

## New bishop to stay course

BY ANA WATTS

Archdeacon Claude Miller, our coadjutor bishop-elect, embraces the vision of the diocese as articulated in synods 2000 and 2001 and will use his experience and skills to help the diocese stay on the successful course already set to realize that vision.



His consecration on June 23 will be just one of the many significant milestones he has passed in his 58-year journey through life — baptism, confirmation, marriage, graduations, ordinations, even appointments as

canon of Christ Church Cathedral, archdeacon of Chatham, executive assistant to the bishop and diocesan archdeacon. On May 23 he will receive a Doctor of Ministry degree from Bangor Theological Seminary.

The degree milestone is a deliberate goal. He enrolled in the seminary in August of 2000. Most mornings he gets up at 5:30 to read and study. By 8:00 o'clock he is at his desk across the hall from Bishop William Hockin's at the Synod Office in Fredericton. When the bishop announced his impending retirement last fall, Archdeacon Miller was immediately approached by several people to let his name stand for coadjutor. They recognized in him the same gifts

and qualities Bishop Hockin saw when he chose him as his executive assistant — deep and abiding faith, knowledge of the diocese and gifts for organization and administration, as well as the respect and trust of the clergy.

Those who approached him saw him as a natural choice for bishop. He wasn't quite so sure.

"I eventually agreed to let my name stand, but it was after several months of conscientious and prayerful consideration." There were all kinds of big reasons to refuse — long hours, immense responsibility, endless travel — but the reasons that nearly tipped the balance were small ones. His grandchildren. He knows as bishop he won't be able to spend as much time

with them as he does now.

In the end it was the thought of continuing the amazing work begun by Bishop Hockin that convinced him to accept the nomination of the Rev. Howard Anningson of Grand Manan and Ms. Debora Kantor of Cambridge Narrows.

"I am excited that perhaps those who voted for me on March 15 saw the same thing. Working with Bishop Bill has given me an insight and appreciation for the reality of the church in our diocesan context."

The 2000 and 2001 synods identified: stewardship, youth, struggling parishes and Christian formation as diocesan priorities.

"We're in the early stages

in addressing the four issues that constitute our vision for the diocese. Through consultation and participation we have taken some initiatives that have borne fruit, but we're really still in the embryonic stages. We have to give ourselves time to accomplish our goals. We have to remain focused on our ministry and vision."

A \$76,000 surplus in the 2002 diocesan budget is testimony to the success of the stewardship initiative (see story below), and as it grows and matures so will the mission of the diocese.

This year is dedicated to the youth of the diocese and is effectively building a youth constituency as well as encouraging *See Spiritual formation, page 4*

## River valley parishes vote to amalgamate

On March 30, three parishes in the lower St. John River Valley voted to petition Bishop William Hockin to begin the three month process of amalgamation. A fourth parish opted out of the arrangement.

Parishioners meeting in Ketepec, Grand Bay and Westfield voted in favour of the formation of a single new parish for the region. Vestry in the Parish of Greenwich,

which participated in the regional Parish Partnership in Ministry Project, voted in favour of amalgamation with the other parishes, but members of the congregation voted 61 per cent against it.

The four parishes have worshipped together on a couple of occasions since the partnership project began in 2001. The three *See New parish on page 2*



### FRONT AND CENTRE

Exquisitely wrought altar frontals stored in Bishop Medley's chest at Christ Church Cathedral were the focus of a lot of media attention when they were unpacked during recent renovations. Above, CBC cameraman Ed Hunter zooms in on the embroidery as Dean Keith Joyce (right) points out a significant detail to cathedral verger Hank Williams. *See stories on pages 6 & 7,*

## Final figures better than expected

Final diocesan budget figures for 2002 show a surplus of \$76,000. At a meeting of the Board of Finance on April 8, \$25,000 of the surplus was allocated to the Diocesan Development Fund for Youth Ministry Capital Funding and a further \$4,000 went to Camp Brookwood for the purchase of some desperately needed mattresses.

"Several factors contribute to this encouraging result," says Canon Fred Scott, the diocesan

treasurer. "Number one is, of course, parish support. The Bishops Appeal raised \$65,000 of our \$78,000 target, and parish assessments came in at \$760,000, the same as 2001. Missions were \$530,000."

Reductions in benefits plan costs for the diocese were another major factor. "We made a decision to change carriers for the health and dental plan and the cost saving was in the area of \$30,000.

We will lose some of those savings next year, however, since the premium on the plan is going up by 28 per cent."

Tighter cost controls and lower than anticipated expenditures also contributed to the surplus.

"Clergy relocations were under budget by \$19,000, Mission Grants were under by \$18,000 and overall program was under by about \$25,000." Budgeted support *See Donations on page 2*

## Ocean lagoons, dehumanizing camps, monkeys on the road ... columnist sees it all

NB Anglican columnist and PWRDF board member Marian Lucas Jeffries sent the following brief report from Sri Lanka at the end of her PWRDF tour of India and Sri Lanka. The group was exploring the impact of the absence of peace on women's lives.

I am back in Colombo Sri Lanka this morning. Start home tomorrow. Have had an amazing trip. My room looks out over the Bay of Bengal. Had supper last night in a very swanky hotel out on the patio watching the waves crash against the breakwater. We have traveled a lot and were swimming in the Indian Ocean yesterday morning. Also swam *See Feeding the tigers on page 2*

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### Inside



Cathedral verger Hank Williams was in Canterbury for the enthronement of the new archbishop. His story is on page 8.



## Donations help too

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for a Camp Medley fund-raiser account for most of the program savings. The project will eventually go ahead, however.

The good financial news doesn't stop with the budget surplus. Individuals made contributions to the diocese in 2002 in support of several initiatives. They included \$25,000 for youth work; \$15,000 in a memorial trust to fund a personal spiritual development program; \$3,000 for lay ministry programs like layreaders, Definitely Not Synod and bible study video production. These funds are being held in escrow until they are needed, as is the \$19,000 raised at the 2002 Bishops Dinner. The Bishop's Dinner funds will be taken into the 2003 budget to help fund the diocesan youth director position.

Donations have also been received towards the \$87,000 portion of the Residential Schools Settlement to be raised through parish and individual donations.

"About six parishes have donated and probably the same number of individuals. I think we're at about \$9,000 right now, and that's without any direct request. We will be embarking on a "non-campaign" in that regard shortly, and I have no doubt the \$87,000 will be raised," says Canon Scott.



## New parish could be established by July 1

*Continued from page 1*  
amalgamating parishes worshipped together on Good Friday and plan to continue worshipping together regularly as they work toward construction of a new facility.

"The people of these parishes feel like a community when they are together, and they want to continue to be a community," said Bishop Hockin. "They are looking for a property for a new, larger church that will accommodate them all, but in the meantime they will find a place to worship together, even if it is in a school auditorium."

Among the many community building activities undertaken by the people of the Lower St. John River Valley in their preparation for amalgamation was a Parish School of Prayer. It was held at the Westfield School on March 22 and led by the Rev. Christopher McMullen of the Parish of Lancaster, who is also diocesan representative of the Anglican Fellowship of Prayer. Through song and prayer, men and women from the parishes of Ketepec,

Grand Bay, Westfield and Greenwich personally addressed their relationship with God and dispelled any mystery on how to pray and strengthen the spirit. The day revolved around learning how to pray and understanding the value and power of prayer.

Not only was it enjoyable, it was educational, and several friendships were secured and new ones were made. (To arrange a similar program in your parish, contact the Rev. Christopher McMullen at 506-635-8145 or e-mail: goodshep@nb.sympatico.ca.)

The Ven. Claude Miller, who was recently elected coadjutor bishop, chairs the partnership project. The parishes began by exploring their options, then went on to identify the assets, resources and facilities they could offer to a joint facility. The third stage of the project involved presenting the information to the individual congregations and asking them to vote on the feasibility of the project.

With that approval in hand, community building began, in-



*Seen here voting on amalgamation of the Lower River Valley Parishes are members of the Parish of Westfield, left to right: the Rev. Don Trivett, priest-in-charge; Linda Peacock; Eleanor Dryden; Terry Bond; and Craig Patstone. The parishes of Ketepec, Grand Bay and Westfield voted in favour of amalgamation. The parish of Greenwich opted out.*

cluding the preparation of a vision for a new parish.

Under Canon XX, Amalgamation, Division or Setting off of Parishes, the vote on March 30 and the bishop's agreement to the establishment of a new, amalga-

mated parish, paves the way for the creation of a shell parish corporation and appointment of a rector for the new parish.

"I expect a new parish with a new vestry to be established by July 1," says Archdeacon Miller.

## Frightening checkpoints with armed soldiers became routine

*Continued from page 1*

in a lagoon the evening before. That was also before I learned that it has crocodiles in it. Oops. We have seen so many things that people do not normally see, including the dehumanization of the welfare camps full of displaced Tamils. We spoke with the leadership of the Tamil Tigers (yes we are feeding the Tigers), and drove through very scary check points. Eventually we got so used to them, found ourselves sipping Fanta pop that

we purchased at the snack bar next door, run by soldiers with machine guns.

Also met some wonderful people, like the old man who cannot find his land after thirteen years away. Another old man told us about the day they came and killed all the kids.

We went to some very special places — I got to stand under the tree where Buddha was enlightened and we visited some really neat temples. At one we were

all blessed by a Hindu priest. We also saw Buddhist monks from time to time. One was at the airport. We saw him tuck his cell phone into his robes. Hmmm. That sort of took away the romance of it all.

The weather is unbearably hot, but considering the snow at home we don't expect much sympathy. Monkeys run in front of us across the road as we drive and the best place to see elephants is the dump, where they forage.

Today we do reflection,

Eucharist, some shopping and have supper with the bishop. Tomorrow we start home.

*Another old man told us about the day they came and killed all the kids.*

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**BISHOP'S PRINCIPAL ENGAGEMENTS**

- May 7  
Deanery Meeting  
Blackville
  - May 15  
University of King's College  
Halifax
  - May 24  
Mothers' Union Rally  
Saint John
  - May 25  
Parish of St. Peter's 11 a.m. \*
  - May 29  
Christ Church Cathedral
  - June 1  
Parish of Marysville 9:30 & 11 a.m.
- \*Denotes Confirmation



**From the Bishop**

The Christian writer Jacques Ellul puts his finger on what he feels is the long-term weakness of the Christian Church in the west — “a failure to live in any distinctive way to the ways of life on offer in the wider culture.” Ellul suggests that the rediscovery of a genuinely Christian way of life, rather than just getting our doctrine right, is the key to the rebirth of Christianity in the western world. But how do we do that? What are some of the guidelines by which we can live in such a way to demonstrate a difference in our lives and in lifestyle?

Of all the liturgical forms that are familiar to Anglicans these days, none expresses Christian lifestyle more than does the baptismal covenant in the services of baptism and confirmation in the Book of Alternative Services. The second part of the baptismal covenant consists of five questions put to the candidates and to the congregation on those occasions. They are five questions that describe Christian lifestyle — that having been baptized or confirmed, or

*Faith that makes a difference*

having made a declaration of faith, these are guidelines for how we live it out in our daily lives.

First: “Will you continue with the apostles doctrine, the fellowship, the breaking of bread, and the prayers?” Roughly translated that means: will you be here next Sunday, and will you do it again? Will you come to church, will you come to Alpha, will you come to regular Holy Communion, daily prayer, Bible reading? Will you stay with the church, continue in your supporting of it, and grow in your faith? As Woody Allen once said “80 per cent of life is first just showing up.” Well that’s a slight over simplification, but it is a place to start. Will you continue?

Second: “Will you persevere in resisting evil, and when you fall into sin repent and return to the Lord?” Watch out for the voices that tell you that it’s someone else’s job to be good; the voices that tell you that no one is watching, and that you can do what you want. The word persevere means saying “no” to wrong. When you do mess up, which we all do, there is this time of grace whereby we can return and repent before a God who forgives, restores and gives second chances. As Oscar Wilde said “every saint has a past, and every sinner has a future.”

Third: “Will you proclaim by word and example the Good

News?” I believe that starts at home by sharing with our children and grandchildren what a difference faith in Christ makes in our lives — being honest about our questions and our doubts, as well as sharing our certainties, and where we go to get the answers. By example we demonstrate how we continue, how we persevere. I used to say that when it came to evangelism, Anglicans were like the MacKenzie River — frozen at the mouth most of the year. Well, that doesn’t work anymore. A silent faith maybe a safe faith, but it is not an effective faith.

Fourth, “Will you serve others, loving your neighbour as yourself?” Statistics show that volunteerism in Canada, and even Maritime Canada is on the decline. They also show a very close connection between volunteerism and Church-going. By and large, the people who canvass for good causes, who volunteer with Meals on Wheels, and who are generous in their financial support of community projects are led to do so by a Christian conscience. Being too busy to volunteer and to serve the community is a contradiction in terms. Eugene Kennedy once wrote “big-hearted people have learned to give up something of themselves in order to make room for other people in their lives.”

Fifth, “Will you strive for

justice and peace, respecting the dignity of every human being?” That means that we, the Church, and we, as Christians, have to be on the side of the poor, the weak, the vulnerable, the young — not just with hand-outs and nice platitudes, but wanting for them every right and dignity that we enjoy. That can get us into trouble sometimes, but as Malcolm Muggeridge once wrote “it’s only dead fish that go with the stream.”

It seems to me that it is in the continuing, in the persevering, in the proclaiming, in the serving, and in the striving that we become different people. These five activities, by God’s grace, are means to the formation of Christian character, a way of demonstrating to the world and to our families, that God is alive, and that His presence in our lives can make a world of difference.

All five questions seek the response “I will, with God’s help.” It is only by His grace and His presence in our lives that we can please Him, but please Him we must.



William Hockin is Bishop of Fredericton

**Appointments**

**The Rev. William Sheppard** is appointed rector of St. Alban’s Church, Dartmouth, in the Diocese of Nova Scotia and Prince Edward Island, effective June 15. He leaves the Parish of Central Kings, where he has served since 1991.

**The Rev. George Eves** was appointed priest-in-charge of the Parish of Gondola Point on May 1. He will also continue to teach at the Church Army’s Taylor College in Saint John.

**Diocesan Briefs**

**WHAT’S IN IT FOR ME?**  
Bishop George Lemmon will lead a mission by that name in the Parish of Musquash June 8-10. For details contact Capt. Donna McPherson, (506) 659-2206.

**VOCATIONS DAY**  
Representatives of the Atlantic School of Theology, Wycliffe College (Toronto), and the Church Army will make presentations at a Vocations Day at Cathedral Memorial Hall in Fredericton on Saturday, June 14. It is an opportunity for men and women within the diocese who feel they may be called to ordained ministry to explore the process. There is no commitment attached to attendance. People are encouraged to come even if the call is still just an inkling or a whisper.

The day is the third of its

kind since 1999. For details contact the Synod Office at (506) 459-1801.

**VOTE POSTPONED**  
A final vote to pursue amalgamation of the parishes of Saint John (Trinity Church) and St. Paul in the city of Saint John has been postponed until June. The congregations both voted in favour of pursuing talks of amalgamation late last year and expected to make a final decision in February. Instead, they have entered an intentional community building phase facilitated by Bill Gerhardt of Shediac, who has helped several parishes, including the lower St. John River valley parishes, through similar exercises. They expect to come to a consensus and develop a mission statement by the June vote.

*Passages*

**Reta Whittaker**, widow of the Rev. H. Allen Whittaker, died at the Saint John Regional Hospital on March 23. She served with her husband in the Parishes of Restigouche, Kingston and Greenwich. She also helped to build, literally, St. Mary and St. Bartholomew’s Church in Saint John. Her funeral was held at that church. She was buried beside her beloved Allen in Fernhill Cemetery.

**Audrey Norman**, widow of the Rev. Malcolm Norman, died in Kingston, Ont. on March 16. She served with her husband in the Parishes of Loch Lomond, Plaster Rock and McAdam. Her funeral was held at the Church of the Good Shepherd in Kingston, a church she and her husband helped to build, and where she was a long-time choir mistress and GA leader. She will be buried with her husband in St. John’s, Nfld.

**Bishop to offer prayers, remarks at Right to Life fundraiser**

Bishop William Hockin will offer an opening prayer and brief remarks at the third annual Focus on Life benefit dinner for Fredericton Right To Life on Monday evening, May 26 at the Fredericton Inn.

Fred Hazel, former Editor-in-Chief of the Telegraph Journal and Evening Times Globe will offer the keynote address, and Monsignor Brian Henneberry will represent Bishop Faber MacDonald of Saint John. Sandra McMullin of Brunswick Street Baptist Church will offer a testimony on her experience with adop-

tion, and jazz Duo De Vries will provide musical entertainment for the evening.

Proceeds of the dinner go toward the purchase of television ads aimed primarily at young women ages 18-34 who may be considering an abortion. The ads are produced in the US and tagged with a 1-800 number that will refer the young women to supportive organizations in the Fredericton area.

“We feel women are not always aware of the services available to them locally,” says Peter

Ryan, who chairs the dinner committee. According to Right to Life statistics, of the 1,100 abortions performed in New Brunswick last year, nearly 800 were performed in Fredericton; close to 300 at the Dr. Everett Chalmers Hospital and about 500 at the Morgantaler Clinic.

The Right to Life Association uses a media buyer to ensure the best rates and times for its annual campaign, which lasts for about two weeks and costs about \$35,000. Cost of the dinner is \$50/plate.

For information and reservations contact Susan at (506) 459-8990.

**Consecration set for St. Dunstan's**

**Note change of date from June 24 to June 23**

Coadjutor bishop-elect Claude Miller will be consecrated at 7 p.m. on Monday, June 23 at St. Dunstan’s Roman Catholic Church in Fredericton. A reception will follow at the Monsignor Boyd Community Centre, which is part of the St. Dunstan’s complex. The consecration was originally scheduled for June 24, the feast of St. John the Baptist.

A committee, chaired by

Archbishop Harold Nutter, is in place to prepare for the service. Dean Keith Joyce and the Rev. Dr. Barry Craig are responsible for the order of service. Cathedral organist Michael Capon is in charge of music. The Revs. Patricia Drummond and Ian Wetmore will arrange seating in the sanctuary, coordinate rooms for vesting and liaise with the dean regarding acolytes and crucifers. David Crowe will acquire ushers, arrange for the seating of special guests and the general public in the nave.

Charles Davies and Phil

Lyons of the cathedral will arrange all the necessary transportation for the event. Wendy Brien is in charge of food and flowers at the reception, the Rev. Wilfred Langmaid is in charge of publicity for the event, and Canon Fred Scott, the diocesan treasurer, holds the purse strings



## Commentary

# War in Iraq — not a black and white issue

BY KEITH OSBORNE

As I sit here and write this, the coalition forces are well into their assault and moving upon Baghdad. By the time you read this commentary, that scenario will be old news. I believe that, whatever may transpire in the meantime, we all need a much clearer view of the issue and a more mature and biblical perspective of the whole dynamic of war. For anyone to categorically denounce the war in the interest of peace is, quite honestly, being simplistic and naive. Similarly, to wholeheartedly support the attack in the interest of a solution, bears the same characteristics. My reason for writing this article is the distress I feel over the glib statements we make without

really considering the issues.

The wisdom to be seen here must be discovered by more subtle, discerning means. It requires that we focus not upon the actual incident of American defiance of UN resolutions, not upon the actual invasion nor even upon the ensuing tragic loss of life. We are to focus rather on the overall plan, the big picture of God's sovereign engineering of global circumstances in order to weave the patterns on His ultimate redemption of all life as we know it. His redemption of creation is not so much dependent upon single incidents as it is upon the culmination of many incidents throughout history. We know that an integral part of the divine plan has been the uprooting of

many a civilization, one falls, another rises, and so the tide of history marches on.

St. Augustine shared the concept, in his *City of God*, that even within pagan societies the hand of God is present working amidst the sin and corruption to preserve order and some semblance of governance. So it is that He weaves His pattern and steers the course of history so it will ultimately end up at the intended destination — final redemption consummated in Christ. The individual incidents along way, while tragically painful for us and God, are in the overall plan, incidental. That is not to minimize the scandal of our sin and affliction of each other, but simply to place it

under the proper context. Either God is transcendent and in control or He is not. If not, then He is not God and we have been pitifully deceived in the pursuit of the Faith.

We agonize over the arrogance and politics which come into play, the dangerous precedents which may be set, the desperate need of a solution set against the backdrop of Sept. 11th, 2001, and the plight of the Iraqi people and all others under similar repression. We cry and pray for peace, and so we must. Let us remember, however, that peace never comes without a price. Even Christ could not discover his glorification without a cross. It is only through trial, tears and struggle that one finds redemption. So it

has been in each one of our individual lives, so it will be for our global village.

May we then, in our statements, leave room for our sovereign God to operate. Perhaps our position should be to neither denounce or approve of the actions taken, but rather to uphold the sovereign prerogatives of our God who will bring all things to wholeness.

*The Rev. Keith Osborne is rector of Pennfield.*



## Spiritual formation diocesan priority closest to Miller's heart

*Continued from page 1*  
parishes to see their young people as the immense blessing they are, but he sees a lot more work to be done, particularly in the area of capital improvements at the diocesan summer camps.

Support for struggling parishes is a major challenge. Strategic realignments and creative alliances have brought stability to several parishes over the past three years. Anglicans in Edmundston worship with their United Church neighbours; the rector of Richmond also serves a parish across the border in the State of Maine; parishes in Saint John are sharing resources and amalgamating; parishes in the lower Saint John River Valley are amalgamating and intend to build a new facility (see story page 1). What concerns him is the future ministry of vacant parishes, many of them small, rural and now served on an interim basis by retired clergy.

"We are certainly grateful to the retired clergy for filling the gaps," he says, going down a list of about 15 familiar names, including both bishops emeriti, "but we need to balance our new graduates with retirees so there are no vacancies." Right now there are only four theological students in the system, there are 10 vacant parishes, and by 2008 another 25 per cent of the present clergy will be eligible to retire.

"This situation is a priority and a concern, but I am sure with continued consultation we will come up with conscientious and imaginative ways in which to continue to provide ministry to the faithful of this diocese."

The fourth issue, that of spiritual formation, is the one closest to Archdeacon Miller's heart.

"The 2001 synod told us

that lay education and spiritual formation are the most important issues facing the church. As the church faces challenges we need to be able to discern God's will — everything we do hangs on how we approach problems and challenges. We don't know how God would have us approach them unless we work at understanding him. Sometimes that means taking part in parish or diocesan programs or courses that help us think critically, to take ownership of our faith in a deliberate way, but it also takes self-examination.

"In *How to Think Theologically*, Howard Stone and James Duke, tell us that everything serves to form us theologically. Some of that formation is passive, comes from embedded ideas, memories, feelings, values and hopes. Some of that formation is more deliberate, it is an understanding of faith that comes from the process of reflecting upon that embedded theological reality."

The process of Christian formation is so important to Archdeacon Miller that he made it part of his course work at Bangor Theological. With the help of an active and learned site team, he is developing a program to meet the hunger for a deeper spiritual life that he recognizes in the diocese. The project also constitutes his doctoral ministry project. It focuses on companioned spiritual formation, an intentional Christian discipline with a long and varied history demonstrating the benefits of spiritual kinship.

"The program encourages couples or small groups to be intentional in the area of personal spiritual formation in a fellowship of soul-friendship, mentorship and more formal spiritual direction settings. While many understand spiritual direction being associ-

ated only with the Roman Catholic church, it has a lengthy Anglican tradition as well. The goal is to lay the foundation for a companioned spiritual formation ministry that will put seeking people together."

Dr. Barbara Pepperdene, a project team member, recently made a \$20,000 donation to the project in memory of her parents, the Rev. L. M. (Pep) and Florence Pepperdene. It is helping the team reach that goal even sooner than expected. As a long-time examining chaplain and ACPO (Advisory Committee on Postulants for Ordination) assessor, Dr. Pepperdene believes spiritual discernment should not be limited to one step along the way to ordination, rather it should be a constant in the journey of all Christians. Her generous financial support will, at the very least, cover travel costs to connect seeking people and qualified spiritual directors in this far-flung diocese.

"Both my parents recognized the essential importance of the Holy Spirit operating in our lives. They evidenced that recognition in different ways: my father in preaching and social outreach and my mother in her quiet loving presence. I am certain they would be pleased with this diocesan initiative, as I am pleased to honour them with my gift," she says.

When he talks about the issues facing the diocese, Archdeacon Miller is animated and confident. In addition to pursuing the four issues identified by the synods, he intends to maintain specific new initiatives of the past three years, including a refocused clergy conference and an immensely successful clergy college. He will continue to consult with and invite the participation of the entire dio-



*Dr. Barbara Pellerdene made a generous donation to Archdeacon Miller's Christian formation project in memory of her parents, the Rev. L. M. (Pep) and Florence Pepperdene. She is seen here with a bishop's crest hooked by her father in his retirement. The crest hangs in the bishop's office in Fredericton.*

cese in decision-making and priority-setting, he will even enjoy the support of the many, many people throughout the diocese who have contributed to the success of the past three years through direct participation in committees and boards. Indeed he has been overwhelmed by the offers he has received.

"The many pledges of support I have received from the clergy and lay people has really energized me," he says.

Bishops, however, face national and global issues as well, and the challenges that lie beyond our diocesan boundaries weigh heavily on him. "These issues are not black and white and they are certainly not simple. Many of them are also outside our context, which makes them that much more difficult to understand. I feel less able to deal with them, so I am glad I will be doing so within the collective wisdom of the wider church. It is that aspect that makes me excited about my part in the conversation."

Claude Miller came late to ordination. He enjoyed a successful career as a civil engineering technologist and real estate appraiser before discerning a call to Holy Orders. He was 44 when he received his BTh from the Atlantic School of Theology, but he has no regrets. "Although I might wish for the vitality of youth, I now see my whole life as a vocation and calling as opposed to a career. I am in awe of where God has put me and completely aware that I cannot fulfill my role as bishop alone. I can only do it through God's grace working in my life."

As he draws nearer the milestones of graduation and consecration, with all the extra planning and preparation they require, the life of the diocese goes on and he must play his role in it. The papers, file-folders and envelopes stacked and labeled by project and bound by elastic bands that sit on a long table behind his desk need attention, as do the neatly labeled binders that stand on the shelves beside his desk. Although he will probably announce the appointment of his own executive assistant next month, that person will probably not come on board until the fall, just in time to be brought up to speed and take over on Nov. 1, when Bishop Hockin retires and bishop-elect Miller officially assumes the office across the hall.

These are exciting and stressful times in the executive assistant's office, but his sense of humour and enthusiasm appear to remain in tact. This faithful servant, with his open mind, discerning heart and the courage to will and to persevere, is looking toward the looming milestones and the others that have yet to appear on the horizon, with a confidence born of faith.





## Royal Assent

The Anglican Church Act 2003 received Royal Assent on Friday, April 11 and will come into force on Sept. 1. It replaces the Church of England Act, 1942, recognizes The Anglican Church of Canada, modernizes church business practices by indemnifying directors through the adoption of the prudent investor rule, and suggests a uniform system of parish names throughout the diocese. It was introduced to the New Brunswick Legislature as a private member's bill by Kirk MacDonald, MLA for Mactaquac and a member of the Parish of Stanley (third from left). Following first reading on April 1 it was presented to the committee on private member's bills by Charles Ferris (left), who is chancellor of the diocese as well as chair of the constitutions and canons committee. Committee members Ron Stevenson (next to Mr. Ferris) and Eugene Westhaver (right) also attended the meeting.

## Choir School first camp experience

BY DANNY EVANS

Choir School was my first experience of a summer camp, since I missed out on this way of summer life having being brought up in South Wales. My wife, Mary, who is from Saint John, has been involved as a chorister and member of staff for many years, and encouraged me to come.

I worked for the week as the assistant chaplain, helping the Rev. Richard McConnell with the daily Christian education program and generally getting involved where I could. I helped out with the activities in the afternoon, getting as wet or dirty as necessary.

It was very rewarding to witness the music, worship and fellowship going on. I was very impressed with the effort put in by all the staff, and especially the children, to produce such beautiful music to the glory of God. There was a good range of music, from Bach to spirituals, which was widely enjoyed.

The children had many opportunities to make friends in a Christian environment, as well as enjoying the kind of large-scale activities, such as Capture the Flag, that are often only possible at a summer camp. There was a strong sense of fellowship formed within the first few days, so that there were firm friendships by the end of the week.

Since chapel services took place every day, the children became more familiar

and comfortable with worship. I was impressed to see how many wanted to be involved with reading and serving, and playing instrumental music at the beginning of the evening services. I felt that this was an excellent opportunity to help the children, especially the younger ones, to grow in confidence in taking part in services.

The staff all worked together well as a team; especially the counselors, who spent the most time with the children. They were very committed to making sure that everyone enjoyed themselves; and the strongest evidence of this was the number of older children who were returning for their eighth or ninth year. It is clear that choir school is a highlight of the summer for many families.

A particularly memorable moment in the week was the evening service on Friday, at which was held a blessing of our marriage. Since our wedding was in England the previous year, many of our Canadian friends were unable to come, so we felt this was a good opportunity to do it again. We were very touched by the great love and support we felt, not only from our invited friends but from all the choristers and adults.

The final service on Sunday at Trinity Church, Saint John was a wonderful experience; an example of choral music at its best. There was a definite 'buzz' in the church hall before the service at the prospect of showing how much music we'd learnt to friends and family. With a packed church attended by the bishop, this service is one of the biggest every year. The children

were very excited afterwards at how well the service went, and so many said how much they were looking forward to coming back next year.

It was clear to me that singing is an excellent way for children (and adults) to worship God together. Choir School is a terrific opportunity to do this, and I hope it continues to go from strength to strength.

*Danny Evans is an Anglican ordinand studying in Oxford, England*



### 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](http://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.*

## Preach grace, not duty, advises clergy college tutor

*Preaching Grace* can turn human speech into a word from God. The Rev. Dr. Stephen Ferris hopes to help his students at this year's Clergy College learn their part in that miracle.

"If we truly preached grace, maybe our teenaged children would not say 'Don't preach at me. I don't want a sermon!' Though we sing 'Amazing Grace, how sweet the sound', we often prefer to preach duty, obligation and rewards," says Dr. Ferris, who will offer his course on June 17 and 18.

In his lectures students will consider texts from three parts of the Bible in order to become familiar again with the joy of *Preaching Grace*.

"We will begin with Paul, Grace is his word. He is the author in the New Testament who greets all his churches in the 'grace of our Lord Jesus Christ.'"

Grace is not a common word in the Gospels, but what the word represents—the love of God that reaches out to the most surprising people—is omnipresent, "So we shall look at some Gospel pictures of the 'grace of our Lord Jesus Christ.'"

The course will also look at grace in the Old Testament, in which Jesus and Paul were nurtured. "We shall find many pictures of grace in the Scriptures they were taught from their childhood," says Dr. Ferris.

Although he has never been to New Brunswick, "except to the



corner of the province one traverses when driving from Halifax to PEI", his roots stretch to the province.

"I actually come from a New Brunswick family who lived in, I believe, Kent County. Like many another New Brunswick family, they moved west to Upper Canada for economic reasons once easier travel was possible. Now the year was 1832 and the new method of transportation was the Erie Canal but the principle is certainly the same. I do not know if it will feel like a 'homecoming', but judging by the friendly people from New Brunswick I have met in my life, it probably will. I'm looking forward to it."

Dr. Ferris is a graduate of the University of Toronto, Union Seminary in Virginia and received his Ph.D from Cambridge University, England. He is currently professor of preaching at Knox College, in the Toronto School of Theology, University of Toronto, but on July 1 he will become Dean of St. Andrews Hall and professor of homiletics at the Vancouver School of Theology.

He is the author of three books, many academic and popular articles, dictionary and encyclopedia entries, and a murder mystery short story.

## Evangelical event in Miramichi

BY MARIE MURPHY

ANGLICAN PARISH OF CHATHAM AND

MIRAMICHI CELEBRATION EXECUTIVE SECRETARY

The Miramichi Celebration 2003 with Dr. Ralph Bell is an ecumenical event to be held May 29 to June 1 at the Miramichi Civic Centre. Dr. Ralph Bell has been an associate evangelist with the Billy Graham Evangelistic Association for more than 30 years. On May 30th, Canadian country star Paul Brandt will also be featured. All events are free of charge.

A Ralph Bell celebration has two primary objectives; first, to offer the message of Jesus to the community, with a primary emphasis on one-on-one relationships; and second, to focus on strengthening the local church for continuing witness and discipleship. A celebration is the motivation and mobilization of the church to pray for, build a bridge of relationship with, invite, and bring the unchurched to a credible event at a non-threatening location where the Gospel is presented and an opportunity to make a commitment to Christ is extended.

For more information, contact the celebration office at (506) 624-1310, e-mail: [mircelebration@nb.aibn.com](mailto:mircelebration@nb.aibn.com) or check the website: [www.rbcelebration.com](http://www.rbcelebration.com)

### St. Mary's ACW

Centennial Tea

2 - 4 p.m. Saturday, May 31

St. Mary's Anglican Hall

McEvoy Street

Fredericton North

Tickets \$6 from

Mrs. Gray, 472-5504

Please Reserve

Saturday, Nov. 23

for the annual

Bazaar & Chicken Patty Tea

11 a.m. - 1 p.m.

at St. Mary's Anglican Church Hall

McEvoy Street, Fredericton North



# The cost of comfort

## Let the games begin



*Refinishing and minor repairs turned into a whole new floor. Without the pews, the nave was wide-open.*



*The remodeled and now comfortable pews had to be stored somewhere while the new floor was installed. The choir stalls, chancel, sanctuary and lady chapel were pressed into service*

A bequest for new butternut pews, not chairs, set off a round of unplanned renovations at Christ Church Cathedral that — like most renovations — took more time, money and effort than planned.

It all began when Robin Gough, a faithful worshiper at the cathedral, left money to be spent on new pews. Historical considerations (the building is a National Historic Site) precluded new pews, but did allow for the old pews to be refurbished. So they were removed and remodeled with deeper seats and more space between them.

“While the pews were out, it seemed only reasonable to strip and wax the floors and do a few minor repairs,” says Dean Keith Joyce. The cleaning turned into repairs, which turned out to be not so minor. A close look revealed the floor was near the end of its life, so it was stripped down to the original floor boards, a new plywood floor was installed, and new linoleum was laid on top of that. A new floor was included in the ongoing restoration plans, and although it was not scheduled for a few years yet, it was financed with restoration funds in hand.

It was also an opportune time to wash the lower portion of the walls. Wash-

ing revealed a need for painting. “Money for that little project came in spontaneously,” says the dean.

“Then we cleaned the window frames and tracery on the north and south walls and discovered what we always thought to be grey stone was actually cream coloured.”

The new floors, painted walls, refurbished (and more comfortable) pews are all easily seen because the lights were lowered and cleaned as well.

Throughout the renovations and spring-cleaning activities, Sunday services were held on the nave floor. Chairs were set up for the congregation and choir. Refurbished pews were stacked in the choir stalls, chancel, sanctuary and lady chapel waiting for the new floor to be finished so they could be reinstalled. Mid-week services were held in the lounge at the Cathedral Memorial Hall, not far from the hall stage, where still more pews were stacked and waiting.

“The mood around it all has been excellent, people have gone with it happily, have enjoyed the change,” says the dean, who at press time was hoping the congregation would be able to enjoy the comfortable new pews by Easter.

The more generous pews will reduce the seating capacity of the church, “but we can easily make up the difference with chairs when we need them on special occasions,” says the dean.

Among those special occasions is the cathedral sesquicentennial. Most of the 150th anniversary celebrations will take place on Labour Day weekend, Aug. 30 to Sept. 1. Details will appear in the June issue of the New Brunswick Anglican.

*Photos by  
Hank Williams  
& Ana Watts*



*With pews in the choir stalls, the choir moved down to that wide-open nave.*



*So did the dean and the congregation. The mood around accommodating the renovations was positive, some people even enjoyed the change.*



# able cathedral pews

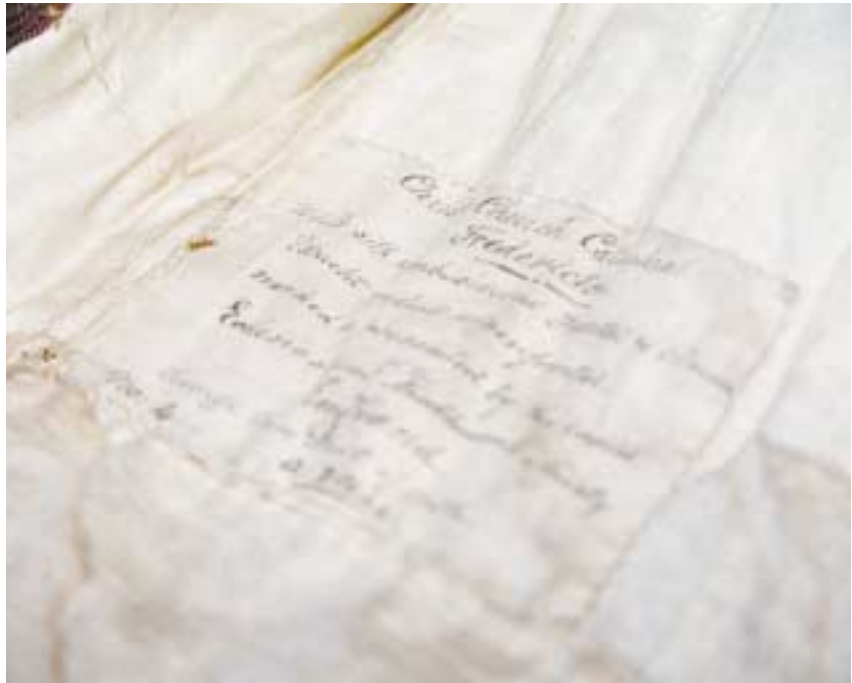
## Let the quest begin

Christ Church Cathedral verger Hank Williams is doing double duty as a detective. During recent renovations and cleaning at the cathedral, he came upon Bishop Medley's trunk. Inside the trunk were several exquisite, antique altar frontals used in the early days of the cathedral.

Some of the frontals had labels stitched on the back. One on a white silk embroidered frontal with crimson Utrecht velvet superfrontal said: "Worked and presented by the ladies of the Ecclesiastical Needlework Society of England ... 1844." Another said: "Given by Mrs. Colonel Carter, Her Majesty's 63rd Regiment." Yet another, in green velvet, said it was "Worked and presented by the sisters Coleridge, Ottery St. Mary, England."

The last one reminded the verger of a curious chapter in cathedral history. When he was building the cathedral, Bishop Medley ran out of money. The story goes that he spent all one night in the church, praying. Soon after a ship arrived in St. John Harbour with a gift of £500 for the bishop. It came from three maiden sisters who identified themselves only by the initials of their first names: F, S and M. The bishop had the initials carved into the finished cathedral.

The sisters Coleridge were from Ottery St. Mary, which is in the County of Devon. Bishop Medley came from nearby Exeter. The verger wonders if perhaps F, S and M are the sisters Coleridge. He's hot on the Internet trail and hopes to have an answer soon, and perhaps solve a 150 year old mystery.





# A Canterbury Tale

BY HANK WILLIAMS

I had no idea when I met David Jette on-line last fall that his acquaintance would result in my visit to Canterbury in February for the enthronement of Rowan Williams as the new Archbishop of Canterbury.

I am verger of Christ Church Cathedral in Fredericton, David is verger of Trinity Church on Wall Street in New York as well as president of the North American Vergers' Guild. We met through the guild website. In December I was pleased (and a little envious) to learn David had been invited to take part in the enthronement. I wished him well.

In early January he mentioned he doesn't travel alone well and "wouldn't it be nice if we could both be in Canterbury?"

I immediately dropped everything I was doing and took him up on his suggestion. I looked frantically for my passport (isn't it odd that you find what you're looking for in the very last place you look?); made reservations on Air Canada to fly to Heathrow; went on the web to find a B&B in Canterbury and was rewarded with a room with full en suite bath and breakfast for £25 a night. (Isn't it amazing how simple it is to do that?)

I left Fredericton the evening of Feb. 24, made the connection in Halifax and flew to Heathrow. I then hopped the Heathrow Express to Paddington Station (no bear), took a cab to Victoria Station (no queen) and hence to the Canterbury station.

There are two stations in Canterbury and I knew that my B&B was only 200 metres away from Canterbury east, but no trip goes completely without a hitch so sure enough, I arrived at Canterbury west. Cabs are great things, however, and I soon rang the bell at the Green House B&B at 86 Wincheap Rd. Host Chris and his wife Kelly provided the ultimate in hospitality and while I would never throw in a quick bit of tourist information for free in a serious bit of journalism, suffice it to say that if you ever find yourself in Canterbury, that's the place to stay! It was a 10 minute walk from my B&B to the city centre each morning, 10 leisurely minutes for me to look at this and that on the way. I could have paid more and stayed right downtown, but the walk made my trip even more memorable.

The city of Canterbury, though heavily bombed in the Second World War, has retained a charm that makes me think of the England I have always heard about. Besides being struck by the twisting narrow streets, beautiful parks, green spaces, towers and fortifications of another age, I was blown away by the absolute hospitality and friendliness of everyone I met.

Living in the Maritimes,

especially New Brunswick, I think we take such friendliness for granted. Canterbury, on the other hand, is an international centre for English language training with crowds of language learners and tourists wherever you go. I thought that with so many people around, the service might sometimes be surly, but at no time did I ever experience anything less than 100 per cent professionalism in stores, restaurants and pubs. Surely this is one of the many things that made *the Empire* and makes the modern UK so great.

The Archbishop of Canterbury's installation service was on Thursday, Feb. 27, but as an invited guest, David had to go to a rehearsal on Wednesday at just past noon. After the rehearsal we planned to meet in front of St. Peter's Gate to the cathedral property (and a place I had hoped to avoid for some years and it's not made of pearls, if you get my drift). He said that the practice would not be that long so I should meet him at 3:15. He appeared at 5:20, apologizing profusely. It seems that the BBC is very accurate and timed the entire thing, meaning that all music had to be done as if it were in the service itself. Trouble is that if something goes wrong, then you start all over again. It also seemed strange to him that while the practice was to make sure all went well, none of the principles (the archbishop, the dean of Canterbury, etc.) were there. Their places were taken by people wearing large signs identifying them as dignitaries.

The big day arrived and I saw David to the gate at noon as the square in front of the gate began to fill with people, most protesting the coming war in Iraq because Prime Minister Tony Blair was inside. A few clergy were also on hand, some for and some against the new archbishop.

I took a picture of a priest holding a sign in her hands proclaiming, *Thank God For Rowan*. Another priest heckled her. I think he had a problem with the ordination of women, he kept shouting that she had "declared that the word of God was irrelevant." I don't know exactly what had been said by either one to cause such a reaction but it stressed to me just how deeply many still feel that question.

As a Welsh speaker, a small 'l' liberal and a Williams, I was thrilled with the choice of Rowan Williams.

A line of Bobbies in front of the gate kept order and even managed to quietly lead away a young man anxious to take on anyone who would fight.

I watched the service in the privacy of my B&B room, joking later that I had a better view than



Protestors against the war in Iraq were out in force at the enthronement of Rowan Williams as Archbishop of Canterbury because British Prime Minister Tony Blair was in attendance. The priest below was celebrating instead of protesting. Another priest who clearly disagreed with the ordination of women, heckled her, saying she had "declared that the word of God was irrelevant.." Photos by Hank Williams

David (which turned out to be right). The archbishop is a very imposing man with white hair, a full beard and piercing eyes. The power of those eyes came through even over television. There were several processions and I don't think I have ever seen so many purple shirts in all my life. Even more striking were the number of bishops who are people of colour, a reminder of the truly world-wide meaning of *the holy catholic church*. I also noticed that there seemed to be a lack of women participating as priests in the service, but with television coverage and my not actually being in the church, it is possible that I am mistaken.

The service did include a wonderful performance by a group of African drummers and singers from Brixton, in the south of London. When they finished I heard a commentator say, "the service then continued and reverted into a parochial manner." I prefer to say that they just started "speaking Anglican" again, but I don't say it to deny the majesty of the language of the Book of Common Prayer.

I was expecting a Eucharist so I was surprised when very shortly after the sermon the service ended with *Cwm Rhondda*, a blessing guaranteed to swell the heart of any Anglican or Welshman.

It was a wonderful once-in-a-lifetime event and I will never regret the time and money I spent to get there.

The day following the installation I did a lot of walking around Canterbury, then David and I went to Evensong at the cathedral. That in itself was worth the



trip! We sat beside the choir, close enough to read the music and heard the young boys' soaring voices, just like on the Christmas broadcasts, and it was all a cappella. I still have goose bumps.

I left Canterbury for London on Saturday morning (got the right train this time) and got back to Fredericton on Sunday.

The memories of that trip to Canterbury will stay with me for the rest of my days and I am so

glad that God provided me with the opportunity. I doubt such will come along again.

*Hank Williams is a member of the North American Verger's Guild, which is keen to attract Canadian members. If you want more information contact Hank directly at hen3ry@nbnet.nb.ca (he would be happy to hear from other vergers), or go to the guild website www.vergers.org.*

*I then hopped the Heathrow Express to Paddington Station (no bear), took a cab to Victoria Station (no queen) and hence to the Canterbury station.*



# 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

## Diocesan Youth Roundup

### ALPHA FOR TEENS IN SHEDIAC CAPE

Hi, my name is Colin Berry, and I am a resident of Shediac Cape. I attend St. Martins In the Woods Church and I am leader of a small Alpha for Teens group. I actually share the leadership with a friend named Susan Pinell, and we are really blessed to have such great group (I love you guys).

Some candidates are learning a lot of things about our Father for the first time and others are developing a stronger relationship with Him. A lot of glorious things are happening here at St. Martins and God deserves our thanks and praise. A lot of things in this world are beautiful and a lot of people are blessed, we must always give him thanks for them.

Check out Psalms 18:28 (it's my favorite) and see how good God is. Well that's enough out of me, God bless you all! We'll be praying for all of you, stay strong!

P.S. All you at TEC, God bless ya! I'm gonna miss you guys, but I'll be praying!

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### ACTIVE JUNIOR GROUP IN SUSSEX CORNER

From Oat McCaig, youth group leader in the Parish of Waterford and St. Mark

This year we have an active junior youth group that meets every week for a two-hour program. The children are in grades six to eight, so they are between 11 and 13 years old. Our goal is to sow seeds of faith. We believe that if we plant the seeds, God will make them grow in his own time. Even though we may not see the harvest, we pray that the seeds will be fertile.

This year we have between 20 and 30 kids attending youth group each week. We are blessed to have many children that do not otherwise have a connection to our church. We completed a successful Alpha course this winter. The highlight of this was the Holy Spirit weekend that we were able to enjoy at Adair's Wilderness Lodge. We had the run of the place one Friday evening and Saturday, and spent several hours discussing and learning about the Holy Spirit, and praying for God to reveal himself through His Holy Spirit. David Parsons from the Church Army joined us as guest speaker.

When working with chil-



Senior West Side Anglican Youth in Saint John took part in the World Vision 30 Hour Famine this spring. At hour 27, the weakest hour, they packed lunch bags with nutritious food and New Testaments (supplied by the Canadian Bible Society) for distribution to the homeless in the city. From left to right they are: Elizabeth Johnson (with her back to the camera) Cheyenne Poirier, Michelle Mills, Erin Hodge, Jennifer Maxwell, Jane Smith, Marissa Melvin, Andrew Hodge, and Holly Worden

dren of this age, we are always trying to find balance between having fun and learning more about God. We like to think of our evenings as "fun with a purpose". They are quite loosely structured. The first 45 minutes to an hour is spent on games, activities, competitions, or skits. This is followed by a five to 10 minute presentation or video about the topic we have chosen to discuss. Then we break into smaller groups with a leader in each group. This is a 20 to 30 minute time for discussion, a devotion, and prayer in a more manageable size group.

We also have a 20 to 30-minute worship time either before or after the small group discussion. We have found the kids enjoy a few favourite songs, and we seem to keep coming back to them. We use CD's and overheads during this time. Occasionally, though, we have live musicians and that adds greatly to the evening.

We end each meeting with a snack and free time.

Through faith, we believe that the seeds we plant in these young people will continue to produce spiritual fruit throughout their lives. If we are able to make a difference in even one young person, the effects will, in time, be felt by many — all to God's glory!

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**GREETINGS FROM  
MICHAEL CAINES**  
leader of

### Westside Anglican Youth in Saint John

The youth in west Saint John have been busy and challenged this spring. We have been involved with activities that promote fellowship and going deeper with the Lord. The senior youth group has been skiing twice, bowling, and movie watching as well as attending our weekly meeting where Bible study, worship, and great food are the staples. We also did the 30 Hour Famine.

The junior youth groups have been involved in various exciting activities including a day called WAMM (Westside Anglican March Madness). Bible studies combined with fun recreational activities have been our main focus. So despite the white spring we've had so far, Jesus is alive and well with the WAY (Westside Anglican Youth). On behalf of all of us, God Bless!

### From the Millgen editor

Hello Everyone,  
May is my favorite month! Not only because my birthday is in May ... well yeah, ok, it's because my birthday is in May. It's also because the summer is almost upon us. Before we know it, Teens Encounter Christ will have gone by, and the camps will have begun. Please keep all the youth of this province in your prayers as we approach the sunny season. I have been so encour-

## The Be There Square

(THAT'S REALLY A RECTANGLE)

### UPCOMING YOUTH EVENTS IN THE DIOCESE

#### MISSION WITH YOUTH EVENTS

A mission at St. Luke's in Saint John from May 8 – 11 has lots of youth action built right in. It starts with a youth service, for those 13 and up, on Thursday, the 8th, from 7 – 9 featuring The Undignified Band and guest speaker the Rev. Peter Gillies. On Friday evening there will be a puppet show and activities in the hall during a regular mission service. Saturday afternoon at 1, Capt. David Parsons will be guest speaker a special young people's service for those five and up.

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#### UNDIGNIFIED SUNDAY EVENING WORSHIP

May 25, 7 – 9 pm  
Holy Trinity Hammond River  
2 Hammond River Rd,

Quispamsis  
with music from  
The Undignified  
Worship Band

This is two hours of  
EXTREME WORSHIP

For more information  
call 847-0850

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#### YOUTH MINISTRY TEACHING SUMMIT

June 20-21

St. James the Less, Rothesay With Pete Ward and Johnny Baker from London, England. Pete and Jonny will share some of what they taught the clergy at their college, but 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! For more information, check out [www.renforth.net/dioyouth/](http://www.renforth.net/dioyouth/)

This event is planned, organized and brought to you by people from the Diocesan Youth Task Force, Taylor College of Mission & Evangelism, Camp Medley and Teens Encounter Christ.

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#### GET ON THE BUS

As a part of the Celebration of 2003 "Year for Youth", the Diocese of Fredericton would like to send a bus load of young people to the Urbana Missions Conference. It's an annual inter-varsity Christian Fellowship Student Mission Convention held since 1946 that has challenged more than 200,000 college students (and recent graduates) to seek their place in God's mission.

Jamie Morell attended Urbana in 1999. "It was a life-changing experience for me. I had been to a lot of different Christian conferences before this, but none of them were anything like Urbana. For the first time, I realized that God could use me in my church, in my community and in the world. It really opened my eyes. It was one of the greatest experiences of my life."

This year's Urbana will be held at the University of Illinois (224 km. outside Chicago) from Dec. 27– 31. For more information, including cost and registration, check out [www.urbana.org](http://www.urbana.org).

If you will be 18 by the end of December and want to go to Urbana, you can reserve your space on the bus at [www.renforth.net](http://www.renforth.net).

aged these past months as I hear tidbits of what is going on with and for youth around the province — services, youth groups, events, outings, 30 Hour Famine participation — and I am reminded of how good God is. I know that this is a year dedicated specifically to youth, but



my prayer is that this passion will continue so that every member of the church will grow stronger in the Lord's love.

In this month's issue we get to hear from a couple of parts of the province and all the great things that are going on there. If you would like to share what's going on in your church please let me know [rachel\\_tapley@hotmail.com](mailto:rachel_tapley@hotmail.com). Take care and God bless you,  
*Rachel*



## Please continue to search

Dear Ana:  
Certainly it must be said that we all care about you, and it is with love and concern that I send this message.

Please don't stop at where your Epiphany has left you. Other religions have much to offer in the way of morality and deep reflection but they stop short at providing salvation for the whole person. Without the divine/human fusion of the incarnation and without the once-for-all atonement of the cross, there is no possibility of access to the reality which is God.

Being monotheistic means that we must also embrace the Trinity, which of necessity includes the cross of Christ as the only means of salvation. This is not to say we are superior, merely that God in Christ has provided the complete formula for finding access. Please continue to search. If Christ is not essential for all the world, then He is no longer the saviour. The Hindus embrace many gods and Allah provides no atonement. Islam is based on works and Buddhism on inner peace. The problem of sin remains.

May God guide you Ana in your search.  
Keith Osborne

## Scripture is clear

Dear Editor,  
In March an article entitled *Getting There* written by Anna Watts was based on a sermon by Archbishop Harold Nutter. She indicated that he stated that Jesus is not the only way of salvation, but merely the best way.

I am not a theologian, but I believe scripture is very clear, and that is, Jesus is the only way of salvation. Jesus Himself said so. I completely agree with her when she says, as scripture does, that salvation is a gift and that Jesus died for the sins of the whole world, but it saddens me to think that any Christian would believe that salvation could be given in any other way. How it must grieve our heavenly Father to have given His only Son to suffer and die on the cross if it was not the only way to be saved.

Christians are not arrogant because they believe that only Christians have salvation. We are to reach the whole world for Christ. When Jesus said "in my Father's house there are many rooms" he was speaking to His disciples. He told them that no one could come to the Father except through Him. Those of other faiths, along with many of our friends and neighbours, have yet to be reached for Christ, but to receive God's great gift of salvation all people must put their trust in Him.

It may seem impossible to reach the hearts of other faiths with the Gospel message, but with God nothing is impossible.

Paul explains that God's plan of salvation may seem foolish to those who are lost, both Jews and Gentiles, but Christ Himself is the centre of His plan and is

the only path to salvation.  
John Golding

## Truth cannot contradict itself

Dear Ana,  
Regarding the editorial, "Epiphany sermon epiphany experience" (March, 2003), there are a few clarifying points which need to be made, lest readers be led to conclude that the Christian Way is but one among a number of valid pathways to God.

I should state at the outset that this has been one of my bugbears for years, having grown up in a diocese in which it was fashionable to preach and teach the latest (in the 1960s-70s) fads in theology. If you take such teaching to its logical conclusion, you will come to the question: Why bother with Church? or even, Why bother with Jesus? If we don't need him to save our souls, and we don't need the Church to nourish us with his life, in word, sacrament and Christian fellowship, why bother getting out of bed on Sunday mornings? I opted out. But years later I found in this diocese a Church that still believes the "old ways."

With the greatest respect for Archbishop Nutter, we must bear in mind that what one bishop might say cannot overrule what the great majority of bishops have said consistently over 2,000 years.

It is true 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." That doesn't mean, however, that they're all entirely right, especially in light of the fact that so much of what each of them claims as truth is contradictory.

Christianity claims that God became man, died and rose from the dead. Muslims don't believe that he died. Jews don't believe that he rose. Neither believe that he is the begotten Son of God. Can they all be right? This leads to a series of "if-then" propositions.

If there is only one God — and remember that Buddhists, Confucianists, Hindus and others don't believe there is — then we must believe he is the Creator and Preserver of all of us. Thus he is the God of all peoples, whether they are willing to concede the point or not, and they are his creatures.

If he is the author of all things, then he is the author of all truth, for he is truth. And truth cannot contradict itself.

If truth cannot contradict itself, and if Jesus, the Word (voice, speech) of God, is the way, the truth and the life, apart from whom no one comes to the Father (John 14- the same passage in which he speaks of many rooms in his Father's house), then how can we logically concede that truth will act in ways that are self-contradictory?

Whenever Jesus refers to his Father's house he means the temple. In one instance it is the temple at Jerusalem, in the other,

## LETTERS

when speaking of many rooms, he means "the temple of his body". Prof. Rodney Whitacre writes, "The idea is not mansions in the sky, but spiritual positions in Christ" (John, IVP New Testament Commentary, 1999), meaning that in the Body of Christ there is room for everyone. This leads to the final "if — then" proposition:

If it's true that "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16), then why would this ultimate extravagant outpouring of love not be the sufficient means of saving the whole of humanity? And how could such an event be regarded as equal to the myths of other religions?

This is not to say the Church has the monopoly on truth, but while other religions possess much that is true, only the Church has the fullest revelation of truth.

To the argument that all religions are the same in that all are equally suitable roads up the mountain to God, The Roman Catholic philosopher Peter Kreeft responds that the "implicit assumption is that the distinctive teachings of the world's religions are unimportant, that the essential business of religion is not truth but something else ... not conversion but conversation. The unproved assumption ... is that the roads go up, not down; that man makes the roads, not God ... There is no human way up the mountain, only a divine way down."

The wise men sought out Jesus that they might worship him because God the Father had revealed to them that his Son was to be the object of their worship. The implication in all this is that God is the author of truth, not truths. And though many religions have received certain elements of divine truth and made the best of them, yet there is only one that has the greatest treasury of truth (but not necessarily all the truth).

So, what of those who have never heard the Gospel? St Paul writes, "For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus" (Romans 2.14-16). In other words, they've done their best with what they've received. We can take it from this that God can be trusted to deal justly, righteously with those who do not know his Son.

Had Jesus not risen from the dead, Philip Yancey speculates that his memory would likely have been honoured, and pious people would have pored over his teachings, picking and choosing whatever they like. "Worldwide,

Jesus would be esteemed in the same way Confucius or Socrates is esteemed". An unresurrected Jesus, he concludes, is easier to accept. He poses no threat to other religions; his cult does not set itself up as superior to any others. But Easter changes all that. A resurrected Jesus rises above all other gods, and all other approaches to the one God. And Easter raises Christianity above all other religions. The God of Easter died for his people and overcame the grave, opening for them the way of life. No other religion reveals such a tremendous outpouring of love by its god. No other religion offers such hope. No other religion is as inclusive, for "God so loved the world..."

Ian Wetmore+

## Jesus is the way

Re: Epiphany Sermon – Getting There: "I have never, ever been able to embrace the exclusive aspect of our faith" ... Ana Watts

The last place I ever thought I would have to "defend" our Christian Faith is in a Christian publication like the Anglican Journal!

Have I misinterpreted what is being said? Ms. Watts indicates that both Bishop Nutter and Canon Jim Irvine concur with the "theory" that there is "another" way to salvation, besides through Christ! As "shepherds" of Christians, I for one find it difficult to believe that either of these clergy believes anything other than what they taught for many years. John 14:6 quotes Jesus as saying; "I am the way and the truth and the life. No one comes to the Father except through me." Also, Acts 4:12 "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."

As a Christian apologist, I, do not believe there is a "different" God for my Islamic, Buddhist, and Confucianists brothers. It is they, that believe in a "different" God!

What belief system those brothers have is not for me to judge. I believe there is only one God, and He is a Triune God! (Father, Son, and Holy Spirit) To that end, God does not change; only people's beliefs differ!

Because God is a loving, compassionate, and ultimately just God, I have to believe that at judgment day everyone's eyes will be opened. Thus, everyone will "know" Jesus!

Jesus died for all peoples, not just those who called themselves Christians. Revelation 1: 7, reads; "Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen."

I believe that only through Christ are we saved! However, God the Father, Son and Holy Spirit remains constant! As a Christian believer, I have to believe that, even though, some "religions" may not "know" Christ ... and may not adhere to my be-

liefs, does not negate the fact that God is a Triune God, no matter which "religion". I happen to believe that Christianity is the only true religion, which by the way, includes, Baptists, Roman Catholics, Anglicans, United Church ...

On his website, Basic Christian Doctrine, [www.carm.org/basicdoc.htm](http://www.carm.org/basicdoc.htm), Matthew Slick, answers some very basic questions. I quote him here with permission:

\* Is Christianity the One True Religion?

Yes, Christianity is the one true religion. That may sound awfully dogmatic and narrow-minded, but the simple truth is that Christianity is the only true religion. Jesus said that He alone was the way to the Father (John 14:6), that He alone revealed the Father (Matt. 11:27; Luke 10:22). Christians do not go around saying Christianity is the only way because they are arrogant, narrow-minded, stupid, and judgmental. They do so because they believe what Jesus said. They believe in Jesus, who claimed to be God (John 8:58; Exodus 3:14), who forgave sins (Mark 2:5; Luke 5:20; 7:48), and who rose from the dead (Luke 24:24-29; John 2:19f). Jesus said that He was the only way. Jesus is unique. He was either telling the truth, He was crazy, or He was a liar. But since everyone agrees that Jesus was a good man, how then could He be both good and crazy, or good and a liar? He had to be telling the truth. He is the only way.

Christianity is not just a religion; it is a relationship with God. It is a trusting in Jesus and what He did on the cross (1 Cor. 15:1-4), not on what you can do for yourself (Ephesians 2:8-9).

Buddha didn't rise from the dead, nor did Confucius or Zoroaster.

Muhammad didn't fulfill detailed prophecy.

Alexander the Great didn't raise the dead or heal the sick. And though there is far less reliable information written about them, they are believed in.

The scripture is right when it says in 1 Pet. 2:7-8, "Now to you who believe, this stone is precious. But to those who do not believe, 'The stone the builders rejected has become the capstone, And, 'A stone that causes men to stumble and a rock that makes them fall. They stumble because they disobey the message—which is also what they were destined for.'" (NIV)

Rod Langis

*The letters on this page have all been edited for length, but every effort was made to retain each writer's main points. —ed.*



# INTERCESSIONS

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

### MAY

**15:** Parish of St. Martin's & Black River, the Rev. Dana Dean; Holy Spirit Parish (Paroquia do Espirito Santo), Rev. Miguel Uchoa, Jaboatao Brazil.  
**16:** Parish of St. Mary's, the Rev. Barry Craig; Terence Chandra, Wycliffe College; Mediator Mission (Missao do Mediator), Rev. Veralucia Lins Silva, Recife Brazil.  
**17:** Parish of St. Paul's (Valley) Church, the Rev. Rufus Onyewichi; Nativity Missionary Station (Ponto Missionario, da Natividade), Rev. Jorge Aquino, Natal, Brazil.  
**18:** Bishops, Clergy and Laity of the Church of the Province of Uganda; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Watson Lake – St. John the Baptist, Lower Post, Swift River, Leslie Wheeler-Dame, Eric Dame & family, the Rev. David Kalles, Alice Kalles & family; Bishop Terry Buckle, Blanche and family; the Ven. Claude Miller, Coadjutor Bishop-elect, William, our Bishop, George and Harold, Bishops Emeriti, and their families.  
**19:** Parish of St. Peter, the Rev. Ross Hebb; David Watts, Diocesan PWRDF Coordinator; Reconciliation Parish (Paroquia da Reconciliacao), the Rev. Luiz Marcos Silva, Caruaru -Brazil.  
**20:** Parish of St. Philip's, the Rev. Kevin Borthwick; Saviour Mission (Missao do Salvador), Lay Ministry Carlos Tome, Joao Pessoa, Brazil.  
**21:** Parish of St. Stephen, the Rev. Peter Mills; the Rev. Dr. R. Lee Whitney (on leave); Saint Francis of Assis Missionary Station (Ponto Missionario Sao Francisco de Assis), Rev. Severino Abel da Silva, S. Goncalo do Amarante, Brazil.  
**22:** Parish of Salisbury & Havelock, (vacant) the Rev. Bonnie Baird, priest-in-charge; Redemption Parish

(Paroquia da Redencao), the Rev. Maria Gorete da Silva, Olinda, Brazil.  
**23:** Parish of Shediak, the Ven. Malcolm Berry, Capt. Hugh Bateman; David Larlee, Wycliffe Hall, Oxford, England; Sower Mission (Missao do Semeador), the Rev. Saulo Mauricio Barros, Olinda, Brazil.  
**24:** Parish of Simonds (vacant); True Vineyard Missionary Station (Ponto Missionario Videira Verdadeira), the Rev. Edmar Pimentel, Caruaru, Brazil.  
**25:** Bishops, Clergy and Laity of the Anglican Communion, the Anglican Consultative Council, the Secretary General and the Anglican Communion Office Staff; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Atlin – St. Martin, Licensed Lay Minister Dorothy Odian & family; Bishop Terry Buckle, Blanche and family; the Ven. Claude Miller, Coadjutor Bishop-elect, William, our Bishop, George and Harold, Bishops Emeriti, and their families.  
**26:** Parish of Stanley, the Rev. Ranall Ingalls; Church Army: Capt Robert Marsh, Capt David Parsons, Capt Lisa Brant Francis; Redeemer Parish (Paroquia do Redentor), the Rev. Mitsuo, Noyama, Rev. Nadja Maria Lins da Silva, Recife, Brazil.  
**27:** Parish of Sussex, the Rev. David Barrett; Pentecost Mission (Missao de Pentecostes), Lay Ministry Jardson Tenorio, Jaboatao, Brazil.  
**28:** Parish of Tobique, the Rev. David Perks; the Rev. Canon George Akerley (R); Zion Mount Missionary Station (Ponto Missionario Monte Siao), the Rev. Leonides Menezes, Umburetama, Brazil.  
**29:** Parish of Upham, the Rev. Philip Pain; Resurrection Parish (Paroquia da Ressurreicao), the Rev. Luiz de Souza Franca, Joao Pessoa, Brazil.  
**30:** Parish of Upper Kennebecasis, the

Rev. Leo Martin; Bonnie LeBlanc; Saint Paul Parish (Paroquia Sao Paulo), the Rev. Nadja Maria Lins da Silva, Rev. Juciara Nascimento, Recife, Brazil.  
**31:** Parish of Victoria, the Rev. David Kierstead; Strong House Life Missionary Station (Ponto Missionario Casa Forte), the Rev. Ricardo Mucio, Recife, Brazil.

### JUNE

**1:** Anglican Communications Sunday: Pray for the communication of the Gospel to all the world; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Atlin – St. Martin, Licensed Lay Minister Dorothy Odian & family; Bishop Terry Buckle, Blanche and family; the Ven. Claude Miller, Coadjutor Bishop-elect, William, our Bishop, George and Harold, Bishops Emeriti, and their families.  
**2:** Parish of Waterford & St. Mark, the Rev. Allen Tapley; the Rev. Robert B. Barry (R); Holy Trinity Cathedral (Catedral da Santissima Trindade), Dean: the Rev. Paulo Ruiz Garcia, Recife Brazil.  
**3:** Parish of Westfield, (vacant) the Rev. Don Trivett, interim; Living Waters Mission (Missao Agua Viva), Rev. Simea Meldrum, Jardim Brazil.  
**4:** Parish of Westmorland, the Rev. Robert LeBlanc, Priest-in-Charge; the Rev. Patrick Blgrave (R); Bethel Missionary Station (Ponto Missionario Betel), Lay Ministry Evilasio Tenorio, Recife Brazil.  
**5:** Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Christopher VanBuskirk, the Rev. Chris Hayes; Bethany Parish (Paroquia Betania), Rev. Leonides Menezes, Recife Brazil.  
**6:** Parish of Woodstock, the Ven. Walter Williams; Paul Ransom, Wycliffe; Christian Love Mission (Missao do Amor Cristao), the Rev. Washington Franco, Maceio Brazil.

**7:** Parish of Andover, the Rev. John Mills; Beatitudes Missionary Station (Ponto Missionario das Bem Aventurancas), Lay Ministry Armando Fiel da Costa, Timbauba Brazil.

**8:** Pray for all church musicians – organists-choirmaster, choristers, composers, musicians and small voices that give praise to God; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Communities of Faro and Ross River; Bishop Terry Buckle, Blanche and family; the Ven. Claude Miller, Coadjutor Bishop-elect, William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**9:** Parish of Bathurst, the Ven. Douglas Patstone; the Rev. Canon Basil Buckland (R); Good Shepherd Parish (Paroquia do Boom Pastor), the Rev. Josafa dos Santos, Salvador Brazil.

**10:** Parish of Bright, the Rev. Ian Wetmore; Good News Mission (Missao Boas Novas), Lay Ministry Israel Cardoso, Caapora Brazil.

**11:** Parish of Cambridge & Waterborough, (vacant) the Rev. Brenda McKnight, priest-in-charge; the Rev. Eric Caldwell (R); House of Hope Missionary Station (Ponto Missionario Casa da Esperanca), the Rev. Miguel Uchoa, Jaboatao Brazil.

**12:** Parish of Campbellton, the Rev. William Morton; Good Samaritan Parish (Paroquia do Bom Samaritano), Rev. Filadelfo Oliveira Neto, Recife Brazil.

**13:** Parish of Campobello, the Rev. Charles Smart; Terence Chandra, Wycliffe; Christ Liberator Mission (Missao Cristo Libertador), the Rev. Jorge Aquino, Joao Pessoa Brazil.

**14:** Parish of Canterbury, (vacant) the Rev. Jane Arnott, Priest-in-Charge; Communion Missionary Station (Ponto Missionario Comunhao), the Rev. Marcio Meira, Joao Pessoa Brazil.

**15:** Give thanks for the Anglican Church of Papua New Guinea; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Haines Junction – St. Christopher's, Beaver Creek – St. Columba, Alaska Highway mile 918-1202, the Rev. Canon Geoffrey Dixon, Rosalind Dixon, & Lay Ministry Team; Bishop Terry Buckle, Blanche and family; the Ven. Claude Miller, Coadjutor Bishop-elect, William, our Bishop, George and Harold, Bishops Emeriti, and their families.

**16:** Parish of Carleton, the Rev. Vicars Hodge; the Rev. Canon Brian Campion (R); Calvary Parish (Paroquia do Calvario), the Rev. Adonias Ramos, Paulista Brazil.

**17:** Parish of Central Kings (vacant); Hope Mission (Missao da Esperanca), Lay Ministry Claudio Linhares, Joao Pessoa Brazil.

**18:** Parish of Chatham, the Rev. Alan Reynolds; the Rev. Wally Collett (R); The Comforter Missionary Station (Ponto Missionario O Consolador), Lay ministry Antonio Costa, Joao Pessoa Brazil.

**19:** Christ Church Cathedral, the Very Rev. Keith Joyce, the Rev. Elaine Lucas, the Rev. Pat Drummond, Honorary Assistant, the Rev. Canon Hubert Drillen (R); Christ The Saviour Parish (Paroquia Cristo O Salvador), the Rev. Josafa dos Santos, Ilha de Itaparica Brazil.

**20:** Parish of Coldbrook & St. Mary's, The Rev. Gregory McMullin; David Larlee, Wycliffe Hall, Oxford, England; Jesus of Nazareth Mission (Missao Jesus de Nazareth), the Rev. Severino Abel da Silva, S. Goncalo do Amarante Brazil.

*Diocesan intercessions are available on-line at [www.anglican.nb.ca](http://www.anglican.nb.ca)*

## Imitatio dei ... Compassion and Mercy

In this Great Forty Days how might we presume to praise God? How might our response to the unexpected redemption of Easter begin to adequately address the source of our joy? Chocolate eggs notwithstanding, how can we possibly clear our throats sufficiently to give voice that would echo in the vaulted canopy of heaven itself?

We can expect to fail, but praise of the One who restores us will be nonetheless exacted. The words will be inadequate to contain both the expansive affection of a redeemer and the intimate assurances of compassion and mercy. Eloquence inevitably fails even the most glib of us. Practice as we will, our voices in prose and praise are absorbed in the immensity of redeemed creation and only silence can be heard.

Our praise of God in Jesus is given voice and hearing in our imitatio dei. Our reflection of the One who encounters us from the perspective of a cross enables compassion and mercy to be felt first by me and then by you and then in the broken lives around us. There is no scarcity of broken lives.

For me to offer other than compassion and mercy to others is to diminish both them and me in my response to Easter. It dimin-



the penultimate  Word  
BY JAMES IRVINE

ishes the One who startled Mary in a garden early as well. It's as though something other than compassion and mercy could praise the One who bore scars and sin and broke bread with followers by the shore. It's as though a liturgical thank you would satisfy the heart of the One whose heart embraced the heart-broken.

It's like a polite gesture that concludes an obligation or response. I ask you for the salt, and passing the salt I simply conclude our transaction with a "thank you." Nothing more need be said. You've been praised ... at least you've been thanked! I've been satisfied. It is enough, we think: it is finished.

Praise, however, is not po-

lite. It isn't the automatic courteous response of Miss Manners to the largesse of another. Praise is more. Much more. And less. In large things and in small things, it is my expression of compassion and mercy in the lives of folks I've hurt. The measure is proportionate to the expression of compassion and mercy that has been given me as an Easter surprise wrapped in grace.

Imitatio dei draws me beyond a great big loud thank you into the hurts and sorrows needing the redemption of my efforts of compassion and mercy. Jesus said as much in the Upper Room when he breathed on the 10 whom he found there that first Easter night. The minion was told that whomever they might forgive would be forgiven. And those whom they chose not to forgive? Why, they'd remain unforgiven of course! They would remain broken. They would remain broken-hearted.

Jesus calls those who recognize his compassion and mercy to reflect his saving health — his salvation — in the lives of others.

I don't do that well, nor do I engage in it often. I suspect that you, dear reader, are as negligent as I. Get close to the broken-

hearted and discouraged and worn-down folks? The risk appears to be almost too great. We'd prefer to give voice to Easter praise in other ways. Thrilling Alleluias are always more fun than I can manage. Having sung myself hoarse, I feel that I have praised the One whose wounds measure a costly sense of compassion and mercy.

I'm dismayed to think that this isn't enough. That it never will be enough. I have learned that more is wanted and what that is will inevitably be less. The author of our salvation wants our compassion and mercy, inadequate though they will be. Not compassion and mercy reverently laid at his feet, but courageously expressed in the lives of others, hungry for it, thirsting for it. That is wanted more than praise. That becomes praise. In its provision, for all my inadequacy, I discover that praise writ large and spoken loud fills a redeemed world. Compassion and mercy, though limited by my awkwardness in coming close to the heart-felt hurts of others, exceeds the purest note of my praise.

The opportunity for praise doesn't evade us. At every turn I discover those needful of the compassion and grace that has touched

me. In a stranger's face and in the soiled face I see the victim of a broken world, and in that identity I see wounds reminiscent of a scourging and thorns and nails. In a familiar face and in the sparkling face I see the same victim, hidden beneath a veneer of frightened courage. Each one is an opportunity for time invested, an engaging ear and a careful touch.

The opportunity, I'm discovering, is close at hand and at a great distance as well.

I am moved to see the face of the innocent unjustly sentenced by Pilate in the countenances of Iraqi Muslims and Israeli Jews as they cradle their dead in their arms, the nameless targets of smart bombs and suicide bombers. Jesus invariably stands with the broken of this world without sectarian bias. After all, his objective is to redeem the world. I am struck how selfish and silly my praise has been in the past, safely offered and disengaged from a world for which the King of all Creation spent his life demonstrating compassion and mercy.

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*Canon Jim Irvine makes his home in Fredericton.*



# It isn't easy for families with young children to get to church

*We need to be sure it is worth the effort*

BY PATRICIA DRUMMOND

On Ash Wednesday I celebrated the Eucharist with the imposition on ashes at the Cathedral — well, not actually the Cathedral but the lounge at Cathedral hall, since the Cathedral is undergoing such extensive renovation work that mid-week services are not being held there for the time being. Nevertheless, the atmosphere was reverent, subdued and meditative.

The next day I was on a plane headed for Toronto to spend four days babysitting the three grandchildren who live there, Alex, six, and twins Amy and Emily, who were two in January. It was not what I had planned when I booked my flight way back in December. I had thought it would be a bit of a holiday, and really nice to see the family. Then my son was laid off in a corporate re-shuffle. Amazingly he landed a new position in Moncton.

What I had planned as a holiday turned into an opportunity for my daughter-in-law Susan to do some house-hunting in Moncton. It was also an opportunity for me to be reminded of just how much effort it is for families with young children to get them to church each Sunday.

I arrived in Toronto in time to take part in the bedtime routine, and to spend the evening studying

the list of all possible eventualities which Susan had prepared. This included what the children usually ate for breakfast, lunch and supper, their favourite activities and TV programs, the friends who might ask Alex to play or want to visit, and the usual times for all these things. Susan left at 11 o'clock the following morning.

It wasn't long before the "how to do church on Sunday" question began to nag at me. The service during which nursery was offered was at 9:30, which seemed horrendously early since I had not managed to get dressed until 10 o'clock on Saturday morning. I planned meticulously. On Saturday night I packed a bag of diapers, snacks and a few books, then put out the breakfast things, laid out clothes and went to bed early with the alarm set for 6:30. By the time the Sunday morning calls from the cribs became incessant, I was washed and dressed and the dog was outside.

I changed the girls' diapers and gave them some milk, which they had while they watched the Tigger movie on the TV in their parents' room. Then it was downstairs for Cheerios (girls) and Dinosaur egg oatmeal (Alex), followed by toast, peanut butter and juice. Amy wouldn't let me lift her into her high chair until Emily had almost finished, but I'd already learnt not to insist. Once there she made up for lost time, though.

I managed my breakfast on the run.

Two more diaper changes

and clothes for the kids came next. I decided against struggling with dresses and tights, and put the girls in blouses and overalls, pink for Emily and purple for Amy. A clash of wills came next. Alex insisted that the Maple Leaf t-shirt I'd brought him as a gift was perfect church-going attire, even though he had been wearing it since I came, including to bed the night before. Well, it was a compliment in a way, so we compromised — he wore the t-shirt and put his Aran sweater over the top.

I added juice and indoor shoes to the bag I'd packed the night before, we got our outdoor clothes on, and made for the car. I was thinking smugly that we were even going to be early. Pride goes before a fall. I hadn't checked outside. When I let the dog out into the back garden I hadn't noticed that there had been three to four inches of new snow/freezing rain. The car was covered.

Alex was excited. He grabbed the brush and started to attack the car. I got the girls into their car seats, started the engine, eventually figured out where defrost was, and then helped him. Their vehicle is an SUV, which makes sense with three car seats, but it meant Alex couldn't reach it all. The ice on the windshield also needed quite a bit of scraping. It was almost 9:20 before Alex was strapped in beside the girls and we were on the road.

The church car park was full. The only empty space was reserved for *First Time Visitors*.

Well, I wasn't quite, but I decided that in the circumstances God would forgive me, so in I went. It was either that or drive part way around the block to the overflow parking area at the high school, then walk back and through a fence with three small children.

I arrived in the nursery breathless anyway. It was staffed by a very nice older teen who was a bit startled to see us. We increased her clientele by 400%. Alex wanted to stay with his sisters rather than go to Sunday school, and this seemed like a good idea — I think the teen thought so too. Alex would be able to come and get me if there was a problem.

Finally, into the church.

The main door to the nave is at the front. Walking into a 'strange' church at the front is very intimidating, especially when there are no seats left at the side and you have to walk boldly down the centre aisle. It wasn't a good way to welcome a newcomer, or almost newcomer, but I was in the church and it was quiet. What a blessing.

The choir and clergy processed from the back — how did they get there? *Forty Days and Forty Nights* brought my blood pressure down a bit, but I wasn't feeling the least bit spiritual and it took most of the service for me to be able to fully enter into the worship.

The sermon was quite a disappointment. A congregational meeting was scheduled right after the service and the rector took the opportunity to go over the ins and

outs of the residential schools issue before the congregation voted on how they would raise their portion of the Diocese of Niagara commitment. Having recently attended our own synod on this matter, it was not personally what I needed to hear, although it was interesting to hear a different take on the subject.

Exactly an hour after I entered the church, I was back in the nursery. Amy was riding the toy horse, Emily pushing a truck full of blocks and Alex supervising. They'd had a great time and didn't want to go home. In fact, the girls cried.

Was church worth the effort? Yes.

Very little children know no theology, but they are highly spiritual beings. They are spiritually fed through their experiences of the world and the people around them. When they are able to equate 'church' with being welcomed and cared for, feeling loved and being happy they are beginning to understand the love of God. In this church that is what they got.

As for me, I was helped to a better understanding of the lives of the young families I serve through my work with the Sunday schools, and how much dedication it can take to get everyone to church each Sunday. I also came to a better understanding of what they need to find when they get there if they are to continue to make the effort.

*The Rev. Pat Drummond is diocesan director of Christian education.*

## We need to use our sacred spaces creatively

Thank Heaven for May. Budding leaves trace the brittle, barren branches of fall and winter with a gentle, hopeful green. Soon the empty nests, so cold and vulnerable for so many months, will once again be sheltered, hidden, perhaps even re-occupied. I'm glad to see the last of them. They reminded me of churches in some communities — built when the economy was robust, when family and community life revolved around them — now forlorn. The flock flew the coop in search of better feeding grounds.

As I reflect on this image and wonder what role the church plays in today's society, I hear voices from the community calling for partners who are willing to help carry people and families who are under-served by an over-worked social system. They are in need of what the church does best: serve those in need.

As expenses rise, budgets shrink and social/spiritual needs expand, can the church, as a spiritual community, build partnerships with other social agencies in a way that will strengthen and support a healthy community? I believe so. It isn't necessarily easy,

### DANCING IN THE RAIN BY RUTH COLEMAN

but it is possible, especially if we ask ourselves some important questions before we begin. Questions like: How do we work in the community without being offensive, stepping on toes, crossing the spiritual boundaries? How do we *do* the gospel without being preachy, pushy and self-righteous? and How do we do all this without apologizing for our faith?

Surely the church has struggled with relevance and identity over the past three decades more than it has in all its history. I don't understand why we have such angst about our faith, because in my experience there is nothing more relevant to society than the message of a loving God who wants to bring His creation into fullness of life. The church has a lot to offer a broken and needy world. We have good news to share and we can tell the world where to find bread. Not only is it good to

do these things, it is incumbent upon us to offer. If we serve the Lord "not only with our lips but in our lives," I believe we can overcome the baggage and stereotypes we carry because of our past insensitivity.

There's a lot of talk these days about community capacity building and many of our community leaders are looking for ways to build pathways into existing social structures/faith communities. They want to aid and assist the building and mobilizing of a community's/faith community's assets. It is time for the church to step up to the plate and share its resources. Perhaps we could even borrow some of the community's expertise. I love the concept of reciprocity.

As a person who works in the community, I find it interesting to hear Christians pray for outreach and ministry opportunities when we are surrounded by such need. While missions are a great opportunity to learn, it is not necessary to travel across continents to minister to the poor and needy. Every family, every cluster of humanity is in need of some

form of support — you don't have to look far to see that. The community needs to be nurtured, loved, healed, forgiven and restored. God, through the church, is just the person to do it. I make no apology for my faith in God because I know of no other person or system that is as effective in the field of restoration.

I realize I am not reporting any fast-breaking news here when I say some of our own Anglican churches are in decline. In some areas, the Diocese of Fredericton is like the bare tree supporting a few empty nests. In some areas those nests are being filled again. Trinity Church in the heart of uptown Saint John, for example, will soon share space in its renovated hall with a community-based agency. Both the church and the community will be blessed by this partnership. The church will once again feel the burst of life as the community passes through its doors. The agency, on the other hand, will have an opportunity to work in a facility that will accommodate the many services it renders to the community.

People from both sectors will work together. It's a marriage made in heaven, but like all marriages it must be upheld in prayer.

Like Joni Mitchell, "I've looked at life from both sides now" — as a community partner working in a social agency and as a believer in a faith community. When I hear my colleagues talk about their dreams and ideas to build healthy communities I realize their aspirations are the same as those of us in Mothers' Union, prayer groups, and church congregations in general. It is time for the community and the church to seize the moment, serve those in need, and praise God for the opportunity and the ability to do so.

We need use our sacred spaces creatively, to welcome to those who enter our doors. The work of partnership and collaboration is not easy, but as a little bird told me, neither is building a nest.



*Ruth Coleman lives and writes in Hampton*