

# THE NEW BRUNSWICK ANGLICAN



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FEBRUARY 2011

SERVING THE DIOCESE OF FREDERICTON



The people of the Parish of Worawora in our Companion Diocese of Ho in Ghana welcome the arrival a new cornmill for their parish. The Diocese of Fredericton raised more than \$30,000 to supply each of the seven parishes in Ho with a corn mill and a structure to house it. The machines will generate revenue for outreach and the upkeep of each parish, provide employment for at least four people in the community and make it possible to grind corn at no-charge for the poor. It will also be a sign of the faith and presence of the Anglican Church in the community. The corn mills are made locally and will be installed in the rest of the parishes as they are available.

## Corn mills and Canadian visitors headed for Ho

BY ANA WATTS

There are lots of comings and goings in our Companion Diocese of Ho these days.

In early January corn mills arrived in the parishes of Worawora and Agbozume. They are gifts from this diocese and the first two of the seven machines pledged, one for each parish in the diocese.

In mid-January Heather Miller, chair of the Companion Diocese Committee, also announced that five young women from her Parish of Hampton will make a mission trip to the Diocese of Ho in Ghana, Africa, in early March.

Last fall, parishes in the Diocese of Fredericton raised more than \$30,000 to supply a corn mill, and a structure in which to house it, to each of the seven parishes in the Diocese of Ho. A corn grinder will generate revenue for outreach and the upkeep of each parish, provide employment for at least four people in the community and make it possible to grind corn at no-charge for the poor. It will also be a sign of the faith and presence of the Anglican Church in the community. The corn mills are made locally and will be installed in the rest

of the parishes as they are available.

The five teenagers from Hampton will travel to Ho with three adults: Ms. Miller, who was also a member of the delegation that visited Ho in 2009; the Rev. Dr. George Porter, diocesan Canon for Youth; and Jennifer Nelson, a respiratory therapist from the Parish of Central Kings (near the Parish of Hampton). The mission team will visit schools in Ho to meet and interact with the students and youth groups. They also hope to see the first corn mills in place.

The young women were inspired to make the mission trip by an invitation from Bishop Matthias of Ho and presentations made by members of a 2009 delegation to the diocese, Ms. Miller, Archbishop Claude Miller and his wife Sharon, and the Rev. Jasmine Chandra of Rothesay.

"Since March of 2010 the girls have devoted great time, effort and positive spirit to reach their goal," says Ms. Miller. "With complete parent support they ran yard sales, held suppers, packed groceries, catered to parties, offered gardening services and conducted bottle drives. They also sold ice-cream, sandwiches

and cookies to the people of the parish after services on Sunday."

The mission team members have now purchased their tickets and are turning their attention toward the supplies they will transport. With airline exemptions the girls will be able to carry duffle bags filled with basic school supplies — from pencils and erasers to books and rulers.

They will also transport some medical and dental supplies as well as a hundred soccer balls (including the needle tools necessary to inflate them) just for fun. They are most grateful for the support of several groups throughout the Diocese of Fredericton who have supplied many of these items.

Bishop Matthias is excited about the visit and claims that with the arrival of the soccer balls he will be "the most popular bishop in all of Ghana!"

*The Diocese of Fredericton and the Diocese of Ho signed a five-year Companion Diocese Covenant at the 2007 Fredericton Synod*

## Diocesan Council Briefs

*Council met Jan. 22 at St. John's, Nashwaaksis*

### RESOURCE PERSON

The Council gave its approval, with identified funding in the 2011 budget, for a resource person in the area of congregational development and stewardship and gave direction on a plan for implementation. Further information will follow on E News, on [Anglican.nb.ca](http://Anglican.nb.ca) and in the *New Brunswick Anglican*.

### 2011 SHARED MINISTRY BUDGET

The budget for 2011 was adopted as presented. Further information will follow on E News, on [anglican.nb.ca](http://anglican.nb.ca) and in the *New Brunswick Anglican*.

### PRAYER

The Council paused for prayer at various times throughout the day expressing thanksgiving to God and asking for continued support and guidance for:

- Progress on the 2011 Shared Ministry Budget and the continuing ministry of the Finance Committee;
- Efforts of response during the recent on the ground harsh weather crises especially during times of flooding;
- Thanks for social ministries helping to provide food and shelter both in Saint John and Moncton;
- Instances of sharing ministry in and between various parishes.

## Expertise in property law key to appointment

Archbishop Claude Miller appointed Brent D. Theriault, Q.C. of Salmon Beach Vice-Chancellor of the Diocese of Fredericton on Oct. 1, 2010. M. Theriault will stand in for the Chancellor, Clyde Spinney, Q.C., at Diocesan Council and diocesan executive meetings as well as at synods when Mr. Spinney is unavailable.

M. Theriault was brought up in the Roman Catholic tradition but became an Anglican in 1968 when he married Amy Daly, sister of Archbishop Miller's wife Sharon. He is a member of the Parish of Bathurst.

"I believe it is a necessity for the family as a whole, and for the upbringing of children, that one religion should prevail in the home," says M. Theriault.

"I appointed Brent primarily for his knowledge and expertise in the area of property law," says Archbishop Miller. "We have many property issues in the diocese and it is an area that requires a renewed intention. He will also assist the Chancellor in the area of Canons and Constitution.

M. Theriault is a 1973 Arts graduate of the University of New Brunswick in 1973 and received a Bachelor of Law degree in 1975. He is a member of the



*Brent Theriault, QC*

Canadian Bar Association and the Law Society of New Brunswick, served the law society as a member of its insurance management committee for 11 years, and served one year as a member of its council. He has practiced law in Bathurst since his acceptance to the bar in 1975 and was appointed Queen's Counsel in 2008.

He and his wife have one son, Aaron, who resides in Fredericton with his wife, Dr. Cynthia (Chow) Theriault. They have three grandsons.

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## NEWS

# Back to Church Sunday: How did things go where you worship?

BY MICHAEL HARVEY

Across the Anglican Communion, on Back to Church Sunday 100,000 Christians had 100,000 invitations accepted, but only 20 per cent of our congregations actually plucked up the courage to invite. What happened at your church? Do those statistics “of eighty per cent not inviting” relate to your church?

At the right of this article is a learning tool (adapted from the 12 steps of becoming an inviting church) any church leadership team could use to assess how they did in mobilizing their congregation to invite and adding those who were invited to join our normal congregation on subsequent weeks. Take a minute to tally your own score.

Now, on scale of 1 to 10, with 1 being poor and 10 being excellent, evaluate how things went in your church. What did you score out of a possible 120?

This tool gives you an opportunity to understand the areas in which you can improve in terms of leadership. These



12 questions give us the feedback we need in order to work out a better plan of action for the next time we attempt a big invitation Sunday.

And when your next Invitation Sunday or Back to Church Sunday rolls around in September 2011, I would suggest that you set a very high expectation of actually doubling your congregation and retaining every single invited guest. Now I know you might be thinking that is not going to

happen but... The higher goal has to do with who you have to become, what your church has to become, how many more people you will have to serve and invite. Everything has to change when you are trying to achieve a higher goal.

Set your goals for God high. If you have a goal for God's work that is small, that may well be the result. One of the problems of the church today is that our goals are too low and we meet them. If we want to achieve great things for God, we must have much bigger goals. If your mind says: “I am sure we can make this goal”, then it is perhaps not high enough. If we set our goals higher we need to think in a different way. Nothing is impossible for our God, but God allows us to play our part. Remember — success is one person inviting one person; the response is God's!

*The Rev. Michael Harvey is the Founder of Back to Church Sunday in Canada and is on a Seminar Tour of Canada April 27 through May 7.*

## 12 Steps to becoming a More Inviting Church: Tally your score

1. Did you as the church leader manage to get the vision of doubling your congregation across as a compelling vision?
2. Did you, as the church leader, model invitation by inviting someone?
3. Did every member of the congregation get a personal invitation, from you as the church leader or the leadership team, to invite?
4. Did we explain the spirituality of friendship?
5. Did we use the Power of Story?
6. Did we ask God who He might want us to invite?
7. Did we practice the question “would you like to come to church with me?”
8. Did we pray as a church?
9. Did the congregation courageously make invitations?
10. Did we walk or drive with our guests to church?
11. Did we introduce our invited guests to our friends at church?
12. Did we invite them again the following week?



### UPHAM MIX-UP AND UPHAM CLEAN-UP

Children in the Parish of Upham, like children in every parish, like cookies. They like making them, with a little help from their friends (and parents), and they like cleaning up (especially the licking the bowl and spoons part) with a little help from their rector, the Rev. Marian Lucas-Jefferies.



ACW Diocesan Annual Meeting  
May 3 & 4  
St. John the Baptist Church  
Riverview

Observe  
PWRDF Sunday  
March 20, 2011  
Lent 2



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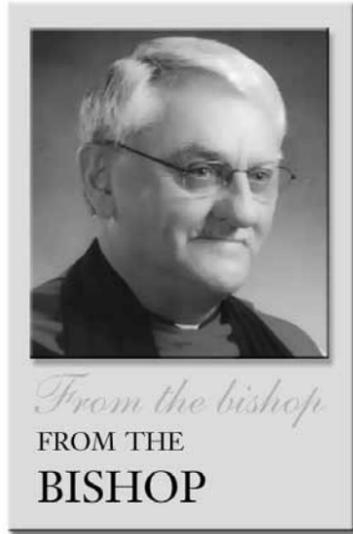
THE BISHOP'S PAGE

# We strive for fruitfulness, not success

As a one-time business owner, a parent and as a person of faith, I have often used and heard the word success. In business I found myself encouraging my staff to think and work in ways that enabled them to know success both individually and corporately. As the parents of two daughters, Sharon and I engaged in similar language when we spoke of education and employment. As a church we have used the word success when programs initiated at the parish or diocesan level had positive results.

A short investigation reveals that the word success or successful is found only once in the scripture "This book of the law shall not depart, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success." (emphasis mine)." (Joshua 1:8, RSV)

Why is this so? Surely God wants success and prosperity for his people, as certain television evangelists believe who promote their "gospel of prosperity." (We too have been guilty of this from time-to-time) As I said, corporately as a



diocese, we too have used the terms success and successful when reporting results of our ministries and programs — we want to be known as successful parishes in a successful diocese. Scripture, however, seems to want us to think somewhat differently when we witness the positive results of our endeavors. Scripture has formulae that God wants us to employ when we consider action or inaction: "As the branch cannot bear fruit by itself, unless it abides in the vine; neither can you, unless you abide in me. I am the vine, you are the branches: He

who abides in me, and I in him, he it is that bears much fruit: for apart from me you can do nothing." (John 15:1-5 RSV)

Henri Nouwen said: "There is a great difference between successfulness and fruitfulness. Success comes from strength, control, and respectability. A successful person has the energy to create something, to keep control over its development, and to make it available in large quantities. Success brings many rewards and often fame. Fruits, however, come from weakness and vulnerability. And fruits are unique. A child is the fruit conceived in vulnerability, community is the fruit born through shared brokenness, and intimacy is the fruit that grows through touching one another's wounds."

I appreciate Nouwen's perspective and his scriptural reflection on the considered appropriateness of fruitfulness over success. Success is a worldly and economic term; fruitfulness is something different. Jesus' teaching in the parables stresses fruitfulness as God's desire for us both individually and corporately. The challenge of our present condition requires this level of scriptural reflection. Does our vision and action desire suc-

cess or fruitfulness? Scripture recognizes the importance of a renewed vision for God's people with a call to repent or change what separates us from God's intent for us. "I am the true vine, and my Father is the vine dresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit." (John 15.1-3)

If we put success in its rightful place as an economic term, can we — as individuals, parishes or diocese — boast in the biblical sense of our fruitfulness? This open question should stir within each of us to reconsider our strategy and motives as we share a deep desire to do what pleases God.

With every blessing as we strive to be fruitful as the people of God,



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

PRINCIPAL ENGAGEMENTS

- February 13  
Parishes of  
Waterford and St. Mark
- March 6  
Parish of  
Cambridge & Waterborough
- March 19  
Wardens Day
- March 23  
Diocesan Council

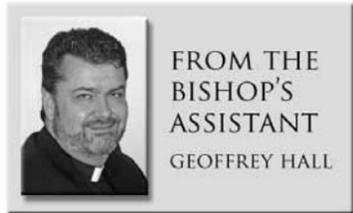
APPOINTMENTS

- The Rev. Canon Albert Snelgrove, Rector of Rothesay, is also appointed interim chaplain of Rothesay Netherwood School effective April 1 - June 30, 2011.
- The Rev. Douglas Barrett of the Parish of Blackville will resign as priest and rector on June 16 in order to retire.

# We need to learn what to do in the face of anxiety and stress

The Church into which we are baptized is not a thing, a building or even an organization — it is an organism. The Church is organic. This means that its life, its function and its processes are sometimes difficult, if not impossible, to predict or even describe. The Church and all of its units have personalities, characteristics and behaviors one might compare to some of the people we know and love. One might also assume that many of those are influenced and controlled by something akin to DNA (a genetic code). The way we behave as a Church is somehow encoded into the fabric of the organism. Those behaviours — some healthy, some unhealthy — are very difficult to change and if we do manage to change them, it takes us a long time.

Those who work in the health and mental health (psychiatric and psychological) fields, note that the people in our North American society experience (or at least report) higher levels of stress, anxiety and depression than at any time in our past. Membership in a fast-paced, demanding society has less than attractive drawbacks. Pushed, often beyond its limits, the human organism reacts in very logical ways. The human physical responses to excessive stress are scientifically predictable. Burnout and depression are often the human



physical result of living on the edge, pushed beyond what our bodies, minds, spirits, even our DNA are designed to handle.

What about the spiritual responses? I'm intrigued by some fairly recent research that considers the very strong links to the "human condition" of those whose DNA physically predisposes them to anxiety. The results include burnout, stress and depression. Religious professionals, especially clergy, are among those who most often suffer from the symptoms just described. More and more scientific documentation supports the theory that those with a genetic predisposition to depression are often called/ attracted to spiritual leadership roles and careers. The links between the emotional and the spiritual are real and important. Even further, I would argue, that just as the leadership suffers, so does the organism — the Body of Christ.

What does a stressed-out, anxious or depressed Church look like? I think we have ample opportunity to make

those observations first-hand. As the respect for the place of organized religion continues to diminish in our culture, as the numbers of those engaged in the mission of the Church and its life continue to drop, and as the financial pressures of keeping the doors open and the lights on become more intense, we see that anxious Church with symptoms of burnout and depression. A depressed person, becomes dysfunctional — unhealthy. The peace of God that passes all understanding can be difficult to find. The organism doesn't seem to know where to turn and often turns on itself, making the situation even worse.

Traditional Christian spirituality/doctrine and newer forms of spirituality (New Age?) are similar in an important way. They reject anxiety and embrace happiness. Depression and other emotional difficulties are seen as weaknesses. Those who cannot overcome emotional negativity are seen — and, more importantly, learn to see themselves — as failures, lesser beings, losers in need of a spiritual makeover. As the recent Buddhist book entitled *Being Peace*\* notes: "If we are not happy, if we are not peaceful, we cannot share peace and happiness with others, even those we love ... If we are peaceful,

if we are happy, we can smile and blossom like a flower, and everyone in our family, in our entire society, will benefit from our peace."

As individuals, and as a church, it's important that we learn to do the right things in the face of anxiety and stress. Our very lives depend on it.

Recognizing the effect of our DNA on how we react and behave is the first step toward the transformation we know we need in order to become a healthy parish as enunciated the Rural and Struggling Parishes Task Force. (An abbreviated version follows this, the complete document is available at <[http://anglican.nb.ca/synod/2009/marks\\_of\\_a\\_healthy\\_parish.pdf](http://anglican.nb.ca/synod/2009/marks_of_a_healthy_parish.pdf)>.) And once we recognize the symptoms displayed by the organism are similar to those displayed by the individuals of whom it is made, that is our first step in determining a way toward better health for the Church.

\*Thich Nhat Hanh, *Being Peace*. Parallax Press (Berkeley, 1987), p. 2.

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

**The 10 marks of a healthy parish**

We are Christ-Centred in who we are and what we do as Anglicans. Jesus is always in our midst and as we work together as the Body of Christ we turn to him as the Way, the Truth and the Life.

We Make Disciples for Christ As congregations and individuals we deliberately spread the Good News of Jesus Christ through our words and lives.

We Offer Our Best in Our Worship of God Our worship services are to the glory of God and touch our hearts. In our Anglican tradition we worship God "in the beauty of holiness," encourage and edify those who worship with us.

We are Intergenerational and Multi-Cultural. The future of our church depends on new members. In worship and in parish life we invite, welcome and engage people from all age groups and cultural backgrounds and are especially aware of the importance of attracting young families.

We Share Leadership and Responsibility — use all the gifts that God has given to us as we strive to build up the Body of Christ. Our clergy and laity share leadership and work well together.

We Give Generously for the Work of the Church, recognize the need to give of ourselves so our church may prosper and grow in the service of God.

We Share What God Has Given Us as We Reach Out to Others, share God's love spiritually and materially in our parishes and communities, through the diocese, national church, other missionary and aid organizations.

We Want to Grow Spiritually and Numerically, strive to add to our membership both for our benefit and the benefit of those who are not yet active members of the Body of Christ.

We Communicate Positively and Live in Harmony with One Another, accept the Apostle Paul's guidance that we "speak the truth in love," respect and see value in views that may differ from our own.

We Know What It Means to be Anglican and We Share Our Diocesan Vision, do all we can to support others within our diocese, affirm our commitment to work together to accomplish our shared mission, "to proclaim the Gospel for the making of disciples."

## AROUND THE DIOCESE

# Long journey to the new, and more accommodating, St. John's, Richmond

There were mixed feelings in the Parish of Richmond in November of 2008 when the congregation said good-bye to the old St. John's Church at a memorial service. As charming and familiar as it was (the first service was held in the church on May 30, 1871), it could not be heated to a comfortable temperature on a cold winter day and was often unbearably hot in the summer, there was nowhere to hold Sunday school so the children met in the community recreation center and were unable to attend even part of the service, there was no running water, and there were no sewer facilities. Because there was little land around the church — gravestones hugged it at the back and the front steps were on the road limits — it was impossible to add to the building or install water and sewer.

The solution to all its problems was the new St. John's Church that went into service that same month. As modern and modest as it is, it is warm in the winter, cool in the summer, has a hall for Sunday school with a partition that allows it to become part of the church, and all the comforts indoor plumbing can provide.

While the old church was long ago deconsecrated and most of its interior was removed early in the summer of 2010, demolition could not be completed until the bell was removed. The proximity of the tower and bell to high voltage electrical wires required



Former St. John's, Richmond

GERRY WILLIAMS COLLECTION



Present St. John's, Richmond

the help of a crane and NB Power. Finally, on Oct. 28, 2010 the power was re-routed for a limited time

in off-peak hours and the tower and bell were successfully removed. The remainder of the

building was demolished and hauled away on that afternoon and the next day.

*Information and photos of former church and demolition supplied by Lawrence Carpenter, Richmond's Parish Communications Officer.*

## NB Cursillo Weekends

Camp Medley  
May 26-29 (men)  
June 2-5 (women).

Sponsor and Clergy Sponsor forms available from  
Cursillistas and on-line  
<http://www3.nb.sympatico.ca/b/bbrittai/ultreya.htm>  
(click on EVENTS)

Send completed forms to  
Allen Gillis  
479 South Napan Road  
Napan, NB  
E1N 4W4  
or  
Paul MacDonald  
118 McKeen Drive  
Keswick Ridge, NB  
E6L 1N9

## HERE COME THE BRIDES



Not many organists can say they have played for three generations of brides, but Jim McKenna can. At the tender age of 14 he played at the wedding of his brother, J. Louis McKenna, to Margaret (Peggy) Reid at the Baptist Church in Sussex. In November of 1973 he played at the wedding of their daughter (his niece), Jane McKenna, to Robert de Kruff at Trinity Church in Sussex. And in the summer of 2010 he played at the wedding of his grand-niece and Jane's daughter, Ellen de Kruff, to Eden Cummings at St. Paul's, Rothesay. When he is not playing the organ at family and other weddings, Jim McKenna worships at St. Paul's, Rothesay and is assistant organist at Trinity Church in Saint John. In the photo above at the 2010 wedding in Rothesay are Jane, Peggy, Jim, and Ellen.

FLOOD RELIEF

# New Brunswick Anglicans respond generously to the needs of flood victims

**S**erious December floods in the Archdeaconries of St. Andrews and Fredericton moved New Brunswick Anglicans to respond in typically generous fashion. About \$4,000 was donated to flood relief efforts in the St. George area and two families in especially difficult circumstances were supported. An elderly and faithful Anglican couple, whose dwelling sustained serious damage and who had no insurance, was lovingly cared for by its parish and some diocesan contributions.

The needs of a family of four, whose house is one of the 25 completely destroyed but ineligible for government support because of an ownership technicality, are being met by the community as well as diocesan funds. At its January meeting Diocesan Council moved a vote of thanks to the people of this diocese and the Archdeaconry of St. Andrews for their support of people in the Charlotte County area who were affected by the recent floods.

Flooding in Keswick Valley, near Fredericton, seriously affected St. Paul's Church and parish hall in Zealand, Parish of Bright. The parish has appealed for donations for restoration. Anglicans are asked to enclose their cheques in an envelope with the donor's envelope number on it, mark them with "Flood Relief, St. Paul's Anglican Church, Zealand", and to put the envelope in the offering plate at their own church.

The people of the Parish of Millidgeville in Saint John came up with a delicious fundraiser in support of flood victims in Charlotte County. They invited everyone to lunch after a Sunday service. They put baked potatoes with all the fixings and an ice-cream sundae bar on the menu. A lot of guests came from other faiths, as did a lot of the people who normally gather at a local famous coffee shop for Sunday lunch. There were also lots of joyous cries of "What a great idea, we do not have to go home and cook!"

The result was more than \$800 raised with minimal effort for persons who really need help. About the only effort required by the lunch guests was a little thinking — "Do I want to try the hot salsa or the sour cream on my potato? And what sauce do I want on my ice cream, the deluxe chocolate or the caramel?" Margaret Formby and Ada McNamara (below) looked after preparing the potatoes and generally contributed to the success of the event.

*Flood relief donations are appreciated at any time through their parish or through the Diocesan Office, 115 Church St., Fredericton E3B 4C8.*



People in the Parish of Millidgeville and others supported flood relief with fundraisers. Here Margaret Formby and Ada McNamara prepare potatoes for a baked potato and ice cream sundae lunch after church.



The windows and doors of the Charlotte County home above are reflected in the water that climbed more than half way to the roof. The photo on the right reveals the devastation left when the waters receded — the hardwood floors, kitchen cabinets and walls were ruined along with the furniture, appliances and the family's personal possessions. New Brunswick Anglicans donated about \$4,000 to help the local archdeaconry to respond to the needs of the church and the community. Donations are still being accepted at the Synod Office in Fredericton. *Charlotte County photos by Louise Boudreau.*



Water flooded around St. Paul's Church and Hall in Zealand. New Brunswick Anglicans, especially from the Archdeaconry of Fredericton, are donating generously to the restoration fund. *Photos from Eugene Price, Parish Communications Officer for Bright.*



## ARCHIVES CORNER

# Children's gift to parish sets a remarkable example



This oddly shaped Communion plate (paten) was a gift to All Saints Church in the Parish of Prince William from Ecclesfield Regiment of the English Children's Mission Army in February 1869.



This chalice is also believed to be a gift of the Ecclesfield Regiment of the English Children's Mission Army, but it is not engraved.

A couple of years ago, the Archives received an unusual silver Communion plate (in the photo top left) for safe-keeping. Resembling a cake plate more than the regular paten, this item bears the intriguing inscription "Presented by the Ecclesfield Regiment of the English Children's Mission Army, February 1869." (1 Flagon, 2 Chalices, 1 Paten, 2 Plates)

Naturally, the arrival of the plate raised questions about the Ecclesfield Children's Army and why it sent a communion plate to a parish in the Diocese of Fredericton, New Brunswick. Research for a recent exhibit at the Provincial Archives on Juliana Horatia (Gatty) Ewing provided answers to these questions.

Juliana came to Fredericton in June 1867 with her husband, Alexander Ewing, who was attached to the Pay Department of the 22<sup>nd</sup> Regiment. Though they stayed in New Brunswick for only two years, the Ewings, particularly Juliana, are well remembered here.

Juliana, daughter of children's author, Margaret Gatty and the Rev. Alfred Gatty, Vicar of Ecclesfield, also wrote children's stories and painted. Determined to maintain strong ties with her family, Juliana's many letters home contained detailed accounts and often water colour sketches of her life in colonial New Brunswick. Many of these letters have been published and indicate that the Medleys (Bishop John and his wife, Margaret) befriended Juliana and Alexander, who sang in the Cathedral choir and often played the Cathedral organ.

Juliana's letters home often told of drives in the country with the Medleys to visit or consecrate churches, trips on which she always sketched. Through the Medley connection, Juliana's circle of friends included other clergy families. One of these friends, the Rev. Theodore Dowling (Parish of Douglas) told her that Anglicans in nearby Magaguadavic, in the Parish of Prince William where the Rev. E. A. W. Hannington was rector, were building a church (All Saints) and that they needed assistance, including communion vessels. When Juliana relayed this to her mother, the Ecclesfield Regiment of the Children's Mission Army sent out the communion plate.

Modelled on the mission armies in the United States, the first Regiment of the English Children's Mission Army was established in Ecclesfield circa June 1868 by Mrs. Margaret Gatty – immediately following sermons encouraging its formation.

On March 1, 1869, the Mission Life printed this report: From Ecclesfield we hear that the sum of £5 12s, out of monies subscribed by the Young Crusaders, has been expended in the purchase of a set of Communion plate (electro-plate) for the use of a small Mission Church in a wild part of New Brunswick, North America. The church has been raised by the manual labour of those who are to form its congregation; but although they could hew wood and join them to stone, a decent Communion service was not obtainable except by purchase. This want, therefore, the Ecclesfield Young Crusaders are supplying, their interest in the case having been called for by letter from the married daughter of their Vicar, now resident at Fredericton. A meeting, at which tea and cake will be provided for the children by the liberality of friends and neighbours, is to take place, and herself [Mrs. Gatty] and the little soldiers are to have the pleasure of looking at their beautiful gift before it is packed up for its far off destination.

Juliana later reported to her mother [March 1, 1869 letter] how pleased the rector was because Bishop Medley gave an altar (butternut wood), Mrs. Medley the coloured cloth, Mr. Pearson (assistant at the Cathedral), the font, Ecclesfield the communion plate and the military may give linen cloth. Juliana concludes "It seems odd but I believe that interest you and yours have taken ..... will do more to rouse their neighbours to help them than if the Bishop had pounded away for a year."

On August 24, Juliana happily told her mother of the arrival of the Communion plate.

"It is splendidly solid and fine and the gilding of the chalices is beautiful. How charmed the people will be! And we are all so glad it has arrived in time for the Consecration. The alms dish is called a Paten! And two plates are also enumerated. Paten is the old word for the plate or plates on which the bread is put. And as there are two cups or chalices — I suppose the two small dishes are the plates or patens. The other — like all the big dishes in communion sets — is to receive the alms when they are brought by collection to the minister."

Juliana described the new church as a "very pretty church built of wood, rather than logs. It is roofed and is to be consecrated in September." It was consecrated as All Saints Church on September 8, 1869 by Bishop John Medley.

#### Sources:

- Leaves from Juliana Horatia Ewings's "Canada Home" (Gathered by Elizabeth S. Tucker)(1896)
- Canada Home, Juliana Horatia Ewing's Fredericton Letters, 1867-1869 (Edited by Margaret Howard Blom and Howard Blom) (1980)
- Mission Life, 1868-1869 (copies found online).

*The Archives Corner is prepared by Twila Buttimer ([twila.buttimer@gnb.ca](mailto:twila.buttimer@gnb.ca) or 506-453-4306) and Frank Morehouse ([frankm@nbnet.nb.ca](mailto:frankm@nbnet.nb.ca) or 506-459-3637). They welcome your comments or suggestions.*

# Faith, denomination, an Apostolic Church

I have a pet peeve. It irritates me when people say their faith is Anglican or United or Roman Catholic or whatever. I usually say, "You mean that's your denomination?"

My denomination is Anglican but my faith is Christian. There are many different denominations that profess the Christian faith. That's the faith that believes that Jesus Christ is the Son of God and came to earth as a baby to grow up and show us what God is like and to die on the cross for our salvation. United Church people, Roman Catholics, Presbyterians, Lutherans, and Pentecostals are some of the many, many different expressions of those beliefs. They are all Christians but belong to different denominations. They worship in somewhat different ways and have different beliefs about some things, but their basic beliefs are the same. Muslims, Buddhists, Hindus and Jews, and the many different varieties of those faiths, do not profess these beliefs and are not Christians.

As I mentioned, there are some things about the Christian denominations which are different, and in this series of articles I have tried to discuss some of the ways in which Anglicanism differs from some other Christian denominations, things such as the furnishing of the church, the use of the seasons of the year, the dress of the clergy, the titles given to clergy, and the way in which we baptize.

But, another thing I seem to hear often is that "We all believe in the same God, so it doesn't matter which church we attend." That may be true in some respects — after all some things such as the type of music we use and what we wear are matters of culture and preference. Other differences, though, run deeper. It's worth thinking about those things and deciding if they are important to us or not. One such difference is found in the Nicene Creed in which Anglicans say "We believe in one, holy, catholic and apostolic church." I believe that Roman Catholics and Lutherans are also prepared to repeat this creed. Other denominations are not.

What does it mean to be an apostolic church? The Rev. Dr Malcolm Brown is Theological Consultant to the Church of England Review Group. He suggests that there are two strands to this term. First the use of the term shows continuity



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with the first apostles, and secondly, it means that the Church identifies with the apostolic role, which is that of being "sent." The latter is particularly important to us today as we struggle with a new view of church — a body of people who are charged with "proclaiming the Gospel of Jesus Christ for the making of disciples" as were the first apostles. The first strand, that of continuity is expressed in the church through "apostolic succession" — that is the unbroken chain of the laying on of hands for ministry from the apostles to the present day. According to Dr. Brown, "This makes continuity with the Church of history a point of discernment for the authenticity of the Church today." For many this is a treasured aspect of Anglicanism. We can trace in the laying on of hands in a line stretching back through the centuries to the earliest church — to those who personally knew the Lord Jesus. Alasdair MacIntyre (Senior Research Fellow at the Centre for Contemporary Aristotelian Studies in Ethics and Politics, London Metropolitan University and an Emeritus Professor of Philosophy at the University of Notre Dame) says that the kind of vibrant tradition that forms community is simultaneously in touch with its roots, aware of the story of how it got from there to here, and argues within itself about where to go next. To me, being part of an apostolic church is important. It is a church with roots in the apostolic age, with a long and continuous history and, because of all that, it is a church able to move forward with its feet planted so firmly that it will not be shaken down.

*"We can trace in the laying on of hands in a line stretching back through the centuries to the earliest church — to those who personally knew the Lord Jesus."*

The Ven. Patricia Drummond welcomes suggestions for this column. Contact her at (506) 206-4519 or patd@nb.sympatico.ca

## INTERCESSIONS

### FEBRUARY

- ¶ 21: Parish of St. Peter, the Rev. Dr. Ross Hebb. The Rev. Canon Dr. R.B. Smith (retired).
- ¶ 22: Parish of St. Philip's, (open incumbency).
- ¶ 23: Parish of St. Stephen, the Rev. William Morton. The Rev. Canon Tom Smith (retired).
- ¶ 24: Parish of Salisbury & Havelock, the Rev. Dick Black.
- ¶ 25: Parish of Shediac, the Ven. Richard McConnell, the Rev. Cathy Laskey, associate priest and family life coordinator. Johnathan Springthorpe, postulant.
- ¶ 26: Parish of Simonds, the Rev. Terence Chandra, priest-in-charge.
- ¶ 27: PRAY for the Anglican Church in Southeast Asia, the Most Rev. Dr. John Chew, Archbishop of South East Asia & Bishop of Singapore and Suffragan Bishop of Singapore the Rt. Rev. Rennis Ponniah. Ecclesiastical Province of British Columbia and the Yukon, Archbishop John Privett and the Provincial Council. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Cathedral Deanery, the Very Rev. Simon K. Abler, Dean of Ho, the Rt. Rev. Matthias Meduadues-Badohu. Diocese of Yukon, Pelly Crossing - St. James the Lord's Brother; Betty Joe, licensed lay minister; the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William,

- George and Harold, retired bishops, and their families.
- ¶ 28: Parish of Stanley, (open incumbency) the Rev. Elaine Hamilton interim priest-in-charge. Donald Snook, director, Saint John Inner City Youth Ministry.
- MARCH
- ¶ 1: Parish of Sussex, the Ven. David Barrett.
- ¶ 2: Parish of the Tobique, the Rev. Amanda Longmoore, priest-in-charge. The Rev. Ted Spencer (retired).
- ¶ 3: Parish of Upham, the Rev. Marian Lucas-Jefferies.
- 4: Parish of Upper Kennebecasis & Johnston, the Rev. Wally Collett interim priest-in-charge. Michael O'Hara, postulant
- ¶ 5: Parish of Victoria, the Rev. Canon Howard Anningson, the Rev. Rob Salloum, associate priest.
- ¶ 6: PRAY for the Anglican Church in Myanmar, the Most Rev. Stephen Than Myint Oo, Archbishop of Myanmar and Bishop of Yangon; Suffragan Bishop of Yangon the Rt. Rev. Joseph Than Pe. Diocese of Eastern Newfoundland and Labrador Bishop Cyrus Pitman. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Kpando Deanery, the Rev. Canon Joseph K Bentum, Rural Dean; Bishop Matthias Meduadues-Badohu. Diocese of Yukon, Dawson City - St.

- Paul's, Moosehide - St. Barnabas, the Klondike Creeks, the Dempster Highway, the Rev. Deacon Percy Henry, the Ven. Ken Snider honorary assistant, and Aldene Snider, Mabel Henry, Shirley Pennell, and Betty Davidson, licensed lay ministers, the Rt. Rev. Larry Robertson, & family. Claude, our Archbishop, William, George and Harold, retired bishops, and their families.
- ¶ 7: Parish of Waterford & St. Mark, the Rev. Allen Tapley. Mr. Clyde Spinney, Q.C., chancellor, Diocesan Synod of Fredericton.
- ¶ 8: Parish of Westmorland, the Rev. Kevin Canon Stockall, priest-in-charge.
- ¶ 9: Parish of Wicklow, Wilmott, Peel & Aberdeen, the Rev. Douglas Painter. The Rev. Canon David Staples.
- ¶ 10: Parish of Woodstock, (open incumbency).
- ¶ 11: Parish of Andover, the Rev. Bonnie LeBlanc, priest-in-charge. Johnathan Springthorpe postulant.
- ¶ 12: Parish of Bathurst, the Rev. Roderick Black.
- ¶ 13: PRAY for the Anglican Church in Nigeria, Minna - (Province of Abuja) Bishop Daniel Abu Yisa. Diocese of Central Newfoundland, Bishop David Torraville. Archbishop Fred Hiltz, Primate, Anglican Church of Canada. Diocese of Ho, Agbozune Deanery, the Rev. Canon George D. Asiamah, rural dean.

## Kristian Stanfill — a Mountainous Voice

The year 2011 got off with something of a bang in Christian pop circles. Kristian Stanfill's much anticipated sophomore album *Mountains Move* by was released in mid-January and is one of the first big albums of the year.

Kristian drew attention to himself through service as a worship leader with the popular Passion conferences and concerts that draw upwards of 20,000 college students with each gathering. He also led the Passion World Tour that garnered worldwide attention for him and some of his music.

*Mountains Move* is indeed a big album. Making good use of producer and songwriter Jason Ingram, Kristian crafted an album where both the loud and quiet moments are big. The sound is very wide, which brings a scope to the messages in the songs that isn't always found on Christian pop records — partly because some artists don't have access to the equipment or budgets of more successful groups. "Day by Day" and "Like a Lion" are very well produced on *Mountains Move*, and are catchy in their own right — they'll be stuck in your head before you know it!

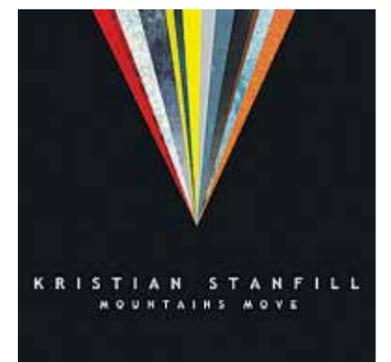
Kristian has not forgotten his roots, and enjoyed the song-writing assistance of other Passion alumni — Chris Tomlin, Reuben Morgan, and



Christie Nockels — in putting this album together, as was the case for his last album, *Attention*. This result is very theologically strong, well-written albums. As a whole unit, the new album flows very well, start to finish, with OneRepublic-esque ballads like "Always" interspersed with faster tunes including "Say, Say" and "Lord Almighty". So many other albums are simply collections of songs, without much thought to the arrangement of their order on the album.

With so many well-known, strong performers and writers in their own rights involved in this project, it is hard to know where Kristian's creativity fits into the end product." I know one thing though, after hearing this album I want to hear Kristian Stanfill, on his own, writing and singing the way he was made to do.

On *Mountains Move* it is hard to say you know his work as a songwriter or performing artist because he simply has so much help around him. Kristian, thankfully, does not try to



hide this for a moment, and is in fact very thankful for it. He declares reaching people with the message God gave him to give is his purpose and that is all that matters. Amen to that!

In the end, this is a strong album, with many radio-friendly songs on it, and with a very strong praise-filled message. The album is widely available on many download sites, as well on Kristian's own site, www.kristianstanfill.com. Personally, I like it quite a bit, and I feel that Kristian Stanfill is a name that we are going to hear for quite some time. That, I believe, is a good thing!

The Rev., Chris Hayes is a musician and rector of the Parish of Quispamsis.

*There were several editing errors in the January edition of Tunes for the Times. We are blaming the computer and apologize for its behaviour — ed*

## YOUTH

## CHRISTMAS IN REVERSE



The intergenerational Christmas Pageant at St. Paul's in Hampton was a spiritual experience for old and young alike. In *Christmas in Reverse*, adults and children chronicled the Bible from Adam and Eve through Noah and the prophets all the way to the birth of Jesus in the stable. It was a wonderful refresher course on the reasons Jesus was sent to earth and reminded everyone of the real reason for Christmas.

## I'm curious, George ... Why bother with youth ministry when they don't go to church? [Part 2]

**A**s I began responding to this question last time, I quoted Archbishop Claude's words from a Confirmation homily: "Church" is a big word." I went on to explain that Church is bigger than a building or what we do in the building, and that, because the Church is built of people — that it's "the community of the faithful" — no one can really "go to Church."

Church is, however, even more than people. You don't experience Church simply by getting a bunch or people together — not even a bunch of Christian people. It may stretch grammar to say, but Church is more of a verb than a noun. Church is at root of what happens between the people of God; Church is identified in relationships. Jesus foreshadowed this in saying that it would be in lived lives of love that we would be known as faithful followers and that when two or three are gathered together in Jesus' name, he would be in the midst of them.

I have told the story before of a frustrated warden coming to me asking why, despite special posters and announcements specifically inviting young people to be part of the parish clean-up day,



none showed up. In response, I asked him what their names were. After a stunned silence, he said: "Well, I don't know." I replied that that was his answer. Like all of us, young people respond best in the context of personal relationships. Why would they show up to work with people with whom they had no relationship? Wasn't this really a sign that in this area the Church was failing to be Church?

In baptisms and confirmations we promise to do all in our power to support people in their lives in Christ. How many times have we made those promises as mere words, forgetting even the names of those to whom we promised as soon as the liturgy was over? If liturgy truly means the work of the people it doesn't end with the dismissal but goes on into the days and months and years ahead. Dead words do not make a liturgy; the work of the people of God is a living vocation. Paul wrote that we're to present ourselves

as living sacrifices "which is your spiritual service of worship."

Perhaps another gift youth have to offer is a stretching of our understanding of this big word Church to see all our ministries as relational vocations — as God calling us to the living work of relating to one another (including to young people) as a living body of Jesus. We could do worse than learn a lesson from Cheers and become a place where, if not everybody, at least somebody knows our names — including the names of children, adolescents and young adults.

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

## Youth Retreat Canoe Cove Christian Camp

Canoe Cove, PEI (about 20 minutes from the Confederation Bridge)

March 18 & 19

Students in grades six through 12 welcome

Registration \$25 per person

Adults need Care2Screen cards to participate

For details contact Canon George Porter  
george.porter@anglican.nb.ca / 506-459-1801

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

# emergent

Find youth news and  
events on-line at [nbay.ca](http://nbay.ca)