

Metropolitan to chair election

No names yet

BY ANA WATTS

The Most Rev. Andrew Hutchison, Metropolitan of the Ecclesiastical Province of Canada, will preside over the electoral synod at Christ Church Cathedral on March 15. The coadjutor bishop elected at that time will be consecrated on June 24, serve with Bishop William Hockin until October 31, be installed on Nov. 7 and succeed

Bishop Hockin as diocesan bishop in time for the Nov. 8 diocesan synod.

There were no nominations in the hands of the nomination review committee when the New Brunswick Anglican went to press on Jan. 21. Under terms of the electoral canon, the deadline of nominations is Thursday, March 13, which is 48 hours before the electoral synod convenes, however, nominations received by Feb. 28 will be mailed to synod del-

egates for advance review. Nominations received after the end of February but before March 13 will be distributed to delegates at registration.

Bishop Hockin was elected coadjutor bishop on the eighth ballot on March 14, 1998. The February 1998 issue of the New Brunswick Anglican reported one nomination had been received by press time in late January. There were 10 nominations by press-time for the March issue and eight

more nominations were received before the 48 hour deadline.

Any priest in Holy Orders of the Anglican Church of Canada, or of some Church in full communion therewith, who is at least 30 years of age and not more than 69 years of age, may be elected to episcopal office in the Diocese of Fredericton. Each nomination requires the signature of one clerical (ordained) and one lay member, or substitute lay member, of diocesan synod. In order to be elected,

a nominee must garner two-thirds of the votes of clergy present and voting and two-thirds of the votes of the lay members present and voting.

The first page of the three-page nomination document created for this electoral synod calls for the nominee's name, contact information and present ministry appointment as well as the signatures of the nominators. The second and third pages have space for
See Election on page 2



Yes to peace

New Brunswick Anglicans Yvonne Mersereau, Leith Box and Gloria Paul were among the 500 anti-war protestors who braved the cold and marched through the streets of Fredericton to City Hall on January 18. The Fredericton demonstration was one of hundreds held throughout the world that weekend, which marked the 12th anniversary of the beginning of the Gulf War and preceded Martin Luther King day on Monday. Photo by David Watts.

Bishop backs agreement

The vote at a special synod on Feb. 8 determined diocesan participation in an agreement on the residential schools issue with the national church. The synod had not been held at press time, but clearly Bishop William Hockin was praying for a commitment.

In a pastoral letter that was to be read in all parishes in the

diocese on Jan. 19 and published in the January issue of the New Brunswick Anglican, the bishop encouraged support of a diocesan financial proposal for participation in the residential schools litigation settlement. "I feel the proposal to be presented to synod is one which is sound, and which
See Bishop on page 2

Activist off to India

Marian Lucas-Jeffries of the Parish of Greenwich will travel to India and Sri Lanka next month with a PWRDF delegation exploring the impact of the absence of peace on women's lives. The project, Patterns of Peace, woven by women's hands, is a partnership with groups in the host countries and will include the sharing of stories, songs and creative expressions of women's efforts for community building, peace and solidarity.

"We're going to explore issues of disruption, displacement, poverty, migration and violence," says Ms. Lucas-Jeffries, who was elected to the Primate's World Relief and Development Fund board of directors in November. Upon their return to Canada, the women will share their experiences within the PWRDF network.

"The purpose of the trip is to exchange and enhance women's efforts for weaving a culture of peace with justice. We need to strengthen our capacity to resist violence, particularly as it effects women."

Ms. Lucas-Jeffries and 11 other new members of the PWRDF network will be accompanied by PWRDF staff and resource personnel. They will leave Canada on March 29 and return April 13.

E-offerings effective and economical

Popularity of the diocesan e-offering plan led to a decrease in fees in January. Present costs are \$50 for the first month of parish participation and \$25 per month per parish thereafter, down from a

straight \$50 per month per parish. The plan, which enables individuals in its 15 subscribing parishes to make their regular church offerings directly from their bank accounts, has been available

throughout the diocese since January of 2002. Parish participation is voluntary.

Keith Morehouse, e-offering coordinator in the Parish of

Index

Bishop's message	3
MILLGEN	5
AIDS in Africa	6&7
Reviews	10
Intercessions	11
penultimateWORD.....	11
Christian Education	12
DANCING IN THE RAIN	12

Inside



AIDS IN AFRICA
PAGES 6 & 7

The New Brunswick Anglican is available on-line
www.anglican.nb.ca

Bishop

continued from page 1

enables us to meet our share of the settlement fund cost, while minimizing impact on parish budgets and on our ongoing mission and ministry," said the bishop.

He also encouraged delegates to the synod to attend advance consultations held at seven locations throughout the diocese on Jan. 23. These sessions were an opportunity to review the issues and discuss the recommendations prior to synod. "It is critical that delegates to this special synod be fully informed as to those recommendations," he said in the letter.

The Anglican Church of Canada and the federal government reached an agreement on the residential schools issue on Nov. 20. It caps the church's financial liability at \$25 million to be paid over five years. All 30 dioceses in Canada were asked to participate in the agreement and to share in the funding, including dioceses like Fredericton which had no residential schools. This diocese's share of the \$25 million is \$762,000.

Lack of support from the dioceses could scuttle the agreement and put General Synod back in jeopardy of bankruptcy.

At an emergency meeting of Diocesan Council in December, members unanimously passed resolutions that the diocese participate in the agreement and that most of the settlement funds from this diocese (\$515,000) be taken from the Retained Earnings Reserve of the Diocesan Consolidated Investment Fund. The balance will come from unencumbered diocesan funds on hand (\$160,000) and from voluntary donations. A planned schedule of repayments would see this diocese pay its portion within the first three years of the five-year term.

Diocesan Council took its resolutions to Diocesan Synod at Christ Church (Parish) Church in Fredericton on Feb. 8. Diocesan Synod was charged with the responsibility of making the final decision on this diocese's participation. A complete report on that synod will appear in the March issue of the New Brunswick Anglican.

"This settlement will make it possible to get past this time of pain and heartless litigation, and to do the work of justice for those injured, as well as rebuild our integrity as a church. It will also be a time to support our General Synod structure, as well as our fellow Anglicans in central and western Canada, and bring an end to their fears of bankruptcy.

"St. Paul teaches us that 'the church is the body of Christ and each of us a member of it. When one part of the body hurts, the whole body hurts'. We Anglicans find ourselves in such a time as this – an opportunity to share the pain of our Christian sisters and brothers, and therefore bring a new unity as we continue God's work of healing and reconciliation," said the bishop's letter.



Election process prescribed by canon

continued from page 1

biographical information on the nominee, including specifics on ordination, education and clerical appointments, as well as other ministry activities and personal interests. A photograph of the nominee is also required.

The electoral synod will begin with a service of Holy Eucharist at 10 a.m. then the election will begin according to Canon II, Election of Bishops. Archbishop Hutchison will read the names received in nomination in alphabetical order and the voting will start. When a nominee does not receive at least one vote in each order (clergy and lay) on any ballot, that nominee's name will be removed from the list. On any of the first

four ballots, a nominee must also receive at least 10 votes from the combined orders of clergy and laity. From the fifth ballot onward a nominee must receive a total of 25 votes from the combined orders. In any of the above cases, nominees who fail to acquire the prescribed number of votes have their names dropped from the ballot.

Any time after the fourth ballot the electoral synod may, by motion carried by a majority of both orders voting together, direct the chair to call for further nominations from the floor. Each nomination must be made jointly by one clerical member and one lay member of the electoral synod. These may be new nominations or re-nominations of those whose names

have already been deleted from the list. If new names are placed in nomination, the synod will recess until brief biographical information can be gathered and presented to the members of synod in a form approved by Diocesan Council.

Nominees may withdraw their names from the list at any time. The synod may also vote at any time (by two-thirds majority in each order) to have the House of Bishops of the Province of Canada appoint a bishop.

Once a bishop is elected, the synod notifies the metropolitan, who in turn notifies the other bishops in the ecclesiastical province of Canada. They are then required, within seven days, to inform the metropolitan whether they concur

or object to the election.

Bishop William Hockin will retire on Oct. 31 of this year. He said although his years as bishop have been exhilarating, they were also exhausting. He announced his retirement a year in advance and called for the election of a coadjutor in order to facilitate a smooth transition. Although the date for the consecration for the new bishop is set, the person elected to the position will help decide the place and time.

Steady income welcome

continued from page 1

Fredericton (Christ Church Parish Church), says the plan has had a very positive effect on its finances.

"We had 54 people sign up. Most were regular givers, but some of them didn't have envelopes and only gave when they came. Those 54 people contributed more than \$74,000 last year. That kind of steady income every month really helps our treasurer do her job."

Andrew Logan in the Parish of Ketepec is equally enthusiastic. "We currently have 19 families on the service out of about 40 active envelope contributors. We find that on average, e-offerings makes up about 55 per cent of the total dollars received through regular monthly offerings. The most dramatic impact is in the traditionally slow summer months. We have realized a marked improvement and e-offerings has really stabilized our offerings from June through to September."

Increased summer giving is especially important in a parish like Campbellton which, according to e-offering coordinator Lister

Brown, struggles financially. He's also looking forward to the reduced service fee.

While parishes are delighted with the consistent and predictable cash-flow ensured by the program, individual contributors are more excited about the convenience.

"I want to tell you that as a parishioner I think this is the best thing since sliced bread," says Christopher Waldschutz of Trinity Church in Saint John. "I find it very convenient and totally satisfactory. Prior to e-offering, you would not believe the number of occasions on which an offering cheque reposed on the mantelpiece at home as the sidesmen sashayed up the aisle on Sunday!"

In the Parish of St. Phillips in Moncton, Paul Belyea reports that nearly 25 per cent of the parish's regular income comes from the 15 per cent of its identifiable contributors who use the program because it is so convenient.

Although the program has only been available throughout the diocese since the beginning of

2002, it was piloted in the parishes of Ketepec and Grand Bay from April of 2000.

"We have come to view the e-offering service as a quasi pledge system," says Mr. Logan. "Parishioners are asked periodically, usually in late fall by way of letter, to consider using the e-offering service and/or to change their contribution level. Once the amount is set, it has been our experience that the offering continues without interruption."

Jean Wilson, who coordinates the program for the diocese as well as for the parish of Grand Bay, follows the same format.

The Parish of Carleton in Saint John decided to take the e-offering route last month in the hope it would help smooth out some peaks and valleys it experiences during the summer months and following stormy winter Sundays. "Not all parishioners make up their offerings," says coordinator Jeff Maker. Vestry felt that even if a few of them were to sign up for this program it would be worthwhile.

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BISHOP'S PRINCIPAL ENGAGEMENTS

February 1

Christ Church Cathedral
Commissioning of
the Rev. Peter Mills
as Mothers' Union Chaplain

February 8

Christ Church (Parish) Church
Fredericton

Diocesan Synod

February 9

Parish of Andover 11 a.m.*
Parish of Tobique 4 p.m.*

February 16

Parish of Grand Falls 11 a.m.
Parish of Canterbury 4 p.m.

February 22

Parish of Richmond 7 p.m.*

February 23

Parish of Wicklow, Wilmot,
Peek & Aberdeen 11 a.m.*
Parish of Woodstock 7 p.m.*

February 24

Woodstock
Deanery Meeting

* denotes confirmation



From the Bishop

There is a fresh concern within the Anglican church to do something radical about the loss of younger generations in our midst. In every corner of our diocese the need for specific ministries to reach out to young people with the message of Christianity is being recognized.

Over the last five decades, Anglican parents and grandparents have watched their offspring drop out of church, not out of anger or disbelief but out of disinterest or a sense that they have 'better things to do'. Unlike their parents and grandparents, this new generation feels no obligation to 'go to church'. That's why it is encouraging to hear of six new minis-

A truly 'awesome' church

tries to youth throughout our diocese. The most recent is a new full time ministry in West Saint John, the efforts of three parishes working together.

The success of these ministries, however, depends on the willingness of the 'older church' to change. Such change has to begin with our definition of what it means to be 'church'. Too often it has meant buildings, clergy and raising money. The mission arising from such a definition focuses our energies on the maintenance of both buildings and clergy with little left over for mission and spirituality. Survival of such a church means sufficient numbers, a busy priest, and enough money to pay the bills.

Frankly, young people (some of them as old as 50) are no longer attracted to such a church, and the statistics show it.

Over the past few years a new definition of church has emerged. Instead of buildings, clergy and fund raising, it sees church as a Christian community, spiritual development and social action. Unlike the first definition, which is a product of 20th century culture, the second finds its roots way back in the New Testament, and the writings of St. Paul. Under this definition church is neither just a place to go, nor just a geographical location, it is a community of fellow believers. The number one priority of that community's leadership is its spiritual development. 'Feeding and gathering the flock' comes first because action, outreach, and service to the community are the Christian response. This church, instead of being a place to go, to listen and to work, is a place to belong, to believe and to serve.

When I have discussed these two definitions of church with groups of young people their response is quick and predictable. Bored with the first, excited to be a part of the second.

Effective youth ministry in our parishes can take many forms, but it begins with the definition of what it is to be church. As it says in the Acts of the Apostles: "they met together to hear the apostles teaching, for fellowship, breaking of bread and prayers, and they gave to anyone in need. Now, that's an 'awesome' church."



William Hockin is Bishop of Fredericton

Dinner speaker named

John H. Wilkinson, Adjunct Lecturer in Youth Ministry at Wycliffe College in Toronto, will be keynote speaker at the third annual Bishop's Dinner to be held at the Sheraton Hotel in Fredericton on April 28. Once again, proceeds from the dinner will go to support new youth ministry in this diocese.

This is the third time Bishop William Hockin has invited Mr. Wilkinson to the diocese, but it will be his first visit. He was supposed to address synod in 2001 but was prevented by illness. He was asked to speak at last year's Bishop's Dinner but was unavailable.

Mr. Wilkinson teaches a masters level course on foundations of youth ministry at Wycliffe which examines the place of youth ministry in the total program and function of the church. It is designed to give the learner a solid understanding of theology as well as strategies and management undergirding for parish-based youth ministry with special emphasis on implementing a plan within the overall context of the congregation.

Tickets for the Bishop's Dinner are \$100/plate and a charitable donation receipt for about \$65 will be issued. They will be available from the Synod Office (459-1801/synodoff@nbnet.nb.ca), Anglican House (693-2295/angbk@nbnet.nb.ca) and from Bishop's Dinner committee members at the end of February.



Happy New Year

Ann Larlee (right) was home in Fredericton for the holidays, accompanied by her friend Margaret Thuring, of Elmira, Ontario. They were among those who attended the Bishop's Levy at Cathedral Memorial Hall on New Year's Day. Photo by David Watts.

Lenten reflections in Fredericton and Saint John

Bishop William Hockin will once again offer weekly lunch-hour Lenten reflections on the Parables of Jesus in Fredericton and Saint John.

The Fredericton series begins Monday, March 10 at The Playhouse on Queen Street and runs each Monday until April 14. The Saint John series begins Tuesday, March 11 in the Mary Oland Theatre of the New Brunswick Museum in Market Square and runs each Tuesday through until April 15. All talks begin at 12:15 p.m.

The 2003 series is called More Tales of an Extravagant God. The first talk, When a Broken Heart is a 'Good Thing', is based on the parable of the sower in Matthew 12. The second, Hands in the Cookie Jar, looks at the crooked steward in Luke 16. You Can't Take it With You - But ... (Luke 12), Party Time in Heaven (Luke 15), Field of Dreams - and Disappointments (Matthew 13), and The Fine Print on Forgiveness (Matthew 18) will follow.

Bishop Hockin's 2002 Lenten Series is available on video

tape at no charge for parish use during the six weeks of Lent. Con-

tact the Diocesan Office (at 459-1801 or synodoff@nbnet.nb.ca.)

Briefs

Bishop William Hockin will offer a series of lunch-hour Lenten addresses based on the parables of Jesus at St. George's Church in Moncton April 9, 10 and 11. The talks begin at noon and are open to the public.

Parish wardens and treasurers will gather in Fredericton on Saturday, April 12 for the diocese's third annual Warden's Day. Following an opening service at Christ Church Cathedral, the event will move to Cathedral Memorial Hall where, with the help of diocesan staff and other resource leaders, the wardens and treasurers will once again discuss parish management and fiscal responsibility.

Retired Archbishop Harold Nutter has agreed to chair the committee organizing the consecration of a new coadjutor bishop to be elected at Christ Church Cathedral on March 15. The consecration will take place on June 24 at a place and time to be announced following the election.

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 your Holy Spirit, belong all honour and glory, worship and praise, now and forever. Amen.

Clergy college faculty appointed

Will focus on preaching, moral theology and youth ministry

Preaching, moral theology and youth ministry are the focus of term-three of the diocese of Fredericton clergy college, June 16 to 20. Once again well-known and highly regarded teachers, writers and thinkers have been engaged to lead the three, two-day courses.

The Rev. Dr. Stephen Farris, professor of worship and preaching at Knox College in the Toronto School of Theology (University of Toronto) will focus on preaching. An author as well as a teacher – his most recent book is *A Textual Commentary on Preaching Grace* – Dr. Farris is current president of the Academy of Homiletics, the international society of teachers of preaching. Through his teaching he tries to help his students 'learn their part in a miracle, human speech that can also become a word from God'.

The Rev. Dr. John Webster, Lady Margaret professor of divinity in the University of Oxford and another well-known author, will examine moral theology. His research into Christian dogmatics, modern systemic theology (especially Barth, a Swiss Protestant theologian); methods and sources of theology, hermeneutics; as well as dogmatics and ethics has led him to write several books on modern Christian doctrine. The most recent is *Word and Church: Essays in Church Dogmatics*.

Dr. Pete Ward and Jonathan

(Jonny) Baker will join forces to present the latest thinking and practices in youth ministry. Dr. Ward is a lecturer in youth ministry and theological education at Kings College in London as well as the author of *God at the Mall* and *Liquid Church*. Jonny is national youth coordinator in the United Kingdom for the Church Mission Society. He develops and supports mission and new ways of 'being church' in the emerging culture of 16 to 25-year-olds.

The clergy college was established in 2000 with two year's

worth of funding raised by the first bishop's dinner. It is now a program supported by the diocesan budget. It is unashamedly academic in tone, and although two-day courses hardly seem enough, it is felt if they are challenging enough they will lead to further thinking and reading, culminating in a deepening of thought.

Further information on the clergy college, including interviews with this year's presenters, will appear in subsequent issues of the New Brunswick Anglican.

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Successful holiday open house

Staff members at Anglican House were happy to be kept busy during open house in early December. Here Cathy Ramey and Gwen McKnight ring in a sale for Eleanor Hopkins. Waiting their turn in line are fellow customers Anne Marie LeGrand, Christine Hayes with her young son Stephen, and the Rev. Bill LeGrand. Anglican House, on Princess Street in Saint John (506/693-2295 angbk@nbnet.nb.ca) is home to the Diocesan Resource Centre, a fine Christian book/ card/gift store, and is a supplier of parish and clergy supplies. Photo by David Goss

Reserve these dates

Clergy Spouses Conference 2003

May 6,7,8

Villa Madonna Saint John

Guest speakers

Bishop Edward and Emma Marsh

Watch for more information .

Diocese of Fredericton

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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

An open letter from the bishop to the Anglican youth of New Brunswick

As you may know the Anglican Church has turned a very important corner in regard to wanting you in church! Over the next few years the number of youth ministries will grow, our summer camp facilities will be improved, music in many of our churches will be more contemporary, youth services will be offered regionally, and we will have a Diocesan Youth Coordinator to make it all happen.

But why all the fuss? Why

the debate? Why the spending of all that money – on you? Is it just to fill those front pews on Sunday morning or to salve your parents' guilt, or to show God that we have been doing our job?

HARDLY.

Ministry to young people is about introducing you to the possibility of knowing God personally, and through that relationship living a real honest-to-goodness full and satisfying life.

If you have been confirmed lately you may remember me say-

ing something about the gifts God wants to give you. There are three: A New Friend, A New Family, and a New Future. Let me explain.

That new friend is Jesus Christ. He is God's Son and promises, to anyone who will follow Him, that He will never leave or forsake you – never leave you alone. Even when we mess up He hangs around to clean up the mess.

That new family is the Church, not a building or a hall, but a gathering of people who have found the same friend and who

want to share Him with you, and want you to be a part of the action.

That new future is God's plan for your life – not a life of calamity and darkness but a life of hope and light.

Frankly, that's why we want you in church. Not to sing the old music and say words you don't understand, but to meet this friend, belong to this family, and find His future for the rest of your life.

Yeah, that's what all the fuss is about. That's why all the money is being spent and all the

new people are being hired. It's about you becoming 'your best self' by finding this new friend, this new family, and this new future. See you in church.

Sincerely,



Bishop Bill Hockin

TEC Memories

Erin Gill

When my best friend, Lindsay Brake, invited me to TEC4 my first response wasn't positive. But she prayed and I prayed and finally I agreed to go.

The thought of going to a camp for the weekend where I'd be surrounded by strangers didn't really appeal to me. Then there was the fact that she couldn't tell me anything about the activities and agenda for the weekend. Plus there was the Anglican factor. I am Baptist. It doesn't seem like a big deal now (partially thanks to TEC), but back then it seemed huge. Anyhow, I went with the Lord pushing me the entire way.

At first I felt extremely out of place. The Communion ceremony is different. The prayers are definitely different. The songs were even different. Early on in the weekend, we sang As the Deer Pants and even that was different from the As the Deer Panteth version we (the Baptists) sing. As the weekend proceeded, my eyes were opened. I stopped focusing on the superficial differences and felt the similarities. We were there with the same purposes: to glorify the same God, to grow in Him and to serve others in His name.

Since TEC4, when I step into a non-Baptist church, I don't let the unfamiliarity distract me. And because of that, I have been moved by the Spirit on many occasions in many different churches. I've always been taught that church is about God's people, not the building. TEC helped me to really learn that lesson.

Erin Gill lives in Oromocto and is finishing up her masters degree in chemistry at UNB. She worships, attends Sunday school and helps with the youth program at Tracy United Baptist Church.

Marie-Helene Marmen

Wow! Was TEC ever awesome! Being on the worship team was an absolute blast. I had the time of my life, just worshipping my heart out, making music for God and laughing my head off. We had some great worship times, especially Sunday night, we went for at least four solid hours of worship. It was sweet! People were getting touched all over the place. Needless to say, by midnight the music team was beyond wiped. After mostly everyone had gone, we just collapsed in a heap on the mats, and people prayed for us. The Spirit was really there, and it was a huge blessing. None of us could stop laughing and we were being so touched by the Spirit! We had no voices left and our backs were about to give out, but we laughed and laughed and prayed and prayed some more! It was amazing, and a great memory from TEC. I could go on forever about good times from TEC 9, but it would take up at least the whole page!

Marie-Helene Marmen has lived in Grand Bay for most of her life, and has worshipped at Saint John's 'Stone' Church for all of it. She is also involved in TEC organization.

TEC news Teens Encounter Christ

TEC 10
Victoria Day Weekend
at Camp Medley
for details and
applications
e-mail
tec@renforth.net

or
write to
Teens Encounter Christ
c/o Diocese of
Fredericton
115 Church Street
Fredericton, NB E3B 4C8

More
Millgen
on page 8

What are your priorities?

Hi Everyone!

I trust that you all had a very Happy New Year and that you're back into the swing of work and school. I won't ask how the resolutions are going – ha ha – 'cause I wouldn't want you to ask about mine.



I have a little story to share with you, or should I say a lesson that I experienced not so very long ago. I was sitting in the computer lab at school one day before Christmas break, trying desperately to get all of my mounds of work done. So, as a procrastination tactic, I decided to check my e-mail. I had received quite a few forwards that day, so I was quickly deleting them left and right. I decided to check one out and I opened it (probably another procrastination tactic, who knows why because I was sweating not being able to get all my work done).

See Priorities on page 8

Cathedral Youth Service

worship - a great speaker - prayer for God's work in our lives -
Sunday, February 16, 7:30 p.m.
Worship leader – 3rd Sunday 2000
Speaker – Danielle Upshall
UNB student, member of Cathedral congregation
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PWRDF makes HIV

The enormity of the realities and complexity of the issues related to the suffering of people with HIV and AIDS confronts us with the realities and complexities of our human community. God is speaking to us in this moment, inviting us to open our eyes, and to turn with hope towards the promise of new life. From the World AIDS Day liturgy

AIDS ... a medical, social and economic crisis in Africa and the world

BY DAVID WATTS
PWRDF DIOCESAN COORDINATOR

More than 5,000 people in Africa die of AIDS every day — a daily toll greater than that of the World Trade Centre attack. In response, the Primate's World Relief and Development Fund (PWRDF) has made the AIDS pandemic part of its overall strategic plan.

It is not only an important health issue in Africa, it is of profound importance to all aspects of society world-wide. In addition to the human toll there is also the incalculable impact of the disease on government services, the professional class and other productive sectors, including agriculture and manufacturing, in every country of sub-Saharan Africa.

Our African partners declared the pandemic a priority and called upon the PWRDF board to increase its support to AIDS-focused health care and health promotion programs. We will also work on more educational material concerning HIV/AIDS.

On the home front, we're focused on fundraising, awareness and advocacy. We have already developed a World AIDS Day liturgy used in many churches on Dec. 1 and are urging the Canadian government to increase its support for the United Nations Global AIDS Fund.

We are relatively isolated from this disease — the rate of infection in North America and Europe averages less than one half of one per cent, the African rate in some countries approaches 30 per cent. We are concerned with rising rates in Asia as well. The time has come for caring Anglicans to respond to what HIV/AIDS is doing to our world on economic, social and spiritual levels.

Economic conditions have a huge impact on the spread of the disease. The cause and effect links between poverty and health, between structural adjustment programs and weakened health infrastructure, between economic justice and HIV/AIDS are obvious to Charlotte Maxwell, recently retired eastern/southern Africa program coordinator for the Primate's Fund. "You can't deal with HIV/AIDS without focusing on poverty and de-

velopment issues, and in sub-Saharan Africa, you can't do development work without talking about HIV/AIDS."

PWRDF intends to maintain its level of support for existing work and raise new dollars to fund this new effort. When you plan your PWRDF giving, we hope you will consider an increase — large or small — and clearly mark it for PWRDF-AIDS.

Field workers say they can see signs of an impending African famine. With populations weakened by HIV/AIDS, it could mean the loss of current and future generations on that continent. Through its increased support of medical and educational programming, the Primate's Fund hopes to mitigate that tragedy.

Donations to PWRDF can be made through your parish church, diocesan office, or directly to PWRDF, 600 Jarvis St., Toronto, ON M4Y 2J6. Please identify it as a contribution to PWRDF-AIDS.

Support of health care a moral and social justice imperative

BY MARIAN LUCAS-JEFFRIES
PWRDF BOARD OF DIRECTORS

The PWRDF is "a response by Canadian Anglicans to the gospel call to bear witness to God's healing love in a broken world ..." There are too many lives in the world broken by disease, especially those in Africa affected by HIV/AIDS.

In February 1999, I spent three weeks studying food security and international development in East Africa. Sam, who acted as our tour guide, lives in Ethiopia and works for the Canadian Foodgrains Bank (CFGB). He sent me a copy of a note that he shared recently with CFGB staff: "The looming drought casts very gloomy clouds over Ethiopia. Even as we drive through town we see the influx of drought victims in search of food. We have not experienced anything of this sort in the eight years we have lived here. Then too there is the fear of a US-led war against Iraq and search and destroy tactics against terrorism. The region in general is pretty much caught up in the vortex of this mania."

As well as the profound effects of drought and the threat of war on the people of Africa, Sam also wrote of a first hand account of the effects of

AIDS in South Africa and urged me to tell people about this tragedy.

The PWRDF Board of Directors recently approved the development of a strategy to give priority to the global HIV/AIDS pandemic. "The PWRDF realizes that HIV/AIDS is not solely a health crisis but rather a profound social and economic crisis affecting every country ... 5,500 Africans die every day from AIDS."

It is important to support both health care and health promotion programs, focussing on HIV/AIDS in order to save a generation of children, women, and families throughout sub-Saharan Africa. As a faith-based international development agency, PWRDF sees this engagement as a moral and social justice imperative.

"You should rather open your hand, willingly lending enough to meet the need, whatever it may be." (Deuteronomy 15:8) The PWRDF cannot be effective in its efforts to help in the alleviation of this disease without our financial support. To make a donation, call 1-866-308-7973. It's toll-free.



HIV/AIDS a priority

AIDS orphan back at Paul Jeffries' school

The Rev. Paul Jeffries, supported by the Diocese of Fredericton Missionary Society, serves as principal of the Bishop McAllister School in Kyogyera, in the Diocese of West Ankole, Uganda. The orphan student to whom he refers in this recent letter puts a human face on the AIDS situation in his part of Africa, where in a population of 27 million, two million are orphan children.

Dear Friends,

Greetings from all of us at Bishop McAllister College. As we say here: Congratulations on entering the New Year. These days we're enjoying lots of sunny warm days, which has made for a wonderful holiday season.

It is hard to believe that so much time has passed since I was home in September. It was great to see family and friends again as well as to make many new friends. I had a wonderful time traveling the diocese to meet you all. I was greatly encouraged by your wonderful reception and the incredible interest and support you showed in our mission here.

When I arrived back at the school I was greeted at the gate by the school band and the entire student body. It became a very emotional time for me and I had to fight back the tears several times, I was so moved by the love and affection showed to me. I readily admit the feelings are mutual and I was very happy to be back.

As I stood at the gate I remembered another occasion of tears being shed at that very location. It had happened sometime earlier in the year. One of our younger students (an orphan)



A well-equipped science lab helped students pass national exams.

had failed completely to pay his fees and finally I was forced to make a decision that I hoped to avoid and that was to send him away from school. When he was leaving apparently he left crying. The security guard at the gate, not knowing what the problem was, came to tell me about the student. I explained the situation and that there was nothing that could be done and hardened my own heart a bit so it also wouldn't break. As I remembered that student I was able to feel very happy because due to your generosity I came back with sponsorship for three students so I could now call him back to resume his studies.

Praise the Lord!

The welcome celebrations continued until late that night. A bull had been slaughtered in my honour so there was much feasting to be done, traditional performances to watch, and of course lots of speeches.

The term became very hectic after this as the school year was coming to an end and our Senior Four students were writing their national exams, which was the first time for the school. I'm happy to report that everything went relatively smoothly and all the candidates

completed their exams. Again thank you all so much for your support as much of the smooth going was due to the fact that we were able to ensure our science labs were well equipped in time for exams, which would not have been possible but for all your gifts. By the end of the term everyone was very tired and anxious to get away for a much needed rest. We are now waiting with nervous anticipation the students' results. The ministry began marking the exams a week ago.

We are now beginning to prepare for the new school year. This past week 30 students came for soccer camp which consists of three weeks of training. This is a first for us and we are praying that it will go well. As we don't really have an athletic program there was lots of groaning that the training was too tough, but now everyone seems to be enjoying it. The coach we hired to assist us is giving me some very encouraging reports. The players are crying for shoes (here we generally play in bare feet, a bit tricky actually, especially if the other team is wearing shoes) so I've promised to try to get some second-hand ones in the city.

This week the term begins for Senior Six and Senior Four will come for some coaching in English and math, so we're very much open again. The rest of the students will return for the new school year on February 10th.

We are all looking forward to the team from St. Augustine's coming to visit in February. It is going to be a wonderful time for them and for us.

On behalf of myself and everyone here at the college, I want to thank you so much for your tremendous support of this mission. I was encouraged so much when I was home that I came back completely renewed and strengthened.

Finally a special thanks to John Tremblay who works so tirelessly on behalf of this ministry.

To all of you I wish you a blessed 2003. God Bless!

Paul

Blessed are you, God of life, for in Jesus, the servant of all, we see your human face ... We give you thanks for those who lift up the voices and faces of those who live with HIV/AIDS. May we listen to their words so as to become more aware of their needs.

Want for more information on this issue?

<http://www.unhchr.ch/hiv/>
<http://www.unaids.org/>
http://www.irinnews.org/frontpage.asp?SelectTheme=HIV_AIDS
<http://www.africafiles.org/recentarticles.asp?ThisURL=./aids.asp>
<http://www.reliefweb.int/w/rwb.nsf/SR?OpenForm&HIV/AIDS&SortOrder=3&MaxResuItsNum=50>
<http://allafrica.com/aids/>

<http://www.pwrdf.org/news/>
 This is the Primate's Fund website and has current information on all the fund's projects as well as AIDS information.



Christmas drama

Frank Carroll of St. George's in McAdam created a short drama from a true story. He called it *The Quilt* and it was presented in the church on Dec. 22 as part of an evening carol sing. The cast included (left-right) Jim Hunter, Betty Lou Christie, Jared Folland and Courtney Carroll. Photo by Margaret Laking.

Priorities

continued from page 5

The opening line read "if you are not ashamed of your faith in Jesus Christ please forward this e-mail on to all the people you know and care about, if you are not ashamed of Jesus He won't be ashamed of you".

"I'm not ashamed of Jesus, but I just don't have time for this," I said to myself as I sent it flying into my trash. I just had too many other important things to be doing with my time. I even remember saying to God that I loved Him and that I was sorry, but that I just did not have the time right now – and then it hit me. I was saying that all the other things in my life are more important than Jesus. I was saying: "Hang on God I'll get to you in a bit ... when everything slows down ... when I have everything done ... when I can relax ... when I can ..." And I was saying so many other things. I was floored, because I realized my responsibilities in life and school had taken the number one spot in my life, they had become my absolute priority.

It all reminded me of a skit I've seen done so many times. Jesus comes to visit someone, someone just like you and me. He tries desperately to spend time with the person. Time and time again he is pushed aside, told to stay put, told that they will hang out later, until at the end the person nails him to a cross and tells him to stay. The final line of the skit is "What? You do it too!"

That day in the lab, that is exactly what I felt like I had done, and the thing was I hadn't even realized, until I was shown, that I'd gotten off the path set before me. It's so important to have God as your centre. I wonder now how much easier my work load might have been if I had given my time to Jesus everyday. I know the answer. That day, God very lovingly came to find me just as he did when he went off to find the one lost sheep.

Learn from my learning and look at what takes priority in your life. Is it school? Friends? Boyfriend? Girlfriend? TV? Well, whatever it is, figure out why it is so important, more important than your creator. The reality of your life will hit you, and if you're anything like me you'll feel remorse, but you'll also feel incredibly loved.

God Bless,
Rachel

**Rachel Tapley is
NB Anglican
youth editor.
She welcomes your
submissions –
news, photos, stories,
art work –
at
rachel_tapley@hotmail.com**

Youth leadership opportunity in Ontario

BY SOLANGE DE SANTIS
ANGLICAN JOURNAL

LONDON, ONT. - Ask and Imagine, a relatively new program designed to develop leadership skills in Anglican youth, is expanding recruitment outside its Ontario base and including Lutheran young people.

"In 2001, we had one participant from outside the province; this year, seven out of 15 were from outside Ontario," said program director Judy Steers in an interview. The two-week residential program is based at Huron University College, the founding college at the University of Western Ontario in London, Ont.

Inaugurated in 1999, the program seeks participants between the ages of 16 and 20. Tuition and travel costs to and from London, Ont. are covered by a grant from Lilly Endowment Inc., a private philanthropic foundation based in Indianapolis. Lilly Endowment was created in 1937 by three members of the Lilly family through gifts of stock in the pharmaceutical company that bears their name.

Although one of the foun-

dation's stated goals is "to deepen and enrich the religious lives of American Christians," another goal is to support the education of "a new generation" of religious leaders. In 1998, Huron University College's faculty of theology received an invitation from Lilly Endowment to apply for a grant, said Ms. Steers.

"They said, 'Tell us what you would like to do to engage young people in theology,'" she recalled. Some of the participants also want to explore whether they have a call to ministry, she said.

The remainder of the course's costs, including food and lodging, total about \$800, but the program requests that a parish and diocese contribute about \$600 of that amount. Ms. Steers made a presentation about Ask and Imagine to the Anglican Church of Canada's semi-annual bishops' meeting last spring, to interest them in identifying and sponsoring youth from their dioceses.

The first week of the program, in residence at the college, involves such team-building exercises as Outward Bound-type rope

climbing. Participants also receive training in leadership skills through such sessions as "How to Plan and Lead Worship." They receive presentations on and discuss such issues as the role of First Nations people in Canada, the interaction of science and theology, ethical issues and biblical studies. A silent retreat was led by two sisters of St. John the Divine.

During the second week, the young people moved to the diocese of Niagara's conference centre and camp, Canterbury Hills. On "Faith in Action Day," participants broke into small groups and visited such urban ministries as L'Arche Day-break near Toronto, a centre for the mentally challenged. On another day, a representative of the Primate's World Relief and Development Fund led a discussion on the fund's work in developing countries and global justice issues.

Although some participants are only of high-school age, the program engages them on the level of theology students, said Ms. Steers. For instance, they may discuss how theology is relevant in day-to-day life. Although some

young people have come from "fairly conservative" churches, the program does not offer definitive answers from the Bible, she said.

"What we teach in Bible studies is how to see things in context. Everything needs to be interpreted. We are teaching them how to think, not just saying, 'Here's God — here is the right answer.' There are no pat answers," said Ms. Steers.

For example, the group looked at the question of whether the church should offer blessings to homosexual couples. "It's an issue before our church. Now, how do we engage in a dialogue about it? How do we talk about it?" she said.

The next Ask and Imagine program is scheduled for August 9-23, 2003. For more information, contact Judy Steers at steers@interlog.com or telephone 289-213-0635, or contact Canon John H. Chapman, dean of theology, Huron University College, 519-438-7224, ext. 289 or jchapma2@julian.uwo.ca.

More information on the program is available at <http://www.askandimagine.org/>.

Bursary supports 'preacher's kids'

Matthew Osborne, son of the Rev. Keith Osborne of Pennfield, is the recipient of the 2002 Mabel C. Dean Memorial Bursary. His was the 15th \$1,000 bursary to be awarded annually for post-secondary education. The Mabel C. Dean Memorial Trust was established in January of 1988 as a joint project of the Diocesan Synod of Fredericton and the Rev. David and Ms. Bonnie Dean and is intended to provide modest financial assistance to children of clergy serving in the diocese.

Over the past 15 years a whole new generation of clergy has joined in service to the diocese, so the bursary committee offers the following information to newcomers and hopes it will serve as a reminder to senior clergy as well.

The bursary is given in memory of Mabel C. Dean who served the church in many ways. She was very active in altar guilds and Women's Auxiliary (forerunner to the ACW) in the Saint John area at both St. Luke's and Trinity

churches. She also served as diocesan recording secretary for the Women's Auxiliary during most of the 1950s. As a graduate of Normal School in Fredericton she was interested in education and youth.

The bursary is available to children of clergy of the diocese of Fredericton to attend university, college, community college or nursing school. It may be awarded in any year of post-secondary study but preference is given to applications from those graduating from high school. A combination of financial need and academic standing is considered so it is very important that budget information and copies of academic transcripts accompany the application. Deadline for applications is March 31 in each year. The appropriate forms are available at the Synod Office.

The trust Agreement also provides for special bursaries. This provides a vehicle for anyone who would like to give a gift of a bursary to the child of a clergy person in the diocese with or without any public recognition of the gift. A donation of an amount equal to the

bursary must be given to the fund. One such bursary was given to Patricia Dean, daughter of the Rev. David Dean and granddaughter of Mabel C. Dean.

The fund has grown since its inception as a result of earnings in excess of the \$1000 annual award and thanks to generous contributions from ACW Branches and individuals. Contributions of any amount may be sent to the Synod Office. The committee that administers the trust hopes the fund will eventually produce sufficient income to either increase the amount of the bursary or to increase the number of bursaries awarded each year.

Bishop William Hockin, Canon Alvin Westgate, the Rev. David Dean, Ms. Bonnie Dean and Ms. Donna Laskey serve on the present committee and would like to acknowledge with gratitude the service of past committee members Archbishop Harold Nutter, Bishop George Lemmon, Archdeacon Alex Craig, Ms. Joyce Draper, the Rev. J. P. Wadlin and Canon Jim Irvine.

Recipients of the Mabel C. Dean Memorial bursary

1988 Laurie Brown
 1989 Angela Mills
 1990 Stephanie Routledge
 1991 Jason Barry
 1992 Kara Thompson
 1993 Chris Anningson
 1994 Norah Jagoe
 1995 Brandy Hamilton
 1996 Teresa Laskey
 1997 Keith Thompson
 1998 Jonathan Corey
 1999 Rebecca Sheppard
 2000 Sara Tapley
 2001 David Sheppard
 2002 Matthew Osborne



Renovated church basement opened

The Parish of Bright opened its newly-renovated basement hall on Dec. 1. Eugene Price (building committee chair), the Rev. Ian Wetmore (rector),

Archdeacon Walter Williams (guest preacher), and building committee members Robert Sloat, Mary Lou Price and Bev McCullough were on hand for the occasion.



Backstage

The Rev. Patricia Drummond, Diocesan Christian Education Director, offered a Building Blocks Workshop for Sunday school teachers in the Saint John area in early November. Among the participants were (left to right) Kim Saunders of the host Church of St. Mary and St. Bartholomew; Melissa Slader of St. James' Broad Street; Sylvia Clifford (peeking up from the bottom) and Karen Vandenbroek of the host church.

Bible Study Review

based on

The Bible Jesus Read

a book by Philip Yancey

Available at the Diocesan Resource Centre

REVIEWED BY PATTI HOYT

The Bible Jesus Read is a bird's-eye view of the Old Testament—the only Bible that Jesus read, used, and loved. It's a book that we should know more about in order to better understand the New Testament. Much of it only makes sense when we understand the history of God's chosen family.

There are eight interactive sessions in this Bible study:

- Is the Old Testament Worth the Effort?
- Understanding the Old Testament
- Job: Seeing in the Dark
- Deuteronomy: A Taste of Bittersweet
- Psalms: Spirituality in Every Key
- Ecclesiastes: The End of Wisdom
- The Prophets: God Talks Back
- Advance Echoes of a Final Answer

The kit contains a video, leader's guide, participant's guide, and a copy of Yancey's book. Each participant will also need a participant's guide (\$13.99 at Anglican House). The leader's guide is well put together with good guidance for each session. Although it lays out each session in a one-hour time frame, I allowed 90 minutes, but many times even that didn't seem to be enough.

Each session starts out with introductory questions; then there is 10 – 12 minutes of the video,

followed by large and small group discussions, although we preferred to do it all as one group. The session ends with a personal reflection, which is not shared with the others, that brings the insights of the study into our own lives. Most of the time we didn't have time for this at our meeting. Cutting out a few of the questions would allow for more time for discussion and to do the Personal Journey

The only session that was a 'whirlwind' was the one on Understanding the Old Testament. We literally flew through the Old Testament in an hour!

Where a question required the looking up of lot of Scripture, I printed out the readings, allowing more time for discussion. I also did that on the last session

when we compared some Old Testament readings of God's promises with fulfillment in the New Testament.

We found this study enjoyable and interesting. It covers quite a bit of the Bible and took us into books we hadn't often read or explored. One of our members said that it gets you to want to read more of the books of the Old Testament.

As Philip Yancey wrote, "The Old Testament is God's biography, the story of his passionate encounters with people. It is also a prequel to the story of Jesus, who came to answer the questions that troubled the ancient writers and still trouble us today. For expressing our deepest longings and voicing the full range of our lives and emotions, the Old Testament has no equal."

Thanks to David Wilson,
an updated Resource Centre catalog is
now available on-line.

Go to the Diocesan web site, www.anglican.nb.ca, click on What's New at the top of the page, then click on Diocese of Fredericton Resource Centre.

You can search the catalogue for an item by author, subject or title. A list of subjects presently in use is posted on the About page you'll encounter when you first enter the site.

When you order an item on-line your message goes directly to Anglican House in Saint John. If the item is available, it will be mailed out. You are responsible for the return postage.

New items as well as duplicates of resources for which there are waiting lists have been ordered. These items will be added to the catalogue as soon as they arrive. If you want to suggest resources which should be added to the collection, please contact the Rev. Pat Drummond at 507/460-8349 or anged@nbnet.nb.ca.

Book Review

A New Christianity for a New World

Why Traditional Faith is Dying and a New Faith is Being Born

by John Shelby Spong
ISBN 0-06-067063-0 (pbk)
Harper San Francisco

REVIEWED BY ANGUS HAMILTON

John Shelby Spong, was the Episcopalian (Anglican) bishop of Newark from 1976 to 2000. This is his 19th book and it will be his last—he says. In many of his books he has incurred the animosity of mainline clergy by his unrelenting attack on the supernatural in the Bible. He admits that in previous books he has been quite negative and in this one he tries hard to be positive—to present his vision for a reformed Christianity

Spong has always claimed that he was writing for "Christians in exile," i.e. for those who believe the Christian message but don't believe the supernatural stories in the Bible. Spong is speaking to me. Some forty years ago when I re-evaluated my beliefs I concluded that I still believed in the Christian message but that I couldn't accept many of the claims that were being made for the messenger. For decades I wondered if it was just my problem. Thus it was reassuring to find that an eminent clergyman had similar views and was willing to say so in public. A few years ago when I read Spong's *Rescuing the Bible from the Fundamentalists* I followed his trashing of the supernatural with great interest but I was disappointed that he had so little to say that was positive.

In *A New Christianity for a New World* Spong admits his previous shortcomings and, though he can't resist lapsing into his critical style from time to time, he does put the emphasis on his vision for the church of the future.

Spong has done his homework. He knows the Bible and he knows the works of the great thinkers/philosophers from Saint Augustine to Paul Tillich and he has become familiar with modern science and technology and its impact on our culture. In repeatedly reminding the reader that space travel has shattered any illusions that heaven is "somewhere up there," he is "behind the times;" however he is right when he emphasizes that the implications of this awareness have not been accepted and incorporated into the thinking and the teaching in mainline churches.

Spong has done his homework. He knows the Bible and he knows the works of the great thinkers/philosophers from Saint Augustine to Paul Tillich and he has become familiar with modern science and technology and its impact on our culture.

Most researchers in the basic sciences acknowledge that attributing the natural laws, such as the law of gravity, to God is as good an explanation as there is for the existence of these laws. Scientists know how the laws work but they don't know why they exist. By the same token they are certain that God does not break his own laws. He/She has established these laws and does not allow any "supernatural" interference! I worked on the measurement of gravity for nine years and I never observed nor did I ever hear of any credible exceptions to the law of gravity.

When one hears a story part of which one knows is untrue, the credibility of the narrator is lost and one tends to reject the whole story. This is the problem that I, and many others, have had with the Christian message and this is the issue that Spong is addressing. He wants to jettison all the supernatural stories that once were effective in persuading listeners to accept the Christian message. He realizes, quite rightly, that these stories are now counter-productive in communicating the core Christian message to those who live in a highly technological world.

Spong is clear on the need for reform, but he is far from clear on what his reformed Christianity would be. He likes the phrase "The Ground of All Being;" no doubt it means something to him but, despite diligent study, it means little to this reader. Someone else will have to pick up where Spong has left off and clearly define the reformed Christianity that Spong is groping for. He has set the stage but, like Moses, he can only go so far. Spong has left his followers on a metaphorical Mount Nebo!

I recommend this book to those who, like me, have been concerned about the credibility of the Christian message and about the long-term viability of the mainline churches. For this "Christian in exile" Spong has done much more to strengthen my faith than countless sermons, twenty-five years of small-group Bible studies, or the Alpha course.

INTERCESSIONS

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

FEBRUARY

13: Parish of St. Philip's, Rev. Kevin Borthwick; Jesus of Nazareth Mission (Missao Jesus de Nazareth), Rev. Severino Abel da Silva, S. Goncalo do Amarante Brazil.

14: Parish of St. Stephen, Rev. Peter Mills; Terence Chandra, Wycliffe College; God Liberator Missionary Station (Ponto Missionario, Deus Libertador), Lay Ministry Carlos Alberto Tome, Joao Pessoa Brazil.

15: Parish of Salisbury & Havelock, (vacant); Emanuel Parish (Paroquia Emanuel), Rev. Ian Meldrum, Rev. Edgar Batista, Olinda Brazil.

16: Bishops, Clergy and Laity of the Province of Hong Kong Sheng Kung Hui; Diocese of Central Newfoundland, Bishop Donald Young; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Whitehorse – Church of the Northern Apostles, Licensed Lay Ministers Mal Mulloch, Sarah Usher & Lay Ministry Team; Bishop Terry Buckle, Blanche and family; William, our bishop, George and Harold, bishops emeriti, and their families.

17: Parish of Shediac, the Ven. Malcolm Berry, Capt. Hugh Bateman; Liberty Mission (Missao da Liberdade), Rev. Stephen James Taylor, Rev. Evanilza Loureiro, Jaboatao Brazil.

18: Parish of Simonds, Rev. Bentley Steers; Olives Garden Missionary Station (Ponto Missionario Jardim das Oliveiras), Rev. Mauricio Coelho, Recife Brazil.

19: Parish of Stanley, Rev. Ranall

Ingalls; Rev. Stephen McCombe (R); Holy Spirit Parish (Paroquia do Espirito Santo), Rev. Miguel Uchoa, Jaboatao Brazil.

20: Parish of Sussex, Rev. David Barrett; Mediator Mission (Missao do Mediador), Rev. Veralucia Lins Silva, Recife Brazil.

21: Parish of Tobique, Rev. David Perks; David Larlee, Wycliffe Hall, Oxford, England; Nativity Missionary Station (Ponto Missionario, da Natividade), Rev. Jorge Aquino, Natal, Brazil.

22: Parish of Upham, Rev. Philip Pain; Reconciliation Parish (Paroquia da Reconciliacao), Rev. Luiz Marcos Silva, Caruaru -Brazil.

23: Bishops, clergy and laity of the Province of Central Africa; Diocese of Montreal, Archbishop Andrew Hutchison & Bishop Russell Hatton; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Pelly Crossing – St. James the Lord's Brother, Deacon Walter Majola & Olga Majola, licensed lay minister, Betty Joe; Bishop Terry Buckle, Blanche and family; William, our bishop, George and Harold, bishops emeriti, and their families.

24: Parish of Upper Kennebecasis, Rev. Leo Martin; Rev. Lloyd McFarlane (R); Saviour Mission (Missao do Salvador), Lay Ministry Carlos Tome, Joao Pessoa, Brazil.

25: Parish of Victoria, Rev. David Kierstead; Saint Francis of Assis Missionary Station (Ponto Missionario Sao Francisco de Assis), Rev. Severino Abel da Silva, S. Goncalo do Amarante, Brazil.

26: Parish of Waterford & St. Mark, Rev. Allen Tapley; The Rev. Brenda McKnight, (R); Redemption Parish (Paroquia da Redencao), Rev. Maria Gorete da Silva, Olinda, Brazil.

27: Parish of Westfield, (vacant) The Rev. Don Trivett, interim; Sower Mission (Missao do Semeador), Rev. Saulo Mauricio Barros, Olinda, Brazil.

28: Parish of Westmorland, Rev. Robert LeBlanc, priest-in-charge; Bonnie LeBlanc, Atlantic School of Theology; True Vineyard Missionary Station (Ponto Missionario Videira Verdadeira), Rev. Edmar Pimentel, Caruaru, Brazil.

MARCH

1: Parish of Wicklow, Wilmott, Peel & Aberdeen, Rev. Christopher VanBuskirk, Rev. Chris Hayes, assistant curate; Redeemer Parish (Paroquia do Redentor), Rev. Mitsuo, Noyama, Rev. Nadja Maria Lins da Silva, Recife, Brazil.

2: Bishops, clergy and laity of the Anglican Church in Mexico; Province of British Columbia & the Yukon, Archbishop David Crawley & Provincial Council; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Carmacks, Mayo – St. Mary with St. Mark, interim lay leadership, Community of Keno; Bishop Terry Buckle, Blanche and family; William, our bishop, George and Harold, bishops emeriti, and their families.

3: Parish of Woodstock, Ven. Walter Williams; Canon Pastor Karl McLean, Chaplain to the Military; Pentecost Mission

(Missao de Pentecostes), Lay Ministry Jardson Tenorio, Jaboatao, Brazil.

4: Parish of Andover, Rev. John Mills; Zion Mount Missionary Station (Ponto Missionario Monte Siao), Rev. Leonides Menezes, Umburetama, Brazil.

5: Parish of Bathurst, Ven. Douglas Patstone; Ven. Claude Miller, executive assistant to the bishop; Resurrection Parish (Paroquia da Ressurreicao), Rev. Luiz de Souza Franca, Joao Pessoa, Brazil.

6: Parish of Bright, Rev. Ian Wetmore; Saint Paul Parish (Paroquia Sao Paulo), Rev. Nadja Maria Lins da Silva, Rev. Juciara Nascimento, Recife, Brazil.

7: Parish of Cambridge & Waterborough, (vacant) Rev. Brenda McKnight, priest-in-charge; Paul Ransom, Wycliffe College; Strong House Life Missionary Station (Ponto Missionario Casa Forte), Rev. Ricardo Mucio, Recife, Brazil.

8: Parish of Campbellton, Rev. William Morton; Holy Trinity Cathedral (Catedral da Santissima Trindade), Dean: Rev. Paulo Ruiz Garcia, Recife Brazil.

9: Bishops, clergy and laity of the Province of the Episcopal Church of Rwanda; Diocese of Western Newfoundland, Bishop Leonard Whitten; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Dawson City – St. Paul, Moosehide – St. Barnabas, Eagle, Alaska – St. John, The Klondike Creeks, the Dempster Highway, The Ven. John Tyrrell, Deacon Carol Tyrrell & family, Deacon Percy Henry, The Ven.

Ken Snider (honorary asst), Aldene Snider & family, licensed lay ministers: Mabel Henry, Shirley Pennell; Bishop Terry Buckle, Blanche and family; William, our bishop, George and Harold, bishops emeriti, and their families.

10: Parish of Campobello, Rev. Charles Smart; The Rev. John Moorhead (R); Living Waters Mission (Missao Agua Viva), Rev. Simea Meldrum, Jardim Brazil.

11: Parish of Canterbury, (Vacant); Bethel Missionary Station (Ponto Missionario Betel), Lay Ministry Evilasio Tenorio, Recife Brazil.

12: Parish of Carleton, Rev. Vicars Hodge; Archbishop Harold Nutter (R); Bethany Parish (Paroquia Betania), Rev. Leonides Menezes, Recife Brazil.

13: Parish of Central Kings, Rev. William Sheppard; Christian Love Mission (Missao do Amor Cristao), Rev. Washington Franco, Maceio, Brazil.

14: Parish of Chatham, Rev. Alan Reynolds; Terence Chandra, Wycliffe College; Beatitudes Missionary Station (Ponto Missionario das Bem Aventurancas), Lay Ministry Armando Fiel da Costa, Timbauba Brazil.

15: The Electoral Synod of the Diocese of Fredericton meeting this day; People of Christ Church Cathedral, Very Rev. Keith Joyce, Ven. Claude Miller, Rev. Elaine Lucas, Rev. Pat Drummond, Honorary Assistant, Rev. Canon Hubert Drillen (R); Good Shepherd Parish (Paroquia do Boom Pastor), Rev. Josafa dos Santos, Salvador Brazil.

Diocesan Intercessions are on-line at www.anglican.nb.ca.

Simeon's Song ... A light to lighten the Gentiles

Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared before the face of all people, to be a light to lighten the Gentiles and to be the glory of thy people Israel. (Luke 2: 29-32)



the penultimate  Word
BY JAMES IRVINE

Temple. Forty days had passed since the night of the boy's birth, and it was now time for his redemption. Simeon had witnessed the scene of young parents before. He may even have been moved by the faithfulness of young parenthood in the past. On this occasion he spoke. And we know what he said.

What Simeon said to Mary and Joseph gives us a glimpse of the kind of man he was. As he spoke, Mary and Joseph may have listened with respect, but parting company they may have known only confusion. Had this old man heard? Did he know of the shepherds? Had news of angels heralding the birth been broad-

cast in Bethlehem? And had the news reached Jerusalem? He hadn't mentioned any of this. They contained their curiosity and continued with the redemption of their son, and the mother's purification.

We continue to recite Simeon's words. We have come to know them as Simeon's Song, and it holds a place of honour in our evening worship. The Book of Common Prayer turns a phrase differently: "Lord, now lettest thou thy servant depart in peace". Simeon began: "For mine eyes have seen thy salvation". Simeon hoped for peace and he counted on salvation.

Simeon's day was dark, and salvation was urgently looked for. For years, he had attended Temple faithfully, obediently. Torah was written on his heart and the phylacteries allowed his single-mindedness of God's ageless purpose. But the presence of the consul and the Roman legionnaires patrolling Jerusalem demonstrated that the Eternal City had eclipsed the Holy City. Eternity had supplanted Holiness. It had become more treasured somehow, more dependable in an age that valued power and success and position.

Simeon had expected that death would call but shalom

would not be heard. The Pax Romana did not touch his spirit – a spirit that yearned for the shalom of God. Now he beheld an infant not much older than Moses would have been when his arc was placed adrift in a bygone age. The hope Simeon invested in Jesus was not in response to shepherds or angels or stars, but the yearning for peace – a peace passing the understanding of men – the shalom of God given as a promise, a covenant. These infant hands now grasping his old fingers, pulling playfully and attentively, would one day grasp iron in a struggle to establish shalom. Simeon was prepared to die peacefully now, only hopeful for the day of redemption. He saw in this boy soon to be redeemed, the redemption of Jew and Greek, of bond and free, of men and women. Gentiles would be enlightened and Israel would be honoured. The redeemed would be the redeemer of God.

The arms that this Prince of Peace took up were made of iron. They were recognized as nails.

We seem to have forgotten that peace is the character of the Messiah, the Christ, and that as his followers we are to reflect that peace in our lives. Simeon's

Song is still sung today because his insight was true and timeless. Every generation yearns for what Simeon saw. We have even echoed his words. What we need is to make them our own.

Our reluctance to make Simeon's words our own challenges our journey of faith. Today we are all too quick to justify our blood thirst and xenophobia. We are all too quick to plead our self-righteousness. Simeon, not claiming faithfulness attributed to him, saw in the present moment the redemptive activity of God. We need to see that as well.

Some are eager to enlist in a righteous war. Threat is as real today as when Jesus was born and when Moses' basket was launched onto the Nile. Darkness abounds and light is in demand.

For the shadows cast by the eclipse of truth are few and fear abounds, here as there, now as then.

Simeon's epiphany is as contemporary as today's CNN report. We need to echo him again.

He had seen something else, and he drew closer to what he saw. What he saw beckoned him.

Joseph and Mary, obedient to the Law, had brought Jesus to the

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James T. Irvine
Canon Jim Irvine makes his home in Fredericton

We receive this child into the congregation of Christ's flock and do sign her with the sign of the cross in token that hereafter she shall not be ashamed to confess the faith of Christ crucified, and to fight under his banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto her life's end.

BY PAT DRUMMOND

On December 29, it was a great privilege to be able to baptize my twin grand-daughters, Amy and Emily. With the blessing of Arch-deacon John Sharpe, the ceremony took place at the Parish Church in Fredericton because that is the church their parents attended when they lived in Fredericton and it is where they were married and where their son, Alex, was baptized.

Even when using the service from the Book of Alternative Services, it has long been Arch-deacon Sharpe's practice to sign the newly baptized with the cross using the familiar words in italics above from the Book of Common Prayer. I have always liked those words, and used them as the basis for much of the sermon on that occasion. I have also used them in workshops for Sunday School teachers because, in an indirect way, they tell us our duties as parents, godparents and people interested in the spiritual growth of children. Following is part of the sermon I preached on that special day.

These children shall not be ashamed to confess the faith of Christ crucified. To do this they must know the

faith of Christ crucified, so they must be taught the great story which answers all the great questions of life – the story that tells us where we are, who we are, what's wrong and what will make it right.

The Bible tells that story on several different levels. There is the grand meta narrative, the story of a good creation marred by sin and the search for a way back, culminating in the birth, life and death of Christ and the founding of the church. This story is not yet finished and will not be until Christ returns. Within this grand story is the story of the people of Israel, God's chosen people through whom the grand story will be lived out. Within the story of the people of Israel are the many, many stories of individuals and their encounters with God – Adam and Eve and the apple, Noah and the flood, Moses in the bull-rushes and receiving the Ten Commandments, Joshua and the battle of Jericho, Daniel in the lion's den. Then there are the stories of Jesus as the powerful son of God – as healer, teacher and Messiah, crucified, resurrected and ascended into Heaven. These are the wonderful stories we tell the youngest. They are the foundation over which we will eventually lay the bigger picture and the theological words.

We must teach the Great Story

We also hope that these children will fight under Christ's banner against sin, the world and the devil ... that they will come to know what is right and wrong in God's eyes and want to choose the right. Today, unfortunately, the common belief seems to be that we should be guided by our own conscience and sense of right and wrong – that there are no objective guidelines. The Bible begs to differ. The Ten Commandments are just that – not guidelines or suggestions. Yes, we fail, but through Jesus there is forgiveness. That doesn't mean we give up trying to keep the commandments.

In order to be able to even try to keep them, our children need to know them. They need to be able to distinguish God's way from what the Bible calls the way of the world which can be selfish, cynical, destructive and unloving.

In today's world there may also be a little more needed in the way of fight against the world, for as we all know the Christian faith is under attack. A December Globe and Mail article was headed "Christmas carols disappear from school concerts." At one school concert in Toronto children learned about the Hindu holiday Diwali, sang Frosty the Snowman, ate potato pancakes at Hannukkah but anything related to the story of Mary and Joseph and the baby Jesus was banned. If I were a parent at that school, I think I would

want to ask why Hindu and Jewish religious festivals are okay and Christian ones are not.

Finally we pray that each child will continue Christ's faithful soldier and servant until her life's end. Many people today have no one to follow. Maybe you remember the movie, Forrest Gump? In one scene he runs to the end of the road, on to the end of the town, the end of the county, across Alabama, and from there to the ocean. As he runs aimlessly, others join in, until he has a great following. Forrest starts out not knowing where he is heading, but the people follow him. They are looking for direction and he seems to know where he is going. Today's heroes and heroines – pop and sports stars – are often here today and gone tomorrow. Their images often become tarnished in some way and they let us down. Jesus is someone worth following, worth emulating, and worth working for. We do that through what we do for his people – for we are now his body on earth. It is up to us to do what he would have done had he stayed here.

Children are born spiritual beings – spirituality is part of being human. Let me finish by telling you a wonderful story. A new baby was born to a family where there was already a three-year-old girl. When the new baby came home from the hospital she asked her parents if she could be alone with him.

Her parents had heard stories about sibling rivalry and jealousy and said no. The child kept asking, the parents kept refusing. Finally, after observing the child with her baby brother and seeing no signs of misbehaviour, they decided to let her have her wish, but they stood listening outside the bedroom door which was slightly ajar. The child approached the crib where her baby brother had just wakened, and her parents heard her whisper, "Tell me about God ... I'm beginning to forget."

Whether it happened or not, I love this story. It illustrates that children are not empty vessels we must fill with our religious beliefs and understanding of God. They already have spirituality, but by the age of 10 most will no longer talk about, or will have 'forgotten' any spiritual insight they may have had. They have learned that to talk about their spirituality makes adults uncomfortable.

We need to receive their comments openly, approach their questions with acceptance, respond at their level and to keep the lines of communication open. We are mostly very good at nurturing children's physical, emotional and social health. Baptism is a very important first step towards the nurture of that very important fourth dimension to our humanity – the spiritual side.

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

The Jesus I thought I knew ... would fit in the box

Like all kids I wanted to 'fit in', so every February I dutifully coloured Gestetner hearts right along with all my classmates. The only problem was, I couldn't (or wouldn't?) follow instructions to the letter. I coloured outside the lines, cut a jagged edge – then madly erased and smoothed in an effort to make my hearts look 'just right'. In the process I created what is now fashionably called fibre art, but all I knew was my hearts did not look like the others and not everyone appreciated my unique style. At least my hearts fit into the Valentine box because after all, that was what really mattered.

My classmates and I eventually grew up and now I'm sure most of us understand it is good to be 'creative'. It would seem the whole world does. These days people who 'think outside the box' are celebrated as innovators. If God were to create the universe today his imagination would get a 'two thumbs up'. Look at the way he uses the small things of the world to confound the wise, especially the way he uses Jesus of Nazareth to be the Saviour of the world.

God brought salvation in an unexpected form. The picture of God as child was so 'out there'

DANCING IN THE RAIN

BY RUTH COLEMAN

that many found it literally unbelievable. Those of us who do believe enjoy the immense privilege of knowing God through Jesus' human form, knowing a Jesus who never moved out of Godly character, but often moved away from convention. I didn't fully appreciate that last characteristic until I read *The Jesus I Never Knew* by Philip Yancy.

Now I'm not foolish enough to think that before I read that book I had Jesus all figured out, had him 'in a box', so to speak. I was aware that my ideas of Jesus had been influenced by western European art, the western church, even western books and movies. As Tennyson says in *Ulysses* "I am a part of all I've met". I accepted that. But it came as quite a shock to learn that I – who have warmed many a church

pew, endured many a long sermon and passed many a comfortable hour reading the 'good book' – could have drawn such a misdirected portrait.

My original view of Jesus grew out of childhood Sunday school classes. Before each weekly lesson I would stand with my friends and say the Lord's Prayer while the superintendent projected an image of Jesus in the garden of Gethsemane. In stark black and white, Jesus lay slumped over a rock, his pale face pointed heavenward, his listless eyes staring somewhere into 'interstellar space'. He looked more like an anemic out side the Red Cross than the full-blooded Christ of the Gospel I know now.

After reading Yancy's book I realized Jesus was not a mild mannered, and dare I say 'wimpy guy'. When I re-read the gospels I understood just how charged with energy and passion Jesus is. Read the Sermon on the Mount (Matthew chapters 5 through 7) out loud. Imagine the spiritual, emotional and psychic energy involved in delivering this message. Jesus gives us the

Beatitudes and addresses 18 more topics. These days, after three points or 15 minutes (whichever comes first) someone is either out of the pulpit or out of the pew. Jesus is so captivating and dynamic, he is able to speak to crowds and hold their attention for days at a time. The image of Jesus I had formed in childhood did not have that kind of stamina.

After reading Yancy's book I knew a Jesus who was gracious to everyone, but never weakened or watered-down God's demands on those who were called to follow him. I knew a Jesus who had the courage to face adversity, yet was not afraid to cry or to ask for help. I knew a rugged man, full of passion and life who never let his religion box Him in. When religious leaders tried to put Jesus in a corner, he relied on wisdom from above to turn the tables. His imagination and creativity were boundless.

Once I knew Jesus this way I had to ask the question: If Jesus refused to be confined by the expectations of others, why do we, as his followers, place that burden on ourselves? Is it because our

view of Christianity has been influenced by more than scripture? Are some of our Christian ideas cultural constructs, not necessarily made in the image of God? Once I began to think that way I identified things I think belong that category, like the notions only men can be ordained for ministry and only children confirmed by the bishop can receive communion.

It's risky to open our hearts and minds to different possibilities, but without challenging some of our ideas we may be missing some of the delight that God has for us as his people. Perhaps this change of thinking is what St. Paul means when he says: "Be not conformed to this world but be transformed by the renewing of your mind".

Yancy's course helped me see Jesus through a different lens. It let me see that although Jesus lived through a full range of human emotion, he did it with integrity. He was God but he was himself, and he seemed to enjoy doing the unexpected. Remember the resurrection scene? Just when we think Jesus is dead and buried, he steps away from the tomb. Now that's thinking outside the box!

Ruth Coleman lives and writes in Hampton.

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