



## Start planning for Back to Church Sunday

*Deadline to order resources June 15*

What do a Saturday morning farmer's market, urban business district on a weekday morning, and a movie line-up for a block-buster opening have in common? People. Lots and lots of people. And that makes them great places to distribute back to church invitations.

On Sept. 26 the Diocese of Fredericton will join the rest of the Anglican Church of Canada — plus many of our Evangelical Lutheran Church in Canada friends — in hosting Back to Church Sunday (B2CS). The members of the House of Bishops was so impressed by the first-time efforts and results in the Diocese of Toronto in 2009 — [www.toronto.anglican.ca](http://www.toronto.anglican.ca) — they are encouraging all their parishes across the country to participate.

Last September all the Toronto bishops, coped and mitred, stood outside Union Station on a busy weekday morning and offered invitations to thousands of commuters. Anglicans all over the diocese also invited their friends or neighbours too.

"About 2,600 people accepted their invitations to come back to church," says our Archbishop Claude Miller. "More importantly, though, more than 350 of them were still coming to church three months later! The aver-

age retention rate for the whole program seems to be about 15 per cent. Imagine what a difference 15 per cent more Anglicans could make in our parishes and diocese. It would be transformational! We would be well on our way to meeting our challenges and building the kind of church God needs to fulfill his mission in this place."

Archbishop Miller has yet to decide what busy spot in Fredericton he will choose to pass out invitations, but he's got lots of options, and he will have lots of posters and invitations from Augsburg Fortress to help support the Back to Church Sunday message. The resource kits support the ministry, are very reasonably priced and available to everyone, but they must be ordered before June 15! They are available at the Anglican Book Centre, 80 Hayden Street in Toronto, 416/924-9199, extension 224. The resource packs are the program's only source of funding.

The invitations are only the first step, though. Churches need to be prepared to welcome their guests. The UK Back to Church Sunday website — [backtochurch.co.uk](http://backtochurch.co.uk) — offers practical suggestions.



MICHAEL HUDSON, THE ANGLICAN

In September 2009 the Diocese of Toronto participated in Back to Church Sunday. Archbishop Colin Johnson (above) and the diocese's regional bishops stood outside Union Station first thing in the morning and greeted commuters with invitations to come back to church, or even come for the first time. More than 2,500 people accepted their invitation and three months later 350 of them were still attending church. The House of Bishops is calling for the entire Anglican Church of Canada as well as our full-Communion partners the Evangelical Lutheran Church in Canada, to participate. Archbishop Claude Miller of this diocese is still considering his options for a public invitation venue for Back to Church Sunday 2010.

## Simple machine, effective tool

*In the Diocese of Ho a corn mill is a tool for economic development, evangelism and social assistance as well as a public affirmation of faith*

BY ANA WATTS

Members of the Diocese of Fredericton delegation to our Companion Diocese of Ho in Ghana last fall were astonished, amused, frightened, excited and inspired by what it saw and heard in the struggling Volta region of west Africa. Before they went there they mulled over some possible plans to support Bishop Matthias Kwabla Medadues-Baduhu (hereafter referred to as Bishop Matthias) and his diocese. They thought they might send an administrative assistant or a couple of youth workers to help him carry the load for six months or so. But when they saw the diocese and met its people, they discovered they could best support the diocese with corn mills.

"There is a shortage of corn grinders in the Volta region," says the Rev. Anthony Kwaw,

native of Ghana, rector of Christ Church (Parish) Church in Fredericton and member of the Companion Diocese Committee. "The mills are manufactured in the region and a grinder in each parish would in no way undermine the business of private corn millers already in business."

"Corn is the staple food of the region and people often have to carry their corn long distances to get it milled so they can use it. We believe that if each of the seven parishes in the Diocese of Ho had a corn mill of its own, it would not only save parishioners time and money, it could even make money for the parish because it could mill corn for everyone in the area," says Heather Miller, chair of the Companion Diocese Committee and a member of the delegation to Ho.

Bishop Matthias shares the committee's enthusiasm for



the project. "He was overcome with emotion when we spoke to him about a corn mill project," says Archbishop Claude Miller, who was also a member of the delegation.

"A grinder mill would generate revenue for outreach and the upkeep of each parish, provide employment for at least four people in the community and make it possible to grind corn

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GRAND OPENING  
JUNE 19

New Camp Medley Staff House  
and Administration Building

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Barbecue to follow

Everyone welcome

Free-will offering appreciated

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## DIOCESAN NEWS

## WORK AND CREATIVITY RETREAT



Enlightenment, relaxation, inspiration, support, relief, insight, peace, lots of fun and even more food constituted The Work and Creativity Retreat at Villa Madonna in early March. Led by retired Bishop Bill Hockin and sponsored by the Companioned Spiritual Formation team of Diocesan Council, the retreat combined worship, prayer, study and evocative conversation with sunshine, birdsong and woodland walking trails. One participant was pleased to note not every hip had a cell phone attached to it. Above with Bishop Hockin are participants Mini Estabrooks, Isabel Hockin, Elizabeth Galey and Elsie Gray.

## Dioceses offers legacy gift program with National Church

The Diocese of Fredericton, in partnership with the Anglican Church of Canada (ACC), will launch a special legacy gifts program this month as part of the Canadian Association of Gift Planners Leave-a-Legacy month.

"This is an exciting opportunity to reach out to members of our diocesan family who have indicated an interest in providing financial support through estate planning," says Archbishop Claude Miller. It is also an excellent opportunity for the diocese to enter into a deeper relationship with those donors who express an interest in planned giving. "We can get to know them, talk about their interests, answer their questions and find ways to work together to address immediate needs within their parish and the diocese."

Holland Hendrix, Executive Director of the ACC's Department of Philanthropy, says this initiative is of greatest benefit to parishes as they are most likely to be the beneficiaries

of legacy gifts. "After our pilot project with the Diocese of Toronto we learned that the lion's share of the more than \$3 million in identified gifts had been designated to parishes in that diocese." The initiative is also expected to have a morale-boosting effect in individual dioceses where it is deployed says Dr. Hendrix.

"This is a really good news story for churches in the Diocese of Fredericton, and will help us to truly celebrate the generosity of our faith community."

All subscribers to The New Brunswick Anglican will receive a joint letter from Archbishop Miller and Archbishop Fred Hiltz, the Primate of the Anglican Church of Canada. Subscribers will be provided with a declaration card that enables them to identify whether or not they have provided for a legacy gift to their parish, the diocese, or the national church. They can also make their declaration using an online form on the Legacy Gifts page.

## B2CS largest single local-church invitational initiative in the world

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Bishops' participation in a Back to Church Sunday event is key because their stature in the community and their vestments garner lots of media coverage, which further enhances the Back to Church Sunday message, but everyone is encouraged to participate. The bishops need clergy

and lay people to support them at their venues, and clergy and parishioners throughout the diocese are encouraged to present Back to Church Sunday to their communities in ways that are meaningful and appropriate to them.

"We are also encouraged to set up a coffee station at our public venues," says Archbishop Miller.

"It's sort of a national, weekday version of an after-church coffee hour. I believe some places are actually having Back to Church Sunday invitations printed on the coffee cups, and of course we are encouraged to serve fair trade coffee."

Back to Church Sunday is the largest single local-church

invitational initiative in the world. It is based on the simplest and shortest step in evangelism. "We should invite someone we already know to something we love; invite our friend to our church," says Archbishop Miller.

While the program began in the United Kingdom with the initial focus to invite 'back' those

who used to attend, the program ensures that anyone who doesn't currently attend can be guaranteed a specially warm welcome.

Back to Church Sunday is endorsed by The Anglican Church of Canada, and used globally by many Christian denominations.

## Corn mill project twins archdeaconries here with parishes in Ho

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at no charge for the poor," says Bishop Matthias. "A sign on a billboard announcing 'St. Mark's Anglican Church Mill' would also propagate our faith and presence in the community."

Because the Diocese of Fredericton consists of seven archdeaconries and the Diocese of Ho has seven parishes, the Companion Diocese proposed a twinning to Diocesan Council, with each archdeaconry responsible for raising the funds to purchase the corn mill and build a building to house it for a parish. "We estimate the total cost to be about \$4,000 per unit," says Archbishop Miller.

Diocesan Council enthusiastically approved the proposal.

"I can see in my mind's eye how it would all work," continues Archbishop Miller. "A concrete slab would be poured, the corn grinder would be mounted on it and there would be a festival of celebration. Then the people of the parish would volunteer their time, effort and expertise to build the structure to enclose it."

The grinder machines are not large, and a single operator can feed the corn through a hopper at about chest-height. They are

available in electric and gas operated models. The gas models are preferred in the Diocese of Ho since electricity is not reliable.

Some Diocese of Fredericton archdeaconries and the parishes within them have already begun to raise funds. One parish offered corn cakes and corn muffins with African music, after church coffee and the opportunity for a free will offering. Others are pledging some or all of the proceeds of parish suppers, take-outs and other events.

Parishes are encouraged to make their best effort to raise funds for the corn mill project, with the understanding that some will easily raise a lot of money and others may struggle to raise a little. They are encouraged to treat the corn mill project money the way they treat other flow-through offerings (like PWRDF) in their parishes. They should receipt the individual donors (if possible) and forward the total offering by cheque to the Synod Office by Oct. 31, 2010.

If more than sufficient funds are raised for the corn mills, there are other urgent needs in the Diocese of Ho, like the building of a mission house (rectory) for Bishop Matth-

ias and funding for a struggling but essential school.

"We understand that a Companion Diocese program is primarily about relationships and not physical structures," says Archbishop Miller. "And I for one would trade a lot of material pos-

sessions to have the kind of joy in my life that we saw in the Diocese of Ho. But it gives us joy to be able to help provide some of the real and valid things they need to become self-sufficient and effectively evangelize to the many

people who live in their diocese. It is also another opportunity for us to embrace the transformational Nicodemus Project that is making our church the strong, healthy and growing church God wants it to be."



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

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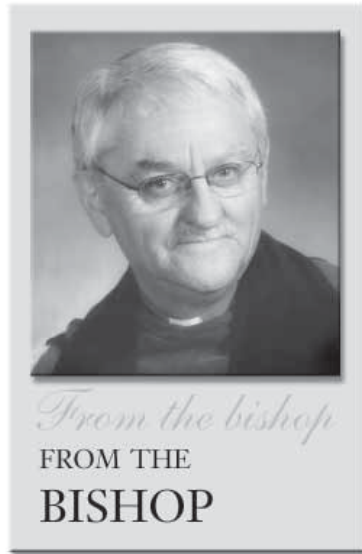
## THE BISHOP'S PAGE

## Can we answer Jesus' question without doubt?

Once again as God's people we find ourselves in the post-Easter season busier than ever and looking forward to Pentecost and the opportunity for personal and corporate renewal.

Jesus, by his death on the cross and ascension, is with his heavenly Father. The desolation that surrounds the disciples by his death and departure must somehow now give way to the promise of Jesus to the disciples as set in the Gospel of John 14: "I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you." Jesus' promise of the Holy Spirit to those who love Him and keep his commandments is the means by which the believer is enabled to do God's will to God's honor and glory.

Peter was enthusiastic in his support for Jesus' early ministry, but Peter struggled as he walked and encountered the evil plots against Jesus that eventually led to his death. Peter then denied ever know-



ing Jesus. This same Peter is the one upon whom Jesus would build his Church. Peter's struggle continues even after witnessing the Risen Christ's presence with the disciples.

On the occasion of Christ's third appearance to the disciples after his resurrection, as recorded in John's Gospel, we witness a personal encounter between Jesus and Peter. Jesus asks Peter three times — perhaps to counter Peter's thrice denial of Jesus — if he

loves him. It is suggested, however, that Peter, like any of us, needs to be asked several times in order to really understand the question and answer it with purity of heart.

Jesus asks him in a simple and straight forward manner. "Peter, do you love me?"

Peter's answer is always in the affirmative "You know that I love you."

"Feed my Lambs...Tend my Sheep...Feed my sheep," Jesus tells him.

We cannot be sure what Peter understood when Jesus said to him: "on this Rock (Peter) I will build my Church." Would Peter have recognized this mandate in terms of how the Church has evolved over the past two thousand years, with its sometimes confusing priorities? Would he recognize it as an institution of ordered ministry and synods? Or would he understand it more in terms of the mandate to tend and feed the lambs and sheep?

I believe Jesus' question is always valid, even more especially in these times of challenge and desire for personal and corporate renewal and desire to serve God's mission. But, do we possess the purity of

heart that we can answer Jesus' question without doubt?

When he asks "Do you love me?" can we answer "Yes Lord, you know that I love you"?

Would the depth of that love enable the Holy Spirit to gain access to our hearts and minds that we might see God's priority more clearly? Would we then be able to see our busyness as a response in keeping with Jesus' mandate to tend and feed God's people? Purity of heart is required if we, in our personal and corporate quest for renewal, wish to remove the despair and desolation so we can experience the inherent joy that accompanies doing God's will by the power of the Holy Spirit.

Faithfully in the power of the Holy Spirit,

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

## PRINCIPAL ENGAGEMENTS

May 9	Parish of Douglas & Nashwaaksis
May 13	Christ Church Cathedral
May 15	Mothers' Union Rally
May 19	Diocesan Council
May 25	Bishop's Counsel
May 30	Parish of Douglas & Nashwaaksis
June 3-11	General Synod
June 13-18	Clergy College
June 20-24	Shediac Deanery
June 27	Parish of Millidgeville

## From the Bishop's Office

The Rev. Peter Gillies is appointed priest and rector in the Parish of Kingston effective August 1, 2010.

The Rev. Canon Alvin Westgate, Parish of Millidgeville, will retire on Aug. 31, 2010.

The Rev. Gerald Laskey is appointed part-time priest-in-charge of the Parish of St. Martins and Black River effective May 1 through Dec. 31, 2010.

The Rev. Marian Lucas-Jefferies is appointed full-time priest-in-charge of the Parish of Upham for one year.

The Rev. Wally Collett's appointment as priest-in-charge of the Parish of Upper Kennebecasis is extended until April 30, 2011.

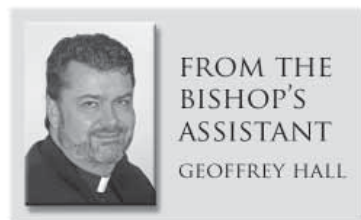
The Rev. Kevin Borthwick is appointed priest and rector of the Parish of Prince William, Dumfries, Queensbury and Southampton effective June 15.

## So how do we identify the crisis in the church?

We hear "it" more and more often these days — the church is in crisis. Most, if not all, mainline churches have identified "it." Reports to our last meeting of diocesan synod named "it." Recent evaluations, study and planning rang alarm bells in the Diocese of British Columbia. A subsequent media story painted a dismal, over-the-top picture of what the Church will look like in fifty years. Church development consultants and academics have been talking about "it" for quite some time. The statistics all confirm "it." I'm no consultant, academic or statistician, but I too think they're right.

The Church is in crisis. There are those who will say, "The Church has always been in crisis." To a degree there is truth in that. There has never been a time when a particular issue didn't dominate the church scene. Never has there been a time when schism wasn't a breath away. The call of crisis is a prophetic word to the Church and we always need to listen to the prophetic voices.

Our own diocesan planning and analysis has named five areas where crisis is evident and the work we have begun to address these crises is called "the Nicodemus Project." All five areas of crisis describe some of the symptoms of what is wrong with us. But none of them actually names what's at the root of the problem.



So, what is the crisis? Many would lead us to believe they have the answers. I suppose, in a very real way, I'm just another one of them.

I hear that it's technology that is ruining the world and the Church. Communication can now be instantaneous. Communication expectations are through the roof. People begin e-mails to me with "good morning" or "good afternoon" which leads me to believe they expect that I'll be reading their messages as soon as they press the send button. Not necessarily. Trying to match the pace and efficiency of a machine (a computer) can be a life-threatening pursuit. Computers and the technology behind them, has indeed changed our lives in many wonderful ways, but it is quite another thing when technology begins to control our lives. Who's the boss?

I've been known to disagree with Dr. Phil. One early evening when he was part of the background noise in out household I heard him scream at a guest, "Facebook is ruining your marriage!"

I beg to differ. Facebook cannot ruin a marriage. If Face-

book, or anything else for that matter, becomes an obsession, it is the obsessive behaviour that can ruin the marriage. But if Facebook doesn't get the blame, something else will. We seem to need to find scapegoats on which to blame relationship failures but things like Facebook aren't the problem, they are just a symptom of what's really wrong.

Another easy answer to the "what's wrong with us?" question is declining moral state of the newer generations. "Young people just don't see the world like we did."

I recognize that one all too often. Without self-discipline or the values of days past, everything seems to come unglued. But from whom did those of younger years fail to learn these important lessons? Were they even taught or modeled? How were they formed?

If we revisit our own past we might realize in short order we didn't exactly see eye to eye with our parents or grandparents on most of the important issues either. The "generation gap," which of course isn't a new phenomenon, is yet another symptom of crisis, but it isn't THE problem.

For some, that's reserved for sexuality issues. They are what is wrong with the world and the Church. In my experience the things that threaten me most are those with which I am most comfortable. The emotional

screaming about changing views on sexuality, tolerance and intolerance simply indicate to me that many in our society, and our Church, are not entirely comfortable with their own sexuality. It really has very little to do with what someone else is or is not doing, or even about what we think the Bible says about it. When it comes to such things, there's little new under the sun. How we react, however, is changing radically.

So what's wrong with the Church? Bishop Salmon had many words of wisdom during his visits to the diocese. His answer is easily found in every mirror I encounter. I am what's wrong with the Church — and so are you! Until we can all put away our arrogance and the belief that we, as individuals, have everything in perfect order and offer the model for everyone else — until personal transformation becomes the first step in the larger transformation we all seem to think is needed — until when we look in the mirror and see clearly what's wrong with the Church — very little is likely to change any time soon.

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

## The Rev. Canon Basil Buckland 1914 - 2010

Canon Buckland — affectionately known as "The Parson" for his compassion, respect and interest in the people he served — died in Sussex on March 20. He was 95. He was ordained in 1939 and faithfully served in six parishes throughout this diocese: Cambridge and Waterborough, Welsford, Petersville/Greenwich/Kars, Bathurst, Gagetown, and Waterford and St. Mark. He also helped to establish Camp Medley.

Canon Buckland made a point of visiting all the families in all his parishes and became involved in their daily lives. Visits took place in the kitchen, barn, field or wherever the parishioner was to be found. He was active in ministry into his 90s and in his long retirement he continued to grow flowers, enjoy the Gagetown Fair and wrote *The Country Parson: Memoirs of a Rural New Brunswick Ministry*.

## Communications get blocked or edited at other levels too

Dear Editor,  
Good for Bill Turney (Why can't we Anglicans pull together? April 2010). But it is not just at the parish level that communications get blocked or edited.

The same thing happens in diocesan offices with communications from the national office. Did you hear about Vision 2019? It was a project at the General Synod level to develop a vision for the next 10 years, much like the Nicodemus project in this diocese. A final version will be presented to General Synod in June. The 'communications' from Church House asked every parish to have a Vision 2019 Sunday last year. How many of our parishes did so? It was an

opportunity for every Anglican to provide input. Many make submissions on-line. There was a very apt passage in the contribution from Douglas Hambidge, former Archbishop of New Westminster — "Let me begin by saying that the Church looks very different from the pew where I spend much of my time from the view I had from an Episcopal chair. From that chair I used to imagine that congregations hung on every word that came from the Synod

Office and the Bishop. I now discover that many congregations have very little awareness of belonging to a diocese, much less a national church."

The Anglican Foundation (Dean John Wright, executive director) has asked every parish to have an Anglican Foundation Sunday on May 2.

How many parishes in this diocese, especially those that have been helped by grants and loans from the Foundation, will do so? We will know by the time

this letter appears in print.

Perhaps my view is jaded because of my long involvement with General Synod, but Bill Turney's letter said publicly something that I have often said privately.

Peace.  
Ronald Stevenson

*Ronald Stevenson of Fredericton is Chancellor of General Synod*

## We need more than education, the invocation acknowledges God

Dear Editor,  
I was reading George Porter's article in response to the editorial in the Brunswickan on removing the invocation from a UNB graduation ceremony. I appreciate George's open questioning of the editor's opinion and his questioning of the gowns, caps and use of Latin as other parts of the ceremony that come from church/religious roots. I wonder if the Editor of the Brunswickan realizes that the original professors of King's College were to be

Anglican. So it seems only fitting that there be an invocation given for that reason if no other.

Now to another point that George brings up and that is the issue of when does a prayer stop being a prayer? I think anyone that delivers/leads/prays the invocation is duty bound to insure that it is a prayer. The first meaning of invocation is "a calling upon a higher power such as God or a spirit for help." Convocations are a special time in the lives of the degree recipients marking the accomplishment of an educational milestone. Having knowledge or education without wisdom is only half the measure. The full measure or blessing happens when this knowledge is guided by the wisdom of God. So we invoke God's presence on the ceremony

and those present so that this milestone will be blessed with God's guidance, for the wise use of this new knowledge and the building up of his kingdom.

In this pluralistic society such an invocation would emphasize the things that we share in common, that we are creatures of God from whom we take our life and breath. We worship an awesome God who wants to pour out his love on each of his creations; that our lives may be revealed not as a pointless and dubious struggle, but as a wonderful and magnificent privilege.

And for those who believe all we need is the secular world and the guidance of the state I would refer them to a quote from Phillip Yancey's book *What's So Amazing About Grace?* In it he writes "A state government can shut down

stores and theatres on Sunday, but it cannot compel worship. It can arrest and punish KKK murderers but cannot cure their hatred, much less teach them to love. It can pass laws making divorce more difficult but cannot force husbands to love their wives and wives their husbands. It can give subsidies to the poor but cannot force the rich to show them compassion and justice. It can ban adultery but not lust, theft but not covetousness, cheating but not pride. It can encourage virtue but not holiness.

We need more than education and the invocation is a small, but significant part of the ceremony in which we acknowledge God as creator and lover of all people.

The world needs more than virtue — it needs holiness and that only comes from God. So

those who deliver/lead/pray the invocation need to do so boldly anticipating that God hears the prayer and honours the petition — that education coupled with faith in God will lead to a full measure of joy and felicity, not a half measure as we have become so familiar with today.

I want to thank George for bringing this issue to our attention in such an open and frank manner so that we can consider the role of the church and God in this increasingly secular, politically correct society that rings with hollowness and leaves us unfulfilled, seeking more and more "things" to fill the space in each of us that is intended for our creator, God.

Sincerely yours,  
G. Paul Mills  
Gagetown

## Nicodemus a 'saint' such as I

Dear Editor,  
I write as a simple Anglican layperson in response to the letter of the Rev. James Irvine re the Nicodemus Project.

When I read in John's Gospel the three passages where Nicodemus appears, I see a picture, not of a haloed "Saint" who inspired magnificent stained-glass windows, but a "saint" such as I.

In John 3:1-21 I see Nicodemus — a learned teacher, a Pharisee, a member of the Jewish ruling council — come in secret in the darkness of night

to speak with this Jesus whom he addresses as "Rabbi." After a thought-provoking conversation, which surely provided Nicodemus with much to ponder, I believe he left with a glimmer of that light that had come into the world beginning to penetrate the darkness within his being.

I believe this in part because in John 7:50-51 Jesus boldly teaches in the temple courts in Jerusalem and causes dissension among the crowds. The chief priests and Pharisees sent the temple guards to arrest him.

John says that Nicodemus, speaks out quite openly to his angry Pharisee and chief priest brothers: "Does our law

condemn anyone without first hearing him to find out what he is doing?" I feel that the Light of Christ has given him the courage to publicly challenge them even though they sarcastically rebuke him: "Are you from Galilee, too?"

Nicodemus makes a third appearance in John 19:39-40 after the crucifixion. Joseph of Arimathea, "A disciple of Jesus, but secretly because he feared the Jews," with Pilate's permission, took Jesus' body away to be buried. He was accompanied by Nicodemus. Once again, St. John leaves us in no doubt as to Nicodemus' identity. He even tells us that he brought

about 75 pounds of a mixture of myrrh and aloes and linen cloth in which to prepare Jesus' body according to Jewish burial customs.

This may have been in the darkness of night but the action is not that of a man with darkness of spirit but one who is ever moving toward the light that is drawing or "calling" him onward.

This little three-part story in the Gospel of John clearly illustrates that he is on a journey that so many of us are taking.

Imagine if each Anglican Christian could, like Nicodemus, put aside those things which prevent us from becom-

ing all that God is calling us to be — to make a paradigm shift in the way we live out our faith.

I am encouraged that the Anglican Church in New Brunswick is returning to a Christ-centred and Bible-based focus. A transformed church is only possible under transformed leaders who motivate one transformed "saint" at a time. From darkness into light — truly transformative.

Barbara Hughes  
Fredericton

*This letter was edited for length.*

## The Nicodemus Project already has a name, so let's run with it

Dear Editor,  
Debate about "why Nicodemus?" is becoming rather tiresome. I agree with Canon Irvine that a more immediately recognizable figure from the gospels might have been a better namesake for the Project (*Nicodemus Program should have been better thought out* March, 2010). Zaccheus comes to mind, whose conversion was so radical that he resolved to make restitution for all his fraud and to give half his goods to the poor. Or how about the 10th leper who, on seeing his leprosy healed ran back and fell at Jesus' feet in worship? The 10th Leper Project? Perhaps

not. But since it already has a name, let's run with it.

I agree also with Archbishop Claude Miller's editorial comment that what's most important in the encounter with Nicodemus is what Jesus said to him. That comes closer to what the Nicodemus Project is about. "Are you a teacher of Israel, and yet you do not understand these things?" Also in the March issue, Archdeacon Geoffrey Hall ties in nicely with this in talking about the stated need in the Nicodemus Project to relearn what it means to be Christian and Anglican (in that order, of course!). So the question to us becomes, "Are you a baptized-and-confirmed Christian (Anglican too!), and yet you don't know what that means?"

That's where we need to begin. I suggest, with Archbishop Miller, that we are indeed very much like Nicodemus: He/we ask the right questions but

we have difficulty with Jesus' answers. "Truly I tell you, unless one is born anew he cannot see the kingdom of God," is the answer Nicodemus got before he'd even had a chance to ask the question. Regardless of what question he might have had in mind, the Son of God knew what answer his people needed to hear.

As baptized Christians, however, we have already been born anew of water and the Spirit. But what our diocese needs is a rebirth of sorts — a renaissance — what Bishop Edward Salmon referred to repeatedly as "spiritual transformation." This is not the same as the much fuzzier civil-service term, "transformational change." One is obviously a godly undertaking whereas the other is not necessarily so. Spiritual transformation" is much clearer and more to the point and begins with the people of the diocese

praying earnestly and studying God's word diligently so that we may come to a renewed understanding of who we are as the baptized, the reborn, the Church of Jesus Christ in this place. Only having been transformed ourselves can we begin to move forward with our Christ-given mission to share the Good News of our Lord and Saviour, to proclaim the Gospel for the making of disciples, as our diocesan mission statement puts it. It is the transformation of more souls for life and service in the kingdom that is not of this world. As the Roman Catholic Archbishop of New York said recently, "If you're baptized, you're a missionary." But we need to know who and what we are before we can confidently proclaim the Gospel to those who so badly need to hear it.

Dwindling finances might have led us to this moment, and maybe some in the diocese

still see financial renewal as most crucial — that's where their transformation will have to begin. But spiritual transformation is not about money. It's about new life in Christ. Wallets are converted as a consequence of spiritual conversion, so we shouldn't fret over finances.

So enough bickering over the name, I say. That's just an excuse to avoid doing what our Lord has commissioned us to do. And bring on the transformation, Lord! Revive us; give us wisdom and understanding; restore to us our Christian identity; and fill us with such a measure of your love as to move us to share your Good News with all those who need to hear it.

Ian Wetmore+

*The Rev. Ian Wetmore is rector of St. Mary's, York, in Fredericton.*  
*This letter was edited for length.*

**EVENTS AND OPPORTUNITIES**

## 10th annual Clergy College welcomes outstanding scholars

Diocesan clergy will explore activism, ethics, and the teachings of the early church fathers at the 10<sup>th</sup> annual Clergy College at the Hugh John Flemming Forestry Centre in Fredericton June 13-18.

Activist theologian, Wycliffe professor and author Brian Walsh engages issues of theology and culture. His presentations on Monday and Tuesday, June 14 and 15, go Beyond Homelessness.

Late Tuesday and on Wednesday, Eric Beresford will focus on ethics. The president of the Atlantic School of Theology is a scholar and prolific writer widely published in professional journals. He is also sought after as a consultant and speaker at workshops and conferences in the fields of ethics, justice, conflict and change, as well as human sexuality.

At the end of the week, Gary Thorne, University of King's College Chaplain, rector of St. George's Parish in Halifax's inner city and an advocate for the inner city community will focus on of patristics, monasticism and the study of expositors of classic Anglican theology.

Registration and a Clergy College brochure are available on the diocesan website <<http://anglican.nb.ca>> or from the Rev. Jasmine Chandra, St. Paul's Anglican Church, 4 Church Ave., Rothesay, NB E2E 4G5.

Knit together in one communion  
Anglican Identity  
and the Challenge of Diversity  
Explore this fascinating subject at

### The Atlantic Theological Conference 2010

May 30- June 2  
St. George's and St. Philip's Churches, Moncton  
Information and registration:  
Atlantic Theological Conference  
P.O. Box 713  
Charlottetown  
Prince Edward Island  
C1A 7L3 CANADA  
Phone/Fax: 1 (902) 368-8442  
E-mail: [office@stpeter.org](mailto:office@stpeter.org)  
More details at  
<<http://www.stpeter.org/conf.htm>>

### The Anglican Parish of Shediac seeks a full time coordinator for its new PARISH AS A FAMILY PROGRAMME

The Applicant will have

- an articulate Christian faith
- college or university training
- administrative skills
- the ability to work with individuals and groups
- and an imaginative vision for community building.

The Parish as a Family Programme is intended to enable the parish faith community to support families and individuals as they grow in their understanding and love of the faith. It will involve all ages and groups in the worship and educational programmes of the church, especially the church school, youth groups and mission outreach activities. This work will be accomplished under the supervision of the rector and with the support of a dedicated parish committee. Salary is negotiable, commensurate with education and experience. Program and job descriptions are available on request. <[anglican.shediac@nb.aibn.com](mailto:anglican.shediac@nb.aibn.com)> or 506 532-6960

## Make plans for summer fun at Camp Medley

**2010 CAMP MEDLEY REGISTRATION FORM**  
Please include a self-addressed stamped envelope

**PLEASE PRINT - General information**

Last Name \_\_\_\_\_ First Name \_\_\_\_\_  
Mailing Address \_\_\_\_\_  
City \_\_\_\_\_ Province \_\_\_\_\_ Postal Code \_\_\_\_\_  
Phone # \_\_\_\_\_ Date of Birth \_\_\_\_\_ Day \_\_\_\_\_ Month \_\_\_\_\_ Year \_\_\_\_\_ Age \_\_\_\_\_ M  F   
E-mail \_\_\_\_\_ Religious Affiliation \_\_\_\_\_ (optional)  
Red Cross Swim Level \_\_\_\_\_ (This information will reduce fees on registration day)

**In case of emergency, contact:**  
Parent/Guardian \_\_\_\_\_ Home # \_\_\_\_\_ Work # \_\_\_\_\_  
Name \_\_\_\_\_ Home # \_\_\_\_\_ Work # \_\_\_\_\_  
Name \_\_\_\_\_ Home # \_\_\_\_\_ Work # \_\_\_\_\_

**Medical Information**  
To obtain pertinent and detailed medical information, a medical form will be sent with your letter of acceptance or you may download a form at [www.campmedley.ca](http://www.campmedley.ca).  
**Please note: Bring completed form and any medications with you on the first day of camp. No camper will be accepted without a completed and signed medical form.**

**Method of Payment (please check one)**  
 Money Order  Cheque  VISA  Mastercard  
Credit Card # \_\_\_\_\_ Expiry Date \_\_\_\_\_  
Amount \_\_\_\_\_ (minimum of \$50) must accompany registration form.

\* The information on this form will be used only as necessary for the normal operation of the camp and may be archived in order to develop an alumnae list.  
\* Photographs taken may be used for camp promotion purposes.

I agree  I disagree   
Signature \_\_\_\_\_

**Check Camp applied for:**  
 A. Girls and Boys I - June 27 - July 02  
 B. Junior Teen I - July 04 - 09  
 C. Girls and Boys II - July 11 - 16  
 D. Junior Teen II - July 18 - 23  
 E. Girls - July 25 - July 30  
 F. Junior Teen III - Aug. 01 - 06  
 G. Girls and Boys III - Aug. 08 - 13  
 H. Senior Teen - Aug. 15 - 20  
 J. Leadership Challenge - Aug. 08 - 13  
 K. LIT Program  
 L. Boys Adventure Week - June 27 - July 02  
 M. Drama Camp - Aug. 15 - 20  
 N. Welcome to Camp - June 27 - 30

**Second Choice of Camp**  
(In case your first camp choice is full)

**Choice of Cabin Mate**  
1) \_\_\_\_\_  
2) \_\_\_\_\_  
Choice of cabin mate cannot be guaranteed.

**FOR OFFICE USE ONLY**

Date	Description	Amt	Balance
	All Inclusive Fee		
	Faid with Application (Minimum of \$50)		
	Payment		
	Payment		
	Balance Owning		

Express Check is with zero balance owing.



### Attention British women who immigrated to Canada following the Second World War

A Canadian PhD student at the University of Brighton in England is researching a thesis on Second World War Women's Auxiliary Services. She will conduct interviews for an oral history project this summer and wants to talk about:

- wartime life experiences,
- courtship and marriage to Canadian servicemen,
- migration to Canada and
- memories of these experiences.

All participants in the survey will remain anonymous and the research will follow the university's established research ethics guidelines.

For further details or to indicate a willingness to be interviewed contact

Lauren Auger  
PO Box 27007 CDO Gardiners  
Kingston, Ontario  
K7M 8W5  
[lauger16@gmail.com](mailto:lauger16@gmail.com)

### Health Care Encounter: A Place of Moral Meaning

With Dr. Nuala P. Kenny  
Fredericton Inn, June 1, 8:30 a.m. - 4 p.m.  
A workshop sponsored by the Spiritual and Religious Care Department of the Dr. Everett Chalmers Hospital in Fredericton  
Focusing on understanding the notion of spirituality in health care and the challenges to palliative end of life care and assisted death.  
Details from [spiritual.religiouscare@horizonnb.ca](mailto:spiritual.religiouscare@horizonnb.ca)

### George Kovoor in Conversation Transformational Leadership for Mission and Ministry

10 a.m. - 2 p.m., Tuesday, June 1  
Taylor College  
105 Mountain View Drive, Saint John  
Cost: \$15 (lunch included)  
A question and answer period will follow as time permits  
Canon George Kovoor is principal of Trinity College, Bristol, UK and envisions "a new evangelisation of the UK, Europe and the nations  
Email <[info@taylorcollege.ca](mailto:info@taylorcollege.ca)> by May 31 to register  
Sponsored by Anglican Communion Alliance, formerly the Anglican Essentials Federation - working to affirm classical anglicanism within the Anglican Church of Canada.

### 2010 Schedule Choose the right camp!

The camp programs are designed for specific age groups.  
Campers must reach the minimum age by December 31, 2010.

CAMP	AGE	DATE	paid in full by April 30	after April 30
A. Girls & Boys I	08 - 11	June 27 - July 02	\$210	\$230
B. Junior Teen I	12 - 14	July 04 - 09	\$260	\$280
C. Girls & Boys II	08 - 11	July 11 - 16	\$260	\$280
D. Junior Teen II	12 - 14	July 18 - 23	\$260	\$280
E. Girls	08 - 11	July 25 - 30	\$260	\$280
F. Junior Teen III	12 - 14	Aug 01 - 06	\$260	\$280
G. Girls & Boys III	08 - 11	Aug 08 - 13	\$260	\$280
H. Senior Teen	15 - 17	Aug 15 - 20	\$260	\$280
J. Leadership Challenge	14 - 16	Aug 08 - 13	\$260	\$280
K. L.I.T. Program	16 +	2 weeks/dates confirmed upon registration	\$260	\$260
L. Boys Adventure Week	14 - 16	June 27 - July 02	\$260	\$280
M. Drama Camp	13 - 15	Aug 15 - 20	\$260	\$280
N. Welcome to Camp	07 - 09	June 27 - 30	\$160	\$160

## AROUND THE DIOCESE

# Letting the light in . . .

## Mac Walls uses his gift of music to bring light and joy to those in special care homes

*Susan Black of the Parish of Bathurst interviewed Mac Walls for their parish newsletter. It is reprinted here with permission.*

Everyone at St. George's is familiar with Mac Walls. Over the years, he has been warden many times and he has worked on most of our committees. He has also been the person everyone, at one time or another, has leaned upon to have something fixed or looked after here at Saint Georges. But few people know that recently Mac has felt God's call to do something different, for God has given him a passion for a new ministry that helps many folks in the Bathurst area, where he shares his gift of music at various local care facilities. I recently interviewed Mac and asked him about this new journey God has laid upon his heart.

**Susan:** When did you get started singing at the nursing homes?

**Mac:** Twelve years ago, after retiring, I started going to the hospital to help at Patti Patstone's therapy recovery program. Later, I started going to the fourth floor at the Chaleur Hospital. Now I go to the Foyer, and L'Oasis once a month and at the McGraw Residence twice a month, where I spend an hour-and-a-half each time. Although I'm there every sec-

ond Monday, they never seem to know I'm coming, so I go and knock on some of the residents' doors and say "Mac is here and it's time for a sing song" and most of the time they come out. Usually eight to 14 people come to listen. Wanetta goes with me because the first time I went everybody was asking for her. When they saw her it was just like parent teacher night because she had taught their kids in school. Wanetta recognized one special lady, Joanne, who remembered everybody's birthday and asked Wanetta to buy nail polish for her and to do her nails.

At the Foyer I sing for an hour-and-a-quarter, and at L'Oasis for an hour. Some people are easier to sing to than others. Those that are able to join in do. The residents who are not so healthy eventually recognize the songs. At McGraw's they sometimes get up and dance.

I sing about 20 songs and take requests. One guy at McGraw's always wants "The Old Rugged Cross." "You are My Sunshine" is very popular, in the Alzheimer's ward I sing it four times and they all join in. It's really rewarding because you can see people coming alive. There's a man at the hospital, head to the side, who isn't very responsive, but they wheel him in and when you look back at him, his head is up a little

bit, then his foot is tapping a bit and by the time you leave, he's a whole lot brighter, that's what I think I'm there for... to let the light in.

One little old lady asked me if I knew any beer drinking songs. I sing a lot of Up River Songs as well as the praise songs we sing at our church — "Give me Oil in My Lamp," and "Jesus in the Morning." After I do them every week, the residents remember and want to sing them again. They like the old songs such as "Amazing Grace." They also like Charlie Pride, Johnny Cash, Gene Autry, Hank Snow and Hank Thompson. They like to guess who originally sang the songs. But their favourite song of all is "The Unicorn."

**Susan:** Why do you do it?

**Mac:** I do it because my dad was in the senior's home for 10 years and when I went to visit him I would see people singing with them. The residents enjoyed it so much that I thought, what a neat thing to do. I was a guitar player and knew quite a few songs so when the time was right I started doing it. It seems so natural and everybody enjoys it. God gave me the courage to sing and the ability to play the guitar and to remember the songs.

At the L'Oasis, usually 15 to 20 people gather to sing. If a



family knows you're coming they will come to visit on that day just to make sure whoever they're visiting will be at the sing song because they enjoy it so much. And the workers get anybody I ask for so they can join in.

I go to the hospital's second floor residential unit every month. One lady there sings in harmony because she used to sing in a choir. I remember 93-year-old Margaret. Once I asked her if she was going to sing with me today and she said "No, but I tell you what I will do, I will share with you my relationship with Jesus Christ my Saviour." So she sat in her chair and told of her relationship with Jesus and that she was sure she was going to Heaven. She loved Gospel songs too and she knew a lot of them. Singing

opens up more than singing. It also lets people feel free to talk.

The residents have their own relationships, especially at the Foyer. They have their friends they sit with and if someone comes to sing and her friend is not there, she makes sure one of the workers gets him or her because Mac is here. Once in awhile I meet somebody when I'm out and about who will ask when I'm going back to visit the nursing home where their family member is.

I'm thankful that God has given me the health and the ability to sing because I could very well be one of these people if I had a stroke or something. I thank God that I'm singing and I hope I can do it for a long time. I always feel so uplifted and welcomed when I go and glad it's been part of my day.

## Archbishop Miller re-launches Cursillo with Nicodemus Project

BY CHRIS MCMULLEN

Cursillo is Spanish for a short course on practical Christianity. On March 27, the day before Palm Sunday, more than 70 members of the New Brunswick Anglican Cursillo community gathered at Christ Church (Parish) Church in Fredericton to praise God, encourage one-another in their Christian walk, receive a new secretariat and new operating guidelines, from Archbishop Claude Miller.

"By God's grace, I am praying that Cursillo will be an active part of our diocese's moving onward and upward in transformation into witness and mission," he said.

The new, 12-member secretariat replaces an interim secretariat appointed by Archbishop Miller in 2006. Its mandate was to review and re-tool the Anglican Cursillo movement in our diocese. Marianna Stack, the Rev. Gordon Thompson and I were its initial members. Allen Gilliss, Sandy MacPherson, Barry Mawhinney and Ngaire Nelson joined us later. As a group we evaluated the health of Cursillo in our diocese and encouraged "fourth day"

discipleship among Cursillistas. (A three-day weekend precedes Cursillo membership. All the time after that weekend is considered the "fourth day," a time for perseverance in spiritual renewal.) We also hosted small group meetings for mutual encouragement and support, sponsored several training events in the Cursillo method, and reviewed and revised the movement's operating guidelines, which will soon be available to all on the diocesan website. A printed copy may be purchased at Fourth Day book-tables at Ultreya gatherings. The word Ultreya loosely means onward and upward and was used by Spanish pilgrims to encourage one-another in their pilgrimage to Santiago de Compostela. It is also a name for Cursillo reunions and regional meetings for praise.

With the appointment of a full, new secretariat the archbishop opened the way for the Cursillo community to again sponsor weekends for the inspiration and training of a new generation of Christian leaders for our diocese.

As important as the three-day initial Cursillo weekends are, the real work of the Cursillo movement takes place



in the hundreds of ways that Cursillo-trained Christians live out their faith in the apostolic action of "making friends, being friends, and bringing friends to Christ." Rules of life based upon regular personal study, piety, action and the mutual support of group reunions give Cursillo-trained Christian leaders the resources and encouragement they need for this vocation. Indeed that mandate, the archbishop pointed out, was central to Cursillo's role in the transformation of the Diocese of Fredericton into the mission-oriented, growing Christian community that Diocesan Council recently initiated

through the Nicodemus Project.

Speaking to the Cursillistas, Archbishop Miller emphasized the Cursillo methods of piety, study and action are the underpinnings of both the individual and corporate transformational change called for by the Nicodemus Project. He called on the new secretariat and the wider community they will lead — by the power of the Holy Spirit — "to meet the challenge of change and transition in the life of our Church."

Ngaire Nelson of Saint John is lay-director of the secretariat, I continue to serve as spiritual advisor and the Rev. Ellen Curtis is assistant spiri-

tual advisor. An assistant lay director will be named soon. The other nine members of the new secretariat are Claire Box, Allan Gilliss, Anne-Marie LeGrand, Sandy MacPherson, Paul Macdonald, Deanna Morrison, Clyde Spinney, Capt. Rose Steeves, and Frank Trevors.

The new secretariat includes people who have served before, new people, and representatives from many different regions of the diocese. Its first meeting took place right after Easter, on April 10.

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

## MISSION MINDED

# The truth about short-term mission trips to poor hot countries in the winter – They're a blessing to everyone!

BY ANN DEVEAU

Some people say short-term mission trips are a waste of time and money.

The argument goes like this: it costs a small fortune to fly a group of well-meaning North Americans to a poor, hot country (in winter, of course) where they run around with a checklist for a week, trying to complete make-work projects before they jet home – never to be seen again by mystified, but probably grateful local people.

Maybe it happens that way sometimes. But it wasn't our experience as members of the Belize 2010 Missions Teams from Christ Church Cathedral in Fredericton. We headed to the Central American country in late February-early March to work at St. Hilda's Anglican School.

It was certainly an investment of our time, energy and money. It meant months of prayer, training, cross-cultural preparation, vaccinations, logistics and fund-raising. We learned to be patient, humble, creative and flexible – to go to Belize as God's servants and to leave our preconceived agendas behind. We also learned how generous our congregations, relatives and friends are – support was overflowing.

One team was made up of adults, most of whom didn't know each other well at the outset. The other team was an existing youth group, the Cathedral Puppeteers. We went to Belize on back-to-back weeks. We put in long, physically tiring days and attended evening devotions and debriefing sessions. We evolved into tight teams, which made us effective, caring volunteers able to overcome obstacles and become more mature spiritually.

Some people had asked dubiously what could be accomplished in such a short time. We realized that we couldn't change the world on deadline. But it was the cathedral's third mission trip to Belize since 2005, and organizers had developed relationships with staff at the Anglican diocese, local school principals, and children there.

Consequently, our leadership knew better than to barge in and impose solutions, and we knew better than to pack up and vanish without a trace.

This approach paid off. We were amply rewarded every day with big smiles, many hugs, plenty of laughter, and endless expressions of sincere gratitude from the staff and students. The churchgoers at local Anglican worship services were enthusiastic and friendly. In fact, the friends we made in Belize, and among ourselves, were every bit as important as the actual tasks undertaken.

The to-do list existed. Guided by a wonderfully patient Belizean carpenter as our foreman, we bought lumber and built 10 picnic tables and five bookcases

for the school. We cleaned and painted a dark, shabby classroom to make it bright and inviting. Some taught in the classrooms, tutored children who had trouble reading, played with the kids, staged lively puppet shows, taught the art of puppetry, and shared information about New Brunswick. We patronized local shops to buy items recommended by the school administration, ranging from security lights, portable fans and a CD player to crayons, pencils, mops and buckets.

Everyone was reluctant to leave. We had fallen in love with the country and the people, and we had begun to see what it means to act as the hands and feet of Jesus in a hurting world. We were eager to continue. We enjoyed giving something back to those less fortunate – people who were nonetheless filled with joy and who shared easily what little they possessed.

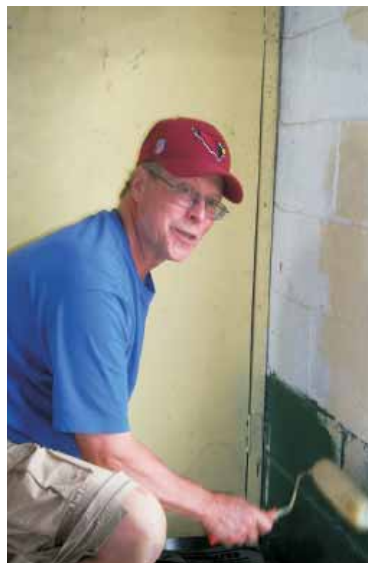
Everywhere, we could see unmet needs at St. Hilda's and untapped potential in the children who are eager to learn. Before we left for home, we began to talk about ways that we could follow up and how soon a team could go back.

Follow-up isn't new. For the past three years, the cathedral congregation has been sponsoring a Belizean student to attend high school, which costs \$750 annually. Now, the team of adults is developing a scholarship program to support another student through high school. Some resource books for teachers and school supplies have been shipped down recently, and e-mails are flying back and forth. A surplus of funds raised here will be invested in the school's priorities. With the help of the principal and staff at the diocesan level, we are thinking of ways to involve the wider community, including the parents of St. Hilda's students, in future projects.

Some team members, who described themselves as being on auto-pilot at home normally, returned as different people. We were empowered by serving globally, convinced of the power of prayer, excited about sharing God's love. We couldn't stop raising awareness and talking about our adventures, the strong teamwork, and the connections we'd made with people in Belize.

One more lesson learned: you don't require special skills to go on a mission trip. You don't have to be a saint. You just need to step outside your comfort zone, be open to serving and learning about the world. You just have to go.

So, are mission trips a waste of time and money? Definitely not! One missionary concluded: "If only every week in my life could mean this much!"



## FINANCIAL UPDATE

REPORT OF PARISH SHARED MINISTRY BUDGET SUPPORT  
AND EMPLOYMENT ASSESSMENTS AT MARCH 31, 2010

PARISH	Shared Ministry Budget			Employment Assessments			Total Deficit
	Required	Paid	Shortfall	Required	Paid	Shortfall	
Bathurst	5,460	5,460	0	17,854	17,854	0	0
Campbellton	3,102	2,068	1,034	608	360	248	1,282
Chatham	8,382	8,382	0	28,818	28,818	0	0
Dalhousie	1,464	1,464	0	66	66	0	0
Derby Blackville	6,045	6,045	0	18,503	18,503	0	0
Hardwicke	1,866	1,866	0	2,310	2,310	0	0
New Bandon	2,439	1,626	813	548	548	0	813
Newcastle Nelson	5,169	3,446	1,723	12,859	8,573	4,286	6,009
Restigouche	945	945	0	66	66	0	0
Cathedral	18,243	18,243	0	46,420	46,420	0	0
Fredericton	23,934	23,934	0	48,256	48,144	113	113
Fredericton Jctn	3,390	3,390	0	4,403	4,019	384	384
Gagetown	1,902	222	1,680	8,028	5,116	2,912	4,592
Maugerville	402	402	0	196	0	196	196
New Maryland	3,273	3,273	0	17,356	17,552	-196	-196
Oromocto	3,417	3,417	0	15,473	15,473	0	0
St Peters	3,465	0	3,465	18,429	18,429	0	3,465
St. Margarets	3,684	3,684	0	15,977	15,977	0	0
Bright	3,015	2,010	1,005	6,266	4,102	2,164	3,169
Cambridge Wtrbro	1,593	1,593	0	8,735	8,735	0	0
Douglas Na'sis	12,204	0	12,204	43,662	43,662	0	12,204
Ludlow Blissfield	4,155	1,714	2,441	15,437	15,437	0	2,441
Marysville	3,729	2,486	1,243	15,455	10,303	5,152	6,395
Minto Chipman	3,684	0	3,684	9,815	10,286	-471	3,213
St Mary York	5,013	5,613	-600	18,610	18,610	0	-600
Stanley	2,925	2,925	0	3,281	3,281	0	0
Carleton	6,885	3,861	3,024	15,283	15,283	0	3,024
Lancaster	7,335	7,335	0	27,391	27,391	0	0
Musquash	2,796	2,796	0	75	75	0	0
Nerepis St John	10,830	0	10,830	46,097	45,984	113	10,943
Victoria	3,789	2,526	1,263	15,230	15,223	8	1,271
Campobello	1,305	1,305	0	2,905	2,905	0	0
Grand Manan	3,279	3,279	0	15,430	15,430	0	0
Mcadam	2,520	2,520	0	11,423	11,423	0	0
Pennfield	4,266	4,266	0	15,861	15,861	0	0
St Andrews	7,578	3,675	3,903	18,629	18,767	-138	3,765
St David St Patrick	480	960	-480	0	0	0	-480
St George	3,831	725	3,106	15,428	10,185	5,243	8,349
St Stephen	5,694	5,694	0	18,257	18,257	0	0
Central Kings	1,947	1,947	0	4,849	4,849	0	0
Gondola Point	2,508	2,508	0	84	84	0	0
Hammond River	2,679	0	2,679	16,933	16,933	0	2,679
Hampton	5,751	2,240	3,511	17,486	17,486	0	3,511
Kingston	4,068	5,063	-995	4,849	4,849	0	-995
Quispamsis	4,401	1,467	2,934	13,068	13,008	60	2,994
Renforth	10,479	10,479	0	22,627	22,627	0	0
Rothesay	10,671	10,671	0	38,689	38,689	0	0
Sussex	8,871	8,871	0	32,497	32,497	0	0
Upham	1,914	1,914	0	11,398	10,864	535	535
Upper K'casis	2,196	1,029	1,167	4,551	4,551	0	1,167
<b>Waterford &amp; St. Mark</b>	<b>5,691</b>	<b>5,691</b>	<b>0</b>	<b>18,752</b>	<b>18,752</b>	<b>0</b>	<b>0</b>
Dorchester	744	0	744	0	0	0	744
Hillsborough	1,413	1,413	0	2,952	2,952	0	0
Kent	2,058	3,053	-995	3,060	1,990	1,070	75
Moncton	9,312	6,208	3,104	25,617	25,617	0	3,104
Riverview	6,240	6,240	0	21,383	21,383	0	0
Sackville	5,487	4,606	881	15,506	15,506	0	881
Salisbury Havelock	2,529	2,529	0	13,768	13,768	0	0
Shediac	11,460	11,460	0	27,997	27,997	0	0
St Andrews	2,694	2,694	0	2,952	2,952	0	0
St Phillips	3,939	1,806	2,133	15,466	15,466	0	2,133
St. James	3,663	3,663	0	14,702	14,702	0	0
Westmorland	1,377	1,377	0	0	0	0	0
Coldbrook St Marys	6,156	6,156	0	30,433	31,216	-783	-783
East Saint John	3,114	3,114	0	15,891	15,891	0	0
Lakewood	4,872	4,872	0	14,489	14,917	-428	-428
Millidgeville	4,389	2,926	1,463	18,346	18,346	0	1,463
Portland	10,167	0	10,167	30,785	30,785	0	10,167
Saint John	7,749	2,583	5,166	32,291	32,291	0	5,166
Simonds	1,593	1,593	0	9,427	9,368	59	59
St Mark	6,306	5,452	854	2,120	2,120	0	854
St Martins Bik Rvr	2,391	797	1,594	20,035	10,209	9,826	11,420
Andover	3,843	0	3,843	14,691	13,691	1,000	4,843
Canterbury	1,683	561	1,122	473	0	473	1,595
Denmark	1,197	1,197	0	11,724	11,724	0	0
Grand Falls	516	0	516	0	0	0	516
Madawaska	1,479	1,479	0	0	0	0	0
Prince William	3,495	0	3,495	5,208	5,208	0	3,495
Richmond	2,640	2,640	0	3,048	2,841	208	208
Tobique	3,213	3,213	0	11,107	11,107	0	0
Woodstock	6,852	0	6,852	24,972	25,039	-67	6,785
Wicklow Wilmot Etal	7,257	0	7,257	15,059	15,009	50	7,307
<b>DIOCESAN TTLS</b>	<b>384,492</b>	<b>276,663</b>	<b>107,829</b>	<b>1,168,718</b>	<b>1,136,705</b>	<b>32,013</b>	<b>139,842</b>

## COMPARISON TO PRIOR YEARS

FOR 2009	384,492	279,769	104,723
FOR 2008	384,492	278,101	106,391
FOR 2007	384,492	292,932	91,560
FPR 2006	384,492	274,673	109,819

## Diocese launches Legacy Gift program

The Diocese of Fredericton, in partnership with the Anglican Church of Canada (ACC), will launch a special legacy gifts program this month as part of the Canadian Association of Gift Planners Leave-a-Legacy month.

"This is an exciting opportunity to reach out to members of our diocesan family who have indicated an interest in providing financial support through estate planning," says Archbishop Claude Miller. It is also an excellent opportunity for the diocese to enter into a deeper relationship with those donors who express an interest in planned giving. "We can get to know them, talk about their interests, answer their questions and find ways to work together to address immediate needs within their parish and the diocese."

Holland Hendrix, Executive Director of the ACC's Department of Philanthropy, says this initiative is of greatest benefit to parishes as they are most likely to be the beneficiaries of legacy gifts. "After our pilot project with the Diocese of Toronto we learned that the lion's share of the more than \$3 million in identified gifts had been designated to parishes in that diocese." The initiative is also expected to have a morale-boosting effect in individual dioceses where it is deployed," says Dr. Hendrix.

"This is a really good news story for churches in the Diocese of Fredericton, and will help us to truly celebrate the generosity of our faith community."

All subscribers to The New Brunswick Anglican will receive a joint letter from Archbishop Miller and Archbishop Fred Hiltz, the Primate of the Anglican Church of Canada. Subscribers will be provided with a declaration card that enables them to identify whether or not they have provided for a legacy gift to their parish, the diocese, or the national church. They can also make their declaration using an on-line form accessible via the Legacy Gifts page.

## Parishes collect modest rebate

BY ANA WATTS

Parishes received a modest rebate on clergy benefit premiums in April.

In reviewing diocesan finances for the fiscal year 2009, the Finance Committee noted the clergy benefits plan enjoyed a surplus position, thanks to minor premium increases and a lower than expected number of participants. The surplus was significant enough that the committee authorized the rebate to parishes that paid into the fund in 2009. Parishes with two clergy on staff will receive a double rebate. Rebates for parishes that paid in at a lower rate, or for less than the full year, will be prorated accordingly.

"In every case the rebate is \$300 or more," says Finance Committee chair Gerry McConaghy.

Most parishes in this diocese participate in the benefits plan. Clergy participants each pay 36 per cent of the premium. Parish participants, as employers, share the costs of the employers' premiums. At the beginning of each year the employer share is estimated according to projected costs and participant numbers.

AROUND THE DIOCESE

# Layreaders gather for teaching and fellowship



Early last winter 25 layreaders gathered at St. Mary's Church in Miramichi for a day of teaching and fellowship. They led Morning Prayer and the music at the beginning of the day, then participated in two workshops: Prayers of the People with the Rev. Rod Black of Bathurst; and Personal Prayer with layreader Gina Quann. When the day was over the layreaders left inspired and refreshed by the Holy Spirit and already looking forward to next year's sessions. In the photo above are the participants of the day, left to right, front row James McCallum, Gina Quann, Holly Gallant, Bell Thompson, Sybil Hills, Wanetta Walls, Peggy Sproul, Susan Black; middle row Eddie Quann, Stephen Knowles, Keith Trevors, Laurie Baldwin, Loraine Cairns, Wendy Gould, Ann Simmons, Donna McEwen, Cynthia Hillier; and back row Rod Black, Ted Quann, Paul Murphy, Sandy MacPherson, David Woulds, Ron Trowbridge, Harvey Aubie, Barbara Aubie, Allen Gilliss. The Ven. Richard Steeves, Archdeacon of Chatham, and the Rev. Gordon Thompson of St. Mary's also participated.

## CORPORATION INSTALLED



On March 21 members of the Parish of Canterbury Corporation were installed at the morning service by the Rev. Canon Jim Irvine. From the left in the back row are warden Arnold Clark and vestry members Philip Lawson and Robert Price. In front are vestry members Doris MacMillian, Joan Brennan, Iris Bustard and Beverley Collie. Absent when the photo was taken were warden Patricia Graham and vestry members Beatrice Grant and Patricia Walker.

## GOOD FRIDAY PROGRAM



Each year the Parish of St. Stephen hosts a community Good Friday children's program with worship, teaching, singing, crafts, games and refreshments. Invitation brochures are distributed throughout area elementary schools and usually about 30 young people from four to 11 years old attend. Local teenagers are also recruited to help with the event, which is offered free to the community.

## STANLEY VESTRY



The Rev. Canon Elaine Hamilton, interim priest in the Parish of Stanley, installed a grateful 2010 vestry during a March service. The parish has been without a rector for nearly a year and Canon Hamilton, who came for a summer, stayed through winter and spring. Her dedication to the parish is appreciated and commended by the vestry members, who have also stepped forward in this time. They organized and participated in a Rectory Frolic that saw the the heritage residence redecorated and remodeled in preparation for the new priest the parish seeks. In the photo above are Jody Rae in front; first row Bill Moss, Richard Spacek, Sandy Savage, Paul Humble, Anne Wetherilt, Debbie MacKinnon; second row Kirk MacDonald, Barb MacDonald, Carol Wilson and Hoda Martin; back row Jason Humble and Bill Smith.

## TAKE-OUT FOR GOOD CAUSES



The Parish of Richmond recently raised \$2,400 for Camp Brookwood, PWRDF and the Compassion Fund with a ham and salad take-out lunch. Parishioners gathered early at the parish centre to prepare the food and plates for delivery. All the orders were pre-booked and all the deliveries were made within three hours.

COLUMNS

# The Robbie Seay Band awakens with *Miracle*

Music that falls into the (vague) category of Praise and Worship has become somewhat predictable in recent years. With some exceptions, groups like Gungor (reviewed last month) and the David\*Crowder Band, things do not seem to be getting any more innovative. Much of the recent music in this category has been negatively critiqued for questionable sincerity and depth of meaning — a dangerous road for anyone to walk down.

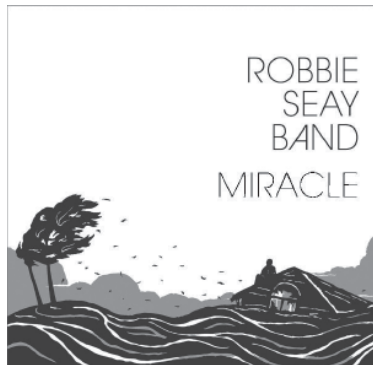
Somehow, I believe the Robbie Seay Band is different.

This group regularly leads music worship at a church called Ecclesia near Houston, Texas. Robbie's brother, Chris, is the teaching pastor there. *Miracle*, the band's third release on the EMI label, is new and fresh, fun to listen to, especially on warm summer



days with the windows of the minivan rolled down and the music turned up. (Yes, you can do such things in a minivan!). The writing is strong, but not in an earth-shattering way. But just what makes this band and this disk better than the rest is hard to pin down.

But it certainly could be the recording quality. It's excellent. The instrumentation is crisp and clear, as it should be. The lyrics are easily heard, which is not always the case with even some good bands. I was especially impressed with the



choral sections of the song, "Let Our Faith Be Not Alone." The title track, as well as the energetic anthem "Awaken My Soul," also sounds brilliant.

The texts of the songs themselves on *Miracle* are simple, but not cheesy, short and to the point, yet evocative. They will leave you pondering them for a while.

Members of the Robbie Seay Band rightly see themselves as

artists — musical artists, who use their divine gifts to praise and please God.

These musicians take the creation and performance of music very seriously, not just when they are preparing for worship services, but any time they are making music, and it shows in the high level of attention to detail and musical ability on this album.

It isn't talked about much in the publicity for this album, or in the reviews that I have read, but it seems to me the need for Christian community is a very strong theme of on this album. The lyrics almost cry out not to be alone — they want to be together, to be known to someone else. There are songs about people who have died from cancer, people who have lived through the gun death of a son; there's a song about difficult times in

a relationship, and of spiritual awakenings. They beg for the comfort and company of others.

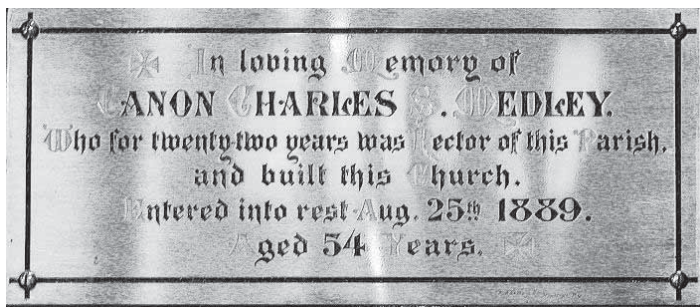
This might be what binds these songs together in ways that cannot be shown by texts, chords, or volume levels.

The disk ends with a new version of the old hymn, "Oh, Love That Will Not Let Me Go." It's a great way to show the reality of community — God never leaves us, no matter what. That is something worth singing about, and the Robbie Seay Band does it very, very, well.

If you buy this album, I believe you will listen to it a lot!

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

## ARCHIVES CORNER



### LONG-SERVING PRIESTS IN THE DIOCESE OF FREDERICTON – PART 2

No.	Priest	Parish/Church	Years	Dates
40	The Rev. John Roy Campbell	Dorchester	20	1882 - 1902
41	The Rev. Herbert J. Hoyt	Gagetown	20	1932 - 1952
42	Canon Jon Lownds	St. Margaret's	20	1990 -
43	The Rev. Horatio Nelson Arnold	Sussex and Studholm	20	1828 - 1848
44	The Rev. Nathaniel Coster	Richibucto	20	1859 - 1879
45	The Rev. W. Crudin	Blackville and Nelson	20	1857 - 1877
46	The Rev. Niels M. Hansen	New Denmark	20	1875 - 1895
47	The Rev. William John Bate	Newcastle	21	1911 - 1932
48	The Rev. James Scovil	Kingston	21	1787 - 1808
49	The Rev. Montague Fox Gapper Cutts	St. David and St. Patrick	21	1963 - 1984
50	The Rev. Edwin Parkinson	St. Stephen	21	1949 - 1970
51	The Rev. Joseph E. Flewelling	Canterbury	22	1899 - 1921
52	Canon Charles Medley	Sussex	22	1867 - 1889
53	The Rev. James Morgan	Derby and Blackville	22	1952 - 1974
54	The Rev. Gerry Laskey	Gagetown	22	1985 - 2007
55	The Rev. John Black	Kingsclear and Douglas	22	1849 - 1871
56	The Rev. William N. Boyer	Moncton	22	1848 - 1870
57	The Rev. Elmer J. Smith	Prince William	22	1969 - 1991
58	The Rev. Henry M. Spike	Musquash	22	1873 - 1895
59	Canon Reginald Ernest James Britton	Petersville and Greenwich	23	1928 - 1951
60	The Rev. Leopold Augustus Hoyt	Andover	23	1870 - 1893
61	The Rev. Christopher Milner	Petersville and Greenwich	23	1836 - 1859
62	Archdeacon Raymond Herman Murphy	Bathurst	23	1958 - 1981
63	The Rev. Frank Barrow Burt	Shediac	23	1893 - 1916
64	Canon Channing Gordon Lawrence	Trinity, Saint John	24	1924 - 1948
65	Archdeacon Thomas William Crowther	Moncton	24	1966 - 1990
66	The Rev. George T. Carey	Grand Manan	24	1848 - 1872
67	Archdeacon Thomas Parker	Chatham	25	1930 - 1955
68	The Rev. Robert Russell Webb	Waterford and Sussex Corner	25	1937 - 1962
69	Canon William Bernard Sisam	St. George's, Moncton	25	1907 - 1932
70	The Rev. William Armstrong	St. James, Saint John	25	1857 - 1882
71	The Rev. John Newman Marks	Mission Church, Saint John	25	1943 - 1952 1956 - 1972
72	The Rev. Skiffington Thomson	St. George	26	1822 - 1848
73	The Rev. William Henry Tippet	Queensbury	26	1848 - 1874
74	The Rev. Alwyne Edward Dickinson	Richibucto	26	1930 - 1956
75	Canon Henry Montgomery	Kingsclear	26	1883 - 1909
76	Archdeacon William Odber Raymond	St. Mary's, Saint John	27	1889 - 1916
77	Archdeacon Alban Frederick Bate	St. Paul's, Saint John	27	1936 - 1963
78	The Rev. Walter S. Covert	Grand Manan	27	1872 - 1899
79	The Rev. Thomas Neales	Woodstock	27	1869 - 1906
80	Canon Joseph James Hurley	Ketepec	27	1945 - 1972

## INTERCESSIONS

# Time and talent are easy tithing is tougher

## Faith & Thanksgiving

BY GEORGIE KEITH

**H**ow do I explain my spiritual journey? Well, I am a cradle Anglican. So what?

From the time I could remember I was in church with my family. I was baptized as a baby and duly instructed and confirmed when I was 12. I went to Sunday school, taught Sunday school, participated in the social gatherings and suppers, was married in the Anglican church and our children followed the same path.

Now, many years later, I realize I have been a stagnant Anglican! Oh yes, I sat in the pew each Sunday and participated in the service and thought I was doing what God expected me to do each Sunday and every other day of the week.

Then about four years ago I accepted the position of warden. During the first part of my ministry (this is a word I just realized is applied to all who follow God and His Son, Jesus Christ, when they minister. It is not a word reserved for my rector!) I began to understand that I had to grow spiritually. During the many occasions on which my very patient rector and I discussed "church" issues I learned to move out of my comfort zone and ask questions.

I began to learn what time, talents and tithing means and its necessity if I am to follow God's teaching.

Time shouldn't seem difficult to understand, but to effectively use it in my church and community required a lot of thought.

Each and every one of us has talent and we must recognize it, accept it and put it to use. I thought my talent was organization — and it is, but I need more, so I have to identify others that I can develop. One of the hardest ones I needed to develop was the ability to approach someone I

don't know sitting in a pew at church and introduce myself.

So, I made strides with time and talents, but tithing was a struggle.

At the stewardship conference last fall Bishop Edward Salmon described the longest journey as the distance from the head to the heart. We need generous hearts in order to conquer the power that money holds over us so mission can become the focus.

I have heard a few sermons over the years about tithing and made the usual excuses after each one — if I count charitable donations, participation in benefits, walkathons and all the other "athons," I am tithing.

My patient rector preached on tithing several times, so I asked more questions and I prayed about my concerns. The Holy Spirit continued to work and finally I made the decision to tithe. I increased my givings each week and within a year I reached my goal. The first month I put the envelope containing my tithe in the offering plate, I felt that God was smiling with me. I had made the commitment of the first fruits.

To grow spiritually, to move out of my comfort zone, to learn more from Scripture through attendance at Bible study — not just the fall and Lenten programs — and to speak about my love of God and his Son, Jesus Christ, has been a true gift. With God's help I will continue to grow stronger spiritually, talk more of my love for Jesus Christ.

The Holy Spirit has challenged me and I am finally beginning to understand what we pray at the offering: "All things come of Thee and of Thine Own have we given Thee."

*Mrs. Georgie Keith worships in the Parish of Sussex.*

*"The Holy Spirit continued to work and finally I made the decision to tithe. I increased my givings each week and within a year I reached my goal. The first month I put the envelope containing my tithe in the offering plate, I felt that God was smiling with me. I had made the commitment of the first fruits."*

¶ 17: Parish of St. James, Moncton, open incumbency. Canon Fred Scott, diocesan treasurer & Synod Office staff.

¶ 18: Parish of Saint John, the Rev. Dr. Rannall Ingalls, the Rev. George Trentowsky, honorary assistant, the Rev. Deacon Constance Soulikas-Whittaker. Diocese of Ho, Mr. Joseph Dzanka, parochial catechist.

19: Parish of St. Margaret's, the Rev. Canon Jon Lownds, the Rev. John Harvey, honorary assistant. The Rev. Canon Dr. R.B. Smith (retired).

¶ 20: Parish of St. Mark (Stone) Church, the Ven. Capt. David Edwards. Diocese of Ho, Mr. Gabriel Agbodo, parochial catechist.

¶ 21: Parish of St. Martin's & Black River, the Rev. Gerald Laskey, priest-in-charge.

22: Parish of St. Mary's (York), the Rev. Ian Wetmore.

¶ 23: The Day of Pentecost - O God, who make us glad with the yearly remembrance of the coming of the Holy Spirit upon thy disciples in Jerusalem: Grant that we who celebrate before thee the Feast of Pentecost may continue thine for ever, and daily increase in thy Holy spirit, until we come to thine eternal kingdom; through Jesus Christ our Lord. Amen. 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, communities of Faro and Ross River, the Most Rev. Terry Buckle and the Ministry Team, Archbishop Terry Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 24: Parish of St. Peter, the Rev. Dr. Ross Hebb.

¶ 25: Parish of St. Philip's, the Rev. Kevin Borthwick. Diocese of Ho, Mr. Aloysius Genya, parochial catechist.

¶ 26: Parish of St. Stephen, the Rev. William Morton.

¶ 27: Parish of Salisbury & Havelock, the Rev. Dick Black. Diocese of Ho, Mr. Godwin Dumavor, parochial catechist.

¶ 28: Parish of Shediak, the Ven. Richard McConnell.

29: Parish of Simonds, the Rev. Terence Chandra, priest-in-charge.

¶ 30: PRAY for The Church of the Province of Melanesia, the Most Rev. David Vunagi, Archbishop of Melanesia and bishop of Central Melanesia. 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, Haines Junction - St. Christopher's, Beaver Creek - St. Columba, Alaska Highway mile 918-1202, the Most Rev. Terry Buckle and the Ministry Team, Archbishop Terry Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 31: Parish of Stanley, (open incumbency) the Rev. Canon Elaine Hamilton, interim priest-in-charge. June

¶ 1: Parish of Sussex, the Ven. David Barrett. Diocese of Ho, Mr. Daniel K. Atikor, parochial catechist.

¶ 2: Parish of the Tobique, the Rev. Amanda Longmoore, priest-in-charge.

¶ 3: Parish of Upham, the Rev. Marian Lucas-Jefferies, priest-in-charge. Diocese of Ho, Rev. Kwasi Oteng Boampong, Bishop's Chaplain.

¶ 4: Parish of Upper Kennebecasis & Johnston, the Rev. Wally Collett, interim priest-in-charge.

¶ 5: Parish of Victoria, the Rev. Canon Howard Anningson, the Rev. Rob Salloum, associate priest.

¶ 6: PRAY for La Iglesia Anglicana de Mexico, the Most Rev. Carlos Touche-Porter, Presiding Bishop of La Iglesia Anglicana de Mexico & Bishop of Mexico. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, Agbozume Deanery, the Rev. Canon George D. Asiamah, Rural Dean, 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 Most Rev. Terry Buckle and the Ministry Team, Archbishop Terry Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 7: Parish of Waterford & St. Mark, the Rev. Allen Tapley.

¶ 8: Parish of Westmorland, the Rev. Canon Kevin Stockall, priest-in-charge. Diocese of Ho, the Very Rev. Simon Kofi Ablorh, Dean of St. George's Cathedral, Ho.

¶ 9: Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Douglas Painter.

¶ 10: Parish of Woodstock, the Ven. Walter Williams. Diocese of Ho, the Rev. Fr. Lawrence Danny Amenuvor, priest-in-charge, Penyl.

¶ 11: Parish of Andover, the Rev. Bonnie LeBlanc, priest-in-charge.

¶ 12: Parish of Bathurst, the Rev. Roderick Black.

¶ 13: PRAY for The Anglican Church of the Province of Myanmar (Burma), the Most Rev. Stephen Than Myint Oo, Archbishop of Myanmar and Bishop of Yangon. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Worawora Deanery, the Rev. Charels A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Mayo - St. Mary with St. Mark, the Rev. Susan Titterton and the lay ministry team, the Most Rev. Terry Buckle and the ministry team, Archbishop Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 14: Parish of Bright, (open incumbency) the Rev. Canon John Sharpe, interim priest-in-charge, the Rev. Deacon Debra Edmondson.

¶ 15: Parish of Cambridge & Waterborough, the Rev. Valerie Hunt & the Rev. Karman Hunt, priests-in-charge. Diocese of Ho, Rev. George Dartey Asiamah, Rural Dean and priest-in-charge, Agbozume.

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

¶ 17: Parish of Campobello, the Rev. Peter Davids, interim priest-in-charge. Diocese of Ho, the Rev. Joseph Kingsley Bentum, Rural Dean and priest-in-charge, Kpando.

¶ 18: Parish of Canterbury, (open incumbency).

¶ 19: Parish of Carleton, the Rev. Canon Howard Anningson, the Rev. Rob Salloum, associate priest.

¶ 20: PRAY for The Church of Nigeria (Anglican Communion), the Most Rev. Peter Jasper Akinola, Archbishop, Metropolitan and Primate of All Nigeria and Bishop of Abuja. 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, Pelly Crossing - St. James the Lord's Brother, Betty Joe, licensed lay minister, the Most Rev. Terry Buckle and the ministry team, Archbishop Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 21: Parish of Central Kings, (open incumbency).

¶ 22: Parish of Chatham, the Rev. Gordon Thompson. Diocese of Ho, the Rev. Prosper Francis Kwame Deh, assistant curate, Kpando.

*The Diocesan Intercessions are also available at <http://anglican.nb.ca>.*

## Dear um? Who gets called what in the Anglican Church

*"I would be interested to read about the official forms of address for members of the clergy be they bishops, canons, deacons etc. ... I had a wonderful friend who always used the term 'padre' to cover curate to bishop but she was in her 90s and could get away with it!"*

**S**o wrote a New Brunswick Anglican reader in response to my invitation to ask questions.

I have certainly found this to be a concern shared by many, and have been called many different things since I was ordained! One



francophone Roman Catholic I encountered fairly frequently when I was in the Bathurst area always addressed me as 'Rev.' "How are you today, Rev?" I think he knew that 'Father' wasn't appropriate and wasn't quite sure what to use instead.

Often people just ask me what I prefer and I usually say

'Pat' figuring that 'Pat' is the name given to me when I was baptized and therefore most appropriate. Some, however, find the use of a Christian name to be altogether too informal, so what is correct?

I hope you find the lists below helpful.

I was delighted to get this question, so please keep them coming, either by phone, 260-4519, or e-mail, [patd@nb.sympatico.ca](mailto:patd@nb.sympatico.ca). Your name will not be divulged!

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

### In addressing a letter the following should be used:

Priest (or transitional deacon)  
Vocational Deacon  
Canon  
Dean of Cathedral  
Archdeacon  
Bishop  
Archbishop

The Reverend (or The Rev.) John Smith  
The Reverend (or the Rev.) Deacon John Smith  
The Rev. Canon John Smith  
The Very Reverend (or Rev.) Jane Smith  
The Venerable (or Ven.) Jane Smith  
The Right Reverend (or Rt. Rev.) Jane Smith  
The Most Reverend (or Most Rev.) Jane Smith

### In conversation or in the salutation in a letter use the following:

Priest (or transitional deacon)  
Vocational Deacon  
Canon  
Dean of Cathedral  
Archdeacon  
Bishop  
Archbishop

(Dear) Mr. Smith  
(Dear) Mr. Smith (or possibly Deacon Smith)  
(Dear) Canon Smith  
(Dear) Dean Smith  
(Dear) Archdeacon Smith  
(Dear) Bishop Smith  
(Dear) Archbishop Smith

Some clergy, usually those who would say they reside at the Anglo-Catholic end of the Anglican spectrum, prefer the term 'Father.' Other clergy do not welcome this form of address, so the best policy is to ask, and when in doubt use 'Mr. Smith,' until an invitation is issued. A very few women clergy like to be called 'Mother.'

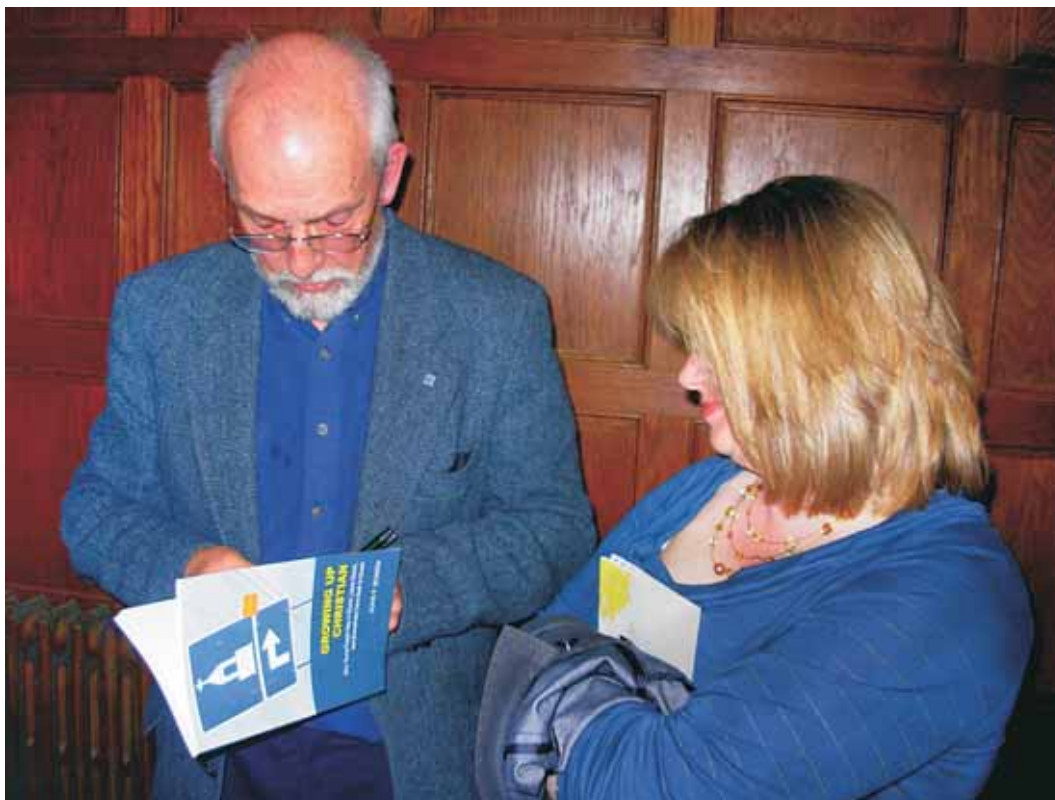
## YOUTH

## ANGLICAN THESPIANS



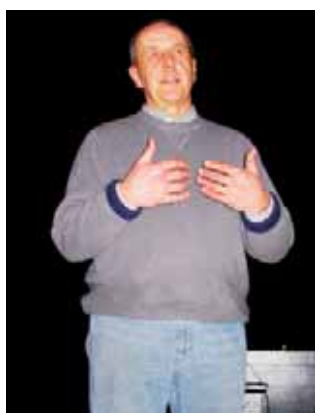
Anglican university students are involved in many areas of campus life. Cody McKay (St. Peter's Parish, Fredericton) and Warren Macaulay (Christ Church Cathedral) recently gave outstanding performances of Theatre UNB's excellent production of *The Beaux' Strategem*, George Farquhar's last play, first performed shortly before his death in April 1707. Cody is finishing his first year at St Thomas University where he majors in journalism with a minor in theatre. Warren is a third year UNB medical chemistry major who has a minor in fine arts.

## RECOMMENDED RESOURCE



John Bowen, professor at Wycliffe College in Toronto, signs a copy of his new book *Growing Up Christian: Why Young People Stay in Church, Leave Church, and (Sometimes) Come back to Church*. [John P Bowen (Vancouver: Regent College Publishing, 2010)] for Cynthia Klassen, one of the former Leaders In Training who participated in the study upon which the book is based. I have been waiting impatiently for this important book to appear for several years now — ever since the author sent me a manuscript copy. I was privileged to be able to attend the book launch on April 22. It is a positive and practical book in an area where many seem discouraged and overwhelmed. It is based in statistical research but formulated in the narrative witness of the participants. Highly recommended!

## CAMPUS WORSHIP



Campus Ministry at UNB Fredericton periodically sponsors nondenominational worship services on the campus. Most recently, the Very Rev. Dr. Peter Short, who served as the 38<sup>th</sup> Moderator of the United Church of Canada, addressed those who assembled in UNB's Memorial Hall for a time of singing, prayer and refreshments. Watch for further events like this down the road!

## WATCH THIS SPACE



Our youth camps may look empty and quiet right now, but soon will be bustling with campers and staff enjoying another summer of fun, friends and deepening spiritual experiences. register today!

Camp Medley <http://campmedley.ca/>

Camp Brookwood [http://anglican.nb.ca/wpmu/camp\\_brookwood/](http://anglican.nb.ca/wpmu/camp_brookwood/)

Choir School <http://www.choirschoolsite.com/ChoirSchool/Home.html>

St. Michael's Conference <http://myweb.dal.ca/sesteven/smyc/smyc/>

## I'm curious, George ...

What do you think about the spirituality of *Lost*? [Episode 2]

Let me start by saying that I'm convinced that the writers of *Lost* have gone far beyond setting new high standards for programs. They have created what amounts to a new genre. However it eventually ends, the complex interweaving of philosophy, psychology, science, art (including music, literature and pop culture), history, drama and relational dynamics that characterise the series draw out the inter-related complexity of life even off the island.

Extremely powerful spirituality threads run through it all. To mix metaphors, spirituality penetrates and permeates all the other dimensions. As such, it is a clear challenge to those who want to segregate life into compartments — especially those who try to keep so-called 'religious questions' separated from 'real life.' It can be a ray of hope for those of us who are tempted to despair of finding a spirituality that actually connects to the realities of our lives.

Within this area of spirituality is the obvious theme of good verses evil. What is not so obvious is the answer. Unlike much of literary and cinematic tradition, where the "good guys" wear white hats and the "bad guys" wear



black ones, *Lost* characters are much more complex. One of the criticisms of the *Harry Potter* series was that there were no clear lines between good and bad in the characters, but I see that as strength, not weakness.

When I first started participating in the *Lost* experience, I was caught up constantly wondering who were the "good guys" and who not. Several characters use the lines: "I am not a bad person" or "we are not bad people; we're the good guys." But the apparent good guys don't always do good things, and sometimes those who seem to be bad guys are caught doing good things.

This illustrates the profound spiritual observation of Alexander Solzhenitsyn writing about his Gulag time: "It was only when I lay there on rotting prison straw that I sensed within myself the first stirrings of good. Gradually it was disclosed to me that the line separating good and evil passes ... right through every human heart, and through

all human hearts. This line shifts. Inside us, it oscillates with the years. Even within hearts overwhelmed by evil, one small bridgehead of good is retained; and even in the best of all hearts, there remains a small corner of evil ... If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"

*Lost* goes even further in exploring as well the reality that life is filled with shades of grey. Questions of good and evil are not always simple. The dilemmas of life, even of the spiritual life, aren't always clear blacks and whites.

But splash in the middle of it all is the iridescent grace of God and, as Bono says, "grace makes beauty out of ugly things."

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

**emergent**