

## Election March 15

BY ANA WATTS

Diocesan synod will convene on Saturday, March 15 to elect a coadjutor bishop to replace Bishop William Hockin when he retires on October 31, 2003. In case of inclement weather, the synod will be delayed until the following Saturday, March 22.

The motion to call the electoral synod was made at the 124th Synod of the Diocese on November 16 at Christ Church Cathedral. According to diocesan canons, Diocesan Council had to call a synod in order to call the electoral synod.

see *Costs* on page 5

## No new name

The Diocese of Fredericton will not change its name to the Diocese of New Brunswick.

The new Anglican Church Act, 2003 presented to synod by the Constitutions and Canons Committee, included three significant changes to the Church of

England Act, 1942 which it will replace. It would recognize The Anglican Church of Canada as the name of the church, this is the name by which it has been known since 1955; it would change the name of the diocese to the Diocese

see *New Act* on page 5

## Diocesan financial picture continues to improve

With the financial picture continuing to improve and a possible surplus in the 2002 budget in the offing, Diocesan Council approved a 2003 budget of \$2.4 million at a meeting on November 7.

The bottom line is \$136,000 more than the 2002 budget, thanks in large measure to one-time costs associated with the election of a coadjutor bishop to serve with the present bishop for about four months, the appointment of a full-time Diocesan Youth Coordinator, and the rising costs of clergy benefits.

A 10 per cent increase in parish apportionment and a reduction in the number of aided parishes is expected to fund most of the increase.

"Based on budget consultations throughout the diocese, the parishes are ready to accept this level of budget funding," says diocesan treasurer Canon Fred Scott.

Salary and benefits, consecration and installation of a coadjutor will cost the diocese about \$45,000. The youth coordinator salary and expenses will total about \$60,000 annually. We won't see that full amount in 2003, the full impact will be felt in 2004. There have been some major increases in the cost of clergy benefits. An outstanding example is the medical plan for retired clergy and their families. We budgeted \$72,000 for 2002, but it is going to cost us closer to \$88,000. The 2003 amount is \$96,000.

Episcopal and administrative costs amount to nearly \$660,000 or 27 percent of the overall diocesan budget for 2003. The mission and ministry program budget is about \$835,000, or 35 percent. Employment related costs in the diocese amount to just over \$900,000 or 38 percent of the budget.

Creative realignments in several parishes has reduced the number of parishes requiring grants from the diocese from 16 to six over the past five years, and reduced that budget from \$120,000 in 1998 to just \$70,000 in 2003.

Most of the diocesan in-

come is derived from parishes. In 2003 parish assessment for episcopal and administrative costs will be close to \$800,000, and parish contributions for mission outreach are pegged at just over \$650,000. Clergy contributions to health and other benefits total \$425,000 and

parish pension assessments are expected to be about \$425,000.

Investment income has dwindled over the years and in 2002 it came in at just under \$165,000. The 2003 budget figure is just under \$160,000.

## Diocesan Youth Coordinator position created

As Diocesan Council reviewed the 2003 budget, Dean Keith Joyce questioned the inclusion of funding for a youth coordinator position. "Was the decision to hire a youth coordinator made by synod? The council?" he asked.

Canon Scott replied that in response to the expressed wishes of synod, funding for the position was

included in the budget and addressed through the round of budget consultations. The response was positive, so it was left in the budget.

Dean Joyce said apparent inconsistencies in hiring practices concerned him. "Synod said no to the hiring of a stewardship officer, even though the bishop suggested one. The Christian Education Di-

rector position was driven and made by synod."

Bishop William Hockin replied that the idea for a Youth Director also came from synod. It was supported by the diocesan youth task force, featured prominently in a letter sent to the bishop following the diocesan youth consultation last fall as well as in a youth presentation to council.

Peter Irish, chair of the Youth Consultation Task Force said his group had a 14-point plan with no resources

to put it in place. In the absence of the Board of Programme or a similar structure to provide programming and ministry input in the budget process, his group consulted with the bishop and diocesan treasurer. Together they decided to include funding for the position in the budget and gauge response at the consultations.

"There was a lot of consultation on this with the people who are going to pay the bills," said Mr. Irish.

see *Youth* on page 5

## No provision in budget for residential school claims

### *Bishop wants synod to tackle issue*

Yet another one-day synod will be called in the new year to decide how the Diocese of Fredericton will participate in the residential schools settlement negotiated by General Synod and the Government of Canada. This diocese will probably be responsible for about \$750,000 of the \$25 million total or about \$150,000 per year over five years. No funds were included in the 2003 budget.

"I think only a meeting of Synod can make that decision,"

said Bishop William Hockin. He doesn't want to see a fund-raising campaign, nor does he want to jeopardize the recent gains made in diocesan program or plans for its future. "We are going to have to be creative," he said.

Another one-day synod will make four in less than a year. A one-day synod was called in November in order to call and electoral synod on March 15. A regular two-day synod is scheduled for June.

## Christmas 2002



**Adoration of the Shepherds**

by Jacopo Bassano, an Italian artist of the Venetian school who lived from 1515 until 1592. The original is in the Life of Christ Collection of the United States National Gallery of Art.

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### Still time to help

There is still time to donate to the Journal Appeal. Your generous contributions are shared equally by the national and this diocesan newspaper. If you no longer have the Journal Appeal envelope and information supplied in the September issue, simply send a cheque, payable to the Anglican Journal to 600 Jarvis St., Toronto, M4Y 2J6. Thank you.

## Peace? In 2003?

BY PHILIP WARD

Each Christmas we hear (and sing) a lot about peace — but what does the word mean?

When we pray for peace in the Middle East (or anywhere else, for that matter), we want to see an end to hostilities — actual or threatened. When a young mother longs for some 'peace and quiet', we know what she means. Preachers, however, tell us that in the Bible the word peace implies more than the absence of hostilities, even more than a sense of well-being. I didn't completely understand that concept until recently, when I stumbled on the writing of Gerhard von Rad. This highly respected Old Testament scholar says the root meaning of shalom, the Hebrew word for peace, is stability of relationships.

Now it makes sense.

Who are the agitated people in this world? Those whose significant relationships are not stable. Who can face whatever tomorrow dishes out without fear? Those who know their relationship with God is stable — not because of anything they have done (or not done), but because God is constant, consistent, utterly reliable.

The Prince of Peace was never hurried or worried, doubtful or distressed: He knew His heavenly Father, and lived in the stability of that relationship. *Canon Philip Ward, retired, is honorary assistant in the Parish of Fredericton Junction*

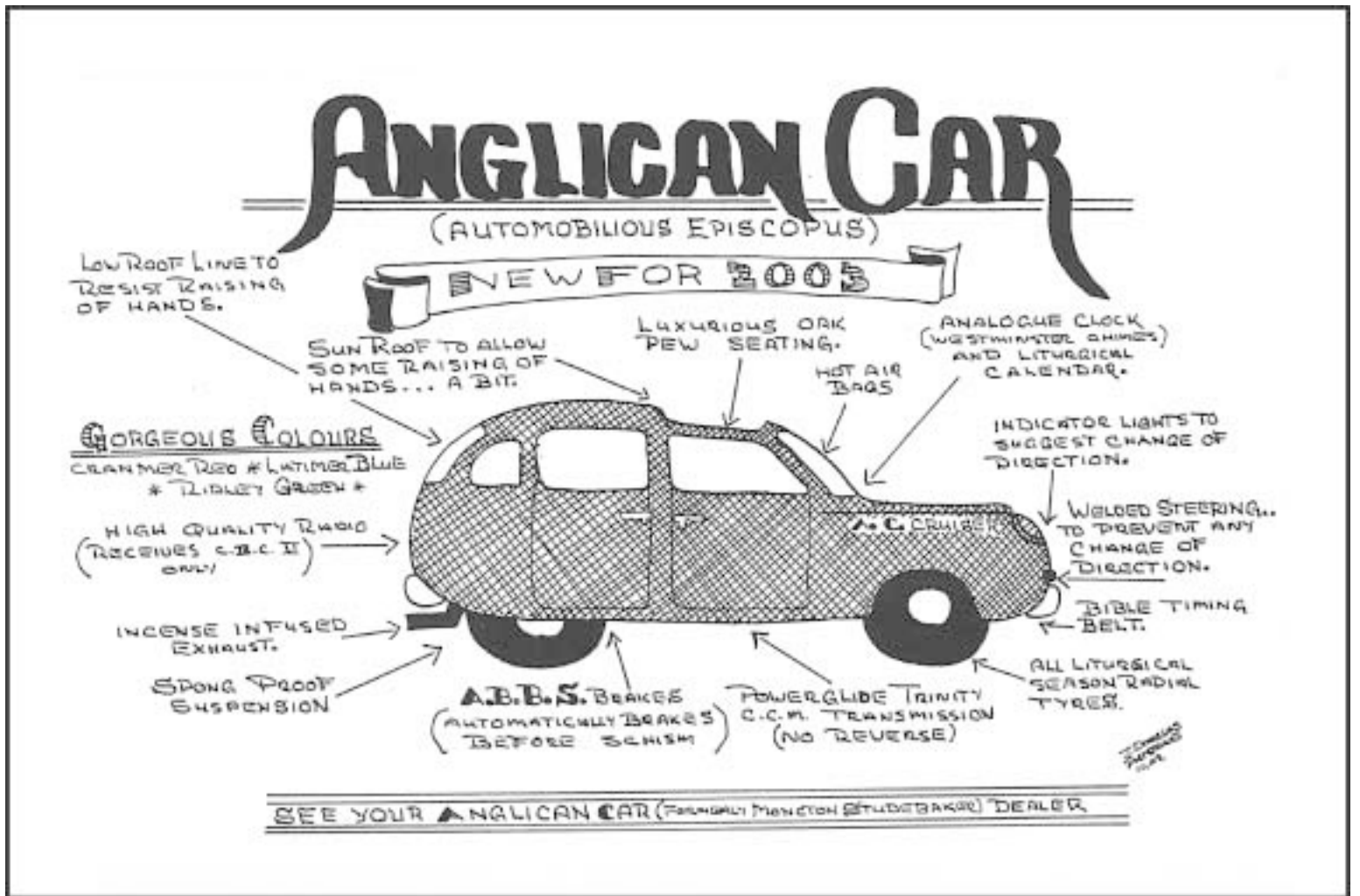
## Sunday shopping Battle fought and lost ... again

*On November 4, Moncton City Council prepared for Christmas with a vote in favour of Sunday shopping, with hours of operation left to the discretion of merchants. Before the vote, Don Routledge stood before council yet again to fight the move. This is a slightly edited version of what he said.*

I speak as a spiritual father and friend of this great City of Moncton. I have been a pastor in New Brunswick for 27 years. For 27 years I have had to work on Sunday. My three children, now grown and married with children of their own, lived with a father who was absent on every Sunday. In those years I was conducting three or four worship services on Sunday. One was always at 7 p.m. I would return in time to say good night and give them a kiss.

Monday, my the day off, did not cut it when the kids were in school. Saturday was not a holiday for me, either.

Some of you will say, 'He knew what the program entailed see Sunday on page 8



## Christmas holiday vs Christmas holy day

### Getting there ...

A few years ago I read a rave about the Church trying to co-opt Christmas — 'the great American family holiday'. It wasn't even a joke. I couldn't figure out why such a view would get ink in anything but *Mad Magazine*, but with a couple of years to ponder this, I finally figured it out.

Christmas has two definitions. It's a holiday as well as a holy day, it's a vital economic engine as well as a profound Christian celebration. Amazing, isn't it, how St. Nicholas's generous gesture changed so much, how symbols like stars and candles turned into strings of frantically flashing coloured lights?

Some of us celebrate both Christmases. I know I do, and I have no wish to steal the material aspects of Christmas that bring so much joy to people, even as I regret the sadness they cause as well. (Probably deep down inside I'm worried I'm not as 'big' as the Whos, who understood what the Grinch didn't, that it was about more than trees, toys and turkeys.)

I do think, though, the 'happy holidays' Christmas has gone about as far as it can go and it's going to mutate again.

I think we're moving toward an inverse proportion rich/poor Christmas. It won't be like the one we have now, where rich people get the best presents and the really poor people get whatever the rich people decide to donate. I think eventually the poor people will get all the — stuff — and the rich

people will be satisfied with more important things.

It's beginning to happen already. Think about the number of people you know who no longer exchange gifts. They give money to charities in each other's names instead. Think of the people who opt to spend time instead of money on those they love at Christmas.

I don't advocate banning Santa, I couldn't in clear conscience because I still remember the joy and excitement of 'believing'. Just let him go back to filling his sack with toys. I'm sure he'll be glad to be rid of the computers, televisions, sports cars and reclining chairs advertisers try to cram in it.

The only problem I can see with this new holiday Christmas mutation is it creates a two-tier system. To get a lot of 'stuff' at Christmas will be humiliating, like eating lobster sandwiches was to fishermen's kids in the 1930s. People might stop accepting gifts from the rich, then the rich might have to start giving them to each other again, otherwise the economic engine component of Christmas would be in jeopardy. Nobody's going to let that happen.

Then again, maybe Christmas will just continue to expand until it explodes in a shower of Barbie dolls and light-up reindeer. I'll be right in there doing my part.

Pat Drummond has a great line in her column on page 12 — Never let the excellent interfere with the good. She's talking about all the expectations and obligations we pile on ourselves and others this time of year, so when everything isn't picture-perfect, when everyone doesn't play the part to perfec-

tion, that's okay.

I know she's right, but I get sucked in anyway. Until the schmaltzy Christmas commercials and magazine covers change their images, I think I have to measure-up. Of course I can't and I don't, but I drive myself to distraction trying.

I could be tempted to put Christmas dinner off until Boxing Day, but I won't because that's when we go to my parents' house. No matter which day I serve it, I won't use the easy-care linens or paper plates though. Heck, I won't even use the kitchen plates or flatware, I'll use the good china and silver that can't go in the dishwasher.

I could blame the china on my mother. It's old and delicate. She gave me most of it and she comes for Christmas dinner, so I have to use it. Right? The truth is, it's old and delicate and beautiful and I love what it looks like, even if my table-decorating talents aren't up to magazine cover standards. Perhaps when they are, I won't need to do that any more.

The real truth is, I always feel like I have to prove myself. I would like to think that if I had all the time and money in the world to perfect the material Christmas, I would be able to let it go — to embrace the essentials as Pat suggests. My problem is, if I ever got good at it, I would keep at it in the hopes it would help make up for all my other shortcomings.

I should 'seek help', as my youngest daughter would say. No time for that, though. I have to shop for her gifts. I'm tempted to get a puppy. We lost Dorry this fall. We miss him terribly, and although there will never ever be such a gentle and faithful Golden

Retriever ... Wait a minute. A puppy? In winter?

I hope you have a better handle on Christmas than I do, and that it is both a happy holiday and a holy celebration.

# A

Ana Watts is editor of the New Brunswick Anglican

The New Brunswick  
**Anglican**

<http://fredericton.anglican.org>

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

Published 10 times per year  
price of subscription \$10.00

Please send news and photo  
submissions to

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

Please send subscription  
renewals, changes of address  
and undeliverable copies to:

The New Brunswick Anglican,  
c/o Anglican Journal  
Circulation Department  
600 Jarvis Street,  
Toronto, ON  
M4Y 2J6

Printed & mailed by  
Signal Star Publishing  
Goderich, Ontario

## BISHOP'S PRINCIPAL ENGAGEMENTS

**Monday, December 2**

12:15 — 1 p.m.

Bishop's Advent Series,  
Playhouse, Fredericton

**Sunday, December 8**

Parish of Lakewood

40th Anniversary

10:30 a.m.

**Monday, December 9**

12:15 — 1 p.m.

Bishop's Advent Series,  
Playhouse, Fredericton

**Thursday, December 12**

Bishop's Counsel

3 p.m.

**Monday, December 16**

12:15 — 1 p.m.

Bishop's Advent Series,  
Playhouse, Fredericton

**Tuesday, December 24**

Christ Church Cathedral

11 p.m.

**Wednesday, December 25**

Christ Church Cathedral

11 a.m.

**Sunday, December 29**

Christ Church Cathedral

8 a.m., 10 a.m. & 11:45 a.m.

**Wednesday, January 1**

Christ Church Cathedral

11 a.m.

Bishops Levee

Cathedral Memorial Hall

2:30 - 4 p.m.



### From the Bishop

Sharon was five years old and very sure of 'the facts', which she recited slowly and solemnly at the Christmas concert, convinced every word was revelation. This is what she said: "they were so poor they had only peanut butter and jelly sandwiches to eat, and they went a long way from home without getting lost. The lady rode a donkey, the man walked, and the baby was inside the lady. They had to stay in a stable with an ox and an ass (he he), but the three rich men found them because a star lighted the roof. Shepherds came and you could pet the sheep, but not feed them. Then the baby was borned, and do you know who he was?" Her quarter eyes inflated to silver dollars. "The baby was God." With that she leaped in the air, whirled around, dove into the sofa and buried her head under the cushion — which is the only proper response to the Good News of Christmas.

John's Gospel puts it this way. "The Word became flesh and blood and moved into our

## The Incarnation of God lowers the bar of access to His grace and holiness

neighbourhood. We saw the glory with our own eyes, the one-of-a-kind glory, like father like son, generous inside and out, true from start to finish."

I remember as a child going to church on Christmas morning and hearing these strange words as the Gospel of the day. Where were the shepherds? Where was Bethlehem? Where the star, or even Mary and Joseph? Just the Word made flesh. I felt cheated. I envied my Presbyterian friends who got the stable, sheep and all. They got Luke's story, we got John — "the Word made flesh."

Through the years, even with a more flexible lectionary for Christmas Eve, I have come to understand the depth of John's words and why we still hear them. Theologians call it the Incarnation — the divine revealing itself in human form.

First it says something about God, then it says something about being human. One of the distinctive claims of Christianity that comes out of the Incarnation is the whole concept of lowering the bar of access to God. Through His own action God was willing to limit Himself to the confines of history and

body in order for men and women to see, touch and experience Him as He really is. The bar of access, once too high for people to even to dream of reaching, comes down in Jesus.

Christmas is about God taking on our skin and bone, moving into our neighbourhood. Too often people give up in their search for God because they believe the bar of access is too high and they are unworthy of His attention.

Ronald Roheiser tells the story of a four-year-old child who would wake up in the night frightened of spooks and monsters in the darkness of her room. She would go and find her mother, who would take her back, tuck her in and say: "You shouldn't be afraid, God is in this room with you." The child would reply "I know that God is here, but I need someone in this room who has some skin."

In Jesus Christ, God took on skin and came close to us.

The Incarnation also raises the bar on what it means to be human. Christianity, at its best, has always talked about the sacredness of human life, as fragile and vulnerable as a little child. As Mary Ellen Ashcroft

wrote: "In the flesh of Jesus the spit of God mixed with the dust of Galilee to make a healing paste."

So, what do we do with Christmas? How do we respond to such a mystery?

Little Sharon jumped in the air, whirled around, dove into the sofa and buried her head under the cushion. That, for her, was worship.

At the very least we are called to walk up the aisle of our churches on Christmas Eve to kneel, to stretch out our empty hands, to hear the words "the Body of Christ given for you". We are called to receive, to return to our seats, to our homes, our families — profoundly grateful and energized. In the Incarnation of God the bar of access to His grace and holiness comes down, and what it means to be us is exalted.

William Hockin is  
Bishop of Fredericton

## Churches talk

The congregations of St. Paul's (Valley) and Trinity Church in Saint John have both voted in favour of pursuing talks of amalgamation at Trinity Church.

"What they voted for is conversation and negotiation toward amalgamation," says Bishop William Hockin. "Final votes will probably not be taken until some time in February."

In the meantime, four committees with equal membership from both parishes have been struck to explore the possibilities of ministry and spiritual growth, community building, pastoral and liturgical traditions and financial arrangements.

If amalgamation is approved, St. Paul's will be sold.

## Bishop's talks

Bishop William Hockin is exploring the text of Handel's Messiah in his Monday lunch-hour Advent series at the Playhouse in Fredericton.

He began with *Giving peace a chance* from the text "He shall speak peace" (Zechariah 9), followed by *When healing hurts* from "He shall purify" (Malachi 3) and *Highly effective leadership*, referring to "He shall be called wonderful" (Isaiah 9). The series ends December 16 with *Chairs in the aisles*, building on the text "He shall feed his flock like a shepherd" (Isaiah 40).

## Diocesan profile contains useful information

In preparation for the election of a new bishop, Diocesan Council prepared a diocesan profile. This defining document is intended to assist both candidates and delegates to synod in the election of a coadjutor bishop.

It includes many interesting facts and statistics (some of which are listed below), an overview of priorities and accomplishments established by Bishop William Hockin and the Diocesan Synod over the past three years,

and ends with a list of qualities desired in a new bishop.

It specifically asks for God to provide a person who is "aware of the changes that are occurring in the church and in society, and is able to preach and teach from the age-old Gospel in such a way as to

connect with the modern generation while, at the same time, meeting the needs of traditional Anglicans."

The full document is linked to [www.anglican.nb.ca](http://www.anglican.nb.ca) under *What's New?*

- The Diocese of Fredericton was founded in 1845, John Medley was its first bishop, William Hockin is the eighth.
- The diocese is largely rural.
- It consists of 85 parishes, one parish is international and one parish is interdenominational.
- There are 76 active parish clergy and chaplains in the diocese.
- Eight parishes are served by retirees.
- Both the Book of Common Prayer and the Book of Alternative Services are used extensively.
- About 62,000 New Brunswickers identify themselves as Anglican.
- About 30,000 people are on parish rolls.
- About 8,300 Anglicans attend church on an average Sunday.
- There are 2,425 children listed on parish rolls and about 1,700 (71 per cent) of them attend Sunday school.
- In 2000 there were 489 baptisms, 264 confirmations, 248 marriages and 644 funerals in the diocese.
- In 2000, 8,712 identifiable givers across the diocese gave an average of \$12 per Sunday for an annual parish revenue total of \$5.4 million.
- Parishes provide just over 80 per cent of the diocese's total income.
- There are seven geographical archdeacons for parish oversight: Chaleur-Miramichi, Moncton, Kingston-Kennebecasis, Saint John, St. Andrews, Fredericton and Woodstock.
- In addition to the bishop, the synod office has a staff of four: the bishop's executive assistant, diocesan administrator/treasurer, diocesan administrative assistant, diocesan secretary/assistant to the bishop.
- The visible and consultative leadership style of the present bishop is well-received by clergy and lay leaders in the diocese.

## Prayer for a New Bishop

Almighty Father, we pray that you will prepare the servant of your choice to lead our diocese in proclaiming the gospel of salvation. We pray that you will lead us to a person who will build up your Church, continue to renew its ministry and unite its people in the holy fellowship of trust and love. Provide for us a true shepherd who will feed and govern your flock, and a wise teacher who will be a steadfast guardian of its faith and sacraments. Accept our prayers, most merciful Father, through Your Son, Jesus Christ our Lord, to whom with you and the Holy Spirit, belong all honour and glory, worship and praise, now and forever. Amen.

## Levee

Bishop William and Isabelle Hockin  
are pleased to receive  
New Brunswick Anglicans  
and the general public at  
Cathedral Memorial Hall,  
Church Street in Fredericton  
January 1, 2003  
from 2:30 p.m. until 4 p.m.

# Costs associated with coadjutor training period

*continued from page 1*

Keith Dow, elected vice-chair of Diocesan Council, made the electoral synod motion giving the March 15 date and leaving the time and place to be established. He offered rationale for the election of a coadjutor to be consecrated in June and serve on diocesan staff with Bishop Hockin for nearly five months before being installed as diocesan bishop.

"This would allow time for the incoming bishop to attend to the required and necessary educational and training opportunities and to become familiar with both the office and the diocese," said

Mr. Dow. He also outlined the costs to the diocese of such a plan. Based on a four-and-a-half-month transition period and considering stipend, car replacement, travel, housing and other payroll and pension costs, the total is about \$32,000.

The Rev. Neville Cheesemen proposed an amendment to the motion that would also leave the date of an electoral synod to be established. "A number of us are in favour of the election of a coadjutor to allow for a smooth transition, but we think the suggested timing is not appropriate. A transition period that long has an affect on the budget that has a

great impact on smaller parishes that are struggling to keep their heads above water."

His amendment was defeated.

The Rev. David Kierstead suggested a snow-date amendment. "If synod says March 15 and the snow is deep, can Diocesan Council name another date without calling another synod to call another electoral synod?" he asked.

The Rev. Rufus Onyewuchi actually moved the March 22 optional date amendment, which was carried.

As the house considered the amended motion for an elec-

toral synod on the two dates, Mr. Cheesemen again spoke to the motion. "I believe the budget implications are even more serious than they are stated. There are costs other than the direct costs, including the costs of the extra synod, the consecration and installation. I believe he total would be closer to 45 or 50 thousand dollars.

"When we had two bishops last time we did not have an executive assistant on staff as well. This time we will be paying three people at the executive level."

The amended motion was eventually passed with just a few

nay votes heard from among the 210 lay and 77 clergy delegates who registered for synod.

## Youth coordinator

*continued from page 1*

The Rev. Ed Coleman moved the diocese hire the youth coordinator and continue to make youth ministry a priority in this diocese. The motion was carried.

Dean Joyce said despite his reservations about the position, he was willing to give it a whirl.

The youth coordinator will be offered a three-year contract.

# New act passed with one amendment and many comments

*continued from page 1*

of New Brunswick in recognition of the geographic reality; and it would modernize its business practices by indemnifying directors through the adoption of the prudent investor rule for investments as approved by the Diocesan Synod. Both the diocesan name change and the prudent investor rule were challenged by synod, but only the name change was eliminated from the new act.

In presenting the new act to synod, Chancellor Charles Ferris, who chairs the Constitutions and Canons Committee, said the act deals only with the way in which the diocese deals with temporalities. "This legislation does not go to the heart of who we are as Christians. That is best expressed in the Declaration of Principles, but that document is not before you today."

Bishop William Hockin defined the act as "a document that tells us how we relate to the civil society in which we live."

Lengthy discussion followed and some amendments were made before it was finally passed unanimously. Bishop Hockin commended members of synod for taking the act seriously and for taking the time to study it carefully.

The Anglican Church Act, 2003 will be translated then presented to the New Brunswick Legislature by an Anglican member. It is expected to be in force in September of 2003.

### DIOCESAN NAME CHANGE

In recommending the name change, the Constitutions and Canons Committee noted "While some dioceses take their name from the See cities, many have names more descriptive of their territory. When this diocese was created in 1845 the name New Brunswick may have been avoided because the first Roman Catholic bishop had been appointed a short time before and his diocese was known as the Diocese of New Brunswick. Later it was divided into the dioceses of Saint John and Chatham and today there are four Roman Catholic dioceses in New Brunswick — Saint John, Moncton, Bathurst and

Edmundston."

The Rev. David Barrett moved that all references to Diocese of New Brunswick be removed from the new act and replaced by Diocese of Fredericton. He cited several examples of diocesan names not conforming to their precise geographical descriptions, including the Diocese of Ontario, which only includes a small part of that province; and the Diocese of Toronto, which includes more than the city. He concluded with the observation that changing the name of the diocese served no real purpose and would just incur costs.

The Rev. Dr. Barry Craig, a member of the Constitution and Canons Committee, said that he had been of two minds about the name change at first. He admitted there was a mixed tradition of naming dioceses. English dioceses are named after See cities, but the practice didn't extend to the colonies. He used dioceses like Nova Scotia, Quebec and Calcutta as examples. "The predominant trend was to name dioceses after the colony, we were the exception being named for the See city." He admitted there was not a strong historical argument to change the name, but noted that over the years it has always been necessary to explain the geography. "I believe the Diocese of New Brunswick is a better identity for the people within the diocese and better identifies the diocese for those outside it."

The Rev. Lloyd Lake and Jim McKenna, both from Saint John, spoke in support of retaining the present name. The Rev. Gerry Laskey said he thought it was mostly dioceses in the United States that used pedestrian, civil and geographical names and suggested "if it ain't broke, don't fix it."

The Rev. Dana Dean said his time as rector of the Parish of Kingston had taught him the importance of history. "Where we were is who we are," he said.

When the bishop finally called for the vote on the amendment the difference in volume of yeas and nays was too close to call. A standing recorded vote counted 185 in favour of the amendment and 82 against.

"When people have enthu-

siastic voices it's hard to tell," said the bishop.

### DEFINITION OF A PARISH

A lengthy discussion on the definition of a parish included in the new act also ended in a standing vote. Intended to recognize that in most urban parishes, geographical parish designations are not observed, the definition in the proposed new act said a parish comprises (a) the community of church members who worship in the church or churches in each geographical area constituting a parish at the time this act comes into force, and (b) the community of church members who worship in the church or churches in the parish established after the coming into force of this act pursuant to the canons adopted by synod.

The Rev. Chris van Buskirk said he felt that definition posed a danger that the parish would be separated from its mission field, which was the neighbourhood, with its schools, single parents and the poor. He proposed to amend section (a) to read "a specific district or geographical area and its people, which encompasses a church or churches ..."

The Rev. Alan Tapley said he is rector of two parishes, one defined by boundaries and one that has no geographical boundary. He felt the proposed definition covered his situation well and felt if the amendment were carried, boundaries would have to be drawn for his presently boundary-less parish.

Dr. Craig spoke against the amendment as well saying "The new definition doesn't inhibit our work, it enhances it."

The Rev. Ranall Ingalls said he felt the amendment offered the advantages of both geography and community of interest.

Cecil van Buskirk of Saint John said if it weren't for missionary outreach, St. James (Broad Street) would no longer exist. "There were only about 35 members, all my age or older. Missionary work in that geographical area made the difference. A parish is more than a clique of people worshipping together."

The Rev. Lloyd Lake also

supported the amendment which he felt supported a defined area for a parish with "a clergyman responsible for every soul in that territory."

When Bishop Hockin called for the vote on the amendment, the volume of yeas and nays was again too close to call. A standing vote carried the amendment 136 to 94.

### PARISH NAME CHANGES

The act also suggests a uniform system of parish names throughout the diocese. There are four variations on the corporate name theme in the diocese right now. They include 'The Rector, Church Wardens and Vestry of (name of church), in the Parish of —; The Rector, Church Wardens and Vestry of the Parish of —; The Corporation of the Anglican Parish of —; and The Anglican Parish of —. Within those basic themes, sometimes even within individual parish names, there are also variations. "In some cases there is no official name for the parish," according to Canon Ron Stevenson of the Constitutions and Canons Committee.

"The situation cries out for uniformity," says the committee's report.

The new act suggests parishes be named under the Corporation of the Anglican Parish of — model. Only five parishes conform to this model now: Douglas and Nashwaaksis; Gagetown; Minto and Chipman; St. Peter, Fredericton; and St. Andrews, Sunny Brae.

The committee prepared a list of corporate parish names revealed in a search of the Diocesan Archives and added a parallel list of parish names as they would be in a uniform system. Parishes are encouraged to review those names and offer corrections, or to suggest preferential names for their parishes. Compliance with suggested nomenclature is not required under the act, but is strongly suggested.

### MEMBER/OFFICER PROTECTION

Beverly Smith — a former diocesan vice-chancellor, retired law professor and member of the Constitutions and Canons Committee

— offered synod "a brief, free Saturday morning law lecture on the subject of indemnification." Section 5 (g) of the act allows the corporation (parish, diocese or bishop as corporation sole), to indemnify/reimburse/protect its members or officers if the corporation is sued for damages, provided the member/officer acted honestly and in good faith with a view to the best interests of the corporation.

Section 10 (5) also spells out member/officer liability and protection in relation to investments with the 'Prudent Person Rule'. According to the act, they must 'exercise the judgment and care that a person of prudence, discretion and intelligence would exercise as a trustee of the property of others.'

According to Professor Smith, this 'PDI' test has been adopted in virtually all jurisdictions in Canada and replaces a list of allowable investments. "It gives latitude and flexibility for wise investment in the up and down market, but does not give carte blanche," he said.

In the wake of scandals and failures like Bre-X and Nortel, Helen Hall of Shediac said she felt the PDI test was not sufficient.

Professor Smith admitted the PDI was a good test but not infallible. He and the chancellor both mentioned that investment limits are also included in the canons, which will be presented to synod in June along with the Constitution, which will now include the Declaration of Principles.

The Diocese of Fredericton has had a constitution since at least 1871. It provided for the formal creation of the Synod and of the Diocesan Council, with directions as to the make-up of both.

The Constitution and Canons Committee will be recommending some changes to the constitution, including a reduced membership for Diocesan Council. It will also incorporate gender-neutral language and exclude superfluous language, with the hope that the revised document will be clear and easily applicable to the situations arising in the life of the diocese.

# Archbishop of Canterbury humble and loving man

BY CHRIS HAYES

I was recently privileged to spend about five minutes in conversation with the Archbishop of Canterbury. We talked about the importance of rural parishes, which he called 'the heart of the church'. I'll cherish those moments for ever.

The Most Rev. George Carey was in Toronto to help Wycliffe College, where I am a student, celebrate its 125th anniversary. The visit has been in the works since 2000. It took many, many hours of preparation, hard work, volunteering, and prayer, but the result was a wonderful event for the college and its community.

On Monday morning, October 25, about 1800 people gathered at St. Paul's on Bloor Street for the college's service of thanksgiving and convocation, during which an honorary Doctorate of Divinity was conferred upon the archbishop. In his sermon he spoke passionately about the need for a 'missioning heart' in all of our parishes, and the need for consistency in the world-wide Anglican Communion, with the understanding that what is done in one part of it affects it all.

Following the service roughly 800 people proceeded to Wycliffe College for an open house and luncheon. (If you have ever been to Wycliffe you'll know that 800 people in the front lobby is anything but open!). While he was at the college, the archbishop dedicated a new banner for the 125th Anniversary. Later in the afternoon he also answered questions during a closed forum for the Wycliffe community. Though he was asked many questions regarding his opinion of others, he showed true integrity around what he felt about several controversial issues. He spoke to the greater need — to be accountable to the Scriptures in everything we do and believe. He urged us to carefully consider what we see and read in the world around us.

Monday evening's main event was a gala dinner at the Four Seasons Hotel. It cost \$175 per plate. As a student, I measure that amount of money in groceries for weeks, not for one meal! I was on hand as a volunteer along with the more than 450 guests (I've never seen so many bishops in one place in my life!). There was lots of media on hand too, to catch the

archbishop's every word. I think everyone enjoyed the entertainment provided by an eclectic folksy/bluesy group of students. Great music.

It was after the dinner that I was able to talk to the archbishop one-on-one. I was part of the clean-up crew. I worked along for a while and noticed there were still about 35 people in the room. I was shocked to see he was one of them. After all, he had had a long and busy day. But there he was, talking casually. I was even more shocked when he came up to me and said hello! As I said, we talked for about five minutes and I wished our conversation would never end. If only the Four Seasons had a Tim Horton's, we could have gone for coffee! The fact that George Carey blends into a crowd of people so well is a testament, I believe, to his humble nature, and love for all people.

On Tuesday morning, the archbishop had breakfast with the Wycliffe faculty, and spent some time with the clergy at St. James Cathedral downtown. Then he was gone.

It was two whirlwind days and I found it a bit difficult to settle back into a routine after all the excitement, but I cherish the memo-



The Rev. Peter Mills of St. Stephen also attended the Wycliffe celebrations and photographed Archbishop George Carey as he presented Canterbury Crosses to Wycliffe graduates of 15, 40 and 50 years ago. They included the Rev. Dr. Charles Preston and retired Bishop George Lemon, seen above with the archbishop.

ries and experiences. They will serve me and my fellow students well in our future ministries. Thanks be to God for companionship and com-

munion across the Church. Chris Hayes is a New Brunswick student at Wycliffe who will be ordained on January 18.

## Canadian French liturgies available in January

BY LEANNE LARMONDIN  
ANGLICAN JOURNAL WEB MANAGER

Seven years after getting the green light from General Synod to develop indigenous French-language liturgies, the committee which created the translations has toasted its efforts: the liturgies will be released in printed form in January by the Anglican Book Centre.

Until recently, francophone Anglicans had to make do with a U.S. translation of the Book of Common Prayer, *le Livre de la Priere Commune*. The Episcopal Church in the United States has long had a French prayer book for its French-speaking members in Europe and francophone countries like Haiti. The language, however, is continental, European French — not Canadian or Quebecois French.

An earlier attempt at a Canadian translation did not make the grade. That translation, circu-

lated to seven dioceses in 1997, was rejected on the grounds that it was too literal and did not take into account the needs of already existing francophone communities in the dioceses of Ottawa, Montreal and Quebec.

A diverse group was then drawn from francophone and bilingual clergy and laity to come up with a true, Canadian translation. A liturgical consultant also worked with the committee, dubbed CLEF (Comite liturgique Episcopal francophone).

The committee finished the liturgies more than a year ago, but their release in print will make them more widely available to Anglicans in dioceses with francophone representation.

Approved for use by the 2001 General Synod, the liturgies have so far only been available on the web, at the diocese of Montreal web site, or via [www.anglican.ca/](http://www.anglican.ca/)

francais, where they will remain until March 31, 2003.

CLEF translated four liturgies from the Book of Alternative Services: services for the Eucharist, baptism, wedding and funeral. The liturgies chosen are those which might have a mix of francophone and anglophone people worshipping together; the choices were recommended by the committee members, said Eileen Scully, the national church's consultant for worship and ministry.

"It was up to them," said Ms. Scully.

Anglican Book Centre will likely publish each of the four liturgies separately, with both the French and English together, on mirror pages.

Though no statistics exist for how many francophone Anglicans are in Canada (the diocese of Montreal, for instance, estimates it has 600-700 francophone An-

glicans in its parishes), they are concentrated in just a few dioceses: Quebec, Montreal, Ottawa, Fredericton and Moosonee.

The language of the new liturgies is not only in the vernacular, it is more inclusive and it intentionally "captures the spirit of the BAS language, its poetry" said Ms. Scully. She cites the Gloria as an example:

*Livre de la Priere Commune:*  
Gloire † Dieu au plus haut des cieux/  
Et paix sur la terre aux hommes qu'il aime.

New translation: Gloire † Dieu au plus haut des cieux./ Et paix sur la terre aux personnes de bonne volonte.

(The exclusive "hommes qu'il aime" with references to men (hommes) who He loves (qu'il aime) has been replaced by the inclusive "personnes de bonne volonte" - people of good will.)

CLEF has now been dis-

banded but could be reconstituted for future translation projects, said Ms. Scully, citing supplemental eucharistic prayers and the Night Prayer as possible examples.

"Faith, worship and ministry will (speak with) members of CLEF and listen to what they see their needs as being and what they'd like to tackle next," said Ms. Scully. "It is for them to tell us what their needs are and it is up to us to mandate that work."

The French-language liturgies have also been approved for use by the Evangelical Lutheran Church in Canada, with whom the Anglican Church of Canada has full communion. Additionally, Archbishop Andrew Hutchison, archbishop of Montreal and bishop ordinary to the Canadian Forces, has expressed interest in making the liturgies available to military chaplains.

## National issues and the diocese: Report from CoGS

BY DAVID WATTS

The third session of the Council of General Synod (CoGS) was held in Mississauga, Ontario in early November. We made several decisions over the three day meeting, but much of discussion was around an impending agreement with the federal government regarding residential school liability.

According to Archbishop David Crawley of British Columbia, the agreement will finally enable the church to put flesh on the bones of its apology.

Although the agreement will limit the total cost of liability to

\$25 million and allow the National Church to pay victims instead of lawyers, the amount is staggering but, I believe, achievable. Following the announcement of the agreement, Financial Management & Development committee members will meet with diocesan leaders to consider the funding necessary for both the residential schools settlement and the revitalization of the work of General Synod.

Each CoGS member was also asked to ensure that dioceses and diocesan leaders gather to look at the results of recent Environics research. Polls conducted across

the country. The telephone surveys asked 'to speak to the person in the household, 16 years or older, who is most involved in an Anglican church community'. As a result, they spoke to 763 women and 299 men, only 47 of whom were younger than 34.

Two themes emerged from the interviews: the church needs to attract more youth in order to overcome declining attendance, and the church needs to respond more fully to the social justice needs of society.

Respondents felt the most pressing issue at the parish level was

declining membership and 75% of them were concerned about the financial future of their parish. At the national level, they felt residential school issues and lawsuits were most troubling. A full 90% of those who took part in the Environics poll said they wanted more of their financial contributions to go to outreach programs in the community and 94% feel their leadership ought to take a more active role in responding to the needs of the poor and dispossessed in society. However, only half the people polled were willing to see changes take place in their churches to accommodate these concerns.

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FOR MORE INFORMATION

# Books for Christmas



## Stuart Blanch: A Life

by Dick Williams  
Published by SPCK  
reviewed by  
**BRUCE MCKENNA**

"A puff of smoke drifted away unnoticed from a hedgerow. The sound of a gunshot hung on the air for a moment and was gone." Dick Williams's poignant words describe a tragic accident which was to end the childhood of Stuart Blanch. It was also the starting place of a remarkable journey that began when a teen-aged Blanch was "a keen critic of much of church life" and stretches to his time as the Archbishop of York and a worldwide apologist for the Christian faith.

In *Stuart Blanch: A Life*, Williams, who once served as curate at Christ Church (Parish) Church, invites the reader into the "inner and outer worlds of Blanch" and shows how these two worlds were "woven closely together and one was often the sounding board of the other." The inner world of Blanch is revealed through an extensive, hand-written correspondence with his wife.

Part of that inner world was his surrender to Jesus Christ as his Lord and Saviour on Christmas Eve 1942. He wrote, "I can only write of the deepening, terrifying awareness of what surrender to Christ can and must mean — a prisoner for life, never able to accept the standard of the world. It has indeed meant separation and separation cannot be achieved except in the new birth, a new creature, the death of Stuart Blanch, the drowning of this feeble creature in the ocean, the plunge, the terror, the emergence of a new song."

The new song was to take Stuart Blanch on a spiritual journey around the world. After his marriage to Brenda he was posted to Canada and traveled to Halifax on board the Queen Elizabeth.

While on his way to Ontario to complete his training as a navigator, he dropped in to a bookstore in Moncton.

He was then posted to India and assigned as a navigator in the air campaign in Southeast Asia. He flew in heavily laden Dakotas and Douglas DC3's as they supplied allied forces across the Himalayas.

It was while he was serving his country in India that his faith broadened and deepened. After the war he entered Wycliffe Hall, Oxford as an ordinand. Following graduation and a curacy, he was made Vicar of Eynsham. Before too long he was back at Wycliffe as an Old Testament tutor and later as the vice principal. He went on to become the first Warden of Rochester Theological College, the Bishop of Liverpool and, in 1975, Archbishop of York.

As I read about him I got the impression of a man who was not just a scholar but a warm and caring pastor to all around him.

*Stuart Blanch: A Life* is also full of delightful humour. Standing at the door of Liverpool Cathedral, waiting to be enthroned as bishop, he turned to a friend and said, "I do hope we've come to the right place."

One day he received two letters, one was from a distinguished Roman Catholic educationalist in Norfolk, the other from an evangelical clergyman in Cornwall. They clearly wrote without prior consultation, but their messages were almost identical. They called for the churches in England

to ignore their differences and work 'together in united mission to a nation'.

These letters were the catalyst for Call to the North, a massive ecumenical mission in the north of England. During Lent of 1973, after 5 years of prayer, consultation, and planning: "ecumenical groups of two and three people from the different traditions of 9,000 churches went door to door in their neighbourhoods with the gift of the Gospel."

That Easter Sunday Stuart preached these prophetic words at the Cathedral: "The church is dead, tangled in its own structures, immovable, reactionary. But we do not rest on the virtues of the church but the promises of God. Therefore we are capable of resurrection. Lazarus (in his grave clothes) did nothing! The words 'loose him, let him go', apply to the church. We shall never be effective witnesses to the resurrection of Christ until we know something of that experience in ourselves."

Faith, hope and love are seen again and again in the life of Stuart Blanch. The book is a refreshing cup of cool water for anyone who wrestles with what it means to be Christian in the world.

*Stuart Blanch: A Life* is published by SPCK and has been ordered by Anglican House. Delivery time and price were unavailable at press time.

In addition to serving as a curate at Christ Church (Parish) Church in Fredericton, the author also served as Archbishop Blanch's press and radio officer and was a member of the Call to the North literature committee.

*The Rev. Bruce McKenna is rector of Saint James, Lakewood.*

## In The Bleak Midwinter

by Julia Spencer-Fleming

Winner of the 2001

St. Martin's Press Malice Domestic Award

reviewed by

**MARTHA EDWARDS**

I was meant to review this book.

I regularly attend Malice Domestic, an annual mystery book conference in Washington D.C. sponsored by St. Martin's Press. My friend Jane is one of the judges for the Best First Traditional Mystery award presented there. She and the others judges read mountains of book and make their recommendations. She had recommended *In The Bleak Midwinter* and was telling me all about it in May of 2002 when it was awarded the prize. Soon after that Ana Watts, knowing I like mysteries, handed me this very book to review.

It came complete with its own sound system — every time I think about it I hear the first line of the lovely old carol from which it takes its name.

Pleased as I was to be asked to review the book, I am uncomfortable telling people something is good or bad, whether they will like it or not, so instead I offer a short synopsis of the story and a few thoughts.

Newly ordained Clare Ferguson — who spent eight years of her life as an army pilot and is not afraid to speak her mind — is

appointed to a small Episcopal church in upstate New York. She is the first woman in the position and is closely monitored. As Christmas approaches a new-born baby is left on the church steps with instructions for specific church members to adopt him. Later it is discovered that the baby's mother has been murdered. As Clare becomes involved in the mystery of both the baby and the murder, she gets drawn into the secrets of the town. The church itself, St. Alban's, is looking for ways to attract new members and Clare's ideas on this are directly connected to the mystery.

This book is realistic in today's world — deals with real-life, real world happenings as people strive for social justice and come to the realization that relationships and choices have far-reaching effects on others. I found myself drawn in to its pages by its characters and chilled by the frosty atmosphere which mirrored some of the attitudes faced by Clare. It was a real page-turner, and I can still hear that melody in my head. *Martha Edwards lives and works in Saint John.*

## Tall Tales & Curious Happenings

by David Goss

Published by Nimbus

David Goss, a frequent contributor to the New Brunswick Anglican, recently released *Tall Tales & Curious Happenings from New Brunswick's Giant Storyteller*. It's a collection of stories passed down by New Brunswickers who enjoy sharing facts and foibles about the people of their province.

The book includes some Anglican references, like ghost sightings in the church yard at North Head in Grand Manan, Two Trinity Tales (that's Trinity Church, Saint John), and a pair of tall tales about his own church of St. George's on the west side of Saint John. There are even some Anglican photos, like the one of

retired archdeacon Art Gregg with a famous clock associated with his family and an evocative shot of church spires in the fog.

Of particular interest this time of year is New Brunswick's First Santa Claus. There's no Anglican content in this one, like the Clement C. Moore/Cathedral connection — the Methodist (Wilmot) Church in Fredericton gets to claim him — but it sure is an interesting marketing story.

Published by Nimbus, *Tall Tales & Curious Happenings* is \$16.95 and available from bookstores everywhere, including Anglican House on Princess Street in Saint John.

## An Anecdotal History York & Sunbury Counties

by Dorothy Dearborn & Ana Dearborn Watts

Published by Neptune

Best-selling New Brunswick author Dorothy Dearborn called on her daughter and New Brunswick Anglican Editor Ana Watts to collaborate on her latest book.

*An Anecdotal History of York & Sunbury Counties* paints a vivid picture of this part of the province using colourful stories.

"I was responsible for two parts of the book — Marysville

and Fredericton churches.

"I really enjoyed writing the Marysville story because that's where my husband comes from and I recognized so many names. As for the churches — well, I just had all this information on the Cathedral and the Parish Church. What can I say?" says Ana.

The book is widely available at \$11.95.

# Church Christmas cards on display at Anglican House

A collection of church Christmas cards is a featured display at Anglican House in Saint John this month.

David Goss, a Saint John storyteller, author and churchman, has mounted cards from throughout the province and includes their stories in the panel board display.

"These cards make for an interesting glimpse of church structures across the province and across the faith spectrum. The soaring grandeur of the Cathedral in Fredericton is contrasted with the tiny All Saint's at Church's Corner in Albert County. Each card plays an important part of the historic and religious fabric of our province," says Mr. Goss.

In some cases, the cards were commissioned by the churches as fund raisers. "This would certainly be the case with the four sent along from St. Mary's in Hillsborough. Their cards outline the history of the 1886 church, and this information is placed prominently next

to the cards so the story will become better known. In other cases, the cards were commercial ventures by well known artists. In fact, not all the cards are strictly Christmas cards, some are post cards and hasti-notes, and it seems they are about evenly divided between black and white and color."

Mr. Goss's collection is the by-product of another of his many history projects.

"After completing my book on Old Tyme Christmas in New Brunswick for Arcadia in 1998, numerous folks came to me with pictorial images of Christmas celebrations in various locations around the province that should have been included in that book. It occurred to me that there were probably lots more images of churches at Christmas out there that should be displayed in some way.

At the beginning of 2002 I made a request for Church Christmas cards in provincial newspapers with the idea of putting them on display at Advent. I received more than 30 submissions, most by mail. Ironically, a card from one



Holy Trinity Anglican Church, Smithtown, N.B.

of the oldest churches in the province came by e-mail. It illustrates the little church on Wood Island, off Grand Manan, where weekly services were once held. Now there is only one reunion service at that

church each summer."

The display also includes two cards from Mr. Goss's home church of St. George's in Saint John West. One is from the 1970s and the other was commissioned

to celebrate the church's 175th anniversary in 1996. The stories of these cards are also documented in the display.

Anglican House is at 116 Princess Street in Saint John.

## Commentary

### Churches were needed then, why not now?

BY ANNAGRACE W. CASE

As I left our church on Sunday, November 3, I glanced up at the peaked facing wall. Yes, it really does still declare in large gold letters St. Paul's Valley Anglican Church. It crossed my mind that it might have been changed from church to mausoleum.

We had just closed an emergency congregational meeting following the regular morning service. A few weeks ago, again at a special vestry meeting, we were given a clearly outlined proposition for our consideration, which was — upon our agreement — to be passed along to the church members on the above mentioned date.

While we certainly have asked our bishop for suggestions, because of our aged and dwindling congregation, this possible alliance is in one year the second possibility put forward (amalgamation with St. James, Broad Street). The first, which of course had a few areas which would require 'working out', did appear to both parishes to be reasonably acceptable for amalgamation, but it was removed from our option list and another downtown church was preferred to carry on alone. (Stone Church)

Now Trinity Charlotte Street is looming very large. The suggestion is that they would be dissolved, while still standing firmly in their usual

location, and they will be told to absorb St. Paul's Valley. As a sort of pacifier, we should be allowed to tack our name on with Trinity for this 'new' (on their site) parish. We should be allowed to bring a few of our older toys too (i.e. memorial windows, bronze plaques) and perhaps some other items, like funds, endowments etc.

To study this situation it is further advised that we should form four committees to consider and discuss jointly with them our views upon currently functioning departments, investments, and liturgy.

Many denominations are going through similar conditions now, and it is not really a new thing. In my almost 80 years I have seen and read of this type of happening here in Canada, the United States and the U.K. several times. It goes all the way back in fact to problems met and spoken of by several men of God and prophets centuries ago.

When Moses smote the rock seeking water God was right there, waiting as he promised, waiting for the people to ask. When Isaiah wrote 'who has believed our report to whom is the arm of the Lord revealed', or when Ezekiel called out to that valley of dry bones demanding that they come together, live and hear the word of the Lord. In each instance God was there waiting. Our Lord told us, 'You

have ears and don't hear, eyes and don't see."

Our sovereign God waits for us to ask for help and direction. He gave his Son for our salvation, which means not only atonement from sin, but physical and mental healing and restoration. He gave His Holy Spirit to be available as a guide and advisor, with a wonderful all-encompassing assortment of gifts, which can cover all our needs in serving our Creator, and declared heavenly Father.

A commitment and a covenant are both two-sided. God made a covenant with mankind, and He has remained unchanging. As Anglicans we (when we are at church) glibly speak one of the creeds, which is really a verbal commitment, then we leave the words in the prayer book until next time. Not many seem to see themselves as reasonable holders of a mandate from God or our Lord.

Time is a commodity that God gave to mankind. It is one which His other creations don't really bother about, but time is running out. In our diminishing and dying-out state, it would be prudent for all so-called Christians, especially Anglicans, to become more specific, and sincerely personal in their prayers (not just saying or reading them). Let God know if you really want to serve Him, to be called a Christian, and that you are willing and ready to lift

up the name of His Son and show His love and mercy.

The population of New Brunswick, and certainly here in Saint John, has doubled if not tripled since most parish churches were built. They were needed then and they still could be filled by people who need to know of God's love and of His ways to straighten out their lives.

The name of God resounds on television and in the market place as exclamations or in swear words. I have some 900 years of Anglican hierarchy among my antecedents and believe me I know many of them were very evangelical in their ministry of stabilizing and furthering the true work of our Lord. There were two of whom I am sure were martyred for the cause of the gospel.

In and near Saint John there are a few Anglican churches that have become evangelized and they are filled to capacity every Sunday. They are gloriously experiencing the joy of serving the Lord. I hear there are others throughout this diocese and even in Nova Scotia and Newfoundland. I rejoice to see this beginning of restoration. There are many Christians praying for there to be a spiritual renewal in our Anglican Communion. I have requested this holding up of our need when speaking in several different denominations where there are

persevering prayer groups.

What will it take to awaken Canada and people who are called Christian? Must it be a catastrophe. Don't you realize it is not being in church when it is convenient or for some special occasion? We are told that faith without works is dead.

Don't you hear Francis Thompson's *Hound of Heaven*?

*But with unhurrying chase,  
And unperturbèd pace,  
Deliberate speed, majestic  
instancy,  
They beat -- and a Voice beat  
More instant than the Feet  
"All things betray thee, who  
betrayest Me."*

Let us not forget, for it applies to all of mankind. Our chief end is to serve God and glorify His Son. Let us take a fresh look at the area right where we are situated. Our close-by field is ripe for harvesting and it is where God had our parish placed.

*The Hon. Annagrace W. Case is the youngest daughter of the 9th Earl of Newburgh and a member of the vestry at St. Paul's (Valley) Church.*





## Guild develops mission statement

Members of the Guild of St. Joseph from around the diocese developed a mission statement at their annual meeting in September:

*To serve God and Church by emulating the character of St. Joseph, the earthly father of our Lord Jesus Christ.*

The meeting, attended by 40 members, was held at St. John the Evangelist Church in Nashwaaksis (Fredericton). Branches from the Cathedral in

Fredericton, St. Michael's in Minto, St. George's in Saint John, St. James Lakewood in Saint John, St. Mark's in Waterford and the host parish were represented.

Following a meet and greet the group gathered for a service of Holy Communion celebrated by Bishop William Hockin, who also delivered the homily.

The bishop later joined the members for a delicious turkey dinner served by spouses of host

members.

After dinner two host members led the group in praise songs, then it was down to business and a workshop.

The Rev. William MacMullin was elected chaplain for the Guilds of St. Joseph and a group photo was taken at the end of the meeting.

The guild from St. James Lakewood will host the 2003 meeting at a date to be announced later.

## Confirmation



Bishop William Hockin recently confirmed nine candidates in the Parish of McAdam. They are, left to right, first row; Bradley Kilbride, Jared Folland, Jade Folland, Holly Scott, Jean Scott; second row Monica Mersereau, Michael Kilbride, Hailey Scott, and Matthew McIver. Bishop Hockin and the Rev. Wendy Amos-Binks, rector of the parish, are in the back row.

## Sunday shopping battle .....continued from page 2

when he decided to go after that job. Fair enough. But little children should not have to bear such a load.

We know enough about psychology to agree that the first six years of a child's life are the most important ones. This is when a child's sense of security and basic trust are formed as they see mom and dad present and getting along. This assists in the child's ability to rest and to develop some sense of self-worth and personhood.

By permitting Sunday Shopping 24/7, the youngest members of our families are victimized. To place children on the altar of 'economic progress and the better life' is to send them into the next stage of their development

with cracked or broken foundations that are difficult to repair.

The Moncton Area Council of Churches represents 46 Christian communities. This motion to have shopping in the City of Moncton 24/7 is a major betrayal of trust to a major group of loyal citizens. At our Mayor's Breakfast we pray that our mayor and councillors would be led by God to do right in His eyes. Last year we were promised by this very council that we would have our Sunday mornings to ourselves, that shopping would not begin until 1 p.m. and would end at 6 p.m.

I attended that historic meeting. I spoke against the opening of stores on Sunday. Our Church attendees have the right to

worship on Sunday morning without the pressure of having to work on Sunday morning, and we were assured that this would be a right, not a privilege.

To vote 'yes' to 24/7 shopping is not only to abandon our children on the altar of materialism, but to bring into question the integrity of this council to keep its word to its citizens.

Materialism hates children and steals their God-given right to a future! Sunday Shopping bows to this idol. I ask this Council not to bow to this idol tonight.

The Rev. Donald E. Routledge is president of the Moncton Area Council of Churches and Rector of St. James Church.

School of Healing Prayer Level 1  
A 14-session educational audio & video series  
produced by  
Christian Healing Ministries, Inc.  
available from the  
Diocesan Resource Centre, Saint John

REVIEW BY JON LOWNDS

"...what I really want to talk to you about ... often is neglected. People think they can find out how to pray for healing, which is wonderful, but without understanding why this is so important. Not just for individuals, but for the whole church."

In this manner, Dr. Francis MacNutt begins this course on healing prayer. A former Roman Catholic priest, Dr. MacNutt has spent more than 40 years travelling the world, speaking about, praying for and encouraging others to pray for healing.

Christian Healing Ministries, Inc., was established in 1980 when he married Judith Sewell. In 1987, with the help and encouragement of the Episcopal Bishop of Jacksonville, Florida, the MacNutt's and their colleagues moved to Jacksonville where they continue to offer both opportunities for healing prayer and teaching seminars on healing prayer. This tape series was made during one such seminar.

The audio and video tape series features the MacNutt's (she is a licensed psychotherapist), Norma Dearing, a prayer minister with CHM since 1987, Norma's husband Peter (a circuit court judge) as well as CHM staff members Sandi Kerner, Joy Lamb and Arlene Doro. The tapes are accompanied by facilitator's manuals and a sample participant's manual, which is helpful but not necessary.

It is also helpful if participants have read Dr. MacNutt's book *Healing*, (available from Anglican House) because many of the sessions end with 'homework' in the form of readings from the book.

Each tape is an hour long and the facilitator's manual includes: a transcript of the tape and an outline of the content; a summary of lesson highlights; supporting materials like prayers, book excerpts, check lists, sample forms, scriptures relating to the lesson, discussion questions for group interaction following the tape, and an assignment. The outline, supporting materials, scriptures and assignment are also in the participant's manual.

The presentations are well organized and well illustrated. Listeners do not have time to get bored. Topics covered include four types of healing (physical healing, inner healing, forgiveness and salvation), baptism of the Holy Spirit, prayer ministry, initial interviews, conception to birth prayer, renouncing occult involvement, generational healing, intercessory prayer and developing prayer teams.

The level one prayer training course is intended to provide a foundational, balanced and practical approach to beginning prayer ministry. It is intended to enable persons and parishes to effectively minister prayer for healing within a Biblical framework.

CHM has developed three levels of training plus one volume in a Continuing Education series.

In response to the request to review this material, I invited members of my parish as well as some members of the local Order of St. Luke chapter to undertake the course. More than a dozen accepted the invitation and found the materials both informative and encouraging. It has stimulated some very helpful discussion and given us new ideas for furthering our involvement in healing prayer.

I do recommend this course and thank the Rev. Patricia Drummond for inviting me to review it.

Canon Jon Lownds is Rector of the Parish of St. Margaret's, Fredericton.

*If has gone according to plan, the  
Diocesan Resource Centre Catalogue  
is now on-line.  
You'll find the link at [www.anglican.nb.ca](http://www.anglican.nb.ca).*



# MillGen

"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

## A report from the Bishop's Youth Action Committee

Things are happening on the youth scene in the Diocese of Fredericton!

As a result of the 2001 Youth Consultation, Bishop Hockin declared 2003 Youth Action Year throughout the Diocese. That means that 2003 will be dedicated to reinforcing the importance of a youth focus for the Anglican Church. This is exciting stuff because 2003 is just around the corner. We are also pleased to announce that the position of Diocesan Youth Coordinator was approved and included in the 2003 budget, and that a youth liturgy is being created and worked on.

We will continue to support MillGen (which stands for Millennium Generation), the youth page in The New Brunswick Anglican, which is what you are reading now. You are encouraged to spread the word about this page and the exciting things that are happening as a result of the consultation.

A second Youth Consultation is being planned for the fall of 2003 to review the progress of the first consultation, and to de-

velop a plan for the next three years. The model will be the same as that in 2001 and all will be encouraged to attend.

As mentioned above, the budget went through and a Youth Coordinator will be hired. This person will be an experienced and successful youth leader with a gift for youth ministry and an ability to connect with the hearts and minds of our young people. S/he will:

- \* Coordinate and become a central figure in all diocesan youth programs and be a catalyst for change at all levels;
- \* Report to the Bishop and be part of the diocesan leadership team;
- \* Work closely with archdeacons in order to effect change at the parish level;
- \* Assist parish clergy in their efforts to bring about change;
- \* Be prepared to travel extensively.

We hope this person will be able to bring about the change that the consultation pinpointed as necessary.

The letter to the Bishop following the 2001 consultation stressed the importance of clergy understanding the spiritual needs of today's youth. In response to this the 2003 clergy conferences

(spring and fall) will include special sessions that will focus on youth culture and the important role of the parish priest in youth ministry. The committee feels that this is an excellent first step.

Lots of other things have happened as a result of the consultation as well. Youth representatives were invited to present this Action Plan to Diocesan Council in 2002 and were well received. MillGen is up and running as your Youth Page. As a youth you are encouraged to become an active part of this endeavor by letting us know what you are up to in your parish. A list of youth contacts is being compiled for the province. The story of our youth consultation was even shared with the National Church.

Things are looking up for the youth of this province. Please pray for the efforts of the Bishop's Youth Action Committee and all those in this diocese who are hard at work for the Church's youth of today and tomorrow.

Check for updates from the Committee at [www.renforth.net](http://www.renforth.net), and get ready for Youth Action Year 2003!

## Student joins PWRDF team

Victoria Garrett is the newest member of the Primates World Relief and Development Fund (PWRDF) team in the Diocese of Fredericton.

The second year science student at the University of New Brunswick in Fredericton is Diocesan PWRDF Youth Coordinator. Her job is to educate young people in the diocese about the fund's support of refugees and promotion of peace and social justice issues. She will also encourage young people to become involved in PWRDF activities

Victoria attends both St. John's Church in Grand Bay and St. Anne's in Ketepec where she serves on the altar guilds. She cares for children in the nursery at St. John's and teaches Sunday school at St. Anne's.

When she's in Fredericton, the chemistry major lives in Joy Kidd House, where she serves as public relations and alumni representative on the house committee.



She is also a member of the UNB Cheerleading Club.

If you want to become involved with PWRDF, contact Victoria at 506/457-3923 (Fredericton), 506/738-8752 (Grand Bay) or by e-mail — [t51w3@unb.ca](mailto:t51w3@unb.ca).

For more information on PWRDF, check out the website — <http://www.pwrdf.org/>

## Waiting for the baby Jesus to arrive

Hello Everyone,  
It's beginning to feel a lot like Christmas, everywhere I go...

My mother collects nativity scenes. The stables get set out first. A couple of days later the shepherds and animals will appear. Just before Christmas day Mary and Joseph will arrive. But then we have to wait for the baby Jesus to appear on Christmas morning, and it is exciting!

Jesus' birth is exciting!

So many many years ago God gave the people of this world the most amazing gift of love, His son. It is an important thing to remember when you are jam packed in a hot crowded mall on a Saturday in December.

I have a lot of things to be thankful for — many family, food to eat, and a place to live. But there are other things that I am thankful for this Christmas. Like the fact the Bishop has declared 2003 "Youth Action Year." That means that for all of next

year our Church will be focused on us. As a youth, that really excites me and I thank God for the wonderful people of this province.

We are living in hard times. As young people we are faced with many difficulties everyday. Many are searching for answers, for acceptance, for love.... and don't know where to turn. My prayer for you next year is that you dive into God's warm ocean of love. That the events and changes that occur over the following year have a ripple effect all over this country and on to future generations.

Don't be afraid to step out of the crowd and be different from the masses, and don't forget that there are many times in the Bible where God used young people to change the hearts of many. My challenge for you this Christmas is to read the story of Jesus' birth to someone out loud, and then encourage them to do the same.

I also encourage you to read the book "The Best Christmas Pag-

eant Ever!" It's a great book. I read it every Christmas. We always get caught up in the little insignificant things like: how a bow is tied, or how much a gift costs. But when you think about it, are those things really important?

Share the greatest gift you ever received this Christmas and spread a whole lotta hope.

As I sit and wait expectantly for the Baby Jesus to arrive in the manger, I wish you all a very Merry Christmas!

God Bless Us Everyone,  
Rachel

PS. Hey guys, this is your page you know. If you want to submit something: a story, an article, a drawing, a poem, please don't hesitate. It is exciting to hear what is going on with youth around the province. E-mail me at [rachel\\_tapley@hotmail.com](mailto:rachel_tapley@hotmail.com). And if you know of anyone young or old who would appreciate this page, please cut it out and share it. Thanks and God Bless.

### CATHEDRAL YOUTH SERVICE

SUNDAY, December 15 7:30 p.m.

Christ Church Cathedral

Church & Brunswick, Fredericton

ALL YOUNG PEOPLE (and others) WELCOME!

Speaker Danielle Upshall

university student & singer with Cathedral worship team

Music 3rd Sunday 2000 Worship Band

Need more information? Do call or write.

450-8500 [office@christchurchcathedral.com](mailto:office@christchurchcathedral.com)

### 4th ANNUAL

## CHRISTMAS IN COWTOWN

For young people 16-27 (or so)

Trinity Anglican Church, Sussex

1 p.m. Monday Dec. 30 to 11 a.m. Tuesday Dec. 31st

Anyone interested in fellowship and

worship that is enthusiastic about JESUS is invited.

Bring your friends, and your skates and you won't be disappointed!

There will be entertaining speakers, interesting workshops, activities and new and exciting music provided by the worship band

Kurt Frank's Worship Express.

The cost is \$20 (for food mainly) and people should come with a sleeping bag and airmattress.

Preregistration is preferred

contact Michael Caines

[Christmasincowtown@hotmail.com](mailto:Christmasincowtown@hotmail.com) or (506) 457-3026.

After Dec. 14, his phone number is (506) 433-1496.

# Women's food production contributions not appreciated

BY MARIAN LUCAS-JEFFRIES

Women produce more than half the food grown on this planet. Of the six billion people in the world, half live in rural communities, that includes a billion women. They constitute 25 per cent of the world's population. Their efforts and their numbers are not reflected in their ability to control or influence food security and other crucial issues, either locally or globally.

The World Congress on Rural Women, under the auspices of the Food and Agriculture Organization of the United Nations, is working to change that. It was first held in Melbourne, Australia in 1994. The second congress took place in Washington, D.C. in 1998. I was privileged to be one of 15 Canadian delegates at the third congress held in Madrid, Spain, October 2-4. It brought together farmers and other rural women, politicians and those involved in agriculture from 80 countries. Our aim was to identify, analyze and provide solutions to issues facing rural women.

Throughout the congress we heard concerns about equality,

about structural and attitudinal constraints that hamper the real achievement of equal opportunities for women (and men) in rural communities. The role of women in rural development must be included in the development of public policies. For effective public policy, there must be active and equal participation by all partners, including women.

Rural women's work, and the value that society places on that work throughout the world, is an extremely important issue. In developing countries, women are forced by globalization to respond to the challenge and the responsibility of supporting their families while producing food for export. No longer will they build houses and others live in them or plant and others eat. (Isaiah 65:22) Instead, sustainable agricultural policies that ensure local food supply are important to women in developing countries who want to be able to feed their families.

Rural women face issues like the degradation of the environment, land ownership, the future of the family farm, increasing poverty, food insecurity, food safety, HIV/AIDS, access to credit,

technology, lack of education, skills and information, conflict and war, international trade agreements and globalization, and the cultural influences that define a woman's role.

Nevertheless there is hope. The strength and courage with which rural women overcome their problems and difficulties is significant and an immense unexplored potential. But women need access to resources (land, water, credit, education and health), opportunities, new technology and power; access to support for economic, social and cultural development. Women need to be included in leadership, they need help to form cooperatives. They need international cooperation, not competition.

How do we develop a just society in a world of globalization? By believing in the equality of humanity and the right to food and health. If you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. (Isaiah 58:10)

The gap between developing and developed countries —



These members of a wine-co-op in Madrid get their grapes weighed.

between rich and poor — is growing. We believe that we must do something to change the situation, that we must make rural communities healthy and vibrant, that we must ensure the future of farming

and a secure food supply. We can only do this if we work together. Marian Lucas-Jeffries is a regular contributor to the NB Anglican, she worships in the Parish of Greenwich.

## Kingston/Kennebecasis Deanery ACW meets

BY JOAN BUCKLAND

The Rev. Paul Jeffries spoke to members of the Kingston/Kennebecasis Deanery ACW when they gathered for their 49th annual meeting at the Church of St. John the Evangelist in Waterford on September 19. He told the 79 members in attendance how much he appreciates the ACW's support of his work at Bishop McAllister School in Uganda.

The meeting began with a celebration of the Holy Eucharist by the Rev. William Sheppard, rector of Central Kings, assisted by Mr. Jeffries, who also preached. Following the meeting he also showed slides and the ACW mem-

bers were pleased to see their gifts in action at the school.

Deanery president Heather Dow spoke on plans to celebrate the group's 50th anniversary at Gondola Point on September 18 of 2003. Joan Buckland offered a report on Farraline Place.

Mr. Sheppard installed a new slate of officers: Heather Dow, president; Elizabeth Walton, vice-president; Joan Buckland, secretary-treasurer; and Pauline Long, memorial secretary.

It was a wonderful day seeing old friends and making new ones.

We are also very pleased to welcome the Ven. Richard McConnell as our archdeacon.



# Golf Tournament

Treat Yourself or Someone Special this  
**Christmas**  
by Registering  
in the next  
*Church Army Golf  
Tournament*  
June 11, 2003  
Rockwood Park, Saint John NB  
Call 847-1802




Special Christmas Rate!



# INTERCESSIONS

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

### DECEMBER

**16:** Parish of East Saint John, The Rev. Robin Cuming; The Rev. William Forgrave (R); Bethany Parish (Paroquia Betania), Rev. Leonides Menezes, Recife Brazil.

**17:** Parish of Fredericton, The Ven. John Sharpe, Assistant Curate The Rev. Elaine Hamilton, Youth Director Capt. Bonnie Hunt; Christian Love Mission (Missao do Amor Cristao), Rev. Washington Franco, Maceio Brazil.

**18:** Parish of Fredericton Junction, The Rev. Neville Cheeseman; Rev. Canon David Genge (R); Beatitudes Missionary Station (Ponto Missionario das Bem Aventurancas), Lay Ministry Armando Fiel da Costa, Timbauba Brazil.

**19:** Parish of Gagetown, The Rev. Gerald Laskey; Good Shepherd Parish (Paroquia do Boom Pastor), Rev. Josafa dos Santos, Salvador Brazil.

**20:** Parish of Gondola Point, (Vacant); Good News Mission (Missao Boas Novas), Lay Ministry Israel Cardoso, Caapora Brazil, Bonnie LeBlanc, Atlantic School of Theology.

**21:** Parish of Grand Manan, The Rev. Howard Anningson; House of Hope Missionary Station (Ponto Missionario Casa da Esperanca), Rev. Miguel Uchoa, Jaboatao Brazil.

**22:** Continue to pray for the Church of the Province of West Africa, Dioceses of Koforidua, Kumasi, Sekondi and Sunyani (Ghana), and Liberia; Bishop D. Edward

Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Whitehorse - Christ Church Cathedral, The Rev. David Kellet, Interim Priest; The Rev. Mary Battaja, Associate minister, Lino Battaja & family; The Ven. Arthur Privett & Muriel Privett (Honourary Assistant); Licensed Lay Ministers, Joy Wickett, Dorothy Sorenson, Tom Parlee & George Richardson; Community Lay Ministers: Evalena Beisser & Anne Linder, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**23:** Parish of Greenwich & Wickham, (Vacant), The Rev. Don Trivett, interim; The Rev. James Golding (R); Good Samaritan Parish (Paroquia do Bom Samaritano), Rev. Filadelfo Oliveira Neto, Recife Brazil.

### CHRISTMAS EVE AND CHRISTMAS DAY:

Almighty God, you have given your only-begotten Son to take our nature upon him, and to be born this day of a pure virgin: Grant that we, who have been born again and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through our LORD Jesus Christ, to whom with you and the same Spirit be honour and glory, now and for ever. Amen.

**26:** Parish of Hammond River, The Rev. Peter Gillies; Christ Liberator Mission (Missao Cristo

Libertador), Rev. Jorge Aquino, Joao Pessoa Brazil.

**27:** Parish of Hampton, The Rev. Edward Coleman; Communion Missionary Station (Ponto Missionario Comunhao), Rev. Marcio Meira, Joao Pessoa Brazil; Chris Hayes, Wycliffe College.

**28:** Parish of Hardwicke, Rev. Don Hamilton; Calvary Parish (Paroquia do Calvario), Rev. Adonias Ramos, Paulista Brazil.

**29:** Give thanks and praise to our LORD Jesus Christ for the privilege of serving him in the twenty-first century. In the Province of West Africa, we remember the Dioceses of Tamale (Ghana), and the Missionary Area of Cameroon; Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Fort Nelson - St. Mary Magdalene; Toad River, Alaska Highway mile 150-506, The Ven. Sean Murphy, Archdeacon of Liard; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**30:** Parish of Kent, The Rev. John Pearce, Priest-in-Charge; The Rev. David Gray (R); Hope Mission (Missao da Esperanca), Lay Ministry Claudio Linhares, Joao Pessoa Brazil.

**31:** Parish of Ketepec & Grand Bay, The Ven. Geoff Hall; The Comforter Missionary Station (Ponto Missionario O Consolador), Lay ministry Antonio Costa, Joao Pessoa Brazil.

### JANUARY

**1:** Parish of Kingston, (Vacant); The Rev. Gerald Gray (R); Christ The Saviour Parish (Paroquia Cristo O Salvador), Rev. Josafa dos Santos, Ilha de Itaparica Brazil.

**2:** Parish of Lakewood, The Rev. Bruce McKenna; Jesus of Nazareth Mission (Missao Jesus de Nazareth), Rev. Severino Abel da Silva, S. Goncalo do Amarante Brazil.

**3:** Parish of Lancaster, The Rev. Chris McMullen; Bonnie LeBlanc, Atlantic School of Theology; God Liberator Missionary Station (Ponto Missionario, Deus Libertador), Lay Ministry Carlos Alberto Tome, Joao Pessoa Brazil.

**4:** Parish of Ludlow & Blissfield, The Rev. David Titus; Emanuel Parish (Paroquia Emanuel), Rev. Ian Meldrum, Rev. Edgar Batista, Olinda Brazil.

**5:** Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Telegraph Creek - St. Aidan, Dease Lake; Glenora, Licensed Lay Incumbent Lesley Wheeler-Dame; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**6:** Parish of McAdam, The Rev. Wendy Amos-Binks; The Ven. Lyman Harding (R); Liberty Mission (Missao da Liberdade), Rev. Stephen James Taylor, Rev. Evanilza Loureiro, Jaboatao Brazil.

**7:** Parish of Madawaska, The Rev. Marjorie Murdoch (U.C. of Canada) - ecumenical shared min-

istry; Olives Garden Missionary Station (Ponto Missionario Jardim das Oliveiras), Rev. Mauricio Coelho, Recife Brazil.

**8:** Parish of Marysville, The Rev. John Cathcart; The Ven. Harold Hazen (R); Holy Spirit Parish (Paroquia do Espirito Santo), Rev. Miguel Uchoa, Jaboatao Brazil.

**9:** Parish of Maugeville & Oromocto, The Rev. Keith Howlett; Mediator Mission (Missao do Mediador), Rev. Veralucia. Lins Silva, Recife Brazil.

**10:** Parish of Millidgeville, Rev. Canon Alvin Westgate; Jessica Swift, Wycliffe Hall, Oxford, England; Nativity Missionary Station (Ponto Missionario, da Natividade), Rev. Jorge Aquino, Natal, Brazil.

**11:** Parish of Minto & Chipman, The Rev. Eileen Irish; Reconciliation Parish (Paroquia da Reconciliacao), Rev. Luiz Marcos Silva, Caruaru - Brazil.

**12:** Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Carcross, Tagish, Johnson's Crossing and Teslin - St. Philip's, Outreach Ministry; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**13:** Parish of Moncton, The Rev. Canon David Mercer; Rev. Canon James Irvine (R); Saviour Mission (Missao do Salvador), Lay Ministry Carlos Tome, Joao Pessoa, Brazil.

## We must recognize the reason for His birth and call Him by name

To talk to folks, you'd think they'd recognize him. They talk about him like they know him; like they know him really well. People call him by name and share intimate details of their relationship. But I'm not so sure we know him. I'm not so sure at all. I'm more and more convinced of that with each passing day of December.

The other day; I was in the mall having a coffee. As I sat sipping on the hot nectar, I watched the people navigating the corridors of commerce. I saw fists clutching parcels. I saw tired youngsters hauled along by the hand by exhausted parents. I saw customers dart around other shoppers with sonar precision and without mishap. The steady pace of pedestrian traffic was maintained, and all the while Bing Crosby crooned White Christmas in the background.

I listened for greetings, but heard none. Faces, for the most part, were set and unsmiling. I saw worry painted on one, pain on another, indifference on a third. Then, as if in a hall of mirrors, the masks were repeated endlessly.

I imagined myself transported back in time to the bazaar in Bethlehem. A crush of bodies filled the space and while the sights



### the penultimate Word BY JAMES IRVINE

and sounds and smells were different, the faces presented the same sense of anguish and anxiety. That much hasn't changed over time and between cultures.

No one was looking for an expectant Mary and an anxious Joseph in the shadow of the awnings in the Bethlehem marketplace. There were no tell-tale halos to help distinguish them from the other travelers. Their accents and the weave of their costumes would hint at a difference to a keen ear and a discriminating eye, but few would notice and none would care.

The approach of God's promise left the merchants and the buyers and the travelers unaffected. The presence of Rome eroded the solitude of David's City. The demands of an imperial

census, with its attendant 'ethnic profiling', brought disruption to the pattern of life. No one thought to seek peace; and no one considered the possibility of a Prince of Peace. One jostled another. Customer and merchant haggled. Purchases were clutched in fists, taken home with the worry and foreboding that hung over the city.

Not much has changed.

Economic uncertainty, the threat of war, corporate corruption, exploitation and injustice — they weigh heavily on passers-by today as they did then. Mary and Joseph passed unrecognized. They pass unrecognized yet.

As the coffee receded in my cup and I watched the shoppers approach from one way and then the other, it occurred to me that the birth of the baby borne by Mary was among such as us, caught in the rush and crush of the day. Indifferent preoccupation has numbed generation after generation. Worn down by relentless expectations and unavoidable disappointments, people now, as then, rise to the occasion and live searching lives.

Grasping fists provide temporary relief. Perhaps it isn't a gift we seek after all. Marketing has made us restless. The relentless

pilgrimage demanded by commerce greets us, jaded as we are. Past ornaments, gifts and oblations may be nostalgic, but they are not satisfying. Our search may be exhilarating and the purchase satisfying, but the lustre is short-lived once we get home. It may last until the exchange of presents, but inexplicable disappointment soon follows. Perhaps we have disappointed another. Possibly another has misread our heart's desire and we have been disappointed. The accumulation of more and more 'stuff' shows our search was in vain.

Our search has an energy fed by loneliness and pain and it empowers us to press-on, unsmiling, furtive, penetrating. We yearn for acceptance, approval, love.

Not surprisingly the birth goes unnoticed. We don't miss what we're not looking for. It's in the footsteps that we get to know one another, recognize each other. Nobody noticed Mary's footsteps, and Joseph's steps were like hundreds of others. The dirt in the street did not imprint the tread of their sandals for the benefit of others.

The birth did not attract many, and those it did saw an infant boy baby like others before

him. Joy and smiles were shared but not in any degree that would mark this night as different from other nights. In the ordinary, in the pain, in the dislocation of so many from their homes, birth was a commonplace event.

He was born in the midst of commerce and ethnic profiling during a census. He was born into a tradesman's home with all of the advantages and disadvantages such a birth would warrant. His birth in Bethlehem went largely unnoticed. It still goes unnoticed.

Oh, we'll sing hymns and pack the pews at midnight Mass. Wreaths and greenery and the smell of balsam will quicken our pulse for a moment But it all loses its lustre until we recognize our need for this birth and the reality of God's presence among us. The empty space we yearn to fill can only be satisfied by the grace and truth of this holy season. We must call Him by name.

Once we recognize his footprint we exchange our burden and follow him to a cross.

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*The Rev. Canon James. T. Irvine resides in Fredericton*

# Forget the magazines ... Keep Christmas simple and spiritual

BY PATRICIA DRUMMOND

This year's Sears WishBook cover features a winter wonderland of toys. It doesn't always. I have often seen pictures of perfect families — Mom and Dad with two children (one boy, one girl) wearing perfectly pressed, snowflake or reindeer motif red pyjamas and cosy new fleece lined slippers. Of course they all sit in front of a cheerfully flickering fire, around a perfect, theme-decorated tree opening mounds of exquisitely (and expensively) wrapped gifts.

It's the perfect — but unrealistic — Christmas morning.

This picture and others like it interfere with our enjoyment of a wonderful holiday because they suggest to us that this is the way Christmas should be celebrated. Anything else is second rate.

In reality, Mom probably has dark rings under her eyes from late-night wrapping since she had to work until 5 p.m. on Christmas Eve, or because she attended the midnight service, or both. Her hair isn't perfect either. When excited children wake up at five o'clock on Christmas morning they are not about to wait while Mom washes and styles her hair and applies full make-up.

Dad isn't at his best either. He spent half the night putting together the new bike/doll's house/

train set/computer and can hardly keep his eyes open. He has not shaved and he has certainly not thought to lay and light a roaring fire.

I once had a hair stylist who had this motto taped to her mirror: *Never let the excellent interfere with the good.* Too many of us do just that at Christmas. We allow expectations of unattainable excellence to get in the way of our enjoyment of the realistic good.

Many of us do not live in perfect nuclear families and most of us have a relative who can be counted upon to say the wrong thing to someone over the holiday. When it comes to cooking and decorating, we're not Martha Stewart, nor do we have the required number of paid employees necessary to achieve her impossibly high culinary and aesthetic standards.

Last year I parboiled the roast potatoes the night before to save time on THE DAY. They turned black. A friend with a diploma in cookery told me later that you couldn't do that with potatoes. I've learned my lesson.

That lesson is to forget the magazines and catalogues; to concentrate on the realistically achievable and not to forget the spiritual — which is, after all, the most important aspect of the holiday for

Christians. Here are a few suggestions that may help us all.

\* Concentrate on the positive. Make a realistic list of tasks to be accomplished each day and celebrate your achievements.

\* Post the list and ask each member of the family to be responsible for some part of it. For many children it feels 'grown-up' to be asked to go to the mailbox, to help put up lights, to polish the living room in preparation for 'Jesus' birthday', or to measure the ingredients for Christmas baking. You may have to show children how to do some of these things, even help them to do it and to put up with less-than-perfect results, but this is far, far better than raising children who will do nothing because nothing has ever been expected of them.

\* Call a family meeting and suggest delaying Christmas dinner until Boxing Day. We really don't have to cram everything into one day — after all, it's taken us weeks to prepare. Spreading Christmas out reduces the 'let-down' feeling when it's all over, and gives us more time to enjoy it all.

\* Discuss gift expectations at your family meeting too. Perhaps suggest each person make two or three suggestions within a certain price range and promise that one will be purchased. You might even suggest to children in grade three or

older that they count the number of TV toy ads in a two-hour, prime-time children's viewing slot. You'll all be astounded. Then ask them why they think there are so many toy commercials. Perhaps even remind them of a heavily-advertised toy they might have received one Christmas that did not come up to their expectations.

\* Have an Advent wreath and/or calendar and use them every day.

\* Get out your Christmas book and CD/tape collection for daily family read-aloud times.

\* Get together with another family or two and go Christmas caroling. Finish the evening with hot apple cider and/or hot chocolate and cookies at one of your homes.

\* Take time to enjoy the special activities of the season — choral concerts, Christmas bazaar, Sunday School pageant, and the spe-

cial services.

\* Do something for those who are less fortunate — fill a box for a needy family, visit someone who is sick or lonely. Invite those who are able to get out for a meal at your home.

\* Try to accept people as they are. Christmas is not the time to attempt to change Uncle Y or Aunt X's bad habits. It will be less stressful for all concerned if you bite your tongue.

\* Attend church as a family on Christmas Day. Isn't this what it's really about for Christians?

\* And take time for yourself and your relationship with the Almighty.

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

**Hark! A voice from yonder manger,**

**soft and sweet, doth entreat,**

**"Flee from woe and danger!"**

**Pilgrims, come!**

**From all that grieves you you are freed;**

**all you need I will surely give you."**

(From the hymn: *All My Heart This Night Rejoices* by Paul Gerhardt (1607 - 1676), tr. Catherine Winkworth, CP 149)

# Anamnesis goes beyond remembering to being there

From  
*Maggie's kitchen*

**R**ejoice! the year upon its way Has brought again that glorious day...

That's from a hymn for Whitsunday, but the turning seasons bring the words to mind at every feast. Advent is well on its way, with Christmas soon upon us, ready or not. (Was the world ready when Christ was born — notwithstanding thousands of years of warnings to prepare?)

The seasons turn, but do they spiral, or do they circle, coming back again each time to the beginning point? Physically, materially, they can never return, since all things in this world grow older and decay. But spiritually? The next-to-last class for confirmands this fall had to work hard to get their minds around the idea that our salvation history is always present, not past.

Jews celebrate the Passover with the understanding that they are *there* — there at the Passover meal, there smearing the blood on the doorposts, there crossing the Red Sea, there in the wilderness with Moses. For the Jew, this is because they are in the loins of their ancestors (*see Hebrews 7:9-10*).

The confirmands (who began this class session with only an anxious curiosity about how the

elements at Communion would taste) learned the Greek word which expresses this idea in a way our English cannot: *anamnesis*. We translate the word as "remembering" or "memorial", but we don't have the Jewish mindset which goes beyond mere "reminding" to being really present — at the Last Supper, at the foot of the Cross. Jesus' "real Presence" (the classic Anglican understanding of how it is that the consecrated Bread and Wine are the Body and Blood of Christ) doesn't mean that his sacrifice is being made over and over again, countless times, but that we are returned to his "one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world" (*Hebrews 7:27*).

In the service of Holy Communion, *anamnesis* (which has the additional connotation of being *re-membered*, our autonomous selves reconstituted as the Body of Christ, the Church) is expressed most broadly in the words, "remembering the precious death of thy beloved Son, His mighty resurrection, and glorious ascension". Eastern Orthodox lit-

urgies go on to *remember* (not just "look for") "his coming again in glory", with a more profound understanding of *anamnesis* than we possess.

The confirmands, being young, weren't ready to explore the word beyond the idea of really being in that upper room, really being at the Cross. It's enough for all of us, really, to know that we aren't inviting Jesus to *our* table, but that he is inviting us to his table. "You Are There" was a popular radio show some decades ago, but that was only in the sense of an historical re-enactment. *Anamnesis* is quite the opposite of a re-enactment. It's the real thing.

So when the "year upon its way has brought us to that glorious day" of our Lord's Nativity, are we present? I would say yes, for the same reason that the Jews say they are present at the Passover — but spiritually: We have been baptized into the Body of Christ, we are reborn in him. We are therefore present in him from the time of his Conception (at the Annunciation) on, and even now are seated with him in glory, "on the right hand of the throne of the Majesty in the heavens" (*Hebrews 8:1*).

*Anamnesis* makes it pretty hard to take these things lightly.

For your Christmas feast (not before!), something from the Czechs to keep you from forgetting what Christmas is really all about:

*This is Maggie's last column, she will retire with her husband in the new year. The New Brunswick Anglican will miss her fine writing and great faithfulness. — ed.*

## VANOCCA

Pronounced (roughly) "Van-OCH-ka".

Dissolve: 2 Tbsp dry yeast and 2 tsp sugar in 1/2 c warm water.

Melt: 1/2 c unsalted butter in 3/4 c milk.

Add 2/3 c sugar and 1 tsp salt.

In a large bowl, beat 3 egg yolks.

Add zest of half a lemon and the yeast and milk mixtures.

Beat in 2 c flour for 5 minutes then add 2 c more flour.

Turn out onto floured board and knead till smooth and elastic, adding more flour as necessary.

Work in 3/4 c golden raisins and 1/2 c chopped blanched almonds.

Place in greased bowl, turning to grease top of dough.

Let rise, covered, until doubled. Punch down.

To shape: Divide dough in half, cutting one half into equal thirds and the other into equal fourths. Let rest 10 minutes. Roll the thirds into 18-inch lengths, braid, and pinch ends together; place on greased baking sheet (or sheet covered with parchment paper). Roll three of the fourths into 16-inch lengths, braid, pinch ends, and place on top of the larger braid. This is the manger. Divide the remaining fourth in half, roll into two 18-inch lengths, then twist together like a rope. Lay on top of the braids, tucking the ends under the larger braid, to represent the Child in the manger.

Cover; let rise till almost doubled.

Brush with 1 egg slightly beaten with 1 tsp water

Sprinkle with sliced almonds.

Bake 35-40 minutes at 350 degrees, taking care that the bottom doesn't scorch.

Cool. You may ice if you wish, sprinkling with more sliced almonds.

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