in Fredericton and it was well attended. About 250 marchers gathered behind the Victoria Health Centre on the Woodstock Road and proceeded down the riverside trail to Officer's Square in the heart of downtown where about 100 supporters met them. Anglicans from Moncton and Fredericton took part in the Saint John parade that started at Queen Square in the south end, went past King Square, down King Street and over the viaduct to the marigolds of Main Street opposite the Beaverbrook Rink. There were a larger number of spectators than in previous years and all seemed to be supportive, according to Bob Brittain, who attended the Saint John as well as the Fredericton event. "I believe this was the sixth year for the Saint John parade and I have participated in four with the PFlag (Parents and Friends of Lesbians and Gays) group. Port City Rainbow Pride organizes the parade. The president of the group this year is Rev. Don Uhryniw, pastor of Centenary Queen Square United Church. The Rainbow flag flew through Pride Week in Saint John as it did in



Puppets and puppeteers from St. Luke's Anglican Church in Woodstock were invited back for the Rural Life service in Richmond again this year and were popular with young and old alike. Following the service a pot-luck meal and time of fellowship was enjoyed by all.

Each spring the Parish of Richmond celebrates the season with a Rural Life Service in a potato house at the Carpenter farm. "An altar of straw or hay is built near the doors to receive our regular offering," says Agnes Scott. "Someone takes up an offering during the offertory hymn, and at that time potato, vegetable, grain and even flour seeds are brought forward for a blessing." The congregation also gives thanks to God for the sun and rain, asks a blessing on the soil, seeds and then the farm equipment. They pray for safety for all those who work the land and bring attention to all God's creation. The Carpenter's dog is usually hanging around so he receives a blessing as well. This year Gail Lewis brought her goat Missy to receive a blessing too. Gail thought she would be a big hit with the children and she was right. In fact, she was a big hit with everyone!

A celebration of rural life

COLUMNS

Great summer, great music – live and recorded

We heard a lot of great music at festivals this summer, including Soulfest with more than 35 bands. A couple of summer releases also stood out, one for the attention it garnered—the newsboys' *Born Again*, and one for the attention it has yet to attract—Andrew Peterson's *Counting Stars*.

Born Again is the new newsboys release, the group's first with new lead singer Michael Tait. As fans know, he replaced Peter Furler. Many groups have not survived such a transition—This Beautiful Republic is a good example—but the newsboys' *Born Again* release is one of the strongest yet. Strong, but different.

The title track charted number four on Billboard's Hot 100—for all music genres!—and reflects experiences in Baja, Mexico when the band members were heading up a



major homebuilding project in response to a desperate situation. Other strong offerings on the album include "One Shot," "When the Boys Light Up," "Escape," and "Miracles."

Overall, the album is heavier than past newsboys' projects, with more guitar, and less keyboard and ambient sound. It's got the worship hit "Mighty To Save," and ironically (yet intentionally) features the newly redone dc Talk hit, "Jesus Freak." Talk is Michael Tait's former band.

Tait is Furler, and Furler is not Tait. Thankfully, Tait doesn't try to be Peter Furler, and the band has shifted ac-



cordingly. For my tastes, Furler is the superior songwriter, and arranger, Tait brings passion and energy. It is not a question of one being better than the other, but whether the newsboys continue to produce good, faithful, enjoyable music—and indeed they do.

Andrew Peterson released his latest album *Counting Stars* to "critical acclaim"—industry-speak for "good album, low sales." Doesn't matter. Andrew has produced some of the finest songs you'll hear sung. He's



something of a prodigy with eight albums, two books, and he has produced a musical, and he isn't even 40. Andrew's album is very different from the newsboys' latest offering, it's bent toward the acoustic with an emphasis on the texts of the songs.

That being said, the melodies are catchy, the words memorable, and the counterpoint captivating.

"God gave music the power to carry his light into the darkness," says Andrew. "That's a mighty privilege. It means intentionally telling stories and writing songs that bear a truth that outlasts the songs them-

selves. If I did this in hopes of thunderous applause and piles of cash, I would have quit years ago. But there are moments on the stage when I sense something magical, a connection with the band and the audience, when our stories intersect and suddenly we're wading in an ancient river. Suddenly the song is secondary to the greater story being told through each of us."

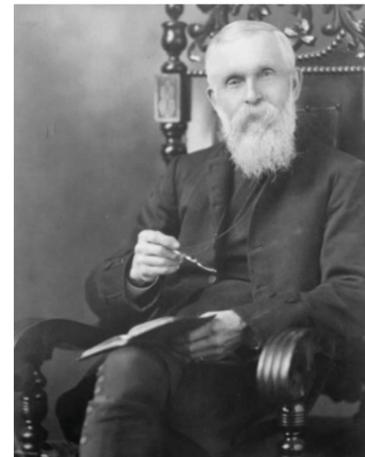
Counting Stars begs to be heard, and the stories it tells are wonderful, hopeful, and bound to stick with you. If you want an album with some spiritual meat, here is a seven-course meal.

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

ARCHIVES CORNER

LONG-SERVING PRIESTS IN THE DIOCESE OF FREDERICTON – PART 4

No.	Priest	Parish/Church	Years	Dates
121	The Rev. Frederick Coster	Carleton	43	1823 - 1866
122	The Rev. William Jaffrey	Parish of St. Mary's (York)	43	1847 - 1890
123	The Rev. John William Gray	Trinity, Saint John	43	1825 - 1868
124	The Rev. Donald McQueen Bliss	Westmorland	44	1853 - 1897
125	Canon Johnston Alexander Cooper	Bathurst	44	1912 - 1956
126	The Rev. George S. Jarvis	Shediac	44	1836 - 1880
127	The Rev. W. H. DeVeber	St. Paul's, Saint John	44	1859 - 1903
128	The Rev. D. D. Jarvis	Shediac	44	1836 - 1880
129	The Rev. E. A. Warneford	Norton	44	1851 - 1895
130	The Rev. Cecil F. Wiggins	Sackville	46	1890 - 1926
131	The Rev. Samuel Bacon	Chatham	48	1821 - 1869
132	The Rev. William W. Walker	Hampton	53	1830 - 1883
133	Archdeacon David Forsyth	Chatham	57	1873 - 1930



Archdeacon David Forsythe served 57 years in Chatham



The Rev. William Walker served 53 years in Hampton

LONG-SERVING PRIESTS IN THE DIOCESE OF FREDERICTON TWO PARISHES

No.	Priest	Parish/Church	Years	Dates
1	The Rev. Christopher Milner	Sackville	16	1820 - 1836
		Petersville	23	1836 - 1859
2	The Rev. James Hudson	Glencig	17	1839 - 1856
		Newcastle	15	1856 - 1871
3	The Rev. William LeBaron McKiel	Douglas and Bright	17	1874 - 1891
		Fairville	18	1894 - 1912
4	The Rev. Scovil Neales	Sussex	18	1897 - 1915
		Dean of Fredericton	17	1915 - 1932
5	The Rev. Karl Fairweather	Grand Falls	21	1936 - 1960
		New Denmark	18	1960 - 1978
6	The Rev. Leopold A. Hoyt	Andover	23	1870 - 1893
		Simonds	19	1893 - 1912

"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). Readers are asked to note that next month we will conclude this series on clergy. If you have spotted errors or know of long-serving priests not mentioned, please pass those along to the archivists soon.

Something for every Anglican in capital

BY PATRICIA DRUMMOND

The Archdeaconry of Fredericton is vastly different from my former Archdeaconry of Chatham. With two deaneries – York on the north side of the St. John River and Fredericton on the south, it is one of the smaller archdeaconries geographically, but has the largest number of parishes of any – 17 if we include the Cathedral. It includes the city of Fredericton and many of the communities surrounding – Stanley, Doaktown, Boiestown, Minto, Chipman, Jemseg, Cambridge-Narrows, Gagetown, Oromocto, Maugerville, Keswick Ridge, Zealand, Tracy, Fredericton Junction and Hoyt.

Seven parishes in outlying communities have no resident priest, that's more than a third of the archdeaconry. Between them they maintain 17 churches. The Fredericton area is fortunate, however, in having a large number of priests who retired near here and are willing to fill in on a part time basis.

The vacant parishes of Fredericton Junction, Gagetown, Cambridge/Waterborough, Oromocto and Maugerville are neighbours and as the Nicodemus Project encourages us to re-think what we are about, surely we can find a creative solution to fill them. But although these are neighbouring communities, the distances are great and river is a barrier, so we pray and wait upon the leading of the Holy Spirit to guide us to a creative solution.

In the city (Fredericton) itself an Anglican newcomer can choose among eight parishes, each with a unique flavour.

Christ Church Cathedral is a magnificent building with a long history and lots of tradition. There are daily services and three or four services each Sunday, they range from a said BCP Eucharist to informal contemporary worship. Its choir is almost professional in its standards, its puppet ministry has trained many others to minister in this way, it has a parish nurse and several outreach projects to the downtown community.

The history of Christ Church (Parish) Church is even longer than the cathedral's. Its first services were held in 1786 and its Medley Chapel, built in 1847, is considered the finest example of 19th century Gothic revival architecture in North America. The chapel is attached to a large modern adjoining church building erected in 1962 and often used for major diocesan events.

St Margaret's is a former Chapel of Ease to Christ Church (Parish) Church. It became a separate parish in



1990 and built a new church to replace its older facility in 1994. St Margaret's has a strong healing ministry and was one of the first parishes in the diocese to have a parish nurse.

St Peter's, the oldest church building in Fredericton (1837) has a rector who, fittingly, is a published historian. Worship is strictly according to the Book of Common Prayer. A new hall was built in recent years to accommodate social events.

Holy Trinity in New Maryland/Nasonwovrth serves the large bedroom communities in this area and has a strong family centred ministry.

On the north side of the St. John River are three more churches.

St. Mary's York was founded in 1791 but its present building was erected in 1978. It too is a Prayer Book parish with services in the Anglo-Catholic tradition.

The Parish of Marysville and Durham Bridge, not far from St. Mary's, offers both traditional and modern forms of worship. Its rector is the Diocesan Warden of Layreaders and is concerned that lay people should be equipped to use their gifts to serve the church.

St John the Evangelist completed a new, state-of-the-art building to replace a hall that was becoming increasingly dysfunctional. The new hall is used for worship as well and seems to enable a more contemporary style. The parish eventually hopes to add a new sanctuary.

So, Fredericton is a community with every expression of Anglicanism as well as the many challenges in ministry caused by a multiplicity of buildings and declining numbers of worshipers leading to reduced income. It is a community hoping to work together, despite differences in theology and style, to ensure that the Kingdom of God grows and expands to encompass the many presently outside the walls of our buildings who do not yet know the Lord.

The Ven. Patricia Drummond is Archdeacon of Fredericton.

INTERCESSIONS

SEPTEMBER

¶ 19: PRAY for The Anglican Church of the Province of Uganda, the Most Rev. Henry Luke Orombi, Archbishop of Uganda & Bishop of Kampala. 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, Atlin - St. Martin, the Rev. Deacon Vera Kirkwood and family, Dorothy Odian, licensed lay minister, the Rt. Rev. Larry Robertson, & family. Claude, our archbishop, William, George and Harold, retired bishops, and their families.

¶ 20: Parish of Central Kings, open incumbency. The Rev. Terry Doncaster (on leave).

¶ 21: Parish of Chatham, the Rev. Gordon Thompson. Diocese of Ho, Brother Clemence Ahun, diocesan catechist.

¶ 22: Christ Church Cathedral, the Very Rev. Keith Joyce, Isabel Cutler parish nurse, the Ven. Geoffrey Hall, the Rev. Canon Tom Smith, the Rev. Canon Neville Cheeseman, the Rev. Dr. Barry Craig, the Rev. Canon Elaine Lucas, the Rev. Canon David Staples honorary assistants. The Ven. Patricia Drummond, Archdeacon of Fredericton.

¶ 23: Parish of Coldbrook & St. Mary's, the Rev. Gregory McMullin. Diocese of Ho, Sister Joyce Agbefu, diocesan catechist.

¶ 24: Parish of Dalhousie, open incumbency).

¶ 25: Parishes of Denmark and Grand Falls, the Rev. Robert LeBlanc, priest-in-charge.

¶ 26: PRAY for The Episcopal Church (US based) the Most Rev. Katharine Jefferts-Schori, Presiding Bishop of The Episcopal Church in the USA. Archbishop Fred Hiltz, Primate, Anglican Church of Canada.

Diocese of Ho, Agbozune Deanery, the Rev. Canon George D. Asiamah, rural dean, the Rt.

Rev. Matthias Meduadues-Badohu. Diocese of Yukon, communities of Faro and Ross River, the Rt. Rev. Larry Robertson, & family. Claude, our archbishop, William, George and Harold, retired bishops, and their families.

¶ 27: Parish of Derby & Blackville, the Rev. Douglas Barrett. The Rev. Ernie Eldridge, retired.

¶ 28: Parish of Dorchester & Sackville, the Rev. Canon Kevin Stockall. Diocese of Ho, Brother Felix Atta Boakye (in training), diocesan catechist.

¶ 29: Parish of Douglas & Nashwaaksis, the Rev. Canon William MacMullin. The Rev. Roy Embley, retired.

¶ 30: Parish of East Saint John, the Rev. Canon Edward Coleman, priest-in-charge. Diocese of Ho, Mrs Christiana Asamoah, parochial catechist.

OCTOBER

¶ 1: Parish of Fredericton, the Rev. Anthony Arza-Kwaw, the Rev. Garth Maxwell, associate priest, the Rev. Deacon Joyce Perry.

¶ 2: Parish of Fredericton Junction, open incumbency, the Rt. Rev. George Lemmon, interim priest-in-charge.

¶ 3: PRAY for The Episcopal Church (US Based.) the Most Rev. Katharine Jefferts-Schori, Presiding Bishop of The Episcopal Church in the USA. Archbishop Fred Hiltz Primate Anglican Church of Canada.

Diocese of Ho, Worawora Deanery the Rev. Charles A. Tetteh, priest-in-charge, the Rt.

Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Haines Junction - St. Christopher's, Beaver Creek - St. Columba, Alaska Highway mile 918-1202, and the Ministry team, the Rt. Rev. Larry Robertson, & family. Claude, our archbishop, William, George and Harold, retired bishops, and their families.

¶ 4: Parish of Gagetown, open incumbency. The Rev. Greg Frazer, chaplain Dorchester

Correctional Centre.

¶ 5: Parish of Gondola Point, the Rev. George Eves, priest-in-charge. Diocese of Ho, Mr William Agbaleny, parochial catechist.

¶ 6: Parish of Grand Manan, the Rev. Dana Dean. Canon Charles Ferris, Chancellor to the Metropolitan of the Ecclesiastical Province of Canada.

¶ 7: Parish of Hammond River, open incumbency. Diocese of Ho, Mr Hope Fiebor, parochial catechist.

¶ 8: Parish of Hampton, the Rev. Leo Martin.

¶ 9: Parish of Hardwicke, the Ven Richard Steeves, priest-in-charge.

¶ 10: PRAY for The Church of the Province of West Africa, the Most Rev. Justice Ofei Akrofi Archbishop of West Africa & Bishop of Accra. 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, Whitehorse - Church of the Northern Apostles, the Ven. Dr Sean Murphy (Archdeacon of Liard) the Rev. Deacon Sarah Usher, Len Usher & family, the Rt. Rev. Larry Robertson, & family. Claude, our archbishop, William, George and Harold, retired bishops, and their families.

¶ 11: Parish of Kent, open incumbency. The Rev. William Forgrave, retired.

¶ 12: Parish of Kingston, the Rev. Peter Gillies. Diocese of Ho, Mr Joseph Dzanka, parochial catechist.

¶ 13: Parish of Lakewood, the Rev. Ellen Curtis. The Rev. James Golding, retired.

¶ 14: Parish of Lancaster, the Rev. Chris McMullen. Diocese of Ho, Mr Gabriel Agbodo, parochial catechist.

¶ 15: Parish of Ludlow & Blissfield, the Rev. Andrew Fraser.

¶ 16: Parish of McAdam, (open incumbency).

AST institute focuses on needs of youth

Beyond the fun, games and soup kitchen missions, young people seek meaning, passion and a connection to something and someone that is worthy of their life's adventure. The fifth Atlantic School of Theology's Best Practices Institute focuses on meeting the needs of youth and young adults with a two-day intensive workshop on Oct. 1 and 2 and follows-up with a year-long learning cohort to explore, in depth, the practice of ministry with youth and young adults. Both the workshop and cohort programs are offered in conjunction with the new AST Diploma in Youth Ministry. Participation in the BPI programs for 2010-2011 may be applied toward this diploma.

The October workshop leader is Rodger Nishioka, Benton Family Chair in Christian education at Columbia Theological Seminary and specialist in

ministry with youth and young adults. His philosophy and methods go "Beyond Games and Soup Kitchens" in an effort to enable leaders to nurture a passionate spirituality in youth ministry.

In addition to the two-day workshop in Halifax, Dr. Nishioka will host a public presentation and discussion called *Absent in the Pews: Ministry with Young Adults* on Saturday evening, Oct. 2, at Cole Harbour Woodside United Church in Dartmouth. The presentation is designed to answer the question: *Where have all the adults gone?*

Cost of participation in the weekend workshop, including the public presentation is \$200.

Those who attend the weekend workshop and join the year-long learning cohort pay a total of \$500. They will meet on three more occasions with facilitator Janet Marshall, who has worked extensively with churches to cre-

ate healthy, engaging communities of faith. The cohort will also participate in an online forum throughout the year to share their own practices and be challenged by new ideas, methods and materials offered by their fellow cohort members as well as by presentations and discussions with AST faculty.

Participants must have access to a computer with the ability to host web-based materials.

The cost of the public presentation on Oct. 2 is \$20 per person or \$80 for a group of five or more.

Details on the weekend workshop, public presentation and year-long cohort are available at www.astheology.ns.ca/bpi/BeyondGamesandSoupKitchens.html. Information on the new AST Diploma in Youth Ministry can be found at <http://www.astheology>.

YOUTH

WARM, WET WELCOME TO SUMMER



Many of the 20 Sunday school students at St. Philip's in Moncton got a jump on summer with a Sunday school closing pool party.



The Muskrat Drummers and Singers from Saint Mary's First Nation contributed part of the aboriginal spirituality presentation at the Celebration of Faith in Diversity at St. Thomas University in Fredericton last spring.

Celebration of Faith in Diversity an enlightening experience

BY ALYSSA HAYTER

Will Durant, an American writer, once said, "Education is a progressive discovery of our own ignorance." I believe, as Christians, it is important for us to learn about different religions, so we may become more knowledgeable of individuals' beliefs and lifestyles. It is easier to communicate

with someone when we know and understand what they believe. It can also help us seek answers to questions we have about our own faith, and in turn strengthen our beliefs.

I was privileged to attend the Celebration of Faith in Diversity at Saint Thomas University, Fredericton last spring. Before this event, I didn't know too much about other religions, and I felt that

attending it would give me at least some background. I emerged with a vast amount of information on the origins, beliefs and practices of at least 10.

While I know that I still have a long way to go, this experience has made me curious about different faiths.

I hope "Celebration of Faith in Diversity" becomes a regular event.

I'm curious, George ...

What do you think about the spirituality of *Lost*?

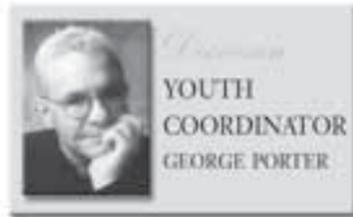
[The End]

Writing the previous segment of this series on the spirituality of *Lost* before the final episode, I referred to the U2 lyric, saying that we "still haven't found what we're looking for." Now that the final episode is history, I suspect most of us who participated in the experience would still say the same. I confess to being disappointed by what I thought was essentially a rather simplistic, "feel good" ending to marvellously complex work. It ignored so many threads in favour of what one writer has called the show's "flirtations with religion [which] followed an intriguing pattern of bricolage that mirrors contemporary developments in American religion."*

I was initially quite frustrated by the many unanswered questions. However, thinking back over the complex interweaving of so many areas of art, science, philosophy, psychology and spirituality in the story, perhaps the unanswered questions are more important than I originally thought.

Several years ago one of my spiritual directors introduced me to the wisdom of the poet who wrote: "Have patience with everything unresolved in your heart and try to love the questions themselves as if they were locked rooms or books written in a very foreign language. Don't search for the answers, which could not be given to you now, because you would not be able to live them. And the point is to live everything. Live the questions now. Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer."**

True, the character Jack ends up at the same place we first encountered him in the pilot episode, but he's differ-



ent. Not only is he wearing different clothes but, perhaps at a deeper level, he's come a ways along the path of beginning to "live [his] way into the answer?"

We may not be satisfied with the unresolved ending of *Lost*, with the lack of a clear declaration of the truncated "once-for-all" experience of "salvation" we have mistakenly understood as biblical. In fact, I think that people generally like things tidied up and prefer answered questions in every area of life.

The problem is that real life asks way more questions than it offers clear-cut answers. Our spiritual lives are not divorced from this reality. This realization is part of what I meant in talking about the larger picture we actually find in our scriptures of 'the process of being "saved", of living as participants in the process of "new creation" and the process of being restored to wholeness - a wholeness, a salvation, toward which God is moving, even though most of the process is through slow and unseen ways.'

*Benjamin E. Zeller, 'The Bricolage Religion of *LOST* and American Religious Culture' in *Sightings*, the Martin Marty Center at the University of Chicago Divinity School, 22/07/2010

**Rainer Maria Rilke, *Letters to a Young Poet*, 1903

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



CAMP NARNIA?

The adventures in Narnia were part of Camp Medley last summer as Mr Tumnis (a.k.a. Andrew Phinney, head male counsellor) made his appearance during one of the daily themes for a full camp of boys and girls.

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

emergent

Youth news and events on-line at nbay.ca