

THE NEW BRUNSWICK ANGLICAN



A SECTION OF THE ANGLICAN JOURNAL

APRIL 2012

SERVING THE DIOCESE OF FREDERICTON



Paper chain cutting

CATHY LASKEY

The Parish of Shediac's Young Smith Hall has served the community since 1938. A recently completed \$1.1 million renovation project ensures it will continue to serve it for many years to come. Among the most important needs in the community today are child care

and adult education opportunities. Both are met with a modern faith-based child care facility for two to four-year-olds and an after school program, plus classrooms for the Parish of Shediac Adult Learning Movement (PSALM.) More photos on page 5.

Spiritual cruise inspires local conference

BY THE REV. GREG MCMULLIN

A spiritual cruise to the Church of the Cross in Bluffton, South Carolina last fall inspired us to plan a spiritual adventure for everyone right here in the Diocese of Fredericton this spring. On June 24 and 25 we will host *Becoming a Breakout Church*, a congregational development conference with Fr. Chuck Owens, rector of the Church of the Cross, and his wife Becky here in Saint John. We invite and encourage clergy and lay from every parish to attend. The only cost is a minimal fee for the luncheon.

Last fall nine parishioners and I set out on a weeklong spiritual adventure in South Carolina at a thriving church that was on the verge of closing its doors 17 years ago. Today its weekly attendance averages 1,100.

In addition to warm and wonderful hospitality we were treated to a ministry buffet. We were delighted to sample successful models of youth ministry, lay pastoral care, connections (a spiritual gifts discernment workshop), shepherd-



[CREDIT]

Parishioners from St. Mary and St. Bartholomew's Church in Saint John traveled to Bluffton, South Carolina last fall and were so inspired by the hospitality, ministry and people they found they plan a congregational development conference of their own for June 24 and 25. In the photo above eight of the nine-member delegation pose in front of the Church of the Cross on the May River, the only Church in Bluffton not burned by the Union Army during Civil War. Find the conference schedule on page 4.

ing ministry for newcomers, leadership training, community outreach, worship and church administration to name but a few.

The Saturday and Sunday before we left for home we participated in the amazing ministry of this community. The historic Church of the Cross offers four key weekend services with a combined attendance of approximately 700. The modern worship facility at Buckwalter hosts another 400 worshippers. Each Service has its own unique flavour and all the worship is

excellent.

Although our "cruise" had to come to an end, our on-going partnership continues. As we adopt new ministries and ministry methods, we see exciting signs of spiritual renewal. We do urge you to attend our *Becoming a Breakout Church* congregational development conference on June 24 and 25 at our church in East Saint John so we can share our inspiring adventure with you.

The Rev. Greg McMullin is Rector of St. Mary & St. Bartholomew's.

Grants for new crop of ministries

BY ANA WATTS

The Foundation for Life grant of \$650 to purchase new tires for the Street Hope Ministries van may be the smallest grant this year, but it is a vital one. "The van is absolutely essential to our ministry," says Eden McAuley, executive director of the Moncton ministry to troubled youth coordinated by Threshold Ministry, formerly Church Army.

"As individuals, churches and groups we join together through prayer, action and financial giving for the sake of troubled youth,

to offer them God's love and the gospel of Jesus Christ in ways they need, can understand and will accept. We use the van to deliver food hampers, take people to the food bank and soup kitchen and for general transportation. We use it for meetings and prayer services too. We could not operate without the van and we can't use the van without new tires."

New Brunswick Anglicans contributed a total of \$15,000 last fall and made grants to all five applicants last month. Two of them are quite creative and ambitious.

Fredericton parish nurses Isabel Cutler (Christ Church Cathedral) and Nancy Wiggins (St. Margaret's) want to extend the vision of health ministry with a parish nurse to more churches. "We wish to build upon the momentum which has led to the participation of five congregations in Fredericton," says Isabel. "We want to help parishes

develop their own health ministries, we will help them do a needs assessment and offer other practical support and certainly will make

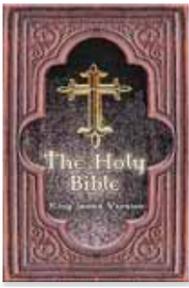
them aware of resources available to them. The focus will be on sharing experience and expertise." The grant is approved up to \$7,000.

The Parish of Cambridge and Waterborough will build on the community outreach work done last year by Debora Kantor and funded by A Foundation for Life. "We did extensive visiting and assessment, including Vacation Bible School and an after school program," says Deborah, a long-time faithful member of the

See Grants on page 7



HISTORY FEATURE



The King James Version of Sacred Scripture (part 3)

The Translation, a slow process

BY ROSS HEBB

This five-part series by Dr. Hebb began with a review of the situation in England at the time of Queen Elizabeth's death in 1603 and continued with James' escape from Scotland.

During the showdown with the Presbyterians/Puritans at the Hampton Court Conference, King James did agree to the suggestion of a new translation. He gave specific directions and intended the end product to be published by the crown for the church and the church was to use only this "authorized" translation. It was to supersede and replace all the other English translations in existence.

In 1560, during the reign of Elizabeth I, English Calvinist Protestants living in Geneva produced the famous Geneva Bible. The first Bible ever printed in Roman Type, this publication included maps, tables, illustrations and notes in the margins. The notes displayed a clear Calvinist slant, casting doubt on kingship as the only divinely approved form of government and avoiding the use of terms such as bishop in translation of the New Testament texts. The Oxford Dictionary of the Christian Church, (third edition) characterizes the Geneva Bible's notes as written from an "extreme Protestant viewpoint." The Geneva translation became very popular and is the version of Scripture quoted by William Shakespeare in his plays.

In response to the Geneva Bible, Elizabeth I urged Matthew Parker, her Archbishop of Canterbury, to produce a new translation. The so-called Bishop's Bible appeared in 1568 and was revised in 1572. Lacking the Geneva Bible's "helpful" notes, its somewhat ponderous style is what was read publicly in English churches throughout the remainder of Elizabeth's reign.

The Translation

King's Directive and Process
King James seized upon the idea of a new translation of Holy Scripture and in 1604 appointed the 54 divines (clerical scholars) to work on the project. Divided into six companies under the guidance of a director, they were assigned a section of Scriptures to complete. Among them were the most famous theologians



Henry VIII

and clerics of the age as well as individuals about whom all that is known is their name. Even Puritan-minded John Rainolds, whose theology placed him at odds with both King James and Queen Elizabeth, was included. He was recognized as a learned man whose contribution to translation was not to be forfeited.

It is worth noting that the second Cambridge Company was assigned the task of translating the entire Apocrypha.

The translation teams were to use the Bishop's Bible as a reference but they were in no way limited in what they were permitted to consult. Significant portions of Tyndale's translation,

as well as parts of the Geneva Bible, made the final cut. While never officially mentioned, it is apparent that even the English Roman Catholic translation known as the Rheims-Douai Bible was consulted. The King James translation then was not an entirely new rendering but rather a revision of the best that had gone before coupled with new translation where such was deemed necessary. The translators did not start with blank sheets before them but rather utilized fully the efforts of those who had gone before. This reflects the Renaissance and Reformation perspective regarding academic achievement — each generation stands on the shoul-

ders of the giants who have gone before.

The actual organization of the translation process fell to Richard Bancroft, Bishop of London at the time of the Hampton Court Conference and within the year (upon Whitgift's death) Archbishop of Canterbury. Bancroft drew up a list of 15 instructions for the translators approved by King James. The list included the retention of established chapter divisions, traditional names for places and people, and the retention of traditional terms such as "church" for the Greek ecclesia. The instructions also made clear King James' other point — the KJV was not to have marginal notes of a theological/partisan nature. Marginal notes about but they are concerned solely with matters of text and translation.

As for the actual process of translation, each individual worked on a selection of text, the company or group met to review the result and come to a common mind concerning the translation. After this process, completed portions were to be sent to all the other companies for their review and concurrence. If a

disagreement arose respecting a particular translation, the specific reasons for it were to be written down and submitted to the final, central London meeting for a decision. Held in 1610 this meeting consisted of two members from each company delegated to the task. The directives further stipulated that in the case of difficult or obscure words and/or texts, each translator was empowered to consult any learned man in the kingdom. The final draft was to be submitted to the bishops of Winchester (Andrewes) and Gloucester (Thomas Ravis) for review. It is also thought that Bancroft, in his capacity as Archbishop of Canterbury, reviewed the final draft translation.

Of the final London meetings we possess little detail other than one revealing fact — the translation was read aloud at the gatherings. This is most revealing for it shows that private Bible reading was not the sole, or even the primary audience envisioned for this new translation. The KJV was created with an ear, to how it sounded when read as intended — aloud and in public. *The Rev. Dr. Ross Hebb is rector of St. Peter's, Fredericton.*

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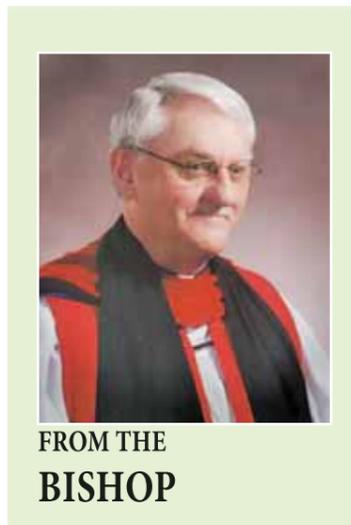
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THE BISHOP'S PAGE

God speaks to us regularly if we listen

Because I love to watch re-runs of *The Waltons* on Vision Television I see ads for The Canadian Association of Retired Persons (CARP). It's for the over 45 crowd but I am not a member. I suspect I am too old, that my best-before date has expired. I also have trouble setting the arbitrary and worldly convention of retirement by a certain age over and against the story of Abraham (Abram) and Sarah (Sarai) in the book of Genesis. It is difficult to reconcile our popular culture to that example. As we reflect and examine our lives in terms of our relationship with God, we might be prompted to ask: Are we living the ways of popular culture or God's ways? Who do we listen to and how do we determine if our lives reflect God's will for us, regardless of our age?

I suggested last month that the season of Lent presented an opportunity to examine our life in terms of our relationship with God. I quoted Socrates' — "The unexamined life is not worth living." Agreeing with Socrates, and believing that personal examination is a worthwhile exercise,



FROM THE BISHOP

what criteria might we use?

In our examination and reflection we might discover that life's journey may not have provided the level of personal satisfaction we desired. We have heard others say, "If I had to live my life over I would have done it this way instead of that way," or, "I wouldn't change a thing." We're disappointed, satisfied, or something in-between. As people of faith, as we journey down the road of life, we have and will make choices. We can listen to the ways of the world to

guide us, or we can invite God to be our guide, and then listen for and to his voice in every aspect of our lives, whether we are young, old or in-between.

God speaks to us regularly but most of the time we fail to hear him and we miss God's good purposes for us. Abraham listened and heard God and the rest is history. Imagine the impact that God's voice has. God speaks to Abram as recorded in the 12th chapter of Genesis, "So Abram left, as the Lord had told him — Abram was 75-years-old when he set out from Haran." At the age of 75 a very successful businessperson is told by God to "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; will make your name great, and you will be a blessing."

In the story of Abraham is there a lesson for God's children and God's church? Do we seek to become God's blessing to the nations or are we so inwardly centered that we miss God's voice and God's desire for us. We might even believe that

worldly convention is all that God expects of us. To believe is to trust that God's purposes are grander than our imaginations can envision. To believe is to understand that our timetable may not be God's timetable. It is in trusting God that our lives find their greatest fulfillment. As God spoke to Abraham and moved him to trust God's will, so too God speaks to us, regardless of where we find ourselves in our life's journey. God is speaking now to his people and his church. His desire for his world is that those who hear his voice might be moved into action; action that bears witness to God's love for his world. To be God's blessing is God's pattern for our entire lives.

In the love of the Risen Christ.



Archbishop Claude Miller is Metropolitan of the Ecclesiastical Province of Canada and Bishop of Fredericton.

BISHOP'S PRINCIPAL ENGAGEMENTS

APRIL 12
Bishop's Counsel

APRIL 15
Parish of Waterford

MAY 7-10
Deanery of Fredericton

MAY 13-17
Deanery of York

MAY 21
Deanery of Saint John

APPOINTMENTS

• **The Rev. Canon Howard Anningson**, priest and rector in the parishes of Carleton and Victoria in West Saint John as well as bishop's chaplain, will retire June 30, 2012.

• **The Rev. Ian Wetmore**, priest and rector of the Parish of St. Mary, (York) in Fredericton, will leave his position on June 30, 2012 in order to take up a position in the Diocese of Springfield.

• **The Rev. Bill Morton** of St. Stephen was appointed Regional Dean of St. Andrews for a three-year term beginning March 1, 2012.

• **The Rev. Shirley Noseworthy** was appointed priest and rector of the Parish of Woodstock effective April 1. Ms. Noseworthy is an honours B.Ed. graduate of Memorial University in Newfoundland and was granted an M.Div. by Queens College. She was ordained a deacon in 1996 and priest in 1997. She served in the Diocese of Newfoundland and Labrador from 1996 to the present.



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Queen's Jubilee Prayer

This prayer, written at the Queen's direction by the Chapter of St. Paul's Cathedral for Her Majesty's Diamond Jubilee, will be used in the Jubilee Thanksgiving Service in St. Paul's Cathedral on Tuesday, June 5. The Archbishops of Canterbury and York have commended it for use throughout the Church of England. Other churches are also welcome to use the prayer.

*God of time and eternity,
Whose Son reigns as servant, not master;
we give you thanks and praise
that you have blessed this Nation, the Realms and Territories
with Elizabeth, our beloved and glorious Queen.
In this year of Jubilee,
Grant her your gifts of love and joy and peace
as she continues in faithful obedience to you, her Lord and God
and in devoted service to her lands and peoples,
and those of the Commonwealth,
now and all the days of her life;
through Jesus Christ our Lord
Amen*



Russell Matthews' long-time commitment and service to the Parish of Upper Kennebecasis was officially acknowledged at a recent service. The Rev. Wally Collett (right), interim-priest-in-charge of the parish, presented him with a certificate of recognition and appreciation and a beautiful potted plant.

Spring Rest, Reflection and Renewal

Clergy Spouse Retreat

April 24-26

Villa Madonna Retreat House

Rothsay

Keynote Speaker Ken Neilson

Christian counsellor, family life educator, deacon

Ken and his wife Fay have a retreat centre called Inthestillness, a place where people come to experience the presence of God, the great outdoors and music.

Ken's approach highlights how important it is to establish times of rest and intentional spiritual reflection for our wholeness, health and relationships.

Please register with Vivian Osborne by April 2

68 Route 778, Pennfield, E5H 2B4

506/755-3520

Osborne.vivian@gmail.com



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NEWS



Happy 90th

Margaret Good celebrated her 90th birthday with friends and family at St. Alban's Church in Salmon Beach (Parish of New Bandon) in February. This remarkable woman still sings in the choir every week and, on behalf of the parish, prepares and sends birthday cards to young people in the parish from their first birthday until they finish their post-secondary education. She is seen above sitting between her brothers Stewart and Donald Daley and in front of her daughter Murna Ainslie and son Sherwood Good.



Trinity ACW, Kingston

Several members of All Saint's/St. Paul's ACW on the Kingston Peninsula gathered for a Christmas tea at the Kingston Parish Hall sponsored by the Trinity ACW branch. All the members look forward to this annual and festive event. Left to right are Alma Currie, Lorene Kinney, Juanita Sheldrick, Barb McDevitt, Mildred Sheldrick, Claudia Small, Grace Smith, Pauline Powe, Peggy Wade and Edna Hamilton.



Ecumenical service

Recently five churches participated in a service for the Week of Prayer for Christian Unity at the Keswick Ridge outside Fredericton. Left to right are: Sharon Hamilton, Hope Community; layreader Mary Lou Price, interim priest the Rev. Canon John Sharpe, and the Rev. Deacon Debbie Edmondson from All Saints' Anglican; the Rev. Mary Tingley, Keswick Ridge United; and the Rev. Peter Beckwith, Mactaquac Baptist.

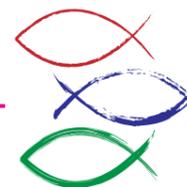


DAVID WATTS

Bishop killed

Tragic news regarding the bishop of a former companion diocese.

On Feb. 26 Bishop Robinson Cavalcanti of the Diocese of Recife and his wife Miriam were killed in their home in Brazil. Our diocese and the Diocese of Recife enjoyed a companion relationship from 1999 through 2005. Bishop Cavalcanti visited this diocese during the relationship as did young people from the Parish of Olive's Garden in Recife who visited their twin Parish of Pennfield. During the partnership Bishop Cavalcanti broke away from the official Anglican Church in Brazil when the Episcopal Church of the United States elected a gay bishop. In the photo above is Bishop Cavalcanti (front left) with members of our Companion Diocese Committee following lunch at a Saint John restaurant. In the back is Don Crawford; in front of him are Robert Taylor, Ken Arbeau and Dean Keith Joyce; in front of them Jean Taylor and Heather Miller, and Mo Iype (committee chair) is to the right of the bishop.



Becoming a Breakout Church

A congregational development conference

June 24-25

St. Mary's and St. Bartholomew Church
646 Westmorland Road, Saint John

Sunday, June 24, 7p.m.

Becoming a Breakout Church of Generosity

Monday, June 25,

12 noon

Luncheon with Fr. Chuck Owens:
Becoming a Breakout Church of Leadership

2p.m.

Ladies gather with Becky Owens:
Deepening our Daily Walk with Jesus.

7 p.m.

Becoming a Breakout Church of Community Impact.

Please register at St. Mary's and St. Bartholomew Church by Friday, June 15

696-1347 / angels2@nbnet.nb.ca

We pray this will be a rich spiritual adventure for you.

SHEDIAC'S YOUNG SMITH HALL



An elevator and grade-level entrance make the hall wheelchair accessible.



The Young Smith Hall is a popular venue for parties and receptions and the new upgraded kitchen is a caterer's dream.

Shediac hall equipped for ministry in the community for generations to come

BY ANA WATTS

The Young Smith Hall at Shediac Cape was built in donated land and paid for as a memorial for a total of \$8,000 in 1938. It has served faithfully as a hall for the Church of St. Martins-in-the-Field ever since.

Times have changed though. Badminton and bowling aren't as popular, receptions and dinners are larger, the need for childcare has burgeoned, as has the need for community programs for adult educational upgrading. These days inclusion of those with handicaps or disabilities in every activity is taken seriously, and oh yes, we all strive to care for God's green earth by using fewer resources.

So over the past year the

Young Smith Hall has been scrutinized, strategized, modernized and computerized. Today bowling is Wii style and the completely equipped caterer's kitchen is a bride's dream. The entry way is accessible and an elevator ensures everyone can be accommodated. There's a geo-thermal heating system that will cut costs by 80 per cent, a day care centre with room where 23 two-to-five-year olds are gently introduced to Christian concepts plus space for the older kids after school. The Parish of Shediac's Adult Learning Movement (PSALM) addresses educational and social inequities faced by some parishioners, and the Silver Sands Seniors Club is just glad to be back home in the home they love.

With all its modernity the hall retains its loveliest historic architectural details like woodwork, window styles and structural lines. The parish celebrated the completion of the renovations and the resumption of the many activities of the hall the first weekend in February. People came from far and wide for official ceremonies, guided tours, informative presentations, shared meals, ribbon cuttings, blessings, services and a Saturday night bonfire/sliding party complete with hot chocolate. The cost of the renovations was just over \$1 million. A lot for a building perhaps, but not for continuing ministry to generations to come in this idyllic seaside community.



Bowling lanes in the basement were a popular attraction for many years. They were removed years ago but bowling, of the miniature and Wii variety, was featured at the renovated hall's opening celebration.



A bonfire, hot chocolate and A starlight sliding party were part of the grand opening weekend.



A large crowd gathered for grand opening festivities on Feb. 4 that was followed by a pot-luck supper.

ARCHIVES CORNER

Charles W. Raymond a man of many talents

A soldier, architect, builder, craftsman

In 1920, Archdeacon W.O. Raymond wrote of his late father, Colonel Charles W. Raymond, of Woodstock: "His natural predilection was not for farming. He would have excelled as a machinist, civil engineer or architect. He would have adorned a judicial position as he had a logical mind and sound judgment. He might even have been a politician as he was a talented speaker and a good leader and organizer. He might have been an excellent clergyman, as he was always marked by sincere and unaffected piety, was a well-informed Bible student and not ignorant of the elements of theology."

The Archdeacon was not lamenting what might have been but writing proudly of his multi-talented father – for he also noted that his father was a layreader and church warden at St. Luke's (Woodstock) for years, a delegate to Synod and the Diocesan Church Society and a good singer. Most importantly, for our purposes, he wrote that his father was a builder: "In his lifetime, he designed and helped to build about five houses, three or four windmills ... and planned the Episcopal Churches at [Lower] Woodstock, Richmond, Jacksontown and Stanley. Two of these, namely Christ Church, Woodstock and St. Thomas Church, Stanley, were built under his supervision and in part by his hands. He also made ... a great variety of church furniture, which today [1920] is found in a couple of dozen churches in NB." Besides the above, Charles W. Raymond farmed near Woodstock and was commander (colonel) of the 67th Battalion of Carleton Light Infantry.

Charles William Raymond was born on Oct. 22, 1820 to Charles Raymond and Polly Sylvia Beardsley who had moved to Woodstock in 1820. The Raymonds had come to the Kingston, NB area with the Loyalists; in fact, Charles W.'s grandfather, Silas Raymond, had helped build Trinity Church so carpentry was definitely an inherited skill. More than that, Silas, in company with Elias Scribner and John London, gave one acre each as the site on which Trinity is built. The elder Charles Raymond was a deputy sheriff for York County and a captain in the York County Militia.

Charles W. Raymond married Mary Elizabeth Carman on July 10, 1850. Their children were James Carman (1851-1852); William Odber (1853-1923); Charles Lee Street (1856 -); Arthur John Beardsley (1858 -); Fanny Louisa (1861-1891); Mary Eliza (1863-1863); Elizabeth Maria (1864 -).

Documenting Charles W.'s work relating to Anglican churches and furniture is challenging but not as difficult as it might be, thanks to the record keeping habits of the two Raymonds. The younger Raymond noted that at the consecration service of Christ Church



Christ Church in Lower Woodstock is one of four churches planned by and built under the supervision of Charles W. Raymond. He also built the pulpit, prayer desk, and possibly the kneelers. The needlework on the above kneeler was a gift of the Misses Ketchum.



PHOTOS CONTRIBUTED



Charles W. Raymond not only crafted this pulpit for St. Thomas Church in Stanley, he designed the church and supervised its construction, he built part of it with his own hands.

in Lower Woodstock, it was his father who read the petition to the bishop for consecration. Lanterns in this church are dedicated to the church's builder, C.W. Raymond and others. More importantly, Raymond had a habit of writing a little note on the bottom of each piece of furniture that he made, with the church's name, the date and his signature. For St. John's Church at Richmond Corner (now demolished), C.W. Raymond made the pulpit, the prayer desk and kneeler and possibly the baptism font and lectern. On the bottom of the kneeler, written in lead pencil, we can still read these words: "Dedicated to the new Church at Richmond by C.W. Raymond. The needlework the gift of the Misses Ketchum of Woodstock. April 1871." Equally distinct are his words "Made by Chas. W. Raymond of Woodstock for a new church at Richmond, Carleton County, NB, April 1870" on the underside of the beautiful pulpit now at the new Anglican Worship Centre at Richmond.

In the Parish of Stanley, the Rev. W.O.



This pulpit was made by Charles W. Raymond for Christ Church in Lower Woodstock which he also planned and built.

Raymond, the parish's first full-time rector and C.W. Raymond's son, wrote "An Account of the Erection of St. Thomas Church and Parsonage, Stanley, NB." Raymond's account (though not explicitly attributed to him) detailed the construction of the second church, consecrated in January 1880. Plans of the new church by Col. Raymond were adopted and the exact site of the church was determined and staked out by the rector and his father. The work proceeded steadily under the supervision of the senior Raymond; whenever the colonel had to go back to Woodstock, the work stopped until his return. Church members could work out the amount of their subscriptions for the new church at the rate of \$1 for each day's work of 10 hours completed so the Colonel had lots of local help. In St. Thomas Church, C.W. Raymond's notes clearly indicate that he made the pulpit and the lectern. Once the church was completed, the job of building a rectory was begun in May 1880 and was carried out by unskilled local labour supervised by Col. Raymond. The Rev. W.O. Raymond and family moved into the new parsonage on Nov. 19 and 20, 1880 and the inside woodwork was finished in the new year.

Besides his building work, C.W. Raymond was an active member of St. Luke's Church in Woodstock. At St. Luke's 1870 annual meeting a resolution was passed to have free seats, but only after getting signed agreement from the pew holders. A committee of three,

including Raymond, secured agreement from all but one person, the holder of pew #26. Raymond and one other person then removed the doors from the free pews. In 1871, Raymond proposed that the side pews of St. Luke's be cut in two, presumably to seat more people, and it was he who superintended or performed this work. Raymond's name was not mentioned in relation to the building of the present St. Luke's in Woodstock, consecrated in 1883; however, Raymond presented a lengthy history of his parish when the cornerstone was laid for the new church. His rector's reports cited Raymond as a strong financial contributor to the Parish.

Although no picture of C.W. Raymond has been found, his son described him in these words: "My father ... stood 6' 3" and ... weighed 210 lbs. He was a very powerful man, who could handle an axe, a pitchfork or a grain-cradle as few men could." C.W. Raymond died in Woodstock on Sept. 11, 1901.

Sources: Lorna Williams "Variations on a Theme: the Synthesis of Gothic Revival in the Parish of Woodstock" (2000);

Archdeacon V. Martin, "History of the Anglican Parish of Woodstock" (1984);

W.O. Raymond "An Account of the Erection of St. Thomas Church and Parsonage, Stanley, NB" and "The Ancestry of the Family of William Odber Raymond, 1630 -1920"

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 appreciate your comments and questions. A special thanks to those who helped with this article, particularly Peggy Martin of Richmond, who alerted us to C.W. Raymond, provided information on his work and facilitated the archivists' visit to the Parish. Thanks also to the Rev. Wendy Amos-Binks for helping us check C.W. Raymond's work in Stanley and showing us Mrs. Raymond's beautiful paintings.

COLUMN

No Graven Image — in Now Firelight points to God

Music, one of humanity's great artistic endeavours, has a long history as an expression of worship by the great Church. Beginning in the time of Moses and continuing through the Psalms, the hymns sung by Paul in prison, and through to today's congregations of

singers, performers, and composers — music plays a huge part in our worship of God. The Church has had a one-step removed relationship with its artists, however — whether they are painters, sculptors, dancers, musicians,

writers, poets, or architects. It seems there has been a nervousness about making too much of artistic people, perhaps in fear of breaking the second commandment, the one concerning idols, and not creating any other graven images of God. Far too often our society has made famous people into a kind of idol, and the Church, rightly, has been loath to follow that model.

But in more recent times, when church musicians have become popular in places beyond circles of faith, we may have done just that. Lots of popular groups, including many reviewed in this article over the years, have been sought out by much of the Church because of their popularity, as well as their musicianship. This popularity has been greatly advertised and merchandised so all kinds of items bearing their likenesses have become almost as popular. In a wonderful article in a lovely book called *For the Beauty of the Church*, John D. Witvliet writes: "Being asked to help a congregation perceive God's glory more truly can easily lead to a self-righteous attitude about the truth that we artists think we possess." This is how idolatry can start. He goes on: "This means that every aspiring artist needs to practice the kind of spiritual disciplines that will resist this — ultimately resisting idolatry, like worship itself, is a task for the community to engage in."

For the purposes of this

article, consider Christian recording artists, especially when a new project is released, and media marketing hype is at its peak. As I write this, the band Firelight has just released its fourth project, *Now*. Typically it is another high-powered, hard rock album. Also typical of their work is a continu-

ing musical maturity and sophistication. Fireflight seems a much more comfortable artistic group today because the members of the band have spoken about not feeling rushed in the creative process of writing, and not feeling

the obligation to fit into pre-existing expectations for the band with this new project. Their music continues to speak a message of humility, and dependence on God, and that is especially true in the first single, "Stay Close," which is quickly becoming very popular. A more fully realized sound can be heard on "Ignite," and on "He Weeps," perhaps the best song on the album.

Considering earlier words about the concerns of the Church about idolatry, it is important to hold up each artistic effort for consideration against an understanding of idolatrous treatment. This is no different for Fireflight. Questions must be asked: do Fireflight's members seek undue attention for themselves rather than their artistic message? Do they enjoy the attention given them too much? Do they speak as if they have all the answers for the Church? Do they claim, in Witvliet's words, "to perceive God's glory more truly" that everyone else, and act self-righteously because of it?

While only God knows the true hearts and intentions of artists we, as the Church, carry the responsibility to hold each other accountable in our worship of God, and that includes the people of the Church more broadly known, like the members of Fireflight and any other groups. If their music speaks completely for them, the members of Fireflight are on the right track.

What do you think?



TUNES for the TIMES
CHRIS HAYES

NEWS



Cards are always on the agenda at the St. Margaret's Tuesday Coffee club. Mary Brennan, Chris Chisholm, Frank Brooks and Eric Jones enjoy a game.



Polly Brooks, Carolyn Pellow, coordinators, and Parish Nurse Nancy Wiggins established the St. Margaret's Coffee Club 15 years ago. It's still going strong.

Just like Toronto — sort of

In the February edition of the *Anglican Journal* Archbishop Fred Hiltz, our Primate, commented on a "beautiful spirit of welcome and warmth, service and gratitude, faith and friendship evident during the Tuesday drop-in at the Cathedral Church of St. James in downtown Toronto. Members of St. Margaret's Coffee Club in Fredericton enjoyed the article

and sent a letter to the editor of the *Journal* describing their own Tuesday drop-in.

For the past 15 years a regular group of between 25 and 35 has gathered and newcomers and strangers have been welcomed. Members come from several denominations and from all over the city to talk, play cards, have lunch, pray for each other and their families, send cards to the

sick and bereaved. The parish nurse, one of the founders of the group "is present each week to take blood pressures, and to listen, support and make referrals as necessary," says the letter to the editor. Speakers are invited from time to time and the group supports the local Community Health Clinic with donations of warm clothing, towels and toiletries.

Grants support exploration, enable focus

Continued from page 1
parish and a recent Threshold Ministries graduate. "The Foundation for life enabled us to do a real intentional exploration of family and youth outreach and to focus ministry in the area. Now we can build on these relationships." The population of this parish grows exponentially in the summer and a lot of the work accomplished last year established a relationship between the parish and summer residents.

Debora will also serve as resource person/coordinator for a quarterly Messy Church in the parish. (Messy church is an opportunity for adults and children to express their creativity, gather for a meal, experience worship and have fun within a church context.) "Our hope of course is that our Messy Church will reach families and children who are not otherwise receiving the message of the gospel, as well as help develop parish leaders as they take charge of different aspects of these events." The parish has up to \$4,500 to spend on this work.

The parishes of Gagetown and New Maryland received \$1600 and \$1,000 respectively to purchase audiovisual equipment.

"We are purchasing a screen and projector to help modernize our worship services," says the Rev. Lisa Pacarynuk, the priest in charge of Gagetown. "It will give us access more resources and different music and dispense with some of the many books we now have in our pews. Projecting

our worship will also help reach newcomers by making it easier for them to participate in our services. We can use the projector for movie nights and special presentations too."

A new digital projector in the Parish of New Maryland will replace an aging model donated to the parish. A new laptop will allow the parish to use modern electronics whenever they are needed. "The parish has never had its own laptop to go with the projector," says the Rev. Canon Bruce McKenna, rector. "We have always had to borrow one from a parishioner. It will be great to have the equipment we need to

put up the music and even a power point to go with the sermon whenever we need it, whenever it will enhance the service."

The Foundation for Life was established in 2012 as an integral part of the Nicodemus Project for transformational change through spiritual and numerical growth. It enables ministry to develop in creative ways and is intended to ultimately make disciples. Adults in the diocese are asked to contribute \$25 (over and above their regular offerings) to the fund each fall. Children are asked to contribute \$5 each. The first year of the fund it raised about \$22,000.

"LIVE AS GOD CALLED YOU"

1Cor. 7:17

ACW Diocesan Annual Meeting

With presentations on the Council of the North and Rose Steeves' mission to Haiti

May 1 & 2, St. Andrew's Parish Hall, 214 Pleasant St., Newcastle (Miramichi)

Monday at 6 — hot roast turkey dinner and entertainment

The Kin Centre, 100 Newcastle Blvd.

Tickets \$20 available from Kathy Page 506/773-4286

Convenient accommodations

Rodd Inns Miramichi 1809 Water St., Chatham (\$112 and up)

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Lakeview Inns and Suites 333 King George Highway (\$85 plus tax)

Fundy Line Motel 869 King George Highway (\$86 plus tax)

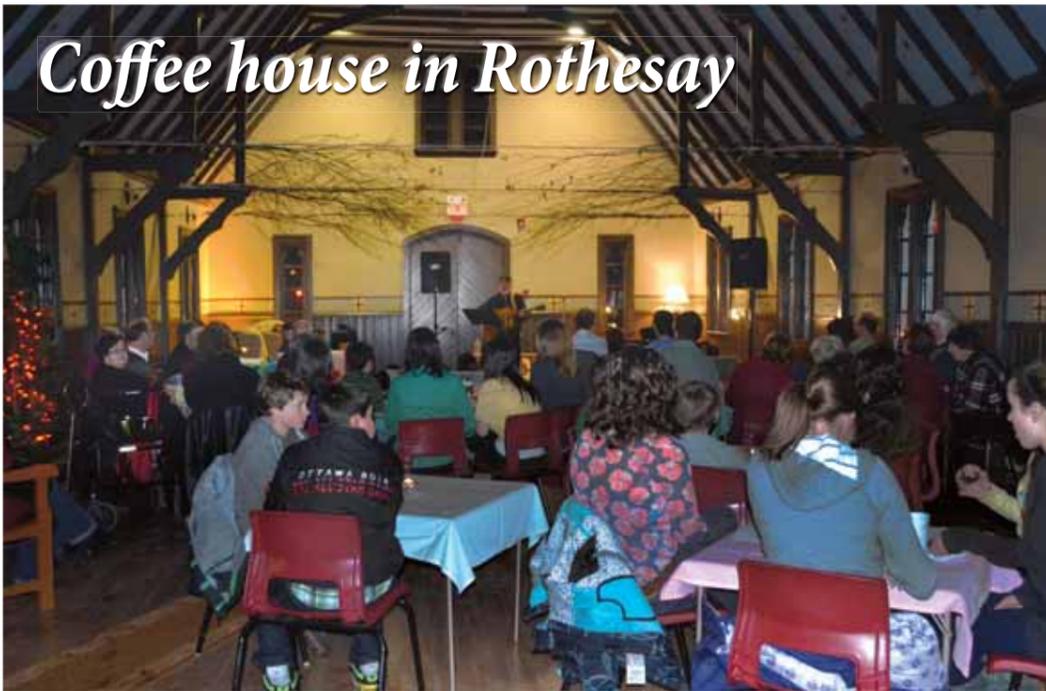
Howard Johnson 1 Jane St. (\$84 plus tax)

More information available from Kathy Page

506/773-4286, dave.kathypage@rogers.com.

YOUTH

Coffee house in Rothesay



CREDIT

Music, tasty treats and good company make a coffeehouse, or any other event, attractive. On Feb. 12, George Urquart (a.k.a. the Fred Penner of St. Paul's) joined other musicians at a coffeehouse sponsored by the youth at St. Paul's Church, Rothesay. Diocesan Youth Action Director George Porter spoke to the multigenerational gathering about the need to recognize, appreciate and share our various gifts and abilities. The sell-out crowd included people from the L'Arche Community in Saint John and the Parish of Quispamsis as well as a large crowd from St. Paul's.

I'm curious, George ...

Can someone be a 'post-church Christian'?

[Part 5]

In what has become known to us as the Transfiguration, Jesus takes some of his followers to a hill where they are exposed to their teacher in a new way. In an account that deliberately recalls Moses' encounter with God on Mount Sinai, Jesus appears transformed before them as one from whom the glory of God shines in dazzling brilliance.

As a sort of sub-plot to the story, they are also introduced to some of the great heroes of Hebrew history. Their response to all this is to want to enshrine the experience by building booths or tabernacles.

Historic human reaction to spiritual experiences is often to try to freeze the moment. Not infrequently this takes the form of a building project. In a rather simplistic way, this helps explain why Christians have become not only people of the book but also people of the buildings. We have moved a long way from the informal gatherings of early followers in homes or open areas.

There are, of course, many



YOUTH
COORDINATOR
GEORGE PORTER

reasons — some of them good ones — for building buildings for ministry. It is interesting, however, how much emotional attachment we develop for church buildings and how we will go to almost any lengths to build new ones, preserve older ones or at least keep them from closing. Somehow they are connected to our spiritual experiences or memories of special events.

As we think about the not-yet church I am doubtful that our buildings will remain as significant for emerging generations and emerging expressions of church. Last month I speculated that "the future church will be less building-focused and more relationally identified." As the emphasis shifts toward more organic communities, authentic relationships, and living justly and compassionately, our buildings may become

less important to us. In fact, I hear more and more frequently that some of our buildings have become burdens that consume resources rather than enable ministry.

Ricky Maye writes: "Spirituality can be thought of as a movement; not a movement as a noun, but as a verb. Spirituality means moving; sometimes physical moving, but also metaphorical and emotional."* I suspect that the post-Church church will likewise be thought of as a verb rather than a noun. Church will be what the people of God do whether gathered or scattered. If one thinks of church as a building, I suspect that not only can a person be a post-church Christian but that this will be the new normal.

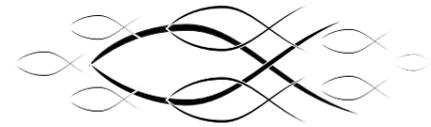
* Ricky Maye, *Emerging Spirituality: Your Spiritual Revolution Without the Smoke and Mirrors*. Cincinnati: LifeSpringsToday Publishing, 2011.

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

MEDLEY CHURCH

2:00 – 4:30 p.m. the third Sunday of each month, at Cathedral Memorial Hall
A Fresh Expression of Church established by Camp Medley staff and alumni.

Everyone is welcome.



Follow Jesus into the great unknown

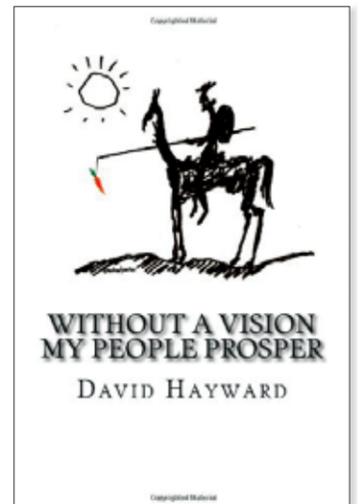
REVIEWED BY
GEORGE PORTER

Usually when I go on a trip, there is a destination in mind. More often than not, there is also a deadline involved. I have a map, or at least directions. I suspect we see our spiritual life this way. After all, the metaphors of journey, being on the way and pilgrimage are common enough. A biblical writer urged us to keep our eyes on the prize: Jesus. By extension, the church becomes something that, as part of this spirituality, has a purpose, a goal or a vision.

David Hayward (a.k.a. nakedpastor) takes exception to this way of seeing things. In the title of his book he makes a play on the often quoted but almost always misunderstood passage about how "without a vision, my people perish." He points out that the vision in the Hebrew scriptures is a revelation and not the same thing as the kind of vision statement that is so common in the modern world.

The author makes a further distinction between the institutional world of business and the life of the people of God. Vision statements, he says, are fine in the institutional world. They don't work the same way in the world of the spiritual life or the church. Instead, despite all the best of intentions, they end up being instruments of control. Vision shapes the spiritual journey and the life of churches in particular ways that ultimately leave them unable or unwilling to hear the Spirit. The vision, not the people, becomes central. People are shaped to fit the vision.

The spiritual life, however, is about freedom. It is about a journey where the journey is the important thing. It



Recommended Resource:
David Hayward, *Without a Vision My People Prosper*
(nakedpastor, 2011)

puts me in mind of weekend ramblings my parents would take us on when I was a child. Sometimes there was a sort of destination, but the important part was the trip itself. I have been on countless road-trips with young people where the travelling was the best part. I ramble often with my daughter in a similar way where sometimes we have a destination and sometimes not, but either way the journey is the most important thing.

Even keeping our eyes on Jesus is no fixed destination. Jesus always seemed to do the unexpected. Following Jesus was — and is — often an adventure into the unknown. The Hebrew scriptures say that God is about "doing a new thing," and that word was — and is — lived out in the life of Jesus and his followers.

As we've been considering the look of the "post-Church church," this is a truly important resource. It is a look into a difficult to describe but liberating future — a new way of doing church and being community.

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

emergent

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