

THE NEW BRUNSWICK ANGLICAN



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MARCH 2010

SERVING THE DIOCESE OF FREDERICTON

Time for action



BY JIM MORELL

"I read what was in the bulletin insert and heard what was said in church on Sunday, but I still don't really understand the Nicodemus Project. What's behind it? What is our parish supposed to do? What can I do?"

I heard those words from a friend following the launch of the Nicodemus Project in parishes across the diocese on Jan. 31. I wondered how many other New Brunswick Anglicans were asking the same questions. I hope the following provides helpful answers.

In approving the Nicodemus Project action plan (it's on our website) Diocesan Council clearly said "... enduring transformational change must begin with individual Anglicans and parishes. If we are to grow in our understanding of the Gospel and in our ability to proclaim it, and if our parishes are to become stronger and healthier – then individuals and parishes have to assume the greatest responsibility for action and change."

The first step for any parish is for vestry to make a deliberate decision to engage the congregation in an open and honest assessment of the current situation.

Many tools are available to help, including "10 Marks of a Healthy Parish" and "Natural Church Development." The important thing is to pray about and talk about our ministries, identify what's going well and what should be improved. This process puts all kinds of things under a microscope – worship, spiritual growth, fellowship, welcoming and numerical growth, structures, leadership, mission, community outreach and stewardship. A good process will ensure that a vision statement is developed to paint a verbal picture of what the church could be like in three to five years if the necessary changes were made. This vision should be one that will please God, unite and inspire current members, and signal to potential members that 'our church is alive in Christ'.

These self-assessment processes take time. A visioning weekend might get the ball rolling but a leadership team has to be commissioned to follow-up, to develop the priorities, to propose a series of change-oriented action steps and to ensure resources are allocated to important areas. Then the whole congregation has to be involved so everyone fully understands the implications. See "We can" on page 2

EARLY MORNING EQUINE VISIT



One snowy weekday morning in February, the Rev. Leo Martin of St. Paul's, Hampton, arrived at church to find a couple of equine neighbours tied to the lych gate in the stone wall that gives entry to the churchyard. The horses are residents of a nearby stable and were supposed to be contained by their own fences and gates. Mr. Martin believes a Good Samaritan passing by saw the horses on the road by the church and tied them to the gate so they wouldn't cause an accident or be injured in one. The horses were soon returned to their sheepish owner. Mr. Martin assumed they had come for a friendly visit rather than a Sunday service. The beautiful and historic St. Paul's overlooks the Kennebecasis River in a semi-rural part of the town and has welcomed lots of critters, both wild and domestic, over the years.

Performance Review – the once secret Synod Office season

BY ANA WATTS

In addition to Advent, Christmas, Epiphany, Lent, Easter and Pentecost, the Synod Office calendar has yet another season marked on its calendar – Performance Review. Intended to be as brief and introspective as Advent, it succeeds in the introspection department, but the time required on task often stretches into Epiphany. It is no mean feat to get busy people in the same place at the same time in order to have a private and meaningful conversation.

"Staff performance reviews enable us to recognize and value what staff members accomplish and the impact their work has on the work of the diocese," says Archdeacon Geoffrey Hall, executive archdeacon and assistant to the bishop. "A structured environment enables us to communicate openly about performance and expectations."

All synod staff members have annual reviews. Archdeacon Hall participates one way or another in all of them, including this author's.

Phyllis Cathcart, the bishop's secretary, is interviewed by both Archdeacon Hall and Archbishop Claude Miller. Administrative officer Maureen Vail reports to

Archdeacon Hall and diocesan treasurer Canon Fred Scott.

Archbishop Miller takes a special interest too in the review of Youth Action Director and Canon for Youth George Porter, as conducted by Archdeacon Hall, because of the diocese's commitment to youth ministry and the important part Dr. Porter plays in confirmations throughout the diocese.

There is provision for the diocesan executive – Archbishop Miller, Archdeacon Hall and Canon Scott – to collaborate on their own reviews.

The earlier parts of a diocesan performance review take advantage of technology and can happen anywhere at any time. A three-part performance review worksheet is sent electronically to staff members who fill out section A – a self-evaluation form that begins with an appraisal of the position/job description comparing its components to the actual tasks performed. Section A goes on to ask staff members to propose any necessary changes to the job description; assess personal gifts, training and abilities in relation to the needs of the bishop and synod; request useful training/educational courses, materials or equipment.

There are also prompts to assess and demonstrate recent accomplishments; identify unsuccessful efforts and ways to improve; enunciate and plan long-range goals; and finally, to take stock of contributions to the team effort necessary to work collaboratively toward the mission of the diocese.

The staff members e-mail their documents to the supervisor who fills out section B of each one, addressing the subjects and responses of section A as completed by the staff members.

The supervisor then e-mails the complete assessment documents to the staff members for review. Then formal meetings are scheduled so individual staff members and the supervisor have an opportunity to communicate openly about job performance, job description, expectations and compensation issues.

Section C is an opportunity for both parties to offer a summary of the process, set goals for the coming year, and for the staff members to add additional comments. This final section is sometimes completed during the formal interview. Staff members keep a copy of the document and the originals are kept in their personnel files.



The work of diocesan staff has an impact on the work of the diocese. Annual performance reviews recognize and value staff accomplishments and the structured process enables open communication about performance and expectations, but they needn't be dismal occasions. Above Archdeacon Geoffrey Hall (left) and Canon Fred Scott (right) share a laugh during an interview with diocesan administration officer Maureen Vail.

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LETTER

Nicodemus Program should have been better thought-out before launch

Dear Editor,

The Nicodemus Program should have been better thought out before being launched.

The character we know as Nicodemus appears twice in the Scriptures, and on both instances it is dark. In the first instance, he comes to Jesus by night in John 3. We hear of him again in the Passion narrative when it is also dark. While we might like to think that Nicodemus had undergone a transformative change in his life, there is no Scripture that warrants such a hopeful position. On the contrary, Jesus addressed him in verse 10: "Are you a teacher of Israel, and yet you do not understand these things?" There is no indication that he came to understand what Jesus said.

I can understand why the committee (or whatever body)

He left in the darkness he arrived in. No halo illuminated his mind or way. We do not know him as a saint; no windows commemorate his witness of faith.

decided to focus on Nicodemus event, viz., the fascination with being born from above (a.k.a. born again), but it is impossible to identify Nicodemus as a prototype model for a transformed Church. It simply is not there.

As others beyond our diocese become aware of our program, they will see that we have undertaken a contraction with a house of cards, or a foundation with too much sand in the cement.

The Church identifies the comment of Jesus, that we must be born from above, but has never acknowledged Nicodemus as having grasped that idea. He left in the darkness he arrived in. No halo illuminated his mind or way. We do not know him as a saint; no windows commemorate his witness of faith.

The Gospel passage bears this out...

John 3:1-15 Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born

after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things? 'Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly

things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."

I am distressed that this solicits and demands the commitment of parishioners across the diocese. It is ill founded, and built on a premise that is wrong.

Better, I think, might have been an Apostolic Program, where we were called (as Nicodemus never was) and sent out where our life's paradigm will be truly transformative — becoming fishers of a new species!

Jim Irvine
(Canon James Irvine is retired)

FROM THE FRONT

We can all be involved in using God's compass to rechart our course

Continued from page 1

and accepts the changes that may be in store. Ideally, a new vision and transformational action plan would be approved at a special congregational meeting.

We can all be involved in helping our church/parish/congregation to use God's compass in re-charting its course. We can ask our rector or wardens what plans have been made under the Nicodemus Project and then volunteer to help. It takes many hands and many prayers to help our parishes become healthy, mission-focused, welcoming, growing, and active in proclaiming the Gospel of Jesus Christ for the making of disciples.

One of the golden rules of any major change initiative is "communicate, become communicate, communicate." The planners and the organizers of any major project know well what it is all about and what is supposed to happen, but the experts tell us that much too often those most affected by the changes and those most responsible for action, remain in the dark.

In the case of our Nicodemus Project, the people who will be impacted by the program's changes and the people most responsible for making those changes happen are the same ... and we are those people. We are the people who worship each Sunday and have long ensured the presence and strength of the Anglican Church in New Brunswick by our commitment to the Anglican Church in our community.

This review of the Nicodemus Project may be old hat for some of us, but we can all benefit from a restatement of this project and our vital role in it. A reminder that this is a grass-roots, bottom-

God is with us in our most difficult times, and through the Holy Spirit he will help us become the church that he wants us to be. First, though, we have to understand and accept the gravity of our situation and invite him into our lives and into our parishes to help us.

up initiative helps us maintain that important perspective too.

The Nicodemus Project, named for the man whose life was transformed when he saw Jesus, is a response to the needs of this diocese. Synod 2007 called for two task forces, one to study rural and/or struggling parishes and recommend appropriate responses to their condition; another to address the parishes' support of the diocesan budget.

The Rural and/or Struggling Parishes task force was creative and conscientious. The message from us was clear: "one size does not fit all parishes, so please don't dictate solutions to us — just set the priorities, point us in the right direction and support us when we need it". So the task force read widely, consulted extensively and presented Synod 2009 with an accurate assessment of the problems and a comprehensive list of recommendations to inspire solutions.

The Budget Support task force conducted an in-depth investigation of a proposed 10-10-10 budget structure (parishioners

tithe to the parish, which tithes to the diocese, which tithes to the national church). It too delivered a comprehensive report with a long list of recommendations.

Synod 2009 carefully analyzed and discussed the report findings and resolutions and recognized the Anglican Church in New Brunswick is in trouble. Without significant renewal in our understanding of being Christian and Anglican, preparation of our ordained and lay leaders for change, new communication strategies, and more attention to missions work, many parishes will continue to decline and may eventually disappear.

Synod called for transformational change. The Nicodemus Project exists to inspire and enable that change.

Most of us need only to look at our own parishes to see at least some of the signs and trends — declining offerings and attendance, the aging of the most faithful and generous, fewer young families, dwindling Sunday school attendance, and neglect of the needy in the community.

In many parishes today income does not keep up with the expenses of maintaining buildings, whether modest or magnificent, and may no longer support a full-time priest. Sometimes the beautiful old buildings don't even meet the needs of today's worshipers, attendance at Bible studies and other spiritual growth programs is sparse, and leaders (ordained and lay) feel ill-equipped to guide the parish into the future.

That feels like a lot of discouraging and bad news, but we still have the Good News. God is with us in our most difficult times, and through the Holy Spirit he will help us become the church that he wants us to be. First, though, we have to understand and accept the gravity of our situation and invite him into our lives and into our parishes to help us.

Jim Morell chairs the Administration Team of Diocesan Council, the team responsible for the Nicodemus Project



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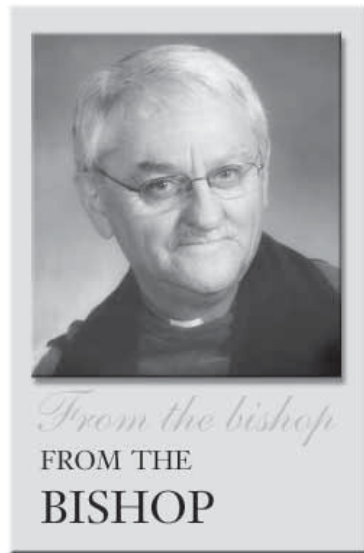
THE BISHOP'S PAGE

Nicodemus: a fair man who supported Jesus

Since the Nicodemus Project launch the end of January, I have been asked two questions: Who was Nicodemus? And what is "transformational change?" In light of the Nicodemus Project, understanding the answers to these two questions is very important.

In the third chapter of John's Gospel we read: "Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.'"

It could be argued, that Nicodemus, a well respected man of privilege, wealth and position is taken up with a desire to encounter Jesus. He knows something about Jesus from the talk around town. At the same time he seems to speak from a place where he may have witnessed the works of Jesus first hand. It spite of



his relatively secure position in the community, again, we could argue that Nicodemus was spiritually needy. Nicodemus takes a chance, meeting Jesus in the dark of night, not wanting others to know his curiosity or desire of Jesus' presence in his life.

There is no scriptural evidence that Nicodemus ever becomes a disciple of Christ. However we do know that Nicodemus was a fair man who

continued to support Jesus. In Chapter 7 of John's gospel, when Jesus is under attack by the Pharisees, we read: Nicodemus, who had gone to Jesus before, and who was one of them, asked, "Our law does not judge people without first giving them a hearing to find out what they are doing, does it?" They replied, "Surely you are not also from Galilee, are you?" Nicodemus stands up for Jesus at his own peril and leaves himself open to ridicule. At Jesus' crucifixion Nicodemus is at the cross when Jesus is abandoned by Peter and the disciples. Nicodemus takes Jesus' body and prepares it for burial. Did Nicodemus become a disciple? Was Nicodemus spiritually transformed born from above? We are left to decide.

Are we, or will we become disciples? Will we be personally and corporately transformed by the Nicodemus Project?

Nicodemus is the perfect Anglican. He/we ask the right questions but we have difficulty with Jesus' answers: "Are you a teacher of Israel, and yet you do not understand these things? Very truly I tell you, we speak

of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?"

The Nicodemus Project is a renewal initiative that is the distillation of nearly 10 years of prayer, consultation and visioning by our diocese. As I reflect this Lenten season, I firmly believe that spiritual renewal of our diocese is possible if we are centered on Christ and the proclamation of God's Good News. God desires our transformational change so that all embrace his love in discipleship, so that we become a Church that is focused on God's mission to the world.

In the Risen Christ,

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

PRINCIPAL ENGAGEMENTS

March 10-14
Council of General Synod

April 1
Maundy Thursday
Christ Church Cathedral

April 3
Holy Saturday/Easter Eve
Christ Church Cathedral

April 4
Easter Sunday
Christ Church Cathedral

April 11-13
North American Conference
for Bishops

April 13-14
Metropolitans meeting

April 20
Bishop's Counsel

April 22
Clergy Spouses Retreat

April 24
Layreaders Day

April 25-27, 29
Deanery of Woodstock
Visitation *

April 28
Clergy Day

*Denotes Confirmation

ANNOUNCEMENTS

The Rev. Kevin Cross will leave the Parish of McAdam on March 14 in order to become rector of Holy Trinity Church, Oxford, Maryland, on March 21.

The Rev. Donald Hamilton will retire as priest-in-charge of St. James Moncton and as chaplain to Moncton hospitals on March 31. His last working day was Feb. 19.

The Rev. Bonnie LeBlanc was appointed to a three-year term as Regional Dean of Woodstock on Jan. 15.

The Rev. Garth Maxwell was appointed associate priest at Christ Church (Parish) Church in Fredericton in early January.

The Rev. Wendy Amos Binks was appointed supervising priest in the Parishes of Hillsborough and Riverside, and St. Andrews, Sunny Brae on a half-time basis on Jan. 1.

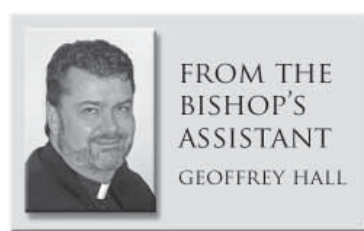
Difference a gift, diversity a blessing

In a rapidly changing culture it becomes increasingly difficult for the Christian to maintain a balanced perspective on where he or she fits into a seemingly growing diversity. Communities once composed of members from a few, or perhaps only one, cultural heritage, were common only a few decades ago. Today difference is probably just next door.

Do we embrace difference as a positive or see it as a threat?

Some might argue that the world would be a much better place if everyone were the same. Not likely. It's true we tend to be attracted to like-minded people who assure us that we are thinking rightly. But what a boring world it would be without the tension of different opinions, backgrounds, cultural heritages or even religious convictions. In reality it is those differences that "make the world go 'round.'" Without them it would be a monochromatic, dull place for sure. Surely diversity is one of God's greatest gifts. As someone once put it, "it must be so since that's how God created it."

Tolerance and inclusion were marks of the life of Jesus Christ. Jesus associated with the pious and the rude. He spent time with family as well as those of differing religious



conviction. He visited with tax collectors and sinners, with pharisees and adulterers. His tolerance amazed people. No one was excluded from his life or his love. Even a shallow understanding of Christ teaches us that God's love extends to every person everywhere. Jesus did not come "into the world to condemn the world, but that the world through him might be saved." (John 3:17)

It's when those differences seem to bump up against perceived doctrinal convictions that we in the Anglican Church seem to get into trouble these days. That issue has sparked extensive debate about what we consider to be or not to be "core doctrine." How is it that the view of someone or something different makes us lose our heads and forget the imperatives of Christian living and behaviour? We can show respect and value others even if we don't agree with their decisions, lifestyles or social practices. Being near difference

does not insist that we embrace it as ours, nor does it require that we become like it.

Anglicanism celebrates difference! Some Anglicans seem to have forgotten that. On many recent occasions those with specific agendas have decided they need to silo themselves. They prefer to break away to protect particular political or moral convictions rather than continue to live within the tension of the diversity of the Body. When this is the case, it makes Anglicanism no different from many other denominational churches, which is not something I believe is true about our fully and correctly understood Anglican Church religious heritage. We might all benefit from leaving those things that are beyond our influence to God and focus on our belief that it is he who is in control.

Coming to a better understanding of our identity as Anglican Christians has been named as a high priority for the Diocese of Fredericton over the next few years. "Relearn what it means to be Christian and Anglican" are the words of the Nicodemus Project action plan. This is important because the extent to which we are sure and certain about who we are and what we believe has a direct

impact on how we deal with difference. The call of Jesus to the Church is unity, not uniformity. We often confuse the two.

What is Anglicanism is one of Urban T. Holmes' last works (Morehouse Publishing, 1982) and was not published until after his death in the early 1980s. In it he wrote: "In our common life of worship, which is what cements Anglicans together, we can affirm the different gifts of one another without having to live as if they were ours as well. In our understanding of church, it is the people of God who provide a comprehensive ministry, not each individual ... We are called to serve in a community where we support the vocation of anyone who has a God-given gift to make a singular contribution in a given area, even when it impinges on our own comfort."

Difference is a gift. Diversity is a blessing. Knowing ourselves better lowers the tension that exists in our relationships with the different. The tendency to disregard, condemn and exclude others may be more of a reflection of our own insecurity than it is of our right judgment.

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

Archbishop Claude Miller

will attend the
Clergy Spouse Conference
at Villa Madonna
Rothsay
on Thursday morning
April 22

Justice camp to focus on poverty, environment, food security, housing, aboriginal justice, building neighbourhoods, and empowering communities

Community development is the theme of a justice camp hosted by the Diocese of Niagara May 9 to 14. It is the fifth such justice

camp organized by the Anglican Church of Canada's partnerships-eco-justice committee.

"Community development

in its simplest form is a process of coming together, developing trusting relationships, naming the justice issues to be addressed

and taking action for change," said host Bishop Michael Bird.

Anglicans across Canada will gather with ecumenical and

secular justice partners to foster change. For more information, visit www.justicecamp.ca or call 905/527-1316, extension 420.

REPORT OF PARISH SUPPORT FOR
DIOCESAN SHARED MINISTRY BUDGET
FOR 2009

FINANCIAL UPDATE

PARISH	MISSION OUTREACH			PARISH ASSESSMENT		
	REQUEST	PAID	SHORT	REQUIRED	PAID	Deficit
Bathurst	11,388	11,388	0	10,452	10,452	0
Campbellton	7,056	7,256	-200	5,352	5,352	0
Chatham	16,608	19,380	-2,772	16,920	16,920	0
Dalhousie	3,156	3,156	0	2,700	2,700	0
Derby Blackville	12,744	12,744	0	11,436	11,436	0
Hardwicke	3,192	3,192	0	4,272	4,272	0
New Bandon	5,388	5,388	0	4,368	4,368	0
Newcastle Nelson	10,692	9,552	1,140	9,984	9,984	0
Restigouche	1,668	1,668	0	2,112	2,112	0
Cathedral	36,132	36,132	0	36,840	36,840	0
Fredericton	53,436	33,432	20,004	42,300	42,300	0
Fredericton Jctn	8,148	8,148	0	5,412	5,612	-200
Gagetown	3,696	3,696	0	3,912	3,912	0
Maugerville	996	996	0	612	612	0
New Maryland	6,948	6,948	0	6,144	6,144	0
Oromocto	6,972	6,972	0	6,696	6,696	0
St Peters	6,804	1,040	5,764	7,056	7,056	0
St. Margarets	6,816	6,816	0	7,920	7,920	0
Bright	6,204	6,204	0	5,856	5,856	0
Cambridge Wtrbro	3,432	0	3,432	2,940	2,940	0
Douglas Na'sis	24,396	24,396	0	24,420	24,420	0
Ludlow Blissfield	8,736	0	8,736	7,884	7,884	0
Marysville	9,516	9,516	0	5,400	5,400	0
Minto Chipman	7,428	0	7,428	7,308	2,922	4,386
St Mary York	10,092	10,094	-2	9,960	9,960	0
Stanley	6,036	6,036	0	5,664	5,664	0
Carleton	14,760	1,104	13,656	12,780	12,780	0
Lancaster	13,932	13,932	0	15,408	15,409	-1
Musquash	6,012	6,012	0	5,172	5,172	0
Nerepis St John	22,680	20,790	1,890	20,640	18,920	1,720
Victoria	8,772	8,772	0	6,384	6,384	0
Campobello	2,592	2,592	0	2,628	2,628	0
Grand Manan	7,596	7,596	0	5,520	5,520	0
Mcadam	5,664	5,978	-314	4,416	4,416	0
Pennfield	7,572	7,572	0	9,492	9,492	0
St Andrews	15,612	0	15,612	14,700	14,700	0
St David St Patrick	1,164	1,164	0	756	756	0
St George	7,512	2,325	5,187	7,812	0	7,812
St Stephen	9,648	9,648	0	13,128	13,128	0
Central Kings	3,696	3,696	0	4,092	4,092	0
Gondola Point	5,292	5,292	0	4,740	4,740	0
Hammond River	5,616	1,488	4,128	5,100	0	5,100
Hampton	11,628	7,432	4,196	11,376	5,344	6,032
Kingston	8,448	4,348	4,100	7,824	7,824	0
Quispamsis	7,836	7,836	0	9,768	9,768	0
Renforth	21,984	20,195	1,789	19,932	19,932	0
Rothestay	19,956	20,956	-1,000	22,728	22,728	0
Sussex	16,968	16,968	0	18,516	18,516	0
Upham	2,952	3,952	-1,000	4,704	4,704	0
Upper K'casis	4,668	4,668	0	4,116	4,116	0
Waterford St. Mark	12,120	12,120	0	10,644	10,644	0
Dorchester	1,776	0	1,776	1,200	0	1,200
Hillsborough	3,108	0	3,108	2,544	424	2,120
Kent	4,368	4,368	0	3,864	3,864	0
Moncton	20,088	20,088	0	17,160	17,160	0
Riverview	12,708	12,708	0	12,252	12,252	0
Sackville	11,124	8,740	2,384	10,824	10,824	0
Salisbury Havelock	5,016	5,023	-7	5,100	5,093	7
Shediac	26,436	26,436	0	19,404	19,404	0
St Andrews	4,728	4,728	0	6,048	6,048	0
St Philips	8,532	2,000	6,532	7,224	7,224	0
St. James	5,832	5,832	0	8,820	8,820	0
Westmorland	2,892	2,892	0	2,616	2,616	0
Coldbrook St Marys	12,012	12,012	0	12,612	12,612	0
East Saint John	7,392	7,392	0	5,064	5,064	0
Lakewood	11,736	11,736	0	7,752	7,752	0
Millidgeville	7,296	7,296	0	10,260	10,260	0
Portland	26,844	0	26,844	13,824	2,304	11,520
Saint John	12,732	12,732	0	18,264	18,264	0
Simonds	3,576	3,576	0	2,796	2,796	0
St Mark	14,700	12,710	1,990	10,524	9,099	1,425
St Martins Blk Rvr	4,824	1,608	3,216	4,740	1,580	3,160
Andover	8,592	8,592	0	6,780	6,780	0
Canterbury	3,480	3,480	0	3,252	3,252	0
Denmark	1,140	1,140	0	3,648	3,648	0
Grand Falls	1,464	0	1,464	600	0	600
Madawaska	3,324	3,047	277	2,592	2,376	216
Prince William	8,508	8,408	100	5,472	5,472	0
Richmond	5,892	5,892	0	4,668	4,668	0
Tobique	7,068	7,068	0	5,784	5,784	0
Woodstock	13,800	13,800	0	13,608	13,608	0
Wicklow Wilmot Etal	15,444	15,444	0	13,584	13,585	-1
DIOCESAN TTLS	798,792	659,334	139,458	739,176	694,080	45,096

BUDGET SUPPORT COMPARISON						
MISSION OUTREACH				ASSESSMENT		
	REQ	PAID	SHORT	REQ	PAID	SHORT
FOR 2008	798,792	686,465	112,327	739,176	724,886	14,290
FOR 2007	798,792	685,013	113,779	739,176	699,016	40,160
FOR 2006	798,792	714,142	84,650	739,176	696,159	43,017
FOR 2005	737,028	627,677	109,351	684,238	630,611	53,627
FOR 2004	654,120	553,389	100,731	824,748	780,550	44,198
FOR 2003	660,600	581,100	79,500	858,100	816,200	41,900

Expected deficit narrowly avoided

BY ANA WATTS

Although parish support for the budget was down significantly in 2009, the diocese avoided a year-end deficit and enjoyed a small surplus, thanks to some lower than budgeted expenditures.

“As we approached year end we were anxious about a possible deficit,” says Canon Fred Scott, the diocesan treasurer. “But several parishes picked-up their payments at the end of the year. We left our books open longer than planned to accommodate later payments, but we had to close the books by February 1st in order to prepare for our audit.”

Parish support of the 2008 Diocesan Shared Ministry Budget was about \$1.4 million. Support of the 2009 budget was nearly \$60,000 less at \$1.35 million.

Says Canon Scott. “A total of 16 parishes contributed less in 2009 than they did in 2008 but three parishes were responsible for most of the shortfall. There were 60 parishes able to hold the line, and another 4 exceeded their 2008 support. Of course holding the line can be misleading as for a couple of parishes the line is zero.”

Fewer and shorter clergy moves, no newly ordained clergy requiring outfit grants, and the Christian Education Director’s lengthy leave of absence all resulted in lower expenditures which helped the diocese avoid a deficit in 2009.

“Because those and some other planned budget expenditures were not made, we closed the books with a surplus of about \$40,000 on a \$1.8 million budget. We didn’t hold back on spending, but circumstances prevailed.”

Canon Scott anticipates a turn-around in 2010, however. “The diocese’s enthusiasm for the Nicodemus Project is very encouraging.”

Delegates to Synod 2009 last June considered the results of two years of research and consultation throughout the diocese and approved a series of motions intended to allow God to transform the Diocese of Fredericton into the stronger, healthier and growing church that he calls us to become. That call for transformational change is articulated in the Nicodemus Project launched in the diocese on Jan. 31 of this year. It gives priority to activities that proclaims the Gospel of Jesus Christ for the making of disciples in order to enable healthy, mission-focused, welcoming and growing parishes.

COMMENTARY

United in service and witness to their faith

ACW Diocesan Vice President Florence Joy Clement spoke to the congregation at St. John's Church in Oromocto on ACW Sunday, Nov. 29. Her text is reprinted here.

The purpose of the ACW (Anglican Church Women) is to unite women in a fellowship of worship, study and offering, which will deepen and strengthen their own spiritual lives as well as lead them into Christian service in the parish, diocese, community, nation and the world. We work for and sustain an informed interest in the mission of the church.

Our new national motto is "The Love of Jesus Calls Us" and our diocesan motto is "Launch out into the Deep." A little quotation I rely on regularly is: "Lord, remind me that nothing is going to happen to me today that you and I can't handle together."

As you may or may not know, all women in our churches are part of Anglican Church Women, but not all are active members of the organization and that is okay — many are called to help with some of our projects and do so willingly when asked, and we all appreciate that.

Roberta Tiltons and a few of her friends started the WA (the Women's Auxiliary) in Canada in 1885. They struggled to be recognized as a viable part of the church, but it took some bishops a long time to accept that. Finally, on Nov. 4, 1903 the WA was brought to the Diocese of Fredericton. Then in 1967 the name WA was changed to ACW and our present primate, Archbishop Fred Hiltz, is very supportive of ACW. At our national meeting in Newfoundland last October he spoke of the amazing amount of work the ACWs do, and how important he feels we are. But it is not all work and fundraising, we have fun together too, and so we should do.

You probably know of the



Members of the Diocesan ACW gather for their annual meeting in early May each year. Last year in St. Luke's, Saint John, executive members were elected for the coming year. From left to right they are Patti Hoyt, treasurer; Inez Estabrooks, secretary; Florence Joy Clement, vice-president; and Joan Randall, president.

catering and receptions that your ACW does, but that is only a part of what we do. Most groups (if not all) open their meetings with a devotional time — readings and prayers. After the business is covered many have guest speakers for our edification. Some churches have spin-off groups of crafters and quilters.

We give much money to our own churches and then contribute to the support of the wider church. (A list of ministries supported by ACW is found below — ed.)

Our organization is aging and many of our members are unable to carry on the work of the ACW and some groups are dwindling in numbers as well, but there is no shortage of enthusiasm for the contributions we make to our churches and

our outreach. We are a group of women dedicated to carrying on God's work as best we can. Many of our churches would not be able to function without both the physical and financial help of the ACWs.

One of the ways the ACW helps church and rectory buildings is through the Extra-Cent-A-Day fund to repair roofs, update kitchens, and undertake other practical projects.

We really need to have younger women join with us, as our numbers are dwindling due to old age and physical burnout. Many younger women are working full time and have families to look after and need some time to relax, but it would be wonderful if, when they ease up on work or retire, they would consider helping the ACWs. Many haven't grown

up, as some of our members did, in JA (Junior Auxiliary), GA (Girl's Auxiliary) and AYP (Anglican Young People's Association) then the WA and ACW, but we hope they will be willing to keep this very important and vital segment of our church alive.

Many of our members enjoy fellowship, especially the Christmas and end-of-year potlucks or even restaurant visits. We also have our deanery annual general meetings, held in a different church in the deanery each year, and our two-day diocesan annual meeting held in a different area of the diocese each May. There is also a three-day national meeting held in a different diocese each year. This year it was in Newfoundland and our diocesan president, Joan Randall, attended. Next year it will be in

the Diocese of New Westminster in British Columbia. What wonderful opportunities to connect and share experiences and Christian efforts with ACW members from across Canada.

ACW member Heather Carr, known to many of you, has served as branch, deanery, diocesan and national president. She is a wonderful and capable representative of our ACW and all it stands for.

There have been, and will continue to be, many changes in the ACW over the years. How soon we can expect more changes, and what they may be, remains to be seen. The fact remains, however, we have to continue to be the hands, the ears, the voice, the feet and the heart of Christ, so that we can carry on the work he began in us — the ACW.

Yes, we are living in a changing world, and we do need to keep pace with these changes. We are primarily known as a fund-raising group (although our national president calls it 'fun-raising'), but we also do a lot of good works. If the ACW did not exist our members would miss out on a lot of fun, shared blessings and the satisfaction of a job well done. We would miss the smiling faces of children as they open the small gifts we buy for their Christmas parties in the church hall, our visits to seniors and shut-ins, and the opportunity to support bereaved families by catering to funeral receptions. We would even miss catering to our own parish confirmation and other celebrations.

The essence of Anglican Church Women is more than fundraising. It may be one of our major functions, but we encompass a broad sense of ministry and witness. We embrace all the roles women assume in service and witness to our faith.

Florence Joy Clement of the Parish of Fredericton is ACW diocesan vice-president.

Some of the ministries that appreciate the prayerful and financial support of the ACW

- Canon Paul Jeffries, missionary priest at the Bishop McAllister College in Uganda.
- School fees for students at Bishop McAllister College.
- New Brunswick missionaries Kara Thompson Mejia, Isabel Murphy and Nancy Stevens.
- Church Army and Taylor College in Saint John
- Inner city youth programs.
- Dioceses of The Arctic, and Yukon as well as the Council of the North.
- Divinity Scholarship Fund to help theological students from this diocese.
- Primate's World Relief and Development Fund.
- Coverdale Foundation.
- Foster children (many branches have their own foster children, and the diocesan ACW supports two children).
- Diocesan youth camps Medley and Brookwood.
- Farraline Place senior's residence.
- School of Church Music.
- Transition homes throughout the province.

PARISH NEWS



CAROL ANNINGSO

The Parishes of Carleton (St. George's Church) and Victoria (St. Jude's Church) recently embarked on a collaborative ministry in the lower west side of Saint John. At a service in St. Jude's on Jan. 31, the Rev. Canon Howard Anningson, rector of Carleton, was also inducted as rector of the Parish of Victoria; and the new ministry of the Rev. Robert Salloum was celebrated with his appointment as associate priest in both parishes. Seen here following the service are, left to right, Jackie Clark, warden in the Parish of Carleton; the Ven. Vicars Hodge, Archdeacon of St. Andrews; Joe Masson, warden in the Parish of Victoria; Canon Anningson; Ken Lewell, warden in the Parish of Carleton; Mr. Salloum; and Evan Smith, warden in the Parish of Victoria.

Historic Saint John churches make history yet again

BY VICARS HODGE

St. George's, Carleton and St. Jude's, Victoria, are two of Saint John's landmark churches. And together they recently made the landmark decision to share and strengthen their ministry.

The two churches are neighbours in Saint John's lower west side and in recent years have collaborated in several ways — Lenten missions, the Alpha course, summer clergy coverage, and an extensive food bank support ministry. When the Rev. Canon David Kierstead, rector of St. Jude's, announced in early 2009 that he would retire before the end of the year, the usual transition protocol was triggered. The wardens and parish advisory committee arranged a meeting with me as their territorial archdeacon. We discussed the preparation of a parish profile, talked of interim ministry, and began to consider what gifts were needed in the next rector of St. Jude's. However, as the conversation proceeded, the leadership team at St. Jude's grew into the idea that the future of St. Jude's might well involve the people of St. George's as well. So conversations with two sets of churchwardens and two vestries led to a remarkable

sharing and collaboration in ministry on the West Side.

The two churches agreed that although both corporations would continue, they would share two clergy equally — one would be the rector of both churches and the other would be the associate priest of both. While Canon Anningson would continue to reside in the St. George's rectory and Mr. Salloum would move into the St. Jude's rectory, neither priest would be the exclusive minister of either church. Theirs would be a team ministry.

So last October, the Rev. Canon Howard Anningson, rector of the Parish of Carleton (St. George's) was also appointed the rector of the Parish of Victoria (St. Jude's). On him fall most of the administrative responsibilities and his considerable gifts in pastoral care are a blessing to both congregations.

The Rev. Rob Salloum was appointed associate priest of both parishes on Jan. 1. He shares in liturgical leadership and pastoral care in both parishes — and under the rector's direction, takes the lead in small group, program ministry, and congregational development. They were inducted in their roles at a service in St. Jude's on Jan. 31

This is a remarkable new beginning for the two churches, especially in light of their histories. St. George's Church predates our first Bishop John Medley by half a century and is the product of the evangelical revival of the 18th century. The present structure, built in 1821, has a distinctive clock tower that presides over the deep west side and overlooks the busy harbour.

St. Jude's was planted during the time of Bishop Medley and has its roots in the Anglo-Catholic renewal that swept through the Anglican Church in the 19th century. It dwells up the hill from St. George's, next to Queens Square and overlooking the Digby ferry docks.

Although both congregations are much smaller numerically than they once were, they have plenty of desire to be useful and have embraced the ideas of shared and collaborative ministry with enthusiasm. Despite historic rivalries that grew from their different theological beginnings, they have for decades known that they have far more in common than the things that once divided them.

The Ven. Vicars Hodge is Archdeacon of St. Andrews

QUISPAMIS INDUCTION



The Rev. Chris Hayes, centre, was inducted as priest and rector of the Parish of Quispamsis at St. Augustine's Church on Sunday evening, Feb. 7. The Ven. David Barrett, Archdeacon of Kingston and the Kennebecasis presided at the service, his first service of induction in their years as archdeacon. The Rev. Ellen Curtis of the Parish of Lakewood, left, was preacher.



MARGARET LAKING

Following the service of dedication for a new Yamaha organ donated to the Parish of McAdam by Charles Gabel in memory of his parents Leola and Donald as well as his brother Robert, the Gabel family, the organist and the priest-in-charge of the parish gathered around it. In back is the Rev. Kevin Cross, in front of him are David Gabel of Moncton, Robert Gabel's son; Jeanie Gabel, also of Moncton, Robert's widow; and Judy Thomas, organist at St. George's. In front are Kimberley, Robert Gabel's grand-daughter; and the organ donor Charles Gabel, a member of the congregation at St. George's.

Parish rejoices in sweet sound of new organ

Thanks to the generosity of Charles Gabel, the Parish of McAdam has a new, Yamaha organ. During a service of dedication of the new organ held in St. George's Church on the fourth Sunday of Advent, the Rev. Kevin Cross, rector, said: "We thank Charles Gabel for his generous donation in memory of his parents, Leola and Donald, and his brother, Robert. Charles, you have graced us with a wonderful instrument to inspire our praise of God."

Robert Gabel's widow, Jeanie, her son David and his daughter, Kimberley traveled from Moncton for the service.

Two of Charles Gabel's neighbours, Donna and Milton Currie, with Jim and Sadie McCracken's daughter Karen, sang one of Charles' favourite songs, *How Long Has it Been*, made popular in 1964 by country singer Jim Reeves.

"Oh how long has it been since you talked with the Lord and told Him your heart's hidden secret? How long since you prayed? How long since you stayed on your knees till the light shone through," they sang.

Following the service of dedication refreshments were served in the hall and included a decorated cake especially for Charles.

PARISH NEWS

Christmas in March?

It can take some time to get pageant pictures in the paper
Better late than never



Then eight months old, Oliver Shaw was cast in the lead as Baby Jesus. His parents, Nathan and Rebekah, enjoyed their supporting roles as Joseph and Mary. They stayed warm inside until the last minute before the performance. Hot chocolate and mulled cider along with cookies helped to keep the audience warm. The church plans to make this an annual event.



Mary, Joseph and the Baby Jesus, surrounded by donkeys, sheep, shepherds and wise men braved a cold and blustery night in December to perform a Living Nativity in the Parish of Lakewood. In addition to the casts of characters and animals, the tableau offered lots of Christmas carol singing and music from the St. James Choir.



The angelic Rev. Ellen Curtis, rector of Lakewood (in the photo in the right), watched over the event.

PLANTING AHEAD



The first wave of United Empire Loyalists landed in what is now the City of Saint John on May 18, 1783. Just two years later, the city was incorporated and earned the title of the first incorporated city in Canada.

Saint John will mark the 225th anniversary of its incorporation this year and the people of historic Trinity Church in the uptown will celebrate right along with it.

Early last November, before the ground was frozen, young and old members of Trinity gathered to plant 225 spring bulbs in the church's Charlotte Street garden.

"We hope that revelers and passers-by will appreciate our colourful greeting and be inclined to join us for one of our community breakfasts or suppers," says parishioner David Goss, who organized the bulb planting event. "We also offer monthly movie nights and have some special concerts planned to mark the 225th anniversary. Watch for the dates.

Toddler Lila Scaplan, kneeling on the right, is one of the many parishioners who helped David, left, plant the bulbs.



Parish brings church history to life

BY BETTY MACGILLIVRAY

People in the Parish of Stanley marked the 130th anniversary of St. Thomas Church with a reenactment of the erection of the original building.

Copies of the church history, provided by Twila Buttmer of the Diocesan Archives, were reviewed and a skit was written by parishioner Betty MacGillivray, who called it an exercise of enlightenment. "I was in awe of the dedication and commitment of our ancestors," she said.

Under the leadership of the Rev. W.O. Raymond, who was newly appointed to Stanley in 1879, plans for a church to replace the dysfunctional school/church building were formulated. Mr. Raymond's father, a lieutenant colonel from Woodstock, designed and directed the construction of the structure that began in January of 1879 and was complete in time for the All Saints service that same year.

Money was needed for the building project, but early on it was decided that parishioners would work out the amount of their subscriptions. The rate was \$1 per man for a day's work, \$2 for a man and team. Most of the materials were also acquired through subscription.

Many gifts were received but the most significant was the east window given by Archbishop John Medley, the first Bishop of Fredericton. This window, it is recorded, had at one time been the west window of Christ Church Cathedral.

By using the resources of



The cast of an historical skit, dressed in period costume, told the story of the building of St. Thomas Church in the Parish of Stanley. Left to right they are James Waugh, Martin Fullarton, Bill Smith, Betty MacGillivray, Libby Fullarton, Kirk MacDonald and Heather Logan.

the area and the talents of the people in the community, the total cost for the building was \$2,000 and the structure was completed debt-free. The beautiful baptismal font and the altar survive to this day.

On Jan. 7, 1880 St. Thomas Church was consecrated by Archbishop Medley. St. Thomas was the name given the previous church and is believed to be the name of the Archbishop's parish church in Exeter, England.

Attending the ceremony were nine priests from churches in and around Fredericton as well as members of the Cathedral choir.

The recent skit, inspired by the information contained in old church documents, was presented by a cast in period costume with Bill Smith as the Rev. Mr. Raymond. Other cast

members portrayed individuals and families significantly involved in the church at that time, with surnames like Clarkson, Waugh, Douglass, and Logan. These family names are still present in today's congregation.

"It is important to know the history of your church," Ms. Buttmer told the people of the Parish of Stanley. She was correct. In preparing the skit they learned much that gave them pride and admiration of their ancestors, who with so little, constructed a beautiful House of God.

Historic surnames like Clarkson, Waugh, Douglass, and Logan are still present at St. Thomas Church.

COMING EVENTS

The fun starts early in the morning and continues late into the evening — even for the nurse!

BY WENDY GOULD

First of all, I want everyone to know that I love going to Camp Medley. For two consecutive summers, I have had the privilege of being camp nurse for one week. For those who are not aware, Camp Medley is a Christian camp that provides residential camping for children. It is located on the St. John River in Upper Gagetown, New Brunswick. The camp itself is beautifully designed and has a newly constructed kitchen and dining facility. It is owned and operated by the Diocese of Fredericton.

As beautiful as Camp Medley is, it is the people who work there that make it a wonderful experience. The staff is undeniably the most kind and generous group of co-workers I have ever had the opportunity

Medley Moments

to encounter. They really do like each other and they truly delight in working with the campers.

The fun of camp starts early each morning and continues late into the evening. The campers move from one activity to another with ease. Activities are offered to pique the interest of each and every camper. They can canoe, swim, do arts and crafts, learn to work a yo-yo, participate in sports — the choices are diverse and seemingly limitless.

From the outside looking in it all appears seamless, which brings me to the director and her team. Dedicated

and knowledgeable are just two of the words I would use to describe Liz Harding. Under her guidance, a team of exceptional young people spends the summer providing leadership and ministry for the campers. I have watched counselors provide support to a homesick camper, cheer on the slowest of participants in the obstacle course, sit in chapel and pray with a camper, offer encouragement to a camper not feeling so well — these and so many other gestures would make any mother proud. (I guess I have to mention here that two of my sons worked at Camp Medley last summer, Nicholas as head male counselor and Alex as a counselor).

My time at Camp Medley has truly been a rewarding experience that I could not have been exposed to anywhere else.

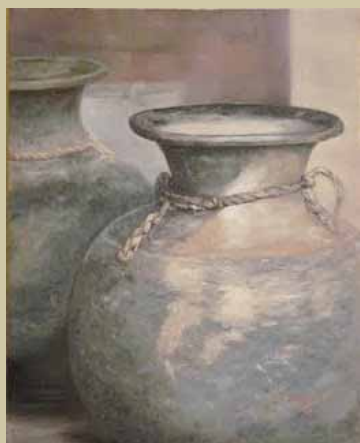


In closing, I would like to tell you that if you ever have the opportunity to sit in the chapel at Camp Medley and hear 120 young voices sing Days of Elijah, go for it. There is nothing quite like it.

Wendy Gould is a Camp Medley nurse.

If you would like to share in the fun and inspiration offered by a week as a Camp Medley nurse working out of the newly refurbished nurse's hut and infirmary, contact the assistant camp director Shawn Branch <shawn@campmedley.ca>.

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- Tuesday evening:
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- Wednesday:
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- Thursday morning:
Time with Archbishop Claude Miller

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FLORENCEVILLE-BRISTOL, NEW BRUNSWICK

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Week	Dates	Ages	Camp Type
WEEK ONE	July 4-9	13-16	Senior Week
WEEK TWO	July 11-16	9-12	Freshman Camp
WEEK THREE	July 18-23	6-8	Rookie Camp
WEEK FOUR	July 25-30	9-12	Freshman Camp
WEEK FIVE	August 1-6	13-16	Senior Camp
WEEK SIX	August 8-13	12-14	Sophomore Camp

Plus CIT Training if a camper is interested and turning 16 during 2010

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MEDLEY STAFF HOUSE TAKES SHAPE



Get some money, from government, foundations and from New Brunswick Anglicans who had already given generously but still responded to Archbishop Claude Miller's most recent fund-raising request.



Get a big truck with destructive and constructive attachments.



You can see the profile better now. The lines of the roof of the new administration and staff-house with accommodations for the camp director, assistant director, chaplain and cook plus a staff lounge, tuck shop and craft room. Everything will be ready for this summer's camping season.

Building Medley's Future

A winter works story in photos by Claude Miller

Read counter clockwise from the upper left



Gut the inside of the old staff house.



Tear off the roof.



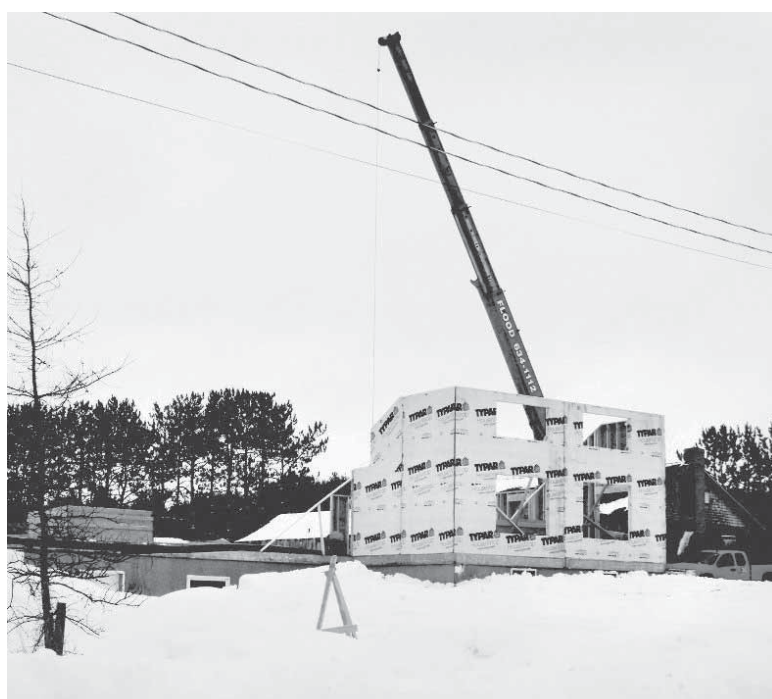
And the walls.



Dump the garbage in the truck.



Then add some roof trusses. Can you see the shape of things to come? Does it look familiar?



Put up some pre-fabricated walls.



And some more pre-fabricated walls. (This part goes quickly. Good thing because the workers are anxious to get to the interior work and a bit of heat.)

COLUMNS

Maturity is worth the wait, just ask Fireflight

There are all kinds of choirs, bands and solo artists and others who have matured in lots of ways through their commercial careers. For some, that growth manifests itself in the music; for others it shows up in the texts they pen. The rock band Fireflight is maturing in both aspects and it is exciting to hear, read and reflect upon that growth.

Fireflight, out of Florida, just released its third album *For Those Who Wait*, and those who waited for this album have received a great musical treat. Many bands succumb to the "sophomore jinx" — the second album is badly received because the group spent its whole life preparing for the first, but only works a year or so for the second. That is not the case with Fireflight, this group



continues to experience some wonderful music things, learn from them, and incorporate them into their music.

"This album is a maturation in understanding that sometimes you don't appreciate why you're on the path that you're are," says lead singer Dawn Michele. "A lot of times we get bogged down thinking about things that we're waiting for — as soon as I get my bills paid things are going to be great, as soon as my family member's not sick any more things are go-



ing to be a lot better. When we do that, we totally miss out on what's happening between now and our goal.

"God has times of waiting in our lives because He has something for us to learn. Hard things that happen, that throw us off of our plan, become the most important things in our lives because God will take them and use them to shape our character and who we are."

Indeed, waiting on God is a key part of faith. Clocks figure prominently in the *For Those*

Who Wait album artwork. They represent both the waiting and the concept of time being under God's command. "Desperate," the first single off the album, features clocks throughout the video, and lyrics like; "I know there's so much at stake / but I don't know if I can take one more pat on the back saying I'll be okay. / Can't you see my whole life is in disarray?" There's a sense of impatience and perhaps even panic.

For Those Who Wait features a very heavy, but also very clear, guitar sound, thanks to the switch to solid-body guitars. (Some of the riffs are reminiscent of Collective Soul). The songs on this album require a vocal instrument of great range, clarity, passion, and control — in both the loud sections and more tender moments — and give Dawn the opportu-

nity to demonstrate just what a great singer she is. The use of piano and strings, along with the more complex songwriting, clearly indicate this album evolved from the previous two, yet it is also a very fresh experience. Resonant and thoughtful lyrics complete the package.

On its website < www.fireflightrock.com > Fireflight seeks to remind everyone of God's magnificence in the midst of personal weakness — "I'm not what I have done / I'm what I've overcome." For a band to successfully evolve, and still remain true to its faith in this culture, is something wonderful and well worth the wait. *For Those Who Wait* will give you lots to think about. I highly recommend it!

The Rev. Chris Hayes is a musician as well as rector of Quispamsis.

ARCHIVES CORNER

All in the Family ... Clergy in the Diocese of Fredericton

Several previous articles focused on the lives and careers of particular clergy. For the next couple of months, we will focus on clergy in light of two measurable and longstanding trends in this diocese: family connections and long service.

Our offering this month looks at related clergy — fathers and sons, or brothers — all men so far. Perhaps the earliest father and son team was the Rev. Oliver Arnold (1792-1834) and his son, the Rev. Horatio Nelson (1828-1848), who served the Parish of Sussex. Arnold-the-younger spent his first six years there as curate. In the Parish of Kingston, the first three rectors were all Scovills: the Rev. James (1787-1808); his son, the Rev. Elias (1808-1841); and his son, the Rev. William Elias (1841-1875).

The Rev. James Somerville taught at the College of New Brunswick and served parishes nearby while his brother, the Rev. Alexander Somerville, served in Bathurst and St. Stephen. Two sons of Noah Disbrow of Saint John were the Rev. Noah who served in Bathurst (1846 – 1856); and the Rev. James W., who served Simonds (1846 – 1858).

Bishop John Medley (1845-1892) brought his family with him to New Brunswick and later ordained three of his sons: John B. served Christ Church Cathedral here and then returned to England; Charles S. served Sussex (1867 – 1889), and Edward S. served in St. Stephen and then returned to England.

Three Coster brothers came from England, Canon Frederick served Carleton (1823-1866); the Rev. Nathaniel served Richibucto (1859-1879); and Archdeacon George served Fredericton (1829-1959). George's son, the Rev. Charles Coster, taught at the collegiate school in Fredericton. Archdeacon A.S. Coster, grandnephew of Archdeacon



DIOCESAN ARCHIVES

Left to right in the photo array above are the Coster brothers: Archdeacon George, Parish of Fredericton; the Rev. Nathaniel, Parish of Richibucto; and Canon Frederick, Parish of Carleton. The photographs of Nathaniel and Frederick were taken about 1860. The photo of Archdeacon George Coster, the eldest, was taken earlier.

George Coster, served the Parish of Fredericton (1939 – 1968).

Saint John clergy families included the Armstrongs and the Grays. The Rev. John Armstrong served as the first rector of St. James Church (1851 – 1857). He had two sons, the Rev. William who also served St. James (1857-1882); and the Rev. G.M. who served Stone Church (1852-1887). The Rev. Benjamin Gerrish Gray served Trinity (1825 – 1840 and there's a plaque to show for it); and his son, the Rev. John William, also served Trinity (1825 – 1868), his first 15 years as curate.

Longtime Hampton rector, the Rev. William W. Walker, had four sons, three of whom were ordained by Bishop Medley: William in 1864; George in 1867; and Millidge in 1874. All three served as curates with their father in Hampton and then served as Episcopal priests in the USA. Their sister, Elizabeth,

later became a deaconess in Philadelphia.

Samuel Denny Street had two ordained sons, the Rev. William Henry who served Campobello in the 1890s, and the Rev. Samuel Denny Lee who served the Parish of Woodstock (1849 – 1870). The eldest son of Samuel, the Rev. Thomas Wyer, served in St. Stephen, Toronto, Bathurst and at Christ Church Cathedral. He was also an army chaplain in the American Civil War.

The Rev. Charles Parke Bliss served in Sussex and Studholm (1862 – 1867), when throat problems brought about his resignation; his brother, the Rev. Donald McQueen, served 44 years in Westmorland.

Archdeacon W.O. Raymond was known both as a longtime rector at St. Mary's in Saint John and a New Brunswick historian. His son, W.O. Jr., born while his father served the Parish of Stan-

ley, later entered the ministry and served briefly in McAdam.

In the 20th century, this diocese had several father and son teams: the Bates (William John and son Alban), the Bucklands (Harry Thomas and son Basil), the Hoyts (Leopold Augustus and his two clergy sons, Harold H. and Herbert J.), the Martins (W.C.V and son Vincent), the Moorheads (Bishop William Henry and son John); the Nutters (Archbishop Harold and son Bruce); the Smiths (Canon Gordon and son David now in the Diocese of Ontario), and the Stockalls (R. B. and son Kevin, now in Sackville and Dorchester).

Archivists note: We are certain that there are many more clergy connections but those around the paternal, maternal and marriage lineages are too complex to delve into here and too time consuming to adequately research.

Next month we will look at the unique propensity toward long incumbencies in this diocese. Perhaps it can be attributed to the example set by the first Bishop of Fredericton, John Medley, who served 47 years.

Sources: Special thanks for help on this article goes to Archbishop Nutter, who kindly supplied many of the names mentioned here. Details for many of these names were drawn from: The Clergy List in the Diocese of Fredericton from 1783 to 1995 (originally prepared by Elaine Mercer and updated by Harvey Malmberg and Frank Morehouse); Danny Johnson, Vital Statistics from New Brunswick Newspapers, 1783-1895.

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

French fries, forests, teamwork abound

In this my first "Thoughts from the Archdeacons" column, I thought I would introduce you to the Deanery of Woodstock. If you have never travelled up our way then you have missed a treat. I would suggest some summer day that you take the Trans-Canada from Fredericton and travel towards Edmundston.

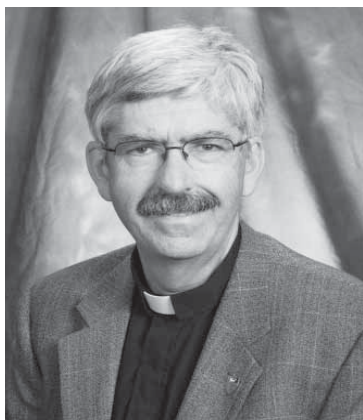
When you drive under Highway 3 you enter our deanery and for the next 225 kilometers you can visit various churches and parishes of interest. As lay reader Frederick Dibblee, headed up this way in 1787 he couldn't know or imagine the lasting impact that his ministry would have on this part of God's vineyard. According to our records Mr. Dibblee acted as a lay reader in Woodstock for two years until he was convinced to seek ordination and was made a deacon on Oct. 23, 1791 by Bishop Inglis and returned as deacon in charge of the new Mission of Woodstock. He remained here looking after Woodstock, Queensbury, Prince William, and Kingsclear as well as Northampton until his death in 1826.

When you are in the Kings Landing area there are four churches you might visit in the Parish of Prince William, Dumfries, Queensbury and Southampton. As you leave this parish and head towards Woodstock, turn off at Meductic then turn toward Canterbury and visit the three churches in the Parish of Canterbury, Benton, and Kirkland.

If you follow the roads around First and Second Eel River you will eventually come out at the Parish of Richmond and it's three churches. In this parish you will find one of the newest church buildings in the diocese and two historic church buildings. As you leave Richmond Corner, follow the "95" and you will soon be in Woodstock where the people of the Parish of Woodstock and I will be pleased to show you two Medley Churches built between 1867 and 1883. Travelling north from Woodstock you will reach the Parish of Wicklow, Wilmot, Peel and Aberdeen, which includes Florenceville, the french fry capital of the world. The Rev. Douglas Painter will be pleased to show you the four church buildings in his parish.

Farther up the TCH is the Parish of Andover. Turn right and head up the hill to the Tobique, Arthurette and Plaster Rock. Heading back down the hill by another route takes you to the Parish of Denmark and New Denmark. Again head north toward the TCH and you will pass through the Parish of Grand Falls on your way to the Parish of Madawaska.

All tolled, as you drive through our deanery you could visit 27 historic churches as well as the new church



The Ven. Walter Williams
Archdeacon of Woodstock

building I mentioned before.

In this newspaper you will have read about the new way of life for the upper reaches in our deanery. The Reverends Bonnie LeBlanc (our Regional Dean), Robert LeBlanc, Amanda Longmoore, and the Rev. Deacon Fran Bedell have formed a team ministry, which is in its first year. We hope that as they grow together and share their gifts the parishes will also grow together and the talents and gifts of the parishioners will likewise be shared.

Shared ministry can help bring parishes back to life. All Saints, Grand Falls was a marvelous place to be on the Reign of Christ Sunday as we filled the church and officially recognized this new ministry. Please pray for the clergy and the people of the Upper St. John River Valley and the Tobique.

The diocese is talking about change and dealing with change the last few years. We all know that this is not an easy task but as we look around the world we know that change is inevitable.

The Nicodemus Project and the team that is leading us along the way will hopefully help us come to grips with the future. Both the covenant that we have produced and the prayers that have been offered allow us to intentionally look to the future. Many times in the past Anglicans have been referred to as God's "frozen chosen," with our theme song "as it was in the beginning, is now and ever shall be." We all need to be part of a new and exciting church. We build from our past, looking forward toward a vibrant future.

Parents have to let their children grow, explore, develop, challenge and be challenged. The Church is no different. As parents we don't abandon our children because they don't always do things our way. Anglicans can learn from the newcomers and the newcomers can learn from the Anglicans. The Nicodemus Project will go a long way toward helping us become a unified diocese of healthy, mission focused, welcoming and growing parishes.

MARCH

¶ 19: Parish of Canterbury, (priest-in-charge).

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

¶ 21: PRAY for The Liturgical Consultation, its participants and secretary, as they resource, promote and strengthen the worshipping life of the Communion. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Western Newfoundland, Bishop Percy Coffin. Diocese of Ho, Worawora Deanery, the Rev. Father Charels A. Tetteh, priest-in-charge, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, PWRDF representative, Diocesan ACW president Gloria Hockley, and all ACW members, 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.

¶ 22: Parish of Central Kings, the Rev. Alan Reynolds, interim priest-in-charge. The Rev. Canon Elaine Lucas, retired.

¶ 23: Parish of Chatham, the Rev. Gordon Thompson. Diocese of Ho, Rev. Fr. Kwasi Oteng Boampong, bishop's chaplain.

¶ 24: Christ Church Cathedral, the Very Rev. Keith Joyce, Isabel Cutler parish nurse, the Ven. Geoffrey Hall, the Rev. Canon Tom Smith, the Rev. Canon Neville Cheeseman, the Rev. Dr. Barry Craig, the Rev. Canon Elaine Lucas, the Rev. Canon David Staples honorary assistants. The Rev. Garth Maxwell retired.

¶ 25: Parish of Coldbrook & St. Mary's, the Rev. Gregory McMullin. Diocese of Ho, the Very Rev. Simon Kofi Ablorh, Dean of St. George's Cathedral, Ho.

¶ 26: Parish of Dalhousie, open incumbency.

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

¶ 28: Pray for Bishop of Jerusalem - (Middle East) The Rt. Rev. Sheila Dawani. Archbishop Fred Hiltz, primate, Anglican Church of Canada. The Primate and the Council of General Synod, Archbishop Fred Hiltz. Diocese of Ho, Cathedral Deanery,

INTERCESSIONS

the Very Rev. Simon K. Abler, Dean of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, those retired from the diocese - the Rev. Ben Hall & Nancy Hall, the Rev. Dorothy Thorpe, the Rev. Bruce Aylard & Audrey Aylard, the Rev. Don Sax & the Rev. Deacon Lee Sax, the Rev. Dr. Ellen Bruce OM, the Ven. Ken & Aldene Snider, the Rev. Geoffrey & Rosalind Dixon, 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.

¶ 29: Parish of Derby & Blackville, the Rev. Douglas Barrett. The Rev. Stephen McCombe, retired.

¶ 30: Parish of Dorchester & Sackville, the Rev. Canon Kevin Stockall. Diocese of Ho, the Rev. Fr. Lawrence Danny Amenuvor, priest-in-charge, Penyi.

¶ 31: Parish of Douglas & Nashwaak-sis, the Rev. Canon William MacMullin. The Rev. Paul McCracken.

APRIL

¶ 1: Parish of East Saint John, the Rev. Canon Edward Coleman, priest-in-charge. Diocese of Ho, the Rev. Fr. George Dartey Asiamah, rural dean and priest-in-charge, Agbozume.

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

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

¶ 4: **Easter Sunday** - If ye be risen Christ, seek the things which are above, where Christ sitteth on the right hand of God. Colossians 3:1. 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, those retired from the diocese - the Rev. Canon David & Alice Kalles, the Ven. John & Deacon Carol Tyrell, the Rev. Fred & Marcia Carson, the Very Rev. Peter Williams & Barbara Williams, Marion Carroll, the Rev. Mary & Lino Battaja, Edith Josie, licensed lay minister, 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.

¶ 5: Parish of Gagetown, the Rev. Valerie Hunt & the Rev. Karman Hunt, priests-in-charge. The Rev. Lloyd McFarlane, retired.

¶ 6: Parish of Gondola Point, the Rev. George Eves. Diocese of Ho, the Rev. Fr. Joseph Kingsley Bentum, rural dean and priest-in-charge, Kpando.

¶ 7: Parish of Grand Manan, the Rev. Dana Dean. The Rev. Reg MacKinnon, on leave.

¶ 8: Parish of Hammond River, the Rev. Peter Gillies. Diocese of Ho, the Rev. Fr. Prosper Francis Kwame Deh, assistant curate, Kpando.

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

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

¶ 11: PRAY for The Church of Ireland, the Most Rev. Alan Edwin Thomas Harper, primate of All Ireland & Archbishop of Armagh. 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 - Christ Church Cathedral, the Ven. Dr. Sean Murphy, the Rev. David Pritchard & family, the Rev. Martin Carroll, Ruth Carroll & family, licensed lay ministers-in-training Gaya Tiedeman, Beverley Whitehouse, Elsa Cheeseman, Anne Bernard, 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.

¶ 12: Parish of Kent, open incumbency. The Rev. Brenda McKnight, retired.

¶ 13: Parish of Kingston, the Rev. Arthur Gregg, interim priest-in-charge. Diocese of Ho, the Rev. Fr. Joseph Wilson Kwame Hayibor, assistant curate.

¶ 14: Parish of Lakewood, the Rev. Ellen Curtis. The Rev. Dr. David Mercer, retired.

¶ 15: Parish of Lancaster, the Rev. Chris McMullen. Diocese of Ho, the Rev. Fr. Redeemer Ametefe Semevor, assistant curate, Worawora.

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

¶ 17: Parish of McAdam, open incumbency.

What's an archdeacon?

Recently I was chatting with three Anglicans and some others and the conversation turned to an upcoming cathedral service to install canons and collate archdeacons. One of the Anglicans turned to me and said, "So, Pat, what's an archdeacon do anyway?" And from there other questions followed... What's a canon? A deacon? Where does the dean fit? How come our bishop is an archbishop now?

"I won't remember all this," said the Anglican. "I need it written down." So I thought a regular article on Anglican structures and traditions — Anglican 101 — would be useful.

I'll start with "What does an archdeacon do?" And the answer starts with different things depending on the diocese in which they serve and the services required of them.

Archdeacon Geoffrey Hall is an executive archdeacon — an assistant to the bishop and a member of diocesan staff. The other seven archdeacons in our diocese are territorial. Each has responsibility for an



archdeaconry, a geographical portion of the diocese, and are usually incumbent in a parish within that archdeaconry. I am the exception to this rule.

An archdeacon's responsibilities include representing the bishop in pastoral and administrative functions, as well as sharing his/her ministry. We meet with the bishop at bi-monthly Bishop's Counsel meetings and report on our areas.

When a rector resigns it is the territorial archdeacon's job to initiate the selection process for a new rector and to ensure that the parish receives a reasonable standard of pastoral care during the vacancy.

When someone in a parish feels a call to ordination, we initiate that process. We are the first people to call when a parish wants to change its

property in any way. And we examine parish registers, insurance policies and buildings to ensure that they meet the appropriate standards. We also meet with parishes in financial difficulty.

Archdeacons are members of Diocesan Council, that's another meeting every two months, and as council members we are each assigned to one of the seven council teams — still more meetings!

An archdeacon is usually appointed for an initial period of three years and that can be renewed at the pleasure of the bishop. If the archdeacon is rector in a parish the corporation receives \$100 a month as recompense for the time spent on archidiaconal duties. We also receive \$100 a month and expenses.

I am certain there are lots of Anglicans with questions about things they feel they "should" know but don't.

Please feel free to ask me. I will answer your question in this space and promise not to mention your name.

Contact Archdeacon Pat Drummond at <patd@nb.sympatico.ca>.

YOUTH

COOKIE CONNECTION



Connect is an intergenerational ministry whose members meet once a month — to connect with each other, the community and God — at the Church of the Resurrection in the Parish of the Nerepis and St. John. “We get together to sing, pray, play a game and do something for the community like make soup for Romero House, or go sing Christmas Carols at the local senior’s lodge,” says parish youth worker Marie-Hélène Morell. In the photo above the members proudly display the Valentine cookies they made for First Steps Housing, a Saint John residence for teen moms. They are: left to right, back row, Marie-Hélène Morell, Jamie Morell, Lauren Clarke, Tara Porter, Mike Caines, Sam Clarke and Lana Whittaker; front row, Emma Porter, Rachel Whittaker, Maria Whittaker, Jacob Whittaker, James Porter and Hannah Edgett.

TIME FOR TEC 18



Applications are now available <www.tecnb.net> for this year’s Teens Encounter Christ weekend at Camp Medley May 22-24. Space is limited so please get them in early! Please print off both the application and medical forms, fill them out and send them with a deposit to hold your spot. If you have questions send them to the TEC registrar <4bents@nb.sympatico.ca>.

SUNDAY NIGHT LIVE – ALIVE AND WELL!



For many years now, hundreds of Fredericton area young people have gathered at rotating local church and school venues on the first Sunday of the month throughout the school year for Sunday Night Live! On Super Bowl Sunday hundreds of young people ditched the football game to gather at Grace Baptist Church to hear Diocesan Youth Action Director George Porter speak on “The Lost Kingdom.” Sunday Night Live is an exciting evening of worship and teaching for high school teens and young adults, as well as a good place to make connections with Christian peers. The events are transdenominational, with bands, dramatists and speakers arranged through a gathering of area youth pastors. Check it out at <www.snlworship.com>.

I’m curious, George ...

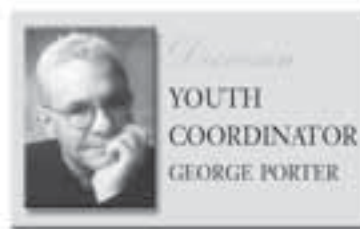
Why do you keep talking about Eucharist?

I’ve discovered that many people have lots of questions about the Eucharist. I’ve had questions from people as young as five and as old as 80. When I was still a parish priest, I prepared a booklet as part of the training process for acolytes which included lots of explanations about what things we do and why we do them as we celebrate this sacrament. Very often it was parents who would say: “I never knew that.” More and more I hear from young people that they just don’t get it.

As Anglican Christians, we are inescapably sacramental in our approach to life, theology and worship, yet we often don’t know much about *what* we experience, *how* we do sacramental things or the many *whys* associated with it. Even for people who have been celebrating the Eucharist for many years it can be confusing or become a routine. As others continue the current trend of exodus from gathering together as the people of God, the confusion and lack of understanding only deepen.

Of course, within Anglican tradition there is a broad spectrum of sacramental understandings and shades of ritual. While understanding some of these things is important, and the sacramental reality is bigger than just the celebration of it (but that’s a topic for another time.), we can get so caught up in all trappings that we forget what lies at the very heart of this celebration.

On the one hand, we recall the life, death and resurrection of Jesus as we eat and drink together. On the other hand, we are assured



of the promise that there is a future resurrection life for us in God’s new creation. Lying right between these two realities, however, is the often-missed heart of the Eucharist: the presence of Jesus with us now.

This sacrament is repeated, not just to remember the past or anticipate a future, but primarily as a wake up call — a call to remember and be aware that we have not been abandoned by God but that Jesus is present with us now. We may not be able to explain just *how*, but we know he *is*. (There is, after all, a reason why the ancient Christians referred to the Eucharist as a mystery.) Rather than plunge into the muddy waters of ‘how’ Jesus is present, we need first to just walk on the water and realise that in some way he is.

I’m curious about what our worship would look like if we really got that.

When we really take seriously the reality of God’s presence can we fall into routine, become bored or give up meeting together to celebrate? How would this eucharistic experience spill over into the rest of our lives, our relationships and our missions? Would we perhaps be better equipped to, as one writer said, “love mercy and do justice?”

The Rev. Canon George Porter is Director of Youth Action.

Recommended Resource

At just 136 pages, What’s Happening? The State of Youth Ministry in Canada from Muskoka Woods publishing is a very worthwhile resource. It represents, in a very concise and visual form, the results of recent



analysis of data gathered from a wide spectrum of church and youth leaders across Canada. It looks at how we think we are doing in areas of youth and young adult ministry in this country.

Although many people tend to be sceptical about statistical research, the compilers and authors of this study (Don Post-

erski, Marv Penner and Chris Tompkins) are experienced and knowledgeable about both research and youth ministry. They cover many cultural, worship and ethical areas, as well as discuss the state of youth ministers. A significant drawing card is that this is Canadian data, rather than that gathered from England or the USA.

Though all the data are without their challenges, the book is essentially a positive statement of where we are, with a view toward where we want/need to go. Check it out at <www.whatshappening-canada.com>.

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



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