



Synod harvests first fruits

*Optimistic there will be
more in coming years*

BY ANA WATTS

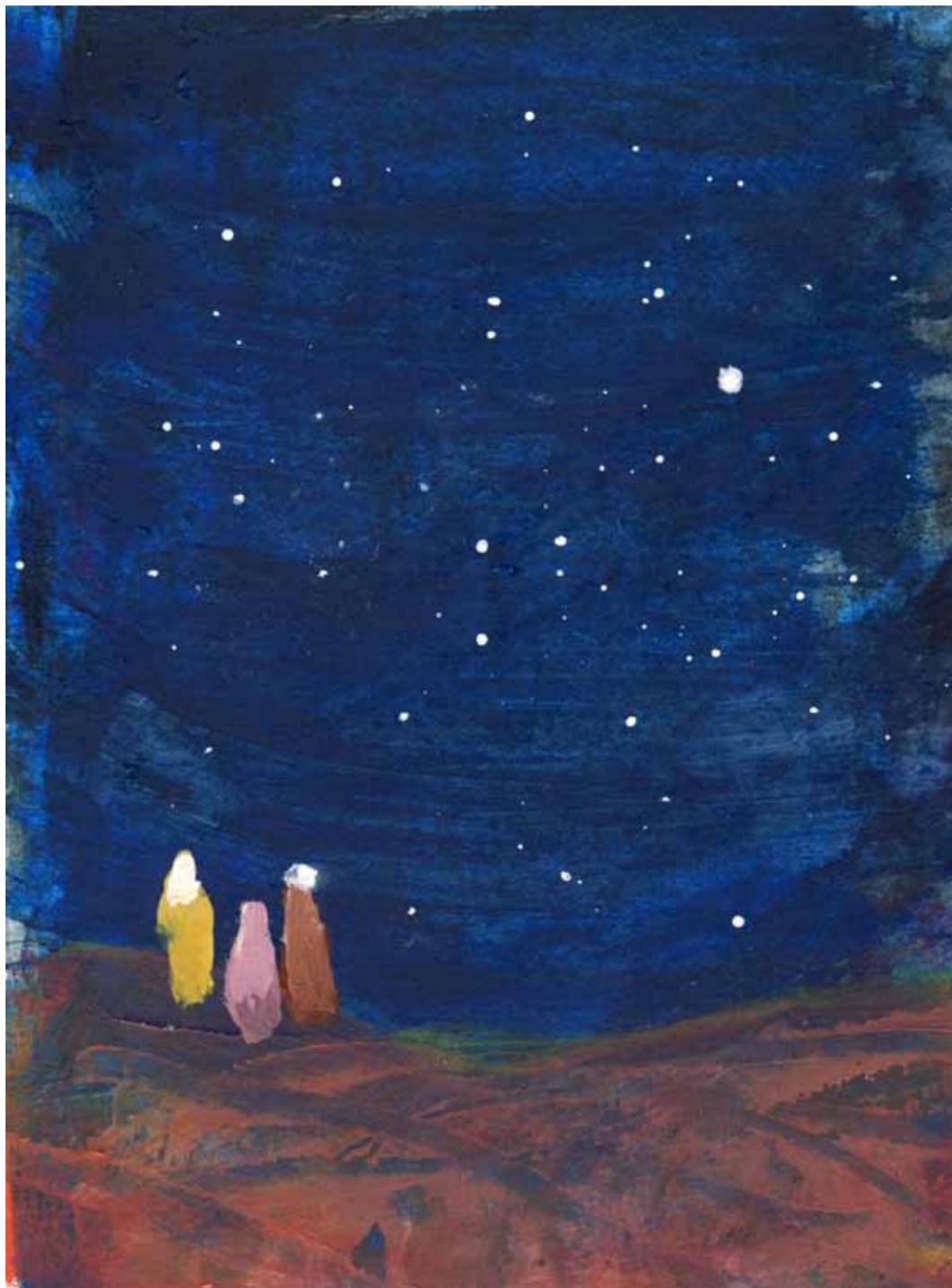
Synod 2011 delegates did indeed celebrate the First Fruits of the Nicodemus Project when they gathered in Fredericton Oct. 28 and 29. It may be early days to evaluate the fruitfulness of the wide-ranging strategy to improve the spiritual, numerical and financial growth of our diocese as prescribed by Synod 2009, but a progress report itemizing the myriad actions and activities in support of the project's five priority areas — re-learning Anglicanism, preparing leaders for change, support of struggling parishes, self-assessment and a commitment to transformation — was impressive and appreciated. As was a 20-minute video produced by the diocese featuring feedback and glimpses of the project throughout the province.

A Nicodemus Project survey circulated among the delegates by administration team chair Jim Morell also revealed a positive attitude. Respondents generally agreed that parishes are improving in their abilities and

efforts to proclaim the Gospel for the making of disciples in accordance with our diocesan mission. They also saw their parishes as more healthy, mission-focused and welcoming; and their leaders better prepared for the future. As individuals the delegates also felt they had grown spiritually over the past two years.

The progress report offered by Ann Fairweather, vice-chair of Diocesan Council and a member of the Diocesan Administration Team that oversees the Nicodemus Project, itemized dozens of initiatives undertaken in several quarters over the past two years in support of the spirit of the Nicodemus Project. Diocesan clergy met with several national and international speakers at their clergy colleges and conferences to explore transformational ministry, congregational development, evangelism and spiritual renewal. Lay leaders concentrated on the goals of the Nicodemus Project and financial stewardship at the wardens' days sponsored by the Parish Develop-
See Committee Concerned on page 2

A BLESSED CHRISTMAS



The image for this, the PWRDF card for Christmas 2011 is by Kelley Aitken, visiblespirit.com.

New Brunswick Anglicans support DIMS and covenant study, will consider fewer synods

BY ANA WATTS

The six resolutions presented to the 131st Synod of the Diocese of Fredericton held in Fredericton Oct. 28 and 29 called for the possibility of three years between synods, consequences for failure to provide parish data through DIMS (the Diocesan Information Management System), improved preparation for greater chapter meetings, study of the proposed Anglican Covenant, and the development of a protocol for church closing and deconsecrating. It also read-

ressed the issue of embryonic stem cell research raised at the 2009 diocesan synod in Saint John. They all passed easily and mostly unanimously with little or no discussion.

Concerned with the significant cost of a synod, Betty Kennett and Rod Langis of the Parish of Hampton gave notice that at Synod 2013 they will move the diocesan constitution be amended to allow, with the approval of the bishop, the time between synods to be extended to three years.

Ann Fairweather of Rothe-

say and the Rev. Chris Hayes of Quispamsis moved that the issue of incomplete data in DIMS be referred to Diocesan Council for review and corrective action. Canon law requires annual parish statistical returns to be filed with the diocese through DIMS. The information in these returns is essential to many administrative and planning tasks but some parishes do not file them at all and others make incomplete returns.

A motion from Professor David Bell and Lawrence Carpenter

of the Parish of Richmond called for greater procedural accessibility in order to strengthen the role of Greater Chapter meetings. They moved that, as far as practicable, the notice of meeting for a Greater Chapter would include a call for suggested agenda items and that a draft agenda be circulated (or otherwise made available) at least seven days prior to the meeting. During discussion of the motion some concern was raised that last-minute items could not be accommodated, or that meetings could be declared

invalid if the agenda were not circulated the seven days in advance. Diocesan Chancellor Clyde Spinney said "as practicable" indicated not every item had to be included on the agenda and the seven-day notice was "not essential or fatal to the legitimacy of the meeting." The intent was to make the chapter meetings more accessible to lay input. The motion passed with a few nay votes.

A motion to encourage clergy,

See Synod revisits on page 2

SYNOD NEWS

BISHOP'S CHARGE



Archbishop Claude Miller's charge was one of the highlights of the synod service on Friday evening, Oct. 28, at Christ Church Cathedral. He took the members through the birth and first growing years of the Nicodemus Project and predicted a continuing fruitful future in his comprehensive charge. The entire text is available on-line. Find it at anglican.nb.ca → Governance → Diocesan Synod → Meetings of Synod → Synod 2011 then scroll down to the bottom of the page.

Synod revisits embryonic stem cell research issue

continued from page 1

synod delegates and parishes to study the draft Anglican Covenant with the best aids and commentary that can be found in preparation for the next synod was brought to synod by the Rev. Chris VanBuskirk of Moncton (on behalf of the Rev. Dr. Ranall Ingalls of Saint John, the original mover, who was absent from synod) and Shara Golden of Fredericton Junction. They feel all Anglicans will have an impact on whether or not the document is ratified by the way they act or refrain from acting, so they should all be well informed on the issue. The document can be found on the Anglican Communion website, www.anglicancommunion.org.

Aging buildings and congregations have contributed to the rise in the number of church buildings deconsecrated in recent years. The Rev. Canon John Cathcart recently dealt with the issue in his parish of Marysville and found it a stressful, emotional and difficult time for everyone involved. He and his seconder, Archdeacon Pat Drummond, called for a team to produce a document to assist incumbents

and churchwardens with the process of church building closure from the beginning of the process to its conclusion with guidelines to assist parishes in making the decision, references regarding canons, policies and guidelines already in place to deal with issue.

A resolution calling for a diocesan position on embryonic stem cell research was passed at Synod 2009. A committee was struck by Diocesan Council to study the issue and found it impossible to do the kind of research necessary with its limited resources and that no real difference would be made by further study by that body. As a result Archdeacons Vicars Hodge (instead of Archdeacon Geoffrey Hall who was absent from synod) and David Barrett noted the diocese is thankful that the important ethical issues surrounding the topic of embryonic stem cell research were brought to the attention of the church in the Diocese of Fredericton, and at the same time were mindful of the depth of complexity of the topic. The existing position of the Anglican Church (echoing that of the Anglican Communion) is the sacred nature of all life.

Committee concerned by poor uptake of 10-10-10 model

continued from page 1

ment and Support Team. And the Parish of Coldbrook and St. Mary organized several events that they opened to the diocese, like the Mobilize God's People for Ministry event earlier this fall. The recent diocesan youth leader workshop was also held in that parish.

Clergy and lay leaders alike have travelled to conferences on Fresh Expressions/Messy Church and attended the Every Member Visitation workshops held in November of 2010 and May of 2011. A newly developed network of Parish Communications Officers throughout the diocese met for a workshop in September.

And of course the appointment of Archdeacon David Edwards as Parish Development Officer is a major accomplishment and will bring tremendous support to the project.

Statistics included in the progress report document looked at diocesan trends between 2006 and 2010 as revealed by parish reports to the Diocesan Information Management System (DIMS). Four parishes — Simonds, Sussex, East Saint John, and Cambridge & Waterborough — saw their annual offerings increase by 10 per cent. Lakewood, Sussex, Cambridge & Waterborough and East Saint John, also saw the average offerings of givers increase between 11 and 18 per cent respectively. However, the diocesan average weekly offering per giver remains stagnant around the \$20 mark and the number of identifiable givers has declined from 6,250 in 2006 to 5,916 in 2010.

Along with the Nicodemus Project, Synod 2009 also voted to adopt a 10-10-10 stewardship model that calls for parishioners to tithe to the parish, the parish in turn to tithe to the diocese and the diocese to the national church. It was introduced as a way to more equitably provide support to the diocesan shared ministry budget. The statistical

report shows that although parish offerings did rise by nearly three per cent in 2009, they fell one per cent in 2010. With average weekly offerings reflecting an unrealistic parishioner annual income of about \$11,000 it is clear that most New Brunswick Anglicans have yet to move significantly toward a tithing model.

"The degree of change in individual giving will determine the success of this stewardship model," said Ms. Fairweather. "Fruitfulness equals commitment plus action toward tithing, toward giving 10 per cent of our income back to God."

In his report to synod in the convening circular, finance committee chair Gerald McConaghy also addressed the 10-10-10 issues under the heading Shared Ministry Budgets. "The committee has spent a great deal of time discussing the Task Force Report on Budget support and that discussion has also involved Diocesan Council. A specific and effective plan for implementing the 10-10-10 stewardship model remains illusive.

"The committee is deeply concerned that the 10-10-10 model is

being viewed as a way to reduce parish support for the Diocesan Shared Ministry Budget. The report, which was accepted by Synod 2009, was clear that this giving model is firmly grounded on the first '10', i.e. the need for Anglicans to grow in our personal response to God's generosity and a commitment to the tithe as our standard of giving.

"The committee feels that unless there is a concerted will throughout the diocese to increase giving at the personal level, moving towards the tithe, the viability of 10-10-10 will be seriously compromised."

Ms. Fairweather echoes his concern. "Our statistics show that the average offering of \$21.08 per week represents an annual income of about \$11,000 for the people in our parishes and that is clearly not realistic. So while many people across our diocese have embraced the Nicodemus Project and positive things are happening in our parishes, statistics show that we remain in decline. We can't let up. We need to stay committed to spiritual, numerical and financial growth."

SYNOD TABLE TALK



Left-right, David Henderson, Renforth; Ken Breen, Andy Gunter and Stephen Hamlin of St. Margaret's.



DEADLINE
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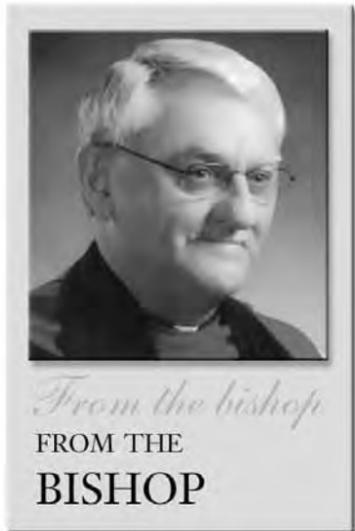
THE BISHOP'S PAGE

God so loved the world that he gave ...

I suspect that by the time you read this you will have gone through the various stages of anxiety inherent in the process of gift giving ... that all your Christmas gifts are purchased, wrapped and in the process of delivery. Perhaps by now they may even have been opened!

Opened?

Yes, opened, perhaps because you haven't had time to read the December issue of the New Brunswick Anglican until after Christmas or even in the New Year. You were too busy preparing a giving strategy and on the quest for the perfect gift ... the perfect Christmas.

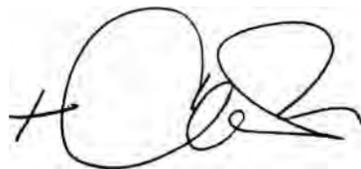


When my turn to check-in at the Air Canada desk came up the clerk said: "I'm sorry Mr. Miller but the plane is over-booked. You have been bumped, and will have to wait until the first flight in the morning."

I couldn't believe what was happening, and my body language must have expressed my thoughts. A fellow passenger in the waiting lounge read it and came to my aid. He said, "Bishop, I know that you are busy and must be home tonight. I have the time to stay over in your stead."

His gift overwhelmed me. Like the scholars below, he understood generosity.

May the gifts you give — have given always — be the God-given gift of self-sacrifice, and may the gift of Jesus bring you much joy and peace through Christmas and the New Year!



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

During our Christmas preparations we saw and heard all the catchy phrases designed to connect us to the gifts and our desire (or need) to show our affection for the recipients — grandparent, parent, spouse, son, daughter, friend, co-worker to name a few. Sometimes, in an effort to demonstrate an impressive level of affection, we are drawn to give gifts more extravagant than we can afford. And occasionally we buy for others the things we would like to receive ourselves.

There are many wise and worthy quotations around giving, beginning with scripture:

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." Christmas, the event of the coming into the world as the Christ Child, is God's gift to us. Indeed, God's divine affection for us is the genesis of our expressions of affection for others at this time of year.

Once I received an astonishing and unexpected gift in the Toronto airport. It is a gift I still treasure, one I am not likely to forget. It was of a practical nature, but nonetheless it affords me a daily reminder of what my own giving motivation should be.

Generosity

Thomas à Kempis, the Medieval Catholic monk —
"A wise lover values not so much the gift of the lover as the love of the giver."

Sir Henry Taylor, the English dramatist —
"He who gives what he would as readily throw away gives without generosity; for the essence of generosity is in self-sacrifice."

Ralph Waldo Emerson, the famous American essayist —
"The only gift is a portion of thyself."

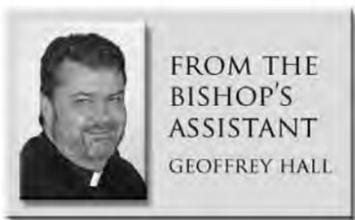
Mother Teresa, the Roman Catholic nun who founded the Missionaries of Charity in Calcutta —
"If you give what you do not need, it isn't giving."

God lives in and through his creation, in and through us

As I reflect anew on the Incarnation at Christmas, I'm reminded of an entry in the personal diary of my mother's great uncle, Robert M. Raymond. He was born in 1857 and grew up in Bloomfield, Kings County. It was my privilege to find his diary nestled in storage at our family homestead in Woodstock. This is his entry for Dec. 25, 1876:

Christmas Day. A pleasant day for a merry Christmas, but a little cold. To service in the upper church in the morning and then home to Christmas dinner which was a Raymond party. Spent a very agreeable day and in evening several of us drove down to Lower Norton to service at 6 o'clock. The church was very well greened decidedly better than last year. The singing, which was the same in both churches, was not extremely good. I think the fault of the choice of tunes. Had a nice drive home, the sleighing good and, the moon bright and shining.

What is clear from the diary entry of this 19-year-old Anglican man, home for Christmas 1876 in rural New Brunswick (he often took tea with Bishop Medley on Sunday afternoons while a student at UNB in Fredericton) is that the spiritual importance of the celebration for many, although always lived out in practicality, has remained the same throughout the years.



I've always taught and preached that the most important of the Christian festivals, liturgically and doctrinally, is Easter. I'm becoming more and more convinced that for those of us of Anglican Christian Faith, it may be Christmas and the Incarnation that most makes us unique as Christians. Of the three major feasts — Christmas, Easter and Pentecost — why does one need to be first? All are of importance as each reflects on the character of one of the persons of the Trinitarian God we worship. Christmas, as it focuses on the Father incarnate, is indeed at the very least, special.

The Incarnation of a spiritual God in human flesh reminds us that God took the initiative, in Jesus the Son, to be among us, with us in a person. That in itself makes Christianity unique among world religions. Further, it is a comfort for us to know that the presence of God in the world is not something we have imagined or created in our own minds, but rather a reality delivered to us as a divine gift. The requirement on our part is simply to accept the gift,

believe in him, and he is in fact "with us to the end of the age."

In a world where darkness often seems to prevail, it's enormously comforting to know that just because we might turn away from the light, as we all do from time to time even when at our best, the light is not extinguished. The light continues to shine even when (or if) we do not see it. God has permeated his creation in such a way that "The light shines in the darkness, and the darkness did not overcome it." (John 1:5)

At Christmas we recognize and celebrate again this eternal truth, and it is just as significant in the year AD 2011 as it was 1876 or even in the year 40. Imagine the wonder of John's words for those who first heard them: "The true light, which enlightens everyone, was coming into the world ..." (John 1:9). For everyone — believer or unbeliever — the reality is the same, recognized or not. God lives in and through his creation, in and through us. Whether or not we choose to see the light is up to us.

This should put into perspective the value and importance of our Christmas celebrations and our worship at this time of year. I know first hand the too often perceived frustration of those charged with preaching the Incarnation to crowds filling churches at Christmas. What's the point? We often make the as-

sumption that so many come to only to experience the convention or nostalgia of a Christmas fondly remembered.

So what?

What indeed. It is an opportunity for us. Like John the Baptist, we are called to "testify to the light." How else will the world know about the Incarnation and its centrality to Christian faith unless we say it in word and deed? Proclaim the Gospel, testify to the light, at least one time during the church year to a captive packed house? What a privilege. What an opportunity.

Incarnation is central to our faith. In fact, as we see it, there are no godforsaken places in the world. We experience the character of God in the person of Jesus and that character is nothing less than pure loving presence. "... all the ends of the earth shall see the salvation of our God." (Isaiah 52:10)

So let's roll up our sleeves, and get at it once again this year. Let's proclaim the Gospel of Jesus Christ for the making of disciples one more time. Be there or be square.

A blessed Advent and Christmastide to all!

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

PRINCIPAL ENGAGEMENTS

December 17
Parish of Saint John

December 18
Christ Church Cathedral

December 24
Christ Church Cathedral

December 25
Christ Church Cathedral

January 1, 2012
11 a.m. Christ Church Cathedral

Following the New Year's Day 11 a.m. service at Christ Church Cathedral Archbishop Claude and Sharon Miller will greet New Brunswick Anglicans and others at an informal reception at the back of the cathedral.

Everyone is welcome.



SYNOD NEWS

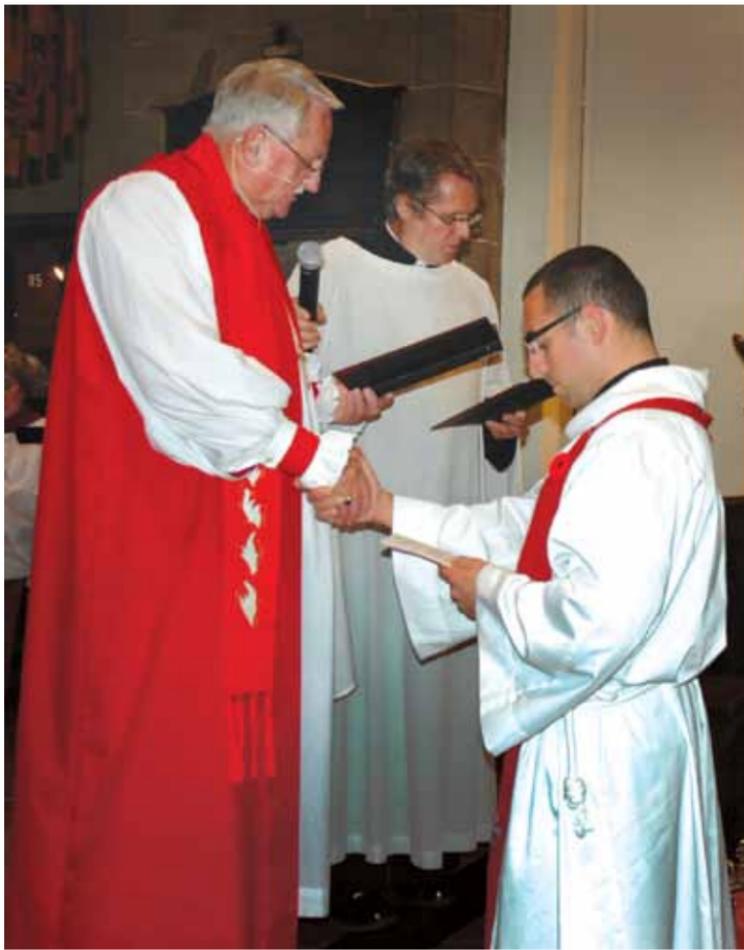
Synod service a grand celebration of ministry

Reports, statistics, prayers and even a well received video all celebrated the First Fruits of the Nicodemous Project on the first day of Synod 2011, and the evening was filled with joyful celebration at the Synod Service in Christ Church Cathedral. Archbishop Claude Miller took the members through the birth and first growing years of the Nicodemous Project and predicted a continuing fruitful future in his comprehensive charge to synod. But that was just the beginning of the celebrations. He also presented a bishop's award of merit, commissioned a new diocesan chaplain for the Mothers' Union, installed the diocesan vice-chancellor and installed an archdeacon as the diocesan parish development officer.

Christ Church Cathedral was filled to capacity for the Eucharist and six of those present were bishops. In addition to Archbishop Miller were synod chaplain Bishop Cyrus Pitman of the Diocese of Eastern Newfoundland and Labrador, Bishop Matthias K. Madadues-Badohu of our Companion Diocese of Ho in Ghana and retired bishops of this diocese George Lemmon and Bill Hockin.

Archbishop Miller presented his executive secretary Phyllis Cathcart, who has efficiently served four bishops with discretion, grace and loyalty, with The Bishop's Award of Merit. She was completely surprised by the honour and was moved to tears by the kind words of all four bishops, three of whom were present. Archbishop Harold Nutter, whom she served when she began working at the Synod Office 23 years ago, sent a heartfelt message from his new home in Ontario.

The Rev. Michael Caines of



Phyllis Cathcart, secretary to four bishops, received the Bishop's Award of Merit for serving them with discretion, grace and loyalty. With her are, left to right, are retired bishops Bill Hockin and George Lemmon and present Archbishop Claude Miller. Archbishop Harold Nutter was unable to attend but sent words of praise.

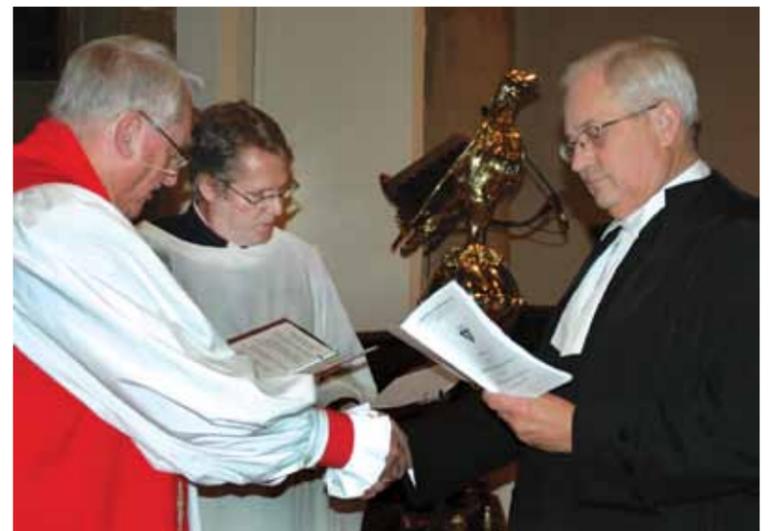
The Rev. Michael Caines, right, was installed as Diocesan Chaplain and executive member of Diocesan Mothers' Union by Archbishop Miller, left, assisted by Dean Keith Joyce, a past national chaplain.

the Parish of the Nerepis and St. John was commissioned as chaplain and an officer in the Mothers' Union of the Diocese of Fredericton. A large contingent of Mothers' Union members from throughout the diocese was in attendance to celebrate his new position, including his mother Ann Caines of Sussex.

Archbishop Miller officially installed Brent Theriault, QC, of Bathurst as vice-chancellor. He

has been acting in the position since October of 2010 and brings expertise in property law to a diocese that owns a lot of property.

David Edwards arrived at the service as Archdeacon of Saint John and left as Diocesan Parish Development Officer Archdeacon. He officially assumed this new position in the diocese on Nov. 1. Congregational development is a cornerstone of the Nicodemous Project.



Brent Theriault, QC, right, of Bathurst was installed as Diocesan Vice-Chancellor by Archbishop Claude Miller, left, assisted by Dean Keith Joyce.

MORE FACES OF SYNOD



Samuel Chandra, in the arms of his mother, attended with his parents, the Revs. Terence and Jasmine.



Moncton area Anglicans from left to right, Ashley Sobey, David Alston, Barb Haire, Veronica Locke, Lynn Fletcher and the Rev. Douglas Painter.



On the left, David Wilson and Jamie Morell of the tech team. On the right Parish Nurses Nancy Wiggins and Isabel Cutler.



The Rev. Dr. Jody Clark of Atlantic School of Theology.



Brigadier General Karl McLean, Chaplain General of the Canadian Forces

*Synod stories and photos
in this edition
by Ana Watts*

COMMENTARY

Kind words from friends from afar

Synod 2011 may have been of short duration, just a day and a half, but it was packed full of important information, especially as it relates to the Nicodemus Project. It was an opportunity to assess our progress as we seek to embrace our Anglicanism, support our struggling parishes, and prepare to transform and strengthen our church as well as our own spirituality. It was also an opportunity to look at our efforts through fresh eyes, through the eyes of two friends of the diocese who study and uphold us from afar — Bishop Cyrus Pittman of the Diocese of Eastern Newfoundland and Labrador, and Bishop Matthias Meduadues-Badohu of our Companion Diocese of Ho in Ghana, Africa. As chaplain of synod, Bishop Pittman supported and guided us through reflection, prayer and silence. Bishop Matthias brought the thanks of his people for our companionship and hopes that it will be renewed.

As a bishop in the Ecclesiastical Province of Canada, Bishop Pittman is a close colleague of our Archbishop Claude Miller who is metropolitan. He says the province looks to the Diocese of Fredericton for leadership and he looks at our Nicodemus Project the way he looks at his own home renovation project. "We are renovating an old house and I have to strip back far enough to get rid of



Archbishop Claude Miller presents a gift to synod chaplain Bishop Cy Pitman of Eastern Newfoundland and Labrador.

flaws in order to rebuild properly. I tried to cover up some things in the beginning but that doesn't work. The Diocese of Fredericton has stripped back several times already in order to do the mission of the church. You have done these things in your history and you are doing it again. You are in an exciting place."

He praised our embrace of Anglicanism, support of struggling parishes, and our goals of strengthening our numbers, our finances and our own spirituality.

Archdeacon David Edwards led a Bible study on the women at the tomb. Bishop Pitman had



Bishop Matthias Meduadues-Badohu of our Companion Diocese of Ho in Ghana told synod his diocese is anxious to renew the relationship for another term when the original one expires next year.

marked that passage for the day as well. The women were both frightened and full of joy. Jesus told them to tell his disciples to go to Galilee and he would meet them there. "That's what we have to do, go back to our Galilee," says Bishop Pitman. "We most often see Jesus in the places where God has planted us, where we met him for the first time, where we see him in the hearts and minds of the people to whom we minister."

The theme of synod was Cel-

ebrating the First Fruits of the Nicodemus Project, and Bishop Pitman underscored the value of pruning the vine to strengthen the yield. "A few years ago I decided to grow tomato plants in my greenhouse. I showed my neighbour what I was doing and she offered to help me produce more fruit. One evening I came home and everything was cut back much farther than I would have, but in the end the crop was amazing. I would never have had as many tomatoes if I had done the pruning. That is what you are doing here, doing some pruning, cutting back the branches so your ministries will be more fruitful. Instead of Little Bo Peep churches you are building Good Shepherd churches. The lost sheep will not come home if we leave them alone. The Diocese of Fredericton is serious about growing Good Shepherd churches, making disciples and informed pastors, lay and ordained, to take the Good News into the culture of today."

Bishop Matthias told synod he had come here for a rest. He is extremely busy in his own diocese and as a presiding bishop (similar to an archbishop) is involved in indaba conversations in his region of Africa. These efforts take so much of his time and energy his health is suffering.

"I was talking to Phyllis in your Synod Office on the tele-

phone and told her I was very tired. She advised me to take a rest." As a result, time for rest and reflection was built into his schedule here.

The indaba conversations he mentioned are named for the Zulu word for careful listening. "This is a gift to the Anglican Communion," he said. "Without it, the church will split. Last year five bishops, five friends of mine, left the Anglican Communion. They wanted me to come too. I said no, I would not leave. The indaba conversations make this unnecessary. I urge you all to learn about this process, become involved, it is important."

But his main message to New Brunswick Anglicans was thanks for the wonderful companion relationship the dioceses have enjoyed, and especially for the corn mills for the parishes of Ho bought with money sent from the parishes of Fredericton. "The corn mills are something my people will never forget. We have installed some and they work well, they are generating income for our parishes.

"We have learned a lot from you and we have gained a lot from you. It is a pity my people are not here to thank you — to tell you how happy we are for this companionship link and to plead that when five years is over next year that we must do something to renew it."

Guests paint a bright picture of diocesan ministry

And bring good news about Camp Medley accreditation

Several guests at our 131st Diocesan Synod held in Fredericton Oct. 28 and 29 painted a panoramic view of our church with details about some of the special ministries in our diocese — youth camping, parish nursing, and the emerging parish development ministry. Camp Medley director Liz Harding brought more than her famous passion and enthusiasm for youth work and camps to synod, she brought the good news of Camp Medley's accreditation by the New Brunswick Camping Association. "This is the first time in history Camp Medley has achieved the high standards of camping practices demanded by the New Brunswick association, and with that accreditation comes accreditation from the Canadian Camping Association as well. We will be proud to put that on our brochure."

She reported at a time when attendance is falling at most youth camps in New Brunswick, numbers at both Camp Medley and Camp Brookwood are creeping up. "We find God at camp through fun, relationships,



Sharon Miller, Medley director Liz Harding and assistant director Shawn Branch enjoy a chat at Synod 2011.

programs and worship," she said. But she added that Camp Medley is not entirely devoted to youth any more. The shoulder seasons see a lot of adult groups using its modern facilities. "We need to keep involving all generations in this work together, we have a rich life to share. This year all the weekends were booked until the end of October."

This fall Liz and Canon George Porter helped camp staff establish Medley Church, a Fresh Expression of Church held in Cathedral Memorial Hall on the third Sunday of each month beginning at 2 p.m. "It is a time for socializing, teaching, worship and breaking bread together and open to all those in high school

and above. No Medley connection is required and there is no limit to the "above" age, but keep in mind this is a youth-led church, George, Shawn Branch and I provide only adult leadership support. We had an average of 26 people at the first two services and nobody has complained about three hours of church yet!"

Isabel Cutler and Nancy Wiggins, nurses at Christ Church Cathedral and St. Margaret's Church in Fredericton respectively, presented an overview of Parish Nursing in our diocese. A congregationally driven ministry, it links health and healing of the body, mind and spirit with our Christian faith. "It brings us to a deeper level of commitment

to care and support of church family members and beyond," said Isabel who has an on-site office in Cathedral Memorial Hall. Her monthly blood pressure clinic not only monitors the physical needs of her patients, it enables her to assess how they are faring generally. Regular health information sessions address all kinds of issues, from wellness and exercise to chronic conditions like diabetes. Like the monthly afternoon tea, these are much more than medical and social events, they are opportunities to love, support and care for those in the congregation who are bereaved, lonely and isolated. "It is an opportunity for us to sit along side these people," she says.

Globally there are 15,000 active parish nurses. In Canada there are somewhere between 70 and 100 representing 13 denominations. In the Maritimes there are 15 parish nurses and 11 more in training. In New Brunswick there are 15, three of them Anglicans serving Trinity Church in Saint John as well as the Cathedral and St. Margaret's in Fredericton. "We do not replace existing health care, we supplement it by filling in some of the gaps," says Isabel. "Sometimes we are the only resource available in an area. And we are certainly cost-effective."

"Our vision for the future is that every church will have a health ministry and access to a

parish nurse. Please invite a parish nurse to come and speak to your parish. You can contact me at pn@christchurchcathedral.com."

In addition to leading a profound Bible study on fruitfulness, the overall theme of the synod, David Edwards spoke about his new role as Parish Development Officer.

"Evangelism is one beggar telling another where to find bread. Our goal is not to make mega churches, but communities in which people are loved and cared for. If I spend the next two years in an office in Anglican House, shoot me. That's not where I am supposed to be."

He believes we need to begin by knowing who we are, through scripture, history and community. "Scripture tells us the story of a God who blesses people who turn backs on him, people who realize they got it wrong, people who repent, are forgiven and restored."

"And I strongly believe as Anglicans have to take the history of the parish seriously. We are servants in our areas, we are called to be servants and to put our community and the people in it first ... People are desperate for community. Sometimes these people are broken, have addictions and other burdens, but we all have a brokenness, and Jesus Christ, through his cross, is the healer."

COLUMNS



Mary Robinson, The Ven. David Barrett, Twila Buttimer
Missing: Lorna Williams

Members of the
Diocesan Archives Committee
extend to all readers of *The Archives Corner*
our very best wishes for a happy and blessed Christmas.

We also extend a sincere thank you to all who have supported the
committee by purchasing a copy, or in some cases copies, of our book,
Photographs of Anglican Churches in the Diocese of Fredericton.



The Ven. Geoffrey Hall, The Rev. Arnold Godsoe, Charles Ferris, Frank Morehouse

BLESS THE ANIMALS



MARGARET LAKING

"The animals of God's creation inhabit the skies, the earth and the sea." With these words Dean Keith Joyce began the annual blessing of the animals in remembrance of St. Francis of Assisi at Christ Church Cathedral in October. Just outside the west door of the cathedral he blessed eight cats, five golden retrievers and several other dogs. Here he blesses Hot Toddy (aka Happy), a Cream Lynx Birman held by Julie Amos who jointly owns him with Bev Amos, on the right.

PWRDF SUPPORTERS MAKING A DIFFERENCE



PWRDF parish coordinators and supporters from across the diocese explored ways to make a difference in the world with Archbishop Claude Miller, Christine Hills (PWRDF National), the Rev. Alden Craine (Canadian FoodGrains Bank), Bev MacDonald (KAIROS Atlantic Region), the Rev. Marian Lucas Jefferies (PWRDF/FoodGrains Bank) and Anne Walling (Diocesan PWRDF coordinator) at Trinity Church in Sussex last June. Ms. Hills reassured all in attendance that very, very little of the money donated to PWRDF is used for administration and as much as possible goes directly to relief and development. Food security, community outreach and justice were all on the agenda. Several of those in attendance posed outside the church on that sunny June day.

Christmas ...
a time for choirs and
distortion pedals?

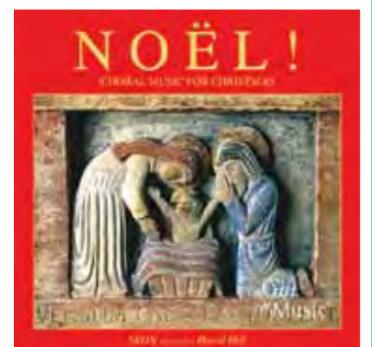
As you read this, you have probably already been exposed to a lot of Christmas themed music, ranging the entire spectrum from enjoyable to ... otherwise. As I have written in this space in previous Decembers, a person's preference in Christmas music is a very personal; what one finds inspiring and "perfect for the season," another might find almost insulting. And so it with this in mind that I present a look at two different albums of Advent and Christmas music, one a very modern interpretation, the other a collection of new arrangements on some original carol themes. Let's start with the man in the goatee.

The David Crowder Band has already announced the members will be finished as a band in 2012, and the upcoming studio album (their sixth) will be their final. Sniff! However, there is one last gift for those of us who are fans — *Oh for Joy*, their first Christmas album. It is a collection of takes on traditional carols done as only the David Crowder band can.

This seven-song EP was recorded mostly this past spring and summer, with some live tracks done during the Passion! tour. It's a modern worship album in a modern worship style and it is very tastefully done. The band members have always carried a strong sense of spirituality and awareness of what they are singing and playing. This shines through in the treatment of the several well-known church music pieces they have recorded throughout their careers — hymns, carols, or otherwise.

On this Christmas record "O Holy Night" is particularly well done. The melody of this piece builds to a musical climax of sound and texture as it always has, whatever the setting. "Go Tell It On the Mountain" features their signature banjo sound, and a wonderful cover of the Trans-Siberian Orchestra's version of "Carol of the Bells" complete the album. If you're in to this style of music, this little album is a treasure among a vast sea of Christian artist's Christmas albums.

I also commend to your ears a compilation of choral works called *Noel: Choral Music for Christmas*. This excellent group of 19 pieces transcends many centuries, and many composers, including some present day favourites. Included is music for Advent, Christmas, and Epiphany.



English cathedral music is traced through these periods, with new arrangements, many by renowned choral director David Hill, featuring his choir, Ikon.

These new settings of traditional carols give way to new choral works by some of today's notables, including Eric Whitacre's "Lux Arumque" and Matthew Martin's "Adam Lay y-Bounded." Of particular note is a setting of "O Come, O Come Emmanuel," featuring a gorgeous soprano descant. Gustav Holst's "Lullaby," "My Liking" and Hert Howell's "Long, Long Ago" are also standout pieces. If you enjoy some well sung, interesting and meaty choral works for Christmas, I very highly recommend this disc!

It is Advent as you read this (unless you lost your NB Anglican for while, and have just found it over Christmas). As the Church year begins, and the secular calendar year draws to a close, I wish to thank you for taking the time to read these words here each month. More importantly, I hope it helps you to consider the role of music in your life, especially in your worship of our Lord, privately or corporately.

May God bless you in this coming year!

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

Communion — is it really the body and blood of Jesus?

Receiving communion bothers me — the idea that it's the body and blood of Jesus. Do we really believe that?



Well, no. Not literally — at least most Anglicans don't. So what is it exactly that we receive when we take communion?

The best answer may well be that given by Queen Elizabeth I when she was questioned on her beliefs about the Eucharist during her half-sister Mary's, reign. Mary, the Roman Catholic queen, tried to re-instate Roman Catholicism in England. Elizabeth was a very intelligent woman who managed to stay alive in the political ferment of the day and she hedged her bets so to speak:

"Christ was the word that spake it. |He took the bread and break it; |And what his words did make it |That I believe and take it."

The liturgy of the Roman Catholic Eucharist in use at the time of the English Reformation seemed to emphasize the literal transformation of bread and wine into the body and blood of Christ (transubstantiation). This led to communion being only rarely received by the faithful and the service became more about the veneration of the consecrated elements than about participating in a sacred meal through which Christ's sacrifice might be remembered and communicants strengthened for greater faithfulness.

Archbishop Thomas Cranmer wanted to change this. He and other reformers hoped to make the act of communion central to the service rather than a veneration of the elements. His first effort at revision of the liturgy in 1549 led Bishop Stephen Gardiner to assume that he did, in fact, favour transubstantiation.

(The Study of Liturgy by Jones, Wainwright, Yarnold

and Bradshaw, 1992). However, in the revision of 1552, Cranmer changed the words so that such an assumption was less likely to occur and the prayer became a masterpiece of obscure yet beautiful language. In it God is no longer asked to sanctify the bread and wine in order that they "may be unto us the body and blood of thy most dearly beloved son." Instead the prayer reads, "Grant that we, receiving these thy creatures of bread and wine ... in remembrance of his death and passion, may be partakers of his most blessed body and blood."

In his book, *Anglicanism*, 1979, Stephen Neill says that it seems probable that Cranmer believed that Christ was spiritually present in the Eucharist, but that the bread and wine remained physically just that.

It is interesting that the custom of kneeling to communicate was one which many reformers saw as adoration of the elements, thereby implying that transubstantiation had taken place. In the 1552 Prayer Book revision the "Black Rubric" was added which stated that kneeling showed humility, reverence and uniformity, and definitely did not imply that the elements were being adored.

I think that most Anglicans believe that in the gifts of bread and wine Christ offers us the gift of himself so that the Christian community might become more truly the body of Christ. We are told to "feed upon him in your heart, by faith with thanksgiving." The breadth of Anglicanism is such that we do not all need to mean exactly the same thing by this!

The Ven. Patricia Drummond is Archdeacon of Fredericton.

INTERCESSIONS

DECEMBER

- ¶9: Parish of Andover, the Rev. Bonnie LeBlanc, priest-in-charge. David Peer, postulant. Diocese of Ho, Mr. Hope Fiebor, parochial catechist.
- ¶10: Parish of Bathurst, (open incumbency). Diocese of Ho, Mr. Joseph Dzanka, parochial catechist.
- ¶11: Pray for Diocese of Western North Carolina - (Province IV, USA) The Rt. Rev. Granville Porter Taylor. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Patti Tetlich, Yukon Apostolate, Bishop's School of Yukon Ministries, the Rt. Rev. Larry Robertson, and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
- ¶12: Parish of Bright (open incumbency), the Rev. Canon John Sharpe, interim priest-in-charge, the Rev. Deacon Debra Edmondson. The Rev. Canon Tom Smith (retired). Diocese of Ho, Mr. Gabriel Agbodo, parochial catechist.
- ¶13: Parish of Cambridge and Waterborough, the Rev. Lisa Pacarynuk. Diocese of Ho, Mr. Aloysius Genya, parochial catechist.
- ¶14: Parish of Campbellton, the Rev. Deacon Michael O'Hara. The Rev. Albert Snelgrove, interim chaplain of Rothesay Netherwood School. Diocese of Ho, Mr. Godwin Dumavor, parochial catechist.
- ¶15: Parish of Campobello (open incumbency). Diocese of Ho, Mr. Daniel K Atikor, parochial catechist.
- ¶16: Parish of Canterbury (open incumbency). Diocese of Ho, the Rev. Kwasi Oteng Boampong, bishop's chaplain.
- ¶17: Parish of Carleton, the Rev. Canon Howard Anningson, the Rev. Rob Salloum, associate priest. Diocese of Ho, People of St. George's Cathedral.
- ¶18: Pray for Diocese of Wyoming - (Province VI, USA) The Rt. Rev. Bruce Edward Caldwell. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, PWRDF representative, Diocesan ACW President Evelyn McDonald, and all ACW members, the Rt. Rev. Larry Robertson, and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
- ¶19: Parish of Central Kings, the Rev. Rob Marsh. Donald Snook, director, Saint John Inner City Youth Ministry. Diocese of Ho, the Very Rev. Simon Kofi Ablorh, priest-in-charge, St. Anthony's, Penyi.
- ¶20: Parish of Chatham, the Rev. Gordon Thompson. Diocese of Ho, the Rev. Prosper Francis Kwame Deh, priest-in-charge, Agbozume.
- ¶21: 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. Ted Spencer (retired). Diocese of Ho, the Rev. Joseph Kingsley Bentum, rural dean and priest-in-charge, Kpando.
- ¶22: Parish of Coldbrook and St. Mary's, the Rev. Gregory McMullin, the Rev. Wally Corey, the Rev. David Jackson, honorary assistants. Diocese of Ho, the Rev. Joseph Wilson Kwame Hayibor, assistant curate.
- ¶23: Parish of Dalhousie, the Rev. Deacon Michael O'Hara. Kent Greer, postulant. Diocese of Ho, the Rev. Redeemer Ametefe Semevor, assistant curate, Worawora.
- ¶24: Parishes of Denmark and Grand Falls, the Rev. Robert LeBlanc, priest-in-charge. Diocese of Ho, Worawora Deanery.

CHRISTMAS DAY

- ¶25: Pray for Diocese of York, the

- Most Rev. John Tucker Mugabi Sentamu, Beverley, the Rt. Rev. Martyn William Jarrett, Hull, the Rt. Rev. Richard Michael Cokayne Frith, Selby, the Rt. Rev. Martin William Wallace, Whitby, the Rt. Rev. Martin Warner. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, those retired from the diocese - the Rev. Dorothy Thorpe, the Rev. Bruce Aylard and Audrey Aylard, the Rev. Don Sax and the Rev. Deacon Lee Sax, the Ven. Ken and Aldene Snider, the Rt. Rev. Larry Robertson, Sheila and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
 - ¶26: Parish of Derby and Blackville, the Rev. Gerry Laskey, the Rev. Robert Barry, honorary Assistant. Mr. Clyde Spinney, Q.C., chancellor Diocesan Synod of Fredericton. Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian.
 - ¶27: Parish of Dorchester and Sackville, the Rev. Canon Kevin Stockall. Diocese of Ho, Brother Clemence Ahun, diocesan catechist.
 - ¶28: Parish of Douglas and Nashwaaksis, the Rev. Canon William MacMullin. The Rev. Canon David Staples. Diocese of Ho, Sister Joyce Agbefu, diocesan catechist.
 - ¶29: Parish of East Saint John, the Rev. Canon Edward Coleman, priest-in-charge. Diocese of Ho, Brother Felix Atta Boakye (in training), diocesan catechist.
 - ¶30: Parish of Fredericton, the Rev. Anthony Arza-Kwaw, the Rev. Deacon Joyce Perry. Kevin McAllister, postulant. Diocese of Ho, Mr. William Agbaleny, parochial catechist.
 - ¶31: Parish of Fredericton Junction, (open incumbency), the Rt. Rev. George Lemmon, interim priest-in-charge. Diocese of Ho, Mr. Hope Fiebor, parochial catechist.
- JANUARY 2012**
- ¶1: PRAY for The Anglican Church in Aotearoa, New Zealand and Polynesia, the Most Rev. William Brown, Turei Pihopa o Aotearora, and Primate and Archbishop of the Anglican Church in Aotearoa, New Zealand and Polynesia. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Council of the North, Diocese of Keewatin, the Rt. Rev. David Ashdown, and Rt. Rev. Lydia Mamakwa, area Bishop of Northern Ontario, clergy and people, students and staff of Dr. William Winter School of Ministry in Kingfisher Lake Ontario. Diocese of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, those retired from the diocese - the Rev. Geoffrey and Rosalind Dixon, Canon David and Alice Kalles, the Ven. John and the Rev. Deacon Carol Tyrell, the Rev. Fred and Marcia Carson, the Very Rev. Peter and Barbara Williams, Marion Carroll, the Rev. Mary and Lino Battaja, the Most Rev. Terry Buckle and Blanche, the Rt. Rev. Larry Robertson, Sheila and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

THE COLLECT FOR THE COUNCIL OF THE NORTH:

Almighty God, giver of every perfect gift; we remember before you our brothers and sisters who live in the parts of our Church served by the Council of the North. Where your Church is poor, enrich and empower it; where there is need for clergy, call them forth; where it is spread thin by geography, bind it with cords of love; where there is conflict, bring reconciliation. Give to us, with all our brothers and sisters, that due sense of fellowship in your Kingdom, that you may be glorified in all your saints, through Jesus Christ, your Son, our Lord.

¶2: Parish of Gagetown, the Rev.

- Lisa Pacarynuk. Canon Ron Stevenson, former Chancellor to the Anglican Church of Canada. Diocese of Ho, Mr. Joseph Dzanka, parochial catechist.
- ¶3: Parish of Gondola Point, the Rev. George Eves, priest-in-charge. Diocese of Ho, Mr. Gabriel Agbodo, parochial catechist.
- ¶4: Parish of Grand Manan, the Rev. Dana Dean. The Ven. Reginald Stockall (retired). Diocese of Ho, Mr. Aloysius Genya, parochial catechist.
- ¶5: Parish of Hammond River, the Rev. Chris Hayes, interim priest-in-charge. Diocese of Ho, Mr. Godwin Dumavor, parochial catechist.
- ¶6: Parish of Hampton, the Rev. Leo Martin, the Rev. Rob Marsh, the Rev. Wally Collett, honorary assistant. Thomas Nisbett, postulant. Diocese of Ho, Mr. Daniel K Atikor, parochial catechist.
- ¶7: Parish of Hardwicke, the Rev. Richard Steeves, priest-in-charge. Diocese of Ho, the Rev. Kwasi Oteng Boampong, bishop's chaplain.
- ¶8: PRAY for The Anglican Church of Australia, the Most Rev. Dr. Philip John Aspinall, Archbishop of Brisbane and Primate of Australia. Archbishop Fred Hiltz, Primate Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Whitehorse - Christ Church Cathedral, the Very Rev. Dr. Sean Murphy, the Rev. David Pritchard and family, the Rev. Martin Carroll, Ruth and family, Gaya Tiedeman and Beverley Whitehouse, licensed lay ministers, the Rt. Rev. Larry Robertson, Sheila and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
- ¶9: Parish of Kent (open incumbency), the Ven. Richard McConnell, priest-in-charge. The Rev. David Titus (on leave). Diocese of Ho, people of St. George's Cathedral.
- ¶10: Parish of Kingston, the Rev. J. Peter Gillies. Diocese of Ho, the Very Rev. Simon Kofi Ablorh, priest-in-charge, St. Anthony's, Penyi.
- ¶11: Parish of Lakewood, (open incumbency). The Rev. John Tremblay (retired). Diocese of Ho, the Rev. Prosper Francis Kwame Deh, priest-in-charge, Agbozume.
- ¶12: Parish of Lancaster, the Rev. Chris McMullen. Diocese of Ho, Rev. Joseph Kingsley Bentum, rural dean and priest-in-charge, Kpando.
- ¶13: Parish of Ludlow and Blissfield (open incumbency). Diocese of Ho, the Rev. Joseph Wilson Kwame Hayibor assistant curate.
- ¶14: Parish of McAdam, (open incumbency) the Rev. Arnold Godsoe, interim priest-in-charge. David Peer postulant. Diocese of Ho, the Rev. Redeemer Ametefe Semevor, assistant curate, Worawora.
- ¶15: PRAY for The Church of Bangladesh, the Most Rev. Paul Sarker, moderator, Church of Bangladesh and Bishop of Dhaka. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Fort Nelson - St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, the Rev. Don and Lana Thompson and family, Glen Gough, Jeannie Arva and Mark Tudor, licensed lay ministers, the Rt. Rev. Larry Robertson, Sheila and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
- ¶16: Parish of Madawaska (St. John the Baptist Anglican/St. Paul's United shared ministry), the Rev. Robert LeBlanc, priest-in-charge, the Rev. Deacon Fran Bedell. The Rev. Donald Trivett (retired). Diocese of Ho, Worawora Deanery.
- ¶17: Parish of Marysville, the Rev. Canon John Cathcart. Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian.

HISTORY COMPILED



Parishioners of St. John the Evangelist Church in Fredericton, recently compiled a history of the building. The Rev. Canon Bill MacMullin, rector, presented a copy of the document to Fred Farrell, manager of private sector records for the New Brunswick Provincial Archives.

YOUTH

nakedpub — not a clothing optional event

BY GEORGE PORTER

On Tuesday, Oct. 25, Saint John artist/author/theologian David Hayward was at Dooly's Billiard Room on Prospect Street in Fredericton for the first nakedpub sponsored by the Anglican Campus Ministry for UNB and STU. This was not a clothing optional event.

The name was inspired by David's commitment to honesty and transparency in the spiritual life, reflected in his on-line moniker nakedpastor. He says that he is "a graffiti artist on the walls of religion."

During the evening he spoke with about 30 attendees about his own spiritual and theological journey, sharing slides of some of his favorite artwork as well as some cartoons and a few of his Sophia drawings in the process.

David is committed to the vital, but often unappreciated, role of questioning in



David Hayward calls himself the naked pastor because of his commitment to honesty and transparency in the spiritual life. The artist/author/theologian spoke at a nakedpub in Dooly's Billiard Room on Prospect Street in Fredericton and has since hosted a nakedpub in Saint John.

the formation process, and the evening was thoroughly interactive as he responded to innumerable questions.

Get ready for TEC 'twentennial' celebrations

BY KURT FRANK

The Rev. Micheal Caines, recently appointed spiritual director for Teens Encounter Christ (TEC) – NB, was one of the speakers at a wonderful September day of food, TEC fellowship and free iPads at St. James the Less Church in Rothesay. He and Robin Ellingwood of the Saint John Vineyard Church offered powerful, creative and challenging teachings. Val and Eric Phinney did a great teaching on communion followed by, you guessed it, communion.

Lunch was provided by our friends at St. James — a Moroccan stew feast with home made



The Rev. Michael Caines

hummus and naan bread. If you have ever eaten Val Phin-

ney's cooking, then you know it was a taste sensation sweeping the nation. After breaking bread, we had an extended time of worship and prayer. It was a great day.

With the 20th anniversary of TEC coming up, we on the steering committee are filled with excitement at what God is doing and how far he has carried us — 20 years is a big deal. We are hoping to celebrate this 'twentennial' in a big way, so keep your ears open. Thank you to all those who have helped to keep this amazing thing going.

Kurt Frank is chair of the TEC steering committee.

I'm curious, George ...

Is it possible to be a 'post-church Christian'?

[PART 1]

This question is not, of course, totally new, being very similar to asking whether one needs to 'go to church to be a Christian.' Here, as there, I think the answer needs to be: 'It depends.'

It depends on what one means by 'church'. On the one hand, if 'church' is understood to be one of the current manifestations of 'the institutional church', the answer is likely 'yes'. On the other hand, if 'church' is understood to be people in relationship with God through faith in Christ and baptism by the Spirit, then I suspect the answer may need to be 'no'.

Reality is, however, seldom so neat and tidy. Neither are the answers simple nor black-and-white. As a word, 'church' is a slippery term, covering a vast multitude of meanings and evoking varied images and responses.

Paul wrote to the Corinthians that all who come to faith in Jesus are baptised by the Holy Spirit into the body of Christ. Jesus and some biblical writers used the language of being 'born again' or 'born from above'. Likewise, the metaphor of adoption into the family of God appears in the Christian scriptures.

Neither of these metaphors, nor the Pauline reference to baptism by the Spirit, entails becoming part of an institution called 'the church'. There simply wasn't any such entity at the time beyond perhaps some seeds that would eventually emerge and evolve into the multi-faceted reality we call 'the institutional church' with its buildings, theologies, hierarchies, denominations and sects, traditions, liturgies, languages, ecclesiastical politics, and colourful (if not always in a good way) history.

Implicit in each of the biblical analogies, however, is a certain 'not aloneness'.



Neither being born again (or from above) nor being adopted implies that God has only children. They all assume a family into which one is born or adopted. Paul was clear that the body of Christ was a corporate reality, so baptism into that body meant becoming part of a multimember entity.

For many people, the distinction between the two is either nonexistent or unimportant. Certainly for a very long time the assumption was that they are inseparable (which is part of what people mean when they speak about 'the Christendom model of church').

That is no longer very much the case. The cliché-like phrase 'I'm spiritual, not religious' most often gives expression to the real meaning that some consider themselves believing persons but don't "go to church". More and more I am reading about, and encountering, people — particularly younger people, though definitely not exclusively so — who say that they have had to 'leave the church in order to find their faith again' or in order to preserve their relationship with Christ.

I suspect that this paradoxical situation is confusing for many, threatening to some and exciting for others. Certainly it raises many questions. To these, I will return.

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

Merry Christmas



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

emergent

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