



THE WOMEN AT THE TOMB



He is not here, for he has risen (Matthew 28:6) Painting attributed to Bartolomeo Rigossi, Italy. About 1465. Tempera colors and gold leaf on parchment Leaf: 5 15/16 x 5 3/4 in.

Medley major beneficiary

BY ANA WATTS

The people of St. Paul's Valley Church have found new parish families and many of its fine furnishings have found new church homes too. The building is for sale and soon the physical presence of the Saint John church will be gone.

It will not, however, be forgotten, nor will it cease to participate in the life and witness of the Diocese of Fredericton. When the building is sold the proceeds will bring the St. Paul's Trust fund up to nearly \$800,000. The interest from that trust was recently dedicated to the support of Camp Medley and Anglican ministry in Saint John.

"We think ongoing funding to the camp will give it quite a boost," says warden Pam Iype. The parish's final annual general meeting recommended 75 per cent of the annual interest go to the diocesan camp, and 25 per cent of it be used, at the bishop's discretion, for ministry in the city.

The decision was very good

news for Camp Medley, which is on the verge of a major financial campaign designed to upgrade its youth camp facilities and turn it into a three-season facility for all ages.

Following the annual meeting Ms. Iype was also kept busy dispersing the church's other assets.

The main cross, credence table, chapel altar, many candle holders, lots of linens and hangings, even many kitchen items, went to St. Mark's in St. George. Fire destroyed the church and everything in it two years ago. The church was replaced, but there wasn't enough money to replace many of the furnishings.

St. Paul's main altar and reredos now reside in the chapel at Rothesay Netherwood School; the kneelers and bell went to St. Paul's, Rothesay; some communion vessels to St. Paul's, Hampton; the organ to St. James, Lockwood.

"We divided our hymn and prayer books among the seven churches that asked for them,"

says Ms. Iype. "All our sheet music and music books are now in the Resource Centre at Anglican House and available for everyone to borrow. Rufus (the Rev. Rufus Onyewuchi, a former rector) is setting up a library in the Parish of Westmorland with books from our library, and the font went to a Roman Catholic church. Our Lady of Perpetual Help in Rothesay is building a new church and our font will be well used, there were 90 baptisms there last year."

The items weren't sold, but St. Paul's did accept donations for them. That money was also added to the trust. "We wanted the things to go to churches that needed them, and I think about 15 churches have benefited," says Ms. Iype.

Not everything went to other churches, however. Many photographs and papers went to the Provincial Archives. The lectern and pulpit, both hand crafted in Saint John, are in the New Brunswick Museum, preserved in perpetuity in the name of St. Paul's.

Preparation for General Synod Do we have the heart to bless same sex unions?

A diocesan task force on human sexuality invited written submissions and hosted five regional meetings throughout the diocese in March for the purpose of listening to the diocese on the issue of blessing same-sex unions in the church. The resulting report will give a sense of the heart and mind of our diocese on the issue and will be given to the delegates to General Synod, the Anglican Church of Canada's chief governing body. The national synod will be asked to affirm that the blessing of same-sex unions is within the authority of a diocesan synod and that any Canadian Anglican

diocese, if the bishop agrees, has the authority to perform such blessings.

Presenters at the regional meetings were assured a safe and respectful environment in which to answer three questions. They were not permitted to express thoughts on sexuality in general or on homosexuality in particular and were assured their views would not be challenged.

The three questions were:

- What do you think of the blessing of same-sex unions in the Church?

- What fears, hopes, experiences affect the way you see this question?

See How on page 2

A framework for the future of the national church

BY ANA WATTS

Delegates and alternates to General Synod, along with others interested in National Church issues, met at Christ Church (Parish) Church in Fredericton in March to discuss a framework for a new national strategic plan for the life and mission of the church. The document, 'Serving God's World, Strengthening the Church', will be addressed at General Synod in late May/early June in St. Catharines,

Ontario. It will replace Preparing The Way, the General Synod 1995 strategic plan, and is influenced by the 2001 Intentional Listening process that consulted Anglicans on the future life and work of the Anglican Church of Canada.

David Watts, a member of the Council of General Synod (representatives of General Synod who meet between General Synod meetings)

See National on page 2

MARK YOUR CALENDAR

for the

The fourth annual Bishop's Dinner Monday, Oct. 4

Delta Fredericton
(formerly the Sheraton)
Special Guest Speaker

John Carrington

C.O.O. of Barrick Gold Inc.,
trustee of
Wycliffe College, Toronto,
and former layreader in the
Parish of Bathurst

Proceeds to
**Camps Medley and
Brookwood**

INSIDE



The Rev. Julie Armstrong survived a winter camping challenge with all the comforts of home. See page 7.

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ORDAINED IN BRAZIL



SUBMITTED

Estevao Menezes, who visited the Diocese of Fredericton this winter with a youth delegation from our companion Diocese of Recife, was ordained priest on March 7 by Bishop Robinson de Barros Cavalcanti.

Clergy college explores justice and peacemaking

Dr. Marva Dawn is especially concerned with economic justice and comprehensive peacemaking. The internationally renowned theologian, author, and educator is one of three highly qualified faculty members selected to lead the fourth annual Diocese of Fredericton Clergy College at the Hugh John Flemming Forestry Centre.

On June 13 and 14, Dr. Dawn will explore Worship in the Ups and Downs of Decline and Hope, through five lectures: Why Does Our Culture Need the Church's Worship?; How Does Our Culture Block Genuine Worship?; Youth, Worship, and Community Life; The Scriptures as a Basis for Fresh Worship;

and Good News to Help Us Sort Out Worship Issues.

She has served the worldwide church for the past 23 years through her affiliation with Christians Equipped for Ministry of Vancouver, Washington.

She also serves as teaching fellow in spiritual theology at Regent College in Vancouver, BC.

Worship and community life, Christian ethics, homiletics, pastoral ministry, spiritual formation, and the relevance of the Bible for everyday life are among the many subjects she regularly presents at seminaries, clergy conferences, churches, assemblies, and

universities around the world. A scholar with four masters degrees and a Ph.D. in Christian ethics and the scriptures from the University of Notre Dame, Dr. Dawn is also well-known and highly appreciated as a preacher and speaker for all ages.

She is the author of more than fifteen books, including **Reaching Out without Dumbing Down** and **A Royal Waste of Time**, which were honored by the Academy of Parish Clergy.

Her book **Powers, Weakness, and the Tabernacling of God** was honored with the 2002 Christianity Today Book Award in the church/pastoral leadership category.

National concerns mirror diocesan

from page 1

chaired the meeting and answered questions on the document.

The framework proposes that the Anglican Church of Canada's core mission continue for the next six years, with the addition of initiatives to serve local mission in areas like congregational development, stewardship education, youth ministry and leadership development. Several participants in the Fredericton meeting commented on how similar these national goals are to our diocesan priorities -- the support of struggling parishes, youth ministry, stewardship education and Christian formation.

Exerpts from the framework, presented to the participants included several questions about our part in God's mission. Does it depend on our Anglican identity? What about our cross-cultural and international partnerships?

Participants were divided into small groups and asked to reflect on information provided on Anglican identity, communications, stewardship education and partnerships within the document. Then they were asked to affirm things of value, identify areas of concern and offer suggestions for improvement.

The group studying Anglican identity had more questions than answers. Are we doing a good job of defining Anglicanism? What role does change play in the definition of Anglicanism as steady and old fashioned? It was suggested the Primate's Theology Commission invite everyday Anglicans to be part of the discussion.

The communications group affirmed the framework was going in the right direction in this area but felt resources to support communication initiatives were lacking. It suggested *Ministry*

Matters, a magazine circulated among clergy and church leaders, be more widely distributed, perhaps even generally distributed as a supplement to the *Anglican Journal*. It also encouraged the establishment of a consignment arrangement between the Anglican Book Centre publishing house and diocesan bookstores like Anglican House in Saint John. If the smaller stores could order books on consignment rather than buying them outright, the stores could offer a wider selection of titles.

The stewardship group affirmed that stewardship is indeed a priority but it is in need of help; that marketing initiatives and professional expertise, especially at the diocesan level, are missing. They all agreed that stewardship is critical to the implementation of the plan, but that without a marketing initiative the message would not reach people in the pews. One member of the group lamented that stewardship is always identified with money, when it is really so much more.

Those who discussed partnerships affirmed the church's ecumenical efforts and suggested its existing internal partnerships, like pensions and continuing education, be broadened to include health and property insurance. It also suggested international partnerships with organizations like SAMS, SOMA, ARM and AFP be strengthened.

The Diocese of Fredericton will be represented at General Synod by Bishop Claude Miller; clergy delegates Dean Keith Joyce, Canon William MacMullin, Archdeacon John Sharpe and Canon Albert Snelgrove; and lay delegates Keith Dow, Shara Golden, Peter Irish and Rob Marsh.

How do we continue to be the Church?

Continued from page 1

• Regardless of what is decided at General Synod in May/June 2004, how do you see we can continue to worship together and be the Church together?

The meetings were held in Florenceville on March 18, Saint John on March 22, Fredericton on March 23, Bathurst on March 25 Moncton on March 29.

Bishop Claude Miller struck

the task force at diocesan synod in November and named Dean Keith Joyce as chair.

General Synod meets in St. Catherines, Ontario in late May and early June.

The Passion of The Christ

REVIEWED BY
JANICE BRIDGEPORT

I heard many things about this movie: that it was anti-Semitic, and I would be influenced to hate Jews; it was excessively violent and I would not be able to tolerate some scenes; that religious zealots were packing the theatres and I would never get a ticket; that no one would attend such a hate-filled picture and it would not be in the theatres for long.

My youngest son asked me to go with him. I figured if I went with him and fainted, he could carry me to the car.

From the moment the film began until the moment it ended, we sat in silence — not just my son and I, but every person in the theatre. I don't

even remember a cough. People might well have moved in their seats, but I was oblivious to everything but the story on the screen.

It is a story I have known for most of my life. That night it was a story I experienced.

I blocked some of the more violent scenes with a tissue in front of my face, but I could still see the periphery of the screen. I did not see Jesus' body beaten, but I saw the blood fly onto the soldiers' faces. I saw the mother cry. I joined her when her Son fell as He carried the cross through the streets. She rushed to His side. She flashed back to a childhood fall when she rushed to hold Him. I cried with her. My strong healthy son was at my side. Hers was beaten and bleeding in the street. I cry yet

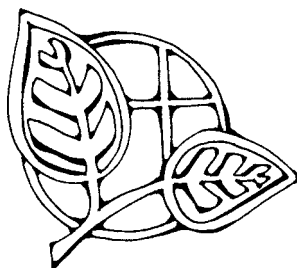
when I recall that scene.

Much later, when the screen was black, the theater remained silent and I could not move. No one could for a few minutes. When we are finally able to leave, we move slowly. We didn't speak. We didn't jingle our car keys. We withdraw in silence.

Outside in the corridor we talk about it. My son analyzed the movie. Why this? How that?

I replied, but I was also aware of a stillness inside like nothing I had ever felt before. I didn't feel I had been to a movie, I felt as if I had been given a gift.

Janice Bridgeport lives in Saint John and worships at St. Mary & St. Bartholomew's Church.



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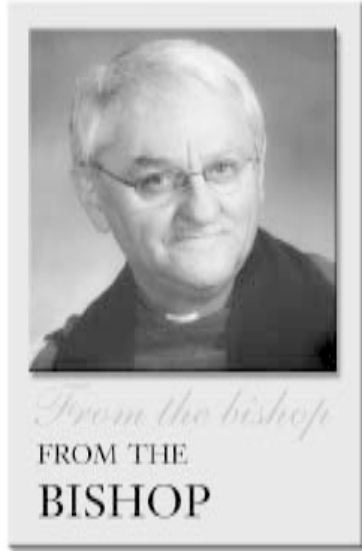
THE BISHOP'S PAGE

Unity, truth found on high road of faithfulness

Early on Sunday morning, while it was still dark, Mary of Magdala made her way to the tomb of Jesus. Bewildered, confused and reduced to tears, she and her friends expected to anoint the Body of Jesus, but they found the stone rolled away and the tomb empty. According to John's account, others were summoned. Simon Peter and the other disciple entered the tomb to investigate. "Until then they had not understood the scriptures, which showed that he must rise from the dead ... Mary stood at the tomb outside, weeping."

In recent years, weeks and days, the human sexuality debate in our church has become more and more intense. As General Synod 2004 approaches, the debate on "the blessing of same-sex unions" puts the unity of our Church in question. There is wide opinion as to the implications of any decision that might be made by General Synod. There is no way to know at this stage what the outcome will be.

We should, however, remember that the Church, the Body of Christ, is the living



body of the faithful. Christ did not die to leave us but an empty tomb. He died so that we might more fully understand His presence when we encounter an empty tomb. Like Mary, we find it difficult to see the risen, living Christ in the midst of our concern and sadness. It is acceptable to mourn, it is equally acceptable to look into the empty tomb and understand the reason Jesus died. We are a people of the resurrection, restored in relationship with God through

the cross of Christ. He is saddened when we have difficulty finding Him.

I am grateful for the ministry of listening by the Human Sexuality Task Force on this issue. Jean Vanier writes in **Community and Growth**: "One of the essential qualities of people with responsibility is an ability to listen to everyone and not just to their friends and admirers." Your prayers as well as your oral and written contributions to the task force will enable me and our delegates to General Synod to enter the debate more informed. Truly, we are called by God's word to be constant in prayer. Jesus reminds us that we should "keep on praying and not lose heart." (Luke 18.1)

In Mary's sadness and heartbreak she lost sight of Christ. We too can lose Christ, can look, but never find him. We may try to find him in books and in the ideas of others, by going from one church to another, or by reciting the creeds of the church, forgetting that unity and truth are found on the high road of faithfulness and

working for that which is spiritual and not of the world. Loving God and one another is the imperative in our journey.

In every event there are human and divine aspects. It is easy to see the events of our church life, as Mary saw Good Friday and Easter, as human events only. The disciples, on the other hand, understood the divine aspect and returned to Jerusalem to share the good news of Easter.

As we journey in faith, may the living Christ be evident at every point along the way, revealing the presence of a loving God who awaits our return.



Claude Miller is Bishop of the Diocese of Fredericton

PRINCIPAL ENGAGEMENTS

April 10
Christ Church Cathedral
8 p.m.

April 11
Easter Sunday
Christ Church Cathedral
10 a.m. & 11:45 a.m.

April 15-19
House of Bishops

April 24
Wardens Day
Christ Church (Parish) Church
Fredericton

April 25
Parish of Nerepis & St. John
10:30 a.m.

Parish of Lancaster
7 p.m. *

April 28
Parish of Victoria
7 p.m.

April 29
Parish of Musquash
4 p.m.

May 1
Parish of Carleton

May 4
ACW Annual
Parish of Newcastle

* denotes confirmation

APPOINTMENTS

Bishop Claude Miller has appointed three theological students from Wycliffe College in Toronto to work in the Diocese of Fredericton this summer.

Ellen Curtis of Newfoundland will work in the Parish of Sussex. She is in the process of discernment to become a candidate for ordination in this diocese through attendance at the Advisory Committee on Postulants for Ordination (ACPO) next month.

Paul Ranson, a postulant from the Saint John area, will serve in the Parish of the Nerepis and St. John. Mr. Ranson attended ACPO in 2003 and is preparing for ordination in this diocese. He also plans to be married in June.

Michael Amirault from the Rothesay area, who is also in the discernment process to become a candidate for ordination, is appointed to the Parish of Rothesay.

Summer placements are often made at the end of the

second year of theological study and are part of the school's academic program. The placements are funded two-thirds by the diocese and one-third by the parish. Students are paid close to the beginning stipend rate with travel funds and accommodations supplied by the parish.

Terence Chandra of Fredericton is a senior theological student at Wycliffe. He has requested a sabbatical and will not be ordained this year.

Marian Lucas Jeffries of Public Landing is completing her first year of study at the Atlantic School of Theology in Halifax and will attend ACPO next month.

David Larlee of Fredericton, studying at Oxford in England, has been released, at his request, from postulancy in this diocese. He will be ordained in England and plans to spend the first years of his ministry there, with the intention of returning to the Diocese of Fredericton in the future.

PARISH OF ST. MARTINS & BLACK RIVER

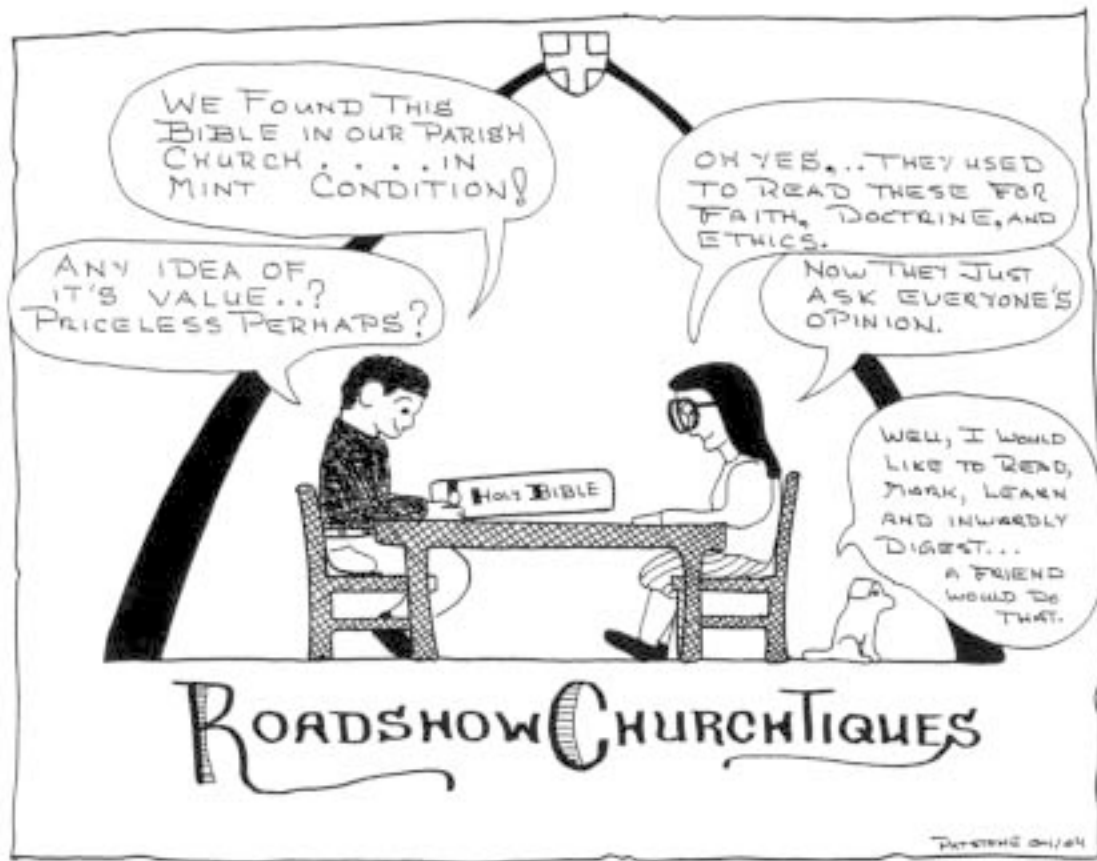


A year of 150th anniversary celebrations of the consecration of St. Thomas Church in Black River ended with a service of confirmation and the installation of two layreaders on Jan. 25, the actual date of the original consecration. Seen here following the service are confirmands Jeffrey McKillop, Mindy Campbell, Brandi Clayton and Jacqueline Ewing. Behind them are layreaders Nancy Maynard and Wade Branscombe, Bishop Claude Miller and the Rev. Dana Dean, rector of the parish.

Resignation

With regret, Bishop Claude Miller has accepted the resignation of the Rev. Wendy Amos-Binks as priest and rector of the Parish of McAdam. She leaves the parish on June 30 to return to Moncton.

COMMENTARY



The gift of the Spirit belongs to Christian initiation

BY PHILIP PAIN

In their book *Christian Initiation and Baptism in the Holy Spirit*, George Montague looks at the biblical evidence, and Kilian McDonnell looks at the evidence from the first eight centuries of the Christian Church. Their work is abbreviated in the booklet *Fanning the Flame*.

Montague says that in all four Gospels John sees the Spirit of God descended on Jesus and remain on Him, and God told John: "The man on whom you see the Spirit come down and remain, is he who will baptize with the Holy Spirit." The Holy Spirit came on Jesus for his ministry, manifesting God's power especially in healings and deliverances.

Jesus said: "These signs will accompany those who believe: in my Name they will drive out demons, they will speak in new languages, they will lay hands on the sick and they will recover." (Mark 16:17-18) These signs aren't reserved, he says, for a special class of people, rather this empowerment is for all believers, and this ministry of the whole church follows full Christian initiation.

In Luke 24:49 Jesus said: "I am going to send you what my Father has promised, but stay in the city until you have been clothed with power from on high." Jesus gave his followers this command: "Wait for the gift my Father promised. You will be baptized with the Holy Spirit. You will receive power when the Holy Spirit comes on you, and you will be my witnesses." (Acts 1:4-8)

Montague mentions Pentecost in Acts 2, a fresh anointing in Acts 4, the Samaritan Pentecost with the laying-on of hands in Acts 8, and the early manuscripts which say: "The Holy Spirit fell on the eunuch." This as a result of the layman Philip's ministry in Acts 8. He notes that Paul received the laying-on of hands from a layman, Ananias, in Acts 9 for the empowering of the Spirit, and that the Ephesians also received the Holy Spirit through the laying-on of hands in Acts 19.

Montague says the gift of the Spirit belongs to Christian Initiation, and some external sign of its reception is normal. Among these signs, a prayer language and prophecy have a privileged place. Thus the person receiving the Holy Spirit through the ministry of the community, ordinarily shares his or her new experience in some way with the community for its upbuilding. If the effects of the Holy Spirit are not fully manifest at baptism or confirmation, as may easily happen with infant baptism, subsequent prayer for the outpouring of the Holy Spirit such as the contemporary baptism in the Holy Spirit is wholly appropriate. In this way the baptized may effectively claim their inheritance.

McDonnell says that what appears to be least exploited in the church today is the empowering of the Holy Spirit associated with Christian Initiation. The spiritual gifts are an integral element of that central reality which is the gift of the Spirit. The baptism in

the Holy Spirit is an experience, and the church fathers were not afraid to call it that. If by experience we mean not just good feelings, but an effect that transforms and empowers lives, then clearly Christian Initiation in the New Testament and the early church was an experience. As evidence of the coming of the Holy Spirit, Luke not only mentions prayer languages and prophecy, but joy as well.

McDonnell believes we need to incorporate the experience of baptism in the Holy Spirit into contemporary church life, and particularly in the process of Christian Initiation, that is, in the process of becoming a Christian. He recommends that a pre-confirmation catechesis should not only assure an adequate knowledge of the Christian faith, but should also awaken the desire and expectation of the transforming power of the Holy Spirit, and the reception of His gifts. This should also apply, he says, to a post-confirmation catechesis for other interested people.

The Rev. Philip Pain is rector of Upham

A pastoral to homosexuals

Jesus offers a way from death to life

BY KEITH HOWLETT

Jesus Christ died on the cross for everyone, and His resurrection gives promise and hope to everyone who is touched by the Gospel. All over the world, Christians participate in the proclamation of this Good News, especially during Holy Week and Easter season. The Gospel we celebrate renews our view of life and death. Our life experience is often perceived as moving from life to death. Jesus demonstrates and offers the way that moves from death to life.

I find it sad that society and the church reduce the mystery of life into categories of heterosexual and homosexual. The mystery of life is the same for everyone in the beginning. During the early years we do not make these distinctions. Generalizations are often flawed, but for lack of evidence to the contrary, I expect that people who eventually understand themselves as homosexuals, in their earlier years have thoughts of one day being married and being mothers or fathers in a traditional way of understanding.

Life is such a mystery. Children often demonstrate little interest in the opposite sex other than curiosity. Very few young children enjoy being teased about having fondness for the opposite sex. Childhood heroes are often the same gender. During the teen years, those who develop interests in the opposite sex are nurtured, guided, warned, encouraged to progress toward maturity and eventually marriage. These people live in hope of fulfilling their lives and see death as the end.

Young men and women who do not develop sexual interest in the opposite sex find a different experience. Some will wonder why they are not developing interests in the opposite sex in the way their childhood friends do. Perhaps they tell themselves that they are developing more slowly than their friends. While waiting for this interest to develop, they play the game of interest. They want to fit in. At some point they will face a frightening death — the death of the person they had dreamed of being; a married person, a mother or a father, just like their friends. A very different life dynamic begins. They are afraid to bring their fear, and perhaps their sense of shame, into the open. They have no one to talk with. They do not want to disappoint their families and friends, and they do not want to be humiliated, chastised and judged by church leaders. They are nailed to a cross that they would not have chosen. They die a death that they can't stop.

As the reality of their life finds no alternative, many commit suicide. Nowhere do they find the acceptance, nurture, guidance, warning, or encouragement that will help them to progress toward their different kind of maturity.

Family, friends, and church often respond with attempts to "fix" the person. Those who don't commit suicide are often forced to forfeit what was meant to be their stabilizing relationship and find their own way. It is a lonely, painful, frightening, and dangerous way. Many are poor lost sheep, with no concept of a rescuing shepherd. Those who were fortunate enough in childhood to have had a relationship with Jesus can express their life at his feet and find someone who will continue to walk with them. Jesus touches their homosexual lives in a grand variety of ways. Jesus reveals, in Himself, that resurrection is the hope of those who are experiencing death in its many disguises.

During this Easter season, I encourage homosexuals to reflect on this proclamation of the Good News. Whatever agonies and deaths you are presently suffering, the Lord Jesus offers the way to life. Beyond this present interior death, Jesus reveals an empty tomb in your life, because He invites you to enter into His resurrection with Him. You are not moving from life to death. In Jesus you are always moving from death to life.

I would like to thank the NB Anglican for printing these pastorals. I have long felt there was a need for someone to provide some kind of ministry to homosexuals. I began to think that I should attempt to provide this ministry, was convinced that God was laying this burden on my spirit, but I waited for someone else to take the initiative. I was sure there were a number of clergy in the diocese who were more capable. Shamefully, I admit that I didn't want my name associated with homosexual ministry. I didn't want to answer God's call.

In the past year I have been so disturbed by the insensitive, negative and hostile reaction of the majority of the church to homosexuals, I finally took action. I don't know where this is leading, or if it is leading anywhere, but I am most thankful that my first pastoral was printed. I must admit that my thankfulness comes partly from getting off the hook with God.

The Rev. Keith Howlett is rector of Oromocto and Maugerville.

THE ARCHIVES CORNER

BY FRANK MOREHOUSE, DIOCESAN ARCHIVIST
& TWILA BUTTIMER, NEW BRUNSWICK ARCHIVES

The first St. Mary's Church was built at Mouth of Keswick during the year 1820 on the site of the present Keswick Cemetery and was large enough to accommodate 300 people. Parishioners had subscribed 300 pounds, most of which was in the form of donations of material and labour, for its construction.

In the summer of 1826, Bishop Inglis wrote the following to the Society for the Propagation of the Gospel (SPG): "Friday, July the 7th, we crossed the river and proceeded on horseback to Douglas, 11 miles from Fredericton, where a large and respectable congregation was assembled. The Church was consecrated as St. Mary's, and afterwards I preached and confirmed 52 persons."

By 1833 a government report stated that services were held only occasionally in St. Mary's, probably as a result of considerable cutbacks to SPG clergy grants. Where once rectors received £200 from the society, grants to long-standing clergy were reduced by 25 per cent. Grants to recently appointed clergy were cut by as much as 50 per cent. St. Mary's fell into a state of disrepair and was condemned in 1869. Despite this, reports indicate Trinity Sunday services were held in 1870. The church was eventually dismantled in 1886.

Stories passed down over the years relate that after the church was torn down, the lumber was moved to a site just below Currie's Mountain with the idea that it would be reassembled there. It seems, however, that too many people helped themselves to the



FRANK MOREHOUSE

materials and the project never got off the ground. It is also believed that the front of the church faced away from the present highway.

Leonard Yerxa, a one-time member of the congregation, bought the piece of ground where the church actually stood because he wanted his family to be buried in that piece of hallowed ground.

The altar and pulpit from St. Mary's were later installed in St. Peter's Church, Brewers Mills. The altar is presently housed in the parish hall in Zealand. The key to St. Mary's was mounted on a plaque and is now a memorial to the late Rev. E. Duncan McQueen; it is on display in St. Paul's Church in Zealand.

If you can add to the information in this article we would appreciate hearing from you. Please contact Twila



FRANK MOREHOUSE

The key and the altar are both on display in the parish hall in Zealand.

Buttimer at 453-4306, e-mail twila.buttimer@gnb.ca or Frank Morehouse at 459-3637, e-mail frankm@nbn.net.nb.ca.

My God is a relentless God

BY MOLLY WALTON

I was born into a poor, humble and God-fearing family. We had the basics but not enough to pay for high school. My family was distressed and prayed about it. The Anglican Church opened a high school in the parish and I was able to attend a high school.

After graduation, I wanted to work as an air hostess. Only British Airways and Pan Am flew to Jamaica then and no hiring ever took place in the islands. Then the government of Jamaica started Air Jamaica. I was hired and worked my way up the ranks to director of the in flight services department. I instituted live fashion shows en route to London, Jamaican cuisine and in-seat aerobics.

I lived in the fast-lane — clothes, jewels, parties. I attended church but was never committed. I gave God thanks, but moved on with my own agenda. Each time I did something wrong He gave my

heart a little tug. He knocked at my door. When I felt guilty, afraid or depressed, I crawled back to Him, received my forgiveness and moved on again just like the Israelites on the way to the Promised Land.

I got so busy with everything else, I stopped attending church. Still I felt the tug, fortunately I had parents who constantly asked: "Are you not going back to church?" I started to search for the 'right' place to worship. I thought my church was boring. I floundered.

As a mother with the awesome responsibility of lives to mould, God convicted me of my neglect of Him and reminded me of His presence in my life, His love, and His provision of even the earthly things. I heard him say: "You are from this pinhead dot on the globe. I have shown you the richness of Africa, the beauty of the Orient, the depth of Jerusalem. I have provided Jesus Christ, crucified, for you."

Finally, the light came on. I

returned to my church — stayed, even when I didn't feel inspired. With the help and guidance of the priest, I became active and all of a sudden my old boring church was pulling me there almost every evening after work. I felt a further pull from God to do more, but yet again, I resisted. I had to pay school fees for my children, save for my retirement ... then my company restructured and I was laid off.

I simply said, "Lord, you have spoken, forgive me for not listening."

Are you listening?

God has a plan for all of us and we must listen and pray for discernment.

When I started to try to live in His will I found a real relationship with Him, I found true joy, peace, love and patience. That doesn't mean I don't have problems, but I do know I can rely on Him to see me through all things.

Taylor College student Molly Walton returns to Jamaica at the end of this month..

Baptismal Kit

Diocesan Resource Centre
Reviewed by Gloria Trivett

The Kingston Parish Sunday School was fortunate to have the opportunity recently to use the Baptismal Kit from the resource center at Anglican House in Saint John. Our Diocesan Christian Education Director, the Rev. Pat Drummond, put this resource together. It is based on the *Anglican Learning Centre — Baptism*, by Patricia Bays.

There are a couple of lovely books on water and baptism in the kit that our younger members enjoyed. Because our study is focused in the New Testament we did not use the stories which were available on the Old Testament.

We are learning about the sacrament of Baptism through the Episcopal Church Curriculum, and our teachers found the program by Patricia Bays to be very useful. Our curriculum strongly emphasizes Anglicanism and Patricia Bays certainly reinforces this.

The children especially liked the "name games" included in



the kit. There is also a book of names that made us aware that people have invented a lot of new names that we couldn't find in the book.

I would like to suggest that people who use this resource offer suggestions for additions to Ms. Drummond. I would like to see some music and video components. I would also encourage teachers who use this kit to make suggestions on different ways to use it.

Thanks to Ms. Drummond for the time and talent she invested in making this find resource available to us.

**Note from the Rev. Pat Drummond: the Resource Centre also has kits on the Eucharist, the Church Building, and All Saints. Kits on the Bible and Prayer will be added over the summer.*

ACW president commends movie

BY HEATHER CARR

I am sure that many of you read all the controversy concerning *The Passion of the Christ*. I found it very intriguing that before the movie even came out in theatres there were negative articles and comments in every newspaper and magazine I picked up.

I went to see this movie twice, first with my husband and a group from our Church, later with my daughter. We couldn't understand where the commentators found all the controversy and negativity.

There was no threat of anti-Semitism from this movie, unless they felt it came from telling the truth. What our family saw was a love story beyond words. It showed the ultimate gift of love. This is the message we left this movie with and Mel Gibson is to be commended for a wonderful portrayal of Jesus' love for all mankind. He showed very clearly and without prejudice how Jesus was willing to give himself up.

Heather Carr is ACW Diocesan President and vice president of the National ACW.

LETTER

In defense of Billy Graham

I have never written to the New Brunswick Anglican before, but when I read in the February issue the letter from Gloria Paul of Pilgrim House I was appalled when I read her so-called quote of Billy Graham's prayer with President Bush. I do not believe for one minute that this is an authentic quote and obviously Dr. Graham could not repeat a conversation with the President of the United States to defend himself.

As far as I am concerned, Dr. Graham has done more to further the cause of Christ than anyone in my generation (I am in my seventies) and as far as I can remember, he has never allied himself to any "cause" other than the Christian one.

I would be much more inclined to believe that a U. S. president, who is frantically trying to justify his disastrous venture into Iraq, would be more likely to allow a misquote of someone of Dr. Graham's stature in the hope of garnering evangelical support for his obvious mistakes.

If we had all pursued our ministries as long and as faithfully as Dr. Graham has, perhaps our society would not be the greedy and immoral one we find ourselves a part of today.

Marjorie Perley
Woodstock

PARISH NEWS

Trinity Saint John looks like a million dollars

Revent renovations make building accessible, useful, comfortable, safe

STORY AND PHOTOS
BY ANA WATTS

Traffic in and out of Trinity Church in Saint John is brisk. A new ramp system and elevator are ideal for wheelchairs and strollers. In recognition of the seniors who live in the shadow cast by its lofty spire and its position in the heart of the inner city, this venerable institution recently spent a million dollars to make itself more useful than ever.

Complete accessibility means more people can come to church on Sunday, or relax by the fireplace any day of the week in specially designed chairs in the Bennett Senior Common Room. It's also a boon to the parents and children who need the services of Early Intervention on the second floor. The development support program for children operates mostly in homes, but clients often come in to participate in a play group or borrow toys from the toy library.

The investment brings what is called the 'schoolhouse' building up to every imaginable code. It enhances the church's ability to reach out to the community, and to serve its congregation. A completely new third floor, installed between the second floor and the lofty ceiling of the old building, has offices for the secretary, rector, music director and (some day), a parish nurse. There's a board room, choir room, and space for a library that will be wired for music as well as the Internet.

A new parish kitchen on the first floor gleams with stainless steel commercial appliances

that make everything from a parish supper to a light lunch for a bridge party a snap. There's room for the 20 Sunday school children (up from five a year ago) to bring even more of their friends to sing and paint and listen to stories. There's room for the Youth Group kids to hang-out. There's even a recessed 'quilt chamber' where the ACW members can safely store their current project, frame and all, between sessions.

In the basement, computerized systems operate and regulate the new gas furnace, air conditioning, elevator, communications (telephone and Internet) and security cameras.

For all this, the building has lost none of its character and charm. Architect Doug Kochel saw to that.

"He was very sensitive to our history and function," says Archdeacon Stuart Allen, rector of Trinity. "He designed window frames that do justice to the stained glass windows on the third floor, he left the beams exposed in the ceiling up there, he duplicated moldings on the door frames, he even exposed original colours in the Bennett room. We've used them again and they look wonderful with the new ceiling fixtures with their dimmers."

Once the building was renewed, Archdeacon Allen began a renewal program of his own. He took a seven-week retreat sabbatical in Arizona. He says he thought the people needed a renovated priest to go with the renovated building.



A ramp from the nave of Trinity Church that continues out through the red door and eventually outside the building also turns right and takes users to the communion rail. Archdeacon Stuart Allen says the architect made the ramp look as if it had always been there.



Some of these armchairs designed specially for seniors will soon be arranged around the gas place in the Bennett Senior Common Room at Trinity Church. The colours in the room match its original decor.



Early Intervention worker Linda LeBlanc at work in her office in the Trinity Church complex in Saint John. As her co-worker Marlene Scribner says, "Not everyone can work in a place with stained glass windows."

Trinity's *Weather-vane* still makes a good guide

BY DAVID GOSS

Trinity Church in Saint John has had a weather-vane on the top of its steeple since the first church was built in 1791. It was often used by mariners as a guide to the safe channel into St. John Harbour.

The people of Trinity Church in Saint John have had a *Weather-vane* newsletter placed in their hands each month since 1989. "With many articles on Christian living and experience, it too is a guide to safe passage through life," says Christopher Waldschutz, its first and only editor. He and his wife Janice spend about 40 hours a month putting it together.

"We talk to people, get their stories, share their opinions, and if someone does a project, we write about it. We keep people in touch. It's a diary of what is going on. When you look back on it, you can see it is the life of the church in a form that will be around for a long time to come.



DAVID GOSS

**Weather-vane editor
Christopher Waldschutz.**

We consider it an important part of the life of Trinity."

Copies are distributed at church, but that's the just beginning of the journey for some of them. "It is astonishing to know of the places the newsletter ends up," says Mr. Waldschutz. "People send them all over the world, to their relatives and children who have moved away. Now that we can release the *Weather-vane* electronically, it goes on the Internet, and we get e-mails from all over the world with commentary about what we

have written. Most of the people who receive The *Weather-vane* are Trinity members, or have had a connection but anyone who wants a copy can subscribe."

Computer technology has changed a lot in the 15 years the Waldschutz family has produced the *Weather-vane*. They started out on a Vic-20, moved up to a Commodore 64 — which turned an electronic typewriter into a printer — and now they use Microsoft Publisher on a PC. "It does all the work of the layout and it flows the text around whatever images we might use."

Their experience and enthusiasm has led them to help other parishes establish newsletters of their own. "I think it is important for a parish to have some way to tell their stories. We get asked for advice from time to time and we're glad to help."

The *Weather-vane* editors can be reached through the Trinity Church office at 693-8558, or the church e-mail, trinsj@nbnet.nb.ca.

Next Trinity project ... a Sunday school museum

Trinity Church, Saint John, is setting up a display of Sunday school memorabilia for visitors to enjoy. The church is a popular stop on cruise ship and convention tours.

"We see this as an outreach, perhaps as a way to rekindle a spark ignited years ago by some dedicated Sunday school teacher," says David Goss, one of the instigators of the project. "We also think many locals would come to see such a display. Most folks have warm memories of Sunday school even if they rarely attend church these days."

Success of the project depends on donations of enrollment certificates, progress cards, mite boxes, baptism and confirmation certificates, story books, gifts given for perfect attendance, Sunday school papers, photos, programs from special events and the like. "We would like to display items from all denominations and all around the province. If they can be copied, we will copy them and return the originals. We would like to have items on long term loan, or as gifts, but if they can only be spared for this tourist season (May 1 to Oct. 31) we will return them in November."

If you're not sure if what you have is appropriate, contact David Goss at 672-8601 or gosswalk@nbnet.nb.ca to discuss it. Items can be sent to his attention at Trinity Church, 115 Charlotte Street, Saint John, E2L 3J2.

Mountain top survivors

Pastors prove church can be seriously fun and cool

BY ANA WATTS

LUTHERANS RULE read the giant blue letters painted on the snowbank in front of St. Peter's Lutheran Church and Pastor Kimber's house. That's the snowbank on the side of the Main New Denmark Road at the top of what passes for a mountain in northern New Brunswick; the snowbank that faces St. Ansgar's, the only Danish-language Anglican Church in the world, and Pastor Julie's house.

The message was presumptuous, to say the least, and surely not prophetic, the weekend survivor challenge had barely begun and the Anglicans looked like a shoo-in.

Pastor Julie's tent had all the comforts of home — including a giant double air mattress with puffy comforter, mini-stereo, down-filled slippers, a book case and reading lamp — not to mention one of the comforts of a Tibetan monastery, a Laso Apso named Ellie, descended from a long-line of monk's foot warmers.

Pastor Kimber's hovel was a blue tarpaulin draped over a dug-out mound of snow and just big enough to accommodate her sleeping bag. "It's designed like an igloo," said Pastor Kimber. "I was so warm last night my sleeping bag was wet this morning." She took it over to the church to dry when she answered a call of nature. The pastors were permitted inside only to use the washroom and conduct Sunday services.

The shelters, a shared campfire and the offerings of their respective congregations (200 Lutherans and 60 Anglicans), were all that stood between the Rev. Julie Armstrong and the Rev. Kimber McNabb and the elements for an entire February weekend when overnight temperatures hovered around -15 C and a stiff wind swept over the mountain.

The survivor challenge was born over dinner on Boxing Day. Tired of planning funerals — it was a tough winter in New Denmark, not enough snow, too much cold, too much flu and too many frail seniors — the women decided they wanted to plan something fun. A mid-winter break. A survivor challenge. Just like on TV only with a twist.

"On the television show it's cut-throat competition. Our survival depends on co-

I can be a Christian, even in my flannel pyjamas.

operation," said Pastor Julie as if she knew what she was talking about. Neither she nor Pastor Kimber have ever seen the show.

Pastor Kimber suggested the winter camping challenge. She had never done it before. Pastor Julie, winter camper extraordinaire, jumped at the chance. Their flocks, including Pastor Julie's Shetland sheep, would compete in snowshoe, human dog-sled and sheep races, snow-sculpture competitions, Bible spelling-bees and other events. Each win was worth a point, with five bonus points for the team that raised the most money.

They moved outside on Friday. "I was out by noon," said Pastor Julie, in a slightly superior tone and a roll of her eyes. "I wanted to be well acclimatized by bed time. Pastor Kimber didn't show up until 7."

Torches surrounded their campground and people dropped in all evening to bring food, sit around the campfire and chat.

On Saturday morning Pastor Julie was up at 6 to rekindle the fire. "Pastor Kimber didn't crawl out until nearly 8 o'clock," said Pastor Julie with another roll of her eyes.

The Anglicans put on a community breakfast. They took ham, sausages, eggs, fruit, toast and coffee out to the campers, then settled down in the warm, tropically decorated church hall to eat their own.

The Anglicans got their first comeuppance when the Lutherans won the snowshoe and the human dog-sled races.

The Lutherans served lunch — wieners and beans.

"We definitely had better food," said Pastor Julie.

The snow-sculpture competition was a draw. The Lutherans turned a huge snowbank in the parking lot into a huge blue whale for Jonah. The Anglicans kept with the sheep theme and built a small shrine complete with tea lights, an icicle cross and the motto "Lamb of God" written in blue.

The Lutherans swept most of the rest of the activities, so the sign on the snowbank was prophetic. Lutherans do rule, at

least in New Denmark, but just by one point.

The Anglicans got the five bonus points because they raised the most cash.

"Most of our young people were away with sports teams, so our few adults did the very best they could in the events, then they went home and started working the phones for donations. We really needed the money," said Pastor Julie. She also tried, unsuccessfully, to talk Pastor Kimber into declaring the challenge a tie.

"One of the Lutherans' broke a snowshoe and finished the race at a walk. We would have won under Olympic rules," Pastor Julie argued.

Pastor Kimber just rolled her eyes and claimed the prize — dinner for the Lutherans hosted by the Anglicans.

Competition has long been a way of life for these churches, indeed, the Lutheran Church was founded by some disgruntled early Anglicans. Its recent history is very cooperative, however. They share a Sunday school and Lenten services and the pastors cover for each other on vacation.

As competitive as the survivor weekend appeared, it wasn't really about winning and losing.

"It was about community-building and raising awareness of two vibrant and growing churches in northern New Brunswick," said Pastor Julie.

"It was also about having fun," said Pastor Kimber. "Sure church is a serious place, but there's room for fun too. We can be Christians and do fun things. I can be a Christian, even in my flannel pyjamas."



The Rev. Julie Armstrong, priest-in-charge of the Parish of Denmark and the Rev. Kimber McNabb, pastor of the Lutheran church in New Denmark, take a raspberry tea break from the rigors of their winter camping survivor competition.



Pastor Kimber (left) with Simon and Pastor Julie (with April) prepare the sheep and the rest of their flocks for the survivor challenge sheep races.

PHOTOS BY DAVID WATTS

Pastor Kimber's hovel worked like an igloo.



Lutherans on the left and Anglicans on the right prepare for the human dog-sled races in St. Ansgar's cemetery. Pastor Kimber, far right, tried to keep the teams on the straight and narrow.

COMING EVENTS

CALENDAR



April 16 & 17
Christianity Revisited and Renewed
 A two-day seminar with Bishop John Spong
 Wilmot United Church, Fredericton.
 \$110 for two days, \$65 for one day
 Information (506) 458 1390 or wilmotuc@nb.sympatico.ca

April 24
 10 a.m.
Warden's Day (With Treasurers)
 Christ Church (Parish) Church
 Fredericton
 Parish Corporations are asked to encourage both wardens and treasurers to attend.
 An updated version of *Guidelines for Parish Officers* will be distributed.
 Please register by April 16
 115 Church St., Fredericton, E3B 4C8
 Phone: 506/460-0525
 Fax: 506/460-0520
 doreen.smith@anglican.nb.ca or fred.scott@anglican.nb.ca

April 29 - May 1
School of Pastoral Care
 St. Margaret's Church, 775 Forest Hill Road, Fredericton
 Registration/Information: Norma Weaver
 525 Glengarry Place, Fredericton, N.B. E3B 5Z8
 (506) 452 9991
 weavers@rogers.com
 www.schoolofpastoralcare.net/index.html
 Registration brochure
http://anglican.nb.ca/events/#APRIL_2004

May 7 - 8
Annual Meeting Atlantic Ecumenical Council
 Moncton contact
 Terrance R. Trites
trt@etgrafx1.com

May 14-16
Atlantic Awakening 400
 St. James the Less
 Rothesay
 A conference with Alistair Petrie and Graham Ord
 Information
<http://renforth.net/atlanticawakening400/brochure.htm>



August 14-28
Ask & Imagine:
 Life, Leadership, and Theological Exploration for Anglican Youth 16-20
 Huron University College
 Faculty of Theology
 Canterbury Hills
 Conference Centre
 Brochures available from the Rev. Dr. George Porter
george.porter@anglican.nb.ca or 506/459-1801
 Other information at www.askandimagine.org

Oct. 2
Diocesan Wide Church School Conference
 Christ Church (Parish) Church
 Fredericton
 Workshops, displays and presentations.
 Plan a day out with all your teachers.
 \$5 registration includes lunch.
 Details in May NB Anglican.

Want weekly access to coming events?
The Diocesan E-News can be delivered to your computer each Tuesday.
 Stay current.
 Subscribe through the Diocese of Fredericton Web page
www.anglican.nb.ca
 Click on News

DNS

DEVELOP NURTURE SERVE

with
Bishop Fred Hiltz

JUNE 11-13
ST. THOMAS
CONVENTION CENTRE
FREDERICTON

Registration is limited to 100
 Workshops are limited to 10
 Register early to ensure you get your workshop choice



DNS Registration Form

Name _____
 Address _____
 Phone (H) _____ (W) _____
 Email _____

Accommodation

(check one)

Single Room (\$25.00/ night extra, limited availability)
 Double Room _____

Workshops

Participants attend four sessions of one workshop
 (Complete list in March NB Anglican or at www.anglican.nb.ca)
 1st choice _____
 1st. alternate _____
 2nd alternate _____

Special Needs

Physical Limitations _____
 Food Allergies _____
 Other _____

Other Information

Cost \$100.00/person, inclusive.
 No refunds after May 7.
 Cheques payable to "Diocese of Fredericton"
 Form and payment required **before April 30**

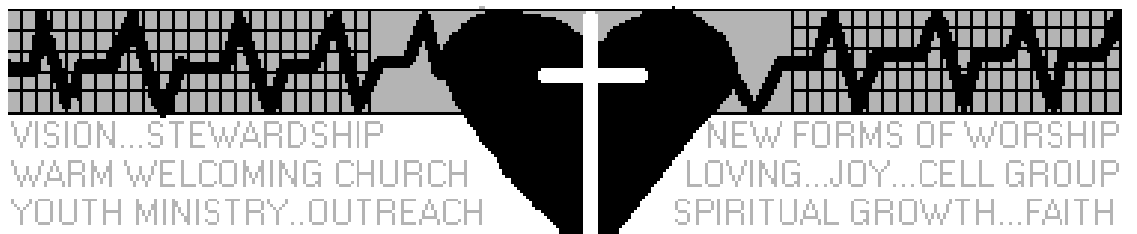
Forms, Payments & Questions

go to
 Jean and Robert Taylor
 85 Gibbon Road
 Rothesay, N.B.
 E2H 1R4
 506 847 7331
jrtaylor20022003@yahoo.ca

OFFICE USE

Registration # _____
 Fees Paid _____
 Room# _____
 Roommate _____

CHECKING YOUR VITAL SIGNS



CHECKING YOUR VITAL SIGNS!

Parishes of Waterford and St. Marks

SPRING MISSION 2004
MAY 6-9

Introducing
Bishop Malcolm Harding
 Retired Bishop of Brandon
 Ambassador for Anglican Renewal Ministries

ALL WELCOME!

Evening Services
 May 6, 7 & 8
 6:45 p.m.
 St. Mark's Sussex
 Corner

Special Youth Event with
 Rev. Dr. George Porter
 & Band
 May 7, 6:30 p.m.
 Sussex Corner

St. John's Tea
 and Gospel Hour
 May 8, 1:30-4 p.m.
 Waterford

For further information contact the Rev. Allen Tapley at atapley@nbnet.nb.ca or Marny Robinson (506) 433-5320

PARISH NEWS

NEREPIS AND ST. JOHN



CINDY PRICE

The new parish of Nerepis and St. John embraces the people of four former lower river valley. They worship in a school because there is no church in the area big enough to hold them all.

The first annual meeting was held recently at the Parish Centre in Grand Bay. The former St. John's Church was refurbished and remodeled to provide the meeting area and offices. Left to right at the head table are: Andrew Logan, past warden; the Rev. Vicars Hodges, rector; Sandra Morton, parish administrator; Eleanor Dryden and Elizabeth Chisholm, wardens; and Wanda Porter, chapel warden for St. Paul's, Oak Point.



CINDY PRICE

HAPPY BIRTHDAY



GLENNA MUNRO

The Rev. Gordon Thompson seems to approve of the taste of the frosting on his birthday cake. Cathy Mifflin (left) made it for him and presented it during coffee hour following the 10:30 service at St. Luke's Parish on Feb. 29. Mr. Thompson's birthday was Feb. 27. He is rector of the Parish of Portland in Saint John.

Dream kitchen for St. Mary's

BY MARIE MURPHY

What began as a dream became a reality at the end of February with the completion of kitchen renovations at St. Mary's Anglican Church in Miramichi (formerly the town of Chatham). Over the course of eight weeks the kitchen was transformed. It was gutted to the wall studs and new wiring and plumbing were installed to facilitate an industrial stove and dishwasher, as well as two additional sinks. Cupboard and storage space was almost tripled. New flooring was installed in the kitchen as well as the main church hall, and everything was then given a fresh coat of paint.

The Kitchen Committee designated Eddie Quann as project coordinator and he organized a committee of volunteers. With the exception of the electrical work,

everything was done by volunteers. People from within and from outside the parish gave their time and treasure. A group even provided meals and snacks for the construction workers.

St. Mary's kitchen and parish hall are used for a variety of purposes within the parish, including the ongoing ALPHA program. They are also an important part of the outreach program into the community. A community kitchen group feeds the needy every Monday and several men's fellowship breakfasts throughout the year draw more than 100 men at a time.

Mr. Quann recognizes that God has had His hand in our kitchen project from the beginning. He blessed it with many volunteers, to whom Mr. Quann is grateful for their commitment. It shows that anything is possible, with God's help, when our community comes together with a purpose.



Employment Opportunity

St. Paul's Church, Parish of Rothesay is seeking an associate to work in a number of child, youth and family programs.

This position is part-time, with full-time possibilities for the summer months.

Please send a complete resume with references and a cover letter to:

St. Paul's Church
4 Church Ave.
Rothesay NB
E2E 5G4

Attention: JT Sharpe,
Director of Child & Youth
Programs

**Deadline for applications:
April 30, 2004**

**DIRECTOR OF MUSIC
Christ Church (Parish) Church
Fredericton**

18-20 hours/week
Beginning Sept. 1, 2004

This large and busy downtown parish seeks someone with an enthusiastic, creative approach to musical direction. The primary task of the successful candidate will be to enhance the worship of God through music, s/he will also be responsible to strengthen congregational worship through a wide range of contemporary and traditional Christian music. Director of Music duties include: playing the organ and/or piano during services; conducting weekly choir rehearsals; planning the music program in consultation with the rector.

The successful candidate must be sensitive to a variety of musical tastes, and expect to be involved in all aspects of the congregation's musical life. S/he should be well qualified in organ and piano. Skill with other instruments would also be welcome. A familiarity with Anglican liturgy is an asset. Good humour, flexibility, and the ability to relate to children, youth, and adults are essential.

The Organ is an Allen Renaissance 350 digital/pipe. A description of the instrument is available on request, as is a complete description of Director of Music duties.

Interested candidates should forward an application including their academic qualifications, experience and three recent references to:

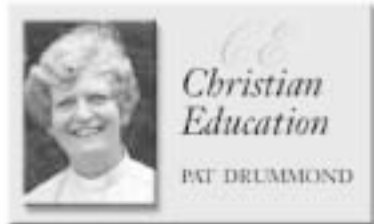
The Rector
Christ Church Parish Church
245 Westmorland Street
Fredericton, NB. E3B 3L9 (506) 451-0630 email
ccprector@nb.aibn.com

COLUMNS

Making Raffi's covenant Christian

BY PAT DRUMMOND

I came across Raffi's covenant on a link from the Seasons of the Spirit website. I don't know if the popular children's entertainer, child advocate and ecological activist would call himself Christian or not, but his covenant lacks what was foremost on the mind's of



those who attended a recent workshop on how to teach the Christian Faith through what

A Covenant For HONOURING CHILDREN by Raffi

We find these joys to be self evident:

That all children are created whole,
endowed with innate intelligence,
with dignity and wonder,
worthy of respect.

The embodiment of life, liberty and happiness,
children are original blessings,
here to learn their own song.

Every girl and boy is entitled to love,
to dream, belong to a loving community,
and to pursue a life of purpose.

We affirm our duty to nourish and nurture the young,
to honour their caring ideals as the heart of being human,
to recognize the early years as the foundation of life,
and to cherish the contribution of young children to human evolution.

We commit ourselves to peaceful ways
and vow to keep from harm or neglect these,
our most vulnerable citizens.

As guardians of their prosperity
we honour the bountiful Earth,
whose diversity sustains us.

Thus we pledge our love for generations to come.

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we do at home. I asked the participants to write, anonymously, why they wanted their children or grandchildren to have a Christian faith. Here are some of their answers:

- The world is a frightening place, it resembles chaotic Babylon more than it does the peaceful New Jerusalem, the love of God can comfort and sustain.
- So they can lead meaningful lives with a sense of purpose and direction and not ask "Is that all there is?" at the end of the day.
- So they can know and abide by Christian morality.
- So they will have everlasting life.
- So they can come to know Jesus personally and be able to love and trust him with their lives.

Raffi's covenant has a nice ring to it and much that is very good, but I think there are many things we should add to honour the place of God as Lord of our lives and his direction to "let the little children come unto me."

Let's start with: all children are created "by God, in the image of God." We all come from him and reflect him in some way.

That children are here to 'learn their own song' perhaps just needs interpretation, for I don't believe we would mean it in the Frank Sinatra "I did it my way" sense. I think we would say rather that children are born to respond to the love God has shown in their creation, and to use their unique gifts as part of the body of Christ to further his work in the world.

I like the line "To pursue a life of purpose." It seems there are so many lives without meaning and, therefore, without true happiness.

Those of us at the workshop obviously felt the commitment to "nourish and nurture the young" very strongly, otherwise we wouldn't have been devoting Saturday morning to the workshop. I think the statement needs amplification though. "To nourish and nurture the young in the Christian faith" is first and foremost among all the things they need.

Children spend far more of their waking lives at home than at school, and the contribution of the Sunday school, although important, is usually limited to an hour a week, so how do we do this?

Raise your children in a home where:

It is obvious to even a casual visitor that Christ is honoured;

There is family Bible reading and prayer;

Grace is said before meals and there is a bedtime prayer and blessing;

Their Baptismal anniversary is celebrated as well as their birthday — light the candle at a special meal,

reminisces about the occasion and give a small gift of Christian significance;

Christian music of many types is played;

The seasons of the Church year are celebrated through appropriate colours, banners, children's artwork and foods (think a cake, hot cross buns, trefoil "Trinity" cookies or star shaped Epiphany ones);

Usual behaviour includes helping the neighbours, visiting the sick and elderly, helping (or at least donating to) the local soup kitchen or food bank;

Sunday morning is reserved for church and Sunday School and little, short of an earthquake, gets in the way;

There is family discussion on a wide variety of subjects and no doubt as to the reasons for parental views on things like violent TV, bad language and fortune tellers.

Above all, raise your children in a home where they know, without doubt or reservation, that they are loved, cherished and respected — by their parents and, even more importantly, by God.

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



It's time for Christians to get real and get to work as disciples

BY RUTH COLEMAN

If you were a chicken who stepped out, looked up and saw the state of our social, political and ecclesiastical sky, you might believe the sky was falling. If, on the other hand, you were a happy-faced Wal-Mart icon you would say "prices are falling, falling, falling" and be quite happy about the downward spiral.

We are neither chickens nor icons and we enjoy a wider perspective on the world. What do we see? Destructive anarchists, corrupt governments and business, a church confused in matters of the heart. How do we feel? Afraid. Uncertain. We'll soon be paralyzed unless we move forward in the world with faith. It is time for Christians to get real, get to work and begin the process of discipleship we were called to centuries ago.

Why is it important to take



our call to discipleship and leadership seriously? Look around. We're in a mess and there's no time like the present to clean it up. The church is the one institution blessed by grassroots support. While clergy carry out their priestly and administrative duties, it is the lay people who hold the church together. Lay people, with the help of Jesus Christ, are the foundation upon which the church is built. Where would the church be without the people who serve on vestry and altar guilds, who teach Sunday school and occupy all kinds of other essential infrastructure positions?

The DNS weekend is an opportunity to Develop, Nurture and Serve the lay people who work so diligently for the church. It's an opportunity for networking, faith building, skill development and fun for people from all over the diocese.

The theme for this year's conference is Growing Together in Christ. Bishop Fred Hiltz of Nova Scotia and Prince Edward Island is the keynote speaker and the workshops are of the highest caliber.

DNS holds opportunities to explore and enhance your performance and visual arts gifts. If working with children and youth is your calling, people who have made it their life's work will direct you. If your lay ministry includes pastoral visitation or you want to know how to share your faith in the workplace, there

are workshops to facilitate growth in these areas too.

The world is a state of flux at the moment. Our systems demand change and await leadership. In *The Parish of the Next Millennium*, (which refers to the one we have now entered) Fr. William J. Baush deals with deep issues in the church. He sees signs of hope and rebirth even at a time when our structures are changing. Fr. Bill believes the parish of the near future will be lay-oriented and collaborative. It will be grounded in baptism and charism (gifting) rather than ordination and office. The church will be defined relationally rather than numerically and be less program and more spiritually-oriented. There will be a renaissance of the arts and priests will exercise their gifts among their people in common communion. The church will

become pluralistic, multicultural and speak from a place of weakness rather than power. It will focus on intergenerational education and collaborative ministry, and be encouraged by a renewed episcopacy.

This sounds like the church that we have envisioned all along — a church of hope.

Join the DNS planning team as we pray God's will for the weekend. If your prayer leads you to action, please register now for this exciting event. You'll find a form on page 8 of this newspaper and more information at www.anglican.nb.ca.

The response from the last D.N.S was so positive that early registration is the only way to guarantee a spot in your workshop of choice.

Ruth Coleman lives, writes and dances in the rain in Hampton.

The Shofar will sound, we shall be changed

BY JIM IRVINE

The blast of the Shofar did not go unnoticed. The box hinted at its contents and the customs sticker confirmed it: my parcel contained the large Yemenite ram's horn — a Shofar. I took the horn to my friend Ken. I knew his years playing trumpeted in the Salvation Army Band had equipped him get a sound out of it. When he climbed in the front seat of my car I passed him the long corrugated cardboard box — a squared cylinder — with one end cleared of its cellophane and flaps lifted to expose the bubble wrap. We had to put down the front windows down in order to allow the carefully wrapped ram's horn to be removed from its tomb and brought into the light once again.

The horn glistened in the sun which worked the natural tones and textures along its corkscrew length. I held the bell over the steering wheel. Ken filled his lungs and brought his pursed lips to the aperture.

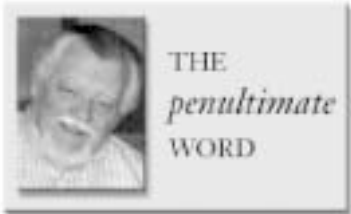
The trumpet sounded! The rolling note — deep, penetrating and alarming — blasted low throughout the vehicle and beyond. Neighbourhood dogs began an accompanying cacophony. The alarm was heard for blocks.

The evangelists do not record it, but surely the sound of the Shofar reverberated in the garden where they lay Jesus' body, announcing the first-born of the dead in the early morning dawn. With the broadcast of the blast filling the garden, creation was awakened before nature. The darkness would not have muffled the blast. It would have been carried on the air, stirring the trees so their inhabitants would take flight. The calm of the deadened night was broken and a stone moved. All creation stood still to take notice.

The sound of the Shofar was anticipated, certainly by Paul — in the passage of time, less by us.

At a study several years after I got my Shofar, I invited another to blow a blast. David, a French horn musician with the band of The Royal Canadian Regiment, was undaunted. He held the large ram's horn in both his hands with the reverence a musician has for his instrument. This is where the French horn originated he said. He filled his lungs with air, lifted the full length of the horn towards the ceiling, and blasted a note — low, long and loud.

The trumpet did sound! Eyes dilated like tombs with stones rolled away.



Silence fell into the wake of the blast, then was broken by the clap of astonishment.

The sound reached into our long forgotten past and erupted with the anticipation associated with the primordial note of the ram's horn.

More than the note, the horn prefigures Jesus. From the patriarchal ear of Abraham, recollecting the binding of Isaac, we see his deliverance by the provision for the sacrifice of a ram caught in a thicket. Our hindsight allows us to see Jesus in the ram, his brow wrapped in the thicket, as the propitiation for us all.

The braying of the ram was silenced by death, but his identification with the One promised of God goes beyond the altar fires of Moriah. The ram's horn — the Shofar — remains as the natural sign and pledge of hope, for us all.

This Easter no horn will sound. That has fallen away from our practice and expectation. At best we might polish brass and play a voluntary. That, however, was not the sound Paul anticipated, nor is it the note to which he alerts us. That metal note, thrilling as it is, is a note of empire and authority and remains fast to the limits of our daily experience. Nothing is stirred beyond the grave; nothing is changed.

Paul alerts those in Corinth to the pledged hope in and for change. We are reminded of this in the lesson for the Burial of the Dead. We are reminded of Easter morning — the unwitnessed events of the early dawn. We know them now by their effect, and the revelation Jesus makes of himself, to Mary in the Garden and at supper in Emmaus.

Jesus revealed himself to those who grieved for him on other occasions too. These stories we know well and recall throughout Eastertide.

Soon, the stories were all that was known and Paul's reproach echoes in every generation that becomes satisfied with knowing only the stories. We, as they, ignore the expectation and the pledge of promise.

The Shofar will sound, wrote Paul ... and we shall be changed.

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INTERCESSIONS

April

25: Clergy and people of the Holy Catholic Church of Hong Kong, The Most Rev. Peter Kwong, Primate; Diocese of Recife: Freedom Anglican Mission, lay minister Júlio Gomes; Bishop Robinson Cavalcanti & staff; Diocese of Yukon: Whitehorse Christ Church Cathedral, Dean Peter Williams, the Rev. Mary Battaja, Associate Minister, Lino Battaja & family; the Ven. Arthur Privett & Muriel Privett (honorary assistant); licensed lay ministers, Joy Wickett, Dorothy Sorenson, Tom Parlee & George Richardson; Community Lay Ministers: Evalena Beisser & Anne Linder, Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, Retired Bishops, and their families.
26: Parish of Millidgeville, the Rev. Canon Alvin Westgate; the Rev. Gerald Gray (R); Saint Paul Anglican Parish, the Rev. Juciara Rodrigues.
27: Parish of Minto & Chipman, the Rev. Eileen Irish; Redeemer Anglican Parish, interim rector the Rev. Vera Lúcia Lins Silva, assistant: the Rev. Nadja Lins.
28: Parish of Moncton, the Rev. Chris Vanbuskirk; the Ven. Geoffrey Hall, executive assistant to the bishop; Good Shepherd Anglican Parish, interim rector Dom Filadelfo Oliveira Neto, OSE, assistant the Rev. Bruno Luiz Teles de Almeida, OSF.
29: Parish of Musquash, the Rev. Bonnie Baird, Donna McPherson, Church Army; Christ The Saviour Anglican Parish, interim rector Dom Filadelfo Oliveira Neto, OSE, assistant the Rev. Bruno Luiz Teles de Almeida, OSF.
30: Parish of Nerepis and St. John, the Rev. Vicars Hodge, the Ven. Arthur Gregg, honorary assistant; Reconciliation Anglican Parish, the Rev. Claudio de Souza Linhares, OSF, coadjutor: the Rev. Lilian P. da Costa Linhares, OSF, assistant the Rev. Claudio Norberto, OSF.

May

1: Parish of New Bandon, (vacant); Redemption Anglican Parish, the Ven. Maria Gorete Correia, OSE.
2: Clergy and people of the Church of the Province of the Indian Ocean, the Most Rev. Remi Joseph Rabenirina, primate; Diocese of Recife: Christ The Liberator Anglican Mission, lay minister Flávio Adair; Bishop Robinson Cavalcanti & staff; Diocese of Yukon: Fort Nelson—St. Mary Magdalene; Toad River, Alaska Highway mile 150-506, lay ministry team, Bishop Terry Buckle, Blanche and family; Claude, our Bishop, William, George and Harold, retired bishops, and their families.
3: Parishes of Newcastle & Nelson, the Rev. Richard Steeves; the Rev. John Hall (R); Jesus From Nazareth Anglican Parish, the Rev. Severino Abel da Silva, OSF.
4: Parish of New Maryland, the Rev. Bruce McKenna; Sower Anglican Parish, the Rev. Quintino Orengo.
5: Parish of Pennfield, the Rev. Keith Osborne; the Ven. Lyman

Harding (R); Mediator Anglican Parish, the Ven. Arthur Cavalcanti, coadjutor: the Rev. João Cândia Peixoto, assistant the Rev. Gustavo Gilson.

6: Parish of Portland, the Rev. Gordon Thompson; Saviour Anglican Parish, the Rev. Márcio Medeiros Meira, assistant; lay minister Cláudio Luiz Figueiredo de Brito.

7: Parish of Prince William, the Rev. Robert J. Barry; Good News Anglican Parish, the Rev. Israel P. Cardoso da Silva, OSF, Assistant; lay minister Eliane Cardoso, OSF.

8: Parish of Quispamsis, the Rev. John Tremblay; Nativity Anglican Parish, the Rev. Jorge Aquino, OSE, assistant; Lay Minister Rodson Ricardo, OSE.

9: Clergy and people of the Church of Ireland, the Most Rev. Henry Alexander Eames, primate; Diocese of Recife, Pentecost Anglican Mission, the Ven. Arthur Cavalcante, Bishop Robinson Cavalcanti & staff; Diocese of Yukon, Telegraph Creek - St. Aidan, Dease Lake, Outreach from Watson Lake, Bishop Terry Buckle, Blanche and family; Claude, our bishop, William, George and Harold, retired bishops, and their families.

10: Parish of Renforth, the Rev. Eric Phinney; the Rev. Richard Harris (R); Communion Anglican Parish, the Rev. Márcio Medeiros Meira.

11: Parish of Restigouche, the Rev. Andrew Fraser; Living Waters Anglican Parish, the Rev. Siméa Meldrum.

12: Parish of Richmond, the Rev. Roderick Black; the Ven. Harold Hazen (R); Olive Garden Anglican Parish, the Rev. Maurício Coelho, coadjutor, the Rev. Estevão Menezes, OSE, assistants the Rev. Marco Antonio Mota and lay minister André Luiz de Souza.

13: Parish of Riverview, Canon Albert Snelgrove; Philadelphia Anglican Mission, the Rev. Luiz Marcos Silva, OSE, assistant, lay minister Roberta Alexandra Lyra de Almeida.

14: Parish of Rothesay, the Ven. Richard McConnell; Freedom Anglican Mission, lay minister Júlio Gomes.

15: Parish of St. Andrews, Canon John Matheson; Christ The Liberator Anglican Mission, lay minister Flávio Adair.

16: Clergy and people of the Holy Catholic Church in Japan, the Most Rev. John Jun'ichiro Furumoto, primate; Diocese of Recife Hope Anglican Mission, the Ven. Quintino Orengo, assistant, lay minister Manoel Nunes, Bishop Robinson Cavalcanti & staff; Diocese of Yukon Carcross, Tagish, Johnson's Crossing and Teslin—St. Philip's, Outreach from Watson Lake, Bishop Terry Buckle, Blanche and family; Claude, our bishop, William, George and Harold, retired bishops, and their families.

17: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum; Canon James Irvine (R); Pentecost Anglican Mission, the Ven. Arthur Cavalcante.

18: Parish of St. David & St.

Patrick, the Rev. Canon John Matheson, priest-in-charge; Hope Anglican Mission, the Ven. Quintino Orengo, assistant, lay minister Manoel Nunes.

19: Parish of St. George, the Rev. Mary Anne Langmaid; Canon David Jackson (R); Consoler Anglican Mission, the Rev. Antonio Costa de Oliveira.

20: Parish of St. James, Moncton, the Rev. Donald Routledge; Salvation Anglican Mission, lay minister Jeane G. Arruda de M. Coelho.

21: Parish of Saint John, the Ven. Stuart Allen, the Rev. George Trentowsky; Saint Francis Anglican Mission Station, the Rev. Severino Abel da Silva, OSF.

22: Parish of St. Margaret's, the Rev. Canon Jon Lownds; Bethel Anglican Mission Station, the Rev. Evilásio Tenório da Silva Júnior.

23: The Anglican Communion, The Anglican Consultative Council, for the Secretary-General, and the Anglican Communion office staff; Diocese of Recife: Consoler Anglican Mission, the Rev. Antonio Costa de Oliveira, 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.

24: Parish of St. Mark (Stone) Church, the Rev. Capt. David Edwards; the Rev. Ellis Jagoe (on leave); Saint Stephen Anglican Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSE, assistant: ML. Frei Hélio Holmes, OSE.

25: Parish of St. Martin's & Black River, the Rev. Dana Dean; Saint Luke Anglican Mission Station, Evangelist Samuel Hansen.

26: Parish of St. Mary's, the Rev. Ian Wetmore; the Ven. J. F. N. Jones (R); Mount Zion Anglican Mission Station, the Rev. Sérgio Andrade, assistant, lay minister Adilson Ferreira da Silva, OSF.

27: Parish of St. Paul's (Valley) Church, the Rev. James Golding, interim priest-in-charge; Jesus From Nazareth Anglican Mission Station, the Rev. Fernando Acosta.

28: Parish of St. Peter, the Rev. Ross Hebb; Bethesda Anglican Mission Station, the Rev. Juciara Crasto.

29: Parish of St. Philip's, the Rev. Kevin Borthwick; Martin Luther King Anglican Mission Station, the Rev. Israel Pereira Cardoso, OSF.

30: Anglican Communication Sunday: Pray for the communication of the Gospel to all the world; Diocese of Recife Salvation Anglican Mission, lay minister Jeane G. Arruda de M. Coelho; 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.

YOUTH

Island youth group raises big bucks

Youth group members from the Parish of Grand Manan raised enough money through a recent spaghetti dinner and auction to donate funds to the parish for mission work, take a trip to a youth rally on the mainland and to host a youth rally of their own.

"I am overwhelmed with the over abundance of support that my group has received," says youth leader Rebecca Small. "I am truly touched and have seen a small piece of Heaven."

The young people sold tickets for the dinner for \$5 each, they canvassed local individuals and businesses for donations for their auction, and raised a total of \$1,600.



Rebecca Small

"Businesses donated all kinds of great things, like a two-night stay at Coastal Inns, a ferry pass for two, pet grooming and a basket of natural soaps. Parishioners donated lobsters, paintings, even baked goods, and between 80 and 90 people attended," says Rebecca. "This event was such a huge success that we are thinking of making it an annual event. It's a great way to raise money for any group and to have a great time while you're doing it."

I'm curious, George . . .

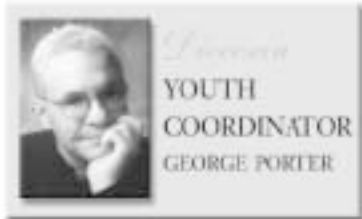
What will worship look like among emergent generations?

BY GEORGE PORTER

I'm not a prophet but I have some suspicions. It will be more w/holistic and interactive though less verbal; use more symbols and images, appeal to all the senses, and particularly incorporate visual arts. It will be cyborgian — blend new technologies with ancient traditions and content. Participants will be more actively involved and they will be like a prism, or a mosaic, in terms of diversity and inclusiveness. Emergent worship will be a relational and community event.

Before looking at all those things, however, we need to know that it will be focused on Jesus.

Recently two Atlantic ferries were trapped in the ice between Newfoundland and Cape Breton. These vessels couldn't move the people on board forward to their destination. Churches are historically compared to ships. Those who are on board move toward Jesus, learning to become more faithful followers and picking up others from the wild waters along the way.



YOUTH COORDINATOR
GEORGE PORTER

Sometimes, however, we get our church boat stuck in the ice of traditionalism. We focus on the vessel as the most important concern, and spend all our time, resources and energy trying to keep it afloat. Survival, not ministry, becomes our focus. Like passengers caught on ice-bound ferries, we take our attention off Jesus.

Celebrating the Eucharist as a central act of worship recognizes the very presence of Jesus in the gathering. There is no audience in this kind of worship; everyone, including God, is a participant.

As people gather for emergent generation worship they will expect to encounter the living Lord in their midst. The form must enable that kind of encounter, it must be fluid or elastic, involve movement and variety. We need a vessel, of course, but it's not our primary concern.

YOUTH SKI-TREAT



Five young people from Sussex Corner and two from Fredericton joined Curious George Porter (centre), our diocesan youth action director, on the slopes of Attitash-Bear Mountain in North Conway, New Hampshire for a youth ski-treat. They hooked up with youth and leaders from the Church of the Nativity (Northborough, MA) at Lake Ossipee camp and conference center for two days skiing/riding. Kirk Smith (on George's right), youth pastor from St. John the Divine in Fredericton North, said "My face hurt from laughing so much." George spoke on Saturday evening on WWYD? (What would you do?): Hearing the Voice of God. There is some talk of a Diocese of Fredericton ski retreat next year. Watch the Millgen page for more information. From left to right above are Jonathan Dobbelsteyn, Chris McCaig, Jake Cripps, Chris Lockwood (from Massachusetts), George, Kirk, Alicia Dobbelsteyn, Allen Tapley (rector of Sussex Corner) and Emily Jacobs.

Awesome youth rally

BY VIRGINIA FRAZER

That was awesome!

It rocked!

God is sure here!

When can you do this again?

These were all comments of young people after the youth rally held at St. Martin's-in-the-Woods in Shediac Cape. On a Saturday evening in February, about 75 young people packed into our country church to worship God and have a good time at our Covenant Youth Rally.

Youth leader Tim Frazer and his wife, Virginia put on an event so youth in the area could worship and seek God and meet one another. The name Covenant was chosen since now is a time that God is saying to this generation "This is a covenant I make with you; I will be your God and you will be my people." (Hebrews 8:10).

People were greeted by the DC Talk music video then it was on to a crazy crowd breaker and a few free CDs

tossed into many outstretched hands. The band from the nearby Atlantic Baptist University, led by, Josh Hoyt, began to play contemporary Christian songs. "Trading My Sorrows" got some people jumping up and down in the aisles praising God. It was awesome to see young people from 12 years old to their early 20s, from different denominations and backgrounds, come together to lift up and worship their Lord and King.

Three girls from St. Martin's youth came forward and did a dance using scarves and sign language to the song "I Can Only Imagine." It was inspiring to see dance being used to glorify God, the whole thing was beautiful. Then an offering was taken for Iraq earthquake victims.

Tim spoke about freedom in Christ under the New Covenant — how through Christ's redemptive work on the cross, we can be purified

and come to God. Then some young people made commitments to God and wrote them down. Two girls gave their lives and hearts to Jesus for the first time.

Accompanied by quieter music people poured out their hearts and worshipped God.

About 9 o'clock every one trooped over to the hall next door for food and games.

Everyone wants to do it again. As people left you could hear laughter and see the lives God had touched with a renewed conviction to live for Him.

This youth rally was more than just a bunch of teens getting together for a church service, more than a special event. It was part of what the Spirit of God is beginning to do in the hearts and lives of young people across this nation. It was a call to break out of the mould, to be God's holy and set apart. An army is beginning to rise and their cry is "It's all about You, Jesus."

YOUTH SERVICE Christ Church Cathedral

Fredericton

Sunday, April 18 6:30 p.m.

ALL WELCOME!

Speaker: **Anna Caines**

A youth worker about to go to Uganda to work with Paul Jeffries

Music: Cathedral Worship Band

Need more information?

450-8500 office@christchurchcathedral.com

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