



Women reflect light of Christ, celebrate ordination

BY BONNIE LEBLANC

Last November Anglican and Lutheran clergy women from across this great country reflected the light of Christ in as many ways as we could, especially in our smiling faces and enthusiastic celebrations, as we gathered for the 35th anniversary of the ordination of women as priests in Canada. More than 60 of us gathered in Lunenburg, Nova Scotia, to worship, learn, sing, share, give thanks and be inspired.

The theme “reflecting the light of Christ” spoke to the Rev. Laura McCue, a New Brunswick-born priest who ministers in Sydney, Nova Scotia. She wrote the conference theme song “We are Meant to Shine” and we sang it with great joy at our worship services. We led dancing in the aisles and shouted “Sing it again, Laura!” The entire congregation was enveloped “in the light.” This wonderful song is now sung in parishes across the country.

The Rev. Brenda McKnight and I were privileged to attend the conference from this diocese and hear Bishop Elaine Sauer of the Evangelical Lutheran Church in Canada (Eastern Synod) deliver a life-giving sermon during the Eucharist at St. John’s Church on St. Andrews Day, Nov. 30. She told us that God chose us not to shape us with a uniform mold, but to use our individual experiences, personalities, gifts and talents to be Christ’s messengers and ministers. She recognized that our ministries had not always been appreciated, and acknowledged the courage and conviction of the women who had paved the way for us. Indeed she affirmed the ministries of clergy and congregations — all



PAUL SHERWOOD

The Rev. Brenda McKnight and the Rev. Bonnie LeBlanc represented the diocese of Fredericton at a celebration of the 35th anniversary of the ordination of women as priests held in Lunenburg, Nova Scotia in November.

of us who live out our baptismal covenant every day. Her vision for the future is hopeful because the Lord reigns. In the church she sees Fresh Expressions, a new generation of women priests, and

encouraging signs of new life and spiritual connection.

At the outset of her sermon Elaine asked who of us had had pedicures in preparation for the conference. There were chuck-

les as hands came up and heads nodded. “Self-care is important,” she said. “We are women, God chose us for who we are, and ‘how beautiful are the feet of those who bring good news.’ She repeated

that message several times.

The Rev. Dr. Eileen Scully of the Diocese of Huron was intended to be our keynote speaker but she was ill and unable to attend. She did, however, send her notes to Bishop Sue Moxley, of our host diocese of Nova Scotia and Prince Edward Island, who spoke for her. She encouraged us to faithfully live according to our baptismal and ordination covenants, seeking and serving Christ in all persons, with a particular concern for social justice and peace; ‘reflecting the light of Christ’ in and through our daily lives.

We enjoyed daily workshops on story telling for the soul, visual prayer and equipping clergy. A workshop called Shaping Images of Self and Others in Women’s Ministry was an exercise in symbol and image creation with felt and wool. We even explored ordination as a scriptural reflection of using our senses.

My friend Laura McCue, who wrote the theme song for the conference that I mentioned above, and I co-led a workshop on music composition called How to Make a Joyful Noise.

We also participated in sharing circles with common questions for all the groups.

The Diocese of Huron was represented by 11 enthusiastic clergy, many of whom are of the “new generation.” They will host the 40th anniversary of the ordination of women in Huron in 2016, and extended a warm invitation to us all. They will do very well to find a venue as stunning as the town of Lunenburg on the south shore of Nova Scotia.

The Rev. Bonnie LeBlanc is priest-in-charge of the Parish of Andover.



The Rev. Anthony Kwaw, the Rev. Deacon Joyce Perry and Archbishop Claude Miller at St. Anne’s Chapel rededication.

Exquisite historic chapel restored, rededicated

Stonework, roof and windows renewed

BY ANA WATTS

St. Anne’s Chapel of Ease in downtown Fredericton was rededicated to the Glory of God last fall upon completion of a major renovation project. Regarded as the finest and most significant Gothic Revival church of its size and kind in

North America, it is a local architectural gem as well as a National Historic Site. As such it received a \$425,000 restoration grant from the National Historic Sites of Canada cost-sharing program. A parish fundraising campaign raised the matching funds necessary to ensure this chapel, filled with the spirit, faith and memories of generations — will live on for generations yet to come.

The chapel’s weathering stonework, windows and roof prompt-

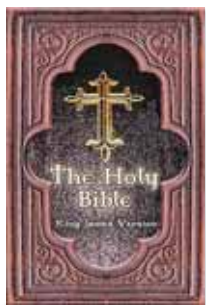
ed the parish to initiate a fundraising and restoration project several years ago. Frank Wilson, who read a lesson in the service, chaired the project that was completed in the fall of 2011. Mr. Wilson said the federal funding made the \$875,000 project possible.

Until St. Anne’s was built, those who wished to sit in a pew in church had to rent one. When Bishop John Medley, first bishop of the diocese, arrived in Fredericton, he was met by a sign that said: “Please see ST. ANNE’S on page 3



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HISTORY FEATURE



The King James Version of Sacred Scripture

Setting the Stage

The year 2011 marked the 400th anniversary of the publication of the King James Version (KJV) of the Holy Bible. In honour of the occasion the Rev. Dr. Ross Hebb, rector of the Parish of St. Peter's in Fredericton, offered an anniversary talk on this uniquely influential and significant English translation of Scripture on Dec. 4, 2011. The slightly abridged text of his presentation will be published in five installments beginning with this edition of the New Brunswick Anglican. The complete text is available on-line at < <http://www.stpeter-fredericton.nb.ca/> >.

Background and Context

To set the context for the KJV we need to look at the world before the publication year of 1611. What is required is an investigation, in turn, of a death, an escape and a show down. First, the death. Queen Elizabeth I died on March 24, 1603. The famous and fabled Elizabethan Age came to a close – the Faerie Queene was dead. The Age of Elizabeth was pivotal and at its end came to be seen as a turning point. It was the age of Spenser and Shakespeare, of Raleigh and Frobisher, it had witnessed the spectacular and providential defeat of the Spanish Armada (1588) and England had grown in power, in prestige and in international presence. At home no small part of this national expansion and success stemmed from stability and in the 16th century there was no such thing as national cohesion and stability without religious unity and uniformity.

The entire century before the KJV's production was one of religious debate, turmoil and persecution. Henry VIII's quest for a legitimate male heir had necessitated his break with Rome. But England did not become Protestant under Henry. Henry VII's second son had been raised for a career in the church and Henry VIII's theology was essentially conservative and traditional. He allowed only one church service to appear in English – the Litany and Latin remained the language of liturgy (church services). In 1538 however, Henry did allow the placement of large English Bibles in every church "where it might be read, only without noise or disturbance of any



The age of Elizabeth I saw England grow in power and prestige, the stability she brought to the country paved the way for the new translation.



A statue of King James, for whom the 16th century Bible is named.

public service, and without any disputation or exposition." Upon Henry's death change came and it came quickly.

Under Edward, two service books in English appeared in quick succession. The Prayer Books of 1549 and 1552 were a radical change and were the occasion for disturbances, riots and a rebellion. The 1549 book

was theologically more conservative, that is to say, traditional in outlook, while that of 1552 possessed a decidedly more reformed or Protestant bias. All the changes of Edward's reign were short-lived and died with him. Succeeded by his half-sister Mary, England experienced an abrupt about face in religion. Mary sought, by any means possible, to turn back the clock not only undoing the radical recent changes introduced under Edward's reign but also the jurisdictional breach with Rome effected decades earlier by her father. The results were brutal. Unrepentant heretics were burnt at the stake, and Smithfield, near London, became a place name synonymous with brutal religious persecution and death. Mary even had her father's favourite cleric, Thomas Cranmer, compiler of the Book of Common Prayer and Archbishop of Canterbury, burned at the stake at Oxford. One can still view the singes on the doors of the building nearby his place of execution.

This was the atmosphere and immediate background in the kingdom when Elizabeth came to the throne in 1558. At the outset her grip on power, her

suitability to rule, her public image and her ability to guide the country were all questioned – even by supporters. All her ministers of state and the entire house of bishops were her sister Mary's appointees and thus not supporters of Anne Boleyn's bastard daughter – Anne, who from their perspective, had usurped the crown from the legitimate good Queen Catherine. Among her Protestant minded subjects Elizabeth was an unknown quantity. What was her religious position? Exiles returning from the continent where they had fled to escape Mary's wrath prayed, urged and attempted to prod Elizabeth to move the nation towards a truer, purer, more thorough going Protestantism than achieved under Edward. Elizabeth demurred.

Elizabeth wanted peace, stability and some degree of uniformity to return to England. This was impossible without a religious settlement, which was the essential underpinning to even the hope of political stability. Elizabeth was clearly a reformed Christian – her father Henry had seen to that for he had ensured that his second daughter was raised in a mildly reformed, protestant environment. Elizabeth was, however, like her father, theologically conservative. Though Protestant, she favoured ritual, was comfortable with Latin and

had a decided distaste for married clergy. But as queen she wanted and needed a religious settlement. She rebuffed early parliaments and their attempts to hunt down and kill those of the old religion. The Prayer Book was reissued and used. If people inclined to the old ways would attend once in a while, or at least or pay fines for not doing so, that was enough for stability and national unity. As Elizabeth famously stated – she did not want "windows in(to) men's souls" – outward conformity would do.

Many protestant minded people were not pleased with this status quo – Edward's Prayer Books were not sufficiently godly for them – not reformed enough. And then there were robes, especially the white surplice and Eucharistic vestments. Under Elizabeth they were allowed, indeed, mandated to be worn. A few clerics resigned, others demurred, and still others vented, ranted and raved against what they termed papistical costumes. They held prayer meetings, as distinct from worship services, they prophesied and, as the reign wore on, became increasingly disenchanted with Elizabeth's religious settlement and progressively vocal in their dislike and disdain for the status quo. Elizabeth however, not only held her ground, but pushed back.

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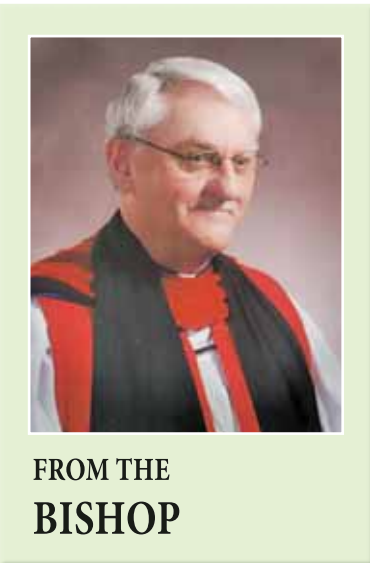
THE BISHOP'S PAGE

Cost of everything, value of nothing

For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it. For what profit is it to a man if he gains the whole world and loses his own soul? Or what will a man give in exchange for his soul? (Matthew 16:25-26)

In Matthew 16:25-26, Jesus makes a definitive statement then follows the statement with two questions. His statement: "For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it." As Jesus prepares the disciples for ministry after his departure, he puts them on notice; to be disciples they must change. He speaks to the necessity of death if they are to have life. The true life of the disciple can only become a reality if he turns from the world and follows him.

He Jesus asks the two questions: "For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" The opportunities are endless for gain and accumulating wealth and possessions.



FROM THE BISHOP

Given our nature, even though we are called to serve in God's kingdom, instead of serving God we find ourselves too busy and distracted by our worldly successes so our responses are laden with excuses (the parable of the banquet, Luke 14). The responsibility of caring for our possessions calls us away from God and deeper into the world and the stress and worries grow. In Jesus' Sermon on the Mount he admonishes those who are sitting at his feet, "For this reason I say to you, do not be worried

about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?" (Matthew 6:25).

In the desire to save our lives in the worldly sense we lose that which is of true value. We know the cost of everything and the value of nothing. A man who loved old books met an acquaintance who had just thrown away a Bible that had been stored for generations in the attic of his ancestral home. "I couldn't read it," the friend explained. "Somebody named Guten-something had printed it."

"Not Gutenberg!" the book lover exclaimed in horror. "That Bible was one of the first books ever printed. Why, a copy just sold for over \$2 million!" His friend was unimpressed.

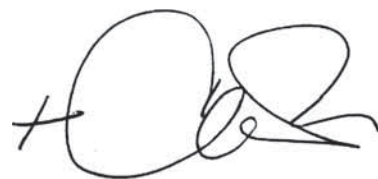
"Mine wouldn't have brought a dollar. Some fellow named Martin Luther had scribbled all over it in German."

It is evident that the fellow who threw away the Gutenberg Bible had no idea of what he was doing. "... What will a man give in exchange for his soul?"

What is the value of our soul? Our busyness and distractions brought about by our desire for worldly salvation affords us little time to reflect. Are we aware of what we are doing? Our desire for material possessions and wealth and the inherent responsibility to pay for it all, as well as to manage our gain, leaves little time to nurture our souls by developing a relationship with God through Jesus Christ.

The season of Lent invites us into such a time of nurture. I commend its 40 days of self-denial, repentance and reflection as an opportunity to change our priorities — "For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it.

A blessed and Holy Lent,



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

BISHOP'S PRINCIPAL ENGAGEMENTS

Feb. 12
Parish of Upper Kennebecasis

Feb. 15-16
Bishop's Council

Feb. 19
Parish of Saint John

March 11-16
Deanery of Woodstock

APPOINTMENTS

- **THE REV. CANON STUART ALLAN** was appointed archdeacon of Saint John for a three-year term effective Jan. 3.
- **THE REV. ROBINSON** was appointed to ministry and pastoral oversight as interim priest-in-charge of the Parish of Bathurst. This appointment is in addition to his duties in the Parish of New Bandon.

St. Anne's Chapel of Ease served as parish church 1853 — 1962

Continued from page 1

icton from England in 1845 he brought Frank Willis, a gifted architect, with him. He asked Mr. Willis to "provide a place of worship with free seats for the poor." Mr. Willis provided much, much more. On March 18, 1847 his exquisite building was consecrated St. Anne's Chapel of Ease. Upon the consecration of the Gothic Revival cathedral a few blocks down river in 1853 (designed by Frank Willis and with furnishing designed by William Butterfield), the chapel was re-named Christ Church Parish Church.

It replaced the original parish church of the same name that had stood on the green where the cathedral was built. St. Anne's reverted to chapel status in 1962 when a large, modern church was built next door to it and took the name Christ Church Parish Church.

Today the historic chapel and modern Parish Church complex are connected by a short hallway. The chapel continues to be used for mid-week services and is a popular choice for intimate baptisms, weddings and funerals, especially by families with long histories in the parish.

Following the service of rededication a reception was held in the church hall.



Archbishop Claude Miller rededicated the historic Fredericton chapel.



The three bells are a hallmark of St. Anne's Chapel of Ease attached to "The Parish Church."



Bishop Matthias of our companion diocese of Ho, Parish of Fredericton member Betty Anne McDorman and the Rev. Anthony Kwaw, rector, prepare for the service.



Cutting the celebratory cake are former rectors Canon John Sharpe and Bishop George Lemmon, rector Anthony Kwaw, Archbishop Miller, Deacon Joyce Perry, Jeb Kwaw and Bishop Matthias of Ho.



Rector Anthony Kwaw's sons Jeb and Emmanuel led the way following the service.

PARISH NEWS

First Messy Church initiative scores off the chart

BY BYRON THOMAS

More than 50 people, young and not-so-young, gathered at St. John Baptist (Mission) and St. Clement Church in the Parish of Millidgeville on a Sunday afternoon in December for arts and crafts, games, carol singing, a short talk on the love shown to us by our Lord and his son, Jesus Christ — and absolutely no pressure. It was our first Messy Church program and we consider it a howling success, we had only planned for 30! We had even decided that we would be happy with a score six on a scale of one to 10 on the approval scale, but it sure felt like we hit 12!

Messy Church originated in the UK and provides an opportunity for young families to gather, a program of activities for young children as well as the opportunity for parents to interact with people of their own age and interests. All this can be difficult to do in today's busy world. It is an alternative to what a lot of us would call "the traditional church service."

We undertook this project

with the people of St. Luke's (Parish of Portland, our nearest Anglican neighbours). On this first occasion, they prepared the meal — another important component of the program. We served spaghetti with meat sauce and garlic bread plus juice, milk, coffee and tea. I won't talk about the huge dishes of ice cream covered with sticky sauces devoured by old and young alike.

As I said, no undue pressure was put on anyone to come to a formal church service but let's put it this way — people were overheard to say things like "what a wonderful time we have had" or "if they have another one, we are coming back." Comments like that mean that the message got through. The program's success did not just happen though. Invitations were hand delivered around the local neighborhood, messages were put on the cable television system, in the local newspaper, and a sign was put out on the street by the church every day for the two weeks preceding the event. We had lots of help too, because such a program needs to be



CONTRIBUTED

People of all ages enjoyed the first Messy Church afternoon held in Millidgeville.

properly organized with every person assigned a duty. As this was our first try, having it run in a visibly smooth manner was paramount to its future success. We and our friends at St. Luke's plan to alternate the program's

location in order to distribute the workload. If you want more information on Messy Church just Google it, or feel free to call our church at (506) 633-5055. Our rector, the Rev. Paul Ranson, would be pleased to pass on

our experiences to you. Maybe it will lead you to your own Messy Church initiative?

Byron Thomas is Parish Communications Officer in the Anglican Parish of Millidgeville

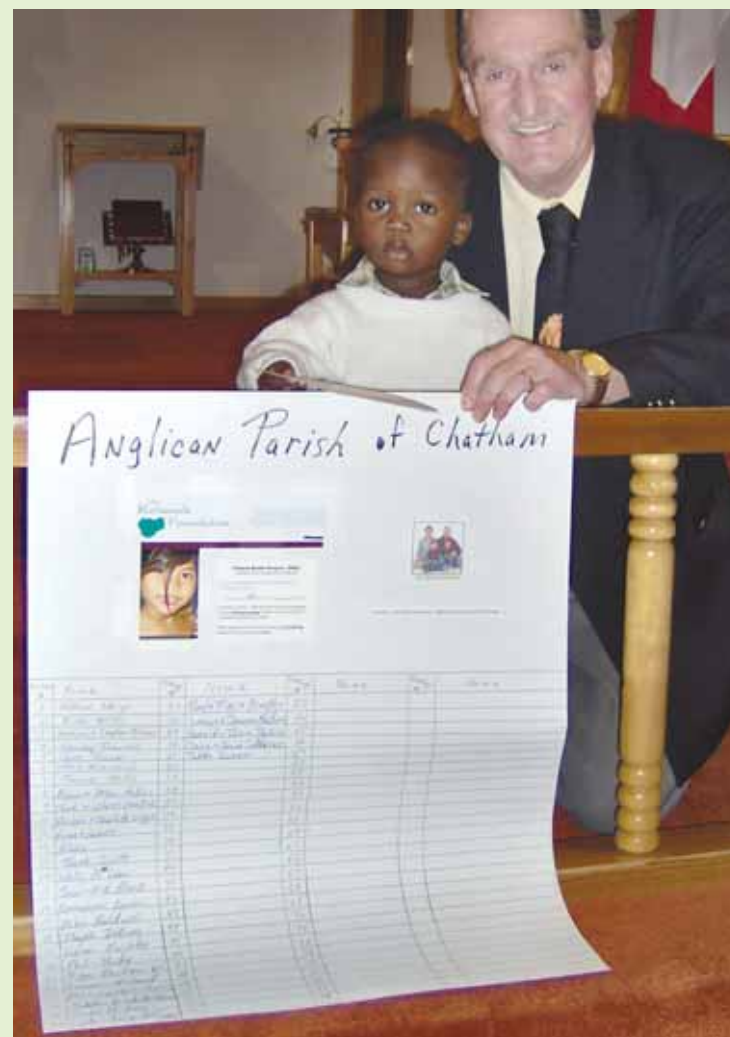


Bathurst dinner theatre a hit

The 6th annual Parish of Bathurst Dinner Theatre production in support of St. George's Church was another sell-out. This ministry of laughter featured an in-house script written produced and directed by Mary Chaleur with help from her husband Doug and their friends Larry and Evelyn Bent. Each one of them has a wonderful sense of humour and background in the theatre. Although it is a fund-raiser its prime purpose is congregational development. According to Mary it is an opportunity for the participants and the audience to forget their worries for a while. Of the 50 people involved in this year's production 95 per cent of them were from the church and their average age was about 70. The turkey dinner with all the trimmings that is part of the event is wonderful, but it's really all about the show.



The Nathan Bubba Project



Rick Mills and two-year old Nathan Odiyo are dedicated to the rescue of young girls sold into the sex trade.

PARISH NEWS



On December 4 the people at St. James the Greater Church in the Parish of Ludlow and Blissfield was blessed by the presence of Lt.-Gov. Graydon Nicholas and his wife Elizabeth at the morning Eucharist. Archdeacon Patricia Drummond of Fredericton turned the pulpit over to the lieutenant-governor who delivered a stirring message. Following the service lunch was served in the church basement and a hand made wreath made by a local craftsperson was presented. In the photo above are (left to right) layreader Mark Moir, Mrs. Nicholas and the lieutenant-governor, and Archdeacon Drummond.



On Sunday, Dec. 11 snow covered the ground, decorated wreaths and garlands hung inside and outside, lights twinkled and about a hundred people were greeted with smiles and treated to a sumptuous reception during the Parish of Stanley Victorian Tea and Christmas House Tour.



A 174-year-old frame house (the first built in the community), the present St. Thomas Church built in 1879 (to replace a 1845 structure), and the 1880 rectory, so lovingly cared for by parishioners over the past 130 years, were all featured on the tour. The tea and refreshments were served on fine china at the rectory and tour guides brought the history of all three buildings and their contents to life. Tickets for the tour and proceeds from a silent auction raised about \$2,000 to help pay some of the parish's outstanding bills. Dinner for two at the rectory including maid and butler service was one of the silent auction items, along with a prize-winning baby quilt, a gumdrop cake and several restaurant gift certificates.



ect (NBP)

BY MARIE MURPHY

Two-year-old Nathan Odiyo and 61-year-old Rick Mills of the Parish of Chatham recently established the Nathan Bubba Project in support of Ratanak International, a ministry dedicated to the rescue of young girls sold into the sex trade in Cambodia. "These girls are not only given a safe haven, but they are transformed by the love of our risen Lord," says Rick, who also answers to the name of Bubba, Nathan's equivalent of grandfather.

Rick recently spoke to the Miramichi Evangelical Ministerial Association Inc. about Brian McConaghy who leads the Ratanak Ministry in Vancouver. He is scheduled to speak at the 2012 Mayor's Prayer Breakfast in Miramichi on May 11 and will also speak at some local churches through May 13. Rick feels called to support the Ratanak Ministry in a meaningful financial way so he and Nathan asked their brothers and sisters in Christ in the Parish of Chatham to partner with them. Recognizing that it

is often difficult to contribute a large amount of money at one time, they offered interested donors a numbered envelope and asked them to set aside a small amount each week until Brian arrives. On May 12 the donors will write cheques to Ratanak Canada for the full donation and receive a charitable donations income tax receipt for the full amount.

One of the questions the Nicodemus Project asks us to ponder is, "Are our parishes becoming more mission focused, welcoming and growing?" If you would like to partner with us to see Christ's amazing love transform the most broken of lives in the darkest of circumstances, please write to Nathan Odiyo at 51 Queen St. Miramichi NB. E1N 2M7 or email him at odiyo@yahoo.com May God richly bless each one of you for your support of the Nathan Bubba Project.

Marie Murphy is Parish Communications Officer for the Parish of Chatham.

Ratanak International at www.ratanak.org.



In late November the people of St. David's Church in Oak Bay approached Advent with donations of \$1,000 each to the Charlotte County Volunteer Centre and the Fundy Region Transition House. In

this photo Rev. Canon John Matheson, priest-in-charge (left), and Helen Hubely, church treasurer (right), present a cheque to Lynn Matheson for the transition house.

ARCHIVES CORNER

Rectors, missionaries in Medley's time



The Rev. Skiffington Thomson
The Rev. S. Woodman
The Rev. P.W. Loosemore
The Rev. J. Pearson

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.

LIST OF RECTORS AND MISSIONARIES FROM BISHOP MEDLEY'S EPISCOPAL REGISTER <i>con't.</i>			
Maugerville and Burton	1783 – 1784	1st Rector	Rev. John Sayre
	1800 –	2nd Rector	Rev. Beardsley
	1812 –	3rd Rector	Rev. James Bissett
	1843 –	4th Rector	Rev. R. Milner
	1850 –	5th Rector	Rev. John M. Stirling
	1853 – 1860	6th Rector	Rev. A. V. G. Wiggins
	1861 – 1868	7th Rector	Rev. Henry Pollard
	1869 –		Rev. Richard Simonds
Maugerville Separate Mission	1870 –		Rev. G. H. Stirling
Moncton		1st Rector	Rev. N. Boyer
	1872 – 1873	2nd Rector	Rev. W. Walker
	1874 –	3rd Rector	Rev. E. S. W. Pentreath
New Maryland		1st Missionary	Rev. John M. Stirling
	1845	2nd Missionary	Rev. E. W. J. Roberts
	1845 – 1859	3rd Missionary	Rev. W. Q. Ketchum
	1859 – 1860	4th Missionary	Rev. C. S. Medley
	1860 – 1861	5th Missionary	Rev. J. B. Medley
	1861 – 1864	6th Missionary	Rev. C. S. Medley
	1864 – 1875	7th Missionary	Rev. John Pearson
	1875 –	8th Missionary	Rev. Finlow Alexander
Nelson and Blackville	1822 –	1st Rector and 1st Missionary	Rev. James Hudson
	1856 – 1857	2nd Missionary	Rev. Charles F. Street
	1857 –	2nd Rector	Rev. William Cruden
Norton	1844 – 1851	1st Rector	Rev. William Scovil
		2nd Rector	Rev. Edmund A. Warneford
Portland – St. Luke's			
	1835 – 1836	1st Missionary	Rev. G. Wiggins
	1836 –	1st Rector	Rev. William Harrison
		2nd Rector	Rev. Foster Almon
Portland – St. Paul's			
	1850 –	1st Rector	Rev. William Shore
	1856 – 1859	2nd Rector	Rev. Charles Lee
	1859 –	3rd Rector	Rev. William H. DeVeber
Prince William			
	1825 – 1835	1st Rector	Rev. A. D. Parker
	– 1840	2nd Rector	Rev. C. O. Wiggins
	– 1846	3rd Rector	Rev. J. W. Disbrow
	– 1850	4th Rector	Rev. Joseph Elwell
	– 1862	5th Rector	Rev. Philip W. Loosemore
		6th Rector	Rev. Charles F. Street
	1866 – 1878	7th Rector	Rev. Edward Hanington
Queensbury		Missionary	Rev. F. Dibblee
		Missionary	Rev. Dr. Somerville,
			Rev. W. F. Russell
	1848 – 1872	1st Rector	H. W. Tippet
	1873 –	2nd Rector	A. H. Weeks
Richibucto	1837 – 1841	1st Rector	Rev. H. Jarvis
	1841 – 1848	2nd Rector	Rev. I. N. DeWolf
	1848 – 1848	3rd Rector	Rev. John Black
	1848 – 1858	4th Rector	Rev. James Neales
	1858 –	5th Rector	Rev. N. Allan Coster
Sackville	1819 – 1820	1st Rector	Rev. John Burnyeat
	1820 – 1835	2nd Rector	Rev. C. Milner
	1836 – 1847	3rd Rector	Rev. John Black
	1848 – 1860	4th Rector	Rev. I. N. DeWolf
	1860 – 1873	5th Rector	Rev. G. Goodridge Roberts
	1873 – 1875	6th Rector	Rev. David Nickerson
	1875 –	7th Rector	Rev. J. G. D. Brown
St. Andrews			
	1786 – 1818	1st Rector	Rev. Samuel Andrews
	1818 – 1858	2nd Rector	Rev. Jerome Alley
	1858 –	3rd Rector	Rev. William Q. Ketchum
St. George, Pennfield, etc.	1822 – 1849	1st Rector	Rev. Samuel Thomson
	1849 – 1867	2nd Rector	Rev. John McGivern
	1868 –	3rd Rector	Rev. Ronald E. Smith
St. David's			
	1849 – 1872	1st Rector	Rev. Skiffington Thomson, LLD
	1872 – 1873	2nd Rector	Rev. J. S. Thomson
	1874 –	3rd Rector	Rev. D. Nickerson
St. James', Saint John	1854 – 1855	1st Rector	Rev. H. S. Wainwright
	1855 –	2nd Rector	Rev. John Armstrong
St. Mark's, Saint John			
	1854 –	1st Rector	Rev. William Armstrong
St. Jude's, Victoria	1861 – 1865	1st Rector	Rev. George Armstrong
	1865 – 1872	2nd Rector	Rev. John Armstrong
	1872 –	3rd Rector	Rev. M. Swabey
Sr. Mary's, Stanley, etc.			
	1790 – 1810	1st Rector	Rev. D. B. Parnter
		1st Missionary	Rev. Price
		2nd Rector	Rev. Dr. Somerville
		3rd Rector	Rev. Edwin Jacob
St. Stephen	1847 –	1st Rector	Rev. William Jaffrey
	1811 – 1821	1st Missionary	Rev. Richard Clarke
	1821 – 1865	1st Rector	Rev. Skiffington Thomson
	1865 – 1872	2nd Rector	Rev. Edward S. Medley
	1872 –	3rd Rector	Rev. Joseph Rushton
Shediac	1829 – 1832	1st Rector	Rev. E. Arnold
	– 1836	2nd Rector	Rev. John Black
	1836 –	3rd Rector	Rev. G. S. Jarvis

COLUMNS

Life, death, and banjos – the David Crowder* Band is complete

MY GRANDFATHER said something memorable in the months after my grandmother died last year — “the days are hard and quiet and long, because everyone I want to talk to is dead.” Just as blunt as that. That has given me some insight into what aging can be like. As a person turning 40 this year, I haven't outlived many things but I know I will miss the David Crowder* Band (DCB). It just released its final studio album with a typical DCB title — *Give Us Rest, or (a requiem mass in c [the happiest of all keys])*.

This band is known for experimentation but through unexpected sounds and events on their albums comes a humble voice that speaks greater truths about the band members and their world than most writers would care to admit. These guys do it all — bluegrass, rock, worship, and even classical with everything from electric violins to banjos. They recorded people walking up and down stairs, and created an animated video of

TUNES for the TIMES
CHRIS HAYES



squirrels battling robots, made a complete video using more than 700,000 LiteBrite pegs, used megaphones in microphones at live concerts, collected nearly a million pairs of socks for homeless shelters during a one-year tour, used recorded magazine interview phone conversations on some albums, even invented a robot drummer named Steve.

Thankfully, *Give Us Rest* etc. is not gaining attention just because it is their last. It is gaining attention because it is a

very, very, good piece of work, a two-CD, 34-track, 102-minute magnum opus based (somewhat loosely) on the liturgy for the Roman Catholic Requiem Mass. It's driving rock songs, reflective ballads, Gregorian chants, and interpretations of traditional hymns. This group is one of the few groups in Christian music circles that has been able to surprise me, or frankly, to tell me profound things in musical ways. If this album has a message, it is “Death has lost; we win!”

We are not simply to mourn the David Crowder* Band's death but to be thankful it was with us for a time. The last song on the record is a sung version of the classic, “Because He Lives.” I am sure we will hear more from the musicians that made up this band. There isn't enough space here to write all that I could about this.

Thank you DCB!

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

A systematic approach to reading your Bible

THIS COLUMN is a bit of a departure from the norm, as I await more questions from readers. Over the Christmas period I was at a gathering where someone was trying to complete a crossword. “Pat, what is the second book of the Bible?” he said. This person would have definitely said he was a Christian (although perhaps not an Anglican). It got me thinking about how it is often jokingly said that “Anglicans don't know their Bibles.” I think that is not quite true — some do, some admittedly don't, and from the question asked it's obvious that this might apply to other denominations as well.

Why are so many of us in such ignorance of the most popular book in the world (judging by sales), the book we believe to be the Word of the God we worship? Many only know the parts explained in a sermon.

Much of the Bible is a difficult read. The Gospels and the Acts of the Apostles are the exception. If, in a burst of New Year enthusiasm, we decide to begin at the beginning we would probably stop at the third book, Leviticus.

So, where do we begin?
Equipment
If Bible reading is new to you acquire a good modern translation or paraphrase. This could be the

ANGLICAN 101
PAT DRUMMOND

New Revised Standard Version (NIRSV), the *New International Version* (NIV), or the *New International Reader's Version* (NIRV) specially designed for young people or those new to Bible reading, or even an eversion. The A. Philip Brown website is helpful.

Who will teach us?
You could try to do-it-yourself. Start with one of the first three gospels — Matthew, Mark or Luke. If Luke is your choice, it follow it with the Acts of the Apostles, Luke telling what happened from Jesus' birth until his resurrection, and Acts the story of the beginnings of the Church after the resurrection. Then read a different gospel for a different slant, or read Genesis and Exodus for the story of how God began to form a people who would be receptive to him and worship him, and ultimately produce a Saviour.

Another way to read the Bible regularly is with a Bible reading guide. There are many excellent ones. On our Diocesan website there is a link to Forward Day by Day with its suggested daily passages and short comments. Scripture Union has excellent guides for children and adults.

Time and Place

Many people have a special spot where they like to spend time with God each day, and having a special place and time helps to form the Bible reading habit. Remember, though, he is available wherever, whenever, so not being where we usually are shouldn't limit us. It is usually recommended that God is put at the beginning of each day, you can just do what you can. Rule of Life in the *Book of Common Prayer* (p. 555) calls Anglicans to the practice of private prayer, Bible reading and self-discipline. One of the hopes of the Nicodemus Project is that we will all grow spiritually. It's no longer January, but maybe we could make a late New Year's Resolution to do just that.

The Ven. Patricia Drummond is Archdeacon of Fredericton and welcomes your questions at patd@nb.sympatico.ca

A. Philip Brown
<http://www.apbrown2.net/>

Forward Day by Day
<http://anglican.nb.ca/> ->
Resources (right side of top menu) ->
Prayer ->
Forward Day by Day

Our Daily Bread
<http://odb.org/>
toll-free 1-888-478-4787

OPINION

Will 'modern western thought' lead us to where we need to go?

Another response to 'Should I stay or should I go?'

BY DAVID EDWARDS

NOW THAT CHRISTMAS IS over I have opportunity to reflect upon Angus Hamilton's letter of October. My response to his decision to stay is one of relief. The reason I am an Anglican is because we are a "big tent." Historically we have been able to cope with a variety of views from those like Mr. Hamilton's, that are somewhat akin to the "Sea of Faith" group — exploring and promoting religious faith as a human creation — to mine, that are at the evangelical part of the continuum. The joy is as we debate issues we are challenged and often changed during the process.

That being said, and my being primarily a person of reason, I want to make some comments on some of the matters he raised — not about anything too specific, but about the assumption I perceive as lying behind them and what flows from this. The assumption seems to be that western thought is the safest method we have to judge the correctness or otherwise of a matter. During the last few years I have come to question this for at least three reasons.

Firstly, "modern western thought," as the name suggests, is a relatively recent innovation and largely limited to a

certain part of the world. Thus the majority of people who are living, and have lived, look and have looked at things differently from the way we do. We may wish to say that our way is best, but many post-modern thinkers would want to argue this point. Zygmunt Bauman (a Polish professor of sociology best known for his analyses of links between modernity and the Holocaust, and of postmodern consumerism) sees modern thought as a "totalizing meta-narrative" as defined by French philosopher and literary theorist Jean-François Lyotard (1924-98) — that all too easily leads us to Auschwitz. The danger with post enlightenment thinking is it can lead to the stifling of imagination. We frequently see this when we come up against the brick walls of bureaucracy (Weber's "bureaucratic cage").

My second concern is that our modern ways of thinking are in all likelihood incomplete, being an ersatz version of the Greek thought from which they largely derive. In his important book *After Virtue*, Alasdair MacIntyre (British philosopher and Senior Research Fellow at the Centre for Contemporary Aristotelian Studies in Ethics and Politics (CASEP) at London Metropolitan University — primarily known for his contribution to moral and political philosophy as well as his work in history of philosophy and theology) tells us that at best we have a fragmentary understanding of Greek thought. Like

an archaeologist digging in an ancient ruin, we can only see physical remains; we have little or no idea of the nuances of life at the poetic level. Yet we use these largely buried and presumed thought patterns as the basis for our logic.

The third difficulty of modernist assumption for me is that of progress — that we are always heading for something better. This ideal is now seriously questionable. In the area of economics we often hear that the next generation will be materially worse off than the previous one. Material progress has always been a modernist mantra. In the field of evolutionary biology Darwin's theory was predicated upon the inevitability of progress. Yet as Richard Dawkins points out in *The Greatest Show On Earth*, such an idea is very open to question. Random actions, he says, could easily have worked differently leaving us literally in the primordial soup. There was no logical plan as Darwin suggested.

In the light of this, where does the apparent waning of modern thought leave us in relation to God, Jesus and the Church? Maybe with *Hamlet* in act 1, scene 5, as he discusses the appearance of his father's ghost with his friend Horatio. The prince replies to his skeptical companion in this way: "There are more things in heaven and earth Horatio than are dreamt of in your philosophy." To remain in the late Medieval period for a moment — perhaps

at the edges of our logic "there be dragons," things beyond our understanding and control. A God whose mind we think we understand, but who is so different from us that he "passes all understanding." Yes we have to change the way in which we see God, creation and the Church, but can the old certainties of the modernist story contain the new wine of the Spirit?

Which brings us on to what it is to be human and thereby what it might be that makes us respond to God. Our humanity is, at base, a mix of emotion and reason. When we make a decision about something it is usually based upon some kind of combination of the two. For example the devotees of Apple products may well decide to buy from that company even though the specifications and performance of a particular PC or mp3 player are better than the Apple version. There is an emotional attachment to Macs or iPods that goes beyond the bounds of reason.

God touches us at an emotional, soul, spirit level as well as through our reason. In my case I became a Christian because I reasoned things out and they made sense, but I have continued to believe because in the *Dark Night of the Soul*, when things have gone beyond reason, the sense of God at a deep level has sustained me. It could be argued that this is merely coincidental autosuggestion, but to paraphrase Archbishop William Temple (Archbishop of Canter-

bury 1942-44), the more I pray the more I find coincidences happen.

Finally, we come to the matter of scripture. I am a historian by training and find the forensic treatment of the Bible disturbing. The historicity and validity of the texts are judged by the methods for textual analysis developed during the past 300 years. These are helpful with content, chronology and composition, but they do not readily fully answer questions of context and purpose.

If we step back and look at the big picture we find that the underlying story of the Bible is one of relationship. The main relationships are between God, creation and particularly humans. Therefore the model of a god who sets things in motion and leaves, the god of the Deist belief, is not portrayed in scripture. We have the perfect right to reject the picture of God up close and personal, but it is what we find in both Judaism and Christianity as shown in their holy books.

As I suggested earlier the purpose of this piece is not to convince Mr. Hamilton or anyone else of the rightness of my view. Rather it is to raise questions, thereby enabling the continuation of an exchange of views that might be beneficial to us all as we follow Jesus.

Archdeacon David Edwards is Parish Development Officer of the Diocese of Fredericton.

INTERCESSIONS

FEBRUARY

¶ 8: Parish of St. Andrews, the Rev. Canon John Matheson. The Ven. Malcolm Berry, military chaplain. Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian.
¶ 9: Parish of St. Andrew's, Sunny Brae with Hillsborough and Riverside, the Rev. Roderick Black and the Rev. Douglas Painter. Diocese of Ho, Brother Clemence Ahun, diocesan catechist.
¶ 10: Parish of St. David and St. Patrick, the Rev. Canon John Matheson, priest-in-charge. Thomas Nisbett, postulant. Diocese of Ho, Sister Joyce Agbefu, diocesan catechist.
¶ 11: Parish of St. George, the Rev. Mary Anne Langmaid. Diocese of Ho, Brother Felix Atta Boakye (in training), diocesan catechist.
¶ 12: PRAY for The Church of the Province of Central Africa, Archbishop Albert Chama of Central Africa and Bishop of Northern Zambia. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Bishop Matthias Meduadues-Badohu. Diocese of Yukon, Atlin - St. Martin, the Rev. Deacon Vera Kirkwood and family, Dorothy Odian, licensed lay minister, Bishop Larry Robertson, Sheila and family. Claude, our arch-

bishop, William, George and Harold, retired bishops, and their families.
¶ 13: Parish of St. James, Moncton, the Rev. Roderick Black and the Rev. Douglas Painter. Mr. Robert Brittain, Diocesan Ecumenical Officer. Diocese of Ho, Mr William Agbaleny, parochial catechist.
¶ 14: Parish of Saint John, the Rev. Dr. Ranall Ingalls. Diocese of Ho, Mr. Hope Fiebor, parochial catechist.
¶ 15: Parish of St. Margaret's, Canon Jon Lownds. The Rev. Ken Brown (retired). Diocese of Ho, Mr. Joseph Dzanka, parochial catechist.
¶ 16: Parish of St. Mark (Stone) Church, open incumbency. Diocese of Ho, Mr. Gabriel Agbodo, parochial catechist.
¶ 17: Parish of St. Martin's and Black River, open incumbency. Diocese of Ho, Mr. Aloysius Genya, parochial catechist.
¶ 18: Parish of St. Mary's (York), the Rev. Ian Wetmore, the Rev. Dr. David Mercer, honorary assistant. David Peer, postulant. Diocese of Ho, Mr. Godwin Dumavor, parochial catechist.
¶ 19: PRAY for Iglesia Anglicana de la Region Central de America, Archbishop Armando Guerra Soria, Primate of IARCA and Bishop of Guatemala. Archbishop Fred Hiltz, Primate, Anglican Church of Canada.

Diocese of Ho, Bishop Matthias Meduadues-Badohu. Diocese of Yukon, communities of Faro and Ross River, Bishop Larry Robertson, Sheila and family. Claude, our archbishop, William, George and Harold, retired bishops, and their families.
¶ 20: Parish of St. Peter, the Rev. Dr. Ross Hebb. The Rev. Eric Caldwell (retired). Diocese of Ho, Mr. Daniel K Atikor, parochial catechist.
¶ 21: Parish of St. Philip's, the Rev. Roderick Black and the Rev. Douglas Painter. Diocese of Ho, the Rev. Kwasi Oteng Boamong, bishop's chaplain.
¶ 22: Parish of St. Stephen, the Rev. William Morton. The Rev. Canon Brian Campion (retired). Diocese of Ho, people of St. George's Cathedral.
¶ 23: Parish of Salisbury and Havelock, open incumbency. Diocese of Ho, Dean Simon Kofi Ablorh, priest-in-charge, St. Anthony's, Penyi.
¶ 24: Parish of Shediak, the Ven. Richard McConnell, the Rev. Cathy Laskey, associate priest and family life coordinator. Johnathan Springthorpe, postulant. Diocese of Ho, the Rev. Prosper Francis Kwame Deh, priest-in-charge, Agbozume.
¶ 25: Parish of Simonds, the Rev. Terence Chandra, priest-in-charge. Diocese of Ho, the Rev. Joseph Kings-

ley Bentum, rural dean and priest-in-charge, Kpando.
¶ 26: PRAY for Province de L'Eglise Anglicane Du Congo, Archbishop Kahwa Henri Isingoma of the Congo and Bishop of Kinshasa. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Bishop Matthias Meduadues-Badohu. Diocese of Yukon, Haines Junction - St. Christopher's, Beaver Creek - St. Columba, Alaska Highway mile 918-1202, the Ven. Dr. Sean Murphy and the ministry team, Bishop Larry Robertson, Sheila and family. Claude, our archbishop, William, George and Harold, retired bishops, and their families.
¶ 27: Parish of Stanley, the Rev. Wendy Amos-Binks. The Rev. Jasmine Chandra, on leave. Diocese of Ho, the Rev. Joseph Wilson Kwame Hayibor, assistant curate.
¶ 28: Parish of Sussex, the Ven. David Barrett. Diocese of Ho, the Rev. Redeemer Ametefe Semevor, assistant curate, Worawora.
¶ 29: Parish of the Tobique, the Rev. Amanda Longmoore, priest-in-charge. The Rev. Canon Neville Cheeseman (retired). Diocese of Ho, Worawora Deanery.
MARCH
¶ 1: Parish of Upham, (open in-

cumbency). Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian.
¶ 2: Parish of Upper Kennebecasis and Johnston, the Rev. Wally Collett, interim priest-in-charge. Kent Greer, postulant. Diocese of Ho, Brother Clemence Ahun, diocesan catechist.
¶ 3: Parish of Victoria, the Rev. Canon Howard Anningson, the Rev. Rob Salloum, associate priest. Diocese of Ho, Sister Joyce Agbefu, diocesan catechist.
¶ 4: PRAY for The Church of England, The Most Rev. and Rt. Hon. Dr. Rowan Douglas Williams, Archbishop of Canterbury. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Council of the North, Diocese of Caledonia, Bishop William Anderson, people and clergy, as they seek to be faithful in living the Great Commission. Diocese of Ho, Bishop Matthias Meduadues-Badohu. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, the Ven. Dr. Sean Murphy (Archdeacon of Liard), Archbishop Terry Buckle, Blanche and family, the Rev. Deacon Sarah Usher, Len Usher and family, Bishop Larry Robertson, Sheila and family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.

YOUTH



GEORGE PORTER

THE “GRAFFITI ARTIST ON THE WALLS OF RELIGION” has struck again. This time the Col. Tucker Bar on the Saint John campus of the University of New Brunswick was the scene of nakedpub, s.j. — a second event sponsored under the Anglican ministry of UNB/STU featuring Saint John artist-author-theologian David Hayward. Like a similar event in Fredericton the month before, this was not a “clothing optional” event but was inspired by David’s commitment to honesty and transparency in the spiritual life as reflected in his on-line moniker nakedpastor. During this second evening, the dialogue involved 11 people, mostly from the UNB-SJ community. Once again nakedpastor’s commitment to the vital,

but often unappreciated, role of questioning in the formation process was in evidence. The evening was totally interactive, we listened to David reflect on his own journey, viewed slides of some of his artwork and discussed a wide range of topics. Afterward two people said to me that if church were always like this, they would be part of it — so watch for future incarnations of nakedpub in 2012! While you’re waiting, you might want to check out David’s books: nakedpastor 101, first book of some favourite cartoons, and the recently released Without a Vision My People Prosper, a compilation of his blogs about vision, control and freedom in emerging spirituality. Both are available through amazon.ca.



MESSY CHURCH LETS FAMILIES, ESPECIALLY THOSE WITH YOUNG CHILDREN and a long list of commitments, participate in church. Working on the “if you offer it they will come” philosophy, the Parish of Millidgeville (Mission Church/St. Clements) scheduled a Messy Church program for Sunday afternoon, Nov. 11. They planned for 30, more than 50 showed up. There were lots of

activities for children of all ages and adults enjoyed their time with other adults. Everyone enjoyed the Christmas carols, brief talk on the love of Christ, spaghetti dinner and sticky ice-cream sundaes. This is a joint venture with the Parish of Portland (St. Luke’s). That congregation did the cooking for this event and will host the next one, when the people of Mission Church/St. Clements will cook.

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.

I’m curious, George ... Can someone be a ‘post-church Christian’?

[Part 3]

FOLLOWING THE publication of a recent column I received a facebook message from a friend who said: “Liked your new article ... I can’t help thinking the NB Anglican could use an article (by you?) on how the church can become relevant in the 21st c. most specifically to the millennium generation.”

I think, with a slight change of focus, this is important for the current discussion. I suggest the question should be: “Can there be a post-church church?” Or, “What might the post-Christendom (or post-institutional?) church look like?”

Like everyone else in this time of many transitions, I have no definitive answers to these questions. And I believe any possible answers would at the very least be tentative, speculative and controversial. Whatever emerges, though, we need to move beyond either rearranging the way we do churchy things or adding new coats of whitewash to the tombs of Christendom institutions. The post-church church will be more concerned about how we live church rather than how we do church.

About the only thing that seems agreed upon is that what evolves will look very different from what we find now. I suspect it will be smaller, more locally and organically grown (even while being globally more aware and connected), and probably more fluid — perhaps even temporary — in shape.

One thing that I more than suspect will be key is the cultivation of deeper and more diverse relationships — particularly healthy intergenerational relationships. These relationships will bring some challenges and exhibit certain



YOUTH
COORDINATOR
GEORGE PORTER

essential characteristics.

The first challenge I see is realizing that proximity neither equals nor automatically generates relationships. Perhaps this is especially true in terms of our current culture of fear where generations are infused with interpersonal suspicion and distrust, neither of which makes for good relational soil. A church that “can become relevant” will have to defuse this adversarial situation, rebuild trust, and learn to appreciate and celebrate — rather than fear — differences in order that authentic relationships can grow.

The second challenge I see is that a relevant church will have to come to terms with the changes that technology brings to the ways we relate and communicate. Cyber-technology, social networking and whatever comes after them are not merely passing fads that will eventually run their course and we will return to the way we were. They continue to bring fundamental changes to the ways people think, communicate and relate — changes that are only beginning to be understood and certainly can not be just dismissed or ignored.

I expect that post-church church relationships will be characterized by authenticity, freedom and respect. To these expectations I will have to return next time.

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

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

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

