

## Bishop will retire next year

BY ANA WATTS



In a statement to Diocesan Council on October 3, Bishop Hockin announced he will retire Oct. 31, 2003.

Bishop William Hockin will retire on October 31, 2003. He stunned a meeting of the Diocesan Council in Fredericton on October 3 with this announcement.

"Although these years as bishop have been exhilarating, they have also been somewhat exhausting, and I find myself quite tired," the bishop read from his prepared text.

"I have prayed about this for the past six months. I thought that perhaps the summer would change my mind, that after four weeks of R&R I would feel differ-

ently, but I am just not able to go on for another year. The effectiveness of a bishop is being out with people and traveling a lot. I find it difficult to do that now," he said.

He went on to reassure council members that he would continue his 'intentional leadership' of the diocese for the next year. "There will be no lame duck here," he said. He went on to outline his plans for succession as well as his retirement then called for a break in the proceedings. The meeting sat in silence.

Following the break, dur-

ing which many of those present approached the bishop, the Rev. Barry Craig paid tribute to Bishop Hockin.

"Although your announcement has taken us by surprise here today, I think we need to go on the record at this time and recognize what your gifts of communication and administration have done for our diocese. Your genuine Christian charity and concern for people has allowed much to be accomplished in this diocese. Those of us who have had the privilege of interacting with you personally know that your greatest gifts have been manifest across coffee tables and in one-on-one situations, where you have changed hearts simply through patience and kindness. Speaking as one who has had his heart changed, I want to say thank you."

The bishop came to this diocese from St. Paul's Bloor Street (Toronto) on November 1, 1996, to serve as dean at Christ Church Cathedral. He was elected

*Please see BISHOP page 2*

### Succession Process

On October 3, following Bishop Hockin's announcement of his impending retirement, Diocesan Council:

- moved to convene the 124th Synod of the Diocese on November 16 at Christ Church Cathedral in order that synod can call an electoral synod for the election of a coadjutor bishop;
- moved that a working group prepare a diocesan profile reflecting the vision and goals voiced by Synods 2000 and 2001 to present to the November 16 synod in order to assist both candidates and delegates to synod in the electoral process.

An early spring electoral synod is expected. The coadjutor will be consecrated on June 5, 2003, at the beginning of a previously planned synod. The coadjutor will work with Bishop Hockin until his official retirement, at which time s/he will be enthroned as diocesan bishop.

### Bless the animals



Some parishes offer a service to bless pets on the feast day of St. Francis of Assisi. Here Skye, the Golden Retriever and Naomi Larmer of the Parish of McAdam share a moment in the sun as they wait for the Rev. Wendy Amos-Binks to reach them. There are more animal blessing photos on page 9.

## Clergy corresponds with New West

Clergy in the Diocese of Fredericton recently sent letters to Bishop Michael Ingham of the Diocese of New Westminster and to the clergy in that diocese who object to the decision of their diocesan synod to bless same-sex unions.

The letter to Bishop Ingham began with: "We write to you out of concern for the well-

being of our Church, a concern we would like to believe you share. In a letter to this diocese, our Bishop, William Hockin, has expressed his belief that 'by acting unilaterally the serious danger is that the divisions and polarization experienced in the Diocese of New Westminster now become the property of the whole church.' You yourself have been quoted as say-

ing that you would resist the Balkanizing of your diocese. We hope and pray that you will work to avoid the Balkanizing of the Anglican Church as a whole by not acting in ways that, to quote Archbishop Rowan Williams, pose 'a substantial problem for the sacramental unity of the Communion.'" *Please see CLERGY page 4*

## New name for diocese

A new name for the diocese and a modern concept of 'parish' are among the major changes suggested by the Constitutions and Canons committee reviewing the Church of England Act (1942), constitutions and canons of this diocese.

Diocesan Chancellor Charles Ferris, who chairs the committee, and members Eugene Westhaver and Ron Stevenson offered an interim report on their work to a meeting of Diocesan

Council in Fredericton on October 3.

Since 1876, 40 acts relating to this diocese have been enacted in the New Brunswick legislature, including consolidating acts in 1885, 1912 as well as 1942. The proposed Anglican Church Act, 2003 would replace the 1942 act and be written in accordance with modern principles that call for the elimination of excess legal verbiage. As a result the act will be

*Please see PARISH page 2*

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### Inside



The new Taylor College foyer is as relaxing as it is welcoming. Details on the opening on page 7.

## Answers offered

Dear Editor,

Really appreciated your article re Baptism.

People have questions: Why am I here? What's the church all about? What's the Bible all about? Who is Jesus? As people prepare to baptize their children we have a great opportunity to teach the faith so that they will then share it with their children. For 20 years I have been teaching the catechism (pages 544-555 in the Book of Common Prayer) and have discovered that many have little understanding of the basics.

I developed a short course that I love sharing. People seem to become inspired to grow further in faith as the mystery of the Bible is unveiled. Nothing new, just old fashioned catechism taught and explained in simple, down-to-earth language.

If anyone would like more information or even would like me to come to their parish to assist in baptism/confirmation preparation, or even for those wanting to grow in their understanding of the bible, they can contact me at outreach@nb.sympatico.ca.

**David W. Parsons**

Church Army Atlantic Missioner

## Not amused

Dear Editor,

I am a regular and interested reader of the New Brunswick Anglican which is surely one

of the best diocesan papers in Canada. One of my favourite columns is usually *From Maggie's kitchen* but I must admit that this month (September) I felt let down by it.

Bishops, like lightning rods, are easy targets for criticism and there is no doubt that we often deserve reproof. On the other hand, to characterize contemporary bishops as "overseers" and "CEO's" whose attitude to ministry is "So long as the train runs on time, who cares what freight it carries" seems to me to be a cheap shot.

This is especially true when it comes from the diocese of a bishop who is known throughout the church for his faithfulness to the Gospel, pastoral concern, and

hard work. Actually, I think it is unfair to most bishops I know who sacrifice personal and family time in order to be with the clergy and lay people of their dioceses in good times and in bad.

I suppose the remark was supposed to be funny, but I found it hard to laugh.

With prayers and best wishes,

**+ Ann Tottenham**

(Bishop for the Credit Valley area in the Diocese of Toronto)

## Kudos

### for columnists

Dear editor,

I think you have a real treasure in the writing of Patricia

Drummond. Please pass along my compliments to her for her last two efforts. The Wonder of Little Things (September) and her reflections on Halloween (October). Both are first rate, thoughtful columns.

I have said this before, but I want to say it again that Maggie Harris's columns are always a must read, too. She does come up with some very clever ways of addressing her topic. I wonder if she has ever considered putting them all together into a book?

Overall, I have to say the October issue was the best ever in my opinion. — or at least the topics chosen appealed to me the most.

**David Goss**

Saint John



# Episcopacy remarkable for consultation

Continued from page 1

coadjutor bishop on March 14, 1998 and consecrated at St. Dunstan's Roman Catholic Church on June 24 of that year. He served with Bishop George Lemmon until the spring of 2000. He was enthroned in Christ Church Cathedral and assumed the position of diocesan bishop on April 25.

His episcopacy is remarkable for its dedication to consulta-

tion with both the clergy and lay of the diocese and for a positive reversal in diocesan finances.

"Following retirement, Isabelle and I will be living in Mactaquac. God willing, I will want to continue with my downtown speaking ministries, and perhaps expand them. I hope to put together a few more books, conduct parish missions and assist the diocese in any way where I would

be needed, as well as cut a lot of grass and play some golf."

When the Hockins moved to New Brunswick in 1996 they fully intended to return to a small town in Ontario when it came time to retire. "About six months ago we were surprised to realize that we didn't want to leave here. This is a beautiful province with wonderful people and civil society. Retirement here will be different,

but we have a strong year ahead of us. Our focus on youth will continue in 2003, we will continue to help struggling parishes. We will continue to foster Christian formation, and in retirement I will serve on committees to support that, with the new bishop's blessing.

"Being bishop of this diocese continues to be a great privilege and I look forward to this next year of continued opportunity and service."

## Many parish names to change too *continued from page 1*

about a quarter of the length of the previous one and, as much as possible, written in ordinary language.

"The proposed act retains the essential components of the 1942 act, but obsolete and spent provisions are omitted," says Mr. Ferris.

Mr. Stevenson outlined the significant changes in the act which include: recognizing The Anglican Church of Canada as the official name by which the church has been known since 1955; changing the name of the diocese to The Diocese of New Brunswick, in recognition of the geographic reality (when the diocese was named there was already a Roman Catholic Diocese of New Brunswick, which has since been divided and the name is no longer used); the adoption of the prudent investor rule, as approved by the Diocesan Synod a few years ago; and a change in concept of

what constitutes a parish from that of a geographical area to the community of church members who worship in a particular church or group of churches.

"The Territorial Division Act of 1784 established counties and parishes. The founders hoped there would be an Anglican church in every civil parish. That didn't happen. We are still tied to the territories, but are territories important today?" asked Mr. Stevenson.

The new act also calls for the standardization of parish names. There are several constructions in use now, some names include the rectors and church wardens, others include the vestry, some parishes even have several variations of their own name. The proposed standard name is the 'Corporation of the Anglican Parish of ...'. The committee is pre-

paring a list of proposed parish names which, when approved, will be fixed in the act.

Mr. Westhaver reported on the committee's review of the diocesan constitution. It recommends, among other things: the definition of 'communicant' be changed to a definition of 'church member'; the size of Diocesan Council be decreased in order that it be restored to an active rather than advisory body; the use of gender-neutral language and the removal of superfluous language in its text.

The committee also suggests the present 25 diocesan canons be consolidated and replaced by eight canons addressing interpretation; the business of synod; the election, appointment, consecration and resignation of bishops; diocesan officers, the Diocesan Council and committees;

property, trusts, finances and records; parish governance; the clergy; and discipline.

The proposed canons will not remove any functions currently provided under the present canons. They are intended to facilitate and enable the mission of the diocese by providing for more clear, concise, understandable and transparent rules for diocesan and parish governance. This will entail a limited number of changes in the substance of the present canons.

Although a few members of diocesan council raised some questions and concerns about the committee's recommendations, discussion and debate was reserved for a special meeting at a later date.

The committee hopes the new act will be ready to present to the New Brunswick Legislature in June and will be in effect by January of 2004.

## New archdeaconry created

Parishes from Renforth to Sussex are now part of a new archdeaconry, the seventh in the diocese. Kennebecasis/Kingston was created this fall. The Rev. Canon Richard McConnell will be installed as archdeacon on Sunday, November 10, at 7 p.m. in Christ Church Cathedral. The Rev. Ed Coleman of Hampton will serve as regional dean.

The parishes of Renforth, Rothesay, Quispamsis, Gondola Point, Hammond River, Kingston, Hampton, Central Kings, Upper Kennebecasis, Sussex, Waterford & St. Mark, Johnston and Upham as well as the Rothesay Netherwood School are included in the new territory.

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## BISHOP'S PRINCIPAL ENGAGEMENTS

**November 7**

Diocesan Council 11 a.m.

**November 10**

Parish of McAdam 11 a.m. \*

**November 16**

Diocesan Synod  
Christ Church Cathedral  
10:30 a.m.

**November 17**

Parish of St. George 9 a.m.  
Parish of St. Andrews 7 p.m. \*

**November 18**

Parish of Pennfield 6:30 p.m.

**November 23**

Stewardship Conference  
Christ Church  
(Parish) Church

**November 24**

Parish of Bright 10:30 a.m. \*

Ordination  
of Julie Armstrong  
to the priesthood

Christ Church Cathedral  
7 p.m.

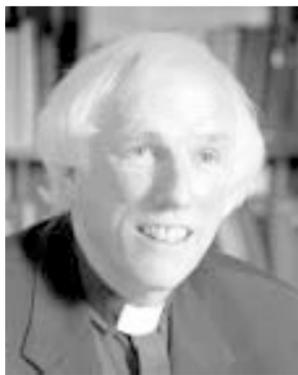
**November 25**

Advent Series  
Playhouse, Fredericton  
12:15 – 1 p.m.

**December 2**

Advent Series, Playhouse,  
12.15 – 1 p.m.

\* Denotes Confirmation



### From the Bishop

I spend a lot of my time helping congregations regain lost opportunities to 'be the church'. They may have good leadership. They may be in a great neighbourhood with lots of people — but still, something is not right.

What I call Holy Imagination is essential to any church in these troubled times. Graham Tomlin of Oxford, in his book *Provocative Church*, suggests the Church of the 21st century will be a Community of Imagination. It will offer a real alternative to a tired and broken world. "Faith needs imagination — the ability to imagine that, because of God, things could be different — that what you see is not necessarily what you get."

The prophet Zechariah offers us a wonderful example of prophetic imagination at work in chapter 8, verses 4 and 5: "The Lord will come to Zion — and old people will sit there with their canes and children will play in the streets." He wrote this at the end of the exile of God's people in Babylon. The faithful remnant was on its return to Jerusalem. They found a devastated city, probably much like a city in Afghanistan today. Zechariah had the vision, the imagination necessary to see what God wanted Jerusalem to become.

He saw a city where the most vulnerable — the very old and the very young — lived and played in safety. Prophetic imagination challenges reality and of-

## Holy imagination essential

fers an alternative inspired by God.

The Church of today needs to be a Community of Imagination, offering to its secular neighbourhood a radical alternative to the reality of the status quo. Its number one task is to imagine the world the way God wants it to be.

Walter Brueggemann writes: "The task of prophetic imagination and prophetic ministry is to bring to public expression those very hopes and yearnings that have been denied so long, and suppressed so deeply, that we no longer know they are there. A hopeful imagination is an absurdity too embarrassing to speak about, for it flies in the face of the majority opinion."

Christians need to question the ways of the world. Abuse, environmental decay and loveless self-indulgence may dominate the general drift of society, but it need not be like that for ever. There is another way, a better way.

Jesus of Nazareth was a man with God's imagination for the way a life ought to be. Every one of his healing miracles was a sign of a better world where the blind see, the deaf hear, the hungry fed, lepers clean and the poor hear the Gospel. The parable of the Good Samaritan imagines a world where, instead of turning a blind eye to people in need and looking out only for ourselves, we have compassion. We bend down, take care of the wounded, and cancel our next five appointments in order to see him recover.

Churches falter and die — not for lack of money or young people — but for lack of this God-given gift of imagination. With rallying cries of "Nothing can change" and an attitude of "Change

is loss", imagination is stifled and denied. So is what could be

Prophetic imagination will keep our churches alive. Prophetic imagination claims what God wants to happen in our lives and in our world, over the sad and damaging realities that many of us live. In some of our congregations that reality includes conflict and power games.

St. Paul knew this reality very well. Just read his letters, in which he pleads for unity and love. In one of his Holy imaginings — Romans 12, he lists the qualities of congregations, as God wants them to be. "Be devoted to one another in love. Honour the other above yourselves. Be joyful in hope, patient in affliction, faithful in prayer. Share with others in need. Practice hospitality. Bless those who persecute you. Mourn with those who mourn. Live in harmony with one another. Do not repay anyone for evil. Live at peace with one another."

Can you 'imagine' walking into a church like that on Sunday morning? Wow!

These values and behaviors go on to invade our families, our marriages and our work places.

It all starts with imagining the way life and society could be — under God.

There's a deeper level of prophetic imagination we need to employ in our church. We have to look at the world outside our community, and seek to bring it under God's rule.

Zechariah gave us an image of a city at peace, one with no tolerance for violence or intimidation, no tolerance for industries that puts guns and drugs in the hands of children, no tolerance for

these who profit from these activities.

In her new book *Time to be in Ernest*, P.D. James says: "Today in this country (England) we have a generation of children more disturbed, more unhappy, more criminal, indeed more suicidal than in any previous era. The individual and sexual liberation of adults has been bought at a high price, and it is not these adults who have paid for it."

In *Against the Night*, Charles Colson calls for a "New Moral Imagination." — a way of living that celebrates virtue and self restraint, that re-imagines a world where the lion does lie down with the lamb, and where no one is hurt with a little child to lead them.

That is not from the fantasies of the Disney Corporation, it is the moral imaginings of Isaiah. This has to be the business that we, the Church, invest in Sunday by Sunday, through scripture, music and preaching, holding up to our community a different, more imaginative way to live, and being prepared to live that way ourselves.

It is my hope that you will be a 'Community of Imagination', a prophetic ministry that brings to public expression these hopes and yearnings for faith and justice that have been denied so long and suppressed so deeply. We all need eyes to see the world as God wills it to be, and having seen, act as if it has already come!

William Hockin  
is Bishop of Fredericton

## Appointments & Announcements

**The Rev. Jane Arnott** was appointed to a one-year term as priest-in-charge of the Parish of Canterbury on October 1. She serves the parish two days each week.

**The Rev. Canon Richard McConnell** is appointed Archdeacon of Kennebecasis/Kingston and will be installed on Sunday, November 10 at 7 p.m. in Christ Church Cathedral.

**The Rev. Dana Dean** is appointed Priest and Rector of the Parish of St. Martins & Black River effective January 1. He leaves the Parish of Kingston.

**The Rev. Richard Harris** will retire on January 3, 2003. Mr. Harris came to this diocese from Newfoundland in 1981. He served the Parish of Fredericton Junction until 1996, then moved to the Parish of Derby and Blackville, where he will remain until his retirement. He received his Masters of Divinity degree from General Theological Seminary in New York, New York.

**Chris Hayes** will be ordained at St. James, Lakewood, on January 18 at 11 a.m. Please note the change of date.

The Companion Diocese and Diocese of Fredericton Missionary Society are no longer combined under the Mission and Outreach Committee. **The Rev. John Tremblay** is chair of the Diocese of Fredericton Missionary Society, which supports the work of the Rev. Paul Jeffries in Uganda.

## National church appointments

Peter Irish and Marian Lucas-Jeffries were recently appointed to national church committees.

Mr. Irish of Minto will chair the General Synod 2004 Planning Committee (GSPC). He was appointed by the Primate earlier this fall.

"I am very pleased about being asked to chair the committee and I am looking forward to working with the sub-committee and the Council of General Synod (COGS) again", says Mr. Irish, who is a past General Synod delegate and member of COGS.

In addition to preparing the General Synod agenda, the GSPC helps to develop a theme for the triennial meeting and is generally charged with ensuring it runs efficiently. This includes working with other sub-committees on communications, travel, registration and worship.

The next General Synod will be held in the Diocese of Niagara in 2004.

Ms. Lucas-Jeffries has been elected to the Board of Directors of the Primates World Relief and Development Fund (PWRDF). Her three-year term began November 2 at the fund's annual general meeting in Toronto.

"I am excited to be able to work with an organization that reflects my commitment to fair and sustainable development, human rights, and a fair and just society. After returning in 1999 from a food study tour in East Africa, I became involved with the PWRDF, speaking and writing about food security, international development and social justice. I believe that contributing to the PWRDF provides an opportu-

### Commitment to campus ministry under review

Mr. Beverley Smith, a former professor of law and a former vice-chancellor of the diocese, is chair of a committee to review the diocese's commitment to campus ministry at UNB and

nity to 'love one another' to put our faith into practice," she says.

A registered nurse by profession and a social activist by inclination, she has worked on behalf of PWRDF at the diocesan level for several years. She has also spoken and written (she is a regular contributor to the *New Brunswick Anglican*) passionately about food security, public health care and international development. Through her professional and volunteer careers she has gained skills and experience in policy development, governance, advocacy and community development.

Ms. Lucas-Jeffries worships in the Parish of Greenwich.

St. Thomas University in Fredericton.

The Rev. Wilfred Langmaid is the current chaplain. His five-year term ends July 1, 2003.



### New jobs for old friend

In the late 1980s, Pauline Muchina (then Sr. Pauline, Church Army) was our first Companion Diocese visitor from Eldoret. Today she is Dr. Pauline Muchina, with a Ph.D. from the Union Theological Seminary in New York. She works with the AIDS Resource Center in the Episcopal Diocese of Newark, as a consultant for the New York Urban Justice Center Program on Domestic Violence, a member of the Circle of Concerned African Women Theologians and served as a consultant with the World Council of Churches on the UN Conference on Racism held in Durban, South Africa.

## Budget well received



Bishop William Hockin and diocesan treasurer Canon Fred Scott took the budget 'on the road' again this year. Response to the budget presentation, which is not significantly increased over 2002, was generally positive. Seen here at one of the six consultations held across the diocese are the Rev. Eileen Irish of Minto and Chipman; James Monteith, a warden in the Parish of Bright; and Mr. Scott.

## Mission seeks Christmas gifts and year-round volunteers

The Saint John Seafarers' Mission is always glad to have gifts for the sailors who visit the port over the Christmas season. From mid-December through mid-January, the Mission distributes shoe boxes filled with thoughtful items to the sailors.

The Mission accepts filled shoe boxes or individual items that can be put with others to fill a shoe box. Playing cards, hard candy and toiletries are always welcome. Work gloves and warm socks are especially useful. Use your imagination when filling a shoe box for a sailor, and please don't forget to enclose a note with your name and address so the recipient can send a note to say thank you.

The Mission is always in

need of reading material as well. General interest magazines with timeless stories are best. Reader's Digest and National Geographic are very popular with the sailors. How-to books on woodworking, photography and novels (but not the romance type) are also very well received.

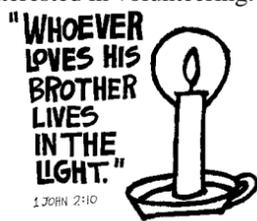
You may drop your shoe boxes off at the Mission on Tuesdays, Wednesdays and Fridays from 1 p.m. to 3 p.m. or you may call the Mission at 506-635-1731 and leave a message. Arrangements will be made for your items to be picked up.

Financial contributions are also welcomed and receipts will be issued upon request.

The Seafarers' Mission

could also use volunteers in order to better serve the sailors from around the world who stop over in the Port of Saint John. The Mission provides a comfortable atmosphere where sailors can relax, drink coffee, converse with the Mission staff and place long distance calls to loved ones back home.

If you can spare some time in the afternoons or evenings please call the Mission at 506-635-1731 and tell them you are interested in volunteering.



## Support sent to dissident clergy

It went on to ask the bishop to take no action against the objecting clergy in his diocese "that would further harm the unity of our Communion, but that out of pastoral concern for the many millions of Anglicans who do not agree with, or do not understand, the actions of your Synod, you submit to the discipline of our Communion and not act in a unilateral manner".

The letter to the clergy states, in part: "We are grieved to hear of the circumstances of your lives now that your Synod has acted in contradiction of the 1998 Lambeth Conference resolutions regarding the blessing of homosexual relationships. We fundamentally reject this development and are concerned about the effect it will have on your lives as faithful followers of Jesus Christ, on

your Parishes, and on our Communion. We pray that you will be able to 'stand your ground in continuing dialogue and ongoing fellowship' with your Bishop and Diocese, not denying the truth of Scripture and Anglican moral tra-

dition, nor allowing those who disagree to drive you away.

"Please be assured of our prayers and support in this difficult time. We believe the Lord is working in the circumstances of this time for the benefit of those

# Diocesan structures reviewed

A Task Force on Diocesan Structures offered an interim report to the October meeting of Diocesan Council.

It was struck last year following the demise of the Board of Programme and its mandate is to propose a diocesan structure to address the oversight, accountability, reporting and budgeting of diocesan programme ministries.

"That structure needs to facilitate the realization of current diocesan vision and flexible enough to correspond with future vision and leadership changes," says the report, presented by the Ven. Claude Miller and the Ven. Geoffrey Hall.

Like the Constitutions and Canons Committee (see 'New name' on page 1), this task force is proposing changes in the structure of Diocesan Council. It wants that body to be: prepared and equipped to be the visionary body managing diocesan ministry in accordance with the current diocesan vision; an inclusive, decision-making rather than consultative body;

hands-on in the administration of diocesan programme and ministry; involved in the visioning, establishment and responsible management of diocesan budget priorities and decisions; proactive in initiating new diocesan ministry groups as well as active in the support, evaluation and accountability of current ministries, and to take leadership, when required, in the termination of the same.

The task force feels that in order for Diocesan Council to efficiently work as such a body, its size may need to be reduced significantly. It may need to be "structured more as a pastoral governance model with membership based on role representation rather than for reasons unrelated to diocesan vision (eg. geographical, ordination or political representation)," says the report.

Some of these recommendations dovetail with recommendations proposed by the Constitutions and Canons committee at the same meeting of Diocesan Council; others do not.



The above pie-chart illustrates the diocesan vision of its mission — to proclaim the Gospel and make disciples. It puts the gospel at the centre of the ministry of committees, groups and organizations that exist in the name of the diocese and serve as instruments to facilitate its new reality.

desire to love and serve Him. May God be with you."

The letter to the bishop was signed by 53 of 86 active or recently retired clergy in the diocese. The letter to the clergy was signed by 52. The Rev. Roderick Black of

Richmond signed the letter to the bishop, but not to the clergy.

The names of the clergy who signed the letter to the bishop are listed below.

## Clergy who signed letters to New Westminster

The Ven. Stuart Allen, Saint John  
The Rev. Jane Arnott, Canterbury  
The Rev. David Barrett, Sussex  
The Rev. Robert Barry, Prince William  
The Rev. Roderick Black, Richmond  
The Rev. Michael Canning, New Denmark  
The Rev. Ed Coleman, Hampton  
The Rev. Canon Wally Corey,  
Coldbrook & St. Mary's (now retired)  
The Rev. Patricia Drummond,  
Diocesan Christian Education Director  
The Rev. Capt. David Edwards,  
St. Mark (Stone Church)  
The Rev. George Eves, Taylor College  
The Rev. Peter Gillies, Hammond River  
The Rev. Donald Hamilton, Hardwicke  
The Rev. Richard Harris,

Derby & Blackville  
The Rev. Ross Hebb, St. Peter's  
The Rev. Vicars Hodge, Carleton  
The Rev. Ranall Ingalls, Stanley  
The Rev. Ellis Jago, Salisbury & Havelock  
The Very Rev. Keith Joyce,  
Dean of Fredericton  
The Rev. David Kierstead, Victoria  
The Rev. Gerald Laskey, Gaagetown  
The Rev. Robert LeBlanc, Westmorland  
The Rev. William LeGrand,  
Hospital Chaplain  
The Rev. Canon Jon Lownds, St. Margaret's  
The Rev. William MacMullin,  
Douglas & Nashwaaksis  
The Rev. Canon John Matheson,  
St. Andrews

The Rev. Bruce McKenna, Lakewood  
The Rev. Brenda McKnight,  
Cambridge & Waterborough  
The Rev. Chris McMullen, Musquash  
The Ven. Claude Miller,  
Executive Assistant to the Bishop  
The Rev. John Mills, Andover  
The Rev. Peter Mills, St. Stephen  
The Rev. Rufus Onyewuchi,  
St. Paul's (Valley)  
The Rev. Keith Osborne, Pennfield  
The Rev. Philip Pain, Upham  
The Ven. Douglas Patstone, Bathurst  
The Rev. John Pearce, Kent  
The Rev. David Perks, The Tobique  
The Rev. Eric Phinney, Renforth  
The Rev. Alan Reynolds, Chatham

The Rev. Donald Routledge, St. James  
The Rev. William Sheppard, Central Kings  
The Rev. Charles Smart, Campobello  
The Rev. Albert Snelgrove, Riverview  
The Rev. Bentley Steers, Simonds  
The Rev. Kevin Stockall,  
Sackville & Dorchester  
The Rev. Richard Steeves,  
Newcastle & Nelson  
The Rev. Allen Tapley,  
Waterford & St. Mark  
The Rev. Gordon Thompson, Portland  
The Rev. George Trentowsky, Saint John  
The Rev. Chris VanBuskirk,  
Wicklow, Wilmot, Peel & Aberdeen  
The Rev. Ian Wetmore, Parish of Bright  
The Rev. John Hall, retired

# New program for Christian formation

A diocesan program to provide Christian spiritual direction and formation is in the planning stages.

The past two diocesan synods have listed Christian formation among its priorities. The Ven. Claude Miller, who is pursuing a Doctor of Ministry degree from the Bangor Theological Seminary heard the call and made the development of such a proposal a project for his course.

"When the Guelph Centre of Spirituality in Ontario opened a web site offering spiritual direction to anyone who asked, it was immediately swamped with more than 100,000 hits. They were forced to shut it down," says Archdeacon Miller. "There is a hunger for a deeper spiritual life in our society and with the help of a very active and learned site team, we are trying to develop a program to meet that need."

The team is convened by the Rev. Vicars Hodge of St. George's in Saint John, and has been at work since December of 2000.

"Spiritual direction, as an

intentional Christian discipline with a long and varied history. For many, it is associated only with the Roman Catholic church, but its Anglican traditions go back almost that far," says Mr. Hodge. "Our team hopes to re-invigorate the practice in such a way that anyone seeking to live a fuller spiritual life can find assistance."

Team member Barbara Pepperdene, who has served as an examining chaplain in this diocese for the past 10 years and is also an ACPO (Advisory Committee on Postulants for Ordination) assessor, has seen a need for such a program in her work as well.

"I have had the privilege of meeting many seeking ordination. Spiritual discernment is an important element of that journey, and it is a joy to participate in it. But it should not be limited to one step along the way to ordination — it needs to be a constant in the journey of all Christians."

The team objective is to put the building blocks for a companioned spiritual formation ministry in place. "When that is

done, we can put seeking people in contact with fully qualified spiritual directors. I believe this process will enable clergy and lay leaders alike to better deal with the complexities of modern life and ministry. It will help us all to focus on the reality of our faith Jesus Christ," says the Rev. John Cathcart of Marysville.

The site team expects to finish its creative work in the spring of 2003, when Archdeacon Miller completes his degree program. Initial work may be presented to Bishop William Hockin and Diocesan Council for approval as early as this month.

"With the approval of the bishop and council, we hope a new body, tentatively termed the Christian Formation Team, will be created," says Archdeacon Miller. "That team will explain the meaning and practice of spiritual direction and will help interested people get in touch with experienced directors. Although there are many in this diocese who are in spiritual direction relationships, we have not been down this

road as a diocese before."

Diocesan Chancellor Charles Ferris; Gregg Finley Sharon Miller and Merri-Lee Hanson of Christ Church Cathedral; the Rev. Elaine Hamilton, Joan Teed and David Watts of Christ Church (Parish) Church; the Ven. Lyman Harding (retired) and Margaret Harding of St. Stephen; and the Rev. Neville

Cheeseman of Fredericton Junction serve on the site team with Mr. Hodge, Ms. Pepperdene and Mr. Cathcart. (Ms. Hanson and the Hardings are not active this year.) The team is assisted by the Rev. Ed Coleman of Hampton, the Rev. Eileen Irish of Minto/Chipman and Leith Box of Christ Church Cathedral, active spiritual directors in the diocese.

## What is spiritual direction?

An explanation of this discipline is about as elusive as a clear explanation of the doctrine of the trinity, as complicated as the meaning of a spiritual life itself. The ways in which people approach and benefit from the practice are as unique and varied as they are. All this makes it difficult to provide a succinct description of how this discipline might play out.

Simply put: a seeking person will be put in contact with someone who has studied spir-

itual direction, demonstrated an ability to assist others in their journey, and continues in a spiritual relationship with his/her own director.

This spiritual director will accompany the seeker who will make his/her own discoveries with God.

Although relationships are often built on prayer, sharing, or bible study, there are no hard and fast rules in spiritual direction in order that nothing stifle the unique alliance.

## Christ lived out in seminary student

BY LISA G. VAUGHN

HALIFAX, N.S. - Bonnie LeBlanc's eyes twinkle and a smile lights her face as she meets a new student in the cafeteria. She greets her warmly and with interest. The young woman is touched by the compassionate interchange ... Christ lived out in this seminary student.

Bonnie is in her third year of the Master of Divinity program at Halifax's Atlantic School of Theology (AST), and her love for God and His people is infectious. The postulant from Port Elgin, New Brunswick, looks forward to joining her husband, the Rev. Robert LeBlanc, in the Parish of Westmorland where he now serves and they both live.

This summer Bonnie worked in the Parish of Sunny Brae with Hillsborough and Riverside to gain experience in priestly ministry.

"It was exciting!" she said. "They had Vacation Bible School for the first time in St. Andrew's church and I was on the team. It was early in my placement so with the meetings I got to know some of the other leaders of the church. And of course, I connected with the children and their parents."

Working with rector, the Rev. Brent Ham, Bonnie also assisted with services, visiting and programs.

At St. Mary's, Hillsborough, Bonnie took leadership in some of the liturgies, planning a service of musical worship, which was well supported by the church and community. Another musical evening she organized with the organist at St. Alban's,



Bonnie LeBlanc

Riverside-Albert, turned out to be a crowd-pleaser.

"We had people from other denominations participating and the church was packed," said Bonnie, an accomplished musician and vocalist. "People talked about it all summer, they enjoyed it so much."

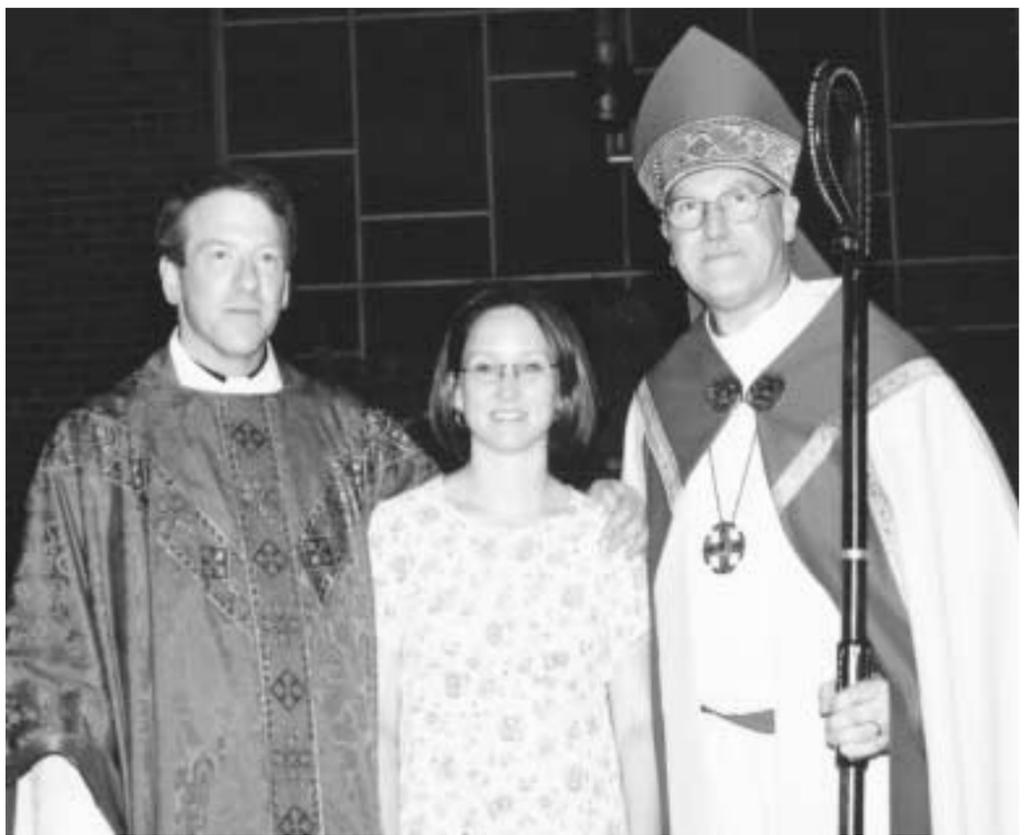
Looking at the school year ahead, Bonnie is anxious to immerse herself in scripture studies, preaching preparation and chapel worship. She's also very excited about her field education course. "I am open to a really significant learning experience this year in my social placement at a home in Halifax for battered women."

She feels the breadth and variety of courses at AST — especially her pastoral studies and a placement at St. Mark's Church, Halifax, with Canon Sue Moxley — have given her valuable insight into parish ministry.

Courses on worship at AST were also important to her. Parishioners have affirmed her style and enthusiasm. "I have an interest in trying new things and with my background in the traditional style of worship, I feel comfortable in any service."

Lisa G. Vaughn is a student at AST and a freelance journalist.

## Ordination in Alberta



The Rev. Andrew Horne, who started out on the path to Holy Orders in this diocese, was recently ordained priest by Bishop Barry Hollowell of the Diocese of Calgary. They are seen here following the service with Mr. Horne's wife, Heidi, a professor at the University of Lethbridge. He serves a parish in Lethbridge, Alberta.

## More awards for religious writing

For 2003, the number of Word Guild Canadian Writing Awards, (formerly the God Uses Ink Awards), is 20, up from seven, with the total prize money increased to \$3,000. Among the new awards is one for an unpublished writer.

Entries, from Canadian writers published in 2002 or their publishers, will be accepted until Jan. 10, 2003 and winners will

be announced at the Guild's annual conference for writers in Guelph, Ontario, on June 13.

There are 10 awards for books and 10 awards for shorter works.

The new award for an unpublished book is The Castle Quay Books First-Time Canadian Author Award. It is open to all unpublished Canadian writers. The winning entry will be published

by Castle Quay Books.

The Leslie K. Tarr Award for career achievement remains unchanged. Under the auspices of The Word Guild and Faith Today magazine, it will also be awarded at the June conference.

Details and entry forms are available at [www.thewordguild.com](http://www.thewordguild.com) or through Audrey Dorsch, 1275 Markham Road, #305, Toronto, ON, M1H 3A2.

# National conference entertaining, enlightening



ACW diocesan vice-president Heather Carr (left) and president Ann Longthorpe (next to Heather) attended the National ACW Presidents and Coordinator's Conference in Saskatoon in September. They are seen here with Canadian Mothers' Union President Annette Graydon and National ACW president Patsy Grant (right). The conference was held at the beautiful Queen Ann's Retreat Centre and included tours of the Wanaskewin Heritage Park and the Ukrainian Museum.

by Ann Longthorpe & Heather Carr

We attended the National ACW Presidents and Coordinators Conference in Saskatoon September 19 through 22. With other ACW representatives from across the country, we stayed at the beautiful Queen Ann's Retreat Centre where most of the activities were held. It was a very busy three days of Bible study, business and executive meetings as well as speakers and time for sharing. Each day closed with Compline.

On the Saturday we were treated to a visit to the Wanaskewin Heritage Park built by First Nations people on lands where buffalo once roamed. Our guide, who was half Cree, is a university student studying to be a social worker while working with young offenders through Corrections Canada.

We also visited the Ukrainian Museum and got a glimpse into early life on the Canadian plains as

well as Ukrainian history. Life was very harsh in early Canada.

Saturday evening we were visited by The Cicilian Singers, a group of 23 very talented people. What a treat they were to listen to.

Our chaplain for the conference was Dean Susan Carboneau, the first woman dean in Canada. Her services and Bible studies were very moving with lots of participation by all. She is affiliated with St. John's Cathedral, where our closing Eucharist was held. The Cathedral ACW also hosted a lovely luncheon for us, complete with Saskatoon berry tarts.

Attendance at this conference is very important in order to keep ACW branches across Canada informed. Thank you ACW members in this diocese for the opportunity to represent you. It was a moving and spiritual experience.

Ann Longthorpe and Heather Carr are president and vice-president, respectively, of the Diocesan ACW.

## St. Margaret's

### Christmas Luncheon & Bazaar

Saturday, Nov. 23

St. Margaret's Church

Forest Hill Road

Fredericton

11:30 am -- 1 p.m.

\$6.50 adults

\$4 children under 12

Serving Chicken Casserole

Selling crafts, baking, preserves, fudge, pick



## Golden Jubilee Medal



Anglican Church Women (formerly the Women's Auxillary), of the Church of St. Martin's-in-the-Woods, Shediac Cape, were awarded Her Majesty Queen Elizabeth II's Golden Jubilee Medal. Ms. Joan Harvey, president, received the honour on behalf of past and present members of the WA/ACW at a Medals Ceremony in Grand Digue in early October. The ACW was nominated by the parish rector, Archdeacon Malcolm Berry in recognition of the significant contributions Anglican women make to the church. Seen here at the ceremony are: Const. Sylvie Carriere; Archdeacon Berry; ACW members Helen Welling and Ms. Harvey; Dominic LeBlanc, MP, who presented the medal; executive members Muriel Connors and Margaret Bateman.



Please join us at  
46 McNair Drive  
Nackawic

for

St. Johns

### Christmas Made With Love

A display of  
Quilts & Sewing  
plus

Handcrafts, Home Baking

Christmas Decorations, a White Elephant table

and a

Silent Auction

Friday, November 15

10 a.m. -- 1 p.m.

As well as a

Coffee Party (\$3)

with

muffins, biscuits, scones, coffee cakes,  
cheese, jams, tea and coffee

## Lancaster Deanery ACW meeting

President Deanna Wong presided over the annual meeting of the Lancaster Deanery ACW held on Tuesday, Sept. 24, at St. Jude's Church in Saint John West.

The Rev. Vicars Hodge, of nearby St. George's church, celebrated the Holy Eucharist, assisted by the Rev. David Kierstead, rector of St. Jude's. Members from Trinity Church, Maces Bay, conducted a memorial service for departed ACW members.

At the business meeting, Brenda Taylor of St. Jude's offered a warm welcome to the members of the seven branches who, in turn, paid their dues and offered brief reports on their activities over the past year.

Diocesan officers Ann Longthorpe, Heather Carr, Marion Carter and Jean Cole were also in attendance and offered brief reports to the meeting.

Guest speaker for the day

was Church Army Captain David Parsons. Offerings from the day were divided between the Rev. Paul Jeffries for use in his school in Uganda, and the Church Army's Taylor College in Saint John for use by a needy student.

Deanery officers for the coming year are president Deanna Wong and secretary/treasurer Elva Waycott. Next year's annual meeting will be held at St. Stephen's in Queenstown.

# New campus a commitment to college and community

Hundreds of Church Army supporters, including several local and national dignitaries, gathered in a huge tent in the parking lot of the new Taylor College campus in Saint John to celebrate its official opening on October 7. The new three-story college building and residences on Mountain View Drive on the city's east side represent a million dollar investment.

"I think it is clear we mean business and are here to stay," says the Rev. Capt. David Edwards, the college's principal.

Taylor College, which has traditionally been a training college for Anglicans entering Church Army ministry, relocated to Saint John from Toronto in 1998 and operated out of the former Anglican Centre (Wiggins Home) until the new campus was built. During those four years its enrollment has grown from four full-time students to 20, and more than 40 full-time and 100 part-time students from several denominations have taken

its courses, which now support several different forms of ministry.

"We aim to give people a thorough grounding in theological, biblical and evangelism studies and also offer a wide variety of other courses. Students may follow a full-time course for a whole year or just come in to take a one hour course once a week. We're small enough to be flexible. We try to meet the needs of the student rather than the needs of the college," says Capt. Edwards.

With one of the best theological libraries in the province, 9,000 volumes and growing, Taylor College is also a resource to the Christian community in New Brunswick. The library is open to the public for private study and borrowing. The new facility also makes rooms available for the use of church groups and others, and during the summer break it is ideal for residential conferences.

For further information on courses or facilities, contact Taylor College at 693 8975.



On hand for the ribbon-cutting ceremony to officially open the new Taylor College campus in Saint John were Bishop Emeritus George Lemmon, National Church Army director Captain Bruce Smith, Bishop William Hockin, Saint John MP Elsie Wayne, College principal Capt. David Edwards, and Church Army in Canada board chair Peter Bloom.



Above, the Rev. and Mrs. Keith Osborne and the Rev. Gordon Thompson were among the many guests who enjoyed lunch prepared by Taylor College students. Below, Gray Gillies of Hammond River helps to prepare the lunch in the school's professional kitchen.



The new Taylor College campus has three residences. The men's and women's residences have six single rooms plus common room and kitchen/dining area. The married students' residence has two, two-bedroom apartments. Mabel Brown of Inuvik, has lots of room to study and relax in her single room.

## Advent Procession with Carols

Christ Church Cathedral, Sunday December 1, 4 p.m.

The Cathedral Choirs, Organists Michael Capon and Paul Murray

Music by Shephard, Mendelssohn, Bach, and Mawby

Visitors most welcome

Come and join us in celebrating the new church year

## New Brunswick Christmas Cards from the past

collected by David Goss

on display at

Anglican House, Saint John

during December.

Don't forget, the Anglican House Open House December 5 & 6 with special prices and displays.

# MILLIGEN

"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love and in purity."  
1 Timothy 4:12



Formula PK5+1 (that's five preacher's kids and one other) recently led a worship services at their school, Rothesay Netherwood. Above are the PK members of the band: Andrew Mills (guitar), Andrew Hodge (drums), Nat Phinney (bass), Deborah Coleman and Kate Phinney (vocals).

## Band 'got the chapel going'

BY KATE PHINNEY

On Friday morning, October the fourth, my brother Nathanael Phinney, some of our friends from Rothesay Netherwood School and I led a worship service in our school chapel.

We started practicing the week before. We started our serv-

ice off with an up-beat version of I Feel the Winds of God Today which really got the chapel going. We ended with Here I am to Worship and Hungry.

The service was an absolute success and we named our band Formula PK5+1 (we're five preachers' kids Nathanael and I,

Andrew Mills, Andrew Hodge, Deborah Coleman, plus one more, Brittany Flood). We plan to do more chapel worship services from Rothesay Netherwood School. Here are four of us, Andrew Mills on guitar, Andrew Hodge on drums, Nat on bass, and Deborah and I on vocals.

## Thankful for sacrifice

Hi there!

How are you doing?

Hey, have you taken some time yet today to think about life and how truly amazing it is? I know that I don't do it often enough. Thanksgiving really reminded me of how important it is to be thankful, not only for our families, friends, and food but also thankful for our lives. Thankful to God. It is easy to get down and in a bad mood when the weather isn't very nice (yeah November), but I find that I always feel better after I've thanked God for the many blessings in my life (I know that sounds cheesy but it's true). I've been thinking that maybe it would be better to have many Thanksgivings throughout the year so that people would be reminded to be thankful more than once a year, and I don't only say that because the turkey is soooo good.

I once entered a Remembrance Day Writing Contest. I wrote a fairly typical poem about World War II — of how many brave people gave their lives so that future generations (us) could live in freedom. In this case though I do not think typical is to be taken lightly. It is important to remember the cost for which freedom was bought. That is a hard concept for me to comprehend, that people many years ago would die for the lives of future generations. In effect they died for me. It is almost easier to think that they decided to live out the rest of their own days happy and healthy, but they didn't. They gave more of themselves than they had to.

I remember what Remembrance Day assemblies were like in

middle school and high school. At least for me, none of it ever really seemed real, but it was real and it is real. It could not have been easy for those soldiers to leave their families and friends, to leave the comfort of their homes, to wonder if they would ever return, even though they knew that by their very actions they would be changing the fate of lives to come. And then I think ... I see Jesus. Tired. Worn. Beaten. Crying. Carrying our cross.

I wonder what He must have been thinking, knowing that He was about to give His life for the sins of generations and generations of people. For your sins. For mine.

It is not always easy to stick up for what you believe. It is not always easy to do what you know is right. Sometimes the people around us make it hard for us to believe — hard for us to stand up for what we know is true.

As Christians we are called to be more like Jesus, more like the people who gave their lives to save others. Now, you don't have to be that extreme, but you can share God's love in little ways. It could just be a smile, a kind word, or a much-needed hug. But don't be afraid because God is always with you, and He loves you — enough that He died for you ... to save you from your sins.

Be thankful. Remember. Talk to you again soon, Rachel

Rachel Tapley is Youth Page editor, contributions to this page welcome at [rachel\\_tapley@hotmail.com](mailto:rachel_tapley@hotmail.com)

## Making a splash



Wet Wednesday was among the highlights of Kidz Kamp in the parish of Chatham last summer. Youth Pastor Ted Lynch did the watering, Josh Lougheed from Crosstalk Ministries did the watching, and more than 60 kidz went wild.

THE YOUTH GROUPS AT  
ST. PAUL'S  
ROTHESAY  
INVITE YOU TO A

U2

MASS

A CELEBRATION OF THEIR  
MUSIC AND  
PROPHETIC MINISTRY  
FRIDAY, NOV. 29  
AT 7 P.M.  
ST. PAUL'S  
4 CHURCH AVENUE  
ON THE COMMON  
ROTHESAY

FOR MORE INFORMATION CALL JT  
AT 847-8404  
AND WATCH FOR A POSTER AT  
YOUR PARISH CHURCH

## Teens Encounter Christ Coming Events

### TEC 9

November 9-11/02  
@ Circle Square Ranch  
Candidate spaces are now full. Please pray for all of the candidates and team members during the weekend. A list is available on our web site so you can pray for individual members.

### TEC Celebration Day

(aka Reunion)  
Saturday, December 7th  
4 — 8 p.m.

@ St. James the Less, Renforth  
This is open to everyone who has been involved with the

TEC ministry as well as their friends. We will have a time of worship, loads of fellowship, a 'pot-blessing' supper and selection of the new steering committee.

### TEC 10

May 2003  
Applications for those wanting to serve on team are available on the web site. Candidate applications will be available early in the new year through your local Anglican clergy or on the web site.

<http://renforth.net/TEC>

## Bless the animals



Dogs ruled at two blessing of the animals services in the diocese on the feast of St. Francis of Assisi in October. In the Parish of McAdam, eight dogs and a kitten gathered in the yard at St. George's to be blessed by the Rev. Wendy Amos-Binks. In the Parish of Fredericton, the Rev. Elaine Hamilton at Christ Church (Parish) Church blessed 11 dogs and nine cats, with the help of 39 humans. In the photo above by Margaret Laking, Ms. Amos-Binks blesses Cuddles, held by JoAnn Scott. Brandon Grant, his grandmother Peggy Nadeau and their dog Zoë, and Sylvia MacDonald with her dog Sasha wait their turn. In the photo at the left, by Gerry Cook, Ms. Hamilton blesses Bart, held by her owner Nancy Cook. Photos by Margaret Laking and Gerry Cook.

## Parish partnership



The Parish Partnership in Ministry program continues in the parishes of the Lower Saint John River Valley (Grand Bay, Greenwich, Ketepec and Westfield). These photos are from another successful four-parish service held at St. Matthew Roman Catholic Church on the morning of September 22 with Archdeacon Claude Miller as guest preacher. Similar combined worship events were held on Good Friday and in February 2002. The Project Steering Group continues to work toward the goal of parish partnership and requests your prayers. In the photo above are children and teachers from all four parishes in a combined Sunday school class. In the photo on the left, Archdeacon Miller chats with Craig Patstone of the Parish of Westfield and Jan Kierstead of Ketepec greets Kelley Hall whose husband, Archdeacon Geoffrey Hall, is rector of Ketepec and Grand Bay.

# Angel songs

BY LYNNE MACÉACHERN

It was Friday, July 5 in the year of our Lord 2002 when the angels came to sing.

The big blue town bus from Ontario rolled into the parking lot at St. John the Baptist Church in Riverview at 6:30 p.m.. The bus doors opened and thirty-one males between the ages of twelve and twenty-two burst forth from its confines. The members of the Cambridge Kiwanis Boys' Choir, their directors and accompanists, filed into the church hall. The pent-up energy of the younger boys was gently curtailed by the older ones as their hunger was sated with pizza and a variety of other goodies. The meal was shared with host families who would billet them over the next several days. During that time, the choir would give concerts in Riverview, Charlottetown and Fredericton.

Their first performance took place the following evening at St. John the Baptist, the proceeds of which were generously donated to the building fund. The audience was abuzz as the choristers — attractively dressed in gray flannels, navy blazers, white shirts and navy ties — took their places. Everyone rose for the national anthem which was followed by an evening of pure entertainment. Their repertoire of twenty selections ranged from "Kyrie", from the Mass for Midnight to the Afro-American spiritual, Ride the Chariot. Their voices rose in crescendo until they reached that place where the notes broke loose and floated on the air, soft as the kiss of an angel's wing.

As the evening progressed, it became clear that the directors, Jean and James Kropf, and accompanists, Murray Jull and Eric Dewdney, had taught the boys not only how to sing well, but how to live well. One young man presented his grandmother with a gift on the occasion of her sixty-fifth birthday. He was encouraged by Mr. Kropf to "give her something more than just the gift". He took his cue and gave her a heartwarming hug. The Kropf's had kind words and a gift for Sue and Ray Arseneault, who did so much to arrange billeting. High praise was given to the Rev. Albert Snelgrove, and each boy went into the audience to present his host family with a gift.

The evening concluded with the boys interspersing themselves throughout the church to render three benedictions. The proximity gave folks an opportunity to hear individual voices which were as beautiful as the choir as a whole. It was no surprise that the two featured soloists had placed first in Ontario musical competitions. When the gift of music is graciously given and joyfully received, it buoys the spirit and reaffirms one's delight in humanity. That's what happened at St. John the Baptist on that magic night — when the angels came to sing

## Preparing for Uganda

The Rev. John Tremblay of Quispamsis will lead 16 New Brunswick Anglicans, including seven teenagers, on a mission to Uganda in February. Most of their time will be spent at Bishop McAllister School where the Rev. Paul Jeffries from this diocese volunteers as principal. Mr. Tremblay chairs the Diocese of Fredericton Missionary Society, which supports Mr. Jeffries in his volunteer mission.

"We call it Eight Thousand Miles to Kyogyera. The teenagers will go into the classroom with the Ugandan students. We will all offer our talents and gifts to the school's life and we hope to receive God's blessing from this experience," says Mr. Tremblay.

The group includes two high school teachers, two electricians, a dental hygienist, a musician and an artist. "The artist will do the illustrations for a book I am preparing to raise funds for Paul."

The 21 day trip will focus on experiencing daily life in rural Africa and reflecting on issues like poverty, development and tourism. The group will also do some 'tourist' things, like visit the source of the Nile, visit equator, and participate in two guided safaris.

"Ours is a different kind of mission. We are going to listen and learn as much as to help and teach. We want to learn what we can about Africa generally and West Ankole specifically, about issues of poverty and justice; we want to get a sense of our own cultural values and come to understand ourselves more clearly as individuals in a Christian community. So in preparation we are committing ourselves to a process of learning, praying, and reflecting. We want to be sure that by the time we step off the plane in Uganda we are as open to different kinds of grace as we are ready to help. And that three weeks later, when we step off the plane in Canada, we are as able to effectively share the experience as we are ready to move into better, deeper kinds of mission in all kinds of communities."

Tremblay has asked all the members of the group to read Things Fall Apart by Chinua Achebe before they leave. "It's a well-known African novel by a very fine Nigerian writer. True, we're not going anywhere near Nigeria, but Achebe's rich descriptions of village life and the clash of colonialism with community make it a good literary introduction to Africa. And it's a pretty good story, too.

"All of this, from the readings to the safaris, is finally about inviting a new generation into the work of the church. And in this case into the particular work of a partnership that stretches across seas of water and wealth to remember each other to God."

## Resource Centre opens



Bishop William Hockin (right) officially opened the Diocesan Resource Centre at Anglican House in Saint John on October 7. On hand for the occasion were the Rev. Pat Drummond, who developed the centre for the diocese; the Rev. David Barrett, president of the Church of England Institute, which houses Anglican House; and Cathy Ramey an Anglican House staff member who assists in the Resource Centre. The Diocesan ACW, Christ Church (Parish) Church in Fredericton and St. Luke's in Saint John contributed the funds that allowed the centre to be set-up properly.

# The Marriage Course

## How to build a marriage that lasts a lifetime

A VIDEO COURSE REVIEW BY LEO MARTIN

A child was asked, "How can a stranger tell if a couple is married?" She answered: "They yell at the same kids."

That's one of the lighter moments in this seven-week video program developed and published by Holy Trinity Brompton (London, England), and available at the Diocesan Resource Centre at Anglican House. It recommends the familiar pattern of a shared evening meal, a talk, a testimony (either from the video or from the group) and private discussion time for the couple. A workbook, with questions, quizzes and exercises, is provided to help the couples enter into their private discussions.

The video sessions are led by Nicky and Sila Lee who have been married for more than 25 years. As I viewed selections from

this series, I was reminded of the Alpha series with its use of humour, links to Holy Scriptures and personal experience. I must admit, however, these presenters are not as dynamic as Nicky Gumbel.

The heart of this course is commitment — working together to build a stronger marriage. It uses the image of a wheel with God as the hub and its sessions as the spokes. It looks at building strong foundations; the art of communication; conflict resolution; the power of forgiveness; parents and in-laws; good sex and love in action. An eighth session is provided for what is called the Marriage Course Party, a time for couples who have completed the course to invite new couples to an introductory session.

The institution of marriage is under threat, divorce rates are

climbing at an alarming rate and many couples don't see a purpose in marriage anymore. As a Christian community, we all need to reintroduce marriage as our gift from God for companionship, parenthood, support and commitment. The Marriage Course is a worthwhile endeavor for any parish. It may take a little time to plan, but the leaders' guide is very helpful.

This course does not intend to redefine the institution of marriage or to 'reinvent the wheel' when it comes to life as a married couple; however, it is an excellent review and reminder to all married couples, whether young or old, as to what they should strive for in their life together as a couple.

*The Rev. Leo Martin is rector of Upper Kennebecasis*

## Dateline Jerusalem

A VIDEO REVIEW BY DAWN MASSON

The Easter story is one of the best known Bible tales in the Christian world, some might say second only to Christmas. The Easter story, the crucifixion and resurrection of Jesus, is a story that has been told time and time again, but never quite like this! *Dateline Jerusalem*, one of many videos available for borrowing from the new Diocesan Resource Centre, gives a fresh outlook on this well known story.

Hosted by anchor Martyn Lewis, *Dateline Jerusalem* is a news program telling the events of the first Easter in Jerusalem as

they happen. This eight-part, two-video set tells the Easter story as if it were unfolding today. The special correspondents, field reporters, and experts all add a realistic charm to the series.

Also adding to the realness of this video is the catchy introduction music, a trademark of most news programs. In fact, if you didn't have to put the tape in the VCR, you would think it was a real newscast with a breaking story from present day Jerusalem.

Broken into 15-minute programs, this wonderful video series is an easy-to-use tool with many

applications. Using the included companion guide, the video set can easily be used as a starting point for a weekly Bible study group by showing one section of the series at a time; or you can watch the complete video set on your own for personal enjoyment.

Any way you choose to use it, *Dateline Jerusalem* is a great, well-made series that provides an excellent view of a well known story.

*Dawn Masson is a university student who worked at the Resource Centre last summer.*

## Kairos international, devoted to social justice and human rights

BY MARIAN LUCAS-JEFFRIES

I attended Living Hope: Building Movements for Global Justice, the Kairos Atlantic Region Assembly at the Atlantic Christian Training Centre in Tatamagouche N.S. the weekend of Sept. 13-15. Kairos' work supports the ecumenical ministry of its member churches and religious organizations and is firmly rooted in vibrant partnerships with organizations in the Global South, First Nations in Canada, and a network of local activist groups across Canada. It also provides funding to strengthen the capacity of community anti-poverty groups in Canada, as well as social justice and human rights groups in the Global South.

Perhaps the Rev. Heather Hamlin Gravells from the parish of Port Hill, PEI summed it up best when she said "Kairos is an amazing opportunity for existing justice bodies to come together and network and to create faithful action opportunities locally, regionally and globally." That's what we did that weekend in Nova Scotia.

The meeting began for me long before the opening Friday night, though. At noon that day, on the west side of Saint John, when fellow participants Norm and Merica Laverty, from Wilmot United in Fredericton and I transferred luggage to Tim Devlin's van. (He's from a Roman Catholic parish in St. Stephen and is the regional representative for Kairos Canadian Economic Justice Initiatives.) A few minutes later we were downtown being hugged by Sr. Angie Martz, a sister of Charity from Saint John, who climbed in the van too. Then we were off, like members of a large family heading for a reunion. We eagerly caught up on each other's lives. By the time we got to Sussex we were debating and analyzing social issues. By Moncton everyone but Tim, who had to drive, was dozing and listening to music.

Our weekend combined worship, planning and coming together as a community with great food, entertainment and fun. We built an ecumenical social justice network of hope. As Tim said: "This meeting is about bringing to life the words Jesus gave us. This is what we are called to do." A view underlined by the reading from Isaiah we heard during worship the first evening.

Jennifer Henry, a facilitator from the Kairos office in Toronto, spoke of 'weaving threads of hope,' and described Kairos as the largest think-tank in the country dedicated to advocacy issues.

Shirley Childs, one of the organizers said: "We are living out that central calling from the Judean-Christian tradition that needs always to be reflected in our worship. To love God through our love for all creation, which is the work of Kairos, the justice work."

Sr. Mary Corbett spoke of the need to engage ourselves in justice and the need to find spaces for justice in our faith communities. She used JustUs coffee as an example of simple involvement in justice. Many churches will now only serve JustUs coffee and tea. These products provide a fair return to the farmer. In one community in Guatemala the income of the community doubled as a result of producing fair trade coffee. JustUs coffee is also a symbol of something much deeper — solidarity with people in other countries.

On Saturday evening, people interested in peace actions composed a letter to the prime minister in support of his recent analysis of complicity of developed nations. We began Sunday with a First Light Ceremony led by Gkisedtanamgoogk, a member of the Wampanoag Nation. It included sweetgrass, tobacco and water and was an extraordinary and moving experience.

The number of local Kairos groups is growing with four now in New Brunswick at Fredericton, Moncton, Saint John and St. Stephen. The New Brunswick caucus plans events in three locations around the province to raise awareness and support the III World Social Forum.

The meeting concluded with Cantic of the Turning by Rory Conney, based on Luke 1:46-58:

*My heart shall sing of the day you bring.*

*Let the fires of your justice burn.*

*Wipe away all tears,*

*for the dawn draws near,*

*and the world is about to turn.*

More information on Kairos can be obtained through [www.kairoscanada.org](http://www.kairoscanada.org) or from Jennifer Henry [jhenry@kairoscanada.org](mailto:jhenry@kairoscanada.org)



# INTERCESSIONS

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

NOVEMBER

**17:** Province I of the Church of Nigeria (Anglican Communion), Joseph Abiodun Adetiloye, Archbishop, Dioceses of Akoko, Akure, Benin, Egba, Ekiti, and Ekiti West, and in Burundi the Diocese of Matana; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Old Crow - St. Luke; Lay Ministry, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**18:** Parish of Upper Kennebecasis, The Rev. Leo Martin; The Rev. Terry Doncaster (on leave);\_ Christ The Saviour Parish (Paroquia Cristo 0 Salvador), Rev. Josafa dos Santos, Ilha de Itaparica Brazil.

**19:** Parish of Victoria, The Rev. David Kierstead; Jesus of Nazareth Mission (Missao Jesus de Nazareth), Rev. Severino Abel da Silva, S. Goncalo do Amarante Brazil.

**20:** Parish of Waterford & St. Mark, The Rev. Allen Tapley; Rev. Canon Hubert Drillen (R); God Liberator Missionary Station (Ponto Missionario, Deus Libertador), Lay Ministry Carlos Alberto Tome, Joao Pessoa Brazil.

**21:** Parish of Westfield, (Vacant), The Rev. Don Trivett, interim; Emanuel Parish (Paroquia Emanuel), Rev. Ian Meldrum, Rev. Edgar Batista, Olinda Brazil.

**22:** Parish of Westmorland, Rev. Robert LeBlanc, Priest-in-Charge; Liberty Mission (Missao da Liberdade), Rev. Stephen James Taylor, Rev.

Evanielza Loureiro, Jaboatao Brazil; David Larlee, Wycliffe college, Oxford.

**23:** Parish of Wicklow, Wilmott, Peel & Aberdeen, The Rev. Christopher VanBuskirk; Olives Garden Missionary Station (Ponto Missionario Jardim das Oliveiras), Rev. Mauricio Coelho, Recife Brazil.

**24:** Continue to pray for Province I of Nigeria, the Dioceses of Ibadan, Ibadan North, Ibadan South, Ife, Igbomina, Ibeju, Ikale-Ikaje, Ilesa, and Kabba; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Arlene Kubica - Diocesan Administrative Officer; Sarah Usher - Bishop's Secretary; Members of the Diocesan Executive Committee, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**25:** Parish of Woodstock, The Ven. Walter Williams; The Rev. Ernie Eldridge (R); Holy Spirit Parish (Paroquia do Espirito Santo), Rev. Miguel Uchoa, Jaboatao Brazil.

**26:** Parish of Andover, The Rev. John Mills; Mediator Mission (Missao do Mediador), Rev. Veralucia. Lins Silva, Recife Brazil.

**27:** Parish of Bathurst, The Ven. Douglas Patstone; The Rev. Roy Embley (R); Nativity Missionary Station (Ponto Missionario, da Natividade), Rev. Jorge Aquino, Natal, Brazil.

**28:** Parish of Bright, The Rev. Ian Wetmore; Reconciliation Parish (Paroquia da Reconciliacao), Rev. Luiz Marcos Silva, Caruaru -Brazil.

**29:** Parish of Cambridge &

Waterborough, The Rev. Brenda McKnight, Priest-in-Charge; Saviour Mission (Missao do Salvador), Lay Ministry Carlos Tome, Joao Pessoa, Brazil; Bonnie LeBlanc, Atlantic School of Theology.

**30:** Parish of Campbellton, The Rev. William Morton; Saint Francis of Assisi Missionary Station (Ponto Missionario Sao Francisco de Assis), Rev. Severino Abel da Silva, S. Goncalo do Amarante, Brazil.

DECEMBER

**1:** Continue to pray for Province I of Nigeria, the Dioceses of Kwara, Lagos, Lagos West, Lakoja, Oke-Osun, Ondo, and Osun; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Members of the Yukon Apostolate: Pattie Tetlich; Bishop's School of Yukon Ministries, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**2:** Parish of Campobello, The Rev. Charles Smart; The Rev. Royden Ferris (R); Redemption Parish (Paroquia da Redencao), Rev. Maria Gorete da Silva, Olinda, Brazil.

**3:** Parish of Canterbury, (Vacant); Sower Mission (Missao do Semeador), Rev. Saulo Mauricio Barros, Olinda, Brazil.

**4:** Parish of Carleton, The Rev. Vicars Hodge; Major John Fletcher, Chaplain to the Military; True Vineyard Missionary Station (Ponto Missionario Videira Verdadeira), Rev. Edmar Pimentel, Caruaru, Brazil.

**5:** Parish of Central Kings, The Rev. William Sheppard; Re-

deemer Parish (Paroquia do Redentor), Rev. Mitsuo, Noyama, Rev. Nadja Maria Lins da Silva, Recife, Brazil.

**6:** Parish of Chatham, The Rev. Alan Reynolds; Pentecost Mission (Missao de Pentecostes), Lay Ministry Jardson Tenorio, Jaboatao, Brazil; Chris Hayes, Wycliffe College.

**7:** 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); Zion Mount Missionary Station (Ponto Missionario Monte Siao), Rev. Leonides Menezes, Umburetama, Brazil.

**8:** Continue to pray for Province I of Nigeria, Dioceses of Owo, Remo, Sabongidda-Ora, Ughelli, Warri, and Yewa;\_ Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Tom Parlee & Spence Hill, Mission Education & PWRDF Coordinators, George Richardson, Alpha Regional Coordinator, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**9:** Parish of Coldbrook & St. Mary's, (Vacant); The Rev. Greg Frazer, Chaplain, Dorchester Penitentiary; Resurrection Parish (Paroquia da Ressurreicao), Rev. Luiz de Souza Franca, Joao Pessoa, Brazil.

**10:** Parish of Dalhousie, The Rev. Andrew Fraser; Saint Paul Parish (Paroquia Sao Paulo), Rev. Nadja Maria Lins da Silva, Rev. Juciara Nascimento, Recife, Brazil.

**11:** Parish of Denmark, The

Rev. Michael Canning; The Ven. Arthur Gregg (R); Strong House Life Missionary Station (Ponto Missionario Casa Forte), Rev. Ricardo Mucio, Recife, Brazil.

**12:** Parish of Derby & Blackville, The Rev. Richard Harris; Holy Trinity Cathedral (Catedral da Santissima Trindade), Dean: Rev. Paulo Ruiz Garcia, Recife Brazil.

**13:** Parish of Dorchester & Sackville, The Rev. Kevin Stockall; Living Waters Mission (Missao Agua Viva), Rev. Simea Meldrum, Jardim Brazil; David Larlee, Wycliffe College, Oxford.

**14:** Parish of Douglas & Nashwaaksis, The Rev. William MacMullin;\_ Bethel Missionary Station (Ponto Missionario Betel), Lay Ministry Evilasio Tenorio, Recife Brazil

**15:** Church of the Province of West Africa, Robert G.A. Okine, Archbishop, Dioceses of Accra, Cape Coast (Ghana), Bo, Freetown, (Sierra Leone), Gambia, and Guinea; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Those retired Diocese of Yukon: Isobel Greenwood; The Rev. Ben Hall & Nancy Hall; The Rev. Dorothy Thorpe; The Rev. Bruce Aylard & Audrey Aylard, The Rev. Don Sax & Deacon Lee Sax, The Rev. Dr. Ellen Bruce OM, Marion Carroll, Licensed Lay Minister Edith Josie, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

*The intercessions are also available at [www.anglica.ca](http://www.anglica.ca) under Prayer.*

## The death of an enemy is a goal set by underachievers

*When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun. From first to last this has been the work of God. He has reconciled us men to himself through Christ, and he has enlisted us in this service of reconciliation.*

2 Corinthians, 5:17f. New English Bible

Understand that I'm not a pacifist by nature. I am thrilled by the sound of a military band and the pageantry of a parade will draw me to the edge of a curb. In November I am drawn to leaf strewn lawns framing a cenotaph. With others, I make an attempt to remember.

I'm just finding it harder to remember every year.

Don't misunderstand me. I am not losing my memory. At least not yet I'm not. I realize what I am trying to remember is something I never knew. Glancing around the crowd encircling the granite obelisks etched with names of men and women who died before I was



the penultimate  Word  
BY JAMES IRVINE

born, I wonder what it is that remembrance has become for us.

I remember, for instance, the sense of loss that the death of someone close brought me. I can understand how others have endured that same loss. In wartime the loss is exacerbated by the lack of closure and the customary funeral rites that help us deal with our grief. For many, the granite column is all that touches the grief and memory and emptiness. Others stand beside them.

This year things are different. Besides memory of a past held by a few, there is the anticipation of a future held by considerably more huddled in the November damp. There is talk of war. And while on the one hand I

smell blood in the air and my pulse begins to race; I am ambivalent.

The militarist attitude of the moment has both shocked and horrified me. As a follower of Jesus, I find myself drawn to scripture. "When anyone is united to Christ," Paul wrote to the faithful in Corinth, "there is a new world. The old order has gone, and a new order has already begun."

He wrote to a small number. They didn't pour out into the city square, filling it after meeting for worship. Their numbers were sufficiently insignificant that they were hardly noticed. Most citizens would not have taken Paul's meaning, and as things were not appreciably different, they would have dismissed him out of hand. His pen didn't have the weight then that we ascribe it now.

On the other hand, perhaps not much has changed.

"From first to last," Paul went on in his letter to the Jesus Community, "this has been the work of God. He has reconciled us men to himself through Christ." Speaking to a divergent assembly of both Jews and Gentiles, each one could look at the other as people reconciled both to God, and miracle of miracles, even to

each other. Differences and animosities and hatreds and fears and suspicions were set aside. They were remembered no longer. They were beginning to be forgotten!

But Paul went on to add: "And he has enlisted us in this service of reconciliation."

I hear the stirring of the pipes when I read that verse. No less militant, it presents a new vision of reconciliation, and we are enlisted in an active service to achieve reconciliation.

My feet shuffle on the damp grass, as I try to keep warm. I glance towards the elderly Legionnaires. I see the flags dipped in reverence. Cadets of the various services stand focused while a Beaver scratches his ear unconsciously and then watches a stray bird soar, gliding overhead and just off to one side.

What has changed? If anything.

Caesar's legions patrol no less than now. Justice and order are maintained. But what are we, followers of Jesus. to make of reconciliation? Does it extend and end with us? Do we extend it to others, different from ourselves? Are we aware of Paul's admonishment that as followers of Jesus we, as much

as those Jesus followers in Corinth, have been enlisted into a service of reconciliation?

General Romeo Dallaire discovered the painful truth of this in the aftermath of the Rwanda debacle, as extremist Hutus massacred more than 800,000 Tutsis and Hutus. His voice challenges us to hear the good news of which Paul spoke. President Jimmy Carter is seen as well in the light of a person who worked diligently for reconciliation between old enemies, Egyptians and Israelis. Together, they demonstrate the truth of a new world, a new order.

These men were militant in working for peace. But they sought more than peace. The death of an enemy, either civilian or combatant, is a goal set by underachievers who neglect to take seriously the insight Paul shared with the Jesus followers in Corinth.

Silence over, I attempt to dispel the chill in the warmth of my car. As I drive away through the disbanded assembly of Remembrance Day, I pray that my efforts and yours will reflect the courage Paul inspires and that we will be satisfied with nothing less. *The Rev. Canon James. T. Irvine resides in Fredericton*

# Death ... the great unmentionable

BY PAT DRUMMOND

Children today seem to know more about almost everything than their parents and grandparents did at the same age. That 'everything' includes subjects which would have been taboo or considered 'adult only' a generation ago. One great unmentionable remains though. Death. We avoid discussing it if at all possible. We sanitize it. We go to great lengths to postpone it. And we spend small fortunes to avoid looking as if we might be anywhere near old age. Many people even avoid funerals if at all possible, preferring to have a memorial service after the body has been buried or cremated.

Death, however, is something not one of us can avoid, and it is far, far better to educate children about it before a crisis takes place and we ourselves are too emotionally overwhelmed to be able to do the job well. The best way to deal with the subject is to use what are called 'teachable moments' — times when the subject comes up in a natural way — rather than sitting the child down for a 'serious talk.' Such a time might well come during the days approaching Remembrance Day, or on the day itself, especially if a relative died serving in the armed forces. The child will not, of course, remember the person, but

the family connection will be significant and interesting. Other 'teachable moments' include the death of a member of our church family or a distant relative — someone who is known to the child, but with whom the child does not have a strong emotional bond. The sight of an animal killed on the road, or the finding of a dead bird, may be an appropriate time to broach the subject. Even this time of year, symbolic of death with dying flowers, leaves and grass, can provide a place to start.

The way in which we approach a discussion of death will, of course, depend on the age of the child and some understanding of the way in which that age group may react. For the very youngest, death is seen simply as a separation. It is very difficult for them to understand that someone who has died cannot return, as Mommy returns after a shopping trip. Lacking understanding, they may well ask such questions as, "If Grandma is buried how can she eat supper?" Older preschoolers are often fascinated by what causes death. They need to be told the facts as simply and completely as possible, within their understanding, or they may well invent their own explanations. These can be destructive if a child assumes, for example, that his or her angry outburst at someone

*Dear Lord Jesus, you cried when your friend Lazarus died, so you understand how we are feeling today. Comfort us as we are sad and lonely without the one we loved so much. Help us to be glad that he/she is happy with you and free for ever from sadness and pain. Teach us to trust and love you so that we too may live with you for ever.*

A prayer from *The Lion Book of Children's Prayers*. (Out of print but used copies are available from Amazon.com)

might have been the cause of that person's death.

Elementary school children gradually come to realize that death is irreversible, but they may still not understand that everyone dies. Sometimes children of this age become very worried about death. They may fear that God will come to get them if they are naughty, or, if not God, someone or something which is often thought of as mean or evil — maybe a witch, a monster or a burglar. They may even believe they can 'catch' death, like they can catch flu. Children of this age may well act out death in violent scenarios, and tell each other gory stories.

As teenagers, children begin to see that death is the result of the deterioration of the body for some reason, such as old age, illness or accident. They also understand the emotional aspects of death far better and are concerned about practical considerations such as 'where will we live now?' or 'how will my life change as a result of this?' Because adolescents' bodies are changing so rapidly, they are especially concerned with appearance. Death is often seen as an enemy to the new self which is just emerging, and teenagers may choose to deny it, even

refusing to attend the funeral.

There are some general guidelines on dealing with death which are applicable at any age:

- encourage children to express their feelings, and share yours with them.
- respect each child's unique coping mechanism — we do not all react the same way.
- do not tell more than is necessary to alleviate a child's fears. You may have heard the story of the father whose son asked, "Daddy, where did I come from?" The father had anticipated this moment with not a little anxiety so he sat the boy down and launched into a detailed explanation of conception, pregnancy and birth. At the end the child looked quite mystified. "Oh," he said, "Jason's mom says he comes from Woodstock." In order to avoid answering the wrong question, it is helpful to ask the child to try to answer his/her own question by saying, "Tell me what you think about that," and then to amplify or correct the answer.
- don't be afraid to express your

religious beliefs about death. If you aren't sure what you believe, now could be the time to try to sort it out. It is never wrong, though, to say, "I honestly don't know the answer to that question," and most of us are probably able to re-assure a child that, although no-one knows for sure what life will be like after we die, we do know from reading our Bibles that God loves us and looks after us here on earth and will do just the same after we die.

This is, of necessity, a very brief and incomplete account of the stages children progress through on their way to an adult understanding of death. There is a very good book on this subject available from Anglican House, 693-2295. It's *Helping Children Grieve* by Theresa Huntley, Augsburg, 1991. ISBN 0 8066 2549 X, \$13.95

*The Rev. Patricia Drummond is diocesan director of Christian Education.*

MY LOVE FOR YOU WILL NEVER END



# Christian witness can be hard slogging

Autumn has now shed her robes of golden glory, and stands in shivering nakedness, waiting for the ermine cloak of winter. My own life is a little more prosaic, though with impending retirement we are certainly undergoing major shifts, and something of the grandeur of the changing seasons fills our souls with expectation. Truth is, I always feel a bit restless this time of year, moved to get going on heaven knows what.

A visit from Fr. Paul Jeffries, our man in Uganda, only added to that sense of greater things to be done by us Christians in this world. For sure, we're not all called to the foreign mission field, but just throwing spare change at work like his really doesn't cut it, either. I'll go on collecting my Coins for Paul (rather more seriously), but I really have to look also at what I can do right here where I am. Whatever I do or don't do, my life is surely going to witness to something, good or bad. If it's to Christ, I remind myself that the English form of the Greek word for 'witness' is 'martyr', with all its costly overtones.

All things considered, Christian witness in our part of the world can be hard slogging, with

## *From Maggie's kitchen*

little in the way of visible results. What is there about our modern western world that makes it so impervious to the Christian message? As I was meandering my way through some articles this morning, I came upon one which not only addressed this question, but cleared up some of the muddle in my head over terms I hear nowadays but never really understood: 'modern' and 'post-modern'.

Modernism, (technically speaking) refers to the period between Rene Descartes in the mid-17th century and a couple of decades after World War II -- a period in which people generally accepted the idea that there could be an answer to the questions of who we are, how we got here, why we are as we are, and where we are going. The answer might be secular, scientific, philosophical, religious, whatever -- but an answer was considered possible.

Post-modernism, the age in which we presently find ourselves (in the West, at any rate), says there isn't any answer, at least that we can know. The writer, Prof. Ian Hunter, sums up the post-modernist world view as "We are orphans without a father, living in a coun-

try without a history, in a world without purpose, on a globe spinning through a trackless universe, without Creator and without end." This attitude lurks under the most surprising surfaces. I'm reminded of P. D. James' recounting of another famous author's (Iris Murdoch's) answer to the question of "Are you a Christian?": she thought she believed in God, knew she didn't believe that Jesus was God, had toyed with the idea of becoming a Buddhist, but had told herself not to be ridiculous -- she was, after all, a member of the Church of England!

In practical terms, it seems to me, the post-modern frame of mind has given us Canadians the idea that truth is whatever someone wants to think it is, and of course we wouldn't suggest otherwise because we wouldn't want anyone to think we're intolerant. We've bought into the idea that this life is the only life worth worrying about -- okay by us so long as everybody's happy. We've gone along with thinking that 'right' and 'wrong' are purely subjective judgments -- again okay, so long as we personally don't get hurt. Order in our society is now kept by arbitrary laws changing with the times and the

public mood and unhooked from any reference to a greater Law, but isn't that (we say) what the separation of Church and State is all about?

As little Jonny would say, "What to do, Emmy? What to do?" Christians nowadays tend to choose one of two solutions: either walling themselves off from such a godless world, or reworking their message to sound more attractive. Is this how we reach a contemporary Pilate with his cynical question, "What is truth?", or the modern-day counterparts of the Greeks in the marketplace, who were interested in hearing novelties like St. Paul only for their

entertainment value? I remember that it was just such a world as ours into which the first missionaries to the Gentiles were sent -- and there's solid evidence that they neither retreated from the world nor offered it half-truths in pretty packaging. For just such a world Christ died, and for just such a world His Apostles willingly offered up their own lives and worldly prospects. In this, despite their sufferings, they found true joy and contentment, knowing (as Fr. Jeffries has said about himself) that they were just where God intended them to be. I pray that come January I'll also be just where God intends me to be.

## ANDREASHEZEN

St. Andrew Hearts from Ernst Schuegraf's *Cooking with the Saints*. In Bavaria, they are baked in a heart-shaped waffle iron. St. Andrew (Nov. 30), you remember, was the first missionary for Christ. His symbol is the X-shaped cross on which he was martyred.

Sift 2 c flour with 1 Tbsp sugar and a pinch of salt  
Beat 4 Tbsp. white wine with 1-1/3 c cream and 2 small eggs  
Blend in the dry ingredients  
Bake in preheated waffle iron till golden brown  
Dust with powdered sugar and serve

*Maggie Harris lives in the Parish of Derby & Blackville*