

Diocese signs on to accord

BY ANA WATTS

Diocesan synod unanimously voted to participate with General Synod and the other dioceses of the Anglican Church of Canada in the residential schools settlement agreement. Its share of the five-year \$25 million settlement is \$762,000 and will be paid over three years. The decision was made at the 125th session of synod held at Christ Church (Parish) Church in Fredericton on Feb. 8.

Most of the funds (about \$515,000) will come from the diocesan portion of retained earnings in the Diocesan Consolidated Investment Fund (DCIF). Unencumbered trust funds and proceeds from the sale of properties will add about \$160,000. The balance, about \$87,000, will come from contributions. The diocese will pay one-third of its portion this month, an additional \$160,000 by the end of the year and the balance over the next two years.

The funding proposal presented to synod was slightly different from the proposal recommended by diocesan council following an emergency meeting to deal with the settlement issue on Dec. 19. That proposal called for use of retained earnings from the entire fund, which is a collection of parish and diocesan investments. Capital gains realized in the portfolio are deposited in a reserve account which pays annual bonus interest credits. The reserve fund stands at about \$2 million.

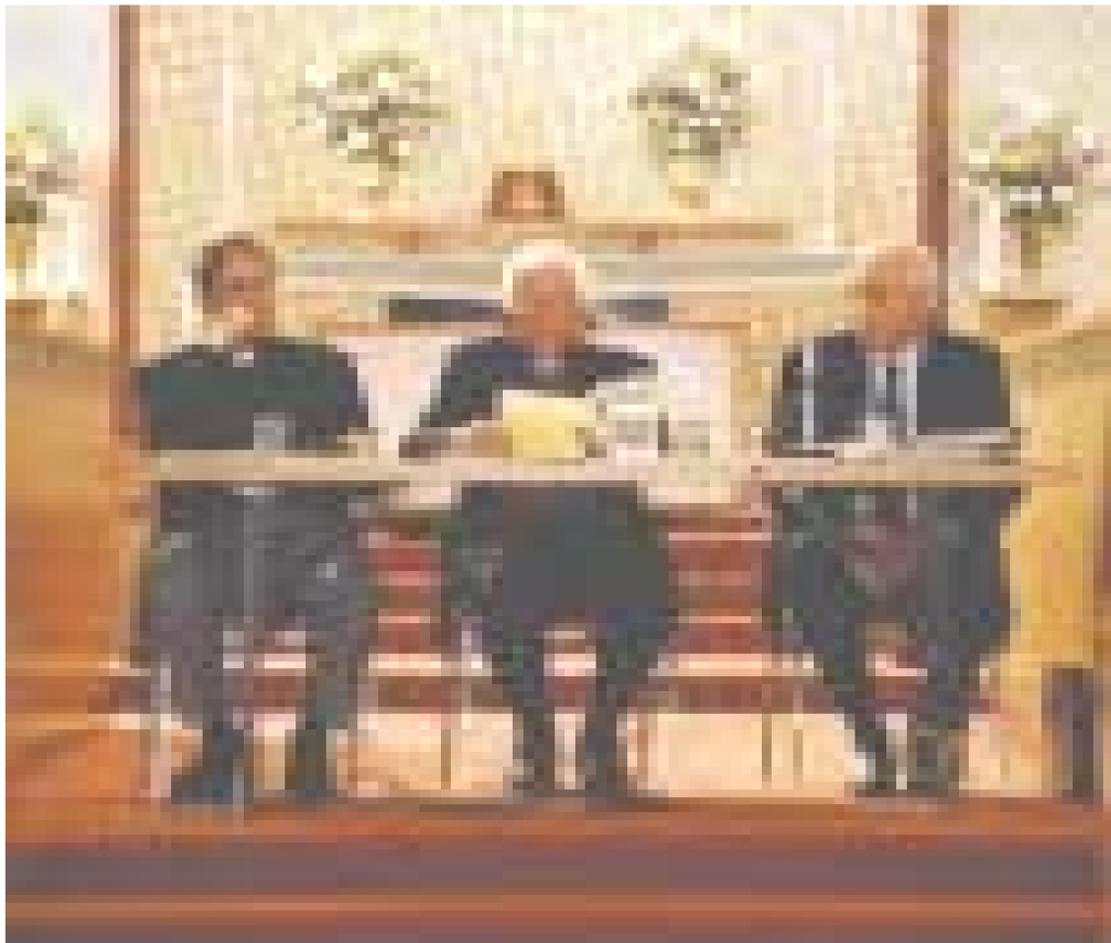
At consultations held throughout the diocese in preparation for synod, some parishes expressed some concerns with the plan. Canon Fred Scott, the diocesan treasurer, also anticipated some problems with complicated trust laws. In light of those issues, the decision was made to limit funds for the settlement to the diocesan portion of the DCIF retained earnings.

"In fact, there is not \$500,000 available in the diocesan portion of that fund right now, it is about \$40,000 short, but it will be there over the three years," says Canon Scott.

A committee of the board of finance came up with this creative strategy to pay the diocesan share of the residential school settlement without impeding the momentum of the diocese's own vision and ministry.

"They had to come up with a way to make it happen with no burden, no campaign and without abandoning our ministry," says Canon Scott. "Their creative thinking came up with the idea to make use of funds we never thought we would have to use. They also left us with opportunities for parishes and individuals to make donations if they choose, and even divert funds from budgets if the opportunities arise. And for those of you who think \$87,000 is an optimistic target, it is only \$2 per year per identifiable giver in this diocese. It is only \$200 per year per parish for five years. One parish has already made a contribution; one individual actually came in to my office and made a donation; and

See Fredericton on page 4



Bishop William Hockin, centre, presided over the 125th diocesan synod at Christ Church (Parish) Church in Fredericton on Feb. 8 which was called to deal with the residential schools settlement. On his left is Dean Keith Joyce and diocesan chancellor Charles Ferris is on his right. Synod voted unanimously to participate in the five-year, \$25 million settlement and will pay its \$762,000 share in three years. Photo by David Watts

Demand for apology threatens national deal

A demand from this diocese for a front-page apology from the primate threatened to scuttle the entire residential schools settlement agreement.

The apology was to be addressed to faithful workers in the residential school system and members of the ACW and published in the Anglican Journal before this diocese would participate in the residential schools settlement agreement. The demand was eventually withdrawn and the diocese voted to participate in the settlement agreement, but a mo-



Canon Philip Ward wants to get the attention of Church House.

tion inviting the primate to apologize was passed.

At a special single-issue meeting of synod in Fredericton

on Feb. 8, Keith Dow, vice-chair of Diocesan Council, moved "that this synod agree to participate, along with the General Synod and the other dioceses across the Anglican Church of Canada, in the settlement agreement in the residential school litigation ..." The motion was seconded by the Ven. Stuart Allan. In the discussion that followed, synod heard from a former residential school teacher.

Nancy Perry of All Saints in St. Andrews, who taught in a residential school from 1960 until 1962, said that to her knowledge

there had been no sexual or physical abuse in her school. In an emotional speech, she said: "We had a positive learning experience in our school. Abuse and lack of care came at the hands of families and Indian agents, but now we are abused because of our association with the schools."

The Rev. Philip Ward then proposed an amendment that would withhold the participation of this diocese until: the primate had apologized to those who taught at residential schools and the mem-

See An opportunity, page 4

Priest named to national task force

Canon on Primacy under review

The Rev. Robyn Cuming was recently appointed to a task force to review part I of the Canon on the Primacy. The House of Bishops requested the review, with special focus on the job description of a primate. Council of General Synod (COGS) created the task force and appointed six representatives from across the

country — two bishops, two clergy and two lay people. The task-force held its first meeting in Toronto in mid-February and will make a progress report to COGS in May. A final report with recommendations will be made to the November meeting.

Archdeacon Pat Johnston of Ottawa chairs the task force which includes Bishops Don Young of Western Newfoundland and Ann Tottenham of Toronto,

Alf Archembault of Brandon and Joan Bubbs of Kootenay. Chancellor Ron Stevenson, prolocutor Dorothy Davies-Flindall and general secretary Jim Boyles also serve on the task force.

Part II of the canon, concerned with the election of the primate, was reviewed earlier and will govern the primatial election to be held at General Synod next year.

Ms. Cuming is rector of All Saints and St. James in Saint John.

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Electoral Synod
March 15
Christ Church
(Parish) Church
Fredericton
(please note
change of venue)
At press time there
were no nominations
for coadjutor bishop.

Check it out

The diocesan website — www.anglican.nb.ca/ — has a new look. With a colourful new banner, regularly updated news stories and photos and a clean new design, it is more attractive and inviting than ever.

It's still user-friendly, too with all your favourite news links on the top and tons of information links down the left side.

The website is also the first stop for the New Brunswick Anglican. It appears there in pdf format long before it arrives in your mail box.



Epiphany sermon epiphany experience

Did he just say what I think he said? In church? My church? My mainstream-middle-of-the-road New Brunswick Anglican church? Did I really hear him say "... the people of God are not only in what we call the Christian community, we find them as well among the Islamics, Buddhist, Confucianists and so forth ..."?

I looked around. Situation normal, adults focused on the pulpit, a baby fussing a bit. I must have misunderstood.

"We're beginning to realize the God they (the wise men) came to worship in Jesus is also God of many other people."

Yahoo! He DID say what I thought he said.

I felt like cheering. I have never, ever been able to embrace the exclusive aspect of our faith. The idea ties my gut in vicious knots. It has absolutely nothing to do with political correctness and everything to do with loving our neighbours as ourselves. Because I am she of such little and tenuous faith, because I have absolutely no theological credentials, because I didn't have the words to express this feeling and belief, and because I wasn't aware of many people around me (especially people in authority) who shared this feeling, I mostly kept myself to myself.

Sunday morning, January 26 changed that. Archbishop Harold Nutter was guest preacher at Christ Church (Parish) Church and the subject, of course, was Epiphany. He said there was a bit of speculation about the number of wise men and suggested they might absent-minded professor types. Then he said: "They were the first gentile people who answered a distant call of the almighty to come and visit his son. Suddenly the door was wide open,

Getting there

BY ANA WATTS

no longer was it closed to everybody who wasn't a member of the house of Israel ... Now it is for all people ... I think it is wide enough open not only to take in the wise men, who represent us, most of whom are gentile. Today the door is wide enough open to accept the fact that the people of God are not only in what we call the Christian community, we find them as well among the Islamics, Buddhist, Confucianists and so forth ..."

On the way home I asked my husband David what he thought of the sermon. He mentioned some little thing that irked him.

"But what about the big thing," I asked? "The part about the wise men opening the door for everyone?"

He didn't even remember it.

Don't worry, I'm not nuts. I'm not making it up. The quotes above are from a tape of that very sermon. (Thank heaven our church makes tapes for shut-ins.) The version in my mind was different, but the message was the same: Salvation is not exclusive to Christianity.

In fact, before I got the tape I called Bishop Nutter to ask him if I had heard him correctly, and more importantly, if I had understood him correctly.

He assured me I had.

Margaret, my dear mother-in-law, died in early January so it is not surprising Archbishop Nutter's remarks struck a chord. Eternity was on my mind.

Margaret was "ready to go", wasn't afraid of anything but the pain. There was still some of

that, despite the miracles of modern medicine, but she was brave and certain of her faith. She went peacefully to be with her Lord, her husband, all her Baptist friends and other Christians. She expects us to follow one day. There was a time when she would have been plagued by doubt because we are Anglican, which is not only not Baptist, but dangerously close to Roman Catholic.

David's best friend since high school is Roman Catholic. When they grew up in the 50s it was as if they lived in parallel universes instead of adjacent neighbourhoods. Their fathers went to work in offices, their mothers stayed home to nurture the children (they each had one sister), keep the house, do the work of the church. Each set of parents liked the son's friend ... it was just too bad he and his family were damned.

I'm sure David's parents were pleased when he traded-in his 60s long-hair hippie lifestyle for marriage and a return to church in the 70s, but their pleasure was certainly tempered by his new denomination.

They came around, of course. The world has changed. As the bishop says in his letter on page 3: "It is a wonderful opportunity to fulfill the clear call of Christ and experience that blessing reserved for those who have the courage and will to cross denominational boundaries ..."

Archbishop Nutter believes we have much farther to go, though. That's why I was so excited by his sermon. When I called him to discuss it he said: "We think that Jesus said he was the way, and we believe as Christians that that is the best way. We believe that we have a message that if people would accept it,

the world might be a better place. But Jesus also said 'in my father's house there are many rooms.'

"It is a bigger world now than we ever thought it was. We were taught at one time that salvation was exclusive to Christians, but we understand now that cannot be true. We don't earn salvation, it is given, and God is generous. I will leave it in God's hands to give, even if he gives it to people you and I might think don't deserve it."

I know Canon Jim Irvine believes in this kind of inclusive church. I contacted him to talk about Archbishop Nutter's sermon. (I really was excited.) He gave me a little dig about needing the weight of authority like the archbishop's behind such ideas to make them acceptable (guilty), and assured me these ideas are neither radical, liberal or outrageous. Instead, they clarify what we mean when we claim to be monotheist.

"My being Christian has me approach God as a Christian in and through Jesus, but that doesn't preclude others from following their own path. Nor does it allow me the arrogant high ground of saying that I have the best path. For me it is the only path I know. It is my path. And I am on it."

I expect there were many people in our church on Jan. 26 who were disturbed rather than excited by what Archbishop Nutter said. It probably tied some vicious knots in their stomachs, but it untied mine, maybe even let some more light through the glass through which I see darkly. If the journey to understanding begins as if at the bottom of a big, wide mountain that tapers to a glorious peak, perhaps we are getting high enough to be aware of others following different paths to the same place?

We're on the brink of a

war. Again. If we were farther up that mountain we might not be. Let's pray we will be left with time to continue the journey so there won't be any more.

Ana Watts is editor of the *New Brunswick Anglican*

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FIRST OF MONTH
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BISHOP'S PRINCIPAL ENGAGEMENTS

- SUNDAY, MARCH 9**
Christ Church Cathedral
10 a.m. & 11:45 a.m.
- MONDAY, MARCH 10**
Bishop's Lenten series
12:15 p.m.
Playhouse, Fredericton
- TUESDAY, MARCH 11**
Bishop's Lenten series
11 a.m. & 12:15 p.m.
Mary Oland Theatre
New Brunswick Museum,
Saint John
- SATURDAY, MARCH 15**
Electoral Synod
Christ Church Cathedral
10 a.m.
- SUNDAY, MARCH 16**
Parish of Central Kings
10:30 a.m. *
- MONDAY, MARCH 17**
Bishop's Lenten series
12:15 p.m.
Playhouse, Fredericton
- TUESDAY, MARCH 18**
Bishop's Lenten series
11 a.m. & 12:15 p.m.
Mary Oland Theatre
New Brunswick Museum,
Saint John
- FRIDAY, MARCH 21**
University of New Brunswick
12:30 p.m.
- SUNDAY, MARCH 23**
Parish of Woodstock
8:30 a.m. & 11 a.m.
- MONDAY, MARCH 24**
Bishop's Lenten series
12:15 p.m.
Playhouse, Fredericton
- TUESDAY, MARCH 25**
Bishop's Lenten series
11 a.m. & 12:15 p.m.
Mary Oland Theatre
New Brunswick Museum,
Saint John
- SUNDAY, MARCH 30**
Parish of St. James, Moncton
10:30 a.m.
- MONDAY, MARCH 31**
Bishop's Lenten series
12:15 p.m.
Playhouse, Fredericton
- TUESDAY, APRIL 1**
Bishop's Lenten series
11 a.m. & 12:15 p.m.
Mary Oland Theatre
New Brunswick Museum,
Saint John
- SUNDAY, APRIL 6**
Parish of St. Andrews
11 a.m. *
- MONDAY, APRIL 7**
Bishop's Lenten series
12:15 p.m.
Playhouse, Fredericton
- TUESDAY, APRIL 8**
Bishop's Lenten series
11 a.m. & 12:15 p.m.
Mary Oland Theatre
New Brunswick Museum,
Saint John

*denotes confirmation



From the Bishop

Some months ago I received an invitation to lead a parish mission in Stephenville, a community of 8,000 people in western Newfoundland. Because the proposed dates corresponded with the Week of Prayer for Christian Unity I suggested to the rector that the event might include other churches and become a community wide event. After consultation, the local ministerial agreed.

The result was an interchurch preaching mission in late January. Afternoon Bible Studies were held in the United Church hall, while the evening praise and preaching services were held in the public auditorium of the University of the North Atlantic. Churches that participated included Anglican,

A new ecumenism in Stephenville

Roman Catholic, United and Salvation Army. Attendance ranged from 40 to 50 at the Bible Study, with 150 to 200 at each of the four evening services.

Most of the missions I have witnessed over the years have been parochial Anglican events. This one was different, but it worked. I came away encouraged about the possibilities for interdenominational cooperation where it really counts, at the local and spiritual growth levels.

The five days in Stephenville again convinced me that God has a special blessing for Christians who have the vision and the courage to cross denominational boundaries, to meet, pray and study scripture together. It is a response to Jesus' prayer "that we maybe one as the Father and He are one."

The unity we experienced was profoundly spiritual and community centred. It was neither a dialogue on our differences nor a series of photo

opts for prelates. My sense was that we were tapping into a spiritual unity that, by God's grace, already existed, though it was covered, even denied, by our denominational prejudice.

This unity does not subtract from conviction, but instead adds a grace and power to the Body of Christ. It is not about compromise or the denial of truth, instead it is the pursuit of truth, unity and grace that we cannot have without each other

It was my experience that, as we met together, people from different traditions spoke a common language of both need and spiritual satisfaction. We all expressed a desire to understand scriptures, grow spiritually, and to experience God's presence.

It was also my observation that no single denomination dominated the event. In fact, all four were very well represented and participated in discussion and leadership.

One of the by-products of such a mission is the lasting relationship between churches that it initiates and nurtures.

Because they gathered for spiritual purpose and worship of God, I suspect these new connections will unite the wider community, and that through this new unity "the world might believe."

I commend the Stephenville experience as something that might be imitated in communities within our diocese. All Christians need spiritual encouragement and renewal of faith. Can we not do this together? It is a wonderful opportunity to fulfill the clear call of Christ and experience that blessing reserved for those who have the courage and will to cross denominational boundaries — to come together in common spiritual purpose.

Blessing to you this Lenten season.

Sincerely in Christ,

William Hockin is
Bishop of Fredericton

Dinner speaker will focus on youth

Bishop William Hockin has designated 2003 as Youth Action Year across the diocese. In keeping with that theme the Bishop has invited Dr. John Wilkinson, a well-known authority on Anglican youth ministry, to speak at this year's Bishop's Dinner. The dinner will take place at the Sheraton Hotel in Fredericton, on Monday, April 28.

"I am very pleased that Dr. Wilkinson has agreed to come to our diocese," says Bishop Hockin. "He is one of the most knowledgeable people we have within the Anglican Communion on the subject of youth ministry. He has experience and credibility with youth, with clergy and with lay leaders. I have no doubt he will

have an informative, inspirational and challenging message for us all. There is no greater challenge facing the Anglican Church in New Brunswick than youth ministry, and we all need to listen to what he has to say."

Following his consecration in 1999, the bishop traveled extensively across the diocese. During

parish visits he was struck by the number of Anglicans who asked him: "Why are my children and grandchildren not coming to church?"

At two synods Bishop Hockin identified youth ministry as a priority for action at both the

See Final dinner on page 5

Bishop to address grads

Bishop Hockin will give the convocation address at St. Stephen's University in St. Stephen on April 26. The ceremony will take place at St. Paul's Presbyterian Church, Eight students will receive Bachelor of Arts degrees. Six Bachelor of Ministry degrees and 22 Foundation Year Diplomas will also be awarded.

St. Stephen's University was established in the mid 1970s as a centre of Christian higher learning in Canada and reflects a biblical world and life view in all its activities. Its mission is to educate and equip its students to help bring the Kingdom of God to all the earth.

The expanding campus in the border town includes two 19th century buildings and the campus climate is conducive to spiritual and intellectual maturation. As a Christian university, St. Stephen's encourages the highest standards of attitude and practice among all members of the university community.



Ordination

Christopher Hayes was ordained a deacon by Bishop William Hockin at Saint James Church in Lakewood (Saint John) on January 18. He took on the duties of assistant curate in the parish of Wicklow, Wilmot, Peel and Aberdeen (in the Florenceville area) in February. Seen here following the service are Mr. Hayes, the bishop and the Ven. Richard McConnell, the bishop's chaplain.

Fredericton on 3-year payment plan

Continued from page 1

there is a priest in this diocese who asked to have money withheld from his stipend."

The diocese has chosen to fulfill its commitment early in order to help the national church, which needs a lot of money up front for an initial rush of claims, and to get the obligation out of the way so it can once again concentrate its efforts on mission and ministry.

The diocese of Fredericton

was one of the last in the country to sign-on to the settlement agreement, which was negotiated by the federal government and the Anglican Church of Canada. It caps the church's liability at \$25 million for the settlement of lawsuits brought against it for its part in the running of 26 residential schools for native children which were operated by the federal government from the mid-19th century through the 1970s. The Anglican

church, which operated 26 schools in 11 dioceses, has been named by more than 2,200 plaintiffs in the suits. All Canadian dioceses had to agree to participate in order for the settlement agreement to proceed.

In a pastoral letter to the diocese in January, Bishop William Hockin encouraged the people of this diocese, which did not have a residential school, to take the "opportunity to share the pain of our sisters and brothers"

by participating in the settlement.

The costs of litigation have drained the resources of General Synod and the 11 affected dioceses in recent years. The agreement means the church's money

will now go to victims instead of lawyers, and that the church's work of healing and restoration will go forward. The government will verify all claims and make proper reparation.

Synod faces, synod voices



The Rev. Dr. Barry Craig, St. Mary's York (Fredericton): "If my diocese were in this situation, how gratified I would be with this support."



Ron Stevenson, Chancellor of General Synod: "Government policy was to assimilate native peoples into European culture in Canada. Residential schools were one way to do that. When churches ran the schools it saved the government money because missionaries were cheap. The church saw these schools as opportunities for evangelism ..."



Wilson Gilmore, Waterford (near Sussex): "What is sad is it (abuse) went on and no one stood up."

"The agreement is consistent with General Synod goals:
• healing and reconciliation;
• survival of Anglican Church structures in General Synod and the 11 dioceses;
• relief from legal costs, now the money goes to claimants, not lawyers."



When the 125th session of the diocesan synod convened at 1 p.m. on Saturday, Feb. 8 at Christ Church (Parish) Church in Fredericton, 265 delegates were registered: 198 of a possible 271 lay delegates and 67 of a possible 133 clergy.

An opportunity to do something positive

Continued from page 1

bers of the ACW (then WA) who had supported the children in the schools with bales of clothing and bedding; and the primate's apology was printed on page one of the *Anglican Journal*.

About 10 years ago our national church leaders began to make apologies for alleged abuse in residential schools, said Mr. Ward. The apologies were made as if the accusations of abuse were proven. The wording was broad and careless, gave the impression that all Anglican staff in the schools were in some ways guilty.

The Rev. Bill MacMullin seconded the motion, saying it gave the diocese an opportunity to do something positive, to acknowledge that teaching in residential schools was not a bad thing and that abusers made up a small proportion of residential school staff.

General Synod chancellor Ron Stevenson said he could not speak for the primate, but he did know that any apology would not appear on page one of the *Journal* until April, if at all, since the newspaper has an independent editorial policy. Such a time-line would seriously compromise, if not kill the agreement, which needed to be signed by March.

Bishop William Hockin said he was concerned with imposing conditions upon the primate and the *Anglican Journal*, since they were not in attendance. He also said that Archdeacon Jim Boyles, the general secretary of General Synod, has had meetings with groups of former residential school staff and expressed gratitude for their ministry.

Mr. Ward said he felt the "leaders at the national church need to be confronted with the pain of the staff." He also said he had never seen any kind of apology to staff reported in the *Journal*.

"If we miss this opportunity, it will be gone for ever, but assembled company can vote it down if they choose."

The amendment never did come to a vote.

Discussion ensued with speakers for and against the amendment, and suggestions that the amendment be made as a separate motion.

rate motion.

Eventually Mr. Ward withdrew his amendment, saying it was not his intention to blackmail General Synod. "I only want to get the attention of Church House. Writing letters is not the way, I have had no reply in 10 years."

At the end of the synod, when the motions to support and fund the residential settlement agreements had passed unanimously, Mr. Ward moved that synod "invite the primate to make a public apology and that the *Anglican Journal* be encouraged to report such an apology prominently. Such apology to be offered to both the many Anglicans who served faithfully and honourably in residential schools, and to the ACW, for any previous statements that implied their support of the ministry through residential schools was inappropriate or unappreciated."

The motion was carried.

Ten years ago our church began to apologize for abuse in residential schools. The apologies were made as if the accusations of abuse were proven. The wording was broad and careless, gave the impression that all Anglican staff in the schools were in some ways guilty.

Loving our neighbours as ourselves

BY MARIAN LUCAS JEFFRIES

PRIMATE'S WORLD RELIEF AND DEVELOPMENT FUND BOARD

Let justice roll down like waters, and righteousness like an everflowing stream.

Amos 5:24

In January it was my privilege to represent PWRDF for the diocese at the fourth National Solidarity Assembly, held at the Memramcook Institute. It brought together equality-seeking people representing groups of every description in order to help strengthen social justice work in New Brunswick and across Canada. Delegates had the opportunity to learn about each other's organizations, strategies and struggles, to network and build links.

This assembly was organized by the New Brunswick Common Front with the Solidarity Network and included discussions on Burnt Church, healthcare, poverty and the threat of war.

Donna Augustine, Thunderbird Turtle Woman of the Mi'kmaq First Nation, lead us in song and prayer. We listened to her stories of the efforts of the women of Burnt Church to achieve peace.

We listened to young people speak of their concerns and their desire to make a better world in the face of globalization. We heard their concerns about the future of Medicare, the concerns of the elderly about health care delivery today. We shared our concerns about an imminent war and the effects of war on people.

There was a shared spirit of hope at that assembly. We left excited, revitalized and feeling that we can 'weave a culture of peace.'

The term social justice is very broad, but the bottom line is respect for others and the struggle for a quality of life for all people — to 'love our neighbours as ourselves'.

People who involve themselves in social justice, whether they help out at the local soup kitchen or lobby for a more caring and compassionate model of globalization, often find the work overwhelming so social justice organizations look for opportunities to be more effective. They can be found when people and organizations come together through coalitions and networking. That's what we did in Memramcook.

2002 surplus significant

The diocesan synod's operation account for the year 2002 will show a significant surplus.

Special synods and other unusual projects have put the diocesan treasurer behind schedule and he was reluctant to release a bottom-line figure at press-time. Canon Fred Scott did say, however, that "our year-end results are going to be very positive."

Parish contributions to their

respective Mission Outreach requests were excellent, with donations totaling \$532,000, almost exactly the budget amount. Response to the bishop's appeal for year two was also very good. "We requested \$78,000 and received \$65,000," he said.

Parish assessment payments came in at 96 per cent at just over \$750,000 and the Bishops Dinner netted about \$18,000 for

youth work.

"Again our expenses were well controlled and we seized every possible cost-saving opportunity. The new clergy health plan was a significant opportunity. It reduced our total cost in that area by some 15 per cent."

Unexpected expenditures crop up in any budget, but in 2002 even they didn't exceed budgeted contingencies.

Safe harbour for sailors

West Saint John clergy to the rescue

In the dead of this brutal winter a cargo ship with a failed electrical system limped in to the port of Saint John, its Philippino crew frozen and starving because they had no heat and all their food had spoiled.

Norman Raines, local agent for the shipping company, said in his 40 years on the job he had never had a crew that needed help as badly as this one did. He called Vic Hodge.

That's the Rev. Vicars Hodge, rector of St. George's and president of the West Saint John

Ministerial Association. Hot food and warm clothes began to appear almost immediately. The people of west side churches — Baptists from Hillcrest and Lancaster, United Church people from Carleton Kirk and St. Mark's, Roman Catholics from Assumption and Anglicans from St. George's, St. Jude's and Good Shepherd prepared to welcome the sailors into their homes. Even Anglicans from St. James the Less and St. Paul's in Rothesay were willing to open their doors.

When a speedy restoration of heat to the ship made billeting unnecessary, the west side churches set up a cooking rotation to keep the sailors well fed and

pulled together to minister to their spiritual needs as well. They even advocated with the ship's owners to get the sailors' back pay.

"If something like this had to happen, there was no better place for it to happen than in Saint John," says Mr. Raines. "It was wonderful to see the churches working so well together in a spirit of fellowship. Even the Romero House soup kitchen helped out."

Mr. Hodge says it is the good relationship fostered by the ministerial association that enabled them to respond so quickly and effectively.

"It's easy to pull together when you know and trust each other."

New church ready for Easter

The people of St. Mark's Church in St. George hope to celebrate Easter in their new church.

"Financial and prayer assistance are still certainly needed, but the aim is to be in for Easter," says the rector, the Rev. Mary Anne Langmaid.

The church was destroyed by fire on New Year's Eve, 2001. The congregation designed a new structure, complete with a hall, kitchen, washrooms and Sunday school classrooms. Construction of the \$1 million structure began in the fall, financed through in-

surance, congregational pledges and fund-raising. The parish expects to have to carry a debt of about \$215,000 when the building is complete.

The congregation considered pushing the construction schedule to the limit in an effort to be in the new church by Christmas, but decided against it. The new building did, however, offer a Christmas gift of its own.

"God gave the town a gift for Christmas," says Ms. Langmaid. "On the evening of Dec. 23, the tower was erected and the

cross was put on top. This was done for all to see on Christmas Eve day. It was pretty incredible to drive down the street and see it. I always thought that you needed the walls up before the cross came, but not in St. George. It was an incredible reminder that at Christmas, as well as throughout the year, Jesus is the focus."

Donations to the St. Mark's rebuilding fund can be made at any branch of the Royal Bank in Canada or sent to St. Mark's Church, Parish of St. George, 28 Main Street in Saint George.

Final dinner for Bishop Hockin

Continued from page 3

diocesan and parish levels. A special advisory committee was struck, a youth consultation was held and an action plan was developed. Part of that action plan calls for more information and education in order to raise the profile and importance of youth ministry in every parish; hence, the invitation to Dr. Wilkinson to speak at this year's dinner.

Dr Wilkinson is an adjunct professor at Wycliffe College in Toronto where he specializes in faith development issues of Anglican youth and families. He leads by example through the founding and directing of youth-related summer camps, conferences and institutes, and gives freely of his expertise to hospital boards and street-level ministries.

This is Bishop Hockin's third and final dinner. He retires the end of October. The two previous dinners attracted 260 and 270 people respectively.

"I am especially grateful to those who supported the previous two dinners," said Bishop Hockin. "Given that I have asked each parish to develop an action plan for youth ministry, it would be wonderful if our clergy, our parish leaders and our youth leaders could all hear John Wilkinson. I am inviting parish vestries to consider sending their rectors, their wardens and/or their youth leaders. Wouldn't it be wonderful if we were to fill the Sheraton to capacity?"

Tickets are \$100 (includes a \$65 tax receipt) and are available through the synod office (506/459-1801) and the Anglican House

bookstore in Saint John (506/693-2295).

Proceeds from the dinner will go directly to youth ministry in the diocese, coordinated by the Bishop's youth action committee. That group oversees an action-packed agenda for the year which includes the development of youth action plans by each parish in the diocese, the hiring of a new diocesan youth director, a youth focus during the clergy college, a youth leader's workshop, and a second diocesan youth consultation.

Information concerning the Bishop's dinner may be obtained from Keith Dow (506/763-3349), while information concerning diocesan youth work can be obtained from Peter Irish (506/327-6177).

Give Up Religion

A Lenten Meditation

BY GEOFFREY HALL

Beware of practising your piety before others in order to be seen by them ... Matthew 6:1a

No doubt the usual debate will carry on as we observe the season of Lent this year — Should Lent be about giving up something or taking on something new?

Whichever we do, it is for the "soul" purpose of improving ourselves. Giving up something that is not so good for us is an improvement. So is taking on something that is good for us. Which is more appropriate for us this Lent? The decision is ours.

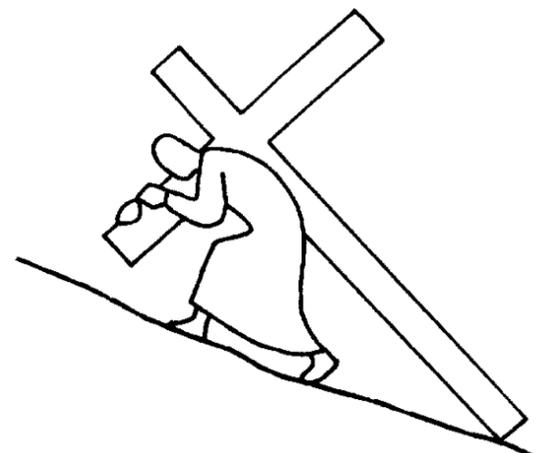
In the Gospel, Jesus recommends we give up religion. Religion, by definition, is the outward showing of what we hold true inwardly. Religion is the revelation on the outside of what we believe in our hearts. Jesus says give it up ... give it up if what you show on the outside is only for the benefit of others. If our religion is for personal gain, political advancement, or to show our neighbours how much better we are than they, Jesus says, give it up! Religion, our piety, what we do, needs to be a reflection of what is truly in the heart.

The heart is the primary focus of Ash Wednesday and season of Lent. It is the condition of our hearts that concerns God. The way we display our convictions is not important, whether we live by them is. What we do, our "religion", is affected by what's on the inside ... in our hearts; what is on the inside is also affected by what we do ... our religion. In well quoted words, Jesus says, "Where your treasure is, there your heart will be also." A heart that is right certainly affects what we do; doing right can also cause a change of heart. It works both ways. So Lent involves both giving up and taking on.

On Ash Wednesday the choice is ours whether or not we receive the sign of ashes. Only appropriate, Jesus might say, if it shows forth the attitude from inside. Perhaps, however, it is also appropriate to receive ashes if it is our will that our heart be that way even if it isn't. Whether we leave ashes on, or take them off; whether we receive them or not, is up to us. Jesus doesn't say "don't practice your piety.", he says "beware of practising your piety before others only to be seen by them."

Let us pray that our Lenten observance reveals our hearts, realizing that we, as St. Paul put it, acknowledge that we have nothing and yet, by the grace of God, possess everything.

The Ven. Geoffrey Hall is Archdeacon of St. Andrews.



I don't want to go!

The story of a reluctant choir school angel

BY LIZ HADFIELD

I was eight years old and I didn't want to go. I thought sitting cross-legged on top of my suitcase with my arms folded and muttering this would convey the message to my parents. Getting up at eight during the summer and singing for a week didn't sound like my idea of fun, no matter what my sisters said. After all, they liked mushrooms, so obviously they had a different way of thinking.

However, echoing a constant childhood theme, my parents won. I found myself sitting cross-legged with my arms folded in the backseat of the car with a week's worth of clothes stowed safely inside my suitcase in the trunk. As is always the way when you're driving to a place you don't want to go to, we got there sooner than I expected. There they were — "Choir School Registration" signs with big arrows.

Armed with a name tag and the name of my roommate I headed over to the girls dorm. I reluctantly waved goodbye to my parents, vowing vengeance and determined not to have fun the entire week. Outside of my sisters, and their friends, I didn't really know anybody, but that didn't last long. Not only did I get along wonderfully with my roommate, but the other girls on the floor didn't know anybody either, so we decided that we would all not know anybody together. That way I wasn't officially making friends or having fun.



When everybody arrived we went outside and played games where we got to know each other, or at least got so we could recognize a few people, and we had our voice tests. Now this I really didn't want to do. Sure I'd sung at church, and in the festival, but this just seemed different. My name was called and I made my way toward the chapel. The steps loomed in front of me, and the chapel looked dark and scary. Inside was a man with hair everywhere, the loudest Hawaiian shirt I'd ever seen, and, thankfully, a great big smile. We sang O Canada together, and then I sang some scales. That was it. Maybe it wasn't so bad after all.

After supper and a short service, we played some games, sang some silly songs, and then it was time for bed. It was actually kind of fun to brush your teeth with ten other girls, all wearing pajamas. My sisters came and said good night to me, just as they did to everyone else too, because they were the counselors. My roommate and I talked after our lights were out, but she made me laugh so hard the counselor came to tell us to quiet down. We soon fell asleep.



2002 Choristers

The schedule was the same for just about every day that week. You could choose to get up a bit earlier for a morning service, or sleep in until it was time for breakfast. I loved lining up before meals. You'd choose one of four lines to stand in, in front of the entrance to the dining hall, and stand "heel-toe, heel-toe everyone". Sometimes it wasn't the straightest line to get in, but the most original and we would sing songs that I still find myself whistling in the halls of university — like Johnny Apple Seed. After breakfast, we cleaned up our rooms for 'inspection' by the housemother, brushed our teeth, and then ran to the gym to warm up our voices for practice. That was fun too. We would sing more songs, sometimes in rounds, and there were actions too. We always tried to see how fast we could do them and still get them right.

Then came the time that I dreaded. Choir practice. I feared it would be hard as well as boring and that we would get picked on. Instead the director talked to us about what we were doing and why it was great, and then he played through some of the songs. Some were slow, some fast, some beautiful and some fun. He played with the music and made it fun to learn,

sometimes he would make us memorize words, and we always ended up laughing when we got it mixed up. The songs became our songs, and everybody had a favourite.

We had recreation time in the afternoon where we got to run around, play games and we even went swimming one day too. Plus we got candy. A dollar's worth of candy made everything better, and much of my bad feeling dissipated. I wasn't usually allowed to have so much candy, so not only was it a treat, but we were so busy we felt we deserved it.

We had a chapel service every night, following the big choir practice, where all the parts would come together. It was always fun to show off what we had learned in the morning, and it was a great feeling when it sounded even better. The pivotal moments like the talent show and the dance came and went, and too soon it was Sunday.

Only then did I realize how much we had learned, and how close I'd become with my new friends. I loved the music, and as much as I wanted to share it, I didn't want the final service to come because that would mean it was all over. We were supposed to pack up after breakfast and change into our Sunday dresses. When my sister came in to see whether I was ready, she found me sitting on top of my suitcase, with my arms and legs crossed, saying, "I don't want to go."

Somehow, even older sisters win that argument, and I was soon laughing with four of my other friends, squished into the choir director's car, and driving towards Trinity for the 'big' service. After another

practice, where we had to make sure everything sounded perfect, we all put on our choir robes, and they were all different colours. Mine was red and white, one friend had black and white, and another had blue and gold. We walked down the aisle of the church, two by two, proud parents on either side with their smiling faces turned to watch us walk in. The service was great, we were great, and the congregation all clapped.

I didn't like having to say goodbye to everyone, and knowing that I no longer had to sing for my supper in heel-toe, heel-toe lines. There wasn't the dance to look forward to, or the boys to pick on. I would only be brushing my teeth with my sisters (who liked mushrooms), and it was certainly the last time I would see a dollar's worth of candy in a day.

When I saw my parents, they asked me whether I had had fun after all. Desperate to say no, and prove their 'you'll have fun' theory wrong, I had to say yes, to make sure I could go back next year.

That was thirteen years ago and I am now twenty-one, and have missed only two choir schools since. I started as a junior camper, became a senior camper, trained to be a counselor, and have been either a counselor or recreation director since. The camp changes from year to year, the campers are different, some people on staff are new, but the music is always great, and the sense of friendship carries from one year to the next. I'm glad my parents took no notice when I said I didn't want to go.

*Choir
School
2003*

On the Beautiful Campus of Rothesay Netherwood School

Junior Choristers (8 -17) July 6th - 13th

Adult Choristers (18 +) July 10th - 13th

Details www.anglican.nb.ca Link to Choir School through Youth

*It's not a camp, but a school with loads of fun
and a great spiritual experience.*



Wasn't that a party?



Diocesan Christian Education Director Pat Drummond included a recipe for an Epiphany party in her December newsletter. Avril Wood, the Sunday school superintendent for St. James, Westfield Beach, decided to give it a try. The results were a whole lot of fun. In the photo at the top left she reads the Epiphany story to the gathered children. They, like Nathan Nearing who is sitting next to her, came dressed as one of the Magi. In the next photo to the right, Daniel

Hoben shows off the dry bean he found in his cup cake and entitled him to be crowned Twelfth Night King. In the photo below Christian Quinn, Andrew Toner and Jessica Cosman participate in the one-handed gift-wrapping race, neatness counted. In the photo to the right of that, Andrew Toner takes king-making seriously. Above, Jacqueline Toner appears to be having a great time making cinnamon-stick stars with Hannah Lohnes and Allyson Cosman.



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

Quispamsis youth eager and excited

Cast your burden upon the Lord and He will sustain you. He will never let the righteous be shaken. Psalm 55:22

BY BREANNE ENGLAND

I am actually writing on behalf of the youth group at St. Augustine's Church. I know MillGen has been writing about what is happening in the diocese in relation to youth, and thought I should tell you about the events occurring here.

The Bishop has declared 2003 the "Youth Action Year" and we have been doing a lot of work in relation to that declaration. In 2002 we had eight youth sitting on the vestry committee, and with the annual meeting coming up in the next weeks, we are aiming at 13 youth — one youth serving on every committee.

There is also a new Youth Warden position. With youth on every committee, there is an active and equal representation from the youth and the congregation on decision making.

We have two youth groups: a senior one, and a junior one that both meet on Wednesday nights. The senior youth come after school, which gives us some time to discuss life issue', watch movies and that sort of thing. Afterwards, we have Supper Club, where we cook and eat supper together with our minister at the church.

Junior youth starts at 6:30 and it is the senior youth who lead and run the junior youth program. Instead of hiring a youth minister from outside, the senior youth are given a chance to lead

and learn from experience. By doing this, we become an example to the junior youth that there is a place for them in the church. It gives them something to look forward to as they become teenagers themselves.

Also, four of our senior teens have been hired on to clean the church. Instead of paying for a janitor, these teens come in and clean the church, and get paid for it. This provides them with a sense of duty/responsibility, and shows them that they are important here. The money they make is directly deposited into a bank account to be used for educational purposes.

This system of banking the money has been a great assistance in paying for our upcoming trip to Africa. We are sending five teens to Bishop McAllister College in Kyogera Uganda for a three week span. They will be entering classes with the students (many of whom are orphans and are sponsored by people within the diocese), and will have a chance to experience what it is like to learn the same material taught here, but with no resources to teach it. The team will also be going to the Nile, and the Equator, and will have a chance to see 'life in Africa'.

Although I know that weather conditions may not permit, but we invite you to come down for youth group some Wednesday, to see the involvement and support the youth have here. It's an exciting ministry taking place!

Sleep not on the agenda at CIC

Hello Jesus Fans!

This year's Christmas In Cowtown (CIC) was nothing short of an answered prayer. The fall was extremely busy for many people and no one, including me, thought that we'd have time to throw a CIC together in proper fashion. God is good! It is amazing to watch the Big Guy work. All the aspects of the planning fell into place better than a multi-player plinko on the *Price is Right*.

Focus for the event was placed on worship, fellowship, Bible study and physical activity (Luke 2:52). Time was spent playing sports, skating at the rink, listening to speakers, eating extremely well, worshipping, and watching a movie. Note that sleep was not among the activities mentioned. It is the time of year, and Christmas season, when many people just need to get out of the house and get a breath of fresh, spiritual air.

Special mentions are: Lesley Guravich's talk on faith, the worship band's Spirit focussed worship times, Dwayne Boyd's talk on "It's not what you know, it's Who you know", Allen Tapley's inspirational



Anna Solven, Laura Kennedy, Kathleen Oretto — fast friends from Christmas in Cowtown.

session on the Holy Spirit, The Sussex Trinity Men's Brotherhood meals, Brennan Caines' persistent servanthood and "right-hand-manship", and Rachel Tapley's ending talk with the challenge of the need for a hunger of the Word of God as the four stomachs of a cow to green pastures.

Thanks to Trinity Anglican Church for hosting us and putting up with our jovially rowdy activities and our refugee approach to sleeping anywhere! A bunch of Christians = A good time

Seek His face this year,
Michael Caines

Focus on youth 2003

The Diocesan Youth Action Committee (DYAC) is in high gear, rectors and wardens are developing parish action plans for youth, the Bishop's video highlighted the need for emphasis on youth ministry and encouraged parish action -- but the best is yet to come.

- At the Bishop's Dinner on April 28, speaker John Wilkinson will speak on youth, the money raised will support youth ministry across the diocese, and parishes will sponsor their youth leaders so they can attend the dinner.
- Some time in April or May a new diocesan youth director will be hired to start work on July 1.
- On June 19 & 20 Dr. Pete Ward and Jonathan (Jonny) Baker will join forces to present the clergy college with the latest thinking and practices in youth ministry.
- On June 20 & 21, Dr. Ward and Jonny Baker will lead a youth leaders' workshop in Saint John (coordinated by Eric Phinney).
- On June 22 the Cathedral will present a model youth service.
- Throughout June the DYAC will gather parish action plans in order to monitor happenings at that level.
- By fall all the parish actions plans will be in high gear.
- And in late fall the DYAC will consult with the new bishop and new youth director to set priorities and plans for a future that includes and appreciates the youth of this diocese.

Be there or be square

- Cathedral Youth Service - "COME TO THE TABLE" Sunday, March 1, 7:30. Celebrant & Speaker, Keith Joyce. A disciple of Jesus skilfully disguised as an Anglican Dean. Music 3rd Sunday 2000.
- Open Mike Night at St. Paul's, Rothesay (for middle, high school and beyond), followed by Complaine service and a dance, Friday, April 4, 7-10. To book your act or reserve space for your group, call JT at 847-1812.
- TEC at Medley on the Victoria Day weekend, applications are at your church now. Get the TEC times from the website too.
- Side by Side, an international PWRDF Youth Event to be held in the diocese in May. Watch for more details.

A word from Rachel

Hello Everyone,

To all the youth out there:

I trust that you are doing everything that you can to make this year a great year for the youth of this province by getting involved in your churches. There are lots of exciting events and activities planned for the rest of the year. I would really like to know what is going on all over the province, so send me an e-mail and let me know what's going on in your church for you, and if there is nothing going on why don't you ask someone why there isn't? Hey, it's worth a shot. You're worth it. I pray that you continue to seek God with all your hearts and souls.

To all the adults out there:

Please don't forget to be encouraging to the youth at your church. Wherever and whenever you can do your best to help them out. Whether that be planning a youth event, or just lending a listening ear. There's definitely room for everyone to help out. If you know of a youth that might benefit from this page please, cut it out and share it with them. Thank you for your support and encouragement to the youth of this province, please continue.

Take Care and God Bless
Rachel

Youth experts fresh, edgy and anchored

A youth ministry teaching summit and alternative worship celebration will be held in the diocese June 20 – 23. The events will take advantage of the visit to the diocese by the noteworthy Pete Ward and Jonny Baker from London England.

“Pete and Jonny will teach at the Clergy College in June and have graciously agreed to stay on a couple of days to meet with youth leaders and young people as well as to lead these events,” says the Rev. Eric Phinney, of the diocesan youth action committee.

The teaching summit will take place Friday evening and Saturday at St. James the Less Church in Rothesay. The presenters will share some of what they taught the clergy, but present it in a more practical way.

“Their views are fresh and edgy but anchored in scripture and solid theology. It is a blast to see how they work it all out and provide a real alternative to church as we once knew it,” says Mr. Phinney

“The second event will be an actual alternative worship service and be held at an historic place in the diocese where we can really celebrate and demonstrate who we are as a new generation of radical believers in Christ ... perhaps the Cathedral?”

“Please begin to pray for this ground breaking weekend and plan now to join us.”

This event will be planned, organized and brought to you by people from the Diocesan Youth Task Force, Taylor College, Camp Medley and Teens Encounter Christ.



When youth leader Michael Caines was officially welcomed to St. George's, St. Judes and Good Shepherd in west Saint John, the occasion attracted lots of kids and lots of cakes.

High tea celebrates needle art and apparel

A very special Spring High Tea celebrating needle art and apparel used over the past 150 years is the Christ Church Cathedral ACW contribution to the cathedral sesquicentennial.

Among the artifacts to be displayed at the April 26 cream tea will be a cloth used for the lighting of the new fire during the time of

the first diocesan Bishop John Medley, a pulpit fall made from part of Queen Victoria's wedding attire and given to the cathedral as a gift, and many of the ecclesiastical embroideries of our own Lucy McNeill.

A well-known Canadian church needleart authority, Lucy made servers, vestments, hang-

ings, banners, frontals and super frontals for the altars. Her scope of design and embroidery encompassed both gothic and modern, and she continued to work until her death in 1996. Our church was richly blessed by her talent.

In keeping with our ACW theme — our sisters' keeper — proceeds from the tea will be do-

nated to a cause to be identified later.

Tickets are \$15 and limited in number. We encourage you to get yours early to avoid disappointment. They will be available at the cathedral office beginning April 1. Tea will be served in the Cathedral Memorial Hall on April 26 from 2 until 4.

ACW Annual 2003 Accommodations

**2003 ACW
ANNUAL MEETING
ST. JOHN THE BAPTIST
RIVERVIEW
MAY 6 & 7**

2003 ACW
Annual Meeting Banquet
Tuesday, May 6, 6 p.m.
Tickets, \$12

*Cut-off date
to order tickets
April 11*

*Please make cheques
payable to
Shediac Deanery ACW*

Please send cheques with
a self-addressed
return envelope
to
Jan Metzler
12 Craig Court
Riverview, NB
E1B 4M4

Coastal Inn Champlain	502 Kennedy St. Dieppe 506/857-9686 800/561-3939	Near Champlain Mall Single: \$76 + tax Double: \$89 + tax Restaurant
Colonial Inns	42 Highfield Street Moncton 800/561-4667	Downtown Moncton Single: \$74 + tax Double: \$80 + tax Restaurant
Beacon Light Motel	1062 Mountain Road Moncton 506/384-1734 800/668-3548	Single: \$60 + tax Double: \$70 + tax Breakfast
Nor-West Motel	1325 Mountain Road Moncton 506/384-1222 800/561-7904	Near Moncton Mall Single: \$62 + tax Double: \$69 + tax Breakfast
Park House Inn	434 Main Street Moncton 506/382-1664 800/565-RODD	Downtown Moncton Single: \$89 + tax Double: \$99 + tax Restaurant
Howard Johnson Brunswick Hotel	1005 Main Street Moncton 506/854-6340 800/I-GO-HOJO	Downtown Moncton Near Highfield Square Single: \$74 + tax Double: \$80 + tax Restaurant
Econo Lodge	1905 West Main Street Moncton 506/382-2587	Single: \$79 + tax Double: \$89 + tax Restaurant

COMING EVENTS

CLERGY SPOUSES CONFERENCE

May 6,7,8
Villa Madonna, Rothesay
Conference Leaders
Bishop Edward & Emma Marsh
Registration
\$25 with accommodations
\$15 without accommodations
Registrar
Natalie Noseworthy
166 Mount Pleasant Ave
Saint John N.B.
E2K 3B5
506/693-5021

HEALING MISSION

Fredericton Chapter of the Order
of Saint Luke the Physician
St. Margaret's Church
775 Forest Hill Rd.,
Fredericton,
May 2 – 4.
Focus on

Finding Wholeness with
Bishop Edward Marsh
of Newfoundland
For more information contact
Margaret Saunders
506/474-0075 or
Jacqueline Eaton,
jveaton@nbnet.nb.ca

SPRING AND SUMMER COURSES

AT WYCLIFFE COLLEGE

The Books of Samuel

Dr. John Harvey
on campus
April 28 – May 2

Counseling Adolescents and their Families

Dr. Marv Penner
on campus
May 5 – 9

History of English Evangelical Spirituality

on line
Dr. Thomas Power
May 12 – July 4

Overnight accommodation
available for on-campus courses.

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More information on
www.utoronto.ca/wycliffe/
ss2003.html

FAMILYLIFE MARRIAGE CONFERENCE

“A Week-end to Remember”
May 2 - 4, 2003

Sheraton Hotel, Fredericton
A get-away week-end full of
biblical teaching and applica-
tion, all balanced with humour
and romance ... provides the
tools to solve problems and
resolve conflicts ... a refreshing
get away for you and your
spouse. Sessions for pre-
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Speakers

Paul & Eleanor Henderson
Dave and Donalyn Currie.
Info

www.familylifecanada.com.
David or Jane Hubbard 506/
455-4241.

Family Life is a division of
Campus Crusade for Christ.

Taize — That Little Springtime

Video: 26 minutes

Available at Diocesan Resource Centre
Anglican House, Saint John

REVIEWED BY GLORIA PAUL

The hauntingly beautiful and familiar music of this video draws us into a unique religious community in Taize, a small village in eastern France. We see grazing sheep, hear the bells of Taize's Church of Reconciliation. They call the thousands of mostly young adults who have come here from all corners of the earth in search of God and/or meaning in their lives. They seek, amidst the music and prayer, what they have in common as Christians. We hear them speak of the difficulties and need for forgiveness and reconciliation between protestants and Catholics in places like Northern Ireland.

The 80 Taize Brothers, who live a monastic life of prayer and celibacy, offer shared common prayer, bible studies, group discussions, music and silence to the pilgrims. They also offer what they call concrete prayer and reconciliation which attempts to reach beyond the borders and deep divi-

sions of Christian faith.

We hear challenging questions. How do we find, in God, the creative energy to alleviate human suffering throughout the world? How can we build peace when so many events in and around the world stand in the way?

Taize Brothers are doctors, theologians, artists, craftsmen, they come from different cultures, faiths and nations. They are Roman Catholics, Lutherans, Calvinists, Anglicans, and none has broken with his denomination. Each remains a member of his own church, each has respect for diversity of faith and hears a call for reconciliation.

In the words of Brother Rover, Taize's founder:

"When the church becomes a land of reconciliation

When she is maternal and welcoming for humanity

When the church is a land of simplicity

Then I think people come running

From the ends of the earth
To understand and to be there."

Another brother puts it this way: "Something is missing in the fullness of the church when we enclose ourselves in one denomination."

Taize is not a new religion, it seeks no converts, it is a community that offers a place to learn to appreciate more deeply one's own faith and to experience the faiths of others. With a need to stay close to the poor and suffering, brothers can be also be found in Calcutta, Nairobi, Haiti and Hell's Kitchen in New York.

As we see and hear, through the video, these people from all corners of the earth who seek peace and reconciliation for today's torn world, one can only echo Archbishop Desmond Tutu's words: "Taize is a sign of our hope."

Commentary

The One Per Cent Solution

BY DON ROUTLEDGE

In June 1983, our General Synod passed the following resolution: "Based on General Synod's 1977 affirmation of the biblical concept of tithing as the basis of Christian stewardship, a program should be developed, after consulting with the dioceses, to encourage church members to reach this standard by increasing their present level of giving by one per cent of their income each year."

What does this mean?

It means that we, in the Anglican Church, have set 10 per cent of our income as the basis of our financial stewardship. Some may give more, some may give less, but 10 per cent is the accepted target toward which we should all strive.

It means that we think in terms of "percentage giving" rather than dollars per week or year. We

are encouraged to ask, "what percentage of my/our income did we give to God last year?" The actual dollar amount is shown on our income tax receipt. It's just one further step to convert that amount to a percentage of annual income.

Perhaps when we do this, we might find a large difference between the percentage we actually give and the goal of ten per cent. For example, maybe I gave two per cent last year.

I might also agree that 10 per cent (or 15 per cent or eight percent) is a reasonable goal for me, but would find it extremely difficult to increase from two per cent of my/our annual income to 10 per cent in one year. After all, that's five times the amount I gave last year.

I might not find it so difficult to increase from two per cent to three per cent however. Last

year I gave two per cent of my annual income to God. This year I will give three per cent of my annual income to God.

What I am doing is increasing my giving to God each year by one per cent of my/our annual income (not one per cent of my present gift) until I reach the level of 10 per cent or whatever level I feel is acceptable to me and God, realizing the amount of God's work that needs to be done in our own parishes, in the diocese, in the national Anglican church and in the Anglican Communion globally.

The Rev. Don Routledge is rector of St. James, Moncton.



Hymn Sing

David Goss of Saint John recently spent an evening with the people of St. George's, McAdam. Together they sang from **Fruits of the Spirit**. Parishioners also took turns reading commentaries on the hymns, which all addressed the themes of love, joy, peace, patience, kindness, goodness, gentleness and self-control. A free will offering was sent to the building fund at St. Mark's in St. George, which was destroyed by fire on New Year's Eve 2001. (Photo by Margaret Laking)

Parish seeks former clergy

The Parish of Hardwicke will celebrate its 175th anniversary this summer. Everyone ever associated with the parish is invited to participate in the anniversary events planned for the week of July 14, which will culminate with a special celebration service on July 20.

"We're especially anxious to include former clergy from the parish in our celebration, but we have had trouble tracking some of them down," says the Rev. Don Hamilton, present rector of the parish. "Former clergy, clergy family members and descendents who

read this are encouraged to contact us so we can issue an official invitation."

Anyone with any affiliation with the parish should contact Mr. Hamilton at 7017 Route 117 Bay du Vin E1N 5M4 506/228-4514 donjean@nbnet.nb.ca

The parish is also looking for old photos from the parish. They too can be sent to the above address. They will be copied and returned.

Thank you

On behalf of the Board of Directors of the Saint John Seafarers' Mission, chairman Donald G. Scott extends a most sincere thank you to those individuals and organizations who donated to its Christmas Gifts for Sailors Program.

The Mission was able to provide more than four hundred Christmas boxes to visiting sailors during the Christmas season.

Your kindness is greatly appreciated.

21 day Antarctica Explorer

on the Holland America ship Amsterdam
January 28 – Feb 22, 2004

See Valparaiso, Falklands, Montevideo, Buenos Aires,
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For information:

Archdeacon Ted Morgan 902-892-2694 or
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Diocese of Fredericton

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INTERCESSIONS

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MARCH

16: Bishops, Clergy and Laity of the Church of Ireland; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Old Crow - St. Luke; Lay Ministry; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

17: Parish of Coldbrook & St. Mary's, (Vacant); The Rev. Les Petrie (R); Good News Mission (Missao Boas Novas), Lay Ministry Israel Cardoso, Caapora Brazil.

18: Parish of Dalhousie, The Rev. Andrew Fraser; House of Hope Missionary Station (Ponto Missionario Casa da Esperanca), Rev Miguel Uchoa, Jaboatao Brazil.

19: Parish of Denmark, (Vacant); The Rev. David Plumer (R); Good Samaritan Parish (Paroquia do Bom Samaritano), Rev Filadelfo Oliveira Neto, Recife Brazil.

20: Parish of Derby & Blackville, (Vacant); Christ Liberator Mission (Missao Cristo Libertador), Rev. Jorge Aquino, Joao Pessoa Brazil.

21: Parish of Dorchester & Sackville, The Rev. Kevin Stockall; David Larlee, Wycliffe Hall, Oxford, England; Communion Missionary Station (Ponto Missionario Comunhao), Rev. Marcio Meira, Joao Pessoa Brazil.

22: Parish of Douglas & Nashwaaksis, The Rev. William MacMullin; Calvary Parish (Paroquia do Calvario), Rev. Adonias Ramos, Paulista Brazil.

23: Bishops, Clergy and Laity of the Church of England; Province of Ontario, Archbishop Terence Finlay & Provincial Council; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Arlene Kubica - Diocesan Administrative Officer; Sarah Usher - Bishop's Secretary; Members of the Diocesan Executive Committee; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

24: Parish of East Saint John & St. James (Saint John), The Rev. Robyn Cuming; The Rev. Robert Pratt (R); Hope Mission (Missao da Esperanca), Lay Ministry Claudio Linhares, Joao Pessoa Brazil.

25: Parish of Fredericton, The Ven. John Sharpe, Assistant Curate The Rev. Elaine Hamilton, Capt. Bonnie Hunt, Youth Director; The Comforter Missionary Station (Ponto Missionario O Consolador), Lay ministry Antonio Costa, Joao Pessoa Brazil.

26: Parish of Fredericton Junction, The Rev. Neville Cheeseman; The Rev. Nicholas Prosser (R); Christ The Saviour Parish (Paroquia Cristo O Salvador), Rev. Josafad Santos, Ilha de Itaparica Brazil.

27: Parish of Gagetown, The Rev. Gerald Laskey; Jesus of Nazareth Mission (Missao Jesus de Nazareth), Rev. Severino Abel da Silva, S. Goncalo do Amarante Brazil.

28: Parish of Gondola Point, (Va-

cant); Bonnie LeBlanc, Atlantic School of Theology; God Liberator Missionary Station (Ponto Missionario, Deus Libertador), Lay Ministry Carlos Alberto Tome, Joao Pessoa Brazil.

29: Parish of Grand Falls (Vacant); Emanuel Parish (Paroquia Emanuel), Rev. Ian Meldrum, Rev. Edgar Batista, Olinda Brazil.

30: Bishops, Clergy and Laity of the church of South India; Primate and the Council of General Synod, Archbishop Michael Peers; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Members of the Yukon Apostolate: Pattie Tetlich; Bishop's School of Yukon Ministries, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

31: Parish of Grand Manan, The Rev. Howard Anningson; The Ven. Harry Quinn (R); Liberty Mission (Missao da Liberdade), Rev. Stephen James Taylor, Rev. Evanilza Loureiro, Jaboatao Brazil.

APRIL

1: Parish of Greenwich & Wickham, (Vacant) The Rev. Donald Trivett, Interim; Olives Garden Missionary Station (Ponto Missionario Jardim das Oliveiras), Rev. Mauricio Coelho, Recife Brazil.

2: Parish of Hammond River, The Rev. Peter Gillies; The Rev. Ronald Rippin (R); Holy Spirit Parish (Paroquia do Espirito Santo), Rev. Miguel Uchoa,

Jaboatao Brazil.

3: Parish of Hampton, The Rev. Edward Coleman; Mediator Mission (Missao do Mediador), Rev. Veralucia Lins Silva, Recife Brazil.

4: Parish of Hardwicke, The Rev. Don Hamilton; Paul Ransom, Wycliffe College; Nativity Missionary Station (Ponto Missionario, da Natividade), Rev. Jorge Aquino, Natal, Brazil.

5: Parish of Kent, The Rev. John Pearce, Priest-in-Charge; Reconciliation Parish (Paroquia da Reconciliacao), Rev. Luiz Marcos Silva, Caruaru-Brazil.

6: Bishops, Clergy and Laity of the Episcopal Church of the Sudan; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Tom Parlee & Spence Hill, Mission Education & PWRDF Coordinators, George Richardson, Alpha Regional Coordinator, Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

7: Parish of Ketepec & Grand Bay, The Ven. Geoff Hall; The Rev. Tom Robinson (R); Saviour Mission (Missao do Salvador), Lay Ministry Carlos Tome, Joao Pessoa, Brazil.

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

9: Parish of Lakewood, The Rev. Bruce McKenna; Canon Fred

Scott, Diocesan Treasurer & Synod Office Staff; Redemption Parish (Paroquia da Redencao), Rev. Maria Gorete da Silva, Olinda, Brazil.

10: Parish of Lancaster, The Rev. Chris McMullen; Sower Mission (Missao do Semeador), Rev. Saulo Mauricio Barros, Olinda, Brazil.

11: Parish of Ludlow & Blissfield, The Rev. David Titus; Terence Chandra, Wycliffe College; True Vineyard Missionary Station (Ponto Missionario Videira Verdadeira), Rev. Edmar Pimentel, Caruaru, Brazil.

12: Parish of McAdam, The Rev. Wendy Amos-Binks; Redeemer Parish (Paroquia do Redentor), Rev. Mitsuo, Noyama, Rev. Nadja Maria Lins da Silva, Recife, Brazil.

13: Bishops, Clergy and Laity of the Church in Jerusalem and the Middle East; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Those retired Diocese of Yukon: Isobel Greenwood; The Rev. Ben Hall & Nancy Hall; The Rev. Dorothy Thorpe; The Rev. Bruce Aylard & Audrey Aylard, The Rev. Don Sax & Deacon Lee Sax, The Rev. Dr. Ellen Bruce OM, Marion Carroll, Licensed Lay Minister Edith Josie; Bishop Terry Buckle, Blanche and family; William, our Bishop, George and Harold, Bishops Emeriti, and their families.

Diocesan Intercessions are online at www.anglican.nb.ca

No Gospel precedence for war

More ubiquitous than the word *no* is its close cousin *but*.

No might seem the more pervasive. We are familiar with it. From an early age, we learn what not to do. *No* held the floor until we learned to stand. Standing allowed us a higher ground and brought us closer to matches and figurines and other prohibited things. *No* still made its presence known, and generally held sway. A conflict emerged. Closeness to forbidden objects of allure introduced a new word and expanded our vocabulary.

But arrived.

A defense to our rescue, *but* became the response to the parental versicle *no*. Allow me to explain by setting a scene ...

The kitchen, filled with the wonderful aroma of freshly baked cookies, has an allure a youngster can't possibly resist. On the sideboard is a rack with cooling cookies.

"Can I have a cookie?"

A familiar voice from the next room and a word of caution ignites my young conscience.

"No. Not now." The cookies,

however, are irresistible.

Parents have the ability to maintain a cookie inventory with incredible accuracy. Silence in the kitchen can never go ignored.

"Did you take a cookie?"



the penultimate  Word

BY JAMES IRVINE

Avoidance fails me as a defense under the persistent examination. Silence needs breaking. Finally I confess. "Yes, but ..."

I appealed to *but* in the conviction that it would come to my rescue and recover my place of honour and affection. I learned to justify my inappropriate actions very early. We all have. It has shaped us. All of us. Our reliance on *but* as an adequate defense is legendary.

My illustration is perhaps elementary. Let me give you another.

When I was a teen, my parish priest was invited to sit in on a class discussion one Sunday morning. Five or six of us had questions we wanted to ask him. In our adolescent curiosity, we sought to integrate Jesus'

teaching. Our conversation turned to war and death, we wrestled with the idea of killing against the backdrop of the Gospel. We were conscious of the tablets in the church that memorialized fallen soldiers. We were aware of Jesus' example. We sensed a conflict.

Now our priest took the defense with the onslaught of questions we asked. Characteristic of the justification plea, he argued: "Yes, but ..." He talked of freedom. He spoke of democracy. He pointed out the evil of the Nazi war machine. And don't forget Communism. He was eloquent and convincing.

Visions of freshly-baked cookies came to mind. I began to feel uneasy. I didn't want to lose my freedom. I didn't want democracy to vanish. Most of all, I didn't want to appear weak.

The argument haunted me. It swung on the fulcrum of a "Yes, but ..."

It continues to bother me today. On the threshold of the invasion of Iraq, I find that I still wrestle with the questions of my adolescence. While the *buts* have changed, the argument remains the same. I remain unconvinced today as I was as a teenager. We justify our preemptive activity in an effort to diminish the tension between

our faith and the lives we lead. I know the argument, and when it is made to convince me I behold a mirror image of my appeal. I see weakness.

Now, with war considered inevitable, questions continue to emerge. The answers appeal to my conscience and rest on the foundation of economics, history, political science and philosophy. Authorities, unknown and unfamiliar to me, are paraded in an effort to convince me. Gospel precedent is missing. I remain unconvinced. My conscience is restless.

The appeal is made to my baser nature and my fear. You've heard the appeal as well as I.

Another, different voice can be heard. It allows a choice.

Jesus' invitation to discipleship, transparent from the beginning of his ministry, was heard by Andrew and Peter and later by James and John. They accepted his invitation and followed him. They listened to his teaching. They watched as he healed broken lives and spirits. They walked the length of Palestine in his company. They met faithful men and women, and they met men and women whose faith was questionable. They observed Jesus' capacity for acceptance and forgiveness — forgiveness! The audacity of Jesus

to do that which could only be attributed to God was modeled for not only the four but the twelve and by the evangelists for succeeding generations. Our audacity is not to take him seriously, and follow, by example.

They began to see that Jesus was serious about what he was about; and they began to take him seriously.

The season Lent helps me to focus the questions. The cross Jesus approached once, we approach annually. And what Jesus effectively accomplished on the cross has freed captives, healed diseased, encouraged disheartened, and ushered in a year of the Lord. Jesus read about it as he opened Isaiah's scroll. He told congregants in synagogue that what they heard had become operative in their hearing.

Many people have never taken Jesus seriously, and perhaps even fewer take him seriously today than did in past generations. Recent events attest to this and test us all. Those who see and weigh the consequences of his teaching find him difficult to follow. Few accept either his actions or his claims. He continues to be driven out of Capernaum and led to a cross.

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Canon Jim Irvine
makes his home in Fredericton.

Reflections on a preacher's preacher

"There is another way to preach, in which the preacher addresses the congregation not as mute students but as active partners in the process of discovering God's word."

Barbara Brown Taylor in her book *This Preaching Life*

BY PATRICIA DRUMMOND
This column is something of a departure from my usual subject matter, but as our editor said when I called her about it: "It's still to do with Christian formation."

The reason for the change is that I had the opportunity to attend Bangor Theological Seminary's Convocation *Telling the Story*. One of the speakers was the Rev. Dr. Barbara Brown Taylor, an Episcopalian priest, professor of religion and philosophy at Piedmont College in Georgia as well as professor of Christian spirituality at Columbia Theological Seminary. She is considered one of the top ten preachers in the Anglican Communion today. Since then I have been asked by several people if I would give a talk on the conference, or at least write some reflections.

Barbara Brown Taylor has written 10 books and I have nine of them. (I am obviously a great admirer.) She gave half-hour sermons at both the opening and closing services and spoke on preaching for an hour on the middle day of the three-day conference. She held her audience of 400 spellbound, received a standing ovation. Yet it was not about Barbara. I felt throughout that God was

central, that she was the vessel he used that day to hold his message.

She appears unassuming and unaffected, even slightly surprised by the attention and accolades heaped on her. At the beginning of her talk on the second day she was introduced at length. She moved to the podium, thanked the speaker, arranged her notes then became flustered. She patted her pockets, said, "You won't believe this ... I've never ever done this before ..." and fled the stage. A couple of minutes later she returned brandishing her glasses, took her place again and let out a huge sigh. "The best introduction I ever had and I really blew it."

I have always felt that if people remember a sermon after church, or, better still, discuss it over lunch — if it makes them think — the preacher has done his/her job. Barbara's sermons certainly do this. I am still contemplating the one she gave on Hagar — hardly material most preachers would find promising. The reading was Gen 21:8-19. Abraham's wife Sarah's is jealous of her servant, Hagar, who has born Abraham a son, Ishmael. Sarah persuades Abraham to send Hagar and her son off into the desert, where Ishmael comes close to

death from lack of water. God comes to their aid, promises to make the boy a great nation, a well miraculously appears.

Ishmael fathered twelve sons, the patriarchs of the Ishmaelite tribes that spread from Egypt to what is today Iraq. Most Arabs recognize Ishmael as their ancestor, whereas Sarah's son Isaac is the ancestor of the Jews.

Is that why Barbara chose this challenging text?

In the present political turmoil, perhaps it was to show that, as God does not abandon those 'outside,' neither should we be exclusive — that we should show respect for Islam, a faith tradition as old as our own.

The sermon on the final day of the conference was on the Good Samaritan, a text which she said causes many preachers to sigh and wonder what they can possibly say that their listeners have not heard many times before. She told of a Sunday school teacher who had her class act out the story using the convenient ditch outside the church. As one child lay in the ditch moaning convincingly, two men of obviously different race and creed passed him by. The third man was a Christian who helped the wounded traveler and was extolled as the one who had been a good neighbour to the man who had fallen among thieves.

"How that teacher had misread the story," said Barbara. To be true to Jesus' intended lesson,

the first two men should have been Christians, and the third, the one who showed love, someone beyond the pale as the Samaritan would have been in Jesus' day.

Another challenging thought thrown out during the sermon was that although Jesus asked which of the three who passed by was a neighbour to him who fell among thieves, maybe the one who showed the greatest mercy was not the Samaritan but the innkeeper. The Samaritan threw money at the problem, as we are sometimes tempted to do today. The innkeeper was the one most put out by the situation, who waited on the injured man, bandaged his wounds, fed and cared for him until he was better, all without knowing for sure if he would ever get paid for any extra time or service.

In her talk *This Preaching Life*, which is also the title of one of her books, Barbara spoke of the importance of the preacher being the embodiment of the gospel, living a life that matters. She also listed three virtues needed for good preaching, each with an attendant danger.

The first is reverence. We need the conviction there is something out there greater and other than ourselves, and a sense of the holiness of ordinary things. The danger in this is we might become bored with the world, the job, other people.

The second is courage — the courage to live an eccentric

life, a little off-centre with a feeling of being set apart, a life that can be unsettling to others. This life stakes out territory for things like prayer and study in a world which tends to under-value such things. The danger inherent here is either pride or a sense of captivity in the struggle to meet all the expectations of the job.

The third and final preaching virtue is the ability to develop a sense of detachment. We must be willing to surrender to the task in hand without over-emphasizing the results. We need to care more for the listener and less for the way in which we are perceived. If necessary, we need to make fools of ourselves for the sake of the gospel. There is a sense of mystical union with the almighty. The dangers in this are fatigue and undue self-criticism.

Barbara said little in her talk about the method she uses to prepare a sermon, acknowledging this is different for every one. She did say, however, that preaching is a form of prayer for her, an act of conscious self-offering in which she stands exposed before God and her neighbour, seeking a relationship with them both.

Her books are available from Anglican House (693-2295). A video on one of her *Great Preachers* series is available from the Diocesan Resource Centre, also at Anglican House.

The Rev. Patricia Drummond is director of Christian education.

Blessed are the peace makers ...

For they shall be called the children of God



When I nursed my children as babies I used the time to pray they would never know war. The apocalyptic image in Matthew 24 of "those who give birth in those (last) days," was probably percolating somewhere in my subconscious. Peace is worth fighting for, but not worth armed conflict and loss of life. Saint Paul said "The weapons of our warfare are not carnal, but they are mighty unto God to the pulling down of strongholds."

As a college student in Texas I knew other students who had served in the Vietnam War. Their cynicism and judgmental attitude mystified me. (We didn't know about Post Traumatic Stress Disorder in those days.) I was able to make a bit of sense out of it years later, though, on a visit to Washington, D. C.

A friend and I, in town for a work conference, took a tour of the city and found ourselves in Arlington National Cemetery at the Vietnam Monument. We walked quietly

DANCING IN THE RAIN

BY RUTH COLEMAN

around it, our fingers tracing the names of fallen soldiers. The numbers were staggering. We were both filled with a profound sense of loss and began to cry.

Perhaps we cried because so many other tears had been spilled there that grief hung in the air; perhaps it was because we were mothers who had prayed that their children will never have to go to war. Perhaps we were moved because so many prayers and intercessions for peace had risen from this place that it was like holy ground. It's a mystery similar to what I imagine the early church experienced when people prayed in the spirit.

Today, I find that spirit stirring me again. I pray that no mothers' children

will know war. When we pass the peace in church on Sunday (my I'm glad we Anglicans pray for peace whenever we worship as a community), I flash the old 60s peace gesture to those I can't reach to shake their hands. There are lots of inventive ways to pass the peace, but how inventive are we when it comes to keeping the peace? Sometimes it takes more courage to examine our selves than to rage against the machine.

On Jan. 9 I read in the *Globe & Mail* about some family members of the victims of 9/11 who flew to Iraq to visit survivors of U.S. bombing attacks during the Gulf War. Together, these people shared in their suffering to encourage us to 'give peace a chance'. I don't doubt both groups will be ostracized in their own countries because they refuse to give in to an agenda of revenge. Their courageous gesture of good will is a sign of hope for all of us. Their desire to move forward forces us to ask ourselves: What are we willing to do in the name of peace?

Most of us experience conflict at home, at work, perhaps even in the church. It's part of our human nature to want things done our own way, but as followers of Christ and members of his family, peace is in our blood. The noble nature of the Prince of Peace calls us to share the gift of peace in every setting. It is in the small battles that we win the war, so to speak. If we are in broken relationships we must be willing to take the first step toward reconciliation. The words "I'm sorry", or "I'm willing to try again," lay the foundation of humility. Humility is the cornerstone of obedience.

In these simple acts of obedience to the gospel we not only find great freedom, we reduce the enormity of world peace to manageable proportions.

There are times when I think homemaking is synonymous with peacekeeping. I believe my home should be the one place on earth where I can enjoy a little peace, but the folks

at Much Music, TSN, CNN, and FOX keep arguing the point. As a family we negotiate schedules, use headphones and sometimes even try to appreciate the various tastes that make up the mosaic we call home. This does not always work, but we keep at it in the hope that charity will override diversity and I won't be driven to cut the cable.

In a time when most things are measured by outcomes, I believe the only outcome of war is suffering. The outcomes of peace are healing and freedom. Revenge is not an option. It has enjoyed little success in battles to expand territories or overcome enemies. The kingdom of God may have expansionist goals but "it tramples down the vintage where the grapes of wrath are stored." The kingdom of God is righteousness, peace and joy in the Holy Spirit. May His truth go marching on!

Ruth Coleman lives and writes in Hampton.