

THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

MAY 2012

SERVING THE DIOCESE OF FREDERICTON



Province of Canada synod to consider amalgamations of dioceses

The following communiqué was released by Archdeacon Bruce Myers, Deputy Prolocutor & Communications Officer for the Ecclesiastical Province of Canada just before press time for the New Brunswick Anglican on April 17. Delegates to this fall's Synod of

the Ecclesiastical Province of Canada will be asked to explore the possibility of reducing the number of dioceses in eastern Canada.

It's one of several motions being proposed by the Provincial Governance Task Force, aimed

at reforming governance and administration so they can help the Anglican Church in this part of the country become more focussed on mission.

The proposal to reduce the number of dioceses "recognizes the changing demographic of

the Anglican Church within the Ecclesiastical Province of Canada in terms of both decreasing numbers and the increased cost of providing ecclesiastical services within our seven existing dioceses," according to a

See Possible on page 4

Spotlight on 10-10-10 ... This is not just another meeting

BY ANA WATTS

If you are a parish warden or treasurer, expect to be invited to a diocesan Financial Presentation Day in the fall with the spotlight squarely on 10-10-10. "This is not just another meeting, it is a crucial meeting. The top echelon of the church will be there — 10-10-10 isn't working and we need to sort this through," Jim Morell told members of Diocesan Council at their March 17 meeting.

Elegant in its simplicity and profound in its biblical roots, the 10-10-10 model of financial giving was a blessing in the Diocese

of South Carolina during Bishop Edward Salmon's episcopacy and there was a call for this diocese to adopt it in support of the Nicodemus Project, our plan for transformational change. It asks Anglicans to give 10 per cent of their income to the parish; parishes to give 10 per cent of their income to the diocese; the diocese to give 10 per cent of its income to the national church. In this place, even in this economy, it ensures plenty of resources for mission and ministry at every level. But its success rests on

See Signs on page 5



Traditional Good Friday worship at St. Thomas' Church in Stanley includes a vivid, living representation of Leonardo da Vinci's Last Supper presented by the men of the parish.

PWRDF EVENTS

Adele Finney, Executive Director the Primate's World Relief and Development Fund, will be in our Diocese Fredericton June 2 and 3. Parish representatives, Friends of PWRDF and anyone else with an interest are invited to meet Adele:

June 2, 9:30 – 11:30 a.m.

Parish of McAdam.
(Contact Margaret Laking, <margaretlaking@gmail.com>

June 2, 1:30 – 3:30 p.m.

Parish of St Margaret's, Fredericton (Contact Andy Gunter <gaunter@rogers.com >

June 2, 7 – 9 p.m.

Parish of Shediac (Contact Gwen McConnell gwenwth.mcconnell@nbed.nb.ca

June 3, morning services,

Christ Church Cathedral
For more information, contact AnneWalling, pwrdfnb@gmail.com or check Facebook PWRDFNB

(The above agenda is tentative. For confirmed times and locations check E News on May 29.)



Canon Walter Williams of the Parish of Oromocto and Mauderville and member of Diocesan Council dressed for the occasion at its March 17 meeting. He also made a presentation on conflict management at the Wardens and Treasurers day, but without the hat.

Archdeaconry Commissions dared to dream

BY ANA WATTS

Statistics indicate the primary business of the Diocese of Fredericton right now is funerals. By Easter of 2013 Archbishop Claude Miller and the Ven. David Edwards, the diocese's parish development officer, expect a clear, visionary picture of what Anglican mission and ministry in this diocese looks like then and even 10 years after. They

believe the key to accomplishing this is widespread consultation and Archdeaconry Commissions, new bodies encouraged to dare to dream a new way. Archbishop Miller and Archdeacon Edwards traveled around the diocese last month meeting with regional representatives, discussing the role of the commissions and appointing members.

"Immediately following this

Easter we will begin our work," Archbishop Miller told members of Diocesan Council at their meeting on Saturday, March 17, in Fredericton. "The commissions will use ministry plans created by Bishop's Counsel at its meeting in February as a starting point for their deliberations, but in no way are they to be limited by these documents.

See Plans ready on page 7

Conflict — potential for growth as well as trouble

BY ANA WATTS

As much as we would like to think the church is a peaceful place of faith, hope and charity, it is also a place of conflict. But that's okay because conflict is not only unavoidable it is good — it means two people/parties care about their relationship. Conflict has the potential to produce growth, adventure and opportunity — relationships nourished by conflict usually thrive because the opposite of love is not hate. The opposite of

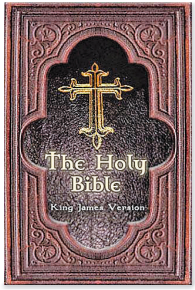
love is indifference. Of course that is only half the conflict story. The image of bickering or even downright violence often conjured by the word is also valid, even used as a synonym for war. Somewhere between the stimulating and violent aspects of conflict are the day-to-day disagreements that need to be resolved in order for our homes, workplaces, churches, teams and relationships to function. So 100 New Brunswick Anglicans — wardens, treasurers and confer-

ence organizers from around the diocese — devoted two hours to the topic of conflict resolution at Warden's Day in Fredericton on March 24.

As it is in most aspects of life, clear communication is a great tool for the prevention of conflict, and is often the best way to resolve conflict as well. The Rev. Canon Walter Williams — rector of the Parish of Oromocto and Mauderville and a military chaplain who has studied

See Get the facts on page 5

HISTORY FEATURE



The King James Version of Sacred Scripture (part 4)

Golden age of the English language

BY ROSS HEBB

This five-part series by Dr. Hebb began with a review of the situation in England at the time of Queen Elizabeth's death in 1603 and continued with James' escape from Scotland.

Textual Sources

While everyone realizes that the KJV is a translation of the Bible few people think this through – a translation of what? The original Hebrew and Greek texts, of course. But we do not possess the originals written by Isaiah any more than we possess the original Gospel hand written by St. Mark. So what did the scholars actually translate in 1604-1610? To cite the example of the New Testament Greek, the scholars worked with what has come to be known as the *textus receptus* found in the famous Renaissance scholar Erasmus's Greek New Testament of 1516. In the subsequent 400 years, older and somewhat better portions of New Testament Greek texts have been discovered and are now preferred to that which formed the basis of Erasmus's Greek. However, it must be stressed that none of these newer ancient text discoveries have affected any of the basic facts, teachings or beliefs of the Christian faith as found in the King James translation of the Bible. They have bettered our understanding of the faith, but they have not led to any alteration of it.

Perhaps a famous example of the difference improved original Greek texts have made is in order. Everyone knows the Lord's Prayer is found in the Bible, Matthew 6:9-13. The King James translation includes the doxology – "For thine is the Kingdom etc." The *textus receptus* consulted by the KJV translators included the doxology and so the KJV retains the doxology. Subsequent manuscript finds reveal that the doxology was not part of the original Greek New Testament and so it is omitted in modern translations.

The Old Testament presented many unique problems for the translators. One alluded to earlier was the appearance of words only one time – how does anyone figure out what they mean if the context does not make it clear? Advances in the 19th century in the study of



William Shakespeare.

Near Eastern languages related to ancient Hebrew have greatly aided in this puzzle. Of special note, however, was the issue of the name of God. The Old Testament gives multiple terms for God – *The LORD, the LORD Almighty, the Lord of Hosts* and others. To simply translate all these different Hebrew terms as *God* would be both untrue and misleading. The issue was especially acute with the ultimate name for God, the tetragrammaton – the four letters Y H W H. Adding to the challenge is the fact that ancient Hebrew included no vowels – they were to be inserted based upon context! This divine name was sometimes translated misleadingly as *Jehovah* – misleading for Hebrew has no letter J. The KJV usually renders the term as LORD – all capital letters. This is most effective for it reflects a development within the Old Testament itself – an increasing reverence for the divine name. That is to say, that by the end of Old Testament times, the Jews were substituting the term Adonai, meaning master or Lord, whenever this divine name appeared in the text. The KJV translators continued this tradition of reverence. The Jerusalem Bible is the most notable of recent translations to break with this reverential practice.

An area in which the KJV has been criticized, perhaps rightly, is in the translation of Biblical poetry, not so much the translation as the manner in which it was portrayed on the printed page – as prose and not as poetry. Many modern translations

have diverged from the KJV on this point and print poetry as poetry on the pages of their translations. Interestingly, an ever increasing weight given to this consideration was one of the main causes for calls to produce a new translation of the Bible in the 19th century.

Influence and Legacy of the KJV

Few would disagree that the KJV translation of the Bible has been the single most important influence in the modern development and standardization of the English language. Interestingly, it appears that this was accomplished by accident – as a collateral effect of translation. There is absolutely no indication that the translators were aiming at creating a classic of English literature. Their aim was to produce the best – the clearest and most true to the original languages – translation possible. However, doing it when it was done – at the end of the 16th and beginning of the 17th centuries, when English was coming into its own as a language – AND by whom it was done, men who lived, studied and communicated at the end of the Renaissance and late Reformation periods – the result unavoidably reflects a golden age of the English language. It is no accident that the KJV translators were exact contemporaries of the English language's most famous playwright – William Shakespeare.

Upon publication in 1611, the KJV was not immediately

received as a classic. The Geneva Bible persisted as the biblical best-seller. The increasingly dissatisfied Puritan-minded clergy within the English Church continued to prefer the Geneva Bible to the "establishment" produced KJV. However, by 1660, after the intervening English Civil War, the KJV had become the loved, used and winsome translation of the English people. And although the Pilgrim Fathers, religious refugees from early 17th century England, carried the Geneva and not the KJV Bible with them, over time the KJV (minus the Apocrypha) also became the classic English Bible in the 13 colonies. It is an amazing irony of history that the same rebellious 13 colonists who would never allow an Anglican bishop to be appointed for their side of the Atlantic, came to use and love the Bible translation produced by the "*popery inclined prelates*" of the same Church Establishment they so disdained.

One way in which to exhibit the influence of the KJV translation upon the English language is to list phrases which have crept into and become part of our language. Many folks would

today be surprised to learn that these terms are original to the KJV and that in turn many are actual idioms from the ancient Hebrew. The list includes;

- to lick the dust (Psalm 72:9, Isaiah 49:23 Micah 7:17)
- to fall flat on his face" (Numbers 22:31),
- a man after his own heart (1 Samuel 13:14)
- the land of the living (Job 28:13, Psalms 27:13, 52:5 etc.)
- under the sun" (Ecclesiastes 1:4 and 20 more times)
- pride goes before a fall" (Proverbs 16:18)
- the skin of my teeth" (Job 19:20)
- to put words in his mouth" (Exodus 4:15, Deuteronomy 18:18, Jeremiah 1:9)
- From the New Testament:
- the salt of the earth (Matthew 5:13)
- a thorn in the flesh (2 Corinthians 12:7)
- the powers that be (Romans 13:1)
- to give up the Ghost" (Mark 15:39, John 19:30).

The Rev. Dr. Ross Hebb is rector of St. Peter's, Fredericton.

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

THE NEW BRUNSWICK
ANGLICAN

www.anglican.nb.ca

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

The Rt. Rev. Claude Miller Bishop and Publisher

Ana Watts Editor

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

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

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

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

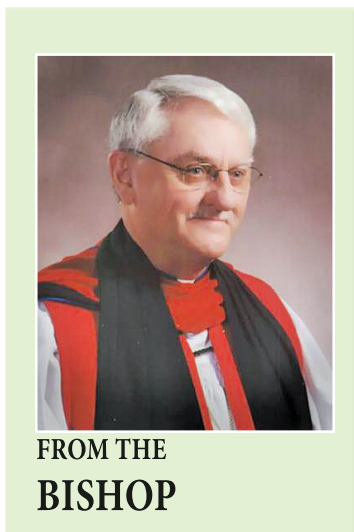
THE BISHOP'S PAGE

Relearn the importance of touch

Then [Jesus] said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side.'

When I was a young boy, I distinctly remember disobeying my mother when she cautioned me about the hot pots and pans on the stove. "Be careful, don't touch that pot, it is very hot and you will burn yourself." Well, you know what happened when she turned her back. It seems we live in the world that requires definitive proof and, like Thomas; we need to touch our curiosity, or desire proof before we believe.

To touch is all-important in the healing stories in the Bible. Matthew 14:36 "[the multitude] begged Him that they might only touch the hem of His garment, and as many as touched it were made perfectly well." Luke 18.15 "People were bringing even infants to him that he might touch them." The numerous references to "touch" in scripture remind us of the necessity of touch to healing, showing



FROM THE
BISHOP

compassion, encouragement and love. The importance of touch has been extended to a study in science that explores the importance of touch for a healthy lifestyle.

Recently, while greeting at the back of the church following a Sunday morning service, a woman said "thanks for this wonderful service, I was truly touched."

Many, I am sure, would agree on the importance of touch in our day-to-day routines. Yet,

it seems that we live in a touch deprived culture. It has been said "to touch is to give life." At a recent dental appointment, the dentist gave me a reassuring touch on the shoulder before applying a local anesthetic. It made a great difference in my anxiety level. Again, the importance of touch.

While there are cautions in our present cultural context against inappropriate touching we tend to extend that caution to prohibition and we lose the life-giving qualities of appropriate touching.

Thomas wanted proof, I needed assurance and wanted my curiosity satisfied, the multitudes desired healing, the lady leaving church felt divinely touched by the worship experience. Touch.

"... yes, touch, speaks the wordless words of love. We receive so much touch when we are babies and so little when we are adults. Still, in friendship touch often gives more life than words. A friend's hand stroking our back, a friend's arms resting on our shoulder, a friend's

fingers wiping our tears away, a friend's lips kissing our forehead — these are true consolation. These moments of touch are truly sacred. They restore, they reconcile, they reassure, they forgive, they heal". (Nouwen)

As people of faith in community it could be argued that we need to relearn the importance of touch. To live our lives without divine or personal touch we run the risk of ever knowing the healing power and non-possessive love of God. When we are touched by a loving spiritual leader or congregation, a compassionate friend, or family member hope is restored and healing takes place. Such expressions are God's incarnate love.

Sincerely in the love of Christ

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

BISHOP'S PRINCIPAL ENGAGEMENTS

MAY 7-10
Deanery of Fredericton
Visitation

MAY 13-17
Deanery of York
Visitation

MAY 27
Christ Church
Cathedral

MAY 30
Diocesan Council

JUNE 2
Layreaders Day

JUNE 3
Parish of Fredericton
Junction

JUNE 7
Bishop's Counsel

JUNE 10-14
Deanery of Shediac
Visitation

APPOINTMENTS

• **The Rev. Dr. Brian Spence** was inducted as priest and rector in the Parish of Ludlow and Blissfield on April 15.

• **The Rev. Charles Smart** was made honorary assistant in the parish of Douglas and Nashwaaksis under the direction of the Rev. Canon William MacMullin.

• **The Rev. Richard Robinson** was inducted as priest and rector of the Parish of New Bandon on March 11.



GET THE NEWS FIRST
at <http://anglican.nb.ca>

While you're there, subscribe to E News and get the news delivered to your in-box each week.

Click on the News button at the top of the page and choose E News from the drop-down menu

Ordination to priesthood in Campbellton

Michael O'Hara appointed to three northern parishes

BY MARK FRANKLIN

THE REV. Deacon Michael O'Hara was raised to the priesthood by Archbishop Claude Miller at Christ Church, Campbellton, on March 19, the Feast of St. Joseph of Nazareth. It was an apt day, because Michael is also a carpenter. He was presented by Archdeacon Richard Steeves, the Rev. Canon William MacMullin, his wife Sheila O'Hara, and his parents Dawna and Wayne O'Hara.

Our new priest will serve the "Growing Christ's Family Community" of the three parishes — Dalhousie, Campbellton, and Restigouche and each one was well represented at the service. Ann Simmons, Sarah Savoy, and the Rev. Gerald Laskey read the lessons and gospel; the Rev. Richard Robinson was litanist and Archdeacon Steeves preached. Layreader Donald Thompson served as Archbishop's Chaplain and Sarah Savoy was crucifer.

A reception followed the service and was an opportunity for



Michael O'Hara (red stole) was ordained priest by Archbishop Claude Miller at Christ Church, Campbellton, on March 19. With him are layreader Donald Thompson and crucifer Sarah Savoy.

those gathered to congratulate our new priest and to speak with the Archbishop and other visiting clergy. Michael and Sheila cut a celebratory cake decorated with the words "God Bless you

Michael." He was also presented with gifts from our three parishes as well as the people of Christ Church Cathedral.

We welcome the Rev. Michael O'Hara as our new priest-in-

charge and look forward to his continuing ministry among us.

Mark Franklin is communications officer for the Parish of Campbellton.

NEWS

Riverview church renovated, rededicated and restored

BY PAT WINANS

Our re-dedication service for St. John the Baptist Church in Riverview was also one of profound thanksgiving. We thanked God for his faithful guidance during our renovation project, it is by his grace that our vision is now a reality. Our prayer is that we will continue to use St. John the Baptist to share the good news and build up God's kingdom for the making of disciples.

We gathered on Jan. 29 to celebrate our newly designed sanctuary with its magnificently handcrafted altar and altar rail redesigned by a local craftsman and given to the church in memory of a dedicated parishioner. A new sound system, commercial kitchen, accessible washrooms and upgraded electrical and heating systems completed our renovations.

It took more than 12 months to complete all this work and through all that time the Rev. Brent Ham's workplace was turned upside down. At our annual meeting it was recognized that he had truly earned a hard hat. He was the main liaison with the contractor and communicated with the building committee, vestry and construction crew.

"This project was truly a team effort and I am so grateful to everyone who has given the very best of themselves to make this project a reality," he said in response. "I pray and trust that all of this work will enable us to better serve God and our community."

The building committee — Donna Baker, Jerry Childs, Denis Gallant, Paul Innes, Mark Jones, Donna Lerette, Ginny McEwen and Gord Peddle — spent countless hours shaping

the initial plans into reality and presenting the plans to vestry for support and approval. Worship services were held in the narthex over the summer while the sanctuary was under construction, proving that where there is a will, there is a way. The congregation came together to help pack items and move furniture and then put it all back in place.

Our rededication service began with parish wardens Donna Baker and Paul Innes welcoming Archbishop Claude Miller into the church and asking him to rededicate it in the Lord's name. Archbishop Miller responded by offering a prayer for peace and by asking God's blessing for the building as we acknowledged those who have worshiped there beforehand and those who will worship there in



MARK JONES

A new professional kitchen contributes a great deal the community-building events at St. John the Baptist Church in Riverview

the future.

St. John the Baptist Church began with a group of Anglicans gathering in a local Riverview school for services in 1950. Within two years our congregation moved into our own space. A vacant Anglican church in Waterside was cut in two, moved carefully to Riverview and reassembled there to become our new church.

In the 1970's, the congregational outgrew that small church

and in 1976 the present church was built on the current site.

Further expansion of the building took place in 2000 and once that debt was settled our congregation began to look to the future and plan for what was needed next.

A special congregational meeting early in 2011 approved plans to update the kitchen, sanctuary, washrooms, parish hall, sound system, washrooms, and electrical and heating systems.



The Ladies' Sewing Circle, known as Trinity Guild since 1947, met continuously from its formation in Sussex on Nov. 13, 1867 until it disbanded and closed its books in February of this year. Members of the guild at its final meeting are front row left to right: Pearl Hazen, Thelma Brown and Frances Chestnut. In the second row are Gladys Wanamaker, Marlene Miller and Eleanor Hawkes. Vivienne Tabor is in the back.

The Ladies' Sewing Circle disbands

The Ladies' Sewing Circle, known as Trinity Guild since 1947, met continuously from its formation in Sussex on Nov. 13, 1867 until it disbanded and closed its books this February. Over the years its members raised funds for a new church, a new pipe organ (installed in 1904) and myriad repairs to the rectory and church. A sale held each November featured handmade items donated by the congregation. Members also catered and made many quilts over the years and all the monies raised went to the parish, local charities and mission groups around the world. The ladies of the guild also visited the sick with gifts of

flowers or fruit.

A brief history written in 1904 says the guild was established "to furnish funds to aid in the erection of a new church in the Parish of Sussex. To promote a friendly and social intercourse amongst the women of the Church of England and others in the parish and neighboring parishes."

Meetings were held once a week from 3 until 9 p.m. Initially work was done in members' homes, then in the Masonic Hall, then in the station house where the station agent's wife, Rebecca Robertson, gave the use of a room. When the Robertsons moved to Saint John meetings

returned to the Masonic Hall, then to a brick building owned by Mr. J. White. Tragedy struck when the building burned and the ladies lost everything.

The Annual Meetings of the Sewing Circle were always held at the rectory. Mrs. Charlotte Medley, wife of the rector, was the first president, and Canon Medley was the treasurer. Interestingly, men were always listed as being present at the annual meeting, even making motions and paying dues.

But after 145 years of faithful service, the ladies of the Guild have disbanded. Their ministry will be missed. "Well done, good and faithful servants."

Possible centralization of some administration

Continued from p. 1

background note accompanying the notice of motion.

The background note goes on to envision what such a new map of the ecclesiastical province might look like. It suggests merging the dioceses of Montreal and Quebec. The Diocese of Fredericton and the Diocese of Nova Scotia and Prince Edward Island could also be united. Newfoundland and Labrador, which was divided into three dioceses in 1976, would be reintegrated back into one single diocese.

"We should start from a presumption that greater co-

operation among the dioceses is desirable," said Archbishop Claude Miller, Metropolitan of the Ecclesiastical Province of Canada. "Then we need to determine which structures may best achieve this outcome."

"We are also trying to determine whether a revised diocesan arrangement may create a stronger Anglican community in terms of mutual support and encouragement in eastern Canada," added Charles Ferris, the ecclesiastical province's chancellor, and head of the Provincial Governance Task Force.

If the motion passes this fall, the province will undertake to

"explore possible realignment of dioceses," and then report back to the next Provincial Synod in 2015.

Another motion from the task force will ask the synod to consider centralizing in the provincial structure several administrative functions currently handled at the diocesan level, such as human resources, payroll, and information technology. The task force suggests such an approach might be less expensive and more efficient.

There is also a proposal to reduce the size of Provincial Synod itself by almost half. At the moment, each of the seven dioceses

in the province is entitled to send as many as 11 members to synod, which meets every three years. A motion from the Provincial Governance Task Force would see that reduced to six delegates per diocese. Doing so, reads the motion, "would make it a more cost-effective body."

A related motion would see the Provincial Council, which is the ecclesiastical province's decision-making body between synods, reduced from 31 to 22 members.

The motions are in part in response to the call by the 2010 General Synod of the Anglican Church of Canada for all levels of the church to discuss "whether and how the diocesan, provin-

cial and national structures need to be modified to support and enhance mission."

These and other motions will be voted on when Provincial Synod next gathers in Montreal Sept. 20-23. The full text of the motions can be found at www.province-canada.anglican.org.

The Ecclesiastical Province of Canada is one of four regional groupings of dioceses in the Anglican Church of Canada. It is composed of the country's seven easternmost dioceses: Montreal, Quebec, Fredericton, Nova Scotia and Prince Edward Island, Western Newfoundland, Central Newfoundland, and Eastern Newfoundland and Labrador.

NEWS



Among the wardens and layreaders gathered in Fredericton recently are (clockwise from the front) Cassie Stanley, John Johnson, John Crossley, Harold Staples, Fred Dewitt and Elainen Geary.

Get the facts, seek a compromise

Continued from p. 1

alternate dispute resolution through the Canadian Forces and in a church setting with the Alban Institute — got the ball rolling with a very simple group exercise. Participants read a short and simple story from an Alban Institute workbook: “A businessman had just turned off the lights in the store when a man appeared and demanded money. The owner opened a cash register. The contents of the cash register were scooped up, and the man sped away. A member of the police force was notified promptly.” As simple and straightforward as the information was, several of the 11 true/false/don’t know questions following it were problematic.

Like this one: “A man appeared after the owner had turned off his store lights.” True, False or Don’t Know. The statement seemed pretty simple. Most answered True. And certainly a man did appear just after the store lights were turned off. But who turned them off? Well, actually the story tells us it was a businessman. In the next sentence the owner is mentioned and we assume he is the businessman, but that is not explicit, so Don’t Know is the more accurate answer.

Clearly we don’t always hear the whole story, so make sure you have the facts.

Debbie Collicott — a teacher, special needs consultant and long-time and faithful lay leader at Stone Church in Saint John — explained how important it is to be sensitive to your communication style, especially when you are in a conflict situation. Often your non-verbal and para-verbal communication speaks louder than your words. Always listen carefully, never interrupt and don’t bring up past hurts. “Love keeps no record of wrongs,” she said. Use “I” instead of “you” messages (“I am frustrated,” rather than “You frustrate me!”), admit when you are wrong and seek compromise.

“Get help if compromise can’t be reached,” she recommends. “Remember that St. Paul encourages believers to work out disputes among themselves.”

Also on the Warden’s/Treasurer’s Day agenda was a session on property management with the Rev. Canon David Kierstead, a long-time member of the Diocesan Property Committee. He summarized his presentation on a single sheet that included links to the legislation and directives that govern diocesan property, information on insurance and statistics.

Jim Morell of the Diocesan Administration Team also offered an update on the Nicodemus Project for change and renewal.

Focus on social action

BY BOB BRITTAIN

What do a Roman Catholic businessman and a Greek Orthodox priest have in common besides a love of the Lord? Social action. The businessman started to volunteer in the community when he was 12-years-old. He already knew there were a lot of children in Saint John who truly needed gifts from Santa when he volunteered with the Empty Stocking Fund. The priest was inspired by Jesus to live a life of service to the underprivileged. They both shared their faith and experiences with the 75 people representing several denominations who attended the 7th annual Ecumenical Prayer Breakfast in Saint John on the last day of March.

Keynote speaker Pat Darrah, retired Executive Director of the Saint John Construction Association, focused on Faith in Business. His early efforts for the Empty Stocking Fund and the insight it gave him into the importance of volunteers to the community served him well throughout his long career. He credited the many mentors he had along the way. His work also gave him an opportunity to successfully advocate for health insurance and pension plans for



The focus of 7th annual Ecumenical Prayer Breakfast held at the Church of the Good Shepherd in Saint John was social action. Fr. Theodore Efthimiadis, chaplain to the Mission to Seafarers, led the morning devotion, Pat Darrah, retired Executive Director of the Saint John Construction Association, delivered the keynote address. They are seen above with the Rev. Chris McMullen, rector of the parish.

building trade workers.

Fr. Theodore Efthimiadis, chaplain to the Mission to Seafarers, led the morning devotion for the group. He admitted that many modern values and practices make it difficult to follow Jesus’ example and live a life of service to the underprivileged. He exhorted us to deny our egos, go against the stream and look to the cross for strength and inspiration.

The men’s guild of the Church of the Good Shepherd (Parish of Lancaster) hosts the annual

ecumenical breakfast and welcomes both men and women. The Rev. Chris McMullen, rector of the parish, led the group in closing prayers using the Great Litany from the Book of Alternative Services. Ruth McGrath, a friend of the parish, provided the music. The free-will offering was donated the Saint John Mission to Seafarers that was well represented at the event by staff and board members.

Bob Brittain is diocesan eccumenical officer.



On March 11 Archbishop Claude Miller confirmed candidates from the Parishes of Richmond and Woodstock at St. John’s Church in Richmond Corner. Left to right in front are Will Boomer (Woodstock), Ethan Fletcher (Woodstock), Matthew Goodwin (Richmond), Ken Tompkins (Richmond). In the back row are Archbishop Miller, Sabrina Lutwick (Richmond) and the Rev. Robyn Cuming, rector of Richmond and priest-in-charge of Woodstock.

Signs of financial distress in 52 of 84 parishes

Continued from p. 1

the Anglican in the pew. Four years into the program average weekly giving in the diocese has increased by \$1.51 a week to an average of \$21.08. That is the equivalent of a 10 per cent offering from a family with an annual income of \$11,000. Clearly the average family income is much, much higher and no level of the church can thrive at that income level today.

Parish assessments were frozen when the 10-10-10 model was introduced, leaving some

wealthier parishes giving far in excess of 10 per cent of their income to the diocese. Their offerings will go down to 10 per cent once less affluent parishes are able to meet (or even approach) their 10 per cent target. That hasn’t happened, so diocesan revenue from the parishes remains frozen while costs soar and some parishes continue to decline.

In 2007 several parishes were already struggling. Today 52 of our 84 parishes show signs of financial distress and 34 of them are unable to support a priest.

As Archbishop Claude Miller and parish development officer Archdeacon David Edwards tour the diocese creating Archdeaconry Commissions to envision exciting new opportunities for mission and ministry over the coming decade, 10-10-10 is also on their minds and agendas.

According to the Administration Team report to Diocesan Council’s March 17 meeting, “Our collective failure to make progress on the ‘10-10-10’ stewardship model is having a major impact on both parish and

diocesan budgets ...”

Archbishop Miller asked: “How do we get this before the people?”

The answer is — in every way possible. So in advance of the Financial Presentation Day expect to:

- hear from parishes whose members have embraced e-offering and found financial stability;
- find helpful brochures in your mailbox;
- hear sermons on stewardship (perhaps even actual tithing!);
- learn about best practices from growing parishes;
- receive recommendations for

books like **The Power of One and Lent Well Spent;**

- encounter narrative budgets that translate dollar figures into meaningful stories of mission and ministry;
- receive information on planned giving;
- be asked to join a team of parish development officers, similar to the network of parish communications officers;
- read stories on stewardship and 10-10-10;
- and learn how much of parish offerings to the diocese flow back to the parishes through diocesan services.

ARCHIVES CORNER

Archdeacon W. O. Raymond: Beloved pastor, distinguished historian

Last month's Archives Corner focused on the many talents of Charles William Raymond of Woodstock. This month's article looks at the work of his talented son, the Rev. W.O. Raymond and his gifted daughter-in-law, Julia Raymond.

The second son of Charles W. and Mary (Carman) Raymond, William Odber Raymond (W.O.) was born in Woodstock in 1853 and received his early education in Woodstock schools. Pursuing further studies at the University of New Brunswick, in 1876 he earned a B.A. and was the first student there to graduate with honours. Years later he earned an M.A. While in school, W.O. and his brothers followed in their father's footsteps and were very active in the local militia, W.O. even moved to Saint John to attend military school in 1869. He resigned from the militia in 1877 and began theological studies with Bishop John Medley, who ordained him a deacon in 1877 and priest in 1878. He was appointed Missionary of Stanley and began his ministry there in November 1878.

On June 18, 1879, W.O. Raymond married Julia Nelson* of Saint John. Stanley's first resident missionary and his wife needed a residence so once St. Thomas Church was complete (and consecrated in January 1880), work on the rectory began in May 1880. The Raymonds moved into the new rectory on Nov. 19 and 20 in 1880 and their first child, W.O. Raymond Jr., was born just a few days later on Nov. 23. A daughter, Alice Winnifred, born in Saint John on April 26, 1886, completed their family.

While in the Parish of Stanley, Raymond conducted three services each Sunday, including services at St. Thomas' in the village, St. James' in Tay Creek, in school houses in Williamsburg and other tiny settlements, in the Methodist Church, Cardigan, and in lumber camps on the Taxis and Miramichi rivers. Long drives in a cold carriage and travelling in snowstorms meant that the Raymonds did not remain long in his first parish. When the new Parish of St. Mary's in Saint John was created, W.O. accepted the offer to become its first rector and began his ministry there in March



Archdeacon W. O. Raymond, son W. O. Raymond Junior and wife Julia (Nelson) Raymond.

1884. At St. Mary's Church, he normally conducted three services each week: morning and evening on Sundays and also on Wednesday evenings. Eventually he also offered services at the Municipal Home and he admitted his commitment there required a lot of time. For 32 years he faithfully served St. Mary's, presiding annually over approximately 52 baptisms, 43 burials, 18 marriages and preparing some 15 candidates for confirmation. In 1907 Bishop J. A. Richardson selected Raymond to attend the Pan-American Congress in England where he and Mrs. Raymond remained for three months; he noted that prior to this, he had not been absent from St. Mary's pulpit for more than two consecutive Sundays. In 1908, Bishop Richardson appointed Raymond Archdeacon of Saint John.

St. Mary's was a varied and active parish. Sunday school was always a strong feature and Raymond managed to continue teaching all the years he was incumbent. At various times he was also president of the Sunday school association and the Church of England Institute.



In his 1898 Report to Synod, he listed the parish's organizations: Brotherhood of St. Andrew (13 members); young people's association (60+ members); ladies guild (30 members); Sunday school (348 scholars, 39 teachers) and the young men's orchestra (10 members). When he reported in 1904, he introduced a new group, "Our Boys' Brigade continues to flourish and to maintain its strength. It has been rendered doubly attractive by the organization (November 20 last) of a band. The band now numbers 22 pieces and ... has made remarkable progress." Raymond added that the band had played at the church parade and Sunday school picnic. Happily, St. Mary's Band is still active; its continuing contribution was rec-

ognized by Archbishop Claude Miller in 2007 with the Bishop's Award of Merit.

Raymond served as chaplain of at least three organizations: the Thistle Curling Club, the 3rd Regiment of Canadian Artillery (beginning in 1901), and the Alms House (Saint John Municipal Home, beginning in 1887). In 1907 he reported that he had prepared a class of 13 for confirmation at the Alms House – but the service had to be postponed because of an outbreak of diphtheria. It was eventually accomplished, however and he wrote that he believed it was the first confirmation at an almshouse by a Church of England Bishop.

Earlier, in 1901, Saint John had experienced a smallpox outbreak "in the immediate vicinity of the church." Consequently, the Sunday school was closed for 12 weeks and "attendance at church diminished by at least one-third of the average congregation. ... the great majority of our people continued to attend church, even when it was quite surrounded by the epidemic disease – for of the 23 deaths, at least half occurred within a few rods of the church." Without regard for his own health, Raymond visited quarantined homes for a month while other city clergy took St. Mary's services for him. On Christmas day [1901] Raymond was called out to baptize two children afflicted with small pox. They later died.

In December 1903 a free mission kindergarten was established at St. Mary's schoolhouse and 35 children enrolled. This freed mothers to go out to paid work or to do work at home. When needed, St. Mary's pro-

vided clothing for the children. Raymond expressed the wish that other kindergartens would be established in the city; by 1908, he was able to report that there were two.

This article has focused on the "beloved pastor" side of W.O. Raymond. However his name was well known (and still is) outside Anglican circles because he researched and wrote many short articles which appeared regularly in New Brunswick newspapers. Fortunately he clipped his articles (and others of interest) and filled 15 scrapbooks that are preserved in the Saint John Public Library. Today they help enrich our understanding of early New Brunswick and mirror Raymond's busy life as a clergyman and his prolific writing. More than that, it was W.O. Raymond who discovered and edited the correspondence of Edward Winslow (loyalist and later judge) in his book, *The Winslow Papers, 1776-1826*, originally published in 1901. Another book, *The River St. John* (1910) was a compilation of some of his short articles.

For his tireless work, the University of New Brunswick awarded W.O. Raymond an honorary degree in 1902.

Failing health caused W.O. Raymond to retire in 1916. He and his wife moved first to Victoria, BC with their daughter, and later to Toronto where he died Nov. 23, 1923. In 1924 the people of St. Mary's Church remembered their beloved rector with a brass plaque unveiled by the Rev. W.O. Raymond Jr. who had been ordained in 1908 and served briefly in this diocese.

Sources: It is difficult to do W.O. Raymond justice succinctly but David Bell has done so in his biography "William Odber Raymond" in the Dictionary of Canadian Biography online (2000). See also *Ancestry of the family of William Odber Raymond, 1630-1920* by W.O. Raymond; "A Clerical Historian" in the Diocesan News, October 1954; "Reverend William Odber Raymond, 1853-1923" Hall of Fame: Heritage Resources, Saint John (online); "W.O. Raymond" Carleton County Historical Society (online); W.O. Raymond, Parish Reports (St. Mary's) to Synod, 1898, 1901, 1902, 1904, 1906-1909; obituaries, *Telegraph Journal*, November 1923.

*More on Julia Nelson (Mrs. W.O. Raymond next month.)

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

C O L U M N

Sarah Macintosh has a gem — Current-ly

Problem #1: almost anyone can release an album today. Problem #2: people around any music group that sounds half-decent and is capable of playing well together are advised by those around them to record an album. Problem #3: See Problem #1.

This all means that there is a lot of music out there today, which is a good thing in theory. However, there is SO much of it that sounds the same that it is tempting to write it all off in the

name of “Lack of Creativity.”

Then there is Sarah Macintosh's new album *Current*.

In what is known as the Christian Contemporary Music (CCM) market the overarching trend seems to be the five-piece band of young males who sing songs seemingly written to last no more than 3 minutes 50 seconds; are suitable for radio play on stations with audience members who will all sing along; contain watered-down lyrics vague enough to refer to a girlfriend, or a girl they would like to meet, or God (I would never want to confuse God with a potential date!); and feature the same sound as all the other songs on the radio —guitars (not too heavy), keyboard for sappy ballads (but not too much emphasis on keyboards), and simple harmonies during the chorus that include stringed instruments during the final thirty seconds.

Who fits this bill? Look at any of the top 20 charts for CCM over the past two years; it is filled with many such groups.

But then along comes Sarah Macintosh's fresh sound, fresh voice, and fresh lyrics to break the mold (I almost wrote mould). She and her band have a sound that covers a huge sonic territory, makes use

of many kinds of guitars, concert harps, symphonic instruments, unusual electronic sounds, and more.

Her voice is not typical of CCM — she is female, for starters, but not in the Christy Nockels/Britt Nicolle/Sara Groves style. Sarah Macintosh has a strong,

husky voice that speaks of power even when she sings tenderly. And as a writer she doesn't produce what amounts to love songs to Jesus — she sings of triumphs in her life as well as of things that

really suck — she sings of times of confusion, times of joy, and times of challenge to her faith. The lyrics are intelligent, provocative, poetic.

Sarah is not only someone who has been at this for a while, she has learned from other great writers and she is very fluent in her use of language, especially in the medium of song.

To describe *Current* would take many words. It is an album that demands close listening (in the great tradition of Gungor records) for there are many music details that make it very complex, but ultimately it is all the more rewarding. There is a lot to hear, from the catchy harp riff on the opening title track, to the march-like rhythms of “Calling, Calling,” to the string section runs on “Laughter Comes Upon Us” (written to celebrate the birth of her daughter, Scarlett). The songs on this album run the gamut from up-beat, catchy tunes to songs of regretful times, with medium-tempo numbers that ask many questions of us.

Current is a gem; a shiny jewel among many dusty rocks. For something fresh, give Sarah Macintosh a try!

The Rev. Chris Hayes in Rector of the Parish of Quispamsis as well as a fine musician.



TUNES for the TIMES
CHRIS HAYES

N E W S



The people of the Parish of Shediak have been making simple dresses and shorts for the children of Haiti for the past two years. About two months before Easter they were challenged to make 100 items of clothing in time for Easter. They more than met the challenge. They made more than 300 and the clothes are now on their way south.

Plans ready to go next Easter

Continued from p. 1

We want them to lift the present boundaries of parishes and archdeaconries off the table and re-imagine ministry through 2023. The commissions may even suggest changes in diocesan governance and structures if they seem necessary.”

Each commission will prepare a “debatable” plan for Nov. 1, in time for Greater Chapter meetings and have document ready for implementation in place by Easter of 2013.

Each Archdeaconry Commission has a territorial archdeacon in the chair and two lay and two

clergy members appointed by the bishop; a \$1,500 budget, and members will be reimbursed for travel and other expenses.

The archdeaconry plans should include milestones and should not recommend the status quo. They need to look at what they have, what they need and respect the financial and other resources available.

The plans should have lengthy rationales and give the people the facts they need to make the necessary choices.

Today 34 of 84 parishes in the diocese cannot afford a full-time priest.

Easter in Shediak



“Jesus is the lamb of God, kind, gentle, an unassuming kind of guy,” the Rev. Cathy Laskey told the children in the Parish of Shediak on Easter morning as she introduced the lamb she brought with her to church that day. “And Jesus, the lamb of God, did what His Heavenly Father asked.” She also reminded them that at Christmas they celebrated Jesus' birth in a stable or barn, where the lamb was born too.

COMING EVENTS

FamilyLife Weekend to Remember

A marriage getaway

June 1-3, Delta Hotel, Fredericton

Expect professional instructors with real life experience, Biblical principles, practical relationship tools and humour
As well as guided conversations for you and your spouse and a date night

Contact Jane Hubbard _ events@familylifecanada.com

Layreaders' Day with Archbishop Claude Miller

Saturday, June 2, 9:30 a.m. to 3 p.m.

Trinity Church, Parish of Andover.

1295 West Riverside Drive,

Perth-Andover, NB

(Please note this is a scent free environment)

Register by e-mail to revbonnieanglican@gmail.com

Music Care Conference

Training care-givers in the therapeutic use of music

June 3 & 4, Fredericton

Guest artist Raylene Rankin

Dr. Amy Clements Cortes and Dr. Deforia Lane, therapists

Details and registration <http://www.room217.ca/>

Attention all Cursillistas of every denomination

The Anglican Cursillo movement welcomes you to

A Grand Ultreya at the Anglican Parish Hall,
Doaktown

Saturday June 9, 2 – 5 p.m.

Refreshments served after the gathering.

Please come and bring another Cursillista with you.

A tray of finger food would also be appreciated.

Becoming a Breakout Church

Congregational

Development Conference

June 24 & 25

St. Mary's and St. Bartholomew's Church,

Westmorland Rd., Saint John

Register by phone 506/459-1801

YOUTH



Patrick Adda spoke at Sing a New Song ~ An Evening of Ecumenical Worship, Prayer and Fellowship, sponsored by the chaplains at UNB (Fredericton) and STU in the STU Chapel on April 1. Patrick, who hails from Ghana, is a graduate student at UNB. The evening of prayer, reading, song and poetry was the first of what is hoped to be more occasions for this kind of gathering.



David Hayward of Saint John (a.k.a. nakedpastor and 'graffiti artist on the walls of the church, made a third appearance as part of an on-going series presented by the Anglican Campus Ministry at UNB (Fredericton) and STU. This time "nakedpub ~ the sequel" was held in at The Phoenix, part of The Capital Complex on Queen Street in Fredericton. David again shared some of his artwork, reflections on his spiritual journey and thoughts from his latest book *Without a Vision My People Prosper*.^{*} As always, the evening was completely interactive, punctuated by great questions and conversations.

I'm curious, George ...

What is your take on The Hunger Games?

[Part 1]

It would be easy to dismiss *The Hunger Games* (both the written trilogy and recently released movie) as just the latest youth-book-cum-movie craze, to call it the new *Twilight*^{**}. It would be easy but it would be wrong.

These books and the movie version require more of readers and viewers than other recent best-sellers/blockbusters. The characters are fuller; the moral questions are more profound; the storyline and plot are more disturbing; the coming-of-age romance is more complicated and mature; if there is any sense of spirituality, it is entirely without supernatural or theistic reference. *The Hunger Games* is complex, multifaceted and many layered, and saying what my take on it is would really require a book.

Despite taking place in an imaginary dystopian society of some post-apocalyptic version of North America (Panem), where we are told nothing about the fate of the rest of the world, *The Hunger Games* conveys an entirely believable and realistic setting. The graphic violence is revolting and made even more difficult by the involvement of children. A friend told me that it made her think immediately



YOUTH
COORDINATOR
GEORGE PORTER

of real life situations in the world where 'child soldiers' are engaged in brutal fighting and killing.

Suzanne Collins, author of the trilogy and co-author of the screenplay, makes no secret that her story is rooted in the ancient tales of Greece and Rome. Theseus defied King Minos of Crete who, every nine years, forced the Athenians to send 14 children to face the Minotaur. Spartacus led the slave rebellion against Rome where gladiators fought in arenas for entertainment, as well as to warn against opposing the power of the state. Roman names are common, and an overflowing cornucopia, linked to the goddess Fortuna, holds the keys to the fates of the Tributes. The author also recognises the show *Survivor* and the popular proliferation of so-called reality TV as sources of inspiration, as well as the explosion of violent videogames constructed by our own 'Gamemakers'.

As disturbing as we may find the violence of children, it cannot be simply dismissed

as gratuitous. Like Golding's *Lord of the Flies* or Orsen Scott Card's *Endor* series, the violence is both necessary and realistic. On one level, therefore, it is possible to appreciate *The Hunger Games* as a mythic struggle of the child-heroine (Katniss) against the monstrous Capitol and its leader President Snow. Collins manages to keep this quest from being either sentimental or cliché.

In a world ripe with bullying behaviours and televised warfare, the reader/viewer believes this story could actually come to life. What happens there could really happen. This is only one layer, and it's only the beginning.

^{*}*The Hunger Games* (2008), *Catching Fire* (2009) and *Mockingjay* (2010) make up the trilogy by Suzanne Collins. The movie version of *The Hunger Games* opened in theatres on March 23.

^{**}The *Twilight* series is a series of five very popular vampire-themed adolescent fantasy romance novels written by Stephenie Meyer, more recently released as a series of movies.

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

Equipping: Youth and Children's Workers Seminar

(2 great seminars/1 day/1 location)

Saturday, June 9, 2012

Gateway Cathedral
18 West Street,
St. Stephen, New Brunswick
9 a.m. – 4:30 p.m. – lunch included
Registration before June 4 —
\$35/person

or \$30/person for 10 or more from the same church

(\$45 after June 4, 2012)

Registration information at <http://www.equipping.ca/>

Featuring

Roger Reid

youth specialist at the Full Gospel Assembly, Saint John

Tony Curtis

student pastor Smythe Street Cathedral, Fredericton

Larry Moore

Apostolic Youth Ministries, Calgary, AB

George M. Porter

youth action director, Diocese of Fredericton

Kevin Matthews

children's pastor, Moncton Wesleyan Church

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

emergent

Find youth news and events

on-line at nbay.ca

MEDLEY CHURCH

2:00 – 4:30 p.m. the third Sunday of each month, at Cathedral Memorial Hall
A Fresh Expression of Church established by Camp Medley staff and alumni.

Everyone is welcome.