



## Follow your heart

### Online giving makes it easy to support the church

BY ANA WATTS

In thanksgiving, in memoriam, in celebration ... we often want to express our gratitude, our sympathy and our joy in a way that honours the occasion, glorifies God and benefits our community. A donation to our church to help "Proclaim the Gospel of Jesus Christ for the making of disciples" is an ideal way to accomplish all that and more, and a new program of on-line giving options on the Diocese of Fredericton website makes it easy.

The green box that proclaims "give online NOW!" on this page is also found on the Diocese of Fredericton website [anglican.nb.ca](http://anglican.nb.ca). Click on it and every donation option known in "regular space" as well as "cyberspace" is available to you — telephone, Canada Post and online. You can be immediately connected to Visa, MasterCard, PayPal and Canada Helps. And by the way, if you don't have your own PayPal account, you can still use this method. And no matter how you make your payment you will receive an official income tax receipt. Your donation to a fund makes the full amount of your gift available for immediate use. Your donation to a trust is added to existing capital with annual interest transferred to the fund when it is needed.

Everything you need to make a one-time or on-going donation is on the very user-friendly site, including a gift card you can personalize and print. Funeral



homes can't stock gift cards for every worthy cause and cards for churches and ministries are seldom easily available.

With our new donation program you can make your donation on-line at home and print out the card to put in the display with the others when you attend the visitation or funeral. Of course donations to our diocese and diocesan ministries are appropriate for many, many more occasions. Many of us have all the "things" we need, but a donation on our behalf in celebration of a birthday or anniversary is more than welcome, and the personalized gift card is a fine memento.

The gift information form you will find on our website lists myriad opportunities to Proclaim the Gospel of Jesus Christ for the making of disciples with gifts to the Anglican Church of Canada, PWRDF, Anglican Foundation, Saint John Youth House, Saint John Inner City Ministry, the New Brunswick Anglican and Anglican Journal, divinity scholarships, education and music bursaries and even the Pickett-Scovill grants for medical expenses are listed.

Opportunities to support our diocese particularly, our Diocesan Camps Capital Campaign and our Diocesan Camps ministries, the Diocesan Choir School and our Diocesan Foundation for Life are also available. Please know that your donation is not only appreciated, it has the power to make a difference.

### *We plough the fields and scatter the good seed on the land*



If you want to live in a state of perpetual thanksgiving, you must abide in humility ... See Archbishop Claude Miller's letter on page 3.

## The emphasis is on knowing God

*In keeping with the "Enabling God's Mission" theme this fall the Diocesan Council Stewardship and Financial Development Team has collected ministry experiences from around the diocese to share as BEST Practices. The first in the series is from Christ Church Cathedral where Dean Keith Joyce takes a long-term approach.*

There is clear intentionality in what is emphasized, a consistent, steady emphasis on knowing and engaging God: Father, Son and Holy Spirit in a deep, both personal and corporate way. Whatever is believed and done comes from hearts and lives revitalized and inspired by God and out of relationship with Him — a spiritual maturity. God is first and things must come from the heart (repentance). Tithing should be an automatic feeling of following Christ.

Earnest prayer by many is needed for renewal combined with consistent prophetic preaching week by week. We are God's people, Christ's body, a Holy Spirit work-in-progress. Those prayers are being honored by the increased understanding of what we are all about as a church (first and foremost to honor God). The Rule of Life is followed.



Part of our plan is to provide a variety of worship options even though we cannot be all things to all people; every family needs to make compromises. But we do try to reach as many individuals as possible. We encourage and allow for a wide range of expression in worship (not all at one service and not at the expense of the traditional liturgy). The result is not what you would expect. Some older people choose the praise style worship and some younger parishioners like the traditional choir. The stereotype is not there. The message is the same in all of the services.

The range of age is taken seriously from the very young (nursery) to our children and youth (Sunday school, treble choir, youth worker) to adults (many activities and groups) to older members (the health ministry for example). This hopefully makes people feel welcome. The monthly Saturday morning breakfast has done a lot to make people more familiar with each

other. They are growing in the sense that there are many more folk becoming committed to the various ministries, in which they are growing — Outreach, Mission, Youth. They are growing because the gospel preached has a Christ-centered perspective; there is lots of opportunity for fellowship; as well as lots of opportunity for spiritual growth; Concern for missions and outreach prevails; concern for the whole body is active and loving.

The power for growth comes from the leading of the Holy Spirit in the right direction, all to the glory of God. What continues to be important is to have a good picture of who we are. A vision is developing and a sense of purpose. God is the agent for growth, change and maturity, not us. We respond. The Dean tends to Christ Church Cathedral as a shepherd does his sheep. There is a growing sense that they are called to God to mission in Fredericton and beyond.

**Find other Best Practices and more stewardship resources at [Anglican.nb.ca](http://Anglican.nb.ca) — top menu/ Resources/Stewardship/ Stewardship Resources**

### Enabling God's Vision *Fall focus on Stewardship continues*

Oct. 14

Financial Stewardship Sunday. Expect to be informed and inspired.

Oct. 27

Funding Our Vision.

Especially for clergy, wardens, treasurers and communications officers,  
9:30 a.m. – 3 p.m.,  
Kingswood University  
(formerly Bethany Bible College) in Sussex.

## FROM THE FRONT

# I claim to be a disciple of Jesus, my goal is to be like him



ANA WATTS

Cheryl Jacobs is an active volunteer. In the photo above she is making pizzas for a Messy Church meal.

This is the first in a series of articles based on the Rule of Life from the Book of Common Prayer (page 555) and is an initiative of the Diocesan Spiritual Development Team.

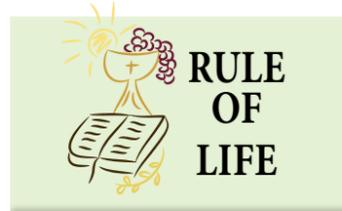
By Cheryl Jacobs

Just as a society does not function without fair and enforced laws, and a sport or game would not proceed well without rules, we need some sense of control and structure around our lives. Our Prayer Book proposes just such a structure for our spiritual well being through a Rule of Life. I am involved with Scouting and was previously involved in Guiding. These organizations include principles, a promise and a law, and offer good programs based on these elements. In my career I am a project manager and that means I follow a standard set of principles and practices to better ensure project success. I see the Rule of Life as the principles for following God's primary law: Love God and love others.

The Bible tells us our salvation is a free gift and not the result of works. But James also

reminds us "faith without deeds is useless," (James 2:20) and to "be doers of the word and not hearers only." (James 1:22) Paul exhorts us to "continue to work out your salvation." (Philippians 2:12) We are not saved by our works, but works are a natural outcome if we are to participate with God in the restoration of His creation. In the words of Rich Mullins, one of my favourite songwriters: "Faith's gotta be active if it's gonna be alive, You gotta put it into practice, otherwise, it's about as useless as a screen door on a submarine."

Each part of the Rule of Life is important to me. Worship, including Holy Communion, grounds me in God's on-going story and reminds me "my chief end is to glorify God." Doing so with the church helps us to grow



in community so we are not striving to follow this rule on our own. Prayer and Bible reading help me to make God's story my story, provides me with the tools for my faith journey. Self-discipline — practicing holiness — just does my soul good.

Bringing the example of Christ into my everyday life is about loving people in practical ways as Jesus did. Witnessing of Christ is also about loving people enough to want to share the joy and hope that I believe is only fully found through a personal relationship with God as Father, Son and Holy Spirit, the only God who reaches out to us. Service to my church and community helps me to be specific about being an example and witness. For each of us to be a servant is important in order for our church and civic communities to thrive.

Giving generously reminds me that I owe my life to God and helps me to trust more in Him and less in myself. Besides, serving and giving provide rewards of the heart and soul kind—the kinds of rewards we can never get from serving ourselves.

I think it important that the Rule of Life covers the upward, outward and inward facing responsibilities of our faith. In the words of the Scouting principles: Duty to God, duty to others, duty to self. The result

is the balance Jesus modeled, to be both heavenly and earthly minded.

Do I have my own rule written down with specific action items I can check off? No, I treat it more as a guiding principle to refer to and reflect upon occasionally. Do I follow my rule regularly? No, I am still an imperfect human being, a sinner. But then I can fall on the grace of God and I believe that delights

Him as much as if I regularly got it right! I claim to be a disciple of Jesus and my goal is to be like him, so regularly reviewing my success in following the Rule of Life provides direction and encouragement.

Cheryl Jacobs is chair of the Diocesan Spiritual Development Team and worships at Christ Church Cathedral.

## Did you miss the Back to Church Sunday boat?

Back to Church Sunday  
Dec. 2  
First Sunday in Advent



Well you have a second chance. The Spiritual Development Team has some undated Back to Church invitations and some First Sunday in Advent Back to Church posters Free for the asking. Contact Cheryl Jacobs [cjacobs84@gmail.com](mailto:cjacobs84@gmail.com)



**DEADLINE!**

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

## Keep the conversation going

For decades, the *New Brunswick Anglican* and the *Anglican Journal* have been a vital communications link between parishes, dioceses and the national Church.

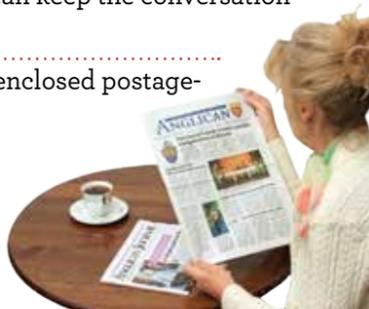
Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action.

Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, the *New Brunswick Anglican* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world.

Please give generously to the Anglican Journal Appeal this year. With your help we can keep the conversation going!

Please fill out and return the enclosed postage-paid donor reply card or call 416-924-9199, ext 259.

Alternatively, you can email [mross@national.anglican.ca](mailto:mross@national.anglican.ca) or go to [www.canadahelps.org](http://www.canadahelps.org) to make your gift today.



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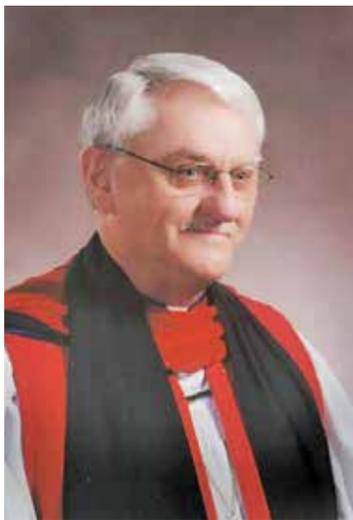
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THE BISHOP'S PAGE

# Principles explain folly of chasing wealth

*Give us grateful hearts for all your goodness, and steadfast wills to use your bounty well, that the whole human family, today and generations to come, may with us give thanks for the riches of your creation. (Collect for Harvest Thanksgiving)*



The annual Harvest Thanksgiving Festival celebrated from within our church community and the community at-large calls us into an intentional time of gratitude for our earthly provision. Amid the abundant life the maintenance of a grateful heart may seem a simple task. But attitudes of entitlement creep into our reality when our striving seeks personal reward for our efforts.

We mostly respond by saying "thank you" when we are recipients of a gift, or timely help, or assistance from family, friends or strangers. We may even take a little time to write a note to show our appreciation, or reciprocate with a similar gift.

As we celebrate this annual festival as families we travel, gather, we buy a turkey, wait on the folk in the kitchen.

Then we sit — and before eating far too much, for we are enjoying the fruit of "our" labor — we feebly offer a prayer.

The quotation from the collect for Harvest Thanksgiving reminds us of the source of our earthly bounty and that without God we are, and have, nothing. That realization should place us in a perpetual state of humility and compell us to share.

As Andrew Murray said in his classic book *Humility: The Beauty of Holiness*, "Humility is the only soil in which the graces root; the lack of humility is the sufficient explanation of every defect and failure. Humility is not so much a grace or virtue

along with others; it is the root of all, because it alone takes the right attitude before God..."

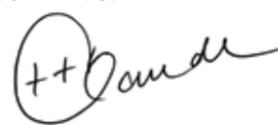
The Christian spiritual response weighs heavily on the depth of our relationship with God. A heart filled with gratitude moves us to say, "Thank you;" a heart of humility moves us to "give" as God gives. Christian spirituality is founded upon a humility of spirit, and cannot live without it.

May our response to God's generosity always reflect "The Beauty of Holiness." But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

I do not know who wrote the six principles of life below, but they rationalize the folly of chasing wealth. Life is more than wealth — much, much more.

How wise! How true! Do you subscribe to these six principles?

Here is an immutable principle as true as God Himself: If you want to live in a state of perpetual thanksgiving, you must abide in humility. Humility is taking all the great things YOU accomplished in this life and burning them up in a great bonfire. Humility is the understanding that without God, his son Jesus Christ and the power of the Holy Spirit — YOU ARE NOTHING.



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

### The six principles of life:

1. No point using limited life to chase unlimited money.
2. No point earning so much money you cannot live to spend it.
3. Money is not yours until you spend it.
4. When you are young, you use your health to chase your wealth; when you are old, you use your wealth to buy back your health.  
The difference is that it is too late.
5. How happy a man is, is not how much he has but how little he needs.
6. No point working so hard to provide for the people you have no time to spend with.

### BISHOP'S PRINCIPAL ENGAGEMENTS

SEPT. 30 - OCT 4  
DEANERY OF SAINT JOHN  
VISITATION  
OCT. 9  
BISHOP'S COUNSEL  
OCT. 14-18  
DEANERY OF ST. ANDREWS  
VISITATION  
OCT. 21  
CHRIST CHURCH (PARISH) CHURCH 50TH ANNIVERSARY  
OCT. 22-26  
HOUSE OF BISHOPS  
OCT. 30  
PARISH OF TOBIQUE  
NOV. 14  
DIOCESAN COUNCIL  
NOV. 25  
PARISH OF LAKEWOOD  
50TH ANNIVERSARY

ANNOUNCEMENTS

The Rev. Rob Marsh was appointed priest-in-charge of the parishes of Central Kings and Upham in a joint ministry relationship for a six-month trial period beginning Sept. 16.

The Ven. Vicars Hodge, rector of the Parish of the Nerepis and St. John as well as Archdeacon of St. Andrews will resign on Nov. 30 in order to take up a position in the Diocese of Huron.

The Rev. Deacon Fran Bedell of Edmundston (Parish of Madawaska) was appointed Regional Deal of the Deanery of Woodstock on Sept. 1 to serve until August 31, 2015.

## Stewardship, everyone's favourite topic ..... NOT!

During the month of October this year several diocesan events will focus on everyone's favorite topic – stewardship. In various ways, including the economy of blessing, we will prompt and suggest that we all give the topic of stewardship some attention in our thoughts and in our prayers.

Those opportunities will be met with various reactions I expect. Many churches will be completely unaware that there was a Stewardship Sunday. Some will contend that stewardship is a theme that needs to be woven into everything we do so there is no need to pick a month or a Sunday to consider it. Others will say that naming a Sunday *Stewardship Sunday* is the wrong approach since that will be the very Sunday those who most need to hear about it will decide they can conveniently skip being the Church that day. They consider the "Catch 'em unawares and spring it without warning," especially preachers, will be made uncomfortable because they believe their speaking



about money is somehow seen as an attempt to pad their own nests. They will wiggle and squirm until they can justify a sermon topic for that day that is not even remotely related to stewardship. And even a few others will argue that the word stewardship has such a negative connotation that we need to use other language altogether.

Money, and the reality that greed, consumerism and today's all too common definition of success challenge the Gospel call to discipleship, is an uncomfortable topic for us, then what of love? If there is a subject Jesus talked about more than money, it is love. In the end, we may even find that the two are one in the same.

What makes it difficult to enter the kingdom of God and experience eternal life? It has everything to do with who or what we love. Once when I was preaching a woman asked if I

would please keep it simple. To make this point simply would be to return to how Jesus himself made his point —

**You cannot serve both God and mammon.**

Greed (or materialism) destroys. Jesus didn't come to make us financially comfortable and prosperous. The "prosperity gospel" so popular in some Christian circles is a blatant lie. We live when we give.

Claiming no great possessions doesn't allow escape from the values of society either. No matter what our financial status, what we have shouldn't end up at the top of the list. The poor can make money and wealth an idol just as effectively as the rich.

If, in fact, Jesus' teaching was about priorities, then the important thing in determining whether or not we have a hope of experiencing the Kingdom of God and eternal life is literally what comes first for us. We live in a society that talks more about love than any previous generation. We love. We know what we love. We sing about love. But it's a selfish love. It is a "what you can do for me" kind

of love. Human love — romantic love — is not what Jesus was talking about when he taught us about what we should love. Serious love is willing to give everything it has to what or whom we love.

John Wesley is well known for his understanding of Christian stewardship. He said, "Gain all you can, save all you can, give all you can ... Money never stays with me. It would burn me if it did. I throw it out of my hands as soon as possible, lest it finds its way into my heart."\*

Giving is basic to Christian discipleship and a grateful response to God's actions in the world and in our lives. This grateful response is the natural result of transformation — sanctification — as one walks and lives in a deep and personal relationship with God. This is the experience of the Kingdom of God and eternal life that we often find so difficult to define.

I expect our difficulty talking about stewardship is closely related to our difficulty in talking about love. Stewardship conversations go to the heart of what we love and that's an

uncomfortable place, especially if you have competing priorities and confusion there.

In the interest of truly pursuing the Kingdom of God and eternal life, let us be unashamed to give stewardship some time in our thoughts, our prayers and our preaching.

\* Reference to a sermon by J. Wesley (1703-1791) in *Wesley and the Quadrilateral*, Stephen Gunther, Scott Jones, Ted Campbell, Rebekah Miles and Randy Maddox, Abington Press, 1997.

Note: Wesley's "Quadrilateral" refers to the use of four sources in coming to theological conclusions: scripture, reason, tradition and experience. Anglican theologian Richard Hooker (1554-1600) is generally credited with developing the theology of natural law and the three legged stool of scripture, reason and tradition.

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

## MILESTONES

# Family, friends, colleagues celebrate with Bishop George

BY ANA WATTS

**B**ishop George Lemmon had a lot to celebrate last spring — the 55<sup>th</sup> anniversary of his wedding to Lois, his 80<sup>th</sup> birthday, and the 50<sup>th</sup> anniversary of his ordination to the diaconate. His church family in the Parish of Fredericton Junction, where he has served as interim-priest-in-charge for the past six years, wanted to help him celebrate one of these milestones in a significant way and asked him to choose which one. He chose the anniversary of his ordination to the diaconate. So on Saturday, June 9, at 11:30 a.m. more than 130 of his colleagues, friends and family members gathered at St. Mark's Church in Tracy for a communion service followed by a luncheon in Bishop Lemmon's honour.

Archbishop Claude Miller celebrated the Eucharist and Bishop Lemmon invited the Rev. Canon Albert Snelgrove to preach, which he did with great kindness and humour. Canon Snelgrove chose as his text the Good Shepherd story in John 10:11-18 "because Bishop George has always been a good shepherd of his flock."

He also told a few Bishop George stories. "When I was in my own first charge, Bishop George helped me sort out the Anglicans in my parish who were also in the hospital." He thought it would be a fairly

fast and easy task until Bishop George told him that once he had his own parishioners identified, he should then identify the people in hospital who did not have a minister-of-record to visit them, and pay them a pastoral call as well. It turned out to be a much longer day than Albert had thought it would be.

Among the 130 gathered for the celebration were two of Bishop George's former parishioners who are also former lieutenant-governors of New Brunswick, Margaret Norrie McCain and Dr. Marilyn Trenholme Counsell. His dear friend Canon Jim Garland traveled from Ontario for the occasion, retired Bishop Bill Hockin and many diocesan clergy and colleagues were also in attendance including then president of the Diocesan ACW Florence Joy Clement and Diocesan MU president Adele Knox. Area MLA Jack Carr spoke of his interaction with Bishop George and presented him with a commemorative certificate from the Province of New Brunswick in acknowledgement of his 50th anniversary as a deacon.

His proud family was well represented by his son Rob and wife Carolyn with their children Madeleine and Gabrielle; his son Paul and his wife Darlene with their son Alex; and his daughter Marilu Hynes and her husband Donald with their children Christian and Ethan.

At the luncheon following

the service Archbishop Miller reminisced about his own call to ministry when George was his bishop. Jim Devenney, Church Warden, presented Bishop George with a gift card and his wife Lois with a peony for her garden, both from the parish.

George's daughter Marilu prepared a slide show on his life as a husband, father, priest and bishop, much to the delight of those in attendance.

A large cake especially prepared for the celebration also provided a bit of comic relief when it was discovered the inscription read "Bishop Lemon on your 50 years a Beacon" rather than "50 years a Deacon."

Off-site parking was required to accommodate the many people who attended the event in Tracy. The Village of Hope, a Christian Organization that provides a life-changing program to those dealing with addictions, provided transportation to and from St. Mark's.

Bishop Lemmon studied theology at Wycliffe College in Toronto and was ordained a deacon on May 31, 1962. He began his ministry in Canterbury and served in several other parishes until he was elected bishop in 1989. He was rector of Christ Church (Parish) Church at that time. He retired in 2000. For the past 12 years he has continued his ministry filling voids in vacant parishes as priest-in-charge.



Bishop George Lemmon and his wife Lois cut the cake congratulating him on "50 years as a beacon," during a celebration of his "50 years as a deacon" held in the Parish of Fredericton Junction in the spring.



Canon Albert Snelgrove, left, preached with great kindness and humour.



Among the dignitaries were two former lieutenant-governors, Margaret McCain, left, Marilyn Trenholme Counsell, right. Between them is MLA Jack Carr.

## Stephen McCoombe 60 years a priest

**T**he Rev. G. A. Stephen McCoombe celebrated the 60th anniversary of his ordination to the priesthood on St. John the Baptist Day, June 24, at Holy Trinity Church, Parish of New Maryland. Friends, family and former parishioners joined him at a Book of Common Prayer (BCP) service of Holy Communion followed by a special reception. The cake served at the reception featured a photo of Mr. McCoombe at the time of his ordination as well as a photo of the Cathedral of St. Patrick, Armagh, Ireland where he was ordained.

He was born in Ireland, when he was a boy the headmaster of Mount Joy School in Dublin suggested he consider a career with either the Bank of Ireland or the Guinness Brewery. Instead he enrolled in Trinity College, Dublin, was priested for the Diocese of Armagh in 1952. The next



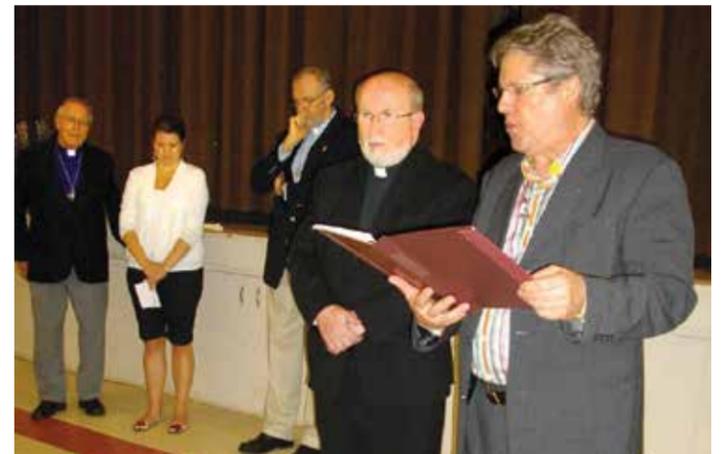
**Kathleen and Stephen McCoombe** year he accompanied a group of boys from the Boy's Brigade to London where they stood in the pouring rain to watch the golden coronation coach pass by bearing the newly crowned Queen Elizabeth II.

He emigrated to Canada in 1965 and Bishop S. C. Steer of Saskatchewan sent him up to North Battleford. In 1967 he

drove east and met the nephew of an elderly parishioner in his last parish in the UK who lived in Saint John. Eleven months later he flew back to marry the nephew's daughter, Kathleen Lewis. In 1969 they returned to the Maritimes with a 15-month-old son, Padraic. Stephen was inducted as rector of St. Peter's, Springhill, Fredericton together with the Parish of St. Mary the Virgin, New Maryland. A second son, Simon, was born there in 1972.

In 1991, with 40 years of ministry behind him, Stephen and Kathleen retired to a house just outside New Maryland. He enrolled in an honours program in Classics and Ancient History at the University of New Brunswick and received his BA in 1995, the day before his elder son received his MD. For several years he served as Secretary for the Ecclesiastical Matrimonial Commission and took some Sunday services.

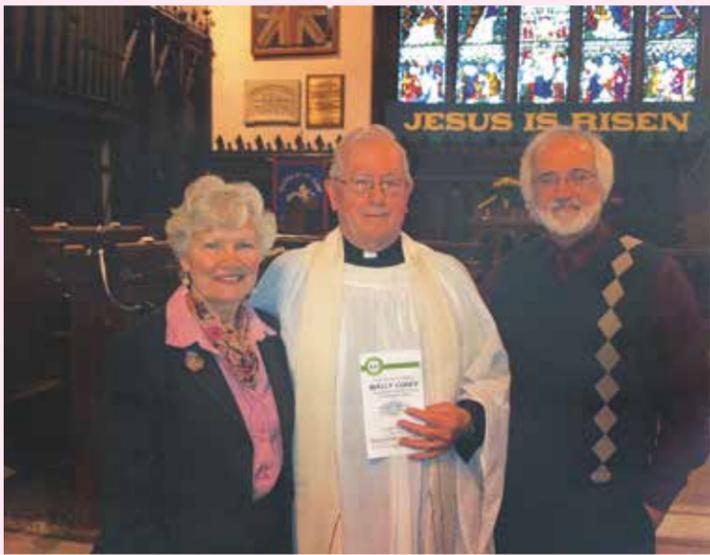
### IN APPRECIATION



In appreciation of his life and work, family, colleagues and friends of the Rev. Canon Neville Cheeseman gathered at Christ Church Cathedral in June. Following the service, at which Neville preached, a reception was held at Cathedral Memorial Hall. Many people offered kind words to Neville in appreciation of his faithful service to the church and community. Seen here with him at the reception they are, left to right: Bishop George Lemmon who ordained him; Ms. Caryn Gunter who, as a little girl, distributed bulletins at Neville's wedding; Canon Jon Lownds, a long-time and dear friend; Neville; and Dean Keith Joyce of Christ Church Cathedral where Neville is an honorary assistant.

AROUND THE DIOCESE

MILESTONE



The Rev. Canon Wally Corey marked the 55th anniversary of his commissioning as a Church Army captain last May. He was still interim priest-in-charge of St. John's (Stone) Church in Saint John at the time, and following a celebration of the Eucharist on a Sunday morning, then national director of Threshold Ministries (formerly Church Army) Captain Bruce Smith presented him with a certificate in recognition of his long ministry. In the photo above Lynn Corey joins her husband Wally and Bruce.



Gagetown uses treasures to enable mission

This past summer the Parish of Gagetown operated a very nice little thrift shop on this picturesque village's Front Street in an effort to raise funds to improve the church/Guild Hall. The improvements not only ensure better facilities for parish uses like Sunday school and Bible study groups as well as coffee after church, they are also a

boon to the community at large. The Guild Hall has been home to myriad activities for the past 130 years. It is the site for everything from strawberry teas and bridal showers to meetings of politicians, birders, Rotarians and Moms & Tots. Good quality, gently used donations poured in for the shop. Jeff McLean, a capable and keen local student, was hired

through a SEED grant to tend it, and the customers followed. Parishioners and volunteers from the community made this a very successful project and — according to committee members Pat Stewart, Sue McGibbon, Kelly Shannon and Dona King — it was a fine example of "practical Christianity." Watch for a repeat performance next year.



Knittin' mittins a ministry

Knittin' mittins is more than a useful pastime for the women of the Church of the Resurrection in Grand Bay, it is a rewarding outreach to the community. In the spring of 2011 the women took it upon themselves to knit a mountain of mittens to donate to local Christmas baskets, the Saint John Stone Church Chaplaincy, and the Chicken Noodle Soup program in south end Saint John. By the fall they had achieved their goal. Parishioners and even non-parishioners deposited bags and bags and bags of mittens, with some socks and hats thrown in for extra warmth, at the church. Saint John City councillor Donnie Snook, who constitutes the life and breath of the Saint John Inner City Youth Ministry that includes the Chicken Noodle Club, was amazed with that group's share of the mountain of mittens and said it was a first. Even all the volunteers who prepare the lunches, and clean up the church hall when the children have gone back to school, were overwhelmed with gratitude.



"Donnie is an amazing man, he is completely dedicated to the safety of the children in the South End, he makes sure they are safe as they walk from school to the church and back each day of school," says Fran Dupius, chair of the parish outreach committee at the Church of the Resurrection. "The mountain of mittens project is such a humble and rewarding one, we are doing it again this year. Our deacon Eleanor Druden has knit 104 pairs already! (Those are her busy hands you see above.) She's one awesome lady with very busy hands."



ACW active at St. Ann's, Westcock

BY PATRICIA JOHNSON

St. Ann's, Westcock in the Parish of Sackville is an historic church in an idyllic setting. On Ascension Day we in the ACW host a breakfast for the congregation following the communion service.

This year, the Revs. Nelson and Kara (Thompson) Mejia from Honduras (seen above with ACW members Patricia Johnson, left, Jean Cole, second from the right, and Marion Carter at the far right) were with us for that service and breakfast as well. They gave an interesting talk on their lives

and missionary work and told us about the church they plan to build. So in the summer we invited the congregation to drop their loonies into a box to help buy bricks for their church.

St. Ann's ACW shuts down during December and January each year, but we start up again with enthusiasm and work all summer.

We hold our May Day salad luncheon the first Saturday in May. In the summer our service time changes to 8 a.m. and coffee follows in the narthex.

We host a harvest luncheon in October and a popular roast beef dinner on St. Andrew's Day

in November.

We also take on catering jobs and enjoy quilting.

On special occasions we remember Canon Paul Jefferies, our missionary priest in Uganda, and Eden McAuley, our prayer partner with Threshold Ministries in Moncton.

We support the South American Missionary Society (SAMS), the Overseas Missionary Fellowship (OMF) and Isabelle Murphy. We also support members of our Sunday school who wish to attend Camps Medley, Brookwood and St. Michael's Conference.

## COMING EVENTS


**CONNECTING &  
RECONNECTING  
WITH OUR FAITH**

A one day workshop with  
Bishop William Hockin  
St. George's Church  
100 Watson Street,  
Saint John West  
Oct. 20  
9:30 a.m. to 3 p.m.  
Bring a bag lunch.  
Sponsored by the  
Cursillo Community.  
Everyone welcome.


**Sister Sue Elwyn**

Sisterhood of St. John the Divine (SSJD)  
Director of Associates for Eastern Canada

Will be in Fredericton Oct. 12-15  
to meet with associates

(male and female, lay and ordained)

And to offer a

**Quiet Day  
on contemplative prayer**

on Oct. 13

at Gibson Memorial United Church, Fredericton.

For details contact her at <sue@ssjd.ca>



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## AROUND THE DIOCESE

# Even if you think the details don't matter, they matter to God

BY: KATHY EDWARDS

A heritage tour of St. Anne's Chapel of Ease and Christ Church (Parish) Church in Fredericton was a rare opportunity for the people who worship there to learn about their rich history as well as key architectural features of the "new" church dedicated in 1962. On June 17 three experts explored the historical highlights through oral and pictorial presentations, guided tours and discussions.

Many of us tend to think only buildings constructed more than 100 years ago are worthy of preservation and restoration. Renowned New Brunswick architect John Leroux stressed that the present main church, a younger sibling of the exquisite St. Anne's Chapel of Ease, is an equally valuable asset both in terms of its history and architecture. In John's opinion, Christ Church (Parish) Church is one of the top five modern buildings in New Brunswick and perhaps the greatest building designed by Stanley Emmerson, New Brunswick's most renowned architect.

At the end of the Second World War and in the years following, modern architecture made a move to create buildings that were considered progressive, clean and modern. In the case of the Parish Church property, Mr. Emmerson did not



The graceful inverted catenary arch that soars over the sanctuary of Christ Church (Parish) Church in Fredericton is one of this modern building's most striking features.

discard or overwhelm the existing Chapel of Ease with the new addition. He carefully allowed the new construction to honour the old.

We tend to take for granted features of the new church and many of us don't even notice them anymore. One of the most striking of these is the inverted catenary arch that soars over the sanctuary. This is an arch based on the graceful curve that a chain assumes when suspended from its two ends.

The tiles behind the altar were carefully laid out in a four-foot pattern and placed according to a precise, mathematically perfect design that is still admired today.

When we stood outside at the end of our tour John directed

our eyes toward the details we overlook when we drive by or hurry inside to attend worship — the matching rooflines, the stone chosen to match the chapel, the way the tower of the new church throws a shadow of grace and beauty. These are all things we miss when we don't look on in wonder. To paraphrase John, Even if you think the details don't matter, they matter to God.

We are stewards of our built history. Our churches are a long-term investment, an important part of the tradition of our worship. We at Christ Church (Parish) Church are blessed to worship in treasures that will be preserved and loved for future generations.



## Generosity prevails in Richmond

A take-out lunch fundraiser in support of community outreach is one of many ways in which members of the Parish of Richmond continue to build their culture of generosity. A mitten tree blooms every winter for needy school children, who also receive warm jackets. Six hampers of canned and dry goods go to the food bank each month. A hymn-sing concert and the take-out lunch enabled cash donations to the Perth-Andover flood recovery, Woodstock's

Sanctuary House and the food bank. Among the many children the parish sponsors annually for Camp Brookwood are five nominated by the food bank. A superb Mother's Day concert by Mary Lee McKenna raised more Brookwood support. Last year this small parish's combined support for PWRDF and Brookwood reached nearly \$10,000. In the photo above are two of the fundraising organizers Judy Clark and Patricia Margison, serving God while having fun.

## St. James Church

Parish of  
Lakewood

Celebrates its  
50<sup>th</sup> anniversary

on

Sunday,  
Nov. 25

at the 10:30 a.m.  
service

Reception to  
follow

Everyone  
welcome,  
especially former  
parishioners  
and friends

## COLUMN

## Interesting times by the rivers

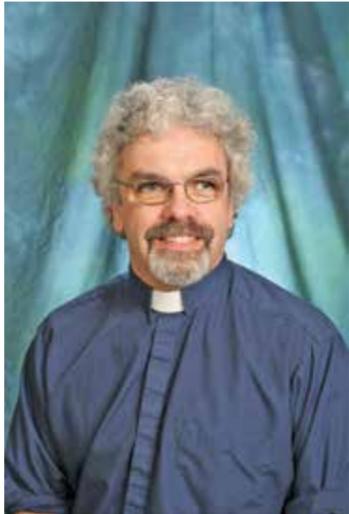
BY DAVID EDWARDS

**M**ay you live in interesting times is supposed to be a Chinese curse. At first glance it appears as a blessing, may you live in a time when things compete for your attention. Yet as we dwell upon it we discover that interesting times are generally unstable and challenging, demand more of us than those that are uninteresting. There is an uncertainty about interesting times.

During my lifetime the operating speed of technology has increased massively. Moore's Law says that the number of transistors on an integrated circuit doubles every two years. Butters Law of Photonics states that the data capacity of an optical fibre doubles every nine months. Neilsen's Law says available bandwidth increases by 50 per cent each year. Such rapid changes make the future uncertain. I recently saw an Atari games console from the 1980s on "Pawn Stars" as a collectable.

This is a very different world from that of 1825 when the first passenger railway from Stockton to Darlington opened in the North-East of England. For the first time a person could travel by land at a pace faster than that of a horse. In the mid 1840s when John Medley was appointed bishop of the newly formed Diocese of Fredericton, he found the same sorts of transportation restrictions here. His vision for the diocese, that he worked out over nearly 50 years, was simple: an Anglican church within easy walking distance of everyone in the province. Hence we have a rich legacy of church buildings liberally scattered across the landscape.

What was Medley's aim? To provide "cure of souls" (care of people) in what he hoped would be a rapidly expanding church in an ever-growing province. His principles were essentially



imported wholesale from England, where industrialization had caused population shifts and growth. Hence the Church of England was just embarking upon a major building program in order to catch up. Why did they need to catch up? They wanted to provide care for all the people.

We fail to appreciate that Medley and his contemporaries were living in interesting times, just as we are. In 19<sup>th</sup> century England a massive shift was taking place, from a rural, essentially local economy to an industrial and increasingly global one. Medley and others used the tools of their time to meet the needs of the day. For example, think how many of our older churches are located on the banks of our mighty rivers. Why? Because water was often the most efficient mode of transportation.

In the 21<sup>st</sup> century our interesting times are set in the context of another shift, from a global industrial economy to a global technological one. What does the church look like in this new era? What role does social media play? How do we create community? Where the new gathering places? Is all this change a surprise to God? Does God live in interesting times?

*The Ven. David Edwards is parish development officer for the diocese of Fredericton.*

## Frank Mills: architect, author, accomplice

**P**erhaps it is fitting that no picture of architect and author Frank Wills is known to survive. Instead it is by his work that he is remembered. In this diocese, Mr. Wills is readily associated with two beautiful houses of worship in Fredericton — St. Anne's Chapel of Ease (consecrated March – 1847) and Christ Church Cathedral. According to architect Douglas Richardson, Frank designed 50 or more churches in his short life. In addition, in 1850, his book, *Ancient English Ecclesiastical Architecture and its principles*, applied to the wants of the church at the present day were published in New York.

Born in Exeter, England, the second son of Charles Wills and Elizabeth Bolt, he was baptized Dec. 25, 1822. Though his father died before Frank was 10, the Wills family had been involved in the building trades for generations and young Frank was apprenticed to an architect. Amongst his early work in his trade was restoration work on St. Mary's Church in Snettisham, Norfolk, a 14<sup>th</sup> century parish church which he and John Medley, newly appointed Bishop of Fredericton, determined could serve as a model for the new cathedral in the new diocese. Rather than creating something entirely new, the two deliberately chose to imitate an ancient medieval design. At Medley's instructions, Frank drew architectural plans for the new cathedral, based on St. Mary's. Now preserved at the Diocesan Archives, these plans were brought with the new bishop when he moved to New Brunswick. Frank also came to Fredericton as superintendent of the cathedral's construction and when the project ground to a halt because of problems with materials, workmanship and most of all, money – the bishop gave Frank another job



— St. Anne's Chapel, which was built in 1846 and 1847, based on Frank's design. Once St. Anne's was completed, Frank moved to New York and opened an office there in late 1847 or early 1848. In May of 1848 he returned to Fredericton to marry Emily Coster (daughter of Archdeacon George and Eleanor Coster), who died in 1850. In New York, he helped organize the New York Ecclesiological Society and became its architect, which heightened his profile. Frank did not forget Fredericton and Bishop Medley continued to consult with him as construction proceeded on the cathedral. They did not always agree — especially on the matter of the number of towers a cathedral should have — and eventually Medley consulted another English architect, William Butterfield, who supported a central tower. Frank also designed Christ Church Cathedral in Montreal, which is largely based on the Cathedral in Fredericton. He died suddenly in April of 1857 and so did not see the completion of the Montreal project.

Before he left New Brunswick, Frank designed two wooden churches for Medley. The first was Holy Trinity in Lower St. Mary's (1848) followed by

St. Andrew's in Newcastle (July 1850). His design was also used for St. John the Evangelist in Nashwaaksis (1856) and Christ Church in Mauderville (1857). At Bishop Medley's request, someone (perhaps Frank Wills) made three-dimensional wooden models of churches, three survive: Christ Church, Mauderville, All Saints, St. Andrews and Christ Church Cathedral. Though each was small, the models spared no detail and showed Medley's gothic designs well enough to assist the local carpenters. St. Paul's Church in Sackville (1856) is very like the Mauderville church and doubtless the same model was used for both. St. Anne's, Campobello (1855) also strongly resembles St. Andrew's in Newcastle and St. Anne's in Fredericton. Christ Church in Lower Woodstock, built by Charles W. Raymond in 1867, also looks much like these two churches. Doubtless readers can point out striking similarities in other churches that we have overlooked. It is plain from the churches mentioned above that though Frank Wills died young and was only briefly in this province, his influence, combined of course with Bishop Medley's, on the look of Anglican churches remains to this day.

**Sources:** Gregg Finley & Lynn Wigginton, *On Earth as it is in Heaven* (1995); Douglas Richardson "Frank Wills" in the Dictionary of Canadian Biography online from which many of the details presented here are drawn; Andrea Silverthorne "Frank Wills" in *New Brunswick Literary Encyclopedia* (online).

*The Archives Corner* is prepared by Twila Buttmer ([twila.buttmer@gnb.ca](mailto:twila.buttmer@gnb.ca) or 506-453-4306) and Frank Morehouse ([frankm@nbnet.nb.ca](mailto:frankm@nbnet.nb.ca) or 506-459-3637). Contact them with your comments or suggestions.

## Building up the kingdom by Wrecking it?

**T**his past summer featured music festivals with big ticket bands and in August new releases for the short fall season were appearing on the scene. Believe it or not, a new Christmas album by Jeremy Camp released on Sept. 25. TobyMac, Chris August, Tenth Avenue North, Owl City (!), Andrew Peterson, and others got a lot of hype. Then there were some lesser-knowns — An Epic, No Less; Capital Lights; Anchor and Braille;



and a relatively local band from Portland, Maine called **the Wrecking**, whose new album, *So Much For Love*, has had a lot of deserved interest.

This group has toured non-stop for three years, racking up

more than 500 performances, independently released a full album plus two EPs, and worked tirelessly to bring the topic of human trafficking to the minds of everyone they meet. The band members don't like labels, and don't call themselves a Christian band, though they are quick to speak about their faith, about their calling to use music as an expression of that faith, and quick to speak about the demands of their faith to do something of God's work in this world. Their music speaks loud and clear.

The new release, *So Much For Love*, is packed with catchy, tightly written songs and some memorable melodies. The members of Wrecking are very good musicians, and make their music interesting in overall sound and in the finer details in the inner parts.

The lead single, "A View From the Top" is powerful and accessible. "Fire," "Symphony for the Broken Hearted," and "About to Fall" will receive a lot of attention too. We'll be hearing about Wrecking for some time to come!

## YOUTH

## COOL COUNSELLORS



A sense of humour is an essential trait for those who work with children and youth. Above King Lionel, aka Lionel Hayter, head male counsellor during 2012 Choir School at Rothesay Netherwood School, receives a soaking from the followers of Queen Elizabeth, aka Elizabeth Stockall, head female counsellor. It was all part of the annual Doughboy Game. All the squeals of excitement were in perfect pitch.

## Grace at the Garbage Dump: Making sense of mission in the twenty-first century

### Recommended Resource:

Jesse A Zink (Cascade Books: 2012)

### BY GEORGE PORTER

I confess that, for various reasons, I do not generally enjoy missionary stories. This one is an exception. It is both an excellent read and a very good resource concerning missions — indeed, concerning ministry in general.

I first met the author when he was on staff at an Episcopal church camp in the Diocese of Western Massachusetts. Since then he has married and been ordained, but before all that, he wrote this book.

In it Jesse recounts that piece of his life when he took a break from his normal work as an emergency medical technician to serve in a clinic in South Africa. Recounting his experience as a young Episcopal missionary, he reflects, with striking honesty and vul-

nerability, the process of learning and formation and change through which he moved.

There is nothing romantic or pretentious in his presentation.

At the beginning of the mission his focus was on what he had to bring to the people among whom he had come to work. Eventually his focus was on learning from those among whom he found himself living. There is movement from the good news coming from outside the community toward discovering the good news within that community. There is movement from safety to vulnerability and, therefore, from distance to relationship.

In this book you will find the idealism of a faithful young Christian challenged and stretched by his encounter with a very different culture and the real lives of the people who live in that culture. Jesse

reflects on his experience of this as a messy process.

His faith is challenged and stretched — and changed — but not lost. It is a story of growing through the difficulties. It is a story of coming to appreciate and celebrate differences. It is coming to see that justice isn't always simple and the answers to our questions aren't always clear. It is a story of discovering anew that neither God nor God's good news can be confined to predetermined religious boxes. God is at work, just not always in ways we expect.

There is much to learn about mission and ministry by looking through the lenses of Jesse's experiences. I hope it is also a challenge for young Christians to venture forth, get engaged in living out their own gospel stories in order to become the change.

I'm curious, George...

## What do you mean by spiritual tourists and pilgrims?

Young people have been telling me for many years about their feelings of not belonging to — of being aliens in — the churches of their childhood. I hear about people church shopping and increasingly taking a smorgasbord approach to religion/spirituality. I had heard these terms before but, when I read *The Practicing Congregation: Imagining a New Old Church* by Diana Butler Bass, I was again struck by how the trend toward 'spiritual tourism' is growing. It crosses generational lines in the world of "I'm-spiritual-but-not-religious" people.

The author says the spiritual tourist or spiritual vagrant (another term she uses), is someone who wanders along in life without a real destination in mind or map for the spiritual life.

My definition would be somewhat different because I usually see tourists with maps in hand heading for destinations. What makes them tourists is that their destination is temporary and the way to get there is ultimately unimportant. The tourist life, as I see it, is a series of disjointed adventures. Tourists tend to visit destinations as quickly and as inexpensively as possible, have an experience and go away to begin planning the next excursion.

The spiritual pilgrim might, at first glance, appear to be just another form of tourist, but, in contrast, a pilgrim has a destination in mind. S/he may not know exactly what that destination looks like, or how to get there, but s/he is going somewhere. The biblical writers used images of pilgrims and wanderers to describe a person's journey through life's ups and downs, unexpected curves and roadblocks, open and closed doors, joys and sorrows — through questions, doubts and fears — but such



YOUTH COORDINATOR  
GEORGE PORTER

pilgrims are ultimately looking for a permanent spiritual home.

Furthermore, the journey itself is not just something to be gotten through quickly and cheaply. The pilgrim's pilgrimage matters. More often than not it takes a long time. It is costly, not always financially but in the sense of having to invest all of oneself in it. The pilgrim journey is itself important — perhaps as important as the destination, since it is on the journey that a person forms and matures spiritually. Rather than a series of unrelated experiences, the life of a pilgrim is one of trying to connect the dots in a search for meaning and purpose.

Although we use the terms somewhat differently, I essentially agree with Butler Bass: "In an age of fragmentation, it may well be the case that the vocation of congregations is to turn tourists into pilgrims — those who no longer journey aimlessly, but, rather, those who journey in God and whose lives are mapped (I would say guided) by the grace of Christian practices." These practices include, but are not limited to, prayer, meditation, silence, reading scripture, worship, art, hospitality, loving mercy, seeking justice and many other ways that are as old as the hills. But in truth they are as new and fresh as the surprising love of the God whom the scriptures say is doing a new thing — doing the unexpected and inviting us to join in and become part of that doing.

*the Rev. Dr. George Porter is Canon for Youth and director of youth action for the diocese.*

### LEADERSHIP PERSONIFIED

Cody McKay shared his passion for international justice with the participants in the Advanced Leadership Challenge program at Camp Medley this summer. A talented photographer, he showed slides as he spoke about his work with justgeneration.ca and PWRDF, focusing primarily on his recent tour among refugees in India and Sri Lanka. His home parish is St Peter's in Fredericton, and he is one of two



young people representing Atlantic Canada at the national level.

Up-to-date information about youth ministries

- nbay.ca
- Youth Leaders <facebook.com/groups/273243022758492/>
- Youth Action Director at the Synod Office <george.porter@anglican.nb.ca> 506-459-1981.

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

emergent

