



Church razed

Flames lit up the sky New Year's Eve as historic St. Mark's Church in St. George burned to the ground. (Photo by Barb Rayner) See pages 4 and 5 for details on the fire and the church's future.

Youth focus in 2003

The Diocese of Fredericton will Focus on Youth in 2003.

"I call on the diocese to make 2003 a year to recognize the young people in our church," says Bishop William Hockin.

"I want vestries to ask themselves 'what is our ministry to youth in terms of worship, program and pastoral care?' I hope in naming 2003 as a year for youth it will give our young people, and those who minister to young people, a higher profile."

Ministry to youth has been identified as a priority in the diocese, and late last fall a youth consultation in Rothesay produced a letter to the bishop outlining a youth vision for the diocese. It included a call for youth-dedicated staff at diocesan and parish levels. The document was presented to the bishop at that time and he promised to act on it.

"I hope every congregation and Anglican will take a second look at ministry to youth and what it means. I hope parishes will consider employing or co-employing youth pastors. I hope monthly or bimonthly Sunday evening youth worship services can be set up in the regions. There is a monthly youth service at the Cathedral in Fredericton that draws up to 150 young people. They have good speakers, they have new Christian music, and I can assure you, it is not boring!"

The Diocesan Youth Committee is planning two major youth events to incorporate worship and teaching in 2003.

Study concludes downtown Saint John needs only two Anglican churches

BY ANA WATTS

The spiritual and temporal needs of the downtown Saint John area can best be served by two Anglican churches and a modern all-purpose facility. The status quo of four churches is not a viable, long-term option, says a report submitted to Bishop William Hockin by a committee he established to study the future of Anglican ministry in this area.

"I agree with the committee's conclusion and will meet soon with the people of the churches

that will be most affected," said the bishop, who declined to name the two churches which would be decommissioned until he had met with them.

Representatives of St. Paul's, Stone, Trinity and St. James churches met from May through November of 2001 to discuss the declining attendance, dwindling resources, aging buildings and uncertain future that faces them all. They were vibrant and wealthy parishes until changing lifestyles and suburban areas lured people away.

The 12 committee members unanimously agreed that major changes to the physical structures and traditional patterns of ministry and outreach of the churches was required. They discussed several organizational patterns for mission and ministry in the area. The option most acceptable to the largest number of people was the retention of just two churches. The committee did not recommend which two churches, and acknowledged that challenges and difficulties could be foreseen

in any changes.

The committee was, however, unanimous in its opinion that 'whatever is accomplished must be done to better the spiritual and temporal needs of the area. Any changes made must not be a retreat.'

The committee also recognized the considerable outreach ministry present in the area, especially out of St. James in the south
continued on page 9

Valley churches celebrate co-operation

To celebrate the spirit of co-operation that has grown among the parishes of Greenwich, Grand Bay, Ketepec and Westfield over the past year, a joint service will be held at 3:30 on Sunday afternoon, February 17, at St. Matthew Roman Catholic Church in Grand Bay. Bishop William Hockin will preach and the service will be followed by a 'meal of mixed blessings' (pot luck).

The parishes have been exploring ways in which they can work together in ministry and secure a future Anglican presence in the lower St. John River Valley since January of 2001. A recent study indicates that together the parishes have the assets and resources required to access the additional funding that would be required to construct a new Anglican worship and education facil-

ity to replace the aging and smaller individual churches in the area. A committee is looking for land.

The next step in the process is the congregational decision to actually proceed with the parish partnership. If that step is taken eventually a rector will be appointed for the new parish and construction of a new building will begin.

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Inside



Little Sophie's grandparents are among many who take an active interest in their grandchildren's spiritual development. See page 9.

This year's theology students both history buffs

BY ANA WATTS

From time to time, the New Brunswick Anglican contacts students of theology from this diocese. The last time we interviewed a group, most of them were 'mature' students, most of them were women, very few were born in New Brunswick, not one of them was a 'cradle Anglican' and all of them were firmly on the path to priesthood.

The two, New Brunswick born young Anglican men from this diocese who entered seminary in 2001 are a different story.

Terence Chandra, who grew up in St. Margaret's Church (now the Parish of St. Margarets) in Fredericton, is in his first year at Wycliffe College in Toronto. He has the support of the diocese and the approval of his vestry, but the 23-year-old hasn't reached a firm decision yet about the priesthood. "I'm still learning about the faith and Christ and scripture. I spend a lot of time in prayer and personal reflection. Some days I feel strongly called in that direction, other days I do not."

Growing up he was involved in Bible studies and discussion groups in the church. As a student at the University of New Brunswick he was a peer mentor and taught English as a second language. He holds a degree in history and is interested in psychology and social work.

"I started out in psychology, I really want to work in the helping professions. Now I'm looking at religious counseling that takes place in a church setting, the place where we come together as the body of Christ to profess our faith."

David Larlee is another 23-year-old historian (BA from Mt. Allison, MA from Western). He grew up in Campbellton, but moved to Fredericton with his family in high school.

"I always thought I would go into law, like my parents, but when I was finishing my master's degree, the bishop invited me to lunch. He asked me if I had ever considered theology. I said I had. It has always been in the back of my mind. The summer I was in grade 11 I worked as a tour guide at the cathedral and I gave it a lot of serious thought.

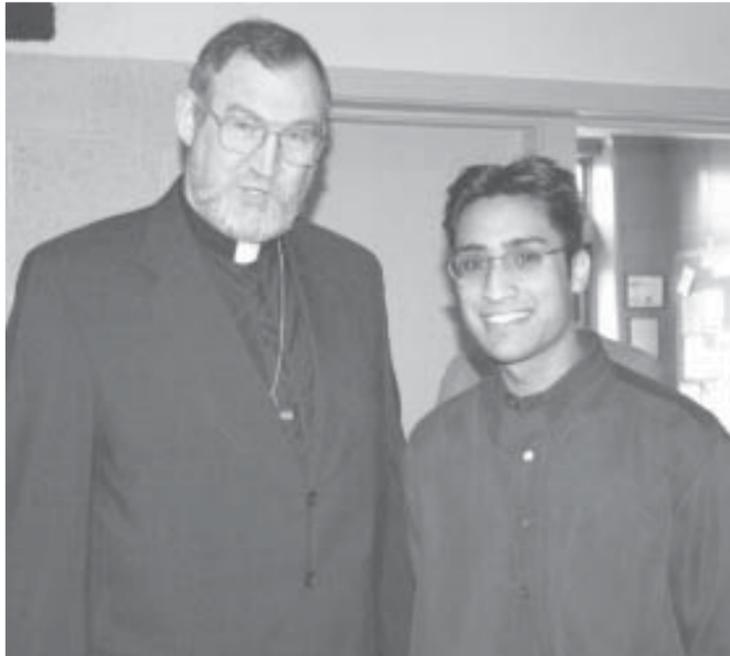
"After my lunch with the bishop I decided I would try theology for a year — I really think it is the absolute application of history. I have always dreamt of studying at Oxford so the bishop put me in touch with Jessica Swift, who is in her last year there now. I really love it."

David comes from clergy stock, his grandfather was Canon Alvin Hawkes. His family is also musical, he plays the organ and he spent many summers at the School of Church Music Choir School in Rothesay.

"It was great to spend that time in a Christian environment with other kids my own age. It dispelled a lot of myths.

David spent his Christmas holiday in Fredericton working with Dean Keith Joyce. He will attend ACPO (the Advisory Committee on Postulants for Ordination) in May.

"I love being at Oxford. I feel not only called to the ministry, but called to come back to the Diocese of Fredericton."



Terence Chandra (right) grew up in St. Margaret's in Fredericton and is studying theology at Wycliffe College in Toronto. He is seen here at the Bishop's New Year Levee with Canon Jon Lownds, rector of the parish.



David Larlee (right) spent his high school years at Christ Church Cathedral. Now a theology student at Oxford University, he worked with Dean Keith Joyce over the Christmas holidays.

LETTER

Dear Ms. Watts,

Maggie Harris's column in the December issue of The New Brunswick Anglican (Our Lord has infinitely more hope to offer than secular humanism), demonstrates a counterproductive selectivity of vision which seems to be characteristic of many 'fundamentalists of the Christian variety', and I wonder if St. Francis of Assisi would have been entirely comfortable with her relegating him to that camp.

I was particularly troubled by her blatant misrepresentation of the ideas of John Spong who writes, "The God that I have met in Jesus calls me to live fully, to love wastefully, and to be all that I can be ... My hope of heaven lies in the ability to share in the eternity of God who is the source of life and love and the Ground of Being" (from A New Christianity for a New World). This is a far cry from Ms. Harris's dismissive assessment of his values.

She does a disservice to anyone who, on the basis of her comments, is led to forgo reading Bishop Spong's latest book. Perhaps she should read it again herself, remaining mindful of the fact that Bishop Spong articulates with eloquence many things that are felt instinctively by more committed Christians than she might care to imagine.

Yours truly,
Michelle Mackay
Rothesay

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Happy New Year

Della and Mike
Gleason of Bangor,
Maine, regularly
travel to Fredericton
to attend the Bishop's
Levee on New Year's
Day



BISHOP'S PRINCIPAL ENGAGEMENTS

February 10
Parish of Fredericton
Parish of Oromocto

February 14
Parish of St. Peter

February 17
Joint Service
St. Matthews Church,
Grand Bay

February 22
UNB Fredericton

February 24
Parish of Cambridge &
Waterborough
Parish of Bright

February 27
Parish of Stanley

February 28
Bishop's Counsel



The season of Lent is traditionally a time for Christian people to seek the ways of personal and corporate renewal. A six week preparation time for Good Friday and Easter is a time to grow deeper into the knowledge and experience of God. One of the roads to renewal is a thing called repentance — a process by which we see ourselves as we really are, dependent, vulnerable, needy and sinful — a process by which we see God as He is, holy, gracious, forgiving. In most Lenten material on this subject the call is for personal repentance — admitting our personal cloistered sins, with lust, greed and overeating topping the list!

A subject often overlooked in this annual time of renewal is the corporate sins of the Church, and by the Church I'm speaking of US, not THEM! It is too easy to point to Toronto and even Fredericton concerned with all our flaws and sins, believing that in so

From the Bishop

Repenting the sins of the church

doing somehow we escape responsibility ourselves on the local level. No, when I speak of the sins of the Church I mean those corporate or denominational sins that we, as a Christian community, practice on all levels, sometimes in quiet oblivion as to their destructive consequences.

For instance, I think of the continuing sin of denominationalism. That sin of wall-building, rather than bridge-building between Christians. We have practiced it for centuries, seemingly deaf to Christ's call for unity ... "I pray that you may be one as the Father and I am one" (John 17:21).

I also think of our sometimes near idolatrous attachment to our church buildings. An attachment that, in some instances, is prepared to sacrifice children and youth programmes and outreach ministry just to maintain tired, near empty buildings that no longer meet the needs of the community.

I also think of the sin of stinginess when we are asked to be generous on Sunday morning — of being content with the sin of ingratitude, of seeing life and all its benefits as entitlements, rather than gifts from God to be shared.

I also think of the sin of silence on issues of social justice; of being so preoccupied with our own preservation that we have no time to consider the needs of people down the street and around the world.

I also think of a church that has separated mystery from morality. A church that celebrates the presence and experience of God while at the same time deaf to God's call for personal holiness.

Now, I am sure that you have your own list of "Anglican sins", and my short list may not have included them. But sins they are nonetheless. Activities and attitudes that block our sharing in the full mystery and will of God.

The gospel medicine for

redeeming ourselves from such sins is acknowledging them, repenting of them, and seeking a fresh resolve to address them. We must act on positive redemptive alternatives, depending very much on God's grace and love to do it.

In the words of St. John "If we say (as a Church) that we have no sin we deceive ourselves and the truth is not in us. But if we (the Church) confess our sins God is gracious in forgiving our sins and cleansing us from all unrighteousness."

May this Lenten season be a time of true soul searching, not only for us as individual believers, but also as the Body of Christ, His Church.

William Hockin is
Bishop of Fredericton

Lenten lecture series set

Bishop William Hockin will tell Tales of an Extravagant God during his annual lunch-hour Lenten lecture series in Fredericton and Saint John.

The Fredericton series will be delivered on Mondays from 12:15 until 1 p.m. at the Playhouse. This is a new and considerably larger venue for the talks, which have outgrown the Sports Hall of Fame.

"That was a nice, intimate venue, but it could no longer accommodate us. We had to expand to three presentations each week in our Advent series in order to meet the need, and even then some people were occasionally turned away," says Bishop Hockin. "At the Playhouse we can handle everyone at one presentation."

The Saint John series will be presented in the Mary Oland Theatre of the New Brunswick Museum on Tuesdays from 11 a.m. until 12:15.

This series of Reflections on the Parables of Jesus begins February 18 in Fredericton and February 19 in Saint John with a talk based on Luke 15:11 called Surprised by the Best. The series continues weekly with: A Menu Martha Steward Would Die For (Luke 14:16); Getting the Most out of Church (Luke 18:9); Being a Big-Hearted Person (Luke 10:25); Bonanza at the Eleventh Hour (Matthew 20:1); and concludes on March 25 in Fredericton, March 26 in Saint John, with The Myth of Scarcity (Matthew 13:3). Everyone is welcome.



Larger Venue

Bishop William Hockin's Fredericton lunch-hour Lenten lecture series begins on February 18 at the Playhouse on Queen Street. Previous series were held at the Sports Hall of Fame, but crowds grew so large the bishop had to present his lectures three times in order to accommodate everyone. At the Playhouse there will be just one lecture, beginning at 12:15. Seen above with the bishop in front of the Playhouse are members of his lecture series organizing committee — Charles Ferris, left and Reid Saunders.

Recommended Lenten reading

Bishop Hockin recommends *Stories Jesus Still Tells: The Parables*, by John Claypool for Lenten reading and study this year. Published by Cowley, the book is available at Anglican House in Saint John 693-2295/angbk@nbnet.nb.ca.

The Rev. Mr. Claypool is a faculty member for this year's Clergy College to be held in Fredericton in June.

Diocesan news briefs

Warden's Day

A second annual Warden's Day will take place at Cathedral Memorial Hall in Fredericton on Saturday, April 6. It will again offer parish wardens and diocesan officers an opportunity to share and explore issues of mutual concern and understanding.

The first such day, held on April 7 last year, was a great success. Wardens from more than 70 per cent of the parishes in the diocese attended and virtually all the feedback on the event was positive.

Bishop's Dinner

Bishop Douglas Blackwell, Suffragan Bishop of the Diocese of Toronto, will speak at the second annual Bishop's Dinner, to be held on May 13 at the Sheraton Hotel in Fredericton. Tickets will be available soon. Proceeds from the dinner support the Clergy College.

Resource Catalogue

A Resource Catalogue listing books, videos and other items of interest to those running parish programs (Sunday school, ACW and others) is now available in all parishes. It is also on the Diocesan Web Page— www.anglican.org.

New Year's Eve fire destroys church in St. George

BY BARB RAYNER, ST. CROIX COURIER

Revelry turned to tragedy in St. George on New Year's Eve when historic St. Mark's Anglican Church was destroyed in a spectacular blaze which lit up the night sky.

As shocked residents stood by, all firefighters could do was contain the fire and prevent it from spreading to nearby buildings. Several nearby homes and buildings were evacuated when flames threatened to engulf them as well.

The Rev. Mary Anne Langmaid, rector of the parish, was in Fredericton celebrating the New Year with her family when she received a call telling her that the church was on fire. She immediately set out for St. George and arrived around 12:30 a.m. She said it was the Anglican rector from Pennfield, Rev. Keith Osborne, who called her and she said he had such a struggle to tell her what had happened.

"I guess for me I do believe God lets these things happen and we have to recognize that our church is the family. I think that is what everyone is recognizing. It is not just a building. It is God calling us to get our focus on these important things.

"I think we have to learn from this and get focused. I think we are going to see not only our church community come together but the whole community will be part of that so that is exciting. Many churches have called and offered for us to go there."

A special service was held at the Baptist Church, just across the street from St. Marks, on New Year's Day to give parishioners a chance to share their grief over the loss.

"I told them that this is a death. We cannot look at it any other way but we are going to get through it. We look at all the Christmases and Thanksgivings we have

had there and it is not going to be the same but we are all able to come together and we all have that closeness. Most people who attended the service said they felt so much better when they walked out of the door.

"We will rebuild, but we want to do it right, not rush and just get something built. We want to look at our options and what do we want. I really believe that we are going to see people growing closer and if that is a benefit that we get from this that is going to be wonderful."

The Fire Marshall doubts the cause of the fire will ever be known for sure.

"We know it was not arson and it had to have started in the basement and obviously it started in the back. It was just so quick. As soon as they broke the windows out it was like there was an incredible draft and it just went. It was like a dried matchbox ... We have people who go into the church all the time to practice music and things. They could have been caught inside so we are grateful there was no one in there.

"It is a shock and this church is a landmark. That is why I thought it was important we be together across the street. It is like a funeral. It is important for us to go through the funeral process so we can let some things go."

Even after what remained of the gutted church building had been knocked down people continued to drive by to look in disbelief at the gaping hole which has been left on the town's Main Street.

The fire was spotted at about 10:50 p.m. by Cst. Brent Allaby of St. George RCMP, on routine patrol in the town. He contacted the St. George fire department, just a stone's throw away

We cannot replicate what was there but I think we pretty well have general agreement by the crisis committee that it should contain wood and stained glass because this is the Anglican setting, but there are financial limitations.

from the church. The local department was joined by forces from Pennfield, Blacks Harbour, St. Andrews, Fundy Bay and Bonny River.

St. George Fire Chief Leonard Lee, a member of St. Mark's, said that the fire started in the kitchen area in the basement but the cause is unknown.

"The building was fully involved when we got there and the fire had already extended to the upper floor and it wasn't long before it came out through the roof. It had been burning for some time."

Unfortunately, he said, the inside of the church was all natural wood and the varnish on it was a great accelerant so it went up like a tinder box. "We got the call at 11 p.m. and were there two minutes afterwards. I was actually at a friend's house nearby and we ran down before we got the page."

Church warden Ted Jack arrived around 11 p.m. and by then the whole of the end was gone and the fire had broken through the roof.

"Apparently it had been smouldering for about an hour. I was in the church at about 1:30 p.m. Monday afternoon and I was all through the basement so there were no problems at that stage and

there were no stoves or anything on in the kitchen on Sunday.

"I went through the whole church Sunday afternoon to make sure all the candles were put out and I had cleaned the furnace room out Friday afternoon so there was nothing in there."

The cost of replacing the church, which was built in 1909, could be up to \$1 million, said Jack. The building was insured. An \$180,000 extension to make the building wheelchair accessible had been added in recent years and was dedicated in June 2000.

A new stained glass window in memory of Alice Parks and Gene Taylor was dedicated as recently as December 21. In fact, said Jack, the givers — Lois McClanaghan and Inez Taylor — had yet to receive the bill.

"We lost all 15 stained glass windows. I did get the weather vane — the firemen gave it to me. The bell is broken and it is somewhere in the rubble. We are still looking for the font. We know roughly where it should be if gravity held its course."

Bishop William Hockin and Archdeacon Geoffrey Hall visited the site Wednesday, said Jack, but it will be the congregation who decides where and what to build.

"There is a (diocesan) finance and property committee and before we do anything we have to submit the architect's design to them and they will give us their recommendations. The financing will have to come from insurance and from local area givers with possibly minimum financing from the diocese. We have not got deep pockets.

"We cannot replicate what was there but I think we pretty well have general agreement by the crisis committee that it should contain wood and stained glass because this is the Anglican setting, but there are financial limitations."

He said they have a pretty active, growing congregation which he estimated around the 150 mark with a Sunday school which has between 40 and 50 children.

For the next month at least Sunday services will be held in the

Baptist Church across the street at 2 p.m. and they are also looking at the possibility of an 8:30 a.m. service. Jack said they are hoping other parishes will give them their surplus materials such as prayer books, Bibles and altar hangings and added that already some have come in.

Seeing the church where she has been a parishioner for 75 years go up in flames was just too much for Anita Grearson who said she could not stay and watch. The author of the church's history said she had many memories of the church where she went to Sunday school, where she was a Sunday school teacher and where she sang in the choir for more than 50 years.

"It just makes me sick. I cannot believe it went so fast. It is heartbreaking. We had Guides and Scouts there and years ago we even had a band. It is a part of the community. Everybody used it for things. The food bank used it just before Christmas to pack their hampers."

She said she regrets the old books and memorabilia which she left in the church that have now been destroyed. There are also so many other things which went up besides the building, she said, such as all the china which has been used over the years for church suppers and other events, the brand new coffee maker, the new counter they just had put in the kitchen and all the pew books.

Mayor Stan Smith, who was baptized and married at St. Mark's, said he drove by the gutted building on his way to work Tuesday morning and looked it all over.

"You just feel like crying. It is a terrible loss to the town but hopefully we can all get together and do something and hopefully rebuild once everything is settled. As soon as things get cleared up it would be great if we could rebuild the church.

"There are a lot of memories from that church. It is like part of the family is gone. I was shocked and saddened. It was a terrible thing to happen and the whole community will be affected. Our fire department and all the other fire departments who helped out deserve a lot of credit. It was a cold evening and it was New Year's Eve. It was greatly appreciated."

Donations to the
St. Mark's Rebuilding Fund
can be made at any branch of the
Royal Bank
in Canada or sent to:

St. Mark's Church
Parish of St. George
28 Main Street
St. George, NB

St. Mark's will be replaced

BY BARB RAYNER,
ST. CROIX COURIER

ST. GEORGE - St. Mark's Anglican Church will rise again following the devastating New Year's Eve fire, but it could be 18 months before parishioners have a new place of worship.

A rebuilding fund has been established. Donations can be sent to the church office — established since the fire at 28 Main Street, St. George, E5C 3J2 — or they can be deposited at any branch of the Royal Bank across Canada.

The parish's \$1.2 million insurance policy covered the rectory and a church in Bethel as well as the St. George Church. Cost of a new building has been pegged at around \$1 million.

In the meantime, the congregation also needs office, Sunday school and nursery equipment. The people of Christ Church in Pennfield have already had a fund-raiser to help with Sunday school supplies.

"We sincerely appreciate all the offers of help that have come in," says the rector, the Rev. Mary Anne Langmaid. "Someone has already offered to purchase a chalice and paten, and we have had so many cards, including one from members of the St. George Baptist Church and another from the church



An office on Main Street in Saint George is a temporary home to the people of St. Mark's Church, destroyed by fire on New Year's Eve. The Rev. Mary Anne Langmaid supervised as her sister Beth Hicks (right) and vestry member Dorothy Gaudet (left) hung the church sign, one of the few items salvaged, to make it 'official'. Ms. Hicks, who lives in Regina, was in Fredericton for the Christmas holiday season. She stayed on to help her sister cope with the aftermath of the fire.

in Lunenburg, Nova Scotia which was destroyed by fire last year."

Church warden Alan Craig says the parish will not rush into the building a new church, but will take its time and involve every-

one. The annual parish meeting was held Sunday, Jan 27 at the St. George Curling Club. It was a day of visioning, an opportunity for people to offer their thoughts on what should be done.

Members of the congregation have also been asked to write down their memories of the church. They will be collected and some day put together in a book.

Archives rehabilitates rescued records

Burial records from 1958 through 2001, confirmation records from 1964 through 1998 and several vestry books were among the documents rescued from the church vault following the disastrous fire at St. Mark's in St. George on New Year's Eve. Their covers were scorched and sooty, their pages were wet and some of the ink had run. They are now at the New Brunswick Archives in Fredericton, where conservators placed them in a freezer in order to prevent the growth of mould.

"The good news from an Archives point of view is that the Parish of St. George has been a good steward of its historic records, having transferred many records to the Archives over the years. As recently as March 2000, the Parish transferred its Church Registers (including Baptisms, Marriages and Burials), dating from 1901 to 1956 and a Vestry Book, 1901-1926," says archivist Twila Buttmer, who oversees the Anglican collection."

On Thursday, January 3, Ms. Buttmer received a call from the bishop's office advising her that he had brought the box of records back from St. George.

"I spoke immediately with the Provincial Archives' Conservator, Harold Holland, who directed me to get the records immediately because most likely they would be

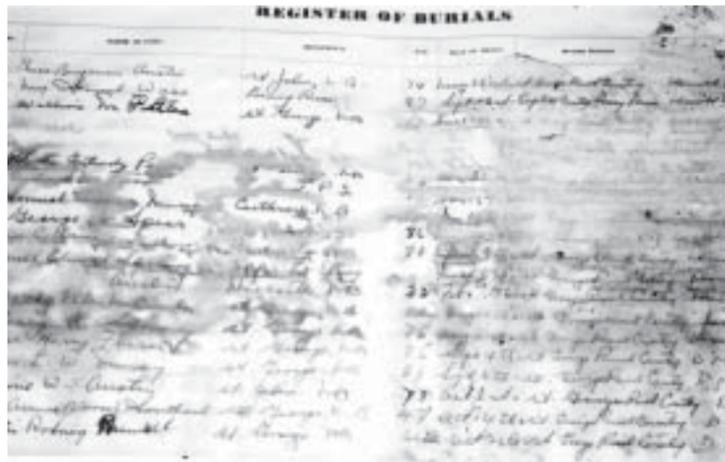
waterlogged and to delay would allow the growth of mould. The records turned out to be in the back porch at the synod office — and because it was quite cold outside that day, really, from a conservation point of view, that was the best place they could be."

The 12 volumes now in the Archives' freezer will be processed individually as time allows. Some of them have already been thawed, their covers removed, and the pages have been carefully separated and placed on racks to dry. Once they are dry they can be cleaned.

The Diocesan Archives are held in the Provincial Archives of New Brunswick building on the University of New Brunswick campus in Fredericton (23 Dineen Drive). The Archives is open Monday through Friday, 10 a.m. to 5 p.m. and Saturdays 8.30 a.m. to 5 p.m. Arrangements for the pick-up of church records can

be made by calling Ms. Buttmer at 506-453-2122 or the Diocesan Archivist, Frank Morehouse at

506-459-3637 or by e-mail at frankm@nbnet.nb.ca.



Putting loss in perspective

Two weeks after a fire destroyed St. Mark's Church in St. George, the rector, the Rev. Mary Anne Langmaid, offered some perspective on the event and some words of wisdom for church officials everywhere.

Initially people kept reminding themselves that we had just lost a building. Now they are realizing it was their second home. It has been difficult to come to terms that we now own nothing on this earth — not a building, not a prayer book — nothing. But we definitely have Jesus who will guide and lead us as long as we don't lose sight of Him.

People have been very supportive and more than willing to help in any way possible. That includes people within the community as well as those beyond. It has been amazing the support that people have offered. The greatest gifts we have received, though, the ones from which we have benefited the most, have been prayers. On the first Sunday after the fire, God really led us. Just before I began to preach, words I didn't know I had just come forth. Then our vestry meeting came together smoothly. We know that God's presence is very much with us.

We've encountered an incredible mixture of emotions on this journey, and we have just begun our travels. I know there will be many more things to learn, many more struggles to overcome, but I also know there will be an abundance of blessings. I cannot wait to see what God has in store for us.

On a practical level, I encourage parishes to make a video tape of everything they have and to make sure the insurance company has a copy. A parishioner did this for us last February and we are very grateful for it. Several years ago another parishioner (who has since passed away) took photos of all our stained glass windows, vessels, and many other items in the church. The negatives survived the fire and now we have some very beautiful pictures as well as our beautiful memories.

Our temporary office is staffed by volunteers. It is our own space for now, with a meeting area and a corner for quiet prayer and reflection.

January 27 is our visioning day. Supported by the prayer we will attempt to discern what God wants as a church, and build a building to match that vision.

What an amazing place we will have if it is designed by God!

The 'Rotation' Experience

The Parish of Rothesay Sunday School is into BIG art projects these days. Last fall the children spent several weeks learning about Noah. They used a four by eight foot sheet of plywood, and painted it to represent grass, rocks and water. Then they added plasticine animals, trees, and people to make a grand diorama of the story. This term they are studying Abraham's journey and making a three-dimensional map of the middle east. The older children are making the relief map out of papier mache, the middle sized children are painting it and the little ones are having fun adding real sand and other natural elements. Next they will be spending time with Joseph, and in the spring Canon Richard McConnell is in for a big surprise, but it's hush-hush and I've been told not to breathe a word.

The fun these children are having, and the way the attendance has kept up and new children have shown up, is all the more remarkable when one realizes that the Sunday school has been meeting in temporary quarters in the Fire Hall across from the church since September while renovations are going on. Sunday school Superintendent, Susan Webb, and her enthusiastic teachers credit their success to the Rotation Method described on the next page.

"It's a lot of work at the beginning of each unit," says Susan, "and it took a lot of organization last May and June in order for us to be ready for September, but it was so worthwhile. It's really fun to teach. We were able to plan to spend time on Christmas and the children even wrote their own pageant using silhouettes. We've been able to give our regular teachers some breaks because new ones have volunteered. The kids are really into it. In November a number of school choirs were making a Christmas CD, and one week a lot of children were missing from Sunday School. The next week I had several grade five and six children wanting the materials to make the edible craft they had missed the week before. They wanted to take them home and make it!"

Another Sunday School where the children wrote their own pageant was St Andrew's in Newcastle. Grade 11 and 12 students helped the younger ones make their own drums for a lively rendition of The Little Drummer Boy. Finding teachers has been difficult, says Murray Allen, but six new ones did come forward to assist with the 44 or so children, there are several teen helpers, and an excellent 90% attendance each week.

At St John the Evangelist in Nashwaaksis, an instrumental ensemble may be growing. It began when several teens and young people came forward to help with the Sunday school music. Last fall, this Sunday school began by studying missions in various countries — a variation on the usual "rotation" in that rather than the same story being taught each week, a different country is studied. Mary Robinson reported that the teachers were very enthusiastic, built shelters and so on and got right into it!

In St Andrews by the Sea, Ellen Matheson reported that the children have been excited about keeping Prayer Journals. The Parish provided each child with a serious black notebook, and un-serious jello pens. The younger children have been encouraged to draw their prayers.

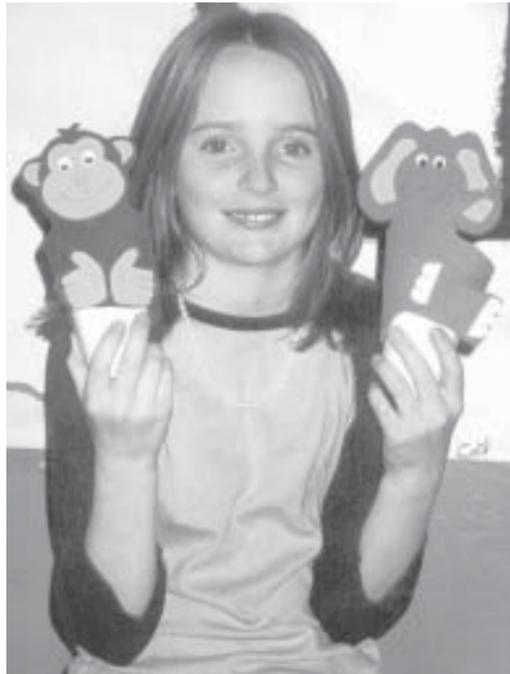
At St Luke's, Welsford there is an ecumenical Sunday School. The teachers there were the first to try teaching the rotation way, beginning a year last fall with a mission theme — you may remember their article in the New Brunswick Anglican in December, 2000 — and they are still continuing. Before Christmas they completed a six week study of the 10 Commandments. They had recently acquired a TV and VCR and were able to use segments of the great Cecil B. DeMille movie at one station. Brenda Charlton told me that attend-

ance has remained consistently good and that the children get really excited by the way the Sunday School area is decorated to fit the themes.

Rotation is not for everyone. It requires great enthusiasm and commitment on the part of a core group of people, and willingness by many people to be a part of working with the parish's children so that the core group does not burn out. When these components are present it can be a

superb way of reaching children and giving them an excitement about their faith and a love for the things of God that it is difficult to match.

*Stories by the Rev. Patricia
Director of Christian Education*



Above left, Melissa Webb of Rothesay introduces a couple of Noah's Ark residents. Made by the children out of Fun Foam, each animal has a styrofoam cup full of animal crackers. In the photo on the right she works with music teacher David Ripley on a Christmas pageant number. Below is the Sunday school's giant mural, which is still 'under construction'. Teacher Beth Sayre painted the background, the animals, people and other elements were made by the children from plasticine.



The 'Rotation' Method

*via Drummond,
Education for the Diocese*

"It was the best step we could have ever taken to improve our Sunday School."

"I gave our regular teachers time off before Christmas ... but they came anyway."

"We're having fun!"

"It's fabulous — running really well."

"It takes a lot of planning — but it's well worth it."

These are some of the comments I heard when I called several parishes which began to use the Rotation Method for teaching Sunday school last year.

So what exactly is the Rotation method, why is it different, and why do children and teachers seem to enjoy it so much?

To begin, only one story is taught for a four to six week period, but it is taught in a different way each week. This means that even children who attend irregularly are likely to hear the story. Those who are there every week really get it. The repetition ensures that lasting memories are formed and there is greater understanding. For each 'rotation', Sunday School areas or rooms are turned into "learning environments" or "centres". Each area has a single purpose and a leader to teach the story in a particular way. The materials available and the decorations reflect the purpose.

For example, a special art space will have whatever is needed for a fairly extensive art project — papier mache, a mural, puppet making materials or clay. There might be a video room with TV, VCR and popcorn making facilities; or a 'camping area' with a tent or a 'campfire' where an Old

Testament story is told by a storyteller, and songs sung on the same theme. A drama area would have a box of costumes and props, and maybe even a small stage. Even the walls can be painted to go with the story — the night sky for the story of the angels appearing to the shepherds; the sea of Galilee for one of Jesus' stories; or the inside of a prison for a story about St Paul.

The children are divided into groups of about ten. It's fine if ages in the group vary. Each group has a 'mentor' who stays with it for the four to six week period (often a popular job for teens). The groups spend a week at each "centre", with each group starting in a different place. At the end of the rotation period, each group and its mentor has been to all the centres, and each centre leader has taught every group. (If there are too few children in a Sunday School to divide into groups it is still possible to do "rotation" by sticking with one story for several weeks but changing the way it is presented and the activity that goes with it each week.

The theme story is presented in depth at one or two of the centres, often the ones devoted to storytelling or drama. In the other centres it may

be read briefly from a children's Bible, and the main activity may be artistic. Learning takes place, however, as the teacher asks questions about what the children are doing, or facilitates a discussion about some aspect of the story while they are working.

In a "Rotation" Sunday School, far fewer stories are taught than is usual. A planning committee is needed at the beginning to decide on the number of years which will complete a "cycle" (usually four to six years) and which stories should be covered during that period. Usually several weeks are spent on Christmas and Easter each year and there is time for about five other stories, if the summer is not included. These must be the "foundational" stories of our faith. The Bishop's book, *Twelve Stories You and Your Children Need to Know*, is a good reference.

Once the stories have been chosen, a "task force" is set up whose job it is to implement the plan by making lesson plans for each story in the first year of the cycle. The task force might include a teacher who is able to write lesson plans, a Bible student (possibly the rector) who is able to help teachers with the background and meaning of a story, a brainstormer who has creative ideas, and a gleaner who will search Sunday School materials, books and the web for interesting activities on the themes. Someone with artistic talent to guide the decoration of the hall or rooms is also useful.

Using this teaching method is a lot of work in the initial stages, but once a "rotation" begins, there is less to do each week since each lesson is repeated several times, with a different group of children each time. Leaders have found it easier to recruit congregational members to assist when they are told it is only for a four to six week period.

The cost of this kind of program is about the same as using conventional curricula. What you save by not purchasing expensive workbooks and teachers' guides you will spend on the materials and supplies you need to ensure the children and teachers have successful rotation experiences. A major advantage over conventional curricula, though, is you don't spend money on a lot of material you don't use.

Children seem to enjoy the program because there is time to really 'get into' a project (no colouring pages here!), the activities are meaningful, and the variety of teaching methods employed means that there is at least one approach which suits the way they learn best. Teachers are also able to choose to teach the things they enjoy most. Drama lovers teach drama, musicians teach songs and instruments, storytellers don't need to mess with glue and paint, and the artistic get up to an hour to pursue their passions with the children. Lessons are less frenetic than in traditional curricula which suggest trying to fit a story, discussion, craft and game all into one 45-minute class.

"Rotation" was developed in the early 1990s by Neil MacQueen, associate pastor of Barrinton, Illinois, Presbyterian Church, and Melissa Armstrong-Hansche. It is non-denominational and growing fast across the States and Canada. There is an excellent web site at www.rotation.org, with rationale, pictures and an excellent idea and lesson exchange message board. The book on the subject, *Workshop Rotation — A new model for Sunday School*, by Melissa Armstrong-Hansche & Neil MacQueen, ISBN 0-664-50110-9, is available from Anglican House in Saint John, 693-2295.

In Fredericton last spring I taught a workshop on the Rotation Method and several parishes represented there decided to try it. If there is sufficient interest, I will schedule another. Please contact me (460-8349) if you would like to explore this further.



Cursillo weekends past and future

Two successful Anglican Cursillos were held at the Circle Square Ranch on Snider Mountain in November. Men attended from Thursday evening November 8th until late Sunday afternoon Nov. 11th. Women attended from Thursday evening Nov. 15th. until late Sunday afternoon Nov. 18th.

Anglicans from Saint John, Fredericton, Moncton, Keswick Ridge, Minto, Chipman, Cambridge Narrows, Charlotte County, Sussex Corner, and Miramichi experienced the power and joy of a Cursillo weekend. One attending clergy said he didn't learn anything new, but he sure saw God at work!

On December first, a very well attended gathering of the Cursillo community was held at Sussex Holy Trinity following the two weekends. The gathering

experienced witness talks by Gina Quann from the women's weekend and Allen Gilliss from the men's. There were also presentations by Secretariat members, band music, lunch, and small group discussions. The day also included the Cursillo Annual Meeting where those gathered were informed of the financial situation and the new members of the Cursillo Secretariat.

People attending were also informed that the N.B. Anglican Cursillo will, for the first time, be holding a Cursillo on the North Shore. Two Cursillos will be held in Bathurst in May. The men's will begin on Thursday evening May 16th and the women's will begin on Thursday evening May 23rd. There is already considerable interest in the north, but the Cursillos are open to applicants across the Diocese.

Three of New Brunswick's regional hospitals offer the services of Anglican chaplains.

Saint John Regional Hospital
The Rev. Bill LeGrand (full time)
648-7078

Dr. Everett Chalmers Hospital
Fredericton
Canon Tom Smith (part time)
455-3432

Moncton Regional Hospital
Pastoral Care Department
ask for Anglican Clergy (part time)
857-5348

Patients and their families are encouraged to call.

THE KING IN CONCERT

GERALD WHEELER

Gerald Wheeler, international concert organist, former Director of Music at Montreal's Christ Church Cathedral plays the 56 stop Allen Renaissance organ with 15 ranks of pipes.

Wednesday February 27, 8:00 pm

Christ Church Parish Church
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Fredericton NB

Admission \$10:00.
Music students free.
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For further information call 506-450-2857

THE WIRED CHURCH

BY CHERYL PERRY

As we enter the 21st century, new technologies are developing all around us. Email, the Internet, cell phones, wireless devices, DVD, laptop computers, cable access. As Intel's commercial jingle says, "It's a wired world."

A reported 159 million people are now online and an estimated 70% of North American households have a computer. A recent study by the Pew Internet & American Life Project, showed that 21% of Internet users have looked for religious and spiritual information online — making this a more popular activity than online banking, participation in online auctions, and the use of online dating services.

The world has changed. The question is: Has the church changed to meet the needs of the present world?

New technologies are not only being embraced by the N-Generation (those who have grown up surrounded by digital technologies). Growing numbers of clergy are online. Recently, an article in *Modern Liturgy* magazine listed 100+ websites for preachers, compiled by "webminister" Richard Fairchild. Many periodicals for clergy including *Modern Liturgy* and the *Practice of Ministry in Canada (PMC)* feature regular columns on web page content and design and reviews of online preaching and worship resources. Websites with names like *The Desperate Preacher's Site* (www.javacasa.com/dps), *Preach!* (www.cyberword.com/preach), and *The Sermon Barrel* (www.joinhands.com) offer collections of sermons, anecdotes, illustrations, and lectionary discussion groups. What is the attraction for clergy? For clergy, especially those in rural/small pastorates, the Internet offers a way to connect with colleagues around the world. "Being in rural ministry, we run the risk of isolation" says Mark Satterly, a United Church of Canada minister in Manitoba. "So I am always looking for online connections ... a place to find ideas for worship."

There are fewer sites dedicated to Christian education but, as churches begin to experiment with technology in their Sunday School and weekly programs, that is changing. Take for example the website created by Neil MacQueen (www.sundaysoftware.com), author of *Computers, Kids, and Christian Education: How to Use Computers in Your Christian Education Program*. MacQueen is the pastor of a Presbyterian church in Illinois. His own church began to experiment with computers in Christian Education in 1990 with two donated computers. They quickly grew to having five computers in their Bible Computer Lab,

which classes visit on a rotating basis.

In their search for new approaches to Christian education that will excite and attract both adult leaders and children, many churches have begun experimenting with using computers in church education. Why? Because when multiple senses are involved, learning is a richer experience. And computers today involve multiple senses — through sound bytes, images, music clips, art, and the spoken and written word. To those who would scoff at the idea, we would stress that this is nothing new. Christian educators have always used audiovisuals to enhance teaching — fish drawn in the dirt, stained glass windows, Bible story pictures, flannelgraph figures, filmstrips, and videos. The computer is just another, albeit powerful, multi-media tool.

"The goal of Christian Education is to tell 'the old, old story' in ways that speak to today's world," says Cheryl Kirk, diaconal minister at Trinity United Church in Wallaceburg, Ontario. "As Christian educators, we have to find ways to share the good news in today's language. Without a doubt, computers are the language of today." Kirk's congregation, which started its experiment with computers in 1998 by offering a computer learning center during their Vacation Bible School program, now has a lab of four computers. "In a time of declining attendance and shifting trends in church life, I believe that the computer is one more tool that we can use to reach and teach."

In their book *Wings Like Eagles: How to Be a Thriving Congregation in the 21st Century*, authors Clair Woodbury and Joyce Madsen describe how they talk to participants in the workshops they lead: They ask people to reflect on how they welcome visitors into their home. What if there are children coming? If there are teens coming? If there are babies? "We remind folks that when newcomers walk in the door of their church, whether they are conscious of it or not, they expect the same rules apply ... How clean is your nursery? How well stocked with CDs is your teen space? How many computers do you have in your computer room? You will notice, we have not asked whether your church has a computer room. That is not the question any longer, only how adequate your computer room is and whether all the computers are linked to a fast Internet service or not."

Communication has always been at the center of the life of the Church. In the early days of the Church, epistles (important letters written by bishops in the early Church) were carried from diocese to parish by deacons. Later,

with the rise of Benedictine monasticism, monks hand copied books — creating vast libraries that preserved knowledge through the dark centuries and into our day. With Gutenberg's invention of moveable type, printing became available for everyone, and yet for years, the Bible and other religious books and tracts were the most common items printed. For centuries, the Church remained at the center of information communication. The Church founded schools, libraries, and universities to store and communicate information. Even Sunday Schools were designed by the Church to communicate information about Jesus to a young, illiterate population.

Today, churches and church people are using new technology in ever-expanding ways to communicate and do their work. Ellen Cutter, a Christian educator in a United Methodist congregation in Illinois, describes her experience of participating in an e-mail-based discussion group as "probably the most consistent support I have in my job." Janet Farrow, the Superintendent at a Presbyterian church in Michigan agrees: "I like sharing ideas (via e-mail) and learning about what other churches are doing with their Christian Education." In the Presbytery of Superior, isolated, diverse and geographically spread-out churches meet online to do its "routine business" which includes online motions and voting. At its expense, the presbytery purchased a computer for every congregation and provided 20 hours of Internet time per month. A programmer and webmaster trained the apprehensive elders how to use the program, how to post questions, debate, and vote. "Although an 'online presbytery' will never replace a 'face-to-face presbytery,' the electronic meetings have removed much of the time-consuming stuff that can overwhelm a presbytery's agenda, clearing the way for more interesting and creative work," says Mary Whitson, formerly a minister in the Presbytery of Superior.

Ten years ago, many of us, hesitantly, gave up our electric typewriters for computers. We learned to use them and, discovering their advantages, liked them better. So we too may find this new technology confusing at first, even overwhelming. But as we discover the advantages, we may find new resources to expand and enrich our ministry.

Cheryl Perry is a member of the Seasons of the Spirit team at Wood Lake Books. Seasons of the Spirit will replace the Whole People of God Sunday school curriculum in September, 2002.

Grandparents who go above and beyond

BY ANA WATTS

In this diocese there are grandparents who elevate the loving and generous nature of the species to the heavens — they assume responsibility for the spiritual growth and development of their grandchildren.

Some of the reasons parents don't take their children to church have been well documented in studies of post-modern society, and others are uniquely individual, but the fact is — many children come to faith through their grandparents. It is a responsibility grandparents often assume willingly and joyfully.

Eva and Alton Till of Listerville in the Parish of Wicklow, Wilnot, Peel and Aberdeen are outstanding examples. With the support and encouragement of their children and their neighbours, they regularly fill their van with their grandchildren and neighbourhood children. They head for church on Sunday mornings and for youth group on week nights. A few years ago they even opened their home to host an on-going Bible study for their teens as they prepared for confirmation.

"We've taken the kids to church since they were little children," says Alton. "They always come willingly, and the teens get quite put out if they miss youth group. It's got so they all call us Gramp and Nan now."

Like most grandparents, the Tills are content to invest their time and love in their grandchildren unconditionally. A good thing, since the dividends of such an investment aren't always tangible or apparent. In the case of their 18-year-old grandson Zach, however, that is not the case.

On the afternoon of September 11, as he rode home on the school bus, he stood and asked all

the other young passengers to bow their heads and join him in a prayer for the victims of the terrorist attacks in New York and Washington.

"Every child but one on that bus joined him," says a proud Alton.

Frank and Carol Wilson of Christ Church (Parish) Church in Fredericton are also often seen in the company of their grandchildren on Sunday mornings.

"Their parents are happy to have us take them to church and Sunday school, even if they aren't interested in church themselves," says Carol. "Our daughter often talks about 'getting back to church' and we just try to be supportive. We don't want to push her too hard because that often has the opposite effect. We'll just be patient."

"I do think it is terribly important, though, for the children to get to Sunday school and become a part of the church. Erica is 12 now and loves church. She was confirmed last year but she is not as regular in attendance since she made the varsity basketball team at her middle school. The team is often away on weekends."

Erica's seven-year-old brother Mathieu isn't quite so enthusiastic about church, so his grandmother has to entice him sometimes with little rewards. "He's getting better, though," says Carol. "He's beginning to follow along in the prayer book now and that's a start."

Erica and Mathieu spend a fair amount of time at their grandparents' home, so Carol makes sure they have an Advent wreath and calendar with a nativity scene each year. "The calendar always has bible verses behind each door

that Erica reads to Mathieu. They know the true meaning of Christmas."

Shirley Munn, also from the Parish Church in Fredericton, is often seen in the company of her granddaughters Ashlyn and Alyssa.

"I took Ashlyn first because she is older, but Alyssa used to cry and want to come even when she was only two. Jeff and Diane, my son and daughter-in-law, said Alyssa wasn't ready, but I felt badly about leaving her. Finally one Sunday they said she could come. The dear little thing was content to come and sit on my knee the whole time. She was good as gold. Once in a while she would speak out instead of whisper, but who cares?"

"I really felt it was important to give them that start in life. Every time we drive by they say 'that's our church'. Ashlyn is 11 now and other things sometimes get in the way of church, so she doesn't come so much any more. I don't push it. I'll just wait."

Shirley has a lovely singing voice and gave up her place in the choir in order to take her granddaughters to church, but she doesn't regret it for a minute.

Howard and Carol Anningson of the Parish of Grand Manan, where he is rector, are relatively new grandparents who would like to take their two-year-old granddaughter Sophie to church, but distance is a problem. The child lives in Toronto.

"We worry because she hasn't been baptized," says Carol. "Her parents had some sort of 'naming ceremony' for her, but we really don't know what that was about."

In the meantime, they send

On the afternoon of September 11, as he rode home on the school bus, 18-year-old Zack stood and asked all the other young passengers to bow their heads and join him in a prayer for the victims of the terrorist attacks in New York and Washington.

"Every child but one on that bus joined him," says his proud grandfather Alton Till.



Sophie, who lives in Toronto, is the two-year-old granddaughter of Carol and Howard Anningson of Grand Manan.

her Bible story books and picture books about the true meaning of Christmas. As she gets older they will send Advent calendars and that sort of thing as well.

"Their visits here haven't

included weekends, so we haven't been able to take Sophie with us to church here yet, but some day, when she is older, she will be able to come herself and stay longer. In the meantime, we pray for her."

City churches struggle with declining attendance, dwindling resources, aging buildings

continued from page 1

end of the city, and suggested consideration be given to the possible construction of a modern, all-purpose facility to enhance these services.

The review process began in March of 2001, when Bishop Hockin wrote to the incumbents and wardens of all four parishes. "In the last few weeks I have had the opportunity to meet with you all, and there is a strong consensus, at least among the corpora-

tions of each parish, that we engage in a process of mutual discussion regarding the future ministry of the four downtown churches," he wrote on March 5. He went on to invite each parish to designate three representatives to begin a process of discussions in April. Keith Dow was appointed to facilitate the group.

Impetus for the review came from two sources. At its annual meeting in January of 2001,

the people of St. Paul's resolved to form a committee to solicit the support of the bishop to help investigate what options existed for the amalgamation of that church with other Anglican parishes in downtown Saint John, and to explore what other options might be available for consideration.

About the same time the wardens of Trinity Church independently approached the bishop to express their concerns about the difficulty

of trying to maintain an Anglican presence in downtown Saint John due to the burden of several churches being supported by a dwindling number of parishioners.

The challenges of declining attendance, dwindling resources, aging buildings and an uncertain future are not unique to Saint John. About 60,000 New Brunswickers claim to be Anglican, but half of them never go to church. In fact, there are only about

9,000 regular attenders in the diocese. There are 80 churches in the diocese and a total of 180 buildings.

**New Brunswick
Anglican
Deadline:
First of the month
previous to
publication**

McAdam marks centennial

BY MARGARET LAKING

There was only one service at the Anglican church in McAdam Sunday, December 30th, 2001 and it was filled to capacity. Members of its own congregation, parishioners from other faiths, families and friends all gathered to be part of the 100th anniversary of St. George's.

The service was held at 11 a.m., the same time as the first service in that church on December 29th, 1901. The building has seen extensive changes over the

years, but through it all the church on the hilltop has remained a firm emotional and spiritual foundation for its people.

From 1899 until 1901, Anglicans in this village held their services in other locations, and the Rev. J.E. Flewelling of Canterbury came to teach them the gospel.

The Rev. M.M. C. Shewen was first rector of the parish in McAdam and served from the fall of 1901 until the summer of 1902. The Rev. J. R. Dew Cowie, later Canon of Christ Church Cathedral

and Rector of Fredericton, preached at the first service at St. George's and Mr. Flewelling was also present at this special occasion.

St. George's has known 21 other priests between Mr. Schewen and the incumbent, the Rev. Wendy Amos-Binks.

The 100th anniversary service started with a step back in time as we saw ladies of the choir, in period costume, dust and polish the church in preparation for the service. Parishioners Ann Garrett and John Kilbride issued the invitation to share in the celebration after the first hymn ... *Holy, Holy, Holy*.

The greeting and opening prayer were offered by layreader Frank Carroll, portraying Mr. Flewelling. The Rev. Eric Caldwell, who filled in at St. George's following the Rev. Charles Smart's retirement 2000, led the saying of the Ten Commandments from the Book of Common Prayer with responses sung by the congregation. The responsive intercessions were led by Faun Harriman, a theology student from Wycliffe College in Toronto.

A few of the historical highlights of the church were read by parishioners and choir members: the first Sunday school began Jan. 5, 1905; the first church wardens were Messrs. D. Tapley and H.R. Perkins. Mr. Perkins was also the first secretary-treasurer and first layreader.

The church wardens today are Jim Hunter and Eugene McIntosh and the parish boasts four layreaders; Tim Binks, Doug Goss, Barbara Sutherland and Frank Carroll.

The first crucifer was William Thorburn, the bell was placed in the belfry in 1941 and an electric organ was installed in 1942.

The present organist, George Maxwell, accepted the position following Evelyn



Frank Carroll, a present-day layreader in McAdam, portrayed the Rev. J.E. Flewelling of Canterbury, who taught the gospel in the parish before the church was built 100 years ago, during the Centennial Service on December 30.



Those who participated in the Centennial Service in McAdam left the church and headed straight for the hall where they enjoyed dinner and fellowship.

Cleland's retirement after twenty years in the position.

Following the service, Mr. Carroll presented Ms. Amos-Binks with a framed photograph of St. George's as it was in the early 1900's, then an invitation was issued to all those present to con-

tinue the special time of fellowship at dinner served in the church hall. There memories were shared and made. Then we walked into the new year with renewed faith and uplifted spirits and began the history of the church's next generation and next century.

Diocese of Fredericton
Anglican Church Women
Annual Meeting
May 7-8
Christ Church, St. Stephen

The \$1,000 Mabel Dean Memorial Bursary

is offered annually to
children of clergy
licensed in the Diocese of Fredericton
pursuing post-secondary education
Applications are available from the
Synod Office
115 Church St.
Fredericton, NB
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Completed applications must be returned
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CATHEDRAL YOUTH SERVICE

Christ Church Cathedral
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ALL YOUNG PEOPLE WELCOME!

(And others!)

SUNDAY

February 17, 2002

7:30 p.m.

Speaker

Jamie Morell

UNB Computer Science student

Cathedral Band guitarist

Music

The Cathedral Worship Team Band

Come for an evening of great music,
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The Secret of the Harvest

A COMMENTARY BY PHILIP PAIN

Warren Hoffman in *The Secret of the Harvest: Mobilizing for Team Evangelism*, shares how his church grew. He began by thoroughly training three couples to help reach unchurched people. They asked a diagnostic question and sensitively presented the gospel using Romans 3:23 and 6:23 as well as Revelation 3:20. Then they invited a decision to receive Jesus and led the person in prayer. Sometimes they used Billy Graham's tract *Steps to Peace with God*. They prayed for people to be filled with the Holy Spirit, for healing if necessary, and invited people to church.

The pastor said: "I began to take out one person until they had the confidence to witness to others, and then another, and another. The trained people would recruit one or two more workers to go out, and so it has grown."

The team visits in pairs on

Wednesdays from 9 a.m. until noon and Thursday evenings from seven until nine. They have coffee and a brown bag lunch together on Wednesday at noon, and on Thursday nights they have coffee and cookies. At these times they hear reports of the work.

The coordinator may start by being the pastor, but it could be handed over to an individual or a couple. The coordinator provides receptive people for the team to visit each week. Often these people are visitors to the worship service, newcomers to the community, the sick and bereaved, those interested in spiritual matters, friends and neighbours of churchgoers, and those who live close to the church. The coordinator(s) lead the weekly team gatherings with prayer, reporting and encouraging. Records are kept of whom the team has contacted, when, and the

result of the contact. The records also indicate if the gospel was shared, if the people received Jesus, how many visits the people have received, and how many people made up the weekly team. Prayer partners are communicated with, so prayers keep rising.

The evangelistic team grew to 26 people. Involving more people improves the extroversion climate, raises a church's evangelism consciousness, and increases motivation for assimilating new members. The secret is to enlist more workers. The size of the harvest is proportional to the number of workers. The more workers, the greater the harvest. Therefore, Hoffman says, rearrange all your activities and workers around a priority of evangelism.

The Rev. Philip Pain is Rector of Upham

INTERCESSIONS

Pray for others overseas, in Canada, and in our own diocese

FEBRUARY

17: The Episcopal Church of the Sudan, Archbishop Joseph Marona; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Whitehorse - Church of the Northern Apostles, interim lay leadership; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

18: Parish of Campobello, The Rev. Charles Smart; Rev. Canon Brian Campion (R); Christ Liberator Mission (Missao Cristo Libertador), Rev. Jorge Aquino, Joao Pessoa Brazil.

19: Parish of Canterbury, The Rev. John Hall; Communion Missionary Station (Ponto Missionario Comunhao), Rev. Marcio Meira, Joao Pessoa Brazil.

20: Parish of Carleton, The Rev. Vicars Hodge; The Ven. Thomas Crowther (R); Calvary Parish (Paroquia do Calvario), Rev. Adonias Ramos, Paulista Brazil.

21: Parish of Central Kings, The Rev. William Sheppard; Hope Mission (Missao da Esperanca), Lay Ministry Claudio Linhares, Joao Pessoa Brazil.

22: Parish of Chatham, The Rev. Alan Reynolds; The Comforter Missionary Station (Ponto Missionario O Consolador), Lay ministry Antonio Costa, Joao Pessoa Brazil; David Larlee, Wycliffe College, Oxford.

23: Christ Church Cathedral, The Very Rev. Keith Joyce, The Rev. Elaine Lucas; The Rev. Pat Drummond, The Ven. Claude Miller, Honorary Assistants; Rev. Canon Hubert Drillen (R); Christ The Saviour Parish (Paroquia Cristo O Salvador), Rev. Josafados Santos, Ilha de Itaparica Brazil.

24: The Episcopal Church of the Sudan, Archbishop Joseph Marona; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Pelly Crossing - St. James the Lord's Brother, Deacon Walter Majola & Olga Majola, Licensed Lay Minister, Betty Joe; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

25: Parish of Coldbrook & St. Mary's, The Rev. Wally Corey; The Rev. Montague Cutts (R); Jesus of Nazareth Mission (Missao Jesus de Nazareth), Rev. Severino Abel da Silva, S. Goncalo do Amarante, Brazil.

26: Parish of Dalhousie, The Rev. Andrew Fraser; God Liberator Missionary Station (Ponto Missionario, Deus Libertador), Lay Ministry Carlos Alberto Tome, Joao Pessoa Brazil.

27: Parish of Denmark, The Rev. Michael Canning; Rev. Canon Paul DeLong (R); Emanuel Parish (Paroquia Emanuel), Rev. Ian Meldrum, Rev. Edgar Batista,

Olinda Brazil.

28: Parish of Derby & Blackville, The Rev. Richard Harris; Liberty Mission (Missao da Liberdade), Rev. Stephen James Taylor, Rev. Evanilza Loureiro, Jaboatao Brazil.

MARCH

1: Parish of Dorchester & Sackville, The Rev. Kevin Stockall; Olives Garden Missionary Station (Ponto Missionario Jardim das Oliveiras), Rev. Mauricio Coelho, Recife Brazil; Terence Chandra, Wycliffe.

2: Parish of Douglas & Nashwaaksis, The Rev. William MacMullin; Holy Spirit Parish (Paroquia do Espirito Santo), Rev. Miguel Uchoa, Jaboatao Brazil.

3: The Episcopal Church of the Sudan, Archbishop Joseph Marona; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Carmacks - St. George, Mayo - St. Mary with St. Mark and the community of Keno, Interim Lay Leadership; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

4: Parish of East Saint John, (Vacant), The Rev. Les Petrie, Priest-in-Charge; The Rev. Terry Doncaster (on leave); Mediator Mission (Missao do Mediador), Rev. Veralucia. Lins Silva, Recife Brazil.

5: Parish of Fredericton, The Ven.

John Sharpe, Assistant Curate Rev. Elaine Hamilton, Capt. Bonnie Hunt, Youth Director; Nativity Missionary Station (Ponto Missionario, da Natividade), Rev. Jorge Aquino, Natal, Brazil.

6: Parish of Fredericton Junction, The Rev. Neville Cheeseman; Rev. Canon Hubert Drillen (R); Reconciliation Parish (Paroquia da Reconciliacao), Rev. Luiz Marcos Silva, Caruaru - Brazil.

7: Parish of Gagetown, The Rev. Gerald Laskey; Saviour Mission (Missao do Salvador), Lay Ministry Carlos Tome, Joao Pessoa, Brazil.

8: Parish of Gondola Point, Rev. Canon James Irvine; Saint Francis of Assisi Missionary Station (Ponto Missionario Sao Francisco de Assis), Rev. Severino Abel da Silva, S. Goncalo do Amarante, Brazil; Bonnie LeBlanc, Atlantic School of Theology.

9: People of the Parish of Madawaska, the Rev. Marjorie Murdoch; Redemption Parish (Paroquia da Redencao), Rev. Maria Gorete da Silva, Olinda, Brazil.

10: Church of the Province of Uganda, Archbishop Livingstone Mpalanyi-Nkoyoyo; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Dawson - St. Paul, Moosehide - St. Barnabas, Eagle, Alaska - St. John, The Klondike Creeks, the Demp-

ster Highway, The Ven. John Tyrrell, Deacon Carol Tyrrell & family, Deacon Percy Henry, The Ven. Ken Snider (Honorary Asst), Aldene Snider & family, Licensed Lay Ministers: Mabel Henry, Shirley Pennell, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

11: Parish of Grand Manan, The Rev. Howard Anningson; The Rev. Capt. David Edwards, Taylor College; Sower Mission (Missao do Semeador), Rev. Saulo Mauricio Barros, Olinda, Brazil.

12: Parish of Greenwich & Wickham, The Rev. Eileen Irish; True Vineyard Missionary Station (Ponto Missionario Videira Verdadeira), Rev. Edmar Pimentel, Caruaru, Brazil.

13: Parish of Hammond River, The Rev. Peter Gillies; The Rev. Ernie Eldridge (R); Redeemer Parish (Paroquia do Redentor), Rev. Mitsuo, Noyama, Rev. Nadja Maria Lins da Silva, Recife, Brazil.

14: Parish of Hampton, The Rev. Edward Coleman; Pentecost Mission (Missao de Pentecostes), Lay Ministry Jardson Tenorio, Jaboatao, Brazil.

15: Parish of Hardwicke, Rev. Don Hamilton; Zion Mount Missionary Station (Ponto Missionario Monte Siao), Rev. Leonides Menezes, Umburetama, Brazil; Chris Hayes, Wycliffe.

Jesus' love, a Valentine message for all seasons

With a young family, driving any distance takes some imagination and a modicum of patience. Very young travelers grow more impatient with every kilometer. I remember that we used to sing and play games to help the time pass more quickly. As I recall, we sang a lot.

"Hey, Daddy, do you love Jesus?" a chorus of young voices would intone from the back seat.

"Yes, I love Jesus!" I'd reply antiphonally.

"Are you sure you love Jesus?" was their response.

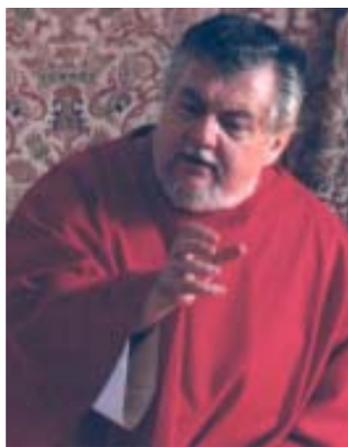
"Yes, I'm sure I love Jesus." I echoed.

"Tell us why do you love Jesus."

"This is why I love Jesus: because he first loved me." And there would be a refrain and we'd all sing enthusiastically.

Then we'd sing the questions to others in turn ... one in a car seat, another just out of a car seat. Two gleeful voices would erupt from the back seat while Mummy and Daddy shared in their praise, and joy. I'd catch their faces in the rear-view mirror. Their joy was contagious! In time, other voices would be added.

The simple song became a regular part of our repertoire: a



the penultimate  Word
BY JAMES IRVINE

good memory.

The passage of time then, as car wheels sped us through Welsford or Boiestown or St. George, and the passage of time since then, as calendar pages have yielded to successive years, have helped me see the fundamental depth of the faith we shared. The song reflects challenge, courage, curiosity, constancy, confidence and community.

And it disallowed the numbing defense of intellect often made by adults.

Our children didn't know the subtle nuances Greek allows when talk turns to love. They knew only one word for love. Their ques-

tions would begin to inform their understanding that they would carry with them for life. As they addressed me with their question: "Hey, Daddy, do you love Jesus?" — they wanted to know me better. Even better, they wanted to know how I felt about Jesus.

"Yes, I love Jesus," I replied, and they learned something about love, and Jesus and me. They had the courage to challenge me. My reply erupted into joyful glee as the antiphonal pattern carried us on to the recognition that Jesus loves us first. Love, and Jesus, and me and you. It's a Valentine theme that reaches far beyond the calendar page of February. The song recognizes and affirms both our need to love as well as our need to be loved. The reciprocal nature of intimacy is a dimension of human relationship that Jesus exploited when he taught his disciples.

Aisles of card shops display banks of greetings that speak of love. I have stood there, studying the variety of cards. Some are sweet and delicate, while others are humorous and sometimes rude. Some are designed for youthful loves while others reflect a more mellow affection. A common thread I've noticed is a note of timidity. I think timidity has ever been part of the vulnerability of

the ubiquitous Valentine.

In elementary school we'd give a card to everyone in the class. They still make the books of punch-out cards and envelopes that are nearly impossible to construct. The cartooning is still the same. And the elemental poetry is as it was decades ago. And we were indiscriminate in giving them to others. Oh, a special card might be selected for a special person, but the imagination and fantasy of youth might go unnoticed by that cute girl who sat in the second seat in the fourth row whose name is long forgotten!

Later, cards are selected deliberately with someone in mind. More vulnerable now, perhaps a humorous card would ease the sting in the event that cards are not exchanged. Embarrassed, we can always laugh it off. If we have to, we can retreat from love to like and survive the moment.

Expressions of love, spoken and heard, are critical for our humanity.

Our daughters helped us see that in vocalizing their inquiry in sweet song. The melody wasn't much; the words, the question — that's what deepened understanding and relationship. It's with a sense of timidity that we approach one another, afraid of rejection.

We reluctantly approach Jesus in much the same way.

Oh, I know. We are all quick to say that we love Jesus. Nobody is going to say that they do not love Jesus. Look, we even rationalize our feeling toward Jesus by appealing to the Greek subtleties and claim agape as our basis of love. I have followed that cautious pattern for too long. I have another question.

Are you in love with Jesus?

That's what the youthful voices were really asking as we sped along the highway. Is Jesus the apple of my eye? That's what they wanted to know. And why. Has Jesus caught my attention like no other, not even that cute girl who sat in the second seat in the fourth row. whose name I forgot so long ago? Do I love Jesus in a manner different from how I love fresh home-made bread and how I love to watch ER and how I love the sound of a loon on the Kennebecasis River at sunset. Is Jesus just another recipient of a punch-out Valentine or does he have my heart?

My kids wanted to know.

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The Rev. Canon James. T. Irvine is rector of Gondola Point.

Badges of Honour



BY GINNY MCEWEN

We proudly wear many badges of honour — gray hair, wrinkles, grandchildren — and sometimes, along life's road, we collect smaller metal ones that symbolize special parts of our lives. My dictionary describes a badge as 'a distinctive mark to denote occupation or achievements of the person by whom it is worn'.

Badges of honour enjoy a long history. The early Greeks awarded laurel wreaths to athletes; Alexander the Great rewarded military service with gold buttons; and for centuries, Christian clergy have worn crosses as visible marks of their belief. Badges, medals and pins all stem from these ancient roots. The Mothers' Union has a wealth of traditions, and one of our most visible is our pins or badges, as they are referred to world-wide.

The first Mothers' Union pin a person can receive is the member's pin presented at the time of enrollment. It originated in 1902 as a medal worn by MU members

of the British Army in England. At this point they had no pin on the back and were called badges. In 1909 it was decided that the medals already in use in the army should be adopted as a badge for general use. These badges were made of white metal with the Madonna and Holy Child on them.

In 1912 the badges had a pin added to the back, and in 1922 the pin we know today, with the MU monogram in white and blue, became a recognized alternative to the older badge. It is still the official badge issued for general use for branch members.

Within the Mothers' Union there are special pins or badges which recognize different offices. Most of them are worn by the incumbent and passed on to her successor.

At the diocesan level in Canada, we have such pins for presidents and chaplains. The diocesan president's pin is made of pewter and is a bar with a maple leaf on either side of the MU logo. These pins were first presented to all the diocesan presidents in Canada in May of 1990 at Mt. Allison Univer-

sity in Sackville, right here in New Brunswick. The diocesan chaplain's pin was first presented to all the diocesan chaplains in Canada at the national conference in Halifax in June of 2000. It is a gold rectangle plate with a gold cross, globe and MU logo superimposed on the top. It too is passed on to successive chaplains.

The Canadian president's pin is made of sterling silver with the MU logo in blue and white enamel and encircled by eight silver maple leaves. It was created by Elspeth Newton, Canadian president from 1970 until 1976. The pin was first presented in 1977.

Past Canadian presidents' pins are also made of sterling silver, their design is identical to the members' pin only without the coloured enamel. They were purchased in Ireland and first presented at the national conference in Manitoba in 1984. We each keep our own past presidents' pin to wear for life.

The Canadian chaplain's pin was created by Elspeth Newton in 1986. Made of sterling silver, it has a maple leaf with a

superimposed dark blue and white enamel MU logo.

The International or World Wide President's pin is sterling silver set with diamonds. Trish Heywood currently has the honour of wearing it.

MU pins are important tools for our use. They are a wonderful introduction to others and offer great opportunities to explain our work. We are always delighted when we see an MU pin on a stranger because it often sparks an instant friendship cemented by our special world-wide bond.

So, for your own sake as well as the sake of others, I urge you to wear your MU pin with pride, not just to meetings but at other times. Remember, it's a badge of honour.

At this time, the Mothers' Union Diocesan Council is excited to announce that our regular submissions to the New Brunswick Anglican will take the form of a chaplain's message from Dean Keith Joyce. Please watch for it in the March issue.

New Brunswick women influence agriculture

BY MARIAN LUCAS JEFFRIES

Although women are involved in food from the farm to the fork, very few of them are in positions to influence food policy.

According to a 1996 World Food Summit report, women grow most of the crops for domestic consumption. They handle livestock, provide labour for the harvest, are involved in storing, processing and preparing food. Women also take responsibility for the nutrition of their children.

For the most part, however, they have no influence over the safety of the seeds they sow, the chemicals they use, the food they prepare and eat. They have no control over the effects of agricultural practices on themselves, their children or the environment; nor do they have control over the distribution of food and food policy.

Women grow more than half the food in the world, but they are conspicuous by their relative absence in positions of power in government, the World Bank and the World Trade Organization, where the 'big' decisions on food are made.

We are fortunate, however, to have a couple of women of influence here in New Brunswick who speak out on food and agricultural issues.

Betty Brown, president of the New Brunswick Partners in Agriculture, farms beef just outside Florenceville. Carolyn Van Dine, president of the Canadian Farm Women's Network, grows, packages and sells dried beans from her farm near Woodstock. Both of these women, work to provide women who are farmers with a voice. They work to preserve the family farm, advance farm safety issues and educate people on issues like food and water safety.

We can support these women in particular and New Brunswick agriculture in general, by purchasing locally produced food. Take a minute to take stock of the New Brunswick produced foods in your kitchen today.

If you want to learn more about food issues and agriculture in New Brunswick in general, invite either Betty or Carolyn to address a meeting of your church group.



Lent is all about 'down' times

By now, the decorations for St. Valentine's Day will be everywhere, little red hearts hanging from trees and shrubs. Soon they will be replaced by St. Patrick's Day shamrocks, and then by coloured eggs and bunnies.

Once summer is gone, and everyone is back home again for wherever they go, little white ghosts will appear in those same trees and shrubs, in anticipation of Halloween — I'd spell it 'Hallowe'en' except that it apparently has nothing to do with the E'en of All Hallows. They'll be succeeded by somewhat lovelier tokens of Thanksgiving, then shortly thereafter by what we here have come to call Winter Solstice 'decorations. (Not 'Christmas', since they go up well before the first of December, and come down well before — or after — the Twelve Days have run their course. Besides, the dominant figure is not the Infant Jesus, but someone whom I have heard 'likes to party'.)

I guess we all 'like to party' — and would prefer an eternal summer to boot. It's as if our culture were stuck in the manic phase of a bi-polar personality disorder. So here is my plea for an appreciation of the 'down' times: bare trees, silence, rain, solitude, inactivity. Will you be bored? 'Boredom' is the affliction of those who need constant entertainment, constant distraction, who don't know what



From Maggie's kitchen

to do when left alone with themselves — and with God.

It's the down times that make room for real worship, real prayer, real response to God's whisperings. Magnificent or lively church services get us worked up emotionally, and we think we have had a spiritual 'high'. A 'high', yes, but spiritual? That depends on what we have done with the down times. Grief and illness and fear make us cry out to God, but are our lives and habits changed? That too depends on what we have done with the down times.

During Epiphanytide we were given the vision of the glory of God in the face of His Son, Jesus Christ — a true spiritual 'high'. Now we have turned our faces with His toward Jerusalem, to travel the Lenten road. This road is all about 'down' times, if it is to do its godly work in our souls. Obeying our Lord's own command, we wash our faces and pour oil on our heads, so that we appear not unto men to fast.

This isn't a sham. There is real joy to be found in fasting, in self-denial, in almsgiving, in penitence, in prayer and worship, solitude and silence before God, a joy which will shine out from those who forget themselves for the sake of the Cross of Christ. If even the bare trees can shine with the ice and rain, and become incomparably lovely under the weight of snow, surely we can trust God to provide our bare souls with a similar beauty!

February 20th is the Feast of St. Sebastian, a late-third-century Christian martyr, whose 'down' times of fasting and prayer and self-giving no doubt prepared

him well for a particularly grisly death, a popular subject of Renaissance paintings. St. Sebastian was first shot through with arrows, then, when he somehow managed to recover, was clubbed to death and thrown into the Tiber River for good measure. His body was retrieved by fellow-believers and given a proper burial.

For his day we have the following traditional recipe, from the Basque region of Spain. The recipe is actually named for the Basque city of San Sebastian, but trout seems a fitting dish to commemorate one who was fished out of the river.

BAKED TROUT A LA SAN SEBASTIAN — BASQUE STYLE

(This comes from one of this year's treasured Christmas presents, *Cooking with the Saints*, by Ernst Schuegraf of Antigonish.)

Wash and wipe 6 cleaned trout.
Place in an ovenproof dish with a chopped onion, 2 Tbsp olive oil, 1 Tbsp chopped parsley, 1 tsp salt, and 1/4 tsp pepper.
Squeeze the juice of half a lemon over all.
Let sit for an hour, then bake at 350 degrees for 20 minutes.
Meanwhile, saute 1 Tbsp chopped parsley in 1 Tbsp butter; add the juice of the other lemon half.
Pour over the trout and serve.

Maggie Harris lives in the Parish of Derby & Blackville