



## On their knees



SUBMITTED

To celebrate the 175th anniversary of St. John the Evangelist Church in Bay du Vin, Raymond and Edna Cormier, both in their 80s, donated and installed new flooring in the church hall. For more news on the anniversary celebrations, see page ??.

## Base stipend jumps \$1,500

BY ANA WATTS

The base annual clergy stipend went up by \$1,500 on Jan. 1, and it now takes just 10 years for a new ordinand to reach the top of the scale. At one time it took 27 years to reach the highest basic stipend level.

The current increase is more than double that of recent increases, but many clergy still do not consider it sufficient to meet their needs.

Abundant anecdotal evidence and recent research conducted by a sub-committee of the Stipend and Human Resources Committee (SHRC) confirmed that clergy stipends in this diocese were inadequate and that clergy were falling behind. This in spite of a three year (2001-2003) program that increased the scale by \$650 each year and reduced the number of years-of-service increments from 14 to 11, said Board of Finance chair Gene Moore as he outlined the new program to Diocesan Council on Dec. 10.

In the past three years the clergy share of their benefits

plan has also increased by more than \$700 a year, so in some instances a rector's take-home pay went down each year.

Most parish clergy live in a rectory supplied by the parish, which also pays the utilities. A stipend is intended as a living allowance to leave clergy, as much as possible, free of monetary worries and cares in order to minister to their congregations. About half the parish clergy in the diocese are paid the basic stipend. The other half are paid at a higher rate, depending on workload, responsibilities and parish resources. Parishes that are unable to meet their financial requirements without assistance from the diocese are not permitted to pay their clergy above the base stipend, but financially independent parishes are encouraged to pay clergy above the base.

The current base stipend range is \$26,933 at ordination to \$32,113 following 10 years service.

See Increase on page 2

## Budget approved, but will react to emerging needs and situations

### Council will be asked to reconsider and reevaluate the budget as the year progresses

Diocesan Council approved a budget for 2004 of nearly \$2.4 million at its Dec. 10 meeting in Fredericton. The dollar amount is virtually the same as the 2003 budget, but its presentation was different from any previous budget. "This budget is our best informed guess and will enable

the diocese to carry out its ongoing ministry, but we are cognizant of changes," Bishop Claude Miller told the council. "You will be asked to reconsider and reevaluate the budget as the year progresses, we need to be prepared to react to emerging needs and situations."

Under the new constitution and canons adopted in November, Diocesan Council will meet more frequently and have a more hands-on role,

which will enable it to react to such challenges. Possible opportunities for Companion Diocese initiatives were discussed at the December meeting and were recognized as a potential area for budget reconsideration. The bishop also identified emerging communications strategies and a capital campaign to improve diocesan youth camps as other ministries that may require revised funding.

In presenting the budget to council, diocesan treasurer Fred Scott offered graphic evidence of steadily improving financial stability over the past six years. He credited initiatives like the involvement of parishes in the budget process through consultation at synods, consultations at the archdeaconry level and diocesan-sponsored wardens' days with the turn-around. "Ours is now a ministry of

vision, it is owned by the diocese rather than imposed, so parish support of the budget is higher than ever."

Several council members reminded Canon Scott that budget consultations for the 2004 budget were more informational than consultational because they came so late in the budget process. Some consultations had yet to take place when the

See Employment on page 2

## Campus chaplaincy cuts concern council

Members of Diocesan Council are concerned that the position of full-time campus chaplain in Fredericton has been reduced to a one day a week ministry covered by the new diocesan youth coordinator. In 2003 \$58,500 was budgeted for the UNB Chaplain, only \$7,000 is budgeted for 2004.

The position has a long history on campus, and managed to carve out a place for

itself despite a university backlash against its Anglican roots.

The Rev. Wilfred Langmaid served the nearly 3,000 Anglican students and staff on campus on a full-time basis for five years until this past summer, when he accepted a position with the university. Since Dr. Porter, the new diocesan youth coordinator did not arrive in the diocese until November, there was no

chaplaincy presence in the fall. Clergy from the Anglican Catholic Church of Canada, a church not in communion with the Anglican Church of Canada, moved in to fill part of that vacuum by offering Sunday services in the chapel.

Several members of council were concerned people might not appreciate the difference between the Anglican Church of

See Youth on page 2

### REMINDER



Toonies in the plate, and any other funds you designate, go to fight the AIDS epidemic in Africa.

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## NEWS

## Youth coordinator may use volunteers to boost campus ministry presence

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Canada and the Anglican Catholic Church of Canada and our diocese might lose its place on campus.

Archdeacon Malcolm Berry of Shediac was concerned about the different chapel services as well as campus chaplaincy services in general, since his daughter and several of his parishioners attend the university. He called for local

clergy to assist with the ministry and take services, he even offered to travel from Shediac to take services himself. "If the church gives up secular ground, it will never get it back again. Already another ministry is moving in to cover ground we are abandoning."

In 2003 Bishop Bill Hockin struck a committee to assess the value of the of the chaplaincy

program and make recommendations about its future. The committee was emphatic in its support for the university chaplaincy and recommended continued funding. When Mr. Langmaid left the position and Dr. George Porter came on-board as diocesan youth coordinator, he was given responsibility for the university chaplaincy in addition to his main duties and

allocated one day a week to it. "Why do we set up committees to do a job and then ignore their recommendations," asked the Rev. Neville Cheeseman, who served as university chaplain for 11 years. "One day a week on the campus is not effective. If it were, parishes would only need clergy one day a week too."

Peter Irish of Minto and Chipman, a past chair of the

Diocesan Youth Action Team, rose to allay council concerns. "All is not lost, there is money in the budget for the chaplaincy, George Porter is on the ground now and working on strategies. Give George time to go to the university, take the report into account, and work out what ministry is necessary. He's a delegator and he will make good use of your volunteer efforts."

## Employment-related costs contribute significantly budget

Continued from page 1

budget was presented to council for approval. Canon Scott agreed and asked for grace, noting 2003 was an exceptional year (there were three synods and an electoral synod as well as several large diocesan functions, including the consecration and later installation of a new bishop). Work on the November synod delayed some budget preparations, but Canon Scott assured council next year's consultations would be held earlier in the fall.

Employment related costs are up in the 2004 budget and accommodated by projected savings on the episcopal/administration side. There were two bishops on staff for part of 2003, as well as several major diocesan events to fund. Those unique costs are not part of the 2004 budget. The diocese budgeted nearly \$1 million on employment related costs in 2004, nearly half of that (\$470,000) on clergy pension plan premiums. Parishes contribute most of the funding for this line

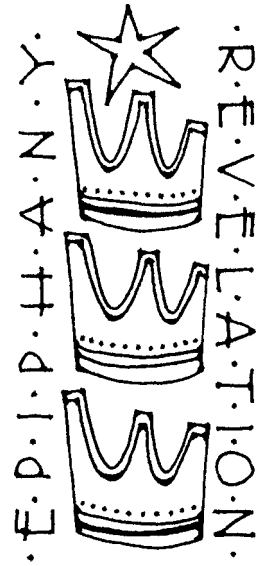
item (\$384,000). Clergy contribute about \$85,000.

Clergy benefits premiums cost the diocese \$240,000. The 2004 budget includes a 12 per cent increase and also incorporates an increase in group life insurance coverage. Again, parishes contribute most of this amount, and clergy contribute \$95,000.

At just over \$800,000, the diocesan mission and ministry program budget is up nearly \$50,000 over the actual costs in 2003. The increase reflects a full

year of funding for the new youth ministry coordinator, increases in stipends for chaplaincies and an increase in costs of the medical plan for retirees. Support for divinity students is also substantially increased.

The episcopal/administrative budget of \$585,000 includes bishop and staff salaries and their related costs as well as legal and audit fees, building maintenance and repair, clergy relocation and diocesan contributions to the National Church and Provincial Synod.



## Increase in basic stipend not considered sufficient by some clergy

Continued from page 1

The new year also saw the clergy car replacement allowance go up \$300 a year to \$3,600, and basic group life insurance coverage increase to \$100,000 from \$60,000.

At its December meeting, Diocesan Council approved these increases based on Diocesan Board of Finance recommendations and following some emotional debate on the issues.

"We know many clergy wives are working in order for the family to survive," said Mr. Moore.

The Rev. Ed Coleman of Hampton suggested a \$5,000 increase in basic stipend would be fairer and more effective. "Over the past 10 years my monthly income has only gone up by \$50 a month. There are priests in this diocese that get \$10,000 annual raises from their parishes, they get RSPs paid for. Priests are being wounded under the present system, it is a justice issue," he said.

Mr. Moore reminded council that because the parish pays the stipend, many parishes find any increase difficult to accommodate. The latest increases cost most parishes just over \$2,000 a year. The increases are intended to indicate the diocese values its clergy and the Board of Finance hopes the parishes "will respond with a generosity of spirit."

Speaking as a member of a small, rural parish, Hazel MacKenzie of Minto and Chipman said "I can assure you it has nothing to do with generosity of spirit — some

parishes just can't handle anything more. Our parish is already \$7,000 behind in its budget.

"Perhaps it is time to think outside the box when it comes to the structure of parish apportionments. Priests should not be penalized for ministering in smaller parishes." A new structure would free parishes focused on maintenance to focus on ministry, she said.

The Rev. Neville Cheeseman of the Parish of Fredericton Junction suggested council review a Ministry Strategy report from 1987 that recommended the pooling of parish money with the diocese and the institution of a centralized pay plan with all clergy paid the same. "That would put a cap on the big discrepancies between the minimum stipend and what some parishes can afford to pay. Louis Robichaud did it with teachers years ago so now they are not penalized for teaching in rural schools."

Council went on to discuss other business, including the \$300 annual increase for car replacement and no adjustment to the basic travel allowance of \$3,600 per year, despite the dramatic increase in the cost of cars, the extreme volatility of gas prices and insurance premiums.

It was suggested that it costs a minimum of \$5,000 a year to own a car and that most clergy families with two cars are losing money by providing the second car for the church's use.

Mr. Cheeseman returned to the 1987 Ministry Strategy report, this time moving that

Diocesan Council review it with the view to implementing a central, equitable pay schedule for the diocese.

Archdeacon Malcolm Berry of Shediac agreed it would be good to study the report, but reminded council the diocese is a body of corporations, and it would have to deal with the corporate nature of each parish. "Parishes with lots of assets might not think they were being treated fairly," he said.

Archdeacon Douglas Patstone from Bathurst said it was also appropriate to look at different work loads and responsibilities. "Don't attach uniformity to justice," he said.

Mr. Coleman offered that different job descriptions could

be accommodated and parishes without a significant work load could pay half salary.

Canon Scott said it was difficult to quantify workloads, that the 1987 report was not implemented because parishes protected their interests and autonomy and were not willing to have the synod office administer clergy pay.

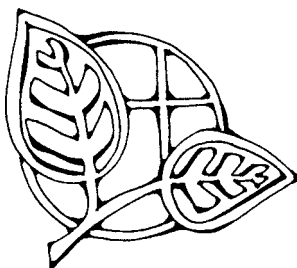
Mr. Cheeseman said many things had changed in the past 17 years. Struggling parishes have amalgamated or closed down and there was more awareness of issues of equity.

The Rev. Vicars Hodge of the Nerepis and St. John moved to table Mr. Cheeseman's motion, but council voted 12 to nine against it.

As council prepared to vote on Mr. Cheeseman's motion, Bishop Miller said he thought some members of council might be uncomfortable voting on a document they had never seen. The motion was defeated 13 to 12.

Mr. Cheeseman then rose to make a statement. "I don't know how to put this politely, but I was just asking that we look at the document. I think the bishop's comment was inappropriate and affected the outcome of the vote."

The bishop apologized and said it was not his intent to influence the vote and he felt what was being discussed was critically important. He was concerned, however, that he might have to cast the deciding vote on the motion.



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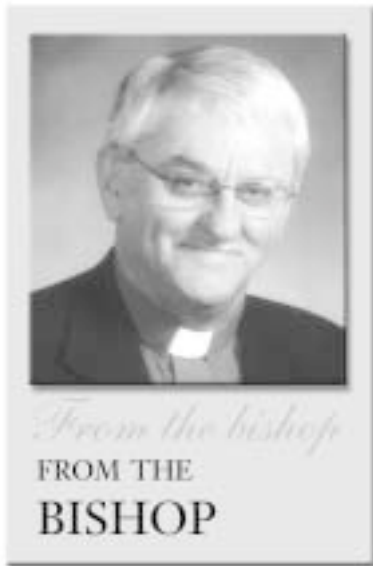
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THE BISHOP'S PAGE

# Message of Epiphany: the reality of God's love

We ought to be intrigued by the story of the Magi — wise and learned men from the East are motivated to seek the Christ Child by following a great star. On arriving in Jerusalem, they confer with King Herod as to the child's whereabouts. Herod is troubled by their inquiry and he consults (plots) with his advisors before instructing the wise men to seek the Child in Bethlehem. On their return to Jerusalem the Magi are to advise Herod so that he too might go and worship the Christ Child. But the Magi return by another way. The elements of innocence, fear and divine intervention in the story should give cause for reflection.

During the Christmas Season, we once again felt compassion for the young Mary and Joseph. A lowly couple thrust into an unthinkable position of birthing and caring for the Saviour of the world. Young parents, without the benefit of a social safety net or supportive parents, respond in



faith to the angel's "fear not" message. At the same time, and unknown to them until an angel warns them of the danger, a powerful government official and his cabinet are plotting to kill their baby. Unthinkable.

It is interesting that in the midst of Mary and Joseph's reality, the forces that traditionally threaten the very life of the Christ Child receive but passing comment at best.

We are more inclined to focus on the mysterious three strangers from afar bearing gifts of gold, frankincense and myrrh.

Matthew's story of the Magi bespeaks the innocence of the young couple acting in obedience to God. At the same time, the culture of fear that plagued economic and government systems of the day plots the killing of innocence to maintain power. It remains a parable for our time.

The story is wondrous in as much as the Christ Child is born in a humble setting. The strangers from the East are received by the young couple. Mary and Joseph accept the unexpected treasures on behalf of the baby. The wise men return home safely. God's plan for salvation through his Son is revealed to the world. The story also serves to remind us of what God accomplishes through those who are attentive to His voice. A voice heard by John the Baptist announcing Christ's coming, God's voice speaking through His angels "be not afraid", and God's voice speaking a warning

to the Magi through inspired dreams. God's will is accomplished by His divine intervention.

The message of epiphany is the reality of God's love working in a world separated from Him by confused values and a deep longing for His presence. "Long lay the world in sin and error pining, till He appeared and the soul felt its worth. A thrill of hope, the weary world rejoices, for yonder breaks a new and glorious morn." (O Holy Night; Placid Clappeau)

May you be attentive to God's Word and witness His presence this Epiphany.



Claude Miller is Bishop of Fredericton

PRINCIPAL ENGAGEMENTS

January 11 4p.m.  
Installation  
Archdeacons, Chancellor & Vice Chancellor

January 25 9 & 10:30 a.m.  
Parish of Hampton  
7 p.m.  
150th Anniversary  
St. Thomas Church  
Parish of St. Martins

February 3  
Bishop's Counsel

February 4-5  
Wycliffe College  
Toronto

February 8 8 & 10 a.m.  
Parish of Moncton

February 15 - 22  
Deanery of Saint John

February 29 9:30 a.m.  
Parish of St David & St. Patrick

## Task force leaders named

In his charge to synod in November, Bishop Claude Miller announced he would appoint task-force committees of synod to review and discuss pressing issues within the Anglican Church. In early December he named diocesan clergy to lead them.

Dean Keith Joyce will chair a review of the Blessing of Same Sex Unions; Archdeacon John Sharpe will chair a review of the Advisory Commission on Marriage; and the Rev. Chris VanBuskirk will lead a task force to review Canon XXI, the National Church canon that deals with the marriage of divorced persons.

"Each committee will have as many members as necessary, and those members will represent different points of

theological understanding," said Bishop Miller. The committees will address their respective issues from pastoral, biblical and doctrinal perspectives.

Bishop Miller is concerned that changes to the national marriage canon will dissolve matrimonial commissions which discuss the re-marriage of divorced people in the church. "I believe, however, that there may be some latitude granted by the National Church to allow diocesan matrimonial commissions to continue. These commissions are pastoral resources for officiating clergy and enable all parties entering these life-long relationships to ensure they will be all that God wants them to be."

APPOINTMENTS

Recent announcements and appointments from the bishop's office include:

- Dean Keith Joyce, as Bishop's Commissary, effective Nov. 23.
- The Rev. Vicars Hodge, Parish of the Nerepis and St. John, as Archdeacon of St. Andrews, effective Dec. 1.
- Mr. Charles Ferris as Diocesan Chancellor and Mr. Clyde Spinney, Q.C. as Diocesan Vice-Chancellor.
- The Rev. Roderick Black as Regional Dean of Woodstock effective March 1 (re-appointment).
- The Rev. Christopher VanBuskirk to the Parish of Moncton, effective March 1. He leaves the Parish of Wicklow, Wilmot Peek and Aberdeen.
- The Rev. Marjorie Murdock, the United Church minister in charge of the Parish of Madawaska, will leave the parish on Feb. 28 to assume a charge nearer her home in western Canada.

## Ordained Priests



The Rev. Bonnie LeBlanc, Parish of Kingston (left) and the Rev. Chris Hayes, Parish of Wicklow, Wilmot and Peele (right), were ordained priests at Christ Church Cathedral on Nov. 22. They are seen here following the service with Bishop Claude Miller and his chaplain, the Rev. Elaine Hamilton.

ANA WATTS

## COMMENTARY

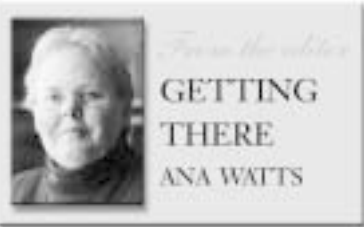
# The gift of clarity

Clarity is the gift of Epiphany — the revelation at the end of a journey. Not the journey, just a journey, for the the Magi kept going after the manifestation in Bethlehem. At the very least they went home, and heaven knows, they may have made other pilgrimages and learned other things during the rest of their lives.

Not surprisingly, this issue is brimming with stories of gifts and journeys. Jim Irvine challenges us to find our own way. Ruth Coleman celebrates the gifts hidden within gifts. Pat Drummond encourages us to foster generosity in our children. Bishop Claude reminds us to listen carefully for God's voice.

Without ever mentioning Epiphany, however, I think the letters in reaction to the November commentaries offered by John Harvey and me are about a journey toward clarity too. I was surprised and pleased that some of the more liberal constituents in our diocese felt comfortable enough to write, considering this diocese's conservative reputation. It is good to be reminded that we are not all of one mind.

What matters is not that we all agree — has there ever been a time when all Christians, let alone all Anglicans, completely agreed? — but that we care that we can discuss our differences in a civilized manner.



If our Church is headed somewhere it has never been before, the nature of that place depends on people who care not only about the issues, but about each other.

We have our share of people like that. Bishop Bill Hockin suggested John Harvey send his commentary to the NB Anglican, even though he did not share his views. Bishop Claude Miller told me recently that he is sworn to preserve the unity of our church, and that as far as he is concerned, the church needs all its members. John Harvey, who gave us all so much food for thought and did it in such a non-threatening manner. And the people whose names appear at the end of the following letters, who care enough about the issues and the people, to respond with passion but not rancour.

What a good way to begin a new year. The best to you on your journey toward clarity in 2004.

A.



## A Very Sincere Thanks

There are defining occasions in the lives of all of us. For Edith and me the wonderful observance of our 80th birthdays is one of those. We are still amazed at the number of people who visited us from so many areas of the diocese, and at the warmth and kindness of all. It was one of the greatest privileges of our lives to have had so many friends share in that milestone.

Our thanks to all who worked so hard,

planned so long (without our knowledge until near the day), and travelled so far. We know that our daughter Pat, son Bruce, son in law Paul and grandsons Tim and Chris were overwhelmed by the task of preparing and by the welcome of all who attended. It was with the immense help of so many here that their planning culminated in such a joyous day.

May God continue to bless you all.  
Harold L. Nutter

## LETTERS TO THE EDITOR

*Some of the longer letters in response to the Rev. John Harvey's November commentary on same-sex blessings, and Ana Watts Getting There editorial addressing the same issue, were edited slightly for length or to sharpen the focus on the issues rather than the writers. — ed*

### Uncomfortable with furniture request and same-sex blessings

I would like to comment on two articles in the November issue of The New Brunswick Anglican. First: Under the heading Diocesan Quest For Fine Furniture I read that the Diocese is looking for mahogany or walnut Victorian furniture" to ensure Bishop's Court is a warm, welcoming and comfortable place". I can't help wondering, warm, welcoming and comfortable for who? I had really hoped that the days of the Anglican Church existing to provide a chaplaincy service for the British Aristocracy were over. I doubt

very much if the people Jesus hung around with would be very comfortable in the Bishop's Court described in this article. Second: You have printed a full page commentary by the Rev. John Harvey giving his views on the same-sex marriage debate. In order to avoid the New Brunswick Anglican being accused of promoting a liberal agenda may I suggest you invite someone with similar qualifications to submit an article from the conservative viewpoint.

Sincerely,  
Capt. Hugh Bateman  
Parish of Shediac

### Intelligent, compassionate commentary

Thank you, John Harvey, for an intelligent and compassionate comment on the same-sex marriage debate. I am deeply saddened by what I hear from many of our Anglican leaders and parishioners. I don't want to feel ashamed to be part of the Anglican Communion, but there are times now when I do. I wish more of those who desire full

inclusion for gays and lesbians would speak out.

I lived in Texas in the 1960's. During a dinner party, a discussion of segregation resulted in a heated argument between the host and me (a 'liberal' Canadian). He stormed from the table and returned with his Bible. He quoted scripture to prove that blacks were inferior and their role to be subservient to whites. I believe he was abusing the Bible to justify his racism.

I think the same thing is happening today with homosexuals. I think the Bible is being abused to justify our homophobia. As John Harvey pointed out, homosexuals have been persecuted by the Christian Church for 20 centuries. I'm not blaming people for their homophobia. We all grew up with it just as our ancestors grew up with racism. It's time now to shed our prejudice.

Selective literalism (choosing only the scriptures which suit your purpose), ignoring the cultural context, and denying scientific evidence result in faulty and often dangerous conclusions. The biblical passages used against

homosexuals are referring to sexual sins such as rape, adultery, promiscuity and using male prostitutes. They do not refer to the loving responsible relationships we see today.

In the 1990's, when the 'moral majority' launched an international campaign against homosexuality, crimes against gays and lesbians quadrupled. Many were beaten, vilified and even killed. We are all implicated in this violence unless we speak out against it and welcome gays and lesbians as equal brothers and sisters in Christ.

You may think you are not homophobic because you don't condone violence. Look inside. Are you uncomfortable around gays? Do you pray that gays and lesbians will be healed of their homosexuality? Do you cringe if you think of two men kissing? Do you believe that heterosexuality is the only 'right' choice? These are examples of homophobia.

I'm not asking you to change your mind based on my letter. Please study this issue. Read scriptural commentary that refutes the conventional interpretations. Examine the evidence that sexual orientation is not a choice. Listen

to the pain of homosexual Christians who love the Lord and who cannot find a place to worship where they are accepted. Think about the psychological and spiritual consequences of being an oppressor. Pray for guidance and discernment.

Mary Louise Luck  
Fredericton

### Distorted view

I read, with interest, John Harvey's commentary published in the November issue of the N.B. Anglican. I could not help feeling that the author had both missed the point and given a somewhat distorted view of the subject.

The point is that the Anglican communion is breaking up and this issue will not go away. Another ten percent of our membership has been lost as the liberal agenda continues to erode Christian values. And we know that we will continue to witness the demise of our church unless we reverse the current direction of our leadership.

We don't know what the foundation of sexual orientation is. We can state categorically

## LETTERS TO THE EDITOR

that a homosexual gene has yet to be found and that there is no absolute validation that a person is born homosexual. However, slightly over 2 per cent (not five per cent) of the population in the western hemisphere have at birth some characteristics which give predisposition to homosexuality. Whether this is genetic, formed in utero, or through an environment which encouraged homosexual behaviour, we are unsure (Homosexuality and the Politics of Truth, by Geoffrey Satinover).

While we may have many friends who are homosexual this should not affect our belief that the practice is sinful. We welcome homosexuals in our church just as we welcome all other sinners and we purpose to love them all equally.

Leanne Payne in writing about "cheap grace" quotes from Mark Jefferson's book *What is Wrong with Sentimentality?* The sentimentality of which he speaks ignores evil and indulges in our feelings. Judgment becomes a product of a sentimental unreality. The desire to be 'nice' overwhelms actuality.

Payne writes: "Church leaders are often asked to dialogue with those who hold and propagate fictions of innocence ... There are many who work tenaciously to this end. They may even think of this activity as being rooted in valid idealism ... Dialogue with such was the effective method used to break down orthodoxy and destroy the old-line churches in America. Dialogue with darkness never works for good, for it can only be endless ... The motives behind the "cheap grace" that we see today go back to one thing: the determination of the enemy to introduce homosexuality and sexual perversion and permissiveness into the church. The aim of the enemy is to reinstate the worship of Ahab and Jezebel."

Andy Comiskey, a former homosexual, writes: "Men and women facing profound same-sex vulnerabilities require the fullness of grace and truth. Without that fullness, we can readily mislead God's people into powerful deception ... We must ask ourselves: What is this leader's basis for authority? Is grace harmonized with biblical truth?"

We might do well to read again the admonition in 2 Timothy 4:3-4.

The quote: "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 more right and prove others wrong," is particularly misleading. The debate is not about "real Christians." It is not about who can take Holy Communion nor about who is worthy. As a priest I would have to stop most of my congregation at the altar steps (and myself also) if I were to mandate a criteria of worthiness.

I thank God that I serve a Bishop who has the fortitude to take a stand. We declare our firm

and unanimous resolution, in dependence on Divine aid, to preserve those doctrines, and to transmit them, unimpaired, to our posterity.

I reiterate, this is a luxury which may not be open to us. In case you are unaware the business of ex-communication has already begun. The defining moment, I am told, will be Easter 2004. Our choice will be whether to remain in an increasingly liberal North American church or join the 'dissenting' world-wide communion. If we fail to chose we might find ourselves expelled.

The final word? You must be kidding!

Alan J. Reynolds +  
The Rev. Alan Reynolds is  
rector of Chatham

### Thoughtful, rational and challenging

The commentary by the Rev. John Harvey of the November issue is thoughtful, rational and challenges the reader to understand the reality of homosexual partnership in our society. As this debate swirled in the past months, I had occasion to attend my nephew's wedding in Kelowna, BC. Mark and Angie were married in a beautiful park setting on the shores of Kooteney Lake. They were married by a commissioner of marriages. The ceremony was about seven minutes in length with repeated emphasis on love, honour, trust, truth, respect. There was no invocation of a blessing from a Divine Spirit. Despite that, I would wager that this solemn, legal, ceremony truly united this thirty-something couple and that they will enjoy a full and rewarding life together.

In conversation, we learned that the commissioner of marriages had seven more weddings that July 19 afternoon. In a population area of about 150,000, one might speculate as to how many marriages were blessed in the sanctity of a consecrated building by a clergy person!

We might feel that this reality of the BC interior is unsettling, but it should not be discounted. Our spiritual, emotional and financial resources must go toward all that is required to love our neighbour; not spent 'tithing dill and cumin'.

Kaye Small  
Fredericton

### Upset and surprised

I was very upset and surprised, when I read the two articles in the November issue of *The Anglican*, realizing one of these articles was your own. In response, I conducted a three week study on the issue, reviewing in excess of 50 scripture passages from *The Bible*, (NIV Study Bible). I've condensed my study into a three page letter. Considering the fact that your article, and that of

John Harvey covered one side of the issue, I would ask that you print my three page article entitled: "Ending The Same Sex Marriage Debate Utilizing Something Bizarre — The Word Of God." My article, I believe, covers the other side of this issue and to simplify, as it states in the article, aside from conversing with other fellow Christian brothers and sisters, and praying to The Holy Spirit for guidance, is based on "The Word of God". John Harvey was given a full page to express his opinion, so I'm hoping you'll show me the same courtesy, although I'm sure it won't take a full page of your paper.

Thank You Very Much For Your Time

All Glory, Honour and Praise to our Father God.  
Wayne T.P. Burke  
Parish of Musquash

*Space limitations prohibit the publication of Mr. Burke's study, however many of his points are covered in other letters. — ed*

### Heart goes out to Anglican gays and lesbians

There are several Anglican gay and lesbian persons, as well as parents and other family members, in our PFLAG meetings - certainly including the one in Moncton—I'm the leader of that chapter. A friend showed me the November issue of *The New Brunswick Anglican*, pointing out particularly the articles by John Harvey and Ana Watts. For me, it recalled an earlier dispute which also caused division in the Anglican family.

Thomas Thompson was a pro-slavery Anglican missionary who had traveled extensively in Africa and the West Indies in the 1740s and 1750s. He wrote a 31-page essay, infused with Biblical citations. It was entitled *The African Trade for Negro Slaves* shown to be consistent with the *Principles of Humanity* and with the *Laws of Revealed Religion*, published in Canterbury in 1772. It was a formidable challenge to the arguments of anti-slavery writers. Thompson knew the situation, on the ground. Slavery was in tune with human and humane principles. There was a long tradition. Even more, Thompson had incontrovertible biblical backing: 'Slaves, obey your masters.'

I know only a few Anglican gay and lesbian individuals, their parents and friends. Yet from that small sample, I hunch there are scores of such persons in this diocese — likely hundreds. Many who are silent. Not a few 'passing' as conventional straights. Parents who dare not speak of their homosexual children to their fellow congregants or their priest. Gay and lesbian individuals reared in the Anglican faith, hearing negative comments about themselves. My heart goes out to them; my prayers are for them, for this diocese and its

representative, the Bishop; who speaks in the name of Jesus who came to bring release to the captives, sight to the blind, healing to those distressed.

Sincerely,  
Eldon Hay  
President PFLAG Canada  
Sackville

### Scripture an all or nothing deal

I disagree with many of the points made by John Harvey in his November article. He wrote: "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." Really, is that what Jesus was doing? Hmm ... I think Jesus said something different. Let's start with John 14:15 — "If you love me you will obey my commands." These are the words of Jesus, right? He must have commanded something if he is going to make such a fuss. He surely wouldn't have intended for us to make distinctions between those who love him and those who don't simply because we act upon his commands, when he really intended for us "to avoid the sort of 'who are the real Christians' question."

It's fine to talk about loving the outcasts and reconciling the lost (whoever they are these days — for it certainly looks like the lost are doing just fine). But the warning that our Saviour gave us in Matthew 25:31-46 applies to all of us equally. Mr. Harvey is right to decry the immoral and evil committed against persons struggling with the sin of homosexuality. And the Church has been silent too long. For which we must repent!

By rejecting the authority and clear teaching of Scripture, as though this were some ordinary book written by first century hicks, so that we can justify condemning the sinful treatment of homosexual individuals, is wrong and unbiblical. We fight against oppression and injustice because every human being is made in the image of God, but we do so without eliminating the distinction between what is right and wrong, as defined by God. I take exception to Mr. Harvey's assertion that this will "blow over." It will not, and the Church cannot let it. Why? Because the real issue underlying all of this re-defining of Scripture to legitimize homosexuality is the creation of "another Gospel." (Read Galatians) When we eliminate sin, we eliminate the atoning work of Christ. Eliminate the sin of homosexuality — held for 3000-plus years from the perspicuity of Scripture — and the Gospel of salvation is no longer needed. The Gospel is about saving people from their sins, not giving people better feelings about themselves.

This article is a prime

example that we cannot continue to share the same ecclesiastical grounds with those who deny the clear teachings of Christ and the Church universal. We must agree that there is no longer any common ground when the ground is no longer the same for both parties — that is, the Scripture. When we can cut and paste our theological preferences from Scripture in the name of modern research we cannot any longer claim to be subordinate to the Holy Word. It's an all or nothing deal. We either take all of Scripture as inspired and authoritative, or none of it.

In Christ,  
EricHornbuckle  
Fairfax, Virginia

### Sexuality debate is over

In response to the Rev. Harvey's article, \*Ending the Same-Sex Marriage Debate\*: The debate over sexuality has been over since August 5th. Have you not noticed that people aren't arguing about sex any more? We are now debating ecclesiology. Though I disagree with her conclusion, Ana Watts' editorial is more to the point.

(The Rev.) John Liebler  
Fort Pierce, Florida

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### Remembering Gathingi

I read with great interest and satisfaction Canon Philip Williston's article on Samuel Gathingi's academic success in Toronto, of his holiday in Rothesay and of the arrival of the twins in their family.

I had the pleasure of receiving ministry from the Gathingi's while I worked temporarily in Pickering last year. I attended St. Paul's-on-the-Hill, pastored by Rev. Brian McVitty. He and his wife represented our diocese while working at the theological college at Eldoret early in the Companion Diocese relationship program. I believe they first met Samuel and his family there. When Samuel was in Toronto he was invited to assist every Sunday with the ministry at St. Paul's. The first Sunday that Samuel was there, I was introduced to him he was pleased to learn that I was from Fredericton, recalling fondly his time spent there.

During the summer we were blessed with the presence of Samuel's charming wife at the services and she also ministered to us in her very quiet way.

Philip's reference to Samuel's use of the GO trains struck a chord with me, as on more than one occasion I drove him to the GO train station after the service.

I am honoured to have known the Gathingi's and sure that they will have a very successful ministry in Kenya. I hope that one-day my wife and I will be able to visit with them at their home.

Graham W. Standen  
Marysville

## PARISH NEWS

## Bay du Vin church celebrates anniversary with building enhancements

BY DON HAMILTON

In 2003, the people of St. John the Evangelist Church in Bay du Vin celebrated 175 years of worship and service with several special projects and a lot of hard work. While all the projects represented generous donations, commitment and effort, there is one in particular that I believe

deserves special mention. It is the new flooring on our church hall, because it was both donated and installed by Raymond and Edna Cormier, dedicated and committed parishioners who are both in their eighties. It is truly heart-warming to see the witness of these senior parishioners.

Our official anniversary

celebration took place on July 20 with a service of thanksgiving and dedication with Bishop Claude Miller as celebrant and preacher.

To mark our anniversary year we made anniversary plates, mugs, bookmarks, post cards, hasty notes, and an anniversary book featuring both the old and

the new. In addition we undertook several building projects to enhance our building. In addition to the new floor in the hall, we installed a new sound system in the church and a new cross on the outside of the building. We constructed a new nursery and meeting room and opened the walls in the church hall in order to add

insulation, then they were refinished and painted.

We give thanks to God for our place of worship, and especially for all who gave donations and worked to beautify our building to mark this anniversary celebration.

May our Lord Jesus always be glorified in this place.

## 150th anniversary celebrations at St. Thomas in Black River culminate with service on Jan. 25

BY SANDRA GRAVES

St. Thomas Church in Black River will end a year of 150th anniversary celebrations on Jan. 25 with a confirmation service and commemoration of the date the church was consecrated.

Bishop Claude Miller will

preside at the service, which will be followed by a reception.

Anniversary celebrations began the first weekend in July of 2003 with a Friday evening service during which Bishop Bill Hockin dedicated, in memory of David Ferris, a portrait of all the clergy who have served the parish over the years. A

reception followed at the Seaview Community Club. On Saturday there was an open house at the center featuring a display of pictures depicting church history, industries of the past, present wardens and church activities. Another reception was held, this one followed by a hymn sing. Later

the guitars came out and there were songs around a campfire where the children roasted marshmallows and cooked hotdogs. The evening came to a brilliant end with a fireworks display.

On Sunday morning there was a congregation breakfast with members of sister church Holy

Trinity (St. Martins), followed by a church service. Everyone who attended and those who put it on thought it was just great, and so much fun, it couldn't have been any better.

On Sept. 6 the congregation celebrated yet again, this time with a cornboil and sing-song followed by fireworks.

## COMING EVENTS

### DNS WEEKEND

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

Theme Speaker  
The Rt. Rev. Fred Hiltz  
Bishop of Nova Scotia  
& Prince Edward Island

Fred Hiltz was born and raised in Dartmouth, N.S. He is a graduate of Dalhousie University (BSc major in Biology) and the Atlantic School of Theology (MDiv). He was ordained a deacon on June 3, 1977, and as priest on June 29, 1978. He served in a number of parishes within the Diocese of Nova Scotia and Prince Edward Island: Christ Church, Sydney; Melford-Guysborough; Timberlea-Lakeside; The Cathedral Church of All Saints, Halifax; and St. John's Church, Lunenburg.



In October 1994, he was elected Suffragan Bishop, and ordained and installed on January 18, 1995. In November 2001, Fred was elected Coadjutor Bishop, and was subsequently installed Diocesan Bishop on March 21, 2002.

In episcopal ministry he particularly enjoys the visits to parishes through regional itineraries, and journeying with people through discernment, training and formation for ministries (both ordained and lay). He is active in the work of Provincial Council and Synod, and for the General Synod of the Anglican Church of Canada, he serves on the Council of General Synod, the National Faith, Worship and Ministry Committee and the Joint Commission for Anglican-Lutheran Dialogue. Fred is married to Lynne Samways, and they have one son, Nathan, who is studying in Toronto.

For leisure Fred enjoys travelling, walking and woodworking.

## Taylor College of Evangelism in Saint John

offers the following courses in the coming months. They are all presented on Saturdays from 10 a.m. through 3 p.m. and lunch is included in the registration fees. Bursaries are available.

See Through the Scripture

Jan. 17, register by Jan 15, \$60

A one-day overview of the Bible that picks up the major themes of both the Old and New Testaments. Instructor David Edwards says he teaches this course because it changed his own way of looking at the Bible.

Ethical Dilemmas in Business and Life Today

Jan. 31, register by Jan. 28, \$50.

Designed to help Christians who want to do

"that which is right in the sight of God".

End-Times Confusion!

Feb. 7, register by Feb. 5, \$50

For those interested in learning more about the Return of Christ and the End of history. It examines Post/Pre/A-Millennial schools of thought, as well as the idea of The Rapture.

So Many Translations, So Little Time!

April 17, register by April 15, \$50

To help you choose the translation that suits your needs by exploring how the Bible came to us and why different translations are necessary.

For further information or to register

contact Janet Edwards:

(506) 693-8975; jedwa@nbnet.nb.ca;

105 Mountain View Drive, Saint John, E2J 5B5,

## NEWS

# Deconsecration of seven historic churches paves the way for modern worship facility

On Saturday, Nov. 29, Bishop Claude Miller presided over services of thanksgiving and deconsecration at seven historic churches in the lower St. John River Valley. He began at 1 o'clock at St. James in Brown's Flat. He moved on to St. Peter's in Public Landing, St. Luke's in Welsford, St. James in Westfield, St. Alban's in Crystal Beach, St. John's in Grand Bay, and finished at 5 o'clock at St. Anne's in Ketepec. That service included Holy Communion and a shared meal.

It was a memorable day, tinged with sadness but infused with hope. The four parishes formerly served by these venerable structures are now one parish — the Parish of Nerepis and Saint John. A few members meet each Sunday at St. Paul's in Oak Point, which remains open. The rest of the people — as many as 200 on a Sunday, with 60 or 70 Sunday school children who join them at the offertory — meet at the Westfield United Church. It's a temporary location, until they find the land they need in order to build a modern worship and outreach facility of their own.

It took two years of

consultation and careful discernment among the congregations of nine churches to reach this point.

"The people of this parish came to grips with the reality of a changed rural environment, concluded their buildings had outlived their purpose and courageously made some difficult but necessary decisions," says the Rev. Vicars Hodge, new rector of the new parish.

The special liturgy used for the deconsecrations honoured the memories of those who had worshipped in them for many years. The service acknowledged that although the buildings were set apart for God's word and sacrament, they were to be used that way no longer.

"We closed historic buildings that served the people of this area for an aggregate of about 750 years," said Mr. Hodge. "But buildings are not the church. What changed is where we gather for worship. Instead of firing up 14 furnaces on Sunday morning, we heat only two buildings. That's a tremendous saving of money and energy, money and energy we now invest in mission and ministry."

## Change of heart

I think we have a wonderful church now. All we need is the building.

That's what David Middleton says today. When the parishes of Westfield, Grand Bay, Ketepec and Greenwich began to discuss the possibility of amalgamation, he said very different things. He was against the idea.

"I felt like we were all little communities that wanted to keep to ourselves, and that trying to put us together wasn't a good idea. I didn't think it was going to work.

The vestryman at St. Alban's at Crystal Beach, a point in the Parish of Westfield, was also

convinced that the people in his community were not willing to cross the river for anything, not even to go to church. He was right about that. Many of the people from St. Alban's decided to worship in Kingston rather than cross the river. "Some of them seemed to just give up on church altogether, and that was sad," he said, but he grudgingly became a part of the new Parish of Nerepis and St. John.

He wasn't prepared to be satisfied, let alone happy, but he is.

"Once we got together and got church going every week, some kind of a spark ignited. I see it now every week. And I've noticed lately that several

people who hadn't been out to church since the amalgamation are back at church. The word is spreading that good things are happening here. We've got more than 100 children registered for Sunday school."

It wasn't just the growing attendance and feeling of community that changed his attitude, though.

"I had a little thing with Jesus that helped me open my eyes and see further than my own desires and wants."

As he said, there's a wonderful church in the lower St. John River Valley. All they need now is a building.

*"We have a wonderful church now. All we need is the building."*

# Wycliffe thanks diocese with workshops and dinner

BY BILL MACMULLIN

Wycliffe College of Toronto recently sponsored a workshop tour in New Brunswick with presentations by the Rev. Harold Percy, founding Director of Wycliffe's Institute of Evangelism, and Bishop Peter Mason, director of development and communications. The workshops were offered at no charge, a gift to the diocese and the participants in appreciation for the fine men and women who have been sent from here to train at Wycliffe.

Bishop Mason enlisted the help of Kelly Smith Duffett, a former Wycliffe employee who recently returned to her home parish in Riverview, to organize the November workshop tour. She is anxious to help the

college in any way she can.

Ms. Duffett in turn enlisted the help of Canon Albert Snelgrove, Archdeacon. Vicars Hodge, and Canon Bill MacMullin. Together they arranged events in Riverview, Saint John and Fredericton.

The day long workshop sessions focused on church leadership in the morning and the afternoons were dedicated to discipleship. With humour and insight gained in parish ministry (especially at Trinity Church Streetsville, where he has been rector since 1987), Mr. Percy provided knowledge and perspective to help those who want to be more effective in their ordained and lay ministries.

At a special dinner at St. Mary's Church in Fredericton,

Bishop Mason also updated Wycliffe Alumni and Friends on the college's activities.

Bishop Mason is retired from the Diocese of Ontario. Mr. Percy writes a regular column for the Anglican Journal and is author of *\*Following Jesus — First Steps on the Way\** and *\*Good News People\**. His most recent book is *\*Your Church Can Thrive\**.

Wycliffe College is the largest Anglican theological college in Canada that trains people for ministry.

In the photo at the right are Bishop Peter Mason (left) and the Rev. Harold Percy of Wycliffe College. They were in the diocese recently to conduct leadership workshops and host an alumni dinner.



SUBMITTED

## Generous response to plea for period furniture

New Brunswick Anglicans are responding generously to a call for donations of antiques to furnish the foyer, parlor and dining room at Bishop's Court in Fredericton.

"We have a mahogany Empire sofa in mint condition, a Victorian settee, an occasional chair, four balloon back Victorian chairs, a coffee table, mirrors, even a lovely English tea wagon," says Keith Dow of

the Diocesan Board of Finance. "People have been very generous with their donations."

The board took on the task of permanently furnishing the public rooms at bishop's court to enable the bishop to appropriately entertain ecclesiastical and lay visitors. Most bishop's residences in the Ecclesiastical Province of Canada are furnished.

Acquiring diningroom furniture is now a priority. A

period-type table to seat from 10 to 12 people, chairs, a buffet and perhaps even a china cabinet are required. It is not essential that all the diningroom furniture match.

Tax receipts are available for donated items, and there is a budget in place to purchase furniture. To arrange for a donation or for further information, contact Mr. Dow at 506/763-3349 or by e-mail at downore@nbnet.nb.ca.



## ACW AND MOTHERS' UNION

# Kingston and the Kennebecasis Deanery ACW celebrates 50th anniversary

BY JOAN BUCKLAND

The Kingston and the Kennebecasis Deanery ACW celebrated its 50th Anniversary at its annual meeting at St. Luke's, Gondola Point in September. Highlight of the day was special guest speaker Gina Jordan, who spoke on a profound spiritual experience she had in the 1970s which led to her eventual work as a missionary pilot in Africa. Ms. Jordan established the School of Aviation and works as a pilot for her company.

The glorious day of praise and fellowship drew a record number of Anglican Church Women to St. Luke's church and hall. The annual meeting recognized the efforts of Miss Caroline Prince of Hammond River Holy Trinity Church who spearheaded establishment of Kingston deanery in 1953. In 1997, the deanery accepted the name change to Kingston and the Kennebecasis as the result of a re-alignment of deanery boundaries.

Bishop George Lemmon, many deanery clergy and 150 of 239 active ACW members attended.

Registration and refreshments began at 9:00 a.m. followed by a joyful expression in Songs of Praise, accompanied by Ann McAdam.

Barbara McDermott, president of the host branch, opened the meeting with a hearty welcome to all members gathered. A business meeting followed opening prayers and secretary-treasurer Joan Buckland reported that 21 of 22 parishes were represented. Regrets were expressed from Holy Trinity ACW in St. Martins, due to a family bereavement.

A Prayer Book Eucharist was celebrated at 10:30a.m. with the Rev. Canon Ed. Coleman, Regional Dean, as celebrant. Archdeacon Richard McConnell in his sermon entitled \*Launch Out Into the Deep\*, our ACW motto, made reference to Jesus' words to the fishermen of Galilee and noted some interesting changes which have taken place over the last 50 years. Bishop George Lemmon and the Rev. George Eves of Hammond River also took part in the celebration.

Bishop Lemmon was warmly received when he brought greetings and acknowledged the great work of the WA and ACW over the last century in our diocese.

A lovely catered luncheon was enjoyed at the church hall after the service. A great time of levity was enjoyed when Carol



Commemorative banner  
by Judy LaClue

Henderson and Ann McAdam provided some very original entertainment in song and verse.

The afternoon meeting resumed with prayer by Elizabeth Walton, followed by a memorial service conducted by Pauline Long, in recognition of members who died in the last year.

Deanery president Heather Dow remarked on the debt of gratitude we have as Anglican Church Women to the establishment of the first Woman's Auxiliary Branch in Ottawa in 1885, by Mrs Roberta Tilton. The ACW was established to promote the missionary effort and the advancement of our Master's Kingdom. Congratulations were extended to St. Paul's ACW in Rothesay on its 100th Anniversary.

Gratitude was expressed for the masterful work rendered by Judy LeClue, in the form of a commemorative banner for the 50th Anniversary. St. Luke's Church is proud to display her gifted handwork for the year, it will pass on to St. Paul's, Rothesay for the next annual meeting on Sept. 16th, 2004.

Commemorative books have been well received by our members. Our thanks to Heather Dow for all her work and patience in putting our 50th anniversary books together. Thanks also to all our members who researched their branch records.

Members of the diocesan executive in attendance were president Heather Carr who brought greetings and reported on Mothers' Union, Farraline Home as well as camps Medley & Brookwood. Past president Ann Longthorp spoke on Quiet Day held Sept. 4 which discussed the visit to Bishop McAllister School by members of St. Augustine's Church in Quispamsis. They had a lot to report on Paul Jeffries' work in Uganda.

## ACW MEMBERS HONOURED



SUBMITTED

Members of St. John's ACW, Oromocto recently honoured eight of their own by placing their names on the Diocesan Roll of Honour. A special evening was held on Dec. 3 for the occasion. ACW Diocesan President Heather Carr, who grew up in this parish, was on hand to help with the presentations. Each woman was presented with a certificate, an anniversary pin and booklet. A bit of history was given on each woman's years of service to the ACW. Family and friends were invited to share in the festivities. In the front row are Elsie Banks, Toots Byers and Vernice Wood. In the back row are Ms. Carr, Laura Hayward, Doris McMonagle, Crena Knowleton, Marge Bemrose, Kathleen Oakley, and branch president Donna Mulholland



SUBMITTED

Special guests from the North Pole brought Christmas joy to the honours evening in Oromocto. Tingle the Elf, left, (Debbie MacKinnon) and Santa and Mrs. Claus (Wayne MacKinnon and Heather Carr), are seen here with the Rev. Keith Howlett, rector of Oromocto.

## DIOCESAN LAYREADER



SUBMITTED

Kevin Frankland of the Parish of Grand Manan was made a Diocesan Layreader by Bishop Claude Miller at a Service of Evensong at the Church the Ascension on Grand Manan. The Rev. Howard Anningson, left, is rector of the parish.



## PARISH NEWS

# Counting Blessings

*With two triumphant services of induction and dedication at St. Mary's and St. Bartholomew's Church, Saint John.*

## Service a humbling experience for the new rector

BY CAROLYN VANBUSKIRK (SR.)

In his dictionary, Mr. Webster defines induction as "an introduction, an installation to office, a call into service." For the Rev. Greg McMullin, the Sept. 21 evening service at St. Mary and St. Bartholomew's Church in Saint John was all that and more. It was the culmination of more than a year of prayerful consideration, of seeking God's direction, of obedience to His call. It was the finality of leaving a much-loved people, and the courage to embrace a new parish. It was the challenge of exchanging the comfortable and familiar for the unsettled and less known.

The service of induction was followed by Evening Prayer. The Rev. Rufus Onyewuchi, Regional Dean, read The Mandate; Archdeacon Stuart Allan led the exhortation and prayers and the admonition to the people.

*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*

Luke 4: 18-19

Members of the parish accompanied Mr. McMullin around the church, reading admonitions at the font, prayer desk, lectern, pulpit and altar. The wardens presented the keys.

Guest preacher was the Rev. Albert Snelgrove, rector of Riverview and Mr. McMullin's brother-in-law. He delighted the congregation with some light-hearted ribbing.

Construction in the church hall necessitated the reception be moved to nearby Taylor College. Crowds of well-wishers took the opportunity to greet the new rector, his wife Vanessa (daughter of Archdeacon and Mrs. Tom Crowther), and their children Samantha, Ben and Madeline.

Asked later about his personal thoughts during the induction service, Mr. McMullin reflected for a moment. "I found it very humbling. It was a powerful reminder of my ordination vows," he said.



DOROTHY ARBING

Above: The Rev. Greg McMullin (centre) welcomed well-wishers, including his brother-in-law, Canon Albert Snelgrove (left) and the Rev. Les Petrie, to a reception at Taylor College following his induction as rector of St. Mary's and St. Bartholomew's in Saint John in September. The reception could not be held in the church hall because of expansion construction. The parish celebrated Mr. McMullin's arrival and the opening of the expanded church facilities with a Celebration Weekend in October. Right: Mr. McMullin at the altar at St. Mary's and St. Bartholomew's.



DOROTHY ARBING

## To God be the glory! A celebration at St. Mary's and St. Bartholomew's

BY CAROLYN VANBUSKIRK (SR.)

At our Celebration Weekend Oct. 4 and 5, the people of St. Mary and St. Bartholomew's Church in Saint John welcomed the community to share in thanksgiving because we had so much to be thankful for. In less than a year God has blessed us with a new rector and newly expanded church facilities. In preparation for this event, hundreds of fuchsia flyers were

hand-delivered to homes in the neighbourhoods surrounding out church as well as to our parishioners, their families and friends.

On Celebration Saturday, excitement was running high and climbing higher as we fired-up the barbecues. The Rev. Greg McMullin, our recently-inducted rector, greeted the guests. Guided tours of the expansion were the top attraction. Children skipped through the

new Sunday school/meeting rooms and tried out the updated nursery where a huge mural of Noah's Ark decorates one wall. The more mature of us gravitated toward the bright new parish offices, the ceramic-tiled entranceways, freshly carpeted stairways, and the just-installed wheelchair/lift elevator. All these things, along with the new and approved washrooms, make our church wheelchair accessible at last.

On Celebration Sunday, the chancel's stained glass windows glistened in the morning light. They were appreciated by the overflowing congregation that had gathered for our Service of Celebration and Dedication. Special guest was Bishop Claude Miller, who stressed the importance of the ministries of servitude and stewardship. During the dedication, the bishop said: "Gifts and assets given to this church have been

transformed into facilities that would enable the church to better serve, as we are called to discipleship."

In closing, the bishop prayed that "God's gracious goodness would convince us not to let our purpose slacken, but open our eyes still wider to the needs of people for the extension of His Kingdom, so we may more effectively spread the Good News."

### Director of Music Ministry Needed

The Anglican Parish of the Nerepis and St. John seeks a versatile and gifted person to serve as Music Director / Musician / Choir Director in this new and growing church. The successful candidate will be someone who enjoys both traditional and contemporary music and has good people skills. Vocal ability a plus. Information 738-2055 or at <http://user.fundy.net/pketepec/Applications> to:

Search Committee,

28 Murray Street, Grand Bay-Westfield, NB  
E5K 1C8.

### Worship Resources Society

The Anglican Worship Resources Society has been providing resources for worship and Christian education for 100 years. Assisting struggling and smaller parishes needing service books, hymnals or other resources, the society has an application process for parishes requesting a grant. There is also opportunity for groups or individuals to make contributions (income tax receipted) to the ongoing work. Grant applications are available from: The Liturgical Officer, Anglican Church of Canada, 600 Jarvis Street, Toronto ON M4Y 2J6. Contributions are welcome: Anglican Worship Resources Society, Mr. Bradley Harvey, Treasurer, 5 Meadowvale Drive, Toronto ON, M8Y 2N7.

## COLUMNS

# How to teach your children an attitude of service

BY PAT DRUMMOND

It is perhaps no accident that, at the time when most churches are having their annual meetings, the Revised Common Lectionary readings are about call and commissioning. And yet many of our churches have difficulty finding enough people to take on leadership and responsibility as wardens or to serve on vestry. Sadly, it is often the same story when people are asked to sing in the choir or take a turn as a Sunday School teacher. Despite the multiplicity of labour saving devices we have at our disposal, it seems that time is in very short supply in today's world.

R. Curtis Fussell tells a story about a martial arts student who was having tea with his teacher. The student said, "Now I've learned all you have to teach me about defending myself, I want to learn one more thing. Please teach me the ways of God." The teacher took the teakettle and started to pour tea into the student's cup. Soon the cup was full and the tea began to spill out into the saucer, and then onto the floor. The student cried, "Stop! Stop! The tea is spilling over. The cup can't take any more."

The master looked at him and said, "You are so full of



*"There is a call to us, a call of service — that we join with others to try to make things better in this world." Dorothy Day*

yourself that there is no room in your life for God. It is not possible for you to learn the ways of God until you learn to empty yourself."

It is perhaps the same with the multitude of things that crowd our days. They leave little time for what is of eternal importance.

Loren Mead, in his book *More than Numbers: the Way Churches Grow*, writes of four distinct types of church growth: numerical, maturational, organic and incarnational. The latter is about the ministries of service and outreach in the congregation. There are so many and such a variety of ministries needed to have any church thrive, and many more possibilities for service to be considered when one goes

outside the church community. One thinks of the women who so faithfully quilt each week to raise money for service projects, of the men in the Guild of St. Joseph who use their talents to beautify or maintain their churches and rectories, of those in the Altar Guild who so faithfully clean, polish, wash, iron and sew each week, of those who maintain sound systems, rake leaves, clear snow, assist with office duties, of those who cook and bake for church or community events or for bazaar fundraising, and there are countless more opportunities for service. Outside the church, there are those who work as hospital visitors or in other capacities, those who help with food banks and soup kitchens and those who volunteer in communities for the aged, or visit people in their homes who see almost no-one week after week ... to name just a few.

Service is an attitude which is learned when one is a child. While at school in England, I remember very well the service project in which we were all encouraged to participate. It was a time when there were refugee camps all over Europe and our teachers encouraged us to knit squares which they then sewed or crocheted together into blankets for

them. The project taught us to knit into the bargain. I also loved the colours of the yarn, trying different patterns, and the sense of accomplishment when we were shown our efforts made into big, beautiful, colourful blankets to warm someone who had so much less than we did. We would compete with our friends to knit the most squares!

It is important for children to actually do the work themselves or part of it, and not just to be observers. It is important for them to be able to work without criticism — teaching is one thing, criticism quite another. It is important for them to do something which reflects their interests. And it is important that they be encouraged to think about the contribution they are making, to recognize it as a ministry and to understand why it is needed.

Within the church community children might be encouraged to serve or wash up for church functions, assist with yard work, decorate for special seasons, go with an adult to visit shut-ins and perhaps assist with a job or two around their home or take a meal to them, take up the offering, greet at the door before services, fold bulletins, stuff envelopes for church

mailings, serve at the altar, sing in the choir. Sunday Schools or individual classes can have food bank drives, collect mittens for local shelters, sing at homes for the elderly, collect pennies, loonies or toonies for special projects, make cards for seniors or those who are sick, or fill a Christmas basket for a family. Outside the church, families with older children might volunteer together at the local soup kitchen one evening a month, assist with children's clubs, take part in clean up drives, volunteer to help with a local environmental project, or find out about opportunities for service with such organizations as CNIB. Older children are also in demand as hospital helpers or to assist in seniors' homes.

There are so many needs and too few people to fill them. For our children, though, volunteering is a way of sharing their lives and gifts with others, of living what they profess to believe and of raising their self esteem through knowing that they are able to make a valuable contribution to their church and their community.

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

## Gifts can be undeserved, unexpected and even unappreciated

*But the greatest gift is hope*

BY RUTH COLEMAN

I'm not sure if it's an epiphany or middle age, but I'm seeing bright lights and having hot flashes. I have seen the light and my idea of a gift has changed from the lovely surprise found in fancy wrapped package to unexpected surprises that surface in the people I relate to everyday. Not all gifts are equal and some gifts are more equal than others, if you know what I mean. The thing about gifts is they are often undeserved, sometime unexpected and occasionally unappreciated. Nevertheless, a gift is a gift and as my mother used to say, "never look a gift horse in the mouth." Not sure if that was a cautionary note about equine hygiene or a warning that came from the day when people actually gave each other horses, but the point is — recognize the gift!

Mary willingly accepted the gift of God in Jesus Christ and she shared the gift with the world. The fact that her gift was



wrapped in swaddling clothes instead of Hallmark paper should have tipped her off — while her gift was of great value it would not be easy to accept and live with. How often do we receive gifts of this nature? Some gifts are not easy to care for. One year I was given a ceramic mother of pearl nativity scene. It was beautiful and I treasured it, not just for its beauty, but because it was a gift from one of the churches where Ed served as a minister. It was special and I set it up in the living room on display. I barely had the words "Don't throw the ball in the house" out of my mouth when a football took the head off one of the wisemen and my donkey lost his left ear. The Holy Family was left in tact, which is more than I can say about my own. Crazy glue did the job and restored my decapitated wiseman, but as the years have past the glue has yellowed around the breaking point and it's a striking contrast

to the mother of pearl. Here's the real gift. Every year when I unpack this scene I am struck by the memory of my children when they were small and unruly. This memory of my young family and the hectic days of refereeing in the rectory are as important to me as the tangible nativity set. I treasure it. There's more to a wiseman than what is in his head.

Gift giving and receiving is an interesting study of reciprocity. The wisemen journeyed some distance to present their gifts. They traveled outside their boundaries, over hill and dale without the hope of ever making it back in time for supper. The gift of the magi was much greater than the symbols they offered the Christ child. Gold, frankincense and myrrh were simply a foreshadowing of what was to come for the messiah, but the real gift was in the journey and the extent to which the wisemen were willing to follow the star. Presenting the gifts required personal sacrifice. Receiving the gift of hope and deliverance made the journey worthwhile. Often I hear people tell me how much they receive by giving to others. Their intent

is to offer help but in the act of giving, they come away with much more than they offered. In offering a blessing to others we become blessed.

In my work with families and young children I often come across challenging situations. What I perceive to be a troubled home can be a gold mine of opportunity if I look for assets in the family instead of deficits. By identifying strengths there is something to build upon. Acknowledging what works in a family provides a good starting place and fortifies personal dignity. Even if the family requires some

scaffolding for support, it moves forward when the gift of hope is offered. It is always a gift to me when families respond positively to intervention. I know "the hopes and fears of all the years" are met by Jesus. The words from O Little Town of Bethlem crystallize the hope Jesus brings to the world. The greatest gift we can give and receive is hope. Hope reaches into and rises above darkness. Hope can be found in the most distressing places. Just ask the wisemen.

*Ruth Coleman lives and writes in Hampton.*



# We seek the one who gives sight to the blind

BY JIM IRVINE

Long before familiar liturgies and the creeds, the strangers made their way. Long before Saul sought out Stephen, before Simon aided Jesus, they passed through the gate and entered Jerusalem.

Wisemen were drawn by a question and they sought an answer in unfamiliar streets echoing the murmurings of languages drawn together by an imperial decree. Stranger's face met stranger's face and gestures sought out direction.

The Persians entered Herod's presence and stood early on pavement stones that would later bear the weight of another standing in judgment. Sunlight filling the precinct hid the weight of another day.

This, after all, was not their epiphany. Polite gestures of homage and hospitality demonstrated civility. An effort was made to accommodate and the Scrolls were consulted and direction was given, but Herod had questions of his own. A star appeared in the heavens? When did this sign appear? Will you come and tell me when you finish your quest? Curious treachery.

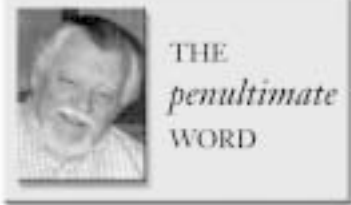
Passing the Temple, they retraced a path taken by Mary and Joseph. Earlier the infant had traveled this way, taken and redeemed according to the demands of the Torah. The Family had returned on foot. The strangers traveled by camel, towering over the awnings of the bazaar.

They did not recognize the prints of their sandals, neither did they anticipate the prints of feet weighted down by the crossbeam burden as they journeyed past Gethsemane. Daylight concealed the garden's deeper meaning. Disciples in repose, Judas' kiss and the Roman soldiers in a future night of betrayal and denial were nowhere to be seen.

This was not their epiphany. On they went. They sought neither the scourged nor the condemned. They sought neither compassion nor weakness. Their questions were different.

They would have noticed Golgotha, the distance muted the voices of writhing silhouettes above them. The iron heel of imperial Rome arrested their attention for only a moment. Their questions drew them on. The light of noonday hid the covenant of redemption as they passed by. The darkened sun and still birds on a distant future day was not imagined as the camel's stride stirred the dust.

Neither was this their epiphany. They sought neither anguish nor death, forgiveness nor redemption. Their questions were different and their questions drew them



along the crowded streets of the City of David, a microcosm of a world in need of redemption.

Had they the benefit of Matthew's account they might have navigated the alleys sooner. Had statements from later Ecumenical Councils been at hand, their investigation might have brought them sooner, but only sooner. Only time would have been saved. Those wandering the streets would still cry out for redemption.

Scriptures and Creeds bring us quickly to Bethlehem. Perhaps too quickly. We arrive too soon at the homely scene and fail to find our epiphany. We see the Mother and the Child. Oils and pastels help us imagine what it was like then and there. We see wisemen and Joseph, shepherds, sheep and a donkey.

We attempt to make the epiphany of these Persians our epiphany. A limited epiphany no doubt: an epiphany lacking in a ministry that led to a cross and beyond.

The epiphany remains then and there, another place and another time, ever someone else's.

Better to see the discovery of the Family for what it is: the recognition by these distant travelers that their quest was completed in the discovery of who greeted them. The discovery was their epiphany — what of ours? What do we seek? Would scouring attract our attention and would condemnation provide a route of deliverance? Do we seek compassion and with what disregard do we hold weakness?

What is appealing in anguish, or satisfying in death? Forgiveness — if we thought we needed it — might attract. So might redemption. But we'd need to know ourselves better for that. A better question is hinted at by Magi in every generation. Whom do we seek?

We seek not liberty, but the One who brings liberty; we seek not healing, but the One who gives sight to the blind, binds the wounded and lifts the fallen. Coin does not displace our poverty.

Familiarity with the story may shorten the journey, but it limits our epiphanies.

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Canon Jim Irvine makes his home in Fredericton.

## INTERCESSIONS

### January

**16:** Parish of Kingston, the Rev. Don Trivett, the Rev. Bonnie LeBlanc, Assistant Curate; Paul Ransom, Wycliffe; Good Shepherd Anglican Parish, Interim Rector: Dom Filadelfo Oliveira Neto, OSF, Assistant: the Rev. Bruno Luiz Teles de Almeida, OSF.

**17:** Parish of Lakewood, (Vacant); Reconciliation Anglican Parish, the Rev. Claudio de Souza Linhares, OSF, Coadjutor: the Rev. Lílian P. da Costa Linhares, OSF, Assistant: the Rev. Claudio Norberto, OSF.

**18:** Week of Prayer for Christian Unity, Pray for the World Council of Churches and all institutions and organizations promoting Christian unity and for the healing of all schisms within the One, Holy, Catholic, and Apostolic Church; Diocese of Recife: Reconciliation Anglican Parish, the Rev. Claudio de Souza Linhares, OSF, Coadjutor: the Rev. Lílian P. da Costa Linhares, OSF, Assistant: the Rev. Claudio Norberto, OSF; Bishop Robinson Cavalcanti & staff; Diocese of Yukon: Watson Lake — St. John the Baptist, Lower Post, Swift River, Leslie Wheeler-Dame, Eric Dame & family, the Rev. David Kalles, Alice Kalles & family, Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, retired bishops, and their families.

**19:** Parish of Lancaster, the Rev. Chris McMullen; David Watts, Diocesan PWRDF Coordinator; Redemption Anglican Parish, the Ven. Maria Gorete Correia, OSF.

**20:** Parish of Ludlow & Blissfield, the Rev. David Titus; Jesus From Nazareth Anglican Parish, the Rev. Severino Abel da Silva, OSF.

**21:** Parish of McAdam, the Rev. Wendy Amos-Binks; the Rev. Dr. R. Lee Whitney (on leave); Sower Anglican Parish, the Rev. Quintino Orengo.

**22:** Parish of Madawaska, the Rev. Marjorie Murdoch; Mediator Anglican Parish, the Ven. Arthur Cavalcanti, Coadjutor: the Rev. João Cândia Peixoto, Assistant: the Rev. Gustavo Gilson.

**23:** Parish of Marysville, the Rev. John Cathcart; Terence Chandra, Wycliffe; Saviour Anglican Parish, the Rev. Márcio Medeiros Meira, Assistant: Lay Minister Cláudio Luiz Figueiredo de Brito.

**24:** Parish of Maugerville & Oromocto, the Rev. Keith Howlett; Good News Anglican Parish, the Rev. Israel P. Cardoso da Silva, OSF, Assistant: Lay Minister Eliane Cardoso, OSF.

**25:** Pray for the work, ministry and witness of the Archbishop of Canterbury, Rowan Douglas Williams; Diocese of Recife: Redemption Anglican Parish, the Ven. Maria Gorete Correia, OSF; Bishop Robinson Cavalcanti & staff; Diocese of Yukon: Atlin - St. Martin, Licensed Lay Minister Dorothy Odian & family, Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, retired bishops, and their families.

**26:** Parish of Millidgeville, Canon Alvin Westgate; Church Army: Capt. Rob Marsh; Staff of Taylor College: Rev. Capt. David Edwards, Reid Taylor, Janet Edwards; Nativity Anglican Parish, the Rev. Jorge Aquino, OSF, Assistant: Lay Minister Rodson Ricardo, OSF.

**27:** Parish of Minto & Chipman, the Rev. Eileen Irish; Communion Anglican Parish, the Rev. Márcio Medeiros Meira.

**28:** Parish of Moncton, (Vacant); Canon George Akerley (R); Living Waters Anglican Parish, the Rev. Siméa Meldrum.

**29:** Parish of Musquash, the Rev. Bonnie Baird; Olive Garden Anglican Parish, the Rev. Maurício Coelho, Coadjutor: the Rev. Estevão Menezes, OSF, Assistants: the Rev. Marco Antonio Mota and Lay Minister André Luiz de Souza.

**30:** Parish of Nerepis and St. John, the Rev. Vicars Hodge; David Larlee, Wycliffe Hall, Oxford, England; Philadelphia Anglican Mission, the Rev. Luiz Marcos Silva, OSF, Assistant: Lay Minister Roberta Alexandra Lyra de Almeida.

**31:** Parish of New Bandon, (Vacant); Freedom Anglican Mission, Lay Minister Júlio Gomes.

### February

**1:** Diocese of Recife: Jesus From Nazareth Anglican Parish, the Rev. Severino Abel da Silva, OSF; Bishop Robinson Cavalcanti & staff; Diocese of Yukon: Communities of Faro and Ross River, Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, retired bishops, and their families.

**2:** Parishes of Newcastle & Nelson, the Rev. Richard Steeves; the Rev. Robert B. Barry (R); Christ The Liberator Anglican Mission, Lay Minister Flávio Adair.

**3:** Parish of New Maryland, the Rev. Bruce McKenna; Pentecost Anglican Mission, the Ven. Arthur Cavalcante.

**4:** Parish of Pennfield, the Rev. Keith Osborne; the Rev. Patrick Blaggrave (R); Hope Anglican Mission, the Ven. Quintino Orengo, Assistant: Lay Minister Manoel Nunes.

**5:** Parish of Portland, the Rev. Gordon Thompson; Consoler Anglican Mission, the Rev. Antonio Costa de Oliveira.

**6:** Parish of Prince William, the Rev. Robert J. Barry; Paul Ransom, Wycliffe; Salvation Anglican Mission, Lay Minister Jeane G. Arruda de M. Coelho.

**7:** Parish of Quispamsis, the Rev. John Tremblay; Saint Francis Anglican Mission Station, the Rev. Severino Abel da Silva, OSF.

**8:** Diocese of Recife: Sower Anglican Parish, the Rev. Quintino Orengo; Bishop Robinson Cavalcanti & staff; Diocese of Yukon: Haines Junction — St. Christopher's, Beaver Creek — St. Columba, Alaska Highway mile 918-1202, Rev. Canon Geoffrey Dixon, Rosalind Dixon, & Lay Ministry Team, Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, retired bishops, and their families.

**9:** Parish of Renforth, the Rev. Eric Phinney; Cathy Borthwick, Chaplain, Moncton Hospital; Bethel Anglican Mission Station, the Rev. Evilásio Tenório da Silva Júnior.

**10:** Parish of Restigouche, the Rev. Andrew Fraser; Saint Stephen Anglican Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSF, Assistant: ML. Frei Hélio Holmes, OSF.

**11:** Parish of Richmond, the Rev. Roderick Black; Canon Basil Buckland (R); Saint Luke Anglican Mission Station, Evangelist Samuel Hansen.

**12:** Parish of Riverview, the Rev. Canon Albert Snelgrove; Mount Zion Anglican Mission Station, the Rev. Sérgio Andrade, Assistant: Lay Minister Adilson Ferreira da Silva, OSF.

**13:** Parish of Rothesay, the Ven. Richard McConnell; Terence Chandra, Wycliffe; Jesus From Nazareth Anglican Mission Station, the Rev. Fernando Acosta.

**14:** Parish of St. Andrews, Rev. Canon John Matheson; Bethesda Anglican Mission Station, the Rev. Juciara Crasto.

**15:** Diocese of Recife: Mediator Anglican Parish, the Ven. Arthur Cavalcanti, Coadjutor: the Rev. João Cândia Peixoto, Assistant: the Rev. Gustavo Gilson; Bishop Robinson Cavalcanti & staff; Diocese of Yukon: Whitehorse — Church of the Northern Apostles, the Ven. Sean Murphy (Archdeacon of Liard) & Lay Ministry Team, Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, retired bishops, and their families.

**16:** Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum; the Rev. Eric Caldwell (R); Martin Luther King Anglican Mission Station, the Rev. Israel Pereira Cardoso, OSF.

**17:** Parish of St. David & St. Patrick, Rev. Canon John Matheson, Priest-in-Charge; Nativity Anglican Mission Station, the Rev. Bruno Luiz Teles de Almeida, OSF.

**18:** Parish of St. George, the Rev. Mary Anne Langmaid; Canon Brian Campion (R); Ipojuca Anglican Mission Station, the Rev. Geison Vasconcellos.

**19:** Parish of St. James, Moncton, the Rev. Donald Routledge; Mount Moriah Anglican Mission Station, the Rev. Miguel Uchoa, Assistant: Lay Minister Márcio José de Sousa Simões.

**20:** Parish of Saint John, the Ven. Stuart Allen, the Rev. George Trentowsky; David Larlee, Wycliffe Hall, Oxford, England; Mandacaru Anglican Mission Station, the Rev. Jorge Aquino, OSF, Assistant: Lay Minister Jocelenilton Gomes da Silva.

**21:** Parish of St. Margaret's, Rev. Canon Jon Lownds; Anglican Mission Station, Lay Anglican Mission Station, Lay of.

**22:** Parish of St. Margaret's, Rev. Canon Jon Lownds; Anglican Mission Station, Lay Anglican Mission Station, Lay of.

The Diocesan Intercessions are available on-line at [www.anglican.nb.ca](http://www.anglican.nb.ca), click on prayer.

## YOUTH

# If you're curious about George — let me introduce myself

BY GEORGE PORTER

I'm Curious, George ... Why do you do what you do? I can't tell you how many times I have been asked this question during the course of my ministry with young people. When I was in process of leaving a rectory in southern Manitoba to become an 'Associate for Youth Ministry', my priestly colleagues wondered why I was 'going backward' on the ecclesiastical ladder. One said to me: "You have more degrees than my thermometer, and you're going to throw yourself away on kids?"

Fortunately I had a bishop who understood the concept of servant-ministry in the same way that I did. I also had encountered a model in my correspondence with Henri Nouwen, who had himself 'gone backwards' and had 'thrown himself away' on the mentally and physically



challenged people of L'Arche.

So why? It's a long story but here is the essence. You'll eventually hear more about my life journey, but for starters I was once a teenager who had tons of questions about spirituality and life. Had some very beautiful and caring Christian people not thrown themselves away on kids, I would have thrown away any thought of Christianity or church. They made a difference.

I don't think there is an answer to the mysterious question of why the Spirit gives certain gifts to certain people. I'm convinced that God

calls me and works through my life in the lives of many young people. God has seen fit to use many young people to minister to me throughout this time as well. Go figure!

There are many things that stir my interest. Like my namesake, I really am curious. There is nothing that stirs me so deeply as the sight of young people encountering Jesus. It is a joy to watch them learn to live as faithful followers, discover their gifts and callings, and taking up their own ministry in God's church and God's world.

A value I hold is the pursuit of excellence. I think Paul said something about doing whatever we do this way because we do it for God. Mother Teresa said that because we do what we do for Christ "we do it as beautifully as we can." I can think of no more important investment than working with young

people and, if that's throwing myself away, I will do it as beautifully as I can — and help others to do the same!

Godspeed.

George+

PS Did I forget to mention that I like what I'm doing?

*The Rev. D. George Porter is Diocesan Youth Coordinator.*

## Ski-Treat

Attention senior high youth and youth leaders:

There is an opportunity to experience the new diocesan Youth Action Director on an entirely different level — the slopes of Attitash-Bear Mountain in North Conway, New Hampshire. George Porter is speaking there at a youth ski-treat Feb. 13-15 and organizers have said that he can bring youth (grades 9-12) and/or youth leaders from here. It is usually a small and fun group of young people and their leaders.

Accommodations are at Lake Ossipee Camp and Conference Center. The cost is about \$100 (US) for the weekend — rental is extra if you don't have your own equipment, and transportation there might cost something nominal — and includes two days skiing/riding at one of the best mountains in New England, two breakfasts and two other meals as well as accommodations.

If you are interested contact George at [george.porter@anglican.nb.ca](mailto:george.porter@anglican.nb.ca) or (506) 459 1801.

For more information go to <http://renforth.net/dioyouth>.

## Gillies named coordinator for youth ministry network

The Rev. J. Peter Gillies, Rector of Holy Trinity Hammond River and leader of the Xtrem Worship Band, was recently named coordinator of Greater Saint John Youth Ministry Network. In that position he

leads a team of five youth pastors and workers who are responsible to the membership for the operation and fulfilment of the ministry's vision for youth ministry in the greater Saint John area.

The Greater Saint John Youth Ministry Network is an organization of youth pastors, youth workers, and youth

leaders, full-time, part-time, and volunteer, of all Christian denominations who work in the area of youth outreach in the name of Jesus Christ. The GSJYMN operates under the authority of the Greater Saint John Ministerial Association.

For more information contact Mr. Gillies at (506) 847 0850 or [hamriver@nbnet.nb.ca](mailto:hamriver@nbnet.nb.ca).

### Youth Service

Christ Church  
Cathedral  
Fredericton

All young  
(and less young)  
people welcome!

Sunday  
January 18  
6:30 p.m.

take note — new time!

Speakers  
Pioneers from Recife, Brazil:  
3 young people  
Diago, Nathalia and Gustavo  
along with  
The Rev. Steven Menezes  
(all visiting from our  
Companion Diocese of Recife)

Music by  
3rd Sunday 2000

Need more information  
call or write  
450-8500  
[office@christchurchcathedral.com](mailto:office@christchurchcathedral.com)

## Urbana report

BY BEVERLY MORELL

As I write this (before Christmas), there are 22 young people from our diocese eagerly anticipating going to Urbana, Illinois. This is the last of many turning-point events and developments during 2003 — the "Year of the Youth". By the time you read this article, they will have returned home, renewed and reinvigorated in their personal faith, and perhaps looking differently at the role and place each may have in fulfilling the mission field that God has chosen for them.

*Begun in 1946, this year's Dec. 27-31 event was Urbana's 20th student mission conference.*

Our young people traveled on a bus graciously sponsored by Bishop Hockin and the diocese.

Speaking for the young

people and the Diocesan Youth Action Team, we are very grateful to all the adults of our diocese who supported our young people in this mission convention. Thank you to the synod delegates who identified the need for a renewed commitment to the young people of the diocese, and passed a youth-friendly budget. Thank you to Bishop Hockin who took on this challenge and to Bishop Claude Miller for continuing that support.

In the next edition of the NB Anglican, there will be more about Urbana and how it affected our young people. Also, more about what's next on the diocesan youth agenda.

*Beverly Morell is a member of the Diocesan Youth Action Team.*

## NEW SERVER



Zachary Paul-Dunphy was confirmed at St. Margaret's in Fredericton in June and has recently begun a serving ministry with the help of some senior servers. According to Canon Jon Lownds, the 11-year-old illustrates the true meaning of wheelchair accessible worship. "It's not just getting in the building, but being able to exercise ministry as well."

SUBMITTED

**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