



Vision-based budget focuses on mission



ANA WATTS

Suzanne Lawson, centre, travelled from Toronto in December to meet with Diocesan Council and begin work on a ministry plan for the diocese. It is the first step in a General Synod stewardship pilot project funded by the Letting Down the Nets program. In this photograph she discusses a point with Archdeacon Patricia Drummond (only the back of her head is visible) while Dean Keith Joyce looks on.

BY ANA WATTS

The vision-based 2006 budget, as approved by Diocesan Council on Nov. 9, totals just over \$1.6 million and focuses on the mission of the church in this place. Ministry to youth, spiritual formation, stewardship and financial development, parish development and support and missions are the categories identified as best serving the diocesan mission to proclaim the gospel for the making of disciples. Nearly \$850,000 or about 52 per cent of the budget is allotted to these five ministry areas. Episcopal ministry and administrative support budget categories, which include employment and health care insurance costs and extensive human resource administrative services, consume the remaining 48 per cent.

The 2006 budget is up slightly more than \$80,000 over 2005. One of the largest jumps was in the stewardship and financial development category which went from a nominal \$800 to \$15,000. The figure more accurately reflects the diocese's commitment to this essential ministry component and enables the diocese to

participate in a General Synod pilot project substantially funded by the Letting Down the Nets program. Work on the project began with an expert consultant who helped diocesan council articulate its mission goals and plan ways in which to achieve them. The project will also include studies, stewardship education and assistance with congregational development facilitated by General Synod staff and other professionals.

With the exception of some investment income, miscellaneous donations and pension/benefit plan premiums contributed through participants', the diocesan budget is funded by the offerings of New Brunswick Anglicans.

Each parish is asked to contribute to Mission Outreach and given a Parish Assessment. Each parish's share of Mission Outreach is based on its average income (excluding flow-through items) and expressed as a percentage of total parish income in the diocese. That percentage is then applied to the \$800,000 requested Mission Outreach support for 2006.

Parish income is also used to calculate Parish Assessment, but it is not the only factor. This rate is also based on the number

of identifiable givers in each parish. It starts with a base rate (8.8 per cent) for parishes with between 100 and 125 givers. Rates for parishes with fewer than 100 givers may be as low as 7.3 per cent. Parishes with more than 125 givers can pay up to a maximum of 10.3 per cent.

In this budget an effort was made to limit any increase in total support of the diocesan budget in any parish to 10 per cent.

A draft of this budget, prepared with input from Diocesan Council and the Finance Committee, was presented at regional forums throughout the diocese in the fall of 2005. Participants in these archdeaconry area meetings were asked to review and evaluate it in light of diocesan priorities. Comments and responses from these meetings were analyzed and reveal Christian education and services to youth and parishes as our top priorities. There was also very strong support for clergy and lay development initiatives, especially Warden's Day, and the diocesan newspaper.

Budget details in a narrative format with numerical guides are on pages 6 and 7.

ORDAINED PRIESTS



ANA WATTS

The Rev. Paul Ranson (left) and the Rev. Ellen Curtis (right), were ordained to the priesthood at Christ Church Cathedral by Bishop Claude Miller on Dec. 4. For the time being they will both continue in their present ministries under the Diocesan Curacy Program, Mr. Ranson in the Parish of the Nerepis and St. John and Ms. Curtis in the Parish of Sussex.

Obituary

The Rev. Bill LeGrand

The Rev. Kenneth William (Bill) LeGrand, husband of Anne Marie (Poirier) LeGrand, occurred on Nov. 27, 2005 at his residence in Saint John.



Mount Allison University and an MDiv. from Huron College. He served parishes in Ontario and in the diocese of Fredericton he was rector of Restigouche and Newcastle-Nelson before his appointment as Anglican Hospital Chaplain in Saint John. He was a member of St. James Church, Lakewood.

Born in L'Anse-a-Beaufils, Quebec, he was the son of the late Sydney and Nellie (Urquhart) LeGrand. He held a teaching certificate from MacDonald College, a BA from

In addition to his loving wife, he is survived by his brother Winston, sister Shirley, five nephews and his wife's family.

His funeral was held at Trinity Church, Saint John.

* A reminder from Bishop Claude Miller

Please do not schedule diocesan meetings during Holy Week April 9-16

INDEX

- Beauty for Ashes 6
- Bishop's Message 3
- Christian Education 6
- Commentary 2
- Letters 2
- Narrative Budget 4 & 5
- Intercession 7
- Penultimate Word 7
- Youth Page: Emergent 8

LETTERS & COMMENTARY

ACW support of social justice work

Following is a copy of a letter sent to David Watts in reference to his article on support for social justice in the November issue of the *New Brunswick Anglican*.

Just finished reading your article in the *New Brunswick Anglican*. I found it very informative and interesting. The only problem was that you forgot to include the Diocesan ACW. I can assure you that we also support Social Justice. As an example we give to PWRDF and Coverdale. I believe that you'll find that many of the branches also support these programs as well. I am sure that this was just an oversight. But felt that it should be brought to your attention in case you were not aware of it.
Mary MacDonald
Diocesan ACW Vice President

While reading the article on Social Justice by David Watts I was very surprised to see Mothers' Union, Kairos and other groups mentioned but nothing about the work of the ACW. On a Diocesan level the ACW support PWRDF, Transition Homes, Coverdale Foundation, Inner City Ministries to mention just a few. A good many of the branches also support these and other social justice projects and have done for many years.

I also noticed the headlines about MU as an instrument of unity which is really good but there was only a small piece with no picture about N.B. having the first national president. Our ACW branches are spread all over our Diocese and contribute so much and it would be nice to see the tremendous amount of work done by them given fair coverage in our diocesan paper.
Rosalie D. Brown

I am sorry that the work of ACW in terms of Social Justice was not highlighted specifically in my November story. It is important work and I would like to reply to the members of the ACW who were distressed that their efforts were not included.

The focus of the conference and of my report was what is done by the diocese, not by parishes. When I asked all

diocesan groups for their input, prior to attending the conference, I did not hear anything from the ACW. That's why when I listed the work being done, I had to say that most was done at the parish and small group level, but I couldn't report on the work of all the parishes individually — especially since the report and the story was from a diocesan perspective.

The blanket statement I made about social justice work done at the local level would have included all the parish ACW branches, the mens' groups, the youth groups, the individual vestries and that sort of thing, but none was named specifically.

As far as what the diocesan ACW does, I can assure you that information never came to me or I would have included it. I would have been very willing and overjoyed to have been able to add to the list of what we do at the diocesan level and make that list longer and longer.

Coverdale was mentioned because the diocese has a line item in the budget to support it. I spent a number of years on Diocesan Council but I never heard that the diocesan ACW also funded it. The diocese doesn't have a line item for transition houses or similar ministries, so that's why those were left out. Also I was looking for information outlining more than financial support, as vital as that is. What I wanted to find out, and what the conference was interested in, was what is being done hands-on by the diocese.

The Mothers' Union, in this particular case, was different because I had received information from them at the diocesan level about their joining the world-wide Make Poverty History campaign, and felt that giving them mention would help get that started. I certainly didn't mean to suggest their work was any more important than the ACW or any other specific group.

I realize now the ACW is actively involved in supporting social justice efforts. Like most people I am aware of what my parish branch does, but was not aware that there is national and international work supported as well.
Sincerely,
David Watts

Goodspeed has more goods for Cuba

Dear Ana,
Thank you again for doing a story about goods for Cuba last year. We sent 25 suitcases full of baseball and minor medical supplies. It was a very successful year for helping our Anglican brothers and sister in Cuba. We gave most of the things to Father Carlos. What a priest!

I have a lot of school and baseball supplies ready to go this winter and will send a

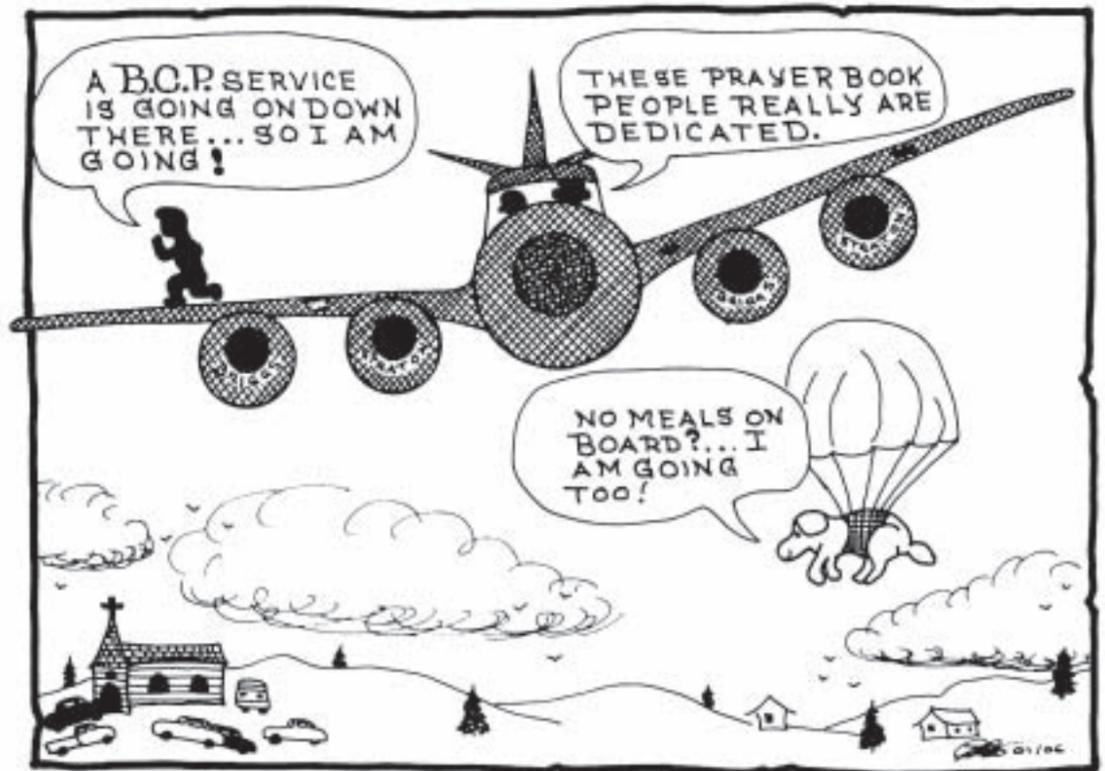
suitcase with anyone going down to Cuba. If they can't contact Father Carlos all I ask is for them to give it to a church or school so some child will benefit.

If you could put this in our *New Brunswick Anglican* I would very much appreciate it. I can be contacted at gladys2@rogers.com or 506/546-5387.

Sincerely,
Donald Goodspeed

DOG MATTICKS

by Doug Patstone

Thank you
Mr. Fairweather

I was pleased to read Gordon Fairweather's letter in the November *New Brunswick Anglican*. Most certainly Mr. Fairweather is not the only Anglican who is troubled by the report on the 128th Synod in the September issue: I too was inclined to feel despair for the inclusive Anglican Church that I thought I belonged to. It seems to me that a politics of exclusion is taking over in a diocese that packs its General Synod delegation with supporters of *New Brunswick Essentials*, and so implicitly asserts that anyone from this diocese who disagrees with *Essentials'* platform will not and should not have a voice.

That said, I thought the synod report itself was very well done: it was detailed, factual, and even-handed. I would not want to read a diocesan paper that failed to report fully on events, whether they saddened me or not. Synod's motion about reviewing the vision and

editorial policy of the paper may not signal an intention to impose a single perspective and censor others, but if that is the result of the review I think the diocese would be making a grave error.

Of late years it has been increasingly difficult to hold on to an inclusive and loving vision of the church, but for me at least the events of the 128th Synod have made it almost impossible. On the other hand, perhaps that is what it takes (along with others' example) to get someone like me to make her silent opposition explicit at last. Thank you, Mr. Fairweather, for spurring me to do just that.

Mary Rimmer
Fredericton

Response to
MacGowan

I agree with some of Alan MacGowan's "Homosexuality is not a sickness to be healed" (November). Everybody is invited into the church — princes, prostitutes, prelates, premiers, profligates. All are

sinners in God's sight.

But some are precluded from exercising leadership; here I disagree with the division MacGowan draws in the community. In the Roman Catholic church women cannot become priests. In some branches of Christianity once only whites could become leaders. In MacGowan's understanding, gays and lesbians are to be excluded.

Although all are sinners, sexual orientation is not itself sinful. Gays/lesbians and straights are children of God. All may become sinful because of a brutal and oppressive implementation of their gay/lesbian or straight sexuality. But the sexuality of both is acceptable, equally good, in the sight of God.

Of course, leadership in the church is precluded for those openly immoral. But a good God-fearing person may serve as leader, if called. That person may be of either gender, unmarried, or married to a person of the same or opposite sex — Christ asked us to be inclusive, not exclusive.

Eldon Hay
Sackville



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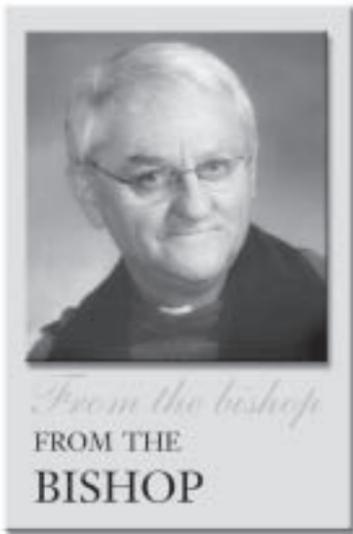
THE BISHOP'S PAGE

We cannot favour maintenance over mission

As I take a little time to look back and reflect on 2005 in the life of our diocese, I cannot but give glory and praise to our God through Jesus Christ for the bountiful grace that he has bestowed on each one of us. And I pray that the manifestation of our Lord will continue to spread a wide and deep hope for our corporate future in an ever changing context.

Historically our Church has enjoyed a privileged perspective from the center of cultural activity; now, in the early twenty-first century, our view is from the margins. Knowing who and where we are is vitally important if we are to respond to the Gospel message.

In the fourth chapter of Luke's gospel, Jesus reads the scroll of Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor..." This passage continues to challenge a church that is finding it difficult to minister in unfamiliar territory. What might proclaiming "good



news" to the poor look like given this reality?

David Buttrick writes: "The Church is primarily a witness to the world; we tell good news of God. But we cannot ignore the context in which our speaking occurs. If we preach to persons who are victims of grinding poverty with no concern for social solutions to their poverty, as if saving souls had nothing to do with food on the table, we will misrepresent Christ."

Our engagement with this new and unfamiliar place must endeavor to overcome the natural impulse to favour maintenance over outreach and mission. Diocesan Council's work over the past few months is producing hopeful signs for a Shared Ministry Plan for our diocese. A diocese of healthy, mission-focused, welcoming and growing parishes is considered a vision worthy of adoption across the diocese. This will require shared ministry and shared responsibility at every level.

If we hope to be faithful to God's call it will be necessary to develop and pilot models of shared ministry; equip our leaders, both clergy and lay, with resources and support for ministry in this changing context; deepen life-giving Christian relationships: clergy/clergy, parish/parish, parish/diocese, clergy/lay and be intentional in stewarding our resources.

As we begin a new calendar year together you will hear much more about the work of

Diocesan Council. It is a new year! A blessing! An opportunity to choose life!

To see ourselves, as Buttrick suggests, as "resident aliens" desperate for survival, is not the call of the Gospel. Jesus said "For those who want to save their life must lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it." As we begin the new year together we are called to choose life, a life of change in faithfulness to God's call to proclaim his Good News.

Blessings and peace,



Claude Miller is bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

Feb. 7
Bishop's Counsel

Feb. 19-23
Deanery of Woodstock
visitation

Announcements

• Bishop Claude Miller accepted the resignation of **the Rev. Don Routledge** as priest and rector of the Parish of St. James', Moncton, on Nov. 15. Mr. Routledge continues on leave for health reasons.

• **The Rev. Patricia Craig** was appointed interim Saint John Hospitals Chaplain on Dec. 1.

• **The Rev. Paul Donison** is appointed priest and rector in the Parish of McAdam, effective April 1. Mr. Donison holds a Bachelor of Fine Arts from the University of Victoria and an M.Div. from Regent College. He is presently rector of the Parish of the North Peace in the Diocese of Caledonia. His wife, Monica Marie and their daughters, three-year-old Anabel Lore and one-year-old Sophie-Jane, will join him in McAdam.

No water, no electricity and a chicken coop to sleep in!

At press time donations and pledges from the Bishop's Dinner campaign continued to be made to the Camps Capital Campaign in support of diocesan youth camps Medley and Brookwood. The dinner total stood at \$77,232 and had boosted the total campaign to \$283,756, more than 28 per cent of the million dollar goal.

Campaign chair Peter Irish presented a dramatic overview of the condition of the camps at the Bishop's Dinner. Those unable to attend may view it on the web under What's New "Camps Campaign Update (Dec.) at <http://anglican.nb.ca>.

Each dinner featured speakers whose lives were changed at one of our camps. At the Chatham Archdeaconry dinner in Bathurst, Marjory Matilda Vaughan, who now lives in Lions Head, Ontario, reminisced about the camp's earliest days, when she was better known as Tillie Knowles. Here is her story.

BY MARJORY VAUGHN

Camp Medley was founded in 1945 by the Anglican Church to give their young women a Christian camping experience. In the summer of 1946 I was a camper at Camp Medley. We drove to the camp with our minister, the Rev. J. A. Cooper from St. George's Anglican Church in Bathurst. In the car with me were my cousins Thelma, Joyce, and Betty Hills.

It was July and hot. In those days there was no air conditioning in cars and the

windows were down. A bumble bee got in the car, we screamed and yelled, not wanting to get stung. Mr. Cooper did well to stop the car without serious result.

Also on the way to the camp Mr. Cooper took us to the cathedral in Fredericton. We didn't have our Sunday hats with us, so we wore our paper sun hats, the ones for camp. Mr. Cooper stayed with family in the area and came to the camp every other day to see if we were lonesome. He didn't go home as this was war time and gas was rationed.

Camp Medley was not like it is today it was very rustic in its surroundings. There was no electricity or running water. Our sleeping quarters were in a chicken coop, which had been cleaned and converted. We slept in bunk beds made of steel and the mosquitoes loved us.

Our Camp leaders inspected randomly and were very particular about the way we made our beds. When we first arrived we had to fill the cotton mattress with straw. Our personal property had to be put away very neatly every day. The bed making training I received has been with me all my life. I still make a very neat bed, although not with straw.

Natalie Jones and Florence Lamb were two of our leaders. They were from Saint John. The other leader was Nora Hoyt from Moncton. These leaders were so kind. Most of us had never been away from home for

that long before and they made us feel welcome. Florence Lamb's niece Francis Pine was also a camper with us.

Everyone had to take turns at setting tables, preparing, cooking and serving food as well as cleaning up and doing the dishes. Our food was plain and nutritious.

One day we made cakes and decorated them, as several of the girls had birthdays while we were there. Other days were spent in Bible study, and crafts. I made a pair of leather gloves cut from a pattern with gussets in the fingers. They were put together with the seams on the outsides. I enjoyed them for many years. Another day we had was a fun day where we dressed in funny clothes, put silly things on our heads and painted our faces with cocoa from the kitchen.

On our free time some of us would go up the hill to the cemetery to pick berries. It was usually windy up there. I have some pictures of the cemetery. In the evening there were sing-songs around the campfires with marshmallows and ghost stories. Such happy times together. This experience I had was wonderful and made me aware of so much more that life had to give, as well as the memories I have cherished all these years of that wonderful group.

Donations to the Camps Capital Campaign are welcomed at the Synod Office, 115 Church St., Fredericton E3B 4C8.



The author, Barb Sanders and Thelma Hills peel potatoes in front of the cook house.



Dress-up Day 1945 in front of the chicken coop girls dormitory.

Mission First ... Our 2

The mission of our diocese is to proclaim the Gospel of Jesus Christ for the making of disciples. It is a common mission, shared by the bishop, members of synod, clergy and Anglicans in the pews. Indeed, members of diocesan council — synod between synod sessions — refreshed that mission and vision for our diocese in September of 2005 by encouraging us all to take on greater responsibility for that work of proclamation and ensuring parishes remain the engine of mission and evangelism.

At regional forums throughout the diocese, participants were asked to assess the impact of the initiatives, programs, departments and services included in the draft budget. Analysis of the responses revealed Christian education and services to youth and parishes as our top priorities. There was also very strong support for clergy and lay development initiatives, especially Warden's Day, and the New Brunswick Anglican, our diocesan newspaper.

The budget presented here reflects the needs of our church as expressed in the forums and was approved by Diocesan Council on Nov. 9, 2005. The budget is a valuable guide for the bishop, members of Synod, clergy and parishes as we fulfill our pastoral and temporal duties with the support of a small diocesan staff and the continuing generosity of committed New Brunswick Anglicans.

This kind of co-operation and partnership ensures we will continue to glorify God and nurture the Body of Christ here in New Brunswick.

Stewardship & Financial

In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, "It is more blessed to give than to receive."
Acts 20:35

The Diocese of Fredericton is participating in a stewardship pilot project funded by General Synod's Letting Down the Nets. Developed to help us articulate and achieve our mission and goals, it includes the expert services of a facilitator. Planning studies, stewardship education, congregational development, work with General Synod staff and professional leadership from organizations like Potentials are other effective activities that may be funded by the project.

This exciting new project fits in well with initiatives developed by the bishop and Diocesan Council to support parish stewardship and financial development efforts. They include regional stewardship conferences and workshops, support for development of diocesan stewardship committees and programs, stewardship programs and resources like bulletin inserts.

Eventually these efforts will inspire a pastoral care model of ministry with a renewed discipleship focus that invites and encourages the participation of the congregation. Engaged in this way, we will enthusiastically support the ministry with our time, talent and treasure. We already see evidence of the success of this kind of careful and cooperative approach in the parish of the Nerepis and St. John, whose members recently pledged a third of a \$1.8 million budget and will begin construction of a modern worship facility this spring.



Suzanne Lawson of Toronto is the expert facilitator for the Letting Down the Nets project. She is working with our diocese to help us articulate our mission and goals. It is the first step in the stewardship pilot project.

Youth Ministry

But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs."
Mark 10:14 NRSV

With faithful, qualified and enthusiastic youth and Christian education directors in place, ministry with youth in this diocese is consistent, comprehensive and a celebration of many meaningful relationships. In recent years many of the adolescents confirmed in our churches, feeling unsuited for Sunday school and out of place at Sunday services, drifted away. With wildly successful events like Manna they are beginning to find their way back and feel comfortable among us.

That comfort level will improve even further in April when the more than 300 young people confirmed by Bishop Claude Miller to date are invited to gather at a retreat in the Fredericton area. Organized by the bishop and youth ministry staff, it is sure to be a time of profound growth as well as tons of fun.

Youth excursions and even international missions organized at the diocesan level by our Youth Action Director, the Rev. Canon George Porter, are building strong relationships throughout the diocese. A popular series of Growing Youth Ministry (GYM) classes — offered jointly by Dr. Porter and Christian education director Liz Harding — is sharing skills and strategies that enable the same kind of leadership at the parish level. An annual conference designed to inspire and renew Sunday school teachers offers even more opportunities to build stronger parishes.

Diocesan support of the operating and capital needs of our youth camps, especially of the camps capital campaign through annual Bishop's Dinners in each archdeaconry, is an outstanding demonstration of our commitment to youth. So is our on-going support of campus ministry, the choir school and the Saint John Inner City Youth Ministry.

Youth have been a priority in this diocese since the visioning synod of 2000. This budget and recent initiatives honour and enhance our commitment.

| | |
|--|----------------------|
| Leadership Employment | \$122,125 |
| Programming, events, and development | \$12,000 |
| Operating and capital support for camps | \$45,000 |
| Communications, Episcopal and administrative support | \$35,560 |
| Total | \$214,685 |
| | 13% of budget |



2005 working youth mission to Cuba

PROCE

Spiritual Formation

Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect. Romans 12:12

Our Companioned Spiritual Formation team will offer a weekend retreat devoted to prayer and spiritual discernment this spring. It is just one of several rich and rewarding diocesan-supported programs devoted to spiritual formation.

Our new curacy program and an emerging vocational diaconate program ensure our clergy are well prepared to honour their call. Our annual Clergy College, with its outstanding lecturers and opportunities for fellowship and community-building, contributes to the continuing development of our spiritual leaders.

Ongoing spiritual formation is also essential to the lay community. Semi-annual events like the DNS weekend combines solid teaching with good times and community building. The School of Church Music annually offers a residential choir school; clergy spouses meet for spiritual reflection and fellowship; the Diocesan Resource Centre supports children's and adult education at the parish level.

Cursillo, Anglican Renewal Ministries, the Anglican Men's Conference and Mothers' Union meet the spiritual needs of their varied constituents through programs and conferences, and the Anglican Fellowship of Prayer offers a diocesan-wide prayer chain.

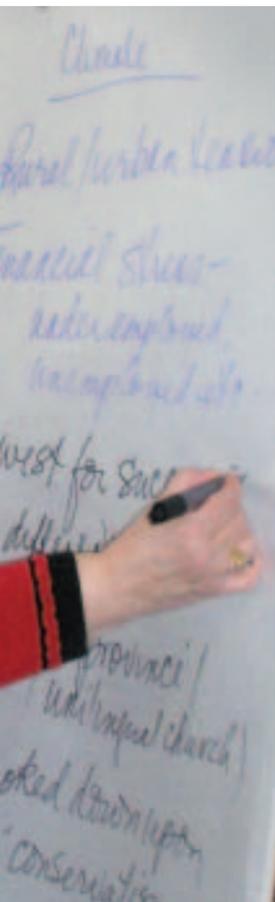
The diocese supports many facets of this cluster of spiritually oriented ministries with what amounts to seed money. The participants in the courses and conferences pay the lion's share of the costs through registration fees. From a fiscal perspective, it is a modest investment for a monumental return. From a spiritual perspective, the benefits of this kind of cooperation are incalculable.

| | |
|------------------------------------|---------------------|
| Programming for laity | \$12,100 |
| Clergy education/development | \$80,250 |
| Communications and resources | \$13,200 |
| Episcopal & administrative support | \$30,160 |
| Total | \$135,710 |
| | 8% of budget |

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2006 Narrative Budget

Development



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| Annual conference, committee support, Letting Down the Nets | \$ 7,500 |
| Resources & Communications | \$ 3,300 |
| Episcopal support | \$12,547 |
| Administration | \$ 9,813 |
| Total commitment | \$33,160 |
| | 2% of budget |

Coordinator supplied by General Synod to articulate and achieve our vision for Letting Down the Nets

Parish Development and support

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. Acts 4:32

Diocesan participation in General Synod's *Letting Down the Nets* pilot project (see Stewardship & Financial Development) is a vital first-step toward the development of parish and diocesan resources.

The new curacy program is an exciting initiative that supports and enhances parish ministry throughout the diocese by subsidizing a clergy support position for the newly-ordained. The parish benefits enormously from the energy and enthusiasm of a second cleric, and the curate gains the insight and experience necessary to be an effective priest.

Other essential diocesan educational programs like Warden's Day ensure parish clergy, officers and others are properly informed and equipped to fulfill their legal and canonical duties.

A successful synod motion to re-affirm our historic commitment to rural communities and develop proposals to support them in their many challenges is a priority in the coming year.

Anglican House in Saint John supports parish ministry with a ministry of its own — supplying goods, services and resources appropriate and



The Rev. Paul Ranson (left) and the Rev. Ellen Curtis (centre) are subsidized in their parishes under the Diocesan Curacy Program. They are seen here with Bishop Claude Miller following their ordination to the priesthood in December.

unique to our Anglican tradition. The Diocesan Council parish development and support team, in consultation with staff, is developing strategic plans to ensure its continued viability.

Financial support of our central archives, with its experts and facilities devoted to proper document storage helps us fulfill legal and historical commitments. We show respect for our historic properties through a renewed subcommittee.

Effective communication enhances every aspect of life. In our diocese a monthly newspaper and a weekly electronic newsletter keep us informed and connected; the web site provides instant access to valuable resources — from intercession and event listings to administrative documents and useful links.

Of course the bishop and his office are of immense support to parishes. Every episcopal visit to a parish enables the bishop to appreciate its resources, identify its needs and respond appropriately. His office also funds clergy moves, directors' liability insurance and provides administrative support, especially in the area of human resource management.

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|--|----------|-------------------------------------|-----------|-------------------------|------------------|
| Lay leadership development | \$ 4,600 | Anglican House subsidy | \$15,000 | Total commitment | \$289,737 |
| Stewardship Initiatives | | Grants to mission parishes | \$40,000 | | |
| "Letting Down the Nets" | \$ 7,500 | Other grants | \$10,000 | 18% of budget | |
| Resources, communications and ministry | \$38,120 | Episcopal | \$42,443 | | |
| Clergy development | \$23,125 | Administrative services and support | \$108,949 | | |

CLAIM THE GOSPEL FOR THE MAKING OF DISCIPLES

Mission Outreach

Therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age. Matthew 28:19-20

Ministry support reflects our commitment and concern for our neighbours at home and around the world. The Companion Diocese program helps us learn about our Anglican family around the world. We will sign a new covenant, our year in 2006. We are pleased to welcome a new diocesan refugee coordinator to our office. Her professional abilities and faithful understanding is bringing us to reach out in new directions. Contributions to General Synod help sustain the church in the north and reach around the world with Volunteers in Mission. Support of the Rev. Paul Miller at the Bishop McAllister

School in Uganda is maintained by our own Diocesan Missionary Society with the enthusiastic participation of the ACW.

In the past year, in partnership with the Primates World Relief and Development Fund, we have helped millions of people affected by unprecedented natural disasters — tsunamis, hurricanes, earthquakes. We pray 2006 will not be quite so challenging, but trust our diocesan coordinator will continue to make us aware of opportunities to help.

Closer to home, we support the Seafarer's Mission in Saint John; the Coverdale Foundation in its work with women in conflict with the law; fund hospital chaplaincies in our largest cities and support our military, penitentiary and school chaplains.

| | | | |
|--|--------------------------------------|--|--|
| Ministry and mission through General and Provincial Synods | Outreach ministry within the diocese | Special ministries within the diocese | Total \$390,432 24% of budget |
| \$249,642 | \$16,500 | \$62,080 | |
| Effery's mission | Communications and Committee work | Episcopal and administrative allocations | |
| \$20,200 | \$15,000 | \$27,010 | |

Episcopal support

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ ... Ephesians 4: 11-12

The bishop's authority may rest in one person, but his ministry is enabled by an extensive network of active and retired clergy, hundreds of lay people and a modest diocesan staff. It is also reflected in every aspect of this budget.

As chief pastor of the diocese, he is especially concerned with clergy discernment and training. A non-stipendiary vocational diaconate program, developed with our vocational chaplains, is an emerging answer to the call to ordained ministry.

| | |
|---|--------------------------------|
| Employment costs (bishop and support staff) | Communications and programming |
| \$109,670 | \$7,100 |
| Travel for bishop, archdeacons, etc. | Property/admin. |
| \$24,371 | \$91,783 |
| Clergy development | Total |
| \$23,125 | \$256,049 |
| | 16% of budget |

Administration

The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. Acts 15:12

The diocesan office, in addition to the bishop's office, exists to bind our 85 parishes in the Anglican Church model of episcopal support. The costs of these administrative and human resources services are often dismissed as dreary necessities, but in fact they have a significant impact on parish and diocesan ministry.

A diocesan synod is the embodiment of the Anglican church in our place and time, and the monumental task of mounting one falls mostly on diocesan staff.

The office's centralized payroll system is a great boon to parishes and clergy and trust fund investment services make a significant difference to the bottom line in many parishes.

Information and data management are essential components in parish and diocesan management and administration. In 2005 this diocese launched a customized web-based data management system that is already simplifying statistical returns and will eventually assist parishes in their own data management.

| | |
|--|----------------------|
| Employment costs for diocesan staff | \$79,336 |
| Building costs | \$12,480 |
| Office expenses | \$16,540 |
| General/Provincial Synod administration | \$57,426 |
| Human resources (Includes retired clergy benefits) | \$105,200 |
| General admin, communications and synod | \$31,978 |
| Total | \$302,960 |
| | 19% of budget |

COLUMNS

What is your purpose? Why are you here?

BY LIZ HARDING

It is a New Year and I am not one for New Year's resolutions. Instead I want to pose the question: What is your purpose?

As we enter 2006, have you ever seriously asked yourself that question? Our immediate response as Christians might be: "Of course, it is to spread the Gospel of Jesus Christ." This would be right, but is there more to it than that? I think that this question warrants a deeper look. So, why did God put you on this earth?

When I was a young girl listening to missionaries sharing reports of how they were sharing the Gospel in far off lands, I was terrified that God also expected me to go to these places. I often offered up a prayer asking God not to call me to missionary work in a remote country. It was quite some time before I realized that God does not call all of us to far off parts of the world. So what does God call me to? I once heard a similar idea expressed as: What medicine do you bring to the world? Do you choose who will receive that medicine you have to offer and who will not?



As a Christian I do not believe it is by chance that we work and live where we are. I believe God's love lives through us, and it is the job of each of us to share that love with every human being with whom we come into contact.

Jesus is a prime example of someone who did not choose to whom he ministered. Status in the local synagogue, social economic status, marital status ... none of these mattered to him because he ministered to everyone. He often ministered in ways that surprised the recipient of his love. Do we surprise people with our love and acceptance? Jesus was found with the sick, the dying and the sinners. Even when he addressed individual's sin, he required accountability but he did it with love. Jesus was God's hands, eyes and ears in this world and we are called to be the same. Christianity is not a spectator sport, it is a life

where we are called to get involved and make a difference. In Galatians 6:2 we are told to bear one another's burdens and by doing this fulfill the law of Christ. What does this mean for you in practical terms, in daily living?

Each day we have a choice as to whether or not we breathe life into the world around us. We choose whether to be a conduit of God's Light, or to leave people in darkness. I am not saying that we always need to be joyful and happy. There are times which call for sadness and weeping. I do, however, believe that we need to challenge ourselves, in the power of God's Holy Spirit, to minister to each person we engage. When we truly believe this and live it out, I believe our purpose on this earth will be clear to each of us.

Oscar Romero, a Roman Catholic priest in El Salvador, was elected bishop. Once a bishop he called for justice in his country. His call earned him a price on his head and he was assassinated by gunmen within three years of his consecration. In his book **The Violence of Love** he writes:

"How beautiful will be the day, when all the baptized understand, that their work,

their job, is a priestly work. That just as I celebrate Mass at the altar, so each carpenter celebrates Mass at his workbench and each metalworker, each professional, each doctor with scalpel, the market woman at her stand, is performing a priestly office. How many cabdrivers, I know, listen to the

message there in their cabs? You are a priest at the wheel, my friend, if you work with honesty, consecrating that taxi of yours to God, bearing a message of peace and love to the passengers."

Surely this message speaks to the very essence of why God put us on this earth.

Spiritual retreat spa ... prepare to be pampered

Those involved in the nurture and spiritual formation of our young people in the Diocese of Fredericton are invited to a body and spirit spa retreat on April 29. The Christian education committee is sponsoring the 9 a.m. to 4 p.m. day of refreshment at Dayspring Retreat Centre in Saint John. Sunday school teachers and superintendents, youth leaders, members of Christian education boards, choir directors and all others involved with young people in the church are invited.

In the morning, Christian Education Director Liz Harding will lead a series of reflections and meditations aimed at refreshing the spirit. The afternoon will be spent in fun activities aimed at nourishing the body. Mini facials, manicures, pedicures, canoeing, fishing (if you have a license) crafts, massages, makeup and just relaxing in the beautiful lakeside surrounds are among the many options.

Lunch will be provided and the cost for the day is just \$15 per person. Space is limited, so please register early with Liz by phone (506/459-1801 or 508/439-0668) or e-mail (elizabeth.harding@anglican.nb.ca).

Reconciliation ... building bridges in relationships

BY JOAN TEED

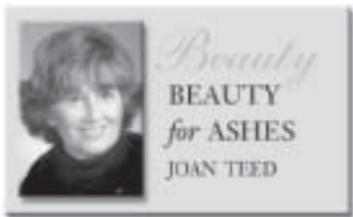
Nothing drives people away from the church as fast as factions, squabbles, and downright unchristian behaviour. It all smacks of self-centredness, jealousy, prejudice or hatred. As we seek to discern God's will, it is extremely important to respect the needs of all our members, especially in a church that takes pride in its diversity.

In the United States, psychologists have proposed to the president that he create a department of peace in order to promote non-violent solutions to war issues, family violence, child abuse, gangs and prison rehabilitation. They realize peace begins in our own hearts, minds and souls.

Psychologist, educator and theologian Harville Hendrix, co-founder of the Imago Theory of personal relationships, maintains: "If people resolve the personal they will change the social."

The problem is, we tend to focus on ourselves and when we do, we lose the ability to see into each other's hearts, we lose the ability to care.

When couples come for marriage therapy each usually insists the other must change his or her behaviour. The truth is, we must all change



ourselves to become more loving in order for any reconciliation to begin. With couples, we often ask them individually to describe, in detail, how their partner or children would describe them. Then we ask them how, ideally, they would like to be described. This exercise often reveals what needs to change and why.

We also teach combat-ridden partners to face each other and listen to each other's feelings with empathy. There is a huge difference between real listening and just talk. In his book on stress-hardiness and resiliency, Daniel Goleman says: "Empathy is the fundamental component of social awareness ... the (root) of all social effectiveness in working life." In other words, empathy is the lynchpin quality of our personal and professional relationships. It facilitates communication, co-operation, respect and compassion. It provides the strength to change our negative habits when we wish to enhance relationships and interactions with others. It is

the foundation of a resilient or stress hardy lifestyle. The sole, lonely, self-obsessed person who cannot reach out is not in community and is stress vulnerable.

Of course other aspects of our lives — like communication, negative habits, self-acceptance, self-discipline — all require work as well, but empathy is king. Without it our relationships are self-centred.

The same kind of process we use in marriage counselling is effective in institutional, even forums. Reconciliation is achieved by opening a path for empathy and breaking down attitudes that label people as "the other." There are beautiful examples of listening and healing in South Africa and Northern Ireland.

I grew up surrounded by poisoned positions and Paisley pulpits ranting on sin or the Pope. At a very young age, I developed a severe aversion to misapplied or misused Scripture in support of prejudice and violence. Instead, I developed a heart for justice and peace. When we see the human face responsibility and listening can start. We saw that recently when two brave Irish women visited President Bush and demanded that the Americans stop financing the IRA thugs who had murdered their brother.

Jesus says, "Love ye one another." This does not preclude loving and protecting yourself, but almost all of those I counsel are into the blame game, pointing the finger at everything and everyone but themselves and their own responsibility.

Christians, even those whose beliefs or values which disagree with our own, are

called to reach positions of healing with discernment, wrapped in the Holy Spirit and in prayer, not in dogmatic hard-line rigidity.

In the words of the 1955 peace anthem: "Let there be peace on earth and let it begin with me." Happy New Year. *Joan Teed is a vocational chaplain, social worker and counsellor in private practice.*

AN EDUCATIONAL AND INSPIRATIONAL WEEKEND
PLUS
INTERACTIVE ACTIVITIES
SPIRITUALITY EXPLORED
DELICIOUS MEALS
SMALL GROUP DISCUSSIONS
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**DNS WEEKEND
JUNE 2-4, 2006**

**ST. THOMAS UNIVERSITY
CONVENTION CENTRE
FREDERICTON**

PARTICIPANTS COMMENTS:
"It was an awesome experience."
"I can't imagine it getting any better."
"God does want to use me!"
"It was empowering. Break the fear barrier."

REGISTRATION FORMS AVAILABLE EARLY 2006

Finding the light in the long nights of epiphany

BY JIM IRVINE

Now crunches beneath the tires as I turn on to St. Mary's Reserve on Fredericton's north side. I slip a CD into the player and fall in line. We are drawn by the lights as the star drew camels across a desert. Every age is attracted to the light and these days of Epiphany find us navigating streets for homes decorated for another Festival of Light.

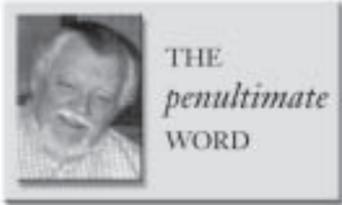
My car fills with the strains of *OY to the World! A Klezmer Christmas*, the Jewish take on the free-form instrumentation of Dixieland with a flavour that's distinctively kosher. This not-so-meshuga band of merry makers set a celebratory note that greets the polyglot assembly before me — Donald Duck and his nephews, chipmunks, reindeer and Toons, each blending their imagined voices. This host of plastic creatures encamped on lawns and balancing on rooftops is reminiscent of the midnight fabled miracle of the Holy Night when ox and ass and farm animals spoke of God's wondrous love borne humbly and placed in a manger.

Disney characters singing carols, Charlie Brown leading the Peanuts gang in yuletide revelry and a diverse community of Toons animated by the imagination all speak of joy, peace, love. There's a manger scene with the holy family, ubiquitous shepherds and Persian magi approaching from a neighbour's yard. The Klezmonauts throw in a few surprises, like a mini tribute to Dick Dale and his surf guitar.

Surprises attended the Holy Birth generations ago and the rhapsodic clarinet ensures that we are not jaded to the surprises of today's epiphanies — a few bars from *The Good, The Bad and The Ugly* theme and "God Rest Ye Merry Gentlemen."

An original tune about Saint Nick called "Santa Gey Gezunderheit" (Santa, Go in Good Health) allows the discordant myth of largesse and compliments it with a patriarchal blessing. The Bishop of Myra and the Patron of Capitalism and the Patriarchs of the Five Books of Moses secure a startling harmony. Jesus' birth brought glory close to the ordinary, blessed it with grace and truth. A lot like this First Nation witness of incarnation.

The scene illustrates the alarming good news that interrupted the polyglot of Bethlehem generations ago. These were not Christian tourists making a nativity pilgrimage to the Holy Land. The sights and smells and sounds of Bethlehem crushed Joseph and his family as they sought shelter. These were the



likes of Donald Duck, Homer Simpson, Snow White and Bugs Bunny.

As diverse as the wired lighted reindeer and plastic creatures pressed into this hillside, so were those who returned to the city of their birth for an imperial census.

If the gospel has intellectual integrity, changes should take place. The pledge of that reality shines brightly in the dark of this winter night. The occasion of birth brought unaccustomed characters together as when shepherds and passers-by happened to share in Joseph's joy and Mary's relief. The assembly allowed for change, conversion. God allowed for a response to the initiative that brought his nature close to us.

That is my epiphany. As ordinary paths are left to seek out the journey of car lights through a reserve, a truth deeper than the night is revealed in the twinkling lights outlining home and hearth. For a moment the commerce of every day is abandoned, the pressures that greet every morning laid aside. Men and women and their bundled children go in search of joy.

To the extent that I allow this sorry assembly of nonsense to attract and disarm the weary, and recognize that in the fanciful drama of the night the Christ Child is found — then I begin to see what it means to say that Jesus came and was among us.

Jesus came close to the characters of this fragile world, close to the likes of you and me. Some of us may be good, but the bad and the ugly have been touched by his disarming intimacy. Before him, we are at best Toons — given depth and purpose by the gift of a child to a world in need of promise.

The disk begins its last cut. *OY to the World!* ends with a performance of cello, violin, piano and the lullaby strains of "Away in a Manger" that at first seems out of place after all that frivolity but only reminds us that every type of music offers the same range of emotion, from silly and slapstick to tender and touching.

Oy, what a season!

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Canon Irvine makes his home in Fredericton

INTERCESSIONS

JANUARY

- ¶16: Parish of Kingston, the Rev. Bonnie LeBlanc. Canon Gordon Smith (retired).
- ¶17: Parish of Lakewood, the Rev. Canon Douglas Patstone.
- ¶18: Parish of Lancaster, the Rev. Chris McMullen. Canon Dr. R.B. Smith (retired).
- ¶19: Parish of Ludlow & Blissfield, (vacant).
- ¶20: Parish of McAdam, (vacant), the Rev. Eric Caldwell, interim priest-in-charge. Julie Golding-Page, Wycliffe.
- ¶21: Parish of Madawaska. (St. John the Baptist Anglican/St. Paul's United shared ministry) the Rev. Fran Bedell, deacon-in-charge.
- ¶22: Clergy and people of the Church of Bangladesh, Bishop Michael S Baroi Moderator, Church of Bangladesh & Bishop of Dhaka. Canadian Partnership with the National Council of Churches in the Philippines. 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.
- ¶23: Parish of Marysville, the Rev. John Cathcart. Canon Tom Smith (retired).
- ¶24: Parishes of Maugerville & Oromocto, the Rev. Keith Howlett, honorary assistant the Rev. Carol Gross.
- ¶25: Parish of Millidgeville, the Rev. Canon Alvin Westgate, the Rev. Canon Brian Campion, the Rev. Paul McCracken, honorary assistants. Donald Snook, director, Saint John Inner City Youth Ministry.
- ¶26: Parish of Minto & Chipman, the Rev. Eileen Irish.
- ¶27: Parish of Moncton, the Rev. Chris VanBuskirk. Steve Golding-Page, Wycliffe.
- ¶28: Parish of Musquash, the Rev. Bonnie Baird.
- ¶29: Clergy and people of the Anglican Church of Australia

- Archbishop Phillip John Aspinall, Primate. Canadian Partnership with Anti-Racism Working Group in Australia. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, the Ven. Sean Murphy (Archdeacon of Liard) & Lay Ministry Team, Mal Malloch, Sarah Usher, Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.
- ¶30: 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. Ted Spencer (retired).
- ¶31: Parish of New Bandon, the Ven. Patricia Drummond.

FEBRUARY

- ¶1: Parishes of Newcastle & Nelson, the Rev. Richard Steeves. Mr. Clyde Spinney, Q.C., diocesan vice-chancellor.
- ¶2: Parish of New Maryland, the Rev. Bruce McKenna.
- ¶3: Parish of Pennfield, the Rev. Keith Osborne. Marian Lucas-Jeffries, Atlantic School of Theology.
- ¶4: Parish of Portland, (vacant).
- ¶5: Clergy and people of the Anglican Church of Burundi Archbishop Bernard Ntahoturi, Archbishop of the Province of Burundi & Bishop of Matana. Theological Education in Burundi at the Institut Théologique de Matana. Diocese of Yukon, Pelly Crossing - St. James the Lord's Brother, Deacon Walter Majola & Olga Majola, Betty Joe, licensed lay minister, Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.
- ¶6: Parish of Prince William, the Rev. Elaine Hamilton. The Rev. David Staples.
- ¶7: Parish of Quispamsis, the Rev. John Tremblay.
- ¶8: Parish of Renforth, the Rev. Eric Phinney. Canon Ron Stevenson, Chancellor to the Anglican Church of Canada.
- ¶9: Parish of Restigouche, the

- Rev. Andrew Fraser.
- ¶10: Parish of Richmond, the Rev. Christopher Hayes. David Watts, online student, Atlantic School of Theology.
- ¶11: Parish of Riverview, Canon Albert Snelgrove.
- ¶12: Clergy and people of the Anglican Church of Canada, Archbishop Andrew Hutchison Primate. World Council of Churches 9th Assembly (Feb. 14-23). Diocese of Yukon, Mayo - St. Mary with St. Mark, the Rev. Susan Titterington, Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.
- ¶13: Parish of Rothesay, the Ven. Richard McConnell. The Ven. Reginald Stockall (retired).
- ¶14: Parish of St. Andrews, the Rev. Canon John Matheson.
- ¶15: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum. The Rev. George Trentowsky (retired).
- ¶16: Parish of St. David & St. Patrick, Canon John Matheson, priest-in-charge.
- ¶17: Parish of St. George, the Rev. Mary Anne Langmaid. Jen Bourque, Montreal Diocesan.
- ¶18: Parish of St. James, Moncton, the Rev. Donald Routledge (on leave).
- ¶19: Clergy and people of the Church of the Province of Central Africa, Archbishop Amos Malango of Central Africa & Bishop of Upper Shire. Partners in Mission Committee meeting (February 23-26). Diocese of Yukon, Dawson City - St. Paul, Moosehide - St. Barnabas, the Klondike Creeks, the Dempster Highway, the Rev. Dr Lee Titterington, Deacon Percy Henry, the Ven. Ken Snider, honorary assistant, Mabel Henry, Shirley Pennell, licensed lay ministers, Bishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

Find the intercessions on-line at www.anglican.nb.ca

ARCHIVES CORNER

Final service at St. Barnabas

BY JOAN PEARCE

The final service at St. Barnabas' Chapel of Ease on Sandy Point Road in Saint John was held Dec. 4, 2005. The chapel was a part of St. Paul's Parish which closed in January 2004. The Rev. Rufus Onyewuchi, the last rector of St. Paul's, officiated.

The chapel was built on a lot of land given to St. Paul's Corporation by David Peacock and his wife, Olive, in 1887 because the distance to St. Paul's was too great for most of the parishioners who lived in the Sandy Point area to attend on a regular basis. Benjamin Roden of Paradise Row was the architect and James Taylor, Rockland Road, was the carpenter in charge. Various

residents of the community helped in the building by giving freely of their time. Several members of St. Paul's congregation are believed to have rendered financial assistance. The chapel was named at the first service on Sunday, Nov. 13.

Sir James Fellows, a resident of the area brought back a bottle of water from the River Jordan with the request that it be used to christen the first baby. The first baby was Walter Conboy Peacock, son of David and Olive Peacock and the service was performed by the Rev. Canon DeVebe in October 1888.

The chapel received many gifts over the years donated in loving memory of members of the congregation. The east window was given as a memorial

to Mrs. William Earle, formerly Miss Edith Simonds. On Feb. 11, 1940, 34 members of Number 14 Ambulance Corps stationed at Howe Lake Hospital presented a Union Jack to the chapel.

One of the most notable features of the chapel is the ceiling, which has an unusual pattern of hand cut wooden shingles.



FRANK MOREHOUSE

YOUTH

Keepin' Current

Prayer and Bible Study with
Teens

Jan. 28

Cathedral Memorial Hall
Church St., Fredericton

In an environment dominated by turbo charged media, crowds and mobility, young people hunger to experience spiritual reality.

Traditional spiritual disciplines are sometimes effective, but often neglected, tools, to help in this process. Learning to pray and study the biblical scriptures are key disciplines for cultivating spiritual growth.

For details contact
elizabeth.harding@anglican.nb.ca
or
george.porter@anglican.nb.ca

Applications for

TEC 14

May 20-22

Available this month at
<<http://tecnb.net/>>

Young people from 16 to 21 are eligible to attend this often life-changing experience.

Feel the presence of God like never before.

Build a network of people you can contact for encouragement during your spiritual journey.

Ask & Imagine

brochures available at
Synod Office

Ask & Imagine is a national program for Anglican students and youth, an excellent opportunity to participate in a very different sort of youth experience. It's neither a camp nor a retreat.

It is an intentional time of spiritual formation, theological/ethical exploration and development of spiritual gifts. There is one session for 18-25-year-olds (May 7-18) and another for high school students (August 13-25). The sessions tend to fill up fast, so if anyone is interested, please contact george.porter@anglican.nb.ca immediately and check out the website

[http://](http://www.askandimagine.org)www.askandimagine.org

Cathedral Youth Service

Jan 15.

6:30 p.m.

Christ Church Cathedral
Fredericton

Music

Speaker

Everyone Welcome

Info 450-8500,

office@christchurchcathedral.com

Confirmation that young people are part of the church today

BY GEORGE PORTER

In preparation for celebration of confirmation in the parishes of All Saint's and St. James' (Broad Street), 11-year-old Sean Slader wrote a letter to Bishop Claude Miller that bore witness to the reality that young people are part of the church of today. I thought others should hear what he had to say and asked his permission to include it here.

Dear Bishop Claude, I've been wanting to meet you because you make the decisions for children like me to help us understand what Jesus did in his time. You make the vision clear by doing things like Camp Medley.

This year ... I would like to be confirmed because I would

no longer be a child of the church, but an adult. By being confirmed it would make my relationship with God even stronger.

I help with my church in many ways. Some of these ways are helping with Sunday School and fundraising. I try to participate with all the activities my church holds, for example the annual Christmas Pageant.

One of my favorite experiences of the year is Camp Medley. I went there from July 7 - 23. I love Camp Medley so much because it is always beautiful there (maybe God blessed it) and it strengthens my relationship with God even more by the chapel sessions we go to everyday.

Sincerely
Sean Slader

I'm curious, George ...

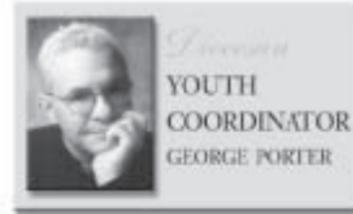
Why does adolescent life seem so stormy?

BY GEORGE PORTER

Probably because adolescence is often a stormy season of life. Now, storms are an unpredictable part of everyone's life regardless of age. No stage of life is free from them. There often seem to be more, however, in these years of rapid development and change than at other times of life.

In **Soul Searching the Millennial Generation**, James Penner and David Overholt put it like this: "If you gave each change a stress number, many teens would be off the chart. In fact, stress levels related to 'so many things changing' is higher for youth than any generation of adults today."

The year 2005 was a time with unprecedented numbers of storms and other natural disasters. On a personal level, adolescence can seem like



experiencing one long 2005.

There are many reasons for this, but the important question isn't "why?" but "how" — how do we respond to the storms? During a course for young people preparing to celebrate the Eucharist at St James' Church (Moncton), Ryan Squires put himself into the story of Jesus appearing to his terrified followers walking on the water in the midst of a storm. This is how Ryan might have responded:

"Jesus, if it's really you command me to walk on the water."

"Peter, come!" exclaimed Jesus.

I put one foot after the other in the water. I stared at Jesus, then I started to doubt. And I sank really slowly. "Lord, help me, save me!"

When he lifted his hand he stopped the storm and picked me out of the water.

This reminded me of a line from U2's *Drowning Man*: "Take my hand, / You know I'll be there."

While most of these storms are relatively minor, not all are. In his book **Praise Habit**, worship artist David Crowder says: "I used to think I knew where to find God. He seemed to always be where I put Him last ... Tragedy always comes. If it hasn't come for you, it will. Not the losing-your-homework kind or the having-to-flush-your-goldfish kind, but the kind that leaves you stripped. The kind that tears from you all the ideas about living you once believed untearable."

This reminded me of another line from U2's *New York*: "I hit an iceberg in my life / But you know I'm still afloat / You lose your balance."

Sometimes the Lord calms these storms, but sometimes the storms just seem to rage on. We don't often find answers to our "why?" questions, yet whatever God does or doesn't do in these times, we're encouraged to cling to this promise: "I will never abandon you; I will be with you." God's presence (no matter what) is God's one naked promise. God isn't off busy somewhere else, but is right there with us in the storms.

As God's family we're also called to be there for each other — like Jesus with skin on.

The Rev. Dr. George Porter is diocesan Youth Action Director and Canon for Youth.

WHAT GOES AROUND



Malakeyi Goldsworthy is a grade 12 student who volunteers at the Inner City Youth Ministry *Chicken Noodle Club*, a lunch program in South End Saint John. He says that he works with the program because he believes it is a good thing to do and because he was part of the program as a child. He is seen here with 'Curious George', our Youth Action Director, at the grand reopening of the lunch program on Nov. 21. It began in St. James' Church but moved to the nearby St. John the Baptist Roman Catholic Church when St. James' closed its doors.

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

emergent

