



Visioning day full of promise

Close-up view of Fresh Expressions

BY PAT DRUMMOND

THE VISIONING Day with Nick Brotherhood and David Edwards on Nov. 27 was exciting, challenging and full of possibilities. About 80 New Brunswick Anglicans from all over the diocese — from the upper St. John River Valley through Saint John and up to the North Shore — got a close-up view of Fresh Expressions of Church through animated lectures, colourful power points, fast-paced videos, well-focused object lessons and lots of group interaction. The energetic Nick, once a rock and roll drummer — is more properly the Rev. Canon Nick Brotherhood, coordinator of Fresh Expressions Canada, assistant director of the Wycliffe College Institute of Evangelism and half-time incumbent in St. Stephen's Church, Westmount, Quebec — covered all the bases with the help of Archdeacon Edwards, parish development officer for our diocese.

In one exercise we were asked, in table-groups of six or eight, to remove all our jewelry, including watches and glasses, and put everything in the middle of the table. Then we were instructed to try on something that belonged to someone else. While some things were definitely “not us” (didn't fit, didn't suit, or, as was



Coordinator of Fresh Expressions Canada Nick Brotherhood (left), Parish Development officer David Edwards and Catherine Bonham of Stone Church among the 80 New Brunswick Anglicans at visioning day.

WHO IS NICK?

- www.freshexpressions.ca/who-is-the-institute/asst-director

FRESH EXPRESSIONS CANADA

- www.freshexpressions.ca
- www.freshexpressions.ca/2008/07/fresh-expressions-of-church-an-introduction-for-canadians

the case with glasses, were unusable), we were really surprised to find that some did work, that we liked some things we might never have chosen for ourselves. In fact, I think there were those of us would have quite liked to keep some of them! So it is when we change well-worn habits like church practices. Sometimes the

new practices don't work for us, but there are also times when we are surprised to find we like some of them better than the old ways.

When we consider starting a Fresh Expression of church, listening prayer is of the utmost importance as we try to discern God's will. We need to take off

our blinkers and look around our communities to see what God is already doing — then look for ways to join in. Our mind-set must change from the kind of thinking that says, “the Church has a Mission,” to one that tells us “God of Mission has a Church.” God has a church that can and should do his work, and that work often takes place outside the walls of the building we call the church.

Nick actually spent a three-day weekend with us. The Friday, the day before the visioning day, he led a well-attended day for the clergy, and on Sunday he preached at three services at Christ Church Cathedral.

Good news and more good news

BY DAVID EDWARDS

I HAVE GOOD news and I have more good news. The good news is we do not have to change. The other good news is we do have to change. That's the message I heard at our Fresh Expressions Visioning Day with Nick Brotherhood in Fredericton on Nov. 27. So, how can this be?

Nick, the coordinator of Fresh Expressions Canada, borrowed a phrase from Archbishop of Canterbury Rowan Williams to make his point. He said the church has to be a “mixed economy,” we need to continue to do the things we have done well for centuries, but also seek new ways or “expressions” of church.

See ATTENDANCE on page 2



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And the answers is ... He is going to stay

Many New Brunswick Anglicans believe there is room in the Anglican Church of Canada for Angus Hamilton and told him so in response to his question “Should I stay or should I go?” published in the October 2011 edition of the New Brunswick Anglican. His original document is printed below, this time with his name and photograph. His name was withheld in October in an effort to keep the replies objective. I know Angus and his gentle wife Margaret mostly through the church, and

I believe that as much as he wanted an answer to his question, Angus wanted to start a meaningful conversation. He succeeded. All the replies but one are on pages 4 & 5. The other reply from Canon George Porter, the only cleric to respond, is in his Curious George column on page 8.
—Ana Watts

I BELIEVE IN a God of the Universe who created the laws of physics and chemistry and the processes that have enabled life to



Angus Hamilton

evolve and to continue evolving on planet earth.

I don't believe in a personal God, in an old avuncular figure who created the world and all that is in it about 7,000 years ago.

I believe the Bible is a valuable book of wisdom to be read as all great literature is read, — as

stories that convey an important message.

I don't believe that the Bible is literally true.

I believe that the idea of heaven and hell was conceived by a tribal leader who couldn't otherwise persuade his tribe to do what he thought they should do, and that it has been widely used in governance ever since.

I don't believe in an after-life, in heaven and hell.

I believe there is a higher power that mankind does not yet understand, just as it did not

understand electromagnetic radiation until about 300 years ago.

I don't believe in the supernatural. Thus there is much in the Bible, including the resurrection story, that I do not believe.

I believe in the teachings of Jesus that can definitely be attributed to him.

I don't believe that everything in the Bible attributed to Jesus was said or done by him.

I believe that the concept of “Church” is important, and that a quite different form of church will evolve.

I don't believe that the established churches can continue with “business as usual.”

PARISH NEWS



Emma Murray



Jason Humble



Awesome afternoon Advent adventure

ON ADVENT Sunday, Nov. 27, there was an awesome Advent ecumenical adventure at St. Thomas Church in the Parish of Stanley, and in the Parish of East Saint John people turned out in strength for an amusing yet heartfelt special Advent Service. Celebrating the seasons together is a common practice in the Village of Stanley but this year's celebration was a little different, it was a "Fresh Expression" of Advent.

The Rev. Wendy Amos Binks, the rector of Stanley, saw it as an outreach as well as a "Messy Church" opportunity.



Activity centres for baking cookies, making cards for seniors, creating Advent calendars of glitter and glue were set up. There were also carols to sing, puppets to watch, and a visit from St. Nicholas too.

Children and their parents from throughout the village shared Christ's love, tucked nativity story Bible verses in Advent Calendar pockets, and tested just a few of the fancy cookies.

It was an awesome afternoon

focused on the coming of Christ and a successful outreach to the community.

The Parish of East Saint John celebrated Advent Sunday in style as well with a special family service that saw lots of new people join the regulars. Even Dugie, the resident parish puppet, ventured out from his den to provide delightful assistance to the rector, the Rev. Canon Ed Coleman. Their hijinks earned them a lot of laughter and helped the message of Advent find its way into the hearts of many. Canon Coleman, ably assisted by two lovely young ladies, lit the first Advent candle of the season and read the ac-

companying scripture passages.

The congregation welcomed Sarah, the new baby daughter of Anita Maynard to the family and sang happy birthday to four-year-old Jordan Hooper.

Following the service a comfort meal of mac-and-cheese with Cesar salad, provided by Bob and Julie Cormier and other members of the congregation, was served. Dominic McKinnon, a two-and-a-half year old, especially enjoyed the salad. People were entertained by his salad joy almost as much as by the antics of his four-year-old brother Kayden, a born comedian.

The Advent celebration ended

with the making of Christmas bells, wreaths and yule logs from old Christmas cards, popcorn and pieces of wood. Members of the Mothers' Union and Debby Hooper from the Sunday school were on hand to help everyone turn their ornaments into masterpieces.

The parish is in the process of replacing its old, worn-out furnace so the service was held in the downstairs hall where Thane McRae ably set up and operated the projector. Even the organ keyboard was moved into the basement where organist Carolyn Murray carried on with the music like the professional she is.

Attendance ratio much like 1970s

Continued from page 1

There is little point in disposing of what we know, yet we must ask fundamental questions about the church's effectiveness in drawing people in to becoming disciples of Jesus.

Church growth consultant Reggie McNeal points out in terms of per cent, the number of church attendees in North America is much the same as it was in the 1970s. They may be in different congregations because the mainline denominations have lost ground, but things are fairly static. So, he concludes, traditional ways of outreach and church activity have probably attracted most, if not all, of those who are likely to respond. Hence the need to change, yet stay the same.

The word attract is important in this conversation. Those who study the mission of the church would argue we have used the attraction model for generations. It largely consists of our opening our doors, operating our services and programs, and



Nick Brotherhood, coordinator of Fresh Expressions Canada.

waiting for people to come. A more radical version of this is to go out and invite people to come in. Both have their place, but in 21st century Canada there is a need for new ways of thinking.

A Fresh Expression of church identifies a need and goes out to meet it through loving service — intentionally bringing faith into the conversation and intending to create a new congregation which may or may not provide a bridge into the existing acts of worship, or it may look nothing like them. Having said that, such a fresh expression of Church must still be part of the one, holy, catholic

and apostolic Church.

Fresh Expressions of church have begun to emerge in many countries, but particularly in the UK. They have raised many questions, one of which is, are they really church? Again Rowan Williams responded wisely: "Let's wait and see." The true shape of the Reformation only became apparent with the passage of more than 200 years. Human beings tend to work through short-term timescales because we do not live very long. In truth, a baby born today may be able to answer the questions asked of the archbishop by the time she is eligible for old age security.

The Vision Day generated a good deal of enthusiasm amongst those who attended. There was a genuine desire to know more. Some people were eager to get going, but one of the principles of Fresh Expressions is to begin by listening to God and to the communities we seek to serve. Are there congregations where the process might begin?

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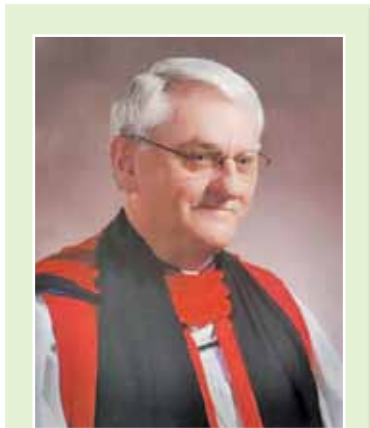
THE BISHOP'S PAGE

Look forward in faith and assurance

Now faith is the assurance of things hoped for, the conviction of things not seen. (Hebrews 1.1)

HERE IT IS — January 2012, the beginning of a new year and the season of Epiphany. We may have already broken our long list of well-intentioned New Year's resolutions — resolutions that seem to be born out of our perceived failures over the past year and intended, I believe, to correct the wrong doings of the past. We seek to give birth to a "new" and better life in the year that lies ahead.

By the time we arrive at a point of making resolutions, we have reflected, either consciously or unconsciously, on the past. We had to look back in order to be able to look forward. In ancient Roman religion and mythology we learned of Janus, a prominent god of beginnings and transitions, as well as god of gates, doors, doorways, endings



FROM THE BISHOP

and time. He is depicted on ancient Roman coins as a bearded man with two-faces back to back so he could look to the future and the past at the same time. The month of January and the word for janitor are both founded on aspects of Janus.

However, as Christians longing for a rebirth or new beginning, our prayer is not to

Janus but to Jesus. Jesus, born to humble earthly parents in a lowly setting, is manifest to the world in this season of Epiphany. In contrast to January and a new earthly calendar year, our Church year began with the first Sunday in Advent, a season filled with expectation and assurance — assurance that if the Christ Child is received in our hearts our futures are certain by God's grace. While our history or past is fact, our earthly future is, at best, contingent on experiences similar to those of the past year. This mixture of unforeseen happenings resulted in happiness and joy, pain and sorrow.

As people of faith we ought not to be drawn, to human resolutions and the empty promises of a world that tirelessly endeavors to create new beginnings and happiness with material possessions, rather to our Saviour Jesus Christ. The season of Advent serves as a reminder of both the original waiting that was done

by the Hebrews for the birth of their Messiah (Redeemer), as well as the waiting of Christians for Christ's return from Heaven.

I would postulate that to look back and lament our failures is not a bad thing, and looking forward in faith and assurance in God's promise of His redeeming love in Jesus, is God's desire for us. While our reflections and hope at this time of year seem autonomous and personal they apply equally to our corporate life in our parishes and diocese. Repentance and change are the first steps toward redemption.

As we "look forward" to our future in faith, may you always experience God's redeeming grace.

Blessings always in new beginnings,

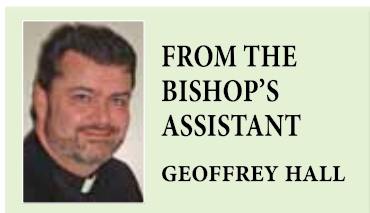


If everyone being served there is no ministry

Ordained only responsible for part of leadership crisis

THERE ARE MANY who affirm the crisis of the present day church is primarily one of leadership. That is not to say the ordained are to blame for the state of the church, because the ordained are only part of what makes a church the Church. The crisis is that a broader based leadership is necessary to make a church that really does proclaim the Gospel of Jesus Christ for the making of disciples. Without committed, quality leadership the Church can wander aimlessly — slip quickly into the temptations of individualism and consumerism where the belief is we all expect to be served instead of being servants ourselves. If everyone is being served, there is no ministry and, ultimately no church.

Words often tossed around in the church are discernment and calling. Both are, at best, poorly understood by most of us and at worst entirely misunderstood. But as leaders, disciples of Jesus, we are all called to lead in some way or other and the discernment of the call is critical if we are to know what that looks like for us. Those who claim to have been called are often thought to have heard an audible voice giving specific and clear instruc-



FROM THE BISHOP'S ASSISTANT GEOFFREY HALL

tions about what they should do next. Those who don't hear these messages assume they are not called, or simply regard the whole thing as a ridiculous supernatural expectation that never really happened anyway. A call, and the ability to discern that call, is both hard work. It's not just hearing that is required, listening is especially important. Not hearing a call is, in my experience, a likely the consequence of not listening. The majority of those in our society these days don't have time to listen or have never learned how.

Discernment requires the ability to use our perceptive abilities to determine that to which God is calling us. The indicators are many and include most of the components of our everyday lives — work, family, financial means, natural skills, abilities and talents and even to some extent, the things we like to doing. Trying to function in a calling not suited to the one God has made is a frustrating and often destructive exercise.

Most of us know people who feel trapped in jobs they simply hate. If discernment is not

authentic we get mismatched, our calls don't feel right. That's probably because we heard the kind of call we thought we wanted to hear rather than the one we should have heard. Personal motives need to be strictly monitored because too often what we are convinced is a calling is only an attempt to satisfy a personal need. Ministry — serving others — even though it provides a level of satisfaction, is never primarily motivated by self-serving desires.

What are elements of the careful listening and deciding we call discernment? Our own inner voices and God speaking to us inwardly is only one. We also need to carefully listen to what friends and family are saying to us. If the calling is within the church, we need the affirmation of the call from the church at all levels. It can be disappointing when we believe God has called us to this or that when all the signs point to the fact that this is not for us. We don't appear less in the eyes of God, the church, the community or ourselves. It may simply mean that we haven't listened properly — we've done a poor job of discernment!

If in fact the crisis in the church is a leadership one, it could be it is caused mostly by our poor discernment efforts, not because God is no longer calling us. It's a difficult lesson for most ordained leaders to realize that

there are things to which they are called in their ministry and even more to which they are not. Priests are called to sacramental and teaching service within the Christian community. If the sacramental minister somehow is convinced that s/he needs to organize every event, teach every class, open every door, offer every prayer, make every visit, the ministry is severely reduced. The main role of the ordained is to enable others to flourish in doing what God has called them to do. Clergy too often get in the way in an attempt to be all things to all people, and often others expect that of them. Most of the clergy I know are multi-talented and, if pushed, could do most of what needs to be done around the church. But that's not their job. Their job is to make it possible for others to participate and be part of that well-oiled machine of a healthy and vital ministry we call a church.

As we in our diocese continue to make preparing our leaders a priority, one of the first steps is to rediscover what discernment is all about. True leaders, ordained and lay are more concerned with the difficult task of listening rather than telling others what to do.

The Ven. Geoffrey Hall is Executive Assistant to the Bishop of Fredericton, Secretary of the Synod and Diocesan Archdeacon.

PRINCIPAL ENGAGEMENTS

- Jan. 1 Christ Church Cathedral
- Jan. 20–21 Diocesan Council
- Jan. 29 Parish of Riverview
- Feb. 15–16 Bishop's Counsel

APPOINTMENTS

- **THE REV. DICK BLACK** is appointed priest and rector of the Parish of Bathurst effective Mar. 1, 2012.
- **THE REV. CANON STUART ALLAN** was appointed interim priest-in-charge of the Parish of Lakewood in Saint John for a six-month period effective Jan. 1, 2012.
- **THE REV. CANON WALLY COREY** is appointed to ministry and pastoral oversight as interim priest-in-charge at the Parish of St. Mark (Stone Church) Saint John for a period of six months effective Jan. 1, 2012.
- **THE REV. CANON ROBERT (BOB) SMITH** was appointed priest-in-charge of the Parish of Campobello in Nov. 2011.
- **THE REV. ROBYN CUMING** was appointed interim priest-in-charge of the Parish of Woodstock on Nov. 1. She also remains rector of the Parish of Richmond.

OBITUARY

Andrew Colin Fraser 1949 - 2011

THE REV. CANON ANDREW FRASER, rector of the parish of Ludlow and Blissfield, died suddenly at his residence in Doaktown on Nov. 8, 2011 at the age of 62. Born in Miramichi (Chatham), the son of the late Colin and Olive (McBride) Fraser he studied at St. Thomas University, St. Paul University (University of Ottawa) and Queens College and held a Bachelor of Theology. Bishop George Lemmon ordained him a deacon in 1989 and Bishop Mark Genge in Newfoundland ordained him priest.

Andrew served as administrator of St. Thomas Aquinas Roman Catholic Church and the Sacred Heart Mission in Plaster Rock/Tobique from 1978 until 1981. He served an internship in the Anglican Parish of Portugal Cove, Newfoundland in 1989, was appointed to the parishes of Dalhousie, Restigouche and Campbellton in 1999 and installed in Ludlow and Blissfield in 2006.

Andrew is survived by sisters, Colleen and Mary, brothers John, Paul and Peter, was predeceased by a brother James.

Archbishop Claude Miller officiated at his funeral in Christ Church Cathedral, Fredericton.

NB Anglicans appreciate honest discourses



New Brunswick Anglicans cover a lot of theological territory and practice different styles of churchmanship, but if the advice Angus Hamilton received regarding his church membership is representative, they are open-minded, generous and perhaps even willing to entertain 'fresh expressions' of change.

I JUST RECENTLY returned from a family visit in Minnesota on a long flight alone and was delighted to have "Should I stay or should I go" to read. I read it over with pen in hand, made jottings, which I am now trying to decipher. I just wish I could sit down and ask him a few questions — I think that would be neat! Sharing faith — a blessing.

I know my Anglican faith, which goes way, way back, is strong and continues to carry me, but I agree with some of his statements and I have questions too.

To question one I would say of course I believe in a personal God. He made you, didn't he? In the beginning God — no mention of time or what he or she looked like, no mention of a long white beard.

On question two I agree with him. I don't believe the Bible is literally true. We tell a story, share it with another, and how often do we say "Can't remember the exact time, who was there and so on, but the important message, the essence is the same story.

There is a higher power. That's good. Why not call him God? Ask HIM these questions, not me. He made each of us the way he wanted us and gave us gifts to use, some sing, some cook, some try to figure out electromagnetic radiation! It took a while.

The resurrection story — you do not believe it? Are you a gardener? Ever planted an old tired and worn-out looking tulip bulb? Then look out in the spring and see a beautiful tulip, a gorgeous flower?

If you don't believe that everything in the Bible attributed to Jesus, who else might have said or done it? The storytellers must have looked around and didn't mention their other friends. Story tellers are not always right on the button, but I think Peter, James, John and the others were on to something — something BIG!

I agree that the church is not necessarily the building. The church is people and people get in the way sometimes.

So, should you resign from the Anglican Church? Don't ask me! But I can tell you one thing — I wish more of us could be so honest. I think God would like that. Sometimes I think God must be scratching his head because he sent Jesus to get our attention, to show himself to us, then after the resurrection he sent his Holy Spirit to live in us until he calls us home.

Oh yes, and at the risk of being irreverent or even excommunicated — where did the Holy GHOST come from? It's a

haunting word to be used in prayer; I have about 15 pages in one of my many journals, which I have entitled "Who is the Holy Spirit?" We need more teaching on Pentecost.

God bless you,

Natalie Noseworthy

P.S. Go on a treasure hunt, even just pretend you believe in God and Jesus and the Holy Spirit. He IS alive, I talked to him this morning. He will answer your questions. He made you. He is already looking for you and you can't hide! He will see you and you will experience a joy and peace you have never had before and wherever he puts you, whatever church, you will be a blessing to others.

WHILE VISITING my mother I happened to read *The New Brunswick Anglican* issue with the article "Should I stay or should I go?" which I found very interesting.

As a former Anglican, and now long time Unitarian Universalist, I could relate to the gentleman's angst as he finds himself in a non-congruent situation with the Anglican Church creeds.

According to his stated beliefs, it is clear that he is in opposition to the Lambeth Quadrilateral (1888) which outlined the basics of Anglican identity. This includes belief in the Holy Scriptures of the Old and New Testaments as being the rule and ultimate standard of faith, the Nicene Creed, the Apostles Creed, the two Sacraments Baptism and Communion and, to some degree, the Athanasian Creed. The 39 Articles of Religion, which I believe Anglicans subscribe to, outlines clearly the beliefs required of members.

It seems to me that this man has questioned, read, reflected and evolved in his personal spirituality and would feel much more comfortable in the United Church of Canada or as a member of the Center for Progressive Christianity. Another option, of course, is the Unitarian Universalist Church which does not have a creed but subscribes to a set of Principles and Sources of Religious Faith.

Sheila Moore, Keswick Ridge

THE WEDNESDAY morning Bible study group at Trinity Church, Sussex feels he should definitely stay. He needs to stay and be open to other opinions, points of view, and the leading of the Holy Spirit. He needs to internalize the things he has learned and experienced through the Ashrams, Bible studies, and courses he has taken. Thus

far he has listened and not heard — he needs to hear the Word of God. His knowledge needs to go from his head to his heart, for the beliefs he has are not the beliefs of the Christian Church. Paul tells us clearly, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9) This person needs conversion.

THE GENTLEMAN tries to be self-reliant in his religious life in the same way that our culture requires many of us to be in our working lives. He looks for logical explanations rather than spiritual guidance. I am very thankful that God has given me the ability to distinguish between the two, at least for the most part.

Electronics often seem to be far from being an exact science so why would we expect our relationship with God and the church to be any different? We don't toss our computers in the garbage when they give us grief. We keep the faith with those who know more than we do, and trust them to fix things up which 99.9 per cent of the time they do (thank God).

Thank you for all your excellent work and in particular for this very thought provoking initiative. It's never a bad thing to re-examine your faith and there are no silly questions. It sounds like the gentleman has been carrying these doubts around for a long time, and something happened to make him bring them all out into the open at the same time. This collection will take some time to work through with spiritual guidance so he should stay, as should we all.

name withheld

PLEASE DO NOT resign from the church. Presently in the Anglican Church of Canada, there is a constant shrinking of latitudinarianism and membership in the church. I believe that the two are intimately connected. Except for the faction in the Anglican Church of Canada who take pride in their being "Bible-based" and those who take pride in being more catholic than the pope, most Anglicans probably remain skeptical of too rigid interpretations of doctrine and scripture.

You mention science and literature. Neither is dealt with at our synods or in sermons (in my experience) and some people seem content with a pre-Age of Reason interpretation of the Bible. We need more people who, like you, are prepared to ask great questions of themselves, and, by Reason, to answer them.

Another aspect of the ACoC which I detect in your statements was illustrated for me by a 95-year-old-lady who asked her much younger nephew why he had stopped going to church. "Because I don't believe many of its teachings any more," he said. She replied, "Believe? What does belief have to do with it? The church is community."

Please stay. We need you.

Robert Smith, Fredericton



Thanks for y I am grateful our for honest doubt, di

THANK YOU to the New Brunswick Anglican readers who responded to "Should I Stay or Should I Go?" I'm relieved that not one of the 14 letters recommended that I should be burned at the stake. There's been a lot of progress since the 16th century. I'm encouraged by the positive tone of the responses and I plan to stay in the Anglican Church. Here's why:

- We need more people who, like yourself, are prepared to ask great questions of themselves, and, by Reason, to answer them.
- You believe in a higher power, you believe in the teachings of Jesus. I think you should stay.
- I see no reason why the person should "Resign" from the Anglican Church.
- ... if you do decide to remain in the church, perhaps you will eventually see the "light."
- He needs to stay and be open to other opinions, points of view, and the leading of the Holy Spirit.
- I think most definitely he should stay. He has ideas which should be discussed.
- I agree that the concept of church is evolving and that established churches cannot continue with business-as-usual.
- He should go and then the church should encourage everyone to follow him. Business as usual doesn't do it.

... and the opportunity to examine beliefs



Your support church has room discussion and debate

- ... you are a very brave person ... Wouldn't we all be suspicious of someone who actually claimed to confirm heaven and hell and the supernatural? ... is it not a wonderful, forward-looking, optimistic, dare I say "Christian" attitude to say "the concept of Church is important and that quite a different form of Church will evolve?"
- I wish more of us would be so honest.
- Does this gentleman believe and say the creed? I would guess not based on what he has written. Answer: I firmly believe in the spiritual resurrection. It's just the physical resurrection that's a problem.
- It seems to me that this man has questioned, read, reflected and evolved in his personal spirituality and would feel much more comfortable in the United Church of Canada or as a member of the Center for Progressive Christianity.
- Once upon a time I answered that question for myself, by sending my pastor a note of resignation from the parish. Twenty years later, after a lot of reading and thinking, I came back.
- It's never a bad thing to re-examine your faith and there are no silly questions. He should stay as should we all.
- ... the Anglican Church needs people who question and people who doubt and people who believe differently.

I'll stay!

Angus Hamilton

IN ANSWER TO the man who wrote, "Should I stay or should I go?" in the New Brunswick Anglican — I think most definitely he should stay. He has ideas which should be discussed, and I have had the same thoughts during my life. I have tried to suppress them because I always thought they must be wrong.

I do believe there is a God who created the universe, but if there is a personal God who loves is all, why do so many innocent people have to suffer? Why do children have to suffer? Why are prayers so often not answered?

I do believe Jesus existed, but I find it hard to believe in the resurrection or in the concept of Heaven and Hell.

name withheld

IN OPENING let me say this has been a great little exercise in getting me to review my own faith and what I believe. I have never heard of the word "avuncular" so I had to look it up and have added to my lexicon, so I am grateful for those things.

To answer the question is difficult without further information. Does this gentleman believe and say the creed? I would guess not based on what he has written. The central part of the creed is a belief in the resurrected son of God sent to earth to redeem up from our sins — Jesus; the Christ. That means he does not believe the basic beliefs of the Anglican Church. So why would he want to stay with a group of people with whom he doesn't really share a common faith?

It seems to me that this learned individual suffers from a lack of faith and he should learn the prayer said by all wise believers: "God I believe; help my unbelief." Remember 1 Corinthians 13:12: "For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, just as I also am known."

If he chooses to leave the Anglican Church (or even if he stays) I would invite him to join the club I hope to form in the near future called the Nicodemus Club. The group will be a club for men of mature years that have questions just as Nicodemus did when he went to visit Jesus in the dark of night. One of the things we will do at the club will be to discuss supernatural events. I have experienced one that I can discuss and there likely have been others that I am not completely aware of. I suspect others can share their stories as well.

Jesus loves me [and you] this I know for the Bible tells me so,

G. Paul Mills

YOU BELIEVE IN a higher power, you believe in the teachings of Jesus. I think you should stay.

One of the attractive characteristics of Anglicanism is that we are accepting of a wide range of practices and expressions of our faith. Jesus modeled this type of acceptance for us. When we attempt to define ourselves by a narrow set of rules we very quickly become judgmental and this results in turning

people away. Jesus was all about inclusion, not exclusion.

In the Anglican Church of Canada there are conservative expressions of church and there are liberal expressions of church. In New Brunswick we tend to lean toward the conservative side. You may not feel comfortable in all congregations. However, I believe there is a place for you here. In fact, I believe we need you here. We need to balance our conservative leanings with new ways of looking at our faith. We all need to be continually challenged to examine what we believe. This can only happen through continued dialogue and change will not happen if the dialogue is always among like minded people.

I invite you to stay and continue your dialogue with us. I trust that the common ground we have in Jesus will lead us to a better understanding of what we are being called to.

Bob Brittain, Saint John

SHOULD YOU STAY or should you go? That is up to you. I too believe in a God of the Universe, and I hope and believe there is a personal God, but certainly the world was not created 7,000 years ago.

Much, but not all, of the Bible is in story form, to illustrate a point-of-view. Some is literally true, which is difficult to separate from the rest.

Your views of Heaven and Hell are your views. Many views have been expressed. I believe, and hope, there is an afterlife. I want to meet my wife again and all who have meant so much to me in life.

I accept your view of a higher power that we don't yet understand.

Belief in the resurrection is the foundation of Christian faith. You must not be able to say the creed and mean it. In this modern world we have got so we demand proof for everything if we can't see it. As a Christian I think we must accept some things, documented and believed over the years. This is one for sure, or our faith will tumble.

You say you believe in the teachings of Jesus but do not believe everything in the Bible attributed to him was said or done by him. I think this is simply a play on words. Perhaps there is some merit in your words, perhaps not.

I agree that the concept of church is evolving and that established churches cannot continue with business-as-usual.

And you must decide your place in the Anglican Church of Canada, and take your stand OPENLY, whatever it is.

James A. Dixon, Saint John

IN RESPONSE TO this query, I'm afraid I don't understand why you would want to continue belonging to an organization, the tenets of which you don't believe. Is it for the social aspect, or perhaps for the self-satisfaction derived from feeling you are doing good? However, that being said, if you do decide to remain in the church, perhaps you will eventually see the "light." I pray that you do. If these are the things you

believe/disbelieve then you have already resigned spiritually from the Church.

Kind regards,

Judith Galbraith

EVERYONE'S TALKING about the "purple letter." Many things are being said but the most important one is that you are a very brave person! But, I've known that for quite some time. This is certainly not the first time you've "stuck your neck out," in the interest of your faith. I pray that it is not the last.

The author of the Purple Letter seems to equate doubt with unbelief. It has often been said that the opposite of love is not hate but indifference. Similarly, the opposite of belief is not doubt but ambivalence. The author is certainly not ambivalent. He or she has already offered one obvious answer to most of his or her own questions. The answer, mostly, lies in the interpretation. One reason for going to church is to hear and try to come to grips with some of our own interpretations. As for the letter itself, I'm afraid I have no answers only a whole lot of questions.

Does the author really believe that any right-minded person thinks the world is only 7,000 years old? Next point, do you see the Bible as only a book, only one book? Can the Bible not be seen more properly as a library containing religion and theology, science and history, as well as containing poetry and prose, just to name a few? Next point, wouldn't we all be a little suspicious of someone who actually claimed to confirm heaven and hell and the supernatural? Is it not more proper to say we have a "Great Hope?" Can we not use our trouble believing as testimony to how great that hope is?

Is it a stretch to wonder about what Jesus actually meant? Isn't everything someone says open to interpretation? Is not the answer contained in the message, not the actual words? But, most importantly about the Purple Letter, is it not a wonderful, forward-looking, optimistic, dare I say "Christian" attitude to say "the concept of Church is important and that quite a different form of Church will evolve?"

Is he or she really considering resigning from the Anglican Church of Canada, should I?

Lorne T. House, BA

Warden, Christ Church (Parish) Church



ARCHIVES CORNER

18 pt head across two columns



The Rev. Charles Lee

The Rev. Theodore Dowling

The Rev. Charles Parke Bliss

Archives Corner is prepared by
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They welcome your comments or questions.

LIST OF RECTORS AND MISSIONARIES FROM BISHOP MEDLEY'S EPISCOPAL REGISTER			
Andover	1846-1849	1st Missionary	Rev. John S. Thomson
	1849-1859	2nd Missionary	Rev. John McGivern
	1859-1870	3rd Missionary	Rev. Simeon J. Hanford
	1870-	4th Missionary	Rev. William A. Street
		5th Missionary	Rev. Leopold A. Hoyt
Bathurst			Rev. C. Somerville
			Rev. W. F. Russell
			Rev. N. Disbrow
		Missionary	Rev. C. F. Street
	1864-1874	Missionary	Rev. W. LeB. McKiel
Cambridge	1821-1823	1st Rector	Rev. Henry Haydon
		2nd Rector	Rev. Abraham Wood
	1863-	3rd Missionary	Rev. Benjamin Shaw
Canterbury	1851-	1st Missionary	Rev. Thomas Hartin
	1822-1869	1st Rector	Rev. Samuel Bacon
Chatham	1869-1873	2nd Rector	Rev. William S. Neales
	1873-	3rd Rector	Rev. D. Forsyth
	1842-1844		Rev. Thomas McGhee
Campobello	1851-1851		Rev. Richard Ketchum
	1853-1854		Rev. Richard Simonds
	1855-1873		Rev. John S. Williams
	1874-		Rev. Charles M. Sills
	1876-		Rev. Fred B. Crozier
Douglas		1st Missionary	Rev. Charles Somerville
		2nd Missionary	Rev. Campbell
	Died 1848	1st Rector	Rev. John Dunn
	1848-1849	1st Resident Missionary	Rev. G. Thomas Carey
	1849-1956	2nd Rector	Rev. Alexander V. Stuart
	1856-1860	2nd Resident Missionary	Rev. G. Goodridge Roberts
	1860-1861	3rd Resident Missionary	Rev. Charles Medley
	1861-1871	4th Resident Missionary	Rev. Theodore E. Dowling
	1871-1874	5th Resident Missionary	Rev. James H. Satturley
	1874-	6th Resident Missionary	Rev. W. LeB. McKiel
Fredericton	1783-1795	1st Rector	Rev. Samuel Cooke
	1795-1814	2nd Rector	Rev. George Pidgeon
	1814-1817	3rd Rector	Rev. George J. Mountain
	1817-1823	4th Rector	Rev. James Milne
	1823-1828	5th Rector	Rev. George Best
	1828-1859	6th Rector	Rev. George Coster
	1859-1873	7th Rector	Rev. Charles Lee
	1873-	8th Rector	Rev. G. G. Roberts
	Gagetown 1785-1811	1st Rector	Rev. Richard Clarke
	1811-1841	2nd Rector	Rev. Samuel Clarke
-1858	3rd Rector	Rev. N. Allan Coster	
1859-	4th Rector	Rev. James Neales	
Glenelg, Newcastle, etc.	1823-1857	1st Resident Missionary	Rev. James Hudson
	1857-1871	1st Rector of Bay du Vin	Rev. James Hudson
	1871-1873	2nd Rector of Bay du Vin	Rev. George H. Stirling
	1873-1874	3rd Rector of Bay du Vin	Rev. William S. Neales
	1874-	4th Rector of Bay du Vin	Rev. Augustus Prime
	1876-	5th Rector of Bay du Vin	Rev. Hubert H. J. Barker
Greenwich with Westfield 1801-1849 with Petersville 1849-1861 with Wickham 1861-	1801-1803	1st Missionary	Rev. Robert Norris
		2nd Missionary	Rev. G. L. Wiggins
	Resigned 1848	3rd Missionary	Rev. Christopher Milner
	Removed 1856	4th Missionary	Rev. Joseph Bartholomew
	Died 1859	5th Missionary	Rev. G. C. Wiggins
	Resigned 1861	6th Missionary	Rev. E. S. Woodsman
	1861-	7th Missionary	Rev. D. W. Pickett
Petersville - a separate mission	1863-1864		Rev. T. S. Richey
	1867-1873		Rev. Charles R. Matthew
	1873-		Rev. J. P. Sheraton
	-1887		Rev. J. Smith
Hampton	1814-1829	1st Rector	Rev. James Cookson
	1829-	2nd Rector	Rev. William Walker
Hopewell			Rev. Charles Parke Bliss
			Rev. R. D. Palmer
			Rev. H. B. Nichols
			Rev. E. J. W. Roberts
			Rev. John Black
Kingsclear	1845-1848	1st Rector	Rev. John F. Carr
	1848-1871	2nd Rector	Rev. James Scovil
	1873-		Rev. Elias Scovil
	1789-1804	1st Rector	Rev. W. Elias Scovil
Kingston	1804-1841	2nd Rector	Rev. Hastings S. Wainwright
	1841-	3rd Rector	Rev. T. R. Robertson
	1876-	4th Rector	Rev. George Bedell
	1845-1854	1st Rector	Rev. John Armstrong
Lancaster	1854-1858	2nd Rector	Rev. Walter S. Covert
	1859-	1st Missionary	Rev. Henry M. Spike
	1861-1873	2nd Missionary	
	1874-	3rd Missionary	

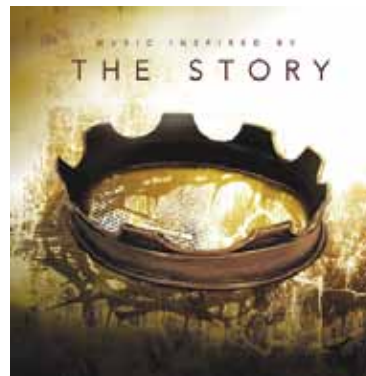
COLUMNS

The Story ... the Bible set to music?

OKAY, I'VE BEEN waffling. As I write this in early December, knowing that you, dear reader, will be reading it in January, I am conscious that the past few months have been all about Christmas music. Yes, even record companies that consider themselves Christian through-and-through spend most of October through December focused on Christmas music — and by now we've heard all that we need. Yet, sprinkled in amongst the re-issued Christmas carols were a couple of bona fide new releases, including ones by the newsboys, God's Not Dead, and Satellites and Siren's latest offering, Frequency.

Way back in September a new album was quietly released as a companion product to a much larger project. It is a compilation soundtrack, something most of us are familiar with as a side-line product to a movie. Now I must say that I would usually avoid such an album because the music is not written to stand by itself as an independent work, just as a support for another, greater work.

The Story soundtrack is more that supportive, though. It is a

TUNES for the TIMES
CHRIS HAYES

chronological telling of the Biblical account. In other words, this soundtrack supports a book — the Bible! The Story is a project to tell the Biblical account, start to finish — Genesis to Revelation — in chronological order, something the vast majority of versions of the Bible do not. The passages are from the New International Version, chosen for its ease of readability.

The music itself is a collection of various styles, atmospheres, and textures — pop, rock, and even a bit of country influence. The artists featured are well-known — Mark Hall of Casting Crowns, Mac Powell of Third

Day, Dan Hastletine from Jars of Clay, Matthew West, Peter Furler, Michael W. Smith, and many more. Each song is written in the first person and the lyrics reflect what a particular character might well have been thinking or saying. Matthew West and Leigh Nash sing the up-tempo, driving number "Good" as Adam and Eve. Francesca Battistelli as Mary sings "Be Born in Me," a reflective number with a simple string background. Jeremy Camp as the apostle Paul sings "Move In Me" as a country-rock anthem. When I listen to this song I see Camp in cowboy boots!

Soundtracks are soundtracks, yet I like the "character study" aspect of this project. Scripture-based music offerings abound (remember Glory Revealed, I and II?), and putting the Bible in chronological order is nothing new, but the scope of this project, when you include church study programs, a DVD, and this soundtrack to support it, you get something different indeed.

If you're looking for a compilation that features some mature, well-rounded artists in the field of Christian faith expression set to music, this is a good disc (or

Not enough to want to be a priest in holy orders

Question: *I have seen references to many different colleges in this country where a person who wants to be an Anglican priest could be trained. Is it merely personal preference, or does one diocese send applicants to particular schools and not others, perhaps due to geography or styles of teaching? Also, you see programs listed as theological studies, religious studies, master of divinity and so on. Are these equivalents, or separate streams of training? If so, how does one know where and how to begin the educational journey?*

IT'S CERTAINLY a happy coincidence that Archdeacon Hall has written this month on the challenge of leadership, and included a paragraph or two on discernment. 'Wanting' to be an Anglican priest is not enough. One must feel genuinely called by God to this ministry and then be affirmed by the Church. This is a lengthy process and one to be taken with the utmost seriousness. Sometimes those who make initial overtures start on the journey and are put off because there seems to be little or slow progress. This is not necessarily a bad thing, though, for it gives plenty of time for a candidate to be 100 per cent certain of his/her call. If a candidate

ANGLICAN 101
PAT DRUMMOND

is too quickly put off perhaps it means s/he should be doing something else!

Most people who feel they are experiencing a call to ordained ministry begin the process by telling their parish priest. He or she will call the archdeacon and a parish discernment committee will be set up. The diocese calls people at this stage in the discernment process 'inquirers'. So, if the parish discernment committee has recommended the person work towards priestly ministry or the vocational diaconate, and the inquirer has got to the stage of meeting with the bishop, how is it determined which course of study is best?

The choice of a theological school for studies leading to ordination is always in consultation with the diocesan bishop and begins with the assessment of the inquirer's present level of education. In most cases candidates for priestly ministry already have an undergraduate degree and go on to study theology in a graduate program, usually an M.Div. (Master of Divinity). This is a professional degree in that it involves significant experiential training in ad-

dition to academics. Sometimes, though, at the bishop's discretion, a graduate certificate from a college accredited for training Anglican priests may be considered acceptable.

Those hoping to become vocational deacons may or may not have a first degree but need a certain number of courses in specific areas, as cited in the bishop's directive "Discernment Leading to the Diaconate." In addition, some candidates are able to spend several years away from home at a theological college in order to obtain the required education, but others may find this very difficult. They may, for example, already have significant debt from their undergraduate degree or they may be mature candidates with families to support, and need to have an income while they study. For such people distance education, now offered by many colleges, may be the answer. Keep in mind, however, it often comes with a requirement to spend some weeks each year in residence.

There are also geographical considerations in choosing a theological school. Candidates from this diocese have studied in many places: England, Saskatchewan, Toronto, Montreal, Halifax and St. John's to name some. Some people have relatives in

AROUND THE DIOCESE

MOTHER'S UNION



MU member mourned

Pat Arnold of Fredericton, who served as Indoor Members Prayer Circle (IMPC) coordinator for on the Mothers' Union Canadian Executive Committee from 2005 until 2009, died in October. She was a faithful parishioner at St. Mary's, York and offered heartfelt prayer support

for the Mothers' Union through her executive term and beyond. In the photograph above her friends and fellow MU Canadian Executive Members surround her. Kneeling on Pat's right (wearing a red jacket) is Canadian MU President Kathleen Snow.

Silver anniversary for Richmond MU

MEMBERS, former members and friends of the Parish of Richmond Mothers' Union branch celebrated its 25 anniversary with a special service at St. John's Church in Richmond Corner on Nov. 20. Ginny McEwen, former Canadian and diocesan Mothers' Union president was guest speaker.

Participating in the service were, left to right: front row are active members Agnes Scott, the Rev. Robyn Cuming (who is also rector of the parish), and Cynthia Derksen; middle row; former members Glenna Porter, Rosanne Carpenter, and guests Rosa McAuley, Ann Leland, Lynn



Eldridge and Lillian Ketch and active members Patricia Margison and Alice Farrell: back row; former members Marilyn Wilson and Rose Bustard, speaker Ginny McEwan, guest

Margie Milner, active member Shirley Robinson and guest Susan Colpitts Judd. Linda Stairs, a new active member, was absent when the picture was taken.

Special Mothers' Union guest

ALICE KENNEDY of Hampton, who has served Mothers' Union in international and national positions over the years, was delighted when the World-Wide President Rosemary Kempzell paid her a visit last summer. Rosemary and her husband John, who live just south of London, England, were in Canada to attend a wedding in Ontario. Rosemary was in New Brunswick for the last MU Canadian conference held in Sackville in 2008 but John had never seen the East Coast of Canada, so they landed in Halifax and started to drive. Since Alice had been a guest in Rosemary's home while on MU business in London, she was eager to host the Kempells. "They were only in Hampton for overnight. I took them on a quick tour of Saint John (the oldest incorporated city in Canada), we had dinner at

home with several special MU guests, and all the Hampton MU members were invited for dessert," says Alice. "We have all types of ways to keep in touch — Skype, e-mail, mobile phones, facebook, twitter and land lines, but nothing beats a visit and a chance to chat over food and wine! It was a quick visit but one that will be remembered for a long time." In the photo above are, left to right and beginning in the front: Pat MacKay of Hampton and past diocesan president Elaine Robichaud of Hampton. Middle row: current Diocesan MU President Adele Knox of Fredericton, Diana Bastarache of Hampton, Rosemary Kempzell, and past MU Canadian President Kathleen Snow of Fredericton. Back row: Lois Moore and Myra Stites of Hampton, Alice Kennedy, and Joyce Logan of Hampton.



Woodstock deanery layreaders met at St. Luke's in November. They studied the Advent 1 readings for messages of hope and expressed them creatively in posters, crumpled leaves and clay.

Layreaders able to do more

BY CINDY DERKSEN

SEEING JESUS in the people we meet was part of the discussion at the archdeaconry of Woodstock layreaders meeting at St. Luke's on Nov. 19. Following Morning Prayer 14 lay readers from various parts of our deanery discussed our roles in the life of our parishes. According to the lay reader diocesan guidelines, our ministries should extend far beyond leading services. Our discussion of the seasons of the church year focused how we prepare for Advent and for Christmas. The Rev. Bonie LeBlanc, our

warden of layreaders, challenged us to express the theme of hope in the Advent 1 readings by using our creativity. Posters, crumpled leaves, and clay symbolized our interpretation of the scriptures. Christine Greer, a Woodstock lay reader who is in the deaconate program, announced that this was her last day spent with the layreaders as she continues her faith journey. We closed with Noonday Prayers. We enjoyed the time spent together and look forward to the next training day on April 14, 2012 at St. Ansgar's in New Denmark.

YOUTH



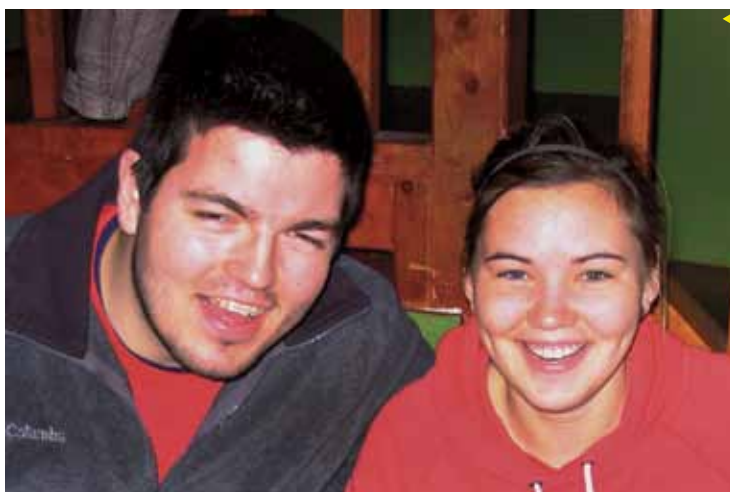
YOUTH AND LEADERS from our Diocese travelled to Canoe Cove, PEI on the Nov. 11 long weekend for DYC 2011. This Diocesan Youth Conference is an annual event sponsored by the Diocese of Nova Scotia and Prince Edward Island, and this is the third time New Brunswickers have been privileged to be part of the experience. This year 10 youth and leaders from Grand Falls and the Parish of Tobique, three from the Parish of Cambridge and Waterborough and two from the Parish of Shediac, along with diocesan Youth Action Director George Porter, made

the trek. The weekend consisted of worship including a Suesscharist at which Bishop Ron Cutler presided, as well as presentations and workshops around faith, art, music, spirituality and justice. We got to explore the excellent new Living Justice confirmation resource from PWRDF. There was plenty of time for food, making new friends and fun. George addressed a gathering of the clergy on including youth in the life and ministry of the church. In the photo above are some of the young people from the upper St. John River Valley with the Rev. Amanda Longmoore on the left in the front row.



AT THE RECENT gathering of Diocesan Synod in Fredericton, Joshua Marsh was elected youth delegate to both Provincial and General synods. In the photo above he makes

notes during our synod. To his right (in the foreground of the photo, is his father the Rev. Rob Marsh of the parishes of Hampton and Central Kings.



ON A DARK and stormy night last fall some intrepid young people gathered for U2charist in The Upper Room at Stone Church in Saint John to hear Jen Fry and Thomas Caldwell talk about their recent experiences in Kenya. Jen is well known for her involvement in many aspects of ministry in the diocese, and both she and Thomas are currently studying at Crandall University in Moncton. They have both been on staff at Camp Medley as well.

I'm curious, George ... Can someone be a 'post-church Christian'?

[Part 2]

IHAVE BEEN asked if I could respond to the question posed in the October edition of The New Brunswick Anglican about whether there was room in the Anglican Church for a person who listed a set of 'I believe'/'I don't believe' statements. This seems to me to fit the question I'm addressing.

The question was actually posed in terms of 'should I stay or should I go?' That question I can't answer. Only the questioner can ultimately answer that. When reformulated into whether there is room for such a person, however, I believe that the answer is yes – and not just room, but the Anglican Church needs people who question and people who doubt and people who believe differently.

Too often the church (Anglican or otherwise) is seen as an exclusive club of 'likeminded' people. Misguided ideas about the so-called "purity of the church" have lead many to see the church as a place where everyone needs to look, think, believe and act the same, or within reasonable proximity to the same. Conformity is mistaken for unity, and the prayer of Jesus that we all may be one is divorced from the context of loving one another (see John 17). In this state of affairs, difference and diversity are seen as bad words, on par with change, and are set in opposition to the concepts of oneness and unity.

How can this be?

In the first place, our foundational doctrine of the Trinity presents diversity within unity. The creeds — especially the Athanasian Creed — are very clear that God is a community of persons who are not the same but are one God.

Furthermore, the gospel invitation that rings clearly throughout the Christian scriptures says "whosoever will may



**YOUTH
COORDINATOR
GEORGE PORTER**

come." The common social and religious labels that separate people (Jew, gentile, male, female, free, slave ...) do not stick in Christ, and the greatest grief to God's heart seems to be allowing distinctions to drive wedges in the people of God. Jesus named love, not agreement or conformity, as the mark of his followers and the basis of unity.

Many have noted that one of the changes taking place in the contemporary church is the reversal of believe before belonging to belonging before believing. This is nothing new for the Anglican Church which is built, at least in theory, on a parish system ecclesiology (i.e. teaching about the church). People in the parish somehow already 'belong' to the church, not as property but in terms of ministry.

To mix metaphors, we note that healthy forests are made of not just many trees but of many kinds of trees. Diversity may make life in the church more challenging, but it also makes it healthier. As George Elerick writes in *Jesus Bootlegged*,* "questions make it hard for us to distance ourselves from truth. They challenge us to find out if what we believe is really worth believing" (p. 156).

Should the questioner stay or go? Can't say. Is there room for the questioner? Yes, there is not just a place for him/her but an important place. "Everyone Welcome" must be more than words on our church signs.

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

*George Elerick, *Jesus Bootlegged* (Winchester: O Books, 2011).

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

emergent
Find youth news and events on-line at nbay.ca

