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Sunday Service 11 a.m.

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ing” session at this past Springs retreat at Buctouche and recently read books.



Regular women’s pot luck is planned for July 24 at 6:30. Betty Ponder will host it at her home, #2335 Woodstock Road (before the Bucket Club, if driving north from Fredericton, and on the same side of the road). Topic for discussion is ‘The best thing your mother did for you’. For more information contact Joan Brewer at 455-5169 or jebrewer@rogers.com



Sunday Services

July 19 The Elder-Gomes family “*The Fullness of Life*” This will be an Intergenerational service about simple abundance and the rich potential of our lives. After a brief opening and chalice-lighting, Multi-age groups (children, youth, adults) will have an opportunity to take part in three circles (music, art and conversation) in which they will share the experiences that inspired a sense of gratitude, connection and fulfillment.

July 26 TBA

August 2 “*Oak Point Picnic with Saint John congregation*” The annual get together with our sister congregation.

Note: the Fellowship will be open for those who can not or do not wish to travel. The service in Fredericton will be simple, along the lines of a small group ministry.

August 9 Jo-Anne Elder-Gomes

August 16 TBA

August 23 Fred Anderson “*UU Guest*”

August 30 Tony Fitzgerald “*Atheist Gospels*” Thoughts on atheist spirituality inspired in parts by a “work-



Sharon van Abbema after installation as new lay chaplain



We would like to thank everyone at the congregation for their generosity, kindness, and support for our new baby girl. We would like to say a special thank you to Haifa and Allison for the tremendous effort they put into organizing our baby shower. We would also like to thank Malcolm & Sylvia for the lovely fruit basket and Nafla for donating

the home made pickles for prizes for the games. We are very fortunate to be apart of such a wonderful community.

Heidi O'Donnell & Eric Daigle



Anne Leslie Retires as Lay Chaplain



UFF President John van Abbema, takes time during the June 7th service to thank Anne Leslie for her six years of service as a Lay Chaplain and to present a gift to her on behalf of the congregation. Anne has agreed to chair the UFF Lay Chaplaincy Committee for 09-10.



In Loving Memory

THOMPSON, GORDON 'BARRY' It is with profound sadness that the family of Professor G. Barry Thompson announce his death on Monday, June 29th, 2009, in the Palliative Care Unit of the Doctor Everett Chalmers Hospital, Fredericton. Barry is survived by his wife, Colleen, sons Randy (Lori), Spruce Grove, Alberta; Trevor (Pat), Pointe-Claire, Quebec; Duncan (Bridget), Creston B.C.; and daughters, Sheila, Ystrad Mynach, Wales; Robyn (Ray), Fort Vermilion, Alberta, and Natalie (Steve) Red Deer, Alberta, 17 and 3/4 grandchildren (his first grandchild, Trisha, is soon to give birth to a first great grandchild, an event he was eagerly awaiting). Barry was born in 1927 in Britannia Beach, BC, but was really a mountain boy. His first 18 years were spent in the townsite on the mountain above the Beach, the site of the largest copper mine in the British Empire. At 18 he left the mountain to attend the University of British Columbia and recently returned there to be honoured as one of the

members of the first graduating class of 1949 in the School of Human Kinetics, Physical Education and Recreation. His work led Barry across the country, first working with the Red Cross in Vancouver, attaining his Masters degree at Springfield College, Mass., the YMCA in Hamilton, on to MacDonald High School and McGill University in Montreal, where he coached the Swim team in 1955-56 and the water polo team to victory in 1956-57. At the invitation of Dr. John Meagher Barry came to teach at the University of New Brunswick's Physical Education Department in 1959, eventually becoming Director of the School of Physical Education and Kinesiology. He went on to serve 10 years as Dean of Students. Barry was one of the most beloved professors at the university. Barry was active in many organizations, a list far too lengthy to mention, but was most proud of developing the UNB and Fredericton Rowing Clubs, the construction of the Aquatic Centre, and his participation in the establishment, with Bill Thorpe, of the walking trail. He was honoured by the Fredericton Chamber of Commerce with the Distinguished Citizen Award for providing extraordinary service and leadership contributing to the quality of life in Fredericton. He also received the Rotary International Paul Harris Award for his humanity and furtherance of better understanding and friendly relations among peoples of the world. Barry was an avid traveller, fine photographer, and with his curiosity, sense of humour, kindness and compassion, endeared himself to everyone he met, young or old. He was a father to every young person who needed one, and his heart and home were always open. Adored by his family, friends, students and colleagues, he well deserved the nickname "the good man" given him by the inhabitants of the small Greek village of Mystras, where he spent a Sabbatical. A Memorial Gathering to celebrate his life will be held in the Atrium of the Student Union Building (SUB) on the UNB campus in Fredericton, from 2 to 4 pm on Sunday, July 5th. In lieu of flowers, donations may be made to the Fredericton Rowing Club. Condolences may be sent to the family at colleent@rogers.com

The Daily Gleaner



THERE IS SO MUCH GOOD IN THE WORST OF US
and so much bad in the best of us
THAT IT SCARCELY BEHOOVES ANY OF US
To talk about the rest of us

This came in on a card from a unitarian friend in Toronto who made my stole for Lay Chaplaincy..to drape round my neck. The card she sent had quilts on front, photo of them was taken at Smithsonian Institute. One of patches on the quilt bore this saying.....(no author though)

Sharon



Lailat al Miraj



From sundown Saturday, July 18 to sundown, Sunday, July 19, this year. Followers of the Prophet Muhammad (peace be upon him) will commemorate the night when the Prophet made the journey from Mecca to the Dome of the Rock in Jerusalem and then ascended to heaven where his heart was purified and he was filled with knowledge of faith, after which he came back to Mecca—all in the span of a night.

In addition, this year, Ramadan begins on the 21st of August. Ramadan is the ninth month of the Islamic lunar calendar. Muslims consider this whole month as a blessed month. They fast during the days of this month and make special prayers at night. People also give more charity and do extra righteous deeds. Also, in this Holy Month, The Prophet Muhammad (SAW) received the first revelation of Al-Qur'an (in one of the last ten odd nights of Ramzan). Ramazan/Ramadhan is the month of celebration as well as the month of discipline and self-control.



Turkey Notebook

This past April, I had the privilege and pleasure of visiting

the Republic of Turkey. I became a member of a tour group of Unitarians from across Canada and the U.S. The tour's itinerary was developed by Beverly Carr of Neighbourhood UU in Toronto in conjunction with Quest International. The group spent many hours on a tour bus, travelling from city to city, and to attractions such as museums, ruins, archaeological dig sites, and natural wonders. During those hours on the bus, our Turkish tour guide Filiz Korkut from Talisman Tours, told us many interesting things about Turkey. The following is a collection of items that I jotted in my notebook and would like to share with you. – Anne Leslie

Turkey is predominately Muslim but has a secular constitution. Church and state are separate. Turkey entered into formal accession talks to join the European Union in 2005. Many Turks grumble that meeting EU stringent conditions compromise their country's autonomy. The government is pushing ahead with changes and reforms. A recent addition has been the development of a social welfare system. Prior to this, those who fell on hard times had to depend on family or their community for help.

Turkey spends 3 per cent of its government budget on education and 30 per cent on its military.

The capitol city is Ankara (population 4 million) is the seat of government, the military and where most foreign consulates and embassies are located.

Istanbul is Turkey's largest city with a population of 18 million people. The total population of Turkey is 70.4 million.

Turkey is an agricultural nation that grows enough food to feed itself.

There are many mountains, and mountain ranges in Turkey. The tallest is Mount Ararat at 5137 m. It is thought that Noah's Ark rests on Mt. Ararat.

The current government is overhauling the rail network and transport infrastructure.

Runaway inflation (77.5%) plagued Turkey in the 1990s. Economic collapse occurred in 2001. Economic reforms and loans from the International Monetary Fund halted the downward spiral. There are many government and private projects standing unfinished due to the current worldwide economic downturn.

Turkey's population is made up of 98 per cent Muslim (Sunni creed), a small number of Shiites and a small Christian community in Istanbul and Izmir. There is a Jewish quarter in Istanbul which is home to about 24,000 Jews.

Turkey lies on three active earthquake fault lines. Thirteen major quakes have been recorded since 1939 – the latest was in 1999. Small earthquakes are continually taking place throughout Turkey

There are 400 species of birds, 250 of which pass through Turkey on migratory paths from Africa to Europe.

Turkey has the last remaining source of frankincense trees.

In April, Turkey was fully green. Lilac, roses and peonies were in full bloom. Palm, fig and olive trees were everywhere.

An interesting fact: Tulips are native to Central Asia and Turkey. They were brought to Holland in the 16th century. Between 1718-1730 is known as the "Tulip Era", under the reign of Sultan Ahmed III. Tulips became an important symbol in the arts, folklore and daily life. Tulip designs were incorporated into embroidery, textiles, clothing carpets, tiles, and miniatures. Millions of tulip bulbs bloom in April



Out The Bus Window- This picture was snapped because of the salt marsh located in the middle of the photo. Turkey has numerous saline lakes. The second largest is Tuz Golu on the Anatolian Plain, and has a salt ratio of 32 per cent. Its salt marshes produce 55 per cent of Turkey's salt.



Answering the Call CUC ACM 2009



The Annual Conference and Meeting of the CUC was held this year at Lakehead University in Thunder Bay over the May 15-18 long weekend. Approximately 250 persons (adult and youth) attended. This was quite a small number due, no doubt, to the relatively remote venue. The only persons attending from the Fredericton fellowship were Allison Calvern and me. We made the long drive from New Brunswick with my sister, who seized the opportunity to visit for the first time her niece, Janet, and her two children who live in Thunder Bay - only a five minute drive from the conference site.

It is always a great experience for me to gather with a

large number of "kindred spirits" for a few days of mixing with those whose thoughts and values are so close to my own. Of course, it was also great for us to stay with my daughter. I am proud to say that Janet and the children are active in the Lakehead UU Fellowship - second and third generation UUs.

In addition to early morning and evening worship gatherings each day there were some forty different 90 minute workshops offered concurrently in eight separate sessions. One of these workshops, offered by Jo-Anne Elder-Gomes and Janet Vickers (although Jo-Anne was not present) featured readings from the CUC poetry chapbook which the two had assembled.

As the only delegate for the Fredericton fellowship (Allison had no interest in serving as one of the two delegates to which TUFF was entitled) three of my workshop sessions were taken up with the annual general meeting (AGM) of the CUC membership. The CUC is in some financial difficulty these days as a significant part of their operating income comes from their investment portfolio of \$3.5 M. For 2008 they had an operating deficit of \$83,000 and have budgeted for a deficit of \$120,000 for the 2009 year. However, they expect things to improve once the income from their investments returns to something approaching normal. Rates for the CUC annual program fund have been set at \$102 per member for each of the next two years.

The other area of interest in the AGM was the social responsibility resolutions. The first resolution was concerned with updating the 1999 CUC policy statement on the environment. The resolution passed (unanimously, I think) but only after a lot of discussion and controversy about whether the word "ecological" should replace "environmental" in the statement. A second resolution, asking the government to support a private member's motion in parliament calling on Canada to take action to meet its obligations under the Kyoto Accord, was technically out of order as due notice had not been given. By adding the phrase "The delegates here present at the annual meeting of the CUC . . ." the parliamentarian ruled things in order and that too passed. Unitarianism at its worst, and best!

The highlight of the weekend for me was the keynote address given by Rev Chris Buice (whose surname rhymes with "rice"), minister of the Tennessee Valley UU Church in Knoxville. He spoke, not of the ghoulish side of the traumatic killing of two church members by a lone gunman during the performance of a children's play last summer, but of the response of congregation and the community to this tragic event. We in Canada tend to think of the southern US as being populated by a bunch of right wing rednecks. Rev Buice spoke of "conservative decency" as being their defining characteristic. I found his talk - and the question and answer session scheduled later in the ACM - to be very moving.


At the conference banquet on Sunday evening the Knight

Award - which "honours the ideals exemplified by the lives and work of Nancy and Victor Knight in furthering the principles of Unitarianism in Canada" - was presented to Art Brewer of Toronto. Art is well-known for his work in gender and sexual diversity and his promotion of "Welcoming Congregations" and has served our denomination in many other ways.

Just prior to the ACM the CUC board had appointed a new Executive Director, Jennifer Dickson - replacing Mary Bennett who resigned last winter. Jennifer is a member of the First Ottawa Church (but will be moving to Toronto in her new job) and has had considerable experience in administrative positions. She attended the ACM as her first task in the new job and was introduced to those present.

I do encourage anyone who has the opportunity to attend the ACM or any other gathering of Unitarians. The spiritual nourishment one gets at these functions is great. The ACM next year is in Victoria. Allison and I plan to be there - and to take the opportunity afterward to visit her Uncle Stanley who is just a short hop away in Australia!

George DeMille
June 2009



Congratulations



to Gary and Kate Manual on the birth of twin girls Ashley (left) and Erin (right).



Church of the Larger Fellowship

As you travel to work or on your way to some wonderful summer vacation, wouldn't you like to take along some UU friends?

Unitarian Universalist Podcasts - sermons, meditations, RE materials and more, are available from the Church of the Larger Fellowship anytime and any place for your ipod, MP3 player, or computer. Hear the voices of UU contributors to the CLF's worship publication via iTunes

subscription, or listen la carte.

The Church of the Larger Fellowship is the UU congregation through mail and the Web. Our monthly worship publication, "Quest" (also available in print and on-line), gathers contributions from renowned UU ministers.

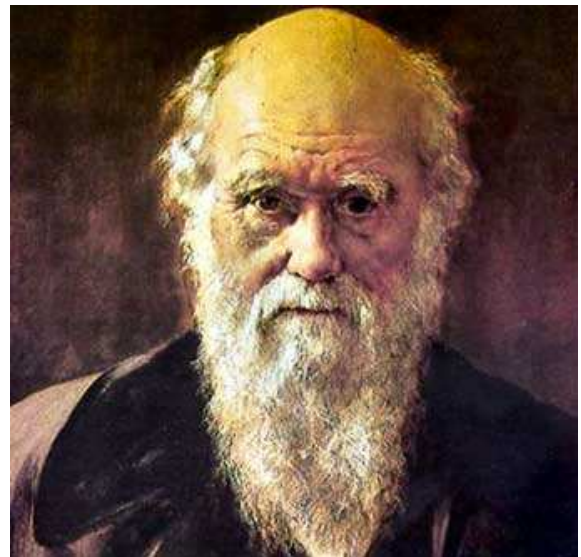
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Questions? Contact Beth Murray:

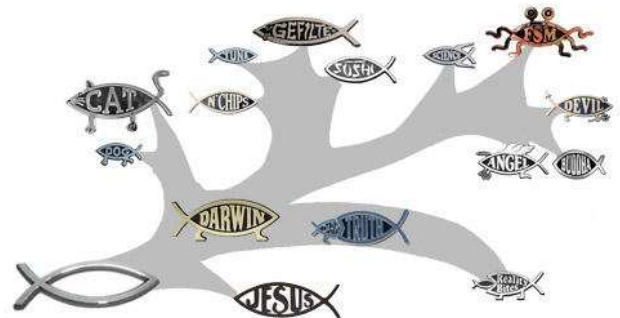
bmurray@clfu.org
617-948-6150



Darwin



The 24 of November will mark the 150'th anniversary of the publication of the epoch marking book "On the Origin of Species" and the 12'th of February marked the 200'th anniversary of the birth of the author, Charles Darwin. This being about halfway between the two anniversaries is a fit time to pay tribute to the author and his work which, to many, is far more meaningful than any religious tract.





Assumption of Mary



On August 15, most Catholic, Orthodox and many Protestant Christian churches observe the assumption of the Virgin Mary, body and soul, into Heaven at the end of her life.



Lughnasadh



Lughnasadh was one of the four main festivals of the medieval Irish calendar. It is celebrated in early August (now a days, typically the 1st). Among the Irish it was a favored time for handfastings - trial marriages that would generally last a year and a day, with the option of ending

the contract before the new year, or later formalizing it as a more permanent marriage.

In Celtic mythology, the Lughnasadh festival is said to have been begun by the god Lugh, as a funeral feast and games commemorating his foster-mother, Tailtiu, who died of exhaustion after clearing the plains of Ireland for agriculture.

As with many other Pagan feasts, this holiday has been adapted by the Christian church and is celebrated on August 1st as Lammas. The celebration of the first harvest of wheat.



The Alban Institute

While I think a liberal dose of ‘translation’ is needed for a UU reader, this article raises some excellent points about the role of professional ministry and leadership in congregational life. The congregation, as a whole, is responsible for its vitality...

Warmly;

Linda Thomson
Director of Regional Services
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by Daniel P. Smith, Mary K. Sellon

“Finances are tight, and our numbers are dwindling. The congregation is looking to me to turn things around. So is my denomination’ that’s exactly what I was told when I was appointed here. And, frankly, that’s my expectation too. Isn’t that my job?” says a pastor of a congregation that has been experiencing decline for many years, voicing the belief of many congregations, denominations, and pastors that when a congregation is declining, it is the pastor’s job to fix it.

Here’s the hard truth. If you’re a layperson in a congregation that’s experiencing decline, whether the congregation thrives is ultimately up to you and the other members. Your pastor can teach, guide, lead, support, inspire, even cajole. But in the end, congregational health is a function of how people in the congregation relate to one another, to God, and to their community. A congregation is a microcosm of the greater church, a local embodiment of the body of Christ. In John’s Gospel, Jesus says, “I came

that they may have life, and have it abundantly” (John 10:10). We believe this is one of the primary messages that a healthy congregation embodies for its members and its surrounding community.

A congregation that is truly being church brings people into a loving, life-giving relationship with God and others that is transformational. This is the nature of the kingdom of God, where covenant relationships model the best aspects of family. People find hope. They experience belonging; they extend and receive forgiveness. They discover a sense of purpose and direction. They learn to live with appreciation and joy no matter what the circumstances. Although a pastor can preach and teach this message, the message has power only to the extent that the people in the congregation live it and practice it with one another. Practicing loving, life-giving relationships transforms congregation members. Witnessing such benefits draws others who want something similar for themselves and their families.

Businesses are based on the premise of offering something of value “goods or services?” to a customer in exchange for money. Successful businesses “give value for money.” Gimmicks and fancy features may bring people through the door, but people won’t buy unless they believe they’ll receive something of worth. And they’ll return and recommend the business to others only if they receive something of value. Congregations are not businesses, yet they can fall into a similar trap of thinking that it’s the features and the gimmicks that people want. A congregation’s greatest asset, the unique gift it offers, is the people who make up the congregation and the possibilities for transformation they embody.

When we talk about congregational renewal, we mean a renewal of the people’s ability to notice and experience God in their midst, a renewal of the congregation’s desire to partner with God in achieving God’s aims for the world. The term renewal implies that the congregation knew how to do this at one time and that the work is a reclaiming of a lost skill. We find that’s not always the case. Some congregations we’ve worked with have no memory of ever having been a church that talked openly about God and matters of faith. The people have no memory of the congregation’s ever having had an evangelistic bent. However, we have yet to encounter a congregation that, when asked to recall moments when its church was really “being church,” couldn’t name sacred moments when God seemed present and people found healing and hope.

The church-growth movement is often blamed for leading congregations down the path of thinking that bigger is better and that increased numbers equal health and growth. That movement did, however, help raise the question of how to measure congregational health. If the measure is not dollars in the bank or people in the pews, what is it? We hear congregations and pastors wrestling with questions that weren’t on the table twenty years ago. “What’s

the fundamental purpose of church? What difference is a congregation supposed to make in the lives of its members and in its surrounding community? What does it mean to be a follower of Jesus? What does it mean to be spiritual? What difference do spiritual practices make?”

These challenging questions are the foundation of renewal, the building blocks of a new future. They are not, however, the point at which most congregations start. Fear of having to close the church or to reduce the services offered to members typically prompts a congregation’s desire for renewal: “We need to do something now, if we’re going to still be open a decade from now.” This desire to avoid death drives many renewal efforts, and it certainly provides energy. But if the congregation itself doesn’t ultimately trade its fear of death for a longing for life, the efforts will end as soon as the danger has passed.

The aim of renewal is not a bigger building or high-tech worship or a slew of professional programs but a new way of looking at church, the work of a congregation, and what it has to offer the world. Congregational renewal is a renewal of the people’s understanding of their relationship with God, their relationship with their community, and their calling. In the most fundamental sense, congregational renewal happens through “people renewal.” What’s renewed in congregational renewal is the people’s understanding of their relationship with God, their relationship with their community, and their sense of calling.

No pastor, no program, no resource can make renewal happen. On the other hand, almost any pastor, program, or resource can help renewal unfold when the people of a congregation deeply desire a new and better life and are willing to do what it takes to get there. The hard part can be developing that desire. As long as life together is satisfactory, there is little impetus for change.

Over and over we hear congregations wishing that the people in the community would become active in their church. What drives that desire is revealed in their response to the question “Why?” Any time a significant number of people answer, “To keep our programs running and our doors open,” we know that the congregation is in trouble. It has moved to the point at which the people beyond its doors are valued primarily for what they can bring to the church. People in the community are seen as the congregation’s salvation, rather than the other way around.

Attempting to lure the new population group, the congregational leaders add programs and make changes they imagine will appeal to the people. Surprised and frustrated when their changes show little result, they redouble their efforts to find the right program. This work is misdirected. The congregation is not declining because the community around it has changed, or even primarily because the church’s form of ministry and worship feels foreign to those in the neighborhood. The real and deeper issue is that the congregation has lost connection with a Christian church’s basic mission: helping people experience God and

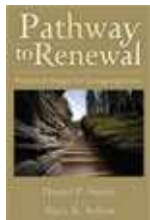
connect with the gospel message of life and hope.

Declining congregations have lost connection with the Christian church's basic mission of helping people experience God and live the gospel message of life and hope.

Without this sense of mission to keep the congregation focused beyond the doors of the church, the congregation turns inward and loses connection with its community. Before others will turn to a congregation as a life-giving resource in their lives, the congregation has to be a place that offers life. When traveling by plane, passengers are reminded that in the event of an emergency they should put on their own oxygen masks before helping others. In congregational renewal, a congregation reminds itself of and intentionally engages in the basic practices of Christianity. It realigns itself with the basic outward-focused mission of church.

Adapted from A Pathway to Renewal: Practical Steps for Congregations by Daniel P. Smith and Mary K. Sellon, copyright © 2008 by the Alban Institute. All rights reserved.

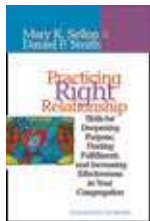
FEATURED RESOURCES



Pathway to Renewal: Practical Steps for Congregations

by **Daniel P. Smith and Mary K. Sellon**

Pathway to Renewal offers pastors and congregational leaders a framework for understanding and addressing the deep cultural shift facing the people of a congregation during congregational renewal. This book will help leaders make sense of where their congregation could get stuck and guide them in thinking through what needs to be addressed next as a congregation seeks renewal. The realigning of a congregation's heart and sense of purpose can be a long process, but one that ultimately all congregations must experience in order to fully live out the world-transforming mission that God has given them to do.

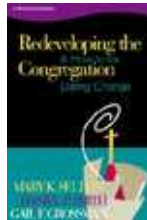


Practicing Right Relationship: Skills for Deepening Purpose, Finding Fulfillment, and Increasing Effectiveness in Your Congregation

by **Daniel P. Smith and Mary K. Sellon**

In a book that is both profound and prac-

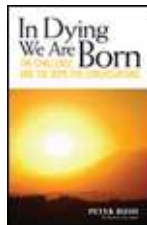
tical, Mary Sellon and Daniel Smith make the case that the health of churches and synagogues depends on congregations learning how to live out love in "right relationships." Practicing Right Relationship offers theories, stories, and tools that will help congregations and their leaders learn how to build and maintain the loving relationships that provide the medium for God's transforming work.



Redeveloping the Congregation: A How-to for Lasting Change

by **Daniel P. Smith, Mary K. Sellon, and Gail F. Grossman**

What makes it possible for a church to reverse course from decline or stagnation into longlasting vitality? The three authors of this book address this and other questions by building on an eight-step framework for lasting change developed by John P. Kotter, noted former professor of organizational behavior at Harvard Business School. His work on organizational change is heralded in the secular world as foundational, and Smith, Sellon, and Grossman have found that his findings hold true for congregations as well.



In Dying We Are Born: The Challenge and the Hope for Congregations

by **Peter Bush**

Deeply ingrained in Western culture, and in the minds of most church leaders, is the belief that there is a solution to every problem. Peter Bush offers a powerful challenge to this approach, arguing that for new life, energy, and passion to arise in congregations, they must "die" die to one way of being the church in order that a new way may rise. All congregations, even ones that see themselves as healthy, need to be prepared to die, to take up their cross, so God can make them alive.

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