



Christianity in Ho: It's true and it works



Archbishop Claude Miller, his wife Sharon, the Rev. Jasmine Chandra of Rothesay, and Heather Miller (no relation to the archbishop) traveled to our Companion Diocese of Ho in Ghana, Africa in November. This little girl playing a drum is one of the hundreds of people they met on a whirlwind tour. In this issue of the *New Brunswick Anglican* Ms. Chandra offers her general impressions of the tour in the story on the right, and Archbishop Miller comments in his letter on page 3. They both agree the tour was a life changing event. Watch for more coverage in issues to come.

BY JASMINE CHANDRA

Life-changing examples of hospitality, rejoicing, and giving as well as deep and trusting faith are some of the most vivid memories I have of a recent trip to our Companion Diocese of Ho. Religion is no abstract thing this part of African society; it is concrete. People there used to ask if Christianity was true. Now they ask "does it work."

As we drove through a poor community with Bishop Matthias he told us that Jesus really makes a difference in people's lives here, that people who become Christians are happy and freed from fear. Many people in the villages in Ghana practice a fetish tribal spirituality where sacrifices are made on a fetish shrine. Through this form of spirituality people often curse other people, sometimes even cursing them to death. So people live in fear — but not Christians. So for many Anglicans in Ghana Christianity isn't just true — it works.

There is no financial aid component to a Companion Diocese relationship, but while we were in Ho, one of the poorest dioceses in Ghana, we saw their vision and mission at work, and we also saw their needs. We could not help but be moved.

In their churches both giving and receiving are done in a spirit of great rejoicing. The people literally dance their offering up to an offering box at the centre of the church. I would suggest that any help we have to offer them should not be given because we pity them because they have less than we do, nor should it be offered out of an outdated sense of colonialism. Rather, it should be taken to our brothers and sisters in a spirit of rejoicing, in thankfulness for the work of the Father that they fulfil in powerful ways, and in the joy that comes from having our hearts knit together in one Spirit, even though we are miles and worlds apart.

I am still processing all that Archbishop Miller, his wife Sharon, Heather Miller and I saw, heard, smelled and tasted in Ho last November.

Ghana is like a different world for us, rather than just a different country. These differences really cannot be explained, they need to be experienced. But even though I have experienced the differences, I still can't say that I understand them.

As North Americans we really have no idea what it is like to live as the people of Ghana do. I See "Some villagers" on page 4

The Nicodemus Project Support for parishes seeking meaningful change

BY JIM MORELL

The Nicodemus Project is on track and on task as it guides the diocese, through its teams and committees, toward transformational change as directed by Synod 2009. Earlier this month the Parish Support and Development Team spent a day training 10 facilitators to guide and support parishes through self-assessment, the identified first step in the change process.

The Spiritual Growth Team is looking into establishing programs and opportunities for re-learning what it means to be Christian and Anglican, and the Episcopal Team is working on the idea of a leadership and learning weekend aimed at preparing our clergy and lay leaders for a different future. All this progress even before the project is officially launched in every parish in the diocese on Sunday, Jan. 31.

Parish self-assessment requires a deep and honest look at parish identity and ministry. This is neither a simple task nor a quick fix, but it is something every parish is expected to accomplish by June 2010. The recently trained facilitators are ready, willing and able to share their time and talents to help parishes that see this as a daunting task. It is an essential one, though, because it will enable the parish to recognize new visions and establish challenging, but doable, action plans for change.

In John's Gospel, Nicodemus' encounter with Jesus led him to seek transformation, just as our diocese does today. Nicodemus knew that in order to begin a new life focused on God, he had to change his ways. In honour of Nicodemus' faithfulness, and with confidence in our own prayerfully revealed priorities, we named our diocesan pursuit of transformational change for him.

We fully expect The Nicodemus Project to be on the agenda of every parish annual meeting, and that congregations will be led to make the kind of life-changing decisions that allowed Nicodemus to be born again and to find God.

The changes we may need to make will require sacrifice. If we want our churches to be strong, healthy, mission-focused, welcoming and growing, then we have to re-set our hearts and minds on what God expects of us as his people and his church. With prayer, strong leadership and a willingness to do things differently, God — through the Spirit — will lead us. We know in our hearts that he stands ready.

The Nicodemus Project is based on the priorities set by Diocesan Council (synod between synods) in response to Synod's call to transformational change. http://anglican.nb.ca/synod/council/091119_np_plan.pdf.

As Bishop Edward Salmon is fond of saying, "We need to speak the truth in love" in this process. Only then can we ask God to help us become re-born and to begin leading a new and different kind of life.

Jim Morell is chair of the Diocesan Council Administration Team, which has responsibility for The Nicodemus Project.

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NEWS



Archbishop Claude Miller (left) officially opened the Art of Sharing exhibition and sale in the Kennebecasis Valley in December. With him are, left to right, are the Rev. Marian Lucas Jefferies, Anne Walling, Dale Cook and Carolyn Vanderlip.

Art show and sale support PWRDF and Canadian Foodgrains Bank

Archbishop Claude Miller (left) officially opened the Art of Sharing exhibition and sale at the Kennebecasis Public Library on Dec. 8.

The exhibition and sale of 10 evocative new paintings by artist Dale Cook, based on photographs by the Rev. Marian Lucas Jefferies and Carolyn Vanderlip, continued for the entire month of December.

All the paintings depicted life in African and Asian countries like Bangladesh, Sri Lanka and Ethiopia, where a stable food supply is often illusive.

Some of the proceeds of the

sale went to Canadian Foodgrains Bank (CFGB), committed to ending hunger by supporting partnerships and activities overseas, influencing necessary changes in public policies, and deepening the involvement of Canadians. The Primate's World Relief and Development Fund (PWRDF), the Canadian Anglican response for emergency relief, refugees, development, and justice, is a CFGB partner.

Anne Walling, diocesan PWRDF coordinator, was on hand for the event as well as Ms. Cook, Ms. Lucas Jefferies and Ms. Vanderlip.

Inaugural international meeting of deacons and their supporters in Houlton, Maine

Deacons, and those concerned with the formation of deacons, found much good will and fellowship as well as the presence of the Holy Spirit at an historic meeting in Houlton, Maine last October. They attended the first-ever international meeting of representatives of the Anglican Diocese of Fredericton and the Episcopal Diocese of Maine to discuss the formation and support of deacons.

Thomas Nisbett, chair, and the Rev. Deacon Fran Bedell, the Rev. Canon Neville Cheeseman, the Rev. Amanda Longmoore and

the Rev. Deacon Joyce Perry, of the Commission of the Diaconate represented the Diocese of Fredericton. The Rev. Peg Thomas, coordinator, and the Rev. Deacon Lee Burns, the Rev. Deacon Jeri Williams, and the Rev. Deacon Jessie Drysdale of the Deacon Formation Program Advisory Council represented the Diocese of Maine.

Discernment, education, formation processes and post-ordination formation were all discussed and possibilities of combined retreats were imagined over lunch. The groups

shared their hopes, expectations and concerns and discussed their common and different understandings of deacons and the diaconal ministry. They learned from one another about differences in polity and came to understand how these differences impact on formation and ministry.

After lunch they discussed next steps, like a meeting of deacons from New Brunswick and northern Maine next spring in Woodstock. Mr. Nisbett offered to coordinate the arrangements.

DEANERY EXECUTIVE



BETTY ADAMS

The Rev. Karman Hunt, Regional Dean of Fredericton/York, installed the ACW deanery executive 2009-2011 at the deanery annual meeting at St. Michael and All Angels Church in Minto. Left to right are Mr. Hunt, secretary/treasurer Rita Beattie, vice-president Marie Hargrove and president Betty Clements. Sharon Miller was guest speaker at the meeting and shared her experiences at Lambeth with her husband, Archbishop Claude Miller.

Spend the summer at Camp Brookwood

The Board of Camp Brookwood is accepting applications for director and assistant director.

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Mary Lee Phillips at (dphillips@aernet.ca)

or P.O. Box 557, Florenceville, NB E7L 1Y8.

Find applications and more information about Brookwood at anglican.nb.ca/wpmu/camp_brookwood.

Dessert and other delights

Dessert reception and silent auction in support of The Christ Church Cathedral Belize Mission Team

Jan. 30, 7 - 9 p.m.

Cathedral Memorial Hall

Tickets \$10.

Contact Cindy 474-0942 or cpope@nbnet.nb.ca

Work and Creativity

A retreat with Bishop Bill Hockin

(retired)

Villa Madonna March 5 to 7, 2010

Begins with supper 5:30 Friday evening

Ends with lunch Sunday at noon

Registration \$168 per person single \$248 for a couple

Busurries available

Contact the Rev. Canon Neville Cheeseman (506) 455-8690 njcheese@nb.sympatioc.ca.

Register with the Rev. Canon John Cathcart jc8@nbnet.nb.ca



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

Visit to the Diocese of Ho an Epiphany

Epiphany 2010

Dear Friends,

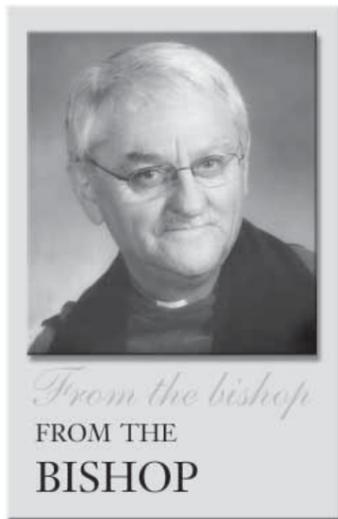
Advent, Christmas and the new calendar year have come and gone and we are in the Epiphany season. The manifestation of the Christ Child to the Gentiles, represented by the Wise Men from the East, bore gold, frankincense and myrrh. These treasures, worthy of a king, were given to the Christ child.

The past weeks were filled with joy as the Christian world celebrated the birth of Jesus — God's love made real — to a broken and confused world of greed and hedonism.

Just a few short weeks ago I was privileged to lead a small delegation to the West African country of Ghana. The four of us were privileged to spend 10 days with Bishop Matthias, of our Companion Diocese of Ho, in the Volta Region of Ghana. Ghana is a sub-Saharan tropical country that is reasonably well off compared to other areas of Africa to the southeast.

The Anglican Diocese of Ho covers nearly all of the Volta Region. Of the Christian denominations, the Anglican Diocese of Ho is a minority denomination.

Since my return, many have asked "how was your trip to Ghana?" A couple of weeks ago our small delegation met



to debrief and to begin a plan of sharing our experience. But before that plan is unfolded, I wanted to share my short answer to that question.

My experience in Ghana was truly life changing. By that I mean, it would not be possible to spend 10 days with Bishop Matthias and his people without being drawn to reflect on our western reality of personal and corporate abundance and our desire for more; set over and against a culture desiring only to share life's essential needs with hospitality, generosity and a smile that displayed the countenance of divine love.

It was 10 full days of travel to be with priests, deacons, teachers, families and children



who only wanted to greet you with the words "You are very welcome!"

It was 10 full days in which to worship, pray, sing, dance and to share rice, chicken and fish, to exchange gifts and to embrace with Christian affection in the sharing of the gospel with one another. It all left our small delegation overwhelmed. The Diocese of Ho is truly our companion.

The flag of Ghana is three broad colored stripes — green for the lush, tropical forests; gold, the precious mineral of the Gold Coast; red for the blood of the martyrs. A central black star represents the people of Ghana. This flag represents proud, non-violent, democratic

people who care — our companion brothers and sisters in Ho.

One definition of the word companion is caregiver. We were truly cared for in Ho, and as our relationship deepens it is my prayer that our caring for each other might continue to make real God's Epiphany of love in our hearts.



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

PRINCIPAL ENGAGEMENTS

January 4-6
National Gathering on Theological Education, Montreal

January 7-9
House of Bishops

January 20
Diocesan Council

February 9
Bishop's Counsel

February 22
Christ Church Cathedral

ANNOUNCEMENTS

The Rev. Canon Neville Cheeseman was appointed to ministry and pastoral oversight as interim priest-in-charge, on a part-time basis, of the Parish of Prince William, effective November 29 2009.

The Rev. Roderick Black, rector of the Parish of Bathurst, was appointed to ministry and pastoral oversight as priest-in-charge in the Parish of New Bandon, effective November 1, 2009.

Stewardship of our accountability

If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another ...
1 John 1: 6,7a



At a recent meeting of the Diocesan Council and in the context of a study on stewardship, one member suggested the need to qualify that word. "Wouldn't it be clearer if when we used the word we said what we mean? Stewardship of what?"

It's true. When I use the word, I usually have something particular in mind and use a word with a very broad and all-encompassing meaning. For most, "stewardship" means fund-raising or a financial campaign. Christian stewardship is much, much more than that.

At the 2009 stewardship conference, Bishop Edward Salmon did this very thing when he began by speaking about the stewardship of the Gospel, and it is on this aspect of stewardship that he spent most of his time. He followed that by discussing stewardship of the church's leadership and concluded with a short time on the steward-

ship of money. When we qualify what we mean by the word, stewardship begins to carry its real meaning.

During his two visits with us, Bishop Salmon used the "A" word a lot — accountability. The basis for his approach to stewardship, it would seem to me, is accountability. And indeed that is what it's about. Isn't it? In order to manage what we have (and we have a great deal) there is a fundamental need for clear accountability. We need to be able to answer to one another responsibly about every aspect of our relationships with people and with things. That is the basis of stewardship.

So what does the stewardship of that accountability look like?

To me, it means that I cannot begin to be a steward, keeper or manager of anything until I'm clear about to whom and with

what I'm accountable. When I'm unclear about that, everything unravels. If I can't count and measure my relationships against the prescribed Christian model — God's Word and that Word found in Jesus Christ — I'm not being a steward, rather, the world and even the Church are "stewarding" me.

Some would (and do) argue with me on that. "Christian faith is a matter of grace, not law!" they say. "Every one deserves a second chance" and I'd be the first to agree since I've had several. But biblically, law and grace, rules and love, discipline and freedom are not opposed to one another. Law and grace function hand in glove, and when they do we see the will of God made real in our lives and in our relationships with one another and with him. "Speak the truth in love," St. Paul said. "... whose service is perfect freedom" is how the Book of Common Prayer puts it (page 11).

The law — the rules we follow — on the Christian road are the guideposts that remind us what road we are on. When we bump up against them it's a needed reminder that something is amiss.

Sometimes it's the rule.

If I can't count and measure my relationships against the prescribed Christian model — God's Word and that Word found in Jesus Christ — I'm not being a steward, rather, the world and even the Church are "stewarding" me.

More often than not in my life, I am what is amiss. When I step outside the boundary, wander on the other side of the fence lining the path I try to walk as a baptized Christian, bells ring, lights flash and hopefully someone is there to remind me than I've wandered off.

That reminder is a true gift. Are there exceptions? Of course. But exceptions that become the rule are no longer exceptions. Instead, they are the new rule and we're more than likely on another road.

We all stray — bump up against a violation of what is agreed to be the normal or best way (laws and rules). And St. Paul also reminds us that "where there is no law, neither is there violation." (Romans 4) If we weren't committed to Christian life and its principles, there would be no problem. In

fact, we would be on a different road with its own set of guideposts. But "I have decided to follow Jesus," the familiar song goes. Further, I've decided to do that following as an Anglican Christian.

For me stewardship of our accountability is the struggle, grief and sometimes fear I experience when someone taps me on the shoulder and says, "you've wandered off." It's also when I'm the one doing the tapping, taking the responsibility to be the giver of a true gift. That gift is Jesus himself; in [whom] there is no darkness at all.

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

NEWS

Some villagers enjoy a sense of stability we wish we could import

Continued from page 1

often stared out the car window at the many street vendors and I wondered what it would be like to carry merchandise on my head from six o'clock in the morning until midnight each day, with just the occasional break to return to my shack and cook or sleep.

Our primary response is to wish we could fix everything. We want all the people there to have the same benefits and amenities that we enjoy. Some of them do want that, and a few even have it — every once in a while we would see a huge private mansion surrounded by high walls.

As we think of the aid that has gone into African countries since the 1950's, however, we are reminded that in many instances our way of 'fixing' Africa has not worked. North America has not been the best influence on that culture.

In many small, remote villages their way of life is stable and dependable even though they live in mud huts and on small farms. Most of these villages enjoy a sense of stability we wish could be imported into our lives. At the same time, however, we cannot remain ignorant of their needs.

One parish had a water pump installed last May in great rejoicing, access to clean

water makes a huge positive difference in their lives.

Although there are no official costs for education, parents are required to pay school fees in order for their children to attend. Not everyone can afford them.

We saw some lush and green areas in Ghana, but some crops that grew without fail from the beginning of time are unreliable in this time of climate change.

And what is it like to live in a mud hut with a grass roof during a rainstorm?

Our visit convinced us that if the Diocese of Fredericton is going to sponsor a project in Ghana, it must be one that will help make them self-sufficient, rather than dependant on us.

While we were in Ghana we learned (or at least we tried) to let go of schedules and relinquish a bit of control and we came home anxious to support the people there in ways that are good for them. We are praying about this, and we hope you will too. Perhaps our hearts will be filled with joy as theirs are, and maybe some day we will dance our offerings to the altar as they do.

The Rev. Jasmine Chandra is assistant curate in the Parish of Rothesay.



"I wondered what it would be like to carry merchandise on my head from six o'clock in the morning until midnight each day, with just the occasional break to return to my shack and cook or sleep." Jasmine Chandra.



Daniel O'Donnell

May 28, 2010

Join our fun and hassle free tour to see and hear the wonderful, Danny O'Donnell.

His only N.B. performance is being held at the Saint John Harbour Station, on Friday, May 28th.

Tour Cost: \$125. plus hst, Per person

Tour Includes:

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- dinner reservations but at your own expense
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Coffee a toonie, fellowship priceless

BY MARTHA RITCHIE

My most memorable cup of coffee was on Jan. 24, 2006. Our small country church in Westcock, outside of Sackville, built a new church hall in the fall of the previous year. During construction many of the local men met at the site each day to watch its progress.

After we moved into the hall in early January, I met an elderly man at the church one morning "just wondering if anyone was around." But the doors to the new hall were locked and the meeting spot was no longer available. I decided that for a toonie I could put on a pot of coffee and bring in a batch of muffins one Wednesday morning a month as a bit of a fundraiser.

So on that January day a friend and I shovelled the steps and served coffee, tea and muffins to 15 men who said they would really like to have it every week. Midweek Coffee in the Church Woods was born. Our construction debt is considerable, but Wednesday coffee times from Thanksgiving through Victoria Day have reduced it by about \$13,000. The friendship and fellowship are priceless. The laughter and smiles that were there in 2006 were still there this morning. These coffee hours are among the happiest mornings of the last three years.

On Nov. 4, 2009, Martha Ritchie of St. Ann's, Westcock, entered this story in a radio contest called "My Most Memorable Cup of Coffee."

PARISH NEWS

Anglican Foundation supports two parish projects

The St. John the Evangelist Church in Fredericton North and St. Luke's Church in the north end of Saint John are grateful to the Anglican Foundation for its generous support. Peter Irish, a member of the Anglican Foundation board of directors recently presented the Fredericton church with a \$115,000 loan for construction of a large new church facility and the Saint John church with a \$10,000 loan to replace its steam boiler.

St. John the Evangelist demolished its large multi-purpose church hall building on Main Street, across from the picturesque stone church, and has begun construction on the first phase of a modern facility. The first phase includes offices, professional kitchen and a very large hall area that will be used for services until completion of phase two, which includes the church proper.

The new boiler at St. Luke's is keeping the people in that venerable church on Main Street in Saint John warm this winter.

The maximum Anglican Foundation loan is usually \$100,000, but at its October meeting it increased the amount to \$115,000 for St. John the Evangelist because it did not have enough cash, thanks to recent market turmoil, to deliver the \$15,000 grant that would normally accompany the loan.

A total of \$203,650 in loans and \$15,000 in grants was awarded at that meeting in support of new building construction, furnace and oil tank replacements, building accessibility renovations and theological education.

John VanNostrand Wright, executive director of the Anglican Foundation and a former dean of this diocese, suffered a



Above, Peter Irish, second from left, presents a cheque for \$115,000 from the Anglican Foundation to Graham Standen, warden of St. John the Evangelist Church in Fredericton in support of the first phase of its new church facility building project. Looking on are the rector, the Rev. Canon Bill MacMullin, and warden Roger Schwartz.

On the right, Peter Irish, of the Anglican Foundation, presents a cheque for \$10,000 to Paul Mifflin of St. Luke's property committee. The loan from the Anglican Foundation is to help the Saint John church replace its failed steam boiler. Looking on are the rector, the Rev. Eileen Irish and warden Denise Coughlan.



severe heart attack late last fall and has been in the prayers of New Brunswick Anglicans ever since. Mr. Irish is pleased to say that thanks to those prayers, expert medical treatment and a lot of determination, he is slowly but steadily resuming his work duties. "It was great to hear his voice on a recent conference call," said Mr. Irish.

"The Anglican Foundation operates on the generosity and compassion of Anglicans across

Canada. If you would like to help strengthen the Anglican Communion in Canada and extend the reach of God's good work, please consider membership in and/or a donation to the foundation. I sincerely welcome our newest member, St. John the Evangelist Church."

For more information on the foundation see the website www.anglicanfoundation.org or contact Mr. Irish at (506) 693-9636 / pgirish@nbnet.nb.ca.

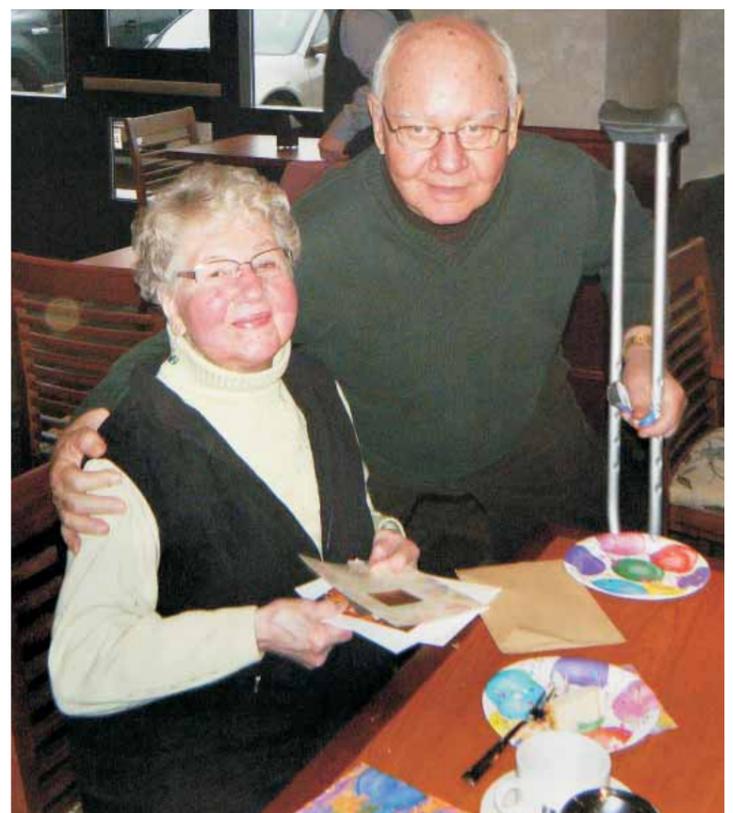
WELCOME TO THE NINETIES!



VALERIE STEWART

LEFT The people of St. Agnes Church in Gray Rapids (Derby & Blackville) helped Hazel Underhill celebrate her 90th birthday at a surprise reception following the service on Sunday, Oct. 4. Young Dalton Sturgeon presented her with a card and flowers on behalf of the congregation. Everyone, including several members of Hazel's family, enjoyed cake and tea. For many years Hazel and her late husband Roland served as Sunday school teachers and positively influenced countless young people.

RIGHT The Chi Rho Club of Trinity, Saint John, recently toured the new Chateau Saint John which stands where St. Paul's, Valley stood for more than a century. Among those on the tour was Eleanor Elliott, who just happened to be celebrating her 90th birthday. She was treated to a special cake, which nicely complemented the refreshments provided by the hotel. Club organizer Harold Hazen is shown with the birthday girl.



DAVID GOSS

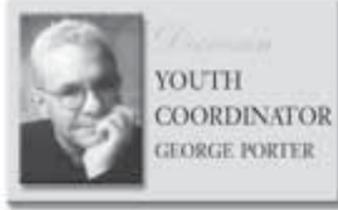
COLUMNS

I'm Curious, George ...

Is it okay to wrestle with God?

I've been reflecting on how young people often seem to be left pretty much ill-prepared for the reality of wrestling with God and are sometimes thrown off course when they run up against this reality in the spiritual life. I noted that much of what passes for wrestling with God is not really so much about God as it is with things we think, believe or have heard about God.

Dealing with wrestling becomes even more important, however, when we are not just wrestling with things *about* God but actually with *God*. Jacob didn't wrestle with an idea about God; he wrestled with God. The Quaker writer Parker Palmer says: 'By turning earthly Hebraic holiness into a philosophical Greek abstraction, we deprive ourselves of a



God we can wrestle with as Jacob wrestled with the angel.' **

Our God is not just some Big Idea out there somewhere. God is not just some Star Wars Force. God is the living God, and the living God engages us in living relationships. Living relationships are not always joyful and full of easy blessing. They're messy, sometimes difficult and often involve wrestling with the beloved – even *the Beloved*. I don't suppose it's coincidental that the biblical writers use metaphors

of friendship, family, romance and marriage to describe our relationships with God.

Many other biblical heroes from Moses and Lot through the prophets wrestled with God in different ways. Even Jesus wrestled with God in prayer to the point of sweating blood. The post-biblical saints frequently describe their relationship with God in terms of a phrase I've chosen for my own tombstone, with apologies to Robert Frost: 'I had a lovers' quarrel with God.'

When we crash against icebergs in life, disappointment, pain, fear and a whole host of negative emotions are normal. Sometimes God seems absent. When we sense God calling us to do the hard things of the spiritual life, to go where we would rather not or do what we

would prefer to avoid, wrestling is inevitable.

Because our relationship with God is real and alive, these things come into it. They don't mean the loss of faith; they don't even have to lead to disrupted relationship. It is ok to say to God: 'I love you but I don't like you very much right now.' God is big enough to embrace with us our disappointment and disillusionment, to hold us even as we beat our fists against the divine breast of the heart of love, and to walk with us through the mess.

We pledge to the newly baptised and confirmed to do all in our power to help them in their lives in Christ, so they simply cannot be abandoned in their wrestling with God. Even when we can't spare them the risk of injury in the pro-

cess – because as Mr and Mrs Beaver said of Aslan, of course God's not safe but God is good – how much better to wrestle in the company of companion wrestlers! How much better to engage our dangerous God, or to deal with the sense of God's absence, that in the community of God-wrestlers.

*These thoughts on wrestling with God originally appeared in a slightly different format in Wycliffe Institute of Evangelism's *good idea!* (October 2009).

**Parker J. Palmer, *The Promise of Paradox: A Celebration of Contradictions in the Christian Life* (San Francisco: Jossey-Bass, 2008), 44.

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

Casting Crowns does it again – but where's the musical growth?

While the past few months' worth of new releases has brought the usual Christmas fare, one notable release was the newest Casting Crowns studio album *Until the Whole World Hears*. It follows in the same vein as *Between the Altar and the Door*.

You'll find a few ballads, "anthemic" tracks and some numbers tailored for the contemporary radio market.



Personally, I like to see a band grow musically from album to album, this one was rather disappointing, in the musical

sense. It could have been the "missing second disc" from recording sessions of past years. Don't get me wrong, it is still good music – but I was hoping to see what such gifted musicians might do next.

That being said, the same strong, Scripture-based lyrics continue to be the strength of this band. In the CD booklet, the band helpfully listed the Scriptures upon which each

song is based. To read these passages from the Bible after hearing the song is to almost get a glimpse at the writing process that crafted these songs.

Songs to note include the title track, as well as "Always Enough", and "To Know You." If you like what you have heard of Casting Crowns you will enjoy this album, as well. *The Rev. Chris Hayes is a musician and rector of Quispamsis.*



Archives Corner: The Church that never was

A recent purchase by the Diocesan Archives Committee of a sketch/plan labelled "Episcopal Church at Coldbrook, near St. John, NB" prompts this article. Like many documents, it supplies information while raising more questions.

Exactly when or where Church of England services actually began in Moose Path (early name for Coldbrook) is not known. In his 1873 report to the Diocesan Synod, the Rev. George Schofield, Parish of Simonds, suddenly introduced this new mission, when he noted, "At Moose Path, we are preparing to build a new Church after a model kindly supplied by the Bishop." (John Medley) He added that they hoped to have the church paid off by year's end.

In 1877, the Rev. Schofield wrote "The plans for the new church at Moose Path are now being prepared by Mssrs. McKean and Fairweather and we hope to commence with the frame of the building almost immediately. Meanwhile we have made considerable progress in raising funds." Only a year later, he sounded less optimistic: "We had hoped before

this to erect our long expected church there but the men had no work either at the foundry or at the nail factory for about six months in the year, and were thus unable to contribute anything toward the building, and the great fire in Saint John on June 20th made it impossible to obtain aid from the churchmen there, who have always been so ready to help their less wealthy brethren. We have deposited about \$400 at interest in the Bank of New Brunswick. We also have a promise yet available of \$150 from the Society for Promoting Christian Knowledge and we have a piece of land donated by the Diocesan Church Society measured and staked off. As soon as times mend, we are ready to arise and build."

The "model kindly supplied by the Bishop" may be the church in this photo, which was published in the *American Architect and Building News* in July 1879. Designed by Mssrs. R. Brown and J.C. Allison, Architects, New York, this church could "accommodate 132 people. It will be built of wood with an open timbered roof. The cost of the work, including seats, pulpit and reading-

desk, will, according to estimate received, be \$1793." It would be "built shortly."

Surprisingly, despite the promising beginning in Moose Path/Coldbrook under the leadership of the Rev. G. Schofield and layreader, G. Herbert Lee, no building was constructed. In fact, Coldbrook was not resurrected until 1915 when the Rev. R. Taylor McKim was sent to St. Mary's (Saint John) as curate to establish a mission in East Saint John, i.e. Coldbrook. Services were held first in "McKiel's Hall" until St. Bartholomew's (pictured here) was sufficiently complete for its first service on June 4th, 1916. With strong summer ministries (especially that of Ledrew Gardner), St. Bartholomew's grew and in 1925, its first vestry was elected. Finally, when the new church hall was built in 1934, Bishop Richardson visited and dedicated St. Bartholomew's.

References:

- Bishop Medley's Journal;
- Bishop Richardson Episcopal Register of Services, St. Bartholomew, 1915-1952;
- Photo of the "Moose Path"



Above: Architect's drawing of the "Moose Path" church published in the *American Architect and Building News*, July 5, 1879

Church from the architect's drawing published in the *American Architect and Building News*, July 5, 1879;

- Peter Little, *Look Forward not Back – A History of St. Mary's Church*. The photo of St. Bartholomew's Church comes from this book, courtesy of Ted Anderson.)

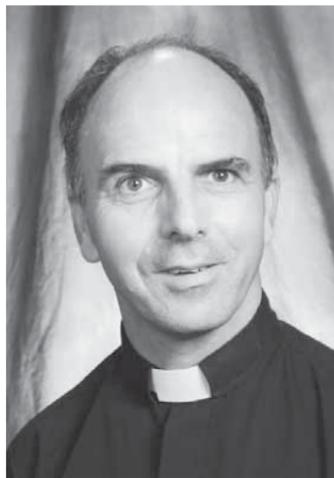


The Archives Corner is prepared by Twila Buttimer (Twila.Buttimer@gnb.ca or 506-453-4306) and Frank Morehouse (frankm@nbnet.nb.ca or 506-459-3637). They welcome your comments, questions or suggestions.

Transformation: not for the future, for us, now

BY RICHARD MCCONNELL

In November Archdeacon David Edwards told us about challenge of the ministry in the South End of Saint John. A church may have closed there, but a ministry on the streets has begun. He told us that the only real threat that faces the church is that it should turn in on itself. "We have to look in all directions: past, present and future, to discover where God is leading his church!"



Thank you, Saint John. Archdeacon Edwards writes from the South End, I write from the South East.

Our gritty edge isn't as obvious as South End Saint John's, but it's here in the drive-through capital of the drive-through province, the stunning recreational qualities of Parlee Beach and Fundy National Park notwithstanding.

Truth be told, though, we have visitors who tarry longer — inmates of the Dorchester Penitentiary and Westmorland Institute correctional facilities. The Rev. Greg Frazer, one of "us" gets to know them well as chaplain.

The relationship between criminal behaviour and the abuse of intoxicating substances is extremely high. Add to that lots and lots of isolated coastline and it should be no surprise that this area has its share of substance abuse, much of it by children and young adults. Beaches are very different places after dark.

In the beginning I suspect Moncton Deanery was typical of the rest of the diocese with its rural farming and fishing communities and comfortable neighbourhood parishes. The rural parishes have lost their young to the suburbs and those parishes are becoming less and less connected to their neighbourhoods. They remain friendly and supportive, but not connected the way they were when Monday through Friday was filled with Scouts and Brownies, quilting and Bible study. As we in the parishes of this archdeaconry compare our sense of where the loss is in our parishes, and where the mission is, we arrive at a place well beyond our comfort zones — but yet we are responding!

A rural parish sponsors a children's program of music and Bible story that involves all 24 of the children at a local school. Several parishes work with the prison and even offer Alpha.

At least three parishes provide supplies and leadership and people-power to suburban school breakfast program and another one provides daily after school care.

Individual parishes are tackling some of society's largest issues, developing a close alliance with the Teen Challenge Institute that houses 25 recovering addicts; working with the psychiatric ward of the hospital to provide toilets and winter clothing to patients, many of whom are young street people at risk of substance abuse.

Another parish incorporates residents of a local men's shelter in its Alpha program.

One of our parishes provides a hot community meal one Sunday a month and feeds more than 200. Other churches in the community cover the other Sundays. Funding for this parish outreach is part of the budget and the volunteers are an unexpected gift.

The prison ministry releases people into the halfway houses of Moncton where many of our clergy, if not our people, have contact with them.

There is even a parish layperson initiating the Street Hope program of the Canadian Church Army. He loiters intentionally wherever he is apt to meet young people facing the frightening choices that living on or close to the street brings them.

When we gather as a Greater Chapter we realize how many of these initiatives are taking place. What we each thought our inspiration is recognized as the inspirit of the Spirit himself — stirring, leading, brooding and often regathering the disconnections and disruptions of post modern life.

I'll speak of one last reality for the people who are still in our pews — they want to make a difference. Parish stewardship is clearly strengthened as people become more engaged in this direct mission work. Transformation is not for someone in the future, it is us, now. But we know that because he told us: "Inasmuch as you have done it to one of the least of these my brothers or sisters, you have done it for me."

The Ven. Richard McConnell is archdeacon of Moncton.

INTERCESSIONS

JANUARY

¶ 24: PRAY for The Anglican Church of Burundi, the Most Rev. Bernard Ntahoturi, Archbishop of the Province of Burundi & Bishop of Matana. 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, 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.

¶ 25: Parish of Musquash, (open incumbency) Capt. Rob Marsh interim. The Rev. Elaine Hamilton, on leave.

¶ 26: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Michael Caines, assistant curate, the Rev. Deacon Eleanor Dryden. Diocese of Ho, Rev. Prosper Francis Kwame Deh. assistant curate, Kpando.

¶ 27: Parish of New Bandon, (open incumbency). Liz Harding, Christian Education Director, on leave.

¶ 28: Parishes of Newcastle & Nelson, the Ven. Richard Steeves. Diocese of Ho, the Rev. Joseph Wilson Kwame Hayibor, Assistant curate, Ho.

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

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

¶ 31: PRAY for The Anglican Church in Aotearoa, New Zealand & Polynesia Aotearoa - (New Zealand) The Most Rev. William Brown Turei. Archbishop Fred Hiltz Primate Anglican Church of Canada. Diocese of Ho, Cathedral Deanery, the Very Rev. Simon K Abler, Dean of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, the Ven. Dr. Sean Murphy (Archdeacon of Liard) the

Rev. Deacon Sarah Usher, Len Usher & family, the 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.

FEBRUARY

¶ 1: Parish of Portland, the Rev. Eileen Irish. The Ven. Lyman Harding (retired).

¶ 2: Parish of Prince William, (open incumbency). Diocese of Ho, Rev. Redeemer Ametefe Semevor, assistant curate, Worawora.

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

¶ 4: Parish of Renforth, the Rev. Eric Phinney, the Rev. Canon Ed Coleman, pastoral assistant. Diocese of Ho, the Rev. Charles Anum Tetteh, priest-in-charge, Worawora Deanery.

¶ 5: Parish of Restigouche, (open incumbency).

¶ 6: Parish of Richmond, (open incumbency).

¶ 7: PRAY for The Church of the Province of Central Africa. Archbishop Fred Hiltz Primate Anglican Church of Canada. Diocese of Ho, Kpando Deanery, the Rev. Canon Joseph K. Bentum, rural dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Mayo - St. Mary with St. Mark, the Rev. Susan Titterington and the lay ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

¶ 8: Parish of Riverview, the Rev. Brent Ham. The Rev. Karman Hunt.

¶ 9: Parish of Rothesay, the Rev. Canon Albert Snelgrove, the Rev. Jasmine Chandra, assistant curate. Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian.

¶ 10: Parish of St. Andrews, the Rev. Canon John Matheson. The Rev. Valerie Hunt.

¶ 11: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, (open incumbency).

Diocese of Ho, Brother Clemence Ahun, diocesan catechist.

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

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

¶ 14: PRAY for Iglesia Anglicana de la Region Central de America, the Most Rev. Martin de Jesus Barahona, Primate of IARCA & Bishop of El Salvador. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, Agbozune Deanery, the Rev. Canon George D. Asiamah, rural dean, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, 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.

¶ 15: Parish of St. James, Moncton, the Rev. Donald Hamilton, priest-in-charge. The Rev. Canon James Irvine (retired).

¶ 16: Parish of Saint John, the Rev. Dr. Ranall Ingalls, the Rev. George Trentowsky, honorary assistant, the Rev. Deacon Constance Soulikas-Whittaker. Diocese of Ho, Sister Joyce Agbefu, diocesan catechist.

¶ 17: Parish of St. Margaret's, the Rev. Canon Jon Lownds, the Rev. John Harvey, honorary assistant. The Rev. Canon David Jackson (retired).

¶ 18: Parish of St. Mark (Stone) Church, the Ven. Capt David Edwards, the Rev. Paul Ranson, Anglican South End Ministry. Diocese of Ho, Brother Felix Atta Boakye (in training), diocesan catechist.

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

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

Diocesan intercessions are also on-line at <http://anglican.nb.ca>. Click on Prayer.

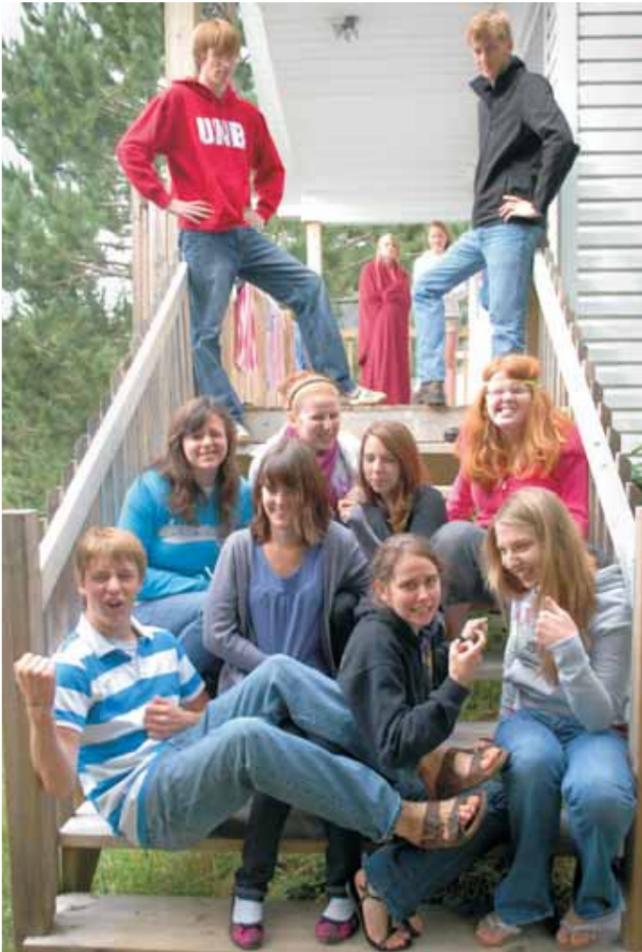
ST. PETER'S CONFIRMATION



BETTY ADAMS

On Nov 8 five young people were confirmed and had their first Communion at St. Peter's in Fredericton. A reception and the presentation of certificates and Bibles followed in the church hall. From left to right are Archbishop Claude Miller; Jillian Buckingham, Adrianna Ouellette, Daniel Greechan, Claire Griggs, Amanda Hyslop and the Rev. Dr. Ross Hebb (rector).

YOUTH



At the St. Michael's Youth Conference held in Bouctouche each August, the day includes Morning and Evening Prayer and the campers take their morning studies seriously. But after lunch, the Department of Fun takes over and there are outings as exciting as zip-lining and rock climbing. In the evening there are carnivals, movies and quizzes. Friday night's Pageant of Redemption followed by a bonfire attracts company from nearby parishes.

Fun, friendship and faith found at SMYC

BY PHOEBE ROBERTSON

At the end of every August, Christian youth from around the Maritimes gather in picturesque Bouctouche, New Brunswick at Camp Wildwood for the St. Michael's Youth Conference (SMYC). It welcomes youth from ages 13 to 19 who are interested in learning more about their faith and meeting others with the same beliefs and interests. SMYC features fun activities focusing on faith, prayer and

study. The camp is situated on an ocean inlet and has comfortable cabins, good food and a laid-back setting.

Here's a look at a Michaelite's daily schedule. Every morning, after Morning Prayer and breakfast, the conferees attend three classes intended to inform and engage them. First and second year Michaelites' classes are pre-chosen, while those attending for their third year or above may choose from a selection of topics taught by

clergy and other instructors. For example, Sue Careless, author of the series *Discovering the Book of Common Prayer* offers two spirituality classes, a great learning opportunity for conferees. Once classes and lunch are over, the "Department of Fun" runs a field trip or an activity such as bowling, shopping or swimming for the campers. In the summer of 2009 zip-lining and rock climbing activities were offered for the first time, and conferees got to swim in the

camp's newly opened heated pool.

In the evening, after Evening Prayer, everyone participates in activities like a medieval carnival, a movie night, and Quiz Night (my personal favourite). We use the knowledge we have acquired in our classes to answer a variety of questions. An event that annually attracts a large crowd of congregation members is Friday night's "Pageant of Redemption," a presentation

of the life of Christ put on by the senior Michaelites, followed by a campfire to wrap up the week.

The conference has been running for 23 years and has seen many great friendships form between conferees from many different communities.

Anyone interested in learning more about the conference should contact the director, the Rev. Kevin Stockall at (506) 536-0872 or kstockall@nbnet.nb.ca.

Faculty and grad students gather for fellowship and exploration

by George Porter

Dr. Scott Dunham leads a Faculty and Graduate Student Fellowship gathering in Holy Cross House at St. Thomas University (STU) in Fredericton. The first term, Scott (who teaches in the University of New Brunswick (UNB) philosophy department and works with InterVarsity Christian Fellowship on campus, led the group through Terry Eagleton's book, *The Meaning of Life: A very Short Introduction*, reflecting on the ways in which his approach compares and contrasts with a more common biblical understanding of the meaning of life.

Next term, we will be look-



ing at David Adams Richards' book, *God Is: My Search for Faith in a Secular World*, and another, as of yet unidentified, book. The fellowship is open to any and all graduate students and faculty of both UNB and STU, as well as other interested persons. Scott can be contacted either at his office in Christ Church Cathedral (leave a message), or on line, scott.dunham@unb.ca.

HANDS ON!

Judy Steers, director of Ask & Imagine and national youth worker for the Anglican Church of Canada, enjoys a light hearted moment with the Rev. Bill Cliffe of Huron University College during recent planning meetings for 'Hands ON' — the 2010 Canadian Lutheran and Anglican Youth gathering (CLAY 2010). Bill will be the main speaker for this historic first national gathering of youth between 14 and 19 years of age, along with their leaders, from our two 'full communion' denominations — the Evangelical Lutheran Church in Canada and the Anglican Church of Canada, scheduled for August 19-22. A bus — or a caravan of buses — is being arranged to collect youth from Atlantic Canada and Quebec for the pilgrimage to London, Ontario for this event. For further information, contact George Porter, the diocesan youth action di-



rector — george.porter@anglican.nb.ca or visit the website at <http://www.clay2010.ca/>. The August Ask & Imagine program will be incorporated into the CLAY theme and gathering as well. For information on that program go to www.askandimagine.org.

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

emergent

Curious about George's column? Look on page 6.

Find youth news and events on-line at nba.ca