

THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

JANUARY 2009

SERVING THE DIOCESE OF FREDERICTON

'VICAR' BLESSES VICAR



MARGARET LAKING

The Rev. Kevin Cross, deacon-in-charge of the Parish of McAdam, recently blessed Vicar, a 20-month-old black Labrador dog guide from Canine Vision Canada. Vicar lives and works with Jim Laking, a faithful parishoner and choir member at St. George's. Jim and Vicar became a team at the Lions Foundation of Canada Sir James Dunn Dog Guide Training Centre in Oakville, Ontario and came home to McAdam on Dec. 5. Jim's previous guide dog, Porter, retired for health reasons following seven faithful years of service to Jim and a special member of the church choir. The congregation participated in the blessing which included parts of the Prayer of St. Francis. It gave thanks for loyalty, love and trust of companion animals and encouraged respect and appreciation for their kindness, mercy, gentleness and humility.

Spiritual growth, cultural adventure opportunities for NB Anglicans in Africa

BY KEITH OSBORNE

The Companion Diocese Committee continues to seek two intrepid and adventurous volunteers looking for an exciting African adventure. If you want to carry your faith and give it full expression in the context of a different culture, encounter our Companion Diocese of Ho in Ghana on a deeply personal level, and help Bishop Matthias in the daily operation and ministry of his diocese — this opportunity is for you.

We offered Bishop Matthias administrative support in his diocesan office for six months, or longer. The positions come with

opportunities to travel with him to the far-flung reaches of Eastern Ghana and to encounter his people where they worship and live. It is an opportunity for all of us to enhance our Companion Diocese relationship and for the volunteers to enjoy a rich spiritual experience as they share their faith with fellow Anglicans in an interesting and vibrant part of the worldwide Anglican Communion.

In support of this venture, the Companion Diocese Committee will encourage some crucial fundraising to cover travel and living expenses. The volunteers will need to raise

personal support. The volunteers will also receive training through the Volunteers in Mission Program of the National Church before they embark on their African experience.

The Companion Diocese committee vision also includes a diocesan delegation led by Bishop Claude Miller in order to forge an essential link between us and the people there as we continue to support and pray for each other, even though we are separated by thousands of miles of ocean.

Our archdeacons are already linked in prayer with a See Our Companion on page 2

Deacon's ministry based on servant role of Jesus

BY ANA WATTS

Deacons exercise a ministry of love within the community and their model is the servant role of Jesus.

Not many people are fortunate enough to have "love" in their job descriptions, but deacons do, and Bishop Claude Miller believes we could use more of them in our diocese. At the moment we have three — the Rev. Francene (Fran) Bedell of Edmundston, the Rev. Constance Whittaker-Soulikias of Saint John, and the Rev. Joyce Perry of Fredericton. In the not too distant future we will have two more: Eleanor Dryden of the Parish of the Nerepis and St. John and Debra Edmondson of the Parish of Bright are current candidates for ordination.

Most New Brunswick Anglicans have known many deacons over the years, deacons who were subsequently raised to the priesthood — "transitional" deacons. Theirs is a different ministry from the one Bishop Miller had in mind in April of 2007 when he named a Diocesan Diaconate Commission to make



The Rev. Fran Bedell

the diocese aware of the benefits of the "vocational" deacon ministry, to develop an educational program for those called by God to this servant role, and to provide oversight to that community. Ordination to this diaconate is not a stepping-stone to the priesthood, it is a vocation all its own.

Commission members Fran Bedell, the Rev. Canon Neville Cheeseman of Fredericton, and Please see "Commission" on page 3

Diocesan finance committee confident in long-term investment strategy

In December the diocesan treasurer and finance committee advised parishes participating in the Diocesan Consolidated Investment Fund to ignore the fund's shocking bottom line and keep their money in the fund.

The late-fall economic meltdown that decimated markets and created an abysmal investment climate is responsible for the fund's losses. In a letter to the parishes, Canon Fred Scott, the diocesan treasurer, and the committee admitted the market would get worse before it gets better, but it will get better. "As long as we are patient and stay the course, our long-term strategy remains viable and our fund remains strong."

The Diocesan Finance Committee recently approved a 3.25 per cent rate of return on the fund for 2009 and determined, for the first time in 15 years, there would be no year-end bonus capital addition in 2008.

The committee explored the bond option before it settled on the hang-tough strategy. It found interest rates in the bonds market are extremely volatile and require a lengthy commitment term so they carry their own risks.

"So we stepped back for a moment and reconsidered our position," the letter said. "We could get a slightly better return in the short term, but we certainly didn't want to tie up our money for three or four or even five years for a marginally higher rate than today's admittedly terrible one."

"Our DCCFF long-term conservative investment approach has served us well for many years. Its solid interest rates and a bonus capital addition almost every year, even when the market falters from time-to-time, are the envy of many other market investors."

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ARCHIVES CORNER

Forty years was I comforted, cheered and gratified: William Jaffrey

If you have ever wandered around St. Mary's Church (McEvoy Street, Fredericton) and read the many memorial inscriptions to the Jaffrey family, you might have wondered about the Rev. William Jaffrey who was so revered in this church as well as in a community that it boasts a "Jaffrey Street."

Born in 1821, William Jaffrey was ordained deacon on February 28, 1847 and immediately sent to St. Mary's Parish (York), where he had been a lay reader since 1845. In his early days in the parish, he was involved in the building of Holy Trinity, Lower St. Mary's (consecrated in October 1848) and studied theology under Bishop Medley's direction. On June 15, 1851, Jaffrey was priested and his "reward" from Bishop Medley was the additional responsibility of the neighbouring Parish of Stanley



The Rev. William Jaffrey where his services continued fortnightly until 1878.

Though only one person attended Jaffrey's first service in St. Mary's, by 1860 he reported to the Diocesan Church Society (DCS) that he held "regular periodical services" at seven preaching stations. Only three years later

he listed 12 different preaching places — Stanley, Nashwaak Mills, Ironbound Cove (Chipman), Newcastle (Grand Lake), St. Mary's Village, Woodlands, Nashwaak Church, St. Mary's Church, Little River Mills, Pennyack, "Lumber Camp," and King Settlement (York County). He noted that these places were scattered with 65 miles separating Ironbound Cove and Stanley, the two most distant points. Eventually, the churches were strong enough to support their own rectors and Jaffrey was left with St. Mary's only.

After baptizing 964 individuals in St. Mary's (and about 400 more in Stanley), burying 257 and marrying 302 couples, Jaffrey retired in 1890.

Apart from his busy missionary work, Jaffrey married Lucretia Margaret Allan on June 21, 1856 and they had four children Lucretia A.;

William; Mary B.; and Margaret B. His was a full household for Jaffrey brought his younger sister, Louisa Hanna to live with him when she was orphaned at 16. She remained in her brother's home all her life and was "a devoted worker in this Parish" according to a memorial donated by her niece. Other Jaffrey memorials in St. Mary's are the ewer in memory of the Rev. William and his wife; a stained glass window in memory of their daughter, Lucretia Clowes; a pew in memory of daughter Mary Benjamin Jaffrey and an alms basin.

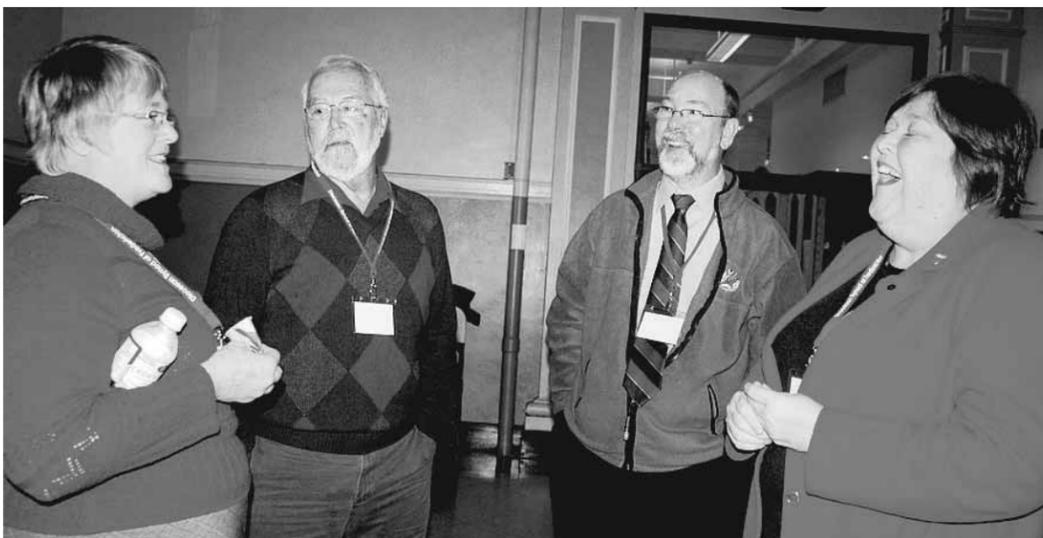
Perhaps the best memorial to the Rev. William Jaffrey (1821-1901) is the remarkable words he wrote as he retired: "This ends 43 happy years of missionary work in one missionary field, by one missionary, among the kindest and best-minded people to be

found in the diocese of Fredericton. Instead of saying 'forty years long was I grieved with this generation,' I may truly say, forty years long was I comforted, cheered and gratified therewith."

Sources: Canon David Kierstead, "History of the Parish of St. Mary's (York)" as printed in the parish bulletin during the Parish Bicentennial; Diocesan Church Society Reports, 1860, 1863, 1890; Synod Journal, 1902. Apparently, William Jaffrey kept a diary — but its present location is unknown.

The Archives Corner is prepared by Twila Buttimer (twila.buttimer@gnb.ca or 506-453-4306) and Frank Morehouse (frankm@nbnet.nb.ca or 506-459-3637). They welcome your comments, questions and story ideas.

ARCHIVISTS SHARE A LAUGH



ANA WATTS

The Anglican Archives Network (AAN) met in Fredericton last November. Diocese of Fredericton archivists Frank Morehouse and Twila Buttimer hosted the 15 members that attended from the ecclesiastical provinces of Canada and Ontario. The group meets nationally every second year in Toronto. Seen above during presentations at the Archives Building on the UNB Campus are Lynn Glenn of Ottawa, Frank Morehouse, Brian Glenn, also of Ottawa, and Nancy Hurn, General Synod Archivist.

Our Companion Diocese of Ho needs some NB Anglican volunteers

Continued from page 1

parish, sub-parish or outstation in Ho. Through our Sunday morning and daily intercessions, each one of us can personally link with the people and bishop of Ho as they struggle to maintain and grow a fragile and newly formed diocese. What more vital link can we have with our fellow Anglicans, whether on our doorstep or halfway around the world, than that of a sincere connecting of heart and soul in prayer for their needs and spiritual growth?

In many ways the prayer link is the essence of what it means to be the church.

Bishop Matthias recently wrote to the Companion Diocese committee expressing his

sincere gratitude for our initiatives and reiterated his real need of help and support from any volunteers we can send to him. Our offer seems to have encouraged him and we do earnestly ask you all to cover him and his people in prayer.

The Diocese of Ho faces many challenges. Let us support each other and grow together to ensure this Companion Diocese relationship is a blessing on both sides. It is through personal encounters that we, and the people of Ho, can grow in our mutual understanding. In prayer we can love and support each other as members of the Body of Christ.

The Rev. Capt. Keith Osborne is a member of the Companion Diocese Committee.

Reference correction

Dear Editor,
In the story on the Integrity Symposium in the December issue of the New Brunswick Anglican, it reported I referred to the Constitution of South Africa in my presentation on the history of the same-sex issue in the Anglican Church. In fact, I referred to a decision of that nation's Constitutional Court. Anyone who is interested in reading it can access it on line at <http://www.saflii.org/za/cases/ZACC/2005/19.html>

Ron Stevenson,
Fredericton

Mr. Stevenson is a retired jurist, honorary lay canon in this diocese and Chancellor of General Synod.

LETTERS Supplies for Cuba

Dear editor,
My wife Maxine and I have been taking minor medical, sport and school supplies to Cuba for about 10 years now. If there are any Anglicans going to Varadero, Cuba this winter I could give them 20 pounds of supplies for our Anglican family there.

There is also a church with dormitories about 10 miles from Varadero that would welcome an Anglican youth group to come down and do a mission. They would paint/work four hours each day, spend four hours on the beach, followed by a church service in the evenings.

Sincerely,
Donald Goodspeed
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506-546-5387



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

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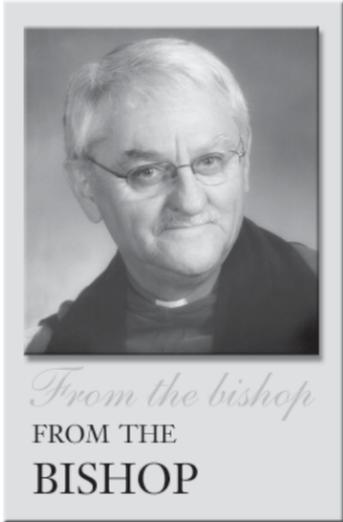
THE BISHOP'S PAGE

The economic effects of our Christian holidays

Recently someone asked me: "What's it all about?" The question stemmed from a rather extended conversation about our harried and hurried preparation for our traditional annual celebrations around Advent, Christmas and Epiphany, not to mention the New Year.

Festival celebrations and remembrances have served our culture, not to mention our economic system, well. Businesses in the United States of America look forward to "Black Friday" the day following the American Thanksgiving in late November each year as a determinant as to whether or not their companies will realize a profit. Christmas serves our Canadian businesses similarly. Not only businesses however; our parishes look forward to the Easter, Thanksgiving and Christmas offerings to a large extent to balance parish finances. Is this what it's all about?

Thinking of Advent, Christmas and Epiphany and the commercial activities around these events, we could rename these, if I might be so bold, as Charge, Indulge and Pay. In our desire to show the depth of our love for family



and friends we purchase gifts beyond our financial ability and defer the payments over the next months. When Christmas arrives we realize that we have over-indulged, spent beyond our means, gained too much weight and we are left exhausted awaiting our charge-card accounts following the new year and Epiphany. The cycle begins all over again as the new year unfolds and we accept this as normative and, in our more reflective moments as did my friend, we ask "What's it all about?"

The yearly events that we are called to celebrate have been handed down to us by the

"Thinking of Advent, Christmas and Epiphany and the commercial activities around these events, we could rename these, if I might be so bold, as Charge, Indulge and Pay."

church to remember and celebrate the story of God's redemptive love to a fallen world in the person of His Son Jesus Christ. What might God's world be like if God simply forgot about us and left us to our own devices? I suspect that when we put our festive habits of Charge, Indulge and Pay — which for many cause added stress and false understandings of the Christian message of salvation — ahead of the life that God would want for us, we experience something of what it would be like if God paid no heed.

Scripture reminds us that Jesus came so that we might have life and have it abundantly. I'm not sure that the scriptural word "abundant" equates with the world's definition. My suspicion is that by our actions in a consumer society, the

abundant life equates to the accumulation of wealth and commodities in hope that we might find earthy satisfaction and joy. Is this God's will for the world and his people?

In chapter six in the gospel of John we read: "And this is the will of my Father that sent me, that very one who sees the Son and believes in him should have eternal life."

Our world would have it another way. The challenge for me, my questioning friend, and all believers as we reflect on the busyness of the last weeks, is to Charge by investing in the Gospel, Indulge by being faithful, and Pay by proclaiming God's love in word and action each and every day.

May God richly bless us in this new year so that we might be a blessing to others.

Sincerely in Christ



Claude Miller is diocesan bishop of Fredericton.

PRINCIPAL ENGAGEMENTS

Jan. 17
Diocesan Council

Feb 3
Bishop's Counsel.

Announcements from the Bishop's Office

- The Rev. Bruce McKenna was appointed Regional Dean of Fredericton for a three-year term beginning Jan. 1, 2009 and ending Dec. 31, 2011.
- Mr. David Wilson was recently appointed chair of the Synod Technical Support committee.
- Mrs. Ann Fairweather was recently appointed chair of the Synod Agenda committee.
- Mr. Christopher Waldschutz has resigned as a member and vice-chair of Diocesan Council, member of the Diocesan Executive, chair of the Council Administration Team, as well as member of the Communication, Investment and Synod Planning committees.

Commission develops program for formation and ministry of deacons

Continued from page 1

Thomas Nisbett, an active lay person in his Parish of Riverview, have worked hard to fulfill the bishop's mandate. Sometimes meeting as often as three times a month, they have developed a program of formation and ministry of deacons.

"A deacon is neither a mini-priest nor a priest-in-training," says Fran Bedell, who serves as deacon-in-charge of the St. John the Baptist Anglican and St. Paul's United shared ministry in Edmundston (Parish of Madawaska). To some it might appear she takes the place of a priest in an Anglican community too small to maintain a full-time parish ministry, but she is adamant that she does not. Archdeacon Walter Williams is the priest-in-charge of her parish.

"I am in Edmundston to provide pastoral care and a visible connection to the larger church. I ensure the work of the church in the community is done," she says.

She doesn't see her present role as a typical one for a deacon but she and the other members of the commission, with the assistance of scripture and tradition, have established a general profile for a diaconal

ministry as they work to build up a community of deacons.

"The bishop has vision of mission for deacons based on *agape* (divine love) and *diakonia* (sacred service) which encompasses the church and the world," she says.

Like priests, deacons are recognized and raised-up in their own parishes. They meet with the rector who forms a discernment committee. The territorial archdeacon chairs the first meeting of this committee and the discernment process takes up to six months. If a call to the priesthood is discerned, the person is referred to the diocese's Vocational Chaplains. Someone called to the diaconate is referred to the Diaconate Commission.

The educational component includes some credit courses from a seminary that can be done through distance education. The rest of the education portion is done in-house with classes led by experts from within the diocese.

To recognize their relationship to the bishop, ordination of a deacon takes place in Christ Church Cathedral. Most deacons are non-stipendiary, many of them are employed elsewhere and

some are retired with pensions. Although the deacons active in this diocese now are women, there is no gender restriction.

The incumbent and deacon agree to an annual covenant that outlines duties, roles and responsibilities of the deacon, incumbent, and bishop.

"The deacon and priest have to figure out how the church can best serve the community and enhance the Anglican presence," says Canon Cheeseman.

"Deacons provide a connection and care for people," says Mr. Nisbett.

Priests are appointed to several different parishes throughout their ministry, but deacons, by and large, remain in the parish in which they begin their discernment journey as a source of stability and pastoral care.

"It is critical that people don't think that deacons are an answer to the shortage of priests," says Ms. Bedell. "Deacons can be a continuing presence of the church in the community in the absence of a priest, but they do not fill the priest's role. The role of a deacon is primarily outside of the church, the priest looks after the inside, especially the liturgy. The deacon is, however, called upon 'To assist the Bishop or

Priest in the Divine Service, and other ministrations to the people of God.' (Catechism: BCP)."

Deacons traditionally read the gospel, offer prayers of the people, set the communion table, perform ablutions, dismiss the people and send them out to the community.

In her role as deacon-in-charge of the Parish of Madawaska, Ms. Bedell has enabled the small Edmundston congregation to become a mighty force. The parish's outreach committee asks itself "Where are the needs?" and answers with action.

The people adopted a group home for mentally challenged adults, they visit once a month, celebrate residents' birthdays, enjoy the activities of friendship and provide Christmas dinner each year.

They send socks, gloves and hats to the soup kitchen. They ensure the homeless man who often comes to the church has good boots, and they maintain a transient fund so they can always give those in need enough for a meal and a room.

They donate money for scholarships so young people can attend diocesan summer camps. In fact, they feel this connection is so important for the community, that the camp

scholarships are included in the parish budget.

They also respond quickly and willingly when the need arises.

"The people in Edmundston were among the first to respond when Farraline Place flooded last spring," says Canon Cheeseman, who also serves on the Farraline board.

"A deacon cannot replace a priest, but I can see at some point there will be deacons in parishes that have to share a priest," says Ms. Bedell.

Members of the Diaconate Commission are available to speak to greater chapter, vestry and other church group meetings.

"We will speak to anyone who wants to hear us," says Canon Cheeseman.

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NARRATIVE

Our mission . . .

To proclaim the Gospel of Jesus Christ for the making of disciples

ission is the foundation of our church.

In our family of 84 parishes — our collective (diocesan) mission is *To proclaim the Gospel of Jesus Christ for the making of disciples*. At the parish level much of that mission takes place in the community where our church resides.

The diocese enables our parishes to participate in the mission of the larger diocesan community, the Anglican Church of Canada and beyond. Close to home, our shared ministry includes hospital chaplaincies in Saint John, Moncton and

Fredericton; the university chaplaincy program at UNB (Fredericton) and St. Thomas; the Coverdale ministry to women in conflict with the law, the Mission to Seafarers, and Inner City Youth ministries in Saint John.

We are partners in mission with the Provincial, National and World-wide Anglican Church. Together we reach out to the people of Canada's north, overseas to the students at Bishop McAllister College in Uganda with their principal Paul Jefferies, as well as to the people in our Companion Diocese of Ho in Ghana.

Able leaders necessary for the health of the church

When retired Bishop Edward Salmon of South Carolina visited last summer he inspired the clergy and lay leaders of the diocese with his understanding of what it takes to maintain the health of a church. Leadership development is a huge part of that, and played a significant role in the spiritual and financial transformation of his own diocese.

Education and training for clergy is supported at every step of the way in our diocese, with student bursaries, internships, a successful curacy program, and clergy days,

colleges and conferences. Educational sessions like wardens' and treasurers' days and Christian educators' conferences are dedicated to lay leaders and officers in the parishes.

Training in privacy issues, and in the prevention and response involving sexual misconduct are provided throughout the diocese. The development of training programs and "webinars" for efficient use at the parish level will contribute to the continued growth and development of our leadership.

Episcopally led . . . synodically governed

As Anglicans and parishioners we are episcopally led and canonically governed, so as members of our parishes we enjoy the unique privileges of participation in work of the church today. We also share in shaping the church of tomorrow.

We gather at synods and councils, we contribute our experience and expertise to committees and task forces that do everything from maintain our legislation and manage our finances, to seek ministry solutions and build relationships around the globe.

Our Anglican identity ensures an Anglican approach to our faith and witness throughout our 84 parishes. Our traditions ensure we are not merely members of our Church but full

participants in it, and we hold and celebrate the "bonds of affection" that strengthen the relationships of our parishes and our diocese, the national church and the world wide Communion.

Our diocesan synod is a crucial part of our New Brunswick Anglican identity. In recent years the population of synod has grown so large it is very difficult, and even more expensive, to physically accommodate all its delegates. Some time in the near future that body will probably discuss its own future, perhaps articulating the qualities of a responsible synod delegate to help parishes elect the most appropriate people to those positions. It may also discuss a reduction of the number of delegates overall.

The Narrative

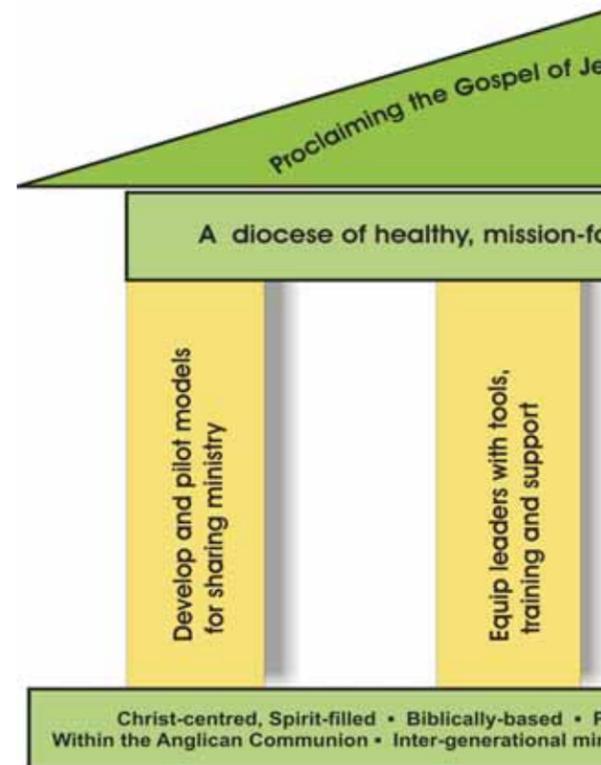
Diocese of Fredericton Shares

A gracious offering from our parishes in support of

We are the church — in our homes and communities where we carry out our mission and purpose, in our parishes where we are fed, nurtured and grow in the spirit. We are the diocese — the basic unit of the Anglican church, a body of mission-focused and welcoming parishes.

As a diocese we provide programs and services to our parishes. As parishes we fund our share of these efforts. We also support diocesan outreach to the wider world through Christian love and charity. Together our resources accomplish more than they could alone, especially when it comes to the support of missions beyond our borders through funds like Primate's World Relief and Development.

Together we fund diocesan programmes that enable our Christian formation and development,



Diocese of Fredericton

Bishop is pastor

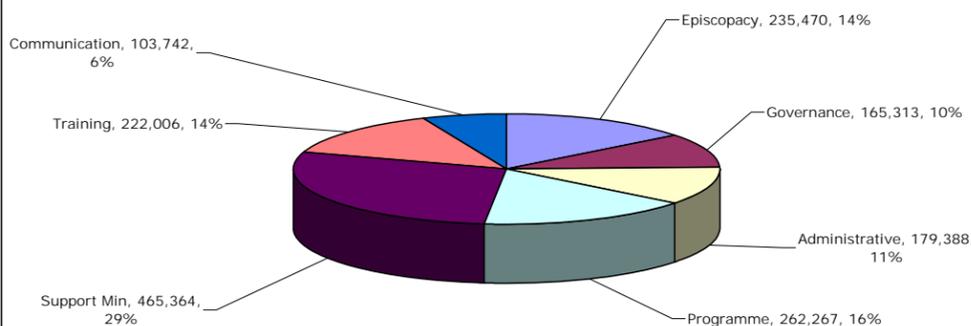
We are the church together in this place, and our bishop is our leader. Indeed, he (at this time our bishop is a man) is the pastor of every parish and historically was the only ordained person in a large region/diocese. Because he was unable to lead every parish in worship every week, priests were ordained to stand in for him.

His constant presence remains in our parishes in the form of a cathedra, or bishop's chair (marked by a mitre or bishop's hat) in our churches.

His prayerful support for all of us, lay and clergy, is constant, and his actual presence is enjoyed on a regular basis as he visits around the diocese.

The diocese is the church without them it is not

ALLOCATION OF COSTS OF SERVICES & MINISTRIES



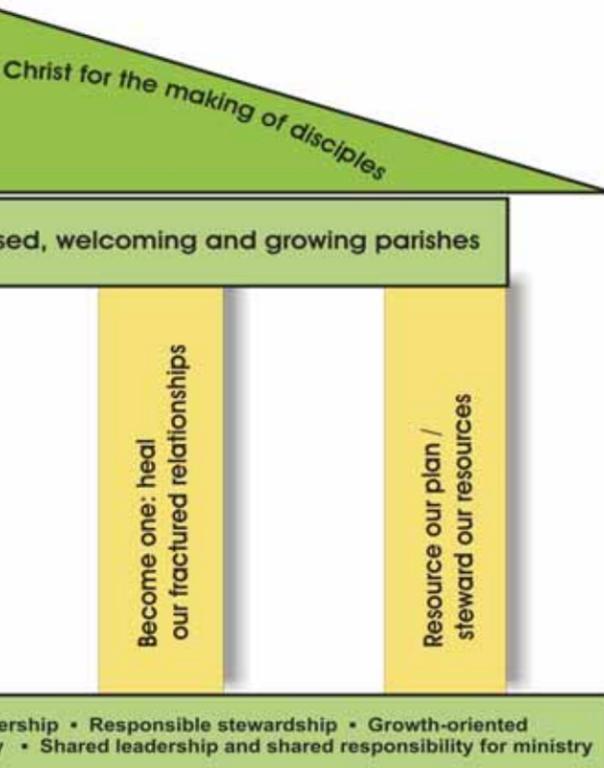
BUDGET

Expression of the Shared Ministry Budget for 2009

of our diocesan mission, purpose and vision

diocesan education and training that enables leadership, diocesan administrative support that ensures we meet our human resource responsibilities, diocesan communication that shares the good news — enhances our Anglican community and identity.

Our bishop is the pastor of every parish, our link to what was in the beginning, is now and evermore shall be. He is our head, heart and hands in the work of the Anglican Communion. We are episcopally led and synodically governed ... so we share in the understanding and efficacy of our identity, purpose and future. As a diocese we relieve the burden of parish administration and are able to offer clergy the security and freedom they require to live out their calling. Our Shared Ministry Budget is a gracious offering in support of our mission, purpose and vision.



on Shared Ministry Plan of every parish

In his absence, regional/territorial archdeacons play an important role in the bishop's ministry. The bishop is our apostolic presence, a link to what was in the beginning, is now and evermore shall be. The sacraments of confirmation and ordination are reserved for him; he is responsible for the selection and appointment of clerical leadership and holds liturgical accountability. The bishop is a vital, accessible and available support to all of us. He is our head, heart and hands in the work of the Anglican Communion and through him we have an impact on the direction of the Anglican family. The bishop is our security in good as well as troubling times.

e parishes ... does not exist

Administrative support for parishes

The administrative support provided to our parishes through our diocese is as helpful as it is essential — it saves our parishes time, money, staff and a lot of headaches.

United under the diocesan umbrella, our parishes can afford and enjoy professional payroll services, employee benefits plans, and specialized insurance (property and liability, director and officers' liability). Investment, property, records (archives) and document management services, and information and support of parish officers and corporations are also coordinated at our diocesan level and benefit us in our parishes.

Our parishes, working together as the diocese, earn economies of scale that enable appropriate clergy and parish/diocesan staff benefits like pensions, insurance, group savings, long-term disability, health care and employee assistance. They also ensure meaningful support for our retired clergy.

Our diocesan subsidy of clergy moving

expenses recognizes the necessity of regular relocation.

Technology enables our diocese to offer statistical collection and reporting as well as contact information maintenance. Keeping accurate and up-to-date records is vital for our parish and diocesan administration and planning, so it is essential that we submit statistics within the requested time frame.

An e-offering program that not only enhances our parish financial management, but increases parish offerings too, is yet another service provided through our diocese that frees time at the parish level for ministry.

As vital as administrative support through the diocese is to our parishes, it is equally important to the episcopacy. The bishop is ordained by God to be the pastor of us all, and to represent us in the work of the Anglican Church throughout the world. Administrative support of that work is an honour and privilege.

Young NB Anglicans assume leadership positions

Ministry to youth has long been a priority in this diocese, and many of our programme and development initiatives honour that commitment.

Over the years our full-time youth director George Porter and our part time Christian education director Elizabeth Harding have built sound relationships with young people in this diocese, many of whom have, in turn, assumed leadership at the parish, diocesan and even national level.

George constantly supports and encourages youth ministry throughout the diocese and Liz is a valuable resource for those who take responsibility for Christian

education at the parish level. Together Liz and George develop and operate formation events for the newly confirmed, rambunctious middle-schoolers, and seeking teens.

Our diocesan youth camps and choir school also offer a solid foundation for Christian formation and community building. Adult spiritual formation is supported through formation retreats and layreader conferences.

The Anglican House bookstore and Diocesan Resource Centre in Saint John support ministry on every level throughout the diocese.

Getting the word out and building community

The proclamation of the gospel is at the heart of our Christian identity. Effective communication — of our successes in that mission, our growth in understanding and the myriad events and efforts that accompany us on our Christian journey — is vital. Our official communication tools include our:

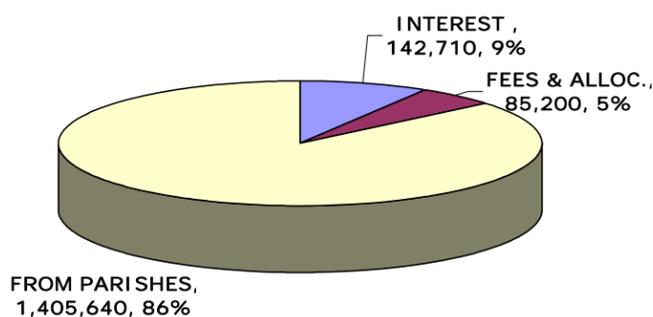
- monthly diocesan newspaper, *The New Brunswick Anglican*;
- weekly E News letter that keeps New Brunswick Anglicans up-to-date on the latest news from parishes, the diocese, the national church and the world;
- diocesan website that makes the most important information about our diocese

available with just a few keystrokes any time — day or night.

These official communications inform, inspire and illuminate. We engage in on-going evaluation of their efficacy and explore their usefulness in times of crisis. They are a unifying force in the diocese and help us feel a part of the diocesan and even wider church family.

They are by no means our only effective methods of communication. "The Anglican Church Welcomes You" signs on our church lawns reach out to the community, church bulletins and coffee-hour conversations draw us close.

2009 SHARED MINISTRY BUDGE FUNDING SOURCES



■ INTEREST ■ FEES & ALLOC. ■ FROM PARISHES

COLUMNS

Young people need us to be willing to love, care and listen

How important is the building of relationships and a strong community to the development of young people who are strong in the Christian faith? Should building relationships take as much time and energy as telling the stories that are in the Bible?

When I lead workshops on using curriculum effectively, I talk about the importance of young people learning to own their faith and not to rely on what their parents, grandparents and even what their friends have taught them. I believe that a community of peers and adults — willing to love, care, and listen, as young people talk freely about their beliefs as well as their unbelief — is a vital part of the growing and learning process. This



kind of environment allows young people to understand what they believe and why they believe it.

The world in which our young people live is far removed from biblical times, so how do we help them recognize that the Bible is relevant to their lives? For us to make the connection between the messages the Bible has to teach us, and the reality of young people's everyday lives — we need to understand their world.

We need to listen to those with whom we have contact, they are the experts in what their world looks and feels like. Ask them open-ended questions that require more than a “yes” or “no” answer. It might take some time for them to open up to us because traditionally young people are not used to being put in the “expert” role, but they will. It might even be hard for us to ask such questions and then to listen to their answers, because as adults we expect to be the experts and to have all the answers ourselves.

Conversations about the way God wants us to live our lives are more effective in the context of a safe, loving and caring community. It is never too early to start building these kinds of communities within our church

congregation. These relationships do not just happen.

How good are we at letting people come just as they are? How often do we invite people to tell us their stories and ask questions about their faith journey? Do we feel threatened when someone challenges what we believe, or when someone says something that we feel is completely off the wall? Do we respond to these situations by getting defensive, or do we care enough to actively listen and to figure out what that young person needs from us?

I recently read an article that quoted people from outside of the church who said they remained there because Christians made them feel bad about themselves. It challenged me to think of how

difficult it can be to share a gospel of accountability for our lives before God and a message that God's love is unconditional.

Walking this road of faith is a journey that cannot be rushed if we are serious about building a community that knows how to learn together, challenge each other, understand each other, grow together and seeks a lasting relationship with God. There are no pat answers on the difficult journey that we call life. Only in the context of meaningful relationships can we struggle with the questions and perhaps, by the grace of God, discover some answers together.

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

Downhere's *Ending is the Beginning* — the ultimate Christian album?

Though it is well into January 2009, I'd like to finish off 2008 with a look at what I believe is the best Christian Contemporary album out there... and not just for 2008. The band's name is simply Downhere. The album is *The Ending is the Beginning*. It's not a clever play-on-words, rather a statement of spiritual theology.

Surprisingly, in the Christian pop and rock market, Downhere is Canadian, like Starfield, Kutless, the Penny Merchants, and Reliant K — but none of the others seem to have matured in their sound and songwriting quite as quickly as Downhere. This is their fourth studio release, but their sound and ideas seem to be that of a much more seasoned group. That's why they have their share of Juno and Dove awards (five



nominations, three wins), yet their first studio effort was just seven years ago. That's not long ago at all, considering how much time they spend touring, which doesn't leave them with a lot of time for songwriting.

What holds the album together so well is its concept — the need to let go of the regular, the routine, in order to experience something profound. Call it seeking. With this in mind, the title makes more sense. It is only possible to experience God in a new way if you leave some of the old



hindrances behind you.

The song “Hope is Rising” has one of the most memorable soaring lines in a chorus I have ever heard (it continues to give me goose bumps all over) — I believe it is the best song on the album. It tells us to let go of all that keeps our hearts planted in earthly things. “Just now, I've reached the end of my

line / Just now, I'm too tired to keep trying / Hope is rising ...”

The last song on the album, the Epiphany-themed “How Many Kings?” continues to push the seeking idea from the point of view of the Magi.

Downhere music is garage rock one minute, sweeping ballad the next, and folksy the minute after that, and it is all played with integrity. The songs are not built on musical hooks; they seek a sonic plateau on the horizon. Piano and keyboards figure prominently, and a number of guest musicians offer different instrumentations, including choir, cello, and brass.

Downhere amazes me. The members are humble, insightful, musically interesting, and excellent writers. They work at their craft, and it shows.

The Ending is the Beginning

is a perfect example of what Christian artists who do not hide their faith in vague lyrics can produce. The music is accessible to those with many tastes, the group members are proud of who God has made them into, and they seem to know their calling well. A verse from the last song on the album sums them up well. Though it is written from the point of view of John the Evangelist, it speaks for the band, too: “I am not the Creator, but a scribe with a pen / I'm recreating visions through a cracked and broken lens / Only one has ever seen the home for which we long / And I am just a beggar who gives alms.”

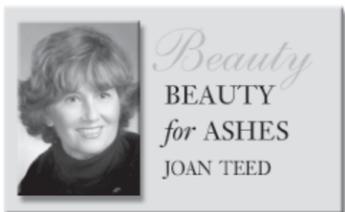
The Rev. Chris Hayes is a musician as well as rector of the Parish of Richmond.

Faith breeds the courage essential to creativity

A poet, a painter, a musician, an architect: the man or woman who is NOT one of these is not a Christian.
William Blake

In this season of new birth, I reflect upon favourite Christian symbols and wonder why it is that the symbol of the cross (the shape of a sword when laid on its side) is so favored over the equally powerful empty tomb, representing the womb from which Christ was reborn and promised to “make all things new.”

There are 14 stations of the cross, thousands of crucifixes, but only in Russia and Byzantine countries is the image of the risen Christ an icon as powerful as the Madonna and Child. The tomb is a repressed symbol of creativity in the West.



Creativity is a spiritual, compassionate way to live. It is a response to life that implies choices in attitude that we could well call the “art of survival.” The fullest of the arts of survival is the creative art of compassionate living to which Jesus calls us all.

Creativity is a verb, an action — not a noun, a thing. Art might be described as a thing, or product, but both creativity and art are difficult to define. They both involve many parts of the brain working together — the whole personality — and are not dependent on logic alone.

Creativity is not the same as spontaneity, since it alone does not create something. Nor is it the same as originality, since other things can be original. Spontaneity, even surprise and entertainment may be part of creativity, but they do not equal it.

Creativity is a transformation of spirit that touches the very purpose of life itself. Matthew Fox, a Roman Catholic theologian and author of *The Spirituality Named Compassion*, says that both artists and scientists must die and be reborn. True art involves this death, dying and suffering and certainly distinguishes it from entertainment or titillation.

The creative person challenges the fear of death, life, suffering, pleasure and guilt — has something to say. Courage emerges first from the empty tomb of death. With such a list of prerequisites, it is no

wonder we are so rarely creative — so rarely compassionate.

The way of creativity is the way of compassion, and both are the way called spirituality. Everyone is invited to explore these fears and not run from them — to dance the tomb back to life.

Thomas Merton defines compassion as recognizing interconnections, and creativity is about making those connections.

Fear stifles the creative juices of spontaneous artistry, so we need to conquer fear and anxiety. Maybe faith is the believer's encouragement. Faith breeds courage and courage is basic to creative forces.

The product of creativity is not art, but energy. The formula, according to Fox, is matter + form = energy. If a painter paints a picture that ‘turns me on,’ it provokes me to

examine myself, others, nature and God. It is energizing to see in this new way. “Energy, whose human name is ecstasy, is the proper ‘product’ of authentic creativity,” says Fox.

Film-maker Ingmar Bergman lamented “It is my opinion that art lost its basic creative drive the moment it was separated from worship. It severed an umbilical cord and now lives its own sterile life, generating and degenerating itself.” It is sterile because it is divorced from the empty tomb. Creativity, then, becomes synonymous with energy, which is God, both fed by worship and as an act of worship. To not be creative is to betray our own nature, in the image of God.

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

Worship, fellowship, service alive and well

With this profile of the Archdeaconry of Chatham, the New Brunswick Anglican launches a regular column, written alternately by the territorial archdeacons and intended to share a sense of place, tradition and culture from different areas of the diocese.

This new feature replaces Jim Irvine's The Penultimate Word that served us faithfully for many years. It is available on line at <http://www.msgr.ca/>

BY PAT DRUMMOND

Geographically, Chatham is the largest archdeaconry in the diocese, stretching from the Parish of Campbellton in the far north to Derby and Blackville on the Miramichi, and across to Hardwicke (Bay du Vin) on Miramichi Bay and New Bandon on the Chaleur Bay. It includes the cities of Miramichi and Bathurst and a whole lot of forest.

Although a large area, it has a relatively small Anglican population with only six priests and a part-time church army officer. It is greatly affected by recent demographic and economic changes — the fishery is in a steady decline, several mills and mines have closed and more will follow. A 95-year-old parishioner in my Parish of New Bandon remembers when cod swarmed around his boat for the taking and they fished almost until Christmas when ice filled the bay. Today there are very few cod, the lobster and scallop seasons last just a couple of months and herring fishing is very limited.

Young people from this region who go away to study seldom return. The boom in Alberta draws many men away. They often leave their families behind and come home every so often to visit.

This situation is as difficult for the church as it is for families. In New Bandon a former warden, a member of vestry and youth group leader have all gone west for work.

Those who remain used to make a living in the woods, but mill closures make that nearly impossible. They find seasonal work in the sport fishing camps on the Miramichi and Restigouche rivers and in the tourist industry. We have also seen a population shift in the Bathurst area to predominantly francophone, so bilingualism is a prerequisite for employment.

It's not all bad news, though. A pellet mill and an engineering company recently announced they will open in the Miramichi area.

Two years ago, our far northern the parishes of

Restigouche, Campbellton and Dalhousie agreed to share the Rev. Arnold Godsoe as a part-time rector. He plans to retire in the summer. The parishes plan a visioning day to discern a way forward. The shared ministry works well because lay people stepped forward to lead in worship, but a return to full time ministry would be the ideal.

A similar situation exists among the parishes of Newcastle, Nelson and Hardwicke. They share the Rev. Richard Steeves and his wife, Captain Rose Steeves. She does part-time youth ministry, pastoral work and leads some services.

Bathurst, with its many retired parishioners, is less affected by demographic changes. They love praise music, attend Bible studies regularly and enjoy active fellowship with breakfasts and dinner theatres that draw lots of people from throughout the area.

Descendents of Irish immigrants dominate the Parish of New Bandon congregation. There are lots of children and a fairly new puppet ministry was inspired by the Cathedral puppeteers. The parish hosts suppers that help them meet the parish budget as well as provide fellowship in the community. Skating, swimming, bowling and other events organized by the social committee are also popular.

A monthly ministry at the local seniors' apartment building and other local ministries are also supported by the congregation.

The Parish of Chatham has two congregations, one in Chatham and the other in Bushville. The Alpha course is very popular and has drawn new parishioners. The parish is divided into areas, each with its own home-based weekly Bible study group.

In the Parish of Derby and Blackville, the Rev. Douglas Barrett ministers to three active congregations with the occasional assistance of the Rev. Bob Barry (retired). According to Douglas the liturgy here is 'moderately Anglo Catholic,' which is what the 150 weekly worshippers prefer. The parishioners actively minister to those in need in the community, as seen in the recent provision of a new stove for a family.

Despite many challenges, faithful Anglicans in the Archdeaconry of Chatham continue the best they can in worship, fellowship and service. Their presence makes a difference in their respective areas and we pray that we will be able to continue our unique Anglican presence for many years to come.

The Ven. Patricia Drummond is Archdeacon of Chatham.

INTERCESSIONS

JANUARY

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

¶ 17: Parish of McAdam, the Rev. Kevin Cross deacon-in-charge under Bishop George Lemmon.

¶ 18: Lweru - (Tanzania) The Rt. Rev. Jackton Yereimiah Lugumira; Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Whitehorse - Church of the Northern Apostles, the Ven. Dr. Sean Murphy (Archdeacon of Liard), the Rev. Deacon Sarah Usher, Len Usher & family, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

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

¶ 20: Parish of Marysville, the Rev. Canon John Cathcart. Diocese of Ho, the Rev. Fr. Joseph Kingsley Bentum, Rural Dean and priest-in-charge, Kpando.

¶ 21: Parishes of Maugerville & Oromocto, the Rev. Keith Howlett. The Rev. Canon Basil Buckland (retired).

¶ 22: Parish of Millidgeville, the Rev. Canon Alvin Westgate, the Rev. Canon Brian Champion, the Rev. Paul McCracken, honorary assistants. Diocese of Ho, the Rev. Fr. Prosper Francis Kwame Deh Assistant Curate, Kpando.

¶ 23: Parish of Minto & Chipman, the Rev. Philip Pain.

¶ 24: Parish of Moncton, the Rev. Chris VanBuskirk.

¶ 25: Diocese of Maine - (Province I, USA) The Rt. Rev. Stephen Lane, (Province I, USA). Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Mayo - St. Mary with St. Mark, the Rev. Susan Titterington and the lay ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶ 26: Parish of Musquash, (open incumbency) Capt Rob Marsh

interim. The Rev. Eric Caldwell (retired). Diocese of Ho, the Rev. Fr. Joseph Wilson Kwame Hayibor, assistant curate, Ho.

¶ 27: Parish of the Nerepis and St. John, the Ven. Vicars Hodge, the Rev. Michael Caines, assistant curate-in-training.

¶ 28: Parish of New Bandon, the Ven. Patricia Drummond. The Rev. Canon Brian Champion (retired). Diocese of Ho, the Rev. Fr. Redeemer Ametefe Semevor, assistant curate, Worawora.

¶ 29: Parishes of Newcastle & Nelson, the Rev. Richard Steeves.

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

¶ 31: Parish of Pennfield, the Rev. Keith Osborne.

FEBRUARY

¶ 1: Diocese of Manicaland - (Central Africa) vacant. Council of the North, Archdeaconry of Labrador, the Rt. Rev. Cy Pitman, the Ven. Jennifer Gosse, clergy and people, Winter Meeting of the Council of the North. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Pelly Crossing - St. James the Lord's Brother, Betty Joe licensed lay minister, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

¶ 2: Parish of Portland, the Rev. Eileen Irish. The Rev. Canon Neville Cheeseman (retired).

¶ 3: Parish of Prince William, (open incumbency). Diocese of Ho, the Rev. Fr. Charles Anum Tetteh Priest-in-Charge, Worawora Deanery

¶ 4: Parish of Quispamsis, (open incumbency) Canon Stuart Allan, priest-in-charge, Ms. Kym Vessey, lay pastoral assistant. The Rev. Barry Cohen-Thorley (retired).

¶ 5: Parish of Renforth, the Rev. Eric Phinney, the Rev. Canon Ed Coleman, pastoral assistant. Diocese of Ho, Justice Richardson Komla Macarphuy, seminarian.

¶ 6: Parish of Restigouche, the Rev. Arnold Godsoe, priest-in-charge.

¶ 7: Parish of Richmond, the Rev. Chris Hayes.

¶ 8: Diocese of Maseno South - (Kenya) The Rt. Rev. Francis

Mwayi Abiero. Council of the North, Diocese of Yukon, Archbishop Terry Buckle, synod office staff, people and clergy, Bishop's Aboriginal Advisory Council. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Dawson City - St. Paul's, Moosehide - St. Barnabas, the Klondike Creeks, the Dempster Highway, the Rev. Dr Lee Titterington, the Rev. Deacon Percy Henry, the Ven. Ken Snider honorary assistant, and Aldene Snider, Mabel Henry, Shirley Pennell, and Betty Davidson licensed lay ministers, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families

¶ 9: Parish of Riverview, the Rev. Brent Ham. The Rev. Wally Collett (retired). Diocese of Ho, Br. Clemence Ahun, diocesan catechist.

¶ 10: Parish of Rothesay, the Rev. Canon Albert Snelgrove, the Rev. Jasmine Chandra assistant curate.

¶ 11: Parish of St. Andrews, the Rev. Canon John Matheson. The Rev. John Cooper (on leave). Diocese of Ho, Sr. Joyce Agbefu, diocesan catechist.

¶ 12: Parish of St. Andrew's, Sunny Brae with Hillsborough & Riverside, the Rev. Robert Salloum.

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

¶ 14: Parish of St. George, the Rev. Mary Anne Langmaid.

¶ 15: Matlosane (formerly Klerksdorp) - (South Africa) The Rt. Rev. Stephen Molopi Diseko. Diocese of Ho, the Rt. Rev. Matthias Medadues-Badohu. Diocese of Yukon, Old Crow - St. Luke's, the Rev. Susan Titterington, the Rev. Deacon Marion Schafer, Esau Schafer & family, lay ministry team, Archbishop Terry Buckle, Blanche and family. Claude, our Bishop, William, George and Harold, retired bishops, and their families.

Find the Diocesan Intercessions on-line under Prayer on <http://anglican.nb.ca>

COMING EVENTS

Preaching Workshop with Bishop Bill Hockin

Feb. 4, 10 a.m. to 3 p.m

St. Margaret's Church in Fredericton

Focusing on readings for three Sundays in Lent

Nearly 20 clergy participated in a similar workshop with Bishop Hockin in the fall. Using Bishop Hockin's format of sermon preparation, the participants felt the workshop was stimulating and helpful.

Because sermon preparation is so often accomplished in isolation, Bishop Hockin has graciously agreed to continue this sermon preparation group.

To register please contact The Rev. Canon Albert Snelgrove: albertsn@nb.sympatico.ca.

Lunch provided.

Companioned Spiritual Formation

Annual Retreat

March 6-8, 2009

Villa Madonna, Rothesay

With Bishop George Lemmon

Living in Step with the Spirit:

Are we so busy making a living, we forget to make a life?

Info from

the Rev. Canon Neville Cheeseman
neville.cheeseman@anglican.nb.ca, (506) 455-8690

the Rev. John Cathcart

john.cathcart@anglican.nb.ca, (506) 450-0013

YOUTH

parish news roundup

FREDERICTON AREA



Young people and their leaders from three Fredericton area parishes – Holy Trinity, New Maryland; St. John's, Nashwaaksis and Christ Church (Parish) Church, Fredericton – gathered at the New Maryland Rec Centre for an overnight retreat in late November. In addition to times of worship, fun and eating, George Porter, the diocesan Youth Action Director, spoke about the meaning and importance of retreat in developing our relationship with God, cultivating an openness to Christ and the gifts, ministries and calling of the Holy Spirit.

REN FORTH



Most Friday evenings young people gather in the Parish of Renforth rectory for a shared meal, worship, Bible study and fellowship. Some Fridays, the group heads out for mission and outreach too.

NEW MARYLAND



Dylan Nicoll is one of 10 young people and adults from Holy Trinity, New Maryland, planning to travel to Honduras in February. The group is learning basic Spanish and raising support for the mission in which they plan to present some VBS-type opportunities and work on some construction with a local parish.

HAMPTON

Looking forward to Christmas and the New Year

BY EMILY DESROCHES

There's been lots of excitement at St. Paul's in Hampton lately with lots of activities and lots of fun. Members of the Junior Youth Group enjoy their Sunday evenings together. Arlene DesRoches, one of the leaders, says they have great studies, fun times and really good, honest discussions at each Junior Youth meeting. About 15 people turn up for the evening every second week. "Through the studies, the young people are really starting to learn about the importance of having Jesus in their day-to-day lives," says Arlene.

The Senior Youth Group is successful too. Between eight and 13 people show up each week to share the high and low points of their week and play some games. Group leader Patty Waugh says everyone seems to be having a good time.

Some of the church's youth were involved in a Remembrance Day puppet show, which went very well. We're all looking forward to Advent crafts and the Christmas pageant, which will be history by the time you read this and we'll be looking forward to fun in the New Year.

I'm curious, George ...

What makes a youth ministry successful?

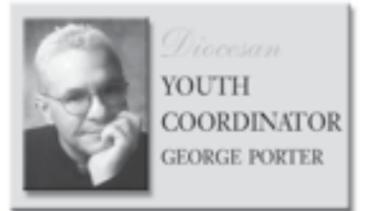
[Part 1]

This is yet another question that has no 'one-right-answer.' In the past, I've given a general sort of answer, which isn't that bad really: you know you've been "successful" in youth ministry when young people become ministers — understanding that "ministers" doesn't refer just to people with white collars. There are, according to the apostle Paul, many ministries besides those of the ordained, and everyone who is a believer is baptised, gifted and called by God's Spirit to participate in the ministries of God's people.

That's pretty wide open. God's people exercise many forms of service, which is what the word ministry means. At least in theory, we recognise that part of the "inward and spiritual grace" involved in our baptism and confirmation is a kind of ordination and that, just as we affirm the "priesthood of all believers," we also affirm a "ministry of all believers." Everyone shares in serving God.

What that service looks like, however, is as varied as the people of God. The one who calls and gifts us, said Jesus, is as wild and free and unpredictable as the wind. As in so many aspects of the spiritual life, there is no one-size-fits-all. Martin Luther once noted that the cobbler or miller could fulfill God's call no less than the pastor or monk.

Part of what makes a youth ministry successful is that young people are



helped to discern their vocation — their calling to serve God, whatever that might look like and wherever that might take them. For some it will be to ordination; for most it will take some other form. For all, however, it will involve helping young people to explore who they are as people loved by God, what their gifts and abilities are, and where their passions lie.

It is a process of discernment, experimentation and discovery, during which they need encouragement, support and guidance. Young people also need freedom, opportunities to serve, and acceptance when — not *if* — they make mistakes. All of this takes place best when they are surrounded and embraced by a loving community that mentors, but doesn't smother, them.

This process will involve learning the stories of faith, sorting out what they think and believe, and figuring out how they will live faithfully as followers of Jesus. In this process, they need some foundational teaching and counsel. They don't need what is called "discipleship by indoctrination" — but more of that next time.

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

Recommended resource

Getting Fired for the Glory of God: Collected Words of Mike Yaconelli for Youth Workers (Grand Rapids: Zondervan, 2008)

Compiled by the children of the late Mike Yaconelli, this book is a fast read with a lot of punch. Drawing on many years of his work in creative youth ministry, it is encouraging, challenging and refreshing. You won't find programs for youth ministry in it, but you will find a lot about the whys, hows and how-nots. Youth workers and parents should read these words from one of the youth ministry greats. Come to think of it, it would be good for young people to read as well.

Ask and Imagine celebrates 10th anniversary

Ask & Imagine celebrates its 10th year in 2009! The program has welcomed more than 200 youth from across Canada for a 10-day life changing experience, exploring theology, faith, life, leadership, and has helped teens and young adults discover themselves and their

faith in the context of living in community. Get a brochure at www.askandimagine.org.

Find youth news and events on line at nbay.ca

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