



LOOK WAAAAY UP



DAVID WATTS

The late John Hooper left a larger than life legacy appreciated by Mollie Watts since the early 1980s. Her mother Ana celebrates his warmth and generosity on page 4.

Task force to study St. Michael Report

New Brunswick Anglicans encouraged to pray, talk about same-sex blessings

BY RANALL INGALLS

Bishop Claude Miller recently asked Dean Keith Joyce to strike a diocesan task force to study and address the St. Michael Report. Written by the Primate's

Theological Commission, it ruled the blessing of committed same-sex unions is a matter of doctrine, which precludes parishes and dioceses dealing with the issue on their own. The primary duty of the task force

is to encourage Christians to think, pray, and talk about an issue that is easier to ignore. The goal is truth: to deepen our understanding of the place of the body and of human

See Relationship on page 2

Budget 2005 ... a good news/bad news story

The good news is, 2005 parish contributions in support of the mission and ministry of the Diocese of Fredericton totalled \$1,262,000, up \$54,000 over 2004 contributions. The bad news is, the diocese was still left with a operating deficit of about \$68,000.

"We're encouraged by the growth in support of an ambitious program of mission and ministry, even if it isn't sufficient to cover everything," says diocesan treasurer Fred Scott. "Budget consultations and information forums in the past

few years indicate a high level of understanding and acceptance of the mission and program priorities of our shared ministry." A \$136,000 shortfall of parish contributions left a significant number of parishes unable to participate fully in a financial

way to the vision of the diocese in 2005.

"We're still waiting for audit results to confirm our numbers, but we have already begun to contact parishes that were unable to meet their portion of

See Finance on page 2

Parish nurses professionally minister to body, mind and spirit

BY ANA WATTS

Isabel Cutler and Beth Lawson have found a way to marry their skills as health care professionals and their Christian faith. As parish nurses they minister to body, mind and spirit. Their health ministries grow out of a belief that the church is a place of health and healing.

"It really is all about holistic health," says Isabel, "mind, body and soul."

"There was a time when health and spirituality were considered two different things," says Beth. "You know, medicine and religion. Now we're trying to make them complementary aspects of whole person health care."

The Parish Nursing concept isn't totally foreign in this diocese — St. Margaret's Parish in Fredericton has had a program for the past eight years — but now it is spreading throughout the province and diocese. There are seven InterChurch Health Ministries (ICHM) parish nursing ministry affiliates in New Brunswick (not counting St. Margaret's). Two of those seven are Anglican.

Last fall Isabel and Beth began their official Parish Nursing ministries at Christ Church Cathedral (Fredericton) and Trinity Church (Saint John) respectively. They also signed-on with the Parish Nursing Ministry Education Program sponsored by New Brunswick Parish Nursing Ministries in partnership with ICHM of Ontario and the International Parish Nurse Resource Center, St. Louis, Missouri.

"We offered this program because we believe in its



SUBMITTED

Beth Lawson is parish nurse at Trinity Church, Saint John.

principles and we want to make sure that nurses in our New Brunswick churches are well prepared to launch into parish nursing ministries," says Nancy Wiggins, regional coordinator for New Brunswick Parish Nursing Ministries, a founder of the parish nursing ministry at St. Margaret's, and a retired professor of nursing from the University of New Brunswick.

Isabel and Beth are now putting their recent training and their life-long professional and faith experience to work in their respective parishes.

Isabel is a labour and delivery nurse who has spent years volunteering in Christian education, spiritual growth ministries and on the pastoral care team at the Cathedral. Over the past year or so, she and others in the Cathedral congregation identified a need for a health ministry.

"In all this the congregation must lead," says Isabel. "The ministry is all based on need."

A needs-assessment form sent to every member of the congregation — that's every individual, not every family —

See Parish Nurse page 2

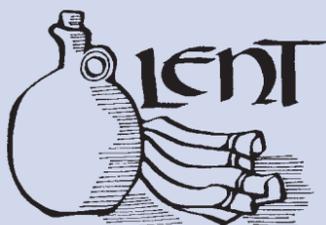


ANA WATTS

Dean Keith Joyce consults with Cathedral parish nurse Isabel Cutler in her cozy office in Cathedral Memorial Hall.

INSIDE

INDEX



Debie is a core member of the new L'Arche Community in Saint John. Find the story on page 7.

- ACW & MU 8
- Archives Corner 6
- Beauty for Ashes 10
- Bishop's Message 3
- Christian Education 10
- Commentary 4 & 5
- Diocesan Interest 9
- Intercession 11
- Penultimate Word 11
- Youth Page: Emergent 12

FROM THE FRONT

Relationship of sexuality to humanity studied

Continued from page 1

sexuality in the struggle for holiness.

Its first step is to encourage the people of the diocese to read the St. Michael Report (available at www.anglican.ca/primate/ptc/StMichaelReport.pdf and from our Synod Office in Fredericton, 506/459-1801) and write down their thoughts. The second step is to find ways to draw Christians who may think very differently about the issue into serious conversations with other.

According to the St. Michael Report: "The Commission urges that this necessary theological discussion in the church move beyond attempts to justify one side or another of this specific

question, and seek a broader consensus on the relationship of sexuality to our full humanity in Christ." (paragraph 21, page 17)

Although the diocesan task force is responsible to put together a report for the Faith, Worship and Ministry Committee of the Anglican Church of Canada, its primary purpose is not to do or make anything. Its primary purpose is to call the diocese to thought, prayer and conversation.

The task force, accidentally but appropriately, was struck as Lent approached. At a time when we hear St. Paul urging us again not to ignore the body, but to train it so as to bring integrity to our disordered and destructive wills. As runners in a race, we look for glory. But as

St. Paul reminds us, the glory we seek is incorruptible. In other words, it is the glory of charity. It is the glory of the unchanging love of God the Trinity. It is the glory of Christ crucified for love of enemies. There could not be a better time in the Church year to call Anglicans to think about the place of the body in the Christian life with those we too easily dismiss, with contempt and anger, merely as enemies.

The St. Michael Report grew out of General Synod 2004 which raised the question of the blessing of committed same-sex unions. It was then the Primate was asked to convene the Primate's Theological Commission and give its members the task to decide if the blessing of such unions is a

matter of doctrine.

The Commission, which includes Anglicans who disagree profoundly about important questions, set about the difficult task of working together to hammer out what became the St. Michael Report.

In addition to finding the issue of blessings a matter of doctrine, the commission also called the church to engage in the same kind of study and conversation which resulted in the St. Michael Report.

In the Commission's words, "... we are especially concerned that our church should commit herself to serious engagement with the whole range of theological issues associated with such blessings."

The report discusses six

issues in particular: the doctrines of salvation, of Christ (the Incarnation), the person and work of the Holy Spirit, the creation of human beings in the image of God (Theological Anthropology), the part of human relationships in the struggle to grow in holiness and likeness to Christ (sanctification), and holy matrimony. There is much to think about.

Membership information, other news of the task force and related events will be published here in the New Brunswick Anglican in the coming months.

The Rev. Dr. Ranall Ingalls is rector of the Parish of Stanley and a member of the St. Michael Report task force.

Finance committee seeks constructive solutions to budget problems

Continued deficits could compromise cash flow

Continued from page 1

the budget," says Canon Scott. "We're looking at constructive ways to turn around the situation in 2006."

About three per cent in under-spending on the expenditure side of the budget helped to mitigate the parish contribution shortfall.

"The largest saving was on clergy moving expenses, we just didn't have that many relocations in 2005." Some new diocesan initiatives, including the curacy program, were slow to get underway and didn't require all their budgeted funding. The Christian

education director's position was also vacant for part of the year.

A 2004 deficit of about \$27,000 had no impact on the diocesan cash flow, which is relatively strong. The addition of this year's \$68,000 deficit may begin to compromise that position.

The diocese focuses its financial support on ministry to youth, spiritual formation, stewardship and financial development, parish development and support, and missions as it seeks to fulfil its mission to proclaim the gospel for the making of disciples.

Parish Nurses function like public health nurses with a spiritual component

continued from page 1

elicited a good and positive response. "We formed a health ministry team to direct the ministry, set a direction for what we were going to do," says Isabel. "As I said, the ministry is to the congregation as a whole as well as to individuals. We have more than 40 health care professionals in our congregation so there are a lot of people with a lot to offer."

According to Dean Keith Joyce, Isabel's own discernment process looking toward the possibility of ordained ministry actually triggered the Parish Nursing focus of the health ministry team. Her background and education make her the ideal parish nurse.

Isabel gives eight hours a week to her Parish Nursing ministry for which she receives a modest stipend. It is hoped this will build in time, since it is generally recognized that a parish nurse position should be paid. She has a cozy office in Cathedral Memorial Hall where she spends most Tuesdays and is happy to meet with people. She is also available for home visits.

As Parish Nurse she coordinates the Cathedral Health Ministry program, is a health educator and small group facilitator, offers personal health counselling and referrals to appropriate community agencies, among other things.

"My work is similar to that of

a public health or community nurse," says Isabel. "I don't duplicate what the existing health care system offers, but I use the services and make appropriate referrals."

The Parish Nursing Ministry at Trinity Church is the long-time dream of its rector, Archdeacon Stuart Allan who often encountered situations he doesn't feel able to manage and address when he visited elderly parishioners. He inspired retired nurse Claire Cleary to investigate parish nursing for their parish. She liked what she saw and in 2003 formed the Trinity Parish Nursing Health Ministry team with the goal of hiring a registered nurse with with the knowledge, skills and faith to do the job.

Beth was hired in September of 2005. She is a devout Roman Catholic who prepared for pastoral ministry through a two-year Lay Formation Program. She devotes 20 hours a week to her part-time position at Trinity.

"I work Tuesdays and Wednesdays at the church and I attend service on Sunday because that's really where most of the congregation gets to see me, to see who I am. There's a social hour after the service and people come and address things with me then."

She has held blood pressure clinics and a breast cancer information session. She too refers patients to appropriate

agencies and health services. She also advocates, counsels, educates and advises.

The four weekends of intensive training that Isabel and Beth took last fall started in Moncton where the Rev. Tom Doherty, ICHM executive director, introduced the program, explored the role of the congregation in health, healing and wholeness, and discussed theology and health.

A few weeks later in Bathurst, parish nurse

coordinator Gail Brimbecom conducted an overview of the history and philosophy of parish nursing and offered spiritual assessment.

Dr. Anne Simmonds, a nurse as well as a United Church minister, addressed spirituality and religion, spiritual care and personal health counselling at the third weekend session held in Saint John.

ICHM education director Valerie Jenkins travelled to Fredericton to lead the final weekend of study. She addressed

health education, the role of the parish health cabinet/team and offered practical advice on start-up.

Last fall's training sessions gave its 40 participants -- nurses, clergy and health committee team members, level one certification in the Basic Parish Nurse Education Program. Next year level one will be re-offered for new students and level two will be added for this year's graduates.

The following year and thereafter, all three levels of training will be offered.



DEADLINE
for copy and photo
submissions to the
New Brunswick
Anglican is the first
working day of the
month previous to
publication.

THE NEW BRUNSWICK
ANGLICAN

www.anglican.nb.ca

OFFICIAL PUBLICATION OF THE DIOCESE OF FREDERICTON

The Rt. Rev. Claude Miller Bishop and Publisher

Ana Watts Editor

Published 10 times per year. Price of subscription \$10.00

Please send news and photo submissions to
Ana Watts, 773 Glengarry Place, Fredericton, NB E3B 5Z8
Phone: 506-459-5358; E-mail: awatts@nbnet.nb.ca

Please send subscription renewals, changes of address and undeliverable copies to: The New Brunswick Anglican
c/o Anglican Journal Circulation Dept., 80 Hayden St, Toronto,
ON M4Y 3G2

Printed & mailed by Signal Star Publishing, Goderich, Ontario

THE BISHOP'S PAGE

Fellowship, deeper than tea and conversation

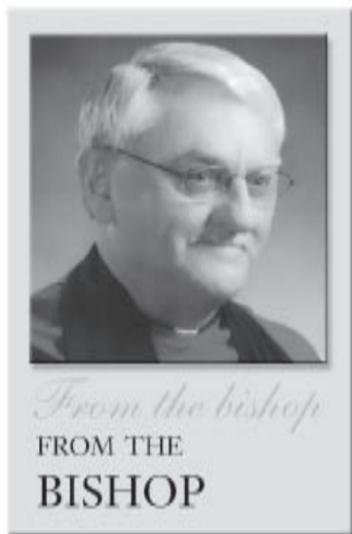
We are in the midst of Lent and parish annual meetings are a distant memory for most of us.

I recently chatted with a faithful New Brunswick Anglican whose annual parish meeting was fraught with challenges like balancing the budget. The meeting was long over, but I sensed a lingering level of frustration. It eventually prompted the familiar, rhetorical question: "Why do I go to church?"

It's a question I hear often, and it is usually followed by: "I feel closer to God on a walk in the woods than I do listening to a sermon, attending a church meeting, or participating in any number of other church activities."

I believe Jesus agrees to a point. We need time alone with God, but going to church is still important. In fact, the church is essential to our survival as Christians. Saint Paul tells us why. He says our Christian faith is not based on its benefits to us (although clearly those benefits exist), it is based, on our relationship with God. "God is faithful, by whom you were called into the fellowship of his Son Jesus Christ our Lord." (1 Corinthians 1:9)

What does it mean to be in fellowship? According to Paul



and others in the New Testament, fellowship is not casual conversation around a cup of tea. It is something much deeper. The baptized devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and to the prayers ... and all who believed were together and had all things in common. (Acts 2:42-44)

The word fellowship comes from the Greek meaning to share or hold in common. There is a clear distinction between a social event and fellowship in the gospel by the power of the Holy Spirit. The act of giving and receiving is

central to the act of Christian fellowship. We may well encounter God in solitary activity, but to share our life with others as they share theirs with us is not superficial. It has depth and dimension where God's love is made real.

Not everyone is able to be in church on Sunday or at other times of worship and it is possible to be in fellowship with other Christians through prayer (common prayer), but gathering is a central act in Christian fellowship. It is where the good news of the Gospel is proclaimed.

The object of Christian fellowship is to bring others into that relationship. We go to church to witness to our relationship with God with praise. In so doing we share with God and others from our substance in that deeper sense of relationship.

It is in faithfulness to Sunday worship that we should find the encouragement necessary to engage the faithful in other church-related and personal activities throughout the week. It is unfortunate we sometimes see annual meetings and other church gatherings as something to avoid or leave them wondering why we are involved at

all. The fellowship should be edifying, these gatherings should be opportunities to share God's blessings to his honour and glory.

As the faithful, our true Christian fellowship begins with our relationship with God. It follows that the depth of our relationship we have with others in our Christian experience is drawn from the depth of the relationship we have with God through Jesus Christ. The strength we witness in Christian fellowship is sustained by the nurturing grace of God alone. Jesus came that we might have life and have it abundantly."

Dr. Claude Miller is bishop of Fredericton

ANNOUNCEMENT

The Rev. Andrew Fraser is appointed to the Parish of Ludlow and Blissfield, effective March 15. He leaves the parishes of Restigouche and Dalhousie.

PRINCIPAL ENGAGEMENTS

March 10-12
Companioned
Spiritual Formation Retreat
Villa Madonna

March 15
Diocesan Council

March 21
Bishop's Counsel

March 26-28
Toronto

April 1-2
Confirmation Retreat
CFB Gagetown

April 14
Christ Church Cathedral 10 a.m.

April 15
Christ Church Cathedral
8:30 p.m.

April 16
Parish of Nerepis & St. John

April 17-20
Deanery of Shediac

April 23-27
House of Bishops

April 27-30
Financial Management &
Development

May 2
ACW Annual
Woodstock

May 3-4
Clergy Spouses
Villa Madonna

May 6
Mothers' Union Rally
Riverview

Let's talk about the camps capital campaign

BY PETER IRISH

If you and every other New Brunswick Anglican reading this newspaper donated \$20 to our Building Faith for a Lifetime campaign today, we could make a huge difference in the lives of hundreds of young New Brunswick Anglicans. We could add \$200,000 to our fund and reach the \$500,000 mark, half way to our million dollar goal.

This brilliant idea flashed before me the other day as I sat at my computer tallying our efforts to date to raise funds to refurbish Medley and Brookwood, our diocesan camps where generations of young people have found God as well as good friends and good fun.

In early February we were hovering around \$300,000, or 30 per cent of our goal. To be honest, I had hoped we would have the \$500,000 by now, just so we could ease the troubled minds of the board of finance members working on detailed plans, schedules and budgets for the new main building at Camp Medley.

I asked myself "What would it take to add another \$200,000 by the end of March?"

When I agreed to chair this campaign, I hoped to find a thousand donors ready to



A Medley moment captured by Carol Anningson last summer.

If you and every other New Brunswick Anglican reading this newspaper donated \$20 to our Building Faith for a Lifetime campaign today, we could make a huge difference in the lives of hundreds of young New Brunswick Anglicans. Can we count you in?

donate a thousand dollars. We would have had our million in no time, and the holes in the roof in the Medley dining hall would be history. I guess it wasn't meant to be. But we could still have that new building if 200 people donated a thousand dollars each by the end of March. Or 400 people donated \$500 ...

Then I said to myself "self, time is short. It's not very likely we'll get that many large gifts in time."

That's when it hit me. This New Brunswick Anglican newspaper is delivered to

nearly 10,000 homes in the diocese of Fredericton. If everyone who gets this paper, heck, even if every household that gets this paper, made a gift of just \$20, we would have our \$200,000!

That's when I stopped talking to myself and started talking to you.

So how about it? Can we count you in? Can we count on your \$20 gift to change the life of a young New Brunswick Anglican?

There's an addressed envelope in this paper to make it easy. Please help.

The summer camp programs at Medley and Brookwood are one of the most important, and certainly the largest, youth ministries in the diocese. "Who says so?" you ask. (This is where you start talking to me.)

"Synod says so," I reply. "In fact, Synod said so twice."

"How big," you ask.

Well, I answer, more than 50,000 children and teens have attended these camps over the last 60 years. They swim, make crafts, play games and have fun in a Christian environment. They learn about our Lord and many take the first steps on their own walk in faith.

"What will you do with my \$20?" you ask.

I'll put it directly in to the fund to replace the main hall at Camp Medley and refurbish the main hall at Camp Brookwood.

"When will this work begin?"

As soon as we get enough \$20's. "Will I get an income tax receipt?"

Of course.

"What's wrong with the buildings anyway?"

They are worn out.

"Why are you in such a hurry to get this money?"

Because we need to get on with the job this year and the diocesan finance committee needs to know how much money it has to work with.

"Did you pledge your support to the campaign?"

I sure did. I was one of the first to give a thousand dollars. As I worked on the campaign and convinced others to make a gift or pledge, I convinced myself to increase my own pledge twice. Then I signed-on to E-offering. The committee can take pledge contributions assured that way 'to the bank', and can use the money sooner.

"Why did you make a gift?"

Because I believe our camps constitute one of the most important ministries to youth that we have in this diocese and I want to ensure it continues for generations to come. Will you help too?

This is where you say: "Okay, count me in. Where do I send my cheque?"

And I say: Make it payable to The Diocese of Fredericton and put it in the envelope we have provided here. If you can't find that envelope, any envelope will do. Just send it to Building Faith for a Lifetime, 115 Church Street, Fredericton, NB, E3B 4C8.

It's sure been great talking to you, and thanks a lot, a whole lot.

Peter Irish is chair of the Faith for a Lifetime camps capital campaign.

COMMENTARY

In celebration of John Hooper's warmth and generosity

BY ANA WATTS

Over the years I have worn and made my share of angel costumes (we have three daughters), even written, directed and produced a few Christmas pageants.

"Christmas pageants!" you exclaim. "Does the woman not know it's Lent?"

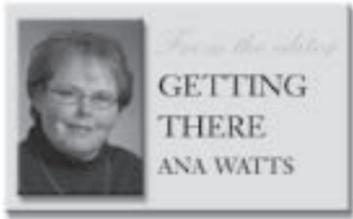
Yes, I do, but bear with me, please. Now, where was I?

Oh yes, waxing nostalgic about angels and shepherds, mangers and babies — the traditional Christmas story — and about to reminisce about a non-traditional one.

In the early 1960s two talented, worldly, intellectual, kind and British young men were hired to teach art in Saint John schools. Lucky for Hampton, John Hooper, George Fry and their families chose to live in our lovely village on the Kennebecasis.

I spent a fair amount of time in their homes which were full of fascinating children, art and books but devoid of television. Since most of the time I was there to baby-sit I missed the television — even in that one-chanel universe.

One autumn Mr. Hooper and Mr. Fry, as we called them then, decided to produce a Christmas play with a motley crew of high school students. It was scheduled for early January at the Anglican hall across from the Court House. The cast assembled at the Fry's



home one dark November afternoon to get scripts and read through the play aloud.

Saintly Mary Bovaird played Mary and an angry young man named Fred Martin played Joseph. The rest of us were mothers and soldiers. There wasn't an angel or a shepherd in sight, so we knew from the outset the kind of story it wasn't. It took us a while, however, to figure out the kind of story it was — gruesome, horrible, unimaginable.

Never in our many and varied Sunday school careers had we encountered the sequel to the story of the Wise Men as told in the second chapter of Matthew — Herod's slaughter of the innocents.

It couldn't have been entirely gruesome, horrible and unimaginable; we weren't traumatized (at least that I know of), the play was presented in the Anglican hall to a packed house, no ripe fruit landed on the stage, no headlines appeared in the Kings County Record decrying inappropriate content. In fact, I believe it was quite a triumph. I'm sure the George Fry sets alone are worth the price of admission. Even the acting was

pretty good, thanks to John Hooper's shock tactics.

During another rehearsal in Fry's living room, John's wife Cathy and their youngest child Tandi visited with George's wife Mollie in the kitchen. Our delivery of lines was wooden at best. John and George offered all kinds of advice in an effort to get us to put some punch, if not passion into them. Finally John went to the kitchen, returned with Tandi and plunked her on the floor in our midst. All babies are beautiful. Tandi was perfect. She looked us over with her big dark eyes, smiled, cooed and reached for her chubby toes.

We oohed and aawed but John shouted — "They killed babies!"

The penny dropped.

If I ever write the great Canadian coming-of-age novel, the experience of that play will be a pivotal scene.

We participated because we were invited by two men who were excited about the project, had confidence in our abilities, expected and received our co-operation. The dedication was a bonus. Even though they weren't ours, they were still teachers and I dare say we were a bit suspicious of them at first, expected the authoritarian way. We were pleasantly surprised.

Sure, they were the experts, they knew what needed to be done to get the play on the

stage, but they often included us in their planning process. They gave us enough information to enable us to help them solve problems that weren't problems to them at all. They made us feel clever and useful and an important part of the entire process. They made us feel grown up.

Whether or not the village clergy were thrilled with the choice of play I don't recall, but it certainly was illuminating for us, raised the level of our conversation.

I have lots of fond Hooper/Fry memories. Mollie Fry inspired me to study early childhood education, even came to school with me in Boston once or twice to check-out the latest trends and philosophies — probably to ensure they meshed with her encouraging, caring, generous model.

I cherish a photograph of our eldest daughter Mollie (named for Mollie Fry and Mollie Gadd, who both lived in Hampton in those days) with the John Hooper people who stood outside the Saint John Post Office for so many years. (It's on page 1.) She and Becky, our middle daughter, also spent a lot of time with his people who sit around the clock in front of Market Square. The Saturday routine was ballet lessons at the Y, a trip to the new library in Market Square, a visit with the clock people, then home.

We moved to Fredericton,

where a poignant John Hooper carving hangs in the chapel at Christ Church Cathedral, before Emily, our youngest daughter was born. She loved John Hooper just the same. When she was in elementary school his retrospective show came to the Beaverbrook Art Gallery. She went to the show with her class at school and came home raving. We went several more times as a family. She fell in love with The Flasher — a wooden man who holds open his shirt to reveal a breathtaking scene of flowers, mountains and river on his torso.

One weekend when we were in Hampton visiting my parents I called Hoopers to ask if I could bring Emily down to meet John. We were welcomed with arms opened just as wide as The Flasher's. John even took her upstairs in his studio and let her look out the window that framed the flowers, mountains and river forever preserved in the carving.

John Hooper died recently. He was properly celebrated for his art, his integrity and concern for social justice (he and Cathy came to Canada from South Africa, unable to tolerate Apartheid), for his dedication to his family.

I just wanted to celebrate his warmth and generosity.

Ana Watts is editor of the New Brunswick Anglican and communications officer for the diocese of Fredericton.

LETTER

Essentials answer to malaise. decline

In response to the letter to the editor from Mary Rimmer of Fredericton in the New Brunswick Anglican edition of January 2006, the following may be helpful.

Dr. J. I. Packer produced a commentary on the Montreal Declaration, reclaiming faith within the Anglican Church. This was published in book form in 1996. Dr. Packer tells us the Montreal Declaration was produced by three largely separate constituencies, Anglican Renewal Ministries (ARM), Barnabas Anglican Ministries (BAM) and the Prayer Book Society of Canada (PBSC).

There were 700 plus members at the '94 conference. These members expressed the conviction that the greatest need of the Canadian Anglican Church in its present condition of decline and malaise is a rediscovery and reaffirmation of the essentials of the Christian faith. The declaration is to advance the Anglican Church to its roots: that is, to the foundation principles of historic Christianity as set forth in the Bible and made clear in the Creeds, the Thirty-nine Articles, the Book of Common Prayer and the writings of the classical Anglican theologians.

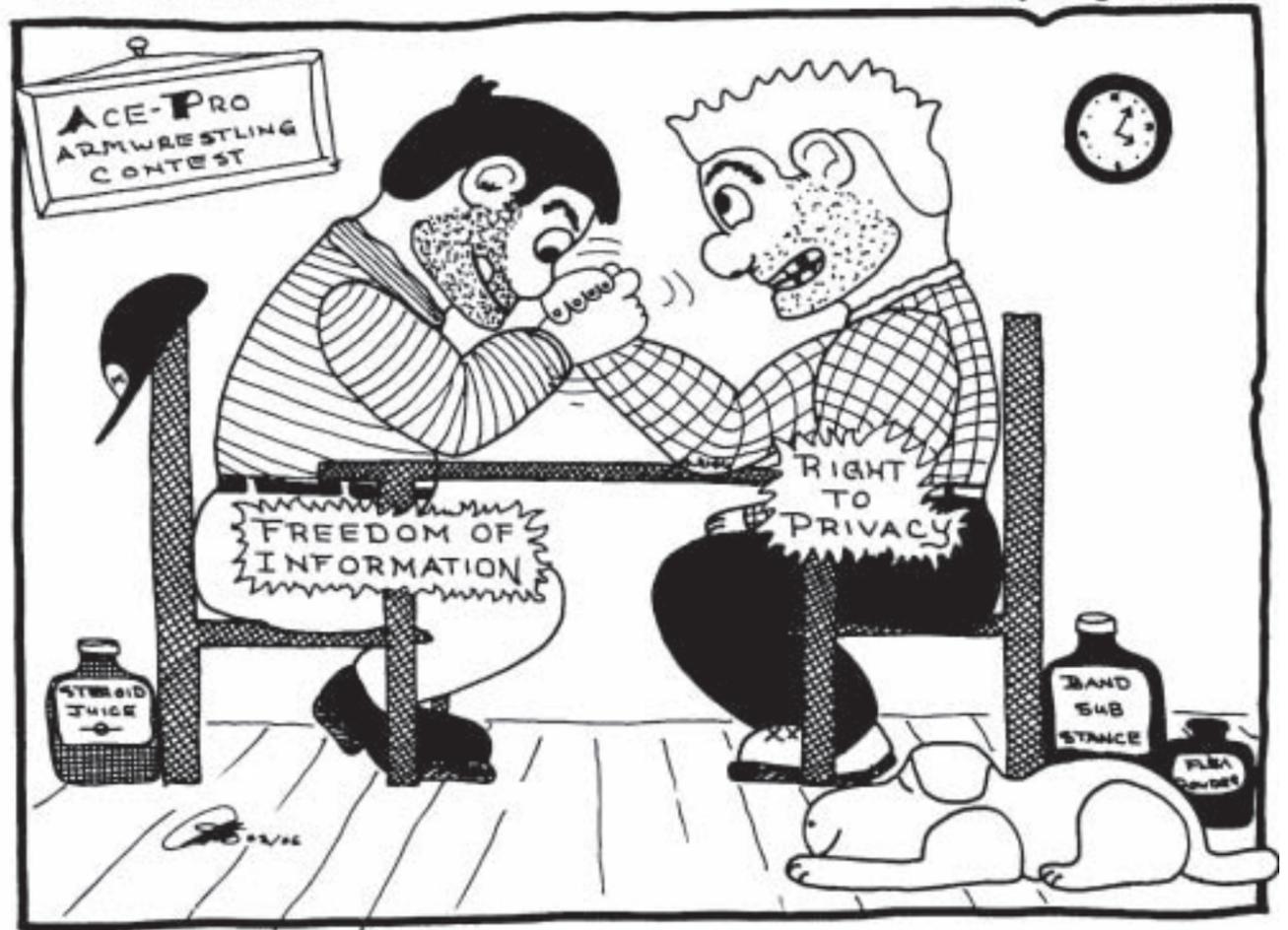
The letter writer Mary Rimmer, made a minor criticism of the voting result. However, those voting were elected delegates to Synod. Thus, the result was democratic and in accordance with Synod rules. One critic said, "I thought the Synod report was very well done, it was detailed, factual and even handed.

Need we say more?

Tom Crowther
Rothsay

DOG MATTICKS

by Doug Patstone



COMMENTARY

A letter from Kenya filled with familiar names

Jambo means hello in Kiswahili, the native language common to the 42 tribes in Kenya, East Africa. After teaching English in Thailand for 14 months, I had the privilege of a three-week holiday there — two weeks in the capital, Nairobi and one week in Eldoret, our former Companion Diocese.

When I arrived it was their cool season with temperatures down to 15 to 20° Celsius at night and up to about 25° during the day.

Kenya has a population of 30 million with three million in Nairobi. I found Africans are very friendly and kind people. I visited for two weeks with the Rev. Samuel Githingi, chaplain at the 700-student first class boy's high school in Kikuyu, about 20 miles from Nairobi. Many New Brunswick Anglicans will remember Githingi from his curacy in this diocese.

While I was in that area I worshiped at All Saints Anglican Cathedral on two Sundays. The building seats 2,000 and I would guess that a total of seven or eight thousand people attended the

six services held there each Sunday morning. There are six priests on staff in addition to the Archbishop of Kenya.

After my first week in Kikuyu I went to Eldoret, a city of 400,000 about 200 miles from Nairobi. There I stayed with Archdeacon Joseph Changach, the vicar of St. Paul's Parish in the Diocese of Eldoret. He was a student at St. Paul's Bible College in Kapsabet when Archdeacon Richard McConnell from this diocese taught there 14 years ago.

I was treated like royalty and taken to see several churches — there are 12 in that parish. Archdeacon Changach visits each one every three months. I spoke to students in several church schools, all uniformed and well-disciplined.

I learned to like African food, although I would need more than a week to acquire a taste for maize, which is a staple food in their diet.

Africans are quite freed up to talk about their Christian faith, and in the city of Eldoret I saw an abundance of different denominational churches. Among the mainline churches, the Anglican Church

of Kenya (ACK) plays a leading role. St. Matthews is the diocesan cathedral and Thomas Kogo is bishop, he succeeded Stephen Kewasis who visited our diocese. The Rev. Samuel Githingi's wife, the Rev. Joyce Githingi, is an assistant at the cathedral. I also visited the grave site of Bishop Muge, who also visited Fredericton. As is the custom while visiting churches and schools, I was asked to sign guest books and plant trees.

During the Sunday I was at St. Paul's in Eldoret, I attended the three morning services and brought greetings from my parish church, St. Paul's in Rothesay. Our St. Paul's has helped Samuel Githingi with funds to build a school for children of parents affected by HIV/AIDS.

It is 42 years since Kenya received its independence from Great Britain. Kenya is very much a developing nation and is presently enjoying civil stability.

Africans are a wonderfully resilient people, so with improved government in the decades ahead, this noble land will hopefully rise to the many

challenges facing it in the 21st century.

Through it all, whatever their future holds, may they hold on to their deep Christian faith, their great hospitality and that wonderful African

music.

Philip N. Williston
Saint John

The Rev. Philip Williston is teaching English in Thailand again this year.

The Christian Education Committee Presents: A Spiritual Retreat Spa

Who: All those involved with the nurture and spiritual formation of our young people and youth; Sunday School Teachers, Superintendents, Youth Leaders, Christian Education Boards, Choir Directors

What: The morning will include a series of reflections and meditations aimed at refreshing the spirit. The afternoon will be spent in fun activities aimed at nourishing the body. Some of the afternoon offerings will be mini facials, manicures, pedicures, canoeing, fishing [if you have a license] crafts, massage, makeup application or just relaxing in the beautiful surrounds.

Where: at Dayspring retreat Center Saint John

When: Saturday April 29th 2006, 9am – 4pm

Why: Because you deserve it!

How: The cost for this day is \$15 per person.

Space is limited, so register early.

Mail your payment (cheques payable to the Diocese of Fredericton) to arrive by April 24, 2006 to:

Liz Harding
Diocesan Synod of Fredericton.
115 Church St.,
Fredericton, NB E3B 4C8

For more info contact Liz at 506/459-1801 or 508/439-0668

Email elizabeth.harding@anglican.nb.ca

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(weekdays 9:00am - 12:00noon),
or by email evangel@nbnet.nb.ca.



St. Ann's ACW celebrates 80th anniversary

The following report on the 80th anniversary of St. Ann's WA/ACW in Westcock in 2004 was prepared by secretary Anna Snowdon and forwarded by Patricia Johnson. A series of unfortunate events delayed its submission.

In 2004 St. Ann's WA/ACW celebrated 80 years of worship and service to our people and those around the world. We continued to meet weekly to quilt and do crafts. Our business meetings were held once a month and work continued from February through December. Our members and faithful friends helped us to continue to provide excellent coverage for our pledges. Our commitments in 2004 exceeded \$3,000. Our support of Paul Jeffries and his work at Bishop McAllister School in Uganda, and of our church are priorities and we give many other gifts as well.

Our devotional secretary, Nora Tapley comes in each week. She is a wonderful lady and our only life member. Our honorary life member is Maisie Campbell, a long-devoted member.

We sent 26 boxes to the Seafarers Mission in Saint John at Christmas in 2003. Captain Robin Trevors is remembered with gifts and cards throughout the year. Cards are sent to residents of Farraline Place in Fredericton, and Clarence Wiseman, our guest there, is remembered on his birthday and at Christmas. Items are purchased as requested by staff t Farraline Place.

St. Michael's Conference is on our list each year and one of our servers attended this year. In 2003 we presented Bibles to our two confirmation candidates.

Our fund-raising events — St. Patrick's Day chowder, May luncheon and crafts, harvest coffee party as well as wedding and anniversary receptions — enable us to give to the church and hall building fund.

Our Loonie in Lent provides additional support to Paul Jeffries. We purchased church calendars for the altar guild members and sent two Sunday school students to Camp Medley. Our Ascension Day breakfast and St. Ann's Day celebrations are commitments we enjoy.

We were pleased to have the Rev. Paul Jeffries as an afternoon speaker to bring us up to date on his work in Africa.

We also produced a colourful anniversary book mark. On one side it features a picture of our hall and the dates 1924-2004 and our motto: The love of Christ constraineth us. On the other side we listed all our honorary presidents and active presidents from 1924 until the present.

ARCHIVES CORNER

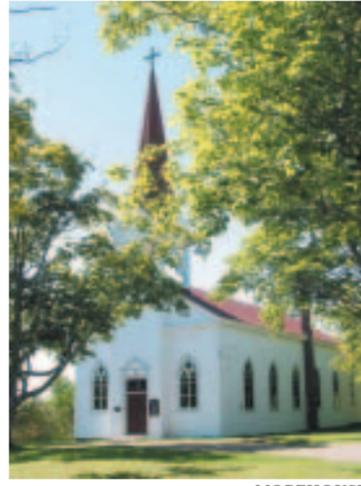
The Rev. Richard Simonds: Early Country Parson, Diocese of Fredericton

Richard Simonds was born in Douglstown, Northumberland County, on Jan. 1, 1823 to Richard (MLA) and Ann Simonds. They were both dead by the time their son turned 13. Educated at the Kingston Grammar School (under tutelage of the Rev. William Elias Scovil), Simonds was ordained a deacon in May 1846 and priested, by Bishop John Medley, in May 1847. He worked as a curate at St. Luke's Church, Portland (Saint John) and then served the Parishes of Westmorland, Campobello, Studholm, Maugerville and Burton and finally, Dorchester.

On Sept. 30, 1881, Simonds resigned as rector of Dorchester to become the first Protestant Chaplain at the newly-opened Dorchester



Penitentiary, a position he held briefly. In retirement, he continued to preach as needed, serving at St. Anne's Church, Fredericton (the church where he was ordained) just a few days before he died on Jan. 23, 1898. He was survived by four sons and three daughters. His



MOREHOUSE
Trinity Church in Dorchester, Simonds' last parish.

wife, the former Mary Elizabeth Morse, died in 1871.

Like many other priests, Richard Simonds served the Diocese of Fredericton faithfully for many years but

our insight into his life and career is greatly enhanced by the book *Sermons by Rev. Richard Simonds, A Memorial Volume* (Fredericton, 1899). Published by his family to honour his memory, this 221 page volume contains 25 sermons and a biographical sketch and photograph.

Sources: *Sermons by Rev. Richard Simonds* and Helen M. Petchey's *The Parish Church at Dorchester Corner* (1982)

The Archives Corner is prepared by Twila Buttimer, twila.buttimer@gnb.ca, (506) 453-4306 and Frank Morehouse, frankm@nbnet.nb.ca, (506) 459-3637. Contact them with your questions, comments and/or suggestions.

Stories of lost, found, returned items from St. Paul's

BY JOAN PEARCE

The Wanderings of a New Testament

St. Paul's Valley Church, Saint John, New Brunswick was deconsecrated and closed in January, 2004. For the previous few years, I had been working on the archival collection. Amongst the collection was a pocket-sized, light brown leather covered New Testament. It appeared to be a New Testament given to troops going overseas during the Second World War. Inside the cover was the following inscription:

To J. Ralph W. Miles
With best wishes from
Saint Paul's Church
Saint John, NB
Alban F. Bate, Rector
Nov. 18th 1941

On the first blank page, there was a small sticker with a message from King George VI in which he says:

To all serving in my forces by sea or land or air, and indeed to all my people engaged in the defence of the realm, I commend the reading of this book.

Enclosed in the New Testament was the letter printed in the box on the right above.

As this New Testament was still amongst the collections of St. Paul's material, I assumed that Rev. Bate was unable to return the New Testament to Ralph Miles.

I set out to try to find Ralph Miles or at the very least a

6 The Close,
Romanley,
Northallerton,
Yorkshire,
England
March 6th 1952

Dear Sir,

You will see from the fly leaf of the enclosed copy of *The New Testament* that it was originally sent by you, or your predecessor perhaps, to J. Ralph W. Miles.

My husband found it in Italy in 1945, and we have kept it amongst our books ever since, as there was no definite address to which we could return it to the owner.

However, I have had it on my mind for sometime past, feeling sure it must have meant a great deal to someone, and should be returned if at all possible.

I have at last, therefore, decided to send it through you, so that you can perhaps give it to its rightful owner or relatives, with my most sincere apologies for being hesitant in sending it before now. My only excuse is a family of three small children who do not leave me a great deal of spare time.

Yours sincerely,
(Mrs.) Sheila M. Hopps

relative. A few older members of the congregation remembered his siblings Olive and Vernon, but not Ralph. That led me to think that he might have been killed in action. I checked the Canadian War graves records but didn't find him. Local cemeteries didn't have a burial. I also checked the New Brunswick phone directory.

Where had Ralph vanished? One day I had a brain wave. Perhaps he had attended Saint John High School. I telephoned Dennis Knibb, who has the alumni records and he told me

that Ralph graduated in 1935 as did his wife, Madeline. He said the last address he had was London, Ontario but that the alumni news that he had sent in 2002 had been returned. He told me that when a newsletter is returned, it usually means that the person has died or had moved to a nursing home.

I decided to try the phone listings for Ontario. No Miles in London, but there were two listed elsewhere in Ontario. The first number that I tried was answered someone I thought was a man. I asked if I

was speaking to Ralph.

"No," came the reply. "This is Madeline".

Bingo! She told me that Ralph had left Saint John in 1941 to serve overseas, went to England, then to North Africa and then to Italy. He served for three-and-a-half years. I was very happy to hear that he is still alive. I packed the New Testament up and sent it on its way to its owner once again — 41 years later.

All of the records related to St. Paul's Valley Church were catalogued and sent to the Provincial Archives of New Brunswick. However, the archives doesn't usually accept books, so I still have several hymn books, Bibles and prayer books that have names of people inscribed on the fly-leaves and I would dearly love to find a relative who would be willing to accept them.

If you know how I can contact the following people or their descendants, please let me know: D.L. Teed; Lillian May Stewart 1933; Eileen Claire Dykeman; Ethel Helen Taylor 1929; James Willis Myshrill 1930; Lenora Catherine Winters 1929; E.C. Daniel 1863; Hazel Anne Levis 1915; Mary Eveline Mitchell.

I also have a Book of Common Prayer for the altar given to St. Barnabas Chapel of Ease in memory of Ann C. Symonds by her sister, Elizabeth Neales — 1925; and one presented by J.N. Rogers in 1909.

Joan Pearce can be contacted at pearcer@nbnet.nb.ca or 506-652-1551

NEW BRUNSWICK ANGLICAN FEATURE

L'Arche ... Home of respect hope love

Story and photos
by
Ana Watts

John and Debbie are retired. He is 57 and spent 27 years with a small manufacturing company. She is only 45 but left her bakery job for health reasons.

Debbie keeps busy with a bit of community volunteer work, knitting, word puzzles, bowling, and a very active church and social agenda. John enjoys bowling too, and is part of the same full church/social scene, but his favourite pastime is music. He has an impressive collection of vinyl albums — rock, country, folk, blues — from the 1950s, 60s and early 70s that he plays on his jukebox stereo.

I visited them one afternoon in January when the Beach Boys' Two Girls for Every Boy ignited spontaneous dancing in the hallways — Debbie really knows how to jive and John really had two girls to twirl. There usually are at least two girls to dance with him because John and Debbie don't live alone. They are core members of the New Dawn L'Arche Community in Saint John and share their West Side McKim House with live-in assistants Marilyn Moore and Gray Gillies.

They all live as friends, share their lives as well as their home, their time as well as their talents so the meals get prepared, laundry gets done, new musical instruments get learned (Debbie made her musical debut at a huge Christmas party for all their

families and friends and everyone is well looked after.

They have lots of regular company in addition to special party guests. Community leader /executive director/ United Church minister Dan Kirkegaard has an office in the basement and spends most of his time at McKim House, but officially lives with his wife and four children in Quispamsis. This isn't as bad as it sounds, because his wife and children are deeply involved in McKim House as well.

Two mornings a week many people attend a friendship circle in the Van Oorchot Room, also in the basement, for devotions, exercises, chit-chat. Occasionally they plan little trips.

Meal times are very important in the house. "We commune over food," says Gray, an Anglican Church Army officer who loves the peaceful lifestyle she lives there. "There's also a lot of joking around, especially at supper. Then we have a prayer time when we share our concern for others as well as each other and our home."

Then it's six o'clock and time for The Price is Right. Everyone stops to watch. Some settle in for Danger Bay and Touched by an Angel. Others prefer hockey and football. They work it out.

"John and Debbie are very loving of each other," says Gray. "I am constantly touched by them, I see the heart of God in them."

It doesn't take much time in the house to see that John and Debbie see Gray, Marilyn, Dan and the many other New Dawn Community members in their lives in the same affectionate light.

L'Arche is French for ark, specifically Noah's Ark, a vessel of deliverance and salvation. It's a symbol for God's covenant with humanity, and a reminder that we're all in the same boat. Canadian Jean Vanier, son of late Governor General Georges Vanier, chose the word to describe the community he established when he welcomed two men with developmental disabilities into his home in a village in France in 1964. He envisioned a home where faithful relationships are nurtured, the unique value and vocation of each resident is realized. He wanted to encourage people to live relationships in community as a sign of hope and love. None of his goals left room for the institutional isolation of people rejected by society.

Jean Vanier was a Roman Catholic inspired by the Beatitudes. The first L'Arche communities followed his Roman Catholic tradition, but today there are more than 120 communities in several cultural and religious traditions in 30 countries around the world.

Some communities have as many as eight houses and most run day programs and workshops. A few operate



Live-in assistant Gray Gillies and L'Arche core member Debbie share love and laughter every day at the New Dawn Community's McKim House in Saint John.



John, a L'Arche core member, has an extensive and enviable collection of vinyl albums which he enjoys every day.

spirituality or retreat centres.

The New Dawn L'Arche community opened McKim House in 2005, but the New Dawn community that supports it began in 1991 when an ecumenical faith fellowship, many of them from Stone Church (a mission-minded Anglican church in uptown Saint John), began to envision a L'Arche home in the area. Although there was a time when those with a heart for the kind of community Jean Vanier envisioned could simply open their doors and welcome others as he did, that is no longer the case. L'Arche affiliation is very carefully granted indeed and it took a lot of planning, patience and hard work to achieve in Saint John.

The New Dawn Community could have opened a group home at any time over the past 15 years, but it chose to grow as a community while it worked toward the L'Arche accreditation.

McKim House was donated by the Saint John Roman Catholic archdiocese and named in memory of George and Charlotte McKim (among the original Stone Church visionaries), whose dedication played a key role in bringing L'Arche to the city. The house is licensed for four core members and three live-in assistants, the community would some day like to have its own workshop.

According to Dan, this is just the beginning of "a community where individuals with disabilities are nurtured and valued for who they are and everyone is transformed by the undertaking."

If you want to be part of a L'Arche community there is room for you. Contact L'Arche Saint John, 506/672-6504; larchesaintjohn@nb.aibn.com; www.larche.ca/en/communities/nb/saint_john/

ACW & MOTHERS UNION

COMING EVENTS

Spring into Action Mothers' Union Diocesan Rally

9 a.m. -- 4 p.m.
May 6
St. John the Baptist Church
Riverview
Bishop Claude Miller to speak

Free to Be Theme of the annual Clergy Spouses Conference

May 2-4
Villa Madonna, Rothesay
Leaders Mary Robinson of Wickham
and
Betty Kennett of Hampton

Diocesan ACW Annual Meeting

St. Luke's, Woodstock
May 2 & 3

Tickets for the May 2 banquet are \$15 each
Send cheque and self-addressed, stamped envelope to

Mrs. Myrth MacKinley
Unit #217, 399 Main Street
Woodstock N.B. E7M-2B4
(Inquiries -- 506/328-6358)

Accommodation Information

<p>Best Western 506/328-2378 \$103.40+tax (single) Continental breakfast included</p>	<p>Econo Lodge 506/328-8876 \$66 + tax (single) \$69+tax (two double beds) Restaurant Attached</p>
<p>Atlantic Inns 506/328-6688 \$69+tax (single/double) senior discount restaurant attached</p>	<p>Bennett House B&B 506/325-2608 \$75 +tax (single) \$85 +tax (double) Breakfast included</p>
<p>John Gyles Motel 506/328-6622 Restaurant attached (listed in "Where to Eat In Canada") No other info available at this time</p>	<p>Bridget's B&B 506/325-2298 \$55+tax (single) \$59+tax (double) Breakfast included</p>
<p>Howard Johnson 506/328-3315 \$85 single \$10 for each extra person in a room Restaurant attached</p>	<p>Prism B&B 506/328-8981 prismbnbnet.nb.ca \$55 +tax, (shared bath) \$60 + tax (private bath) Rooms may be shared. Breakfast included</p>
<p>Stiles Motel 506/328-6671 Restaurant attached No other info available at this time</p>	<p>Billets available through Rosalie Brown 506/328-9520, rbrowneye@hotmail.com</p>

VICE-PRESIDENT INSTALLED



Adele Knox (left) of the Marysville branch of Mothers' Union was installed as diocesan vice-president of the group by the Rev. Peter Mills, diocesan chaplain. Seen with them is diocesan president Elaine Robichaud.

A celebration of Mothering Sunday traditions

BY HAZEL MACKENZIE

In March of 2004 I fulfilled a lifelong dream. I walked in my grandparents' footsteps in Blyth, a small city located on the North Sea in north eastern England. They emigrated from that city to Canada early in the twentieth century. I travelled to England with my sister Alice Kennedy, the first Canadian elected to a world-wide Mothers' Union Committee.

We were in Blyth on Mothering Sunday and attended the morning service at St. Cuthbert's, a nice walk from where we were staying. Upon arrival, our accents signalled "Canadians among us." Following the service we were pressed to take daffodils in honour of the day and warmly invited to attend the coffee hour. When our Mothers' Union pins were noticed, we were embraced even more warmly. MU members recognized us as sisters in a world-wide Christian organization with more than 3.6 million members.

My experiences in Blyth and in London at Mary Sumner House (MU headquarters) made a profound impression upon me and they are made fresh every Mothering Sunday.

This feast day has its origins in the Middle Ages when the church had very strict rules. The people were compelled to attend Sunday worship and to observe the seasons of fasting, especially Lent. The lives of ordinary people were very austere by today's standards

which led them to make the most of any festival.

Parishes covered a very wide area and often had both a parish church and a daughter church or chapel of ease. It was the practice to attend a local church but halfway through Lent everyone was required to attend a service at the main parish church where they would present Lenten offerings and pay their tithes and taxes. Groups would meet up and walk in procession from outlying villages to their Mother Church.

By the 16th century the processions had stopped, however Mothering Sunday remained the one day of the year that children who were apprenticed or in domestic service were allowed to return home to visit their parents. They brought with them small bouquets of violets and wildflowers, a small gift or part of their hard-earned wages.

The gathering of all the family was something to be celebrated. Everyone would attend the morning service then break the Lenten fast to enjoy a meal of roast meat, lentils and Simnel cake.

Today many Mothers' Union branches world-wide serve Simnel cake following the morning service.

Mothering Sunday lost some of its importance as customs changed, and by the beginning of the 20th century was not widely observed. In 1912 a vicar's daughter began a movement for the revival of some of the religious customs connected with the fourth Sunday in Lent and encouraged local clergy to

keep Mothering Sunday. Over the years this observance has grown and in England has become an accepted date in the church calendar.

We thank God for Mother Church and for all the nurturing we receive through her. We also give thanks for our human mothers and for their love and care. Mary, the Mother of Jesus, is also especially commemorated at this time as the ideal of motherhood.

She also has her own Feast Day called Lady Day, celebrated on March 25, the Annunciation of the Lord to the Blessed Virgin Mary. Mothers' Union branches world-wide are encouraged to send the offerings of their meeting closest to this date directly to Mary Sumner House. These funds are directed to the work of the Action and Outreach Fund.

Mothering Sunday is not to be confused with the North American Mothers' Day. According to a Mothers' Union publication on the subject, "Mothering Sunday has its roots in the traditions of the Church going back centuries. It recognizes two aspects of thanksgiving: God's love for us and all the blessings bestowed by the church through the sacraments, and our mothers' love and care which are essential to Christian family life. It is this dual celebration which we keep on the fourth Sunday in Lent as Mothering Sunday."

Hazel MacKenzie is a member of the MU Diocesan Council.

DIOCESAN INTEREST

Passamaquoddy Chapter OSL healing mission

BY AUDREY J. CLINE

An ecumenical healing mission was the highlight of 2005 for the Passamaquoddy Chapter of the Order of St. Luke the Physician. Hosted at All Saint's Anglican Church in St. Andrews on Sept. 30 and Oct 1, the theme was *Healing Prayer* and the keynote speakers were retired Bishop George Lemmon, and the Rev. Canon Jon Lownds, rector of St. Margaret's in Fredericton. Canon Lownds is also regional warden of the International Order of St. Luke the Physician for the Atlantic provinces and Quebec.

During the mission Canon Lownds inducted chapter members (the Rev.) Dean and Joan Annis, Audrey Cline, Elaine Tidd and Patricia Richards into the order's full membership. Mr. Annis was also made a chaplain of the Order of St. Luke. Alva Lord and Christine Greer were inducted as associate members.

At a healing service following the induction, each new member participated in a prayer team.

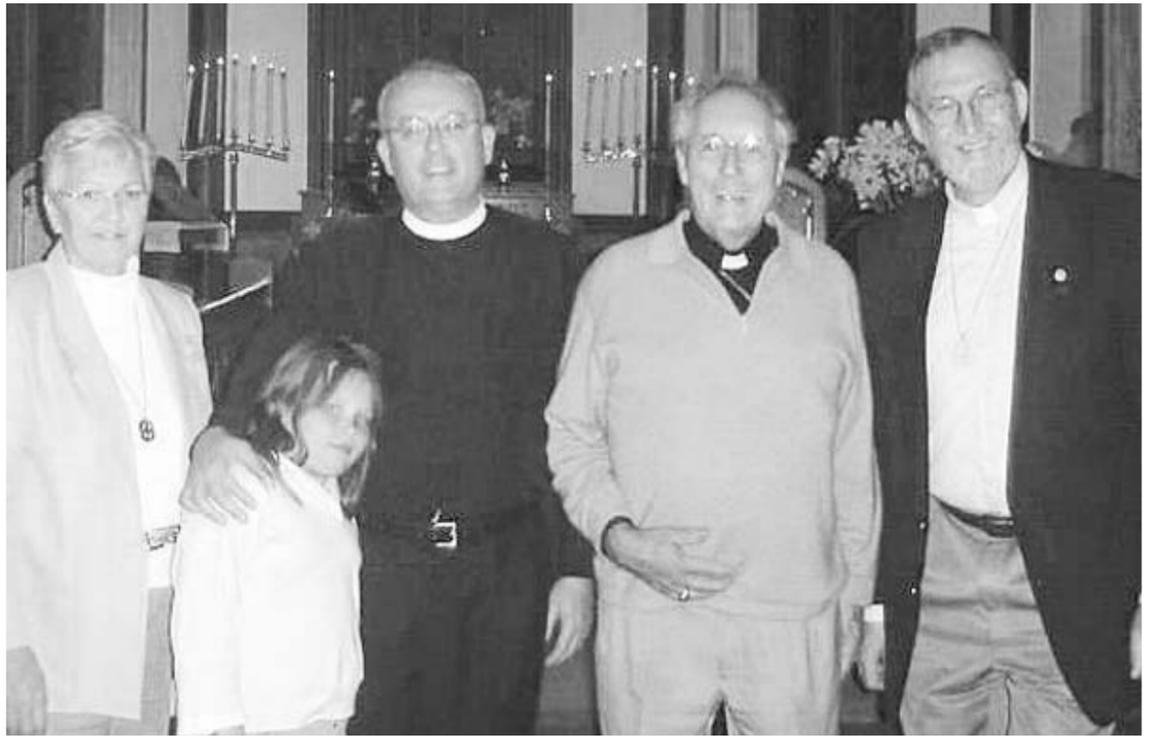
The weekend also offered a series of small-group activities that explored healing in different ways. Artist Carolyn

Cherry of St. Andrews presented Healing and the Arts. Nancy Wiggins and Mary Louise Luck, retired respectively from the University of New Brunswick nursing faculty and counseling services, facilitated a grief share workshop.

The Rev. Dean Annis and his wife Joan, who have interdenominational experience in the Canadian north, offered practical information in intercessory prayer. Youth With a Mission staff member and missionary Jackie Ingalls led a workshop on hearing the voice of God.

Puppeteers from St. Margaret's, led by Krista Dean, offered a delightful encounter with Humour in Healing. This session was an impressive testament to the willingness of young people to participate in the healing ministry.

The mission was a community event in St. Andrews. General services of prayer and praise, teaching, communion and healing (laying on of hands) were held at All Saints. The small group sessions were held at the homes of Dr. John and Sylvia Anderson, Richard and Carolyn Cherry, Bob and Marlene Chetley,



The Order of St. Luke healing mission in St. Andrews was a community event. Rita O'Rourke (left) convened the event. Bishop George Lemmon (second from right) and the Rev. Canon Jon Lownds (right), regional warden of the International Order of St. Luke the Physician for the Atlantic Provinces and Quebec, were keynote speakers. The Rev. Canon John Matheson, rector of All Saints in St. Andrews, and his daughter Elizabeth were among the hosts of the event.

Barbara and Lou Votero. The Roman Catholic parish of St. Andrews hosted the Saturday evening dinner.

Special thanks to convener Rita O'Rourke, the Rev. Canon John Matheson (rector of All Saints), and organist Peter

Mitchell for their planning and administration. *Audrey Cline is a member of the Order of St. Luke the Physician.*

Choose your DNS workshops now

Mark your calendar for DNS "Manna for Mission", June 2-4 at St. Thomas University Convention Centre, Fredericton, Keynote speaker for this Develop, Nurture, Serve lay development weekend is Bishop Ann Tottenham, Toronto. Be prepared for awesome worship, live music, inclusive fellowship, a Maritime kitchen party and a wide array of interesting workshops. Here's the list. Choose your favourites now so you'll be prepared when it's time to register. For more information on DNS, contact the Rev. Eileen Irish, 506/327-6177, emirish@nbnet.nb.ca.

Eat This Scroll

Get to know Ezekiel, one of the oddest Prophets in the Bible. Visit the Valley of Dried Bones and hear how God speaks in times of turmoil. Ezekiel looks odd to us, is it our mission to look odd to the world?
Leader: The Rev. Kim Salo

Now You're Talking ... with the Bishop

Develop a heart and mind for mission in God's world for discipleship. Drag your church, kicking and screaming, into mission mode. Explore five values for mission-minded Churches.
Leader: Bishop Claude Miller

Keeping Us In Stitches

Release creativity within a spiritual framework, specifically Banner Making. Return Home with a tangible memory of DNS. Share each others' gifts in an atmosphere of support, freedom and acceptance.
Leader: Mrs Betty Kennett

Knock, Knock -- Who's There?

Manna For Visitation. Strengthen relationships between Church and home. Learn how to cultivate the habit of holy listening. Explore how to use your own gifts for others. Go home with a sense of empowerment gained through prayer, reflection and the sharing of ideas.
Leader: The Rev. Canon Don Trivett

I'm supposed to be thankful for THAT?

Maintaining faith in the face of pain. Where IS God when it hurts? Searching for healing and wholeness. Wending our way through and moving from fear and anger to acceptance.
Leader: Mrs Shirley Sharkey

Mission Under The Floodlights

Grow together in the art of story telling through liturgical drama. Explore "The old, old stories," own them and teach them to others so they may own them. Bring life to the humanity of Biblical characters.
Leader: Capt. Jonathan Springthorpe

The Future Is Now! Stand By Me!

Learn tools for mentoring. Explore and become more comfortable in mentoring relationships. Enter, learn and listen to the world and fears of youth.
Leaders: The Rev. Dr. George Porter, & Mrs Elizabeth Harding

Mission Impossible -- Mid-Life Changes

Can we discover a new mission or purpose at any time in our lives? Is God inviting us into the unexpected or unfamiliar? "But I'm too old for that, Lord!" Truth or fiction?
Leader: The Rev. Wendy Amos-Binks

Manna For Your Soul

Discerning the mission through prayer. Explore ways of being attentive and responsive to God through scripture and in our daily life. Sessions include input from facilitator, silence and solitude plus small group sharing. Please bring a Bible, pen & journal.
Leader: Mrs Leith Box



HEALING OF THE WHOLE PERSON Seminar

April 27, 28, 29, 2006

St. Mary's Roman Catholic Church
360 Newcastle Blvd.

Miramichi NB E1V 2J9

Sponsored by the Miramichi Evangelical Ministerial Association (M.E.M.A.)

LED BY
VINA SWEETMAN

AND THE ISAIAH 40* TEAM

This seminar provides both a foundation and a deeper understanding of our relationship with God, our relationship with ourselves, and our relationships with others.

For further information and registration, please call Frances Reid at (506) 228-4437, or e-mail ronreid@nbnet.nb.ca

* The *Isaiah 40* Foundation is a Christian organization centered in Montreal, Quebec, which believes the Lordship of Jesus Christ can be exercised over every aspect of life, to renew and integrate the broken pieces of our lives in His love and mercy through the power of the Holy Spirit to the glory of God the Father.

COLUMNS

How do we help our young people gain wisdom?

BY LIZ HARDING

The Bible tells us that Jesus grew in wisdom and knowledge and that God was pleased with him. In the first chapter of 2 Chronicles, we read of God asking a young King Solomon to virtually name what he wants. Solomon is smart and asks for wisdom. God rewarded Solomon for not being selfish and self-centred, promising him many great things far beyond anything in Solomon's wildest dreams.

From as early as I can remember I have been aware that wisdom is important. I am not sure what instilled it in me, but I knew I needed wisdom in order to lead a life with good relationships, both personal and professional. I knew I needed wisdom so I could make good choices in life. Maybe I was not as smart as those around me, I don't know, but I knew that I needed wisdom. It has been a central theme in my conversations with God. I believe our young people today need to understand wisdom and how they can attain it.

James talks about wisdom in verse five of the first chapter of his letter. He writes "If you need wisdom, you should ask God, and it will be given to you. God is generous and won't



correct you for asking."

From this Bible verse it is apparent that God is as generous with his wisdom as he was with Solomon, and the great thing is that he wants us to have it. There are no conditions. The passage does not say you have to be a certain age, gender, ethnic background, rich, poor, or anything else in order to have this wisdom. This is good news for me, because if wisdom is given freely then all I have to do is ask for it and be willing to accept it.

It is a common mistake to think that wisdom comes with age alone. I am here to say categorically that wisdom does not automatically come with age. I have made some pretty stupid mistakes in my life, and not all of them were made when I was younger. I am sure that you, like me, can name some older people of whom you stand in awe and say "Wow, they are wise." But let's be honest; we could also list those who are not quite so wise. And

we could do the same for the younger age group as well as for those of us who are middle aged.

In James chapter 3, verses 13 to 18, he talks about two types of wisdom — earthly and heavenly. James also tells how we can recognize the difference. He describes earthly wisdom as full of bitter envy and selfishness. This gives us a tool to recognize if our own or others' behaviour is earthly or heavenly.

It is important to teach our young people how to discern earthly wisdom and a challenge for us to model wisdom from above. Nowhere in the Bible do we find instructions for us to be full of envy, bitterness or selfishness. These behaviours are never life-giving and are always destructive. It is not an easy practice to go against the flow when people tell you to look out for yourself; to make yourself number one because no-one else is going to; to not care about others because you have enough to do to take care of yourself. The message comes across as: don't worry yourself about how you treat others, they will just have to deal with it as that is who you are.

Jesus' Gospel message is exactly the opposite. The verses from James challenge

me to be honest with myself and God about envy, bitterness and behaviours that are self-seeking in my own life. They challenge me to live the way that I live.

Where are you not being honest with yourself — about those things in your life which are not honouring to God or to you in your Christian walk?

James also describes a wisdom from above; Godly wisdom. He describes it as pure, peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality or hypocrisy. You may well ask how on earth can we accomplish all of this. The good news is we do not, and cannot, do it by ourselves. God does not even expect us to. We need to be in a partnership with God. It is only in the power of God's Holy Spirit that we are able to accomplish God's work. The discipline is seeking God's wisdom and receiving God's Holy Spirit to empower us. The list of attributes that describes Godly wisdom helps us to recognize it when we experience it in our own lives.

In the last verse of chapter 3, James talks about peacemakers. A contemporary English version of the Bible puts it like this. "When

peacemakers plant seeds of peace they will harvest justice." If you hang around me for long enough and you say, "That's not fair", my response will be "Whoever told you that life is fair was lying to you."

Life is not fair! Everyone can attest to that, but as Christians I believe two of our greatest callings are to be peacemakers and to strive for justice. These two things may cause us personal hardship, may cause us to be unpopular with friends and even family, but I believe we are called to take a stand for justice.

How can we encourage our young people to ask God for wisdom and be peacemakers by seeking justice? I believe that it starts with our example. I also think we need to teach young people the characteristics of Heavenly wisdom and ask the question "How do we respond to injustice in both the world and our communities when we are filled with heavenly wisdom?"

It may sometimes appear that wisdom only comes with age, but if we look, we will often see wisdom in young Christians. God's wisdom is freely available to all ... we only need ask.

Liz Harding is diocesan director of Christian education.

The journey to the cross is about shedding the sin of confinement.

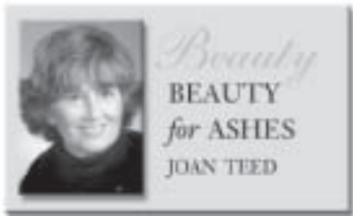
BY JOAN TEED

Most of life is lived in an in-between world, in a struggle that is neither up nor down. That world holds God's gifts of growth and strength. It is a place visible in hindsight. Only when we look back on life do we see the wisdom of the path and the blessings that lined it.

Wisdom and blessings abound, but sometimes the hurts and worries we endured in the past create walls of fear and anxiety that block our paths, keep us from achieving our potential, even from growing up.

Dr. Carl Jung, the father of Jungian psychology, describes people by their unlearned ways of experiencing life. He calls these tendencies archetypes and one of them is Puer Aeternus or "eternal youth" ... someone who does not grow up, a Peter Pan.

President John F. Kennedy and Marilyn Munroe come to mind. Admittedly they both achieved a very great deal, but emotionally they were a bit of a mess. Neither of them ever seemed happy, they both continually sought more than what they had, were never satisfied. They were bound by their fears and anxieties.



Jackie Kennedy Onasis, on the other hand, lived from the solid values and integrity she won through suffering. She broke down the barriers, exceeded the limits.

We all have fears and anxieties, but as Jackie Kennedy Onasis shows us, they need not confine and constrict us. We need to identify our self-imposed limits and take stock of what we are missing in life because of them.

What confines you? How would your life be different if you crossed your lines, exceeded your limits?

These fears and limits, or curses, are often addictions of some kind. I see people who think they would be much happier with someone else's wife. I see the left behind wife. I see those addicted to drugs, alcohol and gambling. I see their loved ones. I see many victims who suffered sexual and physical violence in the

home as children.

To defy your limits, to break out from under them and accept the gifts that come from God, you have to first of all see the possibilities that life offers — the positives in life. The tortures in your soul must be replaced by a more positive, prayerful attitude. In this new thinking we birth and bring something new within us to light. It is creative and a gift, the shape of a new destiny once it is grasped. That is why I say defying limits is more like a threshold. It is just such a miracle to watch it spark when it happens, to fan the weak flames into confident spiritual growth.

We all have these growth opportunities in our lives and relationships. They are given to us by God. It is our responsibility to use these

opportunities in our lives. God holds us accountable for them.

In *Life Without Limits: The Message of Mark's Gospel*, Lloyd Ogilvie says, "The penetration of the Lord God is not just acoustic. The nature of the response is dictated by the receptivity of the heart that receives it. In that truth is the hope for the conquering of our fears ... the parable of the sower is really the parable of the hearers."

We all have some rocks in our soil. That is why it takes so long for us to "grow up" in the Christian life and shed our fears or, as Ogilvie puts it, "experience the power of Christ in our personalities and radiate the joy of Christ in our living."

We are afraid of what Christ might do to our rocky, barren, inner selves. Seed cannot "take" on the well-trodden soil

of a path hardened by others. Rocky ground is full of the boulders of resistance and cannot nurture. Thorny ground is the overcrowded life — a divided heart that cannot nurture the seed.

If we re-frame our thinking, we see the barrier not as a limit but as a gift from God — a threshold to a newer, more creative way of life. With this change of thinking comes a change of attitude, pain gives way to strength.

God wants our lives filled with possibility and creativity. The journey to the cross is all about shedding the sin of confinement. Awakening to the beauty of our creativity can totally change the way we view our limits.

To live away from God is to commit the sin of estrangement. There is no resurrection, neither his nor ours, without crucifixion. Imagination helps us see limits as an invitation to venture forth and view the world, and our roles in it, as full of beautiful possibilities.

Joan Teed is a vocational chaplain as well as a social worker and counsellor in private practice.

Ring the bells that still can ring
Forget your perfect offering
There is a crack in everything
That's how the light gets in.
— the chorus from *Anthem*,
by Leonard Cohen

Thirst echoes Jesus' solidarity with creation

BY JIM IRVINE

We thirst at first — 'tis Nature's Act — And later — when we die — A little Water supplicate — Of fingers going by.

It intimates the finer want — Whose adequate supply Is that Great Water in the West — Termed Immortality - — Emily Dickinson

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. John: 19: 28f.

The words are almost imperceptible. Tongue cloying to the roof of the mouth, the phrase is more intimated than spoken. A little Water supplicate — please, as we die. Not water? Then vinegar. Cracked lips pressed against a sponge burn in a gesture of compassion from a century near by.

I have not known such thirst; few of us have. I have seen it among the ill and in some who are near death. Paper cups with crushed ice and cardboard sticks with coloured sponges soothe the ill and infirm. Always the sponge is passively applied, and the beneficiary is completely dependant on the compassion of the caregiver. I have seen some patients strain to assure enough moisture. The cup returned to a side table, the medical cardboard lance with the sponge is beyond reach.

'I thirst.'

The opportunities we have to come close to the sick and dying provide us with a glimpse of Golgotha.

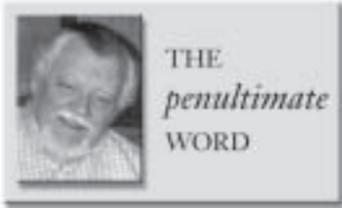
'If any are thirsty,' Jesus said once in the Temple, *let him come to me and drink.* Now he expresses his thirst in a phrase strange to most of us.

The occasion is not familiar. This is no opportunity to share a coffee or have a beer. This is not a moment of companionship over a Scottish single malt. Those occasions give rise to other needs we have and know. Such events speak to the need we have of others' company. Those occasions provide us with a needed exchange of time and interest.

'I thirst,' stands alone.

The primordial appetite of thirst wells up from the very depth of our being and Jesus' solidarity with all creation is echoed in his appeal. More than his need for rest, more than his need for food, Jesus strains to voice his need of water.

Elementary in life, our need of water distances us from most of the world.



A tap provides clean, refreshing water that we prefer coloured, flavoured, fortified, distilled, steeped, percolated and brewed.

Our thirst is not a need, not in the sense that Jesus expressed in the closing hours of the drama of reclamation on this holy ground. Our thirst is addressed in celebration, entertainment and recreation.

Seldom are our needs deeply felt, and when they are, seldom are they expressed to another.

Jesus' weakness in his waning hours draws him close to those nearby — perhaps closer to some than others. One may have heard his strained attempt and dismissed it out of hand; another may have heard something, but preoccupied, ignored it and continued with his thoughts. One, however caught the word, knew its meaning, and was moved to compassion.

In the darkness it is difficult to see how compassion moves amongst people. The darkness covers faces of skepticism and guilt. It is hard to make out the hesitant gesture that almost reached for a sponge. The hand that did place a sponge on a branch of hyssop belonged to one who *allowed* Jesus' thirst, and responded to it.

Thirst went beyond the penalty of death. Thirst *allowed* a common ground, went beyond the accusation of sedition or blasphemy. After all, what are such accusations to a century? Thirst reached beyond race, culture and faith, brought Gentile and Jew together in a moment of compassion.

Did that century know?

Did he ever guess that the one who convened the assembly on that holy hill outside that holy city was known as The Compassionate?

Need expressed and met find The Compassionate in the transaction. Not a swallow of vinegar; not even a half a cup of tepid water, but God himself The Compassionate — in a gesture where need is met out of recognition and a heart that is less a stranger.

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James T. Irvine

Canon Jim Irvine makes his home in Fredericton.

INTERCESSIONS

MARCH

¶20: Parish of Cambridge & Waterborough, the Rev. Brenda McKnight, the Rev. Robert B. Barry (retired).

¶21: Parish of Campbellton, the Rev. Arnold Godsoe.

¶22: Parish of Campobello, the Rev. Capt. Charles Smart, priest-in-charge. The Rev. Robert J. Barry (retired).

¶23: Parish of Canterbury, the Ven. Walter Williams priest-in-charge.

¶24: Parish of Carleton, the Rev. Howard Anningson; Marian Lucas-Jefferies, Atlantic School of Theology.

¶25: Parish of Central Kings, the Rev. Robert LeBlanc.

¶26: Pray for the Church of the Province of the Indian Ocean, the Most Rev. Remi Joseph Rabenirina Archbishop, Province of Indian Ocean & Bishop of Antananarivo.

Archbishop Andrew Hutchison Primate and the Council of General Synod. 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 Ven. Ken & Aldene Snider, the Rev. Geoffrey & Rosalind Dixon, the Ven. Arthur Privett & Muriel Privett, Canon David & Alice Kallie, the Ven. John & Deacon Carol Tyrell, Marion Carroll, Edith Josie licensed lay minister, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶27: Parish of Chatham, the Rev. Gordon Thompson. The Rev. Patrick Blagrove (retired).

¶28: Christ Church Cathedral, the Very Rev. Keith Joyce, Michael Amirault pastoral assistant, Isabel Cutler parish nurse, the Ven. Geoffrey Hall, honorary assistant.

¶29: Parish of Coldbrook & St. Mary's, the Rev. Gregory McMullin. The Rev. Ken Brown.

¶30: Parish of Dalhousie, (open incumbency).

¶31: Parishes of Denmark and Grand Falls, (open incumbency),

David Watts, online student, Atlantic School of Theology.

APRIL

¶1: Parish of Derby & Blackville, the Rev. Douglas Barrett.

¶2: Pray for The Church of England The Most Rev. Rowan Douglas Williams Archbishop of Canterbury. Council of the North, Diocese of Quebec, the Most Rev. Bruce Stavert, people and clergy. Diocese of Yukon, Whitehorse - Christ Church Cathedral, Dean Peter Williams & Barbara Williams, the Rev. Mary Battaja associate priest on leave, Lino Battaja & family, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶3: Parish of Dorchester & Sackville, the Rev. Kevin Stockall. Canon Basil Buckland (retired).

¶4: Parish of Douglas & Nashwaaksis, the Rev. Canon William MacMullin.

¶5: Parish of East Saint John, the Rev. Robyn Cuming. The Rev. Eric Caldwell (retired).

¶6: Parish of Fredericton, the Ven. John Sharpe, Capt. Bonnie Hunt, youth director.

¶7: Parish of Fredericton Junction, (open incumbency). Jen Bourque, Montreal Diocesan.

¶8: Parish of Gagetown, the Rev. Gerald Laskey.

¶9: Pray for Jerusalem - (Middle East) the Rt Rev. Riah Hanna Abu El-Assal Bishop Coadjutor of Jerusalem - (Middle East). The Rt. Rev. Suheil Dawani. Diocese of Yukon, Fort Nelson - St. Mary Magdalene, Toad River, Alaska Highway mile 150-506, lay leadership, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶10: Parish of Gondola Point, the Rev. George Eves. The Rev. Canon Brian Campion (retired).

¶11: Parish of Grand Manan, (open incumbency), the Rt. Rev. George Lemmon, interim priest-in-charge.

¶12: Parish of Hammond River, the Rev. Peter Gillies. The Rev. Peter Campion, chaplain, Rothesay Netherwood School.

¶13: Parish of Hampton, the Rev. Leo Martin.

¶14: Parish of Hardwicke, the Rev. Don Hamilton; Kevin Frankland, Atlantic School of Theology.

¶15: Parish of Kent, the Rev. John Pearce, priest-in-charge.

¶16:

¶17: Parish of Kingston, the Rev. Bonnie LeBlanc. The Rev. Neville Cheeseman (retired).

¶18: Parish of Lakewood, the Rev. Canon Douglas Patstone.

¶19: Parish of Lancaster, the Rev. Chris McMullen. The Rev. Barry Cohen-Thorley (retired).

¶20: Parish of Ludlow & Blissfield, the Rev. Andrew Fraser.

¶21: Parish of McAdam, the Rev. Paul Donison, Julie Golding-Page, Wycliffe.

¶22: Parish of Madawaska. (St. John the Baptist Anglican/St. Paul's United shared ministry) the Rev. Fran Bedell, deacon-in-charge.

¶23: Pray for Royal Peculiars Chapels Royal, Religious Peculiars, and Westminster Abbey. Diocese of Yukon, Carcross, St. Saviour's, the Rev. David Pritchard, Tagish, Johnson's Crossing, the Ven. Dr. Sean Murphy, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

Jesus Christ is risen today, Alleluia! our triumphant holy day, Alleluia! who did once upon the cross, Alleluia! suffer to redeem our loss. Alleluia!

Cape Town - (South Africa) pray for the Most Rev. Njongonkulu Winston Hugh Ndungane Archbishop of Capetown; Suffragan Bishops of Cape Town - (South Africa) the Rt Rev. Christopher John Gregorowski, the Rt Rev. Merwyn E Castle, the Rt. Rev. Garth Quinton Counsell. Diocese of Yukon, Watson Lake - St. John the Baptist, Lower Post, Swift River, Telegraph Creek - St. Aidan, Dease Lake, Glenora, Teslin - St. Philip's, the Rev. Lesley Wheeler-Dame, Eric Dame & family, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶17: Parish of Kingston, the Rev. Bonnie LeBlanc. The Rev. Neville Cheeseman (retired).

¶18: Parish of Lakewood, the Rev. Canon Douglas Patstone.

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4th Annual
Spring Banquet
Taylor College of Mission & Evangelism
Friday, March 31
St. Paul's Church, Rothesay
Reception 6 p.m.
Dinner 6:30
Tantalizing menu
(see it at www.taylorcollege.ca)
Catered by Russ Dobbeltsteyn
of the
Chef's Table
Tickets: \$50 (tax receipt for \$15)
For information and tickets contact
Reed Fleming
506/693-8975
flemingr@nbnet.nb.ca

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YOUTH

Recommended Resource

The Doors of the Sea: Where Was God in the Tsunami?
by David Bentley Hart,
ISBN 0-8028-2976-7
Grand Rapids:
Wm. B. Eerdmans, 2005.
Available through Anglican House, about \$16.95

Tremendous suffering in the world is one of the major reasons people in the emergent generations find faith so difficult. U2's lead singer Bono says "People want to believe, but they're angry. If God's not dead, there's some questions we want to ask him." Questions like how can we believe in a good, powerful and loving God yet see God's world so full of injustice and pain?

While many people have undertaken to respond to these questions, no one answer is completely satisfying. David Bentley Hart does better than most, however, in *The Doors of the Sea*.

This book courageously faces these questions head on in the context of last year's devastating natural disaster — the Asian Tsunami. Hart looks at the ways people of faith might come to terms with this kind of horrible event, describes his own way of thinking about it, and explains how he continues to believe in God in the face of such suffering.

While he doesn't have the final answer, his approach is refreshingly blunt and honest. This is a book that can help us come to terms with this seemingly irresolvable paradox of believing.

Cathedral Youth Service

Sunday, March 19
6:30 p.m.

Speaker

The Rev. Dr.
George Porter

Canon for Youth
Youth Action Director

Great Music

Everyone Welcome

Christ Church Cathedral
Fredericton

Info 450-8500,
office@christchurchcathedral.com

Taylor College VBC theme a series of most fortunate events

Lamont E. Snickets: A Series of Most Fortunate Events, is the theme of this year's Taylor College Vacation Bible Club package. The series of Bible-time adventures illustrates how God triumphs over evil and teaches children lessons useful in their world.

Taylor College students present the clubs in parishes for two hours a day, Monday through Friday, or all day on Saturday. The students also offer a youth worship event, open air presentations appropriate in parks and at back-yard barbecues, as well as visiting programs for seniors and nursing homes.

The club fee is \$300 plus billets for the students. For information and bookings, contact Reed Fleming at 506/693-8975 or flemingr@nbnet.nb.ca.



The children at last year's Vacation Bible Club in the parish of New Bandon had lots of fun in the shade.

I'm curious, George ...

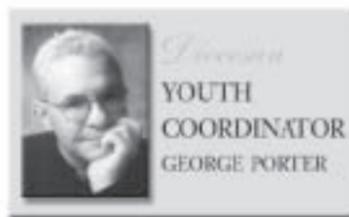
What do you think of *The Da Vinci Code*?

BY GEORGE PORTER

These days, I never cease to be amazed that the most common questions posed to me by university students revolve around Dan Brown's novel *The Da Vinci Code*. I am amazed, in part, because when I read the book at the time of its initial release, the details struck me as patently absurd. It never occurred to me that anyone would see this book as more than a work of fiction. In that I may have been wrong.

That's wrong in my assumption that people would not believe many of the ideas presented in the book, not wrong from an historical and Biblical perspective. Whatever literary merits made it the bestselling hardback fiction book of all time, historical accuracy is not among them.

As a student of both church history and Biblical studies, I recognize the



details of the book are, almost without exception, completely off. There are any number of articles and books available to demonstrate this, including Nicky Gumbel's excellent little pamphlet, *The Da Vinci Code: A Response* (London: Alpha International, 2005). He doesn't get bogged down in arguments about the literary dimensions of the book, nor does he get mired in the kind of mud-slinging personal attacks (inflicted in the name of Jesus) on J. K. Rawlings. Gumbel simply sketches an excellent and readable response to some of the principle historical and Biblical fictions the book

presents as fact.

I assumed others would see the book's limitations. The fact that so many didn't is sad commentary on the state of common knowledge about Biblical writings and history. It clearly reflects the dilemma described in the Letter to the Hebrews when the author notes that readers had been involved in the church as followers of Jesus long enough that they ought to be able to teach. Instead they were still in need of basic Christian instruction.

It may also be a sad commentary on our lack of effort in thinking through what and why we believe as we do. We are a society which, by and large, zips unreflectively through life. We tend not to pay much attention to what we believe and have little time or patience for thinking through things carefully.

On a positive note, however, the popularity of

Brown's book is also indicative of a pervasive interest in spiritual experience. People — apparently lots of people — do want to encounter God and cultivate their spiritual lives.

The question I ask myself is: What have we done to make the 'gospel' so unattractive and dull that people consistently seem to go elsewhere in their quest to encounter God and spiritual truth?

Maybe Dan Brown has challenged us to discover again how good, exciting and dangerous the good news of Jesus really is.

The Rev. Dr. George Porter is diocesan canon for youth and director of youth action.

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

emergent

