



Primate watches, listens and lunches in diocese



ANA WATTS

Bishop Claude Miller, left, and Archbishop Andrew Hutchison joined volunteers and customers for lunch at the Saint John Community Chaplaincy on Jan. 31. The Primate spent three days in the diocese this winter in an effort "to be a pastor to the whole church in six time zones."

Primate optimistic about church

Archbishop Andrew Hutchison is confident in the future of the Anglican Church of Canada and the Anglican Communion. "I think a whole lot of us have walked to the brink, looked into the abyss, and said 'I don't want to go there,'" said the Primate when he spoke to Diocese of Fredericton clergy on the final day of his three-day visit.

He bases his optimism on several recent positive initiatives and gatherings. Members of the once fractious Canadian House of Bishops were decidedly collegial at their last meeting; the atmosphere at

the recent Council of General Synod meeting was positive and cooperative. Many observers predicted most General Secretaries of the Anglican Communion wouldn't bother to show up at their meeting in South Africa. "In fact, 32 of them showed up, it was the largest turnout ever and they are determined to hold this church together," said the Primate.

He also believes the Eames Commission established by the Archbishop of Canterbury is having a positive effect on the future of the church. The unanimous agreement of all its

members indicates "there is a will for us to stay together."

He admits the church will never achieve unanimity on issues of sexuality, "but Anglicans are masters of not losing the glue that holds Anglicans together. We are not asking anyone to compromise, but we are asking people to honour the baptismal covenant that makes us members of the same family, a big, broad family."

He promised to take the Canadian response to the Windsor Report (of the findings

BY ANA WATTS

Hearty hamburger soup, strong coffee and earnest conversation were on the menu at The Saint John Community Chaplaincy when the primate visited on Jan. 31.

Chaplain Dave Hardy was delayed in court that morning, so when Archbishop Andrew Hutchison, Bishop Claude Miller and their entourage arrived at the soup kitchen at lunch time they were not expected, but they were warmly welcomed just the same. The soup — donated by St. James the Less Anglican Church in nearby Rothesay — was served, buns were passed, and chaplaincy volunteers and customers alike sat around a large central table and half a dozen conversations took off in as many directions.

The primate, who has extensive experience in prison ministry, had expressly requested a visit to a church outreach program during his three-day visit to the Diocese of Fredericton. The chaplaincy is located in what was once the custodian's apartment in the lowest level of Stone Church in Saint John. It is a modest facility but boasts big windows and lots of heat, a winning combination on a bright but cold winter day. The church donates the space and utilities at 56 Sewell Street, overlooking Harbour Station. Although the church address is Carleton Street, its lowest level has another entrance on the next street down the hill.

"Stone Church is one of our strongest supporters, we couldn't manage without it," says Mr. Hardy, a former prison inmate who is now an ordained pastor and has been chaplain there for the past 11 years.

The chaplaincy enjoys limited funding from Correction Services Canada and the provincial department of Public Safety. The chaplain is the only full-time employee and his wife, who works with women, is paid for two days a week.

There is no money for food, so the 80 to 100 lunches served each weekday are scrounged. Area churches (St. Luke's on Main Street is another Anglican participant in the program) and a few individuals provide meals for nine days of the month, all the other meals are prepared from donated food. "We get five truckloads of food through Bridges of Canada, which used to be Cons for Christ. We use it to cook here and to operate a small food bank ministry," says Mr. Hardy.

On Monday evenings the chaplaincy operates a 12-step

drug and alcohol program; Tuesday evenings are reserved for movies, Thursdays it's Bible study. "We always have lots of coffee and sweets too," says Mr. Hardy. As valuable as the evening programs are, in winter they are also opportunities for fellowship and to get in out of the cold.

"This chaplaincy is as much about relationships as it is about food, it's about intimacy over a meal, it's about breaking down the barriers between church and street people. Some of the churches just send in their soup, but it's best when they come in here and prepare and serve it. The people who come here to eat often end up working and cooking too," says Mr. Hardy.

He spends a fair amount of time in court with chaplaincy regulars, visits the local jail every week and visits the correctional facilities at Dorchester and Westmoreland once a month. His wife counsels women in conflict with the law, visits the local jail and makes the trip to the women's institution in Truro, Nova Scotia, four times a year.

Volunteers, many of them chaplaincy consumers, help run limited food, clothing and furniture bank ministries. The chaplains help people find jobs and apartments too.

Lunch at the Saint John Community Chaplaincy was just one stop for the primate, the bishop and Archdeacon Paul Feheley, the primate's principal secretary as they toured Saint John. The day began at Taylor College of Evangelism, the

See Church Army on page 2



EASTER 2005

Peter Irish takes over capital campaign

The Camp Ministries Capital Campaign is now in the hands of a prominent New Brunswick Anglican with an intimate knowledge of the diocese and its people, a long-standing commitment to one of the diocesan camps, and 30 years of management experience.

The Diocese of Fredericton recently signed a six-month contract with Peter Irish of Minto to lead the second phase of the \$1.25 million campaign begun by Kenn Mainville and Associates last year. The target is \$1 million in pledges by the end of June.

"We are delighted that a person with Peter's skill, ability and dedication to the diocese has agreed to take on this important role in the church," says Bishop Claude Miller. "The consultants did their job and we have a great base upon which to build. We will continue to nurture the charitable and corporate trusts they identified, but Peter will focus more on internal fund-raising within our Anglican community."

Mr. Irish's first step is to recruit members of a cabinet to coordinate the fundraising.

"It will include board members from camps Medley and Brookwood as well as people from the business community," says Mr. Irish. "We need that kind of expertise in order to make the best use of the work already done on this campaign and accomplish our fundraising goal. A million dollars sounds like a lot, but we are looking for pledges. It could be a thousand pledges of a thousand dollars, and a thousand dollars over four years is less than \$5 a week."

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DIOCESAN NEWS

Meet the Synod Office staff

Fred Scott keeps finger on the pulse of the diocese

Fred will know.
Check with Fred.
Fred looks after that.

Phrases like these are uttered every day throughout the Diocese of Fredericton, because Canon Fred Scott, diocesan treasurer and Synod Office administrator, does know what's going on in the temporal life of the Anglican Church in New Brunswick, can answer most questions, and looks after everything from synod journals to snow shovelling, investment funds to replacing the water-cooler bottle.

"I enjoy my work tremendously, especially the contact with people in the parishes, and I really enjoy working with the clergy," says Fred. "It is also wonderful to work with my peers across the country, we are members of a very small fraternity of diocesan treasurers and like-people."

When Fred joined the Synod Office staff in 1984, following a



Diocesan treasurer Fred Scott is also office administrator at 115 Church St. ANA WATTS

13-year career with a major trust company, he had no knowledge of the Anglican Church at all.

"I didn't know what a diocese was," he laughs. "My church background, such as it is, was in the United Church. It took a long time to learn — I'm still learning — but Anglican Church culture is certainly one of the most

interesting parts of the job."

An interest in the Anglican Church also turned into a faith commitment for Fred, his wife Nancy and their sons Mark and Matthew. They were all confirmed by Bishop George Lemmon at Christ Church (Parish) Church in May of 1995. It wasn't big step for Nancy, who

has a solid background in the Presbyterian Church, but it was quite a leap for the boys, who were older teenagers at the time. Now there is a second generation of Scott Anglicans. Mark's daughter Rose was baptized at the Parish Church last year.

Fred may use adjectives like tremendous and wonderful to describe how he feels about his job, but words fail him when he speaks of his wife, sons, and baby granddaughter. They are his passion.

He also loves to play golf. "I'm not very good at it, but I sure love it," he says.

When he finds time to play is a mystery. Synod office staff recently documented the tasks included in their jobs, Fred's list went on for a couple of pages and included duties as mundane as reconciling bank, income, payroll transit, and other accounts, as adventurous as participating in budget consultations throughout the

diocese, and as challenging as helping parish wardens and treasurers as they fulfil their legal and canonical responsibilities within the Anglican Church in New Brunswick.

Last fall, when Diocesan Council was discussing a more meaningful way to present the budget, Fred described how he came up with some new categories to suit the new presentation. It included sitting by the lake, on his holidays, working on his laptop. That kind of dedication to his job was recognized in 1996 when Bishop Lemmon made him an honorary lay canon of Christ Church Cathedral. He and Ron Stevenson, who was made a lay canon at the same service, are the only two so-honoured in the history of the diocese.

The bishop's secretary, Phyllis Scott, will be featured in the April New Brunswick Anglican.

Primate promises to honour and include all voices

of the Eames Commission) which was being analyzed at the time by Patricia Bays to the Primate's Meeting in Ireland in March. "No matter what I feel about the response personally, I will take it to the meeting. That is not the case with all primates. Some refuse to consult, they stand unilaterally."

The Primate has amply

demonstrated his dedication to consultation since the moment he was elected last June.

"I went right away to the Essentials tent. I said 'I don't agree with everything you're about, but I want to hear you, honour you and your voice will be at the table.' I have since met with the Zacchaeus group that works with ex and celibate gays

and their voice is at the table too. I went to Vancouver to visit the dissident parishes there and I feel we have the basis for ongoing conversation. The Integrity voice is important too and will be at the table."

As what he calls "Pastor to a whole church in six time zones", he has visited 14 dioceses since

August, been to Lambeth Palace to meet with the Archbishop of Canterbury, attended a meeting of presiding bishops in New York and "attended meetings of every committee, council and board of this church."

To the clergy of the Diocese of Fredericton he said "I am here today to give you a chance to see how I am looking at the

primacy, and what you can expect in the next four years. I think problems in our world and in our church arise when people feel they have been left out of the discussion."

Clergy in this diocese participated in that discussion with the Primate with enthusiasm and respect.

Church Army college and offices on Primate's Saint John tour

Continued from page 1

Church Army training college in East Saint John. School principal, the Rev. Capt. David Edwards, led a tour of the modern school building and residences and offered an overview of the courses that prepare students for commissioned ministry in the Anglican Church. There was even time to chat with students at a break between classes.

Capt. Edwards is also rector of Stone Church, so he offered a tour of that venerable facility before lunch in the soup kitchen downstairs. The church is known for its mission and outreach in the community and beyond, and earmarks a third of its income for missions. "The congregation would rather spend 50 percent on missions, but that's not possible right now," says Capt. Edwards.

After lunch Bishop Miller took Archbishop Hutchison for a quick and unscheduled tour of the recently renovated Trinity Church schoolhouse building.

The now modern and accessible facility is home to an Early Intervention program for young children, boasts a burgeoning Sunday school, and is a popular spot for seniors as well.

The Saint John tour wound-up at the Church Army National Office where Capt. Bruce Smith directs the work of Church Army evangelists across Canada and around the world. Many Canadian Church Army captains work alone in northern Canadian parishes and are faced with serious social problems, including drug abuse and suicide.

"Our mission is to help bring people from all walks of life into a relationship with Christ," says Capt. Smith. "Our work doesn't mean anything to the guy on the street who just lost his job and his wife and his kids are on drugs. What matters is Jesus loves him. We don't stand on street corners yelling that any more, what we do now is listen first. Then we are natural about sharing our faith, not offensive or aggressive."

Archbishop Hutchison recently appointed Bishop Miller as Episcopal Visitor to the Church Army, and he asked Capt. Smith what the Church

Army wanted its bishop to do.

Capt. Smith said he was happy to have a bishop close-by who could watch the growth of the college and could meet with

him a few times a year so they can discuss the specific needs of Church Army.



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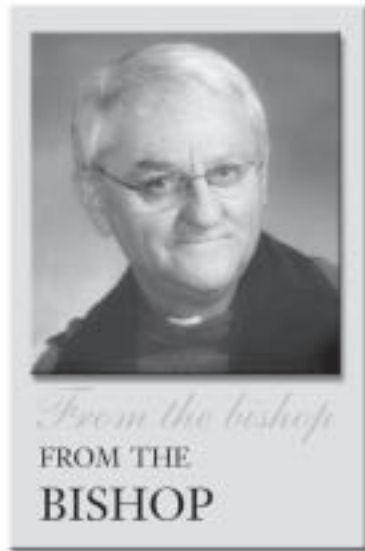
THE BISHOP'S PAGE

Visit to Canterbury a mid-winter privilege

Here in the diocese of Fredericton our January thoughts may well turn to a walk in the garden among the cherry blossoms and roses. These are fanciful thoughts, however, to help us through the rest of a long winter, the struggles of spring and the tentative first days of summer — unless we are blessed with a dead-of-winter trip to the south of England.

In mid-January it was my privilege to spend nine days in Canterbury with other newly elected bishops from throughout the Anglican Communion. We also travelled to Lambeth Palace in London to meet with Rowan Williams, the Archbishop of Canterbury. While Lambeth Palace was impressive, I was even more impressed with Canterbury Cathedral.

It is an ancient and modern structure, built long before there was a Church of England, on the site of St. Augustine's sixth-century monastery. St. Augustine became the first Archbishop of Canterbury (Archbishop Williams is the 104th). The monastery ruins and cloister are still there.



The foundation of the structure we see today was built during the 11th century when Lanfranc was 35th archbishop, so of course restoration work is perpetual. Anglican Puritans in the 16th and 17th centuries destroyed as many of the cathedral's stone carvings as they could reach and it took hundreds of years to restore and repair them.

Hordes of angry Anglican Puritans are not expected these days, but security is still tight. The cathedral, King's School and Canterbury

International Study Centre — as well as residences for the archbishop, dean, archdeacon, canons and staff — are all within the walls of the old city of Canterbury and there is a 9 o'clock curfew on the cathedral site.

With 20 chapels there was no shortage of places to pray, and my fellow bishops and I spent a lot of time exploring the cathedral from the ancient crypt to the top of Bell Harry, its highest tower. Its grand and stunning architecture kept us looking up and we appreciated many wonderful sights, including the distinct and colourful design of the tower ceiling.

I was especially touched, however, by the granite steps between the cathedral nave and quire. For hundreds and hundreds of years, faithful pilgrims have worn deep hollows in them on their way to the altar as they worshipped God in this incredible place.

In this diocese we won't find archbishops entombed in our cathedral walls (half the Archbishops of Canterbury are buried in Canterbury Cathedral), and the thresholds and floors of our churches have not been trod for

thousands of years, but we share the profound history of Canterbury and our church. So do the Anglicans in Africa and Papua New Guinea whose bishops were among my colleagues in Canterbury. Each evening I felt our sung Evensong seal the bonds of affection we have for God and one another, the bonds necessary for unity in our Communion.

It was a great privilege to visit Canterbury, but it makes no difference to God whether we worship in that grand cathedral or our own parish church. What does matter is the life of faithfulness demonstrated by that historic place. God's grace working in the faithful, by the power of the Holy Spirit, maintains the faith we share to his glory.

Have a Blessed Easter as we share the risen life of Christ!

+Claude



PRINCIPAL ENGAGEMENTS

- March 5
Partners in Mission
Villa Madonna
- March 6
4 p.m.
Christ Church Cathedral
Service of Thanksgiving
for Canon Jim Irvine
- March 14
Office appointments
March 16-17
Parish of Andover
Parish Mission
March 19
9 a.m.
Guild of St. Joseph
St. John's, Nashwaaksis
- March 21
Office appointments
March 24
Maundy Thursday
10:30 a.m.
Blessing of Oil
Renewal of Ordination Vows
Christ Church Cathedral
March 25
Good Friday
10 a.m.
Christ Church Cathedral
March 26
8 p.m.
Easter Eve
Christ Church Cathedral
March 27
Easter Sunday
10 a.m.
Christ Church Cathedral

Bishop's Canterbury Collection



Clockwise beginning at top left: Bishop Miller meets Rowan Williams, Archbishop of Canterbury; Bishop Miller in front of Canterbury Cathedral; Bishop Miller in front of the pulpit inside the cathedral; view of the cathedral from the ground; city of Canterbury from the highest tower of Canterbury Cathedral.



APPOINTMENT

The Rev. Douglas Painter is appointed rector of the Parish of Wicklow, Wilmot, Peel and Aberdeen, effective July 1. He is currently incumbent in the Parish of St. Clement's East in the Diocese of Quebec. Mr. Painter is a graduate of McGill University (B.Th.) and the Montreal Diocesan Theological College (M.Th.).

OBITUARIES

Lt. Col. (retired) the Rev. Canon F. Paul DeLong died on Feb. 4 at the Charlotte County Hospital. Early in his 56-year ministry he served the parishes of Oak Bay and Jemseg. He then joined the Canadian Air Force as Chaplain. He eventually returned to civilian ministry in St. Stephen. A memorial service was held at Christ Church, St. Stephen.

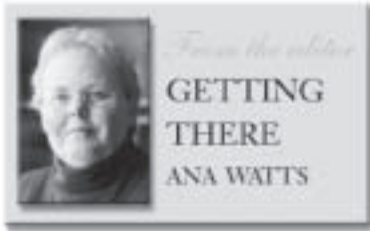
The Rev. A. Raymond Smith died on Feb. 5 at the Alzheimer's Care Center in Gardiner, Mass. Born in Long Reach in 1908, he served in the parishes of New Bandon, Campobello, Stanley and St. Stephen. His later ministry was in the U.S. but he returned often to the Kingston Peninsula. A memorial service will be held at St. James, Long Reach.

COMMENTARY

In pursuit of civilized discussion

Of course I am sorry that people were offended by the January cartoon (see the "Apology in order" letter below). I admit I was not sensitive enough to appreciate its impact. I may be guilty of the same insensitivity when it comes to this month's letters.

I often work with writers to refocus pieces on issues rather than personalities in a way that neither compromises the message nor attacks any person or group. If I had been sensitive enough to do that in the case of the cartoon, however, none of us



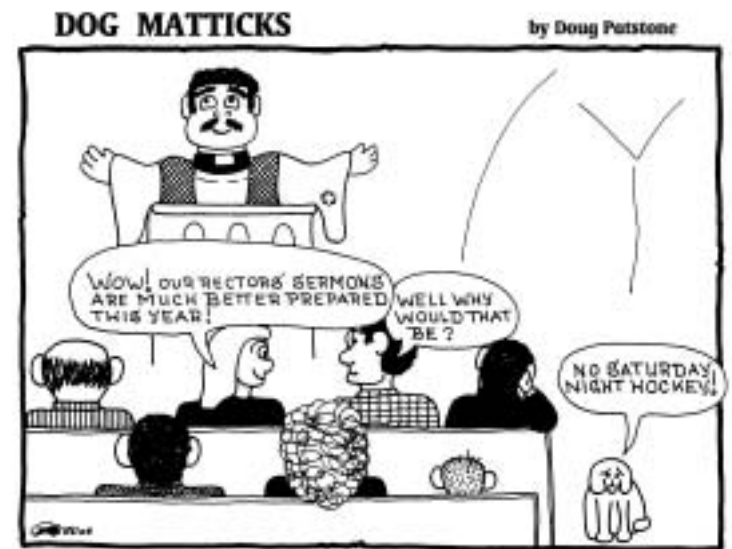
would have had our consciousnesses raised through the resulting letters.

For better or worse, I'm the editor of this newspaper, not the censor. I hope its pages include the kind of civil discourse appropriate to a

church community. "The issue" confounding society in general and the Anglican Church in particular is complicated. We have enough black and white opinions on it to print the New York Times, but in the absence of shades of grey, we can't seem to give the issue the depth and perspective it needs.

I just thank Heaven for the rest of the news, and for people like Harvey Malmberg.

A.



LETTERS

Keep up the good work

Good morning Ana, I have just finished reading the February issue. It has, I think, more "hard" news than any previous issue and certainly more than any other Canadian diocesan newspaper I have ever seen, including the Anglican Journal.

An eclectic selection of stories and commentaries — *New Brunswick Anglicans survive tsunami*, *The Patient Who Prayed*, *Meet the Synod Office Staff* — combined with so many excellent photographs serve to inform and educate. They put a face on the people and parishes in the diocese that would otherwise be anonymous. What a wonderful way to build a sense of community, something, we, as Anglicans, badly need.

I wish your efforts continued success.

Harvey Malmberg
Fredericton

Apology in order

Dear editor, Thank you for sending me a copy of *The New Brunswick Anglican* with a report of the clergy discussions concerning same-sex blessings. As one of the presenters, I was very pleasantly surprised by the congenial and respectful tone of this discussion in your diocese, and came away from the day with a deep respect for the obviously caring ethos which shapes your communal life together.

Imagine my surprise and dismay, therefore, when I turned to page four and discovered a quite offensive comic about this issue. It is a pity that Mr. Patstone could not have attended the clergy day, or perhaps he would have at least learned that labelling one side "Biblical" over against the other is both inaccurate and deeply hurtful. I hope that an apology is forthcoming.

Sincerely,
Sylvia Keesmaat
Toronto

Dr. Keesmaat is associate professor of Biblical studies and hermeneutics at the Institute for Christian Studies.

We malign, ignore, and leave many helpless in our rush to Heaven

Dear Editor, I congratulate you for placing the January cartoon by the Rev. Canon Doug Patstone opposite the article by the Rev. Bruce McKenna entitled "Essentials chair rejects stereotypes, embraces hope." While Mr. McKenna would like people not to think of the "traditionalists" as "unthinking, uncaring, and mean-spirited," the cartoon undermines his statement and demonstrates precisely that kind of behaviour.

While I believe Canon Patstone is a person of sincere faith, I feel he failed to consider how his cartoon might be perceived by gay people and others in the church. I know I was left sad, depressed, hurt and angry that a fellow priest would present a cartoon with such little understanding and with such little care of the feelings or respect of gay people.

The cartoon equates long-time loving gay relationships with the story of Sodom, whose citizens expressed desire to molest and rape the angelic visitors. The cartoon says, either intentionally or unintentionally, that gay people are molesters and rapists. That is not true.

It is unfortunate that for centuries the church has viewed the people of Sodom as homosexuals. There is nothing in the story to suggest such a thing. For those who are confused about homosexuality, it should be noted that sexual acts committed between same gender persons does not imply or constitute homosexuality. An example would be heterosexual men or women in prison who, for a number of reasons, relate sexually with each other. There is, however, abundant evidence to suggest that the heterosexual plains people of Sodom, like other peoples of that time (and like the Americans in our time in Iraqi prisons), performed terrible sexual acts of torture on their captives.

It is unfortunate and careless to imply from the Sodom story that Lot offered his daughters to be raped because their rape would be less sinful than men raping men. The simplest explanation is that Lot knows the people of Sodom — that they are heterosexual men, men who have wives and families of their own. The rape of another man's daughters in one's own community would be intolerable.

Lot was not appreciated by the people of Sodom, and there are a number of reasons why they wouldn't like him, but chapter 14 of Genesis shows that Lot, along with the other residents, shared a common bond when they were captured and taken as slaves. The plains people of Sodom did not trust strangers because they might be spies. Angelic or not, the strangers who appeared at night were highly suspicious.

In Genesis 19:4 we read: "But, before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house." To suggest that every male in the city was homosexual is absurd. The men of Sodom were heterosexual men, with families who were not going to be captured by the enemy again. The kind of treatment they planned to give these "spies" was intended to make other invaders think twice.

There are a million reasons to explain the destruction of Sodom, but there is not one suggestion in the whole story to imply it had anything to do with homosexuality.

Like so many other groups in history, homosexuals have suffered ignorance, prejudice,

torture and murder as well as the insults of jokes and cartoons. I am amazed they have not retaliated with protests stronger than their simple requests to be accepted as equal citizens in the country they love and work to support.

I believe the January cartoon is more the product of our church than that of an individual. My personal shame is that I too am responsible for the awful message of the cartoon even though I speak out against it — I too am a member of that church and cannot separate myself from its sins. I pray that God will bring the whole Christian Church to repentance and forgiveness for its words and deeds done against homosexual people and countless others.

I personally believe that judgement day will last a long time because no Christian is going to see much of Heaven until we have asked forgiveness of all the groups of people we, as a Church, have maligned, ignored, and left helpless and alone beside the path, as we trod upon one another to get to Heaven first. R. Keith Howlett
Rector of the parishes of Oromocto and Maugerville

Cleric dismayed by laity's lack of understanding of scripture

Dear Ana, I am dismayed by two things arising from the Letters section of the February issue. The first is the progressively poorer equipping of the laity of our diocese, and of Anglican laity in the West in general, with the basic tools they need in understanding and addressing the issues that confront us — not just the current hot-button issue, but every issue. The second is that much of the blame for that lies with myself and my clerical colleagues in failing to equip the laity properly. I could go on to accuse seminaries of being overly concerned with

pastoral counselling and bureaucratic styles of church management to the detriment of solid biblical and theological teaching but ... well, enough said on that.

What I read in the February letters proves what happens when we disregard St. Peter's clear assertion that the interpretation of Scripture is by no means a private matter for the individual Christian with his Bible on his lap, apart from the rest of the Church (at the end of 2 Peter 1). We simply cannot make any credible pronouncement on the meaning of the Scriptures (or any part of them) apart from

the consensus of 2000 years of Christians who humbly prayed over, and wrestled with Scripture in their own generations in community, and who then measured their pronouncements against, and issued them in agreement with, the whole church in every age. Thus we find in that great tradition of consistent, prayerful interpretation that the Old Testament laws regarding various subjects (shellfish, mixed fabrics and sexual morality) were cited in one letter) cannot be lumped together or applied according to one standard — it's apples and oranges. Mixing fabrics

and eating lobster have nothing to do with sexual morality, any more that traffic laws have anything to do with the marriage act, except that they may have been enacted by the same government.

Similarly, we cannot group divorce, slavery, the ministry of women, and homosexual activity together. While mentioned often in scripture, slavery is never condoned, yet scripture has been distorted by many proponents of it. The subject of women in ministry is mentioned in scripture less — and less clearly — than any of these others. If anything, our Lord himself made

ESSENTIALS COMMENTARY

We are lost without orthodoxy

BY ALLEN TAPLEY

We are in a storm in the Church and in the world. We can take nothing for granted. There is doubt, turmoil, anger and confusion all about us and, very often, in us in our hearts and souls. But Christ is in the storm.

Those words are taken from an address given by the Rev. Ranall Ingalls to a meeting of The Prayer Book Society in June, 1994. For a long time now many Anglicans have been concerned about the voyage they are taking, the storm on the horizon or the waves about them. Some have put to harbour, some have jumped ship but some have assessed the storm, examined the vessel and made preparations — confident that the Lord Jesus Christ is in fact present.

In the same year as Father Ingalls gave his address

hundreds of Anglicans from across Canada gathered in Montreal for a conference intending to bring together three distinct groups from within the Canadian Anglican tradition, Anglican Renewal Ministries, Barnabas Anglican Ministries and The Prayer Book Society of Canada. It was a remarkable event. What was remarkable was that these three "orthodox" groups, not always having been in agreement, were able to come together and approve fifteen statements which they felt were the essential elements of our faith. These statements concern the place of Christ, the authority of the scriptures, the mission of the Church and a call to holiness. They address a storm the breadth of Hurricane Charley.

Over 10 years later we could hope that the worst has passed but in truth we know it has

not. The Anglican Communion is divided, brothers and sisters are at odds, others are leaving. Some are angry, many more are confused. What's it all about? Why the fuss?

The mission of Anglican Essentials in 1994 remains the same today: "To call the Anglican Church of Canada to embrace and live by its orthodox Christian heritage under the renewing guidance of the Holy Spirit." But we might say that everyone in the Church considers themselves orthodox. Peter Moore writes, in a pamphlet titled *The Real Watershed*, "Orthodoxy is simply the framework in which the uniqueness of Jesus Christ is preserved. That uniqueness is not something we can disperse into the mists of subjectivism. It's essential to our experience of unconditional mercy. Without it, we are all lost. With it, we

are gloriously found."

Many of us are convinced that General Synod's affirming "the integrity and sanctity of committed adult same sex relationships" by Motion A134 of GS2004 is a position that is not only contrary to the clear teaching of scripture but is a decision which reveals the real storm. The most important issues have to do with the Lordship of Christ and the authority of scripture and this motion clearly affects the latter.

It is the concern of Essentials that every Anglican has the resources, means and desire to investigate all of the issues so as to be able to make legitimate decisions of faith under the guidance of the Holy Spirit. We support our bishop in his efforts in this regard.

Anglican Essentials NB seeks to be a prayerful, creative, thoughtful, and

proactive voice in the diocese. We ask Anglicans who are considering leaving the church to remain and encourage any who have left with the thought that there is a way forward. There will be opportunity for lay people to be part of Anglican Essentials so that we may witness together. We will provide opportunities and resources to encourage people in their faith and a diocesan-wide Essentials Conference is hoped for this spring. A national conference in Toronto is slated for June. If you would like further information about Anglican Essentials NB please access our website at <http://essentials.nbay.ca>

The Rev. Allen Tapley is rector of the Parish of Waterford and St. Mark and a member of Essentials NB.

We know not what we do

BY DAVID EDWARDS

Istostatic readjustment is a term used by geographers to explain how a movement in one part of the earth's crust affects the world elsewhere. The idea is that when there is a movement in one place, it causes something to happen in another. Recently I had the privilege of visiting Kenya for the Church Army International Leaders Meeting, whilst there I discovered that it is not only in the world of rocks and earth that change in one area has implications for another.

Kenya is a beautiful country with many wonderful people although its most significant problem seems to be corruption. The latest United Nations figures suggest it is the 11th most corrupt nation on the planet, an improvement from the fourth place it held on the UN corruption table just a few years ago.

In addition to the beauty of the country, I was struck by the amount of garbage that littered the streets, even in the most prosperous districts. In addition, many of the streets were lined with roughly built stalls where vendors sold their wares. These also contributed to the mess.

During my first weekend in Kenya I had the privilege of visiting Africa's second largest slum, Kibera. More than 800,000 people live on five and a half square kilometres of land, the equivalent of the entire population of New Brunswick and then some, living in uptown Saint John.

It is difficult to describe the levels of poverty and deprivation that exist in this slum. The streets run with raw sewage, people live in one-room houses. There is no running water, it has to be carried, and according to UN figures, there are more places of worship than latrines in Kibera.

In January of 2004, the Anglican Church of Kenya (ACK) decided to plant a church here, although it had not really engaged with Kibera beforehand. Many of the people living there come in from the country areas and regard themselves as Anglican. The result of this, and a strong emphasis on evangelism, means that the church has grown to more than 300 members already. People from all over the slum are asking Richard, the vicar of the parish, when they are going to have an Anglican church in their area.

The church itself has had to expand its building in order to accommodate the congregation. This means that there is an earth floor in a good part of the church. When it rains, as it did when I was there, mud and sewage sweep in. The people are generous and faithful.

One night before I preached

at the church, I stayed with Richard and his family in the slum. The vicarage had no running water, the toilet did not work and Richard had to send out for a light bulb to light my bedroom. All in all, being in the slum was a very humbling experience, but a great joy.

Kibera is not far enough away not to be affected by what we do. On arrival at Kenyan immigration at Jomo Kenyatta Airport, I handed my papers over to the official behind the desk. The conversation went like this:

"Canadian?"

"Yes."

"Clergyman?"

"Yes."

"Which church?"

"Anglican."

"I'm not sure I want to let you in my country. You people are trying to destroy us, by making us do things we do not want to do. That Windsor Report does not help us at all."

This was just a few days after the Windsor Report was published. News travels fast.

In Kibera the consecration of Gene Robinson along with the actions of New Westminster have led to many Christians being harassed and threatened. The Church Army College van was covered in sewage whilst parked outside the church in the slum, and it was made clear why.

We are the body of Christ. We, in the privileged west, need to ask ourselves what effects our actions are having on our brothers and sisters elsewhere. There are many agendas that we need to lay aside in order to do the best for the hungry, poor, sick and naked.

The Rev. Capt. David Edwards is principal of Taylor College of Evangelism, rector of Stone Church in Saint John, and a member of Essentials.

marriage even more difficult to dissolve, effectively saying that since it is a sign of the mystical union between himself and his church, then divorced persons must remain faithful to their former spouses (even if the ex remarries) till death (!), just as Christ remains faithful to his adulterous bride for as long as they both shall live. That's not something many of us are willing to consider seriously these days, what with divorce being so commonplace, including among the clergy. Yes, of course there are pastoral considerations such as abuse, habitual

unfaithfulness, etc. But what our Lord was more concerned with was the lifelong vow of faithfulness between a Christian man and woman as witnessing to the wonderful eternity of his and the church's union.

Homosexual activity, on the other hand, is mentioned more often, and condemned in far stronger terms, than any of these others. Prof. A.J. Conyers argues that this is because it is the ultimate sign of human corruption in that it is a fundamental rejection of the created order, for "male and female he created them" (Genesis 1.27), "therefore a

man shall leave his father and mother and hold fast to his wife, and they shall become one flesh" (Mark 10.7-8/Matt 19.5).

Man and man, or woman and woman cannot become one flesh (the oneness is far greater on the mystical/spiritual level), nor can they procreate. That, according to Christian apologist J. Budziszewski, is undeniable evidence of the rejection both of God's original design and of his plan for the population of the earth and ultimately of the kingdom of heaven.

So, in response to the other dismaying letter in the

February issue, how can we not associate same-sex blessing with the sin of Sodom?

Thus the real issue dividing the Anglican Church is whether scripture continues to be authoritative in the church, and whether we relatively few late-20th / early-21st-century Western Anglicans are smarter, more enlightened, better gifted by the same Spirit who caused all holy scriptures to be written, than the collective mind of the whole church universal spanning nearly two millennia. So the consistent view of the whole church for these two millennia has been, put very

simply, that if all scripture is inspired by God, as St Paul teaches, and thus is God's Word written, and if Jesus truly is the Word of God, then the teachings of Moses and all the prophets, of Paul and all the apostles, and the other gospel writers are ultimately the teachings of Jesus, though not directly from his mouth, nonetheless imparted to men by his Holy Spirit for the salvation of all people. Ian Wetmore Rector, St Mary's, Fredericton Vice-chair, Anglican Essentials New Brunswick

Both long letters in this issue were edited for length. - ed.

DIOCESAN NEWS

FIRST WOMAN ARCHDEACON



ANA WATTS

At a Celebration of Light and Choral Evensong at Christ Church Cathedral on Feb. 6, Patricia Drummond (centre) was installed as a canon and appointed an archdeacon with responsibility for Miramichi and Chaleur. Bishop Claude Miller (left) presided over the service, and Dean Keith Joyce (right) was officiant. Archdeacon Drummond is the first woman in the history of this diocese to be appointed an archdeacon.

Clergy college leader to focus on preaching

The right words, to the right people, in the right way at the right time

BY CHRIS HAYES

In his first convocation address at Bangor Theological Seminary (BTS), the Rev. Dr. Clifton Guthrie said: "Preaching that reflects the character of God doesn't just add words to a world already awash in them, but it says the right words, to the right people, in the right way, at the right time."

Occasionally mistaken for actor Anthony Edwards (Dr. Greene on television's "ER"), there is no mistaking Dr. Guthrie's passion for good preaching, a passion he will share with New Brunswick Anglican clergy at this year's Clergy College.

An assistant professor of homiletics and pastoral studies at BTS for the past six years, he received his doctoral degree from Candler School of Theology in Atlanta, Georgia,

where he also taught. His experience isn't entirely academic, however. He served as parish priest and as a youth minister in the United Methodist Church and loves to work with small congregations.

"I'm a complete convert to the small church," says Dr. Guthrie.

"The churches I served were a mile and a half from each other. Both had small congregations, but their personalities were very, very different. I gave the same sermon to both of them and got totally different responses. 'How do you account for those different experiences of God?' I asked myself."

Dr. Guthrie's experience with small congregations and cross-denominational situations will be well-recognized by many here in New Brunswick. He also brings with him a deep love for

people in their social and spiritual situations as well as experiences and interest in the relationship between the disciplines of science and theology. He has taught courses in systematic theology, preaching, United Methodist history, worship and spirituality. He is the author of several articles and books, including *For all the Saints: A Calendar of Commemorations for United Methodists*, and frequently participates in discussion panels and groups.

Clearly Dr. Guthrie has a great deal to offer the clergy of this diocese, and we look forward to having him with us at the Clergy College at the Hugh John Flemming Forestry Centre in June.

The Rev. Chris Hayes is registrar or the Diocesan Clergy College

Primate's webcast aims to communicate one-to-one

BY DIANA MAVUNDUSE
COMMUNICATIONS ASSISTANT,
GENERAL SYNOD
COMMUNICATIONS

Archbishop Andrew Hutchison, Primate of the Anglican Church of Canada, is the first Canadian national church leader to engage members of the church and the public in conversation through the Internet via a webcast.

Launched in October last year, the webcast entitled, +Andrew: Conversations with the Primate received positive responses from those who tuned-in. Many also respond to the Primate's invitation to ask questions and to share their thoughts and ideas with him by e-mail.

"The webcast is attracting a wide audience from coast to coast, ranging from viewers under the ages of 30, senior citizens and those in the margins of the faith" says

Archbishop Hutchison.

To date, five segments are posted to the General Synod web site - www.anglican.ca.

The first segment was an introduction to the idea of a webcast and, to some extent, Archbishop Hutchison's introduction of himself as Primate. (He was elected by General Synod last June.) Subsequent segments dealt with the Windsor Report on unity in the Anglican Communion, on Archbishop Hutchison's first six months in office, on the theological implications of disasters such as the tsunami in south Asia, and Lenten observances.

The conversations are informal and unscripted and have been recorded in the Primate's office, at his home and in Church House's new chapel. "It is just like having a normal conversation," says Archbishop Hutchison.

During the conversations, the

primate aims to engage in dialogue with Canadian Anglicans on issues that have a direct impact on their faith and lives, and also to provide pastoral guidance to those issues, like the recent tsunami disaster.

At a recent meeting a parish priest came up to him and thanked him for his reflections on the meaning of calamities. "She found helpful ideas of what to preach during her sermon just after the tsunami disaster," says Archbishop Hutchison.

In future webcasts the primate plans to address his emerging youth network, introduce the new Treasurer of General Synod, residential schools and relationships between churches.

Each webcast includes an invitation to all Anglicans to e-mail their responses to the topic addressed by writing to Andrew@national.anglican.ca.

The webcasts, found at

www.anglican.ca, are taped and produced by Anglican Video. They can be viewed, saved or downloaded at people's convenience. Webcasts earlier

than the current one are archived on the web.

The production of the webcasts is financially assisted by the Anglican Foundation.



ANA WATTS

During a recent visit to the diocese, the Primate, Archbishop Andrew Hutchison (left) spoke to the clergy of the diocese. He is shown here before his presentation with Archdeacon John Sharpe, Fredericton; Padre Steele Lazerte, CFB Gagetown; and the Rev. Julie Armstrong, New Denmark.

Campaign funds will replace aging Medley infrastructure and upgrade Brookwood's facilities

Continued from page 1

When Bishop Miller approached Mr. Irish and asked him to take over the campaign, the timing was perfect.

"I was looking for a new challenge," says Mr. Irish who chaired the planning committee for last year's General Synod

and recently completed six years (two terms) as a member of the National Church Information Resources Committee.

"The more I think about this job, the more excited I get about it," he says. "I spent more than 25 years on the Camp Medley Board and working for Camp

Medley, this project is a golden opportunity to continue with work that is very close to my heart."

The capital campaign will replace most of the aging infrastructure of Camp Medley (new cabins have already been built and were used in the past

camping season) and upgrade existing facilities at Camp Brookwood.

Anyone interested in making a pledge or working on the project team is encouraged to contact Peter Irish at 506/ 327-6177 or pgrish@nbnet.nb.ca.



DIOCESAN NEWS

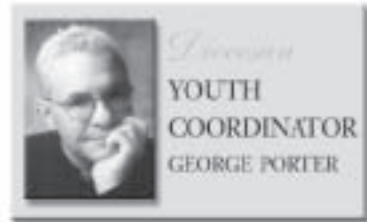
I'm curious, George . . . Do I have to go to Church to be a Christian? (Part 2)

Last month I noted that there were two phrases that have to be understood if this question is to be given proper attention, and I dealt with the first of them - what do we mean by 'be a Christian'? Now I want to say something about the second.

The expression, which has become common place, "go to Church" is really quite an anomaly. It would have left the first Christians quite puzzled. It would have been a meaningless phrase to them. Never in the biblical or apostolic writings is there reference to the church as a place to which one might go. Such an idea never occurred to them.

Everywhere we read about the church, whether literally or metaphorically, church is who Christians are, or perhaps what we do, but never someplace to which we go. Biblical writers were clear that, in contrast to tabernacle and temple concepts, God doesn't live in buildings made by human hands. Rather, the dwelling places of God are in the worship of the people of God, in human hearts and lives, and among those who serve. The temple of God is a living temple made of living stones (people).

The closest one can come to this notion of "going to church" might be that the church assembles together, but even then the gathering is a coming together of people who already are the church. Using another metaphor, Paul said that the body of Christ is made up of many parts (people). He then wrote about the ridiculous idea that an ear might say that because it isn't an eye it isn't part of the body.



Alternatively, he wrote of the equally nonsensical thought that one part of the body might say to another: "I don't need you."

Clearly, from this perspective, we're asking the wrong question. To be a Christian is to be a part of the church. Christians need the community of others.

In emerging post-modern world, however, the question is more than likely about being part of the institutional church. U2's Bono expressed the dilemma faced by many people today: "Can you imagine how it feels to believe in Christ and be so uncomfortable with Christianity? The church is an empty, hollow building. The established church is the edifice of Christianity. It's as if when the Spirit of God leaves a place, the only things that are left are the pillars of rules and regulations to keep its roof on. And we are more and more claustrophobic around organized religion ... [R]eligion has become an industry — something that has more in common with McDonald's than with me."

Suddenly the question takes on new meaning and the stakes are higher. The answer is more complicated.

I'm curious. How would you answer?

Send your answer to george.porter@anglican.nb.ca

ARCHIVES CORNER



In the photo above are the Rev. William LeBaron McKiel and some members of his family in front of the old Anglican Rectory in Keswick Ridge. In the photo to the left is Mr. McKiel alone. In his 1912 charge to synod, Bishop John A. Richardson said of him: "The Rev. William LeBaron McKiel served for 48 years in his native province, a record rarely equalled. He was a man of sound scholarship, and unswerving devotion to duty. His long ministry was divided among the four parishes of Bathurst, Douglas and Bright, St. Martins and Lancaster, and he died, as he would have wished to die, having only just laid down the reins of active work, and in the midst of many devoted parishioners and faithful friends." He was born on July 5, 1841. He was a graduate of King's College, ordained a deacon by Bishop Medley on September 23, 1864 and ordained priest on September 24, 1865. He died on September 17, 1912 and is buried in the Church of the Good Shepherd Cemetery in Saint John.

Dynamic approach to learning fosters growth

The Trinity Bears Puppeteers presented *A Camel Called Donkey* to more than a hundred people in the Bennett Room of the Saint John church's newly renovated church hall and community outreach facility.

It was the first presentation for the fledgling puppet group created following a presentation by the Cathedral Puppeteers at a Sunday school teacher's workshop last fall.

"The Cathedral Puppeteers really inspired our five teachers to create a group here and we approached our vestry for approval," says teacher Dee Dee Eldridge-Gautreau. "We then approached the Church Army for a student. All our prayers were answered."

When the group was formed there were only five children in the nine to 15-year-old age group, but puppet ministry and the efforts of Church Army student Cayo Whyte added six more young people to the group.

"We have seen incredible growth here since we incorporated a dynamic approach to learning in our program. There were eight children enrolled in the Sunday school in September of 2003. In January of this year there were 40, that's a 500 per cent increase.

The commitment of our volunteers to Christian education for their children and the commitment of Trinity families to youth have also helped."

Volunteers from the congregation come in to share with the children and do everything from baking cookies and reading stories to dissecting snails. "They come in Gauteau, Corey Snow, Jamie Smith, Earl Luther, Jordon and share their Byers, and Cayo Whyte.



A Sunday school teacher's workshop in Fredericton last fall inspired the Trinity Church (Saint John) Sunday school to form its own puppet group. The puppeteers are, left to right: front row Helen Webb, Justin Forbes, Jamie Cameron, and Luke Gautreau, who provided technical support: in the middle row, at the right, is Kayl Todd; in the back row are Dee Dee Eldridge-Gauteau, Corey Snow, Jamie Smith, Earl Luther, Jordon and Cayo Whyte.

with us for the presentation even though he was feeling quite ill," says Ms. Eldridge-Gautreau.

She hopes the puppet program will also help the church reach out to the community, connect with other families in the uptown Saint John area. It has already improved the church's relationship to the parish's Inner City Youth Ministry.

CALENDAR

Friday, April 1

Taylor College Third Annual Spring Banquet at St. Paul's, Rothesay Catered by Chef's Table \$50/ticket Individual and table bookings Reservations: 506/693-8975 edwa@nbnet.nb.ca

Tuesday, April 19

Taylor College Art Show Benefit At the College 105 Mountain View Drive, Saint John NB. All ticket purchasers go home with a painting. Info: 506/693-8975 edwa@nbnet.nb.ca

Monday, April 28

Taylor College Admitting & Commissioning Service at Stone Church, Saint John Details: 506/693-8975 edwa@nbnet.nb.ca

Saturday, June 18

Vocations Day For those interested in information on ordained ministry St. John the Baptist Church Riverview 10 a.m. Vocational chaplains and representatives of theological institutions will be on hand to answer questions and offer advice.

ACW NEWS

ACW Annual Meeting

May 3 & 4
St. Paul's, Rothesay

Banquet

6 p.m., May 3
St. Mark's Roman Catholic Church
171 Pettingill Road
Quispamsis
Tickets: \$15
Must be purchased by April 15 from
Mrs. Martha McCully
574 Gondola Point Road
Quispamsis, N. B.
E2E 1J9
Telephone: 506/847-8845

Please include a stamped, self-addressed envelope, with your cheque or money order payable to Martha McCully.

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Taylor College
(506)693-8975 Fax:(506)657-8217
edwa@nbnet.nb.ca



80 Charlotte St. Saint John NB E2L2J3

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Former ACW member honoured by Governor General

The Governor General's Caring Canadian Award was recently presented, posthumously, to Evelyn Cleland of McAdam.

For more than three decades, Evelyn played the organ at St. George's Church. She also taught Sunday School, headed the Junior and Women's Auxiliaries, conducted Bible studies, sang in the choir and performed secretarial duties.

At a nursing home attached to the nearby McLean Memorial

Hospital, she used her greatest talents, mending and sewing clothing and other items for residents, as well as assisting with fundraising activities. At the McAdam Health Centre, she made finger puppets for children, knitted baby clothes for expectant mothers. For ailing or ageing friends, she provided transportation to medical appointments. Her unselfish service and cheerful nature enhanced the lives of

many and was an inspiration for all.

Governor General Romeo LeBlanc created the award in 1996 to recognize community volunteers who ask for nothing, but whose compassion and charity are part of the Canadian character.

Recipients usually have been involved in these activities for several years and normally have not received a national or provincial honour.

National ACW wishes National Mothers' Union well

On the occasion of the installation of the National Mothers' Union Council in New Brunswick:

ACW National president Sally Harrison and ACW National vice-president Heather Carr send greetings and best wishes to the new Canadian National MU Council.

The next four years will be a unique challenge for you and one which we are sure will bring you many blessings. The last four years have been a blessing for us working with Annette and Sandra.

We look forward with great anticipation to working with the new council. There is much that our two organizations have to bring to the women (and the men) of the Anglican Family and we look forward to those opportunities.

May God bring you much joy and many blessings as you start on this new path with him by your side.

Our love and prayers go with you.

Heather Carr
ACW Diocesan President
ACW National Vice President

Accommodations for Diocesan ACW Meeting - 2005**Single and Group Billets**

(up to 15 people)

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Billet Coordinator

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\$20.00 - \$25.00/person

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Ye Comfy Cabins

80 Hampton Road

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(Route 100 off Route 1, Exit 137)

Single and Double Cabins

\$60 - \$90

Extra Person: \$10.00

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Colonial Inn

175 City Road

Saint John, N. B.

(Route 1, Exits 123,125)

Single: \$96.00

Double: \$103.50

Extra Person: \$8.00

colostj@fundy.net

800/561-4667

Ask for Jenni, mention ACW

Hilton Saint John

One Market Square

Saint John

(Route 100 off Route 1, Exits 122, 123)

Single: \$114.00 and up

Double: \$135.00 and up

Twin: \$135 and up

Extra Person: \$20.00

800/561-8282

Country Inn & Suites

1011 Fairville Blvd.

Saint John

(Route 100 off Route 1,

Exits 117, 119B)

Single: \$109.

(king bed + double sofa bed)

Double: \$94

(2 double Beds)

Extra Person (over 2): \$10.00

800-/56-4000

The Comfort Inn

1155 Fairville Blvd

Saint John

(Route 100 off Route 1,

Exits 117, 119)

Room with 2 double beds to accommodate 1-4 people: \$99

Must book during the day

Ask for Susan, mention ACW

800-228-5150

Island View Motel

1726 Manawagonish Road

Saint John

(Routes 7, 100;

Exits 96, 112, 114, 117, 119)

2 double beds: \$65.00

1 double or 1 queen bed: \$55.00

Extra Person (over 2): \$5.00

888/674-6717

MOTHERS' UNION

Mothers' Union National Council installed in NB

The Canadian Mothers' Union (MU), which exists to be specially concerned with all that strengthens and preserves marriage and Christian family life, will be guided by New Brunswick Anglicans for the next four years.

At a Choral Eucharist in Christ Church Cathedral on Saturday, Jan. 22, 13 Mothers' Union members from the Diocese of Fredericton were installed as the organization's Canadian Council 2005-2009. Archbishop Bruce Stavert, Metropolitan of the Ecclesiastical Province of Canada, presided at the service and installed the new council members. Archbishop Harold Nutter, a former metropolitan of the province and a retired bishop of the diocese, was celebrant. Archdeacon Stuart Allan of Saint John, a former Mothers' Union national chaplain, preached.

Kathleen Snow, a long-time member and former leader of the Christ Church Cathedral MU branch, was installed as president. Described by outgoing president Annette Graydon of Hamilton, Ontario as "One of the most Godly and caring people I know," Kathleen will serve more than 800 Canadian MU members in nearly 60 branches throughout the country. Assisting her as vice-president is Shara Golden of the Fredericton Junction branch.

There are more than three million members of Mothers' Union world-wide, a formidable fellowship of Christians united in prayer, worship and service.

Members encourage parents to bring up their children in the faith and life of the Church. They also actively promote conditions in society favourable to stable family life and the protection of children, as well as to help those whose family life has met with adversity. For MU members in south Asia these days, that includes relief work in the wake of the earthquake and tsunami; for MU members in Africa, all too often it means working with people dying of AIDS and supporting the orphans they leave behind.

Dean Keith Joyce of Fredericton was enrolled as a member of Mothers' Union as well as installed as Canadian Chaplain during the recent service in his cathedral. He is only the third man in New Brunswick to join the organization as an active member. "I want to take a more definitive stand in support of the MU objectives, namely to support Christian marriage and family life," he says. Dean Joyce will not be the only man at branch meetings, however. John DosSantos of the cathedral has been a member since 1990 and is certain his wife and two daughters have benefited from his membership.

Secretary Ana Watts of Christ Church (Parish) Church and treasurer Bonnie Greenwood of the cathedral complete the executive.

Valerie Nason of Tracy is council historian; Yvonne Lyons of Marysville is link secretary (branches are often linked with other branches in Canada and around the world). Pat Arnold,

also of Marysville, cares for the Indoor Member Prayer Circle, which connects members unable to attend branch meetings. As Literature Secretary, Susan Goguen of Moncton is in charge of obtaining books, cards and gifts, many of them from MU headquarters at Mary Sumner House in London, England. Anne Caines of Sussex corresponds with Lone Members who don't have access to a local branch. Kelly Duffett of Riverview edits the Mothers' Union newsletter. Mary Ann Dicks of Upper Coverdale is in charge of the Northern Clergy Families fund, which provides financial assistance to priests and their families working in the most remote regions of the country. Funds are often used for travel south for medical, educational and recreational reasons.

One of the most daunting tasks faced by the MU Canadian Council is the organization of a quadrennial conference attended by members from across the country. Conference coordinator Alice Kennedy of Hampton is already on the job.

A reception at Cathedral Memorial Hall following the service included remarks from new and former council members as well as greetings from Mothers' Union USA, delivered in person by vice-president Cynthia Pratt of the Greater Washington branch in the District of Columbia. Mothers' Union members from Ontario and Nova Scotia were also in attendance.



ANA WATTS
Kathleen Snow, left, of Fredericton, assumed presidency of the Canadian Mothers' Union from Annette Graydon of the Diocese of Niagara during a service at Christ Church Cathedral on Jan. 22.



ANA WATTS

A week after their installation, National Council members met with the Primate, Archbishop Andrew Hutchison, during his visit to the diocese. Left to right are Kathleen Snow (her back to the camera), the Primate, Elaine Robichaud (MU Diocesan President), Alice Kennedy and Shara Golden.



Mothers' Union USA vice-president Cynthia Pratt of Washington, DC brought greetings to the reception following the installation.



DAVID WATTS

Members of the Canadian Mothers' Union National Council in a group photo taken just before their installation. Front row, left to right Bonnie Greenwood, Fredericton; Shara Golden, Tracy; Kathleen Snow (president), Fredericton; Kelly Duffett, Riverview; Alice Kenndey, Hampton. Middle row, Mary Ann Dicks, Upper Coverdale; Annette Graydon (past president), Hamilton, Ontario; Ann Caines, Sussex; and Susan Goguen, Moncton. Back row, Yvonne Lyons, Fredericton; Valerie Nason, Tracy; Ana Watts, Fredericton; and Dean Keith Joyce, Fredericton.

COLUMNS

A well-balanced life includes some time for God

"But Eeyore," said Pooh, "was it a Joke or an Accident? I mean ..."

"I didn't stop to ask, Pooh. Even at the very bottom of the river I didn't stop to ask myself 'Is this a Hearty Joke or the Merest Accident?' I just floated to the surface and said to myself, 'It's wet.' If you know what I mean."

From Winnie the Pooh, by A.A. Milne

Eeyore lives in the moment. He was not concerned with the whys and wherefores of his predicament. He was not worrying about how he would get out of the river and get dry. He was not even thinking he might drown. He was paying 100 per cent attention to the present.

Little children do the same. That is why it can be so difficult to get them to stop their game or their drawing or their TV program to go with you to the mall or to have supper or go to bed. Unfortunately most older children and adults have lost this enviable trait. Older children and young adults are experts at multi-tasking — carrying on a conversation while eating supper while watching the TV show going on in the background. Many of we older adults spend half of



our time in the present and the other half worrying about the next thing on our to-do list, or the event we have planned for next week, or re-hashing something in the past. Often this means we do not make the most of 'now' — which is really the only time we have.

In the 'Rule of St Benedict,' the first sentence of the prologue encapsulates the rest. It says: "Listen, my son, to your master's precepts, and incline the ear of your heart. Receive willingly and carry out effectively your loving father's advice, that by the labour of obedience you may return to him from whom you departed by the sloth of disobedience." In the original Latin, the word 'listen' means to listen very attentively, like a doctor listening with a stethoscope. It is to give one's whole self to the listening and to ignore distractions. After the listening there must be a response which is similarly wholehearted and which is intended to achieve a result.

Theologically, the 'word' which has been heard becomes incarnate. Listening attentively leads to action.

I have found that when I have a long list of things to do, I am much more effective if I concentrate wholeheartedly on one of them and, if possible, complete it before starting the next. I don't always succeed at this; sometimes a task's completion depends on an action by someone else, or on the passing of time; sometimes there are unexpected interruptions which cannot be ignored; and sometimes I underestimate the amount of time it will take me to complete a task — but the intent is there and I keep trying, because the method makes sense to me and I have noticed good results when I use it.

A long list of things to do must also include time for spiritual reading and reflection. The Benedictines call it *Lectio Divina*. It is not reading to get the reading done, but reading to get the most from the text, reading very slowly and thoughtfully and allowing the words to fully sink in.

Barbara Brown Taylor writes about sermon preparation in her book, *The Preaching Life*. She says that

when she first reads and re-reads the text "I run the charged rod of God's word over the body of my own experience and wait to see where the sparks will fly." Later she studies it in depth with various translations, commentaries and the like. "I commence the long, careful discipline of panning for gold." After this she leaves it for a while. She allows the text to interact with the events of her everyday life.

In the Benedictine Rule, this would include periods of rest and relaxation when there is time, in Barbara's words, "to daydream, whittle, whistle, pray." It is the time when the Holy Spirit is able to speak.

Time management is something we are not very good at in the 21st century, and much is written in newspapers, magazines and books to help us to balance our lives. Most of us know that the Biblical standard for financial gifts to the church is the tithe, but do not associate tithing with time. Just as our churches could be turned around if more of us gave more generously, so they could be turned around if we tithed our time, for they are heavily dependant on volunteers.

The number of volunteer hours in most congregations is

immense, but the hours are given by a fairly small percentage of the congregation, which can easily lead to burnout. Also, some ministries never seem to have enough helpers — Sunday schools and youth groups in particular — and yet it is crucial that youngsters develop meaningful relationships with adult Christians at these stages in their lives, and such work can be immensely rewarding.

We all have 168 hours a week. Subtracting 56 hours for sleep and 38 hours for work leaves 72 hours. By careful time management and living fully in each moment of our day, could we give God seven or eight of those hours? It might translate to Sunday morning church, a daily quiet time, an evening for a Bible study group or something else that helps us to grow spiritually, and a couple of hours to mentor a young confirmand, or go bowling with the youth group, or prepare a Sunday School lesson.

Those who take on such ministries find their Christian walk is immensely enriched, for it is work close to God's heart.

The Ven. Patricia Drummond is interim Director of Christian Education.

Making the case for compassionate witnessing

In the time of your life, live — so that in that good time there shall be no ugliness or death for yourself or for any life your life touches.

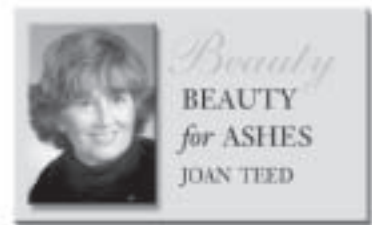
William Saroyan

Oprah magazine tells us Saroyan was a wife beater. Go figure. We all sin. We are all surrounded by violence in our lives and are everyday witnesses, whether we like it or not. As Christians, however, we are required to be compassionate witnesses and to act.

A psychology study in the 1960's rank-ordered stressful events out of 100 and placed death of one's spouse at the top. Subsequent research articles commented that death of one's own child, not on the first list, is more traumatic, and that death of a child without closure is even worse.

Think of the tsunami victims who had children in their arms but dropped them when they tried to swim to safety. These are horrors beyond imagining for a parent's memory bank.

When our son Gerry was missing in Khao Lak, I suffered shock and my brain was numb but I functioned in small daily tasks. For many days I could not cry, the pain was too deep



for tears. I "had to" watch every television program about the recovery. So did my daughters. It was as if we were obsessed or possessed — "normal" behaviour under the circumstances.

Since then I have worked with my own spiritual mentors and cranial-sacral massage therapist to reopen my energy. I choose to be open as a Christian, to be a compassionate witness to the suffering of the world and, as a therapist, to hear the narrative stories of the suffering of others. I cannot do that if I shut myself down.

To be blind, numb, deaf and indifferent is catastrophic. It allows things like the genocide in Rwanda. When requests came in for troops the UN bureaucrats ignored the threat because they were burned out — numb, overloaded. "Oh, so what, more genocide, what else is new, it's everywhere, who cares, it's ordinary as chicken sandwiches." Never mind that it was also heinous, like Auschwitz.

Those who bury their heads in the sand and prefer not to be good listeners often do so because they are afraid they have no advice to offer. This is a shame because advice is not what they need to give. People want love and someone just to be present, to make eye contact, and to know that they are understood, to know how their lives have affected yours. This, with prayer, is enough.

Jane Goodall tells a lovely story about eye contact with her chimpanzees. One sad day she visited a chimp in a lab, he was isolated and used for experimentation. Knowing the chimp language as no one else, she sat down and stared eyeball-to-eyeball. He began to groom the inside of her wrist, which was his statement that he heard her understanding. He used his language in response.

People fail to be compassionate witnesses when they are afraid they don't have the stomach or heart; they worry their own compassion will dry up if they hear too much pain. My experience is the opposite: I am richly blessed. Compassionate witnessing can be like exercise. The more you practice it the better you get and the more compassion you have. There are limits, though. Norman Mailer said: "Every moment of

one's existence one is growing into more or retreating into less."

Compassionate listening is painful and some people may have enough pain in their lives right now so they should respect their boundary to self-care. It may be that person's time of life to be the recipient because the act of telling is also difficult. Both, however, are also very beneficial.

Suffering is terrible but can be used to serve a purpose. In sharing the story there may be a redemption and resurrection, restoration and replenishment.

States of resilience are activated in both the witness and the person being witnessed.

Compassionate witnessing may also lead to social restoration. Sometimes people are shunned and silenced by their family or community. The sharing of information that led to this estrangement is immensely valuable. The Truth and Reconciliation Commission in South Africa is an outstanding example. In cases of incest, it helps the child understand it is not his/her fault.

We live in a global village — all of life is in our living room and we must learn to honour that life with all its differences.

I believe this means to counter forces of fundamentalism and separation, not to force others to accept our ways at gunpoint or with any kind of coercion.

I personally cannot bear to watch the Detroit news and do not believe we should accept FOX in Canada because it normalizes the violent and sick aspects of North American society. Exposure to corruption and excessive violence numb and kill our capacity for compassion, which is the foundation for witnessing in the world. In order for us to continue to transform violation and to foster reconciliation we cannot allow our hearts to die to others as Christians, no matter what the other's race or creed.

We are told that every second Canadian household sent money, probably more if we count all the buckets. I am so proud to be Canadian.

Drops of water turn a mill singly none, singly none.

It's very important to act. Since we live in a global village all of life is in our living room and we must learn to honour that life with all its differences.

Joan Teed is a vocational chaplain, an ACPO assessor and a social worker/counselor in private practice in Fredericton.

God we ask one favour, that we may be forgiven

BY JIM IRVINE

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. 34 Then Jesus said, "Father, forgive them; for they do not know what they are doing."

Luke 23: 33-34

Of God we ask one favour,
That we may be forgiven —
For what, he is presumed to know —
The Crime, from us, is hidden —
Immured the whole of Life
Within a magic Prison
We reprimand the Happiness
That too competes with Heaven.
Emily Dickinson

A single word, perhaps, catches the air and quickens a memory of hurt or disappointment. Given expression in the building darkness, a single word haunts us. Other times and other places remind us that — Of God we ask one favour / That we may be forgiven.

The noonday darkness of this spring month of Nissan holds secretly hidden Crime. In passing we are arrested by a word carried on the wind — did I hear it right? Forgive them? In this darkened Place of the Skull, in this acre of pain and agony bearing tribute to shame and death should forgiveness find expression? Should absolution find an ear?

Shadows are absorbed and disappear in the darkness that yields neither highlight nor recognition. These are simple forms fixed to crosses — blackened silhouettes against a charcoal sky give a whisper a voice — *forgive them*.

Grey spectres watch and move imperceptibly among the Centuries, their talliths whipped by the wind. Soldiers' cloaks and the shawls of men obscure both sound and sense.

Forgive them? Were those the words that found a soldier's ear as a hammer was returned to iron? Or was that the wind? Looking up into an ink sky, had those words been given voice by this felon whose face was now obscured by matted hair caught in the wind?

Forgiveness reigned from this unholy place and the words gave pause to neighbouring felons drifting in and out of consciousness — for lack of sleep and lack of blood and a surplus of pain.

Damning and demeaning words were displaced by a word of reclamation.

Bitterness was challenged by the sweetness of pardon. For what, he is presumed to know — The Crime, from us, is hidden. What is the crime forgiven? Hidden from us, we each shrug a shoulder and know that this pardon is pronounced to another.



But not for us.

The Century near the Cross knows that the absolution belongs not to him but to the priest; while the priest knows well, in spite of his pause, that this pardon belongs to faithless cowardice now scattered. The reticent disciple hidden among the crosses knows the soldier is freed.

None see the adhesion of absolution, and each one forgetting that. Of God we ask one favour — That we may be forgiven. The surprise of the absolution has us dodge its aim and for all of that the hillside grows darker yet.

There is but one thing that would satisfy each as they pressed the warm, sea-moistened air over Golgotha — the assurance of God's forgiveness — not simply for the other but for us as well. We understand our crimes even less than we understand out opportunity for forgiveness. And above all, we understand ourselves not at all. We hope for absolution and perhaps it is our hope we hear carried on the air as a final opportunity for pardon.

We hear of forgiveness not only for those, then, whose paths led to a cross — but for us as well, today.

Our paths have found no less a place of darkness and fear, converging as in ages past, at a place where forgiveness is given voice. Like those before us, we reprimand the happiness — that too competes with Heaven. One has heard it, and quite likely another — forgive them. The vigil in this land of Moriah begins with an assurance of acceptance, neither by degree or kind, but by the favour presumed known — that we need to be forgiven.

And the brokenness within our lives dares be brought forward and exposed in the very darkness that engulfs us. The hidden crime is addressed in this magic prison as the captive pardons his captors — then as now.

Other words may perhaps have been said, and even heard, but they have not been remembered. Remembered rather is the gospel note of reclamation where what cannot be expected — but hoped for — is heard. That it was heard and that it touched a soul is witness to the beginning of a drama of redemption that lasted more than three hours, indeed has lasted long enough to reach as far as us.

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Canon Jim Irvine makes his home in Fredericton

INTERCESSIONS

MARCH

• 22: Parish of Campbellton, the Rev. Arnold Godsoe. In Recife, Hope Mission, the Ven. Quintino Orengo, Manoel Nunes, assistant lay minister.

• 23: Parish of Campobello, the Rev. Capt. Charles Smart, priest-in-charge; the Rev. Les Petrie (retired). In Recife, Consoler Mission, the Rev. Antonio Costa de Oliveira.

• 24: Parish of Canterbury, the Rev. Jane Arnott, interim priest, the Ven. Walter Williams priest-in-charge. In Recife, Salvation Mission, Jeane G. Arruda de M. Coelho, lay minister.

• 25: Parish of Carleton, the Rev. Howard Anningson; Ellen Curtis, Wycliffe. In Recife, Saint Francis Mission Station, the Rev. Severino Abel da Silva, OSF.

• 26: Parish of Central Kings, the Rev. Robert LeBlanc. In Recife, Bethel Mission Station, the Rev. Evilásio Tenório da Silva Júnior.

EASTER SUNDAY

• 27: REJOICE NOW, heavenly hosts and choirs of angels, and let your trumpets shout salvation for the victory of our mighty King. Rejoice and sing now, all the round earth, bright with a glorious splendour, for darkness has been vanquished by our eternal King. Rejoice and be glad now, Mother Church, and let your holy courts, in radiant light, resound with the praises of your people. Alleluia! Alleluia! Alleluia! Pray for the Primate — Archbishop Andrew Hutchison — and the Council of General Synod, Claude, our bishop, William, George and Harold, retired bishops, and their families.

• 28: Parish of Chatham, the Rev. Alan Reynolds; the Rev. David Plumer (retired). In Recife, Saint Stephen Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSE, ML. Frei Hélio Holmes, OSE, assistant.

• 29: Christ Church Cathedral, the Very Rev. Keith Joyce, the Ven. Geoffrey Hall, honorary assistant. In Recife, Saint Luke Mission Station, Samuel Hansen, evangelist.

• 30: Parish of Coldbrook & St. Mary's, the Rev. Gregory McMullen; Canon George Porter, Director of Youth Ministry. In Recife, Mount Zion Mission Station, the Rev. Sérgio Andrade, Adilson Ferreira da Silva OSF lay minister, assistant.

• 31: Parish of Dalhousie, the Rev. Andrew Fraser. In Recife, Jesus From Nazareth Mission Station, the Rev. Fernando Acosta.

APRIL

• 1: Parishes of Denmark and Grand Falls, the Rev. Julie Armstrong; Marian Lucas-Jeffries, Atlantic School of Theology. In Recife, Bethesda Mission Station, the Rev. Juciara Crasto.

• 2: Parish of Derby & Blackville, the Rev. Douglas Barrett. In Recife, Martin Luther King Mission Station, the Rev. Israel Pereira Cardoso, OSF.

• 3: Clergy and people of the Diocese of Monmouth (Wales), the Rt. Rev. Dominic Edward Walker, the Rt. Rev. David Thomas. Diocese of Recife, Hope

Mission, the Ven. Quintino Orengo, Manoel Nunes lay minister, assistant, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, those retired from the Diocese — Isobel Greenwood, the Rev. Ben Hall & Nancy Hall, the Rev. Dorothy Thorpe, the Rev. Bruce Aylard & Audrey Aylard, the Rev. Don Sax & Deacon Lee Sax, the Rev. Dr. Ellen Bruce OM, the Rev. Geoffrey & Rosalind Dixon, Marion Carroll, Edith Josie, licensed lay minister. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 4: Parish of Dorchester & Sackville, the Rev. Kevin Stockall; the Rev. Robert Pratt (retired). In Recife, Nativity Mission Station, the Rev. Bruno Luiz Teles de Almeida, OSF

• 5: Parish of Douglas & Nashwaaksis, Canon William MacMullin. In Recife, Ipojuca Mission Station, the Rev. Geison Vasconcelos.

• 6: Parishes of East Saint John & St. James (Saint John), the Rev. Robyn Cuming; the Rev. Ronald Rippin (retired). In Recife, Mount Moriah Mission Station, the Rev. Miguel Uchoa, Márcio José de Sousa Simões lay minister, assistant.

• 7: Parish of Fredericton, the Ven. John Sharpe; the Rev. Elaine Hamilton, assistant curate; Capt. Bonnie Hunt, youth director. In Recife, Mandacaru Mission Station, the Rev. Jorge Aquino, OSE, Jocelenilton Gomes da Silva lay minister, assistant.

• 8: Parish of Fredericton Junction, (vacant), the Rev. Philip Ward, interim priest-in-charge; Paul Ranson, Wycliffe. In Recife, Christ The Redeemer Mission Station, José Fernandes lay minister.

• 9: Parish of Gagetown, the Rev. Gerald Laskey. In Recife, House Of Prayer Mission Station, Roberta Araújo lay minister.

• 10: Clergy and people of the Diocese of Mt. Kenya South, the Rt. Rev. Peter Hjenja. Diocese of Recife, Consoler Mission, the Rev. Antonio Costa de Oliveira, Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Whitehorse — Christ Church Cathedral, Dean Peter Williams & Barbara Williams; the Rev. Mary Battaja, associate priest; Lino Battaja & family; the Ven. Arthur Privett & Muriel Privett (honourary assistant). Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 11: Parish of Gondola Point, the Rev. George Eves; Canon Fred Scott, diocesan treasurer & Synod office staff. In Recife, Burning Bush Mission Station, Josenaide Maria Lopes Pereira lay minister.

• 12: Parish of Grand Manan, (vacant), the Rt. Rev. George Lemmon, interim priest-in-charge. In Recife, Peace Mission Station, Solange Cristina Pereira lay minister.

• 13: Parish of Hammond River, the Rev. Peter Gillies; Canon Gordon Smith (retired). In Recife, New Life Mission Station, Marconi Alves de Oliveira lay minister.

• 14: Parish of Hampton, Canon Edward Coleman (on leave), the Rev. Wally Collett, supply. Philadelphia Mission, the Rev. Luiz Marcos Silva, OSE; Roberta Alexandra Lyra de Almeida, lay minister, assistant.

• 15: Parish of Hardwicke, the Rev. Don Hamilton; Michael Amirault, student. In Recife, Freedom Mission, Lay Minister Júlio Gomes.

• 16: Parish of Kent, the Rev. John Pearce, priest-in-charge. In Recife, Christ the Liberator Mission, Flávio Adair lay minister.

• 17: Clergy and people of the Diocese of Mumbai (Bombay), the Rt. Rev. Baiju F. Gavit. Diocese of Recife, Salvation Mission, Jeane G. Arruda de M. Coelho, lay minister; Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Fort Nelson — St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, the Rev. Fred Carson, Marcia Carson and Matthew. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 18: Parish of Kingston, the Rev. Bonnie LeBlanc; Canon Dr. R.B. Smith (retired). In Recife, Pentecost Mission, the Ven. Arthur Cavalcante.

• 19: Parish of Lakewood, the Rev. Douglas Patstone. Hope Mission, the Ven. Quintino Orengo, Manoel Nunes lay minister, assistant.

• 20: Parish of Lancaster, the Rev. Chris McMullen; Canon Tom Smith (retired). In Recife, Consoler Mission, the Rev. Antonio Costa de Oliveira.

• 21: Parish of Ludlow & Blissfield, the Rev. David Titus. In Recife, Salvation Mission, Jeane G. Arruda de M. Coelho, lay minister.

• 22: Parish of McAdam, (vacant), the Rev. Eric Caldwell, interim priest-in-charge; Terence Chandra, Wycliffe. In Recife, Saint Francis Mission Station, the Rev. Severino Abel da Silva, OSF.

• 23: Parish of Madawaska, (St. John the Baptist /St. Paul's United shared ministry) the Rev. Fran Bedell, deacon-in-charge. In Recife, Bethel Mission Station, the Rev. Evilásio Tenório da Silva Júnior.

• 24: Clergy and people of the Diocese of Nambale, Kenya, the Rt. Rev. Josiah Makhandia Were. Diocese of Recife, Saint Francis Mission Station, the Rev. Severino Abel da Silva, OSF; Bishop Robinson Cavalcanti & staff. Diocese of Yukon, Telegraph Creek — St. Aidan, Dease Lake, Glenora, Outreach from Watson Lake. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

• 25: Parish of Marysville, the Rev. John Cathcart; Donald Snook, director, Saint John Inner City Youth Ministry. In Recife, Saint Stephen Mission Station, the Rev. Carlos Alberto Tomé da Silva, OSE; ML. Frei Hélio Holmes, OSE, assistant.

• 26: Parishes of Maugerville & Oromocto, the Rev. Keith Howlett. In Recife, Saint Luke Mission Station, Samuel Hansen, evangelist.

YOUTH

Primate speaks and listens to youth

Colourful service :No black and white answers

BY ANA WATTS

At the January youth service in the cathedral the dean wore a red fleece and blue jeans, the primate wore a gold cross and purple shirt, but the young people came looking for black and white answers.

They also came to honour and support the Rev Dr. George Porter, Youth Action Director for the Diocese of Fredericton. Without pomp, circumstance or vestments the man affectionately known as Curious George, he was installed as a canon of the cathedral that evening.

Archbishop Andrew Hutchison, Primate of the Anglican Church of Canada, was special guest speaker at the Jan. 30 service and also participated in the installation.

Following the informal formalities, the youth service continued with enthusiastic singing accompanied by the Medley Musicians, a loud, lively and well-rehearsed rock band. Spontaneous liturgical dancing in the centre aisle occasionally featured a swirling bright blue flag. Most of the songs featured a strong and infectious beat that made it nearly impossible for even the adults in the crowd of about 150 to keep still. A couple of songs started out loud and boisterous, but slowed down toward the end and eventually become quiet, unaccompanied lyrics. The music became prayer.

After about 20 minutes of singing, Dean Keith Joyce introduced the primate.

"This canon started off with a bang," said Archbishop Hutchison. "This installation was unlike any I have ever known." He went on to say he had been a member of the Anglican Young People's Association (AYPA) when he was a teenager, and although they had youth-oriented services in his day, the worship at the Cathedral that night was "imaginative and different" to say the least.

He reminisced for a while

about different services he had arranged — celebrating the eucharist on an outdoor altar sculpted of ice, in a hockey arena on skates, on an altar in the forest constructed by young people on a camping trip. He talked about how he was elected primate and what his job entailed.

"Recently a seven-year-old girl named Emily asked to meet me and presented me with a card," he said. "In it she had a list of things I should do: teach people about God; read the Bible; learn new things and have fun being primate. I'm doing my best to have fun."

He also said he was working hard to ensure every part of the church takes youth seriously, promoting social justice summer camps, the Ask and Imagine leadership program and his Primate's Youth Network. He encouraged the young people to watch his webcast Conversations With the Primate (www.anglican.ca) and promised to reply to e-mails.

Finally the primate asked the gathering if there were questions or comments. "What should your primate hear?" he asked.

The first question demanded a black and white answer on his stand on the marriage of homosexuals.

The primate reviewed the traditional Anglican understanding of marriage as the lifelong union of one man and one woman, with a brief allusion to some cultural differences in the Anglican church in Africa involving polygamy.

"There is debate in the courts and in parliament regarding same-sex marriage as a matter of justice," he said. "My personal view is I don't think same-sex marriage should happen. We need to extend full rights to homosexuals, but call it by a second name, not marriage."

He reviewed the circumstances in the Diocese of New Westminster that resulted in the blessing of



George Porter (left), Youth Action Director for the diocese and newly-appointed Canon for Youth chats with young people following the Cathedral Youth Service with the Primate.

same-sex unions there, the profound disagreements on the issue within the worldwide Anglican Communion and an upcoming meeting of primates from around the world "to see if we can find a way to hold together in the face of our big differences.

"What would Jesus do is a good question in this instance and deserves a lot of prayer. Jesus is silent on the homosexuality issue, he didn't say a word about it. We don't have a clear answer as to what he would do, but let's work together, listen to each other and listen to homosexuals. God will find an answer for us. It is difficult to be primate in such a time as this," he said.

Another young man in the congregation said he was concerned about what the acceptance of homosexuals could lead to in the church. "And I think this could be an awesome time to be primate — to stand on the word of God."

The primate ended his talk with another invitation to look him up on the web. "If you were worried about asking questions here tonight, about being singled-out, just e-mail me, I will answer."

Following prayers and more music, the newly installed Canon George Porter ended



Archbishop Andrew Hutchison, Primate of the Anglican Church of Canada, spoke at the Cathedral Youth Service in late January. He is seen here chatting with John Wilson of St Luke's in Saint John following the service.

the service by thanking the many young people at the service for their attendance and support.

"You honour me by your presence here tonight, but it isn't about me ... it's about you. By calling me to be a canon, our bishop has made the statement that youth matter, that you are important to the church. I honour you. As

one of my heroes of the faith said 'together we can do something beautiful for God.'"

Curious about George?
Look on page 7

Cathedral Youth Service

March 20 6:30 p.m.

Speaker Kristy Gallant

STU student and member of the Medley Musicians

Everyone Welcome

Christ Church Cathedral Fredericton

Info 450-8500

"Remember now the Creator
in the days of your youth..." —Ecclesiastes 12:1

emergent

