



## Bishop pledges prayer-walks to combat AIDS

**New Brunswick Anglicans encouraged to join walk-a-thon in support of PWRDF**

BY ANA WATTS

The answer to a prayer emerged from the cool mist that shrouds the walking bridge over the St. John River in Fredericton on summer mornings. That answer inspired Bishop Claude Miller to pledge a minimum of \$50,000 to the Primate's World Relief and Development Fund in support of its fight against AIDS in Africa. The money is an offering of thanksgiving for the past, present and future ministries of camps Medley and Brookwood. He and New Brunswick Anglicans in every corner of the diocese will walk in support of the cause.

Early this month, Bishop Miller began a symbolic 500 kilometre walk across the diocese and challenged every Anglican, parish, organization, deanery and archdeaconry in the diocese to join him.

"Between now and mid-October, I will personally walk 500 kilometres, the equivalent of the diagonal width of the diocese," says Bishop Miller. "Several people have already

pledged generous financial support to my efforts and I encourage other Anglicans to join me in this. In October we will plan archdeaconry events during which I can collect the funds and stories the walking projects will generate. In mid-October I will present the funds to regional PWRDF representatives when they gather in our diocese for their the fund's annual general meeting."

How did support for the fight against AIDS in Africa and refurbishment of our diocesan youth camps wind up on the same agenda? Well, it all began one misty morning last summer when Bishop Miller began his day, as usual, with a seven-kilometre prayerful walk. He offered God his concern for the Camps Capital Campaign.

"I couldn't understand why it wasn't taking off, why the money wasn't pouring in," says the bishop. "Generations of young Anglicans and others have come to Christ at Camps Medley and Brookwood. We are blessed with wonderful locations, programs and people for each camp, but the infrastructure needs revitalization, especially at Medley."

As he walked and prayed he analyzed the campaign: youth ministry is a diocesan priority; Peter Irish, the faithful and capable campaign coordinator, is the right person for the job; the goal of a million dollars over five years is reasonable, whether it's a thousand donors of a thousand dollars or 10,000 donors of a hundred dollars.

"What's wrong?" he asked.

"It's all about you," was the reply.

He understood immediately what that meant.

"As vital and important as our camps ministry is, it's still all about us here in Canada, a peaceful country of abundance with viable health care and education systems. We are far removed from the HIV/AIDS epidemic that claimed 20 million African lives from 1994 to 2004, and took another six million men, women and children last year."

Back in his office, he struck a committee to help him organize the fund-raising diocesan walk-a-thon. It includes diocesan PWRDF coordinator Betty McNamara, Diocesan Council members Keith Osborne (Mission and Outreach team leader), Cecil VanBuskirk (an experienced and capable organizer) and John Cathcart (a runner/walker with 30 years experience), as well as diocesan youth action director George Porter.

"I am immensely proud of our bishop and very excited about his vision of a walk around the diocese in support of AIDS in Africa through PWRDF," says Ms. McNamara. "Stephen Lewis recently reminded us that 'The immensity of the HIV/AIDS crisis demands extraordinary measures from ordinary people.' That is what we are going to do in this diocese. As ordinary people we are going to raise the awareness of the AIDS pandemic and raise money help Please see Walk-a-thon on page 2



ANA WATTS

In thanksgiving for the past, present and future ministries of camps Medley and Brookwood, Bishop Claude Miller invites New Brunswick Anglicans to sponsor him and follow him in a spring-through-fall walk-a-thon to help PWRDF fight the AIDS pandemic. He will present the proceeds to regional PWRDF representatives gathered in Fredericton for their annual general meeting in October.

## Clergy College literally taking shape

The 2006 Clergy College is taking shape. Literally. Bishop Graham Cray and Dr. Scott Gibson, faculty at the June 21-23 professional development session at the Forestry Complex in Fredericton will address The Mission-Shaped Church and the Text-Shaped Sermon respectively.

Graham Cray, Bishop of Maidstone and Bishop for Mission in the Diocese of Canterbury (England) is author of *The Mission Shaped Church* and will offer a total of five lectures on June 21 and 22. Two will look at Ecclesiology for Missiology. His other lecture

topics are Enculturation and Post Modernity, Fresh Expressions of Church, and Ministry for Mission.

The second faculty member is Dr. Scott Gibson, the Haddon W. Robinson Professor of Preaching and Ministry, director of the Center for Preaching, and director of the Th.M. Program in Preaching, at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. He will offer four lectures, beginning Thursday evening, June 22, and continuing on Friday, June 23. He begins with Getting the Idea From the Text,



carries the process through Shaping the Idea From the Text and Presenting the Idea From the Text. He concludes his lecture series with The Text-Shaped Sermon.

Bishop Cray was previously vicar of St. Michael le Belfrey in York, and the principal of Ridley Hall Cambridge, a Church of England Theological College. He is chairman of the Soul Survivor youth ministry, and chaired the working party that wrote the General Synod report *Mission-Shaped Church*. His special concerns are for mission and church planting, gospel and culture, and the theology of renewal. His wife Jackie is also ordained; they have two adult daughters.

Dr. Gibson is an ordained Baptist minister, past-president Please see College on page 2

## AST convocation focuses on ecumenical education

The work and ministry of the speaker and honourees at Atlantic School of Theology's 35th annual convocation reflect the importance of ecumenical education in the life of the

church and world today.

In recognition of his outstanding service, and leadership in the areas of ethics, ecumenism and education, the Please see Ordination on page 2



Easter 2006

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## FROM THE FRONT

## Ordination of postulant May 31

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Very Rev. Thomas A. Mabey will be awarded the degree of Doctor of Divinity (honoris causa). A long-time associate professor of systematic theology at AST, Fr. Mabey also served several terms as academic dean. His leadership within the Archdiocese of Halifax in formation for ministry and ecumenism parallels his work on ethics committees in health care facilities.

Mr. Roy Hayward and the Rev. Gary Myatt will be recognized as Associates of Atlantic School of Theology in acknowledgement of their outstanding service. Mr. Hayward served as a member and chair of the board of Pine Hill Divinity Hall and currently sits on the Board of AST. His tireless work in these positions reflects his extraordinary commitment to the importance of ecumenical theological education to the region. Mr. Myatt, a teaching

supervisor with the Canadian Association for Pastoral Practice and Education within the Capital Health System, models pastoral skill, passion for ministry and commitment to the ecumenical context for AST students.

Convocation speaker Dr. Muriel Duckworth, a Companion of the Order of Canada, is well known for her advocacy for social justice and peace, especially through Voices of Women. Her extraordinary contributions to educational development as well as her role as community activist combating racism and sexism, are widely recognized.

Marian Lucas-Jefferies, a postulant from the Diocese of Fredericton who will be ordained in Halifax on May 31, is a member of this year's graduating class. Convocation takes place at 2 o'clock on Saturday, April 29 at Woodlawn United Church in Dartmouth.

## College details available on world wide web

Continued from page 1

and co-founder of the Evangelical Homiletics Society and a member of the Academy of Homiletics, and the Evangelical Theological Society. He is the author of two books on preaching, has written numerous articles for books and journals, and is editor of The Journal of the Evangelical Homiletics Society.

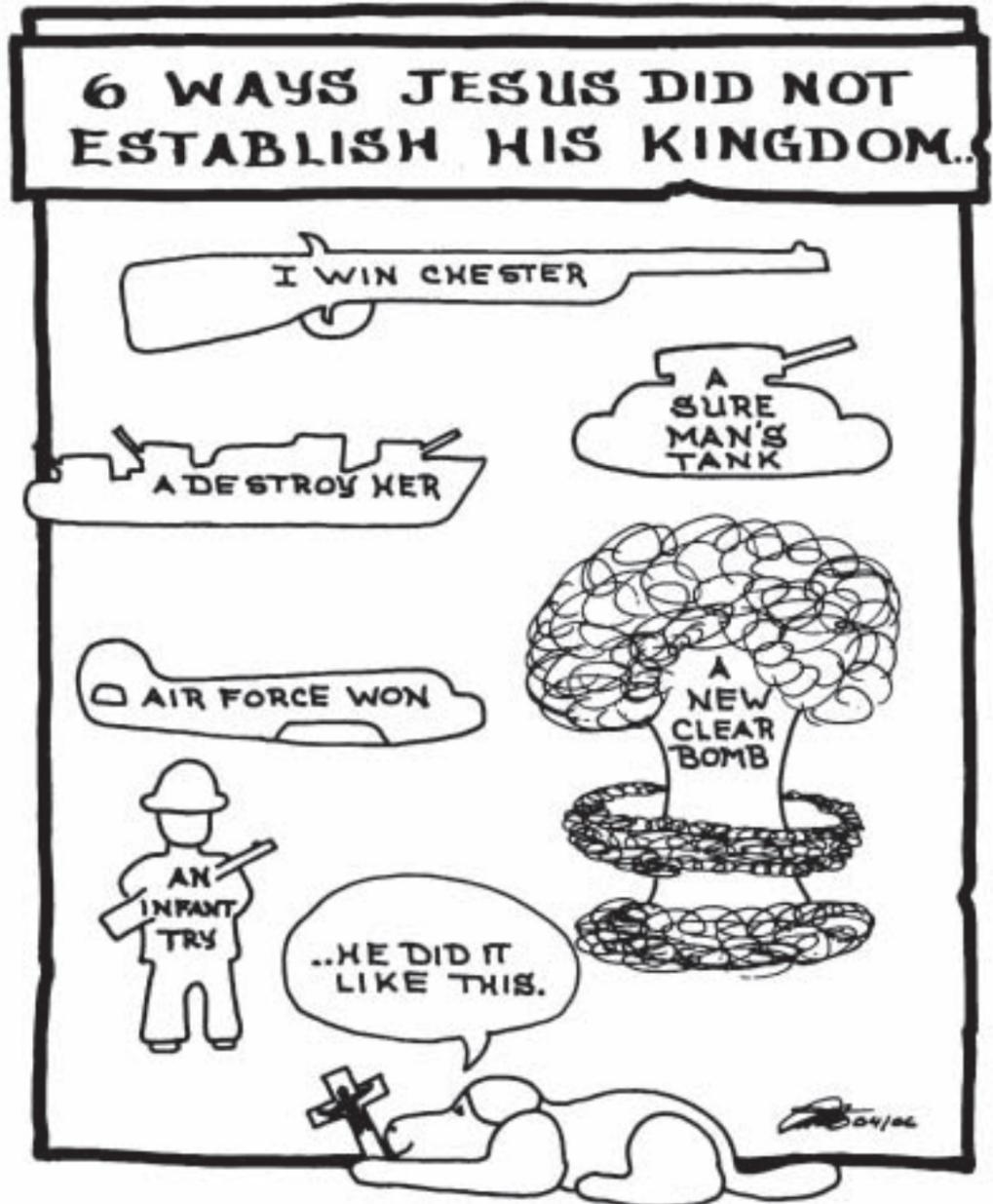
Dr. Gibson's personal interests

include contemporary issues in preaching, pastoral ministry concerns, the history of preaching and the history of evangelicalism, and discipleship. He and his wife, Rhonda, live in Beverly, Massachusetts.

Detailed information on the Clergy College and registration will be available soon on the diocesan web site <http://anglican.nb.ca>.

## DOG MATTICKS

by Doug Patstone



## Walk-a-thon pledges and stories collected at fall events throughout the diocese

Continued from page 1

ensure that moving toward life without AIDS is possible."

Mr. Osborne is excited about the relationships the project will build within our parishes, archdeacons and the diocese. "The bishop actually wanted to show his thanks for the good things that are happening at our camps by physically walking around the diocese and raising money to fight AIDS," he says. "He really wanted to collect

stories as well as money along his way. It soon became apparent, however, that the logistics of such a walk are more challenging than we can manage."

Mr. VanBuskirk celebrates the opportunity to reach out beyond ourselves. "This is an effort we should not just commend, but actively support."

Mr. Cathcart, also known as "The Running Rev" (he is rector of the Parish of Marysville and

Durham Bridge) set to work to develop helpful health and safety guidelines for those who plan to join the bishop in his effort. (See the May NB Anglican)

Dr. Porter is pleased with the opportunity for youth involvement. "Young people regularly express the desire to be more actively involved in the real life of the church and in real issues in the world. The bishop's walk is an excellent opportunity to do just that and to make a significant contribution to a

very serious situation."

"Our objective is at least \$50,000 for PWRDF to use to combat AIDS, that's just \$100 a kilometre for my 500 kilometre walk," says Bishop Miller. "If all the people who join me pledge their own support, or get other pledges as well, who knows how much we can raise. We're even willing to count treadmill miles! I really hope parishes will plan their own events too, even if it's a five or 10 kilometre walk. If each one of our seven

archdeacons pledged support for 75 kilometres, we would be pledging more than a thousand kilometres. I'm sure we are at least that grateful."

Copies of a profoundly moving video that will help New Brunswick Anglicans appreciate the immense proportions of the AIDS crisis in Africa have been sent to each parish in the diocese with the request that they be shown during the main service on Sunday morning, April 30.

**Calling all Anglicans**

Across Canada, Anglicans just like you are making a difference by providing assistance to children and families affected by the HIV/AIDS epidemic in Africa.

We're calling on you to support the Partnership for Life Campaign for as little as \$10 a month.

Primate's World Relief and Development Fund  
Sign up now at [www.pwrdf.org/lifetime](http://www.pwrdf.org/lifetime), or contact PWRDF toll-free at 1-866-308-7973.

PARTNERSHIP FOR LIFE  
AIDS PWRDF

**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](http://www.anglican.nb.ca)

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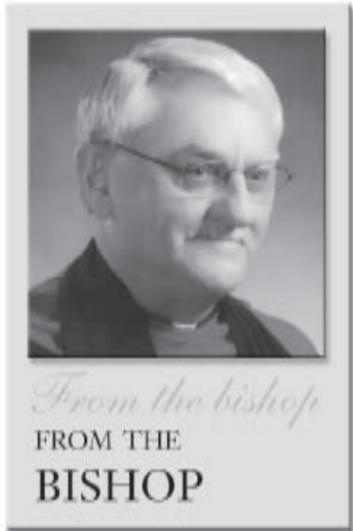
THE BISHOP'S PAGE

# The important label identifies the love of God

Identity and labels go hand and hand. A correct label identifies the name and contents of a container and, depending on the details printed on it, informs us of the character and nature of the contents.

These days, more than ever before, we observe people in the grocery store carefully examining labels that now effectively speak to the nutritional value of the food they are buying. It is very easy indeed to make a case for the importance of labels on food and other inanimate objects.

During this Lenten season I spent some time reflecting on the use of labels in scripture — the Scribes, Pharisees, tax collectors and money-changers to name a few. These labels usually conger up negative images and make it easy to cast the kind of disparaging remarks that perpetuate their unfavourable character traits. As helpful as labels are for identification purposes, they can also effectively create and



perpetuate hostilities.

In a recent lecture to the World Council of Churches, Rowan Williams, the Archbishop of Canterbury, explored the theological label issue. He said if asked to identify ourselves, most of us respond with our name. However, he said, if we are asked to identify ourselves theologically we are apt to

respond with a label — evangelical, orthodox, conservative, moderate, progressive, liberal. Others might give us a different label — fundamentalist, fence-sitter, heretic. As challenging as it is to give ourselves a theological label, it is even more challenging to find the words to defend our label choice.

Remaining true to our label identity, whether it is self or otherwise imposed, is an onerous task. A theological label tends to put us in conflict with those who wear different labels. We create and perpetuate hurt and injury if we forget that we all carry the name of Christ.

At baptism we are given our name and made a Child of God, a member of Christ and an inheritor of the Kingdom of Heaven. These labels too, challenge us to identify ourselves as Christian. Archbishop Williams writes: "To be a Christian is not to lay claim to absolute knowledge, but to lay claim to the

perspective that will transform our most deeply rooted hurts and fears, and so change the world at the most important level. It is a perspective that depends on being where Jesus is, under his authority, sharing the breath of his life, seeing what he sees — God as Abba, Father — a God completely committed to the people in whose life he seeks to reproduce his own life."

If we must be identified by labels, may they always identify God's love within us, a love that changes the heart so that the world may know that love.

May the Risen Christ dwell in your heart always.



Claude Miller is bishop of Fredericton

PRINCIPAL ENGAGEMENTS

**April 13**  
**Blessing of Oil and**  
**Renewal of Ordination**  
**Vows**  
**10:30 a.m.**  
**Christ Church Cathedral**

**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**

**May 7**  
**Parish of St. Philip's**  
**Moncton**  
**50th Anniversary**  
**10:30 a.m.**

**Parish of St. James,**  
**Moncton**  
**Deanery Service 50th**  
**Anniversary**  
**4 p.m.**

**May 14-18**  
**Deanery of Fredericton/**  
**York**

ARCHIVES CORNER

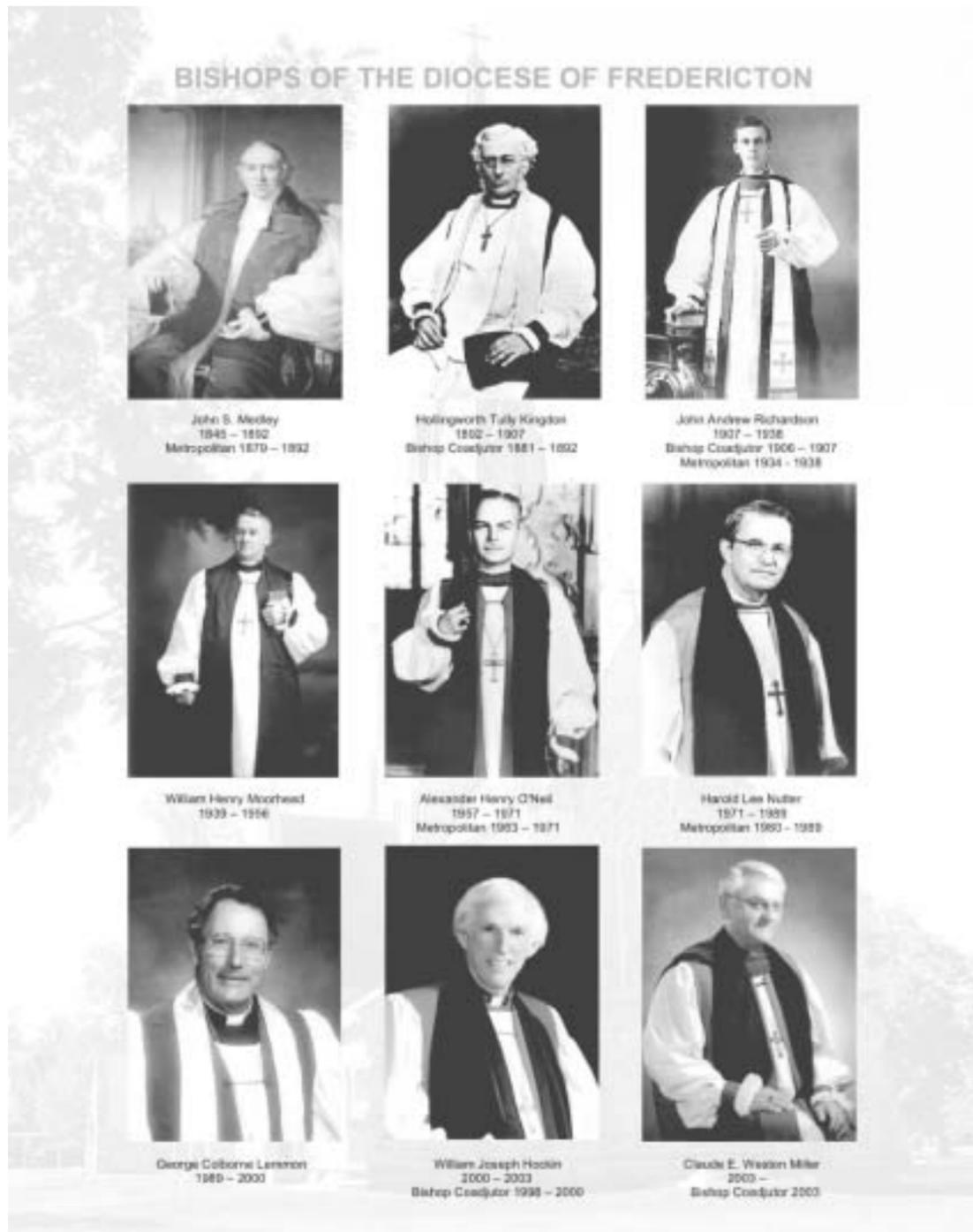
The Diocesan Archives Committee has devised a fund-raising venture that not only focuses clearly on our Anglican past but ensures it will stay in focus in the future.

Diocesan Archivist Frank Morehouse designed an 18 by 11 inch poster featuring photographs of all nine bishops of the Diocese of Fredericton. The posters will be laminated, mounted on wood and one will be sent to each parish in the diocese in the hope that each parish will display it proudly and return a \$100 voluntary donation.

The poster proceeds will go to support the work of the Diocesan Archives Committee.

*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.*



ANNOUNCEMENTS

**Bishop William Hockin** was appointed priest-in-charge of Christ Church Cathedral on Feb. 15 and will serve in that capacity until May 16 when Dean Keith Joyce returns from sabbatical. **The Rev. Dr. Ross Hebb** was appointed a Vocational Chaplain on Feb. 10. **Professor Bev Smith** resigned as a vocational chaplain on Feb. 21.

## PARISH NEWS

## OUR COMMUNITY CARES



KEITH HOWLETT

The Rev. Carol Gross, left, recently presented eight afghans and a teddy bear to Paul Conrad of the RCMP District 2 Victim Services unit and Constable John Dutton of the Oromocto detachment. The afghans are a symbol of comfort in a time of need and are used to warm crisis victims who feel cold from shock. Teddy bears comfort children in crisis. The Afghan Project is part of the St. John's (Oromocto) Our Community Cares Program. The people of the congregation knit or crochet eight-inch squares which are sewn together to make the afghans. The project is on-going because the need is never-ending. In a CBC radio interview following the service, lay reader Donna Mulholland challenged every community in the Maritimes to make afghans for their local RCMP Victim Services unit.

## SUNDAY PRIME TIME



ROD LANGIS

Saturday Nite Live is now Sunday Prime Time at St. Andrews Church, parish of Sunny Brae in Moncton. The contemporary service initiated about a year ago used to draw between 25 and 30 people. Now average attendance is about 80 so the service was moved to the prime time 9:30 a.m. spot on the third Sunday of each month. It has even developed its own worship group with a keyboard, organ, violin, trumpet, guitar and five vocalists. Several of its members can be seen behind Youth Canon George Porter and the Rev. Robert Salloum (rector) during a recent service.

## St. George's Anglican Church

100 Watson St., Saint John West

Celebrates 185 years of  
Worship in the Parish of Carleton

7 P.M. SATURDAY, APRIL 29

Handbell Choir Concert featuring Tintinnabula Handbell Choir of St. George's, the Chimes Choirs of St. James Lakewood and St. Paul's Rothesay. Free will offering.

SATURDAY, MAY 27

Salmon takeout dinner sponsored by Tintinnabula Handbell Choir. Advance tickets only from choir members or the church office — 506/635-8620, 9-12 noon weekdays.

10:30 A.M. SUNDAY, JUNE 4,

WEDDING SUNDAY

Special Church Service for all those couples who were married in St. George's. Please join us as we celebrate love, commitment and faithfulness. Light reception to follow.

JUNE

David Goss will host a West Side Ghost Walk on a dark and scary night! Call 506/635-8620 between 9 and noon weekdays closer to the event for a definite date.

SUMMER

"St. George's and its Neighbours," a History Walk 'n' Tour hosted by David Goss. If you have ever been on one of David's walks you know you will enjoy this! Call 506/635-8620 between 9 and noon weekdays closer to the event for a definite date.

11 A.M. SUNDAY, SEPT. 17

Outdoor church service and picnic. Bring your lawn chair and something for the picnic. Details closer to the date at 506/635-8620 between 9 and noon weekdays.

10:30 A.M. SUNDAY, OCT. 8

Special Service of Thanksgiving for Time and Talents.

OCTOBER

Musical Concert. Call 506/635-8620 between 9 and noon weekdays closer to the event for a definite date.

10:30 A.M. SUNDAY, NOV. 5

Remembrance Service. Please join us as we honour those from our church and others who answered the call to arms, especially those who made the supreme sacrifice.

7 P.M. MONDAY, NOV. 6

THE 185TH ANNIVERSARY SERVICE.

VIPs, clergy, lay persons, parishioners, friends and neighbours are all invited to join us in worship, praise and song in recognition of 185 years of faithful service.

DECEMBER

A Dickens Christmas, by David Goss, sure to be an entertaining and interesting time. Call 506/635-8620 between 9 and noon weekdays closer to the event for a definite date.

SUNDAY EVENING, DEC. 3

St. Nick's Night for the children.

The story of how Bishop Nicholas' love for children and his Saviour Jesus Christ developed into our present day tradition of Santa Claus or St. Nick.

SUNDAY EVENING, DEC. 24

Join us for two Christmas Eve services filled with faith, hope and love.

SUNDAY EVENING, DEC. 31

New Year's Eve dinner party. Get your tickets early for entertainment, food and song. They will go quickly!

*185 years of  
fellowship, service, worship and praise  
at St. George's, Carleton.  
Well done good and faithful servants.*

Coming  
Events

**MAY 2-3**  
ACW Annual  
St. Luke's  
Woodstock  
Billets through  
Rosalie Brown 506/328-9520  
Banquet inquiries  
506/328-6358

**MAY 2-4**  
"Free To Be"  
Clergy Spouses Conference  
Villa Madonna

**MAY 5-7**  
Come Holy Spirit  
Order of St. Luke Mission  
St. Margaret's Church  
775 Forest Hill Rd.  
Fredericton  
Special missionaries  
Drs. Robert and Mary Smith,  
newly returned from a  
mission trip to Malaysia

Workshop leaders  
Bishop George Lemon  
Mr. George Bourque  
Canon Jon Lownds  
Contact Betty Bushell  
506/457-0712

**MAY 5-7**  
Family Life Marriage  
Conference  
with speaker  
Paul Henderson  
Fairmount Algonquin  
St. Andrews  
Contact

David and Jane Hubbard  
506/455-4241

**MAY 6**  
Mothers' Union  
Spring Rally  
St. John the Baptist,  
Riverview

**JUNE 2-4**  
DNS  
Manna for Mission  
with Bishop Ann Tottenham  
Outstanding worship,  
workshops and fellowship

Brochures in your parish and  
at the Synod Office  
Register by April 20 at  
jrt85@yahoo.ca. Info from  
emirish@nbnet.nb.ca

**JULY 2-9**  
The School of Church Music  
2006 Choir School  
Rothesay Netherwood School  
Applications  
in your parish and at  
www.choirschoolsite.com  
Children 8 to 18 welcome

CAMPS CAMPAIGN UPDATE

# In with the new!



## Constructions begins this fall

BY ANA WATTS

Construction of a 6,200 square-foot main hall will begin at Camp Medley this fall. It will seat 200 campers for meals, provide flexible programming and storage space, replace the existing kitchen as well as the camp's famous 'rustic' washroom and shower facilities.

Diocesan Council approved plans for two adjoining buildings and set the construction date for the first one at its March meeting in Oromocto. Many camp supporters, including the bishop, had hoped construction would begin this spring so the new building would be ready for the 2006 camping season. Council, however, accepted the finance committee recommendation to wait until after this summer's camping season to begin construction in order to give the Camps Campaign Cabinet team time to raise more money and develop in-kind donations of construction supplies and expertise. Council also felt the delay would ease time pressures that could lead to costly compromises.

"Of course we're a bit disappointed by the delay, but mostly we're delighted by the plans and the construction commitment itself," says campaign chair Peter Irish. "The new building will make a huge difference to the summer campers and will also provide the diocese with facilities to host fringe season activities like parish and spiritual retreats, wardens days, lay readers meetings, and day conferences for up to 200 people, all in a peaceful and serene setting. I know Bishop [Claude] Miller is looking forward to taking all his servers to Camp Medley for a special retreat."

The L-shaped configuration at the top of the bird's-eye camp view in the upper right hand corner of this page shows the main hall on the right. (The drawing below shows the front elevations of both phases of the complex.) The attached building on the left is a 2,000 square-foot staff house that will eventually be built on the foundation of the present staff house. (The foundation is sound and includes several utility entrances so its reuse will save around \$40,000.) It will include clean and modern quarters for the director, chaplain, nurse and cook as well as administration and nursing offices. The tuck shop will be relocated to the basement where there will also be an activity room, laundry room and storage area.

To add to the usable space of this complex, there will be a 2,150 square-foot deck outside the main hall and a 600 square-foot deck around the front of the new staff house.

"A big thank-you to Don Hazen and his Camp Medley Project Team. They have done a great job on the location of the new buildings and the designs to match the new cabins built last year," says Mr. Irish.

Design and construction costs for the new main hall are estimated at \$700,000, but it is hoped that in-kind donations of building materials and even volunteer labour will offset some of the costs.

"Our contractor has experience in working with volunteer labourers and trades people," says Mr. Irish. "There will be much more to follow on this in the coming months."

Although the campaign raised more than \$300,000 this year alone, it is still well short of its \$1 million-campaign goal. "Campaign receipts have



been much slower coming in than we expected," says Mr. Irish. "To date only 543 of the more than 10,000 churchgoing Anglicans in New Brunswick have donated to the campaign and only 119 of them have pledged funding for more than one year. In order to start construction this year the diocese will have to borrow heavily. I am confident, however, that I can convince many of the 9,457 Anglicans in the Diocese of Fredericton who have yet to make a donation to the campaign to prayerfully and seriously do so. I will remain on my million-dollar quest.

"I believe in this ministry. Please join me in making a donation or pledge to the campaign that will help build the faith of our youth for a lifetime. If you have any questions about the campaign, how to make a donation or pledge or about the building projects, please feel free to contact me at [pgirish@nbnet.nb.ca](mailto:pgirish@nbnet.nb.ca) or 506/327-6177. Please let me know as well if you know of a contractor or building supplier who might be approached to help us in any way with our in-kind quest for materials and labour."

"Let's make this happen!"

# Let's make this happen!

## Building Faith for a Lifetime

Your contribution to the Camps Capital Campaign

- Directly supports the largest youth programs in the diocese.

- Provides the opportunity for as many as 1,000 youth each summer to grow and experience Christ in a beautiful and informal outdoor setting.

- Will provide the opportunity for shoulder season ministries at Camp Medley when the new main hall is complete.

"I believe in this ministry. Please join me in making a donation or pledge. If you have any questions about the campaign — how to make a donation or pledge or about the building projects — please feel free to contact me at [pgirish@nbnet.nb.ca](mailto:pgirish@nbnet.nb.ca) or 506/327-6177. Please let me know as well if you know of a contractor or building supplier who might be approached to help us in any way with our in-kind quest for materials and labour." *Peter Irish*

## Out with the old



Staff house



Nurse's hut and tuck shop



Kitchen and dining hall.

## COLUMNS

# Children are part of the worshipping community

BY LIZ HARDING

Children should be in church for at least part of the service each Sunday if at all possible.

That is my consistent answer to the often asked question: Should children be in the church service or in the Sunday school classrooms every week?

It seems to me that by virtue of their baptism, children have a right to take part in the church service. When we welcome them into the congregation of Christ's flock and answer "yes" to "Will you who witness these vows do all in your power to support these persons in their life in Christ?" it's difficult to keep our part of the bargain if they are always in the nursery or in Sunday school — set apart from the worshipping community.

Have you wondered why the disciples tried to turn the children away from Jesus in Matthew 19:13? I believe it was because the children were probably being children — pushing, shoving, making noise and not staying in an orderly line. Of course Jesus reprimanded the disciples and said "Let the little children come to me."



We may hold the fundamental belief that children should be a part of the main church service but, like the disciples, we may let their sometimes disruptive or even unacceptable behaviour get in our way.

I have spent years working in Christian education at the parish level. Several of those parishes felt an instructed Eucharist service would help children better understand the service and therefore better understand the way they should behave. Sometimes these instructed services were held for adults as well. Interestingly, we found the adults enjoyed and learned more from the children's instructed Eucharist than from the one which was held for them at a separate time.

I feel specifically that this indicates that we can learn from our children when they worship with us.

During the service of

instructed Eucharist I gave practical tips which, I hoped, would enable parents and children to enjoy worshipping together. I share them with you in the same hope.

- Talk at home. Discussion of appropriate behaviour in church is best carried out at home. If your children misbehave in church deal with it when the worship is over. During the church service is not usually a good time to discipline your child.

- Sit toward the front of the church. Parents tend to sit at the back of the church because they are worried about the disturbance their children may make. More often than not, children cause a disturbance because they are bored. When they sit at the back of the church they can't easily see the action at the front of the church, so sit where your children can see.

- Sit close to your children. It will help them feel welcome in worship.

- Focus on the front. If you keep your child focused on the action taking place as part of the celebration it will help keep you focused on the worship as well.

- Communicate quietly. Your children will have questions

that need to be answered. Encourage them to whisper their questions by modelling your answers in a whisper. If you simply tell your children to be quiet when they are in church they will not feel welcome. They may be quiet for a minute or two, but are apt to resume questioning in an inappropriate voice.

- Don't expect small children to kneel. If they kneel they can't see anything but the back of the pew in front of them. It's a very boring view. They will soon tire of it and look for other forms of entertainment.

- Be prepared. If the service is long and your children can't stay focused or engaged until the end, give them a break. Let them play quietly with noiseless toys/books brought from home and chosen in consultation with you.

- Forgive them. We all make mistakes so it is certainly unrealistic to expect very young children to behave perfectly. The more often they participate in welcoming and inclusive worship the better they will understand what is expected of them and the more comfortable they will become. That kind of practice makes perfect — or close enough.

- Let them minister to you.

Children have a right to be in worship, and they can often minister to us as little people worshipping their creator.

- Follow the path together. Children on a long journey often become bored and misbehave because they don't know where they are going or how long it takes to get there. If you follow along in the prayer book, even with very young children, it helps them stay focused in the service and they will eventually become familiar with it. That familiarity will help them feel much more comfortable. The repetition will also help them learn parts of the service and make it feel like their own.

- Feel free to leave. If your child is having a particularly hard time keeping focused it is perfectly acceptable to leave the worship service. Most of our churches have a room or space where you and your child can be more comfortable.

We lived in England when my children were small and the only space to take a crying child was the graveyard outside!

*Liz Harding is diocesan director of Christian education. Reach her at (506) 459-1801 or [elizabeth.harding@anglican.nb.ca](mailto:elizabeth.harding@anglican.nb.ca).*

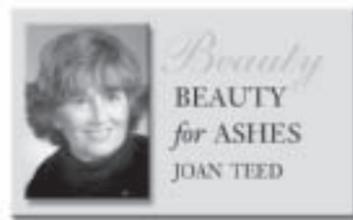
# God's words in the truth and power of our symbols

BY JOAN TEED

It amazes me how God speaks all over the world using the same symbols that are interpreted in a variety of ways in different cultures. The theme of crucifixion, for example, is found in several religions paired with resurrection and is fundamentally essential to the resurrection. A simple death scene would not accomplish this, neither for mythic purposes nor for God's purposes. In the modern age, people think they can dispense with these symbols, but it is not possible. In fact they are even more imperative today.

The first Easter called us out of bondage and in to life. We left behind the patriarchs and a legalistic old order of Judaism just as the Jews were called to shed bondage when Moses led them out of Egypt. The Jews continue to celebrate their liberation at Passover. These are parallel stories in many ways, including the time of year.

It would seem we cannot achieve new life without suffering — whether it's crossing a desert or shedding an old life on a cross — in order to identify with eternal life within. The mortified life is left on the cross and we move over to the eternal, a true



crossing to the divine.

The Greek religious figure of Adonis is said to have been born in the same birth cave as Jesus in Bethlehem. Later he was resurrected at the same time of year as Jesus.

Many symbols and myths are truths repeated over the whole world, spoken by God to many races and peoples. Adonis, Passover and Easter are symbols of a self-image growing out of earlier darkness. There are also fascinating religions in South America and the North with resurrection figures.

Joseph Campbell, an American writer on mythology and comparative religion, describes a Mayan feathered serpent linked with a cross. A quetzal bird, where we would expect a dove, sits on top of the cross and a death mask sits on the ground below — reminiscent of the hill at Golgotha, the place of the skull, where Jesus was crucified.

In the Icelandic culture All-Father Othin hung himself on

"the world tree" for nine days to acquire all wisdom — numbers are often meaningful, especially in multiples of three. He has a spear in his side, he is resurrected and has the boon of redemption, saying: "I offered myself to myself".

Stories of creation (the Garden of Eden) and floods (Noah's ark) are also found in many cultures around the world.

Of course even in our own Christian tradition there are different understandings. I think this is illustrated by the fascinating variety of crosses we find around the world. The Russian orthodox cross has a crescent under the cross bar (a legacy of the Mongols) and a second small bar is tipped so it points both down and up. Roman Catholics stress the incarnation with Jesus hanging on the cross. The Celtic cross, known by many of our ancestors, has a circle at the centre of the bar. This was originally a Druid symbol for creation, the fifth gospel, connoting the sacredness and unity of all things. Many very ancient crosses have the bar at the very centre.

Lithuania was one of the last countries in Europe to be Christianized. At Hill of the Crosses, an originally pagan ancient holy sight, there stand

thousands upon thousands of crosses. Each large cross is festooned with hundreds of smaller ones erected in private by pilgrims. This site has no church or well, or even grotto — just millions of prayers and a powerful aura. Once the Russians bulldozed it down almost daily, but overnight the crosses bravely reappeared.

Our consciousness changed in this space-age when we saw an "earthrise" from the moon. Our native prophets tell us that in this millennium a new spiritual age is dawning, which is the reason we are in such flux. We must include all races and types of people in our thinking, embrace our future together in this free-fall. With powerful and truthful spiritual symbols, we can do it.

The kind of radical change required could well begin from a church mission base. Well, it would be something like a church, but perhaps it wouldn't look like an institution. Perhaps the change will begin with the people, in the Roman Catholic tradition.

As the Easter story shed legalism and patriarchy, perhaps it is time for a new church. The old must die for the new to born.

If we think of the

crucifixion as a calamity, the way the disciples did at first, like them we blame the Jews. That road leads to hatred and war. If we look at the crucifixion and see new life and resurrection, we are reconciled. We reach to the Divine and he comes to us. Joseph Campbell would describe it as a true crossing over on the cross.

In his book \*Fire Bearer\*, family therapist (the Rev.) Michael Dwinell says: "We stand at the crossing as Christians, the nexus, the intersection of incompatible polarities, and remain exactly there in the ripping tension as witness to the all encompassing oneness of the Divine ... new and resurrected life is found exactly at the crossroads, in the midst of the agony and the tension of the irreconcilable."

There is no calamity in that, only the victory and sacrifice of our risen Saviour. Thanks be to God.

Have a very blessed Easter.

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

# We are called to be signs of peace and hope

BY JIM IRVINE

*For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*

1 Corinthians 1:22ff. NRSV

Signs invariably speak to community, they are for us all. About us are signs and remembrances of event — invitations to enter into the hope that is ours, assured by the redemptive gestures of God in Christ.

The cross, crucifix, empty tomb and the linen cloths lying folded and alone are signs of a sacrificial gesture pivotal in the journey of generations of disciples who follow Yeshua, the Christ of God. They signify more than what they are and point beyond themselves, focus on the otherwise unseen. More than a point in place and history, these signs remind us that we are the beneficiaries of Jesus' Passion.

They are our epiphany of hope. God's redemptive initiative gathers us with healing wings and makes the brokenness around and in us whole.

It is not a new thought. In the early 70s The Five Man Electrical Band sang — *And the sign said "long haired freaky people need not apply." So I tucked my hair up under my hat and I went in to ask him why.*

*He said "You look like a fine upstanding young man, I think you'll do."*

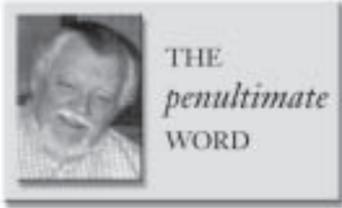
*So I took off my hat; I said "Imagine that, huh, me working for you - woah!"*

This indictment of the Church went generally unnoticed by most of us in my generation but there is no statute of limitations on missed opportunities for compassion. Justified indifference is bolstered by the refrain ...

*Signs, signs everywhere a sign / Blocking out the scenery breaking my mind "Do this", "Don't do that", - can't you read the sign?*

Empty pews and closing churches suggest that signs are everywhere and there is nothing inviting about them. The cosmetics of the 60's and 70's may well be time-adjusted, but the effect is still the same. There are lots of folks who are cautioned on their approach to thresholds of a restricted Kingdom. *And the sign said "anybody caught trespassing would be shot on sight"*

*So I jumped on the fence and yelled at the house, Hey! what gives you the right...*



*to put up a fence to keep me out or to keep mother nature in? If God was here, he'd tell you to your face, man you're some kinda sinner."*

As Mary trespassed in a garden early on a Sunday morning, as Peter and John trespassed in a tomb lent by Joseph, so there are those who know that their step would be a trespass. *After all the Sign said "you got to have a membership card to get inside." Uh!*

The Easter challenge is to begin to see how we are perceived as signs ... you and me. Members of the old band from London, Ontario may have been unaware of the depth of their perception as they recorded their piece. Their harmonies call us — you and me — to be signs of peace, and hope. As disciples born into the Kingdom, we are to point beyond ourselves, demonstrate the reality of God's gracious activity that objectively engages us in the lives we lead ... lives, filled with sufficient failures and insufficiencies that demonstrate our endurance and steadfastness in a holy hope discovered on an Easter morning. Mary found it. She told others. They told others as well. The Emmaus supper party told others. Everyone told someone and hope was played forward.

It can end here and now, or we may provide hope by letting others know. The response is up to you. And me.

Empty pews and closing churches may be enough for us, but it isn't a sign of Easter redemption or a sign of hope. *And the sign said everybody welcome, come in, kneel down and pray But when they passed around the plate at the end of it all, I didn't have a penny to pay; so I got me a pen and a paper and I made up my own little sign. I said, "Thank you Lord for thinking about me, I'm alive and doing fine!"*

Our offering is not bereft of hope, it is ourselves: our souls and bodies. Such holy sacrifice is a sign writ large in acts of compassion and grace as we engage the broken in need of hope.

Then we might join our voices and blend in the harmonies:

*"Imagine that, huh, me working for you - woah!"*

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James T. Irvine  
Canon Jim Irvine makes his home in Fredericton.

## INTERCESSIONS

### APRIL

¶ 25: Parishes of Maugerville & Oromocto, the Rev. Keith Howlett, honorary assistant the Rev. Carol Gross.

¶ 26: Parish of Millidgeville, the Rev. Canon Alvin Westgate, the Rev. Canon Brian Campion and the Rev. Paul McCracken, honorary assistants. The Rev. Wally Collett (retired).

¶ 27: Parish of Minto & Chipman, the Rev. Eileen Irish.

¶ 28: Parish of Moncton, the Rev. Chris VanBuskirk, Steve Golding-Page, Wycliffe.

¶ 29: Parish of Musquash, the Rev. Bonnie Baird.

¶ 30: Pray for The Nippon Sei Ko Kai (The Anglican Communion in Japan) the Most Rev. James Toru Uno Primate of NSKK & Bishop of Osaka. Diocese of Yukon, communities of Carmacks, Keno, Faro and Ross River, Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

### MAY

¶ 1: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Paul Ranson, assistant curate, the Ven. Arthur Gregg, honorary assistant. The Rev. John Cooper.

¶ 2: Parish of New Bandon, the Ven. Patricia Drummond.

¶ 3: Parishes of Newcastle & Nelson, the Rev. Richard Steeves. The Rev. Wally Corey (retired).

¶ 4: Parish of New Maryland, the Rev. Bruce McKenna.

¶ 5: Parish of Pennfield, the Rev. Keith Osborne, Marian Lucas-Jefferies, Atlantic School of Theology.

¶ 6: Parish of Portland, open incumbency.

¶ 7: Pray for The Anglican Church of Kenya the Most Rev.

Benjamin M P Nzimbi, Archbishop of Kenya & Bishop of All Saints Cathedral Diocese. Council of the North, Diocese of Caledonia, the Rt. Rev. William Anderson, people and clergy, training programs for vocational deacons and aboriginal clergy. Diocese of Yukon, Atlin - St. Martin, Deacon Vera Kirkwood and family, Dorothy Odian licensed lay minister & family, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 8: Parish of Prince William, the Rev. Elaine Hamilton. The Rev. Dr. Barry Craig.

¶ 9: Parish of Quispamsis, the Rev. John Tremblay.

¶ 10: Parish of Renforth, the Rev. Eric Phinney. The Rev. Patricia Craig, Hospice Saint John & Interim Saint John Hospitals Chaplain.

¶ 11: Parish of Restigouche, open incumbency.

¶ 12: Parish of Richmond, the Rev. Christopher Hayes.

¶ 13: Parish of Riverview, Canon Albert Snelgrove.

¶ 14: Pray for The Anglican Church of Korea the Most Rev. Dr. Matthew Chul Bum Chung, Presiding Bishop of the Anglican Church of Korea & Bishop of Seoul. Diocese of Yukon, clergy in secular employment holding Bishop's license for ministry, the Rev. Martin Carroll, Deacon Niall Sheridan, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 15: Parish of Rothesay, the Ven. Richard McConnell. The Ven. Thomas Crowther (retired).

¶ 16: Parish of St. Andrews,

Canon John Matheson.

¶ 17: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum. The Rev. Montague Cutts (retired).

¶ 18: Parish of St. David & St. Patrick, Canon John Matheson, priest-in-charge.

¶ 19: Parish of St. George, the Rev. Mary Anne Langmaid, Jen Bourque, Montreal Diocesan.

¶ 20: Parish of St. James, Moncton, open incumbency.

¶ 21: Pray for The Church of the Province of Melanesia, the Most Rev. Sir Ellison Leslie Pogo, Archbishop of Melanesia & Bishop of Central Melanesia. Diocese of Yukon, Haines Junction - St. Christopher's, Beaver Creek - St. Columba, Alaska Highway mile 918-1202, Archdeacon Sean Murphy (Whitehorse) & lay ministry team, Bishop Terry Buckle, Blanche and family. Claude, our bishop, William, George and Harold, retired bishops, and their families.

¶ 22: Parish of Saint John, the Ven. Stuart Allen, the Rev. George Trentowsky, honorary assistant. The Rev. Terry Doncaster (on leave).

¶ 23: Parish of St. Margaret's, Canon Jon Lownds, the Rev. John Harvey, honorary assistant.

¶ 24: Parish of St. Mark (Stone) Church, the Rev. Capt. David Edwards. Lt. Cdr. the Rev. Rick Durrett, chaplain, St Luke's Chapel, CFB Gagetown.

¶ 25: Parish of St. Martin's & Black River, the Rev. Dana Dean.

¶ 26: Parish of St. Mary's (York), the Rev. Ian Wetmore, Kevin Frankland, Atlantic School of Theology.

¶ 27: Parish of St. Peter, the Rev. Dr. Ross Hebb.

## Learning Through Experience with Simon Harding Hands on, practical, fun and challenging!

GROWING YOUTH MINISTRIES  
Special GYM Class  
St. Mary's (York), Fredericton North  
Saturday, April 22, 9 a.m. - 3 p.m.



Emerging generations are highly oriented toward learning through experience.

Simon Harding (Liz's son) will facilitate this session. He has formal training in experiential and challenge activities and will graduate next month with an education degree. He also has tons of camp experience and facilitates experiential learning events.

Simon asks that you please bring your sneakers and problem solving skills and that you check your assumptions at the door.

This month's gym class is useful to anyone responsible for forming and developing teams, wants to become a better leader or to help others with their leadership skills.

Please register in advance

[elizabeth.harding@anglican.nb.ca](mailto:elizabeth.harding@anglican.nb.ca)

so we can provide sufficient materials.

## YOUTH

## Keepin' Current

## A Time to Share

Many people ask what's going on in youth ministries and missions in the diocese and have asked about a time/place to find out what's going on, share ideas that work (or don't work) and ask questions. For starters this can be done through the NB Anglican and [www.nbay.ca](http://www.nbay.ca). For now, you could send your news, suggestions, stories, poems, art work, whatever, by email to the diocesan Youth Action Director: [george.porter@anglican.nb.ca](mailto:george.porter@anglican.nb.ca).

## Recommended Resource

*A Place for Skeptics: A Spiritual Journey for Those Who May Have Given Up on the Church but Not on God* (\$19.99 Anglican House) Ventura: Regal, 2005

This little book by Scott Larson and Chris Mitchell recently appeared on the scene for older youth and young adults. The first part of the title is misleading, because when you finish reading the book you wonder whether there really is a place for skeptics. It is an excellent look at basic Christian teaching through the form of the Apostles' Creed — a good resource for those who are thinking through their faith, as well as for those who are leading youth or young adults in processes of Confirmation or mentoring.

## Medley Director

Bishop Claude Miller recently appointed Michael Caines as director of Camp Medley for the summer 2006 camping season. Michael is well known in the diocese for his previous work at Medley and he and his wife Anna served last year as Volunteers in Mission with the Rev. Canon Paul Jeffries at Bishop McAllister School in Uganda. Michael is enrolled in the M.Div. program at Wycliffe College at the University of Toronto.

## Cathedral Youth Service

Easter Sunday  
April 16, 6:30 p.m.

The worship, decoration, and message — from Mike Amirault, the Cathedral's pastoral assistant — will center on the death and Resurrection of Jesus, and why that is good news, today and forever.  
Everyone Welcome  
Info 450-8500,  
[office@christchurchcathedral.com](mailto:office@christchurchcathedral.com)

## Kid Zone in Saint John rocks!



Jesse Baird, Bart and Douglas Clark are happy to be in the Kid Zone.

BY GEORGE PORTER

One Saturday evening a month, Kid Zone buzzes with excitement, anticipation and fun. By foot, by car and by bus, several hundred children

gather from all over Saint John to learn about God's love in Jesus. These young people play, laugh, sing and learn. They share prayer, worship and Biblical teaching with loving and caring Christians.

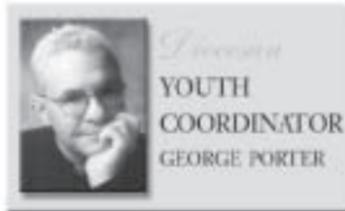
I'm curious, George ...

## What is the most important thing in ministry with youth?

BY GEORGE PORTER

Paul used the image of a body to describe what the church is like. He said to those who are believers that they are each and every one members of the 'body of Christ.' He wrote that just as no part of a physical body can thrive apart from the rest of the body, neither can we flourish cut off from the rest of the Christ's body.

Yet for many years, ministries with children and youth have really been approached as separate from the rest of parish life. Physically they happen in a different place, usually the basement. They've also been detached emotionally. There may be some few hardy individuals who work with them, but there has often been little ownership of these ministries by the rest of the congregation.



The well-known African proverb says 'it takes a whole village to raise a child.' It isn't a stretch to say that it takes a *whole parish* to nurture the spiritual formation and growth of young people. We affirm this in theory in every sacramental celebration of baptism and confirmation when we all promise to support and uphold these people in their lives in Christ.

People are not, however, theoretical. Youth need to experience their relationships with God in the context of relationships within the church. It's more than truism to say that

Relationships are at the heart of Kid Zone with its three-step process of relational formation: being seen/making contact; getting known/developing friendships; and cultivating respect/being understood.

Personal and consistent visitations are crucial to the process. Every kid who comes receives a home visit from a worker who gets to know the child, the parents and any others in that child's life. Trained outreach workers are assigned to specific areas and visit the Friday before Kid Zone, distributing the monthly flier, reminding children of what's coming up and building relationships. These relationships are further developed through periodic neighborhood special events like family swim nights, barbecues and games.

"To touch the lives of the children in our world will take an army of caring Christians, not only professional youth workers but also parents and volunteers," says Kid Zone director Donnie Snook. "God has entrusted us with the challenge of crossing generations." As a result, much of the ministry is done by teens and young adults who were touched by this ministry themselves — a model of raising up leaders within the local community and recognizing that young people can be ministers now.

Through Kid Zone workers, many Saint John children are finding out that someone cares about them.

Most importantly they are learning about the God who cares for them and are experiencing the love of that God first hand.

Christianity is 'more caught than taught.' The most important thing a parish can do is to foster a *whole parish* environment for youth ministries.

First, this means that nurture of young people isn't approached as the exclusive responsibility of a select few. Our roles in ministry are different, but the whole parish needs to own the responsibility for these ministries. Taking initiative to speak to young people by name, remembering birthdays or baptismal anniversaries, encouraging those who work directly in various ministries with youth, praying for both youth and youth workers, and looking after such basic things as food and rides are just some of the practical ways to get involved. It takes a *whole parish*.

Second, because Christian spiritual formation is

relational, we need to work on the quality of our relationships within the church. Young people seem particularly attuned to real interactions among those who surround them. Jesus said that others would come to believe in him through the love demonstrated by his followers. Paul said that love among believers must be genuine — without pretense. This, more than anything else, is essential to wholeness as God's people. Building on the poet Auden we could say: 'Love each other or the parish will perish.' It takes a *whole parish*.

*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

