

Saint John parishes pursue partnership

East Saint John and St. James (Broad Street) to share a rector, secretary, organist and verger

In early April, the parishes of East Saint John and St. James, Saint John agreed to a partnership proposed by Bishop William Hockin that will see them share a full-time priest. Both parishes have struggled financially in recent years, but are anxious to continue to provide ministry to their congregations as well as their surrounding communities. Relieved of full-time salary obligations, each parish should be able to become financially self-sufficient and to apply extra resources to their ministries.

The parishes will co-ordinate worship times to allow one Sunday service for each congregation and mid-week services can be arranged with the new incumbent.

The parish of East Saint John is vacant following the retirement of the Rev. Wally Collett last June. Capt. Rod Brantfrancis, pastor at St. James since August of 1996, will move to the parish of New Bandon this summer, so the parishes need to select a new priest. This too, will be a joint process. Following consultation on shared priorities for ministry, each parish will select four members from its advisory committee to serve as a joint body.

"It will be important that the new incumbent intentionally develop lay ministries in both parishes, ministries that would support the congregations in administration, spiritual development and pastoral care, as well as assisting

in Sunday worship. A shared incumbent must be prepared to honour the traditional worship style, pastoral care expectations and significance of existing ministries, like the Saint John Inner City Youth Ministry," says Bishop Hockin.

In addition to a priest, the parishes will share a secretary and business equipment as well as an organist and verger. They may also share a rectory. The parishes will consult with each other over the possible sale of the present rectories and the joint purchase of a new one.

"This would seem to be fair, and would make a statement regarding the equality of each parish in this new partnership," says the bishop.

The partnership calls for each parish to retain its own vestry and wardens for at least two years.

Fond Farewell



Her Majesty Queen Elizabeth

A service of thanksgiving for the life of the Queen Mother Elizabeth was held at Christ Church Cathedral on Sunday evening, April 7. Retired Archbishop Harold Nutter shared his memories and celebrated the strength of her faith. Lieutenant Governor Marilyn Trenholm Counsell was also in attendance and hosted a reception at Old Government House following the service. Photo courtesy The Press Association.

Christians form action group in support of Medicare

Fredericton area Christians concerned with the future of health care in Canada, sent a written submission to the Romanow Commission, which stopped in New Brunswick's capital on April 19. It called for the maintenance and continuation of a health system which is the envy of countries around the world and decried public

apathy that allows corporate interests to set the tone for coming change.

The seeds of the Fredericton Health Action Group were planted at an interfaith workshop at the Monsignor Boyd Family Centre on Sunday evening, March 24. Hosted by PWRDF in the Diocese of Fredericton and

KAIROS, a recently formed ecumenical coalition, it was an opportunity for members of medical and religious communities, as well as the general public, to express their concerns. Dennis Howlett of Toronto, a KAIROS team, facilitated the workshop.

More than half the work-

shop participants met again two weeks later to prepare their submission to the commission.

"People came to the workshop with personal levels of faith as well as specific interests in health care and how it is affected by our culture today," said organizer David Watts, Diocesan PWRDF Coordinator. "Some were nurses or other medical professionals, others had personal stories of health and medical problems, but they all wanted to do what they could to ensure the continued viability of our publicly-funded health care system."

Following a video presentation which outlined the struggles to get Medicare established in Canada, participants met in smaller groups to discuss two questions –

– what does your faith say about health care? and what comments would you want Romanow to hear?

Although the Romanow Commission visited Fredericton last month, it will accept written papers until the end of May at: Romanow Commission on the Future of Health Care, PO Box 160 St. Main, Saskatoon, SK, S7K 3K4.

In an effort to keep their views at the forefront of the national debate, which will go on for some time, the Fredericton Health Action Group will hold or sponsor other events.

"We call upon all concerned citizens to join with us in this very important work, at this very important time in our country's history," says Mr. Watts.



An interfaith workshop in Fredericton prepared for the Romanow Commission on health care reform at a workshop sponsored by PWRDF and KAIROS. Gladys Lambert (left) and Mary Jean Grant, both of Christ Church (Parish) Church are seen here with facilitator Dennis Howlett of Toronto.

Index

Letter & Commentary	2
Bishop's message	3
Youth news & stories	4-7
ACW & MU news	8
Parish news	9
Intercessions	11
penultimateWORD.....	11
Christian Education	12
Maggie's Kitchen	12

Inside



Capt. Bonny Hunt reads the Easter story. See page 9.

LETTER

Reader would appreciate more positive comments

Hello,

I wish to share a thought or two regarding the article by Maggie Harris in the April issue of The New Brunswick Anglican.

In the article, a fair bit of judgment is directed toward individuals who might be traveling along a different spiritual path than Ms. Harris. Furthermore, the statements "a worse fate may await" (non-Christians I assume) than "going to the stake" seem quite harsh in tone and content.

The attainment of soul fullness is a personal journey. Many people are learning to cultivate the spiritual gifts of human thought and intuition to help guide their lives. Another simple method is to support and encourage, rather than find fault or fill with fear.

Regardless of our own beliefs and, in fact, because of the very diversity of them, we are a human spiritual family. Given the state of the world today, I would think that your publication would want to include articles that celebrate our uniqueness and promote inclusion, acceptance and understanding.

Thanks very much.

Bruce Angus
Grand Bay



The Anglican Foundation was a major partner in the restoration of St. Luke's Church, Parish of Gondola Point. When he toured foundation projects in the diocese in March of this year, Canon John Erb (second from left) called the Georgian structure on the Kennebecasis River 'a jewel of a church', and presented the parish with an Anglican Foundation plaque. On hand for the presentation were, left to right: Donna Dobbin, Canon Erb, Canon Jim Irvine (rector of the parish), Martha McCully, Don McElman, Jill Lloyd and Mark McCully. This information appeared in the April issue of the New Brunswick Anglican accompanied by the wrong photograph. We apologize for the error.

Some further comments on electronic giving

BY DAVID WILSON

It was interesting to read Some questions about electronic giving in the March issue of the New Brunswick Anglican. This commentary could become a classic if presented as course material for students of politics and the English language. The reader is intrigued by the choice of the title and the context in which the writer chooses to present the topic he so fervently opposes.

First there was the introduction of some well versed negative imagery, the Cuban Missile crisis and classical cases of dysfunctional family interaction with the use of newspapers and cell phones at the meal table. Then came the objective itself, painted with as much negative imagery as can be dreamed up. Finally, in an attempt to hold justice to the title of the commentary, a few questions on the topic were asked, but only to provide a platform for the author's negative responses.

What view should I have of the Church, based on the perspective communicated in that commentary? Fuming dysfunctional families, fixated on putting no effort into fulfilling obligations to contribute to their church? Lazy counters, wardens intent on gleaning contributions over providing for 'divine service'? Parishioners more intent on sleeping in or golf than going to church?

But wait, this is not yet negative enough; now we need to associate those in favour of the opposed topic as encouraging 'mindless religion' — if we give

'electronically' we are said to be disobeying the First Great Commandment, but yet more, we are pushing aside our relationship with the Lord.

The last three paragraphs lost me. I could see no link at all between electronic giving and not being prepared to commit ourselves to serve the Lord and meet with his people. I could see no link between electronic giving and those who spend heavily on their children at Christmas only to find that time was more precious than money. In fact, it is in the closing sections of this commentary that the author seems to be alluding to some of the sentiments that drove electronic giving in the first place.

It is always interesting when you get 'slammed' by someone you do not know, to find that the reason for the slam is the author's incorrect assumptions both on paradigm and motivation.

Let us see if we can present electronic giving in a different context. Let us assume that it has been thirty years or so since we were able to get paid in cash by our employers. Let us assume that we no longer take 10% of the cash out of our pay package for the church, put aside the grocery money, a small amount in a jar on the mantle for the dream of a vacation, and take the rest to the bank during a lunch break at work.

Let us assume instead that our employer insists on depositing all of our earnings in the bank. Let us assume that our bank is ten

times further away than our church, but it matters little as we rarely need to go to our bank because the mortgage is taken care of automatically by direct debit, we pay for our groceries by cheque or debit card and gas for the car the same. The little cash we do need day-to-day we can get at the bank machine in local convenience store.

This is a far different picture of life from one in which we sit down with a wallet full of cash and "consider, each Sunday, how God has blessed us during the previous week and then consciously and thoughtfully express our thanks in tangible form". In fact, many of us attend Divine Service much more frequently than we get paid.

When your income is a fixed amount, electronically deposited by your employer into your bank account every week, two weeks or monthly, it is common practice for many people to ask their bank to automatically debit their fixed personal obligations and subscriptions, whether this be to their church, to support charities or children far off at university, for a mortgage or life insurance payment, and yes I dare say for a golf club membership for those so inclined.

Electronic giving decouples money from physical attendance at church, yes. There is no longer the artificial response of putting something in an envelope each week, even though you are paid only monthly, in order to be 'seen' to be

When your income is a fixed amount, electronically deposited by your employer into your bank account ... it is common practice for many people to ask their bank to automatically debit their fixed personal obligations and subscriptions, whether this be to their church, to support charities or children far off at university, for a mortgage or life insurance payment, and yes I dare say for a golf club membership for those so inclined.

contributing. And yes it does remove the opportunity to be seen to be contributing. But it also makes as equals those who have given much in money and those who have no money to give. It also avoids my friend having to leave church and rush back home because he left his envelope on the kitchen table. It also reduces the amount of cash that the church has to take to the bank and deposit each Sunday, reducing one of the few remaining opportunities, apart from the corner store, that thieves have to rob actual cash.

Continued on page 8

The New Brunswick
Anglican

<http://fredericton.anglican.org>

Official Publication of the
Diocese of Fredericton
The Rt. Rev. William Hockin,
Bishop and Publisher
The Rev. Neville Cheeseman
Chair, Board of Management
Ana Watts
Editor

Published 10 times per year
price of subscription \$10.00

**Please send news and photo
submissions to**

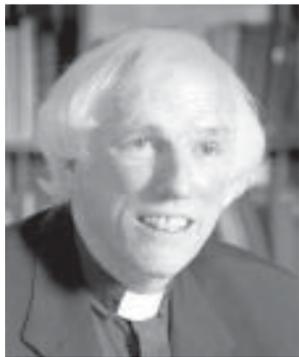
Ana Watts
773 Glengarry Place,
Fredericton, NB E3B 5Z8
phone/fax 506-459-5358
awatts@nbnet.nb.ca

**Please send subscription
renewals, changes of address
and undeliverable copies to:
The New Brunswick Anglican,
c/o Anglican Journal
Circulation Department
600 Jarvis Street,
Toronto, ON
M4Y 2J6**

**Printed & mailed by
Signal Star Publishing
Goderich, Ontario**

BISHOP'S PRINCIPAL ENGAGEMENTS

- May 7**
ACW Annual Meeting
St. Stephen
 - May 8**
D.A.R.D.
Cathedral Hall, 12 noon
 - May 11**
Parish of Rothesay, 9 a.m.
Mother's Union Rally
Sussex, noon
 - May 12**
Parish of St. Martins &
Black River, 11 a.m. *
Parish of Rothesay, 4 p.m. *
 - May 13**
Bishop's Dinner
Sheraton Hotel
Fredericton, 6 p.m.
 - May 14**
Kingston Deanery Meeting
Parish of Gondola Point,
3 p.m & 6 p.m.
 - May 25**
Visit with Kingston Deanery
clericus & spouses
 - May 26**
Parish of Hammond River,
9.30 & 11 a.m.
 - May 28**
Rothesay Netherwood
School, 8:15 a.m.
Parish of Simonds, 6 p.m.
 - June 2**
Parish of Renforth
- *Denotes Confirmation



From the Bishop

Now the body is not made up of one part, but of many. And you are the body of Christ, and each of you a part of it.
1 Corinthians 12

A year ago there was an article in *First Things* magazine called *Who Really Cares About Christian Unity* by the Lutheran author Bruce Marshall. He addressed the issue of the Church's lost influence in the culture over the past 40 years, its lost place in the affections of a now middle aged generation — then he made what I thought was a surprising claim. He said all this has happened because we, the churches, have become content with our divisions, and have come to accept denominationalism as normative and by so doing, we have stepped outside God's blessing. "How can God bless a Church which willfully disobeys His will that we be one?", he asks.

I think that most of us would confess that we have placed the cause of Church unity and ecumenism very much on the back burner of our Church's agenda, seeing survival and theological clarity as priorities. For those of us Christians whose tradition predates the twentieth century, the evidence of decline and loss continues to haunt us. We hear many

Does Christian unity matter anymore?

explanations for the marginalization of the mainline churches. We cite cultural reasons for the rise of secularism as Canada's dominant religion, a fact sanctioned by our governments.

Are cultural and exterior explanations for this loss reason enough to explain it, or are there more interior and spiritual reasons "things we have done or left undone" that we need to address? Could there be any truth to the possibility that because we have all been institutionalized we are content with our divisions? You in your corner, and I in mine. Have we been deaf to the call of Christ to be one? "One as I and the Father are one." Has God's blessing left us in the dust of the twentieth century?

In 1 Corinthians 12, the chapter before Paul's great treatise on love, he takes on this very thorny issue of love and unity between Christian believers. For him, oneness in the body of Christ was not an option, but was the essence of Church life.

The value of Paul's teaching is that it gives us some hopeful insights into how we might transcend the negatives of denominationalism and seek a new unity with integrity and courage. Paul gives us several verses to ponder. "Now the body is not made up of one part, but of many. The eye cannot say to the hand, I don't need you."

One of the sins of denominationalism (in the absence of a healthy ecumenism) is that it builds walls between Christians and creates a sub-culture of tradition and language that becomes exclusive, creating the illusion that we really don't need anyone else. All of us

have been guilty of that. What St. Paul suggests by saying "the body is not one part but many", is that such a view and practice denies us the wholeness of the body of Christ. Without each other, without all the parts recognized as vital to the health of the Church, we are weak indeed. To make it more explicit, Paul goes on, "the eye cannot say to the hand, I don't need you."

What Paul says to me in this is simple. We need each other. In twenty-first century terms, Anglicans need Pentecostals, and Pentecostals need Roman Catholics, and Roman Catholics need Baptists, and United Church and so on. That means we need to be with each other, listening to one another, reading one another, and praying for one another.

I would love to visit Taize — a Christian community in France that draws thousands of mainly young people every week in every summer. It is composed of Roman Catholic, Lutheran, and Anglican religious living in spiritual community together. There is no question that Taize has been blessed by God over and over again. A friend of mine was there a few years ago, and he asked a group of students from Britain why they had come. Their answer: "We are searching for God and we are giving the Church one last chance".

There is another text vital for our post-denominational future. Paul says: "Christ is the head of the body of the Church so that in everything He might have the supremacy." Fr. Ronald Roheisser, in his book *Holy Longing*, tells the story of a great lady by the name of Betsy. She has a heart as big as Saskatchewan, she is gracious,

devoid of prejudice. Being such a person she has a very wide variety of friends and decides to throw a party for them all. She rents a hall and invites them. They come, men and women, liberals, conservatives, fundamentalists, feminists, promise-keepers, priests, lawyers, animal rights activists, meat eaters, and vegetarians. They all mingle with each other, eating the same hors d'oeuvres and drinking the same wine. A crowd this diverse created a little tension — but because Betsy was there, because she was in the centre of the room, and because they all loved and respected her — everyone was surprised at how amiable they could be. The party worked because Betsy was in the centre.

This is an image of the Christian Church gathered around Jesus Christ. Outside of a common focus on His person, we dissipate our energies. Nothing else ultimately can hold us together. "He is the head of the Body of the Church so that in everything He might have supremacy."

A post-denominational church is not a church that has abandoned its identity or its claim for truth, or its liturgy and Creeds. Rather it is the church that has climbed over its own walls and discovered that there is not one part to the body but many, and that to be whole in God's eyes, we need each other.



William Hockin is Bishop of Fredericton

Announcements & Appointments

Miss Jessica Swift, who went from this diocese to study theology at Oxford University in England, will be ordained to the diaconate by the Bishop for Stepney in London following graduation this spring. She will then be given a Title Post in the Parish of St. Mary Islington under the Rev. Canon Graham Kings. St. Mary's is, according to Bishop John Sentamu, "an exciting parish in the centre of a vibrant multi-cultural and multi-ethnic area, which also has a significant ministry to young people and a high profile in the civic life of that part of London."

The Rev. David Perks is appointed to the Parish of Tobique (Plaster Rock), effective August

1. Mr. Perks has served as assistant in the Parish of Wicklow, Wilmot, Peel & Aberdeen since he was ordained deacon in June of 2000. He was priested in November of that year.

Capt. Rod Brantfrancis is appointed pastor of the Parish of New Bandon, effective August 1. He has served the Parish of St. James Broad Street in Saint John since August of 1996.

The Rev. Canon James Irvine will retire on July 1. He has served the church in Gondola Point since 1983.

The Rev. Canon Wally Corey will retire on September 30. He is currently rector of the Parish of Coldbrook and St. Mary, where he has served since 1998.

Archbishop of Canterbury to visit Wycliffe College

A visit from the Archbishop of Canterbury in October is among the highlights of Wycliffe College's 125th anniversary celebration this year. Visiting Toronto on the eve of his retirement, Archbishop George Carey will receive an honorary degree from Wycliffe College at a Service of Thanksgiving in recognition

of his ministry to the worldwide Anglican communion and his global leadership on issues concerning world peace, unity and reconciliation.

The service will take place at St. Paul's Anglican Church, Bloor Street at 11 am on October 21. An open house with lunch will follow at Wycliffe College, 5

Hoskin Avenue. A banquet is also scheduled for 6:30 p.m. at the Four Seasons Hotel. Tickets for the banquet can be purchased from Karen at 416-946-3521.

Wycliffe College's students, alumni, faculty, business leaders, and ever-widening circle of friends and associates are encouraged to join in the celebration.

Church Army National Director to speak

The Ven. Stuart Allan, Archdeacon of Saint John, will officiate at an induction service for the Rev. Capt. David Edwards at St. John's (Stone) Church, Parish of St. Mark, on June 9 at 7 p.m. Capt. Bruce Smith, National Director of Church Army Canada, will be the guest speaker.

Captain Edwards came to Saint John as principal of the Church Army's Taylor College. He retains some of those duties as well as those as rector at Stone Church.



TEC NoteS

Teens Encounter Christ
Diocese of Fredericton
by Shawn Branch
TEC Communications

TEC 8

His Name is JESUS!, our eighth TEC weekend, will be held May 18-20 at Camp Medley. Candidate registration is now complete and we need your prayers. Please pray for all the candidates that will be coming to the weekend as well as for all those in leadership. The steering committee and core team have been busily working on planning and preparing for this weekend and we are expecting God to reveal Himself as we seek to glorify His name and proclaim that His name is indeed JESUS!

TEC 9

For the first time ever, we will be holding two TEC weekends in one year. TEC 9 will be held November 9-11 at Circle Square Ranch. Please begin to pray for those considering being involved with the leadership of this weekend, as well as for the Candidates. Candidate applications will be available in June. Talk to your rector or visit our web site <http://renforth.net/TEC/> for a mail-in application form. Applications for those interested in serving on the team are now available on the web site as well, from Karen Bent (506/ 659 2961) or by e-mail (tec@renforth.net).

TEC Celebration

A Celebration Day will be held on June 29 at St. James the Less Church in Renforth. This is open to everyone who has been part of the TEC ministry here in the diocese as well as any others who may be curious. Come and join in on the Celebration which will begin at 4 p.m. and finish around 8 p.m. For more information, check out our web site <http://renforth.net/TEC/> or e-mail: tec@renforth.net.

TEC Times

Our latest newsletter is about to be printed. If you are not already receiving the newsletter and would like to, please send us an e-mail - shawn@renforth.net

TEC Online

For the latest TEC information and goings-on, visit our web site <http://renforth.net/TEC/>.

Blessings to you all and may you also be filled with His Spirit as we continue to share Christ with the youth of our Diocese.

Bishop William Hockin
will address the
Annual Meeting
of the
Guilds of St. Joseph
Diocese of Fredericton
at
St. John the Evangelist Church
Main Street
Fredericton
on **September 14**
for detailed information, contact
Lloyd Martin 450-3239 or Jim Waugh 450-3057



As Anglican Chaplain on the University of New Brunswick and St. Thomas University campuses in Fredericton, the Rev. Wilfred Langmaid (with the banjo) works closely with members of UNB Student Affairs and Services. They include: Student Development Coordinator Kathryn Monti and student Mary Anne Campbell in the back row; Community Coordinator for Residential Life and Conference Services Jason MacIntyre, Vicki Lanteigne of the Associated Alumni Office and Jane McGinn-Giberson, Director of Student Affairs Services in the middle row with Mr. Langmaid; and Dale Morris of the International Student Advisor's office in front. Photo by Joy Cummings.

A Day in the Life of a University Chaplain

The Rev. Wilfred Langmaid, Anglican Chaplain on the Fredericton campus of the University of New Brunswick and St. Thomas University, offered a snapshot of one of his days to Diocesan Council as a report on his ministry. It was suggested the report could be carried in the New Brunswick Anglican. Following is an abridged account. — ed.

Friday, January 25, 2002
8:05 a.m.

I said good-bye to my wife and youngest child at the Windsor Street pre-school centre and began my first walk of the day, across the campus to my office.

8:20 a.m.

Ran into two students from STU who had just finished saying Morning Prayer in the STU chapel. They are part of a group of eight young Anglicans who say the daily office each weekday at 8 a.m. and 4 p.m.; while I have joined them on occasion, this devotional exercise is completely independent of me.

8:30 a.m.

Stopped at the Edwin Jacob Chapel to set up for the Eucharist later in the day, and then continued on my way to my UNB office in the Alumni Memorial Building. I checked my e-mails and replied to a staff member to set up a pre-marital meeting the following week. (This staff member has faithfully attended the Friday Eucharist for the past 18 months. I will meet with her and her fiancée on two more occasions before they marry in June.)

I also sent a bi-weekly bulk

e-mail to my database of 96 students and 56 faculty/staff assuring them of my prayers and presence as well as informing them of upcoming Divine Worship in the chapel. I also sent a letter to the one student in my database whose 'turn' it was in my own cycle of prayer.

I do these things at my desk, which faces the building entry. This means plenty of encounters and conversations, some with students seeking counseling services or financial aid. Sometimes I am just a friendly face to send them in the right direction, other times some of their heavy burdens are placed with me during conversations.

On this day, though, the 'unknown student' was looking for me. She wanted to switch into my section of Introductory Biology. She had been given permission by her faculty advisor, so I signed the forms and gave her course handouts as we chatted.

9:15 am

Left for my walkabout. This is a crucial part of my ministry. Friday walkabouts have a different flavour because this is the one day when I always wear a clerical collar (due to the 12:30 Mass). I consciously wear the collar on occasion, but I suspect that being 'the man in black' every day would limit some contact on a secular campus.

I meander along the two campuses and literally see where the Spirit leads. Today, a group of four students in Sir James Dunn Hall stopped me, one of them

wanted to discuss my music column on Bruce Cockburn in The Daily Gleaner. (They thought that I was too generous!) I then continued the walk to my STU office in Edmund Casey Hall. An office at STU is a new development this year for which I am most grateful. Here I gathered lecture notes for my 10:30 class. This year, I am teaching one course per term — Introductory Biology for Arts students. For me, it is the best of both worlds. I have students from both UNB and STU, and many are first year students with whom I can have an association for a further three years. This is the second consecutive year that I have taught this class, and it has been exciting to pioneer science courses at STU.

It is especially gratifying with appreciative students; it was my great privilege to be dominated by UNB students in my 2000/2001 class for the Allan P. Stuart Award for excellence in teaching.

11:30 a.m.

On my way back to my STU office after class I met The Rev. Dr. Barry Craig on his way to his office in the same building (he teaches philosophy). We chatted briefly. I am Honorary Associate in the parish where he has been placed in the cure of souls (St. Mary's, York).

12:30 p.m.

Eucharist tends to be attended by a core group of eight to 12 people — faculty, staff and some students. There were 10 for today's service, including two staff members who had not been out for

Continued on page 5

Students embrace traditional Anglicanism

BY ANA WATTS

Each weekday morning and evening during the academic year, between eight and a dozen students gather in the corner of the St. Thomas University chapel near the piano for Morning and Evening Prayer. The piano helps them to start plain-song on the right note. On Sunday morning, in all kinds of weather, they walk (or drive if they are lucky) across the Saint John River to Fredericton's north side to attend St. Mary's, York, where their philosophy professor, the Rev. Dr. Barry Craig, is rector. Some of them were recently confirmed there. At least three of them are seriously considering ordination. None of them was brought up Anglican. All of them are between 18 and 21 years old.

It is a group that has caught the eye of Bishop William Hockin, who confirmed those who are confirmed and met with some of them at recent diocesan-sponsored Vocations Days. As the diocese prepares to focus on youth in 2003, they are a reminder to him that not all young people want and need the same things.

It is also a group that means a great deal to Dr. Craig.

"It has been an inexpressible joy in my life to have been brought by God into contact with them. A very mature and gifted bunch, they have by-passed youth ministry and plunged into the deep waters of the spiritual and intellectual tradition of the Church Catholic. In addition, they are real leaven in the loaf at the university, expanding the circles of believers steadily."

Is Dr. Craig engaged in a program of Anglican indoctrination at this Roman Catholic university?

Not at all.

"Barry teaches primary texts, leaves you with big questions about big things," says second-year student Matt Penny, who is one of the members who intends to go into the priesthood. "He doesn't have to say a word about Christianity, he just asks central questions about justice, the existence of God and human nature. These basics lead to Christianity because it is Truth."

John Palmer, a third-year student got the same answers to these basic questions. An avowed atheist, he came to St. Thomas to study political science. Another professor convinced him (with some difficulty) to take a philosophy class from Dr. Craig.

"We studied Aristotle, who said we can conceive of the divine, but that we can't get anything from it. In the meantime, I had decided there just might be 'something', so I was discouraged. Then we moved on to Dante, an explicitly Christian thinker. There I found something to fill the gap between the divine and where I was."

The following summer, working a midnight shift, John 'got a flash'. "I knew I was a Christian, I felt God, and He told me to help spread the message."

Following his Christian declaration he began to look at religions. He had been baptized in the United Church, but his family had never been active. He picked up service books, including a Roman Catholic Missal and an An-

glican Book of Common Prayer.

"The BCP spoke to me, and said what I wanted to say." Three months later he finally went to talk to Dr. Craig one-on-one. He too plans to be ordained.

Unknown to John, Matt followed the same sort of path the following year. Brought up in a devout Roman Catholic family, he had been fairly devout himself until doubts began to nag him. "By the time I got to university I had no church, I didn't believe, just prayed to 'whatever was out there' to put me on the right path. God answered that prayer and put me in Barry's class. I was shattered by Aristotle too, but God put me there and God put me in the Anglican Church."

Matt also did some church-shopping before he decided the Anglican tradition was right for him. "It certainly dealt with a lot of problems I saw in the Roman Catholic Church." The BCP also spoke to him. "I had got caught up in thinking that I had to be taught everything in every 45 minute service. The BCP showed me that teaching should be embodied in worship. Its solemn worship instilled awe in me, and I really like kneeling. I like what the posture says.

"I don't say it is the only way to worship, I'm just saying it works for me."

Eventually John and Matt's paths converged. They decided, on their own, to say the morning and evening offices in the chapel at school. John's girlfriend, Matt's wife and two other couples are regulars. Others drop in and out, including clergy like Dr. Craig, who was awarded the Student



Matt Penny, left and John Palmer, right, are among a group of St. Thomas University students who came to Christianity through their philosophy courses and have embraced traditional Anglican worship. They read Morning and Evening Prayer each weekday during the school year at the university chapel.

Union Excellence in Undergraduate Teaching Award this year and is in the running for the St. Thomas Alumni Excellence in Teaching Award; and the Rev. Ranall Ingalls from Stanley, who helps them with their music one day a week.

This summer they will work and continue to read — Aquinas, Augustine and Dante, D.L. Sayers, Tolkien and C.S. Lewis. Next fall they'll be back in their little corner of the chapel, near the piano.

Prayer Book Society to host young adults at conference

The Prayer Book Society of Canada is organising a conference for young adults to be held at Camp Okema on Emma Lake in the Diocese of Saskatchewan, from the evening of Wednesday, June 5 until lunchtime of Sunday, June 9, 2002.

The theme of the weekend will be: "Behold the Lamb of God: How the Prayer Book points us to Christ". It is intended for young

adults between the ages of 18 and 30 who have some familiarity with and a positive disposition towards the Book of Common Prayer.

The conference has several aims: to encourage a sense of fellowship and support among young adults who love and pray with the Book of Common Prayer; to encourage these young people to take an active role in the Prayer Book Society and in the wider

Church; and to provide an edifying weekend of worship, prayer and learning in conformity with the Prayer Book.

It is hoped that this one-time conference will spawn other less costly initiatives to further its aims, which might include regional events, an internet presence and publications.

There will be a variety of entertainments on offer for the af-

ternoon off, including a trip to Batoche National Historic Site (the site of the Riel Rebellion), horseback riding, a visit to the Prince Albert National Park or the Wanuskewin Aboriginal Heritage Centre.

While the conference ends at midday June 9, those who wish to stay on for a night in Prince Albert can meet Jon Vickers, the legendary Metropolitan Opera dra-

matic tenor, who will be present for the dedication of a new grand piano at St. Alban's Cathedral that evening.

To register for the conference or for more information, please contact Noreen Hareuther, 1308 - 5th Avenue East, Prince Albert, SK, S6V 2H7, e-mail diocres@sk.sympatico.ca, telephone (306) 763-2455 or fax. (306) 764-5172.

Campus walk-about a major part of university chaplain's day

Continued from page 4
some time. During Lent, attendance usually rises to about 20-25 per week, and the year's 'big service' is the annual December carols and lessons gathering, where 30-35 people literally pack the beautiful little Edwin Jacob Chapel. The Sunday Eucharist at 4:45 p.m. attracts from three to 10 students from campus residences.

1:15 p.m.

Meeting with my Student Affairs and Services colleagues to plan the national CACUSS (Ca-

nadian Association of College & University Student Services) conference UNB will host in late June. Campus ministry at UNB operates under Jane McGinn-Giberson, Director of Student Affairs and Services, and I am honoured to be included in several aspects of the department's work. This relationship was formalized in 2000 when I was asked to attend monthly directors meetings for information sharing and planning.

2:30 p.m.

Dedication of a multi-me-

dia lab at Marshall D'Avray Hall. I attended this ceremony simply because it was in memory of a former university student and residence system employee who was tragically killed in May 2001. I was part of the crisis intervention/debriefing team assembled the morning after the accident which took his life. It was my sense that my presence at this ceremony would be a comfort to family and former staff associates; indeed, I had several meaningful conversations.

3:30

Back at my office in the Alumni Memorial Building. Friday afternoons are an opportunity for me to connect with other campus ministers. Today I have a chat with the Rev. Joanne Barr, one of two Protestant Ecumenical campus ministers.

It takes me half an hour to check my e-mail, thanks to three unexpected but welcome visitors: a former student on her way to career counseling down the hall; a student looking for the financial

aid office; a member of the IVCF executive looking for Dr. Valk, who is their advisor. We enjoyed a delightful, 10-minute conversation.

Our Bishop has stressed the need to bring the Gospel "into the marketplace" and he is following Synod's clear mandate to intentionally equip ministry to youth and young adults in every way possible. I respectfully suggest that the UNB/STU Anglican chaplaincy is a powerful tool to bring about both of these laudable goals.

March break miracles in Mexico

Pastor Catarino Lopez and his congregation in Juarez, Mexico, prayed to God for help. A group of 24 mostly, but not all, young people from the Saint John area was the answer.

About 10 years ago, Pastor Lopez saw a little boy on his way to school faint from hunger in the street. On a wing, a prayer and a shoe-string budget, he set up a children's diner in small building next to his Templo El Buen Pastor (Church of the Good Shepherd). He wanted to feed the children of the neighbourhood and to reach their families with the gospel.

Until September 11, he, his daughter and two missionary girls from southern Mexico fed 60 children breakfast and 60 more children lunch, five days a week. Following the terrorist attacks in the United States, several of their main food sources dried up because people stopped giving, and the diner could only feed about 60 children three times a week.

For the past couple of years, Val Phinney has led a teen group at St. James the Less in Renforth which includes some young people from Stone Church in nearby Saint John. She used a program called Millennium Generation Jesus and Me with a strong emphasis on community outreach progressing to a cross-cultural outreach after two years.

Rhonda and Dave Peterson are Atlantic Canadian coordinators for King's Kids, an international missions organization with Youth With a Mission. They also attend St. James the Less and work there part-time with the family, youth and children ministries.

Rhonda and Dave put Val in touch with Pastor Lopez through Kings Kids El Paso and the cross-cultural outreach was arranged. Because Val had never led a team outside Canada, Rhonda and Dave offered to come along and help. Dave co-led the mission with Val, and Rhonda went along as 'spiritual advisor and prayer person'.

The mission was an outstanding success, but as you'll learn in the following travel diary sent along by Rhonda, the journey was at least as important as the destination.

Rhonda's travel diary

Our team was an intergenerational team of 24 people from the age of nine to 67 and we were more than excited when we left Saint John at 6 o'clock on Saturday morning, March 2. We were to drive to Bangor, Maine where we were to catch a flight to El Paso, Texas, then drive across the border into Juarez Mexico. It was the first time for many of the team to fly and for some to be out of our country. Little did we know what was in store!

When we arrived at the US border in Calais, the officers decided to interrogate us. We were there for an hour and a half as they searched every bag and backpack! We had hockey bags packed with clothing, school supplies and gifts to distribute in Mexico, and they decided to search each one! We had a plane to catch in a few hours so we started to pray.

When we finally were released to go, we wasted no time getting to the Bangor airport. After checking in we headed to our gate, only to discover that our flight had been delayed because of mechanical problems. How would we make our connections now? David Peterson and Rodney Senior,

our administrators, hurried off to talk to Delta. They came back with good news ... we were booked on another flight allowing us to get into El Paso on the same flight, plus we were given free vouchers for breakfast and lunch. Yum.

Our flight was finally called and it was fun to see those who had never flown before experience the thrill for the first time. Cameras were snapping and the excited chatter filled the plane. Soon we landed, only to be delayed again, which made us miss our connection into El Paso. What was happening? How would we be able to make connections the next day and arrive at the little church in Juarez on time for their evening service, which we were suppose to lead? Off our administrators went again, we began to pray again. They returned minutes later with the news that the airline was going to put us all up in the Dallas/Ft. Worth Sheraton Grand Hotel.

Danny and Dixie Marmen were thrilled with the delay, since it was their wedding anniversary. If we had made it to Juarez that night we all would have slept in bunk beds, girls in one room and guys in another. Could God have allowed the delay on purpose so He could bless two of His precious children on their special day? We think so.

We finally arrived in El Paso, with all our luggage, which we figured was a miracle. Standing on the sidewalk in front of the El Paso airport waiting to be picked up, another miracle occurred. One of the young people, Aaron Lapaire, broke out with big red welts on his arms and legs. We had no idea what was causing them. The whole team gathered around him, and started to pray. As we asked God to heal him, we saw the welts disappear right before our eyes! At that moment we sensed we were in for quite a week ... and we were.

We thought we were going to Juarez to help put a new roof on Pastor Lopez's children diner and maybe paint the walls and brighten the place up some. Just before we left home, a dear friend called us and told us that God had spoken to her and her husband to give us a large gift of money to use on the outreach. We couldn't imagine that we would be able to spend that much money there in one week, but we told her that we would ask the pastor what the needs were and let her know.

Well guess what? God knew we needed it and we ended up renovating the whole diner with new stove, refrigerator, hot water tank, cupboards, tables, pots and pans, even an air conditioner for the hot summer days. I have not had so much fun in a long time. Those who know me well know that shopping is not my favorite thing to do. I guess God wanted to change that because I spent four days in a foreign city, shopping until I dropped and having a blast.

It was not all fun though, in fact it was a challenge as day after day the stores would hassle me as I tried to use my Visa card and some of them wouldn't even take US dollars. But God, He had a plan to teach me to trust Him, so He could be glorified.

Monday we shopped for roof materials, paint, new electrical supplies and that sort of thing, so the team could get to work. On Tuesday I took some of the ladies from the kitchen so they could pick out the new appliances and cupboards. That was fun. They were overwhelmed and we cried together at God's goodness. We were an answer to their prayers!

Tuesday afternoon, after a long day of shopping when we finally found the right cupboards, my Visa card decided not to work. We tried everything and I could not convince the sales

lady to call the Visa folks and verify my credit limit. I decided to ask for a bank. The young man who sold us the cupboards took us down the street and there, to my surprise, was a Scotiabank, our bank. I went in and, with a little persuasion, was able to get a cash advance. In the meantime, Cesar, our translator, sat and talked with the salesman and ended up leading him to Jesus. I was stunned as I thought about the process—if the card had worked, this young man would not be in the Kingdom of God today! God is in control of all things, even my Visa card. His ways are not our ways.

By noon on Wednesday, we had met a wall because we were short on translators. Our goal was to have everything done by Friday so the children could be fed at noon, but now it looked like it was slipping out of our reach. It was more than I could handle. I felt so helpless I started to cry. I called the kids to the church to pray and pray they did! By now they were learning that when they prayed, God answered.

When we stepped outside the church moments later, there stood our answer. Georgina, a lady from El Paso, had brought her cleaning lady over to give Martha, the pastor's wife, some clothes. Martha had said "Come and see what the Canadians are doing at the diner."

So there she stood, overwhelmed at seeing the kids working so hard. The first words out of her mouth were "How can I help you?"

"Can you speak Spanish?" I asked.

"Of course, I'm Mexican/American."

I kissed her face and asked her if she was an angel. She proceeded to roll her sleeves up and join us for the rest of the day.

On our way back to the diner that afternoon, after shopping for pots and pans and other kitchen supplies, I was asking the Lord how we were going to help resource the diner with food. After September 11th, several food sources had dried up because people stopped giving. Pastor Lopez had to cut back on the numbers of children he could feed from 120 a day to less than 60, only three days a week.

When we arrived back at the diner to join the team, there stood a man named Roberto who wanted to help us. He was a businessman who also had a ministry in food donations. He really wanted to help Pastor Lopez and asked us if there was any way that we could help buy Pastor Lopez a van. He said if he had one, he could cross the border into El Paso every day and bring back free food donations for the diner.

I stood there stunned. Can you believe it? What an answer to prayer.

I remembered the gift from home and called our friends to ask them about the van. They were excited and said to go ahead and tell the pastor that we would help.

Thursday was the day to finish our work at the diner. The kids had worked so hard all week, painting the walls and decorating them with hearts, putting a new roof on, painting the benches for the children to sit on ... they worked from morning to evening with out a complaint and we were so proud of them!

Many of the Mexican children and youth had joined us too and wonderful friendships were made. That evening, we led the church service and worshipped for more than an hour in Spanish and English, giving glory to the Lord for all that He had done. Some of our kids gave testimonies for the first time.

Friday morning we cleaned up everything, filled the cupboards, put some finishing touches



The diner 'before'



The diner 'during'



And 'clowning around' after the Mexican diner was completely remodeled and refurbished by the Kings Kids from the Saint John area.

We have just come from a place where they have nothing and appreciated everything; and we live in a place where we have everything and appreciate nothing.

on the roof, got ready for the fiesta and waited for the children to come. I wish you could have seen their faces when they walked inside the diner.

We ended our time feasting with the children on fresh homemade tamales and nachos, served from the 'new diner'. We then hosted a fiesta where our kids played games with the children, did skits and dances, clowned, and passed out tracts and treats. We dedicated the diner to the Lord and then wept our way to the vans as we said our good byes to our new friends.



The Team: back row Aaron LaPaire, Dixie Marmen, Lynn MacArthur, Dave Peterson, Allison Conley, Erin Conley, Brian Earle, Rodney Senior, Dan Marmen; middle row Judith Flemming, Val Phinney, Rhonda Peterson, Ben Marmen, Jacques Marmen, Anthea Earle; front row; Olivia Henderson, Nat Phinney, Kate Phinney, David Phinney, Ben Peterson, Martha Frank, Marie Helene Marmen, Phil Marmen; and Andrew Phinney.in front

Worship Unleashed

A review of some material available from the new
Diocesan Resource Centre

BY THE REV. MICHAEL CANNING

Dear Fellow Worshiper,

Thank you for joining me in the study of *Ancient-Future Worship: A Model for the Twenty-First Century*. This study guide has been designed with two goals in mind: First, to put you in touch with the biblical, historical and theological dimensions of worship presented in the VIDEO; second, to serve as a useful tool to help you apply the principles of worship to your work as teacher, planner and leader of worship.

This is what launches you into the study guide of this truly interesting and remarkable two-video series on worship. It is produced by the Institute for Worship Studies with host Robert Webber. If you are looking for a course that will immerse you in the very essence of what the experience of worship can be; if you are looking for a blend between what is traditional and what is contemporary — then this is the one for you.

Here is what your host has

to say about this:

This alternative [way of looking at worship] will draw on the mystery and transcendence of the early church, the focus on the Word from the Reformation, the fervent singing of the evangelical church, and the contemporary commitment to relationship and intimacy.

In this undertaking, Robert Webber leads you through the following topics: Understanding Worship, The Ministry of Hospitality (People, Space, Dress for Worship, Music, Pre-Worship Gatherings),

The Gathering, The Service of the Word, and The Table.

The experience is not all talk either. Each teaching point is explored in an actual illustration through a live worship experience. This helps in your understanding of whatever is trying to be explained. If you are like me and need to have concrete, hands-on examples of everything you hear about, then this video series meets all the criteria.

Try it and you'll be amazed!

ACW makes generous donation, but ... Resource Centre still wishing

The Diocesan ACW recently donated \$1,000 to the Diocesan Resource Centre, but if it is to open at Anglican House in Saint John in September, a lot more resources are still needed.

The centre needs a computer with Windows 98 and Internet capability in order to run a library program in order to track the resources as well as access new ones. The centre's wish-list also includes

a printer to go with the computer, a television, VCR and CD player, some small tables and a librarian's chair (preferably swivel).

If you or your group are able to help with any of these things, contact the Rev. Patricia Drummond at 460-8349 or anged@nbnet.nb.ca.

Until the resource centre moves to Saint John, the resources currently on hand are stored at the

Diocesan Synod Office on Church Street in Fredericton.

Phyllis Cathcart, the bishop's secretary, is distributing the resources as time permits. She can be contacted at 460-0525.

The videos mentioned in Mr. Canning's review are very popular, so if you want to borrow them, it would be wise to get your name on the list as soon as possible.

Focus time and attention on God, rather than money Further comments on electronic giving

continued from page 2

People have a multitude of reasons for electronic giving. It places an obligation on the giver each week to consider what offerings should be made in forms other than money, how much of my time and talents should I or have I the opportunity to give? If I am visiting another Parish on Sunday because I want to see friends or relatives, through which parish should my offering to God be made? Do I feel pressured and obliged to give to the Parish I am visiting instead of to my home Parish? Should I feel pressured and obliged to give every time I attend a church service?

Are we paying for admission tickets to attend like a hockey game? Are there people who do not attend because they want to avoid being faced with the plate being passed around? How different to decouple this obligation of contribution to the plate every time you attend Divine Service. What a different focus to attend daily dur-

ing Holy Week or to spend a lunch hour in a big city cathedral at one of their daily noon time Communion services and there not even being a need for a 'collection'. Then perhaps we can indeed focus our time and attention on God rather than money.

By all means provide an opportunity each week for anyone and everyone to give thanks to God by making an extra contribution as God has prospered them. By all means give of your time and talents to further the work of the Church as the Lord has prospered you. Yet can we not allow Christians to deal with money and their contributions to their parish in the manner in which they deal with the rest of their finances? Do we have to force people into making their church givings an exception, to get cash from a bank machine or write a cheque to place weekly in an envelope, even though that might be almost the only cash they use and those the only cheques

they ever write? Are weekly contributions on a monthly pay scale not artificial and poorly connected to the original purpose? When everyone was paid cash on a weekly basis maybe that made sense. But we are no longer all in that paradigm. The Church is not made up of uniform individuals, we are not all 'right hands'. Allow us to be different parts of the body of Christ.

By all means retain the right to question whether those who prefer to lie in bed or to golf rather than to attend Divine Service are really members. Giving our time and attention to God is more precious to Him than all the money in the world. Decoupling the money gift via electronic giving allows the individual to focus more on the obligation to give time and attention to God.

David Wilson of the Parish of Grand Bay offers technology consultation to the diocese.

Who's the most important person?

BY DEAN KEITH JOYCE

MOTHERS' UNION DIOCESAN CHAPLAIN

Who's the most important person? That's the beginning of a question I ask the children as they gather around the font for a baptism at the Cathedral. The fuller question: who is the most important person in this baptism? You can imagine the inevitable answer — the baby. And I say, no, it's not the baby. The children are somewhat puzzled by this contradiction of the obvious correct answer.

Who do you think this "most important person" is? This person is none other than God the Holy Spirit. Just because we cannot see him doesn't mean he is any less real. The Holy Spirit, in many ways, is the unseen beauty of God. And because he is unseen he is the most readily ignored or poorly understood member of the Holy Trinity. The Holy Spirit is often boxed into simply being an article of our faith, or confined to the merely spontaneous. The Church recognizes his importance, however, with the Feast of Pentecost. After Easter, it is the most important festival of the church year and this year we celebrate The Day of Pentecost, or Whitsunday, on Sunday, May 19, and hence the topic of this article.

Why is the Holy Spirit so wonderful? First, we owe our spiritual birth to him. John 3:5 tells us that Jesus said, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit."

Secondly, since Jesus who, in the flesh, could not have stayed on earth and done all that God wanted to have done, left us this promise. In John chapter 14 we read, *And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.*

This then leads to what could be considered the Holy Spirit's most important work, namely making Jesus Christ known to his followers. Again we turn to a few more verses from John, in chapter 14, where Jesus again speaks to his disciples, "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is

mine and declare it to you." And a little later Jesus says, *But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.* In other words, the Holy Spirit will continue to make Jesus known to us, he will make Jesus real in our lives, he will make the reality of Jesus the truth by which we live and think and serve.

You'll notice that Jesus does not speak of the Holy Spirit as an "it," or simply consider him to be a power or super energy. God the Holy Spirit is fully and completely a person, and is equal with God the Father and God the Son. As we recognize the Holy Spirit more fully for who he is and what he does, we can see how important he is to our lives as individual Christians and to the life of the Church. The Holy Spirit is to be known and celebrated and enjoyed, and, of course, not just on The Day of Pentecost.

Through the work of the Holy Spirit, we receive the fullness of God. That fullness is made known to us in Jesus Christ and all that Jesus has is made known to us by the Holy Spirit. What more could we ask? Let us be guided by him in all that we do, as he brings our Lord more deeply into our lives as the touchstone by which we assess all things that claim to be true or spiritual. And in so doing may we know the joy of the Lord that indeed renews our strength to love God with all that we are, and to love our neighbour as ourselves.

With this tribute to the Holy Spirit I write my last article as the MU Chaplain of the Diocese. I want to thank Bishop Lemmon for appointing me to this role, and for MU having me as their Chaplain. I have thoroughly enjoyed my time with a great group of people, who love both to take their faith in Jesus Christ seriously and to have a lot of fun doing it. With the words of this simple blessing upon MU and all our sisters and brothers in Christ, I close this article:

May the warmth of the Father's love flow deep within your heart. May the power of the Holy Spirit give you strength.

May the healing of the Son of God release you. And as you go about your lives, in the eternal company of God the Holy Three, may you know freedom in His truth, and the protection of His holy angels; and the blessing of God Almighty, the Father, the Son and the Holy Spirit be upon you, now and forevermore. Amen.

Pastor's support group grows by leaps and bounds

BY RICK MILLS

A Pastor's Support Group was initiated in the Parish of Chatham on December 12, 1998. Since the Parish has two churches, the group began with four men from each church, as well as our rector and pastor, the Rev. Alan Reynolds. The group initially met once a month in a member's home at 8:00 a.m. on a Saturday. Our meeting consisted of a breakfast, followed by a time of sharing (usually someone has a word from scripture), and we close with a time of prayer where we pray first for our pastor(s) and then for any group member who has a need or concern. It is not uncommon for our meeting to get over around noon with a good part of our time spent in prayer. Over the past three years, God has blessed our times together and we have witnessed some wonderful answers to prayer in our lives.

The primary purpose of the group is to encourage, support, and pray for our pastor. Besides being a "Barnabas" to our pastor, we are also a support to one an-

other. At the 2000 Anglican conference for men in Fredericton, Harold Percy stressed the 'need' for men to get together in small groups and develop intimacy. Percy noted that Jesus is our model. Jesus was always in fellowship with His Heavenly Father and Jesus chose to be intimate with twelve other men. This diocesan conference confirmed to our group that we were on the right track.

After our group had been operating for about a year, four more men from the parish joined. Then we were blessed by the addition of the Rev. Don Hamilton and a group of men from the neighbouring Parish of Hardwicke. Since this increase in membership, we've been meeting in the church halls – alternating between Chatham, Bushville, and Bay Du Vin. Even though our numbers have increased, our purpose and the format of our meetings haven't changed. The only difficulty we encounter is scheduling our next meeting due to the members' involvement in so many Christian activities.

We experienced this diffi-



The Reverends Richard Steeves, Alan Reynolds and Don Hamilton, pastors and rectors in the parishes of Newcastle, Chatham and Hardwicke respectively (seated in front), are upheld in their ministries by a growing pastor's support group in the Miramichi area.

culty in February 2002. Consequently, we scheduled a Friday supper meeting to which we invited our spouses. The men prepared the meal and served the wives. We also had the privilege

of the presence of the Rev. Rick Steeves and his wife Rose from the Parish of Newcastle. The supper was a great time of fellowship and, God willing, may become an annual event.

If you have any questions about our Pastor's Support Group, please contact me at atmillse@nbnet.nb.ca or through the Anglican Parish of Chatham.

Rick Mills chairs the Pastor's Support Group in the Parish of Chatham.

Making the right choices

Continued from page 12

limit them to avoid their bad effects. We can make sure that the programs our children are watching do not contain non-Christian lifestyle messages or an overabundance of violence, or, if they do, we can decide to watch with them and to discuss what we have seen afterwards. We can encourage critical evaluation of the multitude of consumer driven ads. We can ensure that time is left in our children's lives (and in ours) for unstructured play, for thinking, for 'doing nothing' — for it is often in these times that God will make himself known.

We can determine that we will hold one day a week sacred, and a small portion of every other day, and we will not allow the world's cacophony to interrupt it. On Jesus' very busiest days, when crowds were clamouring to hear him, and to have him heal their loved ones, Jesus made time for renewal of His spirit. I believe that in these hectic days he says to each one of us, "Come with me by yourselves to a quiet place and get some rest." (Mark 6:31)

We have been given the gift of free will and we are able to make that choice.

The Rev. Patricia Drummond is Diocesan Director of Christian Education

Easter egg-stravaganza



Dozens of children from the parish and the wider community flocked to Christ Church (Parish) Church in Fredericton the day before Easter to prepare for the celebration. They made Easter cards and crafts and dyed eggs. They also listened to the Easter story and enjoyed Easter treats. The day was organized by Capt. Bonny Hunt, parish Christian Education Director, with the assistance of the members of Mothers' Union.

Families and Food Security

BY MARIAN LUCAS-
JEFFRIES

Food security projects can be an opportunity to assist people to develop skills and communities as well as to promote healthy living.

Last month I featured SunRoot Farm, a small agricultural co-operative in East Hants, Nova Scotia. Their philosophy is to provide fresh, locally and organically grown affordable produce to Nova Scotians.

SunRoot Farm is involved in a special program called Families and Food Security. The farm works in partnership with the Department of Community Services in Nova Scotia 'to provide local families who are receiving social

assistance with fresh, local organic produce'.

The 21 families (approximately 58 individuals) receiving social assistance who are involved are provided with organic vegetables and much more. They:

- participate in planting, weeding and harvesting the vegetables;
- attend farm meetings and make decisions relating to the project;
- assist with packing and delivering the vegetables, coordinating social events, and organizing a kids program;
- enhance their skills through their involvement in workshops (food processing, value-added food, cooking and leadership, communication and conflict resolution).

The project includes:

- Providing healthy fresh organic produce;
- A children's activity program;
- The distribution of a produce guide with storage, cooking tips along with many recipes;
- Literacy tutoring and computer assistance (on-farm tutoring through the West Hants Learning Network helped others develop their basic literacy skills, increasing their opportunities for employment);
- Easy-to-read workshop recipes and materials;
- Documentation of participants' experience in a booklet.

Many of the recipients are isolated due to lack of transportation options and fixed incomes. This project offered participants

the opportunity to work with members of their community, share ideas, recipes, abilities, and laughter on a regular basis. Confidence, self-esteem and support increased for everyone involved.

Everyone is a winner with projects like Families and Food Security. For more information

contact:

Steve Law
SunRoot Farm
3101, Highway 236
R. R. #1 Kennetcook N.S. B0N 1P0
(902) 632-2497
sunroot@ns.sympatico.ca



Organist Music Director

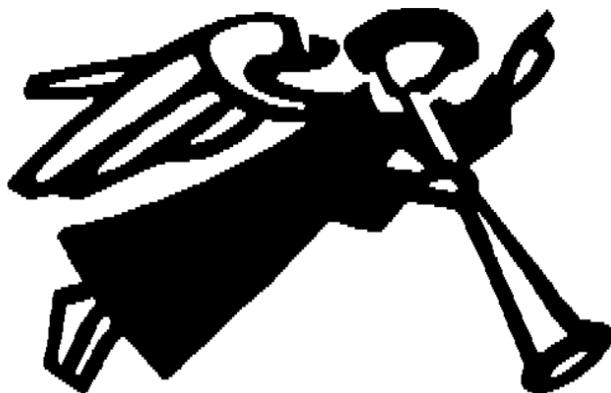
The Parish
of Millidgeville
needs a permanent,
part-time organist and
choir director for weekly
choir practice and one
Sunday service.

Apply with a resume to
Parish of Millidgeville
815 Millidgeville Avenue
Saint John
E2K 2N8

For further information,
call 648-0509



Summer Music at the Cathedral



Join us for a noon-hour musical interlude
each Friday in July and August
from 12:10 until 12:50

Admission is free with a voluntary offering
collected at the end of the recital
to help defray expenses.

For more information,
call the Cathedral office at
450-8500

Christ Church Cathedral
On the Green
Corner of Brunswick and Church Streets
Fredericton

Church Army 2002 Golf Tournament



Join us on
Wednesday, June 12
at
Rockwood Park Golf Course
Saint John
Tee-off at 10 a.m.

For more information call
847-1802

INTERCESSIONS

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

MAY

16: Parish of Wicklow, Wilmott, Peel & Aberdeen, The Rev. Christopher VanBuskirk, The Rev. David Perks, Assistant Curate; Hope Mission (Missao da Esperanca), Lay Ministry Claudio Linhares, Joao Pessoa Brazil. **17:** Parish of Woodstock, The Ven. Walter Williams; The Comforter Missionary Station (Ponto Missionario 0 Consolador), Lay ministry Antonio Costa, Joao Pessoa Brazil; David Larlee, Wycliffe, Oxford. **18:** Parish of Andover, The Rev. John Mills; Christ The Saviour Parish (Paroquia Cristo 0 Salvador), Rev. Josafa dos Santos, Ilha de Itaparica, Brazil. **19:** Province of Western Australia of the Anglican Church of Australia, Archbishop Peter Carnley; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Carcross, Tagish, Johnson's Crossing and Teslin - St. Philip's, outreach ministry, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families. **20:** Parish of Bathurst, The Ven. Douglas Patstone; The Ven. Lyman Harding (R); Jesus of Nazareth Mission (Missao Jesus de Nazareth), Rev. Severino Abel da Silva, S. Goncalo do Amarante Brazil. **21:** Parish of Bright, The Rev. Ian Wetmore; God Liberator Missionary Station (Ponto Missionario, Deus Libertador), Lay Ministry Carlos

Alberto Tome, Joao Pessoa Brazil. **22:** Parish of Cambridge & Waterborough, The Rev. Brenda McKnight, Priest-in-Charge; The Ven. Harold Hazen (R); Emanuel Parish (Paroquia Emanuel), Rev. Ian Meldrum, Rev. Edgar Batista, Olinda Brazil. **23:** Parish of Campbellton, The Rev. William Morton; Liberty Mission (Missao da Liberdade), Rev. Stephen James Taylor, Rev. Evanilza Loureiro, Jaboatao Brazil. **24:** Parish of Campobello, The Rev. Charles Smart; Olives Garden Missionary Station (Ponto Missionario Jardim das Oliveiras), Rev. Mauricio Coelho, Recife Brazil; Chris Hayes, Wycliffe College. **25:** Parish of Canterbury, The Rev. John Hall; Holy Spirit Parish (Paroquia do Espirito Santo), Rev. Miguel Uchoa, Jaboatao Brazil. **26:** Province of South Australia of the Anglican Church of Australia, Archbishop Ian George; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Watson Lake - St. John the Baptist, Lower Post, Swift River, The Rev. David Kalles, Ali Kalles & family, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families. **27:** Parish of Carleton, The Rev. Vicars Hodge; Rev. Canon David Jackson (R); Mediator Mission (Missao do Mediador), Rev. Verulucia Lins Silva, Recife Brazil. **28:** Parish of Central Kings, The Rev.

William Sheppard; Nativity Missionary Station (Ponto Missionario, da Natividade), Rev. Jorge Aquino, Natal, Brazil. **29:** Parish of Chatham, The Rev. Alan Reynolds; The Ven. J. F. N. Jones (R); Reconciliation Parish (Paroquia da Reconciliacao), Rev. Luiz Marcos Silva, Caruaru - Brazil. **30:** Christ Church Cathedral, The Very Rev. Keith Joyce, The Ven. Claude Miller, The Rev. Elaine Lucas, The Rev. Pat Drummond, Honorary Assistant, Rev. Canon Hubert Drillen (R); Saviour Mission (Missao do Salvador), Lay Ministry Carlos Tome, Joao Pessoa, Brazil. **31:** Parish of Coldbrook & St. Mary's, The Rev. Wally Corey; Saint Francis of Assis Missionary Station (Ponto Missionario Sao Francisco de Assis), Rev. Severino Abel da Silva, S. Goncalo do Amarante, Brazil; Bonnie LeBlanc. Atlantic School of Theology.

JUNE

1: Parish of Dalhousie, The Rev. Andrew Fraser; Redemption Parish (Paroquia da Redencao), Rev. Maria Gorete da Silva, Olinda, Brazil. **2:** Anglican Church in Aotearoa, New Zealand and Polynesia, Bishop John Paterson; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Atlin - St. Martin, Deacon Vera Kirkwood & family, Licensed Lay Minister Dorothy Odian & family, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their

families. **3:** Parish of Denmark, The Rev. Michael Canning; The Rev. Tom Knox (R); Sower Mission (Missao do Semeador), Rev. Saulo Mauricio Barros, Olinda, Brazil. **4:** Parish of Derby & Blackville, The Rev. Richard Harris; True Vineyard Missionary Station (Ponto Missionario Videira Verdadeira), Rev. Edmar Pimentel, Caruaru, Brazil. **5:** Parish of Dorchester & Sackville, The Rev. Kevin Stockall; The Rev. Lloyd Lake (R) Loch Lomond Villa & Saint John Regional Correction Centre Chaplain; Redeemer Parish (Paroquia do Redentor), Rev. Mitsuo, Noyama, Rev. Nadja Maria Lins da Silva, Recife, Brazil. **6:** Parish of Douglas & Nashwaaksis, The Rev. William MacMullin; Pentecost Mission (Missao de Pentecostes), Lay Ministry Jardson Tenorio, Jaboatao, Brazil. **7:** Parish of East Saint John, (Vacant), The Rev. Les Petrie, Priest-in-Charge; Zion Mount Missionary Station (Ponto Missionario Monte Siao), Rev. Leonides Menezes, Umburetama, Brazil; Terence Chandra, Wycliffe. **8:** Parish of Fredericton, The Ven. John Sharpe, Assistant Curate Rev. Elaine Hamilton, Capt. Bonnie Hunt, Youth Director; Resurrection Parish (Paroquia da Ressurreicao), Rev. Luiz de Souza Franca, Joao Pessoa, Brazil. **9:** Province of Melanesia, Archbishop Leslie Pogo; Bishop D. Edward Robinson de Barros Cavalcanti & staff;

Diocese of Yukon: Communities of Faro and Ross River, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families. **10:** Parish of Fredericton Junction, The Rev. Neville Cheeseman; The Rev. Wilfred Langmaid, Chaplain, UNB, STU; Saint Paul Parish (Paroquia Sao Paulo), Rev. Nadja Maria Lins da Silva, Rev. Juciara Nascimento, Recife, Brazil. **11:** Parish of Gagetown, The Rev. Gerald Laskey; Strong House Life Missionary Station (Ponto Missionario Casa Forte), Rev. Ricardo Mucio, Recife, Brazil. **12:** Parish of Gondola Point, Rev. Canon James Irvine; The Rev. Kenneth Legassick (R); Holy Trinity Cathedral (Catedral da Santissima Trindade), Dean: Rev. Paulo Ruiz Garcia, Recife Brazil. **13:** Parish of Grand Manan, The Rev. Howard Anningson; Living Waters Mission (Missao Agua Viva), Rev. Simea Meldrum, Jardim Brazil. **14:** Parish of Greenwich & Wickham, The Rev. Eileen Irish; Bethel Missionary Station (Ponto Missionario Bethel), Lay Ministry Evilasio Tenorio, Recife Brazil; David Larlee, Wycliffe, Oxford. **15:** Parish of Hammond River, The Rev. Peter Gillies; Bethany Parish (Paroquia Betania), Rev. Leonides Menezes, Recife Brazil. *The intercessions are on-line at www.anglican.nb.ca — click on 'prayer'*

Bear witness for me ... beginning here

You mean that this is a witness? she asked, as she passed me a cup of tea. "I have never witnessed before." She thoughtfully poured a cup for herself and sat down in a comfortable platform rocker nearby.

"Yes, it is a witness," I replied, sipping the hot tea, taking a cookie from the offered plate. "In fact, it's a very strong witness and will touch a number of people who allow the scenes to touch them."

But I am ahead of myself. Let me begin at the beginning

Early in Lent I visited Anglican House on Princess Street and discovered the art of Sieger Köder. In the hallway there hung a picture of Jesus washing Peter's feet. I was familiar with the story. John records it in chapter 13 of his gospel. The picture on the wall was vibrant with colour and I was deeply moved by his composition. Jesus knelt before Peter, his back to me. Peter's foot was held in Jesus' hands, the bowl was between them. In the water I could see the reflection of Jesus' face. It was as if I were in the Upper Room with them, looking over Jesus' shoulder. I could almost hear the water splash against the sides of the bowl in His gesture of servanthood.

"He's done others," Gwen said, noticing my interest in the picture. "I have a flyer in my office. I'll go and get it." The bookstore manager returned quickly and passed me the flyer. "He's won-



the penultimate  Word

BY JAMES IRVINE

derful," she said.

Indeed he is!

Sieger Köder, now 77 years old, spent the last year of World War II as a prisoner of the Allies. Following the armistice, he studied art in Austria. He came to his vocation late and was ordained a priest the same year Harold Nutter ordained me. I sensed a bond.

On the cover of the flyer I saw the Last Supper. Inside was The Closeness of God, 14 scenes following Jesus from Pilate's Hall to the tomb where his body was placed before sunset on the Friday he died. The scenes are all familiar, but he has renamed them all and presents them in vibrant, engaging colours. I felt I was seeing them for the first time, although I remember them well from my youth on Paradise Row. I found them exciting! My eyes darted from one depiction to another, and

then another.

Jesus was no longer Accused. Köder placed Him, bowing in submission to Pilate and Ciaphas and renamed the scene Surrender. Civil authority washed his hands in a bowl turning red — reminiscent of the Nile in an earlier day — while the ecclesiastical authority clutched the Torah, received from that same era.

Jesus does not Fall for the First Time but rather genuflects under a cross-beam weighed down by the evil and injustice of the world that appears in ghost-like apparitions over His burden. Cornerstone, the priest-artist called it. I grew more excited! On this cornerstone a temple is built out of living stones, Peter would remind us later.

These scenes hang in the nave at St. Luke's now. Connie, my hostess, struck with awe when she saw them for the first time, wanted to place them on the walls that have surrounded and sheltered her for more than eighty years. Her eyes glistened as she stood before one scene, and then another. Her eyes darted from one detail to another. She was reverent in her silence. Reverent and reflective.

"Norma would so love these," she said. But she couldn't take them in now. Norma, her sister and life long companion until she suffered a stroke, was creative

and imaginative in her love for God and the scriptures. Connie knew that her sister would indeed be enthralled by these engaging pieces of art.

"They touch us," said Connie. "Will you have some more tea?"

"They touch us all," I agreed, offering my empty cup and saucer. As she poured I went on. "They touch each of us differently."

"Indeed they do, that's the beauty of them!" Connie passed me my tea and I took another cookie.

The beauty indeed.

Jesus neither Falls for the Second Time nor carries His cross alone. Köder has him lead others with their own cross-beams. He calls the scene With Us. It's encouraging and exciting. Invited to pick up our crosses and follow Him, Köder has Jesus leading on a path He shares with us. Our crosses are not denied. Our crosses are not removed. And He does not carry his cross alone. Faith and scripture are integrated. A struggle for Him then, a struggle for us now too. The struggle continues, but we are not alone. What good news! What relief!

"We don't even have to see the same thing," Connie went on. "We are all different and we all see things differently."

"Each of us sees Jesus from where we stand," I replied. "And you are allowing us all to see him as we need to see him."

"And that's a witness?"

"That's your witness. You're allowing God to touch people's lives. He's touched your life. You're allowing that to happen to others. A witness is like that."

"I can see that," was her reply. She sipped some tea.

It seems to me Connie is a Pentecostal witness.

"You will bear witness for me," said Jesus, "beginning here."

In the Acts of the Apostles, Luke recorded that the beginning was in Jerusalem. Connie was simply ... beginning here, where she has been her whole life long: at the small church where she has been steadfast and faithful to her Lord. Here, where she recognized Jesus in a fresh way, in an emotive and engaging way that she knew would resonate with her sister, and in a way that she hoped would touch others as well.

In these scenes she bore witness to Jesus' death, and her faithfulness bore witness to his Resurrection. That's all Jesus expects. It was the apostolic witness into which we have all been baptized.

That witness is self-effacing and humble, but it has the power of Pentecost that changed lives ... and still does.

Copyright © 2002 James T. Irvine

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

Jesus would make the right choice

BY PATRICIA DRUMMOND

WJD bracelets, necklaces, bookmarks and posters are popular these days. They are supposed to remind us that in every situation in which we find ourselves not quite knowing how to behave, we should ask ourselves, "What Would Jesus Do?" This is sometimes easier said than done in today's world, which is dominated by technology undreamt of in Jesus' day — in fact, undreamt of as little as forty years ago.

There is another quote from Professor Lightman's talk with which I identified all too strongly. "All around me," he said, "everywhere I go, I feel a sense of urgency, a vague feeling of not keeping up with the world, a vague fear of not being plugged-in." Yes, the world is definitely moving too fast for many of us, things are changing too rapidly, there is too much choice, and we feel overwhelmed by it.

The effect of all this on our children, who have never known a slower paced, less frenetic world, is different. They 'take to' the media. They can teach most of us a thing or two about the use of computers or the VCR ... but they are not the same as the children of a generation ago. One thing in

particular jolted me when I taught in the public school system.

When I began teaching in 1976, the announcement of an indoor recess due to rain or extreme cold was greeted by the class with howls of dismay. During the last few years I taught, such an announcement was cheered. Large numbers of today's schoolchildren seem to prefer to stay indoors. This may be because many of them find it difficult to come up with an outside game on their own for they spend so long sitting and watching others do things on TV or video that the initiative to do their own thing has not been developed as it might otherwise have been. It may also be that they are unused to interaction in groups due to the isolation which TV watching, playing computer games and the use of such things as personal stereos brings about.

To quote Alan Lightman again, "The artificial world of the television screen, the computer monitor, the cell phone has become so familiar that we often substitute it for real experience." Our children have no other experience.

Theologian, Marva J. Dawn, has written this: "Families are being dismantled because a parent or child is always drawn

Technology was supposed to make us free: instead it has enslaved us ... Alan Lightman, novelist, essayist and physicist, in the Hart House lecture on March 20, 2002.

The Lord has sent me to proclaim freedom for the captives ... Isa 61:1

away to play, work, or experiment on the computer." Even if one watches a program with one's family, one is essentially alone.

Of course, there are other much more obvious dangers to our children in this media dominated world. On March 29, the Globe and Mail ran two articles on the effects of TV violence. One of them quoted Melanie Cishecki, executive director of MediaWatch. "At long last," she said, "we're getting the data to prove what parents and teachers have always known: Watching violent TV makes children violent."

The same article gave the statistical results of a study of 707 children published in the journal, 'Science'. Among males, 8.9 per cent of those who had watched less than one hour of TV a day as adolescents, assaulted someone in the next few years. Of those males who watched more than 3 hours a day as adolescents, the number committing assaults rose to a horrifying 41.7 per cent. Among females the results were also highly significant, although much, much lower than for males.

Francis Bridger, in Children Finding Faith, writes of the perils and power of the image culture, especially the insidious effect of the soap opera: "a Christian view of sex as properly confined to marriage is seen at best as merely a lifestyle option and at worst as laughably out-of-date ... Religious views are portrayed as marginal, neurotic, or hypocritical. An impression (is given) that religious faith doesn't matter, is irrelevant to normal life and is the preserve of those who are either two-faced or unable to cope with reality."

Now, of course, TV, computers, and so on have also had many positive effects on our lives. It would have taken me twice as long to write this out or type it the old fashioned way, and it would have needed several time-consuming revisions. I would hate to go back to paying my bills by mail or hand delivery, and I love to be able to see the state of my bank balance with a few mouse clicks. It is great to be able to see such events as the Olympics from one's living room, more clearly even than if one were present. It is awe inspiring to have

so much knowledge available at one's fingertips through the marvel of the Internet.

What then should we do about the 'bad stuff'? What would Jesus have made of it? How would He have handled the constant bombardment of information, the stress of out-of-control change, the isolation and dulling of initiative, and the rise in violent behaviour caused by too much viewing and the non-Christian messages mixed in with the rest?

I think Jesus would say that in all things we have a choice. You will remember the story of the rich young man. (It's in Matthew 19:16-26, and also in Mark and Luke) Jesus suggested that he should give up the thing which was hindering him from true discipleship — in his case his wealth. The young man chose not to and "went away sad."

We too have a choice in how we allow the media to impact our lives and those of our children. We can use them for the good things they offer, and decide to

Continued on page 9

From Maggie's kitchen

New Testament not the end of church history

Easter having come rather early, we will be all the way through Trinity Sunday before the end of this month, having along the way relived our Lord's Ascension and the coming of the Holy Spirit on Pentecost. The Twelve Apostles (including St. Matthias, Judas' replacement) witnessed these events first-hand, and were set on fire with the Gospel of Christ. After that, through the Books of Acts, we know quite a bit about a couple of them — St. Peter, of course, and how St. James the Greater, the brother of St. John, met his martyrdom — and rather more about St. Paul, who wasn't one of the Twelve.

And then — blank? That, at least, is what many people I know seem to think. There's the New Testament, and after that only untrustworthy legend. The Apostles disappear into the mists of antiquity, leaving nary a trace apart from their few writings. For instance, I was told once (by the pastor at a friend's church) that after the New Testament was written the Church immediately fell into error, the Truth being preserved by a faithful remnant (an underground network, I guess) until it came to light again in the Anabaptist "Radical Reformation" some fifteen hundred years later.

In rebuttal, on the first of this month we Anglicans observe

the Feast of St. Philip and St. James the Less (the Younger), two Apostles about whose lives we know very little from the New Testament and rather more from those 'untrustworthy' scraps of 'legend'. Eusebius (260-340 A.D.), the 'Father of Church History', tells us that Philip preached the Gospel in Phrygia, and that he died and was buried in Hierapolis. Earlier yet, at the close of the second century, one Polycrates, the Bishop of Ephesus, mentioned in a letter to Pope Victor that two of Philip's daughters lived out their long lives of virginity in Hierapolis, and that a third daughter was buried in Ephesus. An even earlier scrap of evidence comes from Papias, a Bishop of Ephesus who apparently knew the daughters personally, and was told by them of their father's having brought a dead man back to life. Then, at the turn of the twentieth century, Sir William Ramsay discovered on a tomb in Hierapolis an inscription referring to a church there dedicated to St. Philip.

Perhaps St. Philip the Apostle has here been confused with St. Philip the Deacon (see Acts 21:7-9). In either case, the scraps are history, not legend — evidence of the ongoing, faithful work of the Church, if not of a particular Philip.

As for St. James the Less, his New Testament identity is

somewhat confusing. But as for his later life, Eusebius records the second-century Hegesippus' account of James' martyrdom (he says by being thrown down from the pinnacle of the temple in Jerusalem) and his widespread reputation as 'the Just' and 'the bulwark of the people'. Josephus, the first-century 'Jewish historian, states

matter-of-factly that James was stoned to death in the year 62 A.D.

Josephus' words, in particular, assure us that these Apostles continued in the work the Lord had entrusted to them, and didn't simply blip on, then off, the screen of history. Nevertheless, they weren't at any pains to make themselves memorable, only the will

and mighty works of God.

The business of bishops over the ages has been to continue in the Apostolic witness to these things. One such bishop, honoured on May 16, is St. Honoré, who served in Amiens in the sixth century. So, this month, a 'cake' named for him, wonderful enough for Ascension Day or Pentecost.

Gateau St. Honoré

This is an assembly job, using recipes you'll find in your own cookbooks. You'll need one-half pound puff pastry (from the frozen food section of the supermarket); a 4-egg batch of choux (cream puff) paste; about 1-3/4 cups pastry cream; and 1/2 cup whipping cream, plus some other stuff.

Preheat oven to 425 degrees.

Make the pastry cream; cover with waxed paper and cool.

Roll out the puff pastry into a 10-inch circular base. Brush a cookie sheet with a bit of water and place the circle on it.

Beat together 1 egg yolk and 1 Tbsp milk; brush onto the puff pastry circle to make a 1-inch band around the edge. Place the paste in a piping bag, and pipe around the edge of the puff pastry circle over the egg wash.

With the rest of the paste, make 18 small (about 3/4-inch) cream puffs. Bake with the pastry base 10 minutes, then lower the heat to 400 degrees for another 10 minutes, plus another 5 minutes for the base. Cut holes in the bottoms of the cream puffs as they come out of the oven, to let the steam escape.

Meanwhile, make a caramel syrup by cooking 1/2 cup sugar with 2 Tbsp butter and 3 Tbsp water until golden. Dip the top of each cream puff into the syrup and set aside to cool.

Whip the cream, and use to fill the cooled cream puffs. Attach to the outer ring of the pastry base with dabs of caramel.

Whip 2 egg whites till stiff, then fold in any remaining whipped cream and the pastry cream. Fill the centre of the cake. Drizzle with remaining caramel. Decorate just before serving with strawberry halves.

Maggie Harris lives in the Parish of Derby & Blackville