

THESE WALLS WILL ECHO PRAISE: A SPIRITUALITY OF CHURCH BUILDINGS

MARITIME CONFERENCE
UNITED CHURCH OF CANADA

INTRODUCTION

Ask people where they feel closest to God and many will respond by citing the beach, a favourite place in the woods or being in the garden. There is a spirituality of place. Landscape stirs our awareness of God, deepens our sense of self, and brings us into closer relationship with others including plants and animals. We talk about “thin places” where the veil between us and God is “tissue thin.”¹ We quickly see and feel the presence of God. While everyone can be moved by place, there are “place people” who are more sensitive than others to the presence of God in landscape.²

In a similar way there are some people who are more sensitive than others to how a church building stirs our awareness of God, ourselves and others. They have a sense of God’s presence mediated by the physical structure. They are rooted in a “spirituality of church buildings.”

In February 2005, members of the Maritime Conference Executive were asked to distribute a questionnaire to people they believed had a “feeling” for their church building. We noted that we wanted to hear particularly from those who had a meaningful attachment to their church building. We received an overwhelming response from across the conference. We gathered information from 75 respondents (from a distribution of about 100 questionnaires). Most were individual responses though a few collated group responses. Most of the responses were from lay people.

We hoped the responses would help us shape a “spirituality of church buildings” for the Maritime Conference. Out of this, we hoped to identify some direction for how we have conversations about our church buildings. In this reflection paper, we have allowed the respondents to speak for themselves by incorporating many direct quotations into our reflections.

The first two sections of this paper provide a summary of the analysis of the two main questions asked in the questionnaire. The first question focused on what respondents most treasured when thinking about their church building. From these responses we named six characteristics that frame a spirituality of church buildings.

In the second question, respondents were asked to consider if their church building were ever to permanently close what affect it would have on their life and/or faith. We share

¹ Attributed to George MacLeod, founder of the Iona Community

² Robert M. Hanna, *Landscapes of the Soul: A Spirituality of Place*, Indiana Ave Maria Press, 1999, p 38

four strong themes that emerged from these responses. In the final section of this paper we reflect on why there is a need to have conversations about church buildings and how we can shape those conversations in a way that respects those for whom the building is a “thin place.”

The responses were rich with stories and emotions. We are grateful to those who responded and helped us understand how the church building is a place, a setting in which individuals – living and dead become embedded in to the bricks of the building and the mortar of its community or engrained in the wood and held together by the nails. We will continue to work with the information and give expression to other resources as we deepen our understanding of a spirituality of church buildings in the Maritime Conference.

PART I: REFLECTIONS ON WHAT IS TREASURED ABOUT CHURCH BUILDINGS

When you think about your church building what do you most treasure? Respondents were thoughtful, poetic and full of stories when recounting what they treasured about their church buildings. We noted six characteristics that contribute to our understanding of the spirituality of church buildings.

1. “HISTORICAL ECHO.”

Many respondents noted the founding date of their congregation: “*Our present church building dates back to 1859 so it has a lot of history.*” Others attached newspaper articles or brief historical accounts thus reinforcing the importance of the building as an “historical echo.” This reflection beautifully weaves the sense of historical continuity with personal meaning:

“I treasure the immediate association in the sanctuary with past worshippers through more than two centuries. While the building itself is only 127 years old, it holds artifacts and continues traditions that reach back to the first Kirk on this same site 225 years before. The sanctuary has an aura of past prayers, past joys and sorrows. I feel part of a relationship to the spirit that stretches back centuries. My thanksgiving and praise to God continues what has gone before. The vaulted ceilings, the surrounding stained glass windows with the bible's stories and words, the richly carved communion table, pulpit and lectern carry the symbols of that faith's long history in this place. Even the great organ pipes that tower many times a person's height to the ceiling reinforce my sense of awe, my uplifted spirit.”

Many respondents reflected on the contribution of the ancestors. The following brief responses indicate the deep appreciation felt for the effort of those who went before:

“I treasure the small structure, built 1926-27. My grandfather was the head carpenter. I treasure the work and effort of many who gave of their time and talents to continue to build over many years since.”

“This building was erected by my ancestors with great love and admiration and needs to continue so long as our members can continue to support this gracious building.”

“In truth [I treasure], the memories associated with the building; the faithful witness of those who built it for a future they could only glimpse....”

“[I treasure] the great number of followers, who over the many years had the interest to volunteer their time, energy, expertise and funds to construct, maintain and keep debt free a beautiful building and sanctuary.”

Closely related to the sense of the building as an “historical echo” vibrating with meaning in the present was the remembrance of those loved ones who died yet continue to “dwell in the spirit.” Their memory was “unseen but housed in the church.” Many respondents remembered the family funerals that took place in the building. This response is typical:

“My fathers’, grandmothers’ and grandfathers’ funerals were held in my church. There is a definite bond/connection with this building.”

2. SIGNIFICANT LANDMARK

Many respondents offered a view of their church in its geographical setting and remarked on the contribution of the setting as part of what was treasured:

“The church setting means a great deal to me. I remember how I could hear, through open windows, the sound of the waves on the rocks. My first memory of this was a hot summer day when I was confirmed at 13 years. I’ve heard this many times since.”

“The building has always been a landmark in town – “the big white church on the corner.”

Others noted that their church was located near the cemetery and made a connection between the building and the cemetery:

The church stands in the centre of the cemetery where our forebears, who forged their lives and their faith in the area close by and then finally ended their earthly life within the shadow of this building.

Our family has worshipped at [this church] since the 1700's. It and the cemetery behind it where all our family has been buried is very important to us.

Whether situated on a hill overlooking the surrounding countryside or overlooking the harbour in an historic town, several people looked at their building in its geographical setting and felt its very location held meaning for them and for those who looked from the outside in.

3. CHERISHED ARCHITECTURE

The responses indicated time and again a profound appreciation for the architecture of the building. Sometimes this was a literal appreciation as noted in these reflections:

“I value the beauty of the very simple building with its modest spire, its welcoming appearance at the side of the road. As an architecture-enthusiast, I do treasure the modified Gothic design of the structure and the quality of the sound of singing within.”

“I treasure the classic gothic architecture - built of wood, the heritage of the Methodists in Fredericton; unique colours as proposed by Alex Colville in 1948 (much like a European church); boxed pews/ the 6'-6" hand (which once graced the tall steeple); Casavant organ/acoustics; height of the sanctuary- lots of space to think upward thoughts!”

Others reflected on the beauty of their church building or pointed out a unique feature that held meaning:

“[I treasure] the sanctuary. It has a high ceiling which gives the feeling of space. The older structure provides a warmth and smell not found in newer buildings. The pews with the doors provide quietness and uniqueness. Most importantly, it is a space where I can feel close to God and receive nurturing and strength.”

“I treasure the size and shape of the meeting space; existing shapes and color of many of the smaller windows; the pulpit designed and created by John Rogerson; the carvings on the pulpit (flowers, burning bush etc.) highlighted by lights from the Christmas tree would be something I would miss; art seems to be closely associated with worship.”

Of particular importance, and noted over and over, was the beauty of stained glass windows:

“... Our building, with its beautiful stained glass windows and unique circular seating, seems to bring people together in a spirit of love, fellowship and spirituality.

“The light from the many stained glass windows was magical...”

“I treasure the beauty of sun shining through stained glass...”

“I think of the sanctuary and its beautiful stained glass windows depicting the life of Christ from his birth to death. The chancel windows are particularly beautiful as well. They give me a sense of well-being and contentment.”

In addition to the beauty, the functionality of the building was also appreciated as were the efforts to maintain and improve the building:

[I treasure] the KITCHEN where many a happy experience was had, friendly cups of tea shared and the occasional tear shed.”

The many areas available for worship, Sunday School and weekly activities are all things to be treasured. The willing use of our church given to others in our area – i.e., Lunch room.

[I treasure] the beauty and stately old building situated on a hill overlooking the surrounding country-side. It is now almost 180 years old and has been kept in excellent condition as a beautiful new entrance was recently added making it wheel chair accessible.

“Folk who almost never say anything can do wonders with saw, screw driver and hammer.”

Clearly the architecture of the building, its physical structure and space, is important to many and evokes not only a sense of pride but mediates a spiritual connection.

4. COMFORTABLE ATMOSPHERE

Respondents used profound spiritual language to describe how they treasured what went on inside the building:

“ It is what is within and what takes place within the buildings that I treasure - the banners, the cross (made by an uncle and cousin), the stained glass windows, the food bank cart (a symbol of our outreach), the sanctuary itself where one can be peaceful and can sit in silent prayer or be lifted up in a spiritual moment. Symbols remind us of whom we worship and serve. I treasure the glorious music I hear from our four choirs, the preaching of the Word, the fellowship times, the opportunities to be present at baptisms, weddings, funerals, all the people I have met within the walls, and the sense of belonging that I feel.”

“I most treasure those times when the Spirit was abundantly present among the people present. Sometimes at a funeral; sometimes at a wedding; sometimes at a baptism; sometimes at a candle-light Christmas Eve communion service. There

have been those times when the Spirit moved among us; the walls that divide came down; 'the still small voice of calm' was heard."

It is especially noted that when respondents were asked what five words they would use to describe their church building, the word "comfort" (comfortable, comforting) was used more than any other. It was also reflected in the comments of what was treasured:

"[I treasure] the comfort and security of knowing my church family are here."

"I love the feeling of comfort that I have when I'm in the sanctuary by myself."

"[I treasure] the comfort of being in a building I've visited and prayed in for all my life."

Many other emotions arose as respondents reflected on the feeling they have when inside the church building:

"Inside you have the opportunity to share time with family, friends, enjoy the solitude at times and hear the scripture on Sunday - spirituality."

"What I treasure most is the peace."

"The joy and serenity that can be found there when people gather. A place of peace and refuge."

"[I treasure] the sense of belonging that I feel."

"[I treasure] the peace, the friendliness, the togetherness."

"[I treasure the] peace and tranquility of the sanctuary."

5. BLEST FELLOWSHIP

One respondent offered these words to describe her church building: "Blest Be the Tie That Binds." Many others echoed the value placed on the fellowship that took place within the walls.

"I think it is a beautiful place to gather and meet people. It is a place where you can make friends."

"All the people are very friendly and it is where most of my people have attended church. So I feel [the building] is part of the family."

"Inside you have the opportunity to share time with family, friends."

Others named the importance of people in the church who had influenced their life, molded them in some way, or inspired them. Many treasured their Sunday School memories.

“It [the church building] is where I first learned the love of God.”

“I most treasure my memories from Sunday school; how “huge” [the building] seemed to be when I was a youngster, yet how ‘normal’ it seems to me now.”

Many respondents reflected thoughtfully on how the church building was part of every phase of their life, marking “really important milestones” – births, weddings, funerals, community events.

“It's my connection to my past - important people who have affected my life. Family members who are now gone still seem part of my life through my church. My grandfather rang the bell, my grandmother still sings in the choir, I was married there and I believe I've been to every Christmas Eve service but one (9 months pregnant and living away from home.) All three of my children were baptized here and attend Sunday school weekly. In every phase of my life, every high and low, the building has been part of my life story.”

“I still sit in the same pew where I sat as a child - near a speaker so my grandmother could hear. There are a lot of memories of family (my parents died at 51 & 54) and my own journey through life - confirmation, taking part in services as a youth, wedding; baptism for my children; family funerals etc. It feels like home.”

6. COMMUNITY ROLE

While the church building was valued for the role it plays in the lives of individuals, it was also noted the church building has a role to play in the community.

“Our church is one of the local landmarks, and one of the few public buildings in our rural community. It has been used for elections, baby showers, political meetings, Women's Institute events, family gatherings etc. as well as all the church related activities. It continues to serve the needs of the wider community (when required) as well as the church community.”

As well as serving in practical ways, the church building also makes a theological point.

“The church structure has always been present in my community. It is there whenever we need it for weddings, funerals, baptisms, and Sunday worship and community events. Having the building in my small community says that we are a people who know God.”

For many the church building is a unique part of the social fabric of the community.

“It is not just ANY building in this rural community, it is a place where people come to worship, to socialize and draw strength from each other. Too many rural areas have lost schools, stores, post offices, etc so that a sense of community has been threatened. The church is the one remaining pillar that has the potential to unify the thoughts, dreams and aspirations that make up a community.”

[I value] the size -which allows for holding community events so we can share our building; the physical location - centre of downtown and it is used and open to downtown and its people.”

The church building occupying a special place at the heart of the community is wonderfully captured in this story:

“There is one story that I feel reflects how much the church building meant to me and all our neighbours. I was still a school student when WWII ended and what a wonderful feeling to know our boys would be returning home. The whole community gathered at the Scotch Ridge Church after supper hour. We rang the church bell; we had prayer - no sermon - just a time together to rejoice and give thanks for our freedom. That evening moved me spiritually. We could have gathered anywhere, but somehow the church building was THE place to be on that special evening.”

For those responding to the questionnaire, a spirituality of church buildings was marked by an insistence on a historical connection and enduring legacy, a delight in the location of the building, a rich appreciation of the physical beauty/architecture of the building, a deep sense of the warmth of God’s presence experienced within the building, profound gratitude for the way the building witnesses to the seasons of life and connects people to each other as family and to God and, finally, a sense of the unique role the building plays (played) in the wider community.

PART II: REFLECTIONS ON PONDERING THE AFFECTS OF CLOSING A CHURCH BUILDING

We asked respondents to reflect on this question: If your church building were ever to permanently close how would it affect your life? Your faith? The answers were honest, emotional and revealed the angst of trying to be faithful in light of naming the “great attachment” the church building holds in the fabric of their lives. We name four themes that emerged from the reflections.

1. SENSE OF LETTING DOWN THE ANCESTORS

Closely linked with the treasured sense of historical connection many respondents felt to the ancestors was the belief that closing the church doors might mean the work of those who lived before had been in vain.

“[Closing the building] would not affect my faith but I think I would feel that we let down our ancestors and those who built our church and struggled to keep it open for our children.”

“The church stands in the centre of the cemetery where our forebears, who forged their lives and their faith in the area close by and then finally ended their earthly life within the shadow of this building. The church may have to close but it belongs where it stands. We owe it to the past generations to keep it standing, perhaps using it for reduced church purpose or perhaps just as a reminder to future generations that once there was a community here who cared for others.”

“[Closing the building] would sadden me as if we had a lost a spiritual link with the faithful people of the past...”

Continuing a “spiritual link” with the past was only part of the responsibility felt by some respondents. A deep sense of regret was keenly felt as respondents looked to the next generation and felt responsible for failing to hand on the building.

“First it would be a great disappointment that it was my generation who could not pass the building to the next generation, as it was received by mine.”

Others referred to the closing of the church building as “the end of an era.”

2. HAS GOD FORGOTTEN US?

One respondent pondered what was going on theologically if there was a need to close the church doors.

“[Closing the church] would affect my life, and I am sure I would wonder about God's plan and why. I would wonder if God had forgotten about us, even though my heart knows He hadn't.”

Other respondents prayed for God’s help as they thought about their building permanently closing suggesting they felt that all will be well as long as God abides among us.

“If this church were to close, it would have a tremendous affect on my life. But I would feel my faith would still be secure, knowing I had supported and helped in any way I could. I pray with God's help we may carry on for many years to come.”

“We don’t entertain the possibility of a lack of support, which may cause closure, God be with us!”

3. A HOLE, AN EMPTINESS, AND END TO A WAY OF LIFE

Nearly all the respondents expressed powerful feelings as they initially considered the idea of their church building permanently closing.

“It [my church closing] would be a great loss and I would be sad.”

“It would be tragic if my church were to close.”

“Closure of the building would leave a large hole in my life ...”

“I would be angry about the closure. I think there is a place for anger in my faith. If a person does not get angry sometimes, it means anything goes and nothing much matters. Of course, one has to channel anger in an appropriate way.”

First word that comes to mind – devastated!”

“[Closing] would be akin to losing a dear family member; life would go on, forever changed, faith would abide.”

Some lamented specifically the loss of home and church family.

“Our church building houses a family. Our congregation is a close, loving group of people who call [this place] home. We are all connected by this building. Part of my understanding/experience of God is a result of my real experiences with my church family.”

“Some people wouldn’t go anywhere else. Part of your faith is in the church - part of who you are and were. I would not go [anywhere else] - it would be like leaving home.”

“If I had to go to another church it wouldn’t be the same because I wouldn’t have that family feeling.”

Others lamented the loss of friendship and familiarity.

“Permanent closure would create at the very least, a temporary void as a new church home was found. There would be sadness as friends who had worshipped together for many years made their way in different directions to seek new church

homes. The church has been the dominant presence in our family's lives and much of our identity is bound up with our present church."

"Although my faith would remain, I would miss the gathering place, the familiarity and comfortableness; a place to go to recharge the inner spirit."

Most poignant perhaps is the loss of identity people feared as they contemplated being "newcomers" in another building.

"I probably wouldn't be very active in another congregation. Over time I have come to feel responsible for the care and well-being of [my church] and I do not think it is readily transferable."

"It would take a while to build up such associations elsewhere without the sense of 'ownership' that construction, finishing, and continual care of the building brings, together with long-term use. It is hard to see that the associations would ever be the same."

4. FAITH IS PORTABLE ... BUT ...

A few respondents acknowledged the pain of closing would shake the foundations of their faith.

"If our church were to close, I would really be devastated because it is the foundation of my life spiritually and socially. All the activities of my church are very important to me. Having served on many various committees from teaching Sunday School, UCW functions, Presbytery member for several years, all of which I thoroughly enjoyed."

"I would be very disappointed if our church building closed. This church building has been very much a part of my life for 70 years. I have been a member of all boards of our church over the years, choir member 49 years. My faithfulness would be shattered if this church building closed its doors."

Most respondents, however, made a sharp distinction between the affect of a church closure on their life and on their faith. Almost all insisted that while their life would be profoundly affected and require "major adjustment" their faith would remain unchanged. It would be a struggle though as this respondent acknowledged:

"If this building were to close, it would be like part of myself was lost. One gets such a close feeling and peace with God upon entering. My faith would likely still continue BUT it would be like a crown of thorns was placed on my head and a sword through my heart."

Others resolutely determined what they would take with them.

“I can take both my faith and my memories with me. My life has been in the United Church and I would carry on in [another] United Church – and that would be that!”

As some respondents reflected on the thought of their building closing, they affirmed their belief that God moves with them. They also asserted their belief that God is found in many places and not just the church building.

“Over the last 15-20 years, I have been the organist for each of the 4 churches in our pastoral charge. Because my faith life has occurred in a number of buildings, I have come to experience God wherever I happen to be worshipping. When I happen to play in a different building, he comes with me always.”

“I am sure [the church closing] wouldn’t destroy my faith. God isn’t just found in buildings but in our beautiful countryside, in our home and our love for and study of His word.

“I don’t think my faith would be adversely affected. Maybe I’d go into the woods and meditate with nature; attend more events at ACTC where I would be spiritually fed; forget about all the committee work – this is starting to sound good (!), but I think I’d feel lonely, after a sabbatical. My faith needs to be in contact with other people.”

Respondents touched deep emotions as they contemplated permanent closure of their building and articulated how great a loss it would be. Most affirmed, however, they would continue to worship in another church and insisted their faith would remain firm. Their faith, though clearly nourished by the building, is not in the building alone.

“It would certainly be disturbing to have [my church] close but I don’t worship my church – it certainly would not affect my faith in God.”

PART III: SHAPING CONVERSATIONS ABOUT OUR CHURCH BUILDINGS

We learned in the Pastoral Charge Conversations, held throughout the Conference in Winter 2005, that “our buildings are life-giving and a legacy but, often they are also our burden.”³ These sentiments also appeared in the responses recounted in Part I and Part II, and in the reply to the third question: What five words would you use to describe your church buildings? While all respondents celebrated the positive aspects of their church

³ This is What We Heard - Pastoral Charge Conversations 2005 – Janice MacLean. Online at [<http://www.marconf.ca/ch-revitaliz.htm>]

building, several respondents offered words like “out-dated”, “drafty”, “shabby”, “decaying”, “inaccessible”, and phrases such as “lacks youth participation,” “in need of hard work” and “treasure we cannot afford.” These contrasting images suggest the challenge facing many congregations when they reflect on their building.

We believe there are four needs which must be addressed as conversations about church buildings emerge or in anticipation of them.

1. TEND TO THE SENSE OF RESPONSIBILITY

We believe there is a pastoral need to address the sense of responsibility many feel as the link between the ancestors and the children. Responses to the questionnaire clearly indicate that many respondents perceived church closure as a *failure* of their generation. As conversations about church buildings emerge there is a need to reflect on the history of the congregation and examine “difficult choices” made by the ancestors in their time. As we ponder the challenges our founders faced in their day we may find a pattern of faithful responses which will help guide decisions today. As we examine the losses that were experienced in the past we may find ways to address our sense of loss. Space needs to be created to allow the sense (or fear) of failure to be expressed/confessed and ways found to offer assurance and a declaration of God’s continuing love.

We need to challenge the sense of failure with the call for faithful discerning. The practice of faithful discernment is rooted in seeing the tracks of God as we look back. We cannot have conversations about the future without being mindful of our past and what it can teach us. There are good pastoral reasons for such historical journeying especially for those who hold a “great attachment” to the building and cherish a sense of historical continuity but in truth we discern where we are going only by carefully perceiving where we have come from. We see where we are to go with God by reminding ourselves of those times when God was most present to us in the past. Such discernment may assist in transforming a sense of failure into a sense of faithful decision-making for this time.

2. ROOT OUR EXPERIENCE IN A THEOLOGY OF FAITHFULNESS

Has God abandoned us? Has God forgotten us? There is a sense in the responses that equates the need to “permanently close” our buildings with a question of God’s plan. As conversations about church buildings emerge, or in anticipation of them, we need to explore together the signs of God’s presence among us. In worship, meetings and group studies we need to take time to theologically reflect on bible stories and hymns and personal experiences that help root our present day conversations about church buildings with the experiences of those who have made faithful decisions in the past.

We need to raise stories that invite us to see God’s presence embedded in the hard times as well as the “good old times.” We need to explore stories where God invites “new things” from endings. What is God inviting among us in such a time as this? We need to

explore the images of God that are current in people's experience and, perhaps, consider a diversity of ways of imaging God's faithfulness.

We need to create space for prayer about the reality of our situations. We need writers to pen modern day psalms and protests. We need to invite people to examine the transformational moments in their life story and claim the struggles and gifts that were part of it. What is most personal is most general. We can learn from one another how to face into a time of change, rather than run from it.

Respondents were clear that faith is the bedrock on which they live their lives. They insist it would not be affected by a church closure. They do not worship the building but the building clearly enriches their faith. We need to take time to root conversations about church buildings in the stories of our faith.

3. LISTEN TO THE MEANING/STORIES

Anger, devastation, and sadness are powerful emotions. We need to honour them and provide space and time for their expression. We *cannot* meet emotional responses with persuasive arguments about ministry needs or financial realities. There is a time for considered reflection. Even within the space of the questionnaire we saw a movement from initial emotional reaction to thoughtful reflection about future action. We need to give people time to face their feelings.

We need to invite people to share from the rich well of the spirituality of their church building. We need to take pilgrimages of our church building and hear the stories. We need to make space in our conversations for the "faith-cherishing" properties of the building. We need to honour the place the building has in enriching the faith of some and design rituals to care for those experiencing loss as change-talk occurs.

4. HONOUR THE LEGACY AND TELL THE CHILDREN

The responses painted the picture of people who saw themselves as the generation caught between betraying the ancestors and failing the next generation. We need to find ways/rituals that share, with the children, the story of our church buildings and the meaning they hold. We need to explore other ways the legacy of faith can be passed on besides through the church building.

Only one of the respondents was a child so we have little concrete data from their perspective, but we can speculate that some children may also be enriched in their faith by the church buildings. Children need to be included (in child-friendly ways) in conversations about church buildings. There is often profound richness where there is dialogue between children and older adults. Together they listen for what God is inviting among them.

While we have listed the four needs separately, it is clear they are entwined and each one informs and accommodates the other. We need conversations about our church

buildings, but we also need to take time and care to prepare the ground. Practical information about the technicalities and procedures relating to amalgamations and closure is available through Presbytery and the Conference Office. It is important knowledge to have, but it is not enough, on its own, to nurture faith-cherishing conversations. We need conversations about meaning. We need compassionate listening. We need theological reflection. We need pastoral rituals. We need laughter and grace.

Several other resources and projects are being designed to support congregations as they engage in conversations about church buildings. It is challenging to invite discernment about the future yet respect and care those for whom the church building is a pillar of their life and nourishes their experience of God, self, and faith community. It will never be easy for those with a “great attachment” to contemplate the loss of a beloved building. The richness of the responses to the questionnaire offered a framework for understanding the spirituality of church buildings. Weaving this understanding into the foundation of conversations will offer a beginning place for faithful reflection.

We would like to hear from you if you have stories or suggestions to share. Please contact either of us for further information or to offer suggestions.

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