



FOND FAREWELL



DAVID WATTS

Service of Thanksgiving celebrates episcopacy

Bishop Bill Hockin bid farewell to the people of the diocese during a service that included his favourite hymns and readings as well as a poignant sermon. The people of the diocese had an opportunity to say their own goodbyes at a reception following the service. See the full story and photos appear on pages 8 and 9.

Hold the line budget goes to council

Increased funding for mission and ministry offset by administrative savings

The Diocesan Finance Committee and diocesan treasurer Canon Fred Scott will present what amounts to a hold-the-line budget to Diocesan Council later this month. A preliminary budget shows total planned expenditures for 2004 at \$2.4 million. The approved 2003 budget was just over \$2.4 million, although projected actual spending for 2003 is just over \$2.3 million.

The spending is balanced by income, which also remains constant over-all. The bottom lines of the budget do not, however, reflect several interesting developments.

The Mission Ministry and Program budget, which reflects the vision of ministry identified by recent synods, is up by more than six percent when compared to this year's actual spending, which is a reflection of a shift in

spending in the area of youth ministry. The cost related to the appointment of a full time diocesan youth coordinator, who assumed the

position the first of this month, is being largely offset by a reduction in the cost of the UNB Chaplaincy, which is now vacant.

Funding is increased significantly for lay ministry programs, including Warden's Day and Definitely Not Synod; and clergy development through support of Kings College, the Atlantic School of Theology and post ordination training programs.

Fixed costs, like clergy employment benefits and retired clergy medical coverage continue to rise, although some of this increase is offset by a reduction in the cost of the one-time events like synods, a consecration, installation and farewell included in a hectic 2003. The episcopal stipend is down in 2004 because there will only be one bishop in office, where there were two in office for a five month period this year.

Northeastern parishes discuss shared ministry

BY ANA WATTS

The parishes of Campbellton, Dalhousie and Restigouche are discussing shared ministry.

"Like the parishes in the lower St. John River Valley, we need to update a model of ministry established at the turn of the last century," says Archdeacon Douglas Patstone, who chairs the project. "When the parishes were established, each community had a store, post office and a school as well as the church. The other institutions have moved on and

we are left with just these lovely little Anglican churches in communities where there is little else."

At one time management positions in the forest sector industries, that are the mainstay of the region's economy, were reserved for the English, so religious denominations favoured by English-speaking residents of the area flourished. Changing industrial and economic conditions and demographics have greatly diminished the area's English-speaking population. Other

denominations serving that English speaking community are already sharing clergy.

The initial meeting of parish wardens, the Rev. Andrew Fraser (rector of Dalhousie and Restigouche) and Archdeacon Patstone was very positive. "The wardens in these parishes are capable, creative and prepared to explore the future with open minds. They are willing to explore many models of ministry, look at options for buildings, to do what is necessary and what is best,"

says the archdeacon.

At press time, the wardens were seeking approval of their vestries to pursue the talks. Once that approval is obtained, it could take from six to 18 months of discussion and planning to come up with an appropriate model of shared ministry for the region.

Over the past two years the Parish of Restigouche has made courageous decisions in an effort to stabilize its finances. It decided to concentrate its

See Parish page 2

INSIDE



The Rev. Wendy Amos-Binks blessed the pets. See page 11.

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WANTED

Mahogany or walnut Victorian furniture to compliment a gracious home in downtown Fredericton. Tax receipts for donated furniture will be given based on professionally appraised value. There is a budget for the purchase of some items.

Contact Keith Dow of the Diocese of Fredericton Finance Committee:

506/733-3349 or
downore@nbnet.nb.ca.

Diocesan quest for fine furniture

Appropriate pieces needed for public spaces in Bishop's Court

Although the classified advertisement at left is not likely to appear in your local newspaper, the Diocese of Fredericton is indeed in the market for some antiques. They will be used to permanently furnish some of the more public rooms of

Bishop's Court, the bishop's residence on Brunswick Street in downtown Fredericton.

"Most bishops' residences in the ecclesiastical province of Canada are appropriately furnished, just as residences for university presidents and lieutenant-governors are. Our official bishop's residence is the exception. We would like to see it appointed with major pieces appropriate to a gracious late Victorian/early Edwardian home and befitting of the office

of bishop," says Mr. Dow.

The bishop is often called upon to entertain ecclesiastical and lay visitors for meals, so a dining room suite is at the top of the diocesan wish-list. "A table to seat from 10 to 12 people, a buffet, perhaps even a china or corner curio cabinet would be ideal," says Mr. Dow.

A Victorian settee, plant stand, guest bedroom suite, oriental-style area rugs, paintings and mirrors would

See Appropriate page 2

PARISH NEWS

Parish of Restigouche stabilizes finances with sale of buildings

Continued from page 1

ministry at St. Andrew's in Robinsonville and sell three of its buildings. The rectory was sold last year and St. George's in Flatlands earlier this fall. On Sept. 24, a Service of Thanksgiving at St. Paul's in Dawsonville, with then coadjutor Bishop Claude Miller, deconsecrated that church and it is now on the market.

Mr. Fraser was appointed rector of Dalhousie and priest-in-charge of Restigouche, working with the Rev. Bill Morton in Campbellton, in November of 1999. He was appointed rector of Restigouche

in September of 2001, and continues as rector of Dalhousie.

Mr. Morton left Campbellton earlier this year. Archdeacon Patstone provides interim pastoral oversight to that parish with the assistance of layreaders and retired clergy.

In the photo on the right, the people of the Parish of Restigouche gathered with Bishop Claude Miller on Sept. 24 for a Service of Thanksgiving and deconsecration of St. Paul's, Dawsonville. The church is now for sale.



Appropriate antiques needed for Bishop's Court

Continued from page 1

also be welcome.

"Not only do we want to ensure Bishop's Court is a warm, welcoming and comfortable place, we think it is an ideal location in which to preserve some of the history and heritage of our province. The furniture and artifacts will become part of a permanent diocesan collection."

Although the Diocesan Finance Committee is supporting the acquisition of major appointments for bishop's court with a reasonable budget, it is also hoping individuals may wish to donate items. Those who have items to donate or sell may contact Mr. Dow by phone or e-mail as indicated in the above 'advertisement'.

College news

Wednesday and Sunday work placements for 15 first and second year students at Taylor College of Evangelism in Saint John include area churches and the Community Chaplaincy. They work with youth, in outreach and evangelism. Late last month some students traveled to Aliquippa, Pennsylvania for *Services in Compassion* training with Church Army USA. Third year students are in pre-commissioning placements from Newfoundland to Saskatchewan.

The date for the school's second annual spring banquet is set for April 2nd. Students from New Brunswick, Newfoundland, Ontario, British Columbia and Jamaica are enrolled in Taylor college this year.

Effective communication also cost effective

BY ANA WATTS

E-News, a weekly update of news and events in the Diocese of Fredericton from the Synod Office, is back in business. Anyone interested in current readings, recent appointments, upcoming events, even a little heavenly humour, is welcome to subscribe.

Complete subscription information is available at www.anglican.nb.ca. The link is under *What's New*. Subscribers can expect E-news to arrive in their e-mail in-boxes each Tuesday.

The Diocesan Communications committee is exploring other initiatives to develop better

communications within the diocese at many levels and in many directions, as well as to improve communications with the general public.

Arrangements were made for Archdeacon Geoffrey Hall, the bishop's executive assistant, to meet with a media relations consultant in order to be prepared for media interviews and questions. He said he was faced with that kind of situation in his first week in office. Archdeacon Hall has also taken over distribution of E-news. Its subscription list includes 103 clergy (active and retired) and 60 lay people.

In recent years electronic communication has emerged as

an essential medium for communication within the church. In this diocese 72 of 82 clergy have e-mail addresses registered with the diocesan office. The committee discussed possible options available to offer support to those clergy/parishes not on-line so this form of communication can be used effectively.

More effective communication through the secular media, professional programming and design for the diocesan website were also discussed. Archdeacon Hall offered statistics that showed the website received more than 1600 hits by more than 250 people in September.

Professional programming of data management systems within the Synod Office including the secure mounting of parish statistics, clergy lists, e-mail addresses and other contact information on a web server, was also identified as a priority.

It was also generally agreed that good communication cuts down on labour over-lap and costs.

"We've got to improve communications if we're going to be here in 10 years," said Archdeacon Hall.

Several committee members were charged with research tasks. The committee will meet again on Nov. 18.

Well attended stewardship conference offered effective strategies

More than 70 clergy and lay leaders attended the annual diocesan stewardship conference led by the Rev. David Ponting at Christ Church (Parish) Church on October 4.

The Director of Stewardship and Financial Development for the Diocese of Niagara, offered four modules: Let's Get Practical – Encouraging a culture of stewardship; Implementing

Narrative Budgeting – Telling the stories of what you do with your money; Planned Giving in a Parish Setting; and Telling the Story – A case study of a successful parish.

"I have been to each of the conferences and learned things we can use," says Paul Kaye of the Parish of Chipman and Minto.

"We are getting ready for an every member visitation."

Clarification

Saint John Parishes share only a rector

In the spring of 2002, the Parish of St. James, Saint John and the Parish of East Saint John agreed to share only a rector for a two year period. In the spring of 2004, the parishes will vote on whether they will amalgamate or maintain the status quo. At that time they will also decide, whether or not they will share other expenses.

Information contained in a story in the October issue of the New Brunswick Anglican indicated the two parishes shared more than a rector at this time.



DEADLINE
for copy and photo submissions to the New Brunswick Anglican is the first working day of the month previous to publication.
Nov. 3 for the December issue; Dec. 1 for the January issue

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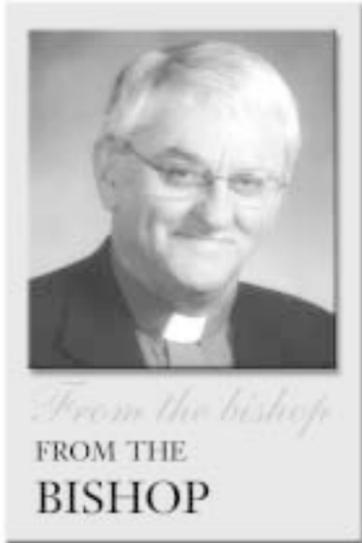
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THE BISHOP'S PAGE

Our mandate is to project the love of Christ

AS I WRITE THIS, MY first short article for the New Brunswick Anglican as bishop, I await my installation as diocesan on Nov. 7 and the convening of the 127th Diocesan Synod of Fredericton on Nov. 8. By the time you read this, by God's grace, both events will be spoken of in the past tense.

I assume the role of diocesan bishop following the retirement of the Rt. Rev. William Hockin, the eighth bishop of our diocese. I can say without reservation, and I'm sure you will agree, that God has blessed our diocese well under his leadership. His pastoral style was refreshing because of his consultative approach and willingness to have everyone participate. The synods of 2000 and 2001 evidence this style and, as a result, important priorities have been identified that have set in place a vision that has, and is, responding to your important concerns for the future of our diocesan ministry together. The four major priorities — youth, personal and corporate faith formation, stewardship and financial development, and concern for our struggling



parishes — point to a desire to more effectively proclaim the gospel of Jesus Christ.

Over the past three years, much was accomplished in relation to these priorities under Bishop Bill's leadership. Teams were established to help in the development of ways to meet the spiritual, temporal and relational needs of youth, clergy, lay leaders and parishes. The teams are a resource mechanism that helps enable participants to more clearly identify their ministry calling.

There is still a great deal of work to do before we realize our vision. This work requires much prayer, patience and a willingness to seek God's will in the midst of parochial and wider church issues.

It was a joy to work closely with Bishop Bill as his executive assistant during his term as diocesan. There were many exciting initiatives that demonstrated a sense of hope for the future and we established the foundational work for even further initiatives. In order to more clearly reflect our present reality and our vision for the future, Bishop Bill encouraged our Constitution and Canons Committee to update the tools that enable us to administer the temporal affairs of the diocese. These revisions, which required tireless effort on the part of the committee members as well as consultation and participation throughout the diocese, were put before our synod on Nov. 8 for debate and ratification.

Over the next months and years our diocese will continue to struggle with the issues that confront the Church in a post-Christian era. Even while under attack, the church's

mandate is to project the love of Christ in all circumstances. Unfortunately as I write, we witness rhetoric and actions that serve only to tear down instead of building up the body. I understand why we resort to this option — frustration comes when we think no one is listening to us. Every issue in the church is a pastoral issue requiring prayerful meeting, listening and loving as Christ loves His church. Reconciliation will be difficult with anything less. The first step toward God's kingdom begins with repentance not retaliation.

We thank God for Bishop Bill's pastoral manner, his demonstration of a leadership style of companionship — walking with the faithful and "pointing the way."

+ Claude Miller

PRINCIPAL ENGAGEMENTS

November 2
First United
and South Tetagouche
United Church,
Bathurst

November 7, 7 pm
Installation
Christ Church
Cathedral

November 8
Diocesan Synod
UNB Campus, Fredericton

November 14, 6:30 pm
St. Stephen's University

November 16-19
Visitation to deaneries of
Kingston/Kennebecasis

November 20-21
Toronto

November 22, 2 pm
Ordination
Christ Church Cathedral

November 23 4 pm
Parish of Dorchester*

* Denotes Confirmation

APPOINTMENTS

The Rev. Dr. George Porter assumed the position of Diocesan Youth Action Director on Nov. 1. He was appointed by Bishop William Hockin on the advice of the Diocesan Youth Action Committee. The appointment includes duties as part-time interim Anglican Chaplain at the University of New Brunswick in Fredericton.

Dr. Porter was ordained deacon in the Diocese of Brandon in 1988 and priest in 1989. He holds a D.Phil (Religion and Society Studies) from ACRSS/Oxford. He has served in various youth ministry capacities most recently in a joint appointment of Associate for Youth Ministries at the Church of the Nativity, Northborough, Massachusetts and Diocesan Youth Missioner in the Diocese of Western Massachusetts. In addition to a long list of academic qualifications he has also received training in the area of

crisis counselling with adolescents and critical incident stress management.

Dr. Porter is married to Nancy, has a grown daughter Erin and grown son Elysyn.

Bishop Hockin also appointed **Bishop Emeritus George Lemmon** as interim priest-in-charge of the Parish of Carleton; the **Rev. Patrica Drummond** as interim priest-in-charge of the Parish of Bright; the **Rev. James Golding** as interim priest-in-charge of the Parish of St. Paul (Saint John); the **Ven. Arthur Gregg** as chaplain to St. Barnabas, Parish of St. Paul (Saint John); the **Ven. Reg Stockall** as interim priest-in-charge of the Parish of Moncton; the **Rev. Canon Philip Ward** as interim priest-in-charge of the Parish of Campbellton; the **Rev. Canon Wallace Corey** as interim priest-in-charge of the Parish of Lakewood (he also continues in that capacity in the Parish of Simonds).

CANONS INSTALLED



Bishop honours clergy

Dean Keith Joyce installed the six new canons appointed by Bishop Bill Hockin. They are seen here following their installation following a service of Choral Evensong at Christ Church Cathedral on Oct. 5. In the back row, left to right, are: Dean Joyce; Canon William MacMullin, Parishes of Douglas and Nashwaaksis; Bishop Claude Miller and Bishop Hockin. In the front row, left to right, are: Canon David Kierstead, Parish of Victoria; Honorary Canon Lloyd Lake, retired; Honorary Canon Elaine Lucas, retired; Canon Ed Coleman, Parish of Hampton; and Canon Albert Snelgrove, Parish of Riverview. Canon Lucas is the first woman to be named a canon in the Diocese of Fredericton.

Ordinations

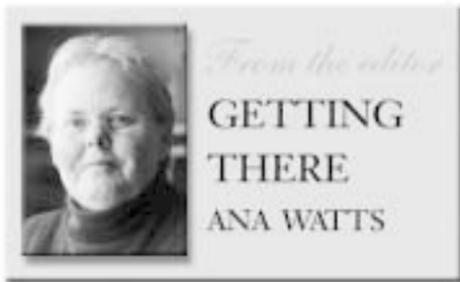
The Rev. Bonita LeBlanc (Parish of Kingston) and the Rev. Christopher Hayes (Parish of Wicklow, Wilmont, Peel and Aberdeen) will be ordained to the priesthood on Saturday, Nov. 22, 2 p.m. at Christ Church Cathedral.

They will be ordained by Bishop Claude Miller. It will be Bishop Miller's first ordination

COMMENTARY

Let's remain at the table

Surely we don't want to see our church fractured or compromised



ANGLICANS HAVE agreed to disagree on a lot of things for a long time. There are more shades of Anglicanism than there are colours for hangings, so it is sad to think we have reduced the same-sex blessings issue to black and white. I thought we were masters of dialogue, that our vocabulary went beyond yes and no, right and wrong.

I'm also disappointed that so many have suggested those who support same-sex unions should abandon their convictions for the sake of the unity of the Anglican Communion. Surely its value would be seriously diminished if so many of the people within it were willing to compromise their heartfelt beliefs.

John Harvey did a masterful job exploring this issue in his commentary on page 5. He says: "In a generation or two, this debate will resemble that between those who debated the centrality of the earth and the sun in the solar system."

He's sure the Church will survive, I pray he's right. I'm not so sure though, and I wonder if he is still as certain, since the primates' meeting with the Archbishop of Canterbury. I've been joking that we are in the midst of a modern Reformation for a while, now it doesn't look like much of a joke. There are already break-away Anglican

churches, and heaven knows I'd be tempted to join if there were one for bleeding-heart liberals — oops, I forgot, this is no joke any more.

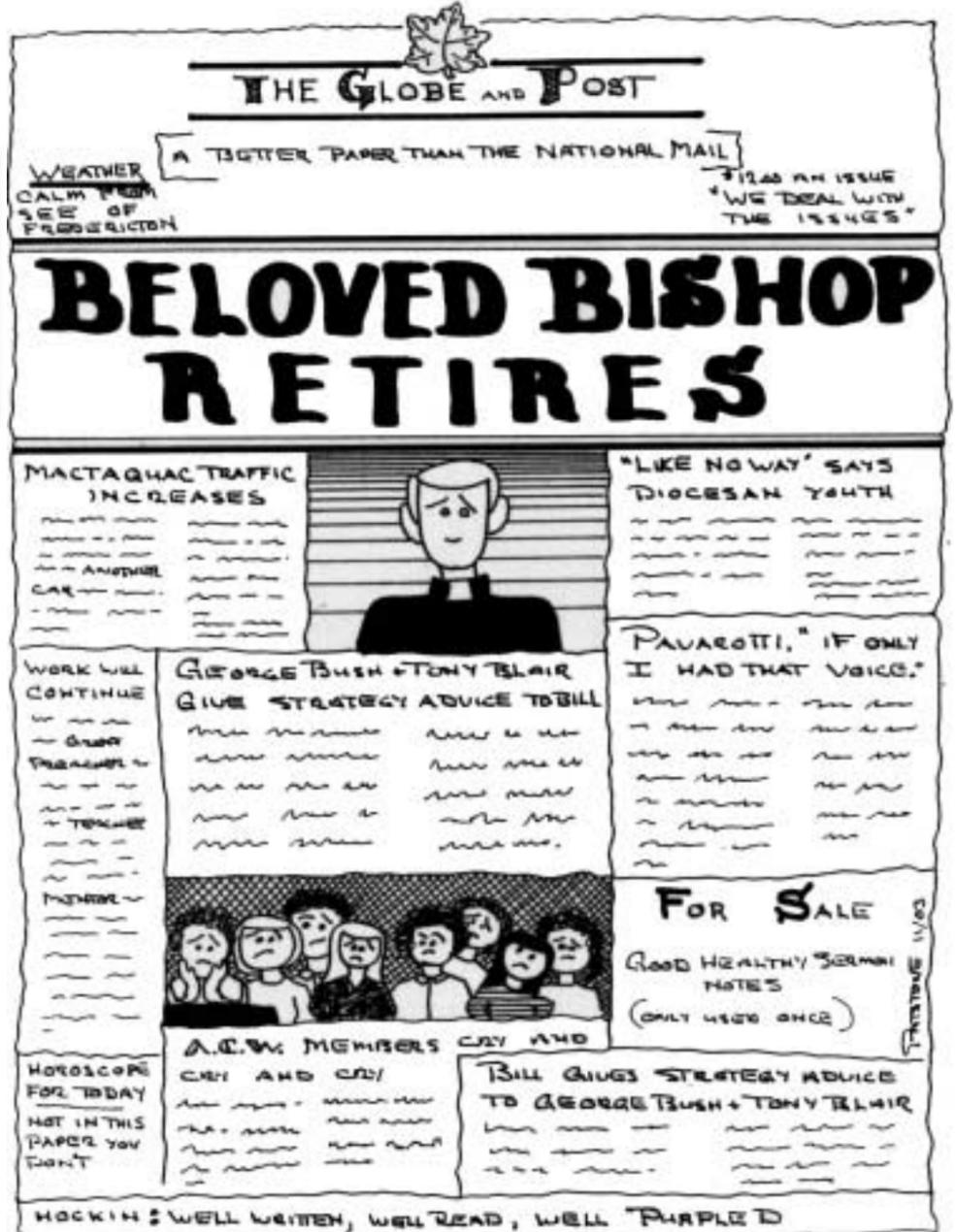
I always thought as Canadians we were noted for our civil discourse, ability to work things out. Through history we have watched our American neighbours to the south fight civil wars, fight and march for civil rights and peace. We have employed different strategies. We should be useful in this struggle, but we seem to be as firmly entrenched as everyone else.

Perhaps we are headed for schism. Without pretending to appreciate the consequences of that, I can't help but wonder which would be worse though: a fractured church or a compromised one?

That said, isn't the only hope to remain at the table and keep talking?

A

Ana Watts is editor of the New Brunswick Anglican



We remember because our freedom was bought at high cost

BY PADRE RICK DURRETT, CAMP GAGETOWN



EVERY YEAR ON NOV. 11, people throughout New Brunswick gather at cenotaphs, Legion halls and churches to honour the memory of those killed in conflict and peacekeeping/peacemaking operations. As a Canadian Forces Chaplain I know how important these services are to the members of the Canadian Forces and to our veterans.

Remembrance is something we church folk know something about. Remembering who we are, where we came from and the events that brought us together as a people and a Church are crucial to our

Christian faith. We remember when we celebrate the Eucharist. We remember his body broken and blood poured out for our salvation. We bring the power of that event into the present in order to remind us of the cost of our salvation and to give us renewed strength for the journey of life and faith.

Remembrance Day serves a

similar purpose. We remember the horror of war and the sacrifices of former generations and remind ourselves of the costs of ignorance and complacency. We remember that we have to be vigilant against bullies and stand up for freedom. The freedom that we enjoy is not free! It was and is bought at a high cost. As our baptismal liturgy reminds us, there is a need to stand against "...the evil powers of this world, which corrupt and destroy the creatures of God." As I write this we mourn the loss of two of our soldiers in Afghanistan where we struggle against the forces of terror and oppression. Their loss reminds us that the struggle for freedom continues and peace in our world remains

elusive.

It is difficult to remember why thousands of men gave their lives in the Great War, the Second World War and the Korean Conflict but as each Remembrance Day goes by and we recall the events of those dark days it is driven home to us once again. They came from little towns and farms, cities and hamlets all over New Brunswick to sign up and fight for what they believed in. Some came because it was seen as an adventure, a chance to get away and see the world. They were idealists, many of them, who had no idea what lay ahead on the killing fields of Europe and Asia. The comradeship and hardships they shared throughout the struggle stayed

with them for the rest of their lives. When the veterans gather on Remembrance Day they remember those close friends who didn't come home. The friends they vowed never to forget; whose sacrifice they swore would not be in vain.

This Nov. 11 if you can't make it to one of the services of remembrance say a prayer for our veterans; thank God for them. Say a prayer for our men and women currently serving overseas in conditions of great danger and adversity; thank God for them. Remember that your freedom is won at enormous cost.

Greater love has no man than this, that a man lay down his life for his friends. (John 15:13)

Visualization aids in the healing of memories and other injuries

BY PHILIP PAIN

The following visualization is a useful example for inner healing of memories at a healing service.

The healing minister leads the visualization in a quiet tone of voice. We are invited to picture someone with whom we have not been reconciled, then to see Jesus. With his

hand on your shoulder something within you melts. The person embraces you then Jesus steps into the centre and embraces you both.

Visualization can also be used when you pray for yourself, or in groups of two or three people, inviting Jesus into the scene and letting him bring his healing.

The dyslexic person has difficulty reading and understanding things said to him or her, unless they are repeated. You'll need to pray about embarrassment, especially in school. Dyslexic people normally find it easy to visualize.

Encourage depressed people to talk about their hurts.

Children and adults with bad dreams can invite Jesus into their dreams and see him heal. Angry people can pray about situations in which they feel they have been treated unfairly.

In addressing physical handicaps, pray about the beginning of the physical problem — after the accident

or the emotional trauma at the discovery of a serious disease. The Holy Spirit may give you a word. Sometimes physical healing takes place during prayers for inner healing.

Elderly people with unhealed memories can invite Jesus into their memories for healing in prayer.

See Several page 7

COMMENTARY

Ending the same-sex marriage debate

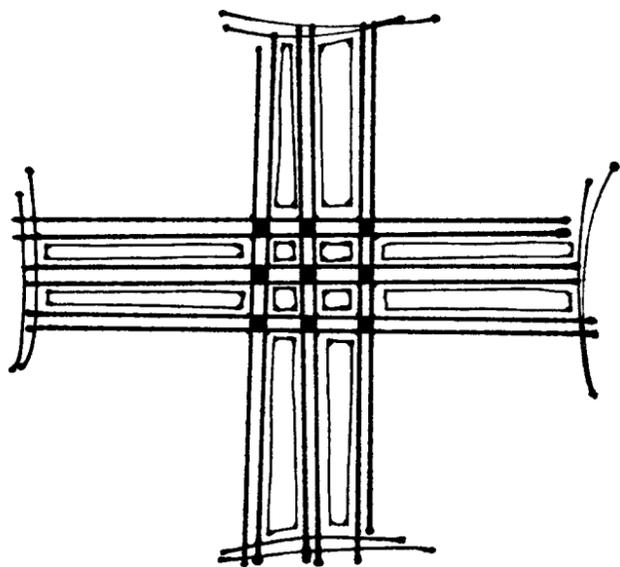
A priest and psychologist analyzes the issue that threatens the future of the Anglican Communion

BY JOHN HARVEY

I AM VERY TIRED OF THIS fight. The current debate on same sex marriages affects what fragile alliance exists within the Christian Church and more particularly the Anglican Church, within which I work and worship. The debate affects the life of the Church not because of any particular answer that might be derived from the arguments presented, but because of the nature of the debate and the historical context within which the debate is taking place. I think that this particular debate is far less necessary than we have been led to believe. We have "bigger fish to fry".

The attempt to create a new Torah from the New Testament is simply not possible. Jesus did not write down his lessons for people precisely because he wanted to avoid the sort of "who are the real Christians?" question that so obsesses those who want to be right and prove others wrong. Jesus taught another way to God that involves an acknowledgement of law but is not ultimately tied to it as a means of grace. Mercy, to quote James, exceeds judgment as a means of access to God. To debate the sayings of Jesus as though they were laws is to miss the point of his teaching. Jesus said that even children and prostitutes can figure out what is holy and what is not. Those of lower status often have this insight while those who debate legalisms do not. This is a truth that those of us who have won a place in institutional and middle class life usually find uncomfortable.

The cost of leaving the legal religious life and following Jesus is a certain initial anxiety. Letting go of the kind of Biblical exegesis that serves to calm one's personal fears means moving to another source of comfort. That comfort comes in doing for others and adopting a perspective that is at some distance from the endless debates we have witnessed of late. It usually means less talk all around. That said, Jesus spoke quite plainly against certain things. Divorce (for example) was one of them. Divorces occur, but no one could argue, reading the accounts we have of the sayings of Jesus, that he



"Jesus did not write down his lessons for people precisely because he wanted to avoid the sort of "who are the real Christians?" question that so obsesses those who want to be right and prove others wrong."

COMMENTARY

thought divorces were morally good. No where though, does he comment on homosexuality. Thus, the practice of Christians, many of them divorced (clergy and laypeople) using Jesus' sayings against divorce to condemn homosexuals (Matthew 19: 3-19) will puzzle, anger and mystify generations of Christians to come. Have these people not read the pericope that immediately precedes this saying? In Matthew 18:23-35 Jesus speaks of the mortal danger of condemning others when we have committed sins and been forgiven. Not very long ago divorced Anglicans could not receive the Eucharist in the Canadian Church. They still cannot in England. This type of judgment, this type of use of scripture, when it is foundational to one's Christian witness, creates more problems than it solves.

DOES AN END to sexual judgment make all sexual behaviour acceptable? No. Sin, we say, is the product of free will. Yet we know now, that the ability to choose freely is not a simple binary sort of act. It is a continuum. Genetics, early environmental factors during pregnancy and after (toxins, maternal attention, nutrition and many other factors) affect the developing person's ability to make free decisions. If

sexual orientation is the product of these factors (and studies of identical twins demonstrate that this is partially true) then how can we condemn all homosexual behaviour as sinful? Nor can we say that homosexual behaviour is sin while homosexual thoughts are not. Jesus' teaching on adultery tends to nudge that door shut. Perhaps what will be left will be the notion of promiscuity as sin, not the relative "heterosexuality" of the individual or (God forbid) the anatomical mechanics of how people make love.

The missing piece here is that the degree of freedom of choice that people have to adopt faithful, monogamous homosexual or heterosexual lives will become clearer as the current interest in human development gives us a more complete picture of our origins and the capacity we have for free choice at various stages of our lives. So for example, it is impossible for children to give informed consent to a sexual act. To involve them in this type of act is now and always will be sinful. In a similar vein, at the end of life, we make allowances for the changeable sexual behaviour of elderly people with dementia who cannot make the sort of choices they used to.

GIVE IT another fifty years. This debate — if we do not change our idea of sin as involving free will — will be much less intellectually difficult and anxiety

provoking. We will be able to teach responsible, non-promiscuous and loving sexual choice within a more scientifically valid Christian frame of reference. This is important because Jesus was an empiricist. Not a scientist in the modern sense, but an empiricist nonetheless. The Kingdom is tangible and coherent and is among us even if it has its origins in the realm of the supernatural.

Is there a model for the kind of homosexual unions that have been debated in our Church? No. I don't know how there could be after 20 centuries of persecution of homosexuals by Christian society. The day I started Seminary a gay man was kicked to death in his own car by three teenaged boys in downtown Toronto. I wonder what he thought his chances were of experiencing a normal model of relationship as he lay dying. In the end there will be such a model though. What it will be called in the future in English or Swahili or Urdu is less important than the fact that safety, reason and equality of human rights will prevail for homosexual men and women. The reality of divorce has not destroyed marriage as a model of heterosexual behaviour.

In a generation or two, this debate will resemble that between those who debated the centrality of the earth and the sun in the solar system. The capacity of people to think and act "freely" will be measurable in something like the way that various forms of intelligence are now measurable. If we are interested — and make no mistake, most people will not be interested — the probability of some person's being able to choose a monogamous, heterosexual relationship will become measurable to a certain admittedly imperfect degree. If we feel it necessary, when we are able to more accurately measure "freedom of will" then we may judge culpability. I sincerely hope we don't waste our time doing this but I suspect it may be tried at some point. I suppose, in years to come it could be a prerequisite for a Church sanctioned blessing of a homosexual union of some sort — but I hope we don't invest much effort in that course of action. It will do more harm than good.

If we try to "screen" (read "judge") people in this way it will result in a massive digression from the business of the Church. That we concern ourselves with how less than five per cent of the population makes love mystifies me and many of my secular colleagues.

There is so much else for the Christian Church to do that this issue of all issues needs to be removed from the top of the agenda. We are tithing dill and cumin placing this at the top of task lists.

THERE IS another way forward and it is a narrative way, a way Jesus knew well. It constitutes my own deep well of optimism when faced with this debate. This story was repeated to me by Canon James Irvine, a retired priest in this diocese.

It happened that after Sunday Eucharist two men came to Fr. Irvine on the steps of his Church. He had never seen them before but had noted their presence in the service. They asked, with a little hesitation if they could talk to him. The three stepped into the narthex. The men stated with some hesitation, that they were gay and were a couple. Their anxiety was obvious. They then asked if it would be all right if they came to Fr. Irvine's church on a regular basis. They went on to explain that they had been turned away from another Anglican church in a nearby city when the priest determined that they were in a homosexual relationship.

Fr. Irvine thought for a minute. I suspect a long minute. Then he asked them why they wished to attend his church. They explained that they wished to receive the sacrament of the Body and Blood of the Lord. Again a silence.

"Then I will not turn you away," came this priest's answer.

This is not just the correct answer. It is the only answer we are permitted to give.

TO SAY WE HAVE a living tradition is to say that that tradition is capable of change. A dead tradition is one that is unchanging. Living things change, dead things don't. Let's relax a little shall we? The Church isn't going to hell in a handbasket over this one. The Gospel is tougher stuff than that and is needed now more than ever. After all, it survived the acceptance of divorced people at the communion rail, women priests and lots of other new growth. I think the future looks bright. Can we just get back on course?

The Rev. John Harvey of Fredericton is a licensed psychologist and priest.

COMING EVENTS

CALENDAR

**CHRISTMAS
ON THE BEND
BAZAAR AND TEA**

10 a.m. — 1 p.m.
Friday, Nov. 14
St. John's, Nackawic
sponsored by the St. John's
and St. Luke's (Temperance
Vale) ACW
Craft and food tables
Coffee, tea, muffins, coffee
cake
Plus a display of Christmas
Treasures in the sanctuary
Come and bring a friend

**CLERGY
LEADERSHIP
CONFERENCE**

Nov. 17, Moncton
Nov. 18, Saint John
Nov. 19, Fredericton
With Harold Percy and
Bishop Peter Mason
Sponsored by Wycliffe
College and the Diocese of
Fredericton. To register and
for more information
contact
Kelly Smith Duffett
506/389-1421
kelly.duffett@utoronto.ca.

ADVENT RETREAT

Nov. 21-23
led by Canon Jim Irvine at the
Villa Madonna Retreat Centre
in Rothesay.

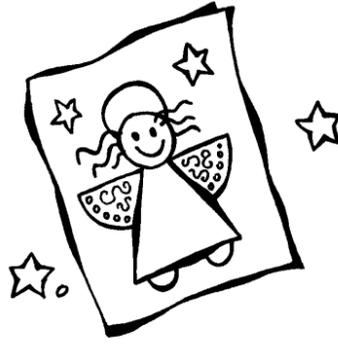
A Journey of Faith silent
retreat with 12 talks and time to
reflect on the compassion of
God in our spiritual journey.
Particular reference to Jesus'
story of the Prodigal.

Participants share corporate
worship and meals in the
refectory.

A flyer outlining the retreat
is available at [http://](http://members.rogers.com/msgor)
members.rogers.com/msgor or
from Canon Irvine at 506/454-
3410.

**PRE-CHRISTMAS ART SHOW
AND SALE**

Featuring local arts and crafts
Taylor College
105 Mountain View Drive
Saint John
Friday, Nov. 21 5:30 7:30 p.m.
Opening and reception with an
opportunity to meet the artists
and artisans. \$5 donation. RSVP
by Tuesday, Nov. 18, 506/693-8975
or jedwa@nbnet.nb.ca
Saturday, Nov. 22, 10 a.m. - 5
p.m.

**CHRISTMAS LUNCHEON
AND BAZAAR**

Saturday, Nov. 29
11 - 1 pm
Sponsored by
St. Margaret's ACW
775 Forest Hill Rd.
Fredericton
Chicken casserole, coleslaw,
rolls, small cakes, tea &
coffee
Lunch \$7 adults
children under 12, \$4
Bazaar runs concurrently
no charge for admission.

**Vision TV series explores
spirituality, morality and ethics**

Valerie Pringle's Test of Faith series airs on Vision TV Mondays at 11 p.m. Its wide-ranging discussions on issues of spirituality and human values debate the divine and meditate on morality. Each week, a guest expert takes the hot seat and engages a group of panelists in thoughtful and often impassioned debate.

Despite statistics that show a decline in the number of people belonging to established religions, Canadians still wrestle with difficult spiritual questions. In a world that grows more complex and confusing by the day, we struggle to understand what we ought to believe — and how to act on our faith, both as individuals and as a society. Ms. Pringle's show provides a forum for discussion about timely issues of spirituality, morality and ethics. Here are some upcoming programs.

- Nov. 10: Nuclear Hypocrisy. Prominent African scholar Ali A. Mazrui advocates nuclear proliferation to developing nations as a step toward global disarmament. The United States, which harbours the largest stockpile of atomic weapons on earth, opposes the nuclear aspirations of other countries, especially in the Muslim world.
- Nov. 17: Intelligent Design vs. Darwinism. Contemporary physics and biology provide tantalizing evidence the

universe may have an "intelligent designer." Will this force us to rethink evolutionary theory?

- Nov. 24: Gay Rights or Minority Agenda? Recent court decisions have moved Canada closer to the legal recognition of same-sex marriages. Is this a triumph for human rights? Or are the demands of a vocal minority pushing this country to abandon its fundamental Judeo-Christian values?

- Dec. 1: Do All Paths Lead to God? Religious pluralism is increasingly the norm in our society, but is it leading us toward a dangerous moral relativism?

- Dec. 8: The Rise of the Religious Right. In the US, the Christian right has tremendous political influence, particularly with the current administration. But does their power threaten to demolish the traditional separation between church and state?

- Dec. 15: Was Jesus Divine? The New Testament tells of the birth, death and resurrection of Jesus. Is this a literal account of historic events? Or should it be understood as metaphor?

- Dec. 22: Peter-pandemonium. Are today's young adults stuck in perpetual adolescence? In the hot seat is Frank Furedi, professor of sociology at the University of Kent in England.

Valerie Pringle's Test of Faith is produced for VisionTV by Toronto-based DocuTainment Plus Productions Inc.

**Advent Procession with Carols
A Service of Advent Lessons and Carols**

Christ Church Cathedral, Fredericton
Sunday Nov. 30 , 4 p.m.

Cathedral Adult Choir
Cathedral Treble Choir

Michael Capon
Organist and Choirmaster

Paul Murray
Associate Organist

Various Clergy
Readers

Dean Keith Joyce
Officiating

- While the Cathedral lighting gradually changes from darkness to light, the Choir processes within the Cathedral stopping at various stations for the Lessons and Carols.
- These elements of music, some sung by the choir and others by the congregation, and the readings from Scripture, speak of the foretelling of the coming of Christ.

More information: office@christchurchcathedral.com 450-8500
www.christchurchcathedral.com

**Please pray for those preparing for the
2004 DNS Weekend**

- Those of us making the arrangements necessary to present a great weekend
- * Workshop leaders and theme speakers
- Those who plan to attend and are choosing workshops

We ask everyone to join us in prayer, asking God to make this exactly the weekend He wants it to be. The following prayer was chosen by Bishop Fred Hiltz, our theme speaker:

Draw your Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving him in his mission to the world, and together witnessing to his love on every continent and island. We ask this in his name and for his sake

Register now for June 11 - 13,
2004 St. Thomas University
Convention Centre,
Fredericton.

The cost is \$100 - which includes accommodations, meals and supplies



RESOURCE CENTRE

Anglican House books and gifts for Christmas

BY DAVID GOSS

The approaching Christmas shopping season is an ideal opportunity for New Brunswick Anglicans to support the Anglican House book and gift store in Saint John. This outstanding diocesan resource struggles to survive in a community where the success rate for independent book stores is dismal to say the least. If every Anglican looking for a book, CD, piece of jewelry or any other gift item looked to Anglican House, its future would be much brighter indeed.

In the past few years Anglican House has benefited from the expertise of many willing volunteers. When the Rev Vicars Hodge arrived in Saint John in 1999, he brought extensive retail management experience with him. Since then he has assisted with sales analysis and changes in store layout and sales of the store's most popular items have increased. His wife Carol helps with the development of theme windows that attract the eye of pedestrians passing by the Princess Street Store, in the heart of the historic Trinity Royal district.

Canon David Kierstead, of the west Saint John Parish of Victoria, offers his computer skills to the store, so now it is possible to track sales. The only problem is, the track is leading in the wrong direction. "We know from our analysis that we need to pick up sales or we might not be here in days to come," says David.

Lots of factors contribute to the situation at Anglican House, including declining church and Sunday school attendance and the convenience of ordering books and materials over the Internet. A closer look at Anglican House service, however, reveals it can compete with the Internet any day.

"We find if we call in to Anglican House before two o'clock, we will often get the supplies we need the next day," says the Rev. Chris VanBuskirk, rector of Wicklow, Wilmot, Peel and Aberdeen in the upper St. John River Valley. Anglican House staff has also been known to select appropriate Lenten and Advent reading material and send it to the parish to offer on a book table. "I can't say enough

about the service the staff at Anglican House provides," says Chris.

The roots of the book store at Anglican House can be traced back to 1876 and the Church of England Institute, an idea of Canon Brigstocke of nearby Trinity Church. The Institute's original constitution notes it was to be a meeting place for the "advancement of religion in accordance with the principals of the said church." To this end, lectures were given, ideas exchanged, books made available for reading both by clergy and laity, and "innocent recreation" was enjoyed.

The Rev. David Barrett, who has served as president of the Institute through the past decade, traces the book store beginnings back to the 1940s. He bases his opinion on conversations with Canon Basil Buckland, who has been a priest for more than 60 years.

In the early days the Institute was "a great place for fellowship. It had nice armchairs in the reading room, and books and magazines were available there. Clergy could wait there while their wives shopped," recalls Canon Buckland, who also fondly remembers "formal gatherings, particularly during Lent, when lectures would be held." Canon Buckland delivered a few of those lectures himself.

David Barrett's road to the presidency of the Church of England Institute began in 1987 or 1988. "I dropped in to Anglican House to pick something up and was ushered into the annual meeting. I left as vice president.

"I have always valued the store for its range of books and gift items, but over the years, I have come to realize that what really set it off is the staff and how they work so hard to meet your needs." He counts off staff members past and present: Helen Burton, Gwen MacKnight, Rhona Milley, Mary LeBlanc, Joan Neill, Cathy Ramey ...

"If you need something and they don't have it, they can get it very quickly."

With your support, we can keep Canon Brigstocke's 129 year old idea alive, and continue to receive quality service as well as quality books and gifts, from Anglican House.



Anglican House staff members Gwen McKnight and Cathy Ramey keep the book and gift shelves well stocked.

Anglican House A-Z

Alpha materials

Books — thousands of them and special orders delivered much quicker than the chain stores.

CDs, Calendars and Candles

Daily Devotionals and book Displays

Envelopes for systematic giving

Free smiles

Gowns and robes

Handcrafted items (often on consignment)

Icons and Incense

Jewelery
Kids' stocking stuffers

Lapel Pins

Music

No customer dissatisfied in this shop.

Orders sent promptly

Prayer Books, Plaques and Postcards

Quiet place to read (and coffee is on, too)

Resource Center with lots of great items to borrow

Sunday School Supplies

Travel They will come to you with displays

Used books
Veggie Tales

Wafers and other sacred supplies.

Xpertise in selecting Christian materials

Youth related items, too

Zeal for their work, a commodity you won't find in many places of business these days!

Anglican House

116 Princess St., Saint John, NB E2L 1K4

506/693- 2995

angbk@nbnet.nb.ca

Orders processed swiftly. Displays available.

Several books offer advice on inner healing

Continued from page 4

Divorced people may feel rejected or hurt. They can visualize the place where the divorce was requested, or where the partner's unfaithfulness was discovered. These people can then let out

their hurt with Jesus there to comfort them. Inner healing prayers for memories leading up to and surrounding the divorce will also help to heal feelings.

Following the death of a loved one, it is often useful to visualize a scene near the time

of death. If you were unable to be with your loved one at death, ask Jesus to help you feel a healing in your heart and release your loved one to the Lord. You can invite Jesus into the scene before the funeral, letting God comfort and support you. A prayer of

relinquishment is also helpful. An example is: "Into your hands O Lord, I commend his/her spirit. I release the pain in these memories. Thank you Lord Jesus."

You Can Be Emotionally Free by Rita Bennett and the Healing Touch, a Guide to

Healing Prayer by Norma Dearing, are use recommended books on inner healing.

The Rev. Philip Pain is rector of the Parish of Upham.

A grateful diocese says thank you and goodbye

BY ANA WATTS

The music and readings were uplifting, the sermon poignant and the speeches heartfelt when the diocese celebrated the episcopacy of Bishop Bill Hockin. Dignitaries and Anglicans from throughout the province enjoyed the Choral Evensong Service of Thanksgiving at Christ Church Cathedral and the reception that followed at the Lord Beaverbrook Hotel in Fredericton on Oct. 17.

The bishop set the tone of the evening with a theme of gratitude. In a moving sermon he thanked the people of the diocese for the call to be their bishop over the past five years and the past seven years of his life in New Brunswick. He also reflected on his 41 years in active ministry. He said that during that time he had encountered significant moments, significant people and significant books, and that he would always be grateful for the individuals who influenced his life, but in his experience it really takes a congregation, a community, to raise a Christian.

"God is discovered in community," he said. "We learn in a community centred in a common search. That was Jesus' strategy, he was not a solo act, he surrounded himself with a community of 12 men, all different from one another and him, and they changed the world."

He went on to list the four communities for which he is profoundly grateful.

The first one was the church of his childhood, where Sunday school was at three in the afternoon and the service was at 7 o'clock in the evening with Communion just once a month. He remembered a grocer/Sunday school teacher who drove the boys home in his truck, and how as a 12 year-old he loved that half hour ride with the gang and wouldn't have missed it for anything, even though he only lived a block from the church. After church in the evening he took another shorter trip with his father, who was church warden and village pharmacist. Together they would take the offering to his father's drug store and hide it behind the laxatives.

The second community was Emmanuel College in Saskatoon, where the late Derick Gadd, his rector at the time, encouraged him to go to study theology. It was here he encountered the diversity of Anglicanism. "We either had to integrate or segregate, and segregation was against the rules", he said. It was here he began a love affair with the scriptures and sacraments, and became intimate with the grace of God in a personal relationship with Jesus.

St. Paul's in Toronto was Bishop Hockin's fifth parish. When he arrived he felt he was truly ready for anything, but he was wrong. "I didn't understand Toronto or St. Paul's where there was room for 2,000, Sunday attendance ran at 700, there were investments of \$15 million and the annual budget was \$600,000. It was there the rubber of my naive faith met a demanding road. There was extreme cultural

and economic diversity ... I saw the larger face of Anglicanism, it was no longer middle class, Anglo Saxon or even heterosexual. The reality stretched me. Sometimes it was painful, but I learned tolerance, my racial attitudes were challenged and corrected. I learned that the only effective way to deal with issues of power is through service. It took me six years to do that, but in the process I learned a new grace."

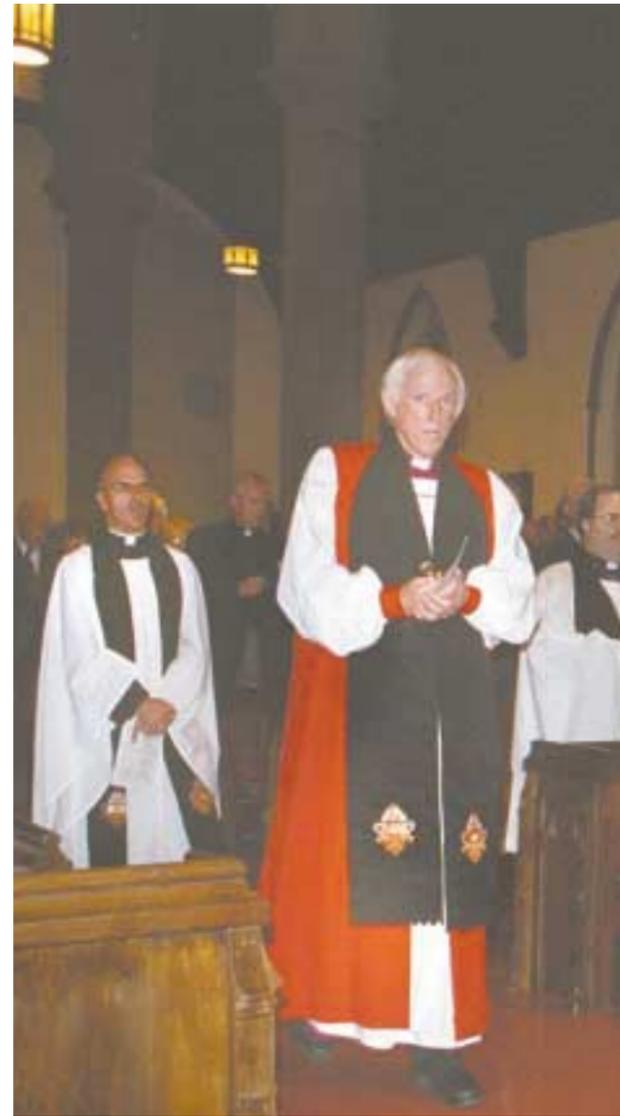
The fourth community to which he is profoundly grateful is this Fredericton: "This cathedral and this diocese. For Isabelle and I these last few years have been a coming home experience ... we found acceptance and belonging in this place where 'everybody knows your name'. No matter what you think we have given you, you have given us more ... to God and this community, we will be forever grateful."

The Hockins came to this diocese when he was appointed dean in 1996, and fully intended to return to Ontario for retirement. Their connection with the community and the bishop's successful and ecumenical speaking ministry, which he plans to continue in retirement, convinced them to stay. They recently built a home in Mactaquac.

The rest of the Service of Thanksgiving was as positive and affirming as his sermon, because he chose his favourite hymns and readings. The hymns were Rejoice, the Lord is King; Fairest Lord Jesus; For the Beauty of the Earth; and Guide me, O Thou Great Jehovah. His friend Leith Box read the first lesson from Isaiah 40:27-31. It includes the passage "those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." Archdeacon Stuart Allan read the second lesson from Philippians 2:1-13. It includes "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross."

Archdeacon Richard McConnell led the intercessions, weaving in excerpts from Bishop Hockin's book *12 Stories You and Your Children Should Know*. Coadjutor Bishop Claude Miller and Bishop Emeritus George Lemmon were in attendance, and Archdeacon Geoffrey Hall, executive assistant to Bishop Miller officiated at the service in the absence of Dean Keith Joyce.

Following the service, an elegant reception hosted by the diocese was held at the nearby Lord Beaverbrook Hotel. Former diocesan chancellor Bev Smith acted as master of ceremonies. Several people from throughout the diocese offered thanks and gifts to Bishop Hockin and his wife Isabelle. Following the official presentations the many people in attendance had an opportunity to express their own gratitude and best wishes.



At the Service of Thanksgiving, Bishop Hockin and his chaplain.



Sharon Miller (left), presented Isabelle Hockin with a gift from the diocese, a water pitcher to match her Evesham china.



Bishop Claude Miller: It has been a real joy to share your ministry. In years to come we will be blessed by your many initiatives.



Senator Marilyn Tre: Bishop Hockin, you have shown us with the power of your ministry and the brilliance of your initiatives.

*To the clergy and people of the
Diocese of Fredericton*

Please accept my sincere gratitude for the kind words and acknowledgements given to Isabelle and me at the retirement reception on October 17. Your attendance, best wishes and generosity were much appreciated. We look forward to continued friendship with you within the Church and body of Christ. May God continue to strengthen this diocese with His truth and love,



ins, Archdeacon Richard McConnell, left, and the Rev. Eileen Irish, right.



Fruit, cheese, shrimp and punch were served at the reception at the Lord Beaverbrook Hotel.



the



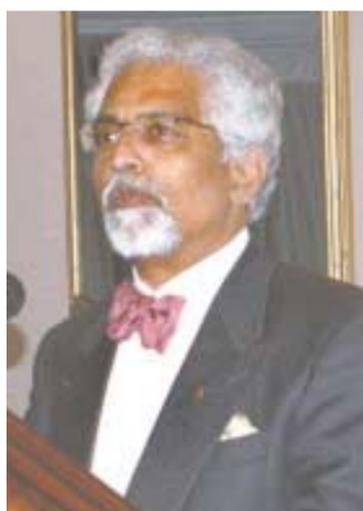
Jack and Lynn Walsworth of Fredericton chat with Bishop Hockin.



Isabelle Hockin is greeted by Rosalie Brown of New Maryland. The Rev. Chris McMullen of Saint John is next in line.



nholm Counsel:
changed my life
our words and
r mind.



Dr. Mohan Iype: You made difficult choices in a caring manner ... moved the diocese in quantum leaps.



Keith Dow: You are a skilled and devoted Christian leader. We are so glad you have opted to live among us.



Beverley Smith: I have never seen him leap a building, tall or otherwise, or duck into a phone booth to put on his vestments, but he is super.

**PHOTOS BY
DAVID WATTS**

PARISH NEWS

Sackville and Dorchester:

Three churches, two parishes, one warm welcome

BY NOELINE ALSTON

THE PARISHES OF Sackville and Dorchester encompass an idyllic university town, one of the province's oldest British settlements, and a spectacular peninsula that reaches in to the uppermost reaches of the mighty Bay of Fundy. The three churches in the parishes are as different as their surroundings, and the rector, the Rev. Kevin Stockall, values those differences. Although the largest distance between them is only about 15 kilometres, each serves a distinctive area: St. Paul's in Sackville is a mix of town and gown; St. Ann's in Westcock is rural; and Trinity is in the town of Dorchester, was built to serve a flourishing shipbuilding community but now drawing its small congregation mostly from employees of the Dorchester Penitentiary.

I toured these churches on a fine summer day.

First stop was St. Paul's in Sackville, where I met Mr. Stockall. The church is modestly situated on the slope of Main Street before the lights and shops at the top, where the tall white United Church dominates the scene. St. Paul's is a chalk-pink shade that glows quietly against a backdrop of dark trees. This sense of modest peace is echoed by the fine lawns, trees and swan pond of Mount Allison University directly across Main Street.

Long and low, three buildings are attached by a new (1996) narthex connecting the church itself to the hall and Sunday school building. The visitor enters a middle door, with the church to the right and the other spaces to the left. Constructed according to Medley's three-dimensional model in 1856, the church interior sports a lofty hammer beam ceiling, set off by a wooden parapet-like trim around the top of the walls, and old, dark upright pews, scarred with the years.

The chancel is small, and overlooked by the fine three-panel east window. The current physical project is the replacement of the organ by a 1977 Harrison & Harrison model, previously stored in St. George's United Church, Toronto and



PARISH PROFILE
NOELINE ALSTON

now stored in St. Paul's, awaiting funds for its installation and "voicing". A couple of doors down Main Street, on the aptly named Rectory Lane, is the picturesque rectory shared by both parishes. It dates from 1880 and shows detail of that period.

A few kilometres from St. Paul's and still in the parish of Sackville is St. Ann's, Westcock. The oldest church of the three it is set among the trees just off the road from Sackville to Dorchester. St. Ann's was built in Georgian Gothic style in 1817 and is the oldest still-used church in southeastern New Brunswick. Painted a light grey-blue. Inside, the space is open and light, a square nave with a semicircular chancel, generous, Gothic clear-glass windows, and a beautiful domed ceiling accentuated by a curved, polished wood moulding around the top of the walls. Fund raising is being actively pursued for a new hall for St. Ann's.

The charming old village of Dorchester lies about 10 kilometres further on, where the gleaming white Trinity Church stands at the top of the hill overlooking the marshes. Mr. Stockall told me that the church was recently painted, thanks to the efforts of penitentiary inmates within the restorative justice program. This is the largest church of the three in area, reflecting Dorchester's historic size as a shretown and centre of shipbuilding. The church was completed in 1840 with an addition in 1890. Except for the years 1878 to 1934, the parish of Dorchester has always shared a rector with the parish of Sackville.

The churchgoers reflect the distinctiveness of each place. According to Mr. Stockall, St. Paul's draws a mix of town and gown, the citizens of Sackville and Mount Allison University, with about 80 to 85 typically attending, and a Sunday School of 25 to 30 children. On the program side, a youth group is



Children of St. Paul's Sunday school went on a field trip, only it was really an orchard trip. As they enjoyed their apples, the Rev. Kevin Stockall (on the right, wearing a ball cap) read a story about the Trinity to them. The story was based on the image of an apple.

growing. The group meets for social and recreational purposes, with a brief educational component at each meeting. The aim, he told me, is to help teenagers overcome negative peer pressures by providing fellowship in a Christian setting. Interestingly, several of the regulars are not churchgoers, an aspect he finds very positive for the group.

The next-largest congregation attends St. Ann's. They are drawn from the surrounding farmland and number 30 to 35 on a typical Sunday. By comparison, Trinity sees 15 to 20, many of them employees of the Dorchester Penitentiary, on the other side of the town. At one time, penitentiary guards were required to live in Dorchester; when this requirement was dropped, the numbers of people living in Dorchester and attending Trinity decreased significantly. Although smaller, both St. Ann's and Trinity draw about the same proportions of Sunday School children to congregation as does St. Paul's.

Three ACW groups are very active in the three churches and St. Paul's men's group belongs to the Guild of St.



Easter flowers at St. Ann's, Westcock.

Joseph, reflecting the latter's vocation as a carpenter in performing light maintenance work of the fabric. The group also undertakes fund raising to carry out this work and for capital projects. The churches do not have formal mission statements, but Mr. Stockall's aim is that the congregations "work every day to be the Body of Christ as we love and care for each other, living out our baptismal vows." They use the Book of Common Prayer, with the reordered format, and "90 percent Revised Common Lectionary". Informative

leaflets describe the history of all three churches, and St. Paul's provides a guide to its stained glass and new organ.

Having attended a few services at St. Paul's, I remarked to Mr. Stockall that my husband and I had enjoyed our experiences there, feeling comfortable among congenial people. He replied that he wanted his congregations to "experience joy here". It seems his aim is being realized.

Noeline Alston is a writer and indexer who lives in Moncton.

Musical Books

The Parish of Wicklow, Wilmot, Peel, and Aberdeen are looking for a set of 1938 (blue) hymn books (words and/or music editions). If any parishes has these available, and is willing to part with them, we would gladly accept them! Please contact the Rev. Chris VanBuskirk, 506/392-5202, or the Rev. Chris Hayes, 506/392-1897 if you can help out. Thank you!

FREE FOR THE ASKING - Red 1971 Anglican Hymn Books (music editions). Some are in good condition, some are not. If interested or for more information, please call Fran at Christ Church Cathedral, 506/450-8500 or e-mail at office@christchurchcathedral.com

PARISH NEWS

Blessings for all creatures great and small on feast of St. Francis



On Sunday, Oct. 5, 44 humans, 11 canines, 9 felines, two frogs and two bunnies gathered on the lawn at Christ Church (Parish) in Fredericton for a blessing. Some humans left their elderly pets at home in fear all the excitement might be too much, they were included in a special prayer. The Rev. Elaine Hamilton, in the background, performed the blessings. Margie Gregg and her Golden Retriever Rose wait patiently in the foreground.



The Parish of McAdam pet blessing took place in the church hall and featured a live band, refreshments, and a book display, Margaret Laking's children's book *My Little Golden*. In the photo above are, left to right: Krista (who recently had a close encounter with a transport truck), with Jeremy Larmer; Skye, owned by Margaret Laking and Porter, Jim Laking's guard dog with Naomi Larmer; Zoe, having a nap and held by Shaelynne Grant.

Confirmations: Bishop Hockin's last and Bishop Miller's first



HEATHER CARR

Bishop William Hockin presided at his last Confirmation as diocesan bishop at St. Thomas Church in Stanley on Sept. 14. Seen here following the service, from left to right are (back row); Wade Gallagher, Jason Sparkes, Bishop Hockin, the Rev. Ranall Ingalls (rector), Brooke Gallagher; (front row) Maryann Rose, Alexandria Thomas and Samantha Carr.



JOAN SMALL

Bishop Claude Miller presided at his first Confirmation service at St. Paul's Church on Grand Manan Island on August 17. Following the service, the Rev. Howard Anningson (rector) and Bishop Miller posed with the candidates Jason Guptill, Robyn Guptill, Tiffany Green, Kelly Cameron and Bailey Small

New Celtic cross lifted high at St. James Church in Centreville

BY CHRIS VANBUSKIRK

The original steeple cross of St. James Church, Centreville, lasted for 119 years, from the time Bishop John Medley consecrated and dedicated the church to Almighty God on June 13, 1884, until earlier this year. It was replaced recently with a cross of the same design — Celtic style, from the fifth century, with the four members of the cross joined by a circle. The cross itself is a reminder that Jesus Christ, the Son of God, died for the sins of the whole world; the circle, because it has no beginning or ending, says that God is eternal.

The cross and circle together, high on the church's steeple, were constructed to call the Village of Centreville to God's everlasting love for the human race as shown through the perfect Sacrifice of Jesus Christ.

When Bishop Medley arrived from England to be the first Bishop of Fredericton, then part of the Church of England, he initiated a radical change in New Brunswick church architecture. He preferred the Gothic-style of medieval English cathedrals to the modest Georgian-style meeting houses favoured by the Loyalists. High church steeples and pointed arches, such as those of St.

James Church, were part and parcel of this 'new' way.

Medley's goal was to emphasize the mystery and majesty of God, and to create a sacred space through architectural design that would spiritually transport the worshiper from earth to heaven.

The Congregation of St. James wishes to thank Alton Till, Bobby Murchison, Victor Everett and K-Line Construction for their work in the building and placing of this ageless symbol of our Christian Faith. It is given to the praise and glory of God: the Father, the Son and the Holy Spirit, in loving memory of Jenny Grace



CHRIS HAYES

Fisher, a long-time member of St. James Church.

The Rev. Chris VanBuskirk is rector of the Parish of Wicklow, Wilmot, Peel and Aberdeen.

The Anglican Church thrives in Jamaica

A rich history, tropical climate and fiercely independent nature help everything grow on this Caribbean island

STORY AND PHOTOS
BY DAVID WATTS

AS A MEMBER OF the General Synod Partners-In-Mission committee, I was part of a recent delegation to the Diocese of Jamaica, part of the Church of the Province of the West Indies, which receives an annual grant from the Anglican Church of Canada. Partners-In-Mission makes it a point to visit one of its partners in the communion once during each triennium in order to learn about them and their church.

Financial support from the Canadian church has traditionally been used for theological education. During our visit, however, we saw many social programs deserving of funding, so we will attempt to find funds for some of these from the emerging priorities section of the Latin America/Caribbean budget.

The Anglican church in Jamaica is thriving. According to diocesan officials this is largely thanks to the dedication, energy and will-power of the laity. The parish or 'cure' I visited is involved extensively in the administration of a home for the elderly, and the sponsorship of schools at all levels, from kindergarten through high school. In larger centres the church is involved with youth work and intervention, and most priests carry on a vigorous ministry in the community well beyond the parish borders.

The diocese operates a girls' high school in Brown's Town. Established in 1906, St. Hilda's boasts nearly a thousand students, half of whom are boarders. They come from throughout Jamaica, other Caribbean countries, as well as Britain and the United States. There are even a couple of students from Canada. Like all Jamaican students, they wear uniforms. St. Hilda's uniforms honour the school's colours of mauve and purple.

The Hillcrest Diocesan Retreat Centre in Brown's Town was our base during our week-long stay. Its buildings are a wonderful example of the luxury enjoyed by early European colonialists, but the wear and tear of the tropical climate and a modern independent nationalism has taken its toll on them.

Bishop Alfred Reid and some of the diocesan staff and leaders gave us a presentation about Jamaica's history and its impact on the development of the diocese. They began with the

arrival of Columbus in 1494, followed by 200 years of Spanish habitation which gave way to English settlers who brought slaves in great numbers. It is the descendants of the slaves who make up the vast majority of Jamaicans today. There are two schools of thought on the emancipation of the slaves — some credit the British anti-slavery movement and the intervention of Queen Victoria, others believe it was through the efforts of the slaves themselves. Whatever the reason, emancipation became a reality in 1834 and by 1865 there was formal colonial government on the island.

The bishop ended his talk by telling us that Christian hymns and the Lord's Prayer were important and emotionally significant to the slaves of Jamaica because they spoke of freedom.

The weekend we were in Jamaica, committee members were dispersed across the island to stay with local families and attend local church services. The Rev. John Steele from Victoria, BC and I spent the weekend in the town of Falmouth where the Rev. Michael Brown is rector. He took us to the ruins of the old parish church, built originally as a slave hospital.

On Saturday afternoon we attended a funeral. They are usually held about two weeks after the death, in order that family and friends from abroad can attend. It is also common to video tape the service for those unable to make the trip. The funeral we attended was a full two hours and included eulogies as well as old-time gospel hymns. Following the service, we joined the procession to the cemetery. The graveside prayers were over in five minutes, but we stood in the rain for at least another hour singing and watching while the tomb was sealed with cement.

On Sunday, John preached at the 7 a.m. service at St. Peter's, Falmouth's main church, and I preached at the 11 o'clock service in the village of Adelphi. Both services were much more Anglo-Catholic than I am used to. Even the services at the Hillcrest Centre seemed quite high church to me, but the bishop told us that in the Province of the West Indies, Jamaica has a 'too low' reputation. Hmmm.

Committee members 'debriefed' after the weekend.



David Watts visited the Muschett High School sponsored by the Parish of Falmouth but administered by the national government. Children in grades seven to nine attend the school early in the morning, the students in grades 10 through 12 attend in the afternoon. Any youth from the community may attend, but the school has an Anglican chaplain (the parish priest) and one Anglican worship assembly each week. He is seen here in the school library with one of the younger students and the school principal.

The overwhelming feeling was that the Anglican church in Jamaica has a fiercely independent nature, as do most Jamaicans themselves. We also agreed the church is committed to the community of the worldwide Anglican Communion.

Let anyone think this visit was all work, let me tell you of the wonderful time we had at Discovery Bay. The sandy beach and warm salty water was a real treat despite the large bauxite shipping terminal on the far side of the cove. We spent a good two hours swimming, then one of our number called out from the concrete pier nearby. We went over and lay on our bellies, stared into the water along the pilings and waited. In no time, the water was full of small tropical fish: round flat blue ones with wide yellow tails; fat yellow and white ones with zebra stripes; long sleek silver ones with black racing stripes; pudgy brown and white ones with yellow spots. They flitted about in and out of the holes in the pier for an hour or so, and provided one of the best vacation times of my life. It was a true gift from the Creator who, I'm convinced, made these creatures for the pure pleasure of their appearance.

On the flight north I thought of some of the vivid images of Jamaica I will keep forever in my memory: pelicans soaring over Kingston Harbour; miles of sugar cane fields; all the lovely old churches and even more American televangelists on Saturday morning TV; the bioluminescent waters of Falmouth Bay at night; myriad trees laden with ripe fruit; myriad tropical birds with their unfamiliar songs



This church in the little village of Adelphi is one of three points in the Parish of Falmouth. David preached the sermon at this church the Sunday he spent in Jamaica.



The first parish church in Falmouth was originally a hospital for slave workers on the local plantations. It was replaced by the present church in 1794. The present parish priest is researching the history of the building in order to preserve its stories for future generations.

and calls; the Marcus Garvey statue and the Bob Marley mausoleum; rafting tourists on the Martha Brae River; and boys walking along the street with their spear-guns

and carrying fish on a rope. Jamaica was all that and so much more, including stifling heat and suffocating humidity — but the trip was worth every minute.

ACW & MU

COMMUNITY PROJECTS

Members of the Parish of Tobique ACW are active in the community as well as the parish. In the photo on the left Lyndon Croward, Polly Reed, Colleen Crawford and Lois Jensen are hard at work on the annual turkey pie fundraiser. The branch also recently catered a fellowship luncheon for the entire parish. In the photo below Polly Reed, Colleen Crawford and Joan B. work on a church/community banner for Pentecost Sunday. Parishioners brought in small pieces of cloth that were either significant in origin or colour, and small crosses were cut from each piece. The small crosses were then joined to make one large one.



COLLEEN CRAWFORD



COLLEEN CRAWFORD

Lancaster Deanery meeting in Queenstown

BY ELVA WAYCOTT
SECRETARY TREASURER

The annual meeting of the Lancaster Deanery ACW was held at St. Stephen's Church, Queenstown, on Sept. 23. The 34 members and six diocesan officers in attendance gathered in the church hall for registration and coffee at 9:30 a.m. Gwen McKnight of the Anglican House book store was on hand with a large and interesting display.

Just before 10 o'clock we proceeded to the church, led by branch presidents carrying branch banners.

The Holy Eucharist was celebrated by the Rev. Gerald Laskey, parish rector. Members of the St. Jude's branch read the names of deanery members who had died during the past year. A white carnation was placed in a vase in their memory.

The business meeting began at 11 a.m. with president Deanna Wong in the chair. Grace Hasson of St. Stephen's Church offered a welcome.

We were pleased that Donna Middleton had accepted the position of vice-president, so we proceeded to the installation of officers while Mr. Laskey was still with us. Joan McKay and Audrey Law formed the courtesy committee for the day.

Our president presented her address then welcomed and introduced the diocesan officers in attendance: Heather Carr, president; Mary McDonald, vice-president; Christine Greer, treasurer; Jean Cole, correspondence secretary; Marion Carter, foster children; Blanche Prince, Book of Remembrance.

Minutes of the previous annual meeting were read and accepted as corrected on a motion by Grace Hasson,

seconded by Brenda Taylor. The treasurer's report followed. Roll call and payment of branch dues amounted to \$80.

The meeting adjourned to the hall for a delicious luncheon and fellowship.

In the afternoon, guest speaker Leith Box recounted her 250 kilometre pilgrimage walk in northern Spain. She said she was very aware of the prayers for her while she was there.

Diocesan president Heather Carr gave an update on the work of the Rev. Paul Jeffries at Bishop McAllister College in Uganda, news from Mothers' Union, and notice of an open house at Farraline Place in late October. Diocesan vice president Mary McDonald thanked the deanery for inviting her to the meeting and as well as for the beautiful day and delicious meal. Treasurer Christine Greer reported on the use of diocesan ACW funds. Jean Cole explained the duties of correspondence secretary and Marion Carter told us about our two foster children, a 14-year-old girl in Thailand and an eight-year-old boy in Vietnam.

Marg Larsen moved that the deanery send \$150 to Paul Jeffries in Uganda to go toward the construction of a girls dormitory at his school. Jean Morgan seconded the motion, which was carried.

Joyce Livingston, first president of the Lancaster Deanery W. A. read the minutes of the organization meeting held 40 years ago on March 27, 1963. She also read the minutes of the first annual meeting.

The courtesy committee thanked everyone who had contributed to the success of the day, from Mr. Laskey and the organist to the men of St. Stephen's for their help in preparing the lunch.



GREEK TO START



St. Michael's Mothers' Union in Minto starts every year with an ethnic meal. Each year the members decide which country to explore through a multi-course dinner. In the photo above, they are enjoying a Greek meal. They consulted with a local Greek family and acquired an authentic Greek cookbook. The group ends the year with a breakfast in June. MU members work with the Sunday school and serve bacon, scrambled eggs, toast with jam, home fries, pancakes with syrup or molasses, apple juice, tea and coffee. St. Michael's MU meets the fourth Sunday evening of the month in the church hall at 7 o'clock.

HEALING SERVICE



JACKIE EATON

Bishop Eddie Marsh of Newfoundland led a special healing mission at St. Margaret's in Fredericton in May. He also preached at the regular Sunday morning service. He is seen here with other participants in the service. Left to right are Dr. Joy Mighty, Bishop Marsh, Carolyn Pellow, the Rev. Jon Lownds (rector), Ada Lownds and Jim Sparkes. Shannon Hodgson is in front.

COLUMNS

Teaching the seasons through stories and symbols

*All beautiful the march of days, as seasons come and go;
The Hand that shaped the rose hath wrought the crystal
of the snow; Hath sent the hoary frost of Heav'n, the
flowing waters sealed, And laid a silent loveliness on hill
and wood and field.*

From a hymn by Frances Whitmarsh Wile

BY PAT DRUMMOND



Fall took its time this year. As I write this on Oct. 1 it was almost cold enough for frost last night and I needed a sweater to go walking this morning. The distinctiveness of the seasons is one of the many things I love about Canada. Each season — even spring, which only lasts about three days — has unique characteristics and activities. When I visited England this summer I found it odd that church meetings continued as usual. Here we want to be free to enjoy the heat after months of cold, snow and ice. I even love that cold, snow and ice — well, maybe not the cold, but we can't have one without the other. An English winter outing is a walk in the leafless, muddy countryside. Here we have snow, sunshine, skiing, sliding and skating. Much more fun and more beautiful.

The seasons of the church, shaped so that we live out our faith story each year, are also a joy. The new church year begins with Advent, and preparations for the great festival of Christmas. We recall God's promises to us and prepare to receive him into our hearts once more.

During Christmas and

Epiphany we celebrate God's coming in the person of Jesus and hear of the beginnings of his ministry on earth.

In the Season after Epiphany we think about his revelation to the world and ponder how those who are called might best be equipped for ministry — clerical or lay.

Lent begins on Ash Wednesday, 40 days (not including the six Sundays) before Easter and is a time for penitence and preparation for the remembrance of the crucifixion and resurrection.

Then comes Easter, a 50-day celebration of the continuing presence of Jesus that culminates in the festival of Pentecost. During this period, readings from Acts and the epistles lead us to think about the early church and to learn from its experiences. At Pentecost we celebrate the outpouring of the Holy Spirit, from then on to live in every Christian heart.

Trinity Sunday begins the longest season of the Church year. It lasts all summer and into the fall, concluding with the Sunday known as Christ the King or the Reign of Christ. In this season after Pentecost, the lectionary readings encourage us to lead faithful lives as we read stories of Jesus' life and of the struggles of men and women who have tried to live in faith.

If we pay attention to the seasons of the church we cannot help but remember those people we are and with whom we will be in eternity.

Children love seasonal activities and their decorative trappings, so they will enjoy hearing about the changing colours used for vestments and church furnishings and their significance: purple for penitence and royalty; white for the coming of light, for hope and expectancy; green for growth in Christ; red for the Holy Spirit and the blood of martyrs. They will appreciate the significance of the symbols used to adorn the vestments and hangings — trumpets for prophesy; the circle, triangle and three-leaved clover that represent the eternity of the Trinity; the dove for innocence and purity, for the Holy Spirit, for presence of God hovering over the waters of creation and over Jesus at his baptism; the eagle symbolizing the apostle John, who soars to great spiritual heights in his gospel; IHS — the first three letters of the Greek spelling of Jesus;

I.N.R.I. — the initials of the Latin words *Jesus Christ, King of the Jews* as inscribed at the top of the cross; the pomegranate with seeds that burst forth when it is broken open, just as Christ burst from the tomb.

It is well worth investing in a small book of Christian symbolism (Anglican House has a selection) to be able to explain such things adequately. They are inexpensive but provide information for a wealth of teachable moments.

As Christian parents it is our God-given task to teach our children the Great Story. At their baptism, we promised that we would do so. We do it by telling the hundreds of little stories which combined, make up the Great Story, and we do it over and over again year by year. It will never get stale, as

the Christmas story never gets stale, because it will be received each time by a child at a different stage of development and will be understood at a different level. The seasonal colours, symbols and celebrations of the church are not the story, but they give us a framework within which to place our storytelling, and their evolution over centuries of Christian experience reinforces the timelessness of our faith. Just as the natural seasons do, they add a richness, a beauty and a wealth of memories to the story and to our lives.

On November 30, wish your friends a Happy New Year, and then tell them why you believe it will be.

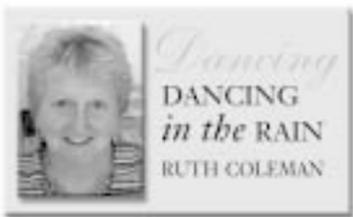
The Rev. Patricia Drummond is diocesan director of Christian Education.



M A R K 9 : 37

All things are possible . . . even justice, mercy and humility

BY RUTH COLEMAN



IN A YEAR WHEN THE Florida Marlins make it to the World Series, a female Iranian lawyer is awarded the Noble Peace prize and Peter McKay and Stephen Harper unite the right, we should have the power to believe all things are possible. I know this decade is characterized as being in the grips of apocalyptic anxiety but think about it: when the world is turned upside down, we have an opportunity to land on our feet. Carpe Diem, seize the day. I can't think of a time in history when the church has appeared to be down for the count like it is right now. The devil has a throat hold on the church and is going for the jugular, but it ain't over till the fat lady sings.

This is an odd time of the year to be talking about resurrection, hope and new life. We are on the doorstep of Advent after all. Have you noticed how odd the kingdom of God can be? How contrary to the expected are the works

We must be submitted to the will of God and respond to his direction if we are to be effective in our world and culture.

of the Lord? In dying we are born into eternal life, in giving we receive? On one level this makes no sense but on the level of faith it is perfectly logical.

In the early church the disciples felt defeated after the death of Jesus. Disillusioned and confused they walked away from Golgotha to an uncertain future. When they

meet Jesus on the way to Emmaus, their faith was restored and they served the Lord with such vigor and strength, they became an offense to those who did not believe. My guess is they were called extremists, fanatical and living on the edge of a seemingly flat world. Oddly God blessed their work, added to their numbers and their seminal work became the foundation of our churchmanship today. At the risk of sounding like a new age motivational speaker, I think the time has come to rise to the challenge of our God and pursue his will in the world like there will be no tomorrow.

I know this sounds radical but we are living in an extreme time. The band Aerosmith says "we're living on the edge" and pop culture has been pointing in this direction for some time. People no longer play frisbee, it's ultimate frisbee, and extreme sports take it to the top. Remember when Evil Kin evil was a novelty? Now his

work looks like a schoolboy in a soapbox derby. Society has taken it up a few notches and the church should respond in kind. The problem of course is that as the church we do not work from our own will or vision. We must be submitted to the will of God and respond to his direction if we are to be effective in our world and culture. This is the hard part. A requirement for discipleship and service is the ability to listen and respond to our Lord. We are not slavish to a set of rules and rituals as laid out as a formula to success, every move we make, every step we take must be directed by God. This is extreme but extraordinary times require extraordinary measures.

When extremism and religion are strung together in the same sentence, there is a temptation to conjure up images of Waco, Texas, terrorism and acts of civil disobedience. We tend to think of other religions being extreme fundamentalists and

we shy away from even the thought of this. But it is this same kind of fervor that God calls us to. One hundred percent commitment. To clarify this, I do not mean we run with an issue and go to extremes. I cannot condone killing a doctor who performs abortion, even if I disagree with abortion. I cannot agree with murder, violence, or acts of aggression toward those who do not agree with my personal convictions. I believe we must serve the Lord in this way: "Seek justice, love mercy and walk humbly with our God."

Following these three criterion is extreme when juxtaposed to our cultural values but it is in these simple but extreme acts of obedience that we will find perfect freedom and ability to follow God whole heartedly. Let's get edgy and take it to the top!

Ruth Coleman lives and writes in Hampton

Engage scripture and find the fire within

BY JIM IRVINE

THE OTHER DAY I manhandled the barbeque into my shed, then rewarded myself with a mug of coffee. I sat in the autumn sun and remembered the first time I assembled one.

I am not mechanically gifted. I have one hammer and one saw. Over the years, I have lost three screwdrivers. When I uncrated that first barbeque, I was dismayed to find black aluminium castings and clear plastic bags filled with nuts, bolts and other things I couldn't even name, along with a neatly folded bilingual/pictorial set of instructions. There was nothing to do but to read them, which I did, three times. At each rehearsal I set out the alphabetically identified parts, but it didn't help me understand what I was doing.

I found a multipurpose tool in one of the bags. It helped. I sorted and counted the groupings of washers, nuts and bolts. They were similar but different sizes, lengths widths and diameters.

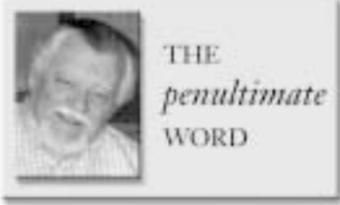
It was an all-day effort, but eventually I had a handsome brand-new barbeque and 11 left over parts. Was I looking at the potential pleasure of burgers, dogs, chops and chicken parts, or an ungainly lawn ornament?

I held my breath, pushed the ignition. It worked!

As I thought about the barbeque I saw it as a model for how we approach scripture. Most folks I know would rather listen to scripture than read it. When they do read it, there's a great deal that gets admired but set aside. If the meaning of a word or phrase isn't obvious the passage is passed over and verses are piled on a page, like nuts and bolts on a table.

Luke 6:36 records that Jesus said, "Be merciful, just as your Father is merciful." Simple words, simple parts, simply assembled. But this passage is a barbeque that needs ignition. Without fire it is nothing more than a wall plaque, seen but ignored. On the surface, there isn't much to be said about "mercy". I'm pretty merciful. So are you. Thugs aren't. Terrorists obviously aren't. Any bad person probably isn't, but I am and you are and that's that.

When we read scripture alone, it's a situation as dangerous as me assembling my barbeque alone. I think it has a lot to do with instructions and our reluctance to read them. If they were missing from the barbecue, would we write off and ask for a replacement? Most men probably wouldn't. We would try to figure it out on our own. We seem to enjoy reading scripture in the same



intuitive manner. We sometimes even mistake our intuition for inspiration!

Jesus' admonition to be merciful is as disturbing as the left over parts piled neatly on my table years ago. He spoke to his disciples. They listened carefully, recognized the plural. He spoke to them as a body — what later became understood as his Body. He did not expect each one separately to be merciful, but that they would become merciful together. Jesus recognized that mercy was not naturally characteristic of his followers.

The nuts and bolts piled on my table were similar but their variations demanded different applications. So it is with mercy. Perhaps "become compassionate" is a better application. It suggests Jesus' taking on flesh and dwelling among us. Jesus' expectation is not that we become magisterial and apply dispassionate mercy to those we consider less than ourselves. We confuse mercy with pity. Compassion looks for another. Jesus expects us to engage others, that our hearts — our very beings — will be moved. Jesus expects us to be active in the lives of others — those we like and love, those we distrust and avoid, those with whom we disagree, and those who disagree with us. Touching another with compassion allows for the discovery of Jesus. Avoidance, passivity leaves us alone.

Jesus demonstrated that when he said to those sitting in synagogue in Capernaum, and to John the Baptist sitting in his prison cell: the Lord "has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favour, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion ... to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit." (Isaiah 61: 2f.)

He expects no less of us. We are to engage scripture and find the fire burning within us ... a fire not put away for a season.

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Canon Jim Irvine makes his home in Fredericton.

INTERCESSIONS

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

■ November 10

Parish of Restigouche, the Rev. Andrew Fraser; Canon Pastor Karl McLean, Chaplain to the Military; Redeemer Parish (Paroquia do Redentor), the Rev. Mitsuo, Noyama, the Rev. Nadja Maria Lins da Silva, Recife, Brazil.

■ 11: Parish of Richmond, the Rev. Roderick Black; Pentecost Mission (Missao de Pentecostes), Lay Ministry Jardson Tenorio, Jaboatao, Brazil.

■ 12: Parish of Riverview, the Rev. Canon Albert Snelgrove; the Rev. John Moorhead (R); Zion Mount Missionary Station (Ponto Missionario Monte Siao), the Rev. Leonides Menezes, Umburetama, Brazil.

■ 13: Parish of Rothesay, the Ven. Richard McConnell; Resurrection Parish (Paroquia da Ressurreicao), the Rev. Luiz de Souza Franca, Joao Pessoa, Brazil.

■ 14: Parish of St. Andrews, the Rev. Canon John Matheson; Saint Paul Parish (Paroquia Sao Paulo), the Rev. Nadja Maria Lins da Silva, Rev. Juciara Nascimento, Recife, Brazil.

■ 15: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, (Vacant); Strong House Life Missionary Station (Ponto Missionario Casa Forte), the Rev. Ricardo Mucio, Recife, Brazil.

■ 16: Give thanks for the extra-provincial Diocese of Puerto Rico, for the Rt. Rev. David Andres Alvarez-Velazquez, Bishop, for its clergy and people; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Old Crow - St. Luke, the Rev. Martin Carroll, Ruth Carroll & family, the Rev. Deacon Marion Schafer, Esau Schafer & family, Lay Ministry Team; Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, Bishops Emeriti, and their families.

■ 17: Parish of St. David & St. Patrick, the Rev. Canon John Matheson, priest-in-charge; Archbishop Harold Nutter (R); Holy Trinity Cathedral (Catedral da Santissima Trindade), Dean: Rev Paulo Ruiz Garcia, Recife Brazil.

■ 18: Parish of St. George, the Rev. Mary Anne Langmaid; Living Waters Mission (Missao Agua Viva), Rev Simea Meldrum, Jardim Brazil.

■ 19: Parish of St. James, Moncton, the Rev. Donald Routledge; the Rev. Les Petrie (R); Bethel Missionary Station (Ponto Missionario Betel), Lay Ministry Evilasio Tenorio, Recife Brazil.

■ 20: Parish of Saint John, the Ven. Stuart Allen, the Rev. George Trentowsky; Bethany Parish (Paroquia Betania), the Rev. Leonides Menezes, Recife Brazil.

■ 21: Parish of St. Margaret's,

the Rev. Canon Jon Lownds; Christian Love Mission (Missao do Amor Cristao), the Rev. Washington Franco, Maceio Brazil.

■ 22: Parish of St. Mark (Stone) Church, the Rev. David Edwards; Beatitudes Missionary Station (Ponto Missionario das Bem Aventurancas), Lay Ministry Armando Fiel da Costa, Timbauba Brazil.

■ 23: Give thanks for the Episcopal Anglican Church of Brazil, for the Most Rev. Orlando Oliveira, Primate, its clergy and people; Diocese of Recife: Bishop D. Edward Robinson de Barros Cavalcanti & staff; Diocese of Yukon: Arlene Kubica — Diocesan Administrative Officer; Sarah Usher — Bishop's Secretary; Members of the Diocesan Executive Committee; Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, Bishops Emeriti, and their families.

■ 24: Parish of St. Martin's & Black River, the Rev. Dana Dean; the Rev. David Plumer (R); Good Shepherd Parish (Paroquia do Boom Pastor), Rev. Josafa dos Santos, Salvador Brazil.

■ 25: Parish of St. Mary's, the Rev. Ian Wetmore; Good News Mission (Missao Boas Novas), Lay Ministry Israel Cardoso, Caapora Brazil.

■ 26: Parish of St. Paul's (Valley) Church, the Rev. James Golding, Interim priest-in-charge; the Rev. Robert Pratt (R); House of Hope Missionary Station (Ponto Missionario Casa da Esperanca), the Rev. Miguel Uchoa, Jaboatao Brazil.

■ 27: Parish of St. Peter, the Rev. Ross Hebb; Good Samaritan Parish (Paroquia do Bom Samaritano), Rev. Filadelfo Oliveira Neto, Recife Brazil.

■ 28: Parish of St. Philip's, the Rev. Kevin Borthwick; Christ Liberator Mission (Missao Cristo Libertador), the Rev. Jorge Aquino, Joao Pessoa Brazil.

■ 29: Parish of St. Stephen, the Rev. Peter Mills; Communion Missionary Station (Ponto Missionario Comunhao), Rev. Marcio Meira, Joao Pessoa Brazil.

■ 30: Give thanks for the Anglican Church of Kenya, The Most Rev. Benjamin M.P. Nzimbi, Primate; Diocese of Yukon: Members of the Yukon Apostolate: Pattie Tetlich; Bishop's School of Yukon Ministries; Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, Bishops Emeriti, and their families.

December 1

■ Parish of Salisbury & Havelock, the Rev. William Morton; the Rev. Ronald Rippin (R); Calvary Parish (Paroquia do Calvario), Rev. Adonias Ramos, Paulista Brazil.

■ 2: Parish of Shediak, the Ven. Malcolm Berry, Capt. Hugh Bateman; Hope Mission (Missao da Esperanca), Lay Ministry Claudio Linhares, Joao Pessoa Brazil.

■ 3: Parish of Simonds, (Vacant), the Rev. Canon Wally Corey, priest-in-charge; Canon Fred Scott, Diocesan Treasurer & Synod Office Staff; The Comforter Missionary Station (Ponto Missionario 0 Consolador), Lay ministry Antonio Costa, Joao Pessoa Brazil.

■ 4: Parish of Stanley, the Rev. Ranall Ingalls; Christ The Saviour Parish (Paroquia Cristo 0 Salvador), Rev. Josafa dos Santos, Ilha de Itaparica Brazil.

■ 5: Parish of Sussex, the Rev. David Barrett; Jesus of Nazareth Mission (Missao Jesus de Nazareth), the Rev. Severino Abel da Silva, S.Goncalo do Amarante Brazil.

■ 6: Parish of Tobique, the Rev. David Perks; God Liberator Missionary Station (Ponto Missionario, Deus Libertador), Lay Ministry Carlos Alberto Tome, Joao Pessoa Brazil.

■ 7: Give thanks for the Episcopal Church in the Phillipines, the Most Rev. Ignacio Capuyan Soliba, Primate; Diocese of Yukon: Tom Parlee & Spence Hill, Mission Education & PWRDF Coordinators, George Richardson, Alpha Regional Coordinator; Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, Bishops Emeriti, and their families.

■ 8: Parish of Upham, the Rev. Philip Pain; the Rev. Canon Gordon Smith (R); Emanuel Parish (Paroquia Emanuel), Rev. Ian Meldrum, Rev. Edgar Batista, Olinda Brazil.

■ 9: Parish of Upper Kennebecasis, the Rev. Leo Martin; Liberty Mission (Missao da Liberdade), the Rev. Stephen James Taylor, Rev. Evanilza Loureiro, Jaboatao Brazil.

■ 10: Parish of Victoria, the Rev. Canon David Kierstead; Rev. Canon Dr. R.B. Smith (R); Olives Garden Missionary Station (Ponto Missionario Jardim das Oliveiras), Rev. Mauricio Coelho, Recife Brazil.

■ 11: Parish of Waterford & St. Mark, the Rev. Allen Tapley; Holy Spirit Parish (Paroquia do Espirito Santo), the Rev. Miguel Uchoa, Jaboatao Brazil.

■ 12: Parish of Westmoreland, the Rev. Rufus Onyewiuchi, priest-in-charge; Mediator Mission (Missao do Mediador), Rev. Veralucia. Lins Silva, Recife Brazil.

■ 13: Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Christopher VanBuskirk, the Rev. Chris Hayes; Nativity Missionary Station (Ponto Missionario, da Natividade), Rev. Jorge Aquino, Natal, Brazil.

Long-term diocesan intercessions are at www.anglican.nb.ca. Click on prayer

YOUTH

Unstuffy Oxford Scholar new Youth Director

BY ANA WATTS

Meet George: the Rev. Dr. George M. Porter, B.R.S., B.A., M.A., M.Litt., D.Phil., author of *Things That Shall Be Only?: Lorenzo Dow McCabe and Some Neglected Nineteenth Century Roots of Open Theism in North America*, a paper to be presented to the forum of The Oxford Society of Scholars meeting in Rewley House/Kellogg College, University of Oxford in January. And oh yeah, he's also the new diocesan Youth Action Director and part-time interim Anglican chaplain for the University of New Brunswick in Fredericton.

At press time this priest, experienced youth leader and pastor, counsellor, teacher



and Oxford scholar, among many other things, was packing up in Massachusetts in preparation for the move to New Brunswick. I said we would like to get to know him a little bit, so he sent me a

resume longer than Bishop Bill Hockin's arm and A Brief *Statement of Vision for Youth Ministry* that more than measured up to his credentials. It started out like this:

"In the very nature of youth ministry, a generalised vision statement can do little more than indicate direction. At the very heart of youth ministry lies the reality of relationships, and it is in the context of these relationships that a more complete sense of mission and vision grow. While there are some clear general directions, the bridges are actually built as we begin walking together.

"'Relationship' has become very much a 'buzz word' in our contemporary context. As with many such

'buzz words', however, there is something vital and essential behind it which cannot be lost. Building networks and webs of genuine relationships forms the non-negotiable core of my general vision of youth ministry. This requires of me the willingness to live personally in the risky realm of authenticity. I cannot legitimately ask others to walk where I am not willing to walk also."

I must admit I was beginning to wonder what Bishop Hockin and the Youth Action Team were thinking when they hired this guy.

His vision statement went on to say: "I am not really interested in focusing on youth leaders (both adult and youth) as 'role models' ...

[they] can easily perpetuate the 'us-them' approach to youth ministry, and it can involve us more in performance and appearance than in the reality of character and involvement ... I would rather focus, however, on cultivating mentoring relationships ..."

I began to wonder if the Rev. Dr. George Porter might be a bit um, you know, stuffy.

Then we began the photo dance. I wanted one, he didn't have one handy. "Unless you can use the one on the website" he suggested in an e-mail. So I went to www.diocesewma.org and looked under staff and missionaries, and there he was. Looking decidedly unstuffy.

Whew!



YOUTH SERVICE

at

Christ Church Cathedral
(at Church and Brunswick Sts.
Fredericton)

ALL YOUNG PEOPLE
WELCOME!

All others welcome, too!

Sunday
November 16
7:30 p.m.

Speaker

Valerie Dillon

Youth Pastor at
St. Luke's Anglican Church,
Saint John

Music
3rd Sunday 2000

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CAPTURE THE RECTOR?



SUBMITTED

On Friday evening, Sept. 25, the youth group from St. John the Baptist Church, Riverview, travelled to Sussex to spend the evening with the young people of Trinity Church. More than 40 young people got together for this awesome night of fun. After an ice-breaker game, Matthew Keating of Sussex, known to many of the youth from two years on staff at Camp Medley, led games. At some point during the evening, the Rev. Canon Albert Snelgrove and the Rev. David Barrett re-lived their long-lost youth, and the moment was captured on film for posterity. Mr. Barrett of Sussex led a devotional time and a snack provided by the ladies of Trinity Church was enjoyed by all. The two groups had so much fun, they met again in Riverview on October 24.

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